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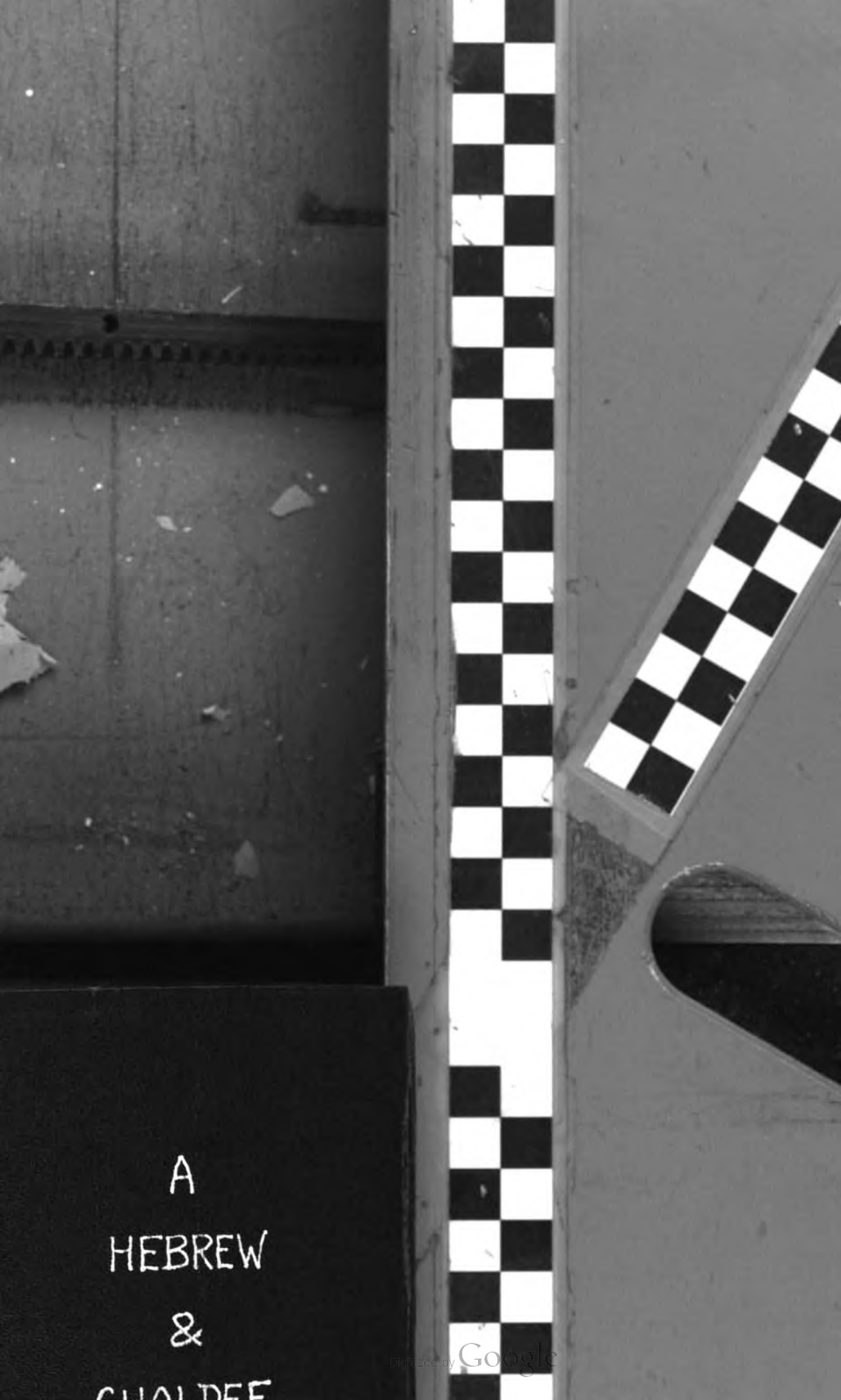

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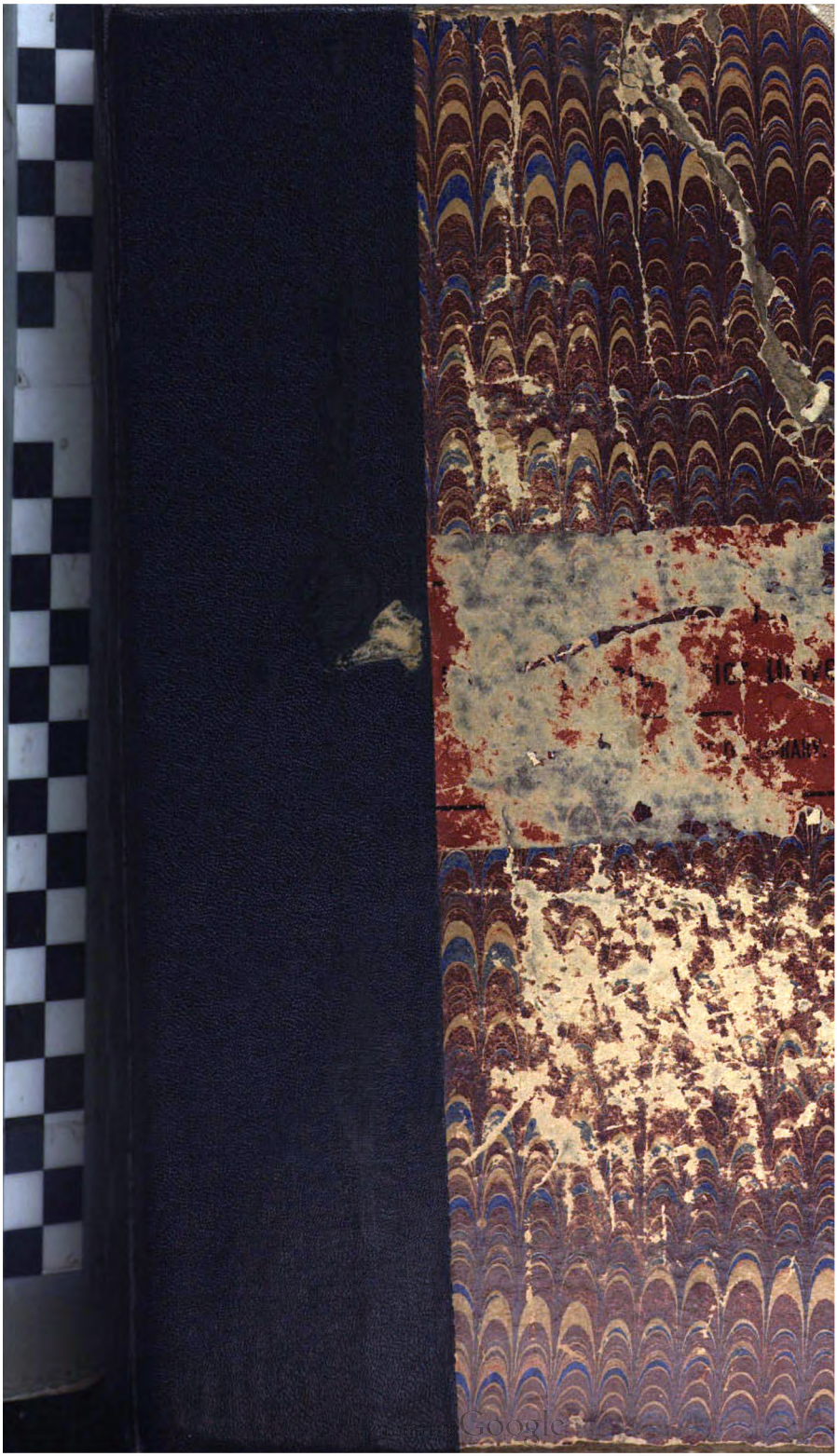
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A

HEBREW & CHALDEE

LEXICON

TO

THE OLD TESTAMENT.

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A

HEBREW & CHALDEE LEXICON

TO

THE OLD TESTAMENT

WITH AN INTRODUCTION
GIVING A SHORT HISTORY OF HEBREW LEXICOGRAPHY

DR. JULIUS FUERST,
PROFESSOR AT THE UNIVERSITY OF LEIPZIG.

THIRD EDITION
IMPROVED AND ENLARGED CONTAINING A GRAMMATICAL AND ANALYTICAL APPENDIX

TRANSLATED FROM THE GERMAN
BY
SAMUEL DAVIDSON, D.D.
OF THE UNIVERSITY OF HALLE, AND LL.D.

LEIPZIG, BERNHARD TAUCHNITZ;
LONDON, WILLIAMS & NORGATE.
1867.

E.H.

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LIST OF ABBREVIATIONS.

a loc. = *a local.*
abs. = *absolute.*
abstr. = abstract.
acc. = accusative.
act. = active.
adj. = *adjective.*
adv. = *adverb.*
adv. acc. = Adverbial Accusative.
Af. = *Afel or Aphel.*
ap. = *apocopated.*
ἅπ. λεγ. = *ἅπαξ λεγόμενον.*
Appos. = Apposition.
Aq. = Aquila.
Ar. = Arabic, the Arabic version.
Aram. = *Aramaean* (Chaldee, Syriac).
Art. = Article.
c., constr. = *construct.*
caus. = causative.
ch. = chapter.
cod. = codex.
cogn. = cognate.
coll. = *collective.*
com., comm. = *common.*
comp. = compare.
concr. = *concrete.*
conj. = *conjunction.*
conseq. = consequently.
constr. = construct state.
Dag. = Dagesh.
dat. comm. = *dativus commodi.*
defect. = *defective.*
def. = *definitive.*
den. or denom. = denominative.
deriv. = derivative.
D. f. = Dagesh forte.
D. l. = Dagesh lene.
du. = *dual.*
epic. = *epicene.*
e. g. = exempli gratia, for example.
f. = *feminine.*
fig, figur. = figuratively.
fut. = *future.*
gen. = genitive.
Gent. = *Gentile.*
Gr. Ven. = graec.-veneta, the Venetian Greek version.
Hif. = *Hifil* or *Hiphil.* —
Hof. = *Hofal* or *Hophal.*
i. c. = id est
ib. = ibidem.
ident. = identical.
imp. = *imperative.*
impf. = *imperfect.*
inf. = *infinitive.*
interj. = *interjection.*
intr. = *intransitive.*
Lat. = Latin.
LB. d. Or. = Literaturblatt des Orients.
LXX = the Septuagint version.
m. = *masculine.*
Makk. = Makkeph. —
Malt. = Maltese.
metaph., metaphor. = metaphorically.
mod. = modern.
Nif. = *Nifal* or *Niphal.*
nom. = *noun.*
nom. verb. = verbal noun.
n. p. = *proper name.*
NT. = New Testament.
num. card. = *cardinal number.*
num. ord. = *ordinal number.*
obj. = object.
Onk. = Onkelos.
opp., oppos. = opposed.
org. = organic.
p. = page.
p., pers. = *person.*
Pa. = *Pael.* —
part. = *participle.*
pass. = passive.
patr. = *patronymic.*
Pers. = Persian.
Pesh. = Peshito.
pf. = *perfect.*
Phenic. = Phenician.
Pih. = *Pihel.* —
pl. = *plural.*
pr. dem. = *pronoun demonstrative.*
prob. = probably.
prop. = properly.
Puh. = *Puhal.* —
refl. or reflex. = reflexive.
Sam. = Samaritan.
Sanskr. = Sanskrit.
sc. = scilicet.
sing. = *singular.*
spec. = specially.
st. c. = *status constructus.*
subst. = *substantive.*
s., suff. = *suffix, suffixes.*
syr. = Syriac, the Syriac version.
Talm. = Talmudic.
Targ. = Targum, Targums, Targumic.
tr. = *transitive.*
transp. = transposed.
v., vs. = verse.
ψ = Psalm.

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PREFACE TO THE SECOND GERMAN EDITION.

The demand for a second edition of this dictionary has come sooner than I could have anticipated, viz. after the lapse of a year. This new edition is increased by a copious Grammatical and Analytical Appendix, and by repeated revision, correction and enlargement of the dictionary itself in the spirit of advancing science, and in the interest of youthful students. But however flattering it may be to the author that his lexical treatment of the materials of the Hebrew tongue, notwithstanding the authority of half a century (Gesenius), corresponds to the present state of Hebrew philology, he must not neglect to repay the indulgence of the students of Holy Writ by repeated siftings of the lexical materials. This edition has not been issued simply like the former one, even apart from the Index and the Appendix; although the productions of O. T. philology since the conclusion of the first edition last year, and the exegetical advances connected with it, could only be inconsiderable. The materials of the language have been reviewed, the latest exegetical and philological improvements have been made use of for the dictionary; and thus many articles, with all their brevity, bear the traces of continued labour. This perhaps might be the fitting place to mention briefly the linguistic view which I have consistently maintained since 1834, and according to which the materials of the Hebrew language are here treated lexically. It is the more necessary to do so, since many scholars in general go on in the antiquated track, and shrink from the examination of advanced philology. It is well known that since the founding of Hebrew grammar and of Hebrew lexicography the idea has prevailed, that primitive roots lie at the basis of the verb-stems which form the points of development for all grammatical changes; and this view presses upon the impartial enquirer so clearly and convincingly, that nothing but defective mental activity can overlook it. These primitive roots I have called here, after

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Grimm's example, organic. I have discovered them by comparison of the verbal stems one with another in the language itself and with those of the dialects, and have afterwards added the result to each stem. If we take by way of example the first stem of a verb in the dictionary which has three consonants, viz. אָבַד with the primitive signification *to be separated, isolated,* it is immediately forced upon us in enquiring after the organic root, that it can only lie in בד *bad,* and that א must have been added to the peculiar formation of the stem in the second period of the development of the language, when the Semitic separated from the Iranian. A proof of this manner of investigation is the stem of the verb בָּד (belonging to the noun בַּד and to בְּדַד) which has a similar fundamental idea, and consequently covers itself with the form אֶ־בָד; as also that the organic root in פֻּד—ה and פֻּד—ע gives back the form as well as the idea in a modified state. To this may be added, that the Arab. بَانَ corresponds to the Hebrew אָבַד, that بَنَّ signifies *to part, to separate,* so that not a shadow of doubt can exist concerning the organic root*. The organic roots of the stems of all the Hebrew verbs can be ascertained so clearly and distinctly, that the determination of the idea is by their means accurately defined, and the literal sense of many passages amounts to certainty. It is a sort of philological prejudice to avoid these discoveries. Comparisons of organic roots with those of the Indogermanic tongues only stand in the second line, and do not form a necessary part of Hebrew lexicography but belong to the science of comparative philology generally, from which Semitism cannot be excluded. In my dictionary, however, the former as well as the latter is treated subordinately, since it serves solely for the understanding of Scripture, and has only to offer what is necessary to the elucidation of the Sacred Text. The establishment of the fundamental idea of a verb-stem, its successive changes, the copious proofs for all significations, the interpretation of difficult passages, or at least the endeavour not to ignore or to shun them as other earlier

* It was indeed more difficult to perceive the organic roots in נָבַט, צָמַח, פָּרַח, אָרַח &c. from the stems, but after a systematic analysis, and a comparison with cognate Semitic and similar Indo-Germanic roots, they may be shown so clearly, that scarcely any well-founded objection can be raised against them.

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dictionaries have done — this forms the true, proper kernel and essence of the present dictionary, to which the discovery of primitive roots in groups, and the comparisons within Semitism, are merely small additions. In a lexicon devoted to the service of exegesis, I have almost wholly omitted comparison with the Indo-Germanic, adding only here and there a little according to the approved "*etymologische Forschungen auf dem Gebiete der indogermanischen Sprachen*" by *Pott*. Attention has also been bestowed on the establishment of rare stems of verbs and of organic roots, with the accurate grounding of their signification, although represented in the Old Testament by a derivative noun, or by a proper name only. This peculiarity of Hebrew Lexicography was rightly asserted a century ago; since neither the Hapaxlegomena nor the greater number of proper names could be interpreted by the side of the small remains of old Hebrew writings. I have therefore sought to carry out such a mode of enriching lexicography, with the greatest possible logical consistency. The proper names of the Old Testament have received a great number of Hebrew verb-stems, an abundance of rare noun-forms considerably enriches the Hebrew language; and the increase comes first to benefit Hebrew and then Semitic philology. The interchange of the consonants of one organ of speech, which has its foundation in the language itself, as well as the allied idioms the Aramæan and Arabic, were necessary guides in the linguistic investigation of proper names. In considering the signification of such names I also arrived at the important conviction respecting the Old-Semitic theology, that in it ideas of God or gods may be perceived from whom attributes were assigned in the giving of names. The giving of names was generally an act of religious consecration, concentrating itself in an eulogy, in an appeal to God or to any divinity, as a confession. The Semites, as well as the ancient Hebrews, were not monotheists from the beginning, as modern scholars assert in order to rob revelation of its merit; but polytheists, whom nothing but revelation made monotheistic. The polytheistic mind long continued in the nation; and although the divinities appeared no longer as independent beings, they still bore distinguishing epithets. Under the words אָב, בַּעַל, מֶלֶךְ, אֲבִי, שָׁמַי, אֵל, צוּר, עַם, אָח, אֵם, שַׁדַּי, אָדוֹן &c., which express some aspect or attribute of divinity

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and therefore stand for the deity, proofs are given for what has been said.

Almost all groups of words, with the exception of the few which have continued to stand on the lowest step of mere feeling (Interjections), or those indicating position and relation to the speaker or listener (pronominal roots), proceed, as is known, from roots indicating ideas*. If the action, quality or existence of a thing be communicated through the medium of language, the existence which was before perceived and considered, and the appearance of things that reveals itself by sounds, are expressed by the word. The expression of the idea which attaches to the word, whether it describes action, motion, operation and being (a verb), or gives expression to a simple declaration, an apprehended object or phenomenon (a noun), is the so-called stem which etymology must seek out and explain. Where the noun represents the idea limited or at rest, we must consider it a derived form, and reduce it to a root of the primitive idea. Whether the noun occurs repeatedly or but once, whether the derivation from the active or passive conception of the verb be easily ascertained or not (Primitives), cannot be a guiding principle to etymological research. If we take for example the first verse of the Bible, we meet with four so-called primitive nouns (רֹאשׁ=רָאשׁ, אֱלֹהִים, אֶרֶץ and שָׁמַיִם), which can only be perceived in their essential meaning by going back to presupposed stems of verbs.

As in rare nouns so also in proper names there lies a rich material of language, which the lexicographer and the linguist must make use of; for in Hebrew as in all other languages, proper names conceal a rich treasure of old linguistic monuments; and for Hebrew the radical ideas deduced from proper names and archæological forms of words are the more necessary and productive amid the few remains of old writing, as they present glances into old Semitism. I have therefore bestowed greater attention than, I believe, has hitherto been done, upon the development of the roots of verbs from proper names, by comparison with the Semitic dialects, as well as on the meaning of their old forms; and upon an investigation of the primitive view

* Compare my "Lehrgebäude d. aramäischen Idiome" etc. (Leipzig 1835. 8.) pag. 80—83.

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of giving names, according to certain principles evolved by inquiry. For names which are not Semitic, such as Persian, Egyptian, Indian, Armenian &c., I have made use, besides the old helps (*Jablonsky*, *v. Bohlen* and others), of the new (*Haug*, *Philox. Luzzatto*, *Bunsen*, *Benfey* and *Stern**, *Rosellini*, *Gildemeister***, *Grotefend*, *Rawlinson*, *Ign. Rossi*, *Oppert* and others).

Besides a scientific investigation of the stems of verbs from nouns preserved, besides the discovery of very ancient materials of the Hebrew language that have come through the medium of proper names, for certain groups of speech as well as things, a number of monographs has been made use of and accurately examined, that have more or less successfully advanced the ancient familiar sources. Of such monographic works I will mention only: *Hupfeld's* Essay on Hebrew Particles (after the example of my system of the Aramaic idioms); *Larsow*, de dialectorum ling. syr. reliquiis (Berlin 1841); *Roediger*, Attempt to decipher the monuments of Himyaritic writings; *Tuch*, On the Sinaitic inscriptions; *Ewald*, On the Phenician views of the creation of the world (Göttingen 1851, 4); *Knobel*, "Die Völkertafel der Genesis" (Giessen 1850, 8); *Schimk*, de numis biblicis (Wien 1835, 4); *Cavedoni*, Biblical Numismatics, translated from the Italian by *Werlhof* (Hannover 1855-56, 8); *Hengstenberg*, Beiträge zur Einleitung in's A. T.; *Bertheau*, Zur Geschichte der Israeliten, zwei Abhandlungen; *de Luynes*, Essai sur la numismatique etc. (Paris 1846, 4); *H. v. Niebuhr*, Geschichte Assur's und Babel's; *Lepsius*, Chronology of the Egyptians; *v. Gumpach*, Alttestamentliche Studien; *de Saulcy*, Recherches sur la numismatique judaïque (Paris 1854, 4); *Wood* and *Dawkins*, Ruins of Palmyra and Baalbek. These and similar single works whose mention here would be too tedious, abundantly complete the excellent exegetical works of the last decennia, and offer to the lexical inquirer such rich materials, that he is reduced to a sharply defined system and to judicious limitation.

With respect to the topography and geography of Palestine, as well as the geographical names in the Old Test., excellent recent works of travel have contributed to an accurate know-

* Of the former also "Über das Verhältniss der ägypt. Sprache zum semit. Sprachstamm" (Leipzig 1844). ** De rebus Indicis (Bonn 1838).

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ledge, and have more firmly established the etymologies too. Besides the older but always useful travels of *Arvieux*, *Bachiene*, *Berggren*, *Bruce*, *Buckingham*, *Burckhardt*, *Chardin*, *Clarke*, *Hasselquist*, *Jaubert*, *Jolliffe*, *Ker Porter*, *Korte*, *Laborde*, *Lorent*, *Maundrell*, *Olivier* and others, it was especially *Robinson's* "Palästina und die südlich angrenzenden Länder" (3 vols.), and his later "Biblical Researches in Palestine", that rendered the best service to the geographical portion of this dictionary. But *J. Wilson's* "Lands of the Bible", *Schultz's* "Jerusalem", *Williams'* "Holy City", *Tobler's* "Bethlehem und Palästina", *Van der Velde's* "Reise durch Syrien und Palästina", *Porter's* "Five years in Damascus", *Lynch's* "Narrative of the United States' expedition to the river Jordan and the Dead Sea", and many other recent works have been likewise consulted. As careful an examination as possible has been bestowed on the meaning of geographical names outside Palestine; and I have repeatedly arrived at conclusions which deviate in part from those most recently adduced. I need only refer to אַשְׁכְּנַז, סִינִים and תַּרְשִׁישׁ. With regard to comparison of the Semitic dialects, of the Aramæan and Arabic, or consultation of the Coptic and other dialects not Semitic, I have a few more words to say, for this department appears to offer welcome materials for judges. A scientific lexicography of the languages in question does not yet indeed exist, but the lexicons extant are not so imperfect as to make it impossible for one to find the true development of ideas and meanings with the assistance of the Semitic dialects. From the study of Arabic literature, for example, many things may be supplied to and corrected in Arabic lexicography; but for the comparison of one dialect we can but seldom draw out of it, since the fundamental signification, which is the only guiding principle, can rarely be met with in reading. Owing to the explanation of Arabic verb-stems by means of incidental, remote meanings found in one writer, distinguished Arabic scholars have too frequently been led into errors and false lexical conceptions, which might have been avoided by comparison with Hebrew or Aramæan. In going to the Arabic for an explanation of rare Hebrew words, I have proceeded most conscientiously as far as the etymological and lexical study of Arabic makes it possible; and if a few of the numerous comparisons of Arabic

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be not certainly proved, this cannot be prejudicial to the whole work.

May this second edition meet with a reception as favourable as that which was indulgently accorded to the first. Teachers and scholars will certainly recognise in it the hand of improvement, and a confirmation of the old proverb "Dies diem docet".

Leipzig, April 1863.

Dr. Julius Fürst.

PREFACE TO THE FIRST GERMAN EDITION.

This first and larger volume of my dictionary on the writings of the Old Testament treated according to the latest and most approved advances of lexicology, I give with sincere confidence to an impartial public; the edition in parts having already awakened among interpreters and inquirers into the Semitic tongues a feeling favourable to the new work. For the third time since 1834 I have investigated etymologically and compared linguistically the treasures of the ancient Hebrew; I have reviewed with a true estimate of the Semitic spirit the peculiar material of the language of the Old Testament; and the knowledge I have gained has kept me alive to the conviction that the cessation in Hebrew lexicography, which has lasted for nearly forty years and has not been perceptibly interrupted by late attempts begun too often in a perverted manner, is about to give way to great advances in acquaintance with the Hebrew tongue. In a new dictionary of the Old Testament, which orientalists and theologians generally desire, and which the highly-esteemed publisher has professed himself ready to issue at a great sacrifice, the public demand not merely a strict account of current meanings and the reduction of them to their originals, not merely a high esteem for the received text, completeness of articles explaining the forms of K'ri and K'tib, the union of brevity with the proof-passages equally necessary, an observance of the Masoretic orthography and accents, the accurate combination of derivative words with their stems, but also a profound comprehension of the stems of verbs and pro-

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nouns as the foundation-stones of the whole language, by which the establishment of the fundamental signification ceases to appear fictitious. With this view I have aimed at a more certain grasp. and as far as possible a complete knowledge of this very ancient language. I have endeavoured to understand its peculiarities, to penetrate the laws of its formation; and it is for the public to decide, whether I have shewn the capacity to set forth the knowledge I have acquired, clearly and intelligibly.

But we have to do not merely with fundamental linguistic knowledge, but also with all remote Hebrew antiquity, with the application of the certainty which has been gained to exegesis and theology; and this aim, which must animate the Hebrew lexicographer, stirs up the conscientious inquirer to combine an impartial exegesis of the Old Testament with lexicography. Besides the analysis of Hebrew stems, and the separation of the organic kernel from the inorganic husk; besides the secure establishment of the fundamental meaning, and the comparison of organic roots with those similar or allied in other stems; besides the logical development of manifold meanings from the primitive signification, with the Hebrew or Semitic views lying at the foundation, which is a leading principle in restoring a sensuous idea: I have had regard to interpretation and archæology, for every word occurring in a difficult passage has been treated exegetically and archæologically with special attention. Of everything else, as well as of the whole field of Hebrew lexicography which has been elaborated anew, an intelligent public will be able to form their own judgment after some use of the book. Even lexicography should be a work of art in its kind, whose worth and object may be perceived by a cursory glance, without its being necessary to say a word to explain what the author wishes and aims to accomplish.

Leipzig, July 1857. Dr. Julius Fürst.

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A CONTRIBUTION

TO THE HISTORY OF HEBREW LEXICOGRAPHY.

When I published the first part of this Dictionary I promised to give as an appendix a short history of Hebrew Lexicography. That promise I now endeavour to fulfil; though the work has proved more extensive and exhausting than I could foresee; and its aims and objects urgently warn me to limit my space. It is self-evident that by a history of lexicography cannot be intended here the proper preliminary studies of lexicographers — that is to say, a representation of the resources and languages necessary to explain Hebrew words, such as *Gesenius* understood its main purpose to be. Nor can it include arguments to shew how useful a consultation and comparison of the Aramaean idioms, of the Arabic, Himyaritic, Ethiopic, Amharic, Phenician and even of the Coptic languages at times must be in the decipherment of many Scripture words. No one also will expect a bibliographical enumeration of all the Hebrew dictionaries published since the introduction of printing, such as *J. Ch. Wolf* gave, up to his own time, in his great Hebrew Bibliotheca; since my purpose does not call for such enumeration. I contemplate rather, a concise sketch shewing how the explanation of the words belonging to the Hebrew language was historically developed by degrees; how an alphabetical arrangement was first attempted in a peculiar and strange manner consisting of an abstract of old Hebrew dictionaries which had almost disappeared, and of similar works belonging to that department in the first thousand years of the common era.

Scripture itself already interprets numerous names of persons and places in order to deduce from them, or to confirm and expand, certain historical events[1]; which interpretations often contain a lexical view confirmed by later inquiry[2]. In a still more extended way attempts were made in the post-biblical and Talmudic time (till 500 after Christ) to interpret the proper names; and views of the connection of stems and their true meanings as confirmed by later inquiries may be easily perceived from a small essay which I undertook in 1845[3]. Many Talmudic teachers (Meïr, Jeshuah ben Qorcha and others) are famous as interpreters and expositors of personal proper names[4]. Biblical names

[1] *Aug. Knobel*, Genesis p. XIX. — [2] e. g. חַוָּה from חָוָה = חָיָה; אִשָּׁה formed out of אִישׁ; קַיִן from קָן = קָנָה; שְׁמוּאֵל from שְׁמוּעַ אֵל and many others. The stems חָוָה *to live*, קָן (קִין) = קָנָה *to get*, the compensation of a quiescent sound by the Dagesh in אִשָּׁה, the elision of ע in שְׁמוּאֵל are lexical and grammatical possibilities; but yet they could not have been intended in the act of name-giving; rather does another signification seem to have been thought of in קַיִן, שְׁמוּאֵל. — [3] Printed in the New Zijjon by Professor *Goldenthal*, Leipzig 1845. 8. — [4] Yoma 83b (דִּיֵּק); Midr. rab. 27a (דּוֹרֵשׁ).

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of places and nations are explained by such as were better known in subsequent times, by the traditional migrations of peoples and their supposed ramifications already adduced in the Talmud and Targums[1]; and even the names of animals are frequently elucidated according to derivatives from Hebrew stems[2].

A treatment of the Hebrew language according to its popular idiom and poetical style, according to its dialects and archaeological inflections (in the Song of Deborah, the Song of Solomon, in Hosea &c.) in northern Palestine, according to the dialect of Ashdod (Neh. 13, 23) and Galilee (Matth. 26, 7) — all this belongs rather to a history of the Hebrew language[3]. It has also been proved long ago in monographs, that the Mishna, that code of traditional laws which was collected towards the end of the second century in Aramaean, contains many elements of the old vulgar Hebrew, and is fitted to enrich the stock of words in the ancient language[4].

In addition to the explanations of personal and local names, together with those of words that occur but once or seldom, almost all the treasures of Hebrew scattered throughout the great works of the Talmud and Midrashim, are interpreted for ethical, homiletic and legendary-historical purposes, so that a collection of them would give a sort of Hebrew dictionary of the Talmudic time[5]. There existed also in the course of these centuries an incipient linguistic consciousness, that Aramaean in general, and the Babylonian, Syrian, Galilean and Nabathaean in particular, sometimes too the Phenician, Arabic, and even the old Persian, with all their diversities, are useful in clearing up ancient Hebrew words[6]; without our being able to speak of a *scientific* consciousness of comparative philology on that account. In the Christian church, in which but a few fathers of this time (till 420 after C.) shew a slight knowledge of Hebrew, those only can be regarded who learnt the language and the Biblical traditions by intercourse with Jews and Jewish teachers; translating and interpreting the Old Testament in the spirit of what they learnt. To these belong *Justin* the Martyr (150 after C.), *Clement* of Alexandria (200), *Origen* (230), *Ephrem* the Syrian (360), and especially *Jerome* (till 420); but they are all inferior to the Talmudic doctors in the interpretation of words. The last alone has shewn a better understanding of Hebrew, from his acquaintance with the geography and topography of Palestine which he got from a learned Jew of Tiberias (386)[7], in his book on Hebrew proper names with the names and situations of Hebrew localities (389); but particularly in his "*Quaestiones et traditiones*" upon the Old Testament books[8].

[1] Jerus. Meg. p. 5[b]; Midr. Rab. p. 32[a]; comp. Jerus. Targ. I. and II. See the interpreters of the so-called ethnographical table. *Jos. Schwarz*, das heil. Land (Frankfurt on the Main 1852. 8[vo]). — [2] e. g. חסירה, אנפה, and קאת, Chull. 63[a]. — [3] On the Galilean dialect all has been collected from the Talmud by *Lightfoot*, Opp. vol. II. p. 232 and following. — [4] Comp. *A. Th. Hartmann*, Supplementa ad W. Gesenii Lexicon e Mishna petita. Rostock 1813. 4[to]. *Gesenius*, Thesaurus linguae Hebraicae, partes I. II. III. 1829—1853. 4[to]. *A. Geiger's* Lehr- und Lesebuch zur Sprache der Mishna, 2 parts. Breslau 1845. 8[vo]. *Leopold Dukes*, die Sprache der Mishna. Lexicographisch und grammatisch betrachtet. Esslingen 1846. 8[vo]. — [5] A copious gleaning respecting the grammatical and lexical views of the Talmudists is found in *Mos. Konitz's* book הכורין (Ha-Oyen). Wien 1796. 4[to]. — [6] Comp. e. g. Jerus. Schekal. 8[b]; 12[a]; Nedarim 52[a]; Pesachim 41[a]; 87[a]; Soth. 40[b]; Abod. Sara 24[b]; Berach. 60[b], and other places. — [7] Preface to the Paralipom. — [8] See *Rahmer*, Die Hebr. Traditionen in den Werken

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About 400 after Christ the great Amorite *Asche* († 426) who had begun the concluding part of the Eastern or Babylonian Talmud, is said, according to the account of *Haja* (about 1000 after C.), to have written a book concerning the doctrine of the vowel-signs (*Sepher Ha-nikkûd*), in which the non-pronunciation of certain letters in the words of Scripture[1] &c. was treated of, especially in the spirit of that vowel-mysticism which was afterwards such a favourite theme, on the basis of the doctrine respecting the four gutturals (אהח״ע), of the peculiarity of Resh in pronunciation, of the exceptional dageshing or hardening of the Aleph-sound in Scripture, and of the Alphabet-rule Atbash (אתבש)[2]. This book, which witnesses by its very name to the existence of a vowel-doctrine in its first origin, was called "The great Nikkûd-book", when another appeared afterwards (about 900 after C.) from *Ibn Sarǵâdo;* and it was esteemed a work of the old Babylonian Academy[3]. All the Talmudic writings, namely the Babylonian and Palestinian Talmud, the works of the Midrash, in short all Jewish productions till 400 after Christ, exclusive of the inserted pieces of prayers, national songs, riddles, elegies, sayings, are written down in the familiar language of their time, without any endeavour to make use of the old Hebrew; and without desire to put the thoughts in an unmixed pure language, whether Hebrew or Aramaean. But since the Talmudic teachers were very often obliged to return to the Bible as the source, and had to enter into the explanation of Biblical words for dogmatical or homiletic purposes, they must necessarily have been in the possession of grammatical and lexical rules. This was actually the case. The Talmudic writings contain a large number of grammatical remarks, of syntactical subtleties, and lexical observations, but always incidentally; without independent treatment, and linguistic consciousness. In the Talmudic time the pronunciation of Hebrew was observed with the greatest scrupulousness, and was named מִקְרָא; although punctuation-signs did not then exist. Reference was made to this received pronunciation or מִקְרָא, if a mispronunciation had to be removed, e. g. when שבעים Lev. 12, 5 was not to be pronounced שִׁבְעִים but שִׁבְּעִים; when בחלב Exod. 23, 19 was not to be pronounced בְּחֶלְבּ but בַּחֲלֵב. But the pronunciation of a word in favour of a received doctrine or its application to ethics and homiletics &c. was named מָסֹרֶת, and thus arose the Talmudic formula יֵשׁ אֵם לַמִּקְרָא *there is a root* (a foundation) *for the received pronunciation*, יֵשׁ אֵם לַמָּסֹרֶת *there is a foundation for the pronunciation of the teaching handed down* or of the current tradition. Besides the received, established pronunciation (מִקְרָא), and the pronunciation in favour of traditional doctrine (מָסֹרֶת), and besides an exact consideration of the full or defective orthography (מְלֵא, חָסֵר), the Talmud has also preserved traditions concerning the form of the text, as well as open and closed Parshioth (פְּתוּחוֹת, סְתוּמוֹת); concerning words provided with points (מְנוּקָדוֹת), floating or suspended letters (אוֹתִיּוֹת תְּלוּיוֹת), hooks &c., which the Masora received at a later time.

Active endeavours to attain to a scientific knowledge of the Hebrew language appeared more decidedly in the first half of the sixth century. When the study of the Talmud was no longer attractive amid the

des Hieronymus. Breslau 1861. 8vo. — [1] e. g. the second ש in ישטכר. — [2] In the Sepher ha-Qemizah of Gaon *Hája* (ספר הקמוצה), quoted in Botarel's Commentary upon the Sepher Jezira. — [3] Botarel 84a.

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disorder and frequent closing of the Babylonian academies, and ulterior development of the traditions became exhausted, attention was more directed to Scripture. By using the incipient existing materials of the Talmudic time, perhaps also by means of the Nikkûd-book of *Ashe*, one *Acha* in Irak developed a peculiar Hebrew system of vowels and accents; which, when another appeared in Tiberias, was called *the Assyrian* or *Babylonian Nikkûd*, and is still preserved in three very old Bible-manuscripts[1]. To it belonged also a Masora deviating in many ways from that of Tiberias, the traces of which are still found in Odessa manuscripts, where a difference sometimes appears in K'ri and K'tib, in the Masoretic designations of accents, and in the formulas[2]. Not much later one *Mocha* (about 570) at Tiberias, with his son *Moses* (about 590), constructed another system of vowels and accents, choosing the system of Acha as a foundation; a proper Masora attaching to it in the widest sense; and father and son became celebrated as the great primitive Masoretes who established the *Tiberian Nikkûd*[3], which has also been adopted among us[4]. The treatise *Sopherim* which appeared in Palestine about 600, and which gives in 21 chapters directions for writers and readers of the Thora, instructions for order of prayer and the synagogue-ritual, has also a special Masora (6, 7), mentions (13, 1) some distinctive accents (Atnachta and Sof-Pasuk), enumerates the K'tib alphabetically (7, 4), knows many divergences between Easterns and Westerns (10, 7; 13, 10; 21, 1); and probably arose in the school of Mocha at Tiberias. The author of the treatise *Sopherim* with which the so-called small treatises are closed, was *Jonathan*, a Masorete in Tiberias, who is not only quoted as an authority for the Masora, but also passes for the author of all the small collected treatises[5]. Other Masoretes about 600 were *Pinchas* and *Chabib*.

[1] In one of *de Rossi's* mss. of the Pentateuch (cod. 12), this system is called in the postscript נְקוּד אֶרֶץ אַשּׁוּר and contrasted with נְקוּד בַּבְרָנִי. This Assyrian system is also designated in the same place as מְיֻחָס בְּבָבֶל and מְנוּקָד לְמַעְלָה. In an old Aboth-Commentary (Kerem Chem. IV. p. 203) the same system is named נְקוּד שֶׁלָּנוּ and contrasted with the נְקוּד בַּבְרָנִי or the נְקוּד בַּבְרִיָּא, while a נְקוּד אֶרֶץ יִשְׂרָאֵל is distinguished from both in a remarkable way. With reference to the Babylonian accent-signs, a memorial of them has been preserved in the טְעָמִים עֶלְיוֹנִים of the Decalogue. Compare my Geschichte des Karäerthums (Leipzig 1862. 8vo) p. 15. 16. See also *Pinsker*, Likkuthe Kadmonijjot (Vienna 1860. 8vo) T. 33 seq. (This book consists of Text and Supplements, here denoted by T. and S.) — [2] *Pinsker* l. l. T. 35 note, and 177. *Nissi* (about 790) called the whole of this system נְקוּדוֹת וּמִשְׁרְתוֹת וּפִסּוּק טְעָמִים וַחֲסֵרוֹת וְיִתְרוֹת לְאַנְשֵׁי שְׁנְעָר ibid. T. 41. In Eschk. 70a the מְסוֹרוֹת בְּנֵי בָבֶל are distinguished from those of בְּנֵי אִי. *Pinsker* has treated at length of this Assyrian Nikkûd-system in a particular work under the title "Einleitung in das babylonisch-hebräische Vocal- und Accent-System" (Vienna 1863. 8vo); with which compare my essay upon "das babylonisch-hebräische Vocal- und Accent-System und die babylonische Masora" in the journal of the German Oriental Society Vol. XVIII. part I. and II. p. 314. — [3] The Lexicographer David (about 960) calls them מְחַקְּנֵי נְקוּד הַמַּבְרָאנִי in his Dictionary (see *Pinsker* l. l. S. 62). *S. D. Luzzatto* first tried an explanation of the Assyrian system in G. J. Polak's Halichot Kedem (Amsterdam 1846. 8vo) p. 23—30; *H. Ewald* apprehended it still more acutely and profoundly in his Jahrbücher for 1848. p. 160—170. — [4] The naming of the vowels פאתחה, קאמצה, and of the accents מְנוּלָּל בְּרִתּוּקָה for שַׁלְשֶׁלֶת, מְסוֹלָּל for דַּרְגָּא, מְזוֹרָז for מוּנַח and generally the same mode of expression as that of *Ben-Asher* points of itself to Tiberias. — [5] Comp. my Geschichte des Karäerthums p. 19—20. Upon *Pinchas* and *Chabib* see the same work pp. 18. 19.

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These founders of various systems of vowels and accents, of the Masora, and with them also of the first elements of grammar, usually appended their works to Bible-manuscripts; though they also frequently wrote them down in special Nikkûd-books, as we learn from that of *Mocha* and his son *Moses*[1]. As early as 600 there originated with the advocates of these two systems, and with those of the Tiberian one in particular, which was most widely spread, model-manuscripts of the O. T., supplied with vowels and accents, having the great general and the lesser Masora, in the Aramaean idiom. About 600 we first meet with the intelligence of a *Helâli-manuscript*, which was made at *Hilla* or *Helâla*, a town built in the vicinity of the ruins of the old Babel, and which was furnished not merely with vowels and accents, but also with Masora copiously. About 1500, when a part of it was sold into Africa, it was already 900 years old[2]; about 1136, when a great persecution of the Jews took place in the kingdom of Leon, it had been brought from thence to Toledo, where the grammarian *Jacob ben Elasar* made use of it, after 1136, in his work *Sepher ha-Schalem*; whence *Kimchi* quotes it, who had not seen it himself[3]. The *Machasora Rubba* which appeared soon after in Syria, attaches itself to the Helâla-manuscript; having likewise the vowels, accents and Masora written upon it, and being quoted as credible and authentic in the oldest Biblical manuscripts[4]. Even in the 7th century, Sinaïtic manuscripts, and those of Damascus, Jerusalem, Jericho and Sanbuk[5], obtained credit and authority; and arguments were sometimes adduced out of them relative to vowels and accents, or sometimes the Masora. In like manner the following teachers in this department, mentioned in Bible-manuscripts, may belong to the same time: the head of a school, *Pinchas* (probably in Tiberias), who is quoted beside the Tiberians (Baale Tebarja), the great Machasora and Ben-Asher[6]. The Masoretes *Jonathan* and *Chabib*, who are adduced immediately after *Mose ben Mocha*, likewise belong here; and may have made similar classical manuscripts of the Bible.

In the following or 8th century, the study of the original Hebrew text, combined with a conscientious acceptation of single words according to their traditional vowel-sounds, and of clauses with their accents, as well as with the

[1] *Ben Jerochim* in Pinsker, Likk. S. 62., mentions their ספרי נקוד. — [2] Juchasin ed. Constantinop. — [3] Michlol 93a; 156a; Dictionary, word דָּרַשׁ; Comment. on Ps. 109, 10. From the quotations in Masora-Glosses, and sometimes in grammatical works it was cited by *Norzi* and others. I was the first to give an explanation of סֵפֶר הֶלְאָלִי in Literaturbl. d. Orients; comp. also my "Gesch. des Karäerth." p. 22. — [4] מַחְזוֹרָא רַבְּתָא is the usual name of a large cyclical ritual-work for all the year, in which besides prayers, poems and precepts, the whole Bible is found with the necessary additions. The word is formed after the Syriac ܡܚܙܘܪܐ, which means a ritual of the ecclesiastical year. The orthography רוּבָּה refers us to Palestine or Syria. It was quoted afterwards under the name of מַחְזוֹרְתָּא or בִּיחְזוֹרָא רַבָּא. A Bible-manuscript alone was also called מַחְזוֹר, as e. g. the manuscript made in the year 1010 after *Ben-Asher* (*Pinner*, Prosp., Appendix). — [5] סֵפֶר סִינַי, סֵפֶר הַיְּסוֹד, סֵפֶר יְרוּשַׁלְמִי, סֵפֶר יְרִיחוֹ, סֵפֶר סַנְבּוּקִי, סֵפֶר סַנְבּוּק, all named after localities like הֶלְאָלִי, besides being often quoted in manuscripts, and by grammarians (Kimchi and others), are also very frequently mentioned by *Norzi*. Among the towns and localities הֶלְאָלָא, יְרִי טְלִים, יְרִיחוֹ, סִינַי, only סַנְבּוּק is unknown to us. — [6] In the oldest manuscript of the Pentateuch (on Gen. 22, 2, Ex. 3, 8), in that of the year 1010 (on Prov. 20, 11, Job 32, 3), comp. *Pinsker*, Likk. T. 29 and 31; in Ben-Asher's Kuntras ha-Masoret, vide *Heidenheim's* Mishpete ha-Teamim, p. 54a.

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Masora embracing both the lesser and the whole, was considerably promoted by the more decided and frequent appearance of Karaïtism. The invention of the system of signs for facility of reading, which had taken place nearly 200 years before, after the example of the Syriac, by means of an increased acquaintance with the old language had not only made the origin of new Hebrew religious poetry possible [1], but had also procured acceptance [2] for *ʿAnan's* Karaïte principle (about 760 after Christ) "search diligently into Scripture", by awakening a grammatical or natural interpretation; and had caused a greater diffusion of Bible-manuscripts furnished with vowels, accents, and Masora. Testimonies for the grammatical, lexical and Masoretic study of the language, for explanations of grammatical laws and interpretations of Hebrew words became more numerous in the 8th and 9th centuries. *Anan*, the founder of the Karaïte sect, wrote in 760 after Christ a commentary on the Pentateuch, and a סֵפֶר מִצְוֹת. His disciple *Malich ben Harmala* in Jerusalem wrote about 780 a commentary on the Pentateuch with explanations of the words. The Karaïte *Nissi* of Bazra (790) wrote a commentary on the Pentateuch in the form of a book of precepts. *Benjamin Nahavendi*, and many other Karaïtes until 800, wrote Scripture-commentaries. *Daniel-el-Kûmasi* wrote about 850 a "book of precepts", developed from the Pentateuch, in which numerous interpretations of words necessarily appeared. *Mose ben Adonim* of Darʿah (Fâs) about 870, whom *Sahl* adduces as a grammarian (מדקדק), also wrote interpretations of words, which the Lexicographer *David ben Abraham* quotes. In like manner *Meborach* in Jerusalem, is celebrated as a grammarian; although nothing but poems of his are preserved. *Zemach*, the head of the school at Pumbadita, wrote about 875 a Talmudic dictionary, in alphabetical order; which, besides explanations of matters contains also those of words [3]. About 880 *Eldad*, an unreliable narrator of the history of the ten tribes, belonged to the list of interpreters of Hebrew words; and was recognised as an expositor by his contemporaries *Ibn Koreish*, as well as by others afterwards. *Zemach*, the head of the school at Sora (about 890), communicates to the Keirawânites in his views respecting Eldad, that a great difference prevailed between the scholars of Palestine and those of Babylonia with reference to the vowel-signs and accents, the Masora, and other subjects connected with the criticism of the Scripture-text [4].

With regard to the differences (חִלּוּפִין) between the Easterns or Babylonians (מִזְרָחִי, אַנְשֵׁי מִזְרָח), and the Westerns or Palestinians (מַעֲרָבָאֵי), it is to

[1] Jose b. Jose, Jannai, Elaser b. Kalir, Jochanan ha-Kohen in Palestine, Simon b. Keifa and David b. Hûna in Babylonia, none later than the 8th century, probably even in the 1st half of the 7th. *Pinchas* also of Tiberias (600) wrote a collection of commandments in the form of a didactic poem, see my Geschichte des Karäerthums p. 18. *Asaph ben Berechia* of Jericho wrote (about 630) his work upon medicine in pure Hebrew. Also *Jochanan ben Sabda* (about 650) of the same place. — [2] *ʿAnan* wrote, after 761, a commentary upon the Pentateuch, and a *Sepher ha-Mizvot* to put together the laws of the 5 books, and to explain them according to the sense of the words, both in the Talmudic-Aramaean language. *Benjamin Nahavendi* also wrote, about 780, a commentary upon the Pentateuch, upon Isaiah, Daniel, and the 5 Megillot, in the new Hebrew. *Nissi ben Noach* (about 790) mentions in his work upon the Decalogue, many commentaries (פְּתָרוֹנִים) and commentators (פּוֹתְרִים) before him, and commends strongly the Babylonian vowel- and accent-system, as well as the Masora. — [3] This dictionary is known to us by quotations in the *Juchasin* of *Abr. Sakkuto* at the beginning of the 16th century. Comp. also Zeitschrift der deutsch-morgenländischen Gesellschaft XII. p. 144. XIV. p. 320. note 2. — [4] The Gutachten is printed with the narrations of Eldad.

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be remarked, that these reach farther up than the origin of the two vowel- and accent-systems in the 6th century. We know from passages of the Babylonian and Palestinian Talmuds, that as early as the 3rd century after Christ, there was a difference in respect to the pronunciation of certain words of the Scripture, as well as their exegetical interpretation [1], between the Easterns and Westerns, which is partly expressed by the formula אַל תִּקְרֵי i. e. *do not read thus, but thus.* And we know also, that many deviations of the *Septuagint* and of *Jonathan* on the Prophets originated by using the Eastern system of reading. The difference consequently reached back almost to the living period of the language. The Eastern system presented the traditional pronunciation, which the Septuagint, Jonathan and the Babylonian Talmud followed. The prepos. מִן, e. g. with the suffix in בִּנְיָו has, as is well-known, the peculiarity of being used at the same time for the 3rd person singular, and the 1st person plural; but *Ibn Labrath* has already proved that the Easterns in pronunciation and afterwards distinguished them by using for the 3rd person singular מִמֶּנּוּ, and for the 1st person plural מִמֶּנּוּ, in pronunciation and vocalising. אִיתֵנוּ and אִיתָנוּ were also different; but both were pronounced אִתָּנוּ in the West. In the Talmud, the pronunciation of these words was treated of; the Palestinian Talmud following the Western, the Babylonian Talmud, the Eastern pronunciation. The Westerns read Zech. 14,5 וְנַסְתֶּם (from נוּס); whilst the Easterns read וְנִסְתֶּם (Nif. of סָתַם). Jonathan and the Septuagint follow the Easterns in their translation, for they render וְנַסְתֶּם. In Ez. 5,11 the Western Masora reads אֶגְרָע, what it marks as K'tib; but the Easterns read אַגְדַּע, and Jonathan has translated accordingly. At the origin of the two systems these חִלּוּפִין were normal, or found their expression in both. The two Masorete-schools, that of *Ben-Asher* and that of *Ben-Naphtali* in the 9th century, represented the difference; and the national grammarians *Ibn Bal'am*, *Ibn Sarûk*, *Ibn Labrath*, *Ibn Ganâch*, *Ibn Esra* and others, revert to the old diversity. *Pinsker* has devoted a particular treatise to these חִלּוּפִין; comparing Eastern manuscripts, and beginning with the year 816 after Christ.

From 880—900 after Christ independent works belonging to this department appear; but before I adduce their excellent authors here, it is necessary to present the fundamental principles upon which grammars and lexicons were composed up to the time of *Ibn Chayyûg*. The 3 following parts of grammar were the most important, till the year 1000 after Christ: 1. The doctrine of letters with their transitions into one another when they belong to the same organ of speech; and in a few cases other changes also, but particularly the pronunciation of the guttural sounds and Resch; 2. the doctrine of the vowel-signs, their application according to the Masora, and the farther development of the vowel-system; the doctrine of *Dagesh* and *Raphe*, of *Meteg* and *Gaya*, and of other signs; 3. the doctrine of accents, both in the 21 books of Scripture, and in the three named אֱמֶת. To these important parts then, according to our view, grammar proper was limited in developing the laws of the formation and variation of words, according to the current logical or hermeneutical rules (מִדּוֹת) of the Mischnaic and Talmudic time, whether the eight of *Hillel* or the thirteen of *Ismael*, or thirty-two of the Galilean *Jose*, or their reduction to a smaller number. By comparison of an unknown word-form of Scripture with another that was known, by

[1] Kerem Chemed IX. p. 69.

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inference from one change to another, from parts to the whole, the laws of language were derived, and connected into a whole[1], so that rules of the inflexion of nouns and verbs &c. followed naturally, and a foundation was laid for syntax also. With reference to the arrangement and plan of dictionaries it is to be remarked, that the oldest lexicographers in their alphabetical disposition of roots had taken as their guide either the two firm, unchangeable stem-sounds, as סח (שׂח) to נָסַח, שׂוּחַ, שָׂחָה, or quite arbitrarily put the first two consonants of a stem at its head, whether they were the firm radical ones or not, e. g. בע to בָּעַר, מל to מָלַק, and therefore also או to אוֹת, עי to עַיִן, without being more sparing in the development of interpretations on that account. At the beginning of a stich-word (gate, باب), all the words to be explained in it stand enumerated in their connection; then follows their explanation; before each letter that stem is first explained which has only that one letter for a root, e. g. כ, as the only radical in נָכָה. Sometimes there is before each letter a grammatical treatment of it, its changes, its applications to word-building, or of the relations of words to one another. But with all external defectiveness, which is shown more or less in arrangement and plan, the natural native view of the formation of Hebrew stems, which *ben ʿAlân*, *Ben-Asher*, *Ibn Sarûk*, *Ibn Labrâth*, *Saadia*, *Ali ben Sulleimân*, *David ben Abraham*, even *Nathan* in his Arûch, and *Rashi* adhere to, should be carefully noticed. A comparison of stems within the language, and with those in the Semitic dialects, already proves convincingly, that they are often compounded of firm and loose constituents.

I shall now try to continue an enumeration of the authors of works in Hebrew philology. *Jehudah ben ʿAlân* of Tiberias (about 880), but living and working in Jerusalem (died 932), wrote a Hebrew grammar with the title "Light of the eyes" (מְאוֹר עֵינַיִם), a dictionary (מַחְבֶּרֶת), in which the pronunciation of *Resh* was treated as a peculiarity of the Tiberians; and a commentary (פִּתְרוֹן) on the Pentateuch, with a Masora[2].

About the same time as *Eldad* (880), of whom nothing is known except what others communicate, *Jehudah Ibn Koreish*, skilled in languages, of Tahurt in Marocco, flourished in Fâs, who understood the Berber language, besides the three original Semitic languages and another popular language of that region, who studied the Mischnah and Talmud, the Koran and Arabic poets, and was well-fitted to write works upon the Hebrew language and its comparison with others. He composed: 1. A Hebrew dictionary (אִגָּרוֹן) in alphabetical order, according to the peculiar arrangement already mentioned, viz. that before each group of words (باب), belonging to a letter, there was a chapter concerning those words which have only the letter in question for a radical thema, as well as a chapter concerning the changes of that letter. Not only does the author himself mention this dictionary in his Risâlet[3]; but *Ibn Sarûk*, *Ibn Labrâth*, *Ibn Ganâch* and *Kimchi*, *Ibn Esra* and *Hadassi* also quote explanations from it[4]. 2. *Risâlet* (رسالة) or a letter to the congregation of the Jews at Fâs,

[1] Comp. Eschk. Alphab. 163 seq. and the grammar *Kelil Jophi*, of *Ahron ben Joseph* I. (composed at Constantinople 1294, and printed there 1581. 8vo). — [2] According to the usual Kunje he was also called *Jachja Abu Sakarijja*, and by *Kimchi* with a transposition of the name, *Ali ben Jehudah* (Michlol 108b) = Jehudah b. ʿAli (= ʿAlân), with the surname הַנָּזִיר (ascetic). As a grammarian he is called in Dod Mard. 11b הַבַּבְלִי. See *Pinsker* l. l. — [3] Chapter 2. p. 47. ed. Bargès, article אלמזלות, to which *Pinsker* l. l. T. 108. has already called attention. — [4] Ibn Sarûk, Articles אַשָּׁף, אַלּוּף, אֵיתָן, אִבְחַת;

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among whom he stood in high estimation. This Risâlet[1], now printed from a defective manuscript, which the author himself wished to be regarded as the second part of the dictionary, exhorts the congregation first of all, not to banish the Aramaeic Targûm from schools and synagogues, and to consider the great value which the Aramaean has for a knowledge of Hebrew. After the introduction follow 3 sections: a) an explanation of difficult Hebrew words, from the Targûm, in alphabetical order; b) an explanation of Hebrew words from the Mischnah and Talmud; c) a comparison of Hebrew with Arabic &c.[2]; 3. a Hebrew grammar (סֵפֶר דִּקְדּוּק), quoted[3] by *Levi ben Jephet* (1030), and anonymously by *Ibn Esra*[4]; 4. a homonymic (בִּאוּר שֵׁמוֹת הַמִּשְׁתַּתְּפִים), mentioned by *Jehudah Hadassi*[5].

Almost about the same time (about 900) there lived at Tiberias the great master of the Tiberian system of vowels and accents, and of the partial as well as entire Masora, *Ahron ben Mose ben Asher*, usually called *Ben-Asher*, who became at last the centre and new founder as it were of these scientific subjects; after the scattered and boundless works before him by *Mocha*, *Mose*, *Pinchas*, *ben ʿAlân* and others. His most important writings were: 1. ספר בן אשר, the restoration of a standard text of Scripture, furnished with accents and vowels as well as the Masora, by which a stop might be put to the disorder in this department. This Scripture-copy of *Ben-Asher* gradually procured for itself general acceptation for all times[6], though not without opposition on the part of the contemporary Babylonian *Ben-Naphtali*. 2. A Masora-book called *Masoreth Ben-Asher*[7], in which the Masora is noted both at the particular word of Scripture[8], and presented as a whole at the conclusion of the original text, in a summary manner[9]. 3. The book of accents[10], a representation of the accent-system for 21 books of Scripture, as well as the doctrine of accents concerning the 3 books of Scripture, Psalms,

after that Raschi upon Jer. 12, 20; Ibn Labrâth article אַלּוּף; Ibn G'anâch and Kimchi article סָגָה; Ibn Esra on מְסָרֵף Am. 6, 10; Eschk. 31b, 92b. Ibn Esra names it on account of the beginning אָב וָאֵם, and with a symbolical name סֵפֶר הַיַּחַשׂ (Mosnajim, preface). — 1 Fragments of it were first communicated by *Schnurrer* (Eichhorn, Bibliothek III. p. 952). *Wetzstein*, who copied in Oxford the whole Risâlet, gave the introduction with a translation and notes in the Litteraturblatt des Orients 1842. no. 2. *J. J. L. Bargès* and *B. Goldberg* have now published the entire manuscript, as far as it exists. Paris 1857. 8vo. From the Risâlet *Ibn G'anâch* (see Kimchi, art. אֲזֵנֶיךָ and נִבְעָה), *Ibn Esra* (e. g. Job 9, 26) and *Hadassi* quote. — 2 In this Risâlet are employed: a) the communications of *Eldad* upon the explanation of Hebrew words; b) the *Sepher Rephuoth* of *Asaph*, which old authorities also quote; c) the book of the *Halachot* of *Simon Kahira* (about 890), in the explanation (p. 40) of Biblical words; d) the Pesach-Agada (p. 27) in use among the Jews. — 3 *Pinsker*, Likk. S. 65. — 4 Sephat Jeter no. 104. — 5 According to the account in Ez. Chaj. (ed. of Del.) p. 46. — 6 *Maimûni* (Hil. Sepher Tora 8, 4) found this original writing of Ben-Asher's in Egypt, whither it had been carried from Jerusalem; and reckoned it of sufficient importance to correct the Bible manuscripts according to it. — 7 מסורת בן־אשר. — 8 Called מָסֹרֶת הַפְּנִים, מָסֹרֶת גְּלִיוֹנִית. — 9 In a ms. of the year 1010 (תשע), which is now in Petersburg, are found both the Masoras of Ben-Asher, in a peculiar, difficult, Hebrew dialect. The general Masora at the close is composed in difficult Hebrew rhymes. *Pinsker*, Likk. T. 130. The Masoras written in Aramaean since the times of Mocha and Pinchas, were corrected and enlarged according to the Masora of Ben-Asher, and have therefore been preserved in Aramaean down to our time. A short chapter from the Masora-book, headed סדר המקרא, and closing with והמשכילים יבינו, is found in *Dukes'* Kuntras ha-Masoret, p. 36. — 10 Named ספר (מ)דקדוקי הטעמים, more correctly perhaps after the beginning סדר סוד הטעמים.

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Proverbs, and Job, all like his Masora-book, in hard, abstruse, Hebrew verses[1]. 4. A treatise upon consonants and vowels, of which only a few fragments have come down to us, inserted in his small work upon accents[2]. To this treatise which is rather grammatical, *Saadia*, in the first quarter of the 10th century, wrote objections and refutations (תְּשׁוּבוֹת), also in awkward verses like Ben Asher's book[3]. 5. A collection of 80 Hebrew words written like others, but with a different signification[4]. As an antagonist of Ben-Asher, *Mose ben David ben Naphtali* appeared in Bagdad (בבל), who wrote a small work upon the doctrine of vowels and accents, as well as upon Masoretic variations belonging to Scripture, in strong opposition to Ben-Asher[5]. His opinions are still preserved in the tables of variations between the two (Chillu-phin) in our larger Bible-editions; although the usual decision was in favour of Ben-Asher.

After these numerous preparatory works in Babylon and Palestine, whence the study of the Hebrew language spread to Egypt, North Africa, and Spain, we meet with such important works in this department in the 10th century, that the fruitful beginning of Hebrew philology may be rightly designated by them. In the first quarter of the 10th century *Saadia ben Joseph* (born 892, died 942) of Fayyûm in Upper Egypt wrote a number of works relating to Hebrew philology, which served to stimulate and direct later times[6] after he had translated all the Scripture into Arabic, with the addition of shorter or longer exegetical scholia. His grammatical works[7] commence the series, viz. 1. a Hebrew grammar (Sepher Leschon 'Ibrit) consisting of ten treatises (שְׂרָעִים, מַאֲמָרִים)[8]. 2. Refutations of and criticisms upon the work of Ben-Asher[9]. Then follow his lexical treatises (אַגְרוֹן, סֵפֶר פִּתְרוֹנִים), viz. 1. a dictionary of the Hebrew language in alphabetical

[1] First printed in the Rabbinical Bible of Venice 1518. folio, but only consisting of a few fragments. The subsequent copy of *Dukes* after a manuscript of Luzzatto's, under the unsuitable name of קוּנְטְרֵס הַמַּסְרֹת (Tübingen 1846. 16.), has not only a very divergent text, but also a piece of his grammar and particularly that upon the poetical accents, which latter W. Heidenheim has correctly printed in his edition of the Psalms (4 edition, Rödelheim 1842. 16). A commentary upon the first chapter of Ben-Asher concerning the poetic accents was supplied by *S. Baer*, in his *Torath Emeth*, Rödelheim 1852. 8vo. — [2] סֵ֫פֶר דִּקְדּוּקֵי הָאוֹתִיּוֹת וְהַנְּקוּדוֹת. The small divisions אֵלֶּה תּוֹלְדוֹת הָאוֹתִיּוֹת in Dukes l. l. p. 57, סִימָנֵי אוֹרָיְתָא 41, טְעָמִים הַקְּדוּמִים (אתי מרחוק) 48, סִי מָן שְׁתֵּי אוֹתוֹת (upon געיה) 55 are preserved. — [3] *Dunash Ibn Labrâth* has defended Ben-Asher against *Saadia*, in a work which still exists partially in manuscript. *Jehudah Ibn Bal'am* made use of Ben-Asher's as well as Ben-Naphtali's works in his טעמי המקרא, as also in his commentary upon the Pentateuch (see Chalûz II. p. 61). — [4] שְׁמוֹנִים זוּגוֹת, only mentioned by *Hadassi* (Eschk. no. 163. and 173.), and in so obscure a manner, that one does not know whether it is to be looked upon as lexical, or as belonging to his Masora-work. — [5] In his מַחְבֶּרֶת עַל הַנְּקוּדוֹת וְהַטְּעָמִים he spoke about מלעיל ומלרע, דגש ורפי, קמץ גדול, שוא, חטופים, and about accents, as one can still perceive from the differences (חלופים) in our large Bibles at the close. — [6] *Ibn Esra* counts him among the זְקֵנֵי לְשׁוֹן הַקֹּדֶשׁ, and characterizes him especially as רֹאשׁ הַמְּדַבְּרִים בְּכָל־מָקוֹם. For the first time in 1849 I enumerated in the Litteraturbl. des Orients ch. 683 seq. the philological works of Saadia, with the writings for and against him. — [7] כתב אלגה Hebrew סִפְרֵי הַלָּשׁוֹן. — [8] The 10 treatises discuss the consonants, the gutturals (אהחע), the inflections (הַחְלוּפִים), the vowels (נְקוּד), Dagesh and Raphe, the accents, rules for reading, the joining together of words (צְרוּפִים), nouns, particles. The treatises are sometimes quoted singly. — [9] These תְּשׁוּבוֹת are composed in Hebrew verses in rhymes.

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order[1] and in Hebrew, in which each letter is named מַחְבֶּרֶת; 2. an interpretation of the Hapaxlegomena[2] and a comparison of them with analogous words from the Mischnah, Talmud, and Targûm; written against the Karaites. In our editions these have increased to 91. He wrote besides, a work on Hebrew rhetoric[3], in which he treats at length of word-building, style, grammatical anomalies, and the use of Hebraism in rhetorical style. *Dunash Ibn Labráth* wrote criticisms upon the works of Saadia (תְּשׁוּבוֹת); and *Ibn Ezra* defended him, in his *Sephat Jeter*, against these attacks. Before *Saadia* (900) the Masora-book סִ׳ אֶכְלָה וְאָכְלָה was already known. It was a kind of lexical Masora, put together in alphabetical order, and began with אֶכְלָה (1 Sam. 1, 9) and וְאָכְלָה (Gen. 27, 15), which appear only once (hence the name), and contained grammatical remarks[4] in addition to Masora. The grammarian *Isaac ben Jehudah* (in the 13th century) in his סִ׳ הָאֶשֶׁל (ms.) does not identify it with the great Masora[5]. *Jehudah Ibn Ba'lam*, *Kimchi*, *Joseph Ibn Ḳaknin* mention this work, which is preserved in Paris in manuscript[6]. The treatise which is the oldest of the lexical Masora, containing 360 paragraphs of traditional remarks on the sacred text with particular relation to the number of exceptions &c. has been published under the title: "The book Ochlah W'Ochlah (Masora), edited, translated, and furnished with explanatory remarks, after a manuscript in the imperial library of Paris, by Dr. *S. Frensdorff* (Hannover 1864. 4)"; but since 1038, when Elias Levita mentions it, it had been lost to critics of the text. Professor *Hupfeld* has also found a copy in the University library at Halle. A contemporary of Saadia, *Ahron ben Joseph ha-Cohen Ibn Sarġádo* of Bagdad, Gaon at Anbar, belongs here, as a commentator on the Pentateuch and author of a סֵפֶר הַנִּקּוּד; whilst it is the province of a history of Jewish literature to speak of his other works[7]. *Ibn Ba'lam* in his commentary upon the Pentateuch cites his linguistic explanations of the Pentateuch-commentary[8]; and *Ibn Esra* next mentions him under the name אַהֲרֹן הַבַּבְלִי רֹאשׁ הַיְשִׁיבָה[9]. The Gaon *Hâja* speaks of his סֵפֶר הַמִּקְצָה in סִ׳ הַנִּקּוּד; and of his Halachite opinions a few are cited in *Rashi's Sepher ha-Partes* (fol. 26 seq.). Contemporary with *Saadia* in Fayyûm one *Jachja Ibn Sakarijja* (Jehudah) *el-Kâtib* in Tiberias translated the Bible into Arabic[10]. Somewhat later than Saadia's linguistic works in Egypt, those of *Abu-Sahl Dunash* (Adonim) *Ibn Tamim* in Keirawân (born about 900, and died about 960) meet us[11]. Like his teacher *Israëli* (died 940) he applied himself besides other sciences (such as medicine, philosophy, astronomy, mathematics &c.) to the Hebrew language, and wrote a special Hebrew grammar, containing a comparison of the linguistic phenomena characteristic of the Hebrew and Arabic

[1] סֵפֶר פִּתְרוֹנֵי ר׳ סַעֲדְיָה, סֵפֶר אַגְרוֹן. — [2] תפסיר אלסבעין אללפטה אלפרדה. For a bibliographical notice of this work see my Bibliotheca Jud. Vol. I. p. 269. — [3] סִ׳ הַלָּכוֹת שְׁחִיטָה in ten chapters (ms.) it is called צַחוּת לְשׁוֹן הַקֹּדֶשׁ. — [4] In the citation in the Arabic work upon אלמסרת ואלדקדוק פי כתאב אכלה ואכלה fol. 40 *Geiger*, Jüd. Zeitschr. I. 316. — [5] It is said there: נמצאתי במסורתא רבתי וסׄ׳ אכלה ואכלה. *Grätz*, Gesch. V. p. 555. — [6] *Geiger* l. l. p. 291 and 317. — [7] He wrote besides, a commentary upon the Sepher Jezirah, a philos. dissertation against the Aristotelian views concerning the eternity of the world &c. See my Bibliotheca Judaica vol. III. p. 246. — [8] On Deut. 21, 12 &c.; comp. Chalûz II. p. 60. — [9] Pentateuch-commentary upon Gen. 49, 6—7; Deut. 33, 6; Exod. 36, 15 (short recension); Lev. 18, 6 &c. — [10] *De Sacy*, Chrest. Ar. I. p. 350. — [11] He came from *Irâk* and lived in Keirawân, where he was educated under *Isaak Israëli ben Suleimân*.

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languages[1]. The study of Hebrew as well as of other scientific subjects generally, was transplanted from Africa into Spain, where it was fully developed. *Menachem ben Jakob Ibn Sarûk* (born 910 and died about 970) called from Tortosa to Cordova by the high Jewish Minister *Abu-Jusuf Chasdai ben Isaak Ibn Shafruth* (born about 915, died about 970), wrote a copious Hebrew dictionary[2] of Holy Scripture, including the Aramaean of Daniel and Ezra; by the help of the scientific works of *Ibn Koreish* and *Saadia*, of the earlier interpreters (פּוֹתְרִים) and poets (מַחֲרִיזִים). A grammatical introduction precedes each letter (מַחְבֶּרֶת); and introductions relating to the preliminary grammatical studies divided into ten chapters, supply in it the place of a grammar[3].

Against this lexical work of *Menachem*, *Dunash* (Adonim) *Ibn Labrâth ha-Levi*[4] (born about 920, died about 980) wrote a kind of Anti-dictionary (*Teshuboth* or *Sepher ha-Shoroshim*), following the alphabetical order of Menachem, consisting of 160 criticisms (but properly 200, as is expressly noted in the refutations); besides a large introductory poem against Menachem consisting of 108 strophes, as well as a panegyrical poem comprising 41 strophes dedicated to *Chasdai*[5]. Upon these lexical anti-criticisms, *Ibn Sarûk*, or rather his disciples *Jehudah ben Daud* (Ibn Chayyûǵ), *Isaak Ibn Chiquitilla* and (Ephrayim) *ben Kafron* wrote refutations of the attacks and defences[6], which are still preserved, though defectively, in two mss. at Florence and Parma[7]. In such *Teshubot* of the disciples in defence of their teacher Menachem, only 50 of the 200 attacks of Dunash are refuted; against which 50 again, an attack of the scholars of Dunash was directed, which is also preserved in the above-named manuscripts. The contest begun between *Menachem* and *Dunash* and continued between their followers (*Jehudah ben Shesht* and others) already mentioned, is of great interest in relation to a knowledge of Hebrew philology, of the new Hebrew poetry, and of the state of Jewish culture in Spain, in the tenth century[8]. A turning-point in the view taken

[1] *Ibn Esra* in the *Mosnajim*, preface; *Ibn Tamim's Jezira-commentary*, preface (ms. in several libraries), see Litteraturblatt des Orients 1845. ch. 563. His teacher *Israëli* (about 900) employed himself likewise with Hebrew grammar, though only incidentally (see a fragment of the Jezira-commentary in *Dukes'* Kuntras ha-Mas. p. 9. note, and p. 73). — [2] Called סֵפֶר הַפִּתְרוֹן or סֵפֶר אַזְרוֹן, also מַחְבֶּרֶת מְנַחֵם. See at length concerning *Ibn Sarûk* my Bibl. Judaica vol. III. p. 248—250, where writings and essays upon him are pointed out. — [3] This dictionary appeared for the first time after 5 manuscripts, edited by *H. Philipowski*. London 1859. 8vo (228 pages). A fragment of the grammatical introduction was formerly given by *Wolf* in his B. Hebr. vol. III. p. 692—695; more fully by *Dukes* in his Lit. Mittheilungen p. 125—148. (Stuttg. 1849. 8vo). The articles אבחת, אב, בחה, גד, גש, תאב, טוטפות, are printed in Litteraturbl. d. Or. 1843. ch. 186 and 661. — [4] He came from Bagdad, but lived in Fâs, and was called thence to Cordova by *Ibn Shafrûth*. — [5] These תשובות were printed after 3 manuscripts by *H. Philopowski;* with exegetical and critical notices by *Dukes* and *Kirchheim*. London 1855. 8vo. — [6] Hebrew תשובות על חפיכה דונש. These Teshubot were ascribed to Menachem himself, by the grammarian *Profiat Duran* in his work מַעֲשֵׂה אֵפֹד (ms.). Fragments of these refutations, so far as they are quoted in Duran's Ma'ase Ephod, were communicated by *Dukes* in the Litteraturbl. d. Or. 1849. ch. 33—35. — [7] In the manuscript at Parma, these refutations are expressly ascribed to the disciples of Menachem (תַּלְמִידֵי מְנַחֵם). — [8] *Pinsker* has the best on this subject with reference to Menachem in Likk. T. 116. 128. 144. 170—175. 198; S. 45. 157—163; concerning *Dunash* ibid. T. 4. 9. 57. 66. S. 157. 162. 164. With the aid of Pinsker's criticism, *Grätz* has applied this in his History of the Jews, vol. 5.

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of the stems of Hebrew verbs was caused by *Jehudah ben David Ibn Chayyûǵ*, who was born in Fâs, and, as *Mose Ibn Esra* reports lived in Cordova, where he became the teacher of *Samuel Ibn Naghdila* (ha-Nagid). He was the first, who after the Arabic model, established the triliteralness of Hebrew stems, even of those provided with quiescents, lengthening and double root-letters; who sought accordingly to elucidate in his works not only lexical arrangement and interpretation but grammatical rules also; and his views have been accepted by all later Hebrew philologers who proceeded from the Spanish school, *Ibn Esra*, *Ibn Ba'lam*, both the *Kimchis*, *Parchon* and others, even down to our time[1]. On account of this system with its consequences, the teachers of the Hebrew language in the 11th and 12th centuries, the chronographer *Abraham ben David*[2], the grammarian *Ibn Esra*[3], and the lexicographers *Parchon*[4] and *Kimchi*[5] consider him the first actual founder of Hebrew philology. He wrote: 1. a book concerning verbs with quiescent letters[6], in 3 divisions, namely a collection and explanation a) of all פֹּא and פֵּי; b) of all עֵי; c) of all לֵה. 2. a book of verbs whose second and third radicals are the same[7]. These two single works which still exist in Oxford in Arabic[8] and in two Hebrew translations by Mose Ibn Chiquitilla and Ibn Esra, are still found in many libraries, discuss along with the lexical enumeration of verbs, their grammatical formations and changes in particular, and do not enter into an exposition of passages of Scripture as a part of the explanation of words. To this belongs 3. his work on the signs or the *Sepher ha-Nikkûd*[9], in which the vowels, the Sh'ba (שבא), the system of accents, and the Ga'ja (געיא) are treated at length[10]. *Ibn Chayyûǵ* was a very great authority to the great grammarian and lexicographer of the 11th century *Ibn G'anâch*, who pays most regard to him in the grammar and dictionary. But notwithstanding this esteem, *Ibn G'anâch* wrote his *Kitab-el-Ta'talchik* that is "the supplementer", in the form

[1] He bears in Arabic the name *Jachja Abn-Sakarijja Jehûdah Fâsi.* — [2] In his *book of tradition* he says: "Jehuda ben David Fâsi, named Chayyûǵ, has restored the holy language to its purity, after it had been already forgotten in all the dispersion". — [3] In the list of philologists (preface to Mosnaj.) it is said of him: "he is the most learned of the masters of the Hebrew language, the chief of all who gave forth deep thoughts before him". In *Sephat Jeter* no. 74: "the grammar of the Hebrew language was not known, until Jehudah ben David, the chief of grammarians, arose". In *Sapha Berurah*, ed. Lippm. p. 256. he says: "know, that all older teachers of the language assumed as the roots of יכב, ירד only רד, טב; for עשה merely עש; for נגע only גע; and for נזה, נטה only ה and ו; .... this was the view of Ibn Koreish, Ibn Sarûk; only Ibn Labrâth awoke a little from the sleep of ignorance &c., and God opened the eyes of Jehudah to perceive the quiescent letters, how they are added, are wanting, or change". — [4] In the preface to his dictionary he says of him, that there had been revealed to him what even a Saadia had not known. — [5] In the preface to his Michlol: "and the chief of the teachers of the Hebrew language was Jehudah Fâsi, called Chayyûǵ; he found Hebrew grammar perverted in his time" &c. — [6] In the Hebrew translation of Ibn Esra ספר אותיות הסתר והמשך; Arab. كتاب حروف الاين; in that of Ibn Chiquitilla ספר אותיות הדומה. — [7] Hebrew ספר הכפל. — [8] Catalogue of Nicoll and Pusey p. 7 following: Ure, no. 458 and 459. — [9] Arab. كتاب التنقيط. — [10] These works were used by *Ibn Parchon*, *Kimchi*, *Balmes*, down to *Heidenheim*. All three were printed in a Hebrew translation by *Leopold Dukes*, after a Munich manuscript: no. 1. according to *Ibn Esra's*, and the הקדמה according to *Ibn Chiquitilla's* translations; no. 2 and 3. according to the latter's translation, but no. 3, with the additions of the other translator; Frankfort on the Main 1844. 8vo.

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of additions and corrections to *Ibn Chayyûg*. *Samuel ha-Nagid*, a disciple of Ibn Chayyûg, wrote against this book; and Ibn Gânâch wrote on the other side his *Kitab el-Taschvir*, as he wrote against another adversary his *Risalet el-Tanbih*. He wrote besides a *Kitâb el-Takrib*, and a *Kitâb el-Tasmijah* with relation to *Ibn Chajjûg*.

Before we touch upon the next results of Hebrew philology in Spain immediately after *Ibn Chayyûg*, it will not be uninteresting to turn back to the East whence the first impulse came. Contemporary with *Saadia* who lived at Fayyûm in Egypt, *Jeshuah Ibn Sadâl Ibn Daud el-Hiti* (about 920), wrote a commentary upon the Pentateuch and Job; his son *Abu'l-Farâg Ahron ben Jeshuah* (about 940) also wrote an Arabic commentary on the Pentateuch, and a special grammatical work. The head of the school at Pumbadita, *Ahron Ibn Sarĝâdo*, wrote (about 940) a Nikkûd-book in the sense of mysticism; and a commentary upon the Pentateuch which *Jehudah Ibn Bal'am* mentions in his exposition of the 5 books[1]. Similar commentaries were written by *Chassan ben Mashiach*, whom *Ibn Esra* mentions under *Ben-Mashiach;* by *Jeshuah ben Ahron* (about 960), and by *Sahl ben Mazliach el-Fâsi*. Many other Karaite teachers of the 10th century also composed grammatical books, which promoted the study of the Hebrew language. Conformably to our purpose however, we shall only cite a few of the lexicographers of the tenth century who lived in the East, and who deserve more attention and respect than even *Saadia* and *Ibn Sarûk*, in a history of Hebrew lexicography. *David ben Abraham* of Fâs[2], a younger contemporary of *Saadia* and *Ben-Jerochim* and living perhaps before *Ibn Sarûk*, wrote a large and copious Hebrew dictionary in the Arabic language, arranged in the old national manner mentioned above, called in Arabic תאליף, and in Hebrew מחברת or אגרון, which, notwithstanding a few unimportant defects, has still maintained its position well[3]. He says himself (preface and article לם), that his predecessors had already composed well-arranged Hebrew dictionaries, that he himself had only followed in their paths, and had merely deviated from them in establishing interpretations (פְּתָרוֹן); that there had been alphabetically arranged dictionaries (אִגְרוֹנוֹת), as there had been long before him exegetes and grammarians. Appealing to the old grammarians (אלדקדוקין) and exegetes (אלתפסרין), he enters largely into the grammar, Masora, the Tiberian vowel- and accent-doctrine. Every irregularity in vowels and accents, which had become almost canonical in his time, the syntactical subtilties, the constructions of verbs with prepositions, and the unusual forms of

[1] See Bibl. jud. vol. III. p. 246. — [2] Arabic *Abu Suleimân Davûd ben Ibrahim el-Fâsi*, as the name is in the title of his dictionary (תאליף) written in Arabic. — [3] The only existing manuscript was found by *A. Firkowitsh* of Eupatoria in the year 1830 in the cellar of a Karaite synagogue at Jerusalem, along with other old papers. The manuscript is divided into 2 parts: the first contains the Hebrew roots from א to י, the second from כ to ח. The existing 313 quarto-leaves are written upon cotton paper now much corrupted by age, the Arabic in Hebrew square characters, each line consisting of about 50 letters, and a page from 26—30 lines. At the beginning of part 1, the first and perhaps also the second leaf of the preface is wanting; and at the end of the second part a leaf is wanting, containing the stich-words תר and תש. The manuscript has besides a number of superscriptions and subscriptions, but from which the age of the manuscript cannot be ascertained. See *Pinsker*, Likk. T. 117—167, whom we must specially thank for his communications about this manuscript, the numerous fragments of it, and his carefully collected observations respecting the author.

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verbs, are considered more cautiously and acutely, than they are by his successors; so that his dictionary is the best which has remained to us from those times, to judge from the numerous specimens of it which *Pinsker* has printed [1]. Besides the dictionary, he wrote a book upon the vowels and accents (*Sepher ha-Nikkud*), as well as commentaries upon parts of Scripture, e. g. upon the Psalms, the Song of Solomon, &c.

About 1050 after Christ, one *Ali ben Suleimân* wrote a large Hebrew dictionary in the Arabic language, for which he took that of *David ben Abraham* as the model. He himself says in the preface, that he had before him an extract from David's work composed by *Abu Sa'id Levi ben Jephet*, which he had laid at the foundation of his work and enriched with independent additions. According to his own account, he made use of the works of *Ibn Chayyûg* (Jachja Ibn Davud), *Ibn Koreish* and *el-Sheich el Fâzl Abu'l-Farâg Harûn* alone, in his lexical treatise, besides that of David. Like his predecessors he did homage to the old lexical system in the establishment of roots from two or one consonant-letter only; and found in *Ibn Chajjûg's* assumption of their triliteralness an innovation to be rejected. He supplied the missing words and stems in the dictionary of David; but sometimes inserted sections of his own upon grammatical subjects, which bore particular titles. If too great an admixture of (Karaite) exegesis is seen in the dictionary of *David;* the work of *'Ali*, on the contrary, is distinguished by rich grammatical additions. Of the peculiarities of this *Iggaron* [2] it is especially to be noted, that it often corrects difficult words of Scripture by adopting changes of letters, and even substitutes others for them occasionally; that uncommon words are sometimes explained according to the sense and connection, at other times from the language of the Mischnah and Talmud, from the dialect of the Targûm which is here called Syriac, and often from the Arabic very successfully. He is also the first that occasionally explained proper names. Although his copy of Scripture was accurately supplied with vowels, accents and Masora, and he had before him the works connected with these, he still moved very freely, attending, where it seemed necessary, neither to them nor to the K'ri and K'tib [3]. The works of *Hâja ben Sherira*, the famous teacher of the academy at Pumbadita (born 969, died 1038), which are not unimportant for Hebrew philology, should be particularly noted. Besides commentaries on most of the books of Scripture, which are quoted occasionally by Ibn Esra, David Kimchi and others [4], he wrote a Hebrew grammar (סֵפֶר דִּקְדּוּק) mentioned by *Ibn Bal'am* in his grammatical dissertations upon the particles (part. נְגִיד) and upon the verba denominativa (verb אִשֵּׁשׁ) [5]. Also, a Hebrew dictionary called الحاوى (el-Châvi), that is *the gathering*, translated into Hebrew by Ibn Esra as סֵפֶר הַקִּבּוּצָה, which is arranged alphabetically after

[1] Likk. T. 122—167. — [2] Enumerated in 18 points by *Pinsker*, Likk. T. 177—182. Each letter is called *Bâb* (gate), and consequently the whole consists of 22 gates. — [3] The manuscript of this dictionary is with *Firkowitsch*, and is not rightly described in *Geiger's* scientific Journal III. 442. no. 1; but is completely so by *Pinsker* l. l. T. 175 seq. It forms a folio volume of thick parchment-like paper, containing 429 leaves. *Pinsker* gives there the large preface in the Arabic original, with his Hebrew translation, and then frequent examples from the dictionary itself, in his Hebrew translation. — [4] See *Rapaport's* biography of *Hâja* (printed in Bikkure ha-Ittim of 1830) note 28. — [5] In ms. at Paris. Bibl. Imper. AF. II. 497.

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the manner of many Arabic dictionaries where the order is regulated by the last radical letter (e. g. רצד under Daleth). In this dictionary written in Arabic, which extended to the Biblical Chaldee also, the language of the Mishna, as well as a comparison of the Arabic, and sometimes even of the old Persian, was applied to the explanation of Hebrew words, as may be seen from the quotations of *Ibn Bal'am* in his commentary upon the Pentateuch[1], of *Ibn Esra*[2], of *David Kimchi* in his book of roots[3], his grammar and his interpretations of Scripture[4], of *Rashi*[5] and others.

We now return to Spain, where Hebrew grammar and lexicography had received in the 11th and 12th centuries that highest development which gives the tone even to our own time. The grammarian *Isaak ben Saul* in Lucena, a disciple of *Ibn Sarûk* and teacher of *Ibn G'anâch*, wrote a dictionary (אִגָּרוֹן), which *Levi ben Jephet* expressly quotes[7]; and from which *Ibn G'anâch*[8], *Mose Ibn Esra*[9], and *Abraham Ibn Esra*[10] took explanations. *Isaak Ibn Chiquitilla*[11] in Cordova, a disciple of *Ibn Sarûk* and teacher of *Ibn G'anâch*, also wrote explanations of Hebrew words, possibly in the form of a dictionary[12].

This history may now close with that distinguished inquirer in the department of the study of the Hebrew language, who became a model to his later contemporaries (*Jehuda Ibn Bal'am*, *Mose Ibn Chiquitilla*, *Salomon Ibn Gebirol*), and to his immediate successors (*Ibn Esra* and both the *Kimchis*). This inquirer was *Abu'l-Walid Merwân Ibn G'anâch*[13] of Cordova, called in Hebrew *Jona* (born 985). Here belongs first his great linguistic work *Kitâb el-Tankich*, i. e. "book of inquiry" (كتاب التنقيح), in Hebrew ספר דקדוק, which is divided into two great parts, of which the first, *Kitâb el-Luma'*, that is "book of variegated fields", in Hebrew ספר הרקמה, treats at length of Hebrew grammar; the second, *Kitâb el-Azûl*, that is "book of roots", is a Hebrew dictionary. The dictionary is the only one which *Ibn Esra* mentions by name of the seven works of *Ibn G'anâch*, and designates as valuable; *Ibn Parchon*, who himself made a Hebrew translation of it, thinks it worth while to treat of it[14];

[1] On Numbers and Deuteronomy preserved in Oxford (see Chalûz II. p. 60). The dictionary of *Hâja* is there expressly called *el-Châvi*, as in Tanchûm upon Judges 8, 16. — [2] Frequently in his grammatical and exegetical writings, as at Deut. 32, 39; Is. 46, 8; Am. 1, 27; Ps. 58, 10; Job 41, 15; 6, 10; 13, 27; 21, 32. In the preface to Mosnajim he says of it: "it is full of learning, and perfect beauty", and to judge from the conclusion there, it was written בלשון ההגריים. — [3] Articles אחל, באשׁ, בלע, גדל, דאה, חגג, חמד, מור, מלא, נחל, נקד, עגר, ערער, פרד, רצד, שׂקד, הצדה. — [4] e. g. on Is. 5, 5; 35, 14; Jer. 12, 6; Ezek. 19, 10. — [5] On Judges 4, 19; Hos. 3, 4. — [6] *Hâja* has also given explanations of difficult Talmudic words from the Arabic or Persian, e. g. of סנונית (see *Kimchi's* dictionary, article שׂמם); and one perceives this from his remarks upon the Mishna-order Tohorot, which have just been printed. — [7] *Pinsker*, Likk. S. 65. He names the author המדקדק. — [8] *Kimchi*, dictionary, article ריר. — [9] See *Wolf's* Bibl. Hebr. vol. III. p. 4. — [10] On Deut. 32, 17; Is. 27, 5; Sephat Jeter no. 68. — [11] Arabic حقطيلة in *Ibn Ganâch*. — [12] Quoted by *Ibn Ganâch* in his "Supplementer" (*el-Mustalchik*) to *Ibn Chajjûj's* work, on article נוף; and this by *David Kimchi* in Michlol on יצק. He also had a share in the replies to *Ibn Labrâth;* see *Pinsker*, Likk. S. p. 159. 161 and 165. — [13] On account of the meaning of גנאח (wing) *ST. Falaquéra* names him in the Mebakkesh p. 24 בעל הכנפים; and in a manuscript of the Kitâb el-Luma' (at Oxford), there follows in the address immediately after the name the witty saying ובעל כנפים יגיד דבר. — [14] Mosn. preface; Ibn Parchon, preface to his Aruch.

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and the translations of it by *Isaak ha-Levi*, *Jehudah el-Barǵeloni*, *Salomo Ibn Parchon* and *Samuel Ibn Tabôn*, of which only the latter are preserved[1], sufficiently prove its high importance. In this dictionary he made use of the works of *Ibn Koreish* and *Saadia*, the writings of *Ibn Sarûk*, and his teacher *Ibn Chayyûǵ*, but with a thorough sifting of existing materials, with a profound use of Arabic and Aramaean dialects and Talmudic traditions, and with an exact observance of the Masoretic laws and precepts, as well as the received Tiberian rules respecting vowels and accents. *Dukes* has already shown[2], how frequently *Ibn Esra* in his expositions of Scripture and grammatical writings (Mosnajim, Zachot, Sapha Berura), *Kimchi* in the Michlol and book of roots, and later authors too, quote him as an authority. The first part of his work on the language (מחברת הדקדוק) is, as already mentioned, his Kitâb el-Luma', in Hebrew ספר הרקמה, a copious grammar of the Hebrew language in 46 sections, on which *Joseph Ibn Caspe* is said to have written a commentary[3]. This work lies, in the original Arabic copy, as well as the dictionary[4], still unprinted at Oxford; the Hebrew translation of *Jehuda Ibn Tabôn* is at Paris (no. 473 and 490) in two mss.; and *Heinrich Ewald* has supplied us with an excellent description of the contents[5]. *B. Goldberg* has collated these two Paris manuscripts of the grammar; and the learned *Raphael Kirchheim* has published them, with a biography of Ibn Ganâch (Frankfort on the Main 1856. 8vo); at the end of which the objections to Ibn G'anâch's grammar are printed from the manuscript of *Ma'ase Ephod*[6].

If we survey the writings of *Ibn G'anâch*, the great linguistic work, as well as his other small treatises, we are involuntarily impressed with the view, that a profounder knowledge of the vowel- and accent-system was already lost in part in the 11th century; more than 500 years having passed since its

[1] *Ibn Tabôn's* translation of the dictionary is found in the Vatican no. 54, and in Madrid (see De Castro); a postscript in the former contains a notice of the 3 earlier translations. The Arabic original text is at Oxford (Ure, no. 456 and 457). Extracts from a Hebrew translation, which an earlier possessor of *Profiat Duran's Maase Ephod* wrote on the margin, have been communicated by *Luzzatto* in K. Ch. V. page 34 seq. *Pocock* in his commentaries, and *Schnurrer* in his philological dissertations, have given extracts from the Arabic. *W. Gesenius* made very copious extracts from the Arabic original, and used them in his Thesaurus. — [2] Literaturhistorische Mittheilungen &c. (Stuttgart 1844. 8vo) in the article "Jona ben Ganâch". — [3] *Delitzsch*, catalogue of the Hebrew manuscripts in the Leipzig Rathsbibliothek, p. 304. — [4] Ure, no. 455. — [5] Beiträge zur Geschichte der ältesten Auslegung und Spracherklärung des alten Testaments. Stuttgart 1844. 8vo) p. 141—149. — [6] By the way, the smaller writings of Ibn Ganâch, which are preserved in Arabic (Ure, no. 134—136) and always furnish a contribution to his philological activity, may be here enumerated: a) *Kitâb el-Mustalchik*, that is "the supplementer", containing nothing more than appendices and corrections to Ibn Chayyûǵ's two works ספר הגוזל and ספר הכפל. b) *Risâlet el-Tanbih*, that is "a letter of awakening", addressed to an anonymous friend, in which he repels the attacks upon the above-mentioned book. c) *Risâlet el-Takrib w'al-Tashil*, that is "a letter of approximation and facilitating", in which the science of grammar is made clear for beginners, and what is difficult of comprehension in the writings of Ibn Chayyûǵ, is explained. d) *Kitâb el-Taswih*, that is " book of adjustment" of the objections to Ibn Chayyûǵ, with the attacks upon the same. There is also e) the *Kitâb el-Tashwir*, that is "the book of putting to shame", in which the attacks and objections of *Samuel ha-Nagid* are repelled. This has not been preserved in manuscript.

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invention. *Ibn G'anâch* himself complains in the preface to his grammar, that a knowledge of the Hebrew language was only looked upon in his time as a secondary thing. But nothwithstanding our scantier knowledge of this part of Hebrew philology, history cannot refuse him the testimony, that by means of his glowing zeal and comprehensive studies, he became the restorer, and for us the new founder of Hebrew grammar and lexicography. All that had been attained in this department of science in the first thousand years; what the family of the *Kimchi*, what *Ibn Esra*, *Rashi* and their successors had accomplished, which afterwards became a type and incentive to Christians in their scientific researches into Hebrew, finds its culminating point in those works of Abu'l-Walid Merwân Ibn G'anâch, in which the close of the first, and the beginning of the second thousand years, meet together.

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Coptic Alphabet.

The 25 letters formed entirely after the Greek, to which 6 were added, borrowed from hieroglyphic pictures, making 31 in all, are the following:

Form.		Name.	Pronunciation.
ⲁ	ⲁ	Ⲁⲗⲫⲁ	α, a, frequently pronounced *e*.
ⲃ	ⲃ	Ⲃⲓⲭⲁ	β, b
ⲅ	ⲅ	Ⲅⲁⲙⲙⲁ	γ, g
ⲇ	ⲇ	Ⲇⲁⲗⲇⲁ	δ, d
ⲉ	ⲉ	Ⲉⲓ	ε, ĕ, sometimes pronounced *a*.
ⲍ	ⲍ	Ⲍⲓⲧⲁ	ζ, z
ⲏ	ⲏ	Ⲏⲧⲁ	η, ē
ⲑ	ⲑ	Ⲑⲓⲧⲁ	ϑ, th
ⲓ	ⲓ	Ⲓⲁⲧⲧⲁ	ι, i
ⲕ	ⲕ	Ⲕⲁⲡⲡⲁ	$\varkappa$, k
ⲗ	ⲗ	Ⲗⲁⲩⲗⲁ	λ, l
ⲙ	ⲙ	Ⲙⲓ	μ, m
ⲛ	ⲛ	Ⲛⲓ	ν, n
ⲝ	ⲝ	Ⲝⲓ	ξ, x
ⲟ	ⲟ	Ⲟ	o, ŏ
ⲡ	ⲡ	Ⲡⲓ	π, p
ⲣ	ⲣ	Ⲣⲟ	ϱ, r
ⲥ	ⲥ	Ⲥⲓⲙⲁ	σ, s
ⲧ	ⲧ	Ⲧⲁⲩ	τ, t
ⲩ	ⲩ	Ⲩⲉ	υ, ue Before vowels or at the beginning of syllables like *v*; at the end like *u*.
ⲫ	ⲫ	Ⲫⲓ	φ, ph
ⲭ	ⲭ	Ⲭⲓ	χ, ch
ⲯ	ⲯ	Ⲯⲓ	ψ, ps
ⲱ	ⲱ	Ⲱ	ω, ō
ⲫ	ⲫ	Ⲫⲉⲓ	sh
ϥ	ϥ	Ϥⲉⲓ	f, ph, Greek φ.
ϧ	ϧ	Ϧⲉⲓ	kh, corresponding to the Arabic خ, to the Greek $\varkappa$ and χ.
ⲩ	ⲩ	Ⲩⲟⲣⲓ	h or the spiritus asper (῾) of the Greeks.
ϭ	ϭ	Ϭⲁⲛϫⲓⲁ	dsh, Arab. ج
ϭ	ϭ	Ϭⲓⲙⲁ	k, gh, sh among the Greeks expressed by $\varkappa$ and χ in proper names.
ϯ	ϯ	Ⲧⲓ	ti

In the Coptic language, which arose out of the Egyptian in the second century after Christ, three dialects are distinguished, the Sahidic (Thebaic), Memphitic, and Bashmuric, the first of which has an inclination for the harder, the last for the softer letters. Each of these has also its peculiarities, both with relation to the changes of consonants and its vowels and diphthongs.

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Syriac Alphabet.

The 22 letters, in form, name and pronunciation, are as follows:

Form. At the end.	Form. In the middle.	Form. At the beginning.	Name.		Pronunciation.
	ܐ	ܐ	Olaf	ܐܠܦ	ʾ of the Greeks, א of the Hebrews.
ܒ ܒ	ܒ	ܒ	Bêth	ܒܝܬ	b or bh (v)
ܓ ܓ	ܓ	ܓ	Gomal	ܓܡܠ	g or gh
	ܕ	ܕ	Dolat	ܕܠܬ	d or dh
	ܗ	ܗ	Hê	ܗܐ	h
	ܘ	ܘ	Wâw	ܘܐܘ	w
	ܙ	ܙ	Zain	ܙܝܢ	ζ of the Greeks, the French z.
ܚ ܚ	ܚ	ܚ	Chêth	ܚܝܬ	ch the German *ch* in *Rache*, the Scotch *ch* in *loch*.
ܛ ܛ	ܛ	ܛ	Thêth	ܛܝܬ	th or t
ܝ ܝ	ܝ	ܝ	Jûd	ܝܘܕ	y
ܟ ܟ	ܟ	ܟ	Kof, Chof	ܟܦ	ch, palatal k
ܠ ܠ	ܠ	ܠ	Lomad	ܠܡܕ	l
ܡ ܡ	ܡ	ܡ	Mîm	ܡܝܡ	m
ܢ ܢ	ܢ	ܢ	Nûn	ܢܘܢ	n
ܣ ܣ	ܣ	ܣ	Semkat	ܣܡܟܬ	s
ܥ ܥ	ܥ	ܥ	Eê	ܥܐ	the Hebrew ע
ܦ ܦ	ܦ	ܦ	Pê	ܦܐ	p, also ph or f
	ܨ	ܨ	Zodê	ܨܕܐ	s of the roof of the mouth, ṣ, Hebrew צ
ܩ ܩ	ܩ	ܩ	Ḳôf	ܩܘܦ	k guttural, or ḳ
	ܪ	ܪ	Rîsch	ܪܝܫ	r
ܫ ܫ	ܫ	ܫ	Schîn	ܫܝܢ	sh or ś
	ܬ	ܬ	Tau	ܬܘ	t or th, also ṭ, Engl. *th*.

The five vowels in Syriac are sometimes expressed by points, sometimes by signs borrowed from the Greek. The vowels consisting of points are: *a* ܰ *P'tocho*, *e* ܶ *R'bozo*, *i* ܺ *Ch'bozo*, *o* ܳ or ܳ *S'kofo*, *u* ܽܘ or ܽܘ *Ezozo*. The vowels derived from the Greek, and similarly named are: *a* ܰ, *e* ܶ, *i* ܺ, *o* ܳ, *u* ܽܘ. Of other orthographical signs or such as are necessary for reading, it is only necessary to note the following: 1. *Ruchocho*, the fine point beneath the letters ܒܓܕ ܟܦܬ, when they are aspirated, and 2. *Kuschoyo* above the same letters, when they are pronounced hard and without aspiration. 3. *Marhĕthono* is the name of a line above a vowelless letter which is followed by a like vowelless one, to denote its rapid pronunciation with the following consonant. 4. *Mehagyono* is a line below the vowelless letter which is followed by a like one, denoting its pronunciation with a short *e* or *a*. 5. *Lineola occultans* is a line under a letter not to be pronounced. 6. *Ribaj* are the two horizontal points above a word, to distinguish the plural from the singular when they are not distinguishable by consonants.

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Arabic Alphabet.

The series of 28 Arabic letters, three of which stand for vowels also, is as follows:

Form.				Name.	Pronunciation.
Coupled with the preceding and following letters.	Coupled with the preceding letter.	Coupled with the following letter.	Not united with another letter.		
ـا	ـا	ا	ا	Èlif	' of the Greeks, Hebr. א.
ـبـ	ـب	بـ	ب	Bê	b
ـتـ	ـت	تـ	ت	Tê	t
ـثـ	ـث	ثـ	ث	T̲ê, thê	t̲ or th, Greek θ.
ـجـ	ـج	جـ	ج	Ǵîm, Dshim	ǵ, g in French before e or i.
ـحـ	ـح	حـ	ح	Ḥâ	h, a sharp h, Hebr. ח
ـخـ	ـخ	خـ	خ	H̲â, Châ	ch, like *ch* in *Rache* in German.
ـد	ـد	ـد	د	Dâl	d
ـذ	ـذ	ـذ	ذ	D̲âl, Dsal	d̲, a lisping d
ـر	ـر	ـر	ر	Rê	r
ـز	ـز	ـز	ز	Zê	z in English and French.
ـس	ـس	سـ	س	Sîn	s, Hebr. ס or שׂ
ـشـ	ـش	شـ	ش	Shin	sh, ś
ـصـ	ـص	صـ	ص	Ṣâd, Zad	ṣ, a sharp *s*, Hebr. צ
ـضـ	ـض	ضـ	ض	Ḍâd	ḍ, a flat *s*
ـطـ	ـط	طـ	ط	Ṭâ, Thâ	ṭ, th
ـظـ	ـظ	ظـ	ظ	Ẓâ, Tsâ	ẓ, a lisped ṭ
ـعـ	ـع	عـ	ع	ʿAin	ʿ of the Hebrews.
ـغـ	ـغ	غـ	غ	Ġain	ġ, a rough, guttural *r*
ـفـ	ـف	فـ	ف	Fê	f
ـقـ	ـق	قـ	ق	K̲âf	k̲, a guttural *k*, Hebr. ק
ـكـ	ـك	كـ ـكـ	ك	Kôf	k, a palatal *k*

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Form.				Name.	Pronunciation.
Coupled with the preceding and following letters.	Coupled with the preceding letter.	Coupled with the following letter.	Not united with another letter.		
ـلـ	ـل	لـ	ل	Lâm	l
ـمـ	ـم	مـ	م	Mîm	m
ـنـ	ـن	نـ	ن	Nûn	n
ـهـ	ـه	هـ	ه	Hê	h pronounced sharp.
ـو	ـو	ـو	و	Wâw	v, w and û
ـيـ	ـى	يـ	ى	Yê	y, i

Besides the three consonants Èlif, Wâw and Yê, which were formerly used to denote the vowels *á*, *i* and *ú*, the following signs for short vowels were introduced at a later period: 1. ـَ, *Fatah*, *a* or *e*; 2. ـِ, *Kasr*, *i* or *y*, sometimes *e*; 3. ـُ, *Damm*, *o* and *u*. The other signs for reading are: 1. ـْ *Gazm* or *Sukûn* (rest), corresponding to the *Shcva* of the Hebrews. 2. ـّ, *Tashdîd*, a sign of the doubling or strengthening of a consonant, corresponding to the *Dagesh forte* of the Hebrews. 3. ـٔ, *Hamz* (stitch), a sign arising out of ع over *Elif*, to express it as a consonant, i. e. the spiritus lenis; also over *Wâw* and *Yê*, when they come in place of such Elif. 4. ـٰ, *Wazl* (union), is the sign over *Elif hamzaed*, whose vowel is absorbed by the preceding; which appears with Elif of the article, the imperative of the first form of firm verbs, &c. 5. ـٓ, *Madd* (extension), put over an extended Elif, when a more *Hamz* is written for the hamzaed Elif which immediately follows.

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א

א, called אֶלֶף (=אֱלֶף), *'Alef*, properly signifies as a name *Ox*, Plutarch quaest. symp. IX 2 § 3; the letter had actually among the Phenicians the outlines of an ox's head 𐤀, 𐤀, but originally it only expresses the initial sound of this word, which was *ἀ*. The *Ἀλφα* of the Greeks is the same name, but its form is derived from the Phenician Alef-figure and it stands at the head of the original 22 letters in the western alphabets which are formed in imitation of the Greek, as it does also after the Phenician, in the other Semitic alphabets. As a numeral, though not in the old Biblical Hebrew, *'Alef* signifies 1; with two points or a little stroke above (אֹ, אֹ) 1000; as an abbreviation it is said to express in Phenician monuments אֶבֶן *monumental stone*, more rarely אֶשׁ *man*.

The pronunciation of *'Alef* as a consonant consists in the gentlest guttural sound inaudible without a vowel, which may be compared with the Greek *spiritus lenis* (ʾ) forming along with the breathing ה, which is partially audible, a proper sound which can then be pronounced with all the vowels, like every other consonant, as אָב *'āb*, אֵבוּס *'ēbûs*, אֹמַר *'ōmar* &c. As a vowel-letter *'Alef*, though seldom, expresses *â*, as in קָאם *kâm* Hos. 10, 14, לָאט *lât* Judges 4, 21, רָאמוֹת *râmôt* Prov. 24, 7, דָּאג *dâg* Neh. 13, 16, רָאשׁ *râsh* Prov. 10, 4, עֲזָאזֵל *'asâsêl* Lev. 16, 8, בִּצָּאתָו Ez. 47, 11 K'tib, *ât*, viz. as a plural-ending, אָךְ *âkh* as a *suff.*, where indeed, since the introduction of written vowels, the vowel letter seems superfluous. But *'Alef* is also used for *ê*, so far as the A-sound generally passes into the E-sound, used in the middle of the word, as רֵאשׁ Prov. 6, 11, יָנֵאץ Eccles. 12, 5 and others. As a syllable-divider *'Alef* is also a consonant, e. g. יִשְׁאַל pronounced *Yish-'âl*.

By the twofold use of *'Alef* as a consonant and a vowel the following cases are to be explained. 1. The occasional sounding of the *'Alef* after final syllables with î, ô, û long, denoted by ו and י, when an A-tone follows those syllables; a peculiarity that may have been afterwards obliterated in pronunciation. Thus e. g. in נָקִיא Jo. 4, 19; הָלְכוּא Jos. 10, 24; אָבוּא Is. 28, 12; עִדּוֹא Zech. 1, 7; יָפוֹא Ezr. 3, 7; רִבּוֹא Neh. 7, 66, where this rare orthography has been preserved from the remains of a pronunciation which was afterwards lost. See these words. *a* or *e* in terminations, usually with ה–, are sometimes to be found combined with א–, in the Aram. or Phenic. manner, as צוֹבָא, סִיסְרָא, yet also archaically in proper names, עֻזָּא, צִיבָא, גֵּרָא, יִתְרָא &c. In many, however, *a* is contracted from *ai*, as עֲמָשָׂא from עֲמָשַׂי. — 2. The prefixing of *'Alef* in words beginning with a vowel, the vowel attaching itself to the *'Alef* as if to a consonant, e. g. אוֹ *'ô*, אוֹר *'ôr*, אִישׁ *'îsh* &c.; and in the later Aramaean pronunciation *yi* or *ye* are sometimes absorbed in *i* and then augment the original Alef-sound, e. g. אִישַׁי (יִשַׁי) *p. n.* 1 Chr. 2, 13; אִשׁ (יֵשׁ) *it is* Mic. 6, 10; אִזְכֶּה (יִזְכֶּה) 6, 11 (as some would read). — 3. The same is the case where a syllable beginning with *y* or *w* has weakened the *y* or *w* into vowels, e. g. עַרְבִאִים, גְּדָאִים, צְבָאוֹת, צְבֹאִים, נָאוֹת, פְּתָאִים out of עַרְבִיִּים, גְּדָיִים, צְבָיוֹת, צְבוֹיִם, נָווֹת and פְּתָיִים, where the original forms still appear. — 4. But on the contrary where the initial syllable vowelled in â, ê or ô appears hardened into a semivowel on account of the preceding vowelled final sound, there is a sign of the later pronunciation approaching

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to the Aramæan, e. g. דָּנִיֵּאל out of דָּנִיאֵל; הוֹגִג (הוֹאֵג) 1 Sam. 22, 18; הַיּוֹצֵר (הָאוֹצֵר) Zech. 11, 13; נִיאֲמֵר for וַאֲמַר 2 Sam. 1, 8; Zech. 4, 2; Neh. 5, 9; 7, 3; אֲבִיסָף 1 Chr. 6, 8 out of אֲבִיאָסָף Ex. 6, 24. — 5. In â preceding, *'Alef* loses its short *a* and then appears only as orthographical, as in הָאַסַּפְתָּ Nu. 11, 4 (הָאַסַּ֫פְתָּ), or is entirely lost, e. g. הָרִמִּים (הָאֲרִמִּים) 2 Chr. 22, 5; הַסּוּרִים (הָאֲסוּרִים) Eccles. 4, 14; רַאֲסַּ֫ר) וְאַבְּדָךְ Ez. 20, 37; מְסֹרֶת (מַאֲסֹרֶת) 28, 16; הַשְׁפּוֹת (הָאַשְׁפּוֹת) Neh. 3, 13; more rarely is this the case in the short *a* preceding, as נַאֲשֻׁר (out of וַאֲשֻׁר) Zech. 11, 5. — 6. After the *spiritus lenis* of the *'Alef* is lost and the vowel it bears is the only thing remaining, the vowel so left attaches itself to the preceding vowelless consonant so that the *'Alef* either remains otiose, e. g. פְּאֹרָה (פְּ֫אֹ־) Is. 10, 33; שָׁאט (שָׁאַט) Ez. 25, 6; נִשְׁאִים (נְשָׁאִים) Neh. 5, 7; בִּרְאָם (בִּרְדָאם) 6, 8; נָשְׁוּא (נָשָׂאוּ) Ps. 139, 20, or entirely disappears, e. g. מָת (מָאַת) Job 41, 17; שֶׁלָּה (שְׁאֵ֫ל־) 1 Sam. 1, 17; תּוֹמִים (תְּאוֹמִ֫ם־) Gen. 25, 24. Sometimes, however, the vowel of the *'Alef* attaches itself to the preceding syllable-closing consonant, by which the syllable is altered, e. g. אֶחָב מְרָאוֹן, לִקְרָאת, מְלָאכָה Jos. 12, 20, Jer. 29, 22, חֲמָה Job 29, 6 out of חֲמְאָה, אַחְאָב, מַרְאוֹן, לִקְרָאת, מַלְאָכָה, and many others.

א or אַ appears 1. as a prefixed sound in many words, whose beginning appears too hard to be uttered by two consonants the first of which is vowelless, in order to modify the double sound by the prefixed vowel *a* or *e* which again is sustained by *'Alef*. Thus אֶצְעָדָה *bracelet* besides צְעָדָה, אֶזְרֹעַ *arm* besides זְרֹעַ; also where the strong form no longer appears, e. g. אֶפְרֹחַ *brood*, אֶצְבַּע finger. 2. as a prepositive in the adjective formation, in order to express an intensive, emphatic or abiding quality, e. g. אַכְזָר *horrible*, *wild*, אַכְזָב *lying*, אֶזְרָח *native*, אַחְלָם *firm*, *hard*, אַזְנָח *decaying*, and many others.

אֶ or אֵ sometimes serves as a prepositive where the word begins with a consonant which has its firm vowel, e. g. אֲגוֹרָה (אֲגָרָה = גֹּרָה) *corn*, a small coin; אֱגוֹז *a nut*; אֲבַלְבָּלָה *a pustule*; אֲזִקִּים besides זִקִּים *chains*; אֲגַרְטָל *basin*, *cup*. Comp. Phenician אֲדָם (pronoun. edom) *blood*, Augustin on Psalm 136; Aram. אֲגַר; אֲדָם equivalent to גָּדָר; אֲחִידָא *riddle*; אֶגֶן *garden*; Mod. Greek ἔσυ for σύ; Gr. χθές and ἐχθές, Lat. status, Fr. état. But the short vowel prepositive became already a firm vowel forming a separate syllable by the doubling of the following sound, in many words of northern Palestine, e. g. אַפְרְיוֹן *a sedan* out of פְּרְיוֹן (Syr. ܦܪܝܘܢ *cradle*), אַפְּדָן *palace* out of פְּדָן, Ar. قَصْر; more frequently in Aram. e. g. אִדָּם *blood*, אַגָּן *garden*, and many others. Yet the prosthetic אִ, אָ, אַ in אֵ, אֶזֵּר, אֶחָד, אֶכֶן, אֶשֶׁר, and others, are not to be explained on this principle.

In the more complete root- or stem-formation, which has three sounds, *'Alef* is regularly *unorganic* in relation to the mother-form or primitive root, i. e. it does not belong to the original formation of the root, whether the mother forms in such roots made with *'Alef* be organic and the last forms, or whether they hold good as such only relatively to the derivative ones. This farther development is made by *'Alef*: 1. as an *initial* sound to simple monosyllabic primitive roots, in order to form firm stems with two sounds, e. g. אָבַר (root בר), אָבַח (root בח), אָבַד (root בד), אָבַל (root בל), אָבַק (root בק), אָבַר (root בר), אָגַר (root גד). The inorganic and perhaps at first simply inseparable prefix *'Alef* is easily recognised in this formation, in as much as its relative mother forms are found in the language itself partly without the prepositive, partly with other prefixes, as e. g. the above primitive roots in בָּק, בָּ֫ל־, בָּד, בַּ֫ל־בָּד, בַּר, בָּ֫ר־, גַּר, and many others. It is only where such *'Alef* is evidently dialectic and softened from ע, e. g. אָגַם out of עָגַם, that there is no real Alef-initial

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sound. — 2. As a *medial* sound, where *'Alef*, developing itself out of the middle vowel *a* in monosyllabic stems, became so firm as to give rise to stems with three sounds, e. g. רָאַם, לָאַם, בָּאַר, בָּאַם, דָּאַב, דָּאַג, לָאַב, שָׁאַף &c., whose relative mother forms sound as לָם, רָם, בָּר &c., and still appear partly in the language itself, partly in the circle of Semitism. Even here the *'Alef* appears as a stem-sound and consequently organic, when it is dialectically interchanged with *'Ayin* or is softened from it in certain cases, e. g. תָּאַב, שָׁאַל, שָׁאַן, גָּאַל besides תָּעַב, שָׁעַל, שָׁעַן and גָּעַל, which comparisons of roots within Semitism easily confirm. — 3. As a *final* sound, where by adding an *'Alef* monosyllabic roots are farther developed into dissyllabic ones, e. g. בָּדָא (root בד), בָּזָא (root בז), בָּטָא (root בט), בָּרָא (root בר) and many others.

אָב (*c.* אֲבִי, as in the cognate words אָח, חָם, *c.* אֲחִי, חֲמִי; once *c.* אַב, in order to denote an ancient proper name, in proper names however more frequently אַב־ besides אֲבִי־, אֲבוּ־ and אֲבוּ־; with *suff.* אָבִי, where the *i*, as a remnant of the root-form with three sounds, unites with the *i* of the *suff.*; farther אָבִיךָ, אָבִיו, where the fore-tone *a* remains because the accent rests upon *i*, but on the contrary elsewhere אֲבִיכֶם, אֲבִיהֶם; the *pl.* אָבוֹת, *c.* אֲבוֹת, with *suff.* אֲבוֹתַי, אֲבֹתֵיכֶם, proceeds from a primitive form אָבוּ, which is more frequent in Aramaean, as אֲבוּ־הִי, אֲבוּ־ךְ, ܐܒܘܟ, and in Arab. ابو in the construct state, and then the feminine plural ending, which originally expresses nothing more than the collective idea of *parents*, is blended with this form) *father*, and principally *begetter*, cognate in sense מוֹלִיד; the commonness of this usage makes it unnecessary to quote examples. Setting out with this fundamental conception the Hebrew frequently uses it in a tropical sense viz. 1. the spiritual begetter, i. e. *creator*, *God* Jer. 2, 27; Deut. 32, 6; Is. 63, 16; 64, 7. In the honorary Messianic title אֲבִי־עַד Is. 9, 5 it should therefore be translated, *Father*, i. e. *God of eternity*, *the Eternal*, as χρόνου πατήρ in the Orphics means Saturn-Hercules: comp. אָב in proper names. — 2. Preserving the leading qualities of a father the word is next used to denote *benefactor*, *care-taker*, *supporter*, Job 29, 16; *a beneficent ruler* Is. 22, 21; or a spiritual *benefactor* and *care-taker*, i. e. *teacher*, *instructer*, *counseller*, particularly in salutations and addresses to priests and prophets Judges 17, 10; 18, 19; 2 Kings 6, 21; 13, 14, whereas on the contrary teachers and prophets employ *son* and *daughter*. Comp. Aram. אַבָּא *master*, *teacher;* in the church *abbas*, *papa*, *pope*, and many others. — 3. From the latter spiritual sense the Hebrew sometimes expresses by *'Ab counsellor*, *chief adviser* of a higher personage, hence *Visier*, وزير; for example, Joseph is so called Gen. 45, 8; δεύτερος πατήρ Haman is called Gr. Est. 13, 6, and Lasthenes is termed πατήρ 1 Mac. 11, 32; as also a king calls himself *son* in relation to a prophetic counsellor 2 Kings 8, 9. — 4. From the father's prerogatives the Hebrew expresses by the word still farther, *lord*, *possessor*, *holder;* hence the figurative expression, I salute the grave, *Thou art my lord*, Job 17, 14, i. e. the grave possesses me. But this signification commonly appears only in proper names compounded with אֲבִי־, אֲבוּ־, אַב־, comp. אֲבִיגַיִל, אֲבִיעַלְבוֹן, אֲבִיטוּב, אֲבִיחַיִל, אֲבִיהוּד, אֲבִיחַיִל, אֲבִיטַל, in order to express the possession and mastery of a power or virtue &c., i. e. to possess strength (עַלְבוֹן), power (חַיִל), fame (הוּד), splendor (חַיִל), protection (טַל), goodness (טוּב), light (יוֹם = יָם) &c. as the proprietor and lord (אַב), so to speak. Elsewhere אָב is used in surnames in more artificial language, as in the Arabic, e. g. ابو المعالى 'Abul-ma'ali, father of dignities, i. e. estimable, ابو الحسن Abul chusni, father of beauty, i. e. peacock. — 5. In so far as the father is the founder of a domestic society, a race or a family, *'ab* denotes among the Hebrews

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head of a family or progeny (cognates in sense אַלּוּף, רֹאשׁ, בֵּית־אָבוֹת, שַׂר, נָשִׂיא, רֹאשׁ הַמַּטֶּה), hence בֵּית־אָב *family-circle, the domestic society of an ancestor;* from which follows the signification *grandfather, ancestor, forefather* Gen. 28, 13; *head* or *ancestor* of a people Gen. 10, 21; אַב־הֲמוֹן גּוֹיִם Gen. 17, 4 5 *progenitor of a number of nations*, where the construct אַב־ is chosen for אֲבִי־, in order to explain אַבְרָהָם. When *ancestor* is not clear enough in relation to an older forefather, the word רִאשׁוֹן is added to designate the primitive progenitor Is. 43, 27. — 6. According to the latter view the Hebrew uses it figuratively to express the progenitor of a company, the founder of a corporation or art (Phenician רַב, e. g. רַב חָרָשׁ Kit. 4, 3 head-architect, as also in later Hebraism) the *creator* and *inventor, the first doer* Gen. 4, 20; 4, 21 the beginner of all that play on the harp and pipe; next the *first framer* and *fashioner*, Job 38, 28. — For the signification of אָב in proper names see under אֲבִי and אַב. On אָבִי 2 Kings 5, 13, Job 34, 36 see אָבִי.

The organic form of אָב was originally perhaps *'ab*, in the grammatical formation of the language אֲבוּ and אֲבִי, which is still preserved in *c.;* out of this אָב appears to have been smoothed away in the development of the language, and the construct forms אֲבִי and אֲבוּ, the *plural* אָבוֹת, Arab. ابوات, are so to be explained. Similarly as in Hebrew is the Phenician אָב *c.* אֲבִי Kit. 13, 2, with *suff.* אָבִי Mel. 4, 5, *pl.* אָבֹת Kit. 1, 3 entirely of the same formation. Another old form was אָבֶה, and *He* explains the Aramæan plurals אֲבָהָן, ܐܰܒܳܗܶܢ and ܐܰܒܳܗܶܝܢ, Arab. ابهات as well as the appearance of *He* in the construct state in some Semitic languages. But as the forms look like derivates from ל״ה they have been taken as if they came from אָבָה in the sense of *to beget* (cognate אָבַב), which may be right as to form with relation to their appearance in the circle of the development of language; but the primitive root *'ab* must be regarded in itself as identical with the *pa* in patri in Sanscrit, *pa* in pater, *va* in vater.

אַב *m. God*, as אָב above, conceived of as the creator, benefactor, care-taker, ruler &c. but once *c.* from אָב for אֲבִי־ in Gen. 17, 4 5 אַב־הֲמוֹן גּוֹיִם *head-ancestor of a number of nations*, in order to express the name אַבְרָהָם (which see) better, therefore referred to a person. But it is usually taken as the first member of compound proper names, denoting *God*. As the form of the *stat. constr.* it must co-operate with others, though mostly expressing a co-ordination. So e. g. in the proper names אַבְנֵר (*God is light*), אַבְרָהָם (*God over a raging multitude*), אַבְרָם (*God is elevated*), אַבְשַׁי (*God is existing*), אַבְשָׁלוֹם (*God is prosperity*), for אַב must have been originally an honorary title or epithet of God, to which נֵר, שָׁלוֹם are appended or which is conceived of with a quality (רָם), so that therefore אַב is not properly speaking subordinated to the following *noun* or *adjective*. In such proper names אַב is interchanged with אֲבִי; for אֲבִינֵר, אֲבִירָם, אֲבִישַׁי, אֲבִישָׁלוֹם also occur. Comp. the Phenic. אַב־אַדִּיר (*God is mighty*) *n. p.* of *'El*. In proper names one may however retain *ab* like *El* and *Jah*, if we understand by it that aspect of the Deity only which אָב can have. The cod. Samar. presents אַב for אַף Deut. 33, 3, which can only be a mistake in transcribing.

אַב, Aram. *abs. m. father, ancestor*, Dan. 2, 23; 5, 22; Ezr. 4, 15; 5, 2, with *suff.* אֲבִי (with Patach because the ־ִי is sounded but weakly after the Syrian manner), אֲבוּהִי, אֲבוּךְ, proceeding from the form אֲבוּ; *pl.* אֲבָהָן, *c.* and before a *suffix* אֲבָהָת, where again a form with *He* lies at the foundation.

אֵב (with *suff.* אִבּוֹ; *pl. c.* אִבֵּי; stem אָבַב) *m. freshness, strength*, בְּאִבּוֹ Job 8, 12 *in its strength*, i. e. in its greenness; אִבִּים the fresh, green grass, Song of Solom. 6, 11. Comp. Ar. أَبّ meadow;

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fresh spring-water, called so from its freshness.

אַב (Talm. אַבָּא, *def.* אַבָּא, with *suff.* אֲבִיהֶם for אַבְהֶם, the dagesh forte resolved by *n* prefixed, as in the Hebrew words חֲמֻנִּי for חֲמֻי Psalm 64, 7, Lament. 3, 22, מֵעֻנִּיהָ for מֵעֻיֶּיהָ Is. 23, 11 an *n*-sound is prefixed) Aram. *m.* a young sprout, bud, but also *fruit* Dan. 4, 9 11 18; in the Targ. it is used for the Hebrew פְּרִי and תְּבוּאָה, and the denominative אַבֵּב *to produce fruit* is derived from it. See אָבִיב, אֵבֶב.

אָב appears only as an abbreviation of אֲבִי in compound proper names, where the *Yod* with the following *Yod* or *'Alef* is moulded into a syllable *ya*, and then the *a* in אֲבִי is blunted into *e*, e. g. אֲבִיגַיִל from אֲבִי־אֶסֶף, אֲבִיחַי from אֲבִי־יָתֵר.

אָב see אוּב.

אָבַב (unused) *intr. to be fresh, green*, intensive *to blossom, to bear fruit*, comp. Syr. ܐܶܬܰܒ to put forth blossoms, to sprout, Targ. אַבַּב, Ar. اَبَّ to be fresh, green (according to the derivatives). From it come אָב, אָבִיב.

אַבְגְּתָא (equivalent to *Felix, Prosper*) *n. p.* of a Persian eunuch at the court of 'Achashwerosh Esth. 1, 10. Probably identical in its composition with בִּגְתָן and therefore abridged from אַבְ[גְּ]תָא equivalent to בְּג and תָא from תַּן (comp. תִּרְתָּן); and as the first member of this proper name is found in *Βαγαῖος* Her. III, 128, *Βαγώας* Æl. V. H. IV, 8, so the second appears in *Ὀτάνης* Her. III, 68, Ab-ten [father of Feridun] (Malcolm, Hist. of Pers.), if it be not a mere termination. See בִּגְתָן, בִּגְוַי, where also another explanation is given.

אָבַד (*fut.* יֹאבַד, also יֹאבֵד in a very small pause) *intr.* properly: to be isolated, forsaken; hence 1. *to wander about* 1 Sam. 9, 3; בַּגּוֹיִם *among the peoples* Lev. 26, 38; אֲרַמִּי אֹבֵד Deut. 26, 5 *an Aramæan wandering about;* לַיִשׁ אֹבֵד Job 4, 11 *a lion wandering about* (without prey), and so Jer. 50, 6; Ez. 34, 4 16, stronger than נָדַח. Then also, *to wander abroad, to wander in a forsaken state*, with מִמְּקֹל of the place whence one wanders Deut. 11, 17; Jos. 23, 16; הָאֹבְדִים *the exiles* Is. 27, 13; comp. Ob. 12. — 2. *to be lost, to disappear, to cease*, e. g. זֵכֶר (remembrance), אֱמוּנָה, עֹשֶׁר, לֵב (courage), תִּקְוָה and others with מִן of the place whence it disappears. Hence *to dispense with*, with the object accompanying which is given up, properly to cease, e. g. אֹבֵד עֵצוֹת Deut. 32, 28 dispensing with counsel, i. e. counsel*less*, where אֹבֵד is the construct of אֹבֵד; *to be vain, useless*, with לְ or מִן of the person to whom something is fruitless, Ps. 142, 5; Am. 2, 14; Jer. 49, 7. — 3. *To cease, perish*, of men, animals &c. Nu. 17, 27, hence אוֹבֵד *unfortunate* Job 29, 13; 31, 19; *to perish* Jer. 48, 46; *to be cut off* Joel 1, 11. — 4. *To lose* something, with the accusative of the thing lost, 1 Sam. 9, 20, derived from the second signification and assuming a transitive sense, while all three are intransitive. Derivatives אֹבֵד, אֲבֵדָה, perhaps אַבְדָן and אָבְדָן.

Pi. אִבֵּד (ă for ĕ as in זָקַק Mal. 3, 3; *fut.* יְאַבֵּד, יְאַבֶּד) *caus.* of Kal, therefore 1. *to drive into banishment* Jer. 15, 7; *to scatter round about, to disperse* 23, 1, and cognate in sense with הֵפִיץ of a herd. — 2. *to cause to disappear, to destroy* Is. 26, 14; *to squander*, הוֹן Prov. 29, 3; *to let go*, to destroy something, *to take away* Eccles. 9, 18; לֵב 7, 7 to destroy the mind. — 3. *to annihilate, root out*, applied either to men Ps. 9, 6; Ez. 22, 27, or *destroy* applied to things, 2 Kings 21, 3; *to lessen* Job 12, 23. — 4. *to give up for lost* (opposed to בִּקֵּשׁ to seek after) Eccles. 3, 6. Derivatives אֲבַדֹּה, אֲבַדּוֹן.

Hif. הֶאֱבִיד (as also הַאֲבִיד with ă for ĕ; *fut.* אַבִּיד, in *the voluntative* אַבִּידָה from אַאֲבִיד Jer. 46, 8, because a + a gives either â, e. g. אָזִין, or ô, e. g. אוֹכִיל, from אַאֲזִין, אַאֲכִיל, Hos. 11, 4; Job 32, 11) *caus.* of Kal, but stronger than Pi. 1. *to cause to disappear*, with

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the accusative of the object, Job 14, 19; with מִן of the place or circle Nu. 24, 19; Jer. 25, 10; hence *to cut off, destroy, annihilitate*, with מִן *out of* Obad. 8, or also מִקֶּרֶב הָעָם *out of the midst of the people* Lev. 23, 30; *to lay waste* Zeph. 2, 5; *to extinguish* (the name), with מִתַּחַת הַשָּׁמַיִם *out of the world* (the region of the world is termed קַחַת הַשָּׁמַיִם) Deut. 7, 24.

The stem in this inorganic form is written in the same manner in Syr. ܐܰܒ, ܐܶܒ, Sam. ʾabad, Targ. אֲבַד; Ar. أَبَدَ, 1. to separate from something, to flee, 2. to lose oneself in speaking, to speak obscurely, 3. to be waste, spoken of a country; and from the signification "to sink" is derived أُبْدٌ misfortune. But the organic root is אָ־בַד, which is also preserved in בַּד (see this), and the usual Arabic form بَطَنَ in this sense may also be nothing but בד organic.

אֲבַד (*fut.* יֵאבַד, Targ. יְבַד) Aram. *intrans. to disappear*, with מִן of the object Jer. 10, 11. — *Af.* הוֹבַד (for אוֹבַד Targ., from הַאֲבַד, אַאֲבַד as in Hebrew, *fut.* יְהוֹבֵד, Targ. יוֹבֵיד, *inf.* הוֹבָדָא, ־דֵה, Targ. also אוֹבָדוּ) as Hif. in Hebrew with the accusative of the object Dan. 2, 18, or with לְ 2, 12 24. — *Hof.* הוּבַד (formed after the Hebrew manner) pass. of Af.

אֹבֶד *m. annihilation, destruction* Nu. 24, 20 24. The form is the same as that of יֶתֶר remnant, תֹּלַע worm.

אֲבֵדָה (after the form גְּזֵלָה spoil) *f.* 1. *the lost, perditum* Ex. 22, 8, which one finds again Lev. 5, 22 23. The form is that of the neuter. 2. in K'tib Prov. 27, 20 *destruction*. If אֲבֵדָה should be read here, it is an abstract form like פְּלֵטָה; see however אֲבַדֹּה.

אֲבַדֹּה (K'tib Prov. 27, 20) *m.* equivalent to אֲבַדּוֹן (with the softening of the ending ־וֹן into ־הּ, comp. שַׁלְהֶבֶת, שַׁלְהֹבֶת) *destruction*, if אֲבֵדָה is not to be read.

אֲבַדּוֹן (a rare formation) *m. destruction*, hence the place of annihilation, the kingdom of death Job 28, 22, with מָוֶת Ps. 88, 12, שְׁאוֹל and מָוֶת Prov. 15, 11; 27, 20 K'ri cognate in sense. In the New Testament appears Ἀβαδδών (אֲבַדּוֹן) personified as prince of Orcus, which is translated by Ἀπολλύων Apoc. 9, 11.

אַבְדָן and אֹבְדָן (*c.* אָבְדַן, according to the form קָרְבָּן Ez. 40, 43) *m. destruction* Esth. 8, 6; 9, 5. The form is late and Aramaeising.

אָבָה I. (3. *pl.* once אָבוּא, see א; *fut.* תֹּאבֶה from יֹאבֶה, 2. *fut. sg.* once תֹּבֶא Prov. 1, 10, merely retaining the ô vowel and with ē in the second syllable as in יֹסֵף 2 Sam. 6, 1; תֹּחֵז 20, 9, and as in יֵתֵא from אֶחָד Deut. 33, 21, here too ʾAlef has come from He) *intr.* 1. *to bend, to incline*, of a reed (see אֲבֵה), hence *to be bowed, miserable, poor*, used properly like עָנָה to be oppressed, humbled, troubled, only in the derivatives אֶבְיוֹן and אֲבֵה. — 2. *to incline oneself, to bend* to something, to apply oneself, hence *to be willing, to incline the will*, Job 39, 9; Is. 1, 19, *to obey*, rarely with the accusative of that to which one turns, Prov. 1, 25; usually follows the infinitive with or without לְ, sometimes also with לְ of the person whom one obeys Psalm 81, 12; seldom absolutely in the signification *to be willing* Is. 30, 15. For the most part it stands with a negation לֹא, אַיִן, אַל *not to be willing* (cognate in sense with מָאֵן), *to be disinclined* Prov. 1, 25 30; Ex. 10, 27; Deut. 10, 10. — 3. *to wish, to desire, to long* for something. Derivative אַבְיוֹרָה.

The organic element of the stem in the metaphorical meaning "to be inclined, to apply to, to wish, desire" is still found in יְ־אָב and תְּ־אָב, with a softened labial sound in אָו־ה, as also in the Arabic أَبَّ to strive, أَبٌ a proposal; but the fundamental idea "to bend oneself", as אֲבֵה and אֶבְיוֹן and the Arabic أَبِيَ, properly to shrink, to withdraw, to turn away from something i. e. to reject, to loathe it, still points to a connection of the root with חָו־ה, כָּפ־ה III (i. e. to a connection of the initial a-sound with ח and כ) in

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which the radical idea of bending, bowing and inclining lies.

אָבָה II. an assumed verbal stem for אָב (which see), i. e. אַב follows the analogy of nouns which spring from ל״ה, though they are primitive words.

אֵבֶה *m.* only in Job. 9, 26 as a more exact designation of swift-sailing ships (אֳנִיּוֹת). It should probably be accented אֵבֶה and derived from אָבָה after the form קָצֶה, נָדָה, so that it signifies *a reed, a bulrush*, properly the flexible, hence אֳ׳ אֵבֶה as כְּלֵי־נֹמֶא Is. 18, 2 ships which are made from reeds and sail rapidly (Schultens, Iken). Comp. Arab. اباء reedpole, اباءة reedstalk (Samachsch. n. 16). Others read אֵיבָה from אוּב (enmity, robbery), or take אֵבֶה in this sense and translate pirate or robber-ships. Targ. and Jerome derive it from אָבַב, and understand *fruit* (אֵב), *Ibn Koreish* and *Saadja* understand flood, fluctus ingens, like the Arabic أُبَاب. All these are less probable. Since Abaï in Abyssinia is a name of the Nile (comp. Isenberg's Dictionary of the Amharic language p. 124), אֳ׳ אֵבֶה might be Nile-sailing vessels.

אִבָּה (only *pl.* אִבִּים, comp. שָׁנָה, יוֹנָה, בֵּיצָה, and this plural only with the article and contracted הַבִּים out of הָאִבִּים, and this again closely connected only with שֵׁן, a tooth, in שֶׁנְהַבִּים) *m. elephant*, hence שֶׁנְהַבִּים 1 Kings 10, 22; in 2 Chron. 9, 21 the LXX translate ὀδόντες ἐλεφάντινοι, Vulg. *ebur*, i. e. *elephant's tooth, ivory;* elsewhere abbreviated simply into שֵׁן 1 Kings 10, 18; 22, 39; Ps. 45, 9; Am. 3, 15; brought home as wares from the Tyrian colony תַּרְשִׁישׁ Tartessus, the southern coast of Spain, with the Phenician-Jewish fleet, together with קֹפִים and תֻּכִּיִּים. Since these articles, procured in commerce with Tarshish, came properly from Libya or the north coast of Africa and may have been purchased thence on return voyages from Tarshish, the name is perhaps taken in the first place from the Coptic ebor *elephant* (see *Lassen*, Ztschr. f. d. Kunde d. Morg. IV, 1 p. 13), though that may be connected with the Sanscrit *ibha-s* (elephant); which explains why the Hebrews had not the name *Fîl* brought to the Semites by the instrumentality of the Sabæans. The ground-form of the name may also exist still in *ἐλ-έφας*, el-ephas, eb-ur; the first syllable *ἐλ* however appears to be a remnant of *fil*. See שֶׁנְהַב.

אֲבוּ a rare *st. c.* from אָב and in Hebrew only in the proper name אֲבוּגַיִל K'tib 1 Sam. 25, 18, but usual in Arabic. This *st. c.* is Phenician in the names of plants described as Phenician in Dioscorides and Apuleius, e. g. אֲבוּנִצָּת *Βουινεσάθ* i. e. *ἀγχοῦσα* (Diosc. 4, 23); אֲבוּרְקֹמֶת *Βουρχουμάθ* i. e. *χρυσοκόμη* (ib.) and אֲבוּצוּצִים Butzutzim i. e. brassica silvatica (Apul. 127), where *bu* is abbreviated from *'abu*.

אֲבוּגַיִל *n. p.* K'tib, see אֲבוּ.

אֲבוֹי *interj.*, an exclamation of pain (*Kimchi*) Prov. 23, 29 *who has pain, who has woe?* It appears to have been developed only as a collateral form of אוֹי, coming as it were from אֲוֹוֹי; comp. *αἰβοῖ*, Syr. ܐܘܒܝܐ (ubija) woe! To this group of sounds belongs also אָבִי and בִּי, though in a modified signification. The translators (LXX *θόρυβος*, Targ. דֵּיוָא, Syr. ܕܘܒܝܐ) took it for a noun like בְּלוֹי, formed from אָבָה (*to be bent*).

אֵבוּס (with ê for ĕ as in אֵזֹר, אֵזֹב, אֵפֹד; *pl.* אֲבוּסִים) *m. crib, rack, manger* Is. 1, 3; *where no oxen are the crib is empty* Prov. 14, 4; *will the wild buffalo abide by thy crib* Job 39, 9. The root is אָבַס to fodder; comp. *φάτνη* crib and *πατ-έομαι* to fodder. See אֲרֻרָה, אֲרֻרָה, אֲרִיָּה.

אָבַח (unused) *tr.* is usually considered a collateral form of אָבַךְ Is. 9, 17, to which is given the signification *to turn, to draw* (of the sword) and consequently cognate with הָפַךְ Gen. 3, 24. *Ibn G'anâch, Kimchi* and *Tanchum* have adduced this explanation. Others have thought of the Arab. وبخ, أبخ II. *to threaten*, as *Ibn Sarûk*. However the

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organic root-syllable אָ־בַח appears to be identical with that in טָ־בַח and זָ־בַח and the signification is, *to destroy*, *to annihilate;* comp. the Arab. وبف to perish, to spoil. Derivative אִבְחָה.

אִבְחָה (only *c.* אִבְחַת) *f. destruction*, *snatching off*, Ez. 21, 20 *to all their gates I bring destruction of the sword* i. e. *the destroying sword.* LXX σφάγια ῥομφαίας, Targ. קָטְלֵי חַרְבָּא.

אֲבַטִּיחַ (only *pl.* אֲבַטִּחִים, Sam. בַּטָּחִים) *m. melons*, *pumpkins* Nu. 11, 5; Targ. מְלַפְפוֹן i. e. μηλοπέπων. As it is distinguished in Scripture from קִשָּׁא, so it is from Melopepon in the later dialect of the people, Mischna T'rum. 8, 6, and therefore it appears to have been a peculiar kind of melon. The Arab. بِطِّيخَة, بِطِّيخ, whence comes the Span. *budiecas*, Fr. pastêques, is the same word, since 'Alef in Hebrew is prosthetic. The root is בָּטַח I. and not אָבַט.

אָבִי *interj.* 1. *how?* as an exclamation of wonder, 2 Kings 5, 13: *and they said, How? Had the prophet commanded thee some great thing, wouldest thou not have done it? How much more* &c. — 2. *ah*, *oh that*, as an exclamation of desire, Job 34, 36: *oh that Job might be tried!* Hence Targ. צָבֵינָא *we wish* i. e. *oh that!* And of this opinion were all the old translators, who rendered it by חֵפֶץ or רָצוֹן though they thought of the stem אָבָה. אָבִי 1 Sam. 24, 12; 2 Kings 2, 12; 6, 21; 13, 14 is the honourable way of addressing אָב, and has nothing in common with this word. The term is obviously connected with בִּי and אֲבוֹי; and the assumption that אָבִי arose from לָבִי and that this is = לָוִי which came from לוּ, has no foundation.

אֲבִי 1. *n. p. f.* 2 Kings 18, 2 abridged from אֲבִיָּה 2 Chr. 29, 1; comp. the Phenician אֲבִי Kit. 23, 3 *n. p. m.* perhaps from אֲבִיבַעַל. — 2. *c.* of אָב in compound personal proper names forming the first member of the compound. As אָב generally in proper names can only be taken for a surname of God, being an epithet of the divine being and proceeding from the primitive times of the Semitic people like אֵל, יָהּ, so the ordinary signification of the *st. constr.* in names formed with אָב (or אֵל, יָהּ, יוֹ, יְהוֹ, מֶלֶךְ, בַּעַל, and forms from שָׁמַי height, heaven, as שְׁמוּ־, שְׁמִי־ in compound proper names) cannot be maintained in the usual sense. אֲבִי־, אָב־ (as אֱלִי־, אֶל־, יְהוֹ־, יוֹ־, שְׁמוּ־, שְׁמִי־, אֲדֹנִי־, בַּעַל־, בְּעֶל־, בְּעַל־, מַלְכִּי־, צוּרִי־ and many others) is amalgamated with the following member into a single conception, without its being subordinated, similar examples existing elsewhere in the language. So e. g. אֱלִיאָב, אֲבִיאֵל, בְּעַלְיָה, אֲבִיָּה and יוֹאָב cannot possibly be translated, *God of the Father*, *Father of God*, *Father of Jah* and *Jehovah's Father*, because it would manifestly be without sense; and אֱלִיָּה, אֱלִיאֵל, יוֹאֵל, translated by *God of Jah*, *God of God*, *Jo of God* would give an absolute blasphemy. Proper names compounded with אֲבִי־ or other epithets of God, being united and complete conceptions in themselves, must be regarded as reflections and remnants of a very ancient, powerfully-growing religious life in which the impulsive religious idea strove to embody itself by giving names to the most beloved object, as new creations also mirror themselves in the formation of proper names in the course of a new life, e. g. יוּשַׁב חֶסֶד *will be graciously requited* 1 Chr. 3, 20; אֶלְיוֹעֵנַי *to Jo are mine eyes* 4, 36. Proper names compounded with אֲבִי־ are therefore as little taken from family life as those compounded with אֱלִי־ and יוֹ־ &c.; nor do they denote a dignity or position in the family circle, but embody old complete conceptions, very ancient religious invocations and eulogies, somewhat like the way in which, in later times, the liturgical expression הוֹדוּ יָהּ *praise Jah* was developed into the proper name הוֹדַוְיָה — invocations and eulogies which imparted a dignity in the giving of names. It seems therefore most suitable in interpreting the compounds lexically, either to retain

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the epithets of the divine Being without translating them, as יָהּ, יְהוֹ, יוֹ, אֵל, אֱלִי, אֲבִי, or merely to connect them with the verb *to be* and the names of God. — 3. Very seldom does the *st. c.* אֲבִי appear as the first member of a compound name in order to designate the head of a race or father of a nation (comp. אֲבִימָאֵל). — 4. More frequently אֲבִי appears in connexion with names of places, to express the lord of a country, city, village &c., e. g. אֲבִי חָקוֹעַ, אֲבִי כָנֶעַן and many others.

אֲבִיאֵל (*'Ab is 'El*, that is, the creating, protecting and nourishing God is to be invoked as the mighty, as אֵל, which see) *n. p. m.* 1 Chr. 11, 32; but in 2 Sam. 23, 31 עַלְבוֹן (*strength*, an epithet of 'El) appears as the second member, and as the complete name נֵר (*light*, also an epithet of 'El) in 1 Chr. 8, 33. To understand this proper name we must compare אֵלִיָּה, אֱלִיאֵל, יוֹאָב, אֲבִיָּה, אֱלִיאָב and many others, whence it may be recognised as an invocation in an old religious petition-song. See עַלְבוֹן and נֵר.

אֲבִיאָסָף (*'Ab is gatherer* i. e. protector) *n. p. m.* Ex. 6, 24; contracted אֶבְיָסָף 1 Chr. 6, 8, immediately from אֶבְיָאסָף. For the signification comp. the proper names אָסָף, אֶלְיָסָף.

אָבִיב (from אָבַב) *m.* properly sprout, more definitely 1. *ear* Lev. 2, 14; הַשְּׂעֹרָה אָ׳ Ex. 9, 31 *the barley* (stood in) *the ear;* comp. הַפִּשְׁתָּה גִבְעֹל ib., הַגְּפָנִים סָמְדָר Song of Sol. 2, 13, where a state is expressed by *the accus.* — 2. *time of the ear*, specially connected with חֹדֶשׁ Ex. 13, 4, *month of the ear-time*, according to tradition the month נִיסָן in the later Hebrew, corresponding to April. Inasmuch as הַחֹדֶשׁ הָרִאשׁוֹן Ex. 40, 2 17; Lev. 23, 5 is the usual expression for this, חֹדֶשׁ הָאָבִיב appears in the Pentateuch only as an unusual periphrasis, perhaps in order to convey an allusion to the Egyptian name of the month ⲉⲡⲏⲡ, *ἐπιφί* (Plut. de Isid. p. 372) which was of consequence to their worship there, though otherwise they do not coincide. — 3. *n. p.* of a place on the Chaboras, with the signification *meadow-ground*, *grass- and pasture-land*, comp. أَبّ *pascuum*, pasture, connected with תֵּל (earthbank) תֵּל אָבִיב (bank of grass-land), where a colony (גּוֹלָה) dwelt, and Ezekiel remained a week, Ez. 3, 15. A *Tel 'Abib* might very well be the name of a place on the Chaboras (comp. *Amm. Marc.* 14, 3 *Aboræ amnis herbidæ ripæ*), but the locality is not yet ascertained. — For explanation of the root comp. אָב and the Phenician אָבִיב לָבָן *'Αβιβλαβόν Diosc.* 3, 106 white flower, king's lily, Syr. ܗܰܟܳܟܳܐ flower.

אֲבִיגַיִל (*'Ab is revolving time*) *n. p. f.* 1 Sam. 25, 3; 1 Chr. 2, 16. For it there are also אֲבִיגָל and K'tib אֲבוּגַיִל. The words גַּיִל and גָּל are forms from גִּיל *the revolution* of time, *period*, comp. עַיִשׁ and עָשׁ; אֲבוּ is an old form in addition to אֲבִי. גָּל is once shortened into גַּל 2 Sam. 17, 25. See אֲבִי.

אֲבִיגָל s. אֲבִיגַיִל.

אֲבִיגַל s. אֲבִיגַיִל.

אֹבִיד s. אָבַד.

אֲבִידָן (*'Ab is judge*) *n. p. m.* of a phylarch of the Benjaminites Num. 1, 11. From the parallels אֱלִישָׁפָט, יְהוֹ־, יוֹ־, שְׁפַטְיָה, דָּנִיֵּאל, Phenic. שְׁפַטְבַּעַל one sees that *Dan* is not the name of a place.

אֲבִידָע (*'Ab is knowing*) 1. *n. p. m.* Gen. 25, 4, compounded of אֲבִי־יָדָע, אֲבִידָע. For a more exact explanation comp. אֶלְיָדָע, יְהוֹיָדָע, יוֹיָדָע, בְּעֶלְיָדָע, שְׁמִידָע and יְדַעְיָה, where the one member is always יָדָע (which see) and the other gives the appellations of God in great variety. Comp. the Phenic. *n. p.* יְדַעְקָם *Δακάμας* (*App.* 8, 41). — 2. *n. p.* of a Midianite tribe on the way between South Palestine and Sinai, where is a city אַבְדָּע (Abda), in *Ptolem.* *'Εβόδα*. Or it is the tribe *Abida* in the vicinity of *Asyr* (*Burckh.*, Ar. 672).

אֲבִיָּה (*'Ab is Jah*) 1. *n. p. m.* 1 Sam. 8, 2; but the form interchanges with אֲבִיָּהוּ 2 Chr. 13, 1 and אֲבִיָּם (which see) 1 Kings 15, 1. — 2. *n. p. f.* 2 Chr. 29, 1, for which also abridged אֲבִי

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(which see). Comp. the Phenic. *n. p.* אֲבִיבַעַל (ʾAb is Baal).

אֲבִיהוּ (*ʾAb is Jahu*) *n. p. m.* see אֲבִיָּה.

אֲבִיהוּא (*αὐτόθεος*) *n. p. m.* Ex. 6, 23; comp. אֱלִיהוּא, יֵהוּא. הוּא *he*, he himself, *self*, like *hu* among the Persians, *αὐτός*, *ἐκεῖνος* among the Greeks (*Simon.* Onom. 549), denotes *God* in the religious *usus loquendi*, and therefore אֲבִיהוּא is like the proper names אֲבִיאֵל, אֲבִיָּה.

אֲבִיהוּד (*ʾAb is renown*, see אֲבִי) *n. p. m.* 1 Chr. 8, 3; *Ἀβιούδ* Mat. 1, 13. Comp. the proper names הוֹד, הוֹדְיָה and in classical proper names *Cleopas*, *Patroclus*, *Cleopatrus*, *-ra* and others. In Hebrew proper names הוֹד, הוּד (*splendour*, *fame*) is an epithet of the divine names אֵל, יָהּ; hence אֲחִיהוּד and אֲחִיָּה, עַמִּיהוּד and עַמִּיאֵל, אִישְׁהוֹד and אֶשְׁבַּעַל in the properest sense may be compared. The cognate in sense כֶּבֶד *fame* stands similarly in the *n. p.* יוֹכֶבֶד.

אֲבִיהַיִל (*ʾAb is light*) *n. p. f.* 1 Chr. 2, 29. הַיִל is to be derived from הָל (הוּל) = הַל with the signification to glitter, to shine, comp. אֲבִינֵר; it is possible, however, that אֲבִיהַיִל is only a variation of אֲבִיחַיִל.

אֲבִיחַיִל (*ʾAb is strength*) *n. p. m.* Num. 3, 35.

אֶבְיוֹן (with *suff.* אֶבְיֹנְךָ, *pl.* אֶבְיֹנִים) *m. bowed*, *oppressed* (see אָבָה), as עָנִי (from עָנָה): *needy*, *poor*, beside דָּל and עָנִי Deut. 24, 14; Ps. 72, 13; and in opposition to עָשִׁיר rich, happy 49, 3. Like עֲנִיִּים frequently, and יָתוֹם וָדָךְ Ps. 10, 18, אֶבְיֹנִים denotes Ps. 12, 6; Is. 41, 17 and poetically אֶבְיֹנֵי אָדָם 29, 19 the people who are unfortunate, or in want of help; and like עָנִי together with its cognates it denotes the pious unrighteously oppressed and suffering, consequently it is equivalent to צַדִּיק Am. 2, 6. בְּנֵי אֶבְיוֹן Ps. 72, 4 is poetically for אֶבְיוֹנִים *the needy*, *the oppressed*. The name of the sect אֶבְיֹנִים, *Ebionites*, in the early christian church, rests upon Mat. 5, 3, and is equivalent to, oppressed, pious exiles, Is. 25, 4; Syr. ܐܒܝܘܢܐ pauper, miser, by doubling the final radical sounds. The Coptic ⲉⲃⲓⲏⲛ is perhaps taken merely in the signification of אֶבְיוֹן.

אֲבִיּוֹנָה (formed from אָבָה, comp. אֲבַדּוֹן) *f.* only in Eccles. 12, 5. According to the LXX, Vulg. Arab.: *the caper*, namely the berry of the caper tree, which with its pepperlike seeds provokes to appetite and lust; or *incitement* itself (hence the Targum מַשְׁכְּבָא *cohabitation;* Ibn G'anâch الارادة *desire;* Ibn Parchon תַּאֲוָה; Greek Ven. *ὄρεξις*); or lastly *the privy member* (Kimchi אֵבֶר הַמִּשְׁגָּל): all derived from the signification *to desire*, *to covet*, and conseq. *caper-berry*. This meaning is also confirmed by the Phenician אֲבִיּוֹנוּת (*Diosc.* 2, 204) *ἐρβιαυνούθ* (*ἐρβι-* with allusion to herba, *θουν* stands by mistake for *νουθ*) *caper*, as well as by the אֶבְיוֹנָה (caper-) berry, berry generally in the language of the Mishna; the parallels in the members of the preceding verse Eccles. l. c. (שָׁקַד and חָגָב, see these) also refer to fruits. וְתָפֵר הָאֲבִיּוֹנָה means therefore: *the caper-berry* (i.e. excitement) *is destroyed* (תָּפֵר fut. Kal from פּוּר), probably with antithetic allusion to an expression תִּפְרָה הָאֵ׳, the caper is green. See פּוּר. The explanation *difficulty*, *necessity*, from אֶבְיוֹן (*ἡ ἐπίπονος* scil. *ζωή*) in *Symm.*, or *insight* from בִּיּוֹנָה = בִּינָה in *Ibn Esra* and *Jerome* can no longer be adopted.

אֲבִיטוּב (*ʾAb is goodness*) *n. p. m.* 1 Chr. 8, 11; comp. the proper names טוֹבִיָּה, אֲחִיטוּב and טוֹב־אֲדֹנִיָּהוּ, טַבְרִמּוֹן, טָבְאֵל.

אֲבִיטַל (*ʾAb is protection*) *n. p. f.* 2 Sam. 3, 4; comp. חֲמוּטַל. טַל is formed as a noun from טָלַל II. (*to protect*, *cover*), comp. צִלָּה.

אֲבִיָּם (*ʾAb is clearness*, *splendour*) *n. p. m.* standing as a collateral form of אֲבִיָּה in Kings, and יָם can only have the signification of יוֹם (daylight, splendour) for יָהּ, as אֲבִינֵר or abridged נֵר = אֲבִיאֵל. יָם I. (which see) is the original Hebrew form for יוֹם according to the Phenician pronunciation.

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Comp. as parallels the proper names נֵרִיָּה, יְמוּאֵל, אֲבִינָר, אוּרִיָּה, אוּרִיאֵל.

אֲבִימָאֵל (*Father-Ma'ël*) *n. p.* of the founder of one of the four leading tribes of southern Arabia, adduced as the 9. descendant of Joktan (Kachtan) GEN. 10, 28; 1 CHR. 1, 22. One of these four South-Arabian nations is called among the Hebrews מָאֵל, in Theophrastus (hist. plant. 9, 4) *Mâïa*, transposed from *Maïl*, in Dionysius Perieg. (957 ss.) and in Strabo (XVI, 1112) *Minæi*, and dwelt according to Ptolemy (6, 1, 23) and Pliny (h. n. 6, 32) in the middle of South Arabia where they carried on a large trade in incense, and were denominated *μέγα ἔθνος*.

אֲבִימֶלֶךְ (*'Ab is king*) 1. *n. p.* of several kings of Philistia (of Gerar, Gath &c.) GEN. 20, 2; 26, 1. Since Abimelek, king of Gath in David's time (Ps. 34, 1) has also the additional name of אָכִישׁ 1 SAM. 21, 11, it appears rather to have been a name which the Hebrews gave to the kings of Philistia, a title of honour as it were. In this relation the Turkish اتابك *Atabeg*, Bokhar. اتالیق *Atalik*, Pers. پادشاه *Padishah*, Æthiop. *abba nagasi* &c. have been compared, which express in words the same thing. But the commonness of this name elsewhere, its interchange with אֲחִימֶלֶךְ (which see) and its connexion with אֲחִימֶלֶךְ, אֲבִימֶלֶךְ, מַלְכִּיאֵל, מַלְכִּידָה, אֲחִימֶלֶךְ, מַלְכִּישׁוּעַ, מַלְכִּירָם, רֶגֶם מֶלֶךְ, מַלְכִּי־צֶדֶק, בִּלְמַלְכָּם, בִּנְמַלְכָּם, אַדְרַמֶּלֶךְ, Phenic. proper names מַלְכָּתוֹן, מַלְכִּיתוֹן, מַלְכָּצַל, עַבְדַּמֶּלֶךְ, מַלְכָּרָאשׁ and others shew that מֶלֶךְ is taken as a name men or deity, and thus the comparison must be renounced. 2. *n. p. m.* of other persons, JUDGES 8, 31; 1 CHR. 18, 16, where אֲחִימֶלֶךְ stands in the parallel passage 2 SAM. 8, 17. See מֶלֶךְ and אָחִי.

אֲבִינָדָב (*'Ab is noble*) *n. p. m.* 1 SAM. 7, 1; 16, 8; 17, 13; 31, 2; comp. נָדָב, נְדַבְיָה, כְּמוּאֵל, אֲחִינָדָב. See אָבִי.

אֲבִינָעַם (*'Ab is grace*) *n. p. m.* JUDGES 4, 6; 5, 1; comp. נַעַם, אֲחִינֹעַם.

אֲבִינֵר (*'Ab is light*) *n. p. m.* 1 SAM. 14, 50; but the shorter form אַבְנֵר (which see) chiefly stands for it. Comp. נֵר, אוּרִיאֵל, נֵרִיָּה. See I. נֵם.

אֲבִיסָף *n. p. m.* contracted from אֲבִיאָסָף (which see).

אֲבִיעֶזֶר (*'Ab is help*, comp. Attaholf, Adolf i. e. father's or God's help) *n. p. m.* 1. in the Gileadite family JOSH. 17, 2; JUDGES 6, 34; *patron.* אֲבִי הָעֶזְרִי 'Abi the Ezrite 6, 11 24. A contracted form is אִיעֶזֶר NUM. 26, 30, whence the *patron.* אִיעֶזְרִי in the same place. 2. also elsewhere, though seldomer 2 SAM. 23, 27; 1 CHR. 7, 18. Comp. עֶזְרִיאֵל, עֶזְרָאֵל, אֶלְעָזָר, יוֹעֶזֶר.

אֲבִיעַל see אֲבִיאֵל and עַלְבוֹן.

אַבִּיר (*c.* אֲבִיר from אָבַר) *adj. m.*, *durable*, *strong*, a rare collateral form of אַבִּיר (comp. אֲשׁוּר, אַשּׁוּר step), as a substantive *protector*, *warrior*, *hero*, only used in GEN. 49, 24; Is. 1, 24, to designate the God of Israel.

אַבִּיר (*pl.* -רִים) *adj. m.* properly *very valiant* (an intensive form) *manly*, *powerful*, *courageous*, *forcible*, but usually a *subst. a valiant*, *courageous man*, with the addition of לֵב Ps. 76, 6; in the signification *hard-hearted*, *obdurate* only in Is. 46, 12, comp. חֲזַק לֵב. Figuratively, *hero*, or *a principal*, *dignified*, *great man*, LAMENT. 1, 15; JER. 46, 15; *pl.* (like אַבִּירִים JUDGES 5, 25) *distinguished*, e. g. לֶחֶם אַבִּירִים *food of the distinguished*, i. e. excellent food, manna, Ps. 78, 25 (LXX *ἄρτος ἀγγέλων*, comp. Wisd. 18, 20); the *first*, most excellent of a class, e. g. אַבִּיר הָרֹעִים 1 SAM. 21, 8. כַּאֲבִיר Is. 10, 13 K'tib is contracted from כְּאַבִּיר and signifies, *like a hero*, *a mighty one;* the K'ri reads כְּבִיר, much, copious. Poetically אַבִּירִים is applied 1. to *powerful oxen* Is. 34, 7, fully אַבִּירֵי בָשָׁן *oxen of Basan* Ps. 22, 13, because they are known to be strong on account of the good pasture. Metaphorically *kings* Ps. 68, 31, where the peoples are called *calves* (עֲגָלִים). 2. to *the spirited horse* JER. 8, 16; 47, 3; 50, 11; דַּהֲרוֹת אַבִּירָיו *gallop of his horses* JUDGES 5, 22 (see הָלַם).

אֲבִירָם (*'Ab as high, elevated*) *n. p. m.* NUM. 16, 1; 1 KINGS 16, 34. A shorter

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form is אַבְרָם. In order to explain these compounds with רָם we must compare the proper names רָם, מַלְכִּירָם, עַמְרָם, רַמְיָה and יוֹרָם, יְהוֹרָם, אֲדֹרָם, אֲדֹנִירָם. רָם was a very ancient epithet of the highest deity, as among the Phenicians of *Baal* (Saturn), comp. בַּעַל רָם spoken of the Libyan Baál (*Gesen.* Mon. p. 453), Ῥαμὰς (רָם) ὁ ὕψιστος θεός in Hesych.

אֲבִישַׁג (*'Ab as wandering*) *n. p. f.* 1 Kings 1, 3. שַׁג, a participial noun from שָׁגַג, signifies *wandering about*, *going astray*, and was an epithet of the Semitic gods since the rovings of the races were looked upon as wandering journeys of their deities (s. *Movers*, Phönizier II, 2: wanderings of El, Astarte, Cadmus &c. pag. 59 and following).

אֲבִישׁוּעַ (*'Ab as prosperity*) *n. p. m.* 1 Chr. 5, 30; 6, 35; Ezr. 7, 5; comp. שׁוּעַ and the proper names אֱלִישׁוּעַ, מַלְכִּישׁוּעַ, שׁוּעָא.

אֲבִישׁוּר (*'Ab is ability*, rectitude) *n. p. m.* 1 Chr. 2, 28; contracted from אֲבִי־יְשׁוּר; the latter is also found in יְשֻׁרוּן. The form יְשׁוּר (שׁוּר) is as in גְּמוּל, לְבוּשׁ, רְכוּב, and similar compounds are found in אֲחִישָׁר (= אֲחִי־יְשָׁר), יְשַׁרְאֵלָה, יֵשֶׁר.

אֲבִישַׁי (*'Ab is existing*, contracted from אֲבִי־יִשַׁי) *n. p. m.* 1 Sam. 26, 6; comp. יִשַׁי, אִישַׁי, יִשִּׁיָּה. For it there is also the shorter form אַבְשַׁי 2 Sam. 10, 10.

אֲבִישָׁלוֹם (*'Ab is prosperity*) *n. p. m.* 1 Kings 15, 2, or also אַבְשָׁלוֹם abridged 2 Chr. 11, 20, for which 13, 2 אוּרִיאֵל; elsewhere identical with the son of David 2 Sam. 3, 3.

אֶבְיָתָר (*'Ab is distinguished*, *noble*) *n. p. m.* 1 Sam. 22, 20, contracted from אֲבִי־יָתָר Mark 2, 26 Ἀβιάθαρ, comp. the proper names יֶתֶר, יִתְרָא, יִתְרוֹ, יִתְרָן and יִתְרְעָם.

אָבַךְ ἅπ. λεγ. Is. 9, 17 *Hithp.* הִתְאַבֵּךְ *to roll itself together*, וַיִּתְאַבְּכוּ גֵּאוּת עָשָׁן *and they* (the סְבֻכֵי הַיַּעַר) *roll themselves to the mounting up of smoke*, i. e. they wind themselves upward in columns of smoke; *Ibn Parchon* correctly וַיִּתְהַפְּכוּ. גֵּאוּת עָשָׁן is an accusative to denote *becoming* something. As the direction *up*, *upward* comes by גֵּאוּת, the stem can only mean *to turn*, *to whirl*, *to roll* like הָפַךְ, whose organic root is בך, פך; Arab. أَبَكَ to be pressed, بَاكَ to be complicated. Another and cognate class is formed by words in בָּךְ, נָ־בַךְ, סָ־בַךְ &c., to which the Arabic باك belongs and from which the Syriac and Arabic translations have taken the explanation.

אָבַל I. (*fut.* יֶאֱבַל) *intr.* to fall to ruin, to sink down, hence 1. *to fade*, *to wither*, *to perish*, of the field, of plants, of green grass, of the vine (תִּירוֹשׁ for גֶּפֶן in poetical diction) Is. 24, 4 7; 33, 9; Jer. 23, 10; Jo. 1, 10; figuratively *to mourn*, wither, of pastures Am. 1, 2. Comp. נָבַל, אָמַל, קָמַל, Arab. أَفَلَ, قَفَلَ, Syr. ܩܡܠ, but also ܐܒܠ, Sam. *'abal*, Arab. (seldom) ابل in the signification *to mourn*, *lament*. 2. *poët.* (for which in prose Hithp.) to hang the head, *to mourn*, of men, perhaps too of pining, wasting away, as the effect of mourning, with עַל of the person or thing over which one mourns Hos. 10, 5; Jer. 12, 11; Job 14, 22; put along with אָנָה *to complain*, for the purpose of strengthening the idea Is. 3, 26; 19, 8. Derivatives אֲבֵל adj., אֵבֶל.

Hif. הֶאֱבִיל (*fut.* יַאֲבֶל־) *caus. to cause to mourn*, *to bring about mourning*, Ez. 31, 15 *in the day of his descent to the grave I caused a mourning;* Lament. 2, 8 *he made the rampart and wall to lament.*

Hithp. הִתְאַבֵּל (*pros.*) *to afflict oneself*, *to mourn*, either absolutely or with עַל, more rarely אֶל of the person or thing, 1 Sam. 15, 35; 16, 1; 2 Sam. 14, 2; e. g. עַל־מֵת over a dead person, עַל־מַעַל over transgression, Ezr. 10, 6.

To this stem belongs the primitive root אָ־בַל, which also exists in נָ־בַל, and by interchange of the labial sound in אָ־מַל, קָ־מַל; the harder form however seems the organic one.

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אָבַל II. (not used) *tr. to lead, to drive*, a cow, and its organic root אָ־בַל identical with יָ־בַל II. Hence the proper name אוֹבִיל.

אָבַל III. belonging to אֲבַל, see אֲבַל.

אָבַל (unused) *intr. to shoot forth, to grow, to spring forth fresh*, from the organic root בל with the idea of fresh springing and sprouting, Arab. أَبَلَ and أَبِلَ, of the moisture and freshness of the young green grass, Syr. ܐܒܠ grass, green. Comp. the Hebrew root in the stems יָ־בַל, בָּל (בּוּל) I., בַּל (בָּלַל) II., סָ־בַל, all which coincide with the organic root in אָבַל. Derivatives אָבַל subst., אֻבָל.

אָבֵל *f.* a fresh, grassy place, *meadow*, usually of places overgrown with luxuriant grass in the Jordan-valley or any other, specially 1. of a grassy place in the neighbourhood of בֵּית־שֶׁמֶשׁ (which see) in the territory of Judah 1 Sam. 6, 18, but for which the LXX and Targum read אֶבֶן, with relation to v. 14 15; but in the text stands אָבֵל הַגְּדוֹלָה *the great meadow, which was upon the military field of Joshua's campaigns* (שְׂדֵה יְהוֹשֻׁעַ); and the שְׂדֵה יְהוֹשֻׁעַ was about *Bet-Shemesh*. — 2. *n. p.* of a city 2 Sam. 20, 18; with He local אָבֵלָה *towards Abel* 20, 14, which ה however also relates to the question where? in 20, 15: בְּאָבֵלָה *in the direction toward Abel* (comp. בַּחֹרְשָׁה forestwards, in the district of the forest 1 Sam. 23, 15). It is described as עִיר וְאֵם בְּיִשְׂרָאֵל and in the neighbourhood of בֵּית־מַעֲכָה, but not identical with the latter 2 Sam. 20, 14 15. It is the place lying north of Merôm, آبل *'Abel*, *'Αβελά* in Euseb. (Onom.) between Damascus and Paneas, 1 Kings 15, 20. More frequently, however, אבל appears with more exact designations appended, as 1. אָבֵל בֵּית־מַעֲכָה or אָ׳ בֵּ׳ הַמַּעֲכָה 2 Sam. 20, 15; 1 Kings 15, 20; 2 Kings 15, 29 *n. p.* of a city *'Abel*, which is adduced as belonging to the northern boundary of Palestine and to the tribe of Naftali, beside עִיּוֹן, now *Merǵ 'Ajûn*, beside the territory כִּנֶּרֶת i. e. about the sea of Galilee, near to דָּן. The city is also called merely אָבֵל 2 Sam. 20, 14 18. *Josephus* (Ant. 7, 10) calls *'Αβελμαχέα*, as Scripture does *Abel*, a metropolis in Israel. See בֵּית־מַעֲכָה. 2. אָבֵל הַשִּׁטִּים Num. 33, 49 *n. p.* of a city in the neighbourhood of שִׁטִּים, a district in the Moabite territory, on the other side of Jordan, opposite to Jericho, which is also put for it Num. 25, 1; Josh. 2, 1; Mic. 6, 5, without the two being identical on that account. *Josephus* (l. c. 4, 7; 5, 1) mentions *'Αβίλη* as 60 stadia distant from Jordan, and as situated near *'Ιουλιάς* (בֵּית־הָרָן) and *Βησιμώθ* (בֵּית הַיְשִׁימוֹת) (De Bello Jud. 5, 3); *Eusebius* (under *Σταγεῖν* i. e. שִׁטִּים, *Σαττεῖν*) describes it as near הַר פְּעֹר and *Steph. Byz.* says of it *'Αβίλη πόλις ἐπὶ τῷ 'Ιορδάνῃ ποταμῷ*. See שִׁטִּים, בֵּית הַשִּׁטָּה. — 3. אָבֵל כְּרָמִים (*meadow of the vineyards*) Judges 11, 33 *n. p.* of an Ammonite border-town like עֲרֹעֵר in another direction, and according to Euseb. (under *'Αβελαμπελών*) 6 (Jerome 7) Roman miles from רַבַּת בְּנֵי־עַמּוֹן (i. e. Philadelphia). — 4. אָבֵל מְחוֹלָה (*meadow of the dance*) *n. p.* of a town in the territory of Issachar, near the bank of the Jordan in the district of בֵּית שְׁאָן, from which it is distant 10 Roman miles, Judges 7, 22; 1 Kings 4, 12; 19, 16. Eusebius and Jerome designate it more exactly by *'Αβελμαελαί* and Abelmaula respectively. The place טַבָּת lay somewhat lower. — 5. אָבֵל מִצְרַיִם (*meadow of Egypt*) *n. p.* of a place beside גֹּרֶן הָאָטָד (buck-thorn floor) on the other side of Jordan Gen. 50, 11, which Jerome puts *tertio ab Hierico lapide, duobus millibus a Jordane*, and identifies with בֵּית חָגְלָה; the narrator in Genesis l. c. has explained it אֵבֶל מִצְרַיִם (*Egypt's mourning*). — 6. אָבֵל מַיִם (*meadow at the water*) 2 Chr. 16, 4 (comp. Jud. 4, 4 *'Αβελμαείν*, *Jerome* Abelmea) is identical with Abel Bet-Maácha and is only chosen by the Chronist as a later collateral name on account of its position at the sea of *Merôm*. It is said to be

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the present *Abel el-Kameh*, to the north of *Dan* on Mutullah, at a brook which runs into the river *Dertan*. *Robinson*, New Bibl. Res. 459. *Wilson*, the lands of the Bible &c. II. p. 168.

אָבֵל (*c.* אֲבֶל־ from אֲבֵל as עֲקֵב from עָקֵב, *pl. m.* אֲבֵלִים, *c.* אֲבֵלֵי, *f.* אֲבֵלוֹת) *adj. mourning*, *troubled*, *bowed down* Gen. 37, 35; Is. 61, 2; of inanimate things: *desert*, *waste*, *destroyed*, Lament. 1, 4. אֲבֶל־אֵם perhaps: *mourning for the mother*, Ps. 35, 14; אֲבֵלֵי צִיּוֹן *mourning for Zion*, Is. 61, 3. Ar. أبيل, Sam. *ȧbîl*, the pious one (comp. עָנִי, אֶבְיוֹן, עָנָו), among the Syrians: a monk, and so also among the Karaites אָבֵל or אֲבֵלֵי צִיּוֹן the genuine pious Israelites (Karaites).

אֵבֶל (with *suff.* אֶבְלֵךְ, אֶבְלָם) *m. mourning*, e. g. כָּבֵד, גָּדוֹל Gen. 50, 11; Esth. 4, 3; *howling* Mic. 1, 8; אֵ׳ יָחִיד perhaps: *the only* i. e. *exceptional mourning* Jer. 6, 26; Am. 8, 10; עָשָׂה אֵ׳ לְ *to cause mourning for any one* Gen. 50, 10; Jer. 6, 26; Ez. 24, 17; קָרָא פְּ׳ אֶל־אֵ׳ *to invite to mourning* Am. 5, 16; בֵּית, בִּגְדֵי, יְמֵי אֵ׳ *mourning days*, *-clothes*, *-house* Gen. 27, 41 &c. יוֹם טוֹב, חַג, מָחוֹל, שָׂשׂוֹן, מִשְׁתֶּה, כִּנּוֹר are used as the antithesis.

אֻבָל (*c.* אוּבַל) *m. river*, *stream*, of the אוּלַי *Eulæus*, one source of which springs forth in Susiana Dan. 8, 2 3 6 (Jefet, Raschi, Ibn ʿEsra). The stem is אָבַל to flow, and the noun is developed after the form עוּגָב. From the cognate יָבַל the synonymous יוּבַל has originated according to the form סוּגַר. It is possible that אֻבָל is an Aramaised form of יוּבַל (Jefet), comp. יִשַׁי and אִישַׁי.

אֲבָל (properly firmness, definiteness, certainty) only used as an adverb 1. *certainly*, *really*, *yea surely*, *in truth*, *for sure*, *vero*, Gen. 17, 19; 42, 21; 2 Sam. 14, 5; 1 Kings 1, 43; 2 Kings 4, 14, commonly employed to introduce a discourse as the Latin *immo vero*. Hence the Targum renders it by בְּקוּשְׁטָא, and the LXX by *ναί*, always expressing the firm assurance of a thing which was either absolutely unknown or doubted of. From the latter case arose its use as an expression of opposition (comp. אוּלָם, אָכֵן): *however*, *certainly*; but the antithesis lies in the connexion of the sentences only, while the adverb itself merely expresses certainty. — 2. In later writings: *but*, *yet*, *however*, Dan. 10, 7 21; Ezr. 10, 13; 2 Chr. 1, 4; 19, 3; 33, 17, where the antithesis always lies in the sentences. אֲבָל never expresses of itself a denial. The stem is אָ־בַל III. *to bind fast*, *to twist together*, whose root lies also in גָּ־בַל, חָ־בַל, כָּ־בַל; Ar. نل, بلى is probably from the same root and abridged. The Aramæan בְּרַם comes from בְּרַם equivalent to Hebr. בָּרַם (which see).

אָבַן I. (unused) 1. *to be firm*, *hard*, comp. אָמַן I., הָבַן (root בן, מן), Ar. عبن to be hard, thick, ابن and others. From it comes אֶבֶן. — 2. *to flow constant*, *enduring*, comp. אָמַן. Thence comes אֲבָנָה K'tib. Both ideas are here connected as in אָמַן, proceeding from the fundamental signification *to be firm*.

אָבַן II. (unused) *to turn*, *wind*, *revolve*, only a collateral form of אָפַן. From it comes אֹבֶן.

אֶבֶן (with *suff.* אַבְנוֹ, *pl.* אֲבָנִים, *c.* אַבְנֵי) *f. firm*, *hard*, hence 1. *a rock*, *a stone* Gen. 31, 45 46; Ex. 7, 19 in every state, polished or rough, and therefore connected with שְׁלֵמָה, גָּזִית, מַחֲצָב; חַלֻּקֵי אֲבָנִים 1 Sam. 17, 40 *the smooth of stones* i. e. smooth stones. Often as material: *of stone*, which is also designated elsewhere by nouns; joined with חֵן Prov. 17, 8, חֵפֶץ Is. 54, 12, יְקָרָה Ez. 27, 22, נֵזֶר Zech. 9, 16, and perhaps קֹדֶשׁ Lament. 4, 1: *a precious stone*, but also without an adjunct Exod. 39, 10, like the Ar. حَجَر, Syr. ܟܐܦܐ, Æthiop. *ebn*, or in connexion with the names of precious stones, as סַפִּיר, תַּרְשִׁישׁ, שֹׁהַם, אֶקְדָּח Ez. 1, 26; 10, 9; Is. 54, 12; Ex. 25, 7. Then generally every stone, e. g. *metallic ore*, *ore* Job 28, 2, comp. Arab. dual حَجَرَتَانِ the two metallic ores, i. e. gold and silver. אֶ׳ מַשְׂכִּית, *a stone with the image* of an idol Lev. 26, 1; אֶ׳ קִיר *a*

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wall stone 2 Sam. 5, 11; אֶ֫בֶן פִּנָּה *a corner-stone* Job 38, 6; אֶ֫בֶן מַשָּׂאָה *a burden-stone* Zech. 12, 3 (for practice in lifting; stone-heaving was a youth's play in Palestine, as Jerome relates); אֶ֫בֶן קֶלַע *a sling-stone* 9, 15; אֶ֫בֶן גִּיר *limestone* Is. 27, 9; אֶ֫בֶן סַ֫יִת *marble* 1 Chr. 29, 2. Metaphorically אֶ֫בֶן בָּרָד *hail-stone* i. e. hail falling down like little stones Josh. 10, 11, which is also called אֶ֫בֶן alone, comp. Pers. سنكچه (senkǵe) little stone i. e. hail, Syr. ܐܲܒ̈ܢܹ̈ܐ ܕ̈ܲܪ̈ܲܕܹ̈̈ܐ; אַבְנֵי אֶלְגָּבִישׁ *crystal-stones, hail* Ez. 13, 11; אַבְנֵי־אֵשׁ *fiery stones* Ez. 28, 14 16 spoken of masses of fire lying about on the הַר קֹדֶשׁ אֱלֹהִים according to Asiatic belief, the Alborǵ (comp. Is. 14, 13). A poetical combination appears in אֶ֫בֶן דּוּמָּם properly stone of dumbness, i. e. *the dumb stone* Hab. 2, 19; אֶ֫בֶן יִשְׂרָאֵל *rock of Israel* i. e. Jehovah Gen. 49, 24, like צוּר יִשְׂרָאֵל 2 Sam. 23, 3. — 2. *Weight*, from the heaviness and weight of the weighing stone (comp. Prov. 27, 3 and the German *Gewicht*) proceeding from the internal conception of אֶבֶן Lev. 19, 36; אֶבֶן וָאָבֶן *two sorts of weights* Deut. 25, 13; Prov. 20, 10 23; בְּאֶ֫בֶן הַמֶּלֶךְ *in the king's weight* 2 Sam. 14, 26 i. e. royal shekels which were heavier than the usual ones; אַבְנֵי־כִיס *weights of the purse* i. e. the smallest weights that lay in the purse Prov. 16, 11; אֶ֫בֶן הַלְּמֵרוֹת *lead-weight* Zech. 5, 8 and אֶ֫בֶן הַבְּדִיל *tin-weight* 4, 10 for *plummet*; hence figuratively אַבְנֵי־בֶהוּ *plummets of desolation* Is. 34, 11, parallel to קַו־תֹּהוּ, comp. Am. 7, 8; 2 Kings 21, 13. — 3. in proper names of certain places where stones were used for boundary marks, called among the Romans *lapides termini*, and also for monuments (Gen. 28, 18; Josh. 4, 3). Men endeavoured in ancient times to preserve the knowledge of important events by monumental stones. Such were: a) אֶבֶן הָאֵזֶל (*separation-stone*) 1 Sam. 20, 19, the name of a place between Rama and Nob. The LXX have rendered it by the proper name Ἀργάβ i. e. אַרְגֹּב, and so v. 41 they have translated הַנֶּגֶב מֵאֶצֶל by ἀπὸ τοῦ Ἀργάβ i. e. מֵאֶצֶל אַרְגֹּב, by which, however, they merely wished to shew that *'Eben ha-'Esel* lay in the neighbourhood of a place *'Argab*. See אַרְגֹּב and אַרְגֹּב. — b) אֶבֶן בֹּהַן (*memorial stone of Bohan son of Reuben*) Josh. 15, 6, the name of a place on the border between the territories of Judah and Benjamin. See בֹּהַן. — c) אֶבֶן הַזֹּחֶלֶת (*serpent-stone*) proper name of a place at עֵין רֹגֵל (fuller's well) on the east side of Jerusalem 1 Kings 1, 9; see זֹחֶלֶת. — d) אֶבֶן הָעֵזֶר (*stone of victory*) proper name of a memorial stone set up at Mizpeh 1 Sam. 4, 1; 5, 1; 7, 12, over against אֲפֵק in Judah (Josh. 15, 53), which lay in the neighbourhood of בֵּית־שֶׁמֶשׁ. See עֵזֶר. — The stem is אָבַן I. (which see); the Arab. ابن hard, thick, firm, ابنة knot, أُبْنَة knot, protuberance, goes back to the same stem; Syr. ܐܲܒ̈ܢܵܐ (1 Pet. 2, 7) stone, Sam. *'aben* the same; but حجر usually stands for stone in Arabic, in Syr. ܟܹ̈ܦܵܐ.

אָבַן (unused) Aram. equivalent to Hebr. אָבַן I. Derivatives אֶבֶן and

אֶבֶן (*def.* אַבְנָא) Aram. *f. a stone* Dan. 2, 34 45; אֶ֫בֶן גְּלָל *a burdensome stone* Ezr. 5, 8; 6, 4, i. e. a heavy large stone. In the Targum is also the form אַבָּן, more rarely כֵּיפָא.

אֹבֶן (only *du.* אָבְנַיִם) *f. a round disk or plate*, hence 1. אָבְנַיִם Jer. 18, 3 *the two round wood-plates* or *wheels* on which the potter forms his vessels, Targ. סַדְנָא, Syr. ܣܲܕ̈ܢܵܐ i. e. wheel, disk, Vulg. *rota*. It is therefore only a collateral form of אֹפָן cognate with אֹפָן wheel, disk (which see). — 2. אָבְנַיִם Ex. 1, 16 *when ye deliver the Hebrew women look to the* אָבְנַיִם: *if it be a boy, kill him; but if it be a daughter, she may be allowed to live.* Interpreters have conjectured that the word means, some say *a seat* used by the midwives (Targ. מַתְבְּרָא, Sa'ad. مَثْبَر, Raschi and Kimchi מוֹשַׁב אִשָּׁה מְיוֹלֶדֶת), others *bathing tub*, where the new-born child was washed (*Gesen. Thes.*), others *uterus*, from its condition

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(Ibn G'anâch, Jos. Kimchi, Parchon) derived from בָּנָה. But neither the condition of the bearing stool nor of the bathing tub in ancient times, still less the use of אָבְנַיִם for uterus admits of these explanations. It is best to compare for Exod. the expression עַל־אָפְנָיו Prov. 25, 11 and to take אָבְנַיִם for *the two kinds* or *sexes*, hence: *and look to the two sexes*. The signification *kind*, *sex* (*genus*) is connected with that of *turning*, *circle*, *wheel;* Arab. ابان, افان *time* is also derived from the idea of circle. See אֹפֶן.

אֲבָנָה (K'tib) *n. p.* of a river which rises on אֲמָנָה, the top of Antilibanus, Song of Sol. 4, 8, and with the river פַּרְפַּר flows through Damascus 2 Kings 5, 12. The stem in this root is אָבַן equivalent to אָמַן in the collateral signification *to flow continually*, *constantly*, comp. Is. 33, 16; Jer. 15, 18 and the cognate in sense אֵיתָן; the K'ri has put אֲמָנָה in preference (which see).

אַבְנֵט (with *suff.* אַבְנֵטְךָ, *pl.* ־טִים) *m. girdle*, *priest's belt*, *ornamental girdle*, Ex. 28, 4 39 40; 29, 9; 39, 29; Lev. 8, 7 13; 16, 4, transferred from the Pentateuch in Is. 22, 21 to the *sash* of a person of rank. The old, original root, for which the Targum has הֶמְיָן, Syr. ܗܡܝܢܐ, Samar. *emian*, and as *Josephus* represents (Antiqq. 3, 7, 2: *Μωϋσῆς μὲν οὖν ἀβανὴθ αὐτὴν ἐκάλεσεν· ἡμεῖς δέ, παρὰ Βαβυλωνίων μεμαθηκότες, ἐμίαν αὐτὴν καλοῦμεν*), is probably borrowed from the old Egyptian. See the stem בָּנַט and the Aramæan פּוּנְדָּא.

אַבְנֵר *n. p. m.* 1 Sam. 14, 51, probably abridged from אֲבִינֵר 14, 50. LXX *Ἀβεννήρ*.

אָבַס (only *part. pass.* אָבוּס) *tr. to feed*, *nourish*, *fodder*, as אָבַס frequently signifies in the Mishna-dialect, hence שׁוֹר אָבוּס *a fed ox* Prov. 15, 17; בַּרְבֻּרִים אֲבוּסִים *fatted fowl* (see בַּרְבֻּר) 1 Kings 5, 3 [4, 23], Targ. פַּטִּימַיָּא. The derivatives אֵבוּס manger, crib, מַאֲבוּס granary, barn, point to a fundamental meaning *to collect*, *to bring together*, Ar. ابش equivalent to جمع, also هبش, then metaphorically *to fodder*, *feed*, i. e. *to stuff* or *cram in*, to take in nourishment in abundance, comp. סָפָא equivalent to אָסַף to collect, then to feed, whence comes מִסְפֹּא fodder; then from this fundamental idea is developed מַאֲבוּס like מְגוּרָה granary from גּוּר to collect. Comp. לָעַט properly to gather together, to bring together in abundance (equivalent to לָקַט), and then *to nourish richly*, Talm. to feed.

אֲבַעְבֻּעָה (*pl.* ־עֹת) *f. swelling up*, *blain*, *pustule* Ex. 9, 9 10; comp. the Talm. בּוּעָה pustule, בַּעְבּוּעַ watery pustule, Syr. ܒܥܒܘܥܬܐ swelling, here formed from the reduplicated form taken from בּוּעַ (which see) with *a* prosthetic. Comp. the Coptic root ⲃⲉⲃⲉ, and ⲃⲉⲃⲟⲩ to boil up.

אָבַץ (unused) *intr. to shine*, *glitter*, hence *to be high*. Organic root בץ; comp. בָּץ (בּוּץ), Ar. باص, יָ־בַץ, עָ־בַץ, תָּ־בַץ; Aram. אֲבַץ, whence אַבְצָא tin. In the same manner derivatives from יָפַע *to shine* are used to designate high places. From this come the proper names אֶבֶץ, אִבְצָן.

אֶבֶץ (*height;* comp. יָפִיעַ, מֵיפַעַת) *n. p.* of a city in the tribe of Issachar, Josh. 19, 20.

אִבְצָן (*splendid*, *beautiful*) *n. p.* of a judge of the northern Israelite races, born in Bet-Lechem of Zebulon (Josh. 19, 15) Judges 12, 8 10.

אָבַק I. (unused) *tr. to grind*, *to triturate*, to rub or scrape into small pieces, whence אָבָק, אֲבָקָה. The organic root is אָ־בַק; comp. Ar. بعق to cut in little pieces, and many others.

אָבַק II. (Kal unused) *tr.* a weakened form of חָבַק *to fold round*, *embrace*, *to wrap round*. Only in *Nif.* נֶאֱבַק (*fut.* יֵאָבֵק, *inf.* with *suff.* הֵאָבְקוֹ) *to embrace one another*, hence *to struggle*, *to wrestle*, Gen. 32, 25 26, alluding to יַבֹּק. In like manner נִפְתַּל *to struggle*, wrestle

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from פָּתַל to embrace (which see). The root אָ־בַק is also in דָּ־בַק, חָ־בַק, and even *Raschi* thought of this comparison; Ar. ابق to wind, comp. אָבַךְ. *Ibn Sarûk* and *Ibn 'Esra* have rendered it by נִתְעַפֵּר and have therefore taken it as a denominative from אָבָק, comp. κόνις and κονίζεσθαι, πάλη (wrestler's dust) and παλαίειν, *arena* and *pulvis* in Latin; but this interpretation is less probable.

אָבָק (*c.* אֲבַק, with *suff.* אֲבָקָם) *m.* bruised, pounded earth, *dust*, especially the fine particles (עָפָר being the larger ones), which fly up easily and spread themselves Is. 5, 24; 29, 5; Ez. 26, 10; Deut. 28, 24; comp. שַׁחַק and דַּק *dust*, derived from a like fundamental signification; Arab. عَفَاءٌ pounded, destruction and dust; بُقَّة pulvis.

אֲבָקָה (only *c.* אַבְקַת) *f. powder of spices*, *aromatic powder*, Song of Sol. 3, 6.

אָבַר I. (unused) *intr.* according to the derivatives (אֲבִיר and אַבִּיר) *to be strong*, *firm*, *powerful*, *vigorous*. The organic root is אָ־בַר, which is also found in גָּ־בַר and כָּ־בַר in the same signification; Ar. هَبِرَ to be fleshy, fat, strong. This fundamental signification of strength in the root בר manifestly comes from *to be pressed* or *drawn together*, the same transference of idea being also found in גָּבַר, Ar. جَبَرَ I. VII. VIII. to bind together and then to make firm, כָּבַר to connect. Similarly חָזַק, קָשַׁר, and the transposed ارب (אָרַב) *he bound together*, *strengthened*, IV. *prevailed*, obviously point to this combination of idea, and the root in חָ־בַר is therefore identical with it too. Talm. אַבֵּר to fasten, אַבְרוּרִין fortifications; אִבְרָא firm, definite, real (see אֲבָל); אֵבֶר member, properly a bone (comp. עֶצֶם). From it come אַבִּיר, אֲבִיר, and אֵבֶר in the proper name שֶׁמְאֵבֶר.

אָבַר II. (unused) *to veil*, *cover*, especially of birds protecting and covering with their wings; comp. כָּנַף to enwrap, cover, Ar. كنف, whence כָּנָף a wing. The organic root אָ־בַר is somewhat harder in אָ־פַר (to אֲפַר). — *Hif.* הֶאֱבִיר Job 39, 26 is denominative from אֵבֶר. — From this word come אֵבֶר and אֶבְרָה.

אֵבֶר (from אָבַר II.) *m. wing*, *pinion*, e. g. of the dove, Psalm 55, 7; of the eagle Is. 40, 31; אֶרֶךְ הָאֵבֶר *length of wing*, i. e. of long wing Ez. 17, 2; comp. Targ. אֲבַר, Syr. ܐܒܪܐ the same. — From this comes *Hif.* הֶאֱבִיר *to spread out the wing* (אֵבֶר) Job 39, 26. פָּרַשׂ כְּנָפַיִם is parallel.

אֶבְרָה (*pl.* with *suff.* אֶבְרוֹתֶיהָ) *f. wing*, *feather*, with which the bird protects or covers anything, Ps. 91, 4; אִם־אֶבְרָה חֲסִידָה וְנֹצָה Job 39, 13 stands for אִם־אֶ׳ אֶבְרַת חֲ׳ *is the (ostrich's) wing the wing and feathers of a stork?* Figuratively, *protection*, *screen*, applied to God Deut. 32, 11.

אַבְרָהָם (*ancestor of a multitude*) *n. p.* of the founder of the Hebrew and South-Arabian peoples, who had the original name אַבְרָם (which see) changed into אַבְרָהָם as he was to be the progenitor of many nations, e. g. the Ishmaelites (whence the Nabathæans and Kedarenes) the Edomites, and many South-Arabian tribes &c. The appellation is correctly explained by אַב־הֲמוֹן גּוֹיִם Gen. 17, 5. The second part of the name רָהָם, Ar. رُهَام, signifies *multitude*, *a great number of people*, from רָהַם (which see) cognate with רָעַם, רָגַם (in רִגְמָה). From Hebrew history the name came to the Arabians who expressed it by إِبْرَهِيم. In prophetic language אַ׳ stands for Israel generally, Mic. 7, 20, properly זֶרַע אַ׳ Is. 41, 8; Jer. 33, 26; אֱלֹהֵי אַ׳ is applied to Jehovah Ps. 47, 10. See רָהָם.

אַבְרֵךְ a cry or exclamation of the Egyptians before Joseph, addressed to him or the passers by, Gen. 41, 43. One sees from the context that it is old Egyptian and must contain an imperative. Sometimes it has been taken for the Coptic ⲁⲡⲉⲕ ⲣⲉⲕ or ⲁⲡⲣⲉⲕ *bow* or *bend the head*, from ⲁⲡⲉ head and ⲣⲉⲕ

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to bend, or aq pek *to bow oneself*, sometimes from the Coptic root ϧωρ *to cast down* and *Abrok* reading the latter after prefixing ⲁ with ⲕ as the sign of the second person; but this is not only against Coptic grammar, but also assumes the improbable fact that the Hebrews did not retain the leading vowel. The explanations of the versions, e. g. Targ. אַבָּא לְמַלְכָּא = אַב־רָךְ, Syr. ܐܒ̈ܐ ܘܡܠܟ̈ܐ *father and ruler*, LXX *κήρυξ*, plainly appear to be conjectural. The other signification of *bowing the knee* (Jerom. and Aqu.), Origen *γονατίζειν*, Gr. Ven. *γονυπετεῖν*, Ar. Erp. اركع *bend the knee* &c. appears to allude to the Hebrew בָּרַךְ *to bend the knee*, which certainly comes nearest the old Egyptian formula.

אַבְרָם (*'Ab is elevated*) *n. p.* of the progenitor of the Hebrews afterwards named אַבְרָהָם Gen. 17, 5. The proper name אַבִּירָם (which see) similar in sense and the numerous proper names compounded with רָם, as עַמְרָם, אֲחִירָם, and others, lead to the right explanation. See אַבִּי.

אַבְשַׁי (contracted from אֲבִישָׁי) *n. p. m.* 2 Sam. 10, 10, for which אֲבִישַׁי usually appears.

אַבְשָׁלוֹם (abridged from אֲבִישָׁלוֹם) *n. p.* of a son of David 2 Sam. 3, 3 by מַעֲכָה. But in the later genealogy he is called אֲבִישָׁי 1 Kings 15, 2 comp. 2 Chr. 11, 20. His daughter *Tamar* (2 Sam. 14, 27) was married to Uriel of Gibâh, from which marriage sprang מַעֲכָה or מִיכָיְהוּ, the spouse of Rehoboam, 2 Chron. 13, 2; 1 Kings 15, 2. Maâcha was also a granddaughter of Absalom.

אֲבֹת (*hollow passes*) *n. p.* of an Israelite station in the desert Num. 21, 10. See אִיֵּי.

אָגָא (unused) *intr. to flee*, Ar. اجا, whence

אָגָא (equivalent to *Φύγελος* 2 Tim. 1, 15) *n. p.* of the father of David's hero שַׁמָּה, from the place הֲרָר 2 Sam. 23, 11.

אָגַג (unused) existing only in *n. p.* אֲגָג; but perhaps the Semitic stem is not אָגַג, but גּוּג, whence the Hebrew proper name גּוֹג 1 Chr. 5, 4. See גּוֹג.

אֲגָג and אָגָג *n p.* of an Amalekitish king (מֶלֶךְ עֲמָלֵק) 1 Sam. c. 15. This name of the Amalekite kings may have existed even before the time of Samuel, Numb. 24, 7. Hence אֲגָג stands poetically for עֲמָלֵק generally Numb. 24, 7, for which the Samar. text reads אֲגוֹג. The *gentile* name אֲגָגִי of *Haman* Esth. 3, 1 is therefore explained by *Josephus* (Ant. XI, 6, 5) *τὸ γένος Ἀμαλεκίτης*, and so too by Jewish tradition. The Semitic name אֲגָג or אֲגוֹג among the Amalekites dwelling with kindred Edomites and Canaanites is certainly identical with the Phenician אָגוֹג *Ogyg-es*, the Titan-king, to whom the oak at Hebron was dedicated (Jos. Ant. I, 10, 4; Jewish wars IV, 9, 7), who is designated as a Phenician in the tradition of the Titans; especially as the Greek Ogyges-tradition is also derived from Phenicia.

אֲגַגִי see אֲגָג.

אָגַד (unused) *tr. to bind, tie together, to fit in, unite compactly*, whence אֲגֻדָּה, comp. Targ. אֲגַד and Talm. אָגַד with their manifold derivatives in this signification, Ar. اجد; but the root is אָ־גַ־דּ, which is also found in גַּד (גּוּד), from which גִּיד comes. Only in the harder *k*-sound do the words אָ־חַ־דּ, יָ־חַ־דּ, Ar. اكد, و־حد, אָ־כַ־דּ (in *n. p.* אַכָּד), Ar. ا־ك־د, ع־ق־د, Syr. ܟ־ܕ, Ar. ق־ب־ل and others exist in the same fundamental signification.

אֲגֻדָּה (formed from אָגֹד, *m.*; *pl.* דּוֹת־) *f.* 1. properly bound together, hence *bundle, bunch*, e. g. אֵזוֹב Ex. 12, 22 *Hyssop-bunch, Hyssop-bundle*, used for sprinkling; metaphorically 2. *a band, troop, company* 2 Sam. 2, 25; comp. חֶבֶל; 3. *a knot, a loop, a fetter*, e. g. אֲגֻדּוֹת מוֹסָה *bands of injustice*, Is. 58, 6, to which is parallel חַרְצֻבּוֹת רֶשַׁע (מוֹסָה is equivalent to מַסָּה Ez. 9, 9); 4. chaining together, putting together, hence

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(heaven's) *vault*, *arch*, Am. 9, 6, comp. כֶּסֶף Neh. 3, 38; Ar. رِبَاطَة, firm building, properly *ligatio*.

אָגוֹג and אֲגוֹג, see אֲגַג.

אֱגוֹז *m. a nut*, *a nut-tree*, גִּנַּת אֱ׳ *nut-garden*, Song of Sol. 6, 11. With relation to the Ar. جَوْز, Pers. گوز, Syr. ܓܘܙܐ, אֱ appears only as prosthetic. The word therefore cannot have a stem אָגַז, and the less so as it has been probably taken from the Mediterranean (Indo-Germanic). In the dialect of Ghilan *aghuz*. The Talm. אַמְגּוּזָא, Armenian *engus*, the cognate לוּז equivalent to נוּז (comp. נִסְכָּה and לִשְׁכָּה) point to a connexion with the Old-High-German *hnus*, Lat. *nux* &c., and the original form may have also been among the Semites *engus* אֶנְגּוֹז, אֶגּוֹז.

אָגוּר (*received*, among the חֲכָמִים) *n. p. m.* of a wise man otherwise unknown, the son of Jakeh (בֶּן־יָקֶה), to whom the collection of Prov. 30, 1—33 is ascribed. Since this form of name is frequent (comp. בָּרוּךְ, גָּמוּל, זָבוּד, הָמוּל, שָׁאוּל) and the idea of collecting, receiving actually appears in proper names (comp. אָסָף, קֹהֶלֶת), perhaps *'Agûr* is not symbolical. The Targ., Ibn 'Esra and others have not understood it so. In the primitive times, however, אָגוּר may have been an epithet of God, like the others here mentioned.

אֲגוֹרָה (*c.* ־רַת) *f.* properly *berry*, *corn*, hence the smallest coin-weight, *a little coin*, אֲ׳ כֶּסֶף a little silver-coin 1 Sam. 2, 36. The אֲ is prosthetic, and גּוֹרָה (from גֵּרָה) equivalent to גֵּרָה (from גִּרָּה) has the like signification, as *gran* from *granum*. The stem therefore is not אָגַר (which see), but גָּרַר, as belonging to גֵּרָה. Syr. ܐܓܘܪܬܐ the same, Æthiop. *agâr*. The Vulg. (ut offerat [לַאֲגוֹרַת] nummum [כֶּסֶף]) has incorrectly understood אֲגוֹרָה to mean *assembly*, and so derived it from אָגַר.

אָגַז see אֱגוֹז.

אָגַל (not used) *intr. to flow*, *to flow down*, *to drop*, whence אֶגֶל. The organic root אָ־גַל is also in גַּל (גָּלַל) to spring, flow; on the contrary, the Ar. أَجَلَ (to collect) is connected with גָּלַל.

אֶגֶל (only *c. pl.* אֶגְלֵי) *m.* 1. *drops*, אֶגְלֵי־טָל dew-drops Job 38, 28, LXX βώλους δρόσου (more correctly βόλους δρ.), Targ. רְסִיסֵי טַלָּא; from אָגַל. 2. *spring*, only in the proper names אֶגְלַיִם, אֲגַלָּה.

אֶגְלַיִם (*double spring*) *n. p.* of a place on the border of Moab Is. 15, 8, LXX Ἀγαλείμ, according to Euseb. 8 miles south of עָר i. e. Areopolis. It is the Ἄγαλλα (אֲגַלָּה) of Josephus (Antiqq. XIV, 1, 4), if this be not the עֶגְלַת of Is. 15, 5. It must not however be confounded with עֶגְלַיִם Ezek. 47, 10.

אָגַם (unused) *tr. to collect*, *draw together*. The organic root is therefore אָ־גַם, which also appears in גַּם (גָּמַם, whence מְגַמָּה), Ar. جمع to collect, جمّ the same, whence جم a collection of water. The cognate roots in כָּם (כּוּם), עַם (עָמַם), חָמַ־ה and many others confirm the fundamental signification of this word. Derivatives אֲגַם and אַגְמוֹן.

אָגַם (not used) *intr.* a weak form from עָגַם *to bend* or *bow oneself*, hence literally of the bending of the reed or cane, comp. Is. 58, 5; figuratively *to be bent*, *bowed*, *sorrowful*. Derivatives אָגַם, אֲגַם; אַגְמוֹן. Though עָגַם is used for it as a verb, yet if we may conclude from the derivatives, אָגַם appears to be more original, especially as analogies in the dialects only suit the latter. From it are derived אֲגַם 2. and אַגְמוֹן 2. The organic root is אָ־גַם.

אָגַם (*pl. c.* אַגְמֵי) *adj. m. sad*, *humbled*, אַגְמֵי־נָפֶשׁ *bowed in spirit* Is. 19, 10, comp. Ar. وجم. Stem אָגַם.

אֲגַם (paus. אֲגָם, *c.* אֲגַם, *pl.* אֲגַמִּים, but *c.* אַגְמֵי, with *suff.* אַגְמֵיהֶם) *m.* 1. (from אָגַם) *a collection* of water, *confluence*, and so like מִקְוֶה from קָוָה, but next *a pool*, *place where water is collected*, connected with מַיִם Is. 14, 23; 41, 18; Ps. 107, 35; 114, 8, or also without it Ex. 7, 19; 8, 1; Is. 42, 15, but always

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a pool or a collection of water which refreshes Is. 35, 7; Ps. 107, 35. The stem is אָגַם, comp. Syr. ܐܓܡ a pool, Ar. جَمّ a collection of water. 2. (from אָגַם) *reed, rush*, then *a collection of bulrushes* or *canes* with the swamps belonging to them, which served for strongholds, Jer. 51, 32 *and the reeds they have burnt with fire;* comp. Ar. أُجَمَة, *pl.* آجَام reed-bush, then fence, which word *Ibn G'anâch* has compared.

אַגְמוֹן *m.* 1. *a pool, collection of water*, and so like אֲגַם. Hence אַגְמֹן נָפִיחַ Job 41, 12 [20] *a pond seething* with the sun-heat; the נָפִיחַ of דּוּד is also to be referred to אַגְמֹן. Stem אָגַם. Versions and interpreters have conjectured. 2. (from אָגַם) *rush, reed* with which the head bowed in humility may be compared Is. 58, 5. כְּפֹף רֹאשׁוֹ כַּאֲגַמּוֹן Is. 9, 13; 19, 15 *palm top and rush* figuratively for high and low, parallel to רֹאשׁ וְזָנָב, as an old saying. From this comes poetically *a rush-cord*, σχοῖνος, which they drew through the nose of animals, Job 40, 26; comp. Plin. hist. nat. 19, 2 *junco Graecos ad funes usos* &c. Versions and interpreters have taken אַגְמֹן here for *hook* or the like, with a head bent like the reed, but always derived from the reed.

אָגַן (not used) *intr. to be bow-shaped, hollowed* or *made concave*. The organic root is אָ־גַ־נ, cognate with כָּ־נַ־ע to bend oneself, חָ־נַ־ה to incline, to lower, חֵן (חָנַן) and others, in which lies the idea of the bent and crooked; comp. Ar. جَنِئَ *to be rough*, أَجْنَأُ *hunch-backed*, أُجْنَة *cheek*. Derivative אַגָּן.

אַגָּן (*c.* אַגַּן, *pl.* אַגָּנוֹת) *m. bowl, basin*, to receive the sacrificial blood, from its hollowed, bellied form Ex. 24, 6; כְּלֵי הָאֲגָנוֹת Is. 22, 24 *vessels of cups*, opposed to כְּלֵי הַנְּבָלִים *vessels of flagons;* אַ' הַמְּהֻדָּר *goblet of rounding* i. e. round goblet, Song of Sol. 7, 3. Syr. ܐܓܢܐ pitcher, Ar. إِجَّانَة washbasin, Targ. אִוגְנָא fan, אַגְנָיָא pit.

אָגַף (not used) *tr.* is only a collateral form of אָגַם *to collect, heap together*, applied to men and armies; Ar. جفّ the same; from it comes

אֹגֶף (after the form אֹגֶם, only in *pl.* אֲגַפִּים, with *suff.* אֲגַפָּיו) *m. heap, crowd, troop*, therefore like חַיִל *an army* Ez. 12, 14; 17, 21; 38, 6 9 22; 39, 4; comp. Ar. جُفّ a crowd of men, جُفّ troop; hence the Targ. rightly מַשְׁרְיָתָא armies. Symm., *Ibn G'anâch* and *Kimchi* connect it with the Aram. גַּף *wing*.

אָגַר (*fut.* יֶאֱגֹר) *tr.* 1. *to collect, bring together*, e. g. nourishment in harvest-time, Prov. 6, 8; 10, 5; *to gather in* the grapes Deut. 28, 39. Figuratively (not used) *to introduce, to receive*, like אָסַף; whence is derived the proper name אָגוּר. The organic root אָ־גַ־ר is also in Aramæan זְ־גַ־ר, יְ־גַ־ר, Syr. ܐܓܪ to bring together, to heap, Hebrew גֵּר (גּוֹר), whence מְגוּרָה. — 2. (not used) *to gain, make gain, deserve*, from the idea of gathering, bringing together; existing only in the dialects. — 3. a third signification *to bargain for*, as Targ. אַגַּר, Syr. ܐܓܪ, Ar. أَجَرَ, is cognate with the root in שָׂ־כַ־ר, but is not found in Hebrew אָגַר. See however אִגֶּרֶת.

אִגְּרָא (*def.* אִגַּרְתָּא) Aram. *f. letter, official document*, Ezra 4, 8 11; 5, 6; ܐܓܪܬܐ, in the Nasiræan dialect ܐܓܪܐ, נגירתא, נגירא and dimin. נגירונא. See אִגֶּרֶת.

אַגַּרְטָל (only *c. pl.* אַגַּרְטְלֵי) *m.* a word used only by Ezra for *cup, bowl*, Ezr. 1, 9, properly *hollowed out, deepened*, comp. אַגָּן; LXX ψυκτῆρες, Esr. Ap. σπονδεῖα, Vulg. *phialae*. The Syriac ܐܓܪܛܠ is said to express the same in sense. According to the Talmud (see Ibn 'Esra on the passage) from אֲגַר (דָּם) receiving the lamb's blood, i. e. tantamount to מִזְרָק bowl; according to *Simonis* from אֲגַר־טַל (טָל) after the Ar. طَلَّ blood-receiving; by others (*Pfeiffer, Hottinger, Wahl*) the origin has been sought for in Persian, but without success. The אַ is manifestly nothing more

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than prosthetic, and therefore גַּרְטַל is best derived from גָּרַט (which see) with the derivative ending ־ַל, which is also found in חֲנָנֵל (see the letter ל).

אֶגְרֹף *m. fist, closed hand*, with which one strikes Exod. 21, 18; figuratively אֶ׳ רֶשַׁע *fist of power* Is. 58, 4. The אֶ is prosthetic and the stem גָּרַף to put or pack together. Talm. בַּעַל אֶ׳ violent, מְלֹא אֶ׳ handful.

אִגֶּרֶת (*pl.* אִגְּרוֹת, with *suff.* אִגְּרֹתֵיהֶם) *f.* only in writings of the Persian period: *official document, writing, edict, account, letter* Neh. 2, 7-9; 6, 5 17 19; 2 Chr. 30, 1 6, brought by the messenger on horseback (ἄγγαρος, from the Persian; Hebr. רָץ 2 Chr. 30, 6). With respect to the Persian انگاره *engare, writing*, from انگاریدن *engariden, to write*, as also ἄγγαρος *courier* derived properly speaking from انگاره and signifying *tabellarius* — whence ἀγγαρεύειν to compel to serve as a messenger, Talm. אַנְגַּרְיָא *court-serjeant* —, the present word may perhaps have been taken from the Hebrew אָגַר in the sense of גַּר *to roll*, and therefore א׳ is like perhaps to מְגִלָּה, or it may have come from the Semitic root נָגַר (which see), Æthiop. *naggara*, equivalent to סָפַר, and so א׳ would be tantamount to סֵפֶר. In any case the word bears a genuine Hebrew stamp, as well as the Aramæan form אִגְּרָא.

אַד (after the form שַׂט, זַד, נַר; with *suff.* אִדּוֹ) *m.* properly veiling, then concr. *veil of vapour, fine cloud, vapoury mist*, which rises from the earth Gen. 2, 6; יָזֹקּוּ מָטָר לְאֵדוֹ Job 36, 27 *they* (the water-drops) *trickle through his vapour-cloud as rain*. The accusative מָטָר caused the other accusative to be written with לְ. The stem is אוּד I. to veil, surround, Ar. آد (med. Je), hence إِيَاد veil, *vapoury covering*, atmosphere, comp. עָנָן cloud, from עָנַן to cover, *veil*. The orthography אֵיד in many mss. makes no difference in the sense.

אֹד or אֹדָה (only *pl.* אֹדוֹת, with *suff.* אֹדוֹתַי, אֹדוֹתֶיךָ; rarely אוֹדֹת, which might perhaps in 2 Sam. 13, 16 be read אוֹדַת) *f.* properly turnings, windings, from אוּד II. to turn; then *causes, circumstances, occasions*, as סִבָּה *turn*, then *cause*, Ar. سَبَب causa, حَال motive, manner, from حَال to turn, גָּלָל (*c.* גְּלַל) *turn*, and thence *circumstance*. The word only occurs in the difficult phrase אַל־אוֹדֹת הָרָעָה הַגְּדוֹלָה הַזֹּאת מֵאַחֶרֶת 2 Sam. 13, 16, *let it not be the occasion*, i. e. *let it not cause this evil which is greater than the other*. The LXX could not explain the passage and translated according to the context μὴ ἀδελφέ, ὅτι μεγάλη ἡ κακία, without אַל־אָחִי כִּי גְדוֹלָה הָרָעָה having stood in their text. In practice it is however mostly connected with עַל only and is thus a causal particle: *on account of* Gen. 21, 11 25; 26, 32; Ex. 18, 8; Num. 12, 1; 13, 24; properly *propter causas* with a following genitive; עַל־אֹדוֹתַי *for my sake* Josh. 14, 6; seldom by way of strengthening עַל־כָּל־אֹדוֹת Jer. 3, 8 *for the sake of all the causes*, on account of all this.

אֲדָא a stem falsely assumed for Aram. אֱדַיִן; see אֱדַיִן.

אָדַב I. (Kal not used) *intr. to pine away, languish, consume, tab*-escere, *to be destroyed*, applied to the mind (נֶפֶשׁ), as כָּלָה to the eyes. Only in *Hif.* הֶאֱדִיב (inf. with לְ 1 Sam. 2, 33 לַאֲדִיב, with omission of He for לְהַאֲדִיב, comp. לַחֲטִיא Eccles. 5, 5; לַמְרוֹת Is. 3, 8; לַשְׁמִד 23, 11; לָבִיא Jer. 39, 7) to cause to languish, *to trouble, make sorrowful*, 1 Sam. 2, 33. Comp. דַּאֲבוֹן נֶפֶשׁ Deut. 28, 65; מְדִיבֹת נֶפֶשׁ Lev. 26, 16. The organic root is אָ־דַב, which still exists in דָּב־א, דָּב (דּוּב) and is farther developed in דָּאַב; cognate זָב (זוּב), דָּב־ה, Ar. دَابَ (med. Waw).

אָדַב II. (not used) *tr. to arrange, to prepare*, Ar. أَدَبَ and conj. II. *to form, bring up*. Only preserved in the proper name אַדְבְּאֵל.

אֶדֶב see אַדְבְּאֵל.

אַדְבְּאֵל (*discipline is with* 'El, from

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אֶדֶב, Ar. أَدْب information, education, and אֵל) *n. p.* of a son of Ishmael, and, like קֵדָר, נְבָיֹת, דּוּמָה, מַשָּׂא, also of an Ishmaelite race Gen. 25, 13; 1 Chr. 1, 29. In the LXX *Ναβδεήλ* is corrupted from *Ἀδβεήλ* on account of the preceding *Ναβαϊώδ*.

אָדַד (not used) *intr. to be powerful, strong*, then *trans. to overpower, overcome*, and therefore like שָׁדַד, whence שַׁדַּי. Many stems with the initial sound *s* are often closely related to those whose initial sound is *a*, comp. שָׂבַךְ and אָבַךְ, שָׁבַל and אָבַל. Here therefore belong אָדַד and שָׁדַד. Derivatives are the proper names אֲדֹד, אֲדַד, אִדּוֹ, אַדּוֹן and אַדָּן. The stem הָדַד is cognate in the proper names הֲדַד and הִדַּי, Ar. أَدَّ equivalent to شَدَّ and like the Hebr. שַׁד (שָׁדַד).

אֲדֹד equivalent to אֲדַד and = הֲדֹד and הֲדַד, only in the proper name אֲדֹרָם (which see) equivalent to אֲדֹד־רָם.

אֲדַד (*powerful, mighty;* comp. שַׁדַּי, אֵל) *n. p. m.* of an Edomite royal descendant, who escaped (1 Kings 11, 17) during the slaughter in David's time 2 Sam. 8, 13; 1 Chr. 18, 12; but הֲדַד is the reading in verse 14. הֲדַד or אֲדַד was a national and guardian deity of the Syrian races and also of the Edomites. See הֲדַד.

אֹדָה belonging to אֹדוֹת see אֹד.

אִדּוֹ (*powerful;* equivalent to אִדּוֹן, from אָדַד) *n. p. m.* of a chief (רֹאשׁ) at Casiphia in Ezra's time Ezr. 8, 17; אֶל־אִדּוֹ אָחִיו ibid. stands for אֶל־אִדּוֹ וְאָחִיו.

אָדוֹן (*c.* אֲדוֹן, with *suff.* אֲדֹנִי, אֲדֹנֵנוּ; *pl.* אֲדֹנִים, with *suff.* אֲדֹנָיו, אֲדֹנֵיהֶם) *m.* properly settler, determiner, commander, ruler, from אָדַן to fix, determine (which see), hence in the comprehensive application of it in Scripture 1. *commander, ruler, king* 1 Sam. 24, 11; Ps. 12, 5; Jer. 22, 18. — 2. *lord* in the most general sense, consequently a) in opposition to עֶבֶד slave, servant, Prov. 30, 10; Mal. 1, 6; Is. 24, 2, or also in antithesis to שִׁפְחָה and אָמָה, and where the subjection is expressed by בַּעַל Is. 26, 13. Frequently also as an addition or honourable address to מֶלֶךְ in אֲדֹנִי הַמֶּלֶךְ 1 Sam. 24, 9; 26, 19, or also in other addresses with names Num. 11, 28, like the German *Herr*, English *sir;* b) *husband, consort*, Gen. 18, 12; c) *steward*, as substitute of the lord, Gen. 45, 8 9; Ps. 105, 21; d) *proprietor, possessor*, Gen. 42, 30; 1 Kings 16, 24; all derived from the general idea of *lord.* — 3. The highest ruler and lord, *God* Ps. 114, 7, more frequently אֲדוֹן כָּל־הָאָרֶץ *Lord of the whole earth* Josh. 3, 11 13; Mic. 4, 13; Zech. 4, 14; 6, 5; Ps. 97, 5, or *κατ' ἐξοχὴν* הָאָדוֹן Mal. 3, 1 as מַלְאַךְ הַבְּרִית, or with the adjunct יי צְבָאוֹת Is. 1, 24, or merely יי Ex. 23, 17. — Apart from the different significations of the word the following peculiarities in certain forms are note-worthy 1. אֲדֹנִי (*my lord*) is a *courteous address* from children to parents Gen. 31, 35, to teachers and seers 2 Kings 6, 5, especially to kings, fully אֲדֹנִי הַמֶּלֶךְ, or generally to persons, to whom one shews respect Gen. 44, 7; 1 Kings 1, 17. This form is also used a) in short addresses or replies בִּי אֲדֹנִי Gen. 43, 20; 44, 18; Num. 12, 11; Judges 6, 13; לֹא־אֲדֹנִי Gen. 23, 11; 42, 10; 1 Sam. 1, 15; הִנְנִי אֲדֹנִי 1 Sam. 22, 12; b) in addresses which have the name, as an apposition to the name e. g. אֲדֹנִי מֹשֶׁה Num. 11, 28; אֲדֹנִי אֵלִיָּהוּ 1 Kings 18, 7, but more rarely of persons absent 2 Sam. 11, 11; Gen. 24, 12. He or she that speaks usually represents self as עֶבֶד or אָמָה. c) This singular suffix as such was soon left unnoticed in the language so that it even remained where one would have expected אֲדֹנֵנוּ Num. 32, 25; 36, 2; Gen. 47, 18, hence אֲדֹנֵנוּ only appears by way of exception in 1 Sam. 16, 16. The *my* in such forms of speech is almost without significance, comp. Syr. ܡܪܝ, French Monsieur. — 2. אֲדֹנִים in the plural form also with suffixes, did not become concrete till later, agreeably to its abstract signification *dominion, power*, and therefore it was used as a singular in construction and in personal addresses, e. g. אֲדֹנֵי

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הָאָרֶץ *the lord of the land* Gen. 42, 30 33; אֲדֹנֵי יוֹסֵף *the lord of Joseph* 39, 20; אֲדֹנִים קָשֶׁה *a strict lord* Is. 19, 4. In this manner occur אֲדֹנַי, אֲדֹנֵינוּ, אֲדֹנֶיךָ, אֲדֹנֶיךָ, אֲדֹנֵיכֶם, אֲדֹנָיו &c. in all significations of the singular. Sometimes also it is applied to God, Ps. 135, 5. But for God a more favourite expression is אֲדֹנֵי הָאֲדֹנִים Deut. 10, 17; אֲדֹנַי Ex. 4, 10; יי׳ אֲדֹנֵינוּ Ps. 8, 2; אֲדֹנַיִךְ יי׳ Is. 51, 22. The plural אֲדֹנִים, which appears but seldom as an actual plural and is also so construed, Gen. 19, 2; Is. 14, 13; Deut. 10, 17; Ps. 136, 3, is therefore in this case the abstract form, as it exists in Hebrew also in אֱלֹהִים *omnipotence*, בְּעָלִים *dominion*, קְדוֹשִׁים Hos. 12, 1, תְּרָפִים 1 Sam. 19, 13 16 (comp. חַיִּים *life*, שִׁלֻּחִים *dimissal*, עֲשֻׁקִים *oppression*, סֵטִים Ps. 101, 3, פְּדוּיִם) and was taken personally afterwards. — 3. אֲדֹנָי in address or also in narrative is applied to *God*, like אֲדֹנַי in the singular-use. The Masora counts up 134 places where אֲדֹנָי is so (קֹדֶשׁ) used Gen. 18, 3; 19, 18. The suffix is written ָ for ַ in order to distinguish it from אֲדֹנַי Gen. 19, 2, which is actually taken for plurality. But that ָ is really a suffix may be recognised from Ps. 16, 2; 35, 23 and from the circumstance that it never appears with the article as אֲדֹנִים; and when God calls himself אֲדֹנָי Is. 8, 7, this only shews that the suffix was already left wholly unnoticed as in אֲדֹנַי. In the Phenician אָדֹן *adon*, like בַּעַל and מֶלֶךְ, is first used as an honorary epithet of Deity, e. g. of בַּעַל חַמָּן and מַלְקַרְתְּ, and also with the suffix אֲדֹנֵן (our lord) seldom אָדֹן merely; even the Pentateuch knows the Phenician deities (Deut. 10, 17) under the appellation אֲדֹנִים. אֲדֹנִי (my lord) appears as a definite local deity belonging to Byblus and Cyprus, viz. Ἄδωνις, which Hesychius rightly explains by δεσπότης ὑπὸ Φοινίκων, while, as in the Hebrew אֲדֹנָי the proper significance of the suffix entirely disappeared; more rarely אָדֹן alone occurs. The exclamation הוֹי אָדוֹן וְהוֹי הוֹדֹה *oh Adon* (lord)! *oh his glory!* Jer. 22, 18 was the death-wail at the symbolical funeral obsequies of the God Adonis in Phenicia (Amm. 19, 1), and the prophet may have chosen this dirge on purpose. Phenician and Hebrew proper names compounded with אָדוֹן (see אֲדֹנִי־בֶזֶק) are to be explained agreeably to the primitive view that אֲדוֹן is an epithet of Deity, which, like אֵל, יָהּ, מֶלֶךְ, בַּעַל, צֶדֶק and others, is also put for the name of God itself.

אַדּוֹן (*strong*) *n. p. m.* Neh. 7, 61, for which Ezr. 2, 59 has אַדָּן, in signification equivalent to אִדּוֹ. See אָדַד.

אֲדוֹר (originally a form belonging to the proper name אֲדוֹרַיִם, which is still preserved in 1 Macc. 13, 20) *m. fire, splendour* (see אָדַר), then like אֲדַר (which see) the name of an old Semitic fire-god. An Edomite town or one belonging to southern Judah was also named from the Edomite deity אֲדוֹר. The form אַדָּר and אֲדָר also appears. Perhaps too the proper name אֲדֹרָם compounded of אֲדֹר רָם, and אֲדֹר as the name of a god should be identified with אָדוֹן.

אֲדוֹרַיִם (*Double ʾadôr*) *n. p.* of a town in the territory of southern Juda, beside לָכִישׁ and עֲזֵקָה, which Rehoboam caused to be fortified, 2 Chr. 11, 9; LXX Ἀδωραί. It is the Ἄδωρα belonging to Idumea in the post-exile period (Jos. Ant. 13, 6, 4; 13, 9, 1) and אֲדוֹר 1 Macc. 13, 20. It is said to represent the present *Dura*, westward of Hebron. The dual has arisen from the former name אֲדוֹר as a designation of the double city, upper and lower, and this formation is usual in the names of cities, comp. דִּבְלָתַיִם, רָמָתַיִם, יְרוּשָׁלַיִם, קִרְיָתַיִם, דֹּתַיִן, רִשְׁעָתַיִם, שַׁעֲרַיִם, קִבְצַיִם, חֹרֹנַיִם, מַחֲנַיִם and many others. See אֲדָר, אֲדוֹר and אֲדַר.

אֱדַיִן *aram. adv.* properly a word denoting place, *ibi*, correlative to אַיִן *ubi?* and as the latter is formed from אַי (אֵי) by appending an *n*, so is אֱדַיִן from אֱדַי. However it is used more definitely to express the relation of time: *then*, *at*

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that time, *tunc*, as a consequent with respect to what goes before: *thereupon*, *hereupon*, Dan. 2, 15 17 19 25 48; Ezr. 4, 9; with the Aramæan accumulation of particles: בֵּאדַיִן *at that time*, *then* Dan. 2, 14; hence מִן־אֱדַיִן *from that time*, *since* Ezr. 5, 16, with the supplying of עַד־כְּעַן *till now*. The original form אֱדַי is only dialectically different from the Hebr. אֲזַי Ps. 124, 3, from which the Hebr. אָז, as the Ar. اذ from اذا, is developed; but the Syr. ܗܝܕܝܢ follows another analogy. See דֵּךְ.

אַדִּיר (with *suff.* אַדִּירוֹ, *pl.* ־רִים; *adj. fem.* אַדֶּרֶת, comp. שַׁלֶּטֶת from שַׁלִּיט) *adj.* and *subst.*: *bright*, *splendid*, *glorious* (from אָדַר equivalent to הָדַר to shine, glitter) applied to the name of God Ps. 8, 2, to God himself 93, 4; hence *principal*, *distinguished*, a chief, lord, 2 Chr. 23, 20; Neh. 3, 5; with repetition of the suffix אֲחֵיהֶם אַדִּירֵיהֶם *their lords brothers* 10, 30; *a noble*, hence סֵפֶל אַדִּירִים *cup of the nobles* i. e. precious, splendid Judges 5, 25, a poetical circumlocution, as לֶחֶם אַבִּירִים Ps. 78, 25; *noble*, Ps. 16, 3 *the noble in whom is all my pleasure*. The כָּל־חֶפְצִי־בָם is subordinated as a supplement to the construct אַדִּירֵי, comp. Is. 29, 1; 43, 21. Thence metaphorically, *powerful*, *mighty*, of the waves Ex. 15, 10; *great*, *majestic*, of the cedar Ez. 17, 23, of the vine 17, 8, of a fleet Is. 33, 21; *mighty*, *powerful*, applied to gods, kings and peoples, 1 Sam. 4, 8; Ps. 136, 18; Ez. 32, 18; hence אַדִּיר alone is already applied to God Is. 10, 34 (comp. v. 13 אַבִּיר), to a *king* or leader Judges 5, 25, to *shepherds* (parall. רֹעִים) Jer. 25, 34, and even to the *cedar* Zech. 11, 2. Comp. אַדִּירִים, the Lybio-Phenician name of Atlas, brother of ʾEl (Maxim. Tyr. VIII, 7; Mart. Capella IV p. 250), אַב־אַדִּיר among the Carthaginians an epithet of deity and of Betyle (Augustin, ep. 17; Priscian II c. 1; VI §. 45; VII §. 32), ראשׁ־אַדִּיר Rusaddir, Ῥυσσαδίριον, name of the Tangier cape, which is now راس لابيض, Capo Bianco. — The adjective feminine אַדֶּרֶת is used substantively (with *suff.* אַדַּרְתּוֹ): 1. for *mantle*, properly the *wide*, *large* over coat in which persons wrapped themselves, which was also reckoned the most costly and splendid, Josh. 7, 24; אַ׳ שִׁנְעָר *Shinár-mantle*, i. e. artificially wrought, from Shinár or Babylonia (see Pliny VIII c. 48) 7, 21; but especially the hairy prophet's mantle made from the skins or hair of camels, in its full form אַ׳ שֵׂעָר Zech. 13, 4 (comp. 1 Kings 19, 13; 2 Kings 2, 8 13 14; Jon. 3, 6, μηλωτή Hebr. 11, 37), to which belonged אֵזוֹר עוֹר ζώνη δερματίνη Mat. 3, 4. — 2. *The pride of the meadow*, *the dress of the meadow*, *green*, parall. גְּאוֹן הַיַּרְדֵּן Zech. 11, 3.

אֲדַלְיָא (Pers.; *âtar belonging to Ized*) *n. p.* of a son of Haman Esth. 9, 8. (אֲדַל is equivalent to אֲדַר, Pers. âtar, and יָא a noun-suffix.)

אָדַם (not used) *tr. to fit firmly to one another*, *to bind*, *to stamp firmly*, to dam; cognate הָדַם (which see), Ar. أَدَمَ to fit, bring or keep together. The root אָ־דַם, הָ־דַם is also in דָּמָ־ה II. Derivatives אֲדָמָה, אַדְמָה *n. p.*, אֲדָמִי *n. p.*, אָדָם *n. p.*, אֱדֹם *n. p.*

אָדָם (without flexion) *m. man*, or collect. *men*, in the widest sense Ps. 68, 19; 76, 11; or כָּל־אָדָם Job 21, 33 to express the same. In the very frequent use of the word the following peculiarities are observable. 1. אָדָם is a special proper name of the first man in the history of creation, Ἀδάμ, *Adamus*. Hence it is retained as a proper name in the versions, and in this special sense it occurs several times with the article הָאָדָם (comp. הַשָּׂטָן, הַבַּעַל) in the first chapters of Genesis. Elsewhere the article stands in a collective sense even with אָדָם. — 2. From this special name arose the poetical circumlocution בֶּן־אָדָם, in *plur.* בְּנֵי אָדָם or בְּנֵי הָאָדָם for *man*, *men*, viz. in order to denote an antithesis to God or in addresses by God. But this periphrasis, after appearing but seldom as Num. 23, 19; Deut. 32, 8; 1 Sam. 26, 19 &c. did not become usual till the later

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period of the language, when בֶּן־ seems almost as though it had grown along with it. In Syr. ܒܪܢܫܐ has become a single word and even stands for *Adam*, Targ. בַּר־אֱנָשׁ or בַּרְנָשׁ; the Biblical expression is a poetical one in the Pers. مردم زادة (merdüm zade) son of man, Ar. ابن آدم, *pl.* بنى آدم, Syr. ܐܕܡ, Maltese *bnydem*, Phenic. אָדָם &c. — 3. As an original designation of kind or species אָדָם in the sing. or בְּנֵי־אָדָם in the plural is applied to man or men of the multitude, in opposition to Israel Jer. 32, 20, or to nobler men Job 31, 33; Hos. 6, 7; usually referring to the enemy (as a contemptible man) Ps. 124, 2. Accordingly אָדָם with אִישׁ Is. 2, 9; 5, 15, בְּנֵי־אִישׁ Ps. 49, 3 or שָׂרִים 82, 7 designates the lower class, the Syr. ܐܢܫܐ and ܓܒܪܐ being used for such antithetic ideas. But אָדָם Eccles. 7, 28 is seldom used as אִישׁ, without implying such a distinction. — 4. Like אִישׁ in the signification *some one*, *any one*, *aliquis*, Lev. 1, 2; Job 32, 21. See אִישׁ. — 5. Collect. *men;* and therefore there are certain phrases in which אָדָם stands as a kind of apposition, e. g. פֶּרֶא אָדָם *wild of men*, wild among men, i. e. a wild man, Gen. 16, 12; כְּסִיל אָדָם *foolish among men* i. e. a foolish man, Prov. 15, 20; or where it follows in the genitive, e. g. אֶבְיֹנֵי אָדָם *the poor among men* i. e. poor men, Is. 29, 19; זֹבְחֵי אָדָם Hos. 13, 2 *sacrificing people;* נְסִיכֵי אָדָם Mic. 5, 4 *anointed men;* רִאשׁוֹן אָדָם *the first among men* i. e. the first man Job 15, 7; or with בְּ e. g. בֹּגְדִים בְּאָדָם Prov. 23, 28. — 6. In opposition to the animal, hence *the human* in חַבְלֵי אָדָם Hos. 11, 4, comp. 2 Sam. 7, 14. — 7. (*firmness*) *n. p.* of a city at the Jordan Josh. 3, 16, twelve Roman miles distant from צַרְתָּן in the Manasseh territory (now Sotha), but without its situation or any traces of it being more exactly determined. The proper names אֲדָמָה, אֲדָמָה, אֲדָמִי present a point of contact for the etymological explanation.

In the derivation of this primitive word Scripture appears to allude to אֲדָמָה Gen. 2, 7; 3, 19, comp. αὐτόχθων; and the idea that the first man was made from dust or earth is really general and old, without the necessity of supposing a red-brown colour of the earth in Palestine being required, since אֲדָמָה does not at all come from the stem אָדַם (to be red) and the limitation to a particular colour of the earth does not lie in the Mosaic document. In any case אָדָם has been originally formed into a proper name, and has therefore remained without flexion, even where the appellative conception *man* or *men* must be understood and one expects a construct, e. g. Prov. 6, 12 אָדָם בְּלִיַּעַל equivalent to אִישׁ אָוֶן ibid.

אָדַם (3 *pl.* אָדְמוּ) *intr. to be red*, e. g. applied to the colour of corals, blood, coccus, Ar. ادم, ادم, Targ. אֲדַם, thence on account of the beauty of this colour, in the dialects, *to be beautiful*, *lovely.* אָדְמוּ עֶצֶם מִפְּנִינִים *redder than corals were they in body* Lament. 4, 7, i. e. fresh, blooming (of colour). Youthful freshness is expressed by the blooming, white colour of the body. עֶצֶם body, is in the accus. as 1 Kings 15, 23 he was diseased *in his feet* (אֶת־רַגְלָיו).

Pu. אָדַם (from אֻדַּם, comp. כָּסּוּ Ps. 80, 11 from כֻּסּוּ, שָׁדַד from שֻׁדַּד Nah. 3, 7), only as a participle מְאֻדָּם, *pl.* מְאֻדָּמִים, *to be red-coloured*, e. g. the shield of the warrior with blood, the hide with colour, Nah. 2, 4; Ex. 25, 5.

Hif. הֶאְדִּים *to be red*, properly to shew red, then to grow red Is. 1, 18. The Hifil is used in this signification as it is elsewhere in verbs denoting colour.

Hithp. הִתְאַדַּם (for ־דַּם, comp. הִתְחַזֵּק, הִתְקַדֵּשׁ) *to shew itself red*, *to play red*, of wine, Prov. 23, 31.

This stem was probably formed originally from דָּם or rather the primitive אֲדָם, and therefore it signifies primarily to be of a blood-red colour. Derivatives אָדֹם, אֹדֶם, אֲדַמְדַּם, אַדְמֹנִי, and the proper name אֲדֻמִּים.

אָדֹם (from אָדַם) *adj. m.*, אֲדֻמָּה *f.*, *pl.*

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m. אַדְמֹנִים, 1. *red*, *red-shining*, in prophetic vision applied to a red horse with allusion to the shedding of blood, ZECH. 1, 8; 6, 2; to the red appearance of water caused by the red earth 2 KINGS 3, 22; to the youthful freshness of cheeks, in connexion with צַח SONG OF SOL. 5, 10 (comp. LAMENT. 4, 7). — 2. the red-brown pottage of lentils is termed אָדֹם as a substantive, GEN. 25, 30, *φοινικίδιον* in Diog. Laert. 7, 1, 3, because lentils were usually cooked with the red-brown pods. See אָדֹם.

אֹדֶם *f. a red precious stone*, EX. 28, 17, LXX *σάρδιον*, Vulg. *sardius*, Targ. סַמְקָא, Gr. Ven. *ἄνθραξ* carbuncle, Saad. ياقوت احمر &c., always derived from the red colour.

אֱדֹם (rarely אֱדוֹם; *fortress*, from אדם) 1. *n. p. f.* the mountainous territory *'Edôm*, in Greek writers (*Jos.* NT. &c.) *Ἰδουμαία* (after the vulgar or Phenician pronunciation of אֲדֹם), which lies high and secure on the south-eastern boundary of Palestine, intersected by rocky clefts, extending from the southern extremity of the Dead sea to the Ælanitic gulf of the Red sea. Originally perhaps it may have stretched only to the mountain district el-Sharah شَرَاة, generally only to the mountain-land (hence it was subsequently called جبال *G'ebâl*, *Γεβαληνή*, *Gebalene*). But it may have altered in extent at different times GEN. 36, 32 43; EX. 15, 15; NUM. 24, 18; 34, 3; JOSH. 15, 1; 2 SAM. 8, 14; 1 KINGS 11, 14 ff.; 22, 48 and elsewhere. Sometimes אֶרֶץ אֱ׳ stands for it GEN. 36, 16 21 31, more rarely שְׂדֵה אֱ׳ GEN. 32, 4; JUDGES 5, 4; 1 MACCAB. 4, 15; partly in exchange with שֵׂעִיר, שֵׂ׳ or אֶרֶץ שֵׂ׳ or הַר־שֵׂ׳. Besides אֱדֹם signifying the land, it is taken for the people or inhabitants, *Edomites*, in which case it is masc. e. g. NUMB. 20, 20. In the same sense is also employed בְּנֵי אֱדוֹם PS. 137, 7, or בַּת־אֱ׳ LAMENT. 4, 21 22, as in the names of other countries. מִדְבַּר אֱדֹם *the Edomite wilderness* 2 KINGS 3, 8 is the uncultivated steppe from the Edomite capital חֶבְרוֹן to סֶלַע to Edom at different times belonged סֶלַע, אֵילַת, אֶרֶץ, בָּצְרָה, עֲצִיוֹן גֶּבֶר, תֵּימָן, דְּדָן, and many others (see these words), i. e. the wider tracts of Arabia. See שֵׂעִיר. — 2. *n. p. m.* of the progenitor of the Edomites, *'Edôm*, who is properly called עֵשָׂו (which see). This is transferred, as Edom the name of the country also was, to the inhabitants GEN. 36, 1. The constant enmity between the Edomites after they had subdued the former inhabitants (חֹרִים), and their Israelite half-brethren led the old narrator to represent the history of Esau in such a manner that the name אֱדֹם is derived from red-brown pottage or the red colour of the skin, GEN. 25, 25, as well as עֵשָׂו and שֵׂעִיר ib., which, however, are only in substance different names of the rough mountain-land. Since history recognises only the original inhabitants חֹרִים (equivalent to דֹּרִים *mountaineers*), who had possession of mount שֵׂעִיר, and the בְּנֵי עֵשָׂו DEUT. 2, 4 8 12 22, who afterwards subdued them, אֱדֹם could not have been a people of that name who immigrated into the country, but must have been adopted by the Esauites as a name for the land. — 3. It is very remarkable that sometimes אֱדֹם stands for אֲרָם, i. e. that agreeably to the context and parallels nothing but Aramaea can be understood by אֱדֹם, as 1 CHR. 18, 11 comp. 2 SAM. 8, 12; on the contrary אֲרָם 8, 13 stands for אֱדֹם 1 CHR. 18, 12; PS. 60, 2; 1 KINGS 11, 16; we may compare 2 KINGS 14, 7, as also 2 CHR. 20, 2; אֲרוֹמִים 2 KINGS 16, 6 is for אֲדוֹמִים, which the K'ri already corrects. The original cause of this interchange lies in the resemblance of Dalet and Resh in Semitic writing (comp. זִכְרִי 1 CHR. 9, 15 and זִכְדִּי NEH. 11, 17; זַבְדִּי JOSH. 7, 1 and זִמְרִי 1 CHR. 2, 6; יְהוֹזָבָד 2 CHR. 24, 26 and יוֹזָכָר 2 KINGS 12, 22; דִּיפַת GEN. 10, 3 and רִיפַת 1 CHR. 1, 6; דֹּדָנִים 1, 7 and רוֹדָנִים GEN. 10, 4). — 4. in the proper name masc. עֹבֵד אֱדֹם (which see).

אַדְמְדָּם (*paus.* -דֹּם) *adj. m.*, אַדַמְדֶּמֶת (*pl.* -דַּמּוֹת) *f.* red here and there, *reddish*, applied to the red colour of the spots

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in leprosy Lev. 13, 19 24 42 43 49; 14,37. Reduplicated names of colours, e. g. שְׁחַרְחַר, יִרְקָרָק, denote a likeness to the colour specified, and as in all such reduplications (צַפְצָפָה, הַמְכַכְּדָה, חַלְחָלָה, פִּתְלְתֹּל, אַסְפְּסָקָה, חֲבַרְבָּר) are but organic root-sounds doubled.

אַדְמָה (c. אַדְמַת, with *suff.* אַדְמָתִי, *pl.* אֲדָמוֹת) *f.* prop. the firm, hard body of the earth, from אָדָם; hence 1. *the firm earth* in opposition to מַיִם Gen. 2, 9 19; 3, 17, and as an element, *humus* 2, 7, out of which this or that is made Ex. 20, 24; generally: *the terrestrial globe, sphere* Gen. 4, 11; 6, 1; 7, 4; פְּנֵי הָאֲדָמָה *the surface of the earth* Gen. 2, 6; Ps. 104, 30. — 2. specially: thick earth suitable for banks or building, *arable land, field* Gen. 4, 2; Jo. 1, 10; 2, 21; עָבַד הָאֲדָמָה *to till the ground* Gen. 3, 23; אִישׁ אֲ׳, עֹבֵד אֲ׳, אֹהֵב אֲ׳ *a husbandman*, cultivator, *one addicted to tilling the ground* 2 Chr. 26, 10; sometimes the field with its produce Is. 1, 7. — 3. metaphorically: *land, country, province*, e. g. אַדְמַת יי׳ Is. 14, 2, אַ׳ הַקֹּדֶשׁ Zech. 2, 16, אַ׳ יִשְׂרָאֵל (in Ez. frequently) Ez. 11, 17 for Palestine or Canaan; אַדְמוֹת *lands* Ps. 49, 12. — 4. (*fortress*) *n. p.* of a town in the tribe of Naftali Josh. 19, 36.

אַדְמָה (*fortress*) *n. p.* of one of five towns in the vale of שִׂדִּים which was afterwards destroyed with סְדֹם and עֲמֹרָה Gen. 10, 19; 14, 2 8; Deut. 29, 22; Hos. 11, 8.

אַדָּמִי (formed from אָדָם 7; *fortress*) *n. p.* of a town in the tribe of Naftali, Josh. 19, 33 (comp. אַדְמָה 4.); אַדָּמִי הַנֶּקֶב ib., as the Talmud (Jer. Meg. 1, 1) has assumed, *'Adami* (and) ha-*Nekeb*, LXX Ἀδμὶ (*Ἀδμὶ*) καὶ Ναβόκ (*Ναχάβ*). It was afterwards called דַּבֶּשֶׁת (Talm. l. c.).

אַדְמִי (*pl.* אֲדוֹמִים K'ri 2 Kings 16, 6; 2 Chr. 25, 14; 28, 17, or אֲדֹמִיִּים 1 Kings 11, 17) *gent. m. Edomite*, אַדְמִית (*pl.* אַדְמִיּוֹת) *f. an Edomitish woman* Deut. 23, 8; 1 Sam. 21, 8; 1 Kings 11, 1, formed from אֱדוֹם. See אֱדוֹם and אֱדֹם. בְּנֵי אֱדוֹם, בְּנֵי שֵׂעִיר are usually employed for the plural.

אֲדָמִים (*the red-brown*) *n. p.* of a ridge of hills on the border between Judah and Benjamin Josh. 15, 7; 18, 17, so called probably in the first instance from the colour of the earth in the hills (see אָדֹם). From this came the appellation of a distinct place which lay on the ascent of this hill-range, מַעֲלֵה אֲדֻמִּים (*terrace of the red-brown hills*), opposite to Gilgal, a place which Jerome still found in *Maledomim* and translated by *ἀναβασις πυῤῥῶν, ascensus ruforum*, but which he referred to the shedding of blood.

אַדְמֹנִי (also אַדְמוֹנִי) *adj. m. reddish*, applied to the hair, Gen. 25, 25; *fresh*, applied to the colour of the face 1 Sam. 16, 12; 17, 42; comp. אָדֹם. LXX *πυῤῥάκης*, Vulg. *rufus*, literally, without its being necessarily referred to the hair only.

אַדַרְתָּא (*Pers.*, from דְּמָא *thma*, Zend. the highest Being, and *ta* from *data*, i. e. *given by the highest Being;* with *a* prosthetic) *n. p. m.* of a Persian, Esth. 1, 14.

אָדַן (not used) *tr. to make fast or firm, to set*, hence אֶדֶן; metaphorically *to determine, command, rule, dispose*, whence comes אָדוֹן, אָדֹן and perhaps also אָדֹן and אֲדוֹן. There is a similar transference in חָסַן, whence חָסוֹן. The Arab. عدن to make firm, عدن a firm dwelling, is cognate; farther עָצַן (which see).

אַדָּן (*strong*) *n. p.* Ezr. 2, 59; interchanges with אֲדוֹן. The frequent variation in orthography between ָ and וֹ or ֹ has a foundation in the Syriac-Phenician pronunciation, which utters ָ as *o*.

אַדָּן *Aram.* a form equivalent to Hebr. בַּלְאֲדָן, but only in the proper names בֵּלְאֲדָן (Bel-Adonis), נְבוּזַרְאֲדָן and זַרְאֲדָן-פַּל Sardanapalus. But see these words.

אֶדֶן (*paus.* אָדֶן; *pl.* אֲדָנִים, *c.* אַדְנֵי, with *suff.* אַדְנֵיהֶם, אַדְנֵיו) *m.* properly the solid, hence *fundament, basis, pedestal* of a pillar, Song of Sol. 5, 15; *the lower board-plate* in board-walls Ex. 26, 19 ff., then *threshold* generally; figu-

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ratively *foundation* of the earth, Job 38, 6. Stem אָדַן.

אֲדֹנָי see אָדוֹן.

אֲדֹנָי first part of compound proper names; properly speaking nothing but constr. אֲדֹן with the connecting sound *i* in proper names (comp. עַזְרִיקָם and many others). It appears to have been more common in Phenician. See אֲדֹנִי־בֶזֶק, אֲדֹנִיָּה, אֲדֹנִי־צֶדֶק, אֲדֹנִיקָם, אֲדֹנִירָם; comp. אָדוֹן.

אֲדֹנִי־בֶזֶק (*'Adon of Besek*) *n. p.* of a Phenician king of בֶּזֶק (see also בֶּזֶק) Judges 1, 5—7. Perhaps the Phenicians had a sanctuary of Adonis here. As Byblos is called *Ἀδώνιδος ἱερά* and *Byblius Adon* (Martian. Capella de nupt. phil. p. 54) or *Ἀσσύριος Ἄδωνις* (Nonnus, dion. XLI. 157) was spoken of, Adoni-Besek may have been used in the same way, and was subsequently converted into the proper name of a person.

אֲדֹנִיָּה (*'Adon is Jah*) *n. p. m.* 1 Kings 1, 5; Neh. 10, 17. It is used interchangeably with אֲדֹנִיָּהוּ 1 Kings 1, 8 or אֲדֹנִיקָם Ezr. 2, 13, but is always treated like the other epithets of God, comp. אֵלִיָּה, ־יָּהוּ, עַזְרִיקָם. On the proper name טוֹב אֲדֹנִיָּה see under טוֹב.

אֲדֹנִיָּהוּ (*'Adon is Jahu*) *n. p. m.* 1 Kings 1, 8; 2, 25; for which אֲדֹנִיָּה stands in 1, 5; 2 Sam. 3, 4.

אֲדֹנִים see אָדוֹן.

אֲדֹנִי־צֶדֶק (*'Adon is righteousness*) *n. p.* of a Canaanitish king at Jerusalem Josh. 10, 1 3. צֶדֶק (right, salvation) is a very old epithet of the highest deity among the Phenicians, hence in their proper names אֲדֹנִי־צֶדֶק, מַלְכִּי־צֶדֶק. The father of the Cabiri (כַּבִּירִים) is called *Σάδυκ*, *Συδέκ*, *Συδύκ*, *Σέδεκ* i. e. צֶדֶק and צָדוֹק (= hebr. צַדִּיק) as the just-dealing deity; whence Philo's explanation (in Eusebius) by *δίκαιος*. In Hebrew this epithet appears sometimes as an abstract noun צֶדֶק in צִדְקִיָּה, sometimes as an adj. noun in צָדָק and יוֹצָדָק, יְהוֹצָדָק, or צָדוֹק according to the Phenician pronunciation.

אֲדֹנִיקָם (*'Adon is assisting*) *n. p. m.* Ezr. 2, 13; 8, 13. In Neh. 10, 17 אֲדֹנִיָּה stands instead, the epithet of Jah קָם or יָקִים (helper) interchanging with יָהּ itself.

אֲדֹנִירָם (*'Adon is elevated*) *n. p. m.* 1 Kings 4, 6; but for this there is in 2 Sam. 20, 24 and 1 Kings 12, 18 אֲדֹרָם, and 2 Chr. 10, 18 הֲדֹרָם for אֲדֹד־ and הֲדֹד־רָם, אֲדֹד and הֲדֹד being the Phenician pronunciation for the Syrian deity הֲדַד. Hence Sanchoniathon (p. 34) writes *Ἄδωδος*. Here אֲדֹד or הֲדֹד as the first member of the compound changes with אֲדֹנִי־. See אֲדוֹר.

אָדַר (Kal not used) *intr. to shine, lighten*, metaphorically *to be splendid, excellent, distinguished, renowned, far-famed*, or also, *to be powerful, great, extensive*, all proceeding from the fundamental idea of shining. Hence come אֶדֶר, doubtfully אֲדָר, אֲדַר, אֲדוֹר, the n̄. p̄. אֲדַרְגָּזֵר, אַדְרַמֶּלֶךְ, אֲדֹרָם, אֲדוֹרַיִם. Only *the Nif.* נֶאְדַּר *to shew oneself glorious, splendid, renowned, powerful*, with בְּ in any thing, Ex. 15, 11. נֶאְדָּרִי 15, 6 is *part.* in the constr. with the remnant of the *i* as a connecting vowel, comp. אֹסְרִי Gen. 49, 11, גְּנֻבְתִּי 31, 39, חֹצְבִי, חֹקְקִי Is. 22, 16. For תָּרִיד Gen. 27, 40 the Sam. Pentateuch reads תֵּאָדֵר (when thou shalt be powerful); but it has probably done nothing more than paraphrased the difficult word תָּרִיד. — *Pi.* אִדֵּר (not used), whence אַדֶּרֶת, אַדִּיר, אַדָּר. — *Hif.* הֶאְדִּיר (*fut.* יַאְדִּיר) *to glorify* Is. 46, 21. — On the organic root see הָ־דַר.

אַדָּר (*height, top*) 1. *n. p.* of a place in the south of Judah near 'Edom; with *a local* אַדָּרָה Josh. 15, 3, described as situated between חֶצְרוֹן and קַרְקַע. But in the briefer description of the south-border Numb. 34, 4 it is called חֲצַר־אַדָּר (Addar-court); and since חֶצְרוֹן is omitted there, אַדָּר may perhaps be different from חֲצַר־אַ׳, which is equivalent to חֶצְרוֹן. אַדָּר occurs besides in the proper name עַטְרוֹת אַ׳ Josh. 16, 5; 18, 13. See עֲטָרוֹת. In composition אַדָּר is rendered in the Targ. by אִדְּרַיָּא

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(*threshing-floors*), and the Aram. אִדַּר is in fact from the same origin. — 2. (*mighty one, lord*) *n. p. m.* 1 Chr. 8, 3, which name however is אֵרֶד in Numb. 26, 40. (See this word).

אֶדֶר *m.* 1. *dress*, *ornament*, as also אֲדֶרֶת; Zech. 11, 13 אֶ׳ הַיְקָר *a costly ornament* (ironically). — 2. as אַדֶּרֶת *mantle* Mic. 2, 8.

אִדַּר (*c. pl.* אִדְּרֵי־) *Aram. f.* a large open place which being trodden down was used as a *threshing-floor* in the East, Dan. 2, 35. Targ. אִדַּר (*def.* אִדְּרָא, with *suf.* אִדְּרָךְ; *pl.* אִדְּרִין, *c.* אִדְּרֵי, *def.* אִדְּרַיָּא) usually for גֹּרֶן; Syr. ܐܕܪܐ, Ar. أَنْدَر taken from the Syriac and resolving the hard middle sound into *n*. The stem is אֲדַר in the signification *to be wide*, from the Hebrew אָדַר.

אֲדָר *m.* name of the 12. month in the Hebrew lunar year beginning with נִיסָן, corresponding to our March Esth. 3, 7 13; 8, 12; 9, 1 15 &c.; Aram. Ezr. 6, 15; Ἀδάρ 1 Macc. 7, 43 and Joseph. (Ant. IX, 4, 7), Syr. ܐܕܪ. The Syrians and Arabians received it as they did the other names of the different months from the Aramaeans. Since the name of this month, as also שְׁבַט, כִּסְלֵו, נִיסָן, אֱלוּל, טֵבֵת and סִיוָן, appears only in the post-exile, later Hebrew writings; and since tradition (Rosh ha-Shana c. 1) looks upon them all as derived from Babylonia; besides, inasmuch as they are found among the Palmyrenes, Syrians, Kurds, Baalbekians, with greater or less variation, one must look for the names of the months as far as the Hebrew is concerned, only among the Aramaeans, who are the medium of their adoption. These names among the Aramæans, as well as among the Phenicians and Persians, have reference to worship (comp. תַּמּוּז and others). Hence אֲדָר must be put beside the homonymous Syrian deity אֲדַר (see אֲדוֹר), and is farther allied to the Zend âtar, Pers. اذر, to Ized (fire-god), son of Ormuzd, to whom March may have been sacred. Comp. אֲדַר, אֲדַרְגָּזֵר, אַדְרַמֶּלֶךְ, אֲדוֹרַיִם, אֲדוֹר.

אֲדַר (not used) *Aram. intr.* equivalent to Hebr. אָדַר, whence אִדַּר.

אֲדַר and אֲדֹר (*Assyr.*) *m.* 1. *fire*, comp. Zend. *âtar*, Pers. اذر the same, and therefore connected with the Aram. אֲדָר as the name of a month, though in its origin it may have been different. — 2. *Ized*, representing fire, hence fire-god generally. But only in the proper name אַדְרַמֶּלֶךְ and in אֲדַרְגָּזֵר. In relation to the stem אֲדַר may be referred to אָדַר, since this Hebrew stem also points to that.

אֲדַרְגָּזֵר (*pl.* ־גָּזְרִין, *def.* ־רַיָּא) *m.* *astrologer of the fire-god* ʾ*Adar*, hence a name of high dignitaries associated with satraps and others, Dan. 3, 2 3. Since the second part of the compound word גָּזֵר (*pl.* גָּזְרִין, *def.* גָּזְרַיָּא) besides אָשֵׁף, חַרְטֹם and כַּשְׂדַּי Dan. 2, 27; 4, 4; 5, 7 11 signifies in the first place soothsayer (comp. Dan. 4, 14) and astrologer, then a kind of priestly class generally, and is not confined merely to the placing of the horoscope, the first member אֲדַר can denote nothing else than the highest deity of those mixed peoples to whom the priests were dedicated (see אֲדַר). Perhaps the priests of the fire-god may have occupied a place in courtly rank next to the satraps and stadtholders who are mentioned before them.

אַדְרַזְדָּא *Aram. adv.* Ezr. 7, 23, according to the connexion either *quickly*, *nimbly*, *zealously* (hence the Rabbins represent it by בִּזְרִיזוּת, בִּמְהִירוּת) or: *rightly*, *exactly*. As it appears in the Aramæan official letter of the Persian king, in which other old Persian words are also found (comp. פַּרְשֶׁגֶן, נִשְׁתְּוָן and others), it has been derived from the Persian دُرُسْت rightly, diligently, or دَر رَاست in the right, rightly.

אַדְרַךְ *n. p.* of a Syrian deity who represents the revolutions of the year (from אֲדַר = חֲדַר, which see), consequently a sun-god (see חַדְרַךְ, שַׁדְרַךְ), existing only in אַדְרַמֶּלֶךְ as a part of the compound.

אֲדַרְכֹּן (*pl.* ־כֹּנִים) *m.* a gold Persian coin of the value of an Attic χρυσοῦς

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(13 *s.* 6 *d.* English) *a Darik*, 1 Chr. 29, 7; Ezr. 8, 27, Græcised *Δαρεῖκος*. Reckoning by Darics was usual among the Jews under the Persian dominion. This coin-name is old among the Persians, and appears already in the Cyropædia (V, 3, 3), and the Græcised form alone could mislead *Jahn* (Einl. II. p. 345), so as to derive it incorrectly from *Δαρεῖος*. For אֲדַרְכֹּנִים or ־כֹנִים (without dagesh lene, as sometimes after ר, comp. עַרְבִי, שַׁרְבִיט) the form דַּרְכְּמוֹנִים or ־מֹנִים also appears Ezr. 2, 69; Neh. 7, 70 71 72, and one sees even from this that אֲ is prosthetic. ־כֹּן appears to be abridged from כְּמוֹן. The Persian word has been derived from *Dara* (king) and *Kaman* (bow), or from *Dara* and كون (image), or from درگه *dergah*, *aula*, and مان *man* prince, that is *kingly court*, because on one side was the stamp of the king's image, and on the other a bow. Others identify it with *δράχμη*, as a weight, whose etymology is not in Greek. Perhaps we should look here for the origin into אֲדַר, as in אַדְרַזְדָּא *Adar-Mars*.

אֲדֹרָם see אֲדֹנִירָם.

אַדְרַמֶּלֶךְ (*'Adar is king*) 1. *n. p.* of an Assyrian deity, 2 Kings 17, 31, to whom the inhabitants of סְפַרְוַיִם (which see) burnt their children, consequently a sort of *Adar-Mars* i. e. sun-god, who was thought of as a destroying being. Hence סְפַרְוַיִם in Berosus is also called the sun-town. More probably it has been moulded together out of אַדְרַךְ מֶלֶךְ and אַ' is equivalent to חַדְרַךְ (which see), Syr. ܚܕܪܟ. — 2. *n. p.* of an Assyrian king 2 Kings 19, 37; Is. 37, 38, transferred from the name of the god.

אֶדְרָע (Targ. def. אֶדְרְעָא) *Aram. f. arm*, metaphorically *power*, Ezr. 4, 23, like זְרֹעַ. אֲ is prosthetic, as also דְּרָע (which see). The stem is דְּרַע.

אֶדְרֶעִי (*corn-district, plantation*) *n. p. f.* 1. capital of בָּשָׁן (Batanæa), which belonged afterwards to the territory of Manasseh, Num. 21, 33; Deut. 1, 4; 3, 1 10; Josh. 12, 4; 13, 12 31. LXX *'Εδραΐν*, *'Εδραείν*, Eus. (Onom. under Astaroth) *'Αδραά*. The last-mentioned gives its distance from בָּצְרָה as 25 Roman miles and from Abila as 9. In Arabian geographers it is called اذرعات, now *Draa*, whose distance from Damascus is about 24 Arabian miles. — 2. A town in the territory of Naftali Josh. 19, 37. — The original form is אֶדְרַע from דָּרַע = זָרַע, with אֶ prosthetic; and after an *i* without the accent was annexed אֶדְרֶעִי arose out of this.

אַדֶּרֶת (with *suff.* אַדַּרְתּוֹ, אַדַּרְתָּם) *f.* see אַדִּיר.

אָדַשׁ a stem adopted for the *infinitive absol.* אָדוֹשׁ Is. 28, 28 for דּוֹשׁ, and chosen solely on account of its coincidence with the future. Comp. inf. absol. אָסֹף for סוֹף Jer. 8, 13; Zeph. 1, 2.

אָהַב (but with the *e* sound אָהֵב in pause or where the second root-sound going into a simple syllable must have a long vowel, likewise before suffixes as אָהֵב, אֲהֵבוֹ, אֲהֵבוּךָ and others; *fut.* יֶאֱהַב and יֶאֱהַב, but first person אֹהַב Mal. 1, 2 as often in verbs פ"א, once אֵהַב Prov. 8, 17, comp. אֵחַר Gen. 32, 5, אֶ having arisen out of ĕĕ אֶאֱ, and therefore this last form must have come from אֶאֱהַב; *inf. constr.* אֱהֹב Eccles. 3, 8 and the feminine formation אַהֲבָה; but in the *imperat.* אֱהַב, *pl.* אֶהֱבוּ and with the *suff.* or in *pause* again from אֱהַב, hence אֱהָבֶהָ) 1. *trans. to love*, *ἀγαπᾶν*; sensuously, of love between the sexes 1 Kings 11, 1; Eccles. 9, 9; or mentally of the love of parents, friends, virtuous or vicious love Gen. 37, 4; Ps. 99, 4; Hos. 12, 8. This conception seems to be used in the most varied relations, sometimes inmost desire and wishing for a thing, sometimes reaching or pressing after something, finally sometimes doing with a strong inclination, *to be fond of doing*, *to like*. The modifications of the conception, though coinciding in a central point, are shown according to the construction: with the *accus.* of the person or thing *to love* in the widest sense Gen. 24, 67; Prov. 4, 6;

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Hos. 3, 1; with לְ of the person *to bestow love upon one, to be devoted to*, Lev. 19, 18 34; with בְּ *to be attached to*, to have pleasure in something, וּמִי־אֹהֵב בֶּהָמוֹן Eccles. 5, 9, *and he who is attached to money, has no produce*, similarly to חָפֵץ, דָּבַק בְּ; with לְ and the infin. *to be fond of doing, to like* Hos. 12, 8; Is. 56, 10; with כִּי־ in the apodosis, *to rejoice that*. *Part. m.* אֹהֵב; *f.* אֹהֶבֶת, sometimes poetically אֹהַבְתִּי: *a friend*, male or female, *beloved*, male or female Ps. 38, 12; Hos. 10, 11, but always more than רֵעַ. Derivatives אַהַב (אֲהָבִים), אֹהֵב, אַהֲבָה.

Nif. נֶאֱהַב *to be beloved*, properly to love one another; only in the *participle* נֶאֱהָבִים *the beloved* 2 Sam. 1, 23 i. e. in this place, who have loved one another.

Pi. אִהֵב *to love violently*, to woo, only in the *partic.* מְאַהֵב, *pl.* מְאַהֲבִים, *lover* Hos. 2, 7 9 12 14 15; Lament. 1, 19, with עָגַב and תַּזְנוּת brought together. To this belongs also 2. pers. pl. fut. תְּאַהֲבוּ Prov. 1, 22 from תְּאַהֲבוּ, since the fut. Kal is תֶּאֱהֹבוּ. The ē has arisen from ĕ, after ă, as often happens, has passed into ĕ.

Pe'al'al אֲהַבְהַב (an intensive form which arose by repetition of the last two root-sounds, comp. סְחַרְחַר) *to love strongly, woo*. But for אֲהַבְהַבוּ Hos. 4, 18 (*Jerome: dilexerunt*) the reduplication appears to be separated, with repetition of the personal suffix, as אֲהַבוּ הַבוּ (*Ibn Parchon*); comp. צִמְתֻּתוּנִי Ps. 88, 17, where תו is repeated. See הַבְהַב.

The stem אָהַב is identical with אָחַב (which see) and עָגַב, where ה is hardened into ח and ג; but the root can only be אָ־הַב, אָ־חַב, עָ־גַב, since the Ar. حَبَّ, Targ. חַב, Hebr. חַב (חָבַב), Syr. ܚܒ signifies *to love*, and the harder sound, perhaps ח, appears to have been primary in the root, consequently חב, from which arose הב and גב. Since the Ar. حبّ properly means to desire, in אָ־הַב the first sensuous conception is obviously "to desire, to reach after something", and therefore it is cognate with the organic root in יָ־אַב, תָּ־אַב, אָו־ה.

אַהַב (only *pl.* אֲהָבִים) *m.* 1. *flirtation;* Hos. 8, 9 הִתְנוּ אֲהָבִים *they deal out intrigue* (in a bad sense), probably for the sake of alluding to הִזְנוּ אֲ׳, *they carry on intrigues*, i. e. they practise amours. — 2. *charms, graces;* אַיֶּלֶת אֲ׳ *hind of graces* Prov. 5, 19, a flattering address to a woman.

אֹהַב (with *suff.* אֹהֲבָם; *pl.* אֹהֲבִים) *m.* 1. *loves*, as דֹּדִים and אֲהָבִים used in the plural Prov. 7, 18. — 2. In the singular *amour, lewdness;* Hos. 9, 10 *and they became abominations, like their love.*

אַהֲבָה (*c.* ־בַת, with *suff.* אַהֲבָתִי) *f.* properly a fem. form of the infinitive of Kal, hence *loving*, with the accusative of the person or thing, e. g. Gen. 29, 20; Deut. 7, 8; 1 Sam. 18, 3; 20, 17; 1 Kings 10, 9; Hos. 3, 1, where, however, it may also be taken as an infinitive, since it is connected like an infinitive with כְּ, לְ and מִן. Oftener it is a noun, after the form of גַּאֲוָה, רַעְמָה, and has for the most part the signification *love*, an antithesis to שִׂנְאָה, Eccles. 9, 1 6; *love between the sexes* Song of Sol. 2, 5; 5, 8; 8, 4; applied to love, inclination and attachment in general, Prov. 10, 12; 17, 9 (comp. 1 Pet. 4, 8; 1 Cor. 13, 4); sometimes concr. *beloved*, Song of Sol. 2, 7; 3, 5; 8, 4. The figure in Song of Sol. 3, 10 is bold: *its interior is inlaid with love for one of the daughters of Jerusalem.*

אֲהַבְהַב see אָהַב.

אֲהָבִים see אֹהַב.

אֲהָבִים see אַהַב.

אָהַד (not used) *intr. to be strong, powerful*, properly speaking a farther development of אָד (אוּד), whence as is well known מְאֹד, Ar. أَدَا (med. Je) and أَدَا (med. Waw); עָד (עוּד) is also cognate. On the farther development of stems with two sounds into those with three by hardening the inner vowel-sound into *He*, see ה. According to others אָהַד is tantamount to אָחַד, אָחַז (to seize), which,

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however, is less probable. Derivatives the proper names אֵהוּד, אֹהַד.

אֹהַד (*power*, for powerful) *n. p. m.* Gen. 46, 10.

אֵהוּד see אֵהוּד.

אֵהוּד (*powerful, strong*) 1. *n. p.* of a judge, Judges 3, 15; 4, 1; the LXX and Vulg. have אָהוֹד (strong), the Syr. and Ar. have read אָהוֹר (with Resh), from אָהַר = אָר. Since Ehud was a son of Gera (גֵּרָה), אֵהוּד must be read instead of אֵחוּד in 1 Chr. 8, 6. — 2. name of another Benjamite 1 Chr. 7, 10.

אֲהָהּ *interj.* an exclamation of complaint, *woe! ah!* For the most part with אֲדֹנָי י״י following, Josh. 7, 7; Judges 6, 22; Jer. 1, 6; also with the addition of other words, e. g. אֲ׳ בִּתִּי *alas, my daughter*, Judges 11, 35; אֲ׳ אֲדֹנִי 2 Kings 6, 5, somewhat seldomer with לְ, e. g. אֲ׳ לַיּוֹם *woe to the day* Jo. 1, 15. The אֲ is prosthetic, and the shorter form הָהּ also appears Ez. 30, 2, which is blunted off into הָ in הָאַח 25, 3. To this relationship belong הוֹי, הוֹ, אֱהִי, and in the Semitic dialects verbs expressing pain are also formed from them.

אַהֲוָא (*river, stream*) *n. p.* of a river where Ezra rested with his countrymen returning home from Babylonia, into which another stream (הַנָּהָר) flowed. It is not far from the district כָּסְפְיָא; hence נְהַר אַהֲוָא Ezr. 8, 15 21 31. Since the locality and name of this river have not yet been investigated, many have thought of the *Adiava* river in Adiabene (Amm. Marc. 23, 20), which might suit perhaps, if we were to read אַדְיָוָא, and if it were not perceptible from Ezr. 8, 15 17, that it must be looked for in the neighbourhood of a place in north-eastern Media. In any case the etymology of the root must not be sought in the Hebrew.

אָהוֹר (from אָהַר) see אֵהוּד.

אֱהִי (from הִי and אֱ prosthetic) a small interrogative, dialectically only in Hos. 13, 10 14 (twice) for אַיֵּה: *whither? where?* In connexion with אֵפוֹא it is equivalent to אַיֵּה אֵפוֹא *where?* The pronominal stem הִי is perhaps originally nothing but an equivalent of הֵא here! see! But see אַי, אִי I.

אָהַל I. (Kal not used) *intr. to be clear, to shine, glitter*, from אָ־הַל, cognate with הַל (הָלַל), Ar. هَلَّ. Only in *Hifil* הֶאֱהִיל (*fut.* יַאֲהִיל) *to give light, to shine;* Job 25, 5 וְלֹא יַאֲהִיל *and it appears not bright* i. e. is not perfectly pure (Targ. לָא־יִנְהַר, LXX οὐκ ἐπιφαύσκει, *Jerome: non splendet*); yet one ms. (Kenn. n. 219) has יָהֵל. Others have taken יַאֲהִיל for יַהֲלִיל, which, however, cannot be brought into harmony with our textual reading.

אָהַל II. (not used) equivalent to חָל (חוּל) *to be round, ring-shaped.* The stem has been lengthened by the hardening of the middle sound, as in אָהַר, אָהַד, זָהַם, דָּהַר. Derivatives אֹהֶל, אָהֳלָה, אָהֳלִיבָה, אָהֳלִיאָב and אָהֳלִיבָמָה.

אָהָל (only *pl.* אֲהָלִים and אֲהָלוֹת) *m. aloe-wood*, ξυλαλόη, the sweet-smelling and precious wood, which the Hebrews used in addition to מֹר (myrrh) and קִנָּמוֹן (cinnamon) for strewing upon and perfuming the couch; but also taken for the *Aloë perfoliata*, a favorite ornamental plant, which they cultivated in the luxurious gardens of Palestine and whose plantations were celebrated by the poets, Prov. 7, 17; Song of Sol. 4, 14. The *pl.* ־לוֹת signifies properly the *Aloë-tree;* but this distinction is not preserved in Num. 24, 6 and Ps. 45, 9, and the *pl.* is applied generally as in names of plants (comp. כֻּסְמִים, פִּשְׁתִּים) after אָהָל had been adopted for *Aloë*, ἀλόη Joh. 19, 39 as an imported article of Phenician commerce together with the name. As to the name אָהָל ἀλόη it belongs, no less than מֹר μύῤῥα, קִנָּמוֹן κίνναμον, קְצִיעָה κασσία, נֵרְדְּ νάρδος, לֹט λῆδον, קִדָּה κιττώ and others, to the articles brought by the Phenicians to the Semites and Greeks, the former having been the first that carried on a trade

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in foreign perfumes and spices; but the proper origin of the name must be looked for in India, as כַּרְכֹּם, נֵרְדְּ and others must be derived from Indian tongues. For this purpose the name *aghil* is compared, heard by Europeans for Aloë in farther India.

אֹהֶל (with *suff.* אָהֳלִי, אָהֳלְךָ, אָהֳלֵךְ, and frequently אָהֳלֹה besides אָהֳלוֹ, with *a local* אֹהֱלָה, retaining ō, as הֹעֲלָה for הֹעֲלוֹ, פֹּעֲלוֹ, תֹּאֲרוֹ for פָּעֳלוֹ, תָּאֳרוֹ before gutturals, spec. with *a local* as צֹעֲרָה, גֹּרְנָה; *pl.* אָהֳלִים besides אֹהֳ and in a reduplicated form likewise before the suffix) *f. tent* of nomads Gen. 9, 27, so called from its ring-shaped, round form. See אָהַל II. Hence שְׁכוּנֵי בָאֳהָלִים Judges 8, 11, as in the sing. Gen. 4, 20, *nomads*. It is especially applied to the old Israelite sanctuary, which, like a nomad tent, was moveable and could be carried about; in its full form אֹהֶל מוֹעֵד *tent of meeting*, most frequently in the Pentateuch; also א׳ יי׳ *the tent of Jehovah* 1 Kings 2, 28, א׳ הָעֵדֻת *tent of the law* Numb. 17, 23, or merely אֹהֶל 1 Chr. 15, 1; 17, 5; Ps. 78, 60 or הָאֹהֶל Ex. 39, 33, always the exterior of the tent, the round roof, distinguished from מִשְׁכָּן. Metaphorically 1. *habitation*, *dwelling-place* Job 8, 22; 21, 28; Prov. 14, 11, therefore tantamount to בַּיִת, and so *citadel* 1 Kings 8, 66 or by circumlocution א׳ בַּיִת Ps. 132, 3; poetically of the citadel of the sun where he abides, Ps. 19, 5, which is called זְבֻלָה Hab. 3, 11. In this general sense it stands therefore for אֵילָם (hall) Ez. 41, 1, where the LXX have αἰλάμ. — 2. Like the Ar. أَهْل, originally *people* who inhabit a tent, then: *people*, *race*, *family*, so e.g. אֹהֶל יוֹסֵף Ps. 78, 67 *the people of Joseph* i. e. the ten tribes, because Ephraim was the chief of them. In like manner א׳ דָּוִד Is. 16, 5; א׳ בַּת־צִיּוֹן Lament. 2, 4; אָהֳלִים *peoples* Ps. 83, 7; *families*, *persons* Zech. 12, 7. Hence הָאֹהֶל may mean poetically the family of the patriarchs, as a family κατ' ἐξοχήν, and thus the praise of the heroic wife מִנָּשִׁים בָּאֹהֶל תְּבֹרָךְ Judges 5, 24 *above women in the patriarchal family*, i. e. above the patriarch-mothers, *blessed!* — 3. אֹהֶל (*family*, *race*) *n. p. m.* 1 Chr. 3, 20. — From this are derived

אָהַל (*fut.* יֶאֱהַל) denom. *to tent*, i. e. to pitch tents or to go about with tents, Gen. 13, 18, then like נָסַע *to wander*, and so construed with עַד 13, 12. — *Hif.* הֶאֱהִיל (*fut.* יַאֲהִיל, contracted יָהֵל, comp. אָזִין for אַאֲזִין) Is. 13, 20 *to pitch one's tent.*

אָהֳלָה (*tent*, *temple*) *n. p. f.* a symbolic name for Samaria Ez. 23, 4 5 36 44. Here the form arose out of אָהֳלָהּ (*its own sanctuary*) i. e. which possesses its own sanctuary.

אָהֳלִיאָב (*family* founded by *'Ab* i. e. God) *n. p. m.* Ex. 31, 6; 35, 34. Since אֹהֶל and the feminine form אָהֳלָה were certainly used as proper names, אֹהֶל might be compounded with an epithet of God in the farther development of the name, as עַם *people*, אִישׁ and מַת *man*, בַּיִת abbreviated בַּת *dwelling*, and others. Comp. עַמִּיאֵל, מְתוּשָׁאֵל, אֶשְׁבַּעַל, בְּתוּאֵל and see too אֲבִי.

אָהֳלִיבָה (from אָהֳלִיבָהּ: *the sanctuary in it*) *n. p. f.* a symbolical name for Jerusalem formed by Ezek. (23, 4 11 22 36) and contrasted with the name אָהֳלָה for Samaria. This sort of formation in feminine nouns did exist, as חֶפְצִי־בָהּ the mother of Manasseh shews, 2 Kings 21, 1; and though the prophet thought of symbolising yet he followed given forms, as in אָהֳלָה. The ־ִי is not a suffix, but a connecting *i*.

אָהֳלִיבָמָה (*people of the sanctuary*) *n. p. f.* of a Hivvite and mother of many Edomite races Gen. 36, 2 14 18 25; 1 Chr. 1, 52. בָּמָה is the name of a sanctuary on a height and seems to have been used in very ancient times in proper names among extra-israelite races, since traces of it are still found in names of places.

אָהֳלִים see אֹהֶל.

אֲהָלִים see אָהַל.

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אָהַר (not used) *intr.* equivalent to אָר (אוֹר) *to be enlightened, illuminated;* comp. אָהַד. Derivatives n. p. אַהֲרֹן, אָהוֹר.

אַהֲרֹן (*enlightened*) *n. p.* of the first high priest, brother of Moses Ex. 4, 14 26; 6, 13 20; 7, 7 12 19, *Aaron*, Ἀαρών Luk. 1, 5, and Ar. هارون *Hârûn*. As he was the progenitor of the priestly family, the priesthood were spoken of as בְּנֵי אַהֲרֹן הַכֹּהֵן Josh. 21, 4, or בֵּית אַהֲרֹן Ps. 115, 10 12. In the Talmud אַהֲרֹנִים also appears for the same thing. There אַהֲרֹנִי, ־נִית are also formed. The mountain הֹר, where Aaron died Num. 20, 28; 33, 38, is now called جبل نبى هارون (mount of the prophet Hârûn). For the etymology comp. אוּרִי, נֵר.

אַו (according to the form צַו, קַו, from אָוָה) *m. request, desire*, Prov. 31, 4 K'tib *desire for* שֵׁכָר. See, however, אוֹ 2.

אוֹ 1. *conj.* (pronominal stem) the inclusive and exclusive *or*, hence either *vel* or *aut*, probably allied to אוּ in מְאוּמָה, and to וּ *and*, as the Latin *vel* (*or*) is formed from *ve* (*and*). Where two objects are merely separated and free choice between them indicated without making anything prominent, the connexion with וּ is still visible, as for example in the double position אוֹ ... אוֹ Ex. 21, 31; Lev. 5, 1 *either ... or, sive ... sive*, or threefold אוֹ ... אוֹ ... אוֹ 5, 21 23, or where an אוֹ is omitted in the first member Num. 5, 14, where וְ ... וְ might stand just as well Prov. 29, 9; or there is instead וְיֵשׁ אֲשֶׁר יִהְיֶה Numb. 9, 20; or finally it is interchanged with וְ Numb. 5, 14. In this sense אוֹ stands before the perfect like וְ consecutive. — Where אוֹ departs from this simple method, the following gradations in its signification may be seen: a) *or rather*, correcting as it were what was spoken before, whether in the way of limitation, e. g. אוֹ עָשׂוֹר *or rather a tenth* (third of a month) Gen. 24, 55; or in the way of enlargement, e. g. אוֹ הֱיוֹתְךָ *or rather that thou seest*, Judges 18, 19 comp. 1 Sam. 29, 3; and so it is distinguished from אִם in interrogative clauses in the second question where something is put which is entirely different. Comp. Ar. أَوْ *or rather*, also explained by بَلْ. — b) *if perhaps, or perhaps*, Lat. *sin*, where אוֹ announces a case which revokes the preceding Lev. 4, 23 28; אוֹ מַה־יַּעַנְךָ *or if perhaps he answers thee* 1 Sam. 20, 10 (Vulg. *si forte*); אוֹ יַחֲזֵק *or if perhaps he takes hold of* Is. 27, 5; אוֹ־אָז *if then perhaps* Lev. 26, 41, comp. 2 Sam. 18, 13; Ez. 21, 15; Mal. 2, 17. In this sense it may be sometimes translated *be it so that, be it then so*, but the connecting element is entirely lost; Ar. أَوْ أَنْ. — c) *or if*, putting quite another case, for which however אוֹ כִי also stands Lev. 13, 16. Most of the gradations are capable of being recognised only by means of the connecting clauses. — 2. אוֹ K'tib Prov. 31, 4 as an interrogative, for which the K'ri reads אֵי (comp. Gen. 4, 9) *where?* אוֹ שֵׁכָר (so to say:) *where is strong drink?* But it is also possible that אוֹ or אֵי as an interrogative like מַה contains within itself a negation and so one might translate, *not strong drink!* The group אוֹ, אֵי, אוּ, אִי refers to the fact that we have here to deal with a pronominal stem, much as a derivation from אָוָה (comp. Lat. *vel* from *velle*) commends itself. — 3. *subst. m.* in the sense of אִי *island, coast*, perhaps in אוֹפִר, which see.

אוּ 1. *conj.* (pronominal stem) *if*, εἰ, *si*, existing only in אוּלַי and אוּלָם. It is distinguished from אוֹ, in which the disjunctive element prevails, and from אִם, which expresses pure condition, without respect to the circumstance whether the transaction be conceived of as taking place or not; and from לוּ, which is commonly used only in cases of hope. See אוּלַי. — 2. *subst. m.* in the signification of אִי, but probably in אוּפָז alone.

אוּאֵל (*'Ab is 'El*, contracted from

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אֲבִיעֵל: comp. אִיעֶזֶר from אֲבִיעֶזֶר) *n. p.* n. Ezra 10, 34.

אוּב I. (not used) *intr. to be hollow, hollowed, bowed.* With the stem אָב is cognate Aram. אַב (אֲבַב), whence comes אֲבוּב flute (comp. חָלִיל from חַל), with a harder initial sound in Arab. جَافَ to be hollow, bellied, جَوْف skin, belly, and also the Hebr. גּוּב belonging to the proper name גּוֹב. Derivatives אוֹב and the proper name אֹבֹת.

אוּב II. (not used) *intr. to return, turn about, to amend,* Ar. أَابَ (med. Waw). This stem אָב (אִיב) is identical with יָב (יוּב) and סָב (שׁוּב), as the interchange of יוֹב and יָשׁוּב shews; from this comes the proper name אִיּוֹב (which see).

אוֹב (*pl.* אֹבוֹת) *m.* 1. *skin* for water or wine, Job 32, 19 *like new bottles* i. e. like skins filled with new wine that easily burst. Hence Targ. לַגְנִין, Jerome *lagunculæ*, *Kimchi* נֹאדוֹת and so others. The stem is אִיב in the signification which has been given, and both חֵמֶת and נֹאד proceed from a similar fundamental sense. — 2. *The hollow belly of conjurers*, in which the conjuring spirit (πύθων, rabb. פִּיתֹם) resides, and speaks hollow as if out of the earth. Hence metaphorically, partly this spirit, which was interrogated for enchantments, Deut. 18, 11; 1 Sam. 28, 8; 1 Chr. 10, 13; Is. 8, 19, partly the enchanter himself, ἐγγαστρίμυθος Is. 19, 3. Also in general: *a necromancer*, who awakes the dead out of the earth in order to reveal the future by their means, Lev. 20, 27. עָשָׂה אוֹב *to appoint necromancers* 2 Kings 21, 6; 2 Chr. 33, 6; הִכְרִית הָא׳, הֵסִיר הָא׳ 1 Sam. 28, 3 9 *to cut off, to put away the necromancers;* בַּעֲלַת א׳ *skilled in necromancy* 28, 7.

אוֹבוֹת see אֹבֹת.

אוֹבִיל (prop. part. = אֹבֵל from אָבַל II.) *n. p.* of an overseer of David's camels (עַל־הַגְּמַלִּים), who is himself designated an Ishmaelite (יִשְׁמְעֵלִי) 1 Chr. 27, 30. The Ar. title for camel-overseer أَبِيل may perhaps be considered as a proper name.

אוּבָל see אֻבָל.

אוּד I. (unused) 1. *to turn, wind, surround*, i. e. like סָבַב either *intr.* to move and turn about circularly, or *trans.* to surround, embrace, close about, and metaphorically like סָבַב, Ar. حَالَ, *to turn, occasion, cause* something. Hence are derived אֵיד, אוּד (which see), אֹדוֹת. עוּד has the same sensuous fundamental idea, and differs from the present only in sound. — 2. *to be powerful, firm, strong*, a metaphor which is also found in עוּד and חוּל, properly to be encircled, firmly surrounded, comp. the German "streng" and "Strang" (Hebr. קָשַׁר, קָוָה, חָזַק); Ar. أَادَ (med. Je), whence come أَيْد and آد strength. Derivative מְאֹד. — 3. *to veil, to cover*, also from the fundamental signification of surrounding, spec. applied to a cloud veiling the horizon, comp. עָנַן. — Derivative אֵד.

The Ar. signification in أَادَ *to bend* proceeds from *to writhe* (with pain or anguish) and is also found in חוּל; the meaning *to be troublesome, burdensome* is properly speaking, to be firmly surrounded or pressed; derivative أَوْدَة, hardship.

אוּד II. (not used) see the noun אוּד.

אוּד (*pl.* ־דִים) *m. fire-turner, poker, rutabulum*, consequently from אוּד I. 1; but since אוּד is described as smoking Is. 7, 4 or taken from the fire Zech. 3, 2 or from the burning Amos 4, 11, it cannot mean *poker*, but only *fire-brand*, as the Targum אוּד for לַפִּיד (Job 12, 5) and the versions have taken it. Probably the root אָד (אוּד) is here tantamount to the Aramaean אֲזָא, Ar. أَزَّ to burn.

אוֹדוֹת see אֹדוֹת.

אָוָה I. (Kal unused) *intr.* 1. equivalent to אָבָה *to be inclined to an object*, hence *to will, desire.* Derivatives אַו, מַאֲוַי, n. p. אֱוִי. — 2. (not used) *to dwell, in-*

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habit, properly *to incline*, *establish oneself*, as חָנָה passed from a like fundamental signification to that of dwelling, encamping. Hence אִי.

Pih. אִוָּה (*fut.* יְאַוֶּה) *to desire strongly* or *eagerly*, in a good as well as a bad sense, and also in the signification *to strive after* Ps. 132, 13 14, always with the accusative of the object. The subject of the affection is usually denoted by נֶפֶשׁ Deut. 12, 20; Job 23, 13; Prov. 21, 10. Derivative אַוָּה.

Hithp. הִתְאַוָּה (*fut. ap.* יִתְאָו) *to shew oneself wishing* or *desiring*, then generally: *to long for*, with the accusative of the object Jer. 17, 16; Am. 5, 18; or also absolutely *to have a desire* 2 Sam. 23, 15; with לְ: *to long for something* Prov. 23, 3 6. הִתְאַוָּה תַּאֲוָה to long a longing i. e. *to have a vehement desire* 21, 26; Ps. 106, 14.— Derivative תַּאֲוָה I.

The root אָו־ה as אָב־ה has no connexion with the Ar. هَوَى *to long for*, *desire* in its original signification, since this means properly *adspirare*, to breathe upon; on the contrary it coheres with أَوَى *to bend*, incline, i. e. to settle down, encamp, dwell (similarly the Hebrew חָנָה), Syr. ܐܘܐ *to make inclined*, ܐܬܐܘܐ *to be inclined*.

אָוָה II. *to measure off*, *mark*, properly equivalent to תָּוָה. Only in *Hithp.* הִתְאַוָּה (in the form הִתְאַוִּיתֶם לָכֶם Num. 34, 10) *to mark for oneself*, *to sign*, if it does not rather stand for הִתַּוִּיתֶם (from תָּוָה). Derivative תַּאֲוָה II. Gen. 49, 26 *boundary;* on the contrary אוֹת (from אֶוֶת) *a sign*, אֵת and אוֹת as the sign of the accusative are not to be derived from אָוָה II.

אָוָה III. belonging to אִי (*pl.* אִיִּים), אוֹי, אַיָּה, see these words.

אַוָּה (*c.* אַוַּת) *f. desire*, *lust*, *longing*, usually connected with נֶפֶשׁ Deut. 12, 15; Hos. 10, 10. On Prov. 31, 4 some read the K'tib אַו equivalent to אַוָּה; but see אוֹ.

אוּז (not used) perhaps tantamount to חוּז (in מָחוֹז) *to look forth*, hence *to wait*, *hope*. Derivative

אוּזַי (*hoped for*) *n. p. m.* Neh. 3, 25.

אוּזָל *n. p.* of the sixth son of Joktan and thence patriarch of the district *Zanaʿa* in South Arabia Gen. 10, 27, where the kings of Yemen resided. Arabian tradition names ازال ʾAsâl or Zanaʿa ben ʾAsâl the founder of Zanaʿa, and ʾUsal is still retained as the old name of this district. In the passage Ez. 27, 19, where in our present text מְאוּזָּל is pointed, the versions have taken it as a proper name, only the LXX read מֵאָזַל ἐξ Ἀσήλ, Vulg. מֵאוּזָל *ex Mozel*, Aqu. and Syr. מֵאוּזָל *from Uzal*. See מְאוּזָל.

אוֹי *interj.* An exclamation of sorrow: *woe! alas!* It appears absolutely but seldom Num. 24, 23, or with the accus. Ez. 24, 6. Most frequently it occurs with לְ Num. 21, 29. It stands parallel with אֲבוֹי Prov. 23, 29, which is also connected with it radically. הוֹי, אוֹיָה, אֱהִי and the nouns אִי, אַיָּה are cognate.

אֱוִי (*inclination*) *n. p. m.* Numb. 31, 8.

אוֹיָה *interj.* equivalent to אוֹי Ps. 120, 5, of which it is a farther development.

אֱוִיל (*pl.* אֱוִילִים) *m.* properly equivalent to נָבָל, with which it is cognate by root: *slack*, *loose*, from אָוַל, and by a common transference to folly, badness: *a fool* Prov. 1, 7; 7, 22; אֱ׳ שְׂפָתַיִם 10, 7 a fool of lips i. e. *a prattler;* מוּסַר אֱוִלִים 16, 22 *correction proceeding from fools;* אֱוִיל מַשְׁרִישׁ *the fool* (godless), *who takes root* Job 5, 3. Allied in sense to פְּתִי, כְּסִיל and נָבָל.

אֱוִילִי see אֱוִלִי.

אֱוִיל מְרֹדַךְ *n. p.* of a king of the Chaldean empire, who followed Nebuchadnezzar 2 Kings 25, 27; Jer. 52, 31. מְרֹדַךְ (which see), or written מְרֹאדַךְ and בְּרֹאדַךְ, is the name of a Chaldean god, Merodach-Mars, and is also found in the Chald. royal names *Mesese-Mordak*,

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Sai-Mordak, Merodach-Baladan, Mardok-Empad; אֱוִיל, which Greek authors write *Ἐνιλ-, Εὐϊλ-, Ἀβιλα-, Εὐϊλαδ-, Ἐβιδαν-*, is the Sanskr. *âbhila*, terrible (Bopp Gl. 32), and therefore a quality of Mars. The connexion with אֱוִיל "fool" is therefore only accidental.

אָוַל (Kal unused) *intr. to be slack, inert, loose, inactive*, metaphorically *to be foolish, evil, godless*, since slackness and looseness are usually applied to folly and vice, as vice versa vigour and force are transferred to integrity, virtue and ability (comp. חַיִל). From similar fundamental ideas proceed נָבַל and כָּסַל (which see), which in their derivatives כְּסִיל and נָבָל are allied in sense to אֱוִיל. — Only in *Nif.* נוֹאַל (3. pl. נוֹאֲלוּ; 1. pl. נוֹאַלְנוּ), formed from נֹאוֹל (after the form נֹאחַז Num. 32, 30; Josh. 22, 9): *to shew oneself foolish, to become a fool* Num. 12, 11; Is. 19, 13; Jer. 5, 4; 50, 36. — Derivatives אֱוִיל, אֱוִלִי, from Pi. אִוֶּלֶת. Belonging to the stem אָוַל is the organic root אָ־וַל, as also that in עָ־וַל, which is found harder in בָּל־ה, נָ־בַל, and then in Aramaean נְ־וַל; the Ar. بَلَهَ to be slack, weak, is of similar origin.

אוּל I. (not used) *to be strong, powerful, stout*, properly to be firmly chained, twisted, just as in חָזַק, קָשַׁר, קָהָה, and חוּל (belonging to חַיִל), a like transference of idea is found. Hence it is applied to strength and firmness generally in men, animals, trees &c.; Ar. ايل to be thick, metaphorically as Hebr. טָפַשׁ *to be dull*. Derivatives אוּל, אֵל, אֵיל, אַיִל, אַיָּל, אֵיָּלוּת, אַיָּלָה, אַיָּלָה, *n. p.* אַיָּלוֹן, אֵילוֹן.

The stem אוּל in this signification is cognate with חוּל and the root אָל is then extended to a stem אָלָה. The Ar. غَالَ, أَلَى (VIII) is also cognate, and also the root of آل (*body*) and others.

אוּל II. (not used) *intr. to be forward, first, chief*, then: *to strive forward, to go before, to begin*. In this signification of the stem, אָל (אוּל) appears allied to חָל (חוּל) and חַל (חָלַל). The Ar. أَوَلَ to be foremost, first, to rule, administer, أَوَّل the first, Targ. אֲוַל (def. אַוְלָא) or אֱוִיל (def. ־לָא) beginning, commencement, confirm the possibility of such a stem in Hebrew, though the alleged derivatives (אוּלָם, אֵילָם, אַיִל and others) need not necessarily be traced back to it, still less אִוֶּלֶת Prov. 14, 24. Rather should the preposition מוֹאָל *before, over against* Neh. 12, 38 K'tib be derived from it, originally a noun after the form of מוֹבָא; which see.

אוּל (with *suff.* אוּלָם; *pl. c.* אוּלֵי K'tib) *m.* properly *strength*, from אוּל I., then 1. *body* Ps. 73, 4 (Ibn ʿEsra), comp. עֶצֶם, Ar. آل. — 2. of a person, *powerful, mighty, chief*, 2 Kings 24, 15 K'tib, corresponding to גִּבּוֹר הַחַיִל and שַׂר vs. 14; but yet modified again, *possessors, the rich*. For אוּלֵי the K'ri has chosen the usual אֵילֵי Ex. 15, 15; Ez. 17, 13.

אֱוִלִי (formed from אֱוִיל) *adj. m. foolish*, רֹעֶה אֱ׳ Zech. 11, 15 *a foolish shepherd*.

אוּלַי *n. p.* of the river *Eulaeus*, Dan. 8, 2, by which Susa is surrounded (Plin. h. n. 6, 31; Arr. exp. Al. 7, 7), and where is also the *Choaspes* (Her. 1, 188; Str. 15, 728); in Pehlevi *Aw Halesh* i. e. the pure water, now *Kara-Su*. בֵּין א׳ Dan. 8, 16 *between the two banks of the Eulaeus*.

אוּלַי and אֻלַי *adv.* and *conj.* from אוּ in its conditional signification *or if, but if*, and לַי *not*, hence 1. *if not*, εἰ μή Num. 22, 33, hence *Ibn ʿEsra* renders it by לוּלֵי, since the latter, taken from לוּ and לֵי equivalent to לַי, signifies for the most part *if not*. In this sense it is connected with the *perfect*. From the original *if not* arose 2. *perhaps*, applied in cases of fear, doubt, hope, mockery Gen. 16, 2; 18, 24; 24, 5; Is. 47, 12. Hence 3. *if perhaps* Hos. 8, 7. Significations 2 and 3 require to be joined with the *imperfect*, and the language departs from this usage only in a few cases. — 4. *whether perhaps? if perhaps?*

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consequently in some passages equivalent to Ar. لَعَلَّ. In Numb. 22, 33 it stands for לוּלֵא. — In the same way is compounded *μήποτε*, Aram. דִּילְמָא, abridged יְמָא, Maltese *evvella* i. e. اوْلا, *perhaps;* on the contrary the Ar. لَعَلَّ, عَلَّ signifies only *whether it be that*, and is not connected with אִלֵּי.

אוּלִים see אוּל.

אוּלָם (in *constr.* with Kametz impure; *pl. c.* אֻלַּמֵּי, comp. נִכְבָּד, מַשְׂאֵת, מְיֻחָד, *pl.* נִכְבַּדֵּי, מַשָּׂאתַיִם) *m.* properly *fitted or joined into one another*, hence *vault, arch*, formed as a noun from מָאַלָם (from אָלַם which see), and therefore besides אוּלָם the original אֻלָם frequently occurs also. As a technical expression in building it denotes: 1. *hall, vestibule*, אוּלָם הַשַּׁעַר Ez. 40, 7 *porch;* א׳ הַכִּסֵּא 1 Kings 7, 7 *a throne-porch*, i. e. the peculiar arching over the throne which enlarges into a hall; and because judgment was also administered in this hall, it was termed א׳ הַמִּשְׁפָּט; אֻלָם הַעַמּוּדִים *porch of pillars* 7, 6. Such porches or halls stand in connexion with בַּיִת Ez. 40, 48; הֵיכָל 1 Kings 7, 21; חָצֵר Ez. 41, 15; and אוּלָם 2 Chr. 15, 8 and 29, 7 17 might stand very well for *the temple*, as the LXX, *Ibn Ganâch* and *Kimchi* have understood it. The Coptic ϵλϧϣ has been adopted from the LXX. — The stem is אָלַם to bind, from the interlacing of the beams (comp. אָחַז), like אֲגַדָּה *arch* from אָגַד, אַלְמָנוֹת *citadels*, likewise from אָלַם; but the rendering by *vestibulum*, *porticus* is inexact, and the LXX often retain the Hebrew word. See אֻלָם. — 2. (*solitary*, from אָלַם) *n. p. m.* 1 Chr. 7, 16; 8, 39.

אוּלָם adversat. *Adv.*, compounded of אוּ *or if, if*, and לָם from לָמַד (comp. שָׁם from שָׁמַד) *not*, whence the adversative signification of the word: *but, however, but if* (LXX *οὐ μὴν ἀλλά, nevertheless*, which seldom suits however) Job 2, 5; 5, 8. Of most frequent occurrence is וְאוּלָם *yet on the contrary, but yet* Gen. 28, 19; in two adversative clauses אוּלָם ... וְאוּלָם Job 13, 3 4. Hence one sees plainly that the proper antithesis lies rather in the connexion of the clauses. On אוּ comp. אוּלַי, מְאוּמָה, and on לָם comp. the Ar. لَمْ *not*.

אִוֶּלֶת (with *suff.* אִוַּלְתִּי, formed from *Pih.* אִוֵּל) *f.* 1. *folly, a foolish occurrence, a foolish thing, silliness*, a word frequent in Solomon's proverbs, elsewhere occurring only in Ps. 38, 6; 69, 6. As in אֱוִיל, א׳ is also metaphorically applied to *wickedness*. — According to others 2. (from אוּל II.) *high rank, precedence*, Prov. 14, 24 *the precedence of fools*, a play upon אִוֶּלֶת I. But this explanation is not necessary.

אוֹמָר (*mountaineer*, from אֲמָר) *n. p.* of an Edomite and name of an Edomite tribe Gen. 36, 11; 1 Chr. 1, 36. The Canaanite people had also a tribe אֱמֹרִי (which see) of like derivation.

אָוֶן I. (not used) *intr. to breathe, blow*, allied in sense to הָבַל, hence figuratively, 1. *to be empty, vain, transitory, nothing*, i. e. *to be like a passing breath, like vapour*, as הֶבֶל (see too רִיק) is similarly applied metaphorically. — 2. *to be wicked, sinful, worthless, hypocritical*, properly *to be deceitful in appearance, false*, as elsewhere (comp. הֶבֶל) the vain and empty denotes figuratively falsehood, flattery &c. From the second signification follows naturally 3. *to be idolatrous*, a manifestation of sin in Scripture. Derivative אָוֶן, doubtful אָיֶן.

The stem אָן (אָוַן) appears with a stronger breathing in הָוָן (הָוַן I. which see), and the root-elements *'an, han* for the primary idea are also found in the Mediterranean (Indo-Germanic); comp. Sanskr. *an* to breathe, whence the Sanskr. *an*-ila; Gr. *ἄν*-*εμος*, Lat. *an*-ima, *an*-imus, Goth. *ana*, hence *us*-*ana* to expire. From the idea "to breathe, to fetch breath, breathe after" (a work) arose the meaning, to rest, refresh, revive (comp. נָפַשׁ), whence Ar. اَنَّ (med. Waw) to feel comfortable, to rest.

אָוֶן II. (not used) *intr. to exert, labour; to strive, to fatigue;* hence 1. *to*

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gain by working, to obtain by labour and *toil*, *to get* e. g. riches, property; 2. *to grieve*, *to suffer*, to feel sorrow, anguish or distress; the language has made use of the same metaphor in עָנָה also. Derivatives אָוֶן, אוֹן, תְּאֻנִים, and the proper names אוֹנוֹ, אוֹנָם, אוֹנָן.

In this signification too is used אָן (אִיָּן) with the stronger aspiration in הָן (הִיָּן II.), Ar. آنَ (med. Je), to be fatigued, weary.

The fundamental conceptions of אוּן I. and II. are probably connected, so far as the act of *self-exertion* is properly *a panting* or *gasping*. But since the senses in the derivatives differ so widely from one another, they are here given apart for the sake of easier apprehension.

אָוֶן I. (with *suff.* אוֹנָם; *pl.* אוֹנִים) *m.* properly *a breath*, hence 1. *nothingness*, *vanity*, like הֶבֶל, consequently *a trifle* Is. 41, 29 (parall. אֶפֶס); Zech. 10, 2 (parall. שָׁוְא, שֶׁקֶר, הֶבֶל). — 2. *wickedness*, *sinfulness*, *falsehood*, *sin*, *flattery*, *lies*, these qualities being thought of as nothingness, and without stability, as אֱמֶת and אֱמוּנָה were the reverse. In this sense אָוֶן is most frequently employed Numb. 23, 21; Job 5, 6; 11, 11 14; 36, 21; Ps. 66, 18; hence *the sinner*, *liar*, *flatterer* is called אִישׁ אָוֶן Prov. 6, 12; Job 34, 36; פֹּעֵל אָ׳ 31, 3; also in the *plural* מְתֵי אָ׳ 22, 15; with reference to the vain, worthless, idle, are used poetically חָרֵשׁ, קָצַר, חִבֵּל, יָלַד, חָשַׁב, דִּבֵּר אָ׳, בִּלֵּעַ, just as one or other figure is carried out. — 3. *idolatry* (comp. הֶבֶל), 1 Sam. 15, 23 וְאָוֶן וּתְרָפִים הַפְצֵר *and idolatry and the serving of oracular images is rebellion*. But Symm. and the Vulg. read וְאוֹן הַתְּרָפִים (sin of idolatry). Then also as concrete: *idol* Is. 66, 3. In allusion to this meaning the city בֵּית־אֵל, the chief seat of Israelite image-worship, was called בֵּית אָוֶן Hos. 4, 15; 5, 8; 10, 5 or simply אָוֶן 10, 8; and the prophet says, referring to the same name of mockery, Am. 5, 5 וּבֵית־אֵל יִהְיֶה לְאָוֶן *and Bethel shall come to nothing*. The idolatrous city of גִּלְעָד also received the surname אָוֶן Hos. 12, 12, the full form being קִרְיַת פֹּעֲלֵי אָוֶן 6, 8. — 4. The poetical name בֵּית אָוֶן or אָוֶן for Bethel must be strictly distinguished from a city בֵּית אָוֶן in the northern territory of Benjamin, eastward of Bethel and not far from עַי Josh. 7, 2; 18, 12, as also from another town of the same name 1 Sam. 13, 5; 14, 23, where אָוֶן probably takes the place of the earlier name of the Phenician deity. — 5. אָוֶן for אוֹן proper name of the Egyptian city *On* i. e. Heliopolis Ez. 30, 17, if it be not generally only a different orthography with allusion perhaps to the idolatry there Jer. 43, 13. אָוֶן is also to be so explained in the proper name בִּקְעַת־אָוֶן Am. 1, 5, i. e. it is written for אוֹן *Heliopolis*, *city of the sun* in Syria (Plin. 5, 22), perhaps by way of reference to פִּשְׁעֵי דַמֶּשֶׂק 1, 3; and so בִּקְעַת־אָ׳ is the celebrated Baalbek.

אָוֶן II. (with *suff.* אוֹנִי; *pl.* אוֹנִים, from אוּן II.) 1. properly *overlabouring*, *working oneself weary*, then: *hardship*, *labour*, *burden*, consequently *harm*, *distress* (allied in sense to עָמָל) Ps. 55, 4; closely connected with עָמָל: *distress*, *destruction* 10, 7; 55, 11; 90, 10, always in a metaphorical way similar to עָמָל Hab. 1, 3 (parall. עָמָל); 3, 7; Is. 59, 4; on the contrary Jer. 4, 14 אוֹנֵךְ is from אָוֶן I. בֶּן־אוֹנִי *son of my hurt* i. e. son of pain Gen. 35, 18; בְּאֹנִי *in my sorrow* Deut. 26, 14; לֶחֶם אוֹנִים *bread of sorrows* i. e. sorrowful repast, Hos. 9, 4. One might, however, take אוֹנִים here and in Prov. 11, 7 for a participial noun from אוּן (comp. טוֹב, שׁוֹעַ) *afflicted*, *sorrowing*. — 2. *the goods*, *property*, *possession* which have been obtained by toil and weariness; Job 20, 10 אוֹנוֹ *his substance* i. e. what belongs to him; fig. *punishment* i. e. what is deserved from the work of sin, Ps. 94, 23 (אוֹנָם); Job 21, 19 (אוֹנוֹ).

אוֹן (with *suff.* אוֹנוֹ, אוֹנָם; *pl.* אוֹנִים) *m.* 1. equivalent to אָוֶן II. *substance* Hos. 12, 9; — 2. *effort* 12, 4; then metaphorically, *power*, *strength* in general, also in the *plural* אוֹנִים Is. 40, 26; Job 18, 7; spec. applied to the *power of Behemoth*

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40, 16; to *the power of begetting* Psalm 105, 36, hence רֵאשִׁית אוֹן *first-born* Gen. 49, 3; Deut. 21, 17; Ps. 78, 51 and אוֹן poetically *son* generally, Job 18, 12. The idea of power proceeds here from exertion and labour. — 3. (*power*) *n. p. m.* Numb. 16, 1.

אוֹן and אֹן (Egyptian: *sun*) 1. *n. p.* of a city in lower Egypt on the east bank of the Nile, the chief place of a nome called after it Gen. 41, 45 50; 46, 20; written אָוֶן Ez. 30, 17. The prophet Jeremiah (43, 13) paraphrases the old Egyptian name by בֵּית שֶׁמֶשׁ (temple of the sun), the Arabic by عين شمس (fountain of the sun); the LXX have Ἡλιούπολις, Heliopolis; Plin. (5, 11) *oppidum solis;* and there was really a famous temple of the sun with a great priesthood (Her. 2, 3 59). In Coptic this city is also written Ⲱⲛ, and ⲟⲉⲓⲛ, ⲟⲩⲱⲓⲛⲓ *light* has been compared. — 2. *n. p.* of another town of the sun in Syria, for which, however, אָוֶן is written. See בִּקְעַת־אָוֶן.

אוֹנוֹ (also אֹנוֹ, Talm. אוֹנָן; the termination ־וֹ is equivalent to ־וֹן; *rich, gain-bringing*) *n. p.* of a city in the neighbourhood of Lydda (לֹד), built by the Benjamites, which was populous in the post-exile age Ezr. 2, 33; 1 Chr. 8, 12. In the neighbourhood was found a plain which is called בִּקְעַת א׳ Neh. 6, 2, where many hamlets (כְּפִרִים) were. — Comp. the Phenician אוֹנָא *Una*, proper name of a Tingitan river, and טוּב־אוֹנָא the name of a Numidian town.

אוֹנִיּוֹת K'tib see אֳנִיּוֹת belonging to אֳנִיָּה.

אוֹנָם (*ability, power;* formed from אוֹן with ־ָם) proper name of a Horite and of a Horite tribe Gen. 36, 23; then also of a Jew 1 Chr. 2, 26. The noun-termination ־ָם was a favourite one in Edomite proper names, comp. גַּעְתָּם, יַעְלָם, הֵימָם, חֻשָּׁם, עִירָם; so too ־ָן.

אוֹנָן (the same) *n. p. m.* Gen. 38, 9.

אוּף (not used) *tr.* a stem presupposed for אֵיפָה in the signification *to measure*; and one might compare the Coptic ⲱⲡ *to count, to measure.* As all the measures and weights of the Phenicians passed from them to the Greeks and Semites (comp. μνᾶ מָנֶה; גֵּרָה κεράτιον; קַב κάβος; כֹּר κόρος; סְאָה σάτον) and came from them assuredly to Egypt also, the stem אוּף belonging to אֵיפָה seems perhaps to be old Semitic, especially as חֹמֶר, כֹּר, סְאָה, קַב, בַּת and others are of Semitic origin. Probably אָף (אוּף) is equivalent to אַף (אָפַף which see) *to surround, to encompass*, hence אֵיפָה *something round.* Comp. the Talm. אוּף, turn, *way, manner*, as אֹפֶן in its metaphorical acceptation.

אוּפָז *n. p.* of a gold country, whence כֶּתֶם and זָהָב were brought, interchanged with תַּרְשִׁישׁ and אוֹפִר Jer. 10, 9; Dan. 10, 5, comp. Ps. 45, 10; 1 Chr. 29, 4. (In the first passage *'Ofir* is put for *'Ufas* by the Targ., Syr., Theod.) The genuine Hebrew פָּז might lead to the taking the proper name אוּפָז as Semitic, compounded of אוּ *coast* (see אוּ and אִי) and פָּז *gold*, i. e. *gold coast.* But though the Hebrew may have thought of such a derivation in the word, the country is still represented as a distant one, which only sea-faring people could reach; and it is not improbable that it is originally like אוֹפִר, פַּרְוַיִם and others, of foreign origin. Since it is also interchanged with שְׁבָא Ps. 72, 15, and this is regarded as belonging to south Arabia like אוֹפִר, *'Ufas* must be unhesitatingly looked upon as the name of a gold coast in southern Arabia, which originated in an Indian colony there, the Indians having other emporiums besides in that territory. אוּפָז might then have arisen from the Sanskrit *vipâçâ*, a name of the district of *Hyphasis*, whence the colony proceeded. See פַּרְוַיִם and אוֹפִיר. — זָהָב מוּפָז 1 Kings 10, 18 was read by the Syr. ז׳ מֵאוּפָז and interpreted by *'Ofir;* but it may have been a peculiar gold place in the vicinity of אוּפָז, as there was besides אוֹפִר a מוֹפִר there, in Arrian (Peripl. p. 13. 18) and Plin. (h. n. 6, 26) *Mapharitis* or *Maphartis.* See מוּפָז.

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אֹפִיר (written also אוֹפִר, אֹפִיר) 1. a. p. of the 11th son of Joktan Gen. 10, 29; 1 Chr. 1, 23, hence too of an Arabian tribe, as all the Joktanite names are at the same time the names of Arabian tribes. — 2. (with *a local* אוֹפִירָה) proper name of a province, district or city in Arabia, where was the seat of that tribe, which as the name of a place (like אוּזָל, חֲצַרְמָוֶת, שְׁבָא, חֲוִילָה and others) was the cause of the personal name being introduced into the ethnographical table. The Scripture says that Solomon's ships with Phenician seamen fetched thence gold, sandalwood (אַלְמוּג), כֶּתֶם, precious stones, silver, ivory (שֶׁנְהַבִּים) and other things. כֶּתֶם א׳, זְהַב א׳ then became usual designations 1 Kings 9, 28; 10, 11; Ps. 45, 10; Job 28, 16; Is. 13, 12; 1 Chr. 29, 4; 2 Chr. 8, 18; 9, 10. Poetically אוֹפִיר stands for *gold* generally, Job 22, 24, the product bearing the name of the country, comp. תַּרְשִׁישׁ. From the Biblical accounts we gather the following results, 1. that 'Ofir was a coast land, to which people came in ships, 2. that the main articles of commerce were gold, precious stones and other costly things, 3. like אוּזָל, שְׁבָא and others it must be looked for in southern Arabia, in the vicinity of שְׁבָא, אוּפָז, מוּפָז, פַּרְוַיִם. The fact that Josephus (Ant. 8, 6, 4) looks for it in India, that many Indian articles of commerce are found among the productions which the Hebrews traded in there, and that the Arabic sometimes renders it by الهند, must be explained on this ground that *'Ofir* like *'Ufas* was founded by an Indian colony and was the emporium to which Indian things were brought for exchange. Accordingly the LXX translate it by Σωφαρά, Σωφίρ, Σουφείρ &c., thinking of the Egyptian name for India (Copt. Coqip), but which is nothing else than the Σουπάρα of Ptolemy and the Οὔππαρα of Arrian, that cannot be identical with *'Ofir*. — With relation to the origin of the word, it has been derived from אוֹ (*coast*) and פִּיר equivalent to فَرْوَة *riches*, hence understood *riches-coast;* or compared with Maphartis in south-western Arabia; but it is probably of Indian origin.

אוֹפָן (rarely אֹפָן; *c.* אוֹפַן; *pl.* אוֹפַנִּים, *c.* אוֹפַנֵּי, with *suff.* אוֹפַנֵּיהֶם) *m.* properly circle, hence *a wheel*, a usual *chariot wheel* Ex. 14, 25; Is. 28, 27 (belonging to עֲגָלָה and מֶרְכָּבָה). Hence it is applied to the wheels under the ten bases of the ten vases in Solomon's temple, where we learn from the description (1 Kings ch. 7) that they had *naves* (חִשֻּׁרִים) and therefore turned about *axles* (סְדָנִים), to which they were fastened by *tenons* (יָדוֹת); in other respects they had *felloes* (גַּבִּים) and *spokes* (חִשֻּׁקִים) like common wheels. It is also applied to the wheels of the threshing machine, which, rolling over the lying, loosened sheaves, separated the grain from the chaff; and hence it is used of wheels of an instrument for putting to death, which was made like a threshing machine to execute the punishment of threshing bodies to pieces Prov. 20, 26 (comp. 2 Sam. 12, 31; 2 Kings 13, 7; Am. 1, 3). In prophetic vision it is also applied to the wheels of the divine throne, which are called in Dan. 7, 9 גַּלְגִּלִּין and whose wonderful form is described in Ez. chs. 1 and 10. See אָפַן.

אוּץ (*part.* אָץ, *pl.* אָצִים) 1. *intr.* properly pressed together, hence *to be narrow*, applied to space Josh. 17, 15. — 2. *trans. to press, to drive*, Ex. 5, 13; hence *to hasten.* — 3. *refl.* to urge oneself, *to hasten, to be in haste*, e. g. לְהַעֲשִׁיר *to acquire riches* Prov. 28, 20; לָבוֹא Josh. 10, 13; א׳ בְּרַגְלַיִם Prov. 19, 2 *to be of swift foot;* א׳ בִּדְבָרִים *to be hasty in words* i. e. *thoughtless* 29, 19; with מִן *to hasten from, withdraw* Jer. 17, 16.

Hif. הֵאִיץ (*fut.* יָאִיץ) *to urge on any one*, with בְּ of the person Gen. 19, 15, or with the infin. following, Is. 22, 4. — The stem אָץ in its fundamental signification sounds in Syr. ܥܨܐ, Talm. אַץ; with audible initial sound in נָ־חַץ, לָ־חַץ; in a wider sense *to hasten, flee* also in עָז (עוּז).

אוֹצָר (*c.* אוֹצַר; *pl.* אוֹצָרוֹת, אֹצָ־,

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c. אוֹצְרוֹת, אֹצְרֵי־) *m.* properly the laid up, inclosed, preserved, from אָצַר (which see) after the form חוֹתָם, עוֹלָם, hence 1. *a store, stock* Prov. 15, 16; 21, 6 20; of provisions (בַּר, שֶׁמֶן, מַאֲכָל) 2 Chr. 11, 11, or of precious things Hos. 13, 15. Most frequently it is applied to the treasures of the temple, called אֹ׳ בֵּית יי, אֹ׳ בֵּית אֱלֹהִים יי or אֹ׳ בֵּי אֱלֹהִים יי, or to those of the royal house. Figuratively and poetically אֹ׳ רָשָׁע, בָּרָד, חֶשֶׁךְ, רוּחַ, שֶׁלֶג Job. 38, 22; Prov. 10, 2; Is. 45, 3; Jer. 10, 13. — 2. *store-house, treasury, conservatory* Ps. 33, 7; Jo. 1, 17; 2 Chr. 32, 27; but בֵּית הָאוֹצָר Neh. 10, 39; Mal. 3, 10 or בֵּית אֹ׳ Dan. 1, 2 stands as the complete expression for it. — For הָאוֹצָר we also find written in Zech. 11, 13 הַיּוֹצֵר (*Syr., Kimchi*), which means the temple treasury and is used as an apposition to בֵּית יי. Hence the Targum יַד אַמַּרְכְּלָא *hand of the master of the treasury*, Syr. ܐܡܪܟܠܐ. Derivative

אָצַר (*denom.* from אוֹצָר) *to heap into a treasure, to collect*, or *to lay up in store* 2 Kings 20, 17; Is. 39, 6; figuratively *to heap up*, viz. *violence and robbery* Am. 3, 10.

Nif. נֶאֱצַר (*fut.* יֵאָצֵר) *to be laid up in store*, along with נֶחְתָּם *denom.* from חֹתָם Is. 23, 18.

Hif. הֶאֱצִיר (but only the *fut.* אוֹצִיר, comp. אוֹכִיל Hos. 11, 4; אֹבִיד Jer. 46, 8; in the *voluntative* וְאוֹצִירָה) *to set over the treasury*, with עַל Neh. 13, 13.

The noun אוֹצָר and also its denominative אָצַר are formed from the stem אָצַר (which see).

אוֹר (or אֹר, after the form זוֹר, בּוֹשׁ, טוֹב; 3. *pl.* אֹרוּ; *fut.* יָאוֹר; *inf.* אוֹר) properly equivalent to אָרַר to burn, blaze, but in a limited fundamental signification 1. *to be clear, to lighten;* applied to the morning or the rising sun: *to become bright*, הַבֹּקֶר אוֹר *the morning lightened* i. e. it became clear Gen. 44, 3; *impers.* וְאוֹר לָכֶם *and it be light for you* 1 Sam. 29, 10; *inf.* הוֹלֵךְ וָאוֹר *going and lightening* i. e. becoming clearer Prov. 4, 18, comp. הוֹלֵךְ וְגָדוֹל Esth. 9, 4. Figuratively *to lighten at a distance, to be bright with prosperity* Is. 60, 1. — 2. *to become clear*, applied to the eyes, as the sign of enlightenment 1 Sam. 14, 27 (K'ri) 29; comp. Ps. 38, 11; 69, 24; Lament. 5, 17, as vice versa hurt and hunger obscure the eyes. — 3. *to grow green, to sprout, to blossom*, also in אָבִיב, פֶּרַח, זָהַר &c. coming from the idea of shining. Derivative אוֹר II.

Nif. נָאוֹר (*fut.* יֵאוֹר; *inf.* with לְ, לֵאוֹר from לֵהָאֵר) 1. *to be light, shining, glorious*, applied to God, hence *part.* נָאוֹר cognate in sense with אַדִּיר Ps. 76, 5. — 2. as Kal, *to become clear, to become day*, 2 Sam. 2, 32; figuratively, *to enlighten, to dawn*, applied to the soul Job 33, 30. The Nifal sometimes coincides with Kal intrans., as one may see from רָם and נָרֹם, נָתַךְ and נִתַּךְ, קָל and נָקַל and others. Derivatives אוֹר I., אוּר, אוּרִים, אוֹרָה, מָאוֹר and perhaps מְאוּרָה, with the proper names אוֹרִי, אוּרִיאֵל, אוּרִיָּה, אוּרִיָּהוּ, שְׂרָיאוּר and many others.

Hif. הֵאִיר (*fut.* יָאִיר, *ap.* וַיָּאֶר) *caus.* 1. *to lighten, to spread light*, with עַל *over something* Gen. 1, 15 17; Ex. 25, 37; with לְ of the person, *to make it clear to some one, to enlighten* Ex. 13, 21; Is. 60, 19; Neh. 9, 19; with the accusative of the object and sometimes too with לְ of the person, *to enlighten, to make clear* Ex. 14, 20; Neh. 9, 12; Ps. 77, 19; 97, 4; but also *intrans.* like Kal and therefore without a preposition, *to be light, to be lightened, to glimmer*, Job 41, 24; Ez. 43, 2; Ps. 139, 12, properly to spread clearness. — 2. *to kindle, to burn*, e. g. dry boughs Is. 27, 11, the sacrificial and altar-fire, Mal. 1, 10, lamps Num. 8, 2. — More frequently it is employed in metaphorical senses which appear in Hifil as numerous as in the noun אוֹר, and of which the principal are these: a) הֵ׳ עֵינַיִם to enlighten one's eyes, i. e. *to animate, enliven, to preserve in life* Prov. 29, 13; Ps. 13, 4; in particular of spiritual enlivening and brightening, i. e. *to give insight* Ps. 19, 9; Ezr. 9, 8. b) הֵ׳ פָּנִים to enlighten the face, i. e. *to brighten one up* Eccles. 8, 1, opposite to שָׁנָא פָּנִים to disfigure the countenance; figuratively

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spoken of God, *to look gracious*, *to be favourable*, with בְּ Ps. 119, 135; לְ 118, 27; עַל 31, 17; אֶל Num. 6, 25; Dan. 9, 17; אֵת Ps. 67, 2 of the person or thing who is favourable, seldom absolutely Ps. 80, 4, or with the omission of פָּנִים 118, 27. c) *to enlighten* in the sense of *to teach* 119, 130; comp. the cognate in root יָרָה. — Derivative the proper name יָאִיר.

To the stem אוֹר belongs the organic root אר, which is also found in יָ־אַר (if יְאֹר be Semitic), אָר־ה I., תָּ־אַר. This root appears besides with a harder initial sound in יָר־ה II., חָר־ה II. In Arabic there are only preserved from this stem أَوْرَ to kindle, اوار glow, أَرَّ and أَرَى to set fire to, إِرّ fire; and the Aramaean has also derivatives of the same.

אוֹר I. (with *suff.* אוֹרִי; *pl.* אוֹרִים only Ps. 136, 7) *m.* (also Job 36, 32, since better mss. read עָלָיו for עָלֶיהָ), 1. *light*, e. g. the early one, that of the early dawn Judges 16, 2, of the sun Is. 30, 26, of the moon 13, 10, of the stars Jer. 31, 35, of the dark weather-cloud i. e. *lightning* Job 37, 15, of the lamp Jer. 25, 10; אוֹר יְקָרוֹת *light of the splendid stars* Zech. 14, 6 (the יקפאון which accompanies should be read according to the K'tib יִקְפָּאוּן *they draw themselves together* and referred to יְקָרוֹת); generally put with בֹּקֶר, שַׁחַר, נֹגַהּ, שֶׁמֶשׁ, חַמָּה, יָרֵחַ, לְבָנָה, כּוֹכָבִים, עָנָן, נֵר, and the opposite of חֹשֶׁךְ and אֹפֶל Is. 59, 9; Job 30, 26, and therefore different from מָאוֹר, which is the name of the body itself that gives light. More rarely the genitive that belongs to אוֹר and explains it is omitted, so that אוֹר stands alone for the *early light* Neh. 8, 3; Job 24, 13, *daylight* Ex. 10, 23, *sunlight* Job 3, 9; 31, 26 or *sun* Is. 5, 30; Hab. 3, 4 (comp. φάος Od. γ', 335), *lightning* Job 37, 3; עַל־כַּפַּיִם כִּסָּה אוֹר 36, 32 *he covers the lightning with his hands*. Without announcing *the definite* light more exactly or even without meaning it, it sometimes denotes *clearness*, *glitter*, *splendour*, Ps. 78, 14; 139, 11; יוֹם אוֹר Am. 8, 9 day of brightness i. e. *bright day*; מְאוֹרֵי אוֹר *lightening*, *shining luminaries* Ez. 32, 8; Job 29, 3 לְאוֹרוֹ *by his light*; א' שִׁבְעַת הַיָּמִים Is. 30, 26 *the light of seven days* i. e. of creation-week. — 2) *figuratively* in manifold metaphors, viz. a) *light of life*, *life* Job 3, 16 20, as *life* is also called *seeing the light*, Ps. 49, 20; Job 33, 28, fully אוֹר הַחַיִּים 33, 30; Ps. 56, 14. b) frequently *prosperity*, *happiness*, *good fortune* Job 18, 5; 22, 28; 38, 15; Ps. 36, 10; 97, 11; 112, 4; Prov. 13, 9; Mic. 7, 8 (the figure of light is often carried out by a verb annexed). Hence אוֹר is applied to God Ps. 27, 1 beside יֵשַׁע; א' יִשְׂרָאֵל Is. 10, 17 is Jehovah so far as he constitutes the *salvation* of Israel. He is also called אוֹר עוֹלָם 60, 19 20, as Israel in a similar aspect is termed אוֹר גּוֹיִם Is. 42, 6; 49, 6 *the salvation of the peoples*. c) *enlightenment*, *instruction* Ps. 43, 3; לְאוֹר עַמִּים *for the enlightenment of the nations* Is. 51, 4. d) אוֹר פָּנִים light of the face i. e. *grace*, *favour* Ps. 4, 7; 44, 4; 89, 16; then *cheerfulness*, *joy* Job 29, 24. — The *pl.* אוֹרִים stands for מְאֹרוֹת in this sense, but its single occurrence can determine nothing for the signification. — כָּאֹר Am. 8, 8 see כָּאַר.

אוֹר II. (*pl.* אוֹרֹת, אֹרֹת) *f.* a green, blooming plant, *a sprout*, *verdure*, כְּחֹם צַח עֲלֵי־אוֹר Is. 18, 4 *as a clear* (lovely) *heat on the fresh verdure*; לָקַט אֹרֹת *to gather herbs* 2 Kings 4, 39; טַל אוֹרֹת *the* (life-giving) *dew of herbs* Is. 26, 19. This noun is derived from אוֹר in the signification *to shine*, *glitter*, so far as verbs of shining are also applied metaphorically to *blossoming*, *sprouting*, *ripening*; comp. נָץ (נָצַץ), זָהָה, זָהַר, פָּרַח &c., likewise Samar. לַבְלֵב *to shine* and *to sprout*, Syr. ܥܘܪܐ fire and ܥܘܪܬܐ flower.

אוּר (*pl.* אֻרִים, אוּרִים) *m.* 1. *light-country*, *light-district*, i. e. land of the sun-rising, somewhat like the Homeric πρὸς ἠῶ τ' ἠέλιόν τε (Il. μ', 239), allied in sense to מִזְרָח east country. Only in the *pl.*: בָּאֻרִים כַּבְּדוּ יי Is. 24, 15 *praise God in the east countries*; the prophet names in the same place as the opposite

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lands אִיֵּי הַיָּם *coast-lands of the Mediterranean* i. e. of the west. Comp. as a parallel case 59, 19, where in praising God מַעֲרָב and מִזְרַח־שֶׁמֶשׁ are used; in like manner 45, 6 and others. In Arabic, however, إِيرٌ, أُورٌ, أُيرٌ means the north, the north country i. e. the region of darkness, of night, comp. Talm. אוֹרְתָּא, אוֹר evening, Zab. ʾוֹ spirit of darkness (see אוּרִיאֵל), and accordingly one must translate אוֹרִים *northern countries*, looking upon מִצָּפוֹן וְיָמִים in Ps. 107, 3 and Is. 49, 13 as parallels to אִיֵּי הַיָּם ... אוֹרִים. In any case the connexion and parallelism require us to understand here certain lands and districts, eastern or northern.—2. *fire, flame, glow* Is. 44, 16; 47, 14; אוּר אֵשׁ 50, 11 *glow of fire;* הִבְעִיר בְּאֵ Ez. 5, 2 *to destroy by fire;* figuratively *altar of burnt-offering* Is. 31, 9, the parallel being תַּנּוּר in the same figurative sense. — 3. Only in the *pl.* אוּרִים (with *suff.* אוּרֶיךָ) properly *instruction, enlightenment, revelation*, used exclusively in the plural to denote the high priests' *oracular image* which was in the shining breastplate of judgment (אֶל־חֹשֶׁן הַמִּשְׁפָּט) along with תֻּמִּים (which see). Both consisted, according to *Philo* (vit. Mos.), of two small oracular images that symbolically represented *revelation* and *truth* and were consulted in difficult cases Ex. 28, 30; Lev. 8, 8. שָׁאַל בָּאֵ *to ask the ʾUrim* 1 Sam. 28, 6; שָׁאַל בְּמִשְׁפַּט הָאֵ *to ask after the sentence of the ʾUrim* Numb. 27, 21. As the ʾUrim and Thummim were entirely unknown in the post-exile period, the formula עַד עֲמֹד כֹּהֵן לְאוּרִים וּלְתֻמִּים Ezr. 2, 63 or עַד עֲמֹד הַכֹּהֵן לְאֹ Neh. 7, 65 *till a priest appear with ʾUrim and Thummim* arose for undecided cases of justice. Instead of the usual combination אוּרִים וְתֻמִּים there is found in Deut. 33, 8 תֻּמֶּיךָ וְאוּרֶיךָ *thy Thummim and ʾUrim.* But where אוּרִים stands by itself Num. 27, 21, or occurs parallel with חֲלֹמוֹת and נְבִיאִים 1 Sam. 28, 6, it must be taken for ʾUrim and Thummim. The versions (LXX δήλωσις καὶ ἀλήθεια, Vulg. *doctrina et veritas*, Gr. Ven. φωτισμοὶ καὶ τελειότητες) have translated according to the etymology, and have therefore rendered them well in part. — 4. *n. p.* of a city of the Casdim, hence called אוּר כַּשְׂדִּים, where the home of Abraham and his family was Gen. 11, 28 31; 15, 7; Neh. 9, 7. In wandering to Canaan from this town he arrived first in *Charran*, which was also looked upon as the city of his birth or home on account of its vicinity Gen. 12, 1; 24, 4 10, comp. Acts 7, 2 4. We should therefore look for אוּר, agreeably to the Scriptures, whether it was a town, or as the LXX (χώρα τῶν Χαλδαίων) take it the name of a country, in northern Mesopotamia in the vicinity of *Charran* where a Chaldean nomad-horde may have dwelt. For the more exact determination of the place, the views of *Nicolaus Damasc.* (Jos. Ant. 1, 7, 2) and *Eupolemus* (Eus. praep. ev. 9, 17) which assumed as identical with Ur a town *Οὐρίη* in Babylonia, subsequently called *Καμαρίνη*, have been compared, others combining with them the fort mentioned by Ammian (25, 8) *Ur* in north-eastern Mesopotamia, a six days' journey west of Hatra. But inasmuch as the former explanation is impossible in itself, since Scripture can mean nothing but Mesopotamia, a fortress is also an unsuitable place for a nomad-horde, which could hardly have dwelt in such a place. Hence it is best to attempt to determine nothing more exactly. The etymology of the proper name אוּר is either Semitic, signifying *east country*, or equivalent to הָר *mountain*, or it is to be looked for in the Arian languages as though it had come from the כַּשְׂדִּים. Accordingly one might compare the Zend *vara* i. e. fort (Vend. p. 130), Sanskrit *Ur* a town, Pers. *awra* = *Kalâh* a fort. The Syrian lexicographers explain *Ur* by ܟܫܟܪ. Jewish and Arabian tradition, followed by Jewish and Christian interpreters, have taken אוּר as an appellative in the sense of *fire*, perceiving in it the origin of Abraham's furnace. — 4. (*Enlightener*) *n. p. m.* 1 Chr. 11, 35; comp. the proper names אוּרִי, אֲחִי־אוּרִיהוּד, אוּרִיָּה,

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שִׁמְשַׁי, שִׁמְשׁוֹן, נַרְיָה, נַר, יָאִיר, אִירִיאֵל; the later שְׁרָגָא, מֵאִיר.

אוֹרָה *f.* equivalent to אוֹר 1. *light* Ps. 133, 12; 2. figuratively *prosperity*, *welfare*, Esth. 8, 16.

אֲוֵרוֹת see אֲרֵיָה.

אוּרִי (*Φωτινός*) *n. p. m.* Ex. 31, 2; also written אֻרִי 1 Kings 4, 19. See אוּר.

אוּרִיאֵל (*'El is light*) *n. p. m.* 2 Chr. 13, 2. It is once interchanged with צְפַנְיָה 1 Chr. 6, 9 21, where אוּר may be combined with צָפָן (= צָפוֹן). See אוּר.

אוּרִיָּה (*Jah is light*) *n. p. m.* 2 Sam. 11, 3; Is. 8, 2; Neh. 3, 4.

אוּרִיָּהוּ (the same) *n. p. m.* Is. 26, 20.

אוֹרֹת see אוֹר.

אוּשׁ I. (perhaps the stem for אִישׁ, אִישׁוֹן, אִישַׁי, אֵשֶׁת) *intr. to be powerful*, *strong*, allied in sense to גָּבַר; see, however, אָשַׁשׁ I.

אוּשׁ II. as a stem to אֵשׁ, see אָשַׁשׁ II.

אוּשׁ III. (not used) *tr. to support*, *strengthen*. The stem אֵשׁ is then equivalent to אָשָׁה, Ar. أَسَا, and as the proper names יֹאשִׁיָּה, יֹאשִׁיָּהוּ, יוֹשָׁה (= יֹא־) arose from this farther developed stem, so from the shorter form came יוֹאָשׁ and יְהוֹאָשׁ. Others indeed compare the Ar. آسَ to make a present of, to present with; but as אָשָׁה appears in Hebrew as a stem and the proper names יוֹאָשׁ and יֹאשִׁיָּה appear to coincide in their stem, the derivation already given is more probable.

אוּת I. (not used, an assumed stem for אֵת, *pl.* אֵתִים 1 Sam. 13, 20 21) *tr. to engrave*, *indent*, *cut in*, hence metaphorically *to mark*, *sign*; cognate perhaps with the stem אֵת then עָט (עוּט) *to pierce*, *engrave*, whence עֵט *a style*, and also אֵת *to cut into*, whence אֵת, *pl.* אִתִּים, comp. the Ar. أَنَّ to cut in. On the supposition of the existence of this stem in Hebrew the noun אוֹת might very well be derived quite grammatically after the form קוֹל, especially as the *plur.* is אוֹתוֹת and is also masculine. Derivatives אֵת, אוֹת. On the other hand, the old noun אוֹת and the אֵת which is used as an accusative-prefix can only be descended from אוּת III.

אוּת II. (but *fut.* יֵאֹתוּ, נֵאוֹת, *voluntat.* נֵאוֹתָה after the form יֵבוֹשׁ without being the Nif. for that reason) 1. properly *to come*, then *to agree*, *to be willing*, *to be disposed*, with לְ of the person whom one is to comply with, Gen. 34, 15 22 23; *to consent to*, *that not* with לְבִלְתִּי following, 2 Kings 12, 9. אַתָּה (from אַתְּתָה) Gen. 23, 13 is referred to this by some, and the passage translated: *if thou consentest*. The stem אֵת is the original form of אֵת־ה, only the forms here mentioned are taken in the figurative sense *to agree*. — 2. (not used) *to come in*, *go in*, consequently in the original signification of אָתָה. Derivative אִיתוֹן K'ri Ez. 40, 15.

אוּת III. (i. e. אֵת equivalent to יֵשׁ) *intr. to be*, *exist*, exclusively in Aramaean. As the noun יֵשׁ (comp. גֵּר, מֵת) and the proper name יִשַׁי are from יָשׁ, so from אֵת come the noun אִית, the proper names אִיתַי, אִיתִיאֵל and the accusative prepos. אוֹת, אֵת. The stem אֵת, יָשׁ, perhaps farther developed in יָשַׁב, is cognate with the Mediterranean (Indo-Germanic), Sanskrit *as*, Lat. *es-se*, and *âs* to sit; and is also connected with the stem אָשָׁה.

אוֹת I. (*pl.* אֹתוֹת, ־תֹת, with *suff.* אֹתֹתַי, אֹתֹתָם) *m.* properly the writing or sign engraved, indented, hence 1. *a character*, *sign*, *mark*, Gen. 4, 15; 2 Kings 20, 8. — 2. *covenant-sign*, in full אוֹת בְּרִית i. e. the sign of a covenant between God and man in general, or with Israel in particular, for the sake of remembering the covenant; also אוֹת alone Gen. 9, 13; 17, 11; Ex. 31, 13; Ez. 20, 12. As religion was a covenant to Israel, the separate laws (circumcision, the sabbath &c.) were signs of the covenant. Transferred to the religious signs of the heathen in שָׂמוּ אוֹתֹתָם אֹתוֹת Ps. 74, 4 *they* (the heathen) *have made their religious signs into signs*, perhaps applied to the statue of Jupiter

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which Antiochus caused to be erected in the temple and so obtruded on the Jews (1 Macc. 1, 30-97; 3 Macc. 5, 24-27). But then also it came to denote — 3. *symbol* in general, אוֹתוֹת Ps. 74, 9 *sanctuaries*, comp. the Ar. آيَات applied to the sacred books. — 4. Military standard of single tribes, *flag*, different from דֶּגֶל, the banner of three tribes together, Numb. 2, 2. — 5. *time-sign* for the purpose of marking certain portions of time Gen. 1, 14. — 6. *omen* and *prodigy*, along with מוֹפֵת and like the latter signifying, *an omen* or sign of something future, *a premonitory sign* Is. 8, 18; 20, 3; Ez. 4, 3, and in all the significations of מוֹפֵת whether as a *sign of a future occurrence*, *a sign* and *proof* of a thing &c., or *a wonder* generally. — 7. *memorial*, properly a monument by way of *remembrance* Is. 55, 13. — These significations all proceed from *sign* as in the Mediterranean (Indo-Germanic), comp. σῆμα, *prodigium* &c., Phenic. את, Arab. آيَة, Aram. אָתָא, אָתַת. In the frequent use of this word the feminine construction can only pass for an exception, Gen. 9, 12 17; Josh. 4, 6; 24, 17; 1 Sam. 10, 7; Ezek. 4, 3; Jer. 44, 29, which might take place for many reasons.

As to the derivation, the word is usually taken as having its origin in אוֹת or אָוֹת from אָוָה to mark, for which the Arabic is appealed to, where آيَة has the same meaning. But even if the stem אָוָה actually exists in Hebrew in the signification *to fix the limits of*, whence תַּאֲוָה Gen. 49, 36 *boundary* is derived, that circumstance does not compel us to assume the same stem for אוֹת also, especially as in Arabic the noun آيَة in its manifold senses cannot always be referred back to اوى. Hence it appears preferable in my opinion to look for its stem in אוּת I.

אוֹת II. (only with *suff.* -תָּם, אוֹתָהֶן Ez. 23, 45 47, אוֹתְכֶם Josh. 23, 15, usually written defectively אֹתִי, אֹתְךָ, אֹתָהּ, אֹתָם, אֹתָן, yet these too are occasionally written fully; from אוּת III.) *m.* like the other form אֵת (which see), that is used with the grave suffixes (-תָּם, אֶתְכֶם), properly *the being*, *existence*, *essence*, *body*, hence *person*; וְאֵין־ אֶתְכֶם אֲלֵי Hag. 2, 17 *and your person* did *not* turn *to me*, so that it properly serves as a kind of pronoun for greater emphasis, like עֶצֶם, נֶפֶשׁ and גֶּרֶם.

From the fundamental signification of אוֹת and אֵת *body*, *being*, *person*, which then passes over as in the case of עֶצֶם into the signification *self*, *essential*, *peculiar*, so far as it occupies the place of a person, and the essence of a person or thing, the following peculiarities are to be explained: 1. A noun is made prominent as subject at the beginning of a sentence or part of a sentence by אֵת (אוֹת) prefixed, which may be explained by *as to*, *quoad*, or in some similar way, usually when there is a transition to something new Ez. 17, 21; 44, 3; Is. 57, 15; Neh. 9, 19, or when the subject is prominently adduced by a special expression in an inserted clause 2 Kings 10, 6; Jer. 45, 4; Ez. 35, 10. — 2. With the subject before כֹּל, when something is summed up by that means Ex. 1, 14; Judges 20, 44 46; Dan. 9, 13, or before numeral words in general 2 Sam. 21, 22. — 3. For the purpose of emphasising or making prominent the subject in a passive or intransitive connexion of the discourse Gen. 4, 18; 17, 5; 27, 42; Ex. 10, 8; 21, 28; 25, 28; 27, 7; Lev. 10, 18; Num. 26, 60; 32, 5; Deut. 12, 22; 20, 8; 1 Kings 2, 21; 2 Kings 18, 30; Jer. 35, 14; 38, 4; 50, 20; Josh. 7, 15; 2 Sam. 21, 11; Am. 4, 2; Prov. 16, 33, where the verb cannot always be taken as impersonal or the neuter of the passive as it were, since all cases could not be properly explained by that means, and the intransitive connexion could not be resolved, e. g. 1 Sam. 20, 13; 2 Sam. 11, 25; Josh. 22, 17; Neh. 9, 32 and elsewhere. In this sense also אֵת before the subject should be taken, where it stands after a ו *and*, since that *and* can give no accusative force to אֵת, and the accom-

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passing verb as intransitive or passive obviously refers to the circumstance that עַם stands in this case before the subject, and that the clauses are more *circumstantial*, e. g. Num. 3, 26; Jer. 27, 8; 36, 22; 2 Kings 6, 5; Ez. 20, 16; 2 Chr. 31, 17; Neh. 9, 34. This original and tolerably frequent application of אֵת (אוֹת), after its signification as a noun had been dropped, in order to bring forward the subject in certain cases in a more emphatic way than it could be done by the article or by זֶה and הַהִוְיֹא, is often misapprehended by versions and interpreters because they have been led astray by its preponderating use with the object. Thus e. g. the Targ. and Vulg. in 1 Sam. 17, 34 read וְאָנֹכִי, and interpreters have taken אֵת in the sense of *with*; in 2 Kings 6, 5 אֵת־הַבַּרְזֶל has been taken for אֵת הַבַּ the axe, edge of the iron, i. e. *the iron hoe*, and so in many cases, which is unnecessary after the explanation that has been given. — But the most frequent use of אֵת (אוֹת) is 3. as a sign of *the accusative*, depending either on an active verb following Hag. 2, 5, or preceding Gen. 24, 30; 25, 20; Ex. 9, 16; 1 Sam. 25, 2; 2 Sam. 6, 21; 1 Kings 20, 12; even in cases where the active verb has become a noun in the infinitive, having the article Jer. 32, 16; or between the verb active and subject Is. 20, 1; Gen. 4, 15; Josh. 14, 11, or where in consequence of the verb a double accusative is required and one of them is prefixed with a *suff.* (אוֹת) Deut. 31, 7; Jer. 25, 15; Eccles. 12, 9. Where the object, which must have the sign of the accusative in consequence of the verb active, is a personal pronoun, אוֹת appears in its place with a *suffix*, as אֹתִי, אֹתוֹ &c., if that pronoun cannot be attached to the verb itself as an *accusative suffix*: i. e. אוֹת becomes the bearer of the personal pronoun in the accusative, which is always the case when emphasis requires the accusative of the personal pronoun Numb. 22, 33; Jer. 7, 19, or when the verb has two objects in the personal pronoun and the Hebrew verb active can only have one *suffix* 2 Sam. 15, 25, or where another mood of the verb does not admit of the apposition of *the accusative* as a *suffix* Gen. 4, 15; but in in general without being confined to certain cases. — 4. It is used as an accusative sign i. e. אֵת, or the more closely attached and shorter אֶת־, before substantives, whether they go before or come after the verb by which they are conditioned, whether they are more or less definite, relate to persons or things, whether they have the article, or reject it in poetical discourse or briefer expressions. In this application אֶת־ also stands with different pronouns in order to put them into *the accusative* e. g. אֶת־מִי *whom?* אֶת־זֶה *this;* אֵת־אֲשֶׁר *the person whom* or *the thing which;* or also with other words, when they are supposed to be nouns, e. g. אֶת־כֹּל Gen. 1, 21; with numerals Numb. 7, 7, when they seem to belong to substantives. — 5. The accusative-sign also stands in rare cases before substantives and other words, where they cannot be regarded as expressive of the object. This is done a) in designations of time Ex. 13, 7; Deut. 9, 25; b) in announcing the going *to* a place Judges 19, 18. But in cases 4 and 5 there is not only great license in putting or omitting the אֶת־, but it is also interchanged with other prepositions. — 6. Another use of the present accusative-particle is the reflexive, when the vocable appears as a separate word with a *suffix*, e. g. אֹתָם Jer. 7, 19 *themselves;* Ez. 34, 2 8 10. The acceptation of it as a reflexive might be extended all the more readily as this *self*, just as in the case of נֶפֶשׁ, גֶּרֶם, עֶצֶם, comes from the original signification of it, and the reflexive syllable הִתְ־, Aram. אַתְ־ &c. in verbs, originated in our present אֵת (אוֹת). — 7. Very seldom does another preposition follow the accusative-sign before the noun, for the purpose of combining two relations by two prepositions, as 2 Sam. 19, 32 *he went over Jordan with* (אֶת־) *the king* לְשַׁלְּחוֹ אֶת־הַיַּרְדֵּן *to conduct him upon,* (and) *over Jordan.* The K'ri endeavoured

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to avoid such an accumulation, by reading הַיִּרְבֵּן, as the versions also did.

Its frequent interchange with another preposition is something merely external. In this case it appears accidentally as אֵת also, is smoothed down to אֶת־ and signifies *with*. Though this preposition reads with the suffix אִתִּי, אִתְּךָ, its resemblance without the suffix causes a confusion of the two, so that even אוֹתִי appears for אִתִּי and vice versa, especially in 1 and 2 KINGS, JER., EZEK. and elsewhere, e. g. אוֹתוֹ for אִתּוֹ 2 KINGS 1, 15; 3, 11; 8, 8; אוֹתָם for אִתָּם 6, 16 and other places, rarely in the earlier Scriptures, as JOSH. 14, 12; 2 SAM. 24, 24.

The derivation of this vocable, which reads independently before a suffix אוֹת, and as an accusative-particle closely before a noun אֵת (before Makkef אֶת־), must be looked for, as already mentioned, in the verb אָת (אוּת) III. *to be, exist*, and אוֹת like אֵת is a noun-form, like those which are often developed out of concave stems (עו). As original nouns אֵת and אוֹת properly denote *being, existence, essence*, and are also identical by root with יֶשׁ־, יֵשׁ־ (אֵת is equivalent to יֵשׁ, *as, esse*); and this fact becomes still clearer from the Aram. accusative-sign, Targ. יָת, Syr. ܝܬ, rightly explained by *Bar ʿAli* as *person, body, being* (ذات الشي ونفسه وشخصه). Hence the successive development of its usage proceeds from this original noun-signification and is not difficult of determination when we consider עֶצֶם, גֶּרֶם, נֶפֶשׁ and the Ar. parallels إِيَّا, أَيْ. But it is easily seen also that the reflexive syllable הִתְ־ or the Aramaean אֶתְ־ (PS. 76, 5; 2 CHR. 20, 35), used in stems passively in Aramaean and Æthiopic, must have come from the same vocable; and since the reflexive element actually lies in אֵת and אוֹת as in their parallels, and no trace appears of the *Tau* being unradical and unessential, it cannot possibly be identified with the Ar. إِيَّا, Æthiopic *kijá*, &c., because they belong to a quite different group.

אָז (pronominal stem) *adv. demon.* originally *ibi, there*, as a correlate to אַי (אָי) *where?* transferred to time: *then, about that time, at that time*, 1. definitive in relation to the past, and therefore where *the perfect* is suitable. It should be rendered accordingly *at that time, then*, GEN. 4, 26; 49, 4; EX. 4, 27; 15, 15; JOSH. 22, 31; JUDGES 13, 21; 2 SAM. 21, 17. — 2. in relation to a transaction unfinished by the narrator or that is proceeding. Here it should be rendered by *then, hereupon* and is connected with the *imperfect* GEN. 24, 41; EX. 12, 44; 15, 1; LEV. 26, 34; NUM. 21, 17; DEUT. 4, 41; JOSH. 8, 30; 10, 12. It is incorrect to suppose that the *imperfect* depends in this case upon אָז and stands for the *perfect*, since that is solely conditioned by the nature of the Hebrew *imperfect*, and stands even after מָטָר, after vau consecutive, elsewhere moreover in the course of a sentence (JOB 3, 3; 15, 7), not caused by external combinations. — 3. It also stands in connexion with the *imperfect*, when it really expresses the future, PS. 96, 12; or — 4. in order to introduce the apodosis with *then*, JOB 9, 31; PROV. 2, 5, to which belong too JER. 22, 15; PS. 40, 8; for it does not signify *therefore*, as a causal word, but stands before the apodosis, announcing the succession of time; nor is it pleonastic 2 SAM. 2, 27, since it introduces the apodosis here also with *yea then*, and the member of the verse must be translated: *surely then they would have gone up not before the morning* &c. — Connected with prepositions we find simply מֵאָז, once separated into מִן־אָז JER. 44, 18, either in the signification *from that time onward* i. e. *since then*, or time finished as אָז is applied to the past, and therefore a) *adverbially: formerly, heretofore, in former time, before, from of old, from ancient times*, PROV. 8, 22; 2 SAM. 15, 34; PS. 93, 2; IS. 16, 13; 44, 8; 45, 21; 48, 3 5 7; JER. 44, 18, parallel with מִקֶּדֶם, מִשְּׁלֹם, לְפָנִים יוֹם, and antithetic

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to עַיִן, without taking any reference thereto into the sentence itself; Lat. *olim*, connected with *ille*. b) a *preposition* and *conjunction* setting out with a commencing point in the past and therefore giving a reference to the sentence: *from that time onward*, *since*, *extunc*, *from when*, followed either by a *noun*, or the *infinitive*, or the *perfect*, Ex. 4, 10; 5, 23; Ruth 2, 7; Ps. 76, 8.

This pronominal stem is not to be derived from a verb אָזָה or אָזַז, but should be looked upon as an abridgment of אֲזַי Ps. 124, 3, which is compounded of זַי equivalent to זֶה and the pronominal stem ă (comp. אֲשֶׁר). The Arabic إِذْ is also abridged from إِذَا, and from the Aramaean אֲדַיִן, אֲדַי (= אֲזַי) has arisen the Samaritan אָד besides אֲדַיִן, and اذ is still farther abbreviated in connection with من, as مُنْذُ, مِنْذُ, where nothing but ذ remains of it.

אֲזָא (*part. pass.* אֲזָה = אֲזָה Dan. 3, 22; *inf.* מֵזָא from מֵאזָא, with *suff.* מֵזְיָהּ) *Aram. trans. to kindle*, *to light* with the accusative, Aramaean with ל, Dan. 3, 19: חֲזֵה לְמֵזְיָה *wont to be heated* (חֲזֵה equivalent to רָאִיי in new Hebrew). In the Targums אֲ׳ stands for הִשִּׁיק and בָּעַר. The stem אֲזָ־א is only a secondary form of אֵשׁ (אֶשֶׁשׁ) which is also found in the Aramaean אֵת (אֲתַת) belonging to אַתּוּן. The Arab. أَزَّ shews the relationship more plainly.

אָזַב (not used) *intr. to shine*, *glitter*, then metaphorically as usual, *to bloom*, *sprout*, *grow*. As the fundamental signification in אָ־זַב is found in the verbs חָסַב, צָהַב, זָהַב, so is the metaphorical one in עָ־שַׂב, Ar. اسب; it appears therefore that the conception of the word was expressed of plants generally. Derivatives אֵזוֹב and the proper name אֶזְבַּי.

אֶזְבַּי (*shining*, *beautiful*; formed from אֶזֶב) *n. p. m.* 1 Chr. 11, 37.

אֲזַד (not used) *Aram.* only in the form אַזְדָּא in the formula מִלְּתָה מִנִּי אַ׳ Dan. 2, 5 8, and in the Talmudic formula אַזְדָּא פְּ׳ לְטַעֲמֵהּ. Since the signification of אֲזַל does not suit in Daniel — for *to go out* is נְפַק 2, 13, and אֲזַל is *never* synonymous with יָצָא 9, 23 —, the versions and interpreters render it by שְׁרִיר, קְיָמָא, תּוּקְפָא, and since the *part. fem.* not only does not suit Daniel, but is impossible in the Talmudic formula, אַזְדָּא appears to be merely an *adverb* from a stem אֲזַד. As a verb the signification might be: *to fasten*, *to confirm*, *to determine*, *to bespeak*, *order*, comp. יָסַד, Ar. وَصَدَ to be firm, وَطَدَ to make firm, وسد, hence وِسَاد foundation &c.

אַזְדָּא (from אֲזַד) *Aram. adv. determined*, *firm*, *unalterable*, *undeniable*, מִלְּתָה מִנִּי אַ׳ Dan. 2, 5 8 *the word from me is unalterable*, i. e. the thing is firmly determined, where אַזְדָּא as an *adverb* does not agree with the gender of the noun. The Talmudic אַ׳ פְּ׳ לְטַעֲמֵהּ means: *a noun is consistent*, *true*, *with relation to its meaning*. — But as the verb אֲזַד does not occur elsewhere, the *adverb* אַזְדָּא appears nowhere except in the two passages of Biblical Aramaeism, and inasmuch as אַדְרַזְדָּא Ezra 7, 23 appears to be אֲדַר־אַזְדָּא and the adverbs אַדְרַזְדָּא, אָסְפַּרְנָא are also formed externally in the same way, it is not improbable that אַזְדָּא as well as the latter words is old Persian, with which may be compared *azdâ*, *assiduous* (Inscription of Nekschi Rustum v. 43 45).

אָזָה see אָז.

אֵזוֹב *m.* ὕσσωπος, *hyssop*, a well known aromatic plant, which grows on walls 1 Kings 5, 13, and when bound in bunches (אֲגֻדָּה) serves as a brush or fan in sacred sprinklings Ex. 12, 22; Lev. 14, 4 6 49 51. Among the different kinds of hyssop, comprehended under the name אֵזוֹב, according to *Saadja*, *Maimûni*, *Ibn Ganâch*, *Kimchi*, *Tanchûm*, *Bertinoro* it was *organy*, called among the Greeks ὀρίγανον, among the Arabians صَعْتَر, زَعْطَر. It was the Phenicians who brought אֵזוֹב to the Greeks

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and other Semites along with the name, as is the case with other names of eastern plants and shrubs, e. g. שִׁקְמִים *συκάμινος*, קִשֻּׁא *σικυός*, כַּמֹּן *κύμινον*, כֹּפֶר *κύπρος* &c. In the Greek we can still recognise the Phenician pronunciation, and therefore the derivation must likewise be referred to the Phenician. The stem would be אָזַב, had the word not been adopted from distant Asia.

אֵזוֹר *m. a belt*, *girdle* for the loins (חֲלָצַיִם, מָתְנַיִם) Is. 11, 5; Ez. 23, 15; אֵ׳ פִּשְׁתִּים *girdle of linen* Jer. 13, 1; on the contrary אֵ׳ עוֹר *girdle of leather* 2 Kings 1, 8 was the prophets' girdle. Seldom: *fetter* Job 12, 18, connected with אָסַר. It is formed from the stem אָזַר like אֵזוֹב, and the same noun إِزَار is found in Arabic. Mark. 14, 51 for *σινδών*, where it denotes a covering, a cloth, generally.

אֲזַי (pronominal stem) *adv. demonstr. then*, *at that time*, only in Ps. 124, 3-5. Compounded of זַי = זֶה and אֲ, then shortened into the more common אָז (which see). Comp. אֲדַיִן, זֶה.

אָזִין for אֲאַזִּין see אָזַן denom.

אַזְכָּרָה (with *suff.* ־רָתָהּ) *f.* an expression in the language of sacrifice, which means according to the rendering of the versions (LXX *μνημόσυνον*, Vulg. *memoriale*) properly *meat-offering of remembrance* (מִנְחָה) i. e. either what brings the persons sacrificing to the remembrance of God, or what brings God gratefully to the remembrance of the sacrificers. Hence it is formed according to *Hifil* from זָכַר, denoting that holiest part of the meat-offering which was consumed upon the altar Lev. 2, 2 9 16; 5, 12; 6, 8; Num. 5, 26. But the portion was named אַ׳ not merely as it was applied to all kinds of מִנְחָה dedicated to God and burnt upon the altar; the pure frankincense set out with the shew-bread (in vases) Lev. 24, 7, and which was burnt upon the altar was also so termed (Jos. Ant. 3, 10, 7). In this sense also the verb הִזְכִּיר means *to sacrifice* Is. 66, 3, or *to consecrate* generally 49, 1. One sees from Numb. 5, 15, where מִנְחָה is called מִנְחַת זִכְרוֹן and from which, as being מַזְכֶּרֶת עָוֹן, oil and frankincense were omitted, that this connexion of ideas has prevailed in the application of אַ׳. The signification "name of God" as the highest and holiest has arisen out of "sacrifice" in the Mishna, and so the names of God in Scripture are there termed אַזְכָּרוֹת. Yet this signification may be also connected with that in זֵכֶר (which see).

אָזַל I. (3 *f.* אָזְלַת an Aramaean form for אָזְלָה Deut. 32, 36; once the *future* תֵּזְלִי Jer. 2, 36 contracted from תֶּאֱזְלִי, comp. אֵהַב from אֶאֱהַב, אֵחַר from אֶאֱחַר) a rare poetical verb (yet common in Aramaean) *intr. to go*, having the numerous secondary significations of הָלַךְ: hence אָ׳ מִן *to fail*, applied to food 1 Sam. 9, 7; or *to dry up*, applied to water Job 14, 11; without a preposition, *to vanish*, spoken of power (יָד) Deut. 32, 36, and אָ׳ לוֹ in the signification of הָלַךְ לוֹ (Song of Sol. 2, 11), *to go away* Prov. 20, 14. The passage Jer. 2, 36 מַה־תֵּזְלִי מְאֹד *why goest thou very much* i. e. why runnest thou, is difficult, and admits of various interpretations. In this sense יֵזַל is formed from אָזַל which it may be (comp. יֵתֵא). Yet it might as well be taken from זָלַל (intrans. *to be low*, *vile*, *common*), and then the imperf. יֵזַל would have the same form as יֵשַׁם, יֵקַל, and the passage would mean: *why art thou so very bad*, a sense adopted by the older interpreters. Derivative *n. p.* אֶזֶל.

The stem is frequent in Aramaean, as the Targ. אֲזַל, Syr. ܐܙܠ, Samar. *asal;* the Arabic for it is زَالَ (med. Waw), and also غزل. One easily perceives that the root is אָ־זַל and the fundamental idea not "to go away, roll off," but, as Aramaean usage proves, "to go" generally; and this conception comes originally from the idea "to stir, to move, to move about hither and thither", the opposite of rest, as is the case in הָלַךְ, Aram. הָךְ. Hence the root lies also in זַל (זָלַל), סַל &c.

אָזַל II. an assumed stem to מְאוּזָּל Ez. 27, 19, but see אוּזָל and מְאוּזָל.

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אֶזֶל (*separation*, *division*) *n. p.* of a memorial stone between Rama and Nob, which with אֶבֶן 1 Sam. 20, 19 became the name of a place (see אֶבֶן). The Ar., Syr. and LXX read instead of it הַלָּז and the LXX also read אַרְגָּב for אֶבֶן; but the textual reading gives a satisfactory sense.

אֲזַל (3 *pl.* אֲזַלוּ, 1 *pl.* אֲזַלְנָא; *imperat.* אֲזַל with the vowel drawn back for אֲזַל) Aram. *to go* Dan. 2, 24; Ezr. 5, 15; with לְ *to go away* Dan. 6, 19 20; Ezr. 4, 23; 5, 8. See אָזַל.

אֶזֶן see אֲזָנוֹת.

אֹזֶן (*dual* אָזְנַיִם which stands for the plural also; on the contrary the *plural* אֲזָנוֹת belongs to proper names, from אֶזֶן) *f. ear*, as the organ of hearing Deut. 15, 17; Ez. 12, 2. So in the phrases שָׁמַע, אָמַר, הִתְאֹנֵן, בָּכָה, קָרָא, סָם, דִּבֶּר בְּאֹ' &c. which are easily understood. הַשְׁמָעוּת אָזְנַיִם Ez. 24, 26 *making the ears hear*, causing them to hear. שָׁמַע בְּאָזְנַיִם *to hear with one's own ears* Ps. 44, 22; Job 28, 22.

The primitive אֹזֶן, Ar. أُذْن and أُذُن, Targ. אוּדֵן (*def.* אוּדְנָא, contracted אוּנָא), Syr. ܐܘܕܢܐ, ܐܘܕܢܐ, Zab. ܐܘܕܢܐ, should not be derived from a verb-stem אָזַן which became a denominative, but appears to be formed from אֹז *οὖς*, *auris*, after the form בֹּשֶׁן, whence the *feminine* בָּשְׁנָה Hos. 10, 6. If one were to try to get to the derivation by a verb-stem, אז would be equivalent to أَذَّ to cut, comp. أَذُوذ point, so that אֹזֶן would be named from its pointed shape. From אֹזֶן once formed have arisen אֶזֶן, אֶזֶן and אֲזָנוֹת, with the denominative

אָזַן (not used) *intr. to hear*, *hearken*; *to perceive*; from Kal comes only the derivative אָזָן belonging to the proper name אֲזַנְיָה; comp. the Arabic أَذَنَ, which is likewise a denominative. *Pihel* אִזֵּן, only assumed for Eccles. 12, 9 according to the versions (Aquila, Gr. Ven., Syr., Targ.) and the ancient interpreters (see Ibn 'Esra): *to cause to understand*, *propose*, comp. Ar. أَذَّنَ; but it may be more conveniently referred to the following verb אָזַן I. — But the conjugation used is

Hifil הֶאֱזִין (2 *sg.* הַאֲזַנְתָּ, *fut.* יַאֲזִין, *imper.* הַאֲזִין, הַאֲזִינָה) properly to incline the ear, to direct the ear, i. e. *to hear attentively*, *to observe*, *perceive* Is. 1, 2; 8, 9; with אֶל or לְ Ex. 15, 26; Deut. 1, 45; Ps. 77, 2; Job 34, 2 16 *to listen to something*, *to obey some one*; with the accusative *to perceive*, *hear* Job 33, 1; 37, 14; Ps. 17, 1; 86, 6; seldom poetically with עַד for אֶל Num. 23, 18. Mostly in the signification *to grant*, spoken of God who hears prayer; or *to obey*, spoken of men. Contracted forms are אָזִין from אַאֲזִין Job 32, 11; מֵזִין from מֵאֲזִין Prov. 17, 4, as often occurs in verbs פא. Derivatives are the proper names יַאֲזַנְיָה, אֲזַנְיָה, אָזְנִי.

אָזַן I. (not used) *trans. to weigh*, *to ponder*; *determine*, *settle*; hence *Pihel* אִזֵּן Eccles. 12, 9 *to weigh*, *prove*, parallel חִקֵּר. Derivatives are מֹאזְנַיִם and יָזָן (*c.* יְזַן) = אָזָן in the proper name יְזַנְיָה with Yod distinguishing it from אֲזַנְיָה.

The stem has come from יָזַן, Ar. وَزَنَ, changing Yod into 'Alef; and to יָזַן in the signification „weighty, heavy," hence „to be fat" belongs מוּזָנִים Jer. 5, 8; the Ar. أَوْزَن to be strong, powerful, points to the correct view.

אָזַן II. (not used) *tr. to make*, *prepare*, hence אֲזַן *an implement*; but the stem of this noun is probably זָן (זוּן), and it is formed like אֲזַק from זַק with א prosthetic.

אֲזַן (with *suff.* אֲזַנֶךָ, according to many mss., Ibn Koreish and other lexicographers *pl.* אֲזַנֶיךָ) *m. implement*, *furniture* Deut. 23, 14. If it is to be derived from אָזַן, it can only be in the signification of the Arabic زَانَ to adorn, set in order, whence אֲזַן will be equivalent to زين dress, metaphorically *arms*, then *implement*, as a similar transference of idea is found in Mediterranean (Indo-Germanic), and as *Ibn Koreish* compares

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the Arabic زان; interpreters comparing also the Aramaean זַיִן, זְיָן, Syriac ܙܝܢ &c. But since no trace of a verb אָזַן is found in this sense either in Hebrew or the dialects, as Ibn Koreish renders אֲזֵנֶיךָ by the corresponding زينك, the LXX and Vulg. already presupposing another derivation in ζώνη, *balteus* (sword-belt), it is right to assume with *Parchon* and other lexicographers that אֲ is merely prosthetic to זֵן (from זוּן II.), and then זֵן is of the same origin as the Aramaean זַיִן, זְיָן, Ar. زين &c., just as other nouns beginning with ז take א prosthetic, comp. אֲזַק, אֶזְרֹעַ. See זוּן II.

אֻזֵּן (from אוּזֵן after the form שׁוּנֵם, סוּגַר; *point*, *top*) *n. p.* of a village in the vicinity of the two Bêth-hôrôn, built by שֶׁאֱרָה an Ephraimitess, to which the name Sherah was given by way of distinction from another אֻזֵּן 1 Chr. 7, 24. See אֲזָנוֹת.

אֲזָנוֹת (*pl.* of אֶזֶן; *c.* אַזְנוֹת; *top*, *corner*) *n. p.* of a city in the territory of Naphtali at mount Tabor, hence called אַזְנוֹת תָּבוֹר Josh. 19, 34, which Eusebius found in Ἀσανώθ (אֲזָנוֹת) in the district of Sipphoris (צִפּוֹרִי). אֲזָנוֹת (אֶזֶן) as well as אֻזֵּן is formed from the primitive אֹזֶן, transferred from the resemblance of mountains in shape to names of places there existing, just as اذن also became the name of a mountain (comp. כְּסָלוֹת, טַבּוּר in כִּסְלוֹת תָּבוֹר).

אַזְנָה (after the form אַכְזָב, אַכְזָר) *adj. m. drying up*, from נָזַח (which see). Hence is derived only the *denom. Hifil* הֶאֱזְנִיחַ (retaining the formative letter) *to appear to dry up* i. e. to dry up, Is. 19, 6.

אָזְנִי (from אָזְנִיָּה; *hearing by Jah*) *n. p. m.* Num. 26, 16. — אָזְנִי is from the infinit. אֲזֹן.

אֲזַנְיָה (*Jah is hearer*) *n. p. m.* Neh. 10, 10; formed from אָזֵן (*c.* אֲזַן) and יָה. Comp. the proper names יַאֲזַנְיָה, יָהוּ־.

אֲזֵק (only *plural* אֲזִקִּים) *m.* equivalent to זֵק *fetters* Jer. 40, 1 (where in several mss. only זִקִּים), 40, 4. אֲ is prosthetic (see אֲזַן), since usually זִקִּים stands and the stem זָקַק for it is certain. Arab. ازق in its fundamental signification is connected with חָזַק.

אָזַר (*fut.* יֶאֱזֹר, with *suff.* יַאַזְרֵנִי, as יַאַסְרֵהוּ from יֶאֱסֹר) *tr.* properly to bind, to bind about, hence *to gird*, *gird about*, e. g. חֲלָצַיִם Job 38, 3; מָתְנַיִם Jer. 1, 17 to gird the loins, i. e. *to equip;* and like all verbs of putting on, with the accusative of the thing put on; אָ׳ אֵזוֹר *to gird with a girdle* 2 Kings 1, 8; אָ׳ כְּפִי כֻּתֹּנֶת Job 30, 18 *to put on after the manner of an under coat*, i. e. firmly attaching to; figuratively אָ׳ חַיִל *to equip with strength*, 1 Sam. 2, 4. Derivative אֵזוֹר.

Nif. נֶאְזָר *to be equipped*, *furnished*, *girded;* with בְּ Ps. 65, 7 instead of the accusative of the object.

Pih. אִזַּר (*part.* מְאַזֵּר, *fut.* יְאַזַּר; but also with dagesh omitted in מְאַזְּרֵנִי, תַּזְּרֵנִי from תְּאַזְּרֵ־) properly a mere intensive of Kal: *to gird about*, *to arm*, *equip*, with a double accusative, especially in a figurative sense applied to joy, power, Ps. 18, 33 40; 30, 12; 2 Sam. 22, 40. מְאַזְּרֵי זִיקוֹת Is. 50, 11 *armed with burning arrows*, in order to set fire to, or *the putters of flames* (see זֵק) i. e. *fire-setters*. More rarely with the omission of one accusative Is. 45, 5, where חַיִל is to be supplied.

Hitp. הִתְאַזַּר (*fut.* יִתְאַזַּר) *to equip oneself*, *to arm*, *gird oneself* Is. 8, 9, but always absolutely and without an accompanying accusative; Ps. 93, 2 the accusative belongs to לָבֵשׁ.

The stem אָזַר is allied in fundamental idea to אָסַר, אָצַר, but the organic root is אָ־זַר, as is proved by the stems זַר (זוּר), צַר (צָרַר) and the organic roots in קָ־שַׁר, חָ־שַׁר, עָ־צַר, עָ־זַר, Aramaean זְרַז. The Arabic أَزَرَ to gird, to be strong, firm, وَزَرَ to make fast, surround, proceeds like the Hebrew חָזַק from a similar fundamental idea, as the noun إِزَار a covering and the denom. أَزَّرَ to cover, still shew.

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אֶזְרֹעַ (with *suff.* אֶזְרֹעִי) *f.* equivalent to Aram. זְרוֹעַ with א prosthetic, Jer. 32, 21.

אֶזְרָח (*c.* ־רַח; without *plur.*) *m.* 1. *native, born in a country*, spoken of men, opposed to גֵּר Ex. 12, 49; Lev. 16, 29; 17, 15; 18, 26; fully אֶ׳ הָאָרֶץ Ex. 12, 19; Num. 9, 14. Then applied to things: *inborn, native*, a thing which has originated and come forth in the place where it is; hence spoken of a tree which grows in its own soil and has not been transplanted Ps. 37, 35; a native tree is also *a strong tree*, because one that has grown where it is from the beginning is stronger than a transplanted one, in which sense the LXX and Vulg. generally have κέδρος, *cedrus*. — In these connected significations אֶ׳ is formed directly from the stem זָרַח (which see) after the form אַזְנָב, אַזְנָה. — 2. equivalent to the proper name זֶרַח (see 1 Chr. 2, 6) of the tribe of Judah (זֶרַח receives here the א prosthetic); whence arises the *patron.* אֶזְרָחִי an Ezrahite, a descendant of זֶרַח or אֶזְרָח, spoken of אֵיתָן 1 Kings 5, 11; Ps. 89, 1, and of הֵימָן 88, 1; compare on both 1 Chr. 2, 6. But though Heman and 'Ethan are adduced as belonging to the tribe of Judah and descended from זֶרַח, yet in 1 Kings and the Psalm those of Levitical descent are meant 1 Chr. 6, 29; 15, 17 19; 16, 41 42; 25, 1 4, since a זֶרַח was in the genealogical tree there also (1 Chr. 6, 6).

אֶזְרָחִי see אֶזְרָח.

אָח I. (*c.* אֲחִי, also in proper names אֲחִי and אַח; with *suff.* אָחִי, אָחִיו and אֲחִיכֶם, ־הֶם; *plur.* אַחִים, with *suff.* אַחַי, אֶחָיו from אַחָיו, as often happens in the case of an impossible reduplication, e. g. הֶחָכָם; אַחֶיךָ and אֲחֵיכֶם, ־הֶם) *m.* properly a very old word of relationship, forming with אָב, חָם *one* kindred, and almost so metamorphosed in *constr.* and before annexes. It denotes *brother* in general, in the very frequent use of it, but whether a uterine brother (Gen. 49, 5) or half-brother by the father or mother's side can only be discovered from the connexion Gen. 24, 29; Mal. 1, 2. Yet one finds a more exact determination where the degree of relationship is a point of importance, or where a person wishes to speak more plainly, e. g. with the appended בֶּן־אִשָּׁה, בֶּן־אֵם, בֶּן־אָב, אַחֶרֶת. אָח *brother* is used in a still greater variety of ways than אָב, being transferred and borrowed most diversely, and though an exhaustive enumeration is unnecessary on account of the easy recognition of the particular meaning in a given place, yet the following gradations of signification deserve mention: 1. *friend, companion*, with relation to mental brotherhood 2 Sam. 1, 26; 1 Kings 9, 13; Job 6, 15; 19, 13. — 2. By enlargement of brotherhood transferred to persons belonging to one family, race, country and people, and therefore much the same as *relation, fellow-countryman*, i. e. of a nearer or more distant circle as one belonging to the same internal brotherhood Gen. 13, 8; 14, 16; 29, 12; Num. 8, 26; 16, 10; Judges 14, 3; 2 Sam. 19, 13; Is. 66, 20; Neh. 3, 1. Those of the same family, tribe, people &c. may be looked upon as blood-related brethren in a figurative sense. Still widening out the circle farther, so as to extend it to other peoples and men, to whom one stands in near relationship or with whom he is allied by origin, it denotes — 3. *an ally, confederate*, Am. 1, 9; Gen. 9, 25; Num. 20, 14; Neh. 11, 12 14; 2 Chr. 5, 12. — 4. Extended to the widest human circle and arising out of a moral view is the signification: *neighbour, fellow man* Lev. 19, 17; 25, 35; Deut. 21, 1; 23, 21, the same as רֵעַ in this respect. — 5. From the last and widest sense has come the use of it for *any one*, with אִישׁ preceding, *alter ... alter, the one ... the other*, just like the usage of אִישׁ ... רֵעַ, e. g. אִישׁ אֶל־אָחִיו *one to another* Gen. 42, 28; Ex. 16, 15; אִישׁ אֶת־אָחִיו *one another* Ex. 10, 23; אִישׁ מֵעַל־אָחִיו *one from the other* Gen. 13, 11; shorter אִישׁ אָחִיו *one against another* Zech. 7, 10; אִישׁ וְאָחִיו *one as the other* Ez. 4, 17; Deut. 25, 11, and so in

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all possible varieties. For greater variety the word is applied besides אִישׁ ... רֵעַ Is. 19, 2, even to animals Jo. 2, 8 and inanimate things Ex. 25, 20; 37, 9. — 6. אָח *fellow* appears in poetical and figurative discourse in order to compare a person with something, or to put one by the side of another to shew likeness of disposition, habits &c. Job 30, 29; Prov. 18, 9, as elsewhere חָבֵר 28, 24 and רֵעַ Job 39, 29 are used. — 7. The use of אָח in compound proper names seems peculiar, whether it be the first member as אַחִיָּה, אַחִיוֹ, or the second as יוֹאָח. The frequent application of it in such compounds as in the case of אָב (comp. אֲחִימֶלֶךְ and אֲבִי־, אֲחִיהוּד and אֲבִיָּה and אֲחִיָּה, אֲבִי־ and אֲחִיטוּב, אֲבִי־, אֲחִינֹעַם and אֲבִי־ &c.), and the ascription of divine epithets as e. g. אָב, מֶלֶךְ, הוּד, טוּב, עֶזֶר, קָם, נָדָב, נֹעַם and others, which in other cases are connected with יָהּ, יוֹ, יָהוּ, shews that אָח is also to be taken as *expressive of the divine Being* (see אֲבִי). In general אָח may have been current as an epithet of deity as a friend, maker of covenants, and promoter of brotherly association. As a more exact determination of אָח in this signification cannot be given any more than that of אָב, because it belongs rather to the very ancient Hebrew doctrine of God, I have left it untranslated in the interpretation of proper names compounded with it, as in the case of אָב. — 8. אָח Ez. 18, 10 in the member of the verse וְעָשָׂה אָח מֵאַחַד מֵאֵלֶּה, has been looked upon as an orthographical mistake arising from אֶחָד, because the LXX, Vulg. and Syr. have omitted it; but אָח may be Ezekiel's orthography for אַךְ, and it might be translated, *and he does only some one of these things*, but it is better to take אָח in the signification of אִישׁ vs. 7. Derivatives אָחוֹת, אַחֲוָה, and אַח, אֲחִי, אֲחוּ, חִי in proper names.

The organic form is אָח here also as in the case of אָב without doubling the guttural sound, Phenician אָח (e. g. וְאָחִי Mel. 1, 2; בֵּן אָחִי Plaut. 1, 3), Ar. أَخٌ, Targ. אַח (*def.* אַחָא), Syr. ܐܚܐ, and the still-existing *st. c.* אַח in the proper names אַחְאָב, אַחְבָּן confirms this; but in the grammatical formation the forms אֲחוּ and אֲחִי already appear, being perceptible from the construct state; as the grammatical forms אֲבִי and אֲבוּ from אָב are also prominent. אֲחִי is the usual construct state, and appears so with the *suffixes* (אֲחִיכֶם, ־הֶם, and אָחִיךָ, אָחִיו, אָחִינוּ with the abiding tone *a*, because the accent rests upon *i*, see אָב) and in the numerous proper names connected with it; but אֲחוּ also appears in proper names, though rarely (e. g. אֲחוּמַי), and may be easily seen from the derivatives אַחֲוָה, אָחוֹת. In the dialects this double grammatical formation is more strongly represented: in Arabic the *st. constr.* is أَخُو (أَخَا, أَخِي) and the form اخو is still perceptible in the dual أَخَوَانِ, plural إِخْوَةٌ, Targ. אַחוּךְ, Syr. ܐܚܘܗܝ &c., as also many derivatives presuppose the form *àchu*. These grammatical forms *àchî*, *àchû* follow the analogy of derivatives from ל״ה, without there being any reason for actually deriving אָח from a stem אָחָה, which equally applies to אֲבִי and אֲבוּ. Besides these forms that follow known analogies of cognate words, a form reduplicating the guttural was at the foundation of the idea, which can be seen from the plural אַחִים, Targ. אַחִין, Syr. ܐܚܝܢ, from the plural form before the suffixes (אַחֶיךָ, אַחַי &c.), and the Arabic also appears in the singular أَخٌّ. A like analogy in the case of אָב is only presented by the Aramaean אַבָּא. But though the organic root is not clear and the connexion with the Mediterranean (Indo-Germanic) does not meet the view as in אָב, yet we must not on that account assume אַח (אָחַח) or אָחָה as the organic root, since the harder reduplication probably arose in certain forms by the mere pronunciation. The rejection of אֲ from אֲחִי and אֲחוּ in some proper names, e. g. חִיאֵל from אֲחִיאֵל,

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חִיָּם from אֲחִיָּם, might perhaps be worthy of attention, but these can be explained in another way.

אָח II. (only *sing.* and rare) *f.* properly fire, from אַח (אָחַח), then: *chafing-dish*, which heats winter chambers in the east Jer. 36, 22 23; LXX ἐσχάρα πυρός, Vulg. *arula*, Syr. and Targ. fire, Ibn G'anâch מַחְתָּה, more or less conjecturally; Ar. إِخّ. In the Talmudic time the word was no longer intelligible (Sab. 20 a).

אָח III. (only *plur.* אַחִים) *m.* equivalent to אָחוּ *meadow*, הִפְרִיא בֵּין אַחִים Hos. 13, 15 *to bear fruit between meadows*. Guided by הִפְרִיא and influenced by the apodosis, the oldest interpreters and lexicographers have explained the word אַחִים in this manner; but the usual signification *brethren* may be retained.

אָח IV. *interj.* an exclamation of grief: *ah! alas! woe!* Ez. 6, 11 with לְ; but אָח 21, 20 is uncertain in this signification, many taking it there for אַךְ. By fusing it together with הָהּ in הֶאָח Job 39, 25 another *interjection* has been made out of it expressing malicious joy *aha!* (see הֶאָח). On אָח comp. اخّ (Schol. on Hamas. p. 222). — Derivative אֹחַ.

אַח (*pl.* with *suff.* אֲחָיךְ) *Aram.* Ezr. 7, 18, the same as Hebr. אָח *brother*, which see.

אֹחַ (only *pl.* אֹחִים) *m.* properly a howling animal, formed from the interjection אָח, but then concrete, *howlet*, Germ. *Uhu*, doleful creatures that dwell among ruins, Is. 13, 21. The versions and interpreters have conjectured that it either means howling, or some animal that lives among ruins. Hence it should neither be derived from אָחַח nor אָנַח. The Phenician *pl.* אֹחִים (*c.* אֹחֵי Eryc. 2) is said to denote *tones of lamentation*.

אַחְאָב (formed from אָב and אָח, as an appeal to God, i. e. *God* as creator is *a friend*) *n. p. m.* 1 Kings 16, 28; 22, 40; Jer. 29, 21; for which אֶחָב Jer. 29, 22 stands by contraction. Compared with the contracted Targumic form אַחָב, Syr. ܐܚܒ father's-brother, אַ' has been translated in the sense of דּוֹד. But אַחְאָב is not very different from אֲחִיָּה, יוֹאָב (see אֲבִי and אָח I.).

אֶחָב see אַחְאָב.

אַחְבָּן (*'Ach* i. e. *God is knowing*) *n. p. m.* 1 Chr. 2, 29. בָּן (from בּוּן) intelligent, knowing, is in proper names like יָדָע a quality of God, comp. בְּנָיָה; and אָח is a very old epithet of God like אָב.

אַחַד see אֶחָד.

אֶחָד (a shorter form אַחַד Ez. 33, 30 for אֲחַד, out of which came next the Aram. form חַד the same, hence אַחַד even in the *absolute state* Gen. 48, 22; Is. 27, 12; 66, 17 K'tib; Zech. 11, 7; but regularly the *constr.* only is אַחַד; *pl.* אֲחָדִים) *num. card. m.* 1. *one*, *unus*, with the *feminine* formed from it אַחַת (which see), made into a formal *adjective* Gen. 1, 9; 2, 24; 11, 6; 27, 45 &c. Besides the frequent adjective use of אֶחָד it appears 2. in enumerating the days of the month, *first*, *primus*, בַּיּוֹם אֶ' לַחֹדֶשׁ *on the first day of the month* Ezr. 3, 6; 7, 9; 10, 16 17; Neh. 8, 2, and with the omission of יוֹם Gen. 8, 5; Ez. 26, 1; 2 Chr. 29, 17; also in the enumeration of years, e. g. of a reign Dan. 9, 1 2 Ezr. 1, 9; seldom, however, in counting the days of the week Gen. 1, 5 (comp. Ar. يوم الاحد, Syr. ܚܕ ܒܫܒܐ, μία τῶν σαββάτων Acts 20, 7; 1 Cor. 16, 2). Because this mode of speaking is rare in Hebrew, even *Josephus* (Ant. I, 1, 1) and *Philo* (de op. mundi) looked for something else in it. — 3. The meaning *the first* is also expressed by הָאֶחָד in enumerations, namely where הַשֵּׁנִי, הַשְּׁלִשִׁי &c. follow, which may indeed be also translated *the one*, like the Latin *unus*, *alter*, *tertius*, Greek μία, δευτέρα, τρίτη Gen. 2, 11; Ex. 25, 32; 28, 17; Num. 11, 26. But when a second only follows, there stands in the other member of the verse also אֶחָיו Gen. 10, 25 or even הָאֶחָד Ex. 18, 3; 2 Sam. 14, 6, or שֵׁנִי and חֲבֵרוֹ Eccles. 4, 10. When put after the noun

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אֶחָד alone is often put for הָאֶחָד, because the numeral is already definite in itself Gen. 42, 19; Numb. 28, 4; 1 Sam. 13, 17. — 4. In repetitions, e. g. אֶחָד ... אֶחָד, or both with the article: *the one ... the other*, *unus ... alter* Ex. 18, 3; Judges 16, 29, or also וְאֶחָד ... אֶחָד ... וְאֶחָד, *the one ... the other ... the third* 1 Sam. 10, 3; or distributively *each one* Numb. 13, 2; 34, 18. The following formulas should be understood in this sense: לְאַחַד אֶחָד (אַחַד st. abs.) Is. 27, 12 *one after the other*, *singly;* omitting the first אֶחָד in אֶחָד אֶחָד (אֶחָד) Is. 66, 17 *one after the other*, *man for man*, Targ. סְיָיא בָּתַר סְיָיא, and so Theod., Symm., Syr. and others, because אַחַר was already read instead of אֶחָד; חַד אֵת־אַחַד *one with the other* Ez. 33, 30, where חַד has arisen out of אֶחָד; אֶחָד בְּאֶחָד *one to the other*, Job 41, 8, comp. אִישׁ בְּאָחִיו vs. 9; אֶחָד ... לְאֶחָד *one to the other*, 1 Kings 3, 25. The *plural* אֲחָדִים in this sense: *individuals*, *some*, Gen. 27, 44; 29, 20. — 5. אֶחָד is sometimes made strongly prominent in the signification of, *the* known and definite individual, or *one*, applied to Abraham Is. 51, 2; to God Job 31, 15, in which sense it may be translated *the only one*, *the one alone*, *a single one* Mal. 2, 10; לֹא־אֶחָד *none* 2, 15; הָאֶחָד *a single one* Gen. 19, 9. Here belongs also בְּאֶחָד *a single one*, spoken of God Job 23, 13. The בְּ is put to announce, *in* what respect something appears, comp. Ex. 6, 3; Ps. 39, 7; 68, 5. In Phenician בְּאַחַד (Mass. 3 and 4) means: for each one, every one. — To this is attached the usage of the word for: *sole*, *chief*, put after the noun Ez. 7, 5; Judges 16, 28, or even the numeral alone Song of Sol. 6, 9. — 6. This method of making אֶ prominent while it is firmly attached to the noun, appears in the signification *one and the same*, e. g. יוֹם אֶחָד *on one and the same day* Gen. 27, 45; 41, 11. In a similar sense אֲחָדִים, when it is attached to the noun in the plural Gen. 11, 1. — 7. Vice versa אֶ is used where no single person is definite or prominent, but a mere indefinite oneness is intended, hence like the indefinite article e. g. נָבִיא אֶ׳ 1 Kings 20, 13 *προφήτης τις*; the אֶ prefixed as in Aramaean in אֶחָד קַדִּישׁ *a holy one* (angel) Dan. 8, 13; 1 Kings 19, 4; Ez. 8, 8 (in a similar way does אִישׁ stand, or the plural יָמִים Is. 65, 20); in the same method: *some one*, *aliquis*, *nonnemo*, e. g. אֶרֶץ־אֶ׳ יוֹם אֶ׳ *some day* Zech. 14, 7, hence or לֹא־אֶ׳ *no one* Numb. 16, 15; 1 Kings 8, 56. — 8. This signification appears in those instances especially where אֶ׳ in the construct state is connected with a noun following, e. g. אַחַד הָעָם Gen. 26, 10 *some one of the people;* 22, 2; Lev. 13, 2; 2 Sam. 6, 20, which mode of expression again is weakened into the mere designation of the indefinite article *an* or *a*, e. g. אֶחָד הַבֹּרוֹת *a pit* Gen. 37, 20; so too 2 Sam. 6, 20; Job 2, 10. — כְּאַחַד, Aram. כְּחַדָּא, Gr. *κατ' ἕνα* (1 Cor. 14, 31) is used adverbially *as one* i. e. *together* Is. 65, 25; Ezr. 2, 64; Eccles. 11, 6 (Judges 20, 8 כְּאִישׁ אֶחָד stands instead of it); still farther לַאֲחָדִים *into one*, *into unity* Ez. 37, 17.

The same original numeral (*card. numb.*) is pronounced in the *feminine* אַחַת from אַחְדָּתָ, in pause אָחַת, and so in connexion with ten אַ׳ עֶשְׂרֵה, as the *masculine* אֶחָד עָשָׂר. The feminine admits of as various significations and acceptations as אֶחָד. The following are the most noteworthy: 1. the signification *only*, *especial*, *extraordinary*, e. g. רָעָה אַחַת רָעָה Ez. 7, 5 *a misfortune*, *an only misfortune*, but one may read with the Targum, Syr. and others רָעָה אֶחָד רָעָה *evil upon evil;* נָקָם אַחַת *a singular revenge* Judges 16, 28, standing alone, having just the same meaning as יְחִידָה Song of Solom. 6, 9. — 2. אַחַת לְאַחַת Eccles. 7, 27 in the same sense as לְאֶחָד אֶחָד. — 3. *once*, the nouns פַּעַם or רֶגֶל or in the case of time עֵתָה being omitted, i. e. the feminine numeral is placed alone as a neuter 2 Kings 6, 10; Ps. 62, 12; Job 40, 5. מֵאָה, שֶׁבַע, שִׁתִּים are used in the same way.

The organic form אַחַד, belonging to

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אֶחָד, אַחַת (comp. Ar. أَحَد, Targ. חַד, Syr. ܚܕ, Sam. *achad*) has not only no verbal root in Semitic, but agrees with numeral roots in Mediterranean (Indo-Germanic), as numbers generally do from one to ten, e. g. Sanskrit *êka*, with *d* dropped, and *êkatera* one of two, preserved in Greek in ἑκάτερος, ἕκαστος. — Derivatives אֵחוּד a proper name, and

אָחַד (*denom.* from אֶחָד), only in *Hithp.* הִתְאַחֵד *to do a thing cleverly* (in strength) Ez. 21, 21. יָחַד, Ar. وحد, might be considered a secondary form. But though the ancients and also *Ibn Ganâch*, *Kimchi* and others have thought of a similar explanation, yet the LXX and Vulg., because the denom. word-stem among the Hebrews was only current in יָחַד, took אָחַד as = חַד (חָדַד), *Ibn Koreish* as = אָחַז, and some mss. read even הִתְאַחֲרִי *turn thyself backwards*, and therefore it expresses with הֵימִינִי, הַשְׂמִילִי and הַשִּׂימִי a turning to all sides (פָּנַיִךְ is to be supplied, comp. 6, 2: *turn thyself forward*). See יָחַד (Phenic. יָחַד, hence יַחַד, יַחְדֹּם) and its derivatives.

אָחָה (not used) *tr.* 1. *to unite*, *to attach*, *to bind around*, *to treat brotherly*, perhaps merely a denom. from אָח (which see), as the Aram. אֲחָא to sew together, Ar. أَخَا to be a brother or friend, denominat. from אַח, أخ, hence אַחֲוָה. — 2. *intr. to intertwine*, *to twist together*, *to entwine*, spoken of rushes. Derivatives אָחוּ, אַחִים. See אָחוּ and אַח in אַחִים.

אָחוּ *m.* what grows in water, in a swamp, *grass*, *reeds*, particularly *Nile-grass* Gen. 41, 2 18; Job 8, 11. The LXX (ἄχι and ἄχει, and the same in Is. 19, 7 even for Hebr. עָרוֹת) and Ben-Sira (40, 16) have retained it as an old Egyptian word (Copt. *pi-akhi* ⲡⲓ-ⲁϧⲓ, *pi-achi* ⲡⲓ-ⲁϫⲓ, *achei* ⲁϫⲉⲓ, *pi-eǵi* ⲡⲓ-ⲏϫⲓ, Theb. *ache* ⲁϫⲉ). But since it has no suitable derivation in Coptic, and the grammatical formation is also Hebrew, it may be derived from a denom. stem אָחָה *to bind*, which is used in the Mishna, whence אָחוּ after the form שָׁחוּ, properly *rushes*, then *reed-grass* generally, like *juncus* from *jungo*, as in Greek σχοῖνος means a *bulrush* and a *rope*. Thus אָחוּ is originally parallel with גֹּמֶא. The Targumic עַרְקָא *rushes* (elsewhere rope) which is put for it refers to this origin. In the Talmud אַחְוָנָא also appears in the signification *reed-grass*, and the Coptic ⲟⲉⲓⲕ *reeds* is related to it, as are the preceding forms. In Phenician אָחוּ seems to be still found in Χούδουα, Χουλοίμ, designated as Phenician by Dioscorides (4, 4; 4, 52); but this is uncertain.

אֲחוּ *constr.* of אָח in proper names, see אֲחוּמַי, אֲחוֹחַ.

אֵחוּד *n. p. m.* see אֵהוּד; once אֵחִי (which see) stands for it Gen. 46, 21.

אַחְוָה *f. saying*, *declaration*, *proof* Job 13, 17. See חָוָה.

אַחֲוָה (from אָח and אָחָה which see) *f. brotherhood* Zech. 11, 14. It is a late noun, more frequent in the Mishna and the dialects (Ar. أُخُوَّة, Syr. ܐܚܘܬܐ); Talm. denom. נִתְאַחֲוָה.

אֲחוֹחַ (from אֲחוּ־אָח, comp. אֱלִיאֵל) *n. p.* of a Benjamite 1 Chr. 8, 4, for which vs. 7 has אֲחִיָּה, which means the same thing. Hence the *patronymic* הָאֲחוֹחִי 1 Chr. 11, 12 29, הָאֲחֹחִי 2 Sam. 23, 28 i. e. of the family of אֲחוֹחַ; but in 23, 9 for בֶּן־אֲחֹחִי we should read הָאֲחֹחִי.

אַחֲוָיָא (*c.* ־יַת) Aram. *f. the solution* (of riddles) Dan. 5, 12, from חֲוָא = Hebr. חָוָה; it is properly the infin. Aph.

אֲחוּמַי (*God* [אָח] *effects propagation*; for מַי, מוֹ comp. מוֹאָב, perhaps also מִיָּמִין = בִּנְיָמִן) *n. p. m.* 1 Chr. 4, 2. Possibly also it may be formed from חוּם with אֲ prosthetic.

אָחוֹר (from אָחַר; *pl. c.* אֲחֹרֵי, with *suff.* אֲחֹרֵי, אֲחֹרֵיהֶם) *m.* 1. *the backside*, *hinderpart*, *rear*, *tergum*, i. e. the hinder part of a thing, the antithesis to פָּנִים; metaphorically *the west*, opposite to קֶדֶם east, Is. 9, 11; Job 23, 8 (comp. שְׂמֹאל, יָמִין), hence in the *plur.* collectively the

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quarter behind (as פָּנִים in like manner expresses collectively the quarter before), though it is only translated *the back*, *the hinder side* Ex. 26, 12; 1 Kings 7, 25; 2 Chr. 4, 4. Figuratively אֲחֹרִים is applied to God looked at Ex. 33, 23, opposed to פָּנִים, which has been a treasure for allegory. — 2. More frequently as an *adverb of place*, just as פָּנִים, קֶדֶם, אַחֲרוֹן are employed, in the signification *behind*, *from behind*, *backward*, a) properly as a noun in the accus., which usually stands for the adverb, Ar. أُخْرَا, hence אָחוֹר וָקֶדֶם Ps. 139, 5 *behind and before* i. e. *entirely*, for which Isaiah has 9, 11 מִקֶּדֶם ... מֵאָחוֹר, rather expressing, however, the quarter of the heavens, *from the east .... from the west*, LXX ἀφ' ἡλίου δυσμῶν, Targ. מִמַּעַרְבָּא. פָּנִים אָחוֹר Ez. 2, 10 *before and behind*, 1 Chr. 19, 10; 2 Chr. 13, 14 *on all sides*, for which also מִפָּנִים וּמֵאָחוֹר 2 Sam. 10, 9 stands. This adverb is most frequently used in connexion with verbs in order to modify their signification by *backwards*, *backward*, e. g. נָפַל אָ׳ Gen. 49, 17; שׁוּב אָ׳ Ps. 9, 4; 56, 10; Lament. 1, 8 or in Hifil הֵשִׁיב אָ׳ Ps. 44, 11; Is. 44, 25; Lament. 1, 13; 2, 3; נָסוֹג אָ׳ 2 Sam. 1, 22; Ps. 35, 4; Is. 42, 17; הִכָּה אָ׳ *to strike back* Ps. 78, 66; נָזוֹר אָ׳ Is. 1, 4; כָּשַׁל אָ׳ Is. 28, 13. b) with prepositions, as: מֵאָחוֹר *from behind*, opposite to מִפָּנִים 2 Sam. 10, 9; *from the west* Is. 9, 11; לְאָחוֹר after נָסַב *to turn backward* Ps. 114, 3; הָיָה לְאָ׳ to be backwards, i. e. *fallen away*, *turning the back*. — 3. as an adverb of time, *later*, *in the future*, comp. קֶדֶם time before, past, only with לְ, as לְאָ׳ Is. 41, 23 *in the time following*, שָׁמַע לְאָ׳ *to hear into the following time* 42, 23. The later interpretation *nates* is also in Arabic. Derivatives אֲחֹרַנִּית and

אָחַר *denom.* from אָחוֹר, only *Hithp.* הִתְאַחֵר *to turn oneself backwards* i. e. *westward* Ez. 21, 21, as many wish to read for הִתְאַחֵד. See אֶחָד.

אָחוֹת (*constr.* אֲחוֹת, with *suff.* אֲחֹתִי, אֲחֹתֵנוּ, אֲחֹתוֹ, once Numb. 6, 7 אַחֹתוֹ; *pl.* אַחֲיוֹת, only with *suff.* אַחְיֹתַי K'ri Josh. 2, 13, אַחֲיוֹתֵךְ Ez. 16, 52, אַחְיֹתָיו Job 42, 11, אַחְיֹתֵיהֶם 1 Chr. 2, 16; but there is also another *plur.* with *suff.* אָחוֹתַי Josh. 2, 13 K'tib, אֲחוֹתַיִךְ Ez. 16, 51 55 61 for אָחוֹתַיִךְ, אֲחוֹתֵיכֶם Hos. 2, 3 for אָח׳) *f. sister* of full blood, Gen. 4, 22, sister by a stepmother 20, 12 or by a stepfather Lev. 18, 11, in short it is used as variously as אָח, and, as is pointed out there more fully (בַּת־אָב, בַּת־אֵשֶׁת אָב, בַּת־אֵם), where the degree of relationship is meant to be specialised, 18, 9. The idea of the relationship involved in *sister* is transferred to *a relative*, *kinswoman* Job 42, 11, *one of the same tribe or country* Numb. 25, 18, *niece* Ez. 16, 55 according to the LXX, and is as in the case of אָח, hence אָחוֹת like אָח is an endearing address, Song of Solom. 4, 9, as the Ar. اختى, Lat. *soror*. Figuratively אָחוֹת is spoken of sister cities or kingdoms Jer. 3, 7; Ez. 16, 46; 23, 31, so far as they stand in near relationship to one another; and so it is employed like אָח in order to express a close mental relation Prov. 7, 4, or generally to denote a firm connection Job 17, 14. In the expression אִשָּׁה אֶל־אֲחוֹתָהּ Ex. 26, 3; Ez. 1, 9 אָח׳ denotes simply *the other* like רֵעוּת, and is to be taken on the whole like אִישׁ אֶל־אָחִיו.

The feminine singular form אָחוֹת has arisen from אֲחוּ, connected with the feminine termination *at*. The ū of the ground-form with the ă in ăt is fused into ô, where the ā preceding is lengthened in the absolute state, and is seldom uttered sharply as in אַחִים (אַחֹתוֹ); in Aramaean the ô passes into â, hence we have there אַחַת, Syr. ܚܳܬܳܐ for ܐܚܳܬܳܐ, comp. חָמוֹת. The *pl.* אַחֲיוֹת goes out from the ground-form אֲחִי for the sake of distinction from the *sing.*, while the fem. plur. attaches itself immediately to the ground-form; or it also proceeds from אָחָה in אָחוֹת after the form מָנוֹת from מָנָה, where however the accent must also remain before the suffix

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(comp. מְנוֹתָיו). We should therefore read אֲחוֹתַי Josh. 2, 13 K'tib &c. In Aram. the plur. אַחְוָת, Syr. ܐܚܘܬܐ proceeds from a form אחו like the Ar. أَخَوَات.

אָחַז (*fut.* יֶאֱחֹז, comp. יֶאֱרֹג, but usually יֹאחַז — *ô* from *aa*, as elsewhere in פֹּא, and *ê* in the last syllable like the pause-forms in יֹאבַד, יֹאמַר, יֹאכַל —, once יֹחַז 2 Sam. 20, 9; *imp. pl.* אֶחֱזוּ like אֶהֱבוּ besides אֶחֱזִי from אֶחֹז) *trans.* 1. *to lay hold of, seize, take*, hence like הֶחֱזִיק בְּ, Ar. أخذ ب, with בְּ of the member or object, *to lay hold of something* Gen. 25, 26; Ex. 4, 4; Judges 20, 6; 1 Kings 1, 51; Job 16, 12; Ps. 73, 23; Song of Solom. 7, 9; also generally *to grasp, to lay fast hold of something, to hold*, in a spiritual or figurative relation e. g. Job 38, 13; Eccles. 2, 3; 7, 18, opposite to הִנִּיחַ. בַּאֲשֻׁרוֹ אָחֲזָה רַגְלִי Job 23, 11 *my foot holds fast by his steps* i. e. I do not lose his tracks; always, however, agreeably to the nature of בְּ, denoting the laying hold of an object by one part of it, not the whole. With the accusative of a person or thing: *to take, to seize, to lay hold upon*, Judges 12, 6; 16, 21; Song of Solom. 2, 15; 3, 4; Ps. 56, 1; 139, 10; most frequently of shuddering, terror, pain, hunger, misery and such like, which seize some one, Ex. 15, 14; 2 Sam. 1, 9; Jer. 49, 24; Ps. 48, 7; Job 30, 16; figuratively *to hold*, applied to the eyelids that they do not close, Ps. 77, 5: *thou holdest the lids* (שְׁמֻרוֹת, Aram. תִּימְרָן) *of my eyes;* seldom as with בְּ *to hold fast by something* Job 17, 9. אָחַז רֹמַח וְצִנָּה 2 Chr. 25, 5 *to handle lance and shield*, then *to equip* generally, אֲחֻזֵי חֶרֶב *equipped with the sword* Song of Solom. 3, 8. — 2. *to hold together, to join, to fit, to pin into one another*, in architecture, proceeding from the idea of *taking, laying hold of;* אָחַז בְּקִיר *to fit into the wall, to fasten into the temple-wall* 1 Kings 6, 6; אֲחוּזִים Ez. 41, 6 *fastened*. In this sense with the accusat. *to lay hold of something, to hold fast*, 1 Kings 6, 10: *and it* (the side-building) *joined to the house*, i. e. held by the house, by means of cedar beams. Spoken of doors: *to bolt* Neh. 7, 3, properly to fit in or insert the bolts; hence in Aram. אֲחַד, Syr. ܐܚܕ to shut up. — 3. *to take out, take away* from a number, with מִן, therefore אָחֻז Numb. 31, 30 47; 1 Chr. 24, 6 *taken out*, comp. נִלְכַּד. The Targ. uses אִתַּחַד, and אִתְאַחַד for נִלְכַּד. Derivatives אֲחֻזָּה and denom. נֹאחַז, proper names אָחָז, אַחְזַי, אֲחַזְיָה, אֲחַזְיָהוּ, אֲחֻזָּם, אֲחֻזַּת, יְהוֹאָחָז.

Nif. נֶאֱחַז *to be held fast*, with בְּ Gen. 22, 13; *to be caught*, with בְּ by something, Eccles. 9, 12. — The other Nifal-form נֹאחַז, *fut.* יֵאָחֵז, is a denomin. from אֲחֻזָּה.

Pih. אִחַז (*part.* מְאַחֵז) *to enclose, encompass*, פְּנֵי־כִסֵּה Job 26, 9 *the outside*, i. e. *round about the throne.*

Hof. הָאֳחַז (only *part.* מָאֳחָזִים) *to be fastened*, with לְ to a thing 2 Chr. 9, 18.

The stem אָחַז, Targ. אֲחַד, Syr. ܐܚܕ, Ar. أَخَذَ, has for its organic root אָ־חַז, and its collateral forms are in the stems אָ־גַד, עָ־קַד, גָּד, לָ־כַד, which express cognate ideas.

אָחָז (*constr.* אֲחַז in compound proper names; *grasper, holder*, sc. Jah is) *n. p. m.* 2 Kings 18, 1; 1 Chr. 8, 35; see אֲחַזְיָה, יְהוֹאָחָז. As an attribute of God אָחָז holder, is synonymous with עָזָר helper and with a derivative from חָזַר (יַחְזֵרָה surrounding, protecting), from which the interchanges of names are to be explained.

אֲחֻזָּה (*c.* ־זַּת, with *suff.* ־זָּתוֹ; formed from the adject. אָחֹז) *f.* properly *that which is seized, laid hold of*, hence *possession*, connected with יָרַשׁ and נָתַן Gen. 47, 11; Lev. 25, 46; most frequently spoken of the possession of land, connected with אֶרֶץ or נַחֲלָה Lev. 27, 24; Num. 27, 7. Accordingly Palestine is called אֲ׳ בְּנֵי־יִשְׂרָאֵל Josh. 21, 41 or אֲ׳ יי׳ 22, 19. Elsewhere appear the following expressions: אֲחֻזַּת הָעִיר Ez. 45, 7 *possession of the city*, אֲ׳ עוֹלָם Gen. 48, 4; אֲ׳ קֶבֶר 23, 9 *possession of a sepulchre*,

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and many others. From this comes the denom.

נאחז *Nif.* (*fut.* יֵאָחֵז) *to put oneself in possession*, with בְּ of the thing Gen. 34, 10; 47, 27; Num. 32, 30; Josh. 22, 9 19. The form has been made after the analogy of verbs פ״י by way of distinction from נֶאֱחַז.

אַחְזַי (*holder, protector*) *n. p. m.* Neh. 11, 13; for which there is in 1 Chr. 9, 12 יַחְזֵרָה (*encompasser, defender*) from חָזַר.

אֲחַזְיָה (*Jah is holder*) *n. p. m.* 1. 1 Kings 22, 40; 2 Chr. 20, 35; the LXX and Vulg. read אֲחַזְיָה, which they pronounced according to the Phenician-Syrian method Ὀχαζίας, *Ochazias*. — 2. 2 Kings 8, 24, for which 2 Chr. 22, 6 have עֲזַרְיָהוּ (*Jah is helper*) and 2 Chr. 21, 17 יְהוֹאָחָז. In proper names those of cognate senses were often interchanged.

אֲחַזְיָהוּ *n. p. m.* 1 Kings 22, 40.

אֲחֻזָּם (*preservation;* from אֲחֹז with a formative termination ־ָם) *n. p. m.* 1 Chr. 4, 6.

אֲחֻזַּת (Philistine) *n. p. m.* Gen. 26, 26. The termination ־ַת for masc. proper names is still found in the Philistine גָּלְיַת, and the explanation of the above by the Hebrew אָחַז is uncertain, because we have not yet obtained a clear knowledge of the idiom of the Philistines.

אָחַח (not used) *intr. to burn, be on fire*, hence *fem.* אָח; Arab. أَجَّ to burn, whence أَجَّة heat, أَحَّ to be hot, to glow. The proper name אֲחוֹחַ (which see) does not belong here.

אֲחִי (abridged from אֲחִיָּה) *n. p. m.* 1 Chr. 5, 15; 7, 34; comp. אֲבִי.

אֵחִי (*connection*, from אָחָה, comp. *Zeuxis*) *n. p. m.* Gen. 46, 21, for which 1 Chr. 8, 6 has אֵחוּד.

אֲחִיאָם (*God founds fellowship*) *n. p. m.* 2 Sam. 23, 33; 1 Chr. 11, 35.

אֲחִידָא (*pl.* אֲחִידָן) *Aram. f.* equivalent to the Hebr. חִידָה, properly the united, closed, from חוּד, hence *riddle* Dan. 5, 12; Syr. ܐܚܕܬܐ and from it the denom. ܐܚܕ to give riddles. The א is prosthetic, comp. ܐܪܙܐ = רָז.

אֲחִיָּה (*God is Jah*) *n. p. m.* 1 Sam. 14, 3; 1 Kings 11, 29. In 2 Chr. 10, 15 there is instead ־יָּהוּ; another time 1 Chr. 8, 4 אֲחוֹחַ which see.

אֲחִיָּהוּ *n. p. m.* 1 Kings 14, 6.

אֲחִיהוּד (*God is renown*) *n. p. m.* Num. 34, 27; comp. אֲבִיהוּד.

אַחְיוֹ (*God is Jô;* יוֹ = יָהּ) *n. p. m.* 2 Sam. 6, 3.

אֲחִיחֻד (*God is mysterious;* from חוּד) *n. p. m.* 1 Chr. 8, 7.

אֲחִיטוּב (*'Ach* i. e. *God, is good*) *n. p. m.* 1 Sam. 14, 3; see אֲבִיטוּב.

אֲחִילוּד (*'Ach* i. e. *god, of origination*) *n. p. m.* 2 Sam. 8, 16; יְלוּד is an abstract noun from יָלַד (which see), comp. אֲחִימוֹת.

אֲחִימוֹת (*'Ach* i. e. *god, of death*) *n. p. m.* 1 Chr. 6, 10; but instead of it in 6, 20 is מַחַת, Luke 3, 26 Μαάθ, from מָח = מַח (comp. נַחַת from נָח, תַּחַת from תָּח) to melt, dissolve, hence מַחַת equivalent to מוֹת dissolution, death.

אֲחִימֶלֶךְ (*'Ach* i. e. *God, is King*) *n. p. m.* 1 Sam. 21, 2; see אֲבִימֶלֶךְ.

אֲחִימָן (*'Ach is Man* i. e. *Μῆν*, the male divinity of *Μήνη*, מְנִי Is. 65, 11) 1. *n. p.* of a heathen 'Anakite Num. 13, 22; Josh. 15, 14; Judges 1, 10. The goddess מְנִי *Μήνη*, among the Phenicians *Onka*, was also worshipped as a male deity מַן *Μῆν* (*Movers*, Phön. I. 649-50). Hence the name is formed according to analogy, from אֲחִיָּה. — 2. *n. p. m.* in the later period 1 Chr. 9, 17. See מְנִי, מַן.

אֲחִימַעַץ (*'Ach* i. e. *God is power, dominion*) *n. p. m.* 1 Sam. 14, 50; comp. *n. p.* מַעַץ, from עָצָה which see.

אַחְיָן (*'Ach is clearness;* יָן for יָם) *n. p. m.* 1 Chr. 7, 19. In proper names ־ָם at the end is frequently interchanged with ־ָן, and אַחְיָן has an analogy in אֲבִיָּם.

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אֲחִינָדָב (*'Ach is noble*) *n. p. m.* 1 Kings 4, 14; comp. אֲבִינָדָב.

אֲחִינֹעַם (*'Ach is grace*) *n. p. f.* 1 Sam. 14, 50; 25, 43; see אֲבִינֹעַם.

אֲחִיסָמָךְ (*'Ach* i. e. *God, is supporting*) *n. p. m.* Exod. 31, 6; comp. סָמָךְ in the proper name סְמַכְיָהוּ יְהוּ therefore corresponds to אֲחִי.

אֲחִיעֶזֶר (*'Ach is help*) *n. p. m.* Num. 1, 12; 1 Chr. 12, 3; comp. אֶלְי־עֶזֶר, אֲבִי־עֶזֶר.

אֲחִיקָם (*'Ach* i. e. *God, is assistant*) *n. p.* m. 2 Kings 25, 22; comp. אֲדֹנִיקָם, אֲבִיקָם, זִכְרִי־קָם, יָקָם, אֶלְיָקִים, יְהוֹ־, and קְמוּאֵל.

אֲחִירָם (*'Ach* i. e. *God, is exalted*) *n. p. m.* Num. 26, 38, for which there is in 1 Chr. 8, 5 חוּרָם = אֲחוּרָם and perhaps also אֲחִי וְרֹאשׁ Gen. 46, 21 = אֲחִירֹאשׁ equivalent to אֲחִירָם; *patron.* רָם־; comp. אֲבִירָם. Perhaps the proper names חִירָם and חוּרָם are abridged from אֲחִירָם.

אֲחִירַע (*'Ach* i. e. *God, is a friend; רַע* is formed from רָעָה after the form שַׁד, עַן) *n. p. m.* Num. 1, 15; comp. רְעוּאֵל.

אֲחִישַׁחַר (*'Ach* i. e. *God, is early light; אֲבִיגַיִל = גַּיִל in* עָתִי) *n. p. m.* 1 Chr. 7, 10; comp. שַׁחֲרָיָה.

אֲחִישָׁר (from אֲחִי־יָשָׁר, *'Ach is ability*) *n. p. m.* 1 Kings 4, 6; perhaps not יָשָׁר, but יָשַׁר (*c.* יִשַׁר) should be assumed as the groundform; comp. the cognate אֲשֵׁרְאֵלָה in אָשָׁר.

אֲחִיתֹפֶל (*God* [אֵל] *is a spinner of plans*, i. e. counsellor) *n. p. m.* 2 Sam. 15, 12. See תָּפַל.

אָחַל (not used) *tr. to separate, keep off, hinder*, Arab. أَحَلَ. Derivative *n. p.* אַחְלָב.

אַחְלָב (*fruitful place*; from חָלַב) *n. p.* of a town in the tribe of Asher, Judges 1, 31. Josh. 19, 29, where this very name is wanting in מִחֶלְבָּל אַכְזִיבָה מֵחֶלְכָּ אַ', *from Cheleb to Achlab* should be read, so that חֶלְכָּ corresponds to אַחְלָב. In the cod. Vat. Ἀπολέβ stands, i. e. *ἀπὸ Χελέβ*. See חֶלְבָּה and חֶלְבָּתָה. — The form is the same as in אַכְזָב, אַכְזָר, אַזְנָח, אֶזְרָח, אַחְלָם.

אַחְלַי a particle of wishing: *oh that! would that it were!* with the *imperf.* following Ps. 119, 5. The vocable of wishing לוּ, Aram. לְוַי, לֵי in אוּלַי, אִלֵּי, the Ar. لَعَلَّ, make the last syllable easily recognised. So too the first syllable אַח is known by the word of exclamation אָח. Hence it is compounded of אַח *oh!* and לֵי equivalent to לוּ i. e. לְוַי. The versions (LXX ὄφελον, Targ. טוּבַי, Syr. ܠܘܿ), old lexicographers and interpreters (*Kimchi*, *Parchon*, *Ibn 'Esra*) have thought of its being a noun in the plural from חָלָה to ask, or חָלָה, Aram. חֲלָא to please; but such an irregular noun-formation from לה does not occur elsewhere.

אַחְלֵי the same, 2 Kings 5, 3, only that the last part of the compound is expressed לֵי, which is no more a negative than לֵי, but must be considered an abridgement of לְוַאי. On the negative additions לֵי and לֵי see under לֹא.

אַחְלֵי (properly abridged from אַחְלָיָה, *separating, stopping* sc. *Jah is*; from אָחַל) *n. p. m.* 1 Chr. 2, 31; 11, 41.

אַחְלָם after the form אַחְלָב, אַזְנָח, see אַחְלָמָה.

אַחְלָמָה (the final *a* is accentless as in לַיְלָה) *f.* name of a precious stone Ex. 28, 19; 39, 12, in the LXX and Vulg. rendered *amethyst*, in the Targ. עֵין־עֶגְלָא (colour of the bear-star), which version we may suppose to have intended a similar stone. In Hebrew this stone is so called from its hardness (see חָלָם), formed from אַחְלָם *hard*.

אַחְמְתָא (read 'Achmĕtâ, for אַחְמָתָן) *n. p.* of the metropolis of ancient Media, בִּירְתָא דִי בְמָדַי מְדִינְתָא Ezr. 6, 2, by which no other place is meant than Ἀγβάτανα, *Egbatana* (מ is here *β*), afterwards *Hamadan*, הַמְדָן, Arab. همذان, as also *'Esra Apoc.* 6, 22, *Josephus* (Ant. 11, 4, 6) and the *Vulg.* understood it. According to

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Lassen it means *place of horses* (Sanskr. *açvadana* i. e. *ἱπποστασία*); see Ind. Biblioth. III. p. 36. Like the proper name אַחְ׳, the noun בִּירָה which being applied to שׁוּשַׁן was transferred from it at a later period to the temple-mountain, belongs to the old Persian or Aryan class of languages. Comparisons with the Semitic proper name חֲמָת, or with the Aramaean אַחְמֵתָא a chest, Hebr. חֵמֶת, have not the slightest ground of probability.

אֲחַסְבַּי (contr. from אֲחַסְבְּיָה, *blooming, shining* sc. *Jah is;* from חָסַב = עָשַׂב, אָזַב) *n.p.m.* 2 Sam. 23, 34, for which אוּר stands in 1 Chr. 11, 35, which may be similarly interpreted. According to others contracted from אֲחַסֶּה בְיָה.

אָחַר (only 1 *fut.* אֵחַר = אֶאֱחַר, comp. אֵהַב, and 3. *fut.* יִיחַר = יֵחַר K'tib) *intr. to remain behind, to tarry, delay, to remain in a place*, Gen. 32, 5; אָ׳ מִן־הַמּוֹעֵד 2 Sam. 20, 5 *to tarry beyond the time.* Derivatives אַחַר, אַחַר, אַחֲרֵי, אָחוֹר, אֲחֹרִים, אֲחֹרַנִּית, אַחֲרִית, אַחֲרוֹן, מָחָר, מָחֳרָת, מָחֳרָתָם and the proper names אַחֲרַח, אֲחַרְחֵל.

Pih. אֵחַר (3 *pl.* אֶחֱרוּ for אֵחֲרוּ, but *fut.* יְאַחֵר, *part.* מְאַחֵר) 1. *to remain behind, delay, tarry*, with the *infin.* following, Gen. 39, 19; Deut. 23, 22; Eccles. 5, 3; *to delay, defer, put off* with the accusative of the object, Is. 46, 13; Gen. 24, 56. — 2. *to do late* i. e. to procrastinate, hence *to tarry late*, with עַל *at* a thing Prov. 23, 30; with בְּ of time, e. g. בַּנֶּשֶׁף *in the night* i. e. till late into the night Is. 5, 11, yet with the infinitive also, e. g. אִ׳ שֶׁבֶת *to sit late* Ps. 127, 2. — 3. intrans. *to stay, to delay, to linger* (cognate in sense to מַהְמַהּ, בּוֹשֵׁשׁ) Ps. 40, 18; 70, 6; Hab. 2, 3; Dan. 9, 19, hence without prepositions after it. Derivative perhaps אַחַר.

Hif. only 3 *fut. sing.* with vau consecutive וַיּוֹחֶר 2 Sam. 20, 5 as from יָחַר = אָחַר; but it is Kal, and should be read in the K'ri יוֹחֵר like יוֹחֵז.

The stem אָחַר sounds in Ar. أَجَرَ (II. III. V.) in the signification to loiter, put off, delay, Targ. אַחַר, Syr. ܐܚܪ, ܐܚܪ to procrastinate, delay, and likewise in other dialects. The fundamental idea, as one may easily see from the derivatives, is not the cessation or holding back of activity, but either relates to time: to be behind, to be later, so that another operation precedes, or to place: to follow, to be in a posterior condition, so far as something is before.

אֲחַר *Aram.* the same, hence אָחֳרִי, אַחֲרִי, אַחֲרֵי, אָחֳרִין, אָחֳרָן.

אַחֵר (from אָחַר, therefore in *pl.* אֲחֵרִים, Job 31, 10 אֲחֵרִין) *adject. m.*, אַחֶרֶת (*pl.* אֲחֵרוֹת) *f.* properly tarrying, delaying, retarding, hence 1. *following*, when something has gone before to which it stands in a definite relation 2 Kings 6, 29; 2 Chr. 3, 11; Gen. 17, 21; most frequently 2. *another, other, a second, alius, alia* (comp. *secundus* from *sequi*, properly the following) Gen. 4, 25; 29, 19; 30, 24, partly opposed to the adject. אֶחָד, partly in the signification *foreign*, parallel זָר Ex. 22, 4; 34, 14; Dt. 28, 32. *Subst.* אַחַר Is. 48, 11 equivalent to אֵל אַחֵר *another God* i. e. idol; elsewhere substantively only in the signification *another, a stranger* Job 31, 8 10; Is. 65, 22. In אַחֵר מָהָרוּ Ps. 16, 4 אַ׳ can be nothing but the substantive אַחַר as in Is. 48, 11, and the object of מָהַר, which has the accusative after it in the signification to buy, to barter, a woman, metaphorically strange gods, comp. Jer. 2, 11. This is shewn by the fact, a) that מָהַר appears no where else in Kal in the sense *to hasten*, b) even Pihel according to the nature of the verb is construed only with אֶל and עַל, and c) אַחֵר never appears as an adverb, but אַחַר. The annexation of אַחֵר to proper names for the purpose of distinguishing two places of the same name appears peculiar. So Ezr. 2, 31; Neh. 7, 33 34 to עֵילָם, נְבוֹ. But it would be a great mistake to suppose that these should be taken as names of towns in the passages referred to; for not to mention that no trace is found of the name of a city עֵילָם, נְבוֹ and עֵילָם as names

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of cities must be connected with אֲחֻזַּת; זֶה is seldom put for the plural *others* Jos 8, 19. — 3. *later*, as elsewhere אַחֲרוֹן Ps. 109, 13; Joel 1, 3. In the same way other significations may be applied, as they result from the conception of the verb. — 4. (*lateling*) *n. p. m.* 1 Chr. 7, 12.

אָחֹר (*abs.* Gen. 18, 5; 22, 13; 24, 55; Ruth 2, 2; Prov. 24, 26; Ez. 40, 1; Hos. 3, 5 &c.; more frequently in the *constr.* אֲחוֹר; *pl. c.* אֲחֹרֵי; with *suff.* אֲחֹרַי, אֲחֹרֶיךָ, אֲחֹרֵיהֶם) *m.* properly hinder, later, after (see אַחֲרֵי); for as one sees from the accentuation and inflection, the word is formed from אָחֹר somewhat like דֹּבֶר (from דָּבָר), by changing the ground vowel into ֹ, together with a forward accent on account of the guttural. But commonly it is 1. an *adverb*, as so many other nouns, supposed to be in the accusative, become adverbs, a) of time: *after, then*, Gen. 10, 18; 24, 55; Prov. 24, 26; Hos. 3, 5, always joined to the *imperfect; later* Gen. 30, 21; Ex. 5, 1; *hereupon, then* Gen. 38, 30, joined to the *perfect; behind*, likewise of time Gen. 18, 5; b) of place: *following* Ruth 2, 2; *behind* Gen. 22, 13, hence the Vulg. has *post tergum*, but the LXX, Syr. and Sam. Pent. read אַחַר. — 2. *a preposition: after*, a) of time, before the noun in the construct state Gen. 9, 28; 11, 10; hence with a following infinitive noun where it means *after that* Ex. 18, 2; Lev. 14, 43; Num. 6, 19. So too in the following compounds: אַךְ properly, after it was so, *hereupon* Lev. 14, 36; אַךְ זֶה 2 Chr. 32, 9; אַחַר אֲשֶׁר *after that* Ezek. 40, 1; but in this connection sometimes admitting an intercalated clause, as e. g. אַחַר ... וְגַם (comp. Job 42, 16) *after this;* so Jos 19, 26: *and after this* i. e. and then — *they have stripped off my skin — and out of my body*, i. e. sensibly, *will I see God* (as אֱלוֹהַּ). The expression אַחַר הַדְּבָרִים הָאֵלֶּה *after these things* i. e. hereupon is frequent, Gen. 15, 1; 22, 1. — b) of place: *behind*, Judges 3, 22; 2 Kings 11, 6; 25, 5; Ps. 68, 26; Song of Sol. 2, 9; hence מֵאַחַר *from after* 2 Sam. 7, 8; Ps. 78, 71. In this sense are construed the verbs הָלַךְ, בּוֹא, שׁוּב, שָׁלַח with אַחַר, some too with מֵאַחַר. — c) *behind* in the sense *back of, west of*, Ex. 3, 1; but this signification is rare.

More frequent is the use of the *construct state plur.* אַחֲרֵי, 1. as an *adverb of time: afterward, then* Deut. 25, 18; Josh. 2, 7; 7, 8. As an adverb of time the infinitive or אֲשֶׁר frequently follows it Gen. 5, 4; 14, 17, so that a sort of conjunction *after that* arises out of it; but the conjunction lies only in אַחֲרֵי אֲשֶׁר. as a particle of time is also connected with conjunctions and particles, e. g. אַחֲרֵי־כֵן Ex. 11, 1; אַ' אֲשֶׁר Deut. 24, 4; אַחֲרֵי כַּאֲשֶׁר Josh. 2, 7; כִּי אַ' 1 Sam. 12, 21; אַחֲרֵי־זֹאת Esr. 9, 10; אַ' כָּל־זֹאת 2 Chr. 35, 20. — 2. as *an adverb of place* and *a preposition: after, behind*, Gen. 32, 21; Judges 5, 14. In this sense many verbs of going, following, hunting after &c. are joined to אַחֲרֵי, e. g. רָאָה Gen. 16, 13; הָלַךְ 24, 61; נָחַם 24, 67; רָדַף 35, 5; הִזְנִיחַ Ex. 23, 2; הִבְּיט 33, 8; זָנָה 34, 15; מָצָא Num. 32, 11 12; Deut. 1, 36; יָצָא Jos. 8, 17; קוּם Judges 10, 1; שׁוּב Ruth 1, 15; נָהָה 1 Sam. 7, 2; בּוֹא 11, 5; יָרַד 14, 36; דָּלַק 17, 53; בָּרַח 22, 20; עָלָה 25, 13; שָׁלַח 2 Sam. 3, 26; צָעַר 1 Kings 1, 7; רוּץ 19, 20; רָכַב 2 Kings 9, 25 and others; either put after or before, or depending on, the verbs. — 3. as a *preposition*, before nouns, in the signification *after, behind*, Judges 18, 12; Neh. 3, 16, without being caused by a verb. In all these senses appears in like manner its *plur.* with a *suffix*, i. e. אַחֲרַי, אַחֲרֶיךָ, אַחֲרֶיךְ, אַחֲרָיו, אַחֲרֶיכֶם, אַחֲרֵיהֶם, אַחֲרֶיהָ, as an *adverb* or *preposition*. — 4. In addition to the applications of אַחַר just mentioned in the *constr. plur.* and with a *suff. plur.* the following rare cases should also be noted: a) *constr. pl.* sometimes appears in the original substantive meaning: *hinder part;* of the spear: *the lower part*, which is stuck into the ground, therefore בְּאַחֲרֵי הַחֲנִית *with the lower part of the spear* 2 Sam. 2, 23; עַל־אַחֲרֶיהָ *on its* (the גְּוִיָּה) *back side* Ez.

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41, 15. — b) אַחֲרֵי Prov. 28, 23 in the signification *later*, *after*, *at last*, which is a more extended form of the adverb אַחֲרֵי; elsewhere it is only a prepos. with the suffix in the 24 passages where it appears. — c) We have still to notice its numerous combinations with other particles (conjunctions, prepositions &c.), as: אַחֲרֵי אֲשֶׁר, Targ. בָּתַר דִּי, Ar. بعد ما, *after that* 2 Sam. 19, 31, and perhaps with the omission of the relative Lev. 25, 48; אַחֲרֵי כֵן, Targ. בָּתַר כֵּן, Syr. ܒܬܪ ܗܟܢ, *thereupon*, *thereafter* Gen. 15, 14; אַחֲרֵי כֵן אֲשֶׁר *after that*, *posteaquam*, *postquam*, Gen. 6, 4; אַחֲרֵי זֹאת Job 42, 16 *after this*, comp. אַחֲרֵי דְנָה Dan. 2, 29, בָּתַר דְּנָה Targ. on Ex. 34, 32; מֵאַחֲרֵי *from after*, usually after verbs which are otherwise construed with אַחֲרֵי (שׁוּב, סוּר, זָנָה), to express in that manner the thing which is opposite, hence אַ׳ or מִן often remains untranslated, i. e. we render simply either *after* or *away from*, Num. 14, 43; 1 Sam. 12, 20; 2 Sam. 2, 27; מִן־אַחֲרֵי also stands for it 1 Chr. 17, 7. Sometimes of time: *after* Eccles. 10, 14. Farther: מֵאַחֲרֵי לְ *after*, *behind* Neh. 4, 7; מֵאַחֲרֵי כֵן *thereupon*, prop. *from this time on* 2 Sam. 3, 28; 2 Chr. 32, 23; אֶל־אַחֲרֵי *behind me* 2 Kings 9, 18. — The stem is אָחַר (which see); whence also comes אַחַר; but the comparison with the Æthiop. *dechr*, Arab. ذخيرة good (*Ew.* Lehrb. S. 78) with the assumed rejection of *d*, is not necessary. On אַחַר in proper names, see אַחַרְחֵל, אַחֲרַח.

אַחֲרוֹן (*pl.* אַחֲרֹנִים, ־רוֹנִים) *adj. m.*, אַחֲרֹנָה *f.* formed from the noun אַחַר with the termination ־וֹן and in its manifold senses like אַחַר, namely 1. *hinder*, *following*, *later*, *future*, *coming*, e. g. applied to race (דּוֹר) Ps. 48, 14, to day (יוֹם) Prov. 31, 25, to time (עֵת) Is. 8, 23; opposite to רִאשׁוֹן. As a substantive: *later*, *after* i. e. he who appears last; along with רִאשׁוֹן describing the eternity of God Is. 44, 6; figuratively the revenger who arises last, cognate in sense to גֹּאֵל Job 19, 25. — 2. *latter*, *second*, *another*, Exod. 4, 8; Deut. 24, 3. — 3. of place: *westward* (comp. אָחוֹר), hence הַיָּם הָאַ׳ *the western sea* i. e. the Mediterranean Deut. 11, 24; 34, 2; Jo. 2, 20; the eastern is the Dead sea. — 4. The *plural* אַחֲרֹנִים is also used substantively for *posterity*, *later races* Job 18, 20; Is. 41, 4; Eccles. 4, 16. — 5. The *feminine* אַחֲרֹנָה is applied as an *adverb*, particularly with the prepositions בְּ, כְּ, לְ: *lastly*, *finally* Deut. 13, 10; Num. 2, 31; Dan. 11, 29.

אַחְרַח (from אַחַר אָח; *following* ʾ*Ach* i. e. *God*) *n. p. m.* 1 Chr. 8, 1.

אֲחַרְחֵל (from אַחַר חַיִל; *following the possessor of power*, i. e. *God*) *n. p. m.* 1 Chr. 4, 8; comp. אֲבִיחַיִל.

אָחֳרִי *Aram. adj. f. another*, *a second*, consequently with feminine nouns מַלְכוּ Dan. 2, 39; חֵיוָה 7, 5; קֶרֶן 7, 8; written in the Targ. אוֹחֲרִי, connected with בֵּירָא Gen. 26, 21; רוּחַ Num. 14, 24 and אֲרַע Deut. 29, 27. The masculine form was אוּחַר, Hebr. אַחַר, comp. אוּכַם, סוּמַק; and the *feminine* of this form is developed partly by ־ָא (*def.* ־תָא), partly by ־ִי (*constr.* ־ִית, *def.* ־ִיתָא).

אַחֲרִי (*c.* אַחֲרִית, *def.* אַחֲרִיתָא) *Aram. f. the late*, *the future* Dan. 2, 28; elsewhere סוֹף, סָף are its substitutes.

אַחֲרֵי Hebr. see אַחַר.

אַחֲרֵי (with *suff.* אַחֲרֵיהֹן) *Aram. prep.*: *after*, like the Hebrew אַחֲרֵי. אַחֲרֵי דְנָה *after this* i. e. in the future Dan. 2, 29 45; יְקוּם אַחֲרֵיהֹן Dan. 7, 24 *arises after them*. אַחַר must be assumed as the ground-form of it. In Targumic Aramaeism בָּתַר (from אֲתַר) stands for it.

אָחֳרִין (for אָחֳרָן; the Yod is put in the K'tib for pronunciation's sake to distinguish it from אָחֳרָן) *Aram. adj. last*, Dan. 4, 5 [8] וְעַד אָחֳרִין *and until as the last*, different from the adj. אָחֳרָן *another*. The terminations ־ָן and ־ָן are adjective ones, Syr. ܢܳܐ.

אַחֲרִית (formed from אַחַר; comp. רֵאשִׁית) *f.* properly the late, hence

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1. *the end of a period, the future*, particularly in the phrase אַ׳ הַיָּמִים, therefore בְּאַ׳ הַיָּ׳ Gen. 49, 1 *in the future;* principally the happy future Jer. 29, 11; 31, 17; Ps. 37, 37; Prov. 24, 14. הָיְתָה אַ׳ לְ *there is a future to one* Prov. 24, 20; and therefore it is put with תִּקְוָה. — 2. *end, issue*, e. g. of the year Deut. 11, 12, of certain relations Prov. 23, 18; opposite רֵאשִׁית Eccles. 7, 8; Is. 46, 10. אַ׳ פִּדְתּוֹ *the end of his discourse* Eccles. 10, 13. But in prophecy it is distinguished from קֵץ in this respect that it does not designate the issue itself but the remotest occurrence before the end (קֵץ) Dan. 10, 14. Also *the end of life, death*, Num. 23, 10. — 3. *what is left or remains*, a sense which is only determined more exactly by the connexion, Ez. 23, 25; generally *remainder, last*, Prov. 23, 32. — 4. *the uttermost, most distant* Ps. 139, 9. — 5. *posteriority, aftergrowth*, or concrete *those who come after* Ps. 109, 13; Jer. 41, 17; Am. 4, 2.

אַחֲרִית *Aram.* see אַחֲרִי.

אָחֳרָן *Aram. m. adj. another, alius*, e. g. עַם people, nation, Dan. 2, 44; אֱלָהּ 3, 29; *subst. another* 2, 11; 5, 17; 7, 24. This adjective form has been farther developed out of אוּחַר and in the Targ. it is also written אֹחֲרָן and אוּחֲרָן. But there are also Aramaean forms with Alef rejected, e. g. *adj.* חוֹרָן, Sam. עוֹרָן; חוֹרִי and many others; in like manner the Syr. ܚܪܳܢ.

אֲחֹרַנִּית *adv. backwards* Gen. 9, 23; 1 Sam. 4, 18. The termination ־ִית gives the adverbial character to the word which is here formed from an adjective אֲחֹרָן, as from the adj. קְדֹרָן comes קְדֹרַנִּית.

אֲחַשְׁדַּרְפַּן (read 'Ackhashdarpan; only in the *pl.* ־פְּנִים, *c.* ־פְּנֵי) *m.* name of the persons in the Persian empire who were highest after the king (Dan. 3, 2) whose number was the same as that of the provinces, namely 120, Dan. 6, 2 comp. Esth. 1, 1, and whose dignity surpassed that of the פֶּחָה, and therefore of all the other seven dignitaries, as אֲדַרְגָּזְרִין, כְּנָנִים and others 3, 3. Above the 120 Ackhashdarpenim only the *three* סָרְכִין (sing. סָרֵךְ) were placed 6, 2. — As the word is evidently of the same origin as *Σατράπης*, it has been correctly rendered by *Satrap*, especially as we know from history that the Persian kings sent satraps into the provinces (Cyrop. 8, 6, 1 7) and that the country was divided into satrapies (Herod. 3, 89 &c.), of which according to *Josephus* there are said to have been as many as 360 (Antiq. 10, 11, 4). Without regarding the period when the satraps were instituted or their number we have simply to examine the etymology of the word, which is said to mean according to *von Bohlen: Khshadrapan, Satrap of the military boundary*; according to *De Sacy: Kshâtrabân, satrap of the province.* On the coins of Surâshtra one has in fact deciphered the Sanskrit-form *Kshatrapa*, which is, according to *Lassen* (Zeitschrift für die Kunde des Morgenlandes III. 260) *guardian of the warriors of the host*, but more correctly it is like the Zend *Shôitra paiti protector of the province* (from *Kshêtra*, province). But granting this explanation, it is only the old Persian that can be normative for the word, and accordingly it has been found written *Khshatrapâwâ* in an old Persian inscription of Behistun (III, 3). This may be either traced back to the same theme with the termination *van*, or it may use the synonymous *-pâna*, Sanskr. *-pa*, Zend *-paiti.* Agreeably to this explanation and admitting the א prosthetic, the form should have been expressed in Hebrew and Aramaean אַחְשַׁדְרָפָן. Since the part אֲחַשׁ is found elsewhere, it is better to look upon the word as compounded of אֲחַשׁ i. e. *Ksha* (old Pers. *Kshaja*, new Pers. *Sha*, from a primitive form *Kshatra*) *king*, דַּר *court*, and פַּן (from *pâ* to protect) *guardian*, i. e. court-guardian of the king, stadtholder.

אֲחַשְׁדַּרְפַּן (only *pl.* ־פְּנִין) *Aram. m.* the same as in Hebrew Dan. 3, 2 3.

אֲחַשְׁוֵרֹשׁ (once K'tib אֲחַשְׁרֹשׁ Esth. 10, 1; Persian) *n. p.* or title of a Persian king Ezr. 4, 6; Esth. 1, 1 and

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frequently in this book; DAN. 9, 1. According to the places where he is mentioned, אָ was that Persian and Median ruler, who had for his wife a Jewess Esther, and for minister one Mordecai, under whom the historical circumstances narrated in the book of Esther happened, and at the beginning of whose reign the Samaritans sent a calumnious libel to hinder the rebuilding of the temple; whose son too was *Darius* that became a vassal-king over the Chaldeo-Babylonian empire, DAN. 9, 1. According to TOB. 14, 15 he was also conqueror of Nineveh. From all this it follows that we must understand *Xerxes* who became ruler of the great Persian empire 485 B. C. After his assassination about 467 B. C. *Artachshasta* (*Artaxerxes Longimanus*) took upon him the government of the Persian empire, while his son *Darius Nothus* was placed over Babylonia as a vassal-king (because being sprung from the Jewess and not from the noble family of the Achæmenides, he was called the bastard). — The first member of the name אֲחַשׁ = *Khsha* equivalent to *Kshja* (new Pers. *Shah*) i. e. *king*, also exists in *Ἀρτα-ξίας* (great king), a name of the Armenian princes; the second member שְׁוֵרֹשׁ or שְׁרֹשׁ coincides with the name of Xerxes, *Khshhershe* and *Khshwershe* deciphered in the cuneiform writing, where also a fluctuation in the reception of *w* appears, as it does here.

אֲחַשְׁוֵרֹשׁ see אֲחַשְׁרֹשׁ.

אֲחַשְׁתְּרָן (Persian) from אֲחַשׁ *king*, which is also found in אֲחַשְׁוֵרֹשׁ, אֲחַשְׁדַּרְפָּן, and שְׁתַּר, Zend. *Khshattar*, *Khshathr*, new Persian *Askadâr* (comp. Sanskr. *Kshattri* a kind of mongrel, who may have been taken for the service of the public) *messenger*, *courier*, hence in composition, *royal messenger*, and as an apposition to רֶכֶב הָרַכָּשׁ, רֶץ בַּסּוּסִים ESTH. 8, 10 14. But for the second member of the compound the form שְׁתָרָן also appears, a circumstance that makes no change either in the derivation or meaning. See אֲחַשְׁתְּרָן.

אֲחַשְׁתְּרִי (*messenger*, *courier*) *n. p. m.*

formed from the Persian אֲחַשְׁתַּר and adopted from the Persian 1 CHR. 4, 6.

אֲחַשְׁתְּרָן (only in *plur.* -תְּרָנִים) *m.* equivalent to אֲחַשְׁתַּר whilst the formative syllable -ָן is appended: *royal messenger*, *ambassador*, ESTH. 8, 10 14. Ἀσχάνδης, a messenger, mentioned among the Greeks as a Persian word and interpreted by *ἄγγελος* arose out of the new Persian *Askadâr*. The messengers or royal servants were taken, if we may judge by the name, from a peculiar cast of the Kshattra, who were not of pure descent on the mother's side, to which fact not only does the Sanskrit Kshattra point, signifying originally such a mongrel, but also the explanation of אָ by בְּנֵי־הַרְמָכִים (ESTH. l. c.) i. e. *sons of slaves*, see רַמָּךְ. Other explanations of this אָ are less probable, according to the context: as that of *Ibn 'Esra* from אֲחַשׁ *king* and שְׁתַר, Pers. استار estâr or استر estar, *mule* (springing from the union of an entire horse with a she-ass), estar properly speaking, being abridged from the Sanskr. *açvatara*, *swift goer*, *mule*. Thus the word is equivalent to *muli regii*, and the Persian version has אשתראא for יְמִים in GEN. 36, 24. The same remark applies to the derivation proposed by *Rashi*, who takes the second member as اشتر ushtur, *camel*, Sanskr. ushtra. In any case the signification was early forgotten, since the LXX, Vulg. and Syr. have omitted the word entirely in their versions.

אַחַת (from אַחְדָּת or אֲחָדָת) see אֶחָד.

אַחַת *Aram.* see נְחַת.

אָט (also in pause; from אָטַט) *m.* properly concealment, secrecy, then unobservedness, but usually an *adv. concealed*, *secret*, *still*, *noiseless*, *slow*, hence הָלַךְ אָט *to step along noiselessly*, *quietly*, of a mourner 1 KINGS 21, 27, where the Targ., Syr. and Joseph. (Ant. 8, 13, 8), who render it sometimes *whispering*, sometimes *bare-footed*, have merely conjectured. וְאָט אֲלָיו אוֹכִיל HOS. 11, 4 *and gently I bear* (אוֹכִיל = אָכִיל from כוּל) *for him*. More frequently אָט appears

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in connexion with לְ, e. g. הָלַךְ לְאַט Is. 8, 6 *to flow slowly, noiselessly*, spoken of שִׁלֹחַ; לְאַט־לִי לַנַּעַר 2 Sam. 18, 5 *gently* (*deal*) *for my sake with the young man* (LXX φείσασθε and Vulg. *servate* merely give the sense). For לְאַט also stands לָאַט as an adverb in the signification *covered*, *obscure*, comp. לָבֶטַח, לָמַס, e. g. וְדָבָר לָאַט עִמָּךְ Job 15, 11 *and the purpose, is it so concealed by thee*, i. e. so obscure and covered?

The stem of אַט is אָטַט which see; but the inappropriateness of it has led many interpreters and versions to derive the adverb לְאַט and לָאַט from לָאַט.

אַט (from אָטַט; with *suff.* אִטִּי; *pl.* אִטִּים) *m.* 1. equivalent to אַט *noiselessness, peaceful ease*, hence לְאִטִּי adv. *according to my noiseless way*, easy way, slow convenience Gen. 33, 14; Targ. בְּנִיחַ, as also *Kimchi* and predecessors take אַט = אֵט. — 2. concrete *veiling*, *concealing*, hence *a necromancer*, which suits the radical signification very well, comp. לָט sorcerer, from לוּט to veil, conceal. Only in the *plural* אִטִּים Is. 19, 3. The derivation of signification 2 from the Ar. أَطَّ to speak softly, to murmur, whisper, is given as early as by *Ibn Ganâch*; but not to mention that the usage elsewhere of אַט and אֵט does not suit this derivation, even in Arabic أَطَّ is only a collateral form of وَطَّ (derivatives وَطْوَط, وَطْوَاطِى) and seems to be more onomatopoeic.

אָטַד (not used) *tr. to pierce*, *force into*, *fasten*, Ar. وَطَدَ and أَطَّدَ proceeding from a like fundamental signification. But the organic root is אָ־טַד, Aram. אֲ־טַט, ܐܛܕ, and is also found in the cognate יָ־תַד. Hence

אָטָד *m.* 1. *buckthorn*, *thorn-bush*, Judges 9, 14 15; Ps. 58, 10, Ar. أَطَد, Targ. אֲטַד (*pl.* אַטְדִּין) and אֲטַט (*pl.* אַטְטִין), Syr. ܐܛܕܐ, Zab. אֲטַאט, Phen. (Diosc. 1, 119) only *pl.* אֲטָדִין (Ἀταδίν). — 2. גֹּרֶן הָאָטָד (*threshing floor of the buckthorn*) *n. p.* of a place on the other side Jordan, which was subsequently named אָבֵל מִצְרַיִם (אֵבֶל) Gen. 50, 10 11. Jerome understands by it בֵּית חָגְלָה two miles distant from Jordan.

אֵטוּן (properly אֱטוּן, from אָטַן; see עָטַן) *m. braided*, *twisted*, *yarn*, אֵ׳ מִצְרַיִם Prov. 7, 16 *Egyptian yarn*, which was celebrated in ancient times as Egyptian linen (Plin. h. n. 19, 3; comp. Is. 19, 9; Ez. 27, 7). *Ibn Koreish* has already compared with it the Aram. אֱטוּן, which stands in the Targ. (on Numb. 4, 32; Josh. 2, 15 and elsewhere) for *cord*, *rope* (חֶבֶל, מֵיתָר), and has interpreted our אֵ׳ sometimes by مقاطات ropes, sometimes by خيوطات threads, while the Gr. Ven., *Kimchi*, *Parchon* and others have turned more or less to the same sense. As an article of commerce fetched from Egypt the Phenicians knew it under the appellation אָטָנִי (pron. *ʾotoni*), and with this name (comp. בּוּץ, כַּרְפַּס, סָדִין) it came to the Greeks as ὀθόνη, ὀθόνιον; but the origin of the word is genuine Semitic.

אָטַט (not used) *tr. to veil*, *conceal*, *cover*. עט and עד is the same root, which is found in עָט־ָה, עָד־ָה, but which is not connected with the Ar. أَطَّ. Derivatives אַט, אֵט.

אָטַם *tr. to close*, e. g. the lips Prov. 17, 28 in order not to speak, the ears 14, 13 and Is. 33, 15 not to hear. *Part. pass.* אֲטֻמִים *closed*: חַלּוֹנֵי שְׁקֻפִים אֲטֻמִים 1 Kings 6, 4 *windows of closed* (Targ. סְתִימָן) *bars*, i. e. immovable, whose cross bars or lattices could not be shut and opened at pleasure, like other windows (2 Kings 13, 17; Dan. 6, 11); חַלּוֹנִים אֲטֻמוֹת Ez. 41, 16 26 or חַלּוֹנוֹת אֲ׳ *closed* i. e. latticed *windows*. The expression in the Targum: *open without and closed within* (on 1 Kings l. c.) is said only to mean that the lattice-work of the opening was fixed within. On these passages also the Ar. أتم has been compared, and קָרַע to slit Jer. 22, 14 has been collated; but since קָרַע was

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used for to slit or split, and the breaking through of a window was denoted by it, nothing but closing with lattices can by meant by א׳.

Hif. הֶאֱטִים (*fut.* יַאְטִים) Ps. 58, 5 *to close*, the ears.

The stem אָטַם, Ar. أَطَمَ, Targ. אֲטַם, Syr. ܐܛܡ, has for its organic root אָ־טַם, which is also found in טָמַ־ה, חָ־טַם, with another *t*-sound in חָ־תַם, סָ־תַם, Ar. كطم, كتم, ختم, and arising out of the sibilant *t*-sound חָ־סַם, Ar. صَمَّ, Hebr. צַם, זַם &c.; but in all the numerous stem-groups of the root no trace of the signification *to split* is found.

אָטַן (not used) *tr. to weave*, *bind*, *spin*, properly to tie, hence אֵטוּן (which see). The root is אָ־טַן, which returns in טָנַ־א, צַן (belonging to צִנְצֶנֶת, צִנָּה) &c., Ar. أَصَنَ, وَصَنَ, comp. Ar. طُنٌّ bundle.

אָטַר (*fut.* יֶאְטַר) *tr.* 1. *to enclose*, *surround;* with עַל Ps. 69, 16 *to close upon one.* Jerome renders it by *coronare*, certainly thinking upon עָטַר, which is cognate therewith by root. The stem אָטַר, Ar. أَطَرَ to surround, is connected by signification with the cognate עָצַר, but in the organic root also with עָ־טַר, כָּ־תַר, נָ־טַר, טוּר and others. — 2. (not used) *to bind*, where the organic root is connected with that in קָ־טַר, יָ־תַר. Hence comes the proper name אָטֵר.

Pih. אִטֵּר (not used) *to bind*, figuratively *to lame.* Hence אִטֵּר.

אָטֵר (*lamed one*) *n. p. m.* Ezr. 2, 16 42; Neh. 7, 21. In relation to the signification comp. the Latin proper names Scaeva, Scaevola, Laevus, Laevinus.

אִטֵּר *adj. m. bound*, i. e. *lamed*, *impeded*, e. g. יַד יָמִין *in the right hand* Judges 3 15 and 20, 16 i. e. *left-handed.* Comp. Ar. أَعْقَد dumb, properly bound, tongue-tied.

אַי (with *suff.* אַיּוֹ, אַיֶּכָּה, אַיָּם) *adv. interr.: where? ubi?* correlative to זַי (in אֲזַי) *there*, but used in this short form only before a suffix, as אַיּוֹ *where* (is) *he?* Job 14, 10; 20, 7; Ex. 2, 20; אַיֶּכָּה *where* (art) *thou?* Gen. 3, 9; אַיָּם *where* (are) *they?* Nah. 3, 17. But אַיּוֹ 2 Kings 19, 13 (comp. Is. 37, 13 אַיֵּה) Mic. 7, 10 is to be taken as אַיֵּה. For אַיָּם once occurs loosely connected with the pronoun, אַיֵּה הֵם: אַיֵּה הֵם Zech. 1, 5; אַיָּם אֵפוֹא Is. 19, 12 is put for the sake of greater emphasis, *where* are *they then?* as אֵפוֹא with אַיֵּה. In Arab. أَيٌّ is the interrogative pronoun *quis?* which becomes a sort of noun in the formation of a feminine and plural form. — From this pronominal stem are derived אַיֵּה, אַיִן, אַי, which see.

אֵי (probably *constr.* of אַי) *interrog. adv.*, *where?* correlative to (Aram.) הֵי *there.* It signifies 1. *qualis*, i. e. a man of what condition? ποῖος, *who?* It occurs only in the construct state (from אַי), and since it stands only before demonstrative pronouns or adverbs, and never by itself like אַיֵּה, nothing but its interrogative power remains, which it imparts to the pronouns. Thus e. g. a) אֵי זֶה *which? what?* 1 Kings 13, 12; 2 Kings 3, 8; 2 Chr. 18, 23; Esth. 7, 5; more frequently however with respect to place than person, i. e. זֶה in the sense of *here*, hence אֵי זֶה *where?* 1 Sam. 9, 18; 1 Kings 22, 24; Is. 50, 1. Sometimes this is written as one word אֵיזֶה (which see). b) אֵי מִזֶּה *from what? whence?* Gen. 16, 8; Judges 13, 6; 1 Sam. 25, 11; opposite to אָנָּה *whither?* — 2. just the same as אַי *where?* or also *how?* but without a suffix and so supplying in a measure its place, Gen. 4, 9; Deut. 32, 37; אֵי־חֲנִית 1 Sam. 26, 16 *where is the spear?* אֵי לָזֹאת אֶסְלוֹחַ Jer. 5, 7 *how shall I pardon in consideration of this?* (see זֹאת). — This form אֵי is also found as the first member of compounds in אֵיכָה, אֵיכָכָה, אֵיכֹה, אֵיפֹה, defect. אֵפוֹא; and that it is correlative to הֵי, is seen from the correlatives formed from it: أَمْنَا qualis,

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talis &c. In the Targ. the interrogative אַי appears in the compounds אֵידָא who? אֵידָא which? אֵימַדִּין whence? אֵיכְדֵין how? אֵימָתַי when? אֵימַנָּן whence?

אִי I. (pronominal stem) *interrog. adv. where there?* correlative to הִי *there*, but as used it commonly means *not;* only employed before some nouns and adjectives as a negative, e. g. אִי־נָקִי *unclean*, i. e. guilty Job 22, 30; אִי־כָבוֹד *u. p. m.* 1 Sam. 4, 21, which is there explained even as ἄτιμος, *without honour*. See, however, אִיזֶבֶל, אִיתָמָר.— The idea of negation is usually explained as having arisen out of the sense of asking, because analogies for it are actually found in the language, comp. מָה, ما; but if it be compared with the farther developed word of negation אַיִן, אֵין &c., and with the Æthiopic *î not*, we perceive that the original conception of denying was so expressed.

אִי II. *interj. oh!* perhaps allied to הִי Ez. 2, 10. אִי־לָךְ אֶרֶץ Eccles. 10, 16 *woe to thee, land!* אִילוֹ 4, 10 *woe to him!* See אוֹי.

אִי III. abridged from אֲבִי in compound proper names, e. g. אִיזֶבֶל, אִיעֶזֶר, אִיתָמָר, and it is not improbable that even in אִי כָבוֹד 1 Sam. 4, 21 אִי arose out of אֲבִי, the narrator alluding merely to the signification *without*. Comp. אוּאֵל out of אֲבוּאֵל.

אִי IV. (*pl.* אִיִּים, once Aram. אִיִּן Ez. 26, 18, *constr.* אִיֵּי) *m.* 1. *coast, coast-land*, i. e. habitable land adjacent to the sea, particularly applied to the maritime regions of the Mediterranean, to the Phenician colonies in North Africa, Spain &c. Ez. 26, 15; 27, 3. This prophet uses the expression אִ׳ אֲשֶׁר־בַּיָּם 26, 18 of coast-lands, which are mere coasts round about, i. e. *islands*. So of the coast region אַשְׁדּוֹד i. e. Philistia Is. 20, 6, of צֹר and צִידוֹן 23, 2 6, אֱלִישָׁה Ez. 27, 7, תַּרְשִׁישׁ Ps. 72, 10; אִיִּים without reference or appendage Dan. 11, 18 of the maritime states of Asia Minor, Ez. 27, 15 of the east and south coasts of Arabia. — 2. *island*, e. g. applied to כַּפְתֹּר Jer. 47, 4, כִּתִּים 2, 10. אִיֵּי הַגּוֹיִם Gen. 10, 5 and Zeph. 2, 11 are the western islands washed by seas, which the גּוֹיִם, offshoots of the 14 Japhetic descendants had already peopled at the time when the ethnographical table had been composed; and these western islands were then called by the Hebrews simply אִיִּים Is. 40, 15; 41, 1 5; 42, 4 10; 49, 1; 51, 5; 59, 18; 60, 9; Ez. 39, 6 and so contrasted with the נְהָרוֹת Is. 42, 15. For אִיֵּי הַגּוֹיִם or simply אִיִּים appears also אִיֵּי הַיָּם Is. 11, 11; 24, 15; Esth. 10, 1 *the sea lands*, which is also used by the Hebrews for the *west*, opposed to מִזְרָח. The old Hebrew word אִי appears in this signification (IV.) also in Phenician, e. g. אִי בָנִם (i. e. אִי בָנִים) island of the Sydyk children i. e. Kossura; אִי בשׁם (i. e. אִי בְרשִׁים) Πιτυοῦσαι, fir-islands, a name of the Baleares; אִי אַרְצַת Jarsath (Ptol. 4, 2) a maritime town in Mauritania, and there too in the feminine form אִיָּא, אִיַּת as a proper name of a part of Syracuse, but it seems to have belonged exclusively to the Phenician-Hebrew dialect only. As the stem of the word is אָוָה *to dwell* sometimes assumed, so that the noun is for אֱוִי (comp. כִּי, רִי), sometimes נָאָה in the signification of נָוָה, so that the noun stands for נְאִי (comp. הִי equivalent to נְהִי); and this view is to be preferred because the latter verb actually occurs in Hebrew. אוֹ or אוּ appears to have been another form for אִי: in Hebrew this has been assumed in אוּפָז and אוֹפִר, and the Phenician has it in the form Ὀχνᾶ i. e. אוֹ כְנַע for Phenicia.

אִי V. (only in *plural* אִיִּים) *m.* prop. *screecher, howler*, a concrete from the abstract signification "howling"; hence *jackal* Is. 13, 22; 34, 14; Jer. 50, 39, from its nightly howl, as also in Arab. it is called ابن اوى. The form need not be considered as developed either out of אֱוִי and so identical with the Arabic word, or as from אִיָּה, but may be derived immediately from אִי, the sound of this animal. See אִי II. and אַיָּה.

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אָיַב (not used) *trans.* properly to hurt, asperse, despise, hence *to attack.* It has been assumed that the stem is such merely on account of אֹיֵב, where the Yod is consonantal, but אוּב is properly the ground-form in the same sense as עוּב (hence comes הֵעִיב Lament. 2, 1), of which the former is only a weaker form. The Targ. (on Lament. 2, 1) renders עוּב by קוּץ *to reject*, *despise* very correctly, and with this sharper initial sound the root is in Aramaean ܥܳܒ to contemn, despise, hate, Arab. عَابَ (med. Je) to blame. Derivatives אֹיֵב and the denomin. אָיַב, אֹיֶבֶת, אֵיבָה, and perhaps the proper name אִיּוֹב.

אֹיֵב (oftener אוֹיֵב, with *suff.* אֹיְבִי, אֹיִבְךָ; *pl.* אֹיְבִים, *constr.* אֹיְבֵי) *m. enemy*, *hater*, *opposer* in the widest sense, applied to attacking enemies Ex. 15, 6 9; Ps. 7, 6, to the blasphemer and despiser of God Ps. 74, 10, to a single enemy 1 Sam. 19, 17, or collectively to a hostile people Jer. 31, 16. The predicates of אֹיֵב are manifold, e. g. רָדַף, חֵרֵף, הֵרַע, גָּבַר, and many expressions are formed with אֹיֵב which we shall have to adduce with the verbs in question and on other occasions. The noun is a participial one, formed either from אֵיבָה, as סֹפֵר, שֹׁעֵר from סֵפֶר and שֵׁעַר, or directly from the stem (which was not in use as a verb) without retaining the idea of the verb; hence although it is often used, it has as a verbal participle the accusative after it but once 1 Sam. 18, 29. Hence אֹיֶבֶת and the denom.

אָיַב (only וְאָיַבְתִּי) *to be an enemy*, *to hate*, with the accusative Ex. 23, 22. As the mode of speaking in other cases was הָיָה אֹיֵב לְ, this secondary formation continued to be rare.

אֵיבָה (after the form צֵידָה; *constr.* ־בַת) *fem. enmity*, *hatred*, הֵשִׁית אֵ׳ בֵּין ... וּבֵין *to raise enmity between ... and ...* Gen. 3, 15; בְּלֹא־אֵ׳ *without hate* Numb. 35, 22; בְּאֵ׳ *in enmity* 35, 21; אֵ׳ עוֹלָם Ez. 25, 15 and 35, 5 *eternal* i. e. irreconcilable *enmity.* — For אֵבֶה Job 9, 26 many mss. read אֵיבָה and many interpreters take it in this sense (see אֵבֶה); but the possible explanation is given above according to the textual reading. It may be mentioned moreover, that *Rashi* and *Ibn 'Esra* take it as the name of a place, for *Euboea*, the original seat of the Æolians. This rests on the Talmudic tradition (J. Megilla ch. 1), that Euboea was colonised from כִּתִּים and that it stands for the latter. Ships of Chittim are known in Scripture as early as Num. 24, 24.

אֹיֶבֶת (*constr.* אֹיַבְתִּי, with *suff.* אֹיַבְתִּי; from אֹיֵב) *fem. a female enemy;* Mic. 7, 8 10.

אֵיד (with *suff.* אֵידִי, אֵידְכֶם, ־דָם, ־דָךְ; contracted from אֵיִד) *masc.* prop. turning, divine arrangement, equivalent to סִבָּה, hence *misfortune*, *fate*, *destruction;* or properly strait enclosure, embracing round about, hence *strait*, *necessity*, *oppression*, misfortune Job 31, 3 23; Prov. 1, 26 27; 17, 5; יוֹם אֵיד Job 21, 30; Jer. 18, 17; 46, 21; Ob. 13; Prov. 27, 10 *an unfortunate day*, *day of destruction*, *fatal day;* אֵיד אֵל Job 31, 23 *the destruction of God* i. e. caused by God. Mss. also write אֵיד in the sense of *mist*, *vapour*, otherwise אֵד; but our text is decided in favour of אֵד. The stem is אוּד (which see) and the noun is after the form חֵיק, רֵיק, shorter forms for אֵיד, חֵיק, רֵיק; the original signification may be cognate in sense with סִבָּה. The Arab. أَدَّ with its derivatives is allied to אֵד in this sense. See אוֹדָה.

אַיָּה 1. *fem.* name of a bird of prey unclean in the eyes of the Israelites Lev. 11, 14; Dt. 14, 14, which has a keen sight Job 28, 7. *Sa'adja* and *Ibn G'anâch* translate it الصدى owl, *Kimchi* magpie, LXX and Vulg. vulture or kite; but all have merely indulged in conjecture, since only thus much is perceptible from the connexion that the bird of prey so called is allied to the דַּיָּה (which see) and that the Hebrews understood by it the whole genus (מִין). In

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Arabic a kind of hawk is called يويو from its cry يايا, and it is possible that אַיָּה was so named from the cry אַי. — 2. (*vulture*) *n. p. m.* Gen. 36, 24; 2 Sam. 3, 7. Names of birds appear in Hebrew as proper names of persons, e. g. יְמִימָה, עוֹרֵב, יוֹנָה, חָגְלָה, חֲגָבָה, חָגָב, דְּבוֹרָה. On אַיָּה comp. the proper names *Shahin* (kind of falcon) among the Persians and Turks, *Falco*, *Milvius* among the Romans, and many others.

אַיֵּה (pronominal stem; from אַי with the demonstr. ־ה) 1. *adv. interrog.: where?* correlative to הִנֵּה *see there.* This simple interrogative word *where?* stands alone, without being connected with a suffix. Elsewhere the form אַי appears instead of it, Gen. 18, 9; 19, 5; 38, 21. But if it be associated with a suffix, the connexion is a very loose one, e. g. אַיֵּה הֵם Zech. 1, 5 for אַיָּם *where are they?* Just as in the case of אַי the question is usually conceived in such a manner that it is almost equivalent to a negative 2 Kings 18, 34; Jer. 13, 20. אוֹ אַיֵּה *or where?* אַיֵּה אֵפוֹא *where ever?* — 2. *adverb. indef. wherever, every where over, wheresoever* Job 15, 23, where it concludes the sentence. For אַיֵּה once אַיּוּ appears in K'tib Jer. 37, 19, which stands for אַיּוּן with the old plural ending, traces of which are still preserved in verbs and particles (comp. אֲלוּ, אֲרוּ).

אִיֶּה see אִי V.

אַיּוּ K'tib s. אַיֵּה.

אִיּוֹב *n. p.* of the well known hero of the book that bears his name, *'Iyyob* Job 1, 1; 2, 7 10 11; 3, 1; 6, 1 &c. whom the prophet *Ezekiel* (14, 14 20) accounts a model of piety along with נֹחַ and דָּנִאֵל, three types of goodness, just as *Jeremiah* (15, 1) reckons Moses and Samuel, *Ben-Sira* (49, 4) David, Hezekiah and Joshua, and the *Koran* the three prophets Nuh, Hud and Sâlech. — According to the Hebrew orthography of the name it appears to be derived from the denomin. אָיַב, after the form שִׁכּוֹר, יִלּוֹד, as the same form appears in other proper names, comp. הִנֹּם, צִפּוֹר, עִדֹּא, קֵרֹס, and it signified accordingly: *ill-treated one*, which suited the fate of the hero. But tradition (Apokryphon of the Alex. Vers.) speaks of his earlier name, יוֹבָב, *'Ιωβάβ*, who was an Edomite (Gen. 36, 33), and the LXX and Vulg. name him as the hero of the book: יוֹב, *'Ιώβ*, Job, which is elsewhere a proper name Gen. 46, 13, standing also for יָשׁוּב Numb. 26, 24 or יָשִׁיב 1 Chr. 7, 1 K'ri. Hence יוֹב must either be taken as a form with a firm א prosthetic; and יוֹב (from יוּב equivalent to the Ar. أَبَ to turn, return to God) like אִיּוֹב will signify *converted one;* or it is a Pihel-formation from אוּב = שׁוּב with the same meaning, Ar. أَوَاب he that turns himself.

אִיזֶבֶל (from אֲבִי־זֶבֶל) *n. p.* of a Tyrian princess who became wife of Ahab king of Israel, and was notorious for the introduction of the Phenician Baal-worship, 1 Kings 16, 31; 18, 4. זֶבֶל is equivalent to זְבוּל (which see) heavenly dwelling, citadel, consequently allied in sense to מְעוֹן (which see) in the proper name בַּעַל זְבוּל = בַּעַל מְעוֹן, and אָב in the first member nearly corresponds as an epithet of the supreme deity to בַּעַל. See זֶבֶל and אֲבִי. The highest divine being, Baal among the Phenicians, is conceived of as enthroned in the seventh heaven in the fire-citadel (זֶבֶל, זְבֻל, מְעוֹן).

אֵיזֶה (pronominal stem) *interrogative adverb: where?* for the elsewhere separate form אֵי זֶה 1 Kings 13, 12; Job 38, 19 24; yet mss. vary in writing them together.

אִיִּים see אִי V. (perhaps from אִיֶּה).

אֵיךְ (pronominal stem, abridged from אֵי־כָה) *interrogative* and *qualitative adverb: how? how so?* Gen. 44, 34; 1 Sam. 16, 2; but the comparative element often disappears as in *quomodo*, or is absorbed by the interrogation-power (seldom the reverse) and so only the qualitative *how* (like אֵיךְ, אֵיךְ in the Targum)

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remains, 2 Kings 17, 28; Ruth 3, 18, like πῶς. Besides, like אֵיכָה, it is used as an exclamation of pain or astonishment Is. 14, 4; Ps. 73, 19 or with the accessory idea of negation, and therefore it is resolvable into a simple negative, Ex. 6, 12.

אִי־כָבוֹד (*fameless*) *n. p. m.* 1 Sam. 4, 21, which is explained there by גָּלָה כָבוֹד. But this signification perhaps is only used by the narrator accommodatively; and the proper name has probably been abridged from אֲבִי־כָבוֹד. Comp. יוֹכֶבֶד.

אֵיכָה (pronominal stem) *interrog.* and *qualitat. adverb: how?* with all the shades of the abridged form אֵיךְ, yet principally with the intermingling of an exclamation of pain or astonishment, Deut. 1, 12; 18, 21; 2 Kings 6, 15; Lament. 1, 1; Is. 1, 21; with the exclusion of the interrogative sense Deut. 12, 30; Judges 20, 3; as a mere interrogative *where?* like the simple אֵי, Song of Sol. 1, 7. This compound adverb exists in Aramaean in different forms, e. g. Targ. אֵיכָא, אֵיכָן, אֵיךְ, הֵיךְ, Syr. ܐܝܟܐ, ܐܝܟܢ, ܐܝܟ.

אֵיכֹה (pronominal stem) the same, compounded of כֹּה and אֵי, but only in the sense of *where*, *ubi*, without a question 2 Kings 6, 13. The K'ri has אֵיכוֹ. Some mss. have אֵיפֹה, with which it coincides in a sense that suits here.

אֵיכוֹ (pronominal stem) see אֵיכֹה.

אֵיכָכָה (pronominal stem) *adv. how?* connected with the imperfect, Song of Sol. 5, 3; Esth. 8, 6, compounded of אֵי and כָּכָה *ita*, but appearing only in later Hebraism. See כָּכָה.

אִיל (not used) an assumed stem to explain אַיִל, אַיָּל, אֱיָל &c., in which a *Yod* as the alleged second radical sound is either audible, or visible in the orthography. On this assumption חִיל and גִּיל have been compared, as also the Greek ἴλλω, εἴλω; while *to turn*, *revolve* has been taken for the fundamental signification. But Hebrew dispenses with stems having the middle *i*-sound; and the alleged traces of an interior *i*-sound in derivative noun-stems are referrible to ע״ו or more correctly to stems of one syllable with *a* (קָם, אָל, חָל, גָּל) and should be explained according to the known rules that apply to stems having two letters. See אוּל I. and II.

אַיָּל (*plur.* אַיָּלִים) originally *comm.*, afterward only *m. a stag*, *hart*, belonging to one family with צְבִי and יַחְמוּר Deut. 12, 15; 14, 5; 15, 22, described as springing or running swiftly Is. 35, 6; Lament. 1, 6, as panting and crying for the water brooks. Ps. 42, 2 also used of the *hind* and construed with the feminine. In favour of this correct sense is the Phenician אַיָּל (Mass. 5. 9) and צֹרֶב אַיָּל (ib. 9) the young of the stag, comp. עֹפֶר הָאַיָּלִים Song of Sol. 2, 9; the Targ. אַיָּלָא, אַיְלָא, Syr. ܐܝܠܐ, Ar. إِيَّل, أُيَّل, Æthiop. *chajál*, and also the translation of the LXX and Vulg. ἔλαφος, *cervus*. But the derivation is much more difficult. From אוּל I. אַיָּל would be (after the form צַיָּד, דַּיָּג, דַּיָּן) prop. the strong, powerful, solid, for which the Æthiopic *chajál* (חַיַּל) appears to speak, and to which the simple אַיִל points. But inasmuch as the sex of the stag is not prominent, and Scripture distinguishes it rather by nimbleness, the word may be derived from אוּל = חוּל in the signification "to turn", then "to run" (turning and swift-running are identical in many verbs), so that אַיָּל would properly mean nimble, a swift-runner.

אַיִל (*constr.* אֵיל, אֵל only Ez. 31, 11; *pl.* אֵילִים and ־לִם, once אֵלִים Job 42, 8, *constr.* אֵילֵי, Ez. 32, 21 אֵלֵי) *m.* 1. *power*, *strength*, concr. *hero*, *warrior*, *powerful one*, *chief*, Ex. 15, 15; 2 Kings 24, 15 K'ri (identical with גִּבּוֹר חַיִל 24, 14) Ez. 17, 13; אֵל גּוֹיִם 31, 11 *hero*, *compeller of the nations*, LXX ἄρχων ἐθνῶν; אֵלֵי גִבֹּרִים 32, 21 *the mightiest of heroes* i. e. the greatest heroes, Vulg. *potentissimi robustorum*. אֵל גִּבּוֹר as an epithet of the

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Messiah Is. 9, 5 according to Aquila, Symm., Theod. and Saʿadja *mighty hero* (therefore אֵל is not God). In the passages in Ezek. many mss. (see Norzi) have אֵילֵי, אֵיל; in the passage in Isaiah the interpretation usually adheres to אֵל, and even in Job 41, 17 אֵילִים *heroes* is already the reading. Comp. אוּל I. — 2. *a strong tree*, hence the name of an *oak*, *terebinth*, perhaps also *palm*, so especially the *pl.* אֵילִים Is. 1, 29; אֵלִים 57, 5; defective with suff. אֵלֵיהֶם Ez. 31, 14; but in the latter it is pointed אֲלֵיהֶם. אֵילֵי הַצֶּדֶק Is. 61, 3 *oaks of righteousness*, i. e. consecrated to God, parallel with מַטַּע ה׳, consequently the opposite of the אֵילִים of idolatry, perhaps images made out of the oak 1, 29; 57, 5, so that צֶדֶק (which see) seems here to be an epithet of God, equivalent to י״י. Hence come a) *n. p.* אֵיל פָּארָן (*Terebinth of Paran*) Gen. 14, 6, a place in the neighbourhood of mount Seʿir, where the Horites dwelt, and which lay near the wilderness of Paran, LXX τερέβινθος τῆς Φαράν. — b) *n. p.* אֵילִים (in mss. also אֵלִים or אֵילִם, with *a local* אֵילִמָה; *palms*) name of the seventh station of the Israelites on their march from Egypt Ex. 15, 27; 16, 1, where stood seventy palmtrees. In these proper names the Targ., Sam., Jerome, Arab. as well as *Kimchi*, *Rashi*, *Parchon* and others understand by אֵיל or the pl. אֵילִים a plain overgrown with trees, without respect to the kind of the trees, which is quite possible in consideration of the noun אִילָן being from the same stem, and perhaps אֵילִים even outside proper names is nothing more than *grove*, *bush*, *wood*, a plantation generally, and so cognate in sense to מַטָּע Is. 61, 3. In any case א׳ denotes a strong, stedfast, firm tree, contrasted with the more perishable plants. — 3. *ram*, so called from its strength like *aries* Gen. 15, 9; 22, 13, an animal used for sacrifice, frequently mentioned in the Old Testament, hence אֵ׳ מְשֻׁלָּשׁ, תָּמִים 15, 9; Lev. 5, 15; אֵיל כִּפֻּרִים, אָשָׁם, מִלֻּאִים Ex. 29, 22; Lev. 19, 21; Numb. 5, 8; and since א׳ was also applied to animals not belonging to צֹאן, they sometimes said אֵיל־צֹאן Ezr. 10, 19 comp. Gen. 31, 38. The prophets describe אֵילִים בְּנֵי־בָשָׁן Deut. 32, 14 or אֵילֵי נְבָיוֹת Is. 60, 7 as rams selected for sacrifice i. e. the fattest. Scripture supposes the ram furnished with horns, with which it pushes Dan. 8, 3 4 and by that means develops great strength, hence a symbol of the Medo-Persian empire 8, 20. — 4. a term of architecture (*constr.* אֵיל, *pl.* אֵילִים or אֵילִם, with *suff.* אֵילָו) *pilaster* (prop. ram, comp. the German *Bock* in *Eisbock*), i. e. the projection which always springing, pillar-like, out of adjacent recesses on both sides, fronts towards the space where is the entrance and through passage. It appears at halls and doors (אֻלָּם and שַׁעַר) Ez. 40, 9 21 24 29 33 36 38 49, at side chambers (תָּאִים) 40, 10 16 21 29 33 36, at the parts of the temple where doors and posts are 41, 1 3; 1 Kings 6, 31, in the gate and temple on two sides Ez. 40, 10 26 34 48 49; 41, 1, which were generally of the same measure as chambers and walls, and were as broad as was the wall of that space to which the אֵילִים belonged, and in which the chambers themselves were. The LXX frequently abide by ἀΐλ and interchange אֵילִם with אֵילָם or אוּלָם; the Targ. has the same word אֵילָא, אֵלָא (in 1 Kings 6, 31 the punctation should be אֵלָהֵן); but the other versions have indulged in conjecture more or less; and accordingly one is driven to the connexion of the text and the derivation. It may very well be brought into association with אַיִל, comp. Aquila Ez. 40, 14 κρίωμα and κριός, so far as it resembles in a measure a buttress to the ram.

אֵיל, *pl.* אֵילִים and אֵלִים, see אַיִל.

אֱיָל (from אוּל I.) *m. power* Ps. 88, 5, Targ. חֵילָא. The Syriac has retained the word in ܐܝܠܐ.

אַיָּלָה (*constr.* אַיֶּלֶת; *pl.* אַיָּלוֹת, *constr.* אַיְלוֹת) *f.* 1. *hind* Job 39, 1; Ps. 29, 9, noted for its agility 18, 34; Hab. 3, 19; אַ׳ הַשָּׂדֶה Song of Sol. 2, 7, אַ׳ בַּשָּׂדֶה

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Jer. 14, 5 *hind of the field;* as a pleasing image of the wife Prov. 5, 19. — 2. equivalent to אֵילָה (in אֵילוֹת) or אֵלָה *oak*, hence אַ׳ שְׁלֻחָה וְכ׳ Gen. 49, 21 *a stretched* (slender) *oak, that presents beautiful boughs*, LXX στέλεχος ἀνειμένον. — 3. אַיֶּלֶת הַשַּׁחַר Ps. 22, 1 name of a lost poem in which *the hind of the dawn* was spoken of, called so after the same manner as was the elegy of David and Jonathan קֶשֶׁת (2 Sam. 1, 18), because Jonathan's bow was celebrated in it (1, 22). אַ׳ הַשַּׁחַר was an expression familiar to the Hebrews to designate the first light of the morning (Jer. Berach.), like the Ar. غزالة.

אֵילָה see אֵילוֹת.

אַיָּלוֹן (*deerfield;* comp. the German Hirschau, Hirschfeld, Hirschberg) 1. *n. p.* of a Levitical city in the tribe of Dan Josh. 10, 12 beside שַׁעַלְבִים and עִיר שֶׁמֶשׁ or ־חֶרֶס, which the LXX in Judges 1, 35 take as an appellative (אֵילִים) and translate *bears*. — 2. *n. p.* of a city in the territory of Zebulun Judges 12, 12, so written for אַלּוֹן Josh. 19, 33 or אֵלוֹן.

אֵילוֹן (*oak-grove, oak-bush;* from אוּל I.) 1. *n. p.* of a town in the tribe of Dan Josh. 19, 43, different from אַיָּלוֹן 19, 42, but it must have been in its neighbourhood, since it is put with שַׁעַלְבִים and בֵּית שֶׁמֶשׁ 1 Kings 4, 9; in its vicinity lay בֵּית חָנָן. Entirely distinct is אֵלוֹן (also written אַלּוֹן or אֵילוֹן) Josh. 19, 33, which lay on the border between Naftali and Zebulun. — 2. אֵילֹן, אֵילוֹן (*strong, hero*) *n. p.* of a Hittite, Gen. 26, 34; 36, 2. — 3. *n. p.* of a judge belonging to Zebulun, Judges 12, 11.

אֵילוֹת (*oak-* or *palm-grove;* from אוּל I.) *n. p.* of the well-known Edomite sea-port on the eastern gulf of the Red Sea 1 Kings 9, 26; 2 Kings 16, 6; 2 Chr. 8, 17; 26, 2, but commonly written אֵילַת (which see).

אֱיָלוּת *f. strength, power, protection* Ps. 22, 20, Targ. תּוּקָף; formed from אֱיָל.

אֵילָם (nine times אֵלָם; *pl.* אֵילַמִּים, אֵלַמִּים, also אֵלַמּוֹת) *m.* a rare architectural expression which appears only in Ezek. chapter 40 and resembles the analogous form אוּלָם making its plural in the same manner (comp. חִירָם and חוּרָם), but is yet different from it. It means, *a sort of hall-like space that recedes and projects*, where the hall-shape is made by the אֵילִים i. e. the projecting pillar-like walls at entrance and exit, and its base is the סַף. A שַׁעַר could therefore have several אֵילָם i. e. אֵלַמּוֹת 40, 16, but always as a principal part of the gate 40, 21, still worthy of specification along with the gate 40, 25 29 33, furnished with windows 40, 16 25 29 33 and like the תָּאִים and אֵילִים needing to be measured 40, 21 24 29 33 36; whilst אוּלָם is a hall built on the outside. In subsequent times אֵילָם may have been interchanged with אוּלָם; therefore the LXX, Vulg., Targ., Ar., Syr. translate it partly like אוּלָם (the LXX have even αἰλάμ, ἐλάμ for the Hebrew אוּלָם 8, 16; 40, 7 9 40 48; 41, 15 26; 46, 2 8; 1 Kings 6, 3; 7, 6; 2 Chr. 3, 4), partly like אֵילִים. Instead of the plural אֵילַמָּיו the K'tib has constantly אֵילַמּוֹ or אֵלַמּוֹ in the singular. Since the signification is only an offshoot from that of אוּלָם, the word appears to be of the same origin, and one might therefore derive it from אָלַם.

אֵילִם (*palms*) *n. p.* see אַיִל 2.

אֵילַמּוֹת see אֵילָם.

אֵילַמִּים see אֵילָם.

אִילָן (*def.* אִילָנָא or ־נָה) Aram. *m. a tree* Dan. 4, 7 11 17 23, Syr. ܐܝܠܢܐ, in the Targ. for עֵץ. It is properly like the Hebrew form אֵילוֹן, אֵלוֹן, only that it denotes here a tree generally, comp. ὁ δρῦς. Others combine אַיִל with it in the signification of bush and אֵילִים bushes, so far as it is parallel with גַּן Is. 1, 29 or מַטָּע 61, 3, and take tree from bushy; but this meaning is only secondary.

אֵילַת (*a grove, a palmgrove;* or אֵילוֹת) *n. p.* of the Edomite harbour-town on

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the east gulf of the Red Sea Deut. 2, 8; 2 Kings 14, 22; 16, 6; according to Eusebius (under Ἠλάθ) ten miles east of כֶּלַע, according to Pliny (5, 12) 150 Roman miles from עַזָּה; the gulf is called from this town (among the Greeks Ἐλάνα, Αἰλάνα, LXX Αἰλών [אֵילוֹן], Αἰλάθ, Jos. Αἰλανή; Procop. Ἀϊλάς) the Elanitic. At present there is a fortress (عقبة) there, named عقبة ايلة, surrounded with palmgroves, and the ruins of the former city *Élat* still exist under the name *Gelena*. See אֵילוֹת. The feminine termination ־ַת is usual in Phenician (and in the Edomite dialect), e. g. עַמַּת people, רַבַּת mistress; and in Phenician pronunciation the form אֵילוֹת also stands for אֵילָת.

אֵילֶת see אַיָּלָה, אַיָּל.

אָיַם (an unused stem assumed for אָיֹם, אֵימָה and אֵימִים) *intr. to be violently moved, to be terrified, affrighted;* but the stem is properly אָם (אוּם), and אָיֹם might as well be formed from the latter, as קַיָּם from קָם (קוּם). Cognate in meaning to אָם is הָם (הוּם) to be violently moved, to reel, and עָם (עוּם) belonging to עַיָּם.

אָיֹם *adj. m.*, אֲיֻמָּה *f. formidable, terrible, fear-inspiring*, cognate in sense to נוֹרָא, Hab. 1, 7; figuratively, *majestic*, applied to the majestic appearance of warlike troops with banners (נִדְגָּלוֹת) and of the beautiful, Song of Solom. 6, 4 10.

אֵיִם (only *pl.* אֵימִים; after the form אֵיל) *m.* 1. *terror, dread* Ps. 88, 16. — 2. *idol*, properly bug-bear, an object of terror to the worshippers, Jer. 50, 38, as מִפְלֶצֶת, Aram. דַּחֲלָא, comp. פַּחַד applied to God. — 3. אֵימִים, אֵימִים (*giants*, properly terrors), a name of the original inhabitants of the banks of the ʾArnon, and of Moʾab generally. They were רְפָאִים giants, for which the Moabites said אֵמִים Deut. 2, 11 and the ʿAmmonites זַמְזֻמִּים 2, 20. They were spread over the Moabite שָׁוֵה קִרְיָתַיִם Gen. 14, 5, and according to the Targ. and Samar. are said to be identical with the יֵמִם (=אֵמִים) 36, 24, whom the Horite עֲנָה met in the desert.

אֵימָה (with a reduplication of the termination poetically אֵימָתָה; *constr.* אֵימַת, with *suff.* אֵימָתִי; *pl.* אֵימוֹת) *f.* after the form אֵיבָה, אֵיפָה, צֵידָה, *terror, fear*, which a person or thing instils, Job 9, 34; 13, 21; 33, 7; שָׁלַח אֵ׳ לִפְנֵי *to send fear before* Ex. 23, 27; נָפְלָה אֵ׳ עַל Josh. 2, 9 and Ps. 55, 5 *fear falls upon one;* אֵימַת מֶלֶךְ *the fear which a king inspires* Prov. 20, 2.

אַיִן I. (pronominal stem compounded of the interrogative אַי and the demonstrative vocable -*n*) 1. *adv. interrog. where?* correlative to the words אֶ־דַיִן, אֶ־זַיִן (in אֲזַי) that once existed in the language, comp. Ar. أَيْنَ where? Syr. ܐܝܢܐ who? of what kind? (*qualis?*) where the peculiar nature of אַי (which see) manifestly appears. But this אַיִן in Hebrew is still preserved only in connection with מִן: מֵאַיִן *from where? whence?* usually with the *imperfect* Josh. 9, 8; Judges 17, 9; 19, 17; 2 Kings 6, 27; 20, 14; Job 1, 7; 28, 12 20; Jon. 1, 8; Nah. 3, 7; Is. 39, 3, very seldom with the *perfect* Gen. 42, 7, or entirely without a distinct verb in the sentence, and merely including the verb *to be* Gen. 29, 4; Num. 11, 13. Once the K'tib reads for it the abbreviated form מֵאָן *whence?* 2 Kings 5, 25. As in the case of אַי the interrogative sometimes recedes in this word Josh. 2, 4, but it should not be taken *relatively* on that account. In Ps. 121, 1 it should be taken as an interrogation expressing longing desire. To מֵאַיִן corresponds the Ar. مِنْ أَيْنَ, Talm. מִנַּיִן contracted from מִן־אַיִן. See אָן.

אַיִן II. (pronominal stem compounded of the negative vocable אַי = אִי, with the addition of the demonstrative -*n*, like אַיִן I., but in the application and formation resembling more a noun of the form of לַיִל, hence *constr.* אֵין, with *suff.* אֵינֶנִּי, אֵינְךָ, אֵינֵךְ, אֵינֶנּוּ, אֵינֶנָּה, אֵינְכֶם, אֵינָם) *a word of negation*, in its primitive meaning sometimes an *adverb*, *not*, *non*, sometimes an *adjective*, *none*,

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nullus, lastly, occasionally a *substantive*, *nothing*, *nihil*, according as the connexion requires. As to its general application, the two grammatical forms אַיִן and אֵין i. e. the *state absol.* and *construct* are to be distinguished: 1. אַיִן as a *negative in the absolute state*, when it closes the part of the sentence *after* the subject and so forms along with it a full sentence, also in slight pause, or including within itself the verb *to be*, or generally, when it is free like יֵשׁ and not subordinate, e. g. וְאָדָם אַיִן Gen. 2, 5 *and a man was not there;* אַיִן פָּקַד Job 35, 15 *there is not anything, which he has punished;* וְאִם־אַיִן Gen. 30, 1; Ex. 32, 32; Judges 9, 15 *and if not ... then*, where it closes the first conditional clause. As a vocable subsisting by itself, independent and not subordinate אַיִן (in pause אָיִן) stands at the close of a sentence either in interrogative positions to denote an antithesis Ex. 17, 7; Num. 13, 20; 2 Sam. 17, 6 in the signification *no*, *not*, or as a subst. *nothing* Eccles. 3, 19, or as a complete idea, *there is* or *was nothing*, especially so וָאַיִן, in pause וָאָיִן 1 Sam. 9, 4; Job 3, 9; Prov. 14, 6. Hence לָאַיִן Is. 40, 23 *to nothing*, comp. לְאַל εἰς μηδέν Job 24, 25, כְּאַיִן *as nothing, as a nothing* Is. 40, 17; 41, 11 12; Ps. 39, 6; Hag. 2, 3; *there wanted nothing* i. e. *almost* Ps. 73, 2; מֵאַיִן כָּמֹהוּ Jer. 30, 7 *none*, properly *nothing, is as it;* מֵאַיִן *of nothing* Is. 41, 24. Allied in sense are אֶפֶס, אֶפַע. — 2. אֵין as a negative in the construct state: a) appearing before the noun and subordinate to it (see אִי, בִּלְתִּי, בְּלִי), corresponding to the German *ohne*, *un-*, or the English *in-*, e. g. אֵין מִסְפָּר Gen. 41, 49 *without number;* אֵין כֶּסֶף Ex. 21, 11 *without money.* By such association there is formed poetically a kind of new adjective, e. g. אֵין אֱיָל Ps. 88, 5 *strengthless*, אֵין חֵקֶר Prov. 25, 3 *unsearchable*, אֵין חוֹמָה 25, 28 *wallless*, אֵין מַחְסוֹר 28, 27 *rich* (comp. לֹא, אַל, בְּלֹא, בְּלִי). In other cases בְּאֵין *without* stands for the same, e. g. בְּאֵין חוֹמָה *without a wall* Ez. 38, 11. b) before the infinitive, which is taken as a noun, e. g. אֵין הָבִין *without understanding* Ps. 32, 9. c) expressing the negation of existence generally, הִנֵּה, אֶפֶס, יֵשׁ being similar words, and so subordinating itself to the subject: thus before nouns, e. g. אֵין מֶלֶךְ Judges 17, 6 *there is not a king;* before participles, e. g. אֵין עֹשֶׂה Ps. 14, 1 *there is not a doer* i. e. none does. With participles it also expresses a negative present, e. g. אֵינֶנּוּ שֹׁמֵעַ *he is not hearing* i. e. he hears not Jer. 7, 16, or an immediate future 37, 14; seldom does it appear in union with the imperfect 38, 5. But the אֵין that subordinates itself in this manner may also take a more independent place in the sentence, e. g. אָדָם אֵין צַדִּיק Eccles. 7, 20 for אֵ׳ אָ׳ צַ׳; אֵין הַמֶּלֶךְ יוּכַל Jer. 38, 5 for הַ׳ אֵ׳ י׳. d) אֵין joins itself to the infinitive with לְ, e. g. אֵין עִמְּךָ לְהִתְיַצֵּב *it is not to stand before thee* i. e. one cannot withstand thee 2 Chr. 20, 6; Ezr. 9, 15; Esth. 8, 8; also in narrating the past 2 Chr. 5, 11; 35, 15; very seldom with the omission of לְ, e. g. אֵין עֲרֹךְ *it is not to compare* Ps. 40, 6 for לַעֲרֹךְ־. e) as a negative subordinate to the words כֹּל *every*, *all*, דָּבָר *thing*, *somewhat*, מְאוּמָה *something*, it reverses the idea like לֹא, e. g. אֵין דָּבָר Ex. 5, 11; Jer. 38, 5, אֵין מְאוּמָה 1 Kings 18, 43 *not anything*, i. e. nothing, אֵין כֹּל *none*, Num. 11, 6; 2 Sam. 12, 3; Prov. 13, 7; Eccles. 1, 9. See לֹא. f) in connexion with another negative מִבְּלִי preceding, in order to strengthen the signification, which must be represented by *because there is not* Ex. 14, 11; 2 Kings 1, 3. g) To this head belongs especially the construct אֵין in connexion with a verbal suffix, where the subject and predicate are combined with the verb *to be* superadded in idea, and thus something complete in itself is expressed, as also יֵשׁ, הִנֵּה, אַי, עוֹד, אֵת, אֹת, כְּמוֹ, מִן, עִם, אֶל &c. are employed, e. g. אֵינֶנִּי *I am not* Ex. 5, 10; אֵינֶנּוּ *he is not* i. e. is no more, Gen. 5, 24. For the suffix ־ָם the form ־ֵמוֹ or ־ֵימוֹ also appears Ps. 59, 14; 73, 5.

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We have still to notice particularly אֵין and אַיִן in connexion with בְּ, כְּ, לְ, מִן: בְּאֵין equivalent to בְּלֹא *without* Prov. 5, 23, or *when there was not yet* 8, 24, synonymous with בְּטֶרֶם; כְּאַיִן *as nothing, almost*, cognate in sense to כִּמְעַט; לְאַיִן equivalent to לְלֹא *to which not* Is. 40, 29, *so that not* Ezr. 9, 14; מֵאַיִן *so that not* Is. 5, 9; *no one* Jer. 10, 6; and so מֵאַיִן is used.

The derivation of this word from a stem אוּן is sufficiently refuted by a reference to the primitive words אַי, אִי (comp. אִי, אִין, Aethiop. *i*-) and נֹא (comp. the Mediterranean *an* and *na* as ideas of negation) in their expression of negation. Arab. لَيْسَ, Targ. לֵית, Syr. ܠܝܬ is in Hebrew לֹא יֵשׁ, which is often used for our אַיִן.

אִין (pronominal stem, compounded of אִי and -*n*) equival. to אַיִן *not*, hence אִין יֵשׁ *it is not*, interrog. 1 Sam. 21, 9 *and is it not?* comp. Ps. 135, 17 אֵין־יֵשׁ. The LXX and Vulg. explain it as if it had arisen from אִם, *if, whether*, which in Ar. is إِنْ, in Syr. ܐܢ and to which the Hebr. הֵן corresponds in part.

אִיעֶזֶר (from אֲבִיעֶזֶר) *n. p. m.* Numb. 26, 30; hence the *patronym.* אִיעֶזְרִי there also.

אִיף see אוּף.

אֵיפָה (seldom אֵפָה, *constr.* אֵיפַת; after the form אֵימָה, אֵיבָה) *f.* 1. a measure of grain Numb. 5, 15; Is. 5, 10, according to *Josephus* (Ant. 15, 9, 2) an Attic μέδιμνος, 48 χοίνικες (about $1^1/_9$ bushel English) or as much as a בַּת for liquids, 3 סְאָה, 10 עֹמֶר, or $^1/_{10}$ חֹמֶר or כֹּר. The LXX have either retained the term in οἰφεί, οἰφί, οἶφι, ὑφεί, ὑφί, because the name was widely known, or rendered it by τρία μέτρα (a μέτρον they put for a סְאָה). It is possible that the word should be regarded as originally Egyptian, since it is also found in Coptic; but the Hebrew certainly thought of a Semitic derivation, comp. אוּף. — 2. Figuratively *measure* generally, Ez. 45, 10; Mich. 6, 10.

אֵיפֹה (a pronominal stem compounded of אֵי and פֹּה) *adv. interrog.* 1. of place, *where here? where there?* or merely a strengthened *where? ubinam?* Gen. 37, 16; Ruth 2, 19; 1 Sam. 19, 22. — 2. *how? of what kind?* Judges 8, 18; Vulg. *quales fuerunt viri?* and so the Syr. and Arabic. It appears that אֵיפֹה in this sense was put for אֵיכֹה (2 Kings 6, 13 K'tib), as vice versa אֵיכָה Song of Sol. 1, 7 stands for אֵיפֹה. — 3. *of what form?* Is. 49, 21. — 4. *when? at what time?* Job 4, 7. — In all significations this אֵיפֹה is interrogative, and the meaning *how?* still exists in كيف *keifa*. See פֹּה.

אֵיפוֹא (a pronominal stem compounded of the demonstrative אֵי or אֵ, and פּוֹא = פּוֹ, פֹּה) *adv. demonstr. so then* Judges 9, 38; Prov. 6, 3, used in questions or lively discourse to give them emphasis.

אִישׁ I. (lengthened from אֵשׁ by omitting the reduplication of שׁ, hence the feminine is אִשָּׁה; with *suffixes* אִישִׁי, אִישָׁהּ, אִישׁוֹ, אִישֵׁךְ; and from the extended groundform three times the *plural* אִישִׁים, as also the diminutive אִישׁוֹן. The usual plural, however, runs as אֲנָשִׁים, *constr.* אַנְשֵׁי, with *suff.* אֲנָשַׁי, אֲנָשֶׁיךָ, אֲנָשֵׁינוּ &c., probably at first אֲנוֹשִׁים, as also the Samaritan reads in the text Gen. 18, 16; 19, 10 16, and therefore from the singular-theme אֱנוֹשׁ) *m.* prop. strong, from אֵשׁ (אָשַׁשׁ), like גֶּבֶר from גָּבַר, then generally 1. *a man*, a) with relation to strength, courage and valour as qualities belonging to a man 1 Sam. 4, 9; 26, 15; 1 Kings 2, 2, comp. *vir*, ἀνήρ; b) with reference to age and so antithetic to זָקֵן 1 Sam. 2, 33; c) as a husband, opposed to a wife Gen. 2, 24: 3, 6; Lev. 20, 10; Numb. 5, 12; Ruth 1, 11; d) with reference to sex, therefore *male, masculine*, applied to men Lev. 15, 18; 18, 6; Ez. 22, 11, or to beasts Gen. 7, 2, for which זָכָר also stands 6, 19; also used of children of the male sex 4, 1; 1 Sam. 1, 11. In this sense it is combined with אִשָּׁה to denote both sexes

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Ex. 21, 29; 35, 29; 36, 6; Numb. 5, 6; 6, 2; Deut. 17, 2; Judges 9, 49; 21, 21; Esth. 4, 11. Children are frequently named in addition by themselves. In all these ramifications the sex of the man is the fundamental idea, to which was added that of strength as the special characteristic of the male. — 2. *man*, without regard to the sex-relation, so far as the human being is presented in the man according to oriental ideas: a) in contrast with God man is set forth nearly equivalent to *mortal* Job 9, 32; 12, 10, consequently oppos. to יי Lev. 27, 16; Num. 30, 3; Josh. 10, 14; 1 Sam. 13, 14, אֵל Numb. 23, 19; in particular אֲנָשִׁים is opposed to אֱלֹהִים Gen. 32, 29; 1 Sam. 2, 26; Is. 7, 13, and therefore לֹא־ אִישׁ 31, 8 means not human i. e. *god-like*, cognate in sense to לֹא־אָדָם. In other places the usual term to express this idea is אֱנוֹשׁ Job 5, 17; 9, 2; 25, 4; Ps. 9, 20. b) in opposition to the beast Gen. 49, 6; Ex. 11, 7. c) collect. *men.* אֶרֶץ לֹא־אִישׁ *a land without men* Job 38, 26, so too לֹא־אָדָם. שֵׁבֶט אֲנָשִׁים 2 Sam. 7, 14 *human rod* i. e. with which one chastises men, comp. Hos. 11, 4. d) In the sense of *person* generally, without respect to sex, strength, age, and without regard to any antithesis, אִישׁ or אֲנָשִׁים stands before other nouns or before adjectives, forming as it were the indefinite article, e. g. before צַדִּיק, גִּבּוֹר, נָכְרִי, טָהוֹר, מְקֻשָּׁשׁ, צָרוּעַ, מְצֹרָע, כֹּהֵן, סָרִיס, or in the plural אֲנָשִׁים חֲשָׁאִים Num. 32, 14, where אִישׁ and אַ׳ entirely disappear in translation; particularly does this occur with gentile names, e. g. אִ׳ עִבְרִי Gen. 39, 14; אִ׳ יְהוּדִי Esth. 2, 5; אַ׳ מִדְיָנִים Gen. 37, 28; אַ׳ נִיצָרִים Jer. 26, 22; אַ׳ יְהוּדִים 43, 9, but always to make the nouns prominent, and give them a certain emphasis. Before proper names הָאִישׁ must stand for prominence-sake Numb. 12, 13; Judges 17, 5; 1 Kings 11, 28; Esth. 9, 4; Dan. 9, 21, because it cannot be subordinated in this case; on the contrary אִישׁ before names of peoples, lands and cities is subordinate, e. g. אִישׁ יִשְׂרָאֵל Nu. 25, 8 *an Israelite*, prop. a man of Israel, *plur.* אַנְשֵׁי יִשְׂרָאֵל 1 Sam. 7, 11; אַנְשֵׁי גִלְעָד Judges 12, 5. In this relation the singular is interchanged with the plural or the sing. is used as a plural collectively and so construed, Judges 8, 22; 20, 33. From this signification arises another: *inhabitant*, *citizen*, *warrior*, *subject*, when אִישׁ or אַנְשֵׁי stands before proper names of persons or places, applied to masters, generals, princes &c., as may be seen from the examples already given and from 1 Sam. 23, 3; 24, 5; 1 Kings 10, 8; Prov. 25, 1. Rarely does אִישׁ appear in subordination to another noun in order to denote relationship, succession &c., principally before אֱלֹהִים as a periphrasis for *minister or servant of God*, *prophet* 1 Sam. 2, 27; Deut. 33, 1; 2 Chr. 8, 14, sometimes even for *angel* Judges 13, 6. — 3. From the second signification comes the sense *own*, *possessor* &c., as בַּעַל or בֶּן, when it subordinates itself in the construct state to that neuter or abstract noun which it possesses or with whose attribute it is invested, e. g. אִישׁ־אָוֶן Prov. 6, 12 *man of vanity* i. e. one who possesses אָוֶן. In this manner the language applies it very frequently to supply by means of such a circumlocution the want of definite adjective forms that prevails in Hebrew, e. g. אִישׁ דְּבָרִים; אִישׁ שִׂיחָה, דְּמִים, לֵבָב, דַּעַת, אֱמֶת, תֹּאַר; אִישׁ לָשׁוֹן, חַיִל &c., and this sort of periphrasis is even more common than with בַּעַל or בֶּן. But the אִ׳ cannot always be thought of as the possessor; according to the nature of the following nouns it must also be taken as expressive of origin or derivation, or as having to do with the object of the following noun, e. g. אַנְשֵׁי הָעִיר Gen. 24, 13 *the inhabitants of the city* i. e. those belonging to the city; אַנְשֵׁי הַמָּקוֹם 26, 7 *the inhabitants of the place;* אִישׁ שָׂדֶה 25, 27 *a man abiding in the field;* אַנְשֵׁי אֳנִיּוֹת 1 Kings 9, 27 *shippers* i. e. men having to do with ships; אִישׁ חַיִל 1 Sam. 31, 12 *a warrior* i. e. one belonging to the army, which is also used occasionally in a collective sense for אַנְשֵׁי חַיִל. In

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like manner אִישׁ stands alone, where it is put after רֶכֶב Is. 21, 9, for אִישׁ חַיִל *warrior*, and instead of it also אָדָם 22, 6. So too בַּעַל and בֵּן are used. — 4. The word gradually came to lay aside its nature as a noun, just as אָדָם, אָח, רֵעַ and others are applied. In this sense אִישׁ signifies a) *any one* Gen. 13, 16; Ex. 16, 19; Song of Sol. 8, 7; especially repeated אִישׁ אִישׁ Lev. 15, 2; Num. 5, 12, comp. אָדָם; אֵין אִישׁ Gen. 39, 11 *no one*. b) distributively, *each*, particularly אִישׁ אִישׁ Numb. 1, 4, for which also אִישׁ אֶחָד אִישׁ אֶחָד 13, 2, Josh. 4, 4 stands. אִישׁ after כֹּל specialises particularly that which is the subject of discourse, e. g. לָאִישׁ Gen. 45, 22 *to each one*, where לְכֻלָּם precedes, לָאִישׁ Zech. 10, 1 where לָהֶם goes before; but לְ is omitted when it already stands in the preceding connexion Gen. 41, 12; Numb. 26, 54; 1 Sam. 30, 22. c) *every man, every one*, e. g. אִישׁ מִמֶּנּוּ Gen. 23, 6 *every one of us;* אִישׁ חַרְבּוֹ *every one his sword* 34, 25; 40, 5; 41, 11; 42, 25 &c.; אִישׁ אִישׁוֹ 1 Kings 20, 20 *every one the other*. In place of it we have also כָּל־אִישׁ Ex. 35, 21; אִישׁ אִישׁ 36, 4; אִישׁ וְאִישׁ Ps. 87, 5; אִישׁ וָאִישׁ Esth. 1, 8, as we say *each and every one*. d) an antithetic or additional member to רֵעַ, אָח, עָמִית or also to אִישׁ, in order to express a comparison: *the one . . . the other, alter . . . alter* Gen. 9, 5; 11, 3 7; 13, 11; 26, 31; 31, 49; 37, 19; Lev. 19, 11; 25, 17; Is. 3, 5. On the very various ways of putting אִישׁ as an antithetic or additional member to אָח or רֵעַ see under these two words themselves. In this sense we should understand Gen. 15, 10 *and he laid his every piece* (אִישׁ־בִּתְרוֹ) *opposite to its other;* the suffix in בִּתְרוֹ is antithetic to that in רֵעֵהוּ, and אִישׁ with בְּ' forms one idea. e) It is seldom the impersonal *one* 1 Sam. 9, 9; perhaps also Gen. 13, 16. — The following expression should be specially noticed: לֶחֶם אֲנָשִׁים Ez. 24, 17 22, where the Targ. and Vulg. take אֲנָשִׁים in the sense of אֲבֵלִים, but interpreters partly punctuate אֲנֻשִׁים, comp. לֶחֶם אוֹנִים Hos. 9, 4, supposing it to follow the analogy of יֵין עֲנוּשִׁים Am. 2, 8, and partly punctuate it אֹנְשִׁים in the sense of עֲצָבִים Ps. 127, 2. More correctly *Rashi* and others understand אֲנָשִׁים in the sense of (*other*) *people*, therefore *bread of other people*, because the mourning meal was always prepared by other persons. Hence the Targ. and Vulg. have translated correctly as far as the sense is concerned.

The form of the noun אִישׁ, as already mentioned, is extended from אֵשׁ, which original form is confirmed by the feminine אִשָּׁה, אֵשֶׁת, and the denominative הִתְאַשֵּׁשׁ (which see); accordingly the stem can be nothing but אֵשׁ (אָשַׁשׁ). See אָשַׁשׁ. From the original אֵשׁ has come in compound proper names a) the abbreviated אֶשׁ־ (comp. אֶת־ from אֵת), as it is found in the name אֶשְׁבָּן and in the noun אֱשׁוּן; b) אַשׁ־ (in אַשְׁבֵּל, אַשְׁבֵּעַ, אַשְׁחוּר); such abbreviations often occurring in proper names. So the Phenician אֵשׁ (Ath. 2, 2; Plaut. 1, 6 10 12 16; 2, 46 56), which was pronounced *ys* (*us*), *is*, *es*, comp. in the same language אֵל which was pronounced *el*, *il*, *yl* (*ul*), and אֵת (the accusative-sign), pronounced *ys*, *yth;* אֵת שֶׁ־ a man who, therefore also אֵשֶׁת (Kit. 4, 1) woman. From the extended form אִישׁ, which appears likewise in compound proper names (אִישׁ־חַיִל, אִישְׁהוֹד, אִישׁ־בֹּשֶׁת), אִישׁוֹן is formed. See אִישׁ, אֱשׁוּן, אִישׁוֹן (אֶשׁ־, אַשׁ־) in proper names, and אָשַׁשׁ. See also אָנַשׁ and אֱנוֹשׁ. Hence the denominative

Hitp. הִתְאַשֵּׁשׁ (from אֵשׁ = אִישׁ) *to conduct oneself as a man*, wisely, Is. 46, 8, as the Targ. has also a denominative אֶתְאַשֵּׁשׁ or אִתְאַשֵּׁשׁ, but here it renders אִתַּקַּף.

אִישׁ II. (not used; from אוּשׁ = אוּת III. belonging to Aram. אִית) *m.* 1. equival. to יֵשׁ *being, existence, essence;* hence the proper name אִישַׁי synonymous with יִשַׁי (which see), comp. אִית and the proper name אִיתַי (see אִית) that comes from it. — 2. But the orthography אִשׁ is only

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used, perhaps to distinguish it from אִישׁ *a man*, 2 Sam. 14, 19; Mic. 6, 10, where, however, many mss. read אִישׁ against the Masora.

אִישׁ־בֹּשֶׁת (*hero-Baʿal*) *n. p.* of a son of Saul 2 Sam. ch. 2-4, for which in 1 Chr. 8, 33 and 9, 39 the name אֶשְׁבַּעַל stands. The original name בַּעַל was afterwards paraphrased by בֹּשֶׁת Jer. 11, 13; Hos. 9, 10 (comp. also יְרֻבֶּשֶׁת, מְפִיבֹשֶׁת); אִישׁ or אֶשׁ־, אַשׁ was an epithet of God, like אֲבִי, אֲחִי.

אִישְׁהוֹד (*hero*, i. e. God, *possesses renown*) *n. p. m.* 1 Chr. 7, 18. See the proper names אֲבִיהוּד, אֲחִיהוּד, עַמִּיהוּד, הוֹדְיָה, הוֹד.

אִישׁוֹן (denomin. and diminut. from אִישׁ with the termination *-ôn*, comp. צַוָּרוֹן) *m.* 1. *little man, manikin, little image of the eye, pupil*, that which man guards and protects as the noblest thing, usually only with עַיִן following, Deut. 32, 10, Prov. 7, 2 or בַּת־עַיִן Ps. 17, 8, comp. the same figure in Arab. انسان العين, Koptic ⲁⲗⲗⲟⲩ ⲛ̄ⲟⲩⲃⲁⲗ (pupil, but not *little daughter*, which ⲁⲗⲟⲩ means), Gr. κόρη, κοράσιον, κορασίδιον, Lat. pupa, pupula, pupilla &c. &c., as the ancients long ago remarked. — 2. figuratively: *middle*, so far as the pupil is thought of as the middle of the eye, hence אִ׳ לַיְלָה Prov. 7, 9 *midst of the night* i. e. the deepest night; אִ׳ חֹשֶׁךְ 20, 20 *midst of the darkness*, i. e. deepest darkness, where the K'ri, however, reads אֱשׁוּן (which see). In addition to this explanation of the word already given by *Jos. Kimchi*, *Rashi* brought forward another, according to which it signifies *the black, dark* (הַשָּׁחוֹר): thus אִ׳ עַיִן would be *the black of the eye* i. e. the pupil, אִ׳ לַיְלָה *the darkness of the night* (parallel אֲפֵלָה), and אִ׳ חֹשֶׁךְ *the darkest* i. e. thickest *darkness;* comp. Coptic ⲕⲁⲕⲉ, ⲕⲁⲕⲓ darkness, and ⲕⲁⲕⲉ ⲉⲕ ⲃⲁⲗⲉ the dark of the eye, pupil. The stem would then be אָשַׁן (which see) out of which the noun אִישׁוֹן sprung, after the form קִיטֹר, כִּידוֹר, and אֱשׁוּן after the form גְּמוּל.

אִישׁ־חַיִל (*hero*, i. e. God, *is power*) proper name of a grandfather of the general (1 Kings 1, 35) and Davidic hero Benaiah, who belonged to קַבְצְאֵל (Josh. 15, 21; Neh. 11, 25) 1 Chr. 11, 22, for which name perhaps אִישׁ חַי׳ stood abridged in the source of the history of 2 Sam. 23, 20, leading to the orthography אִישׁ חַי, already corrected by the K'ri into אִישׁ־חַיִל. Comp. the proper names אֲבִיחַיִל, בֶּן־חַיִל (2 Chr. 17, 7).

אִישַׁי (assumed to be Aramaean pronunciation for יִשַׁי) *n. p. m.* 1 Chr. 2, 13. See אִישׁ II., יִשַׁי and אִית.

אִית (not used) *m.* 1. Hebr. *being, existence, essence*, from אוּת III.; hence the proper names אִיתַי and (אִית in) אִיתִיאֵל. The stem אֵת (אוּת) is equival. to יֵשׁ (יוּשׁ) belonging to יֵשׁ, and to אֵשׁ belonging to אִישׁ II., comp. Sanskrit *as*, Pers. هستن, Latin *esse;* but since יֵשׁ is in Arab. ايس, Syr. ܐܝܬ, a concave stem (ע׳) must be assumed as its original. The proper name אִישַׁי (which see) is probably from אִישׁ = אִית and therefore it is to be explained as the proper name אִיתַי, consequently as synonymous with יִשַׁי, especially as the Chronist is fond of interchanging names have a like signification. In that case one would be obliged to assume for the sake of אִישַׁי a stem אוּשׁ = יוּשׁ (אוּת III.). — 2. (*absol.* not used, *def.* Talm. אִיתָא, but usually in Biblical Aramaeism אִיתַי, an adjective form developed out of אִית) *Aram. m. being, existence*, consequently synonymous with Hebrew יֵשׁ and like it weakening into a particle, but in connexion with a suffix shewing traces of a plural like so many other particles in Hebrew (comp. אַחַר, תַּחַת, בְּעַד, בֵּין) and Aramaean (comp. בָּתַר). Including the verb *to be*, as is the case with other particles of the same kind, it expresses it as יֵשׁ *there is*, properly *there is a being*, in which way אִית is used in the Targ.; with the negative, לַיִת, לֵית, Syr. ܠܝܬ, from לָא אִית *there is not*, Arab.

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ʾIs. This vocable sounds in Samar. אַת, אַי, אִית, whence one sees the connexion with אוֹת and אֵת as an accusative-sign (see אוֹת) which in fact is of the same origin.

אִיתַי 1. (*being*, *living*, comp. אִישַׁי) *Hebr. n. p. m.* 1 Chr. 11, 31, for which in 2 Sam. 23, 29 stands אִתַּי, which is synonymous with אִיתִי־אֵל. See אִיתִי־אֵל. — 2. (an adjective form developed out of אִית, which therefore stands absolutely like אִית in the Targ.; with *suffixes* אִיתַי, אִיתָךְ, אִיתָךְ, אִיתֵיכוֹן, אִיתוֹהִי, אִיתַיְהוֹן) *Aram. n. there is*, properly, as אִית, אִישׁ, יֵשׁ, אִישׁ, יֵשׁ, *there is a being*, *an existing one*, but in use entirely like יֵשׁ as a particle, e. g. אִיתַי אֱלָהּ Dan. 2, 28 *there is a God* i. e. a God is existing; 3, 17 29; אִיתֵי גְּבַר 5, 11 *there is a man*; with a negation לָא־אִיתַי *there is not* 2, 10 11; 3, 25 29; without a noun, *there is none*, 4, 32. In all these cases the Targum has אִית. But the adjective element of the termination in אִיתַי is entirely forgotten, and the same stands both before the plural and the feminine noun 2, 30; 3, 12. אִיתַי לְ *some one has* Ezr. 4, 16. Connected with participles, e. g. פַּלְחִין אִיתַי 3, 18, כְּתִבִין 2, 26, עִתִידִין 3, 15, it is a circumlocution for the narrative present. The Hebrew יֵשׁ must be compared generally.

אֵיתָן (from אִית II; the rare formation was perhaps occasioned by חֵיצוֹן) *m. entrance* Ez. 40, 15 K'ri, but here adjectively, antithesis פְּנִימִי; the Targ. has merely by conjecture מְעַיְּיאָה, and the LXX by putting ἐξωτέρου only thought upon the opposite of פְּנִימִי. The K'tib has יְאִתוֹן after the form יְשִׁימוֹן (from שֵׂם = שִׂים), which is also a derivative of אִית II.

אִיתִיאֵל (*existence of El*, from אִית and אֵל with the connecting vowel) *n. p.* of a Benjamite Neh. 11, 7, and since this proper name existed, לְאִיתִיאֵל Prov. 30, 1 is to be translated *for Ithiel*, i. e. as a name in the way given. But the LXX and Syr. Hexapl. already symbolised אִ, understanding by it *the faithful* (אִית אֵל possession of God); *Jefet* (Comment. on Prov. in ms.) found a whole doctrine relating to God in the verse, and since the time of *Cocceius* (in his dictionary) interpreters have turned it into לְאִיתִי אֵל, which, however, is inadmissible.

אִיתָם *n. p.* see אֵתָם.

אִיתָמָר Ps. 19, 14 see תָּמִים.

אִיתָמָר (abridged from אֲבִיתָר) *n. p. m.* Ex. 6, 23; 28, 1. See תָּמָר.

אֵיתָן (from אֵיתָן after the form אַכְזָב, *ai* being contracted into *ʾé*; Job 33, 19 אֵתָן; with *suff.* אֵיתָנוֹ; *plur.* אֵיתָנִים and אֵתָן) *m.* properly *an adjective*, 1. *continuing*, *constant*, *perennial*, *abiding*, with reference to time, hence Job 33, 19 *and the restlessness* (רִיב) *of his members is constant*, where אֵתָן is adj. belonging to רִיב; *old*, e. g. גּוֹי אֵיתָן Jer. 5, 15 *an old people* i. e. who have continued for a long time, parallel גּוֹי מֵעוֹלָם. In the Phenician mythology אֵיתָן (pronounce *Itan*, *Iton*) was called the highest deity, and the Baʿal of primitive times was named בַּעַל אֵיתָן, Bel-Itan, *Βελιτάν* (Strabo 16, 1), which is interpreted "the old Beel" (Ctes. var. hist. 13, 3; *Movers*, Phoen. I. 254 &c.). From that very ancient period, in which אֵיתָן *the old* still existed as an epithet of the highest being, proceeds the name of the month יֶרַח הָאֵתָנִים 1 Kings 8, 2 for תִּשְׁרִי, inasmuch as the months were called after the names of gods among all the Semites and ancient peoples, as also זִו and בּוּל (which see) refer thereto; and probably the proper name אֵיתָן should also be explained in accordance with that fact. Then the *plur.* would stand as in the case of אֱלֹהִים &c. — 2. Applied to rivers and streams: *perennial*, *inexhaustible*, hence נַחַל אֵ֫ Deut. 21, 4, Am. 5, 24 *unexhausted brook*, opposite to אַכְזָב; *subst.* נַהֲרוֹת אֵיתָן Ps. 74, 15 streams of inexhaustibleness, i. e. *everflowing streams* (which do not dry up in summer); לְאֵיתָנוֹ Ex. 14, 27 *to its flowing*. — 3. Applied to power and strength: *firmness*, *solidity*, spoken of the

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rocky abode of the 'Amalekites Numb. 21, 21, parallel נְוֵה אֵ׳ Jer. 49, 19 *habitation of strength*, which is called חַגְוֵי סֶלַע 49, 16; *adv.* בְּאֵיתָן Gen. 49, 24 *in strength* i. e. firm; *pl.* אֵתָנִים Mic. 6, 2 *rock mountains*, described more particularly by מְוֹסְדֵי אֶרֶץ and parallel with הָרִים; metaphorically: *mighty, chief* Job 12, 19, comp. אַבִּיר. — 4. Figuratively: *harsh, rough, hard*, properly violent Prov. 13, 15, opposite to חֵן. — 5. (*God as very ancient*) proper name of a wise man and poet, but also of other persons 1 Kings 5, 11; Ps. 89, 1. See אֶזְרָחִי.

The word אֵ׳ is developed out of the stem יָתַן (which see). The same is in Arab. وَتَنَ from وَتَنَ, Phenic. אֵתָן.

אַךְ (pronominal stem) *adv.* and *conj.* 1. properly like כִּי (אַךְ was originally abbreviated from אֲכִי) *conj. relat. ὅτι, quod, that*, therefore before dependent clauses, e. g. Gen. 44, 28 *and I suppose that* (אַךְ) *he is torn in pieces;* Judges 3, 24; 20, 39; Zeph. 3, 7 *I thought that* (אַךְ) *thou wouldst not fear.* Hence like כִּי it is left untranslated before direct language, or is also like כִּי taken as an assurance, *certainly, yea, assuredly, certe,* Gen. 26, 9; 29, 14; Ex. 31, 13; 1 Kings 22, 32; 1 Sam. 16, 6; 25, 21. — 2. Equivalent to כִּי as a sign of the apodosis: *so, then*, particularly in admonitions, e. g. Ex. 12, 15 *so* (אַךְ) *shall ye put away the leaven on the first day;* 1 Chr. 22, 12. — 3. Most frequently it is an expression of opposition: *but, however, yet*, as כִּי again has the same sense. So e. g. Is. 63, 8 *and he said: they are yet* (אַךְ) *my people.* אַךְ לֹא *but not* Gen. 20, 12. אַךְ אֶת־זֹאת *but this* Lev. 11, 4 and so Num. 26, 55; Deut. 18, 20; 1 Sam. 29, 9. The idea of limitation is attached to this sense: *only, tantum, nonnisi, tantummodo*, and that too with the utmost enlargement of the idea, e. g. before the *perfect*, in order to give it the sense of the plusquamperfect Gen. 27, 30; Judges 7, 19; before nouns where it may be translated *only, only just, scarcely, quite*, according to the context, Deut. 28, 29; Is. 16, 7; 19, 11; Ps. 39, 12; 62, 10; 73, 1; 139, 11; before adverbs 1 Sam. 25, 1; Ps. 73, 13; before the perfect and imperfect: *however*, Jon. 2, 5; Ps. 49, 16. The signification *only*, rare in כִּי, appears most conspicuously in the present word. In this sense of *only, nothing else than*, אַךְ also stands at the beginning of a sentence without limiting any thing in relation to what precedes, e. g. Is. 34, 14 15, for which רַק is the usual word 28, 19; Ps. 32, 6. — 4. More rarely as an explanation of what goes before and consequently a supplement to it, just like כִּי, in the sense of *for*, e. g. 2 Kings 24, 3; Ps. 39, 12; 68, 22. — 5. By virtue of the meaning *certainly, yea*, אַךְ is used in admonitions and therefore before the imperative: *yea certainly*, 1 Sam. 18, 17; Jer. 28, 7. — 6. אַךְ is sometimes variously in its signification modified by particles following, whether they belong to it or not. So e. g. אַךְ אִם *only that not, tantum ne*, 1 Sam. 12, 20; אַךְ אִם־אֶל *however to, in*, Numb. 18, 3; Lev. 21, 23; *but in* Is. 14, 15; אַךְ אִם *but if now* Josh. 22, 19; אַךְ אֲשֶׁר *only that which* Ex. 12, 16; אַךְ בְּזֹאת *only on this condition* Gen. 34, 15; אַךְ הִנֵּה *yea really!* Gen. 26, 9; אַךְ כַּאֲשֶׁר *that this* Jer. 10, 19; אַךְ זֶה *however as* Deut. 12, 22; אַךְ עַתָּה *yet now* Job 16, 17; אַךְ שָׁם *yea there!* Is. 34, 14 15; אַךְ אָבֵל *surely of such sort are* Job 18, 21; אַךְ כִּי *only that* 1 Sam. 8, 9; Targ. בְּרַם אֲרֵי. More rarely do particles go before, e. g. כִּי אַךְ *for surely* 2 Kings 5, 7; רַק אַךְ *solely*, a strong *only* (Kimchi) Numb. 12, 2; לֹא אַךְ־הוּא *not he surely* Job 23, 6. — Some have considered אַת Ez. 18, 10 and 21, 20 as a different orthography of אַךְ; but the opinion is not well founded.

אָכַר (not used) *tr. to bind, fold up together*, hence *to strengthen*, Ar. أَكَرَ to fortify, to twist; cognate to אָגַר, עָקַד. Hence the proper name אַכְּד.

אַכַּד (*fortress, castle*) proper name of a city in the land of שִׁנְעָר, beside בָּבֶל, אֶרֶךְ and כַּלְנֵה mentioned as the original residence of Nimrod Gen. 10, 10,

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and therefore one of the oldest cities in hither Asia. The LXX read אַרְכַּד Ἀρχάδ, and *Bochart* compares the river Ἀρχάδης at Sittakene, conjecturing that the whole country was called אַרְכַּד at an earlier period; but from the context Sittakene lies too far eastward. *Le Clerc* has compared Σακάδα, a city below Ninus, where the Lycus flows into the Tigris (Ptol. 6, 1). The Talmud understands by it (Joma 10 a) a city בַּשְׁכַּר. But the Targ. and Ber. Rab. (37 §. 5) have interpreted it more probably by נְצִיבִין Nisib in Mesopotamia, which was also the sense understood by the Syriac, reading, as it does, אָכַר.

אַכְזִיב see אַכְזִיב.

אַכְזָב (after the form אַחְלָב from כָּזַב) *adj. m.* properly deceiving, lying, hence: *drying up* Jer. 15, 18, oppos. to אֵיתָן, with the omission of נַחַל *a failing brook*, with an allusion at the same time to the city אַכְזִיב (which see). — The form is usual in adjective-formations, comp. Ar. أَكْذَبُ deceitful.

אַכְזִיב (*winter-brook;* with *a local* אַכְזִיבָה) 1. *n. p.* of a seaport in the territory of Asher, prop. in Galilee on the border of the territory of Asher Josh. 19, 29; Judges 1, 31, according to Joseph. and Jerome nine miles from עַכּוֹ. Josephus (Bell. Jud. 1, 13, 4) calls it Ἐκδίππων, Ptol. (5, 15) Ἔκδιππα, Pliny *Ecdippa* (5, 15, 17) from Aram. אַכְדִּיב; Talm. כְּזִיב, Ar. زيب, Jerome *Dippa*, now *Dsib*, *el-Zib*, near Râs el-Nakûrah. — 2. *n. p.* of a city of the tribe Judah Josh. 15, 44; Mic. 1, 14; but it is not ascertained whether it be identical with כְּזִיב Gen. 38, 5 or כֹּזֵבָא 1 Chr. 4, 22.

אַכְזָר (after the form אַכְזָב) *adj. m.* properly nearly equivalent to פָּרִיץ, from גָּזַר = כָּזַר, Ar. كَسَرَ, to break in pieces, to damage, hence 1. *bold*, *daring*, Job 41, 2 לֹא אַ׳ *none bold.* — 2. in a bad sense: *cruel* Job 30, 21; Lament. 4, 3. — 3. *destructive*, applied to poison Deut. 32, 33, where the Samar. however reads אַךְ זָרִי.

אַכְזָרִי (formed from אַכְזָר) *adj. m.* *hard*, *terrible*, *cruel*, Prov. 5, 9; 11, 17; Jer. 6, 23; מַלְאָךְ אַ׳ *a messenger who brings terrible tidings* Prov. 17, 11; applied to punishment Jer. 30, 14; to the day of judgment Is. 13, 9. Collect. *tyrants* Prov. 12, 10; Jer. 50, 42.

אַכְזְרִיּוּת (formed from אַכְזָרִי) *f. fierceness*, *cruelty*, Prov. 27, 4. The abstract termination *ûth* is usually made from adjectives, comp. כְּרִתוּת, עֲלִיצוּת from עָלֵץ, כָּרֵת.

אֲכִילָה (an infinitive noun from אָכַל) *f. eating*, concrete: *a meal* 1 Kings 19, 8.

אָכִישׁ (Philistian) *n. p.* of a Philistine king in Gath in the time of David and Solomon, 1 Sam. 21, 11. If the Philistine dialect was Semitic, אָכִישׁ should be derived from אָכַשׁ = עָכַשׁ (which see) to roll together (spoken of the serpent), Ar. عكس, and עָכַס (which see). In that case as an extended form for אָכֵשׁ it has, like the proper names נָחָשׁ, נַחְשׁוֹן, some such sense as *serpent-charmer*, *serpent-master*, comp. Σαρπήδων. LXX: Ἀκχοῦς, Ἀκχίς, which has led *Hitzig* (Urgesch. p. 80 f.) to think of the Mediterranean Ἀγχίσης.

אָכַל (*inf. constr.* אֲכֹל, אֲכָל־, with *prefixes* כֶּאֱכֹל, לֶאֱ־, with *suffixes* אָכְלוֹ, אֲכָלְכֶם, אֲכָלְךָ; also אָכְלָה, usually with לְ: לְאָכְלָה, but once as an infinitive noun 1 Sam. 1, 9 as אֲכִילָה 1 Kings 19, 8; *imp.* אֱכֹל, אֱכָל־, אָכְלָה; *fut.* יֹאכַל, אֹכַל and אֹכְלָה, in pause יֹאכֵל, yet יוּכְלוּ Ezek. 42, 5 is not for יֹאכְלוּ) *trans.* prop. to annihilate, to rub away, hence 1. *to eat*, applied to men, with the accusative of the food (לֶחֶם, פַּת, עֵשֶׂב, בָּשָׂר, עֲנָבִים and many others) Ex. 34, 28; Prov. 23, 8; Gen. 3, 18; Deut. 12, 15; 23, 25; rarely with לְ as an accusative, in later writings Lament. 4, 5. On the other hand it is used with מִן *to eat of something* Gen. 3, 11; Ex. 34, 15; Lev. 7, 21; 25, 22; Deut. 26, 14; Is. 59, 5; Job 31, 17; Ruth 2, 14; with בְּ *to eat of something along with* Ex. 12, 43-45; Lev. 22, 11; Judges 13, 16; figuratively, *to devour somewhat* 2 Sam. 18, 8. — 2. To animals, with the like

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extension and construction Gen. 37, 20 33; 40, 19; Ex. 10, 5; Is. 65, 25; Hos. 2, 14; Jo. 1, 4; 2, 25; Hab. 1, 8; Ps. 106, 20; Job 13, 28; hence הָאֹכֵל Judges 14, 14, like الآكِل, could stand for an epithet of the lion. — 3. To lifeless things, in the signification *to consume, destroy, remove, sweep off*, according to the thing it is applied to. So e. g. of *fire* and *flame* (לֶהָבָה, אֵשׁ) Num. 21, 28; 26, 10; Is. 10, 17; Ez. 15, 4; Ps. 78, 63; Job 15, 34; 22, 20; *heat* Gen. 31, 40; *the sword* 2 Sam. 18, 8; Jer. 2, 30; *idolatry* (בֹּשֶׁת) 3, 24; *ardent zeal* (קִנְאָה) Ps. 69, 10; *hunger* Is. 9, 19; *wrath* Ex. 15, 7; *the land* Lev. 26, 38; Num. 13, 32; Ez. 7, 15; *deadly sickness* Job 18, 13; to which other languages also present analogies. — 4. The signification *to eat* is metaphorically applied e. g. *to eat of love* i. e. to use it, to woo; generally *to enjoy* e. g. spoken of the enjoyment of mental intuition Ex. 24, 11; Prov. 30, 20; with בְּ Job 21, 25; *to taste* Deut. 4, 28; *to consume*, hence the phrases *to devour the people, the poor*, i. e. to plunder, to rob them, Ps. 14, 4; Hab. 3, 14; Prov. 30, 14, fully אָ׳ שְׁאֵר עַם *to eat the flesh of the people* Mic. 3, 3; *to eat up the judge* i. e. to slay him Hos. 7, 7; *to grind*, a people Deut. 7, 16; Jer. 10, 25; *to consume the days* i. e. to spend them Eccles. 5, 16; *to devour words* i. e. to receive them greedily Jer. 15, 16, hence *to eat a roll* Ez. 2, 8; 3, 1 (comp. Apoc. 10, 9 10) i. e. to take it into oneself; *to eat the field* i. e. to partake of the fruits of it, Gen. 3, 17; Is. 1, 7; *to eat bread* i. e. to partake of a meal Gen. 31, 54; with a negative: *to fast* 1 Sam. 28, 20; *to eat at one's table* i. e. to be nourished by one Ps. 41, 10; *to eat before God*, spoken of the sacrificial feasts Deut. 12, 7; *to eat ashes like bread* i. e. to live in sorrow Ps. 102, 10, hence generally *to live, continue alive* Am. 7, 12; Eccles. 5, 16, for which reason אָ׳ עָפָר applied to the serpent Gen. 3, 14 should not be understood of eating earth but of abiding, living in the dust; *to eat his own flesh* i. e. to pine away Eccles. 4, 5 &c. On יוּכְלוּ Ez. 42, 5 see יָכַל. With respect to תְּאָכְלֵהוּ Job 20, 26, תְּאָכְ־ arose out of תֵּאָכְ־ = תֹּאכְ־, and consequently belongs to Kal, whither the sense already points. Derivatives אֹכֶל (Phen. אֲכֹלָא), אָכְלָה, אֲכִילָה, מַאֲכָל, מַאֲכֹלֶת, מַכֹּלֶת, מַכּוֹת (2 Chr. 2, 9).

Nif. נֶאֱכַל (*fut.* יֵאָכֵל) *pass.* of Kal Gen. 6, 21; Ex. 13, 3; Lev. 17, 13 or *to be allowed to be eaten;* figuratively as in Kal, (applied to fire) *to be consumed*, Ex. 22, 5; Zeph. 1, 18.

Pi. אִכֵּל belonging to תְּאָכְלֵהוּ see Kal at the end.

Pu. אֻכַּל *to be consumed*, e. g. by fire Ex. 3, 2; Nah. 1, 10; by the sword Is. 1, 20. Hence perhaps the proper name אֻכָּל and אֻכָּל.

Hif. הֶאֱכִיל (1 *perf.* הֶאֱכַלְתִּי, הֶאֱכַלְתִּי; *fut.* יַאֲכִיל) *causative: to make eat up, to give to eat*, in the manifold figurative expressions of Kal, always with a double accusative Prov. 25, 21; Deut. 8, 16; Ez. 16, 19; *to cause to enjoy* Is. 58, 14; only once with מִן of the food, Ps. 81, 17. Inasmuch as the trace of a construction with אֶל is not found, and הִטָּה אֹכֶל אֶל־ cannot be said, אוֹכִיל Hos. 11, 4 can neither be an imperfect for אַאֲכִיל, nor a noun equivalent to אֹכֶל; rather does it seem to be a North-Palestinian and Aramaean form for אָכִיל from כּוּל (which see). See also אַט. The infinitive הָכִיל Ez. 21, 33 should likewise be referred to כּוּל. Derivative מַאֲכֶלֶת.

The stem אָ־כַל, Ar. أَكَلَ, Sam. אֲכַל, Syr. ܐܟܠ is connected in its organic root with the root in שָׁ־כַל I. to which many significations refer.

אֲכַל (3 *perf. f.* אָכְלָה for אָכְלַת; 3 *pl.* אֲכַלוּ; *fut.* יֵאכֻל) *Aramaean*, the same, Dan. 4, 30; 7, 7 19 23. For an alleged different meaning of the verb אֲכַל in אָ׳ קְרַץ 3, 8; 6, 25, namely *to call, proclaim, spread*, see קְרַץ.

אֹכֶל (with *suff.* אָכְלוֹ) *m.* 1. *food*, especially fruits, grain Gen. 41, 35; Ps. 78, 30; properly nourishment, support, Ar. أَكْل; comp. Phenician אֲכֹלָא (place

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of grain) *n. p.* of a Byzakian city. Figuratively: food of fire, of animals, therefore also *booty* Job 9, 26. — 2. as an infinitive noun: *eating*, so לְפִי אָכְלוֹ Ex. 12, 4; כְּפִי אָ׳ 16, 21 *every one according to his eating.*

אֻכָּל, also אֻכָּל, *n. p.* of a sage to whom the gnomic poet *'Agûr* dedicated his מַשָּׂא Prov. 30, 1. As a proper name (and as such the Masora, Targum and old interpreters have taken it) אֻכָּל might be taken as equivalent to מְאָ׳ in the sense of *one that has pined away, sorrowful;* but the LXX and Syr. considered it the 1st imperfect from כָּלָה or כָּל, and the moderns have followed the assumption. See אִיתִיאֵל.

אָכְלָה (after the form עָצְמָה, and so the feminine of אֹכֶל) *f. the eating* 1 Sam. 1, 9, or also as אֹכֶל: *food* Gen. 1, 29, *fodder* Jer. 12, 9. With לְ, however, it is generally to be counted a verb.

אָכֵן (from כֵּן with *â* demonstr. out of *a*, as in אָז out of אַ־זַי) *adv.* 1. like a strengthened כֵּן: *therefore*, in a resumptive apodosis Ex. 2, 14; Is. 40, 7, comp. ܗܟܢ; or *as*, comparing = *just as*, like הָכִי in the Targ. Jer. 3, 20; consequently almost equivalent to כְּמוֹ. — 2. assuring, like כֵּן: *surely*, Gen. 28, 16; 1 Sam. 15, 32; 1 Kings 11, 2; Jer. 3, 23; 4, 10; Is. 53, 4. — 3. limiting what precedes: *but, only, however, tantum*, Zeph. 3, 7; Ps. 31, 23; 82, 7; Is. 49, 4, for which אַךְ stands more frequently, abridged from אֲכִי. — The Targ. renders it by בְּקוּשְׁטָא, דִּלְמָא, בְּרַם, and the LXX appear to have taken it at various times as אַם כֵּן. See too כֵּן. It is not to be traced back to a verbal stem.

אָכַף (rare) *tr. to push, to strike*, hence *to drive on, spur on*, with עַל on account of its original signification Prov. 16, 26: *for his mouth* (which desires to eat) *pushes upon him* (עָלָיו) i. e. urges him on (to labour); so the LXX ἐκβιάζεται, Vulg. *compulit*. In Syr. ܐܟܦ also appears with ܥܠ to drive on to work, Ethpeal to urge on oneself, to be industrious. — *Kimchi* has compared אָ־כַף with כַּף *to bend*, i. e. to bend together, to curve; but this sense does not well suit. Others understand it to be a new formation from כַּף *hand* in the sense of *to handle*, as the derivative אֶכֶף Job 33, 7 is taken by the LXX; but our assumption best corresponds to the usage of the dialects. The Ar. أَكَفَ is a denomin. from إِكَاف saddle.

אֶכֶף (with *suff.* אַכְפִּי) *m. stroke*, only in Job 33, 7: *and my stroke will not fall heavy upon him.* The Syr. translates it: *and my saddle* (Talm. אוּכָּף) i. e. burden, Targ. טוּנָא burden; but these senses also proceed from the fundamental idea already given. The LXX render ἡ χείρ μου, reading וְכַפִּי.

אָכַר (not used) *tr. to plough*, properly *to dig*, Ar. أَكَرَ to dig, أَكْر a pit; but the organic root is אָ־כַר, which is found also in כָּר, כָּר־ה, קָר II., נָ־קַר.

אָכָר (this is the reading of the Syriac, Targ., Jerome and others for אַכַּר) the proper name of a place Gen. 10, 10, viz. Nisibis, ܢܨܝܒܝܢ. According to the stem אָכַר it should signify *field.*

אֶכֶר see אִכָּר.

אִכָּר (formed from אֶכֶר equivalent to אָכָר, as מִלָּח from מֶלַח; *pl.* אִכָּרִים, with *suff.* אִכָּרֵיכֶם) *m.* he who is occupied with the field, *a husbandman* Jer. 14, 4; 31, 24; אִ׳ וְצִמְדּוֹ 51, 23 *the husbandman and his team.* The same word is in the Targ. אִכָּר, Syr. ܐܟܪܐ and hence a derivative verb (Wiseman hor. p. 86, 2), Ar. أَكَّار; but in *ager*, ἀγρός, German *acker*, *ag* is the root (comp. ἀκή, *occa*, Germ. *egge*).

אָכַשׁ (not used) *intr.* equivalent to עָכַשׁ (which see) *to roll up in the form of a serpent*, comp. עָכַס. Hence the proper name אָכִישׁ.

אַכְשָׁף (from כָּשַׁף) *n. p.* of a Phenician city Josh. 11, 1; 12, 20, which belonged subsequently to the tribe of Asher 19, 25. According to the Syriac,

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and perhaps the Phenician language also it means *a dedicated place*, i. e. one where a sacred station was.

אַל I. (pronominal stem) *pron. dem.* a gentle reference to a thing and emphasizing of it, weaker than זֶה. Hence arises its modification into the article in Arabic, and exceptionally in Hebrew in some remains still, as אַלְמֻגִּים 1 Kings 10, 11 12, also written אַלְגּוּמִּים 2 Chr. 2, 7, and אַלְמוֹדָד Gen. 10, 26, which was evidently adopted through the medium of the Arabic. Yet it also exists in the shorter form אֶל in אֶלְגָּבִישׁ Ez. 13, 11; perhaps also in the proper names אֶלְקֹשׁ, אֶלְתּוֹלָד, אֶלְתְּקֵא; but always attaching itself firmly to the noun or proper name like the common הַל, and therefore adduced with it in the alphabetical series. Arabic words are adopted with the article in the Syriac and in modern languages. Yet this application must not be extended too far in Hebrew. Thus e. g. אַל in אַלְקוּם Prov. 30, 31 as in אַל־מָוֶת 12, 28 is the negative particle, and אֶל־ in proper names is merely the shorter form of אֵל God. See אֵלֶּה, אֵל, אֲלוּ (Aram.) and אִלּוּ.

אַל II. (pronom. stem) a negative word which is connected by root with לֹא, לָא, לַי, לֵי and must not be derived from a verb-stem. It is applied in Hebrew in the following ways: 1. as a *conjunction* in the sense of *μή, ne*, to express in the feeling of the speaker an unwillingness or not-wishing; hence it is always connected with the *voluntative of the imperfect* to denote dissuasion &c. Thus e. g. dissuasively Gen. 22, 12; Ex. 16, 29; 1 Sam. 26, 20; Jer. 17, 21; wishing Gen. 43, 23; 1 Sam. 17, 32; 2 Kings 18, 31; Jer. 7, 4; asking 1 Sam. 26, 20; Ps. 51, 13; Dan. 9, 19; assuring and predicting as certain i. e. manifesting the subjective feeling of the speaker originally in a wish Gen. 49, 4. It always stands with the *imperfect* and with it too if possible in its shortest form; on the contrary לֹא which is exactly equivalent to *non*, *οὐκ*, chiefly precedes the *perfect*, and if the *imperfect*, it denotes a distinct command: e. g. אַל תִּרְצַח *kill not!* is a wish, but לֹא תִרְצַח Ex. 20, 13 *thou shalt not kill!* is a categorical command, though אַל often borders upon the latter Zech. 8, 17; Prov. 3, 1 3. It is specially to be noticed that in later writings עַל stands for אַל Ez. 9, 5, just as אַל stands for עַל 10, 1; 12, 12 19. — 2. More rarely does it stand thus in mere declarative positions Psalm 34, 6; 41, 3; 2 Chr. 14, 10, where it expresses a subjective interest like *οὐ μή*. In both cases it immediately precedes the imperfect, and rarely do any words intervene, Jer. 15, 15; Ps. 6, 2; still seldomer does it interchange with בַּל (from בְּלִי) Ps. 141, 4. — 3. אַל often stands adverbially without a verb, when it forms a clause with the exclamation belonging to it, e. g. אַל בְּנֹתַי *yet not my daughters!* Ruth 1, 13; אַל־אָחִי 2 Sam. 13, 12. In particular it is joined to נָא to express a deprecating sentence briefly, Gen. 19, 18 *yet not!* though still *the imperfect* frequently follows Gen. 13, 8; 18, 3 30 32; Num. 10, 31. Farther it stands before nouns in exclamations expressing imprecation, e. g. אַל־טַל, אַל־מָטָר 2 Sam. 1, 21. To this head belongs אַל־אֹדוֹת 2 Sam. 13, 16 *no occasions!* i. e. cause not! which the LXX have paraphrased by אַל־אָחִי כִּי גְדוֹלָה הָרָעָה in order to evade this use of אַל. It also forms a sentence by itself as a request 2 Kings 3, 13 *not so! oh not so!* — 4. like *μή* interrogative and negative with the *perfect*, e. g. אַל פְּשַׁטְתֶּם *do ye make no incursion?* 1 Sam. 27, 10 (the Targ., Syr., Ar. have understood *whither?* the LXX and Vulg. seem to have read אֶל־מִי; but the textual reading may be retained). More rarely in the sense of הֲלֹא Psalm 121, 3, or presupposing a condition and denial, as אִם לֹא, *if not* 2 Kings 6, 27. — 5. In rare cases quite substantively like לֹא, בְּלִי, אַיִן, e. g. שָׂם לְאַל (LXX *εἰς οὐδέν*, Targ. כְּדָלָא) *to make as nothing* Job 24, 25, comp. נָתַן לְאַיִן. Here belongs its application for the purpose of denying the idea contained in nouns, e. g. אַל־מָוֶת Prov. 12, 28 *immortality;* אַל and the noun joined

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together in one word: אַלְקוּם *irresistible*, Prov. 30, 31: *a king of whom there is no withstanding* i. e. who marches along as a conquering hero. Hence

אָלַל (not used) *to be nothing*, nihili esse. This stem is commonly adopted for the derivatives אֱלִיל and אֱלוּל. See the words in question.

אַל (pronominal stem) *Aram.* the same as אַל II. in Hebr. in a variety of senses, Dan. 2,24; 4,16; 5,10. In the Targums it appears but seldom.

אַל III. (in טָבְאַל) *God*, see טָבְאַל.

אַל IV. as a groundform for אֲלוּ. See אֲלוּ.

אֵל I. (pronominal stem; in the *sing.* only *constr.* אֶל־, but otherwise the mere *constr. pl.* אֱלֵי־, with *suff.* אֵלַי pause אֵלָי, אֵלֶיךָ, אֵלַיִךְ, אֵלָיו, אֵלֶיהָ, אֵלֵינוּ, אֲלֵיכֶם, אֲלֵיהֶם and אֲלֵהֶם, poetically אֵלֵימוֹ, אֲלֵיהֶן in use, as also the prepositions עַד, עַל, בֵּין, בְּעַד, יַחְדָּו, אַחֲרֵי, תַּחְתֵּי are seen partly in the traces of a *plur. before the suff.*, partly in the *constr. state*) prop. setting out with a demonstrative conception and therefore pointing to something, but exclusively in the forms now adduced *a prep. to, towards, ad* &c. expressing direction or mere tendency in a local view. The very frequent use of the word may be classified under the following leading significations: 1. denoting nothing but local motion or direction whether spoken of the body or the mind, answering the question whither? to what? It should therefore be translated *to, towards, ad, versus, πρός*. In this sense are construed with it a) verbs of local motion, e. g. נִקְוָה Gen. 1, 9; בָּא Ex. 3, 13; הֵבִיא Josh. 7, 23; הָלַךְ Deut. 14, 25; שָׁלַח Esth. 1, 22; אָסַף Gen. 6, 21; שׁוּב 16, 9; מִהַר 18, 6; סוּר 19, 2; יָצָא 19, 6; הוֹצִיא 19, 8; רוּץ 24, 29; נָאֲסַף 25, 8; נָגַשׁ 27, 22; בָּרַח 27, 43; נָהַל Exod. 15, 13; קָרַב Lev. 9, 7; הִקְרִיב Num. 15, 33; עָלָה Deut. 17, 8; הִשְׁלִיךְ 29, 27 and others answering the question whither? to what? b) verbs denoting the turning of the mind i. e. such as express direction to or towards, as those of viewing, seeing, obeying, of calling, longing, hoping, of leaning upon, trusting, in which case the dative with לְ stands elsewhere. E. g. שָׁעָה Gen. 4, 4; הִבִּיט Exod. 3, 6; רָאָה Is. 17, 7; הֵסֵב 38, 2; — שָׁמַר 2 Sam. 11, 16; שָׁמַע 1 Kings 12, 15; הִקְשִׁיב Neh. 9, 34; אָמַר Exod. 19, 9; דִּבֶּר Lev. 12, 2; הִגִּיד Exod. 19, 9; קָרָא Josh. 10, 24; צָעַק Ex. 14, 10; — צִוָּה Num. 36, 13; יָעַץ Jer. 49, 20; הִתְוַדַּע Gen. 45, 1; — כָּלָה עַיִן, צִפָּה Lament. 4, 17; גָּרַס Ps. 119, 20; קִוָּה Hos. 12, 7; בָּטַח Prov. 3, 5; נִשְׁעַן there also; לָמַד Jer. 10, 2 &c. c) Here belongs also the signification *towards*, expressing a remoter direction to another agency, in which case it is especially interchanged with עַל, e. g. Ez. 44, 7 *in the direction of your abominations;* אֶל־הַשְּׁמוּעָה 1 Kings 10, 7 *towards the fame;* הִתְחַבֵּר אֶל־ Dan. 11, 23 *to make a league with in addition;* אֶל־אֲחוֹתָהּ Lev. 18, 18 *in addition to her sister*, i. e. besides her; אֶל־כַּפַּיִם Lament. 3, 41 *to the hands* i. e. besides them. So too the signification *upon* in dividing and measuring Ezek. 45, 2, which may be properly rendered *towards, in addition to*. With this is connected d) the dative-use of אֶל with many verbs, so far as they properly express direction, e. g. after נָתַן Ex. 25, 16; מָכַר Jo. 4, 8; הִלֵּל Gen. 12, 15; נִמְשַׁל Is. 14, 10; נִגְלָה 1 Sam. 2, 27 &c., for which לְ usually stands. In this sense we should also take פַּחַד אֵלַי *is a terror to me* Job 31, 23 i. e. I am afraid. e) After many verbs אֶל has the signification *towards, erga*, as a ramification of the dative-conception, e. g. עָשָׂה 2 Sam. 3, 8; הָיָה 2 Chr. 16, 9; שָׂחַק Job 29, 24; אֵין־אֶל־ *it is not towards* Gen. 31, 5; נִכְמְרוּ רַחֲמִים אֶל־ 43, 30. f) Still farther it has the signification *against, contra, adversus, εἰς, πρός*, expressing a hostile direction, as after the verbs קוּם Gen. 4, 8; נֶהְפַּךְ Exod. 14, 5; קָבַץ Josh. 10, 6; עָלָה Judges 12, 3; כָּבְדָה יָד 1 Sam. 5, 6; אָסַף Zech. 14, 2; נָשָׂא Is. 2, 4 &c. In most cases this signification is to be elicited merely out of the context, since

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the verbs are also construed with אֶל in other senses; they have also more frequently an accusative of the object after them. g) Expressive of movement and therefore prop. denoting *towards* אֶל is also used where it can be rendered *before*, *coram*, e. g. after הִסָּה (Hif.) Num. 13, 30; פָּצָה אֶת־פֶּה Judges 11, 36; קָרָא 1 Sam. 26, 14; נָשָׂא פָּנִים 2 Sam. 2, 22; עָמַד 2 Kings 5, 25; דִּבֶּר Job 42, 7, though this motion be purely mental and is hardly perceivable at times. h) Denoting direction or motion into something, hence entering or pressing into, to be translated by *in*, Lat. in, *among*, Lat. inter, for example *in* Gen. 8, 9; Exod. 25, 21; Deut. 11, 29; 1 Kings 9, 24; Jon. 1, 5; *among* 1 Sam. 10, 22; Jer. 4, 3; Ezek. 2, 6. Figuratively הִתְעַצֵּב אֶל־לֵב *to be grieved into the heart* i. e. from the heart Gen. 6, 6; אֶל־חֵיק *into the bosom* Lament. 2, 12. This *in* often seems equivalent to *within*, e. g. אֶל־שַׁעֲרֶיךָ Deut. 17, 5 *within thy gates*, properly between &c., or *through*, per, for example אֶל־קֶבֶתָהּ Numb. 25, 8 properly *into her pudenda*, right through; but where the direction must be rendered by *upon*, אֶל stands for עַל, so Ezek. 18, 6; 32, 6, as vice versa עַל for אֶל Is. 65, 7; 1 Sam. 20, 24 &c., which is sometimes corrected by the K'ri. Lastly i) expressing the limit of motion or direction, hence synonymous with עַד in the sense *even to*, *unto*, *usque ad*, thus אֶל־הַשָּׁמַיִם Jer. 51, 9 *even to the heavens*; אֶל־פִּידוֹ Job 40, 23 *even to his mouth*; 3, 22; Gen. 6, 16; also where it is tantamount to *towards*, *versus* Dan. 8, 9. — 2. From the various senses of motion which in their modifications are sometimes softened down almost to prepositions of place *at*, *with*, arose a) the meaning *at*, *by*, *near*, *apud*, *juxta*, *prope*, εἰς, e. g. אֶל־הַשֻּׁלְחָן 1 Kings 13, 20 *at the table*; אֶל־מַיִם Jer. 41, 12 *at the water*; אֶל־יי Ps. 109, 14 *with God*; אֶל־אֲדֹנָיו Prov. 30, 10 *to his lord*; אֶל־יוֹסֵף Gen. 41, 57 *to Joseph*; אֶל־כָּל־פָּנִים *to all faces* Ezek. 7, 18; comp. too Gen. 40, 14; 49, 29; Lev. 4, 7; 5, 9; Josh. 5, 3; 1 Sam. 17, 3; 1 Kings 8, 30 — always denoting rest in a place, mere rest. Hence came b) the meaning of אֶל as expressing the idea of regard to the noun, an abiding *with* or *at* something which is moved into the neighbourhood of the actor so that reference may be made to it. This אֶל may be rendered *as to*, *with respect to* 2 Sam. 18, 27; *on account of* 21, 1; *over* Hos. 12, 5; *about* 1 Sam. 1, 27; *of* Jer. 40, 16; *for*, אֶל־נָכוֹן *for certain* 1 Sam. 26, 4; *according to*, אֶל־פִּי *according to command* Josh. 15, 13; and so other modifications that have originally proceeded from the idea of reference to; hence many verbs which cannot be well thought of without a close reference are construed with אֶל, e. g. בָּכָה 2 Sam. 1, 24; שָׂחַק Job 29, 24; הִתְנַחֵם Judges 21, 6; הִתְפַּלֵּל 1 Sam. 1, 27; סָפַר Gen. 20, 2; דִּבֶּר Jer. 40, 16; אָמַר Ps. 69, 27; זָנָה Num. 25, 1; דָּרַשׁ Is. 8, 19 &c., where אֶל may be rendered by *over*, *with*, *about*, *of* and the like; but frequently too it interchanges with other prepositions. — 3. Besides the two principal meanings just mentioned אֶל is still to be noticed a) before a noun following a noun with מִן preceding, i. e. מִן ... אֶל, *from ... to*, *from ... even to*; it serves α) to give emphasis, e. g. מֵחַיִל אֶל־חַיִל Ps. 84, 8 *from strength to strength* i. e. with increasing strength; רָעָה אֶל־רָעָה Jer. 9, 2 *with increasing wickedness*; β) for comprehension, e. g. מִן אֶל־מִן Ps. 144, 13 *from kind to kind* i. e. of every kind; γ) to circumscribe locally, e. g. מִן־הַקָּצֶה אֶל־הַקָּצֶה Exod. 26, 28 *from one end to another*; מִפֶּה אֶל־פֶּה Ezr. 9, 11; δ) to circumscribe time, e. g. מֵעֵת אֶל־עֵת 1 Chr. 9, 25; מִיּוֹם אֶל־יוֹם Num. 30, 15; ε) to circumscribe persons, e. g. מִגּוֹי אֶל־גּוֹי Ps. 105, 13; but מִן is sometimes omitted in the first half-member, e. g. פָּנִים אֶל־פָּנִים Gen. 32, 31; פֶּה אֶל־פֶּה Num. 12, 8. — b) אֶל between two nouns of the same kind to express *the one to the other* (like רֵעַ ... אִישׁ, *unus ... alter*), e. g. זֶה אֶל־זֶה Exod. 14, 20; 36, 10; Is. 2, 4; Ps. 42, 8; Ezek. 21, 22. — c) אֶל in its signification *to*, *towards*, *upon* &c. as a particle of motion is some-

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times omitted and the accusative put instead Hos. 7, 11; Nah. 2, 6; Prov. 5, 5; Judges 9, 44; 11, 29; Is. 34, 15, as also מְבוֹא stands for אֶל־מְבוֹא. — d) אֶל is often connected with other particles, viz. with prepositions, adverbs, conjunctions &c. as אֶל־חִנָּם Ez. 6, 10; אֶל־אֲשֶׁר Exod. 32, 34; אֶל־אַחֲרֵי 2 Kings 9, 18; אֶל־בֵּין Ezek. 31, 10; אֶל־בֵּינוֹת 10, 2 &c., whereby their significations are modified, a thing that is noticed under the particles themselves. — 4. Very seldom does אֶל appear in its original demonstrative sense as a *demonstr. adverb*, pointing to an object, repeated in the sentence אֶל־ ... וְאֶל־ *here ... there* Jer. 51, 3, before the imperf. — The absolute state אֶל of this אֶל, which does not appear, coincides entirely with אֶל II.; or אֶל is here shortened from the pronominal stem אַל, which is also the case with the article אַל.

As to the form of this preposition, אֶל which is always closely connected with the noun, is manifestly derived from an absolute form אֵל, which latter may yet be recognised in certain forms with suffixes (אֵלָיו, אֵלַי &c.). The plural use before the suffix in Hebrew is a well known peculiarity which holds good in the case of other prepositions, and the *constr. plur.* אֱלֵי Job 3, 22; 5, 26; 15, 22; 29, 19, like the Arab. إِلَى, shews that אֶל also is nothing but a *constr.* in the *singular*. In the Targ. אֶל is paraphrased just according to the context by עִם, מִן, לְ, קֳדָם, לְאַפֵּי, עַל &c.

With regard to the derivation the pronom. stem *'êl* (אֵל) may be supposed an abridgment of the compound *'e-la*, comp. Copt. ελα (Bashm.), hence ελα-ι to me, ελα-ϥ to him, ελα-ϲ to her &c., and accordingly the organic form would be לְ, لَ, Coptic λα. The *e* (אֵ), Coptic ε, is also an old pronominal stem and as it (ε) in Coptic has still in itself the significations *in*, *ad*, *a*, *prae*, *circa*, *apud* (Peyr. Lex. ling. copt. p. 29 seq.), so it is found in אֲ־בָל, Copt. εβολ, as *a* in אַ־ךְ (from אֲ־כִי), אָ־ז (from אֲ־זַי) is a pronominal stem. In any case the derivation from a verb as the root must be rejected.

אֵל II. (pronominal stem abridged from *'ela*, a demonstrative vocable compounded of *'e-la*, and connected with the demonstrative אַל as an article, and with הַל, just as the French *le* coheres with the Latin *ille*. A stronger form than *'ela*, namely אֵלֶּה *'êlle*, is blunted out of an old plural termination, as the Aramaean אֵילֵין, Aethiop. *ellâ*, *ellô* still shew) *pron. demonstr. pl. these* 1 Chr. 20, 8; with the article הָאֵל, e. g. אֲנָשִׁים הָאֵל Gen. 19, 8 *these men;* הֶעָרִים הָאֵל 19, 25; Deut. 4, 42; 19, 11; הָאֲרָצֹת הָאֵל Gen. 26, 3 4; הַגּוֹיִם הָאֵל Deut. 7, 22; הַתּוֹעֵבֹת הָאֵל Lev. 18, 27; but it occurs only in the Pentateuch and thence in Chronicles. The use of this pronominal stem as a plural of זֶה cannot be explained by the form, but by the fact that the personal idea in it had disappeared. See אֵלֶּה.

אֵל (pronominal stem) *Aram.* equivalent to the Hebrew אֵל II. Only in Ezr. 5, 15 K'ri, for which the K'tib has אֵלָּה synonymous with the Targumic אֵלּוּ or with the Hebrew אֵלֶּה, since Jerem. 10, 11 adopts אֵלֶּה as Aramaean.

אֵל III. (with the article הָאֵל, with a *suff.* only אֵלִי in the Psalms; *pl.* אֵלִים or אֵלִם Exod. 15, 11; from אוּל or אָלָה to be strong, though it is a primitive word) *m.* 1. a very old Semitic name of the highest deity, which already appears in the pre-historic period: *God.* אֵל on account of its universality stands both for the God of the Hebrews, *Jehovah* Num. 12, 13; 23, 22, as well as for the gods of another nation, or idols Is. 44, 10 15; 45, 20; 46, 6; but for *Jehovah* usually stands הָאֵל Gen. 31, 13; Deut. 7, 9, or אֵל אֱלֹהִים Gen. 33, 20; 46, 3; Num. 16, 22, also יי׳ אֵל אֱלֹהִים Josh. 22, 22; Ps. 50, 1, or אֵל אֵלִים Dan. 11, 36, or אֵל is connected with certain adjectives as with שַׁדַּי, עוֹלָם, עֶלְיוֹן &c. or is otherwise paraphrased Deut. 32, 4; Ps. 89, 8. The

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universality of the original meaning of אֵל, and the circumstance that it does not primitively express the true God *κατ' ἐξοχήν* as its cognates in sense אֱלֹהִים, יְהֹוָה, יָהּ do, inasmuch as it might also denote the gods of the Semites, caused the almost constant addition of an attribute in the genitive, to describe the true God, hence with עֶלְיוֹן Ps. 78, 35; שַׁדַּי Gen. 48, 3; רָאִי 16, 13; עוֹלָם 21, 33; קַנֵּא Ex. 20, 5; רַחוּם Deut. 4, 31; חַנּוּן Exod. 34, 6; אֲמוּנָה Deut. 32, 4; חַי Josh. 3, 10; הַיְשׁוּעוֹת 1 Sam. 2, 3; כַּבִּיר Job 36, 5; שַׂגִּיא 36, 26; גָּבוֹד Ps. 29, 3; אֱמֶת 31, 6; גְּמֻלוֹת Jer. 51, 56 &c. By putting these together and uniting with them other expressions of El one might almost elicit a complete doctrine of God. The following should be especially remarked: a) the nationalising of the name, in addition to the abovementioned emphasising or appending of the national names of God, by adding the word יִשְׂרָאֵל Gen. 33, 20, or the name of the people יְשֻׁרוּן Deut. 33, 26, or some national particular Gen. 31, 13. b) As אֵל once denotes even the god of the other Semites Is. 44, 10, there is added, for the sake of distinguishing him from El of Israel, אַחֵר Exod. 34, 14; or זָר Ps. 81, 10; or נֵכָר Deut. 32, 12. In this usage אֵל is sometimes interchanged with בַּעַל, e. g. אֵל בְּרִית Judges 9, 46, identical with בַּעַל בְּרִית 8, 33; 9, 4; as also in the Syrian name טָבְאֵל Is. 7, 6 i. e. אֵל טָבְאֵל we may conjecture that אֵל should be taken for בַּעַל. A rare periphrasis for the non-Hebrew El is לֹא־אֵל Deut. 32, 21 *Ungod.* c) אֵל is used as an adjective to nouns to denote the highest, most excellent, most distinguished, e. g. הָרְרֵי־אֵל Ps. 36, 7 *mountains of God* i. e. the highest mountains; אַרְזֵי־אֵל 80, 11 *cedars of God* i. e. the tallest cedars. Comp. the like use of יְיָ Gen. 13, 10; Ps. 104, 16, יְהֹוָה (which see) and אֱלֹהִים. d) The plural signifies only *Gods* Exod. 15, 11; Dan. 11, 36, and in this sense בְּנֵי אֵלִים Ps. 89, 7 *sons of Gods* i. e. angels, comp. בְּנֵי אֱלֹהִים. e) As a designation of the highest divine Being, as the name of Deity, אֵל is very often applied in the formation of proper names, partly as the last member (שְׁמוּאֵל, רְעוּאֵל, קְמוּאֵל, יְרוּאֵל), partly as the first, where it either remains wholly unchanged (אֵלְיָדַע) or is shortened into אֵל (אֵלְדָּד, אֵלְחָנָן, אֵלְזָבָד, אֵלְדָּעָה, אֵלְיָדַע, אֵלְחָנָן, אֵלְבַעַם, אֵלְקִים, אֵלְצָפָן, אֵלְפָּלֵט, אֵלְקָנָה, אֵלְפַעַל, אֵלְשָׁמָה, אֵלְעָזָר, אֵלְעָד), and in this abridged form is also appended as an epithet to the names of the deities, e. g. of תֹּקֶן, תָּקָא, תּוֹלַד. Usually, however, the אֵל shortened into אֵ is connected with the following member by means of the union-vowel ־ִ which is very common in proper names (אֱלִיָדַע, אֱלִיאָב &c.). But the abbreviations in אֶלִי־, אֱלִי־ prove nothing towards the derivation of the word, since the construct-forms in proper names have the frequent abridgments, e. g. חֲמוּ־, רְעוּ־, קְמוּ־ from רֵעַ, שְׁמוּ־, פְּנוּ־, מְחוּ־, יְמוּ־, עָם, שֵׁם, פֶּנֶה, מָת, יוֹם = יָם, חֵם, and do not follow the usual grammatical analogy. In this usage it is to be noticed, moreover, that it is sometimes interchanged with בַּעַל (אֱלְיָדַע 2 Sam. 5, 16 and בְּעַלְיָדַע 1 Chr. 14, 7), אָב, יְהוֹ־, הוּא, יָהּ־, אָח &c. whence its signification as a name of deity is manifest. — 2. *strength, might*, hence the phrases הָיְתָה לְאֵל יָד Prov. 3, 27, יֶשׁ־לְאֵל יָד Gen. 31, 29; Mic. 2, 1, אֵין לְאֵל יָד Deut. 18, 32; Neh. 5, 5 *the hand is, is not to might* (= mighty) i. e. to possess or not to possess power. See יָד. Concrete: *hero, mighty one*, but in this sense only the *constr.* אֵיל, *pl.* אֵילִים, *constr.* אֵילֵי, and therefore to be referred to אַיִל as it is always written with Yod; only in Ezek. 31, 11 אֵל גּוֹיִם; in 32, 21 אֵלֵי likewise stands for אֵילֵי, which many mss. still read. Hence the signification *hero* does not belong to אֵל, but only to אַיִל, constr. אֵיל, plur. אֵילִים, constr. אֵילֵי; and in Is. 9, 5 even by virtue of the orthography אֵל is to be translated *God*. — 3. For Ezek. 31, 14 where אֵלֵיהֶם *their oaks* is the reading, we should either put אֵילֵיהֶם, since אֵילִים always stands in this sense; or we should punctuate אֲלֵיהֶם

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after the Arabic. As a name of the station אֵלִים many mss. write אֵילִים instead אֵילִם; but according to the sense, only אֵילִם, אֵילִם is right. — 4. *ram* Job 42, 8; but אֵלִים stands here for אֵירִים from אַיִל and therefore does not belong to the present word. — 5. As an expression in architecture *pilaster*, אַיִל, constr. אֵיל, is always used, and where the mss. have the constr. אֶל, it is there written for אֵיל, as the Aramaean אֶל for אִיל, also אִילָא. See אַיִל.

Though the use of the divine name אֵל is frequent only in Hebrew with אֱלֹהִים, אֱלֹהַּ, yet numerous traces of it are also found in the dialects. The Syriac translator has the form ܐܠ in Is. 14, 13; Ps. 22, 2; Matth. 27, 46; Mark 15, 33 for God; the Samar. often wavers between אֵל and אֱלָהּ; among the Zabians ܐܠ is a name of the sun, i. e. of the highest planetary God, as traces of a Moabite 'El-cultus under the name of אֵל־עֶלְיָא *highest 'El* are also found in the city called from this cultus or worship אֱלְעָלֵא (which see, and comp. Hebr. and Phenic. אֵל עֶלְיוֹן, Aram. אֱלָהּ עִלָּי). The Arabic dictionaries likewise enumerate as names of God إِلٌ, إِلٌ, إِلٌ. The Phenicians being nearest to the Hebrews, have אֵל both in their doctrine of God and their sanctuaries, e. g. *'Hλ* as Kronos *κατ' ἐξοχήν*, *'Ιλ* in *'Ιλος* in Sanchoniathon, בֵּית־אֵל *house of God* as name of Betyls or pillars and stones dedicated to 'El; so also in their personal proper names, e. g. עֵירַנְאֵל *Ἔυνλος*, חַנֵּאֵל Hanelus, פָּסָאֵל Fasilus, גַּגָּאֵל Gagilus, מְצִיתָאֵל *Μεσόνυλος*, Mezetulus, מְדַדְאֵל Medadulus, עֻזָּאֵל Uzulus, קַסְטָאֵל Castulus &c., and עַבְדַּאלִים *Ἀβδήλεμος* formed out of the plural אֵלִים; and in their names of places e. g. קַרְתְּאֵל *Καρτήλη*, *-λία*, גְּאוֹנָאֵל Gunela, קַרְתָּאֵל Cartilis &c. They also use it appellatively to denote other deities. — As to the derivation, it has been considered from the time of *Sa'adja*, who translates it by القَادِر *mighty*, as coming from אוּל I. *to be strong*, and so derived from a verb-conception; as indeed a considerable number of derivatives from אוּל, with the fundamental signification of *strength*, are found in the language. But even in this case אֵל, which may always have come from a verb-conception, should be accounted primitive; and from it are derived secondarily אֵלוּל, אֵלִיל, אֵלוֹן, אֵלָה, אֱלוֹהַּ, אֱלָהּ, אֵלוּל and the numerous proper names where אֵל appears entire or abbreviated; then אֵל (אָלַל I.) and אַלָּה, אַלּוֹן and again the proper names from this stem.

אֵל I. (pronom. stem) as a collateral form of pronoun demonstr. אַל see אַל I.

אֵל II. (pronom. stem) as *constr.* of אָל I. see אָל I. prepos. The attempt to derive this אֵל from a root אָלָה = וָלַי to incline to one, וָלַי to be helpful, is opposed to the peculiarity of pronominal stems.

אֵל III. as an abbreviation of אֵל *God* in proper names, e. g. אֱלְזָבָד, אֱלְעָלָא and others. See אֵל III. and the proper names in question.

אֵלָא (= *n. p.* אֱלָהּ, *oak; strong as oak*, comp. German Eckhart=Eichhart) *n. p. m.* 1 Kings 4, 18.

אֶלְגָּבִישׁ *m. stiffened, ice*, then metaphorically *crystal*, compounded of גָּבִישׁ, which appears thus Job 28, 18, and אַל = אֵל the article, adopted through the medium of the Arabic Ez. 13, 11 13; 38, 22, which was all the easier because the word itself is Ar. (اَلْجِبْس congelatum). The Coptic ⲗⲁⲗ *stone* has also been compared with the first member אֶל, but it is more natural to take it as the article. See גָּבִישׁ and גַּבְגַּבִּישׁ.

אַלְגַּבְּמִים see אַלְמֻגִּים.

אֶלְדָּד (*'El is a friend*) *n. p. m.* Num. 11, 26 27. Comp. *n. p.* אֱלִידָד of similar signification. On דָּד comp. the proper names דּוֹדַוָהוּ, דּוֹדַי, דּוֹדוֹ &c.

אֶלְדָּעָה 1. *n. p.* of a Midianitish-Arabic tribe Gen. 25, 4; 1 Chr. 1, 33. Here אַל appears to be the article. —

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2. *n. p.* of an Ephraimite 1 Chr. 7, 20 according to some mss., for which the textual reading is אֶלְעָדָה.

אֱלָהּ see אֱלוֹהַּ.

אָלָה I. (from אָל III.; or perhaps farther developed out of אָל) 1. (not used) *intr. to be strong, powerful, stout*, spoken of men, trees &c.; אָלָה Hos. 4, 2 stands perhaps by exception for infin. Hifil. Comp. אָל (אוּל I.). Derivatives אַיָּלוֹן, אֵלָה (after the form הֵרוֹן) and the proper name אֵלָא. — 2. *tr. to strengthen, to swear, confirm by an oath* Judges 7, 2; Hos. 4, 2. Derivatives אָלָה, תְּאַלָּה. — 3. (not used) *to curse*, which signification arose from the curses, common at the taking of oaths, directed against the violation of the oath, comp. Sanskrit *çap to swear* and *curse*. — 4. More in an external sense: *to be fat*, as the German *feist* is allied in sense to *fest;* hence אַלְיָה.

Hif. הֶאֱלָה (*inf.* with *suff.* לְהַאֲלֹתוֹ, *fut. apoc.* וַיַּאַל from יַאֲלֶה = יְאַלֶּה) *causative:* to make firm, powerful, *to confirm, swear to*, or *to cause to swear, to confirm by an oath*, 1 Kings 8, 31; 2 Chr. 6, 22; 1 Sam. 14, 24 with the accusative. — From this in Hos. 4, 2 the infinit. Kal אָלֹה is used for the infin. Hifil to make it like רָצֹה, גָּנֹב, נָאֹף in that place. Since therefore אָלָה properly expresses the idea of confirming, assuring, in Hos. 4, 2, where it is taken in a bad sense, it seems to have become so by nothing but its connexion with כִּחֵשׁ there, and so אָלָה וְכַחֵשׁ means *to swear and lie* i. e. to swear falsely, to be perjured (comp. Barhebr. 405 ﻣﺤﻠ ﺳﻴ to swear and lie). Hence false oaths which are meant to be broken are also expressed by the noun אְלוֹת שָׁוְא Hos. 10, 4. See the noun אָלָה.

The idea of *swearing* is obviously connected with *heavy*, firm, weighty, Lat. *jurare* properly to make fast by contract, comp. Sanskrit *ju*, Gr. ὅρκος oath, and ὁρκάνη enclosure. In Hebrew the original conception would be *to make oneself fast, to make binding*, or by comparing the Ar. مَتَنَ (*to make fast* and *to swear*) *to fasten*, from אָלָה *to be fast, firm*, and the corresponding Ar. root would be ﻷ, whence ﻷ swearing.

אָלָה II. (*imperat. f.* אֱלִי) only a collateral from of אָלַל, יָלַל *to lament* Jo. 1, 8; comp. Syr. ﻷ, Ar. ﻷ.

אָלָה (with *a impure* in first syllable as in מָנָה; with *suff.* אָלָתִי, אָלָתוֹ; *pl.* אָלוֹת, אָלֹת-) *f.* 1. *an oath* Gen. 24, 41 (allied in sense is שְׁבֻעָה 24, 8) אָלָתִי *the oath sworn to me;* קוֹל אָ' Lev. 5, 1 *the loud oath;* נָשָׂא אָלָה בְּ 1 Kings 8, 31 *to bring one to swear, to lay an oath upon one;* אְלוֹת שָׁוְא Hos. 10, 4 *false oaths;* מְאָלָה וּמִכָּחֵשׁ Ps. 59, 13 *from cursing and lying* i. e. perjury, comp. Hos. 4, 2; בָּא אִישׁ אָ' 2 Chr. 6, 22 for בָּא אָלָה *the swearer comes forward*, and therefore בָּא, not בָּאָה. — 2. *a covenant* confirmed by *an oath, sworn to*, Gen. 26, 28, or rather the oath taken at the time of the covenant. Thus the word is used as a supplement to בְּרִית and is put along with it Deut. 29, 11 13; Ez. 16, 59; 17, 18; but אְלוֹת הַבְּרִית Deut. 29, 20 are *the curses*, which were uttered with *the covenant* and so belongs to signification 3. More rarely does it stand like בְּרִית along with שְׁבוּעָה, so בָּא בְּאָ' Neh. 10, 30 *to enter into a covenant*, comp. בָּא בִּבְרִית Ez. 16, 8; causative הֵבִיא בְּאָ' Ez. 17, 13, with the accusative of the person, the phrase being there distinguished from כָּרַת בְּרִית אֶת. — 3. *curse, imprecation*, connected with exclamations of swearing, as was wont in covenants to guard against perjury Job 31, 30; Prov. 29, 24; Zech. 5, 3; applied to the curse which devours the land because of the breaking of the covenant Is. 24, 6, or by means of which it mourns Jer. 23, 10. שְׁבֻעַת הָאָ' Numb. 5, 21 *oath of the curse* i. e. the solemn formula of cursing; spoken of the imprecatory section Deut. 29, 13 18 19; 30, 7; of the punishment following the curse Dan. 9, 11; figuratively the sub-

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ject of the curse Jer. 29, 18, as שְׁבֻעָה is also applied, Numb. 5, 21.

אַלָּה (from אָלַל III.) *f. oak, terebinth*, Josh. 24, 26, Targ. אַלְּתָא, comp. אַלּוֹן. This אַלָּה appears to exist in the proper name אַלַּמֶּלֶךְ.

אֲלָה (not used) *f. goddess*, only in the proper names יִדְאֲלָה, תַּרְאֲלָה, יוֹעֵאלָה.

אֵלָה (from אָל i. e. אוּל, hence in the mss. אֵילָה also) *f.* 1. *oak*, called so from its strength, Gen. 35, 4; Judges 6, 11 19; 2 Sam. 18, 14; 1 Chr. 10, 12; but distinguished from אַלּוֹן Hos. 4, 13; Is. 6, 13, though belonging to the same genus. The old translators and interpreters hesitate between *terebinth* and *oak*, as they do also in the case of אַיִל, אַלָּה, אַלּוֹן; sometimes they render it with reference to the Aram. אִילָן by *tree, bush*, very seldom by *valley, plain, meadow*, whence we see that nothing accurate was known about it at a very early period. — 2. עֵמֶק הָאֵ׳ (*terebinth-slope*) the name of a place not far from עֲזֵקָה and שׂוֹכֹה 1 Sam. 17, 2 19; 21, 10. — 3. (*strength*) *n. p. m.* 1 Kings 16, 6; 2 Kings 15, 30, and also the name of an Edomite tribe Gen. 36, 41, by whom perhaps the Edomite seaport אֵלוֹת (see אֵילוֹת) or אֵילַת was built.

אֵלָה (rare) *m.* synonymous with אֵל III. *God*, enlarged at the end with an accentless *a*, as לַיְלָה; only in the proper names אֲשַׁרְאֵלָה, יְשַׁר־.

אֵלֶּה (pronominal stem) *demonstr. pronoun, these*, used as a plural to the singular זֶה, זוֹ, זוּ, זֹאת, זֹה. Sometimes it begins the sentence, serving to comprehend and enumerate Gen. 2, 4; 6, 9, sometimes it resumes at the end Num. 35, 29, i. e. it refers either to the preceding or following. Yet it is commonly placed after the noun Lev. 18, 26; Num. 1, 17; 1 Kings 7, 9, in numbers always Gen. 9, 19; 22, 23; Ex. 21, 11; 2 Sam. 21, 22; Is. 47, 9; Zech. 4, 10, and the language deviates from this but rarely. אֵלֶּה ... אֵלֶּה *these ... those* Josh. 8, 22. More comprehensive is כָּל־אֵלֶּה Gen. 10, 29; 14, 3; 15, 10. Like זֶה it is connected with a great variety of prepositions, e. g. אֶת־אֵלֶּה Gen. 46, 25; עַל־אֵלֶּה Lament. 1, 16; 5, 17 &c. The less frequent and shorter form of it is אֵל II. (which see).

This pronominal stem is perhaps compounded of אֵל and לֶה, both originally personal demonstrative vocables, which have however lost the personal; and therefore in the fusion the word is used as a plural. The first member אֵל *'êl* still exists as an independent pronominal stem in the Targ. אִלֵּן, Talm. אִלּוּ, Syr. ܐܠܝܢ &c., where the terminations ־ֵן, ־ֵן, ־וּ &c. are the remains of old plural endings; so in the Phenician אלם (Mass. 13, 16) like אִלֵּן for אֵלֶּה; and accordingly אֵל must here be assumed as the organic root of אֵלֶּה. With respect to the second member, either the ־לֶ in הַלָּזֶה must be compared, or the reduplication of ל is taken as euphonic, and the ending ־ֶה shortened from ־ֵן, and therefore the remnant of an old plural termination. See אֵל II.

אֱלָהּ (with *prefix* לֶאֱלָהּ; *constr.* אֱלָהּ, *def.* אֱלָהָא; with *suff.* אֱלָהִי, אֱלָהֲהוֹן, אֱלָהָךְ, אֱלָהֲנָא; along with *prefixes* בֵּאלָהֵהּ, לֵאלָהֲהוֹן; *pl.* אֱלָהִין, *constr.* ־הֵי, *def.* ־הַיָּא) *Aram. m.* like the Hebrew אֱלוֹהַּ *God*, not spoken specially of Jehovah, but of every God Dan. 3, 28; אֱלָהּ אָחֳרָן stands only in the sense of *another God* 3, 29. Jehovah was denoted by the appended terms אֱ׳ שְׁמַיָּא 2, 18 37 44; Ezr. 5, 11; אֱ׳ רַב Dan. 2, 45; אֱ׳ יִשְׂרָאֵל Ezr. 6, 14; 7, 15; אֱ׳ יְרוּשְׁלֶם 7, 19; אֱ׳ עִלַּי Dan. 3, 26 32; 5, 18; אֱ׳ חַי 6, 21 &c., and yet the def. אֱלָהָא is also used of Jehovah without any addition 2, 20. בֵּית אֱלָהָא 5, 3, Ezr. 4, 24 is *the temple*, and בַּר־אֱלָהִין Dan. 3, 25 means *an angel*, as in Hebrew בְּנֵי־אֱלֹהִים Gen. 6, 2. Here the singular is used more frequently than in Hebrew; yet the plur. also is not infrequent with a singular sense, applied both to Jehovah and other gods, Jer. 10, 11; Dan. 3, 12. See אֱלוֹהַּ.

אֱלֹהַּ see אֱלוֹהַּ.

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אֱלֹהִים see אֱלוֹהַּ.

אֲלוּ (pronominal stem) *Aram. interject. behold! en, ecce*, Dan. 2, 31; 4, 7 10; 7, 8. It arose from the demonstrative אַל with an old termination, just as הִנֵּה and the shorter הֵן (comp. Ar. إِنَّ) are likewise developed out of a demonstrative idea. The synonymous אֲרוּ in the Targ. has come from another group; and the assumption of the old interpreters that אֲלוּ arose out of אֲרוּ is unfounded.

אִלּוּ (pronominal stem) *conj. if, si*, in respect to time, as אִם usually is, joined to the *perfect*, Eccles. 6, 6; Esth. 7, 4. It is compounded of לוּ and אִם (which perhaps came through the medium of אִן, Ar. إِنْ, Syr. ܐܢ), and came late into use in Hebrew. In the Targ. and Mishna, however, it is more frequent, and is even compounded still more in אִלּוּלֵי; comp. Syr. ܐܠܘ if, ܐܠܘܠܐ if not.

אֱלוֹהַּ (also אֱלֹהַּ Dan. 11, 38; with *prefix* ל: לֶאֱלֹהַּ and לֵאלֹהוֹ, as is frequent in the case of nouns whose initial sound is a vowelless א; only in poetry in the sing., in Job, Is., Hab., Psalms, or also in the later writings through the influence of Aramaean, as in Dan., Neh. and Chr.; but regularly in the *plur.* אֱלֹהִים, *constr.* אֱלֹהֵי, with *suff.* אֱלֹהֵינוּ &c.) *m. God*, synonymous with אֵל, of which it is obviously a farther development. In the application of the word, we must first separate the form of the singular from the plural. The former, construed with an adjective sing. or plur. is applied: a) to heathen *gods*, Dan. 11, 37 *and he has not regard for any god*, spoken of Antiochus Epiphanes, who robbed the temples (Polyb. 31, 4) and wished to destroy the usual worship (1 Macc. 1, 43; Diod. 34, 1); אֱלֹהַּ מָעֻזִּים 11, 38 *god of the fortresses*, spoken of *Melkart* at Tyre; אֱלוֹהַּ נֵכָר 11, 39 *strange* i. e. heathen *god;* זוּ כֹחוֹ לֵאלֹהוֹ Hab. 1, 11 *this his power* (attributing) *to his god.* b) Applied to the most high and true God Deut. 32, 15; Ps. 50, 22; Hab. 3, 3 &c., for which also אֱ׳ יַעֲקֹב stands Ps. 114, 7; and when the Psalmist says 18, 32: *who is* אֱלוֹהַּ *besides* יי׳, the *true God* only can be meant. לַאֲשֶׁר הֵבִיא אֱלוֹהַּ בְּיָדוֹ Job 12, 6 *to whom God brings it with his own hand.* — But the very ancient use of the pl. אֱלֹהִים for *God* is most frequent, because the ancients conceived of the Deity as an aggregate of many infinite forces (comp. אֲדֹנִים, קְדֹשִׁים Hos. 12, 1). In this view אֱ׳ signifies 1. the true and most high God, *Jehovah*, and is used in the widest extent, even where a mere contrast to human nature is intended Zech. 12, 8; Ps. 8, 6; Ez. 28, 2. Like אֱלוֹהַּ it is sometimes construed with the singular Gen. 1, 3; 2 Kings 19, 4 16; Ps. 7, 10; 57, 3, sometimes with the plural Gen. 20, 13; 31, 53; Josh. 24, 19. At a later period, however, the construction with the plural was avoided as polytheistic: hence it is said 1 Chr. 17, 21 הָלַךְ הָאֱ׳ for הָלְכוּ אֱ׳ 2 Sam. 7, 23; זֶה אֱלֹהֶיךָ Neh. 9, 18 for אֵלֶּה אֱ׳ Ex. 32, 4, and the Samaritan Pentateuch on this account Gen. 20, 13; 31, 53; 35, 7; Ex. 22, 8 changes the plural into the singular. — 2. *the national god*, the guardian deity of any people, Gen. 17, 7; Jon. 1, 5; Judges 1, 16, and therefore applied to the national God of Israel i. e. Jehovah, usually אֱלֹהֵי יִשְׂרָאֵל Ex. 5, 1; אֱ׳ יַעֲקֹב Ps. 20, 2; אֱ׳ אַבְרָהָם 47, 10; or along with יי׳ 18, 29; Lev. 18 and 19. As an epithet of Jehovah Deut. 4, 35, 1 Kings 18, 21 אֱ׳ oftener stands with the article, הָאֱלֹהִים Gen. 5, 22; 6, 9 11; 17, 18 &c., but also without the article Gen. 1, 1; and אֱ׳ both in prose and poetry is interchanged with יְהוָֹה without any distinction. Thus e. g. עֶבֶד אֱ׳ Dan. 9, 11; רוּחַ אֱ׳ Gen. 1, 2; 41, 38; בֵּית אֱ׳ in Chron. and Ezra; יְרֵא אֱ׳ Job 1, 1 8; מַלְאַךְ אֱ׳ Gen. 32, 2, besides its connexion with יי׳. Yet though there is no historical distinction in the signification of both, one appears at least in their application, inasmuch as the one or the other was used at certain periods of the

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living language and therefore by certain writers. The historical books (Josh., Judges, Samuel, Kings) have יי״ in predominant usage; in Job יי״ prevails in the prose parts, in the poetical אֵל and אֱלוֹהַּ; the Proverbs have יי״, but Eccles., Daniel and Jonah almost exclusively אֱ׳; in the Psalms sometimes יי״, sometimes אֱ׳ prevails, just according to age; and in Genesis a twofold recension has been assumed according to this double use. — 3. Like אֵל, accompanied by adjectives or attributes in the genitive, which belong to the highest and universal God, it denotes the most high and the universal *God of humanity*, e. g. with הַשָּׁמַיִם וְהָאָרֶץ Gen. 24, 3; מָרוֹם Mic. 6, 6; הַשָּׁמַיִם Neh. 1, 4; הַצְּבָאוֹת Am. 3, 13; הָרוּחוֹת לְכָל־בָּשָׂר Num. 16, 22; אָמֵן Is. 65, 16; קֶדֶם Deut. 33, 27; צֶדֶק Ps. 4, 2; יֵשַׁע 18, 47; חֶסֶד 59, 18; מָעֹז 43, 2; תְּהִלָּה 109, 1, where אֱ׳ stands in the construct state, and the latter seldom appear as a mere apposition 80, 5. It must be considered as a mere doctrinal thing, when the Targ., Sam., Saʿadia and sometimes also the LXX and Vulg. translate the name אֱלֹהִים, where a closer contact with humanity is expressed, as is done with יי״ also, by *angel* &c. — 4. Like אֵל, אֱלֹהִים is applied to the gods of the Semites and other peoples either with the addition הַנֵּכָר Gen. 35, 2; כֶּסֶף Ex. 20, 23; מַסֵּכָה 34, 17; הַגּוֹיִם Deut. 29, 17; הָאָרֶץ 2 Kings 17, 27; הָעַמִּים Ps. 96, 5, or with the name of the people whose god is meant, e. g. הָאֱמֹרִי Josh. 24, 15; אֲרָם Judges 10, 6; מוֹאָב ibid.; צִדֹנִים 1 Kings 11, 5; עֶקְרוֹן 2 Kings 1, 2; חֲמָת 18, 34; or also אֱלֹהִים alone 17, 29, applied to Baʿal 1 Kings 18, 21, to a female deity 11, 5, to a made image Ex. 32, 1. From the Israelite point of view such a deity is called לֹא־אֱלֹהִים 2 Kings 19, 18. — 5. Like אֵל it is added to nouns to express what is highest &c. e. g. הַר הָאֱ׳ Ps. 68, 16 spoken of mount Bashan; פֶּלֶג אֱ׳ of rain 65, 10; חִתַּת אֱ׳ Gen. 35, 5; נַפְתּוּלֵי אֱ׳ 30, 8 &c. Here belongs also the adverbial לֵאלֹהִים Jon. 3, 3 *extraordinary*, comp. إِلَّهِ, though no other example of it is found; and perhaps also the addition of אֱ׳ to כִּסֵּא, interrupted by the suff., Ps. 45, 7 *thy elevated throne;* so too may אֱ׳ in אֱ׳ אֱלֹהֶיךָ 45, 8 be taken *thy exalted God;* but these cases stand isolated. — We may now give those modifications of the fundamental idea, according to which אֱלֹהִים is really applied to a plurality, consequently where the signification *God* is laid aside. Here belong: 1. where it is applied to heathen gods Ex. 12, 12; 2 Chr. 28, 23, a use that is very extensive, which is naturally adopted wherever polytheism is implied. — 2. A farther application of אֱ׳ is its use to denote *judges* Ex. 21, 6; 22, 7 8, properly God's judgment, where the judgment is before God (comp. Deut. 19, 17), hence LXX correctly: τὸ κριτήριον τοῦ θεοῦ, and the Targ. according to the sense דַּיָּנַיָּא. — 3. *angels*, as also אֵלִים is used Ps. 97, 7; 138, 1, where LXX, Vulg., Targ., Pesh. and others translate *angels*, as also in Ps. 8, 6; 82, 1 6; Gen. 3, 5 the translators and ancient interpreters render אֱ׳ by angels; but this explanation of אֱ׳ in the places cited is not at all certain, because the old translators and interpreters manifestly wished to avoid anthropomorphisms, and in the passages in question אֱ׳ can be taken otherwise. Only the periphrasis בְּנֵי אֱלֹהִים for *angels* Job 1, 6; 2, 1; 38, 7 is certain, after the analogy of בְּנֵי אֵלִים Ps. 29, 1 and קְדוֹשִׁים 89, 6. But אֱלֹהִים, if one will not take it as an abbreviation of אִישׁ־אֱ׳, by itself denotes *ghost*, *spirit* 1 Sam. 28, 13, that is to say, in the singular sense; LXX, Vulg., Syr., Ar. have *gods*, Targ. *angels*, Josephus *a godlike image*, but more or less by conjecture. — 4. *kings* i. e. much the same as earthly gods, like our *Majesty*, Ps. 82, 1 6; otherwise they are called *sons of God* 2, 7; 89, 27.

The noun אֱלוֹהַּ (elsewhere used by the Semites: Phenic. in Sanchoniathon p. 28 Ἐλοείμ i. e. אֱלֹהִים; Targ. אֱלָהּ, Sam. אֱלָהּ, Syr. ܐܠܗܐ; Arab. إِلَاهٌ, إِلَهٌ, with the art.

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אֱלָהּ) is a very old ulterior development of אֵל which is by all means to be taken as primitive, and the verbs אָלָה to worship God, אָלַהּ to be afraid, astonished, seem to have been formed from the noun; on the latter verb comp. Aram. הֲתַחֲלָא, as also פַּחַד, אֵימִים, מִפְלָצֶת.

אֵלוּל I. (from אָלַל which see) 1. (not used) name of a Phenician and Syrian deity as תַּמּוּז (Ezek. 8, 14), perhaps of Adonis, as a symbol of the fruit of the vine, whose death might therefore represent the cutting off of the grapes, the vintage, which happened in September, when in Syria the festival of Adonis was kept, and which month by the orientals is towards the end of the year (Jerome on Ezek. l. c.; Julian, orat. 4). From this name of a deity is to be explained the Phenician *n. p.* *Ἐλουλαῖος* (אֱלוּלַי; Jos. Ant. 9, 14, 2). — 2. name of the closing month of the eastern year, corresponding about to our September, Neh. 6, 15, the civil year had already begun with תִּשְׁרִי, because of the late adoption of the names of the months by the Jews, which they took from the names of gods (Rosh ha-Shana ch. 1). The name of this month runs in Syriac ܐܸܠܘܿܠ, Sam. Ilûl, Kurd. ایلون (Eilûn for Eilûl), Ar. أَيْلُول, Baalbek. *ιλουλ*, with little variation, as in Hebrew, whence we see the widespread use of the Aramaean appellation. The stem is probably אָלַל synonymous with עָלַל to glean (the vine), to cut the latest grapes off, generally to have the last gathering, as the death of Adonis is conceived of in *adulto flore sectarum frugum* (Amm. Marc. 19, 1; 22, 9).

אֵלוּל II. only in K'tib for אֵלִיל Jer. 14, 14, see אֵלִיל.

אַלּוֹן (from אוּל I.; *plur.* ־נִים, *constr.* ־נֵי) *m.* *oak*, *terebinth*, properly a strong tree, spoken of the ever-green terebinth or the strong-leaved oak (see אַיִל, אַיָּלָה, אֵלָה), as also the LXX, Venet., Syr., Vulg., Symm. and others usually render the word; the versions translate it (but rarely) *plain*, *valley*, *meadow*, because these trees were planted by springs or in meadows. This אֵ' appears 1. in its application to old Israelite sacred oaks and terebinths which had themselves a certain reverence paid to them, or beside which there was a sacred station. Thus a) אֵלוֹן מַצֵּבָה (*oak of the pillar;* מַצֵּבָה is a noun like מַצֵּבָה) at Sichem Judges 9, 6, perhaps the same at which in Joshua's time the sanctuary was Josh. 24, 26, where Jacob buried the strange gods Gen. 35, 4, and where there was probably at one time a heathen cultus. b) אֵ' מְעוֹנְנִים (*oak of the magicians*) the name of a place also in the neighbourhood of Sichem Judges 9, 37, where oracles were probably communicated in the earlier heathen time; comp. the oaks of the oracle at Dodona (Odyss. ξ, 327). c) אֵ' תָּבוֹר (*oak of Tabôr*) name of a noted oak in the vicinity of Bethel 1 Sam. 10, 3. Mount Tabôr was a holy place, like its homonymous *Ἀταβύριον* (אַתָּבוּר) in the island of Rhodes formerly inhabited by the Phenicians, where a temple of *Ζεὺς Ἀταβύριος* (App. 12, 27) existed; and perhaps the oak was dedicated to Tabor. d) אֵלֹנֵי מַמְרֵא (*oaks of Mamre*) a name of consecrated oaks belonging to the Emorite *Mamre*, in the neighbourhood of Hebron, where Abraham built and dedicated an altar to Jehovah, and where God appeared to him Gen. 13, 18; 14, 13; 18, 1. In the time of *Josephus* (Bell. Jud. 4, 9, 7; Ant. 1, 10, 4) an Ogyges-oak was there; and even in Constantine's time an altar stood under Abraham's oak which he converted into a church (Socrat. Hist. Eccl. 1, 14). e) אֵלוֹן מוֹרֶה or אֵלֹנֵי מֹרֶה (*teacher's oak*) name of a consecrated oak in the neighbourhood of Sichem Gen. 12, 6; Deut. 11, 30. מוֹרֶה seems an ancient epithet of a deity (see מוֹרֶה). f) אֵלוֹן בְּצַעֲנַנִּים (*oak of Zaanannim*) Josh. 19, 33 or אֵ' בְּצַעֲנַנִּים K'tib Judges 4, 11 *n. p.* of a place in the vicinity of קֶדֶשׁ in the territory of Naphtali, as far as which the nomadic tribe of the Kenites pitched their tents; so called perhaps from an oak consecrated at צַעֲנַנִּים (which see),

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or צַעֲנַיִם (which see), where there may have been before a Phenician sanctuary. It should be remarked, however, that mss. and translators sometimes interchange אֵלוֹן and אַלּוֹן. — 2. (*strong, powerful*) *n. p. m.* Gen. 46, 14; Numb. 26,26; hence the *patronym.* אֵלֹנִי in the latter place. Elsewhere the orthography is also אֵילוֹן.

אַלּוֹן (from אַל = אֵל; *plur.* אַלּוֹנִים, *constr.* אַלּוֹנֵי) *m.* 1. *oak*, stands distinguished from אֵלָה Is. 6,13, and is coupled with לִבְנֶה (white poplar or storax plant) Hos. 4, 13 and תִּרְזָה (holm-oak) Is. 44, 14. We must assume a peculiar species of oaks when it is viewed along with אֵלוֹן, אֵלָה, אֵלָה &c. The oaks of Bashan (אַלּוֹנִים מִבָּשָׁן or אַלּוֹנֵי הַבָּשָׁן) were celebrated: they were used in ship-building Ezek. 27, 6 and are applied poetically as a figure of greatness and distinction Is. 2,13; Zech. 11,2. — 2. (*strong*) *n. p. m.* 1 Chr. 4, 37.

אַלּוּף (and אַלֻּף, with *suff.* אַלּוּפִי; *pl.* אַלֻּפִים, *constr.* אַלּוּפֵי and אַלֻּפֵי) *adj. m.* prop. *hanging to, attaching to*, hence 1. *tame*, spoken of a lamb Jer. 11,19, as Jerome already understood it; but *Ibn Labrât* and *Ibn Koreish* have taken it in no. 4 signification as a noun; others derive it from אֶלֶף family, in the sense of *familiaris;* which explanations are less to the point. — Then as a noun 2. *friend*, from hanging to, attaching to (comp. חָבֵר, Ar. صاحب) Prov. 16, 28; 17, 9, having the same sense as רֵעַ (19, 4) and sometimes parallel to it Mic. 7, 5, or as מְיֻדָּע Ps. 55,14. Here probably belongs the passage Jer. 13, 20: *since thou thyself hast accustomed them to thee, as friends* (אַלֻּפִים) *at thy head* i. e. thou hast before chosen the Chaldeans as friends. — 3. *husband*, properly friend, Jer. 3, 4; Prov. 2, 17, therefore also רֵעַ (Jer. 3, 20; Hos. 3, 1) is put instead of it. — 4. A collateral form of אֶלֶף *bullock*, as *epicene* also applied to the female Ps. 144, 14, consequently it is not derived from the original idea of the adjective. — 5. Denominative from אֶלֶף (family, tribe): *head of a family* or *tribe*, applied to the heads of the Edomites in particular Gen. ch. 36; 1 Chr. 1, 51-ch. 4. At a later period it was also spoken of Jéwish chiefs Zech. 12, 5 6, and accordingly some Jewish teachers have the title of אַלּוּף, as *Elasar* in Spain (850) and *Chefez* (1000). This sense too did not come from the adjective. — 6. Like אֶלֶף *n. p.* of a city Zech. 9, 7, comp. אֶלֶף. See אָלַף.

אַלּוּשׁ (perhaps *wild-place*, derived from לַיִשׁ, consequently not from אָלַשׁ) *n. p.* of an Israelite station in the wilderness Numb. 33, 13.

אֶלְזָבָד (*'El is giver;* comp. Θεοδῶρος) *n. p. m.* 1 Chr. 12, 12; 26, 7. See the proper names זָבָד, זַבְדִּי, זַבְדִּיאֵל, זְבַדְיָה, יְהוֹזָבָד, יוֹ־.

אָלַח (not used) *intr. to be muddy, dirty*, spoken of water, but figuratively for the most part like תָּעַב: *to be corrupt*, in a moral sense. *Nif.* נֶאֱלַח (3 pl. נֶאֱלָחוּ) *to be corrupt*, Ps. 14, 3; 53, 4 (Rom. 3, 13 &c.); Job 15, 16, parallel to נִתְעַב. The organic root might be אָ־לַח, identical with that in דָּ־לַח, מָ־לַח II. &c., since no other suitable analogy is found in the dialects.

אֶלְחָנָן (*'El is kind*) 1. proper name of a Davidic hero, a son of *Ja'ari* (יַעֲרִי) or *Ja'îr* (יָעִיר), who smote the giant Lachmi 2 Sam. 21, 19; 1 Chr. 20, 5. — 2. proper name of another hero 2 Sam. 23, 24.

אֱלִי *stat. constr.* from אֵל with the vowel of union *î*, employed as the first member in numerous proper names compounded with אֵל, in order to express the highest divinity of the Semitic people, as is done by אָב (see אֲבִי־), יָה־, יוֹ־, יְהוֹ־ and others. As an epithet of this nature it is interchanged with בְּעֶל־ (Ba'al) 2 Sam. 5, 16, 1 Chron. 14, 7 and with יְהוֹ־ 2 Kings 23, 34, whether the change took place from free choice or for euphony. This construct-form is also some times exchanged for the abbreviation of אֵל into אֶל (1 Chr. 3, 6; 14, 5 — Ex.

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6, 22; Num. 3, 30), or disappears entirely, אֵ passing into the second member, e. g. עַמִּיאֵל 1 Chr. 3, 5 arises out of אֱלִיעָם 2 Sam. 11, 3. As happens in the case of אֲבִי־, אֲחִי־, &c., the member standing in the construct state is fused with the following, without subordination, into a single conception, so that it should not be interpreted as a genitive, but as an apposition (see אֲבִי־). Consequently they ought to be taken together as very ancient invocations of God and eulogies borrowed from an old popular liturgy used in the dedication of what was dearest, as also other antique nations, the Egyptians, Phenicians &c. invested what was dearest to them with the names and religious formulas of their deities and saints.

אֱלִיאָב (*'El is father*) *n. p. m.* Num. 1, 9; 16, 1; 1 Sam. 16, 6; 1 Chr. 16, 4; comp. אֱלִיאֵל, אֲבִיאֵל, and אָב in proper names.

אֱלִיאֵל (*'El is God*) *n. p. m.* 1 Chr. 11, 46. See אֲבִיאֵל.

אֱלִיאָתָה (*'El is*) *n. p. m.* 1 Chr. 25, 4. אָתָה is a participial noun from אוּת III. (see too אִתִּי) with an elongation by means of accentless *a*. In place of it stands 25, 27 אֱלִיעָתָה with the absorption of 'Alef.

אֱלִידָד (synonymous with אֶלְדָּד) *n. p. m.* Numb. 34, 21.

אֱלִידָע (*'El is knowing*) *n. p. m.* 2 Sam. 5, 16, for which 1 Chr. 14, 7 has בְּעַלְיָדָע. See אֲבִידָע. The name appears to have been in use among the Syrians also, 1 Kings 11, 23.

אֱלִיָּה (from אֵלָה I.) *fem. the fat tail* of oriental sheep, which was commonly consumed with the fat (חֵלֶב) as a sacrifice Exod. 29, 22; Lev. 7, 3; 8, 25 and is described as לְעֻמַּת הַיָּעֵצָה 3, 9. In the dialects (Arab. أَلْيَة, Targ. אַלְיָא, Syr. ܐܲܠܝܵܐ) the same word exists; and when the LXX once translate it by *ὀσφύς*, they follow later usage.

אֱלִיָּה (*'El is Jah*) 1. proper name of the prophet Elijah of Tishbeh (תִּשְׁבִּי) 2 Kings 1, 3, who is also called אֱלִיָּהוּ 1 Kings 17, 1, *Ἠλίας* Matth. 11, 14, and who became at a later period the centre of a rich circle of traditions. — 2. proper name of other persons 1 Chr. 8, 27; Ezr. 10, 21 26.

אֱלִיָּהוּ (*Self-'El, αὐτόθεος*) *n. p. m.* 1 Chr. 26, 7; 27, 18. See אֲבִיָּהוּא.

אֱלִיָּהוּא (*Self-'El*) *n. p. m.* 1. Job ch. 32-35, but sometimes written אֱלִיהוּ. — 2. 1 Sam. 1, 1; 1 Chr. 6, 12 19 alternating with אֱלִיאֵל and אֱלִיאָב. — 3. 1 Chr. 12, 20.

אֱלִיהוֹעֵינַי (i. e. אֱלֹ־יְהוֹ עֵינַי *to God* are *mine eyes* directed, as if it had arisen out of Ps. 123, 1 &c.) *n. p. m.* in the later period of the language Ezr. 8, 4; 1 Chr. 26, 3, for which, however, 3, 23; 4, 36; 7, 8 &c. אֱלְיוֹעֵינַי stands. In 1 Chr. 8, 20 אֶלְיֵעֵינַי occurs instead of it, which is merely abridged out of אֱלְיוֹעֵינַי. Hence the LXX have *Ἐλιωναΐ*.

אֱלְיְהוֹעֵינַי see אֱלִיהוֹעֵינַי.

אֱלִיחֳבָא (*'El is protector*) *n. p. m.* 2 Sam. 23, 32. See חֹבָא.

אֱלִיחֹרֶף (*'El as sender of harvest-rain;* comp. the proper names חָרָן, יוֹרֶה) *n. p. m.* 1 Kings 4, 3.

אֱלִיל (also אֱלָל; *plur.* אֱלִילִים, אֱלִילֵי־) *m.* 1. *a small image of a god*, which among the Egyptians and Phenicians gave oracles, erecting itself (*Servius* on Aen. 6, 68; *Plin.* h. n. 37, 58). Hence it is put along with חֲזוֹן שָׁקֶר and קֶסֶם Jer. 14, 14 K'ri. It is usually applied to little images of heathen deities or idols generally Lev. 19, 4; 26, 1; Is. 2, 8 18 20; 19, 3; 31, 7; to the images of the gods at Memphis, the central seat of Egyptian worship Ezek. 30, 13; with the additional idea of the greatest contempt, in opposition to אֱלֹהִים Ps. 96, 5; 97, 7; 1 Chr. 16, 26; Hab. 2, 18. The K'tib has once for it אֱלוּל Jer. 14, 14. — 2. Figuratively in the later time of the language: *lie, falsehood*, parallel to שֶׁקֶר Job 13, 4; *folly* Zech. 11, 17, proceeding from the

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original signification *idol*. The Syr. ܐܠܐ low, ܐܠܘܬܐ idolatry, heresy, are connected with it.

The forms אֱלוּל and אֱלִיל are developed from אֵל with the termination *ûl* and *îl* to express the idea of lessening and contempt. Other traces of a similar formation are found in Hebrew. A verb אָלַל "to be nothing" is neither found in Hebrew nor in the dialects. The Arab. ألّ to be weak, low, is connected with the Hebrew אָיִל.

אֱלִימֶלֶךְ (*'El is king*) *n. p. m.* Ruth 1, 2. See אֲבִימֶלֶךְ.

אֵלֶּה (pronominal stem; an old plural formation made from אֵל *these* by means of ־ֶה as in זֶה, זֹאת, comp. אֵלּוּ, אֵלָּה) *Aram. pron. demonstr. plur.: these*, Dan. 2, 44; 6, 3; 7, 17. אֵלֶּה also stands in place of it 6, 7.

אֶלְיָסָף (*'El is gatherer* i. e. protector; from אֶלְיָאסָף) *n. p. m.* Numb. 1, 14; 3, 24. See אֲבִיאָסָף.

אֶלְיעֶזֶר (*'El is help*) *n. p. m.* Gen. 15, 2; Exod. 18, 4; Ezr. 8, 16; 1 Chr. 7, 8; 15, 24; 27, 16; 2 Chr. 20, 37. See דְּדָוְעֶזֶר, אֶחְיעֶזֶר, יוֹעֶזֶר, אִיעֶזֶר, אֲבִיעֶזֶר.

אֶלְיְהוֹעֵינַי see אֶלְיְהוֹעֵינַי.

אֶלְיָקִם (*'El is gatherer* or *founder of families and communities*) *n. p. m.* 2 Sam. 11, 3; 23, 34; instead of which 1 Chr. 3, 5 has עַמִּיאֵל. עַם in personal proper names is often an epithet of God as the founder of kinsmen or of the state; and is therefore like the names of Deity אָב, שַׁדַּי &c. applied to God (*'Am*), עַם, רָם, זָבָד, נָדָב &c. Comp. for example עַמִּינָדָב, אֲבִינָדָב, עַמִּיהוּד, עַמִּישַׁדַּי, עַמִּיזָבָד, עַמִּיחוּד, עַמְּקָם, יָקְמְעָם, יָקְמָם, יָקִים, יָקִימוֹת, יָקִימוּת

אֱלִישֶׁבַע (*'El is founder of the covenant*) *n. p. f.* Exod. 6, 23; the Greek form *'Ελισάβετ* Luke 1, 7 arose out of אֱלִישַׁבְעַת (comp. יְהוֹשַׁבְעַת 2 Chr. 22, 11, alternating with יְהוֹשֶׁבַע 2 Kings 11, 2) a collateral form of אֱלִישֶׁבַע. Comp. the proper names שֶׁבַע, שַׁבְעַת, בְּאֵר שֶׁבַע and the Greek *n. p. Βαρσαβᾶς* (Acts 15, 22), which is perhaps בַּר־שֶׁבַע (son of the covenant) formed after the analogy of בַּת־שֶׁבַע (daughter of the covenant).

אֱלִישָׁה (Samar. אֱלִישׁ) *n. p.* of a Greek tribe beside יָוָן, which the Mosaic ethnographical table adduces as the son of Javan, Gen. 10, 4; 1 Chr. 1, 7. Since Javan is the Ionic tribe, we have to explain אֱ' as the *Aeolic*, the *Ionians* and *Aeolians* being the two leading tribes of the Hellenists. In this manner *Josephus* (Ant. 1, 6, 1), *Jerome* (quaest. in Gen. 10, 2) and *Zonaras* (ann. 1, 5) have understood the word. This Greek race formerly dwelt in Thessaly, Euboea, Boeotia, Anatolia, Peloponnesus &c. (see *Knobel*, die Völkertafel p. 81-86), and at the time of Ezekiel (Ez. 27, 7) they also inhabited Aeolis in Asia Minor, stretching from the Cyzicus beyond Mysia and Troas as far as the river Hermus, as well as over the west coast of Asia Minor, and the opposite islands (אִיִּים) generally. In their great commercial trade the Phenicians brought from them red and blue purple (אַרְגָּמָן and תְּכֵלֶת). The Hebrew form is developed from the fundamental form *Αἰλεῖς*. See יָוָן.

אֱלִישׁוּעַ (*'El is good fortune*) *n. p. m.* 2 Sam. 5, 15, for which in 1 Chr. 3, 6 אֱלִישָׁמָע stands, written by mistake and proceeding from the 8. verse. See אֲבִישׁוּעַ, שׁוּעַ.

אֶלְיָשִׁיב (*'El is requiter*) *n. p. m.* 1 Chr. 3, 24; 24, 12; Neh. 3, 1; Ezr. 10, 24 27. See the proper name יָשִׁיב.

אֱלִישָׁמָע (*'El is hearer*) *n. p. m.* Nu. 1, 10; 2 Sam. 5, 16; 1 Chr. 2, 41; 3, 8; 2 Kings 25, 25; 2 Chr. 17, 8. But in 1 Chr. 3, 6 it stands for אֱלִישׁוּעַ, which the Chronicle-writer perhaps interpreted אֱלִישְׁמוּעַ. See שָׁמָע.

אֱלִישָׁע (*'El is salvation-dispenser*) proper name of the famous prophet and disciple of Elijah, 1 Kings 19, 16 &c.; in Luke 4, 27 *'Ελισσαῖος*. See שָׁע.

אֱלִישָׁפָט (*'El is judge*) *n. p. m.* 2 Chr. 23, 1. See אֲבִידָן, שָׁפָט.

אֱלִיָּתָה see אֱלִיאָתָה.

אִלֵּךְ (pronominal stem) *Aram. pron. demonstr. pl.*, *these*, *hi*, placed after masculine nouns only, and so far distinguished from the term אִלֵּין which is cognate in sense Dan. 3, 12 &c.; 6, 6 &c.; Ezr. 4, 21; 5, 9; 6, 8. The addition ־ךְ to אֵל (אֵל־, see אֵלֶּה) which is also found in דֵּךְ, דָּךְ, הָנֵיךְ, is an old pronominal stem that occurs in Arabic appended to demonstratives, and its use as a suffix of the second person has been developed therefrom. See דֵּךְ.

אָלַל I. (not used) a stem assumed for אַל I. and אֱלִיל. But even if the stem were in use, it would be a secondary one from the pronominal stem אַל. See אַל I. אֱלִיל and אֱלוּל II. should be referred to אַל III.

אָלַל II. (not used) *intr.* synonymous with יָלַל (which see) i. e. the stem אַל is = יַל, of which אָלָה is a farther development, *to complain*, *sigh for*, Ar. أَلَّ, comp. Gr. *ἀλαλάζειν*, *ὀλολύζειν*. See however אַלְלַי.

אָלַל III. (not used) *intr.* equivalent to אַל (אוּל) *to be strong*, *powerful*, *steadfast*. Derivatives אַלָּה, אַלּוֹן.

אָלַל IV. (not used) belonging to אֱלוּל I. See Aramaean אֲלַל.

אֲלַל (not used) *Aram. trans. to gather in*, *to collect into a barn*, spoken of the harvest, usually of the vintage, *to dress*, consequently equivalent to עֲלַל (which see); whence אֱלוּל I.

אַלְלַי *interj. woe!* Job. 10, 15; Mic. 7, 1; with לְ of the person, as in other exclamations of grief. The termination ־ַי appears to be like that which is in many pronominal stems. It is usually

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assumed that it is to be derived from the verb אָלַל II.; but it is more likely that the interjection has formed the basis of the verb, as the Greek ἀδονιάζειν, ἐνάζειν, ὀλολύζειν were developed out of the exclamations אֲדֹנִי, חֲוֵה = חֲיֵה, הַלְלוּ in Phenician worship.

אָלַם (Kal unused) *tr.* 1. *to bind together, to tie* (kindred in sense with עָמַר, צָבַת I.), hence אֲלֻמָּה. — 2. like אָחַז, קָשַׁר, אָגַד *to bind, to fit into one another, intertwine, interweave, arch;* hence אוּלָם, אֻלָּם (*pl.* אוּלַמִּים), אֵילָם (*pl.* -לַמִּים, -מִּית); then *to make firm* generally. Derivative אַלְמָנָה II. — 3. *to draw together* the mouth, or more correctly: *to be bound* i.e. *tongue-tied*, hence *to be dumb* (see אָטַר), *to be silent*, comp. δεσμὸς τῆς γλώσσης Mark 7, 35; Ar. عَقَدَ, Syr. ܐܬܟܠܡ. Derivatives אִלֵּם, אֵלֶם, אַלְמֹנִי. — 4. *to be dumb, silent*, therefore *to be solitary*, figuratively *to be isolated, widowed*, comp. Ar. بَكِمَ to be dumb, unmarried. Derivatives אַלְמָנָה, אַלְמָן I., אַלְמֹן, אַלְמָנוּת and the proper name אוּלָם. All these significations proceed from the objective fundamental notion of "binding, making fast," and even the Arab. أَلِمَ "to writhe with pain, doluit" comes from the same root, as is obvious from חָבַל I.

Nif. נֶאֱלַם (*fut.* יֵאָלֵם) *to be dumb, mute* Is. 53, 7; Ez. 3, 26; Dan. 10, 15, out of shyness, fear &c. or by command, opposite to דִּבֶּר Ez. 24, 27.

Pih. אִלֵּם *to bind together, make fast*, e. g. sheaves Gen. 37, 7.

The organic root is manifestly אָ־לַם, which is still perceptible in בָּ־לַם (which see), גָּ־לַם, פָּ־לַם, חָ־לַם, הָ־לַם (which see) &c. with a fundamental signification that is cognate. This fundamental notion has received a variety of modifications only in the process of its enlargement into stems.

אָלֹם see אֲלֻמָּה.

אֵלֶם (rare) *m.* 1. *dumbness, silence*, אֵ׳ צֶדֶק Ps. 58, 2 (do ye then really speak) *the silence of justice* i. e. justice which is otherwise silent? But the LXX and Vulg. read אֵלֶם, ἄρα, *utique*. Others point אֵלֶם *O judges!* without the sense becoming more facile. — 2. Ps. 56, 1 out of an old poem in which the words יוֹנַת אֵלֶם רְחֹקִים stood, and to the measure of which the psalm was sung. Among the many alterations of this phrase which have been made in order to get a suitable sense, perhaps my punctuation יוֹנַת אֵל מֵרַחֲקִ־יָם (dove of God from the remoteness of the sea) which may have been the commencement of an exile-song, is still the most appropriate. יוֹנָה like תּוֹר symbolises Israel.

אִלֵּם (*pl.* אִלְּמִים) *adj. m. dumb*, in the sense of having a permanent bodily defect, hence the intensive form, Is. 56, 10; Hab. 2, 18. Subst.: *a dumb person*, Ex. 4, 11; Is. 35, 6.

אֻלָּם *m.* as a noun besides אוּלָם; but אֻלָּם is the more original form, since the word has been abbreviated from מְאֻלָּם. The signification is the same as that of אוּלָם (which see).

אֻלָּם *adv.* Job. 17, 10 is the same as the adversative adverb אוּלָם (which see).

אַלְמֻגִּים (compounded of מוּג and the article אַל) *m.* the name of a precious wood brought from 'Ophir, 1 Kings 10, 11 12; also written אַלְגּוּמִּים 2 Chr. 2, 7; 9, 10 11. While *Parchon* and others understand coral-like wood (according to the usage of the Talmud Kelim 13, 6 אַלְמוּג is coral), *Kimchi* translates it البقم, red-coloured wood; but it is more correct to take it as sandal-wood, which is called in Sanskrit *mocha*, *mochâta*. It was imported by the Arabians from India and Persia.

אֲלֻמָּה (from אָלַם; *pl.* אֲלֻמִּים and -מּוֹת, with *suff.* אֲלֻמֹּתָיו) *f.* prop. the bound, hence *bundle* (of grain), *sheaf*, Gen. 37, 7; Ps. 126, 6; allied in sense to צֶבֶת, עֹמֶר. The stem is אָלַם.

אַלְמוּג see אַלְמֻגִּים.

אַלְמוֹדָד (some mss. אַלְמֹדָד) *n. p.*

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of the first Arabian Joktanite race Gen. 10, 26; 1 Chr. 1, 20. According to the Arabic tradition, the race *G'orhom*, who dwell at first in Yemen, then in Heǵas and Tehama, is derived from Kachtan; the name of its kings *Modhadh* (مضاض) is compared with our מוֹדָד (אַל is the article). El-Modad would thus be equivalent to the progenitor of the of the G'orhomites. Others compare the Kachtanite tribe مُرَاد (Murâd) in Yemen, and therefore read אַלְמוֹרָד; others again compare *El-Mâtât*, brother of *Chimjar* and son of *Saba* (Ptolem. 6, 7, 23).

אַלַּמֶּלֶךְ (contracted from אַלַּת מֶלֶךְ, *king's oak*, and referring to the Phenician oak-worship, remains of which were preserved among the Hebrews also Josh. 24, 26; Judges 9, 6 37; מֶלֶךְ [which see] is then the name of the deity) *n. p.* of a Phenician city in the tribe of Asher Josh. 19, 26. The assimilation of ת is rare, and possible only in a proper name.

אַלְמָן (from אָלַם) *adj. m. forsaken, widowed*, with מִן of the person by whom one is forsaken Jer. 51, 5. The feminine אַלְמָנָה, however, is concrete. Comp. the Phenician אַלְמָן widower.

אַלְמֹן (formed from אַלְמָן; *a* changes into *ô* in abstract formations, as נֹעַר has arisen from נַעַר) *m. widowhood*, figuratively of a forsaken state Is. 47, 9, like אַלְמָנָה vs. 8.

אַלְמָנָה (prop. *adj. fem.* of אַלְמָן) *f.* 1. *widow*, prop. isolated, forsaken (see אָלַם 4), hence she is frequently adduced along with יָתוֹם Ex. 22, 21; Deut. 10, 18; Jer. 7, 6; Ez. 22, 7, גֵּר Deut. 27, 19; Ps. 94, 6 or עָנִי Zech. 7, 10 as protectionless and wanting help. Elsewhere it is spoken of widows as a peculiar class of women Gen. 38, 11, together with גְּרוּשָׁה and חֲלָלָה Lev. 21, 14; 22, 13; Num. 30, 10; Ez. 44, 22; or with reference to their forlorn state Deut. 24, 17; Job. 24, 3; 29, 13; Ps. 146, 9; as an addition to אִשָּׁה 2 Sam. 14, 5; 1 Kings 7, 14. — 2. Figuratively of *a widowed state* Is. 47, 8, where the image is continued (see אַלְמֹן). — 3. Only in the *pl.* אַלְמָנוֹת (perhaps from אַלְמוֹן = אַרְמוֹן) Is. 13, 22 (parallel הֵיכְלֵי עֹנֶג) Ez. 19, 7: *towers, palaces* (comp. אָלַם 2 and אוּלָם). In the former place the Targ. Vulg. Syr. and many interpreters take it as if it were a collateral form of אַרְמָנוֹת (comp. אַלְמָנָה, Targ. אַרְמְלָא, Syr. ܐܪܡܠܐ, Arab. أَرْمَلَة) or had originated from אַרְמָנוֹת by mistake, as some mss. still read it; but it is more correctly derived from אָלַם 2, and so the Targ. (and LXX) has taken it in the latter passage, translating וַיֵּדַע (as Judges 8, 16 by תְּבַר) *lay waste*, without reading on that account וַיָּרַע (from רָעַע). See אַרְמוֹן.

אַלְמָנוּת (with *suff.* אַלְמְנוּתָהּ, *plural* ־מְנוּתִים) *f.* 1. *widowhood*, Gen. 38, 14 19; 2 Sam. 20, 3; — 2. *pl.* fig. *time of exile*, a condition of widowhood to the people Is. 54, 4.

אַלְמֹנִי *adj. m.* properly one concealed, not named, hence as a pronoun: *a certain one*, quidam, ὁ δεῖνα, connected with פְּלֹנִי (which see) Ruth 4, 1; 1 Sam. 21, 3; 2 Kings 6, 8; comp. Ar. أَرِم, أَرِيم unus, ullus, aliquis, the interchange of ל with ר in words belonging to the stem אָלַם often appearing. See אָרַם.

אִלֵּן *Aram.* see אִלֵּין, אִלֵּךְ and אֵל, אֵלֶּה.

אֶלְנַעַם (*'El is delight*) *n. p. m.* 1 Chr. 11, 46. See אֲבִינֹעַם, נַעַם.

אֶלְנָתָן (*'El is giver*) *n. p. m.* 2 Kings 24, 8; Esr. 8, 16. See נָתָן.

אֶלָּסָר *n. p.* of an east-Asiatic or Babylonian-Assyrian country which can no longer be discovered, Gen. 14, 1 9. The Jerusalem Targum renders it by תְּלַאשָּׁר (comp. Is. 37, 12), and so understands by it an Assyrian province. If this be so, the words אֵל oak and תֵּל hill would only be additions to אֲסָר, אַשָּׁר.

אֶלְעָד (*'El is protector*) *n. p. m.* 1 Chr. 7, 21. But עָד may also be = עָדָה, and אֶלְעָד tantamount to עֲדִיאֵל.

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אֶלְעָדָה (*'El is ornament*) *n. p. m.* 1 Chr. 7, 10. Comp. עֲדָיָה.

אֶלְעָזַי (*'El is victorious*) *n. p. m.* 1 Chr. 12, 5. עֻזַּי = עֻזִּי, see עֹז.

אֶלְעָזָר (*'El is helper*) *n. p. m.* Ex. 6, 23; 1 Sam. 7, 1; 2 Sam. 23, 9; Ezr. 8, 33; 10, 25; 1 Chr. 23, 21. Comp. אֱלִיעֶזֶר, אֲחִיעֶזֶר, אֲבִיעֶזֶר &c. The abbreviated form Λάζαρος Luke 16, 20 (Talm. לַעְזָר) has arisen out of Ἐλεάζαρος.

אֶלְעָלֵא (and ־לֵה; *the exalted 'El*) *n. p.* of a town on the other side of Jordan (so called from the Moabite worship of 'El, Phenician אֵל עֶלְיוֹן) which belonged to Reuben, and where subsequently the Moabites dwelt Num. 32, 3 37; Is. 15, 4; 16, 9; Jer. 48, 34. According to *Eusebius* (s. v.) it was a mile from חֶשְׁבּוֹן. Ruins of it still exist, called العال el-Al (*Burckhardt's* travels in Syria, p. 365).

אֶלְעָשָׂה (*'El is creator*) *n. p. m.* Jer. 29, 3; 1 Chr. 2, 39; 8, 37. Comp. עֲשָׂהאֵל, מַעֲשֵׂיָה, יַעֲשִׂיאֵל, עֲשָׂיָה, עֲשִׂיאֵל, מַעֲשֵׂיָה. The forms עָשָׂה and in the Aramaean manner עֲשָׂה, עֲשִׂי are participial nouns also, though originally like 3 perf. sing. See עָשָׂה.

אָלַף (*fut.* יֶאֱלַף) *intr.* prop. to bind, to unite with one, comp. Ar. إِيلَاف covenant, hence 1. (not used) *to associate* with one, *to unite* with one, *to hang* upon one, comp. Ar. أَلِفَ, hence אַלּוּף 1 (which see), Ar. أَلِيف, and perhaps too אַלּוּף 3 (prop. associate, friend) metaphorically *head of a tribe*, *Sheikh*, like the Arabic صاحب (companion, and prefect, prince) and وَال have proceeded from a similar point of view; if אָלַף in this sense be not a denomin. from אֶלֶף 3. — 2. *to learn*, i. e. to make oneself familiar with something, to bind intimately, Prov. 22, 25, as also לָמַד (which see) in addition to *learn* has also the meaning *to accustom oneself to something*, comp. Targ. אֲלַף and יְלַף, Syr. ܐܠܦ, ܝܠܦ, in Zabian ܠܦ only in this sense. — 3. (not used) *tr. to yoke in* e. g. animals, in order to cultivate the field, particularly oxen and heifers, which signification also comes from the original idea of *binding*, as *jugum* from *jungo*. Hence אֶלֶף 1 (which see) and אַלּוּף 4. — 4. (not used) *tr. to unite*, *bind together*, for example, many single things into one mass, hence אֶלֶף 2 and denom. הֶאֱלִיף; or *to be united*, *to form a union*, hence אֶלֶף 3 (which see). The idea of binding together in the stem אָלַף is also in the Arab. الف and Syr. ܐܠܦ, hence ܐܠܦܐ ship, i. e. the joining together of planks, but the organic root is אָ־לַף, since Ar. لف, Syr. ܠܦ, Aram. לַפֵּף mean *to bind together*.

Pih. אִלֵּף (*fut.* יְאַלֵּף, *part.* מַלֵּף contracted in the Aramaean way from מְאַלֵּף) *to teach*, with a double accusative of the person and thing, Job 15, 5; 33, 13; proceeding from the second signification of Kal, as לִמֵּד from לָמַד, comp. Targ. אַלֵּף, Syr. ܐܠܦ. מַלְּפֵנוּ Job 35, 11 *he who teaches us*, from מַלֵּף.

Hif. הֶאֱלִיף denom. from אֶלֶף 2, which see.

אֶלֶף (pause אָלֶף, with *suff.* אַלְפִּי; *pl.* אֲלָפִים, *constr.* אַלְפֵי, with *suff.* אֲלָפָיו, אַלְפֵיהֶם; *dual* אַלְפַּיִם) *m.* 1. only in the plural, *oxen*, *heifers*, Ps. 8, 8, denoting together with צֹנֶה [צֹאן] *sheep and goats* tame house-animals, properly animals tamed to the yoke, *cattle for the yoke*, comp. jû-mentum (beasts of burden, of draught) from jungo. See אָלַף 3. Also like βοῦς and *bos* as epicene it is applied to *cows* Deut. 7, 13; 28, 4 18 51, since the derivation does not require the meaning of ox exclusively. In the Psalter the form אַלּוּף seems to have been selected for the feminine gender Ps. 144, 14, and as epicene is construed with the masculine form of the verb; but in the passage cited אַלּוּף may also be taken in the third signification. Also in the Phenician אֶלֶף is *steer* (Mass. 3) and therefore אָלֶף is the name of the first letter of the alphabet in that language, as *Plutarch* says (quaest. symp. 9, 2, 3) διὰ τὸ Φοίνικας οὕτω καλεῖν τὸν βοῦν; and הַלְּשׁוֹן אֶלֶף according to *Dioscor.*

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(IV, 126), *βούγλωσσον*, the name of a plant among the Carthaginians. — 2. As a numeral, *a thousand*, properly the union of many individuals, a mass (see אֶלֶף 1 and 4), then fixed to a definite number, as also מֵאָה properly denotes a number, then *a hundred;* hence אלף could signify a myriad in Aethiopic. Along with nouns אֶ usually stands *before* them, and the nouns כֶּסֶת Gen. 20, 16 or כִּכַּר־כֶּסֶף 2 Kings 15, 19, רֶגֶל Ex. 12, 37, רֶכֶב 1 Sam. 13, 5, בָּחוּר 1 Kings 12, 21, גִּבּוֹר חַיִל 2 Chr. 25, 6, אַמָּה Num. 35, 4, אִישׁ Judges 15, 15, כֹּר 1 Kings 5, 25, גֶּפֶן Is. 7, 23 and the like, follow in the singular as expressing collective ideas. This usage however is not constant, for it also follows the noun plural Deut. 1, 11; 1 Kings 3, 4; 5, 6; 2 Kings 3, 4; 1 Chr. 29, 7, though more in the later period of the language. But when אֶ does not stand in close connexion with the noun, but should only be expressed in the sentence, the noun comes *before* it Num. 31, 33 45; 1 Kings 8, 63; 2 Kings 24, 16; and this mode of speech, which is a favourite one in Aramaean, is also extended at a later period of the language so far as to be used where the numeral is closely connected with the noun 2 Chr. 30, 24; Ezra 1, 9. Elsewhere it is usual to place the distinction in the position of the numeral *before* or *after* the noun on the emphasis which the narrator intends by what is enumerated, or by the number itself. (See copious remarks on this point in Shoroshe Lebanon, pag. 191—195.) As a large round number אֶלֶף stands either alone, Is. 30, 17; 60, 22; Eccles. 7, 28; Job 1, 3; 33, 23; Ps. 84, 11, or put before the noun 90, 4; Is. 7, 23; Eccles. 6, 6; Song of Sol. 4, 4; Ps. 105, 8; seldom put after it 50, 10, where אֶלֶף is to be referred to הַרְרֵי. In the same way the plural אֲלָפִים is used, either alone Ex. 20, 6; 1 Sam. 18, 8; or put before the noun in the construct state Numb. 10, 36; Ps. 68, 18; Mic. 6, 7. The number which defines the thousands more closely stands *before* אֶלֶף or אֲלָפִים, and the one is regulated by the sex of אֶ, e. g. שְׁמֹנֶת אֲלָפִים Num. 2, 24; אַרְבָּעָה אֲלָפִים 1 Chr. 5, 18; שִׁבְעַת אֲלָפִים 18, 4; מְאַת אֶלֶף 2 Chr. 25, 6; מֵאָה אֶלֶף Num. 2, 9, where the defining number, therefore, stands sometimes in the abs. state, sometimes in the construct, and plurality is also expressed often by אֶלֶף. The dual is אַלְפַּיִם 2000, and is sometimes put before, sometimes after the noun, the latter being either in the singular or plural Judges 20, 45; Is. 36, 8; 1 Chr. 5, 21. Hence the denom. *Hiphil* הֶאֱלִיף *to bring forth thousands*, to cast forth in thousands, spoken of sheep Ps. 144, 13. — This signification of the noun appears also in the dialects, e. g. Ar. أَلْف, Syr. ܐܲܠܦ, Maltese *elf* &c., and it is clear from the meaning of *myriads* in the Aethiopic that אֶ properly denotes, like מֵאָה, רִבּוֹ, a number bound together to make a united whole: from אָלַף 4. The use of אֶ for a large round number Gen. 24, 60, Mic. 6, 7 appears to confirm this derivation. — 3. properly a union of family members, therefore *association of the members of a family* or *tribe*, larger communities into which every race was divided, which communities again had their presidents or rulers (אַלּוּפִים, רָאשִׁים Zech. 9, 7; 12, 5). (Synonymous terms are מַטֶּה, מִשְׁפָּחָה, שֵׁבֶט.) Hence the word always denoted a smaller division of a tribe or race Is. 60, 22 (אֶלֶף), parallel גּוֹי; Judges 6, 15 (אַלְפִּי), parall. בֵּית אָב; Numb. 1, 16; 10, 4 36; Deut. 33, 17; Josh. 22, 21 30; 1 Sam. 10, 19; 23, 23. Metaphorically: the seat of such a community or family group, *civitas*, Mic. 5, 1. — 4. *n. p.* in the enumeration of the cities in Benjamin's territory: Josh. 18, 28 וְצֶלַע הָאֶלֶף וְהַיְבוּסִי. Since צֶלַע appears as a Benjaminite city 2 Sam. 21, 14, and עִיר־הַיְבוּסִי Judges 19, 11 or simply הַיְבוּסִי Josh. 15, 8, poetically יְבוּסִי Zech. 9, 7 (for Jerusalem) is tantamount to יְבוּס Judges 19, 10 11, הָאֶלֶף can only be a Benjaminite city that lay between צֶלַע and יְבוּס, and it suits the connection very well if אֶלֶף Zech. 9, 7

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should be read as אֶלֶף and understood of the present city which belonged to Judah and Benjamin together, like יְרִיחוֹ. *Jer.* read Josh. 18, 28 הַיְבוּסִי צַלַע הָאֶלֶף taking it for the name of a single city; he also states that in his time a quarter of Jerusalem with Zechariah's grave was still so named.

אֶלֶף *Aram.* like the Hebrew אֶלֶף 2: *thousand* Dan. 5, 1, also written אַלְפָּה 7, 10; *pl.* according to the K'ri אַלְפִין 7, 10, for which, however, the K'tib has אַלְפִים.

אַלְפָּה see אַלּוּף.

אֶלְפַּלְט *n. p. m.* 1 Chr. 14, 5, see אֱלִישָׁמָע.

אֶלְפָּעַל (*'El effects noble achievement*) *n. p. m.* 1 Chr. 8, 11, see פָּעַל, פְּעוּאֵל.

אָלַץ (Kal unused) *intr. to cleave fast to something*, Ar. أَلَزَ and أَلَصَ to hang together, only in *Pih.* אִלֵּץ *to press firmly upon something*, figuratively *to press, urge strongly* Judges 16, 16, where the לְ stands with a compound sheva after losing dagesh forte. Comp. Syr. ܐܠܙ and ܐܠܨ to constrain, and the Sam. אַרְץ, of the same meaning, with ל changed into ר. — The organic root is אָלַץ and is also found in חָלַץ, חָלָץ, Ar. لَصَّ to cohere firmly.

אֶלְצָפָן *n. p. m.* Ex. 6, 22, see אֱלִיצָפָן.

אַלְקוֹם *m. no-withstanding*, Prov. 30, 31 *a king, whom there is no withstanding*, who marches along victorious, formed like אַל־מָוֶת 12, 28 with אַל *not*. Others compare the Ar. اَلْقَوْمُ *people*, and translate: *with whom is the people* (so LXX).

אֶלְקָנָה (*'El is possessing*) *n. p. m.* Ex. 6, 24, the father of Samuel 1 Sam. 1, 1, who because he dwelt in Ramah in the district of צוֹפִים or אֶרֶץ צוּף is also called אֶלְקָנָה צוֹפִי 1 Chr. 6, 11; 12, 6; 6, 8; 2 Chr. 28, 7. As to derivation, compare the proper names מְקֹנִידוֹ Phenician and אֶקְרִבַּעַל, גַּנְתֹּאֵל (from קָנָה אֵל), the name of the Punic town *Καυθήλη* &c.

אֶלְקֹשׁ *n. p.* of the birth place of the prophet *Nahum;* according to *Jerome* (on Nahum) the little village *Elkesi* (אֶלְקֶשִׁי) in Galilee which he saw himself, and of which ruins still existed in his day; according to *Epiphanius* (de vita prophet. 17) *πέραν τοῦ Ἰορδάνου εἰς Βηγαβὲ ἐκ φυλῆς Συμεών;* according to *Cyril. Alex.* (on Nah. 1, 1) *Elkese, κώμη δὲ αὕτη πάντως που τῆς Ἰουδαίων χώρας;* and according to *Assemani* (B. Or. I, 525) that القوش two miles north of Mosul on the east bank of the Tigris, where the tomb of the prophet is still shewn. But we must decide in favour of a place in Palestine. Hence the *gentile* אֶלְקֹשִׁי Nah. 1, 1. — With respect to the derivation, אֵל, as in the names of the towns אֶלְתּוֹלַד, אֶלְתְּקֹן, אֶלְעָלָא, may be only a shorter form of אֵל (which see) *God*, and קֹשׁ, Ar. قَوْسٌ, may be taken in the sense of *bow*, fig. *power, might*, like the Phen. proper name קַשְׁתְּאֵל־לִין (Castulus, -la, -linus: *Morcelli*, Afr. christ. II. 357), therefore both together *El's power*. Besides קֹשׁ a form קִישׁ, קָשׁ may have existed, and so in Jerome, Epiphanius and others *Elkesi* (אֶלְקֶשִׁי). A form אֶלְקֹשֶׁה may have appeared also. The קִישׁוֹן rising at the foot of Tabôr and flowing through the plain of Esdraelon may have been named from this word, as it is called in Ar. نهر حيفا, because its mouth is at Khaifa; and perhaps Elkosh might be looked for at this river.

אֶלְקֹשֶׁה see אֶלְקֹשׁ.

אֶלְקֹשִׁי see אֶלְקֹשׁ.

אָלַשׁ (not used) see אָלוּשׁ.

אֶלְתּוֹלַד *n. p.* of a town in the tribe of Simeon Josh. 19, 4, improperly 15, 30 counted to Judah, along with others; in 1 Chr. 4, 29 this name is simply תּוֹלָד. — According to *Berosus* (p. 50) *Μυλίττα* or *Μυλήτα* (Phenician מוֹלַדְתָּא = מוֹלֶדֶת, Aram. מְוֹלַדְתָּא), the well-known deity of the male and female physical principle of generation among the Babylonians, was also called *Θαλάτθ,*

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better *Θωλάτθ* (תּוֹלָדֶת, תּוֹלָד), and the place was probably named after the Phenician deity, like בַּעֲלָה (בָּלָה), מוֹלָדָה in its vicinity. See תּוֹלָד, מוֹלָדָה.

אֶלְתְּקֵא (or ־קֵה) *n. p.* of a Levitical city in the tribe of Dan Josh. 19, 44; 21, 23. תְּקֵא (prop. תָּקֵא) is a name of the primitive deity *Δάχη* in the Babylonian and Phenician cosmogony (*Damascius* ed. Kopp. Frankfurt a. M. 1826. p. 258), sprung from the union of *Tauthe* (תֹּהוּ = תָּהוּתָא) and *Moymis* (מַיִם = מוֹיִן), denoting the placing and making firm of the wild chaos (from תָּקָה, תָּקָא, תָּכָה, Ar. تكاء VIII.). אֶל from אֵל is appended as an epithet, as in the case of תּוֹלַד and others.

אֶלְתְּקֵה see אֶלְתְּקֵא.

אֶלְתְּקֹן *n. p.* of a town in the tribe of Judah Josh. 15, 59. תְּקֹן is the cosmogony-deity *Δάχος* or *-ον* mentioned in *Damascius* (see אֶלְתְּקֵא) along with *Δάχη* (תְּקֵא), signifying *firmness*, *establishment* (from תָּקַן, תָּכַן).

אָם (from אָם i. e. אִים equivalent to אַם i. e. אָמַם) only in proper names, as אֲחִיאָם, שִׁמְאָם, פִּרְאָם and perhaps in אֲבִיָּם = אֲבִי־אָם, אֲחֻזָּם = אֲחֹז־אָם, חֵלָאם = חֵיל־אָם) *m. people*, *community*, comp. אֻמָּה, Ar. أُمَّة, especially עַם. Hence perhaps the proper names אָמִי, אָמוֹן. See אָמַם.

אַם see אָמַם.

אֵם I. (with *suff.* אִמִּי, אִמְּךָ, אִמּוֹ, אִמְּכֶם; *pl.* אִמּוֹת) *f. mother*, a) first of all, the *corporeal* one Ex. 2, 8; 2 Kings 4, 30, hence the expression בַּת־, בֶּן־אִמִּי, spoken of uterine sisters on the mother's side Gen. 20, 12; Judges 8, 19, which stands poetically for corporeal generally Ps. 69, 9; Song of Sol. 1, 6. In the annals of reigns the *queen-mother* because of her influence on the reign as גְּבִירָה is called אֵם, like the Sultana Walida in the Turkish empire, 1 Kings 2, 19; 14, 21; 15, 2 13; 22, 42; in this respect the grandmother too is so called 15, 10. b) a *stepmother* Gen. 37, 10. c) *grandmother* 1 Kings 15, 10. d) the *ancestress* of a race and people generally, Ez. 16, 3 45; Is. 50, 1, or of all mankind Gen. 3, 20.

In its manifold figurative applications אֵם denotes 1. *princess*, i. e. a mother caring for the people Judges 5, 7. — 2. *female possessor* Job 17, 14; comp. אָב 4. — 3. *people*, *a collective people*, *a collective community*, Is. 50, 1; Jer. 50, 12; Ez. 19, 2; Hos. 4, 5, hence the Targ. כְּנִישָׁא. — 4. *mother-earth*, the common mother of mankind, Job 1, 21, comp. Ben-Sira 40, 1. — 5. *mother-city*, *metropolis*, but only in the expression עִיר וְאֵם 2 Sam. 20, 19; elsewhere אַמָּה stands for it in that sense, 8, 1. The Hebrew appears to have understood by it a city to which the surrounding hamlets (בָּנוֹת) belonged; comp. Phenician אֵם, Ar. أُمّ, Malt. *am̄*, the same; also *μήτηρ*, *mater* are used in the same sense. — 6. with הַדֶּרֶךְ Ez. 21, 16 *point*, *head*, *commencement*, whence two or more ways go out, and therefore tantamount to רֹאשׁ דֶּרֶךְ (v. 25). It is translated by *cross-way*, comp. Ar. أُمّ; however it may also be taken like the Arabic ام الطريق main street.

Since *'ém* (perhaps originally: holder together) is a primitive word like אָב, the verb-idea *to bind together*, with which it is manifestly connected, can only be derived from the noun in the first instance. With the noun the words for mother, nurse, in most languages may be compared. See אָמָה.

אֵם II. belonging to אֵמִים, see אֵים.

אִם (pronominal stem, almost always with Makkef following) prop. *conjunct. condit.*, in conditional clauses, at first exactly like the Ar. إِنْ, Syr. ܐܢ in form and signification. But from the frequent and very various use of this particle in conditional, demonstrative, interrogative and optative sentences, a separation and classifying of its meaning into the following summary is necessary: 1. אִם is *a conditional conjunction* in all sorts of conditional clauses, where a first po-

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sition refers to a following one, and is our simple *if*, si, quodsi, Deut. 8, 19; Judges 4, 8; 1 Kings 9, 6; אִם לֹא *if not* Gen. 4, 7. With respect to time אִם is sometimes joined to the *perfect* Gen. 18, 3; 47, 29; Lev. 25, 28; Num. 5, 28; Esth. 5, 8, sometimes to the *imperfect* Gen. 4, 7; Ex. 4, 8; Am. 6, 9; but the perfect is also to be taken in the sense of the imperfect Gen. 43, 9; Ps. 7, 4; Job 11, 13; Is. 4, 4. It is but seldom a sign of the actual past 1 Sam. 21, 5; Job 8, 4; 9, 16. In any case the imperf. or perf. with Vau consec. stands in the second member, in the continuation of the sentence, except where an actual past is to be expressed in the apodosis, Ps. 127, 1. From this signification the following branch off: a) the use of אִם in putting forth prominently certain cases, e. g. as an apodosis Ps. 63, 7 .. , *when I think of thee;* in the protasis Job 7, 4 *when I lay me down, then* ... Ex. 1, 16; Jer. 14, 18, where the perfect always stands and אִם might be rendered *as often as.* Hence this אִם appears especially in describing permanent states and repeated acts, Gen. 38, 9; Num. 21, 9, and might even be translated *always when.* More rarely does כִּי stand in place of it, Judges 2, 18, or אֲשֶׁר Deut. 11, 27, or אִם is in the clause describing the case in such a way that no apodosis follows Job 17, 13, where it remains wholly untranslated. b) its use in presupposing almost impossible cases, where אִם with the *imperfect* following might be rendered *if ... should, so should,* or *would ... also,* Am. 9, 2-4; Ob. 4; Is. 10, 22; Ps. 50, 12; 139, 8; Job 34, 14. c) the connexion of אִם in this signification with the participle Judges 9, 15; 11, 9; and therefore it stands beside יֵשׁ or אַיִן with a suffix, Gen. 24, 49; Ex. 8, 17; Judges 6, 36; 1 Sam. 19, 11, where the participle is to be taken as a futurum instans; more rarely with the infinitive and a suffix Job 9, 27, which may be resolved into the participle. d) In formulas of asseveration and swearing, where the second clause in which one binds himself is wanting as being obvious of itself, אִם appears not only to include the sense of *certainly, certe, omnino,* but also the idea of denial, e. g. Gen. 26, 29 *certainly thou wilt do us no hurt,* but properly: if thou wilt do us hurt, then ...; 1 Sam. 3, 14; 2 Sam. 11, 11; 1 Kings 1, 51; always joined to the imperfect, seldom to the perfect Jer. 15, 11. אִם לֹא may be translated in this case *certainly,* Numb. 14, 35: *certainly I will do this,* prop. if I don't do this, then ...; Josh. 14, 9; 1 Kings 20, 23; Job 1, 11. It is to be taken in the same way, when expressions of confirmation by oath, dissuasion &c. precede, Song of Sol. 2, 7; Neh. 13, 25; also where the connexion with an oath is less apparent Judges 5, 8; 2 Kings 3, 14; Is. 22, 14; Prov. 27, 24. In this sense הַאִם is equivalent to הֲלֹא *nonne?* Numb. 17, 28; Job 6, 13. e) The omission of the apodosis in other cases also when two conditional clauses follow one another, is quite intelligible, since the apodosis of the first may be easily supplied in idea Judges 9, 16-20. f) אִם is applied also where the one member of the sentence is assumed notwithstanding the other, i. e. where the second member appears in antithesis to the first; and it may be translated *although,* just like the Arabic إِنْ, Is. 1, 18; 10, 22; Jer. 5, 2; 14, 7; 15, 1; 22, 24; 51, 14; Eccles. 11, 8. g) From the same fundamental signification *if* arises the sense of *except only, but,* in its connexion with כִּי, when a negative clause precedes, prop. *but when, except when,* Gen. 32, 27 29; Lev. 22, 6; Is. 55, 10; Am. 3, 7; Prov. 25, 17; but כִּי אִם may be so translated even if no negation precedes, Gen. 40, 14 *only thou wilt remember me;* Job 42, 8; Numb. 24, 22; sometimes stronger בִּלְתִּי אִם *except only* Judges 7, 14. In asseverations and oaths, *only,* 2 Sam. 15, 21 K'tib. But where כִּי אִם is merely continuative, it denotes *yea if* Prov. 2, 3, or *although* Jer. 51, 14. Here belongs too h) the use of אִם in the mutual connection of different cases put forth as possible, which are as it were a repeated condi-

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tion (*if* one wills this and *if* one wills that), in which instance either אִם ... וְאִם i. e. *sive ... sive, either ... or, whether ... or* stands 1 KINGS 20, 18; JER. 42, 6; EZ. 2, 5; ECCLES. 12, 14, or אִם ... אִם EXOD. 19, 13; LEV. 3, 1; DEUT. 18, 3, or in interrogative clauses אִם or וְאִם, or simply אִם in the second member in the sense of *or* GEN. 27, 21; AM. 3, 3-6, where either הֲ JOSH. 5, 13 or הַאַתָּה JOB 34, 17 is put in the first member; otherwise הֲ is repeated NUM. 13, 18. Also in a question where the clause is solely dependent on a preceding one, אִם is put in the meaning *whether* 2 KINGS 1, 2, for which הֲ stands elsewhere GEN. 8, 8; and in the formula מִי יוֹדֵעַ אִם ESTH. 4, 14 it can even be resolved into a denial: *who knows if not* = perhaps. A frequent use of this sort, of the conj. אִם in the disjunctive question אִם ... הֲ, הַאַתָּה ... אִם, אִם ... אִם with the meaning *whether ... or?* or in an indirect question in the second member after verbs of asking, searching, doubting, with the meaning *whether*, has obviously arisen out of its application in double conditional clauses, and therefore the interrogative element is sometimes very weak, and the antithesis is not at all perceptible JOB 4, 17. i) In its connexion with other particles אִם may still be translated in various ways, e. g. וְגַם אִם *and even if* i. e. even suppose ECCLES. 8, 17; אִם־לֹא EZEK. 3, 6 after a preceding denial: *but* (comp. GEN. 24, 28), and it is unnecessary to punctuate with the Targum and Peshito כִּי אִם; אִם לֹא = אִלּוּ JER. 51, 14 *although*, or *yea if* PROV. 2, 3, *only* GEN. 40, 14, *but* 32, 29; בִּלְתִּי אִם JUDGES 7, 14 *except only*; אַךְ אִם JOB 36, 29 where an affirmative position precedes: *how much more* &c. — 2. As a particle of time: *when*, quando, *since*, quum, usually connected with the *perfect*, which must be translated partly as a pluperfect, partly as a future exact. So Is. 24, 13: *when the vintage will be over;* AM. 7, 2; PROV. 3, 24 &c. Here belong too: עַד אִם *till when, till that* GEN. 24, 19; RUTH 2, 21, for which עַד alone stands 2 KINGS 7, 3; יַעַן אֲשֶׁר אִם NUM. 32, 17; Is. 6, 11. The connexion is the same as in the German *wenn*. In many compounds the other vocable is so strongly prominent that the signification of אִם is wholly lost GEN. 47, 18. — 3. Like the conditional word לוּ, as a particle of wishing: *oh if! would that! oh that! utinam!* prop. containing a condition in spite of the feeling that it is impossible. Connected with the *imperf.* EXOD. 32, 32; PS. 81, 9; 139, 19; PROV. 24, 11; in 1 CHR. 4, 10, however, the particle of request נָא accompanies it; also with the *perfect* GEN. 30, 27; and strengthened by לוּ with the *imperative* GEN. 23, 13. — 4. Like הֵן, הִנֵּה as an exclamation: *behold! lo! en!* HOS. 12, 12; JOB 17, 13; JER. 31, 20, prop. like הֲ interrogative which may also be taken affirmatively, and therefore was originally *nonne, is not?* as הֲלֹא may be understood in like manner, and הַאִם is elsewhere equivalent to הֲלֹא NUMB. 17, 28. This הַאִם is therefore but the remnant of an interrogative proposition where אִם is more frequent.

As to the derivation of אִם, since it is identical with the Arab. إِنْ, Syr. ܐܢ, Samar. אם and אן, Aethiopic *ema*, Hebrew הֵן which also appears as a conditional vocable LEV. 25, 20; JER. 3, 1, perhaps it is of the same origin; yet we must regard *m* as original. In Arabic different forms are used for different significations (أَنَّ, أَنْ, إِنْ, أَمْ) in which the later development is manifested. In the later, strong אִלּוּ from אֶן לוּ *m* was already weakened into *n*. Even if it could be assumed that אִם is originally compounded of two pronominal stems, the opinion that it was pronounced אִים and אוּם, and is connected with the plural termination (*Benfey*), is entirely without warrant or meaning.

אֻם (only in *plur.* אֻמִּים) *m. people*, prop. a union, association, Ps. 117, 1. The masculine plural may also be formed from אֻמָּה after an Aramaean model where אֻמָּא has only אֻמִּין in the plural.

אַמָּא (*plur.* אַמִּין) *Aram. f.* synonymous with Hebrew אַמָּה, *an ell*, DAN. 3, 1;

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Exa 6, 3 and frequently in the Targum.

אָמָה (not used) *trans.* an assumed stem to the noun אֵמָה: *to bind, tie together*, spoken of family association; but in that case אָמַ־ד would only be a farther development of אָם (אָמַם), and would itself cohere with the original conception in אֵם. Since, however, the verb does not occur, the noun אֵמָה may be regarded as original, together with אֵם.

אָמָה (with *suffixes* אֲמָתִי, אֲמָתֵהּ; *plur.* אֲמָהוֹת, ־הֹת, *constr.* אַמְהוֹת, with *suffix* אַמְהָתִי, with the retention of the third radical sound ה in the forms of the plural, which more frequently happens to the *á*-sound in the singular in Arabic, Aramaean and Talmudic) *f.* 1. *a maidservant, handmaid, female slave*, properly the one that belongs to, is connected with the family; hence put with עֶבֶד Ex. 20, 10; Lev. 25, 44 &c. or with גְּרִי בַיִת Job 19, 15. בֶּן־אָמָה an honourable expression for *slave* Ps. 86, 16; 116, 16 serves as a sign of the deepest humility; but in prose it is spoken only of an actual son of the maid, Gen. 21, 10; Judges 9, 18. — 2. *secondary wife, concubine*, i. e. a maid espoused in addition to the wife, after the oriental custom, Gen. 21, 10; 30, 3; comp. from a cognate root the Coptic ϣⲙⲉ and ϣⲙⲓ wife. — 3. Figuratively as an expression of humility, spoken of women in addressing the more distinguished 1 Sam. 25, 25; 1 Kings 3, 20, and even of the mother to her son when he is a distinguished person 1, 13. In this sense the word also appears in the signification *reverencer, adorer*, as עֶבֶד is used of men in opposition to a deity 1 Sam. 1, 11, just as in the Phenician proper names אַמְתִּיבַעַל (Kit. 2, 3), אַמְתִּיגַרְא (Plaut. poen. 5, 2).

The word אָמָה, Arab. أَمَةٌ, Targ. אַמְתָא and אַמְהָא, Syr. ܐܰܡ̈ܬܳܐ &c. appears in the dialects in the plural sometimes as though it proceeded from a ground-form אַמּוּ, sometimes as if from one with firm He (yet the Samar. Pent. has occasionally אָמוֹת), similar examples being found elsewhere. As to derivation אָ is quite like שְׁפָחָה from שָׁפַח, but in use it appears to have denoted a nobler state, 1 Sam. 25, 41.

אַמָּה (from אָמַם; *constr.* אַמַּת; *dual* אַמָּתַיִם; *plur.* אַמּוֹת) *f.* 1. tantamount to אֵם *mother-city, metropolis*, 2 Sam. 8, 1: *and David took the bridle of the metropolis* (מֶתֶג הָאַמָּה) *out of the hand of the Philistines*, i. e. he subdued it; a mode of speaking which the Arabs have also. Abandoning the rare expression the Chronist (1 Chr. 18, 1) has instead of אַמָּה specifically גַּת וּבְנֹתֶיהָ, and accordingly אָ is used of the Gath-province. According to some מֶתֶג הָאָמָּה is the proper name of a city (*Le Clerc*) as גִּבְעַת אַמָּה 2 Sam. 2, 24; and the Syr. and Arab. appear to have read אֶת־רַמַּת אַמָּה, the Vulgate מֶתֶג הַמְּכוֹרָה, the LXX תְּρυμαν; but the explanation now given is the most suitable. — 2. *fore-arm*, prop. joint of the hand, where the upper and lower arm divide, and therefore quite like אַצִּיל, comp. אֵם 6; hence *elbow-joint*, then *arm*, and lastly more specially *the fore* or *lower arm*. From this comes: *ell, cubit*, properly a man's arm conceived as a measure, like the German *elle* in ellenbogen; very frequent in this sense in Hebrew Ex. 37, 25; 38, 13 &c. בְּאַמַּת אִישׁ Deut. 3, 11 *after the measure of a man's arm*, as we speak of *a man's height, a man's size*. With relation to measuring by ells or cubits אַמָּה in the singular is sometimes placed *after* the number, Gen. 6, 15; 7, 20, sometimes *before* it Ez. 40, 42; 42, 4 (אַמּוֹת in the same way Ex. 26, 16; 2 Chr. 3, 3 4 8), sometimes אָ follows the number with בְּ, partly in order to give the measure by merely announcing the number it reaches to Ex. 26, 2; 36, 9 15, partly to express the contents of the cubits Ez. 47, 3. בָּאַמּוֹת אַמָּה אַמָּה Ez. 43, 13 *after cubits* (consisting) *of the* (usual) *cubit*. In this sense accordingly also in the figure אַמַּת בְּצַעְצֵעַ Jer. 51, 13 *the ell of thy being cut off* i. e. when thou shalt be cut off, like

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what is woven or spun which is cut off according to cubits, as Jerome already understood it; comp. 38, 12. As in the case of other measures and weights they distinguished between a *common* and a *sacred* cubit: the former had five handbreaths, the latter six, being equivalent to twenty-four fingerbreaths. — 3. *door-rafter*, *door-basis*, *foundation* Is. 6, 4; Vulg. *superliminaris cardinum*, LXX τὸ ὑπέρθυρον, like מְזוּזוֹת and מַשְׁקֹף, described approximatively; comp. Targ. אִמָּא on Ezek. 41, 24, Arab. أَمَّات root, beginning of a thing.—4. (*aqueduct* [after the Aramaean and Talmudic usage], as the Vulg., Jerome, Aq. and Targ. already translate) *n. p.* of a hill גִּבְעַת אַמָּה 2 Sam. 2, 24.

אֵמָה is perhaps *sing.* of אֵמִים see אֵים.

אִמָּה *f.* equivalent to אֵם *mother* Ez. 16, 44, like לִבָּה ibid. v. 30 besides לֵב.

אֻמָּה (from אָמַם, only *plur.* אֻמּוֹת) *f.* *a tribe*, *race*, spoken of smaller communities of people Gen. 25, 16; רֹאשׁ אֻמּוֹת Num. 25, 15 *head of a people*. Comp. Ar. أُمَّة people, أُمِّي (epithet of Mohammed), out of the people, uneducated, إِمَام ruler. Perhaps אַמָּה 2 Sam. 8, 1 is the same.

אֻמָּה (otherwise אֻמָּא, *plur. def.* אֻמַּיָּא) *Aram. f.* tantamount to the Hebrew אֻמָּה Dan. 3, 4 7 31; 5, 19; 7, 14; Ezr. 4, 10. It is distinguished from עַם which means the whole people, and לִשָּׁן which expresses the idea of *one* language, denoting only that race among a people which is more closely connected within itself.

אָמוֹן I. *m.* 1. equivalent to אָמָן (which see) *a builder*, *architect;* with relation to a feminine noun *a female architect*, e. g. the hypostatic and personified wisdom of God in creating (חָכְמָה), whose architectural agency in the world began with creation Prov. 8, 30; as it is also called τεχνῖτις Wisdom 7, 21. Accordingly the LXX translate אָ׳ ἁρμόζουσα σοφία, the Vulg. *cuncta componens*, the Syr. ܡܬܩܢܐ, paraphrasing in this the proper signification. Some explain אָ׳ in the sense of אֹמֵן (Num. 11, 12) παιδαγωγός (פַּדְגּוֹג), *tutor*, *supporter*, *educator*, or of אָמוּן (Lament. 4, 5) *son*. Many other explanations of the personified חָכְמָה appear in the Midrash (on Gen. 1, 1) in the farther development of the doctrine. But the interpretation now given is sufficient for the passage of Scripture in question. — 2. in the form of הָמוֹן for אָמוֹן as an epithet of בַּעַל in the Phenician theogony; hence בַּעַל הָמוֹן (LXX Βαλαμών) *proper name* of a city, Song of Sol. 8, 11, perhaps in Samaria, comp. Judith 8, 3 Βελαμών. In the word הָמוֹן (*constr.* הֲמוֹן), occurring in the phrases הֲמוֹן מִצְרַיִם and הֲמוֹן נֹא, *Ezekiel* (Ez. 30, 10 15) may have all the more readily alluded to the Egyptian אָמוֹן, because the name in full is נֹא אָמוֹן. See הָמוֹן. — 3. (*workmaster*, *maker*) *n. p. m.* 1 Kings 22, 26; 2 Kings 21, 18-26; Neh. 7, 59, for which occurs in Ezr. 2, 57 אָמִי (which see). The personal proper name was probably used after the epithet of Baʿal, if אָמוֹן and אֵמִי were not formed from אָם. — 4. *n. p.* of an Egyptian (as also of an Aethiopic and Libyan) supreme deity, who was chiefly worshipped at Thebes, Jer. 46, 25, hence נֹא אָמוֹן Nah. 3, 8 stands for a name of Thebes (see נֹא). The Greeks and Romans compare this ʾAmôn (Ἀμμοῦν) with Zeus (Herod. 2, 42; Diod. 1, 13). As of Egyptian origin אָ׳ is said by *Jablonsky* to be contracted from the Coptic ⲁⲙⲟⲩ-ⲟⲉⲓⲛ *light-giving* into ⲁⲙⲟⲩⲛ, which again in hieroglyphic inscriptions was written ⲁⲙⲛ, and that connected with ⲣⲏ means *Amûn-sun* i. e. sun-god. That ʾAmôn really represented this aspect of nature-power is apparent from the fact that the hieroglyphic designation is a sun-pillar, that he is figured with a ram's head and coincides with the Baʿal of the Phenicians. Others derive אָ׳ from the Coptic ⲁⲙⲟⲛⲓ, ⲙⲟⲛⲓ *to nourish*, or from ⲙⲟⲩⲛ, ⲙⲏⲛ *to persevere*, remain firm &c. But all these and similar derivations, so far as the Semitic root can be referred thereto, shew that the name of the Egyptian deity may have been adopted from Semitism, especially

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as the same word appears in Phenician also as an epithet of Baʿal.

The form אָמוֹן is only a North-Palestinian and Phenician orthography for אָמֵן, and as many mss. and interpreters read אָמָּן for the latter, the former seems likewise to have been pronounced *ʾAmmon*, especially if one compares the Phenician. The Phenician אמון appears as an epithet of בַּעַל־אֵיתָן (hence the name of a Phenician cape ʾAmmon-Baal-Iton, Strab. 17, 3) just as the word is here applied to the hypostatised and personified σοφία. Even the Egyptian אָמוֹן was considered to be without beginning (Plut. de Is. 31); according to *Manetho* (Plut. l. c. 9) he was *the concealed one;* according to *Jamblichus* (de myst. 8, 3; comp. Euseb. Pr. Ev. 11, 7) he was called the world-creating δημιουργός and artificer, and therefore there is said of him what in Prov. 8, 12 is spoken of חָכְמָה, with which the explanation of אָמוֹן in the Midrash (l. c.) by מְכֻסָּה, מְצֻנָּע agrees. The meaning of pillar was also thought of, as is given under no. 4.

אָמוֹן II. only Jer. 52, 15 written for הָמוֹן.

אֱמוּנִים see אֵמֻן.

אֱמוּנָה (with *suff.* אֱמוּנָתִי, אֱמֻנָתוֹ, *pl.* אֱמוּנוֹת; formed from אֵמֻן) *f. firmness*, Ex. 17, 12 *and his hands were firmness* i. e. firm; *security*, Is. 33, 6 *and there shall be security of thy times* i. e. thy times will be secure; *fidelity*, opposed to שֶׁקֶר Prov. 12, 17 22; *calmness*, *tranquillity*, opposed to haste in order to get gain 28, 20 comp. 20, 6; *honesty*, *uprightness* Jer. 5, 1; Ps. 37, 3; 119, 30; *goodness* 119, 75 as an adverbial accusative i. e. *graciously; veracity* 89, 25; Deut. 32, 4; *favour* Ps. 36, 6; *fulfilment* of a given promise 89, 2; *confidence* 89, 3; *conscientiousness* 2 Kings 12, 16; 2 Chr. 34, 12; אֱ׳ אֹמֶן Is. 25, 1 *highly faithful*, prop. an adverbial accusat. All these significations proceed from the fundamental one in אָמַן *to be firm*, *confident*. אֱ׳ in Scripture spoken of God Deut. 34, 4, of men Hab. 2, 4 *never* occurs in the sense of *faith*, πίστις, which it did not take till the latest period of the language.

אָמוֹץ (*valiant*, *strong*) *n. p. m.* father of the prophet Isaiah, Is. 1, 1; 2 Kings 19, 2 20; 20, 1. For the explanation of the name comp. אֲמַצְיָה, אַמְצִי.

אָמִי *n. p. m.* Ezr. 2, 57, for which אָמוֹן stands in Neh. 7, 59; probably it is a shorter form for אָמִין (= אָמוֹן), which also lies at the basis of אֲמִינוֹן; yet אָמוֹן and אָמִי may also be derived here from אָם (which see).

אֵמִים see אֵיִם.

אֲמִינוֹן *n. p. m.* for אַמְנוֹן 2 Sam. 13, 20, which attested by the Targ. *Kimchi* declares to be a diminutive form, as it is also in the Arabic; but as this form is without example in Hebrew, and the Septuagint wants it, we may regard it as developed accidentally out of אָמִין = אָמֵן.

אַמִּיץ (also אַמִּץ; after the form צַדִּיק) *adj. m. firm*, spoken of a covenant 2 Sam. 15, 12; *strong* Job 9, 19; *powerful* Is. 28, 2; with כֹּחַ Nah. 2, 2; Job 9, 4; or לֵב Am. 2, 16 *strong in power* or *courage* i. e. powerful or bold.

אָמִיר *m.* prop. the extended, the projecting, hence 1. *summit*, *top* of a tree Is. 17, 6; — 2. *summit of a mountain*, and generally *a mountain-castle*, *tower*, 17, 9: *the desolation of the forest and of the mountain-top* i. e. of the forests and mountain-castles, *which they* (the mountaineers, אֱמֹרִי) *have left because of Israel;* a genuine historical allusion. See אֱמֹרִי and אָמַר.

אָמַל *intr. to fade*, *become loose*, *to languish*, especially spoken of plants; then like כָּלָה and נִכְסַף to long for a thing, *to hope*, Ar. أَمِلَ. In Kal only the *part. pass. fem.* Ez. 16, 30 in מָה אֲמֻלָה לִבָּתֵךְ *how has thine heart languished* (with lust)! But already the LXX read לְבִתֵּךְ τὴν θυγατέρα σου, and it might also be translated: *what hope is there of thy daughter!* i. e. what is there to expect from the immoral mother in relation to the daughter and young family? אֲמֻלָה would thus be a noun, after the form מְלוּכָה, גְּבוּרָה.

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Pul. אֻמְלַל, *part.* אֻמְלָל, but in Ps. 6, 3 אֻמְלַל, for מְאֻ׳, only poetically 1. *to fade, languish, wither*, applied to plants and fields Is. 16, 8; 24, 7; Nah. 1, 4; Jo. 1, 12; *to pine, to be withered*, with sorrow, applied to men Ps. 6, 3 (מְאֻמְ׳ out of אֻמְ׳). — 2. *to mourn, to be sorrowful, dejected*, spoken of persons 1 Sam. 2, 5; Jer. 15, 9; Hos. 4, 3; figuratively *to go to ruin*, applied to the earth &c. Is. 33, 9; Jer. 14, 2; Lament. 2, 8.

On the root comp. אָבַל, נָבַל &c.; the organic root is here אָ־מַל, which is also found in קָ־מַל.

אֲמֻלָה *f.* in Ez. 16, 30 see אָמַל.

אֲמֻלָל (only *pl.* ־לִים) *adj. m. weak, decaying, poor* Neh. 3, 34. The form is one that has arisen from אָמַל reduplicated, and *ê* has continued firm from the original intransitive conception.

אָמַם (not used) *tr. to unite, bind together.* This idea of unitedness is implied in אֵם (stem- or family-uniting one, i. e. mother) which is probably primitive. Another formation from the stem אֵם is אָמָ־ה, expressing the idea of belonging together, being united, whence אָמָה, she belonging to the family and connected with it, as שִׁפְחָה from שָׁפַח. Then אֵם like עַם denotes to be united in one, from the fact of all the individual members of a people belonging together. Comp. moreover אֵם, לָאֵם and עַם. The Arab. أَمَّ has exactly the same meaning. See too אֵמָּה, אֹם, אֻמָּה, אָמָה and the proper name אֲמָם.

אֲמָם (*gathering-place*) *n. p.* of a city in the tribe of Judah Josh. 15, 26, in the vicinity of מוֹלָדָה.

אָמַן I. *trans.* 1. (not used) *to fasten, to make fast* or *strong* (see Nif.), spoken of a house: *to build;* then: *to act the architect, to bring something together, to make;* hence אָמָן (which see) and אָמוֹן. From the signification *to make firm* follows that of *to support, prop;* hence אֹמֶנֶת 1. — 2. Figuratively *to maintain, foster, bring up*, properly to support, strengthen, whence the *participle* אֹמֵן Esth. 2, 7; substantively Num. 11, 12; 2 Kings 10, 1 5; Is. 49, 23 *bringer up, fosterer, guardian, παιδαγωγός*, and *fem.* אֹמֶנֶת 2 Sam. 4, 4; Ruth 4, 16; *part. pass.* אָמוּן Lament. 4, 5 *brought up*, עֲלֵי תוֹלָע *in scarlet robes.* In this signification that of nourishing may have been implied also, as is seen from the Ar. مَانَ which is identical with the root in אָ־מַן; but the meaning "to carry" is not perceptible; comp. סָמַךְ, סָעַד, כִּלְכֵּל. — 3. Figuratively: *to make something fast, firm, to hang faithfully upon something*, Ar. أَمُنَ; hence *part. pass. pl.* אֱמוּנִים Ps. 12, 2; 31, 24 *the faithful, firm, πιστοί*, prop. the supported, comp. סָמוּךְ Is. 26, 3. Derivatives אֵמֻן (pl. אֱמוּנִים), אֱמוּנָה, אָמֵן, אֹמֶן, אָמְנָה, אָמְנָם, אֻמְנָם, אֱמֶת, אֲמָנָה 1, and the proper names אַמְנוֹן, אֲמִינוֹן, אֲמִתַּי. — 4. (not used) *to flow continuous, constant*, applied to a river, also in אֵיתָן connected with *fast, firm.* Hence the proper name אֲמָנָה 2.

Nif. נֶאֱמַן (*fut.* יֵאָמֵן) 1. *to be fastened, supported*, or *to be firm;* applied to a house, בַּיִת נֶאֱמָן 1 Sam. 2, 35; 25, 28; 1 Kings 11, 38 *a firm house*, figuratively an unbroken line of posterity; מָקוֹם נֶאֱמָן Is. 22, 23 25 *firm place.* — 2. *to be supported, fostered* Is. 60, 4, where the dagesh is omitted in תֵּאָמַנָה as in תֵּעָנֵנָה (Ruth 1, 13). — 3. *to be true, reliable, faithful*, e. g. spoken of God Is. 49, 7, of men Gen. 42, 20; 1 Kings 8, 26; 2 Chr. 1, 9, of a messenger Prov. 25, 13, of a witness Jer. 42, 5, of a prophet or priest 1 Sam. 2, 35; 3, 20, particularly of fidelity and loyalty to God and his covenant, with אֶת (אֶת־) Psalm 78, 8 37; Is. 1, 21. נֶאֱמַן רוּחַ *one honest* or *faithful in spirit* Prov. 11, 13; 27, 6: *faithful* (i. e. well-meant) *are the wounds of a friend;* thence generally: *true* Psalm 111, 7. With a play upon the word and idea Is. 7, 9: *to prove oneself.* — 4. *to be durable, lasting*, e. g. spoken of the uninterrupted flowing of water Is. 33, 16; Jer. 15, 18, opposed to אַכְזָב; of lasting diseases Deut. 28, 59, of

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durable promises Is. 55, 3, of abiding covenants Ps. 89, 29, just as many forms of this stem in Syriac have the same signification.

Ph. אִמֵּן only in the Sam. cod. of the Pentat. for *Hifil* Ex. 4, 1 5 8 9; 14, 31; 19, 9; Num. 14, 11; Deut. 1, 32; 28, 66 without altering the signification of the Hifil.

Hif. הֶאֱמִין (*fut.* יַאֲמִין, *ap.* יַאֲמֵן) 1. *to hold fast* by a thing, with בְּ, e. g. by God Is. 7, 9: *if ye do not hold fast;* 28, 16: *whoever holds fast* (by God), *shall not flee;* to support oneself upon something, hence *to trust*, with בְּ in any thing, like the Ar. آمَنَ with ب Gen. 15, 6; Job 4, 18; Deut. 28, 66: *and thou wilt have no trust in thy life* i. e. thou wilt be tired of thy life; *to give faith* (trust) to a person or thing, with לְ Gen. 45, 26; Prov. 14, 15; more rarely with כִּי following Ex. 4, 5, or with the infinitive and לְ Ps. 27, 13, or without לְ Job 15, 22, where one might translate it *hope*. Only once does הֶאֱ׳ stand with the accusat. in the sense *to count safe* Judges 11, 20: *he did not count it safe for Israel to pass through.* — 2. Only in Job 39, 24 in the sense *to make a pause*, *to stand still*, spoken of the horse (comp. Virg. Georg. 3, 83), going back to אָמַן in the signification *to stand firm*, as also the Targ. and Peshito employ אָ׳.

The stem אָמַן, whose first signification corresponds to the Ar. مَانَ, is also in the Ar. أَمَنَ and أَمُنَ and in some senses in the Syr. ܐܡܢ, Targ. אֲמַן; but the organic root is אָ־מַן, such as is still found in the Mediterranean.

אָמַן II. only in *Hif.* הֶאֱמִין for הֵימִין Is. 30, 21, denom. from יָמִין which see.

אֲמַן (*part. pass.* of *Af.* מְהֵימַן) *Aram.* tantamount to the Hebr. אָמַן I.; but in use only in *Af.* הֵימִן (Targ. הֵימִין, Syr. ܗܝܡܢ, Ar. هَيْمَنَ), like the Hebr. הֶאֱמִין construed with בְּ Dan. 2, 45; 6, 5 24. — The ה, in this very word in the dialects, also appears to have been partly regarded as belonging to the stem. See my system of the Aramaean idioms (Lehrgeb. der aram. Idiome I. 146 &c.).

אָמָן (after the form חָכָם) *m.* 1. *workman*, *artificer*, *opifex*, *artifex* Song of Sol. 7, 2; it may be derived from אָמַן I. very well. But this word is in Aramaean אוּמָן and stands for חָרָשׁ and חֹשֵׁב, Syr. ܐܘܡܢܐ, so that *Kimchi* and *Ibn Koreish* read אֱמָן (out of מְאֻמָּן = מְאֻמָּן). It seems to be formed from *Pu.* denoting properly *practised*, *fit.* — 2. *Adj. masc.* as a basis for the following אֲמָנָה. — 3. Equivalent to אָמוֹן in the proper name אַמְנוֹן derived from it.

אָמֵן *adj. m.* 1. *sure*, *true*, *firm*, like the Ar. أَمِين, Syr. ܐܡܝܢܐ. Substantively: *fidelity*, אֱלֹהֵי אָמֵן Is. 65, 16 *the God of faithfulness* i. e. who keeps fidelity. Hence adverbially: *truly*, *certainly*, either at the beginning of a discourse Jer. 28, 6, or especially as a confirmation at the end of sayings and poems, single or double Num. 5, 22; Deut. 27, 15 &c.; Neh. 5, 13; Ps. 41, 14; 72, 19; 89, 53. From this אָמֵן the Hebrew אֱמֶת from אֲמֶנֶת = אֲמֶנֶת is to be derived, Phenician אֲמֶנֶת, e. g. אֹת אֲמֶנֶת יְהִי *a sign of truth shall be* (Poen. 1, 9). — 2. As a ground-form to the proper name אֲמִינוֹן, in the sense of אָמָן 3.

אֹמֶן *m. confidence*, *faithfulness* Is. 25, 1; comp. Phenician אֹמֶן firmness (Kit. 1, 2). Derivatives אָמְנָה, אָמְנָם, אֻמְנָם.

אֲמָנָה (see אָמָן 2) *f.* 1. the established, determined, therefore *covenant* Neh. 10, 1, Ar. أَمَانَة; *decree* or *statute* 11, 23, parallel מִצְוַת הַמֶּלֶךְ. — 2. *proper name* of a ridge of Antilibanus (Talm. אַמְנוֹן) Song of Sol. 4, 8, from which comes the proper name of a river that flows with פַּרְפַּר (now *Awaǵ*) through Damascus 2 Kings 5, 12 K'ri, but for which the K'tib has אֲבָנָה (which see); the Targ. understands also in Song of Sol. by אֲמָנָה the נְהַר אֲ׳; and it has been conjecturally identified with the modern بَرَدَى. The name is to be taken from אָמַן in signi-

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fication 4, if Antilibanus received its name from the river.

אָמְנָה 1. *f. bringing up, tutelage* Esth. 2, 20, from אָמַן 2. — 2. fem. from אֹמֶן *truth*, hence adverbially *truly*, *vere*, *re vera* Josh. 7, 20. Here it is only a dialectic variation of אָמְנָם, as the cod. Samar. at Gen. 20, 12 actually read the latter for אָמְנָה. In Hebrew, feminine forms are frequently converted into adverbs, e. g. רִאשׁוֹנָה *at first*, אַחֲרֹנָה *at last*, קֹמְמִיּוּת *uprightly;* מַלְכוּת *royally* Esth. 5, 1.

אֹמְנָה as a singular to אֹמְנוֹת see אֹמֶנֶת.

אַמְנוֹן (from אָמַן, as חַכְמוֹן from חָכַם, but אָמַן is here equivalent to אָמוֹן, hence: *adherent of 'Amôn*, comp. proper name אָמוֹן) *n. p. m.* 2 Sam. 3, 2; 13, 1-39; 1 Chr. 4, 20. Once אֲמִינוֹן (which see) stands for it.

אָמְנָם (from אֹמֶן with the termination ־ָם) *adv. truly*, *certainly*, *verily*, *vere*, *profecto*, partly with the imperfect Job 34, 12, partly with the perfect 9, 2; so also with other particles, as אַף 19, 4; כִּי 12, 2; אִם 19, 5; Targ. בְּקוּשְׁטָא. On ־ָם in adverbs see the letter מ. Comp. אָמְנָה.

אֻמְנָם (from אֹמֶן) *adv.* equivalent to אָמְנָם Gen. 18, 13, elsewhere always with interrogative הַ, Ps. 58, 2: *do ye speak in truth* &c.

אֹמֶנֶת *f.* 1. *a pillar*, *post*, *column*, only in *plural* אֹמְנוֹת, 2 Kings 18, 16, Targ. סְקוֹפַיָּא, Syr. ܐܣܛܘܦܐ, LXX ἐστηριγμένα; as a partic. feminine properly: the supporting. — 2. *a foster-mother*, *a nurse*, see אָמַן I, 2.

אָמַץ I. (*fut.* יֶאֱמַץ) *intr.* 1. (not used) *to be sharp*, especially applied to the sharp, clear, dazzling colour of deep red. See, however, אָמַץ II. for the derivative אָמֹץ. — 2. the idea of sharpness transferred and applied to the mind, *to be sharp*, *vigorous*, *bold*, *strong*, Deut. 31, 7; 2 Chr. 13, 18, usually connected with חָזַק and opposed to יָרֵא, חָתַת Josh. 1, 6 7; 10, 25; 2 Chr. 32, 7; construed with מִן: *to prevail over one*, *to be stronger than he* Gen. 25, 23. Deritives מַאֲמָץ, אֹמֶץ, אַמְצָה and the proper names אַמְצִי, אֲמַצְיָה, ־יָהוּ, אָמוֹץ.

Pih. אִמֵּץ (*fut.* יְאַמֵּץ) *to make strong*, with לֵב *to make the heart hard*, *obstinate* Deut. 2, 30; 15, 7; 2 Chr. 36, 13; *to make fast*, *to strengthen*, the temple 24, 13; the heaven Prov. 8, 28; an idolatrous image Is. 44, 14; *to make courageous*, *bold*, by assistance given Deut. 3, 28; Is. 41, 10; *to strengthen*, e. g. the sinking knee Job 4, 4; the arm Ps. 89, 22; Prov. 31, 17; *to support* 2 Chr. 11, 17; *to harden*, the strength Prov. 24, 5; Am. 2, 14; *to plant*, *make firm*, Ps. 80, 16 18. In these and similar senses אִ׳ is often quite synonymous with חִזֵּק, and obviously proceeds from the fundamental signification already given, without the notion of *selecting* ever occurring, which some have assumed. Derivative אַמִּיץ.

Hif. הֶאֱמִיץ *to act courageously*, *valiantly*, *to put forth strength* Ps. 27, 14; 31, 25.

Hithp. הִתְאַמֵּץ *to collect all the strength*, *to shew oneself bold*, *rash*, *courageous*, *to take courage* 1 Kings 12, 18; 2 Chr. 13, 7; Ruth 1, 18.

The cognate in root, חָמֵץ, confirms the fundamental signification of the stem, as אָמֹץ is equivalent to חָמוֹץ and חָמוּץ.

אָמַץ II. (not used) *intr. to glisten*, *to shine*, Ar. ومض, the same. Hence אָמֹץ.

אָמֹץ (only in *pl.* אֲמֻצִּים) *adj. m. deep red*, the colour of the horses Zech. 6, 3 7 (where in the second passage even the context demands אֲדֻמִּים), therefore the LXX have πυῤῥοί; comp. the German *fuchs*. The *one* translation of the LXX by ψαροί, Targ. קִטְמָנִין ash-coloured, that of Aquila καρτεροί, Vulg. *fortes* &c. have arisen solely from misapprehension of the true meaning.

אֶמֶץ (with suff. אַמְצִי) *m.* see אַמְצִי, אַמְצָה.

אֹמֶץ *m. valour*, *strength*, Job 17, 9.

אָמֵץ (*constr.* אֲמַץ) *m.* see אֲמַצְיָה.

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אֲמַצְיָה (after the form אֲשַׁמְנָה, from אָשָׁם = אָמָץ) *f. strength*, Zech. 12, 5: *the inhabitants of Jerusalem are strength* (i. e. strong) *to me.*

אֲמַצְיָ (from אָמַץ; *valiant*) *n. p. m.* Neh. 11, 12; 1 Chr. 6, 31. It is possible that it may be abridged from אֲמַצְיָהוּ.

אֲמַצְיָהוּ (*Jah is strong*) *n. p. m.*, in 2 Kings 14, 1 written אֲמַצְיָה; 12, 22; Am. 7, 10; 1 Chr. 4, 34; 6, 30. Comp. חִזְקִיָּה.

אָמַר (אֲמַרְתָּ) 1 *pers. sg. perf.* Ps. 16, 2 = אָמַרְתִּי; *inf. abs.* אָמוֹר, *constr.* אֱמוֹר and אֲמֹר, with *prep.* בֶּאֱמֹר &c., but with לֵאמֹר: לֵאמֹר, with הָ: הַלֵּאמֹר, with *suff.* אֱמָרִי, אֲמָרָהּ; 3 *sg. fut.* יֹאמַר, *in pause* with Vau cons. וַיֹּאמֶר, elsewhere וַיֹּאמֶר; 3 *fem.* תֹּאמַר, *pause* תֹּאמֶר, with Vau cons. וַתֹּאמֶר *p.* וַתֹּאמֶר; 2 *sg. fut.* תֹּאמַר, *pause* תֹּאמֶר, with Vau cons. וַתֹּאמֶר; 1 *sg. fut.* אֹמַר, with Vau cons. וָאֹמַר, more rarely וָאֹמֵר; *pl.* also תֹּמְרוּ 2 Sam. 19, 14 and יֹמְרוּ Ps. 139, 20 with the omission of ʾAlef) *intr.* 1. (not used) *to stand prominently upwards, to project upwards, to reach high up*, hence *to be elevated, high*, comp. אֲמִיר, אָמִיר, אֲמָרִי, אֲמָרְיָה and below Hithp. הִתְאַמֵּר. This fundamental signification is established not only by the derivatives mentioned, but also by comparison with the stems of similar words, as תַּ־מַר eminere, sursum elatum esse, יַ־מַר, סַ־מַר, נַ־מַר &c. See also Aram. אֲמַר under אמר. — 2. From this external signification flows that which respects the mind: *to say*, prop. to press out sounds from within, to cause to sound forth, and therefore spoken of the unconnected sounds made by the horse Job 39, 25. It is already by root different from דָּבַר *to string words together*, presupposing the act of combining. Hence אָמַר as not completing a thing in itself and not satisfying, causes what is said always to follow it, which דָּבַר needs not do, e. g. Lev. 1, 2: *speak to the children of Israel and say to them* (*what follows*), where אָ׳ introduces what is to be said Num. 5, 12; 6, 2; 15, 2. This explains the use of the infin. with לְ i. e. לֵאמֹר *to say* i. e. *namely* (LXX λέγων, λέγοντες) as a formula of quotation, particularly after verbs of announcing 1 Kings 2, 39, of sending off an account 5, 16, of commanding Ruth 2, 15, of calling 1 Sam. 5, 10, of swearing 1 Kings 2, 23 &c. in which cases the direct words follow Ex. 6, 10. לֵאמֹר with the omission of דַּבֵּר also stands immediately before a direct address, and as it were pleonastically even after אָמַר Gen. 31, 29. In this much-used signification *to say* אָ׳ is construed a) with the accusative of what is said Gen. 41, 54; 44, 16; Jer. 5, 2; 14, 17; sometimes too with לְ of the person Gen. 22, 3; this accusative is also implied in כֹּה Gen. 32, 5; 1 Sam. 9, 9. b) more rarely with כִּי following Job 36, 10, where however אָ׳ is taken in the sense *command*. c) In the later Hebraism, seldom in the earlier, אָ׳ sometimes occurs absolutely as well as דִּבֶּר, where the thing said is not found Ex. 19, 25; 2 Chr. 2, 10; 32, 24, in which respect other verbs too of declaring, pointing out &c. omit the object Gen. 9, 22; but in all cases what is said can be easily supplied from the context, so that אָ׳ stands absolutely only in appearance. In Gen. 4, 8 alone *and Cain spoke to his brother Abel* the thing spoken is more difficult to supply (from verse 7). Hence the Samar. and LXX have added נֵלְכָה הַשָּׂדֶה, and old mss. have put a piska after אַחִיו; but it is merely a case of omitting what is said. In like manner the Samaritan has put דִּבֶּר for אָמַר in Levit. 20, 2, because it would not depart from the customary use of אָ׳. d) with אֶל or לְ of the person, to whom or of whom something is said Gen. 3, 16 17; 2 Kings 19, 32; Jer. 22, 18, more rarely with עַל 27, 19 or with the accusative itself Gen. 43, 27 29; Num. 14, 31, quite irrespective of the manner in which what is said is expressed. e) with עַל of the person, *to say* something *against* one, Ez. 35, 12; 2 Chr. 32, 17. — Besides the use of אָ׳ in this very frequent signification we meet with it in the following

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modifications of the same sense: 3. *to name*, *call by name*, with לְ of the person or thing or also with an accusative Is. 5; 20; 8, 12; Eccles. 2, 2; הֶאָמוּר *O* (so) *named* (house of Jacob) Micah 2, 7, which the Targ. has paraphrased by "one may call with justice". — 4. *to admonish* Job 36, 10. — 5. *to promise*, 2 Chr. 32, 24. — 6. *to announce*, *declare* Ex. 19, 25. — 7. *to praise*, *laud*, or perhaps only *to declare*, opposite to לֹא כִחַד Ps. 40, 11 (comp. 145, 6); 145, 11; Is. 3, 10; yet the meaning *to mention*, *to make mention of* may be more appropriately retained in these places, as in Gen. 43, 27, and that is properly *to say*. — 8. *to say to oneself*, prop. אָ׳ בְּלֵב *to say in the heart*, as the phrase in reality runs Gen. 17, 17; Is. 47, 8; Ps. 4, 5; 10, 6 11; 14, 1; Zeph. 2, 15, or לְלֵבָב occurs Hos. 7, 2. But לֵב is also omitted Gen. 26, 9; 44, 28; Ex. 2, 19; 1 Sam. 20, 3; 2 Sam. 21, 16; 1 Kings 5, 19; 8, 12. *What is mentioned* follows either in a succeeding clause, or in the accusative, or lastly it is wholly omitted. With the use of אָ׳ in this signification the Hebrew הָגָה and שׂוּחַ, Ar. قَالَ, Gr. φημί may be compared, which likewise pass occasionally into the meaning *to think*, *to suppose*. — 9. *to command* like the Ar. أَمَرَ, particularly in later Hebraism Ps. 33, 9; 105, 31 34; Job 9, 7, either with a following infinitive having לְ Esth. 1, 17, or with a clause following introduced by וְ Neh. 13, 9, or with the accusative of what is commanded 1 Kings 11, 18; Job 22, 29; 2 Chr. 29, 24, comp. the Latin *jubere legem;* or also with omission of the object, but with the addition of לְ of the person, 2 Sam. 16, 11. — All these senses proceed from the fundamental meaning *to say*. יֹמְרוּךָ לִמְזִמָּה Ps. 139, 20 should be taken in the sense of נָשׂוּא לַשָּׁוְא in the same place (נָשׂוּא for נָשְׂאוּ, see נָשָׂא) i. e. *they elevate* (thy name), *they call thee*. Derivatives אָמָר, אֵמֶר, אֹמֶר, אִמְרָה, אֱמֹר, מַאֲמָר; see also the proper names.

Nif. נֶאֱמַר (*fut.* יֵאָמֵר, *pause* ־מַר, before a monosyllabic word יֵאָמֶר) 1. *to be said*, *told*, Josh. 2, 2; Jer. 7, 32; *to be revealed*, *communicated* Dan. 8, 26; with לְ or אֶל of the person Numb. 23, 23; Ez. 13, 12. Often יֵאָמֵר stands impersonally: *it is said*, dicitur, dicunt, particularly in quoting popular sayings Gen. 10, 9; 22, 14; Num. 21, 14. — 2. *to be named*, with לְ of the person Is. 4, 3; 19, 18; 61, 6; 62, 4; Hos. 2, 1.

Hif. הֶאֱמִיר *to make say*, *to promise*, with the accusative of the person, to whom one promises, Deut. 26, 17: *thou hast promised God this day* &c., and v. 18: *and God has promised thee this day* &c., as *Ibn ʿEsra* and *Jehuda ha-Lewi* have rightly explained. The interpretation of the *Hifil* by *to raise* (after meaning 1 of Kal) given by *Ibn Ganâch*, *Kimchi* and *Parchon*, or *to choose* used by the LXX and Vulg., is less suitable and not so well founded.

Hithp. הִתְאַמֵּר only in Ps. 94, 4: *to lift up oneself*, *to boast*, *brag* (so *Kimchi*, *Ibn ʿEsra* and others); but it may be taken in the signification *to conduct oneself in a commanding way* or imperiously, from אָמַר 9. Comp. Ar. تَأَمَّرَ.

Respecting the original meaning of the stem אָמַר and its organic root the most necessary information has been already given in adducing the numerous senses; and therefore I shall only mention in addition, that this verb occurs in all Semitic dialects. Comp. the Phenician אָמַר נַעַם בְּ (Poen. 2, 56) *to speak friendliness* (in a friendly way) *of one*. Comp. especially יָ־מַר II. with its numerous derivatives, and מָרָה IV. On another direction of the original conception see under Aram. אִמַּר.

אֲמַר (*pause* אֲמָר; 3 *fem.* אֲמָרַת from אֲמָרַת; 1 *pers.* אֲמָרַת; *part.* אָמַר, *pl.* אָמְרִין; *inf.* מֵאמַר and מֵמַר Ezr. 5, 11; *fut.* אֵמַר) *Aram.* 1. *to say*, with לְ of the person Dan. 2, 25 and accusative of the thing 7, 1, to communicate a thing orally or in writing 7, 1, used as in Hebrew by way of introducing what is said, 2, 26; 6, 13. *Part. pl.* אָמְרִין 3, 4 is used impersonally like the Hebr. Nif., Sy

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أَمَرَ. Hence מֵאֲמַר. — 2. *to command*, Dan. 2, 46; 3, 13. See other meanings of the stem under אָמַר and Hebr. אָמַר.

אֲמַר (*constr.* אֲמַר) see אֲמַרְיָה.

אֵמֶר (with *suff.* אִמְרוֹ; *pl.* אֲמָרִים, *c.* אִמְרֵי) *m.* 1. *top*, of a tree, only in Gen. 49, 21 אִמְרֵי־שָׁפֶר *tops of beauty* i. e. *beautiful tops*, as the LXX translates. — 2. *word*, *discourse*, *utterance* (allied in sense to דָּבָר), but only poetically, Numb. 24, 4, usually connected with אֵל; יֹשֶׁר Job 6, 25; פֶּה 8, 2; בִּינָה Prov. 1, 2; דַּעַת 23, 12; שֶׁקֶר Is. 32, 7; אֱמֶת Prov. 22, 21; נֹעַם 16, 24 &c.; only once in prose Josh. 24, 27. In this sense אֵ׳ may be applied as variously as the verb, just according to the context, and even the meaning *poetry* may be adopted occasionally. — 3. *command*, Job 20, 29. — In signification the word is equivalent to אֹמֶר, as שֵׁמַע equivalent to שֹׁמַע, and the forms taken from it in the first instance are אִמְרָה, אֶמְרָה and the proper name אִמְרִי.

אִמַּר (*def.* אִמְּרָא in the Targ.; *pl.* אִמְּרִין) *Aram. m. lamb*, *young sheep*, properly: wool-bearer, woolly, Ezr. 6, 9 17; 7, 17, comp. Targ. אִמַּר=אִימַר and אִמְּרָא for Hebrew כֶּבֶשׂ, כִּבְשָׂה, Syr. ܐܡܪܐ, Ar. أَمَرَ lamb, Phenician אִמַּר (Mass. 9). It might be derived from אָמַר in the sense of *to jut out*, erigere, eminere, as all words denoting hairs, bristles, proceed from verbs signifying "to stick out". The Aram. עֲמַר, whence עֲמַר wool, has a similar meaning, and the Hebrew צָמַר might also be cognate in root. See עֲמַר and צָמַר. Considering, however, that אִמַּר denotes the young of sheep, a lamb, it seems more appropriate to derive it from אָמַר in the sense of *to spring forth*, *sprout*, then *to bear*, spoken of sheep, as the Ar. أَمَرَ means to bring forth numerous young; from which again the meaning *to speak* may be taken, since "sprechen" in the Germanic tongues properly means spriessen, sprossen, i. e. to sprout.

אִמַּר (*projecting forth*, *prominent* i. e. high, viz. Jah is) 1. *n. p. m.* Jer. 20, 1. — 2. (*hill-place*) *proper name* of a place, mentioned beside תֵּל מֶלַח &c. Ezr. 2, 59.

אֹמֶר *m.* 1. equivalent to אֵמֶר (poet.) *word*, *discourse*, Ps. 19, 4, and then like דָּבָר *thing*, res, aliquid, Job 22, 28; *promise* Ps. 77, 9, comp. דָּבָר 56, 5; *eulogy* 19, 3, comp. דְּבָרִים v. 4.; all proceeding from the original signification *word*. — 2. *song of victory*, *hymn*, Ps. 68, 12. The sense is uncertain in Hab. 3, 9, where interpreters have tried all the meanings now given; perhaps *threat*.

אֱמֹר (not used) *m. mountain*, from אָמַר 1, hence the gentile noun אֱמֹרִי which see.

אִמְרָה (from אֵמֶר; *constr.* אִמְרַת; *pl.* אֲמָרוֹת, *constr.* אִמְרוֹת) *f.* like אֵמֶר in significations 2 and 3, and also used only poetically Gen. 4, 23; Deut. 32, 2 &c. The use of אֵמֶר, however, is more frequent.

אֶמְרָה (from אֵמֶר, like עֶזְרָה from עֵזֶר) *f.* same as אִמְרָה Lament. 2, 17.

אִמְרִי (*projecting*, from אֵמֶר 1) *n. p. m.* Neh. 3, 2; 1 Chr. 9, 4; comp. אִמֵּר.

אֱמֹרִי (from אֱמֹר) *noun gent. m. Amorite*, i. e. *mountaineer*, name of one of the greatest and most important of the races of the Canaanite or Phenician people, who dwelt almost wholly in the interior of Palestine at the time of the conquest of Canaan by the Israelites, and therefore standing for Canaan generally, Gen. 48, 22; Deut. 1, 20. The Phenician Amorite race first settled on the other side of Jordan, which is hence called אֶרֶץ הָאֱמֹרִי Judges 10, 8, where they founded two kingdoms, a southern one with the metropolis הֶשְׁבּוֹן 11, 22, Num. 21, 13 34, and a northern one with the metropolis אֶדְרֶעִי 21, 33. They afterwards became powerful on this side of Jordan also. The great importance of the tribe and its spreading over all Palestine led to the designation of the collective pre-Israelite inhabitants as Amorites Gen. 15, 16; 2 Sam. 21, 2; Am. 2, 9. See אוֹמָר.

אֲמַרְיָה (*Jah is promiser*) *n. p. m.*

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1 Chr. 5,33 37; Neh. 10,4; 11,4; Ezr. 10, 42; Zef. 1, 1. Sometimes אֲמַרְיָהוּ stands for it. The form אֲמַר is construct from אָמָר (promiser).

אֲמַרְיָהוּ (the same) *n. p. m.* 2 Chr. 19, 11; but in 31, 15 and 1 Chr. 24, 23 it stands for אֲמַרְיָה.

אַמְרָפֶל *n. p.* of a king of שִׁנְעָר at the time of Abraham, Gen. 14, 1 9. Since Semites dwelt in Shin'ar according to the ethnographical table, the etymology of the name must be sought in Semitism. We may regard it as compounded of אַם (like אָם) which is often met with in proper names (see אָם), and of רָפֶל the name of the Aramaean Saturn, Syr. ܪܦܐ, and so it is similar to the Hebrew עַמִּישַׁדַּי, עַמִּיאֵל; ־ֶל is only a termination like ܠ.

אָמַשׁ (not used) *intr.* equivalent to מָשׁ (מוּשׁ) *to give way, to disappear, to cease, to recede;* hence אֶמֶשׁ.—Like many other stems in פ״א, אָמַשׁ is also a farther development of the organic root in אָ־מַשׁ which is found in מָשׁ (מוּשׁ); the same stem seems to be in the Ar. أَمْسٌ yesterday. Neither the root nor the stem appears in use in the other dialects as the idea of a verb.

אֶמֶשׁ *m.* prop. the disappeared, the past, from אָמַשׁ, hence 1. *yesterday*, Job 30, 3: אֶ׳ שׁוֹאָה *the yesterday of desolation* i. e. the long desolate places; but interpreters and versions take it here in the sense of *night*, comparing it with the Aramaean אִמְטָא *darkness*. As an adverb *yesterday, already, long past*, 2 Kings 9, 26, as אֶתְמוּל, comp. Is. 30, 33. — 2. specially: *the closed, vanished*, conseq. *the last, preceding night*, Gen. 19, 24; 31, 29 42. The Arab. أَمْسٌ yesterday, and the verb مَسَا to make at even, as a derivative from امس, presuppose the Hebr. signification.

אֱמֶת (contracted from אֲמֶנֶת = אֲמֶנְתְּ; with *suff.* אֲמִתּוֹ, אֲמִתְּךָ) *f.* prop. *firmness, stability*, from אָמַן I., hence 1. spoken of time: *continuance, duration*, שָׁלוֹם וֶאֱ׳ Is. 39, 8 like שְׁלוֹם אֱמֶת Jer. 14, 13 *enduring, steadfast peace.* — 2. *confidence, security, certainty, rightness*, Deut. 13, 15; Josh. 2, 12; 2 Sam. 7, 28; Neh. 9, 33; Jer. 42, 5. — 3. *fidelity* i. e. that quality which keeps the word or promise given Ps. 30, 10; 45, 5; 54, 7; 57, 11, and even fulfils words of threatening, represented as a peculiar virtue in God, kings, men, and usually joined with חֶסֶד Gen. 24, 49; Ps. 25, 10; Prov. 20, 28. Hence God is called אֵל אֱ׳ Ps. 31, 6, or אֱלֹהֵי אֱ׳ 2 Chr. 15, 3. — 4. *integrity, blamelessness, honesty*, opposite to רֶשַׁע Judges 9, 16; Neh. 7, 2; Ezek. 18, 9, hence *friendship* Esth. 9, 30; *unselfishness* Exod. 18, 21. — 5. *truth*, as opposed to lying Gen. 42, 16; *veracity* Prov. 22, 21, particularly in relation to religious truth and the true announcement of the future Ps. 25, 5; Dan. 8, 12; 9, 13. Hence it is frequently connected with the word of God Ps. 119, 142, with prophecies Jer. 26, 15 &c. See אֱמוּנָה.

אַמְתַּחַת (with *suff.* אַמְתַּחְתּוֹ, *pl. c.* ־תְּחוֹת) *f. corn-sack*, LXX μάρσιπος Gen. 42, 27; 43, 12. See מָתַח, comp. מִטְפַּחַת from טָפַח.

אֲמִתַּי (from אֱמֶת; *veracious*) *n. p. m.* 2 Kings 14, 25; Jon. 1, 1. The Arab. has the abridged form متى; and the proper name Ματθαῖος, Syr. ܡܬܝ (Matth. 10, 3), is perhaps מַתַּי = מִתַּי, if it be not abbreviated from מַתִּיָּה = מַתִּתְיָה.

אֶמְתָנִי (from מְתָן = Hebr. מֹתֶן, with אֶ prosthetic) *Aram. adj. f. strong, powerful*, prop. well-hipped (comp. delumbis, delumbatus) Dan. 7, 7, of which the masc. is אֶמְתָן, comp. אַחְרִי from the masc. אוּחַר 2, 39, where the feminine is also formed merely by ־ִי = ־ִית. See מָתַן and Aramaean מְתַן.

אָן (pronominal stem contracted from אַיִן) *adv. interrog.* prop. where? hence in the Targ. for אֵי, but in Hebr. *whither?* 1 Sam. 10, 14, in which signification it stands for אָנָה (אָן with ־ָה of motion). עַד־אָן *until when? how long?* quousque?

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Job 8, 2; מֵאָן (K'tib) *whence?* 2 Kings 5, 25, for מֵאַיִן. The contraction of the vowels *ai* between two consonants into *â* is frequent in Hebrew, e. g. דֹּתָן from דֹּתָיִן, עָשׁ from עַיִשׁ. See אָנָה, אָנֶה.

אַן (pronominal stem) see אֲנִי-, אַתָּה &c.

אֹן *ability* see אוֹן.

אֹן *Heliopolis* see אוֹן.

אָנָּא (pronominal stem contracted from אָהּ־נָא, written also אָנָּה) *interjection: oh now! I pray, obsecro, quaeso,* standing at the beginning of the sentence where נָא cannot usually be put. It either follows the imperative Gen. 50, 17; Ps. 118, 25; אָנָּה 2 Kings 20, 3; Is. 38, 3; Ps. 116, 4, or the future apocopate Neh. 1, 5 11, or it stands entirely as an exclamation without reference Exod. 32, 31; Dan. 9, 4; אָנָּה Jon. 1, 14; 4, 2; Psalm 116, 16. In urgent entreaties it can even follow נָא. — The little word of entreaty נָא, which also appears by itself, and the exclamation אָהּ as a collateral form of הָהּ, make the composition and meaning clear; but the נָא is already somewhat obliterated by the orthography אָנָּה; and when נָא or נָה was uttered less enclitically נָא, אָנָּא and אָנָּה were accented; or two accents were given, אָנָּא.

אֲנָא (or אֲנָה; pronominal stem) *Aram. person. pronoun,* equivalent to Hebrew אֲנִי. *I,* Dan. 2, 8 23; 3, 25; 4, 6; 7, 15. This pronominal stem is in Syr. ܐܢܐ, Zab. אֲנָא, Samar. אֲנָה and אֲנָא, Arab. أَنَا, Aethiopic ană, Amhar. enê, Malt. yn, ŷna, ŷnae &c. For its linguistic derivation see אֲנִי.

אֲנָא (not used) *Aram.* equivalent to אָנָה II. in Hebrew. Hence מָאן which see.

אֲנַב (Aram.) belonging to אִנְבֵּהּ see אַב.

אָנָה (pronominal stem, once אָנָּה; from אָן with ־ָה of motion) *adv. interrog.* 1. *whither?* in pure double questions אֵי־מִזֶּה ... וְאָנָה *whence? ... and whither* Gen. 16, 8, or אָנָה ... וּמֵאַיִן *whither? ... and whence?* Judges 19, 17, or לְמִי ... וְאָנָה *to whom? ... and whither?* Gen. 32, 18. But also in the simple question *whither?* 2 Sam. 2, 1; 2 Kings 6, 6; Zech. 2, 6; 5, 10; Ezek. 21, 21; or אָנָה alone, repeated, Song of Sol. 6, 1, written in the second member אָנָּה Psalm 139, 7. Agreeably to the nature of interrogative particles *whither?* sometimes including a negative may be resolved into *nowhere,* Gen. 37, 30; Deut. 1, 28; 2 Sam. 13, 13. — 2. With suppression of the interrogative-power, *thither, hither,* after לֹא יָדַע Josh. 2, 5; Neh. 2, 16, but without renouncing it entirely. Here belongs also the artificial compound which originated in the second period of the language אָנֶה וְאָנָה 1 Kings 2, 36 42; 2 Kings 5, 25 *hither and hither* i. e. any whither; in אָנֶה the *ĕ* at the end of the word has been resolved out of *a* in consequence of the coincidence of too many *a's,* comp. מֶה for מָה. — 3. With suppression of the idea of motion, *where?* Ruth 2, 19; Is. 10, 3. — 4. Of time: *when?* hence עַד־אָנָה *till when? how long?* Ex. 16, 25; Ps. 13, 2; Job 18, 2; but אָן also stands for it.

אָנָּה see אָנָּא and אָנָה.

אָנֶה see אָנָה 2.

אָנָה I. (only in 3 *plur.* וְאָנוּ, which, however, already *Ibn Koreish* reads וְאַנּוּ) *intr.* synonymous with אַן (אָנַן) *to complain, lament, mourn,* Is. 3, 26; 19, 8. Hence אֲנִיָּה, תַּאֲנִיָּה, and see the proper name אֲנִיעָם.

The organic root, if our textual reading be right, is אָנ־ָה as a farther development of אַן, with the fundamental signification "respirare". Hence it is connected with אָן I. (see אוּן) and הָן (which see) where the comparison also is given. But the Ar. أَنَهَ to groan, sigh, can only be compared with אָנַח, Arab. أنح.

אָנָה II. (not used) *intr.* properly equivalent to עָנָה II., חָנָה and כָּנַע, Aram.

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אֲנָא: *to be bent*, hence *to be bellied*, spoken of vessels which are able to hold something on account of their bent or bellied shape (see כְּלִי). That the designation of *ship* proceedes from this idea may be seen from the choice of כְּלִי Is. 18, 2, from סְפִינָה, and the Greek γαῦλος and γαυλός &c. Hence אֳנִי, אֳנִיָּה and אוֹנִיָּה K'tib.

אָנָה III. (Kal unused) *intr. to be a convenient, suitable, proper time*, like the Ar. أَنَى, then: opportunum esse, *to come up exactly to, to suit exactly* (comp. عَنَّ accidit, obvenit); hence תֹּאֲנָה. Figuratively *to lie with*, prop. coïre, to fit to something; hence תַּאֲנָה, if this meaning is not rather to be referred to אָנָה I. in the original signification "respirare", so that the idea of the verb may be taken as prop. to pant, snort, to be hot.

Pih. אִנָּה (by accident or adaptation) *to cause to meet, to join* something, hence *to bring on, to cause* Ex. 21, 13, joined with לְיָד.

Puh. אֻנָּה *to be brought on*, which may also be paraphrased by *to happen, fall out, to befal* &c. with לְ of the person Prov. 12, 21 or אֶל Ps. 91, 10 and the accusative of the thing that is brought on.

Hithp. הִתְאַנָּה prop. to allow to happen to oneself, hence *to seek occasion* (comp. the noun תֹּאֲנָה occasion) 2 Kings 5, 7 with לְ of a person, in order to injure.

From this signification of אָנָה some have derived אֵת (אֶת־) as if it were contracted from אֵנֶת; but see אֵת (with suffix אִתּוֹ) and אָנַת.

אֲנָה see אֲנָא.

אֲנוּ (pronominal stem) *person. pronoun: we*, only in Jer. 42, 6 K'tib (usual in the Mishna) for which the K'ri reads the usual אֲנַחְנוּ. The organic root may be אֲ־נוּ, the radically cognate Sanskrit *nau*, Greek νώ, Lat. *nô-s* corresponding to it, being found. Besides, this pronominal stem appears so in the *suffix* as also radical. But a more probable origin is אנ, Coptic ⲁⲛ or ⲛ̀ (see אֲנִי), to which is added the plural termination וּ (comp. אֲלוּ, אֵלֶּה). See אֲנַחְנוּ.

אִנּוּן (pronominal stem) *Aram. pers. pron. m. they, ii, isti* Dan. 2, 44, elsewhere הִמּוֹ and in the Targ. הִנּוּן, Syr. ܗܢܘܢ, ܐܢܘܢ, Sam. אִנּוּן. It originated from הוּן (out of *hu-un*) plur. of הוּ, by prefixing the pronom. stem אנ־ (as occurs in אֲנִי־, אֲנִ־כִי &c.) and the He is absorbed by the dagesh (see my Lebrgeb. der Aram. Idiome I. p. 238). The feminine form is אִנֵּין *they, eae, istae* Dan. 7, 17, which arose out of אִנְ־הֵין. On the original forms הוּן, הוֹן *m.*, הֵין, הִין *f.* (comp. תּוּן, תֵּין and תִּין; כּוֹן and כֵּן, כֵּן, כֵּין) see הוּא. The Punic *ynnocho* (Poen. 1, 3 7) is הִנּוֹ כֹה *here*, and is not connected with אִנּוּן.

אֱנוֹשׁ (from אֱנֹשׁ, as the Aramaean still is; *plur.* אֲנָשִׁים, *constr.* אַנְשֵׁי, from אֱנֹשׁ) *m.* 1. a poetical expression for *man*, collectively spoken of the human race Deut. 32, 26; Job 7, 17; 9, 2; Ps. 8, 5; Is. 56, 2. It is very seldom taken like אִישׁ for a single definite individual, Ps. 55, 14; Job 5, 17. Sometimes there is poetically בֶּן־אֱנוֹשׁ Ps. 144, 3, as is done in the case of אָדָם collective; the parallel is בֶּן־אָדָם Ps. 8, 5, and like אִישׁ, אֱ׳ is likewise contrasted with *God* Job 4, 17; 25, 4; 33, 12. Hence the word before us denotes *mortal, decaying* man 25, 6; Ps. 8, 5, particularly low-minded, corrupt man Ps. 9, 20 21; 56, 2; 66, 12, as אִישׁ also is so used, without this signification being necessarily involved in the fundamental conception, and without its being actually there, comp. Ps. 8, 6. Elsewhere אֱ׳ also appears in the sense of *common men, the people*, e. g. בְּחֶרֶט אֱנוֹשׁ Is. 8, 1 *with the people's stylus* i. e. in a character that all may read, comp. Hab. 2, 2 for the thing itself; and for the manner of expression, κατὰ ἄνθρωπον Galat. 3, 15.— The plural אֲנָשִׁים which arose out of אֲנוֹשִׁים (see אִישׁ) which the Samaritan actually has sometimes, belongs entirely to אִישׁ as far as usage is concerned; and therefore its mean-

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ings should be looked for there. The connection between אֱנוֹשׁ and אֱנָשׁ, אֲנָשִׁים and אֲנוֹשִׁים is explicable by the well-known north-Palestinian (and Phenician) peculiarity of pronouncing ָ like ֹ i. e. *a* like *o*. See אָנַשׁ. — 2. (*man*) *n. p.* of a grandson of Adam, a son of שֵׁת Gen. 4, 26; 5, 6 9. אֱ׳ in the antediluvian tradition was an original conception of the primitive man and parallel with אָדָם, but afterwards it became the name of a person, like *Manu* (man) among the Indians. In Phenician אֲנוֹשׁ (i. e. אֱנָשׁ) Ἄνυσος (Herod. 7, 98) appears as the proper name of a Sidonian. See אָנַשׁ II.

אֲנוּשָׁה *f.* only in Ps. 69, 21, taken as a substantive by the LXX and Vulgate; but according to our text it reads אָנוּשָׁה and can therefore be nothing but the imperfect of נוּשׁ (which see).

אָנַח (not used) *intr. to groan*, prop. *to be grieved* (a harder form is אָנַק, cognate חָנַק); only in *Nif.* נֶאֱנַח properly to feel oneself vexed, hence *to sigh*, *lament*, with עַל Ez. 9, 4; 21, 12 or with מִן of the thing on account of which one laments Ex. 2, 23, but also absolutely *to sigh*, *to mourn* Lament. 1, 4 8 11; spoken of animals Jo. 1, 18, parallel with אָבַל Is. 24, 7. By way of climax is added: *with breaking of the loins* Ez. 21, 11 i. e. so violently that the loins might almost burst, and בִּמְרִירוּת i. e. = בְּמַר נֶפֶשׁ *with sorrow* or mourning.

The stem אָנַח (Targ. אֲנַח, Syr. and Zab. ܐܢܚ, Samarit. *'anach*, Ar. أَنَّ) is of the same signification as אָנַק with the harder *k*-sound; and since אָנַק is obviously connected with חָנַק, Greek ἄγχειν, ang-ere &c., the original idea *to be grieved* plainly appears, and therefore אָנָה I. is another and farther carrying out of the idea. The organic root lies in אָ־נַח, as well as that of נָהַג Nah. 2, 8, נָהַק, Ar. نَهَجَ, نَهِجَ, נָהָה, Syr. ܢܗܐ &c.; whilst of אָנָה the root is אנ. To this belongs

אֲנָחָה (with *suff.* אַנְחָתִי; *pl.* with *suff.* אַנְחֹתַי) *f.* prop. straitness, state of anxiety, and then *the complaint* which one utters Ps. 102, 6, parallel with יָגוֹן Is. 35, 10; *sigh* Ps. 31, 11. אַנְחָתָה Is. 21, 2 must be understood as put for ־תָהּ (comp. יִלְלָתָה 15, 8 = ־תָהּ; הִוָּסְדָה Ex. 9, 18 = ־דָהּ) i. e. *lament for it* (Babylon).

אֲנַחְנָא (pronominal stem) *Aram. pron. pers. pl.* like the Hebrew אֲנַחְנוּ, *we*, Dan. 3, 16 17; Ezr. 5, 11; and also אֲנַחְנָה 4, 16. After separating the pronominal stem אנ־, which is also found elsewhere (see אֲנִי), there only remains חֲנָא, which is equivalent to חֲנוּ, אֲנוּ, and finds its explanation under אֲנַחְנוּ.

אֲנַחְנָה see אֲנַחְנָא.

אֲנַחְנוּ (pronominal stem; *paus.* אֲנָחְנוּ; abbreviated נַחְנוּ, *paus.* נָחְנוּ) *pron. pers. we*, in use exclusively as the plural of אֲנִי and אָנֹכִי Gen. 42, 13; 43, 8 &c., whilst אֲנוּ appears only in Jer. 42, 6 K'tib, and the abbreviated נַחְנוּ is only in Gen. 42, 11; Ex. 16, 7 8; Num. 32, 32; 2 Sam. 17, 12; Lament. 3, 42. It stands 1. often connected with a participle in order to denote a present transaction, either *before* it Gen. 37, 7, Deut. 1, 28, or *after* it Gen. 19, 13; 42, 21; 1 Chr. 29, 13, but with a fine distinction in the accentuation of the discourse. — 2. In the same manner with adjectives, which are seldom placed *after* it Neh. 5, 3, commonly *before* it Josh. 2, 17; 9, 22; 2 Kings 7, 12. — 3. As with all personal pronouns, אֲ׳ is put before or after the verb with a personal suffix for the sake of greater emphasis on the personal Gen. 44, 9; 47, 19; Deut. 1, 41; Josh. 9, 19; this is particularly frequent in the later writings Lament. 5, 7; Ez. 33, 10; Ezr. 4, 3; 9, 7; 10, 2; Neh. 5, 8 &c. To this belongs also the repetition of אֲ׳ with particles which are already connected with the suffix ־נוּ 2 Sam. 5, 1.

As to the derivation, it has been regarded (Gesenius) as arising from אָנֹכִי, like אֲנוּ out of אֲנִי, either by repetition of it (Ewald), or simply by adding the suffix נוּ (Gesen.) after changing the

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כ into ח. Neither opinion is correct. The most appropriate explanation is to look upon אנ (as it is found in אָנ־כִי, אֲנִי, אֲנִ־וּ &c.) as a very old pronominal stem, also occurring as an element in the Coptic pronominal formations (e. g. Theb. ⲁⲛ-ⲟⲕ, Bashm. ⲁⲛ-ⲁⲕ &c.), and חֲנוּ the proper word for *we*. In this חֲנוּ the ־וּ, whether abridged from ־וּן or ־וּם, is the plural designation, as is also the case in the synonymous אֲנ־וּ (see אֵלֶּה, אֵלּוּ, אֵלֶּה) and just as in אֲנִ־י the ־ִי is nothing but the inseparable pronoun of the first person singular; the remaining pronominal stem חנ is then merely the harder form of אנ. In Aramaean the plural ־וּ has passed into ־ָא (comp. אִנָּא *he* for אִנּוּ, אִנְהוּ, אִנּוּן), hence אֲנַ־חְנָה, אֲנַ־חְנָא = אֲנַ־חְנוּ, and the Maltese and Mauritanian *achna* (אחנא) as well as the Aethiopic *gna* (and *hena*) *we* are explained by the same kind of transition. Besides ־וּ, Aram. ־ָא, there was, however, in Aramaean another plural ending ־ָן, which is still preserved in the Targ. אֲנָן, Samar. אֲנָן, Coptic ⲁⲛⲟⲛ, ⲁⲛⲁⲛ, abridged into ⲁⲛ-ⲛ̄ *we* (but where this ־ָן *an* may have been smoothed from וּן, and therefore coincides by mere accident with ־ָן of the feminine) = אֲנוּ, Syr. ܚܢܢ, Sam. אֲנַ־חֲנָן = אֲנַ־חֲנוּ (אֲנַ־); and as the Palestinian נָן, Syr. ܢܢ appears for the former, so the Nasir. חֲנִין, אַחְנִין appears for the latter as a degenerate form. With the shorter נַחְנוּ coincides the Ar. نَحْنُ.

אֲנָחֲרָת (*hollow way* or *pass*) *n. p.* of a town in the tribe of Issachar Josh. 19, 19. The אֲ is prosthetic, and נָחֲרָת = נָחֲרָת (hollow way or pass, comp. Ar. نَاحِرَة res cava) is a feminine form of נֹחַר.

אֲנִי (pronominal stem; *pause* אָנִי) *pron. pers. comm. I*, opposed to אָתָּה Gen. 31, 44, to הוּא 41, 11 &c. Its own plural is אֲנוּ Jer. 42, 6 K'tib, instead of which, however, אֲנַחְנוּ or abridged נַחְנוּ commonly appears. Like the other personal pronouns אֲ׳ is joined 1. to the participle, in order to express a present transaction Gen. 9, 12; 27, 8; 41, 9. — 2. to the definite verb in the first person, to put emphasis on the personal 14, 23; 34, 30; Ex. 6, 5; 33, 19 (where אֲנִי also appears as an accusative Gen. 27, 34). This is particularly the case in the later Hebraism, as e. g. in Ecclesiastes, Daniel &c. In like manner for emphasis with the noun and the suffix ־ִי Gen. 17, 4; 40, 16. It is still more emphatic when אַף אֲנִי Lev. 26, 16 41, גַּם אֲנִי Eccles. 2, 15, Is. 66, 4 stand together. Sometimes, however, this אֲ׳ is separated by particles from that which it is meant to emphasize, Eccles. 1, 16. — 3. אֲנִי is used for strengthening the suffix of the first person in particles, by which it expresses all cases Dan. 8, 1; Prov. 8, 14. — 4. Like all personal pronouns it includes the verb *to be*, so that it makes a complete clause with what is said Gen. 15, 7, particularly in the phrase אֲ׳ יי׳ Ex. 6, 6 &c. — 5. אֲנִי is repeated for the sake of greater emphasis Deut. 32, 39; Is. 48, 15. — 6. The pause-form אָנִי stands not merely at the close of a sentence Gen. 50, 19, but also with a discourse that does not conclude 27, 34, as well as in certain phrases e. g. in חַי אָנִי Num. 14, 21. See also the proper name אֲנִיעָם.

On the form אֲנִי rests the suffix of the first person ־ַנִי and ־ֵנִי of the verb (as on אֲנוּ the suff. ־ָנוּ, ־ֵנוּ) and ־ִי of the noun, while sometimes א only, sometimes the pronominal stem אנ was obliterated. Hence we cannot get from this any thing that contributes to the explanation of the origin of אֲנִי. But on comparing the pronominal radical word אנ in the other pronouns it is easily seen that ־ִי in אֲנִי is the inseparable pronoun, since the Coptic ⲓ as a suffix, e. g. from ⲣⲟ face ⲣⲟ-ⲓ my face, is the same. אנ is also found again in Coptic in ⲁⲛ among the pronouns.

אֳנִי (without plur.) *m. fleet*, 1 Kings 9, 26 27; 10, 11, Vulg. *classis;* prop. collective word: a number of ships which are connected as a whole. Hence the

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Chronist has for it in the parallel places 2 Chr. 8, 18; 9, 21 the plural אֳנִיּוֹת. But it also occurs as a feminine in the sense of *a single ship* in 1 Kings 10, 22; Is. 33, 21. — Since the similar Ar. إِنَآءٌ means *vessel*, and كَلَّكٌ and others also combine there the senses *ship* and *vessel*, it is to be derived from אָנָה II.

אֳנִיָּה (*pl.* אֳנִיּוֹת, 2 Chr. 8, 18 K'tib) *fem. ship*, Jon. 1, 3 4 5; Prov. 30, 19; but the plural is more frequent 1 Kings 22, 49; 2 Chr. 20, 36; גּוּר אֳ׳ Judges 5, 17 *to abide in ships* (as a guest or sailor); חוֹף אֳ׳ Gen. 49, 13 either equivalent to חוֹף יַמִּים, or it means *ship-tackle*; אַנְשֵׁי אֳ׳ 1 Kings 9, 27 *sea-faring people*. From the countries to which ships were wont to sail, they are called אֳ׳ תַּרְשִׁישׁ 22, 49; Is. 2, 16; and perhaps אֳ׳ אֵבָה Job 9, 26 should be so understood (see אֵבָה and אֵיבָה); אֳ׳ סוֹחֵר Prov. 31, 14 *merchantmen*, which export manufactured wares. The K'tib אֳנִיּוֹת, as the Samar. codex also writes in Deut. 28, 63, has changed יּ into וֹ-; which was also done in other cases at an earlier period of the language, comp. הִלְעִלָה = הִלְעֵלָה; פִּלְעִלוֹ = פִּלְעֵלוֹ. See אָנָה II.

אֲנִיָּה *f. complaint*, *lamentation*, Is. 29, 2; Lament. 2, 5; from אָנָה I.

אֲנִיעָם (*lamentation* or *sorrow of the people*) *n. p. m.* 1 Chr. 7, 19. But אֲנִי like הֻוא 3, may signify the Deity, as "*men*" I among the Persians and אֲנִי וְהוּא among the Cabbalists denote the absolute objectivity and subjectivity of God. As in the proper names אֲבִיהוּא, אֲבִיאֵל and אֱלִיאֵל the הוּא is אֱלִיהוּא = an epithet of God, so is the proper name אֲנִיעָם equivalent in signification to אֱלִיעָם.

אָנַךְ (not used) *intr. to be pointed*, *sharp*, or what is otherwise allied to this idea; the root would therefore be אָ־נַךְ, which is likewise found in חָ־נַךְ (perhaps belonging to חָכָה) and in תָּ־נַךְ. Hence אֲנָךְ. Another explanation may be seen under אֲנָךְ.

אֲנָךְ *m.* prop. pointed, a point, hence as an instrument used in building *pointed hook*, *goad*, used for tearing or drawing, comp. שָׁמִיר; only in Am. 7, 7 8 spoken of the pointed and measuring hook of desolation; חוֹמַת אֲנָךְ 7, 7 *a pointed wall*, *pinnacle*, literally a wall pointed and rising up into a pinnacle. Hence the LXX, Symm. and the Syr. have rightly rendered *ἀδάμας*, pointed iron for the purpose of engraving. But *Aquila*, *Ibn Ganâch*, *Ibn Koreish*, *Tanchum*, *Kimchi* and others explain אֲנָךְ *lead* or *tin*, like the Ar. أَنُكٌّ, Syr. ܐܢܟ, Armen. *anak*, Sanskrit *nâga* (tin) &c. and thence *plummet*, *perpendicular line*, by which they judged of the uprightness of walls: thus חוֹמַת אֲ׳ *a wall of the plumb-line*. But the latter explanation has not a good foundation in the conception of the verb.

אָנֹכִי (pronominal stem; in *pause* אָנֳכִי) *person. pronoun I*, a fuller form for אָנִי, appears especially in the older period of the language, and therefore it is not found in Ezek. (but in 36, 28), Eccles., Dan. (but in 10,11), Ezr., Neh. (but in 1, 6) and Chr. (yet in 1 Chr. 17,1). It is applied like אֲנִי (which see) in the cases there adduced, and therefore it is unnecessary to quote examples. — The Midrash has already compared with אָנֹכִי the Coptic ⲁⲛⲟⲕ (Thebaic with omission of the vowel ⲁⲛⲛ, with ϩ for ⲕ on account of the preceding ⲛ: ⲁⲛϩ; Memphitic ⲁⲛⲟⲕ; Bashmuric ⲁⲛⲁⲕ) and no doubt has ever been entertained of their mutual relationship. From their comparison it appears that ־ִי in אָנֹכִי is the same pronominal stem of the first person, which is also met with in אֲנִי־ and in the suffix, and that this personal sign of the first person ⲓ is omitted in Egyptian, according to the peculiarity of the Coptic. The *anoch* (אָנֹךְ), Phenician אָנֹךְ (Ath. 4, 1; Kit. 2, 1; 3, 1; Poen. 1, 15 16; 2, 35), which remains after this, exactly corresponding to the Egyptian ⲁⲛⲟⲕ, ⲁⲛⲁⲕ, is easily recognised as a compound of אנ and אך, Hebrew אנ and כ־, especially since the אנ appears in

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the latter in אֲנַ־י, אֲנַ־חְנוּ &c., and the ⲁⲛ is employed in the former in various ways to make pronominal stems. Thus there remains only *och*, Phenic. *ech*, Coptic ⲟⲕ, ⲁⲕ, which makes in essence the pronoun of the first person, and may be observed in the comparison of languages (Sanskrit *ah*-am, Greek ἐγώ, Latin *ego* &c.).

אָנַן (not used) i. e. אַן *intr.* equivalent to אָנָה I. and הָנַן, *to lament*, *mourn*, Ar. أَنَّ and هَنَّ, Targ. אֲנַן, distinguished in the Mishna from אָבַל. Only in *Hithp.* prop. to shew oneself sad, then *to complain*, *to murmur* Numb. 11, 1; Lament. 3, 39; LXX γογγύζειν. Ibn 'Esra derives it incorrectly from אוּן.

אָנַס (only *participle* אֹנֵס) *to urge*, *press*, *compel*, Esth. 1, 8: *not compelling;* Targ. אֲנַס, Syr. ܐܢܣ, whence it has been adopted in Esther. The root is אָ־נַס with the fundamental signification *to prick*, *goad*, still existing in שָׁ־נַס and נָעַץ; whether it be also connected with עָ־נַשׁ (which see), Ar. عَنَسَ, is problematical.

אֲנַס (only *part.* אָנֵס) *Aram.* equivalent to the Hebrew אָנַס, hence figuratively Dan. 4, 6 *to cause distress*, *trouble*, i. e. to be troublesome, grievous.

אָנַף (unused) *intrans. to be raised*, *arched*, *hilly*, then metaphorically from the projecting, elevated and raised side of the face (see אַף from אֶנֶף and Aram. אַנְפִּין) and specially from the standing out nose; just as the meaning of פָּנִים has been derived from a similar point of view. The root is אָ־נַף which is still found in נָף (נוּף) III. to be raised, arched, projecting (whence נוֹף), נָפַ־ה, whence the noun נָפָה, with some modification of the labial sound in נָב, from which is the proper name נֹב (hill), and in נָבַ־ה, Ar. نَبَأَ eminere, elatum esse, whence the proper name נְבוֹ (height, hill or heaven). The signification of this root is also in the Mediterranean (comp. Sanskrit *nabhi*, Pers. *nâf*, Lett. *nabha*, German *nab-el*, old high German *napalo* &c.). Comp. also Ar. نَافَ eminere, longum et elatum esse, and نَوْف the projecting of the camel's hump. Hence אַף, and the denominative

אָנַף (probably no more than a denomin. from אַף, comp. חָטַם from חֹטֶם; *fut.* יֶאֱנַף) *intr. to be unwilling*, *provoked*, *angry*, Kal only in poetical discourse, with בְּ of the person with whom one is angry 1 Kings 8, 46; 2 Chr. 6, 36; Ps. 85, 6; Is. 12, 1; Ezr. 9, 14; seldom with לְ Ps. 60, 3, or absolutely Ps. 2, 12; 79, 5; comp. Ar. أَنِفَ to turn away from a thing, to be reluctant to, to be angry, also denomin. from أَنْف. In prose there usually occurs instead

Hithp. הִתְאַנַּף (*fut.* יִתְאַנַּף) *to be angry*, with בְּ of the person Deut. 1, 37; 4, 21; 9, 8 20; 1 Kings 11, 9; 2 Kings 17, 18. Hence אֲנָפָה.

אֲנַף (not used) *Aram.* equivalent to Hebrew אָנַף I.; hence the noun אֲנַף.

אֲנַף (only *plural* אַנְפִּין, with *suff.* אַנְפּוֹהִי; from אֲנַף = Hebr. אָנַף) *Aram. m.* synonymous with the Hebr. אַפַּיִם *face*, properly the projecting, visible and prominent aspect of man Dan. 2, 46; 3, 19, as the Hebrew פָּנִים also derives its meaning from a similar view (which see). Comp. אַף.

אֲנָפָה *f. parrot*, Lev. 11, 19; Deut. 14, 18, from denom. אָנַף, so called from its irascibility. So according to the Arabic version (comp. زُمَّج a sort of eagle from زَمِجَ to be angry) and the Talm. דַּיָּה רַגְזָנִית, after the same etymology. The LXX have χαραδριός sandpiper, from אָנַף = נָף I. cursitare, which is also possible.

אָנַק (*fut.* יֶאֱנֹק) 1. (not used) *intr. to be narrow*, *strait*, *pressed*, the stem being connected with חָ־נַק, Aram. שְׁ־נַק (comp. ἄγχειν, angere, *eng* &c.), Arab. أَكَّ; particularly spoken of the narrow, long,

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stretched neck, as צַוָּאר neck from צוּר to be strait. Hence אַקּוֹ. — 2. Figuratively, *to groan, shriek*, of the wounded and dying Jer. 51, 52; Ez. 26, 15, i. e. to cry out with pain, comp. אָנַח. Hence אֲנָקָה.

Nif. נֶאֱנַק *to groan, sigh*, as נֶאֱנַח Ez. 9, 4; הֵאָנֵק דֹּם 24, 17 *mourn, be silent!* i. e. mourn in silence.

אֲנָקָה (*constr.* אֲנָקַת) *f.* 1. an infinitive noun: *sighing, complaining*, joined to בְּכִי Mal. 2, 13; *the mourning*, e. g. of captives Ps. 79, 11 or of the poor 12, 6, Syr. ܢܩܬܐ with apocopation of 'Olaf. — 2. (only *abs.*) name of a species of lizard, generally of an unclean reptile Lev. 11, 30, which Onkelos has rendered יָלֵי hedgehog, the Jerus. Targ. פַּלְיַת חִוְיָא, מַיְנַקַת חִוְיָא, and about which versions and interpreters in general have indulged in conjecture. It is the feminine form of אָנָק in the signification of אָנָק 1., consequently a reptile with a narrow, long neck.

אָנַשׁ I. (only in *part. pass.* אָנוּשׁ *m.*, אֲנוּשָׁה *f.*) *intr. to be sick, ill*, then figur. *to be painful, dangerous*, spoken of an arrow-wound Job 34, 6, of suffering Is. 17, 11; Jer. 30, 12 15; *to be melancholy, mournful*, of a day 17, 16; *to be sick* i. e. morally bad, spoken of the heart 17, 9, always proceeding from the fundamental signification "to be sickly", as one sees from Nifal, hence joined to חָלָה.

Nif. נֶאֱנַשׁ *to be sick* (incurable) 2 Sam. 12, 15.

The stem אָ' has for its organic root אָ־נַשׁ, as may be seen from the synonymous נָשׁ (נוּשׁ) Ps. 69, 21 and נָס (נָסַס) Is. 10, 18, Syr. ܢܣ and ܢܫ, Ar. نَشَّ (Abdallatif p. 118) and from the Mediterranean (Sanskrit *naç*, Gr. *νοσ-εῖν* &c.). As in Mediterranean so also in Semitism the sibilant afterwards passed into a *k*-sound. A connexion with אָנַשׁ II. for אֱנוֹשׁ is hardly imaginable.

אָנַשׁ II. (not used) an assumed stem for אֱנוֹשׁ man, as אַשׁ (אָשַׁשׁ) is assumed for אִישׁ (which see). Some have made the fundamental signification *to be sociable, to enter into connexion with*, referring to the Arab. إِنْس associate, friend &c.; but since this sense is not certain even in Arabic, it is better to compare the organic root in it אָ־נַשׁ with the Arabic نَشَأَ *to grow, sprout*, so that אֱנוֹשׁ properly means *sprout, shoot, plant;* as also the proper names שֵׁת (from שָׁת = שָׁתַל), קַיִן (from קָן = קָנָה to create), שֶׁלַח, קֵינָן, תּוּבַל, יוּבַל (comp. Song of Sol. 4, 13), in primitive history only express this original conception differently. Derivatives אֱנוֹשׁ, אֲנָשִׁים, Aram. אֱנָשׁ.

אֱנֹשׁ see אֱנוֹשׁ.

אֱנָשׁ (Dan. 2, 10 אֱנַשׁ; *def.* אֱנָשָׁא and also אֲנָשָׁא K'ri 4, 13 14, where the K'tib has אֲנוֹשָׁא, comp. Phenician אֲנוֹשׁ; *pl.* אֲנָשִׁים the Hebrew form 4, 14, in the Targ. however נָשִׁין from אֲנָשִׁין on Ps. 62, 10) *Aram. m.* like the Hebrew אֱנוֹשׁ *man* or collectively *men* Dan. 2, 10; 3, 10 &c. בַּר אֱנָשׁ *son of man*, i. e. in the likeness of man 7, 13, is according to most interpreters the Messiah, the *υἱὸς τοῦ ἀνθρώπου* of the New Testament and in the usus loquendi of the book of Enoch. But inasmuch as the old Testament knows nothing of a divine nature belonging to the Messiah, and moreover that ascribed to the בַּר אֱ' is attributed *to the saints of the most high* in verses 18 22 27, it can only be assumed that by the expression is intended the קַדִּישֵׁי עֶלְיוֹנִין, the Jewish people.

אָנַת (not used) *intr. to incline to, to lean to* something, *to turn to* one side (cognate in sense צָלַע), hence the preposition אֵת (אֶת־, with a *suffix* אֶת־), contracted from אֶנֶת, properly *side*, then *beside, with.* — With the stem אָנַת, which also exists in Aethiopic (*enta* there means *side* and as a preposition *with*), the Ar. عَنَدَ *to incline, bend*, from which comes عَنْدٌ, عُنْدٌ *side*, عِنْدَ *beside*, and the Hebrew עָמַד III. in עִמָּדִי are cognate (see אֵת, אֶת־); also the Ar. عَنَزَ to bend,

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أَنَتَ to be flexible, belongs to the same.

אַנְתָּה (pronominal stem) *Aram. pron. pers. masc. thou* Dan. 2, 29 31 37 38; 3, 10; 5, 13 18 22 23; 6, 17 21, for which the K'ri punctuates אַנְתָּהּ i. e. אַנְתְּ (in the Targ. also אַתְּ), which is *gen. comm.* in Aramaean. — The initial sound אנ in this compound pronominal stem is already known from אֲנִי and أَنَا and is preserved in the Ar. أَنْتَ, Maltese *ynt*, Aethiop. *an-eta*, Amhar. *an-ete*, but it may have begun early to assimilate itself to the following stem, since *n* in the Syriac ܐܢܬ is only preserved orthographically and has likewise disappeared in the Hebrew אַתָּה and Zab. אַתָּא. On the other pronominal stem תָּה (תָּ) see אַתָּה.

אַנְתּוּן (pronominal stem), *Aram. pron. pers. m. ye*, Dan. 2, 8, *the plural* of אַנְתָּה or אַנְתְּ, also in the Targum אַתּוּן with the assimilation of *n*. The organic form for it is אַתֻּם, Arab. أَنْتُمْ. Hence the final *n* is merely a weakening of *m* in Aramaean (the closing *ν* in Greek arose out of *m* in Sanskrit). From this has originated the Hebrew אַתֶּם (which see). See the explanation of the plural sign ־ין, Hebrew ־ם from ־ים, below under אַתֶּם.

אָס see אָסְנַת.

אָסָא (not used) *trans. to heal*, like the Targ. אַסְיָא, Syr. ܐܣܐ, Arab. أَسَا &c. in the same signification. Comp. אַסְאִי, Essene. Hence

אָסָא (*healing one, physician*) *n. p.* of a king of Judah 1 Kings 15, 8, Ἀσά Matth. 1, 7, and of another 1 Chr. 9, 16. Of the same meaning is the proper name רָפָה = רָפָא 8, 37, and since this is abridged from רְפָאֵיָה = רְפָיָה 9, 43 (comp. רְפָאֵל), so אָסָא is also to be regarded as an old abridgment of אֲסָאיָה whence at first אֲסַיָּה (*Jah is healing*).

אָסָה (not used) *trans. to violate, injure*, hence אָסוֹן. Comp. Arab. وَثَى and أَذَى to injure, عَثَا to cause damage, هَسَّ, هَصَّ to break, which seem to be connected with the Hebrew stem.

אָסוּךְ *m. oil-vessel, oil-flask*, 2 Kings 4, 2, according to *Kimchi* an ointment-vessel from סוּךְ (which see), in which case א would occupy the same place exactly as מ in מָעוֹךְ. But as א does not appear elsewhere as prosthetic in the formation of nouns, *Rashi* has assumed אָסַךְ (equivalent to סָךְ) as the stem, and the noun is to be taken as like עָרוּץ, חָרוּץ.

אָסוֹן (from אָסָה) *m. hurt, damage, mischance*, coupled with the verbs קָרָא, מָצָא Gen. 42, 4 38; 44, 29 or הָיָה Ex. 21, 22 23.

אָסוּר (after the form אָכוֹן, hence for אָסִוּר; *plur.* אֲסוּרִים) *m. band, fetter*, so בֵּית הָאֲסוּרִים Jer. 37, 15 *house of the prisoners, prison*, allied in sense to בֵּית הַכֶּלֶא; *plur.* בֵּית הָאֲסוּרִים Judges 16, 21 25. אֲסוּרִים alone Eccles. 7, 26; Judges 15, 14 *fetters*, spoken of the arms of the coquetting wife. To this is reckoned also the expression בֵּית הַסּוּרִים Eccles. 4, 14, viz. as being contracted from הָאֲסוּרִים, like הָרַמִּים 2 Chr. 22, 5 from הָרָאמֹת 2 Kings 8, 28; according to the Targ. to be explained from סוּרִים Jer. 17, 13 in the signification *degenerated, turned aside*, i. e. idolaters, or perhaps more correctly *fleeting* from סוּר (which see), and consequently הַסּוּרִים should be read. But the former explanation alone is suitable in our text.

אֱסוּר (*plur.* אֱסוּרִין) *Aram. m.* like the Hebrew אָסוּר *fetter* Dan. 4, 12; Ezr. 7, 26.

אָסוּר (*plur.* אֲסוּרִים) *m.* see אָסַר.

אָסִיף (or אָסֵף) *m.* prop. the ingathering of fruit, wine, grain, hence: *ingathering time, harvest*, חַג הָאָסִיף Ex. 23, 16; 34, 22 at the close of the year (אַצֶרֶת הַשָּׁנָה תְּקוּפַת הַשָּׁנָה) spoken of the feast of tabernacles, σκηνοπηγία, as a thanksgiving feast for the finished harvest of the fruits and vineyards, or of harvest

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generally Lev. 23, 39; Deut. 16, 13 &c. Formed from אָסַף after the form חָרִיף, קָצִיר, בָּצִיר, אָבִיב.

אָסִיר (*plur.* אֲסִירִים) *m.* 1. *prisoner*, in the prison (בּוֹר) Zech. 9, 11; Lament. 3, 34; פָּתַח אָ׳ Is. 14, 17 *to set free the prisoner; fettered* Ps. 69, 34; *an exile* 68, 7; 79, 11; 102, 21; figuratively 107, 10; Zech. 9, 12. It is distinguished from אָסוּר only by this that it is constantly a noun, while the latter is merely a participle. Yet the K'tib Gen. 39, 20 22 also gives to אָסוּר the substantive sense. — 2. Synonymous with אֵסוּר *fetter* Judges 16, 21 25 in K'tib, for which the K'ri reads אֵסוּר.

אַסִּיר (an intensive form from אָסִיר, but almost with the same meaning, like אֱסָר and אִסָּר, אָבִיר and אַבִּיר) *masc.* 1. *captive* Is. 10, 4; 24, 22; 42, 7. — 2. (a secondary form of אָסֵר, *Osir*, an epithet of Adonis, common in Phenician in proper names; see under אָסַר) *n. p. m.* Ex. 6, 24; 1 Chr. 6, 8 22. Comp. Phenician עַבְדָּאסֵר, מַלְכָּאסֵר as proper names.

אָסַם (not used) *trans. to heap together, to gather, to bring together* to a place, comp. Ar. حَزَمَ, عَصَمَ, in which is included the idea of bringing and carrying together, Aram. אֲסַן, Syr. ܐܣܢ, where the *m* is weakened into *n*. The organic root is אָ־סַם.

אָסָם (only *plur.* אֲסָמִים) *m. store house, granary* Deut. 28, 8; Prov. 3, 10, where the grain is heaped up together, from אָסַם.

אַסְנָה (after the form אַכְזָב from סָנָה *dwelling in the thornbush*, spoken of God, comp. שֹׁכְנִי סְנֶה Deut. 33, 16) *n. p. m.* Ezr. 2, 50.

אָסְנַפַּר (Assyr.; in some mss. אָסְ׳, hence the LXX Ἀσσεναφάρ) *n. p.* of an Assyrian king, who led foreign people into Samaria and with whose name is joined the epithet רַבָּא וְיַקִּירָא Ezr. 4, 10. It is possible that it is a mere Assyrian title. According to *Philox. Luzzatto* (Le Sanscritisme de la langue Assyrienne p. 38-40) רַבָּא וְיַקִּירָא is a translation of אָסְ׳, so that this name is compounded of *uahina* (= asna, = ukehina, Sanskrit *ukehita*) *great, distinguished* (רַבָּא) and *par* (Sanskrit *para*) *principal, high, elevated* (יַקִּירָא) and therefore forms a title; but the first member of the word is *ȯsnap* or *ʾasnap*, to which is joined the rightly explained *par* (*para*).

אָסְנַת (Egyptian) *n. p.* of a priest's daughter at Heliopolis, who became Joseph's wife Gen. 41, 45; 46, 20. The LXX read Ἀσενέθ and Ἀσεννέθ. In the last syllable נַת, *Νεθ*, we recognise the Coptic Ⲛⲉⲓⲧ, name of the Egyptian Minerva or Pallas, written in Greek authors *Νηΐθ*, *Νίτ*, and אָס is the Coptic ⲁⲥ (*is*), consequently together: *dedicated to Neit;* comp. the Egyptian proper names compounded with *Nit* or Neit: *Νίτητις* (Herod. 3, 1), *Nit*ocris (2, 107), Psamme*nitus*, Pate*neit* &c. With נַת *Nat* i. e. Neit are connected the names Ἀναΐτις, Ταναΐς, Ταναΐτης, Ταναΐτις, Phenician תָּנֵת &c.

אָסַף (*fut.* יֶאֱסֹף, before *suff.* or *plur.* יַאַסְ־; of which future there is also a second form like the Hifil of יָסַף: יֹאסֵף, יֹסֵף, אֹסֵף, וַיֹּסֶף 1 Sam. 15, 6; 2 Sam. 6, 1; Ps. 104, 29, so far as אָסַף in Hifil coincides with יָסַף *to cause to gather, to add*, written with א Ex. 5, 7; 1 Sam. 18, 29; with ־ָה of motion אֹסְפָה Mic. 4, 6; *inf. abs.* אָסֹף Jer. 8, 13, Zeph. 1, 2 stands in connexion with the 1st person of the future for סוֹף, comp. אָדוֹשׁ Is. 28, 28, but elsewhere regular Mic. 2, 12) *trans.* prop. to snatch together, to scrape together, to take or draw together, hence 1. *to gather, collect*, grain Ex. 23, 10, corn Deut. 11, 14, ears Ruth 2, 7, the corn standing in stalks Is. 17, 5; *to bring into the barn*, the fruits of the field Ex. 23, 16; Lev. 23, 39, wine Deut. 16, 13, dried fruits, oil &c. Jer. 40, 10; comp. the nouns אָסִיף, אֹסֶף, אָסֹף. Then metaphorically: *to collect*, gold 2 Kings 22, 4; Num. 21, 16; bones 2 Sam. 21, 13; *to gather* men Ex. 3, 16, *to gather together* Zeph. 3, 8, particularly applied to

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the gathering of nations Zech. 14, 2, armies Dan. 11, 10, exiles Is. 11, 12 &c., with אֶל־ of the place into which they are collected Gen. 42, 17; Deut. 22, 2, seldom with עַל 2 Kings 22, 20. — 2. *to gather* in the sense of *drawing together*, *snatching up together*, Jer. 10, 17; figuratively Prov. 30, 4; *to draw in*, *withdraw*, אָ׳ נֹגַהּ *to withdraw their shining* Joel 2, 10; 4, 15; אָ׳ אֶת־שָׁלוֹם *to withdraw peace* i. e. to take it away Jer. 16, 5; אָ׳ יָד *to draw in the hand* i. e. to desist from something 1 Sam. 14, 19; אָ׳ רַגְלַיִם with אֶל of the place *to draw back the feet*, a figure of one dying Gen. 49, 33; to draw together i. e. *to take*, *catch* Hab. 1, 15; to draw in, in the sense of *to take to oneself*, *to take under the protection*, with אֶל of the place Deut. 22, 2 or with the accusative Josh. 20, 4; spoken of the glory of God which receives one, i. e. *to enter* into the glory of God Is. 58, 8; אָ׳ מִצָּרַעַת or הַמְּצוֹרָע *to receive from leprosy* or him *who is thrust out* by leprosy, i. e. *to heal* 2 Kings 5, 6 11; אָ׳ עֶבְרָה *to withdraw anger* i. e. to pour forth anger no more Ps. 85, 4, like הֵשִׁיב אַף 78, 38. — 3. to gather in, in the sense of *to take away from somewhere*, reproach Gen. 30, 23; Is. 4, 1; אָ׳ נְשָׁמָה, חַיִּים, נֶפֶשׁ, רוּחַ *to gather in the soul* (applied to God or men) i. e. to cause to die Judges 18, 25; Ps. 26, 9; 104, 22, fully אָסַף אֵלָיו *to take to himself* Job 34, 14; frequently with the omission of נֶפֶשׁ &c. in the simple sense of *allowing to die = to destroy*, *to snatch away* 1 Sam. 15, 6; אֲסֻפֵי רָעָב *dying of hunger* Ez. 34, 29; hence the expression אָ׳ אֶל־ (or עַל) אָבוֹת *to gather to the fathers* i. e. to cause to die, to cause to come to the fathers, 2 Kings 22, 20; 2 Chr. 34, 28. — 4. *to hold together*, *to close*, a march Is. 58, 8. See Pihel. At 2 Sam. 6, 1 the LXX, Vulg., Syr. and Ar. read וַיֹּסֶף in the sense of וַיֹּאסֶף *and he gathered;* but it suits the context better to translate *and he enlarged*, from יָסַף. Derivatives אָסֹף (אֲסֻפִים), אֹסֶף, אֲסֵפָה, אֲסֻפָּה, אָסִיף, and the proper name אָסָף and אֲבִיאָסָף, אֶלְיָסָף.

Nif. נֶאֱסַף (once נֶאְ־ Ps. 47, 10 for נֶאֱ׳) *refl.* of Kal 1. *to assemble* Judges 16, 23, with אֶל or לְ whither persons assemble or repair Lev. 26, 25; 2 Chr. 30, 3; with עַל *to gather together against one* Gen. 34, 30; Ps. 35, 15; Mic. 4, 11; Zech. 12, 3, or also *whither*, if the place be a height Am. 3, 9. Then also *passive* of Kal: *to be heaped up* Prov. 27, 25; spoken of a herd *to be driven in* Gen. 29, 7. — 2. *pass.* of Kal in the 2d signification: *to be brought together* Jer. 8, 2, *to be received* Ex. 9, 19, *to be withdrawn*, spoken of shining Is. 60, 20; particularly in the expression *to be healed*, of a leper Numb. 12, 14; figuratively *to put up* a sword into the sheath Jer. 47, 6. — 3. *pass.* of Kal 3: *to be gathered* i. e. *to die*, in the phrase *to be gathered to* (אֶל) *his forefathers* i. e. to be gathered to them into the region of shadows, with אֶל־עַם, אֶל־אָבוֹת, or also אֶל־קְבָרוֹת Gen. 25, 8; Judges 2, 10; 2 Kings 22, 20, seldom נֶאֱסַף alone Numb. 20, 26; Job 27, 19. To this signification is annexed that of *dying*, *perishing* Hos. 4, 3; *ceasing*, *disappearing* Is. 16, 10; 60, 20; Jer. 48, 33.

אִסֵּף *Pih. to gather with zeal*, *to collect vigorously*, Is. 62, 9; *to receive to oneself* Judges 19, 15; *to bring together*, *close*, a procession Num. 10, 25; generally explicable by Kal.

אֻסַּף *Puh. to be gathered*, *taken together* Is. 33, 4; Ezek. 38, 12, with עַל *against* Hos. 10, 10; אֻסַּף אֲסֵפָה *to be collected like heaps* Is. 24, 22, where אֲ׳ as a verbal noun strengthens the thing. In addition to this form there was also in the language an intensive one אֲסַפְסַף *to be collected here and there*, whence אֲסַפְסֹף.

Hif. הֹאסִף (*fut.* אֹסִף) adopted by some at 1 Sam. 15, 6; Ps. 104, 29, וַיֹּסֶף 2 Sam. 6, 1 &c.; but these forms are always better considered as belonging to Kal. Forms of יָסַף, as תֹּאסִיפוּן = תּוֹסִ׳ Ex. 5, 7 &c., should be looked for under יָסַף, since they sometimes run into one another merely on account of the relationship of the stems.

הִתְאַסֵּף *Hithp. to gather themselves together* Deut. 33, 5.

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The stem אָסַף has for its organic root אָ־סַף and is connected with סָפָה, יָ־סַף not merely in form but also in original conception; even in the formation of the stem the one has arisen out of the other.

אָסָף (*collector* i. e. protector, spoken of God, comp. Ps. 27, 10, the same is also said of God in the proper names אֲבִיאָסָף, אֶבְיָסָף, אֶלְיָסָף) *n. p.* 1. of the father of Joah 2 Kings 18, 18 37; Is. 36,3.—2. of a singer and poet in David's time of the Levitical race of Gershom, called חֹזֶה 1 Chr. 6, 24; 15, 17; 16, 5; 2 Chr. 29,30. In 12 psalms (50. 73-83), but which cannot have been composed *by Asaph* because of their contents, לְאָסָף stands either by itself, or joined to שִׁיר מִזְמוֹר, מַשְׂכִּיל, מִזְמוֹר. The posterity of Asaph (בְּנֵי אָסָף) in the time of Ezra and Nehemiah appear as singers and officers belonging to the temple Ezr. 2, 41; 3, 10; Neh. 2, 8; 7, 44. See אֲבִיאָסָף and אֶלְיָסָף.

אָסֹף (only *plur.* אֲסֻפִּים, *constr.* אֲסֻפֵּי) *adj. m.* prop. gathered in, heaped up, but *plur.* substantively *a gathered in store*, hence בֵּית הָאֲסֻפִּים 1 Chr. 26, 15 *store-house* in the temple, without בַּיִת 26, 17; אֲסֻפֵּי הַשְּׁעָרִים *store-chambers of the gates* Neh. 12, 25.

אֹסֶף (*plur. constr.* אָסְפֵי) *m. ingathering, fruit-gathering, harvest*, Is. 32, 10; figuratively אֹ׳ הֶחָסִיל 33, 4 *harvest of the locusts* as a figure of carrying off; אָסְפֵי־קַיִץ Mic. 7, 1 *harvest of the summer fruits*. See אָסִיף.

אַסְפָּא a Zend. and generally Mediterranean expression for *horse* (Pers. *asp*, Zend. *açpa* &c.). Since the horse was regarded as holy, a gift of the pure primitive element water, as well as a symbol of Behram, many Persian and Assyrian proper names are compounded with it. See אַסְפָּתָא.

אֲסֻפָּה (only *plur.* אֲסֻפּוֹת) *adj. fem.* (from אָסֹף) prop. collected, but merely as a substantive, *assembly*, particularly in plural אֲסֻפּוֹת Eccles. 12, 11 in the verse designed for the close of the canon: *the words of the wise* (חֲכָמִים) *are as goads* (i. e. the divine Scriptures lead), *and like driven nails are the men of the assembly*, where בַּעֲלֵי אֲסֻפּוֹת corresponds to the חֲכָמִים in the first member of the verse, and generally to the post-canonical אַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה, to the Mishnaic וַעַד חֲכָמִים (Abot ch. 1), denoting the synod that conducted all the great religious and political affairs after the time of Nehemiah.

אֲסֵפָה (after the form פְּלֵטָה, הֲפֵכָה) *f. assembly, heap*, Is. 24, 22, LXX συναγωγή, strengthening the אֻסָּף.

אֲסַפְסֻף (with the article הָאֲסַ׳=הָאסַ׳ in the Aramaean manner, from אָסַף, see Puhal) *m.* prop. a number of people gathered together from all quarters, but only with the article: *rabble* Numb. 11, 4, similar in signification to עֵרֶב רַב (a mixture of all sorts of people, LXX ἐπίμικτος, the Πάμφυλοι of the Greek colonies) Ex. 12, 38 (properly same as עֲרַבְרַב, as also the Targ. takes it), who joined the Israelites in their exodus from Egypt, for the purpose of colonising Canaan. The form is like that of שְׁחַרְחֹר, פְּתַלְתֹּל and others, consequently it is for אֲסַפְסֹף.

אָסְפַּרְנָא (Assyrian) *Aram. adv. diligently, carefully* Ezr. 5, 8; 6, 8 12 13; 7, 17 21 26; LXX ἑτοίμως, ἐπιμελῶς, ἐπιδέξιον; Vulg. *studiose, diligenter; Rashi* and *Ibn 'Esra* מְהֵרָה. Like אַדְרַזְדָּא, פַּרְשֶׁגֶן, נִשְׁתְּוָן and others this word passed out of old Persian into Aramaean. *Von Bohlen* compares از فرنان ez fernan, *wisely*, *Kosegarten* سپری or اسپری seperi, isperi, *completely*, *Haug* the old Pers. as-parna i. e. completed, quite, where parna is part. of the Zend. pĕrĕ to complete. These derivations, however, are very uncertain.

אַסְפָּתָא (Pers.) *n. p.* of a Persian Esth. 9, 7, from the Pers. asp, Zend. açpa (see אַסְפָּא) *horse*, and the syllable *tâ* usual in proper names, abridged from dâta *given*, hence *given by the horse* (i. e.

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by the god Behram in the form of a horse); comp. Ἀσπαδάτης or Ἀσπάδης as a Persian proper name (Diod. Sic. 2, 33).

אָסַר (*fut.* יֶאֱסֹר, יֶאְסֹר, with *suff.* יַאַסְ־; *part. pass.* אָסוּר; *inf. c.* לֶאֱסֹר, לֶאְ־) *tr.* 1. *to bind together, fetter, make fast,* with cords, chains &c. 2 Sam. 3, 34; Ez. 3, 25; Judges 16, 5; Job 36, 8; אָסוּר Ps. 146, 7 *fettered.* Then, *to put in prison* generally, even if not in fetters 2 Kings 17, 4; 23, 33; hence אָסוּר *a prisoner* Gen. 40, 3 5; Is. 49, 9; figuratively of the fetters of love, Song of Sol. 7, 6. — 2. *to bind* e. g. the foal to (לְ) the vine Gen. 49, 11; Ps. 118, 27: *bind the sacrifice with thick-twisted twigs; to put* horses *to* Ex. 14, 6; 1 Sam. 6, 7; Jer. 46, 4, generally *to yoke* or *harness,* a chariot Gen. 46, 29, and without mentioning the object that is harnessed 1 Kings 18, 44; figur. א׳ מִלְחָמָה *to bind on a dispute, a quarrel,* to commence it 1 Kings 20, 14; 2 Chr. 13, 3; *to gird,* exactly in the sense of אָזַר Job 12, 18; Neh. 4, 12. — 3. *to bind* i. e. to put a binding on oneself, in the sense of *to vow not to do a thing,* in the votive formula אָסַר אִסָּר עַל־נֶפֶשׁ *to bind a fetter upon oneself* i. e. to take upon oneself a vow of abstinence (opposed to נָדַר *to vow to do*) Num. ch. 30; comp. Aram. אֲסַר, Syr. ܐܣܪ in this sense; the Ar. حجر "to interdict" is derived from the idea of binding. — 4. In the sense *to bind oneself, to unite oneself,* sexually, it is intimately related to the Ar. عَشَرَ, and accordingly the Phenician name of the deity אָסֵר (pronounce Osir) is to be explained like the Ar. عَشِير conjux, *spouse,* as an epithet of Adonis (Steph. Byz. de urb.; Pausan. 9, 41, 2); hence אֲדֹנִי אָסֵר and the Phenician proper names עַבְדָּאסֵר, מַלְכָּאסֵר, סַרְאָסֵר, אֲסַרְשָׁמָר and others. Comp. the proper name אַסִּיר. Derivatives אֵסוּר, אָסִיר, אָסוּר, אֱסָר, מָסֹרֶת, מוֹסֵר.

Nif. נֶאְסַר *pass.* of Kal: *to be fettered* Judges 16, 6, *to be held in captivity* Gen. 42, 16.

Pih. אִסֵּר see אַסִּיר.

Puh. אֻסַּר *to be taken captive* Is. 22, 3, e. g. מִקֶּשֶׁת by the bow, where קֶ׳ stands for אִישׁ קֶ׳, as in 21, 17.

The stem אָסַר (Targ. אֲסַר, Syr. ܐܣܪ, Ar. أَسَرَ &c.) is intimately related to אָזַר (which see), אָצַר (which see), עָזַר and עָצַר &c.; but the organic root is אָ־סַר, as is seen from comparison.

אֲסַר (not used) *Aram.* equivalent to Hebrew אָסַר. Hence אֱסוּר, אֱסָר.

אֶסֶר an Assyrian word, used in compound Assyrian proper names: at the end of them e. g. in פִּלְאֶסֶר (which see), שַׁלְמַנְאֶסֶר (which see) and others, and in the form אֵסַר־ as the first member of the compound in אֵסַר־חַדֹּן. It corresponds to çira in Sanskrit in the sense of *commander, leader, head,* the short ending *a* in Assyrian not being heard; the Greek κάρα also originated from the same word.

אִסָּר (*constr.* אִסַּר Num. 30, 13, but before a suffix only the form אֱסָר appears) *m. a vow of renunciation, abstinence, a vow not to do a thing,* Num. ch. 30; שְׁבֻעַת אִסָּר 30, 14 *oath of abstinence.* Comp. ܐܣܪܐ, ܐܣܘܪܐ the same; in the Mishna אִסּוּר, אָסוּר in this sense.

אֱסָר (only with *suff.; pl.* אֱסָרִים with a singular meaning) *m.* equivalent to אִסָּר Num. 30, 5 6 8 15. As in אַשּׁוּר and אָשׁוּר, כֻּתֹּנֶת and כְּתֹנֶת, the intensive form here does not appear to alter the meaning.

אֱסָר (*constr.* אֱסַר, *def.* אֱסָרָא) *Aram. m. royal prohibition, interdict* Dan. 6, 8 9 13 14 16 (LXX ὁρισμός, δόγμα), from אֲסַר to forbid, Ithpe. אִתְּסַר in Targ.

אֵסַר־חַדֹּן (Assyr.) *n. p.* of the son of Sennacherib, king of Assyria after his father, about 696 B. C. 2 Kings 19, 37; Is. 37, 38; Ezr. 4, 2. אֵסַר־ is nothing but אֶסֶר (which see) in פִּלְאֶסֶר, שַׁלְמַנְאֶסֶר &c., and is here somewhat altered merely by the laws of euphony, because it is not at the end; חַדֹּן is,

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according to *Ph. Luzzatto* (see אָסְנַפַּר), the Assyrian hadhuna *victorious*, from an Assyrian root חַד, Zend. hadh (Sanskrit sadh) *to conquer*, with the adjective suffix una. *'Esar-Haddon* signifies accordingly *the victorious commander*. The different forms in the LXX and Euseb. Ἀσορδάν, in Tobit 1, 21 Σαχερδονός, cod. Alex. Σαχερδών, in Josephus Ἀσσαραχόδας, Ναχορδάς, arise in a great degree out of the Biblical form.

אֶסְתֵּר (Persian) *n. p.* of the Jewish wife of אֲחַשְׁוֵרֹשׁ, female hero of the book of *Esther*, who was previously called הֲדַסָּה (which see) Esth. 2, 7. According to the Talmud, Targ. II. (on Esth. 2, 7) and *Jalkut*, 'אֶ signifies *star*, *Venus-star* (נֹגַהּ, נוּגְהָא), with comparison of the Persian סתארה i. e. ستاره *sitareh*, אסתרא i. e. ܐܣܬܪܐ in Zabian, אסתירא, i. e. Greek ἀστήρ. And in reality the Zend. *çtara*, Sanskrit *stṛi* is of like signification, so that אֶ would only be prosthetic.

אָע (*def.* אָעָא) *Aram. m. wood* Dan. 5, 4; Ezr. 5, 8, usually looked upon as coming from עֵץ.

אַף (from אָנַף, אַנְף, from אָנַף; with *suff.* אַפִּי, אַפּוֹ, אַפָּם; *du.* אַפַּיִם, *constr.* אַפֵּי, with *suff.* אַפַּיו, אַפֵּינוּ) *m.* prop. the projecting, the prominent (see אָנַף), hence the visible, projecting side of the face (comp. פָּנָה) and so 1. *the nose* as the prominent thing of the face, whether of men Num. 11, 20; Is. 3, 21; Ez. 23, 25; Prov. 30, 33; Ps. 115, 6; or of animals Prov. 11, 22; Job 40, 24. As a projecting thing it is poetically compared to a far-looking tower, Song of Sol. 7, 5; comp. Ar. أنف cape and mountain-summit. The *dual* according to this meaning is used of the *two nostrils*, *nares*, Gen. 2, 7; 7, 22, and since the breath is drawn in and given out through them, it is called רוּחַ אַפַּיִם Ex. 15, 8, Lament. 4, 20, רֵיחַ אַף Song of Sol. 7, 9 *scent of the nose* i. e. the smell of the breath. With this meaning is connected: 2. *anger*, *ira*, the nose as snorting, just as in the Mediterranean languages *anger* is conceived of as a snorting, glowing or smoking of the nose. Hence they said for *to be angry*, חָרָה אַף בְּ Gen. 30, 2; Ex. 4, 14; עָשַׁן אַף בְּ Deut. 29, 19; Ps. 74, 1; עָלָה אַף בְּ Ps. 78, 21; נִתַּךְ אַף עַל Jer. 42, 18; כָּלָה אַף בְּ and כִּלָּה Ez. 5, 13; 7, 8; שִׁלַּח אַף בְּ 7, 3; בָּעַר אַף Is. 30, 27; Ps. 2, 12; הֶחֱזִיק אַף Mic. 7, 18 &c.; for *to cease be angry*, שׁוּב אַף מִן Gen. 27, 45; Num. 25, 4; הִרְפָּה מֵאַף Ps. 37, 8; for *to keep anger*, הֵשִׂים אַף Job 36, 13. As a noun it is said of anger: חֳרִי־אַף Ex. 11, 8; 1 Sam. 20, 34; חֲרוֹן אַף Num. 32, 14; עֶבְרוֹת אַף Job 40, 11; עֹז אַף Ps. 90, 11; זַעַם אַף Lament. 2, 6; sometimes אַף alone and unconnected Prov. 21, 14. Besides we have the following: יוֹם אַף Zeph. 2, 3; עֵת אַף Jer. 18, 23; אִישׁ אַף Prov. 29, 22; בַּעַל אַף 22, 24; אַף יי Deut. 7, 4. אֶרֶךְ אַף is *putting off of wrath* i. e. *long-suffering* Jer. 15, 15, and in this sense occurs the verb הֶאֱרִיךְ אַף Is. 48, 9. But in גֹּבַהּ אַף Ps. 10, 4 אַף has the meaning *nose*. In the meaning of *wrath* אַפַּיִם is used in the phrases אֶרֶךְ אַ' Ex. 34, 6, קְצַר אַ' Prov. 14, 17; elsewhere merely in the formula וְלֹא בְאַפַּיִם Dan. 11, 20 *not by the wrath of a man* (and not in battle, but by snares), spoken of the death of Seleucus. — 3. *face*, *facies*, as that which projects in the appearance of men, only in dual אַפַּיִם, especially in the phrases: הִשְׁתַּחֲוָה אַ' Gen. 19, 1; קַד אַ' 1 Sam. 24, 9; כָּרַע אַ' 2 Chr. 7, 3, where אַפַּיִם in the accusative describes the idea of the verb more closely; נָפַל עַל־אַפַּיִם 2 Sam. 14, 4; הִשְׁתַּחֲוָה or נָפַל לְאַפַּיִם Gen. 48, 12; 1 Sam. 20, 41. לְאַפֵּי occurs in the sense of לִפְנֵי only in 1 Sam. 25, 23, since it cannot be taken there in the sense of נָפַל לְאַפַּיִם on account of the following עַל־פָּנֶיהָ. זֵעַת אַפַּיִם *sweat of the face* Gen. 3, 19. אַנְפִּין and אַפִּין has a similar meaning in the Targ., and also the sing. אַפָּא Ez. 1, 6, and אַנְפָּא Jerus. Num. 12, 14, and therefore they have there all the senses of פָּנִים, also: way, fore-side &c., Syr. ܐܦܝܢ and

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أَفَمَ. Hence it may also be explained why the Aethiopic אף signifies *mouth*, the mouth being here looked upon as a visible part of the face; in which sense אַף is to be taken perhaps in Ez. 8, 17, since the Barsom (זְמוֹרָה) was held before the *mouth* by the Persian sun-worshippers (*Hyde*, hist. rel. v. p. ed. II. p. 350). The dual in אַפַּיִם should then be explained like the plural in פָּנִים (which see). — 4. Like פָּנִים (which see) and *πρόσωπον* in the sense *person*, and therefore אַפַּיִם means *persons* 1 Sam. 1, 5 (the dual אַפַּיִם has here nothing but the force of a plural, and therefore does not denote exactly *two;* the LXX incorrectly read אֶפֶס). — 5. אַפַּיִם (*face* i. e. presence, viz. of God, comp. פְּנוּאֵל) *n. p. m.* 1 Chr. 2, 30 31. — The stem אָנַף appears to be only a denom. from אַף in the sense of anger; but אַף itself is derived from אָנַף, which exists also in the Ar. عَنَبَ.

אַף (pronominal stem, properly a preposition *with*, *at*, generally the expression as a preposition of rest and also of motion near: *at*, *to*, *before*, *toward*, both ideas flowing together in other languages also. From this has been developed the idea of a conjunction, so far as it denotes something in the neighbourhood or moved thither; it is then) *conj.* and signifies in general: *also*, e. g. אַף אַחֲרָיו 2 Sam. 20, 14 *also after him* i. e. near after him, and consequently different from גַּם, which merely increases; *likewise* Lev. 26, 16; Deut. 15, 17. In this sense אַף stands 1. to make pronouns emphatic, Deut. 2, 11 *even they;* Prov. 22, 19 *even thee;* so too Prov. 23, 28; Judges 5, 29. In the twofold sentence 2 Kings 2, 14 this emphasis of the pronoun (אַף הוּא) is a gradation of the personal idea in the verb וַיַּכֶּה and it must be translated: *and actually he smote the water* i. e. hardly did he smite it, till &c., in the same sense as כִּמְעַט שֶׁ־ Song of Sol. 3, 4. — 2. to make particles emphatic, e. g. אַף אָמְנָם Job 19, 4; 34, 12 *yea truly*; אַף עַל 6, 27; אַף מִן Ps. 18, 49; אַף בַּל Is. 40, 24; וְאַף גַּם זֹאת *and yet*, *but*, *and even* Lev. 26, 44; אַף כִּי Ez. 14, 21; אַף לֹא Esth. 5, 12; אַף אֵין Is. 41, 26 &c. In all these cases אַ׳ is taken for *even*, *yea even*, *imo*, *imo certe*, prop. nothing but a strong *and*, to which is added the idea of the following particle or pronoun. In אַף כִּי the emphatic אַף *and*, *actually*, *yea*, causes it a) to be equivalent to an exclamation, prop. *and is it really so that* Hab. 2, 5; 1 Sam. 21, 6; 14, 30, or to an interrogation *really?* Gen. 3, 1; b) an ascending gradation in certainty with respect to a preceding position, adding the chief particular which is still wanting, and to be translated if an affirmative clause precedes, *how much more* 2 Sam. 16, 11; Prov. 15, 11, if a negative, *how much less* 1 Kings 8, 27; Job 9, 14; (with the omission of כִּי) 4, 19. Sometimes אַף אִם is similar, 36, 29. — 3. More rarely in other cases for the sake of making clauses emphatic, to be translated by *even*, *notwithstanding*, *just so*, as an antithesis or gradation, Eccles. 2, 9; Song of Sol. 1, 16; 1 Sam. 2, 7; Is. 26, 9; Ps. 65, 14; 74, 16. — 4. The reduplication אַף ... אַף Is. 46, 11, to denote different things as meeting in one respect, is only an emphatic expression, like וְ ... וְ 38, 15, Ps. 76, 7, or גַּם ... גַּם Ex. 10, 25 26, and may be translated *as well ... as also*, *not only ... but also*, prop. nothing but *even ... even*, *and ... and*. גַּם appears too in all these cases, so that the two are interchanged. — Besides, the following cases should be noticed: a) when the interrogative particle appears in the member of a sentence where is also אַף, it prefers to join the latter, e. g. הַאַף Gen. 18, 13 24; הַאַף אֵין Amos 2, 11, comp. Ar. أَفَلَا, أَفَلَمْ; sometimes the interrogative particle is left out, אַף is therefore equivalent to הַאַף Gen. 3, 1. b) אַף is sometimes transposed, according as the emphasis is intended, e. g. עַל אַף Ps. 138, 7 for אַף עַל; אַף אִם Job 36, 29 for אִם אַף.

Etymologically, as אַךְ is abridged

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from אֵתִי, so is אֵת from אֶפֶס, the original form appearing in the Jerusalem Targum on GEN. 27, 33 and perhaps in אֲדִי; the abbreviated form אַת, Targ. אָת, Syr. ܐܬ is connected in the root *fi* with ف and the copulative و *and*. Also אֵי, אַיֵּה, אַיְתֵי, אַיְתוֹ, is cognate with it.

אַתּ (pronominal stem) *Aram.* the same, DAN. 6, 23.

אָסַר (*fut.* יֶאְסֹר) *tr. to bind, bind about, gird*, with לְ of the person and בְּ of the object, a girdle (חֲגוֹר) Ex. 29, 5; LEV. 8, 7; from which fundamental signification the meanings *to veil, clothe, cover, draw on* have been developed, as is seen from the derivatives. Hence אֶסֶר, אֲסוּרָה and perhaps אַסְפָּן.

The stem אָסַר is not found, it is true, in Aramaean and Arabic in this signification, but yet traces of it are preserved. The organic root is אָ־סַ־ר, also found in צָ־סַ־ר, Ar. صَفَدَ (to bind; fetter), with change of the *p*- or *d*-sound in צָ־בַ־ת, רִ־בַּ־ד, צָ־בַ־ם &c.

אָסוּר *adj. m.*, אֲסוּרָה *f.* see אָסַר.

אָסוֹר see אָסַר.

אֲסָרָה (*constr.* אֲסֶרֶת, with *suff.* אֲסָרְתּוֹ, from אָסַר) *f.* 1. *girding, binding about*, חֲשֹׁב אֲ *girdle of binding* i. e. fastened girdle, Ex. 28, 8; 39, 5, from אָסַר, therefore the Syr., Samar. and Sa'adia look upon it as allied in sense to the latter. — 2. *coat, covering* (cognate in meaning מַסֵּכָה), Is. 30, 22 (where זָהָב is opposed to פְּסִילֵי כַסְפֵּךְ) of the covering of idols. Others, however, understand it of the idol itself; a double view that is already contained in Jer. Sabbath ch. 9.

אַסְפָּן (with *suff.* אַסְפְּנוֹ) *m. palace-tent, great pavilion*, DAN. 11, 45, with נָטַע to pitch. According to the Ar. فَنَنٌ (Ham. p. 712) high tower, tower-like tent, فَنَنٌ to build aloft, the א in this word (and in אַסְרָנָא Targ. on JER. 43, 10 for סַפְסִירִין *tent*, Syr. ܐܣܦܣܪ 1 CHR. 15, 1, Ben-Sira 21, 5 palaces, palace-tents, Talm. אַפְדָּנָא, plur. אַפְדְּנִין the same &c.) with dagesh following is only prosthetic as in אַפְרִיוֹן, and the noun פַּדָּן should then be derived from פָּדַן (which see). But the stem may also be אָפַד, Aram. אֲגַדָּה, whence אַפְדָּן in the sense of אֲגַדָּה, אַרְמֹן, after the model of צַפְרָן from צָפַר. From this then a secondary verb פָּדַן may have arisen. The Syr. ܐܦܕ *tower* appears to confirm the idea.

אָפָה (*fut.* תֹּאפֶה, יֹאפֶה 1 SAM. 28, 24; *imperat.* אֱפֵה in pause out of אֲפוּ Ex. 16, 23) *tr. to bake*, with the accusative of the object and the material LEV. 24, 5; spoken of לֶחֶם Is. 44, 15; מַצּוֹת GEN. 19, 3; מִנְחָה EZ. 46, 20; בָּצֵק Ex. 12, 39; &c. LEV. 24, 5. The baking was done upon coals Is. 44, 19. *Part.* אוֹפֶה GEN. 40, 1 *baker*, Onkelos נְחָתוֹמָא; שַׂר הָאוֹפִים 40, 2 *chief baker*, a court-officer in Egypt, as among the orientals generally, Syr. ܐܦܝ ܕܣܥܕܐ; *fem. pl.* אֹפוֹת 1 SAM. 8, 13. Derivative מַאֲפֶה, on the contrary for תַּנּוּר see under תָּנַר.

Nif. נֶאֱפָה *to be baked*, LEV. 6, 10; 23, 17; בַּתַּנּוּר *in the oven* 7, 9.

The stem אָפָה is written in the Targ. אַפָּא, Syr. ܐܦܐ, Ar. preserved only in وَفِيٌّ, by which however the fundamental signification *to make ready, to prepare*, is confirmed. But it is more probable that this verb in Arabic belongs to another group. Here on the contrary the organic root is אָ־פַ־ה, which is found modified in בָּ־גַ־ה, טָ־בַ־ח; comp. the Sanskrit paç, Pers. bukh-hen, back-en &c.

אֲפֵה a rare form for אֵיפֶה (which see), belonging to the stem אוּת (which see), for which some have incorrectly adopted a stem אָפָה with the meaning *to measure*.

אֲפוֹ (pronominal stem; only in Job) *adv. demonstr.* prop. *here, so there*, but mostly of time: *now then, nowé*, in lively discourse JOB 9, 24; 24, 25: *if not, then who* &c.; אַיֵּה אֲפוֹ *where now then* 17, 15; בִּי יִהְיֶה אֲפוֹ דַּיְנוּ אֲפוֹ 19, 6 *know then;*

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19, 23 *oh that then!* It is compounded of אֵי = אַ (demonstr. pronom. stem) and פֹּה equivalent to פֹּה (which see), מָה (which see). It may, however, be also taken as interrogative, from the twofold character of אָ, comp. Phenician מָה אָפוֹ *what then?* (Poen. 2, 63) = מָה אֵפוֹ.

אֲפֹוא (pronominal stem) *adv. demonstr.* equivalent to אֲפוֹ, then: *so then* in lively discourse, in demanding or inferring, and in questions for the sake of emphasis: *tandem, ποτέ, therefore,* Gen. 27, 33 37; Ex. 33, 16; Is. 19, 12; Hos. 13, 10; 2 Kings 10, 10. From אַיֵּה interrogative it is also different in orthography; but on the other hand אַיְפוֹא stands for it in Judges 9, 38; Prov. 6, 3, without distinction in meaning. See אֵי and פֹּוא.

אֵפוֹד (seldom אֵפֹד, after the form אֲזוֹר, אֵזוֹב, אֵצוֹן, therefore for אֲפוֹד) *m.* prop. veiling, clothing, but especially 1. of *the upper priestly* or *kingly garment* or *shoulder-covering, ephod* (LXX *ἐπωμίς,* Aq. *ἐπίῤῥαμμα, ἐπένδυμα,* Vulg. *superhumerale,* Targ. אֵיפוֹדָא; the Syr. has retained the Hebrew word in ܐܦܘܕ, the Coptic in ефоот), made of purple, blue, red and golden threads, and consisting of two halves like the mass-gowns of priests (*Jos.* Ant. 3, 7, 5), of which the girdle (חֵשֶׁב) that kept them together formed an essential part Ex. ch. 28; 29; 39; the lower mantle was called מְעִיל הָאֵפוֹד Ex. 28, 31. Such an *ephod* was worn by the high priest Ex. 28, 4, by David in priestly functions 2 Sam. 6, 14, 1 Chr. 15, 27 (hence אֵפוֹד בַּד), by the boy Samuel consigned to the priests 1 Sam. 2, 18 28, as also by other lower officiating priests 22, 18. — 2. as pertaining especially to the priests 14, 3, it was used for a sign of oracle-giving 23, 6 9; 30, 7, without a particular oracle-image being necessarily thought of. This priest's robe was put on or produced at the giving of oracles Judges 8, 27; 17, 5; 18, 14 17 18 20; Hos. 3, 4. As the *Urim* and *Thummim* were connected with it and the ephod was abused by those who had no right to it, it is named along with the תְּרָפִים. See אֲפֻדָּה. — 3. (*oracle-giving* i. e. oracle-giver) *n. p. m.* Numb. 34, 23.

אָפָה (not used) a stem assumed for אוּפָה (which see) and מוּפָה (which see) in the sense *to shine, to glitter;* see, however, these words.

אָפַח (not used) *intr.* tantamount to יָפַח *to snatch at* something, *to hunt, strive.* Verbs פא and פי are often interchanged with one another. Hence the proper name אֲפִיחַ.

אֲפִיחַ (equivalent to אֲפָחַ; *striving*) *n. p.* of a Benjamite 1 Sam. 9, 1.

אָפִיל (for אָפֵל, from אָפַל 2.) *adj. m.,* אֲפִילָה (*pl.* ־וֹת) *f. weak* or *tender* in the stalk, *unripe,* Ex. 9, 32 spoken of the ears of wheat and rye, which being yet young were not smitten by the hail; hence not *ripening late, late-growing,* as some incorrectly translate, since this is merely secondary. Comp. Targ. אָפֵל *tender, young,* of sheep; then *late-born.* In the Mishna אָפִיל is the opposite of בַּכִּיר (Sh'bi'it 6, 4). The LXX (*ὄψιμα*) and Vulg. (*serotina*) have rather given the meaning than a literal version.

אֲפַיִם *n. p. m.* see אַף 5.

אֲפִיק (*constr.* אֲפִיק; *pl.* אֲפִיקִים, *constr.* אֲפִיקֵי, with *suff.* אֲפִיקָיו) *m.* 1. = אֲפֵק, properly *adject.: strong, powerful, firm,* therefore אֲפִיקֵי מָגִנִּים Job 41, 7 *the strong of shields* i. e. firm shields; then *substantively: a strong, powerful one, a hero,* 12, 21, parallel נָדִיב; figuratively *firm, condensed,* hence *bar,* אֲפִיקֵי נְחוּשָׁה 40, 18 *bars of brass.* Comp. on this signification the proper names אֲפֵק, אֲפֵקָה and אֲפֵקָא, all from the verb אָפַק. — 2. prop. sunk, deep, hence *ground* (of a valley), *depth, bed, cleft,* אֲ' יָם 2 Sam. 22, 16; אֲ' מַיִם Ps. 18, 16; 42, 2; Song of Sol. 5, 12; Jo. 1, 20 *foundations of the sea, of the rivers; valley* (cognate in sense גַּי) Ez. 6, 3; 36, 4 6, particularly like נַחַל a valley watered by a torrent 35, 8; Ar. وادى. See אֲפֵק I. — 3. *torrent, a flowing wood-* or *valley-brook,* which is dried up by the summer heat Ps. 42, 2; 126, 4. The stem is אָפַק II.

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The different senses of this word cannot be referred to one stem, as some have attempted to reduce them artificially, just as little as the manifold nouns in Arabic can be derived from one stem.

אֲפִיק (*fortress*) *n. p.* of a city in the tribe of Asher, where Phenicians dwelt Judges 1, 31; elsewhere it is called אָפֵק Josh. 19, 30, which see.

אֹפִיר see אוֹפִיר, אוֹפִר.

אָפַךְ (not used) a stem assumed only for the noun אֲפֵכָה appearing in the Samaritan codex, which is actually written in Arabic أَفَكَ, in Aram. אֲפַךְ.

אֲפֵכָה in the Samaritan codex for הֲפֵכָה Gen. 19, 29, from אָפַךְ; on the other hand it has הֲפֵכוֹת Deut. 32, 20 for תַּהְפֻּכוֹת.

אָפֵל (not used) *intr.* 1. *to be dark, dusky, gloomy*, of the night, cognate in sense to חָשַׁךְ. That it is to be taken with the medial *e* may be perceived from the derivatives אָפֵל, אֲפֵלָה. Ar. أَفَلَ to conceal oneself, *to sink*, of the sun. The organic root is identical with that in שָׁ־פַל, as also in Arabic the meaning "to be small, low, little, weak" is explicable from this fundamental signification. Another sensuous idea for it is *to be veiled*, Ar. عفل, then *to be dark;* but it is not necessary to assume it here. — 2. *to be low, tender, weak*, of stalks; Aram. *to be weak, young*, of sheep born late, prop. *to sink*, to bow down, applied to the tender stalks. Derivatives אָפִיל, אָפֵל, אֲפֵלָה, אֹפֶל, מַאֲפֵלָה.

אָפֵל *adj. m. dark, obscure, sunless*, spoken of days Am. 5, 20.

אֹפֶל *m. darkness, gloominess*, particularly thick Job 3, 6; 10, 22, allied in sense to חֹשֶׁךְ Is. 29, 18, opposed to אוֹר Job 30, 26; אֶבֶן אֹפֶל 28, 3 *the stone concealed in darkness* (in a deep pit); figur. *misfortune* 23, 17, *concealment* Ps. 91, 6.

אֲפֵלָה (after the form הֲפֵכָה; with *suff.* אֲפֵלָתְךָ; *pl.* אֲפֵלוֹת) *f.* equivalent to אֹפֶל *darkness, deep obscurity* Deut. 28, 29; put with לַיְלָה Prov. 7, 9, חֹשֶׁךְ Jo. 2, 2, Zeph. 1, 15, sometimes without וְ copulative Ex. 10, 22; opposed to צָהֳרַיִם Is. 58, 10. אֲפֵלָה מְנֻדָּח 8, 22 *thrust into deep darkness*, where אֲ׳ is the accusative, while in Jer. 23, 22 it is נִדַּח בָּאֲ׳. כָּאֲפֵלָה Prov. 4, 19 is in many mss. בָּאֲ׳; but it stands for כְּבָאֲ׳. הִלֵּךְ בַּאֲפֵ׳ Is. 59, 9 *to wander in darkness*, opposite to נְגֹהוֹת.

אֶפְלָל (= אַפְלָל, from פָּלַל; *judging*) *n. p. m.* 1 Chr. 2, 37; comp. the proper names אֱלִיפַל, פְּלַלְיָה, פָּלָל.

אָפַן (not used) a stem assumed for the nouns אוֹפָן (*pl.* אוֹפַנִּים) and אֹפֶן (with *suff.* אָפְנָיו) *intr. to revolve, roll, turn, to move* (in a circle); consequently it is = אָבַן II. (whence אֹבֶן, which see), כָּפַן to turn &c. Accordingly the organic root would be אָ־פַן, which has been developed farther in another manner in פָּנָ־ה (which see) *to turn*. From the idea of the verb *to turn, to revolve* &c. are derived the nouns for *wheel* (comp. גַּלְגַּל), *course* or *circle of time* (comp. تَارَ and تَارَةٌ &c.), *circle, winding*, then *turn*, modus, τρόπος &c., so that the Ar. إِفَّان *time* should be derived from أَفَنَ. Hence אֹפֶן, אוֹפָן.

אֹפֶן (from אָפַן) see אוֹפָן.

אֹפֶן (with *suff.* אָפְנָיו) *m.* only in Prov. 25, 11: *like apples of gold* (or head-tops) *with silver carving is the word spoken* עַל־אָפְנָיו, where *Symm.* (ἐν καιρῷ αὐτοῦ), *Vulg.* (in tempore suo) and *Ibn G'anâch* explain it *time*, as the Ar. إِفَّان = إِبَّان, so that דָּבָר עַל־אָפְנָיו is tantamount to דָּבָר בְּעִתּוֹ 15, 23. Greek Venet. (ἐπὶ τῶν τροχῶν αὐτῆς), *Kimchi* and others take it as equivalent to אוֹפָן wheel, viz. *upon its wheels*, i. e. striking quickly. According to another explanation in Ibn G'anâch אָ׳ would be tantamount to פָּנָיו *its ways*, from פָּנִים *turn*, modus, ratio, Ar. فَنٌّ, أُفْنُون, and in the Talmud אֹפֶן *mode, way, turn*, is actually taken in the sense

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of *a different signification*. Most correctly therefore: *according to its manifoldness*, i. e. according to its different ways, which can also be justified etymologically.

אָפַס *intr. to fail*, spoken of money Gen. 47, 15 16; *to disappear*, *cease*, of חֶסֶד Ps. 77, 9; *to be annihilated*, of מֵץ extortion Is. 16, 4; of a tyrant 29, 20. The stem אָ־פַס is a farther development of פַּס i. e. פָּסַס (which see), and the Targ. אֲפַס stands for הֵפִיר, חִלֵּל, Ar. فَشَّ.

אָפַס (not used) *intrans. to step*, comp. פָּסַס 2; hence figuratively *to spread*, *to be plentiful*. Derivative אֶפֶס 3.

אֶפֶס (once *dual* אַפְסַיִם, *constr. plur.* אַפְסֵי) *masc.* properly the disappearing, ceasing, coming to an end, hence 1. *end*, *close* of a thing, i. e. where it ceases, the extreme *limit:* אַפְסֵי אֶרֶץ *the ends of the earth = the distant lands* Deut. 33, 17; 1 Sam. 2, 10; Ps. 2, 8; Prov. 30, 4; Is. 45, 22; Mic. 5, 3; Zech. 9, 10, for which elsewhere קְצוֹת הָאָרֶץ (which see) occurs, comp. Hom. πείρατα γαίης &c. — 2. *the condition of vanishing*, *non-existence*, *want*, *nothingness*, but only as a negative *adverb: no more*, *no further*, *not*, a) connected with something else, like אַיִן: הַאֶפֶס עוֹד 2 Sam. 9, 3 *is there not more?* equivalent to הַאַיִן עוֹד, or absolutely אֶפֶס Am. 6, 10 *nobody*, *nothing* = אַיִן; b) in the sense of *without*, *none*, therefore = בְּלִי, בְּלֹא, before a noun, as אֶ׳ מָקוֹם Is. 5, 8 *no more room;* אֶ׳ עָצוּר Deut. 32, 36, 2 Kings 14, 26 *no more kept;* more frequent in this relation is בְּאֶפֶס, e. g. *without hope* Job 7, 6; *without wood* Prov. 26, 20; *without a man's hand* Dan. 8, 25; but בְּאֶ׳ Prov. 14, 28 is *by want*, Is. 52, 4 *by nothing = without cause;* c) *nothing*, *nihilum*, *nihil* (cognate in sense תֹּהוּ, אָוֶן, אֶפַע, אַיִן) Is. 34, 12; 40, 17; 41, 12 49, to which also 52, 4 belongs, a meaning that proceeds from that of ceasing, coming to an end; most frequently d) like בִּלְתִּי, זוּלָתִי in the sense *except*, or with a limitation, *only*, which usually proceeds from a negation in the language. It stands at the beginning of limiting propositions Numb. 13, 28; Deut. 15, 4; Judges 4, 9; 2 Sam. 12, 14 or in the middle of the proposition Is. 45, 14; 54, 15, in which sense the connected phrase אֶפֶס כִּי is to be taken: *except that*, *only that* i. e. *but however* Am. 9, 8. — 3. only in *dual* אַפְסַיִם Ez. 47, 3 *steps* i. e. as far as a step is reckoned, viz. *ankles*, equivalent to פַּס, as many versions and interpreters have understood it, not *soles of the feet*, the extremities of the feet, as *Ibn G'anâch* supposes. See פַּס. — 4. in the *proper name* of a city אֶפֶס דַּמִּים (*extension of the brooks*) in the tribe of Judah 1 Sam. 17, 1, for which פַּס דַּ׳ stands in 1 Chr. 11, 13, so that אֶ׳ must be explained here by the meaning no. 3. See פַּס־דַּמִּים.

אַפְסִי *adv. except*, *not*, *nothing farther*, in the formula וְאַפְסִי עוֹד Is. 47, 8 10, Zeph. 2, 15 *and nothing farther*. It is the אֶפֶס with the *i* of union, as in זוּלָתִי and בִּלְתִּי, which very old constructive form is then applied to an adverbial use. The LXX, Vulg., Targ., Syr. &c. have erroneously taken it for אֶפֶס with the suffix ־ִי in the sense of *except me*, which is contradicted by אֶפֶס עוֹד 2 Sam. 9, 3.

אָפַע (not used) *intrans. to breathe*, *blow*, from the organic root אָ־פַע, which also exists in פָּע־ה and with the guttural sound softened in פָּא־ה. Hence אֶפַע. — 2. *to breathe*, *to snort*, *to hiss*, spoken of the serpent, as פָּעָה is applied to the panting cries of a woman in labour; Syr. ܦܥܐ to bleat, Arab. فَاعَ to snort; פָּאָה to blow, of the wind; פָּה to send forth, of sounds &c. Deriv. אֶפְעֶה.

אֶפַע *m. breath*, figuratively *nothing*, *nothingness* Is. 41, 24, hence parallel to אַיִן, אֶפֶס.

אֶפְעֶה (for אֶפְעָה; comp. זוּרָה, עֻלְפֶּה for זוּרָה, עֻלְפָּה; from אָפַע) *fem.* prop. the breathing, hissing, therefore *adder*, *viper* Is. 30, 6; Job 20, 16. Comp. Targ. אַפְעַיָּא, Talm. אֶפֶא, Arab. أَفْعَى; so too the Coptic, in a similar sense.

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אָפַף (not contracted in reduplicating the *p*-sound as other words in עִלַּע) *intr.* prop. to turn, revolve, but used definitely *trans. to surround, to encircle*, in a figurative sense spoken of the חַבְלֵי־, מַשְׁבְּרֵי־מָוֶת, רָעוֹת, with the accus. of the person 2 Sam. 22, 5 or עַל Ps. 40, 13.

The organic root אָף is identical with כָּבַב according to the laws of root-building, and the Ar. أَفَّ, whence إِفَافٌ time, is the same. In Phenician is derived from אָפַף i. e. אָף the name of the place אֻפָּא (pronounce Ippo) *place protected round about* (comp. גָּדַר &c.) i. e. Hippo. *Innaw* in Africa is called upon a Sidonian coin (לְצָרְנִם אֵם כְּכָב אֻפָּא כַּת צוֹר); comp. also אוֹפֶן cover; and see אוּף.

אָפַק I. (not used, only a collateral form of עָפַק) *intrans. to be sunk, bent, deep*, spoken of an inlet, ravine or valley; hence אֲפִיק. The organic root is אָ־פַ־ק (כָּ־פַ־ף).

אָפַק II. (not used) *intrans. to flow, to pour out*; hence אֲפִיק 3. The organic root is אָ־פַ־ק, which is found in סָ־פַ־ק II. and in a modified state in פָּ־כַ־ח, סָ־פַ־ח II., שָׁ־דַ־ד, שָׁ־טַ־ח &c.

אָפַק (Kal not used) *intrans. to be stout, firm, strong*, prop. held fast together; only *Hithp.* הִתְאַפֵּק *to subdue oneself*, to apply force to oneself, *to compose* or *restrain oneself*, Gen. 43, 31; 45, 1; Esth. 5, 10; הֶחֱרִישׁ הִתְאַפָּק Is. 42, 14 *to be still and refrain oneself*; הִתְאַפָּק 63, 15 *to restrain compassion*.

Comp. Ar. أَفَقَ. The fundamental signification may proceed from "to embrace firmly, to embrace, encompass" (comp. חָזַק and חָזַק), and perhaps the stem is to be put along with אָבַק II. (which see). Derivatives אֲפִיק, the proper names אַפֵּק, אֲפֵקָה, אֲפִיק and אַפֵּק (*fortress*; with *d* of motion אֲפֵקָה) 1. *n. p.* of a city in Asher Josh. 13, 4. It is the Ἄφακα (Phenician אֲפֵקָה) on the Adonis river (*Euseb.* Const. 3, 55; Sozom. 2, 5), the present village *Afka* at the foot of Lebanon between Balbek and Byblus (*Burckh.* I. 70), which is called Judges 1, 31 אֲפִיק and Josh. 12, 18 אֲפֵק. — 2. *proper name* of a strong place on the east side of the sea of Galilee, near Hippo (אֻפָּא), where *Eusebius* (Onom.) points out a fort Ἄφακα which still exists under the name أفيق (*Burckh.* I. 539) 1 Kings 20, 26 30. But others more correctly understand by it — 3. *proper name* of a city in the plain of יִזְרְעֶאל 1 Sam. 29, 1 in the tribe of Issachar, situated, according to the Onomasticon, near ʿEn-Dor (עֵין דּוֹר or עֵין). — 4. (written אֲפֵק) *proper name* of a place over against אֶבֶן הָעֵזֶר 1 Sam. 4, 1 and probably identical with אַפֵּקָה in the mountains of Judah Josh. 15, 53. — According to the natural derivation it is from the stem אָפַק; however the myth of Adonis has already combined the stem with אָבַק (חָבַק) *to embrace* (Etym. Magn. s. v.; *Bochart* Can. p. 748).

אֲפֵק (*fortress*) *n. p.* of a place, see אַפֵּק 4.

אֲפֵקָה (the same) *n. p.* of a city in the tribe of Judah Josh. 15, 53. See אַפֵּק 4.

אָפַר I. (not used) *intrans.* probably equivalent to פָּר (פָּרַר) *to be pounded, ground to powder*, cognate with עָ־פַ־ר (which see). The organic root is אָ־פַ־ר. Hence אֵפֶר.

אָפַר II. (not used) *trans. to wind round, bind about, cover*, by modification from עָפַר (which see), Syr. ܐܦܰܪ. Hence אֵפֹד.

אָפַר III. (not used) 1. *intrans. to bear fruit, to increase, to be fruitful* &c., a stem assumed for אֶפְרַיִם, אֶפְרָת, פְּרָה which should be referred to פָּרָה I. — 2. *to bear*, a stem assumed for אַפְרָיוֹן, but see פָּרָה II.

אֵפֶר (from אָפַר I.) *masc.* prop. scattered, bruised, hence 1. *fine dust* (as the noun דַּק from דָּקַק), a figure of transitoriness, Gen. 18, 27; Job 30, 19, put along with עָפָר; metaphor. *nothingness*, Job

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13,12 *dust-poems* i. e. worthless; רָעָה אֵ׳ Is. 44, 20 *to grasp at nothingness.* — 2. *ashes*, i. e. the dust that remains from things burnt, Numb. 19, 9 10 (there = דֶּשֶׁן), comp. *cinis* with κόνις (dust); as the orientals mourned in ashes 2 Sam. 13, 19, Is. 58, 5, figuratively *mourning* Ps. 102, 10, and as an antithesis including a play upon the words to פְּאֵר Is. 61, 3. *To strew ashes* is a figure of multitude, Ps. 147, 16. נָתַן לְאֵ׳ Ez. 28, 18 *to burn to ashes.*

אֲפַר (from אָפַר II.) *covering*, *head-covering*, *head-ornament*, *head-dress*, 1 Kings 20, 38, comp. Syr. ܡܰܥܦܪܳܐ, Targ. מַעְפְּרָא, Talm. מַעְפֹּרֶת, Ar. مِغْفَرَة, turban &c. The Syriac, Vulg. and others have incorrectly thought of אֵפֶר.

אֶפְרֹחַ (*plur.* ־חִים) *masc. young brood* (of birds), *chicken*, Deut. 22, 6; Ps. 84, 4; Job 39, 30; formed from פָּרַח (which see) with א prosthetic.

אַפִּרְיוֹן *masc. sedan*, *litter*, *ferculum*, Song of Sol. 3, 9. LXX φορεῖον, Kimchi מִטָּה שֶׁנֹּשְׂאִים בָּהּ כַּלּוֹת. On the firm א prosthetic see above p. 2; פִּרְיוֹן (after the form רַעְיוֹן) is to be derived from פָּרָה II. *to bear* (which see). The Aram. פּוּרְיָא, Talm. אַפּוּרְיָא, Syr. ܦܘܪܝܐ &c. is more general, and in the Song of Sol. the word is merely adopted out of the north-Palestine dialect.

אֶפְרַיִם (formed as a plural from a singular noun אֶפְרַי=פְּרַי: *fruit*, *posterity*) 1. *n. p.* of the second son of Joseph. Gen. 41, 52, Hos. 13, 15 already point to the correct derivation from פָּרָה (so too Hos. 14, 9 and other places; 4, 16; and 10, 11 there appears to be even an allusion to the noun פָּרָה); consequently the אֶ is prosthetic and the plural is chosen on account of the collective idea, as in the proper names חוּשִׁים, נָבוֹת, מַחֲזִיאוֹת and others. Adopted as a son of Jacob Gen. 48, 13 seq. he became the head of a warlike, powerful and numerous Israelitic tribe Num. 1, 33; Josh. 17, 14; Judges 8, 1; 12, 1-6, which received the most fruitful territory at the division of Palestine Josh. 16, 5; 17, 8; Hos. 9, 13. After the separation of the kingdom *Ephraim* formed the centre of Israel, which was then poetically termed by the prophets אֶפְרַיִם Is. 7, 2; Hos. 4, 17 &c. הַר אֶ׳ Jos. 17, 15; 19, 50; 24, 30 was called the *northerly* mountain of Palestine (ʿEbal, Gerizim &c.), as the southern was הַר יְהוּדָה 11, 21; and after Ephraim in its rivalry with Judah laid claim to the national name *Israel*, this phrase is interchanged with הַר יִשְׂרָאֵל (which see). יַעַר אֶ׳ 2 Sam. 18, 6 is the name of a forest district on the east bank of the Jordan in the vicinity of Gilead 17, 26, and is probably a continuation of the course of the woody mountains of Ephraim. Inasmuch as אֶ׳ in the prophets was a periphrasis for the kingdom of the ten tribes Is. 9, 8; 17, 3; 28, 3 (עַל־אֶפְרַיִם 7, 2 *in Ephraim* i. e. in the kingdom of the ten tribes) Hos. 4, 17, so שַׁעַר אֶ׳ 2 Kings 14, 13 was the name of the gate on the north side of Jerusalem, elsewhere also called שַׁעַר בִּנְיָמִן Jer. 37, 13; Zech. 14, 10, about where the Damascus gate (*Robinson* II. 177) now is. — 2. *n. p.* of a city 2 Sam. 13, 23, identical with עֶפְרַיִן (which see) 2 Chr. 13, 19 K'ri, Ἐφραΐμ or Ἐφρέμ John 11, 54 in the neighbourhood of the wilderness of Judah, and with Ἐφρών in Euseb. (under the word), 8 miles from Jerusalem, in the neighbourhood of Bethel (*Jos.* Jewish wars 4, 9, 9): originally it is not at all connected with our אֶפְרַיִם. The designation of a proper name by a derivative of פָּרָה is very suitable, since פְּרִי Gen. 30, 2, Deut. 7, 13 is so used; comp. the proper name Κάρπος (אֶפְרַיִם) 2 Tim. 4, 13.

אֲפַרְסַי (*pl.* ־סָיֵא) *Aram. gent. masc.* name of the inhabitants of a state אֲפַרְס in Assyria, whence colonists were brought to Samaria Ezr. 4, 9. According to Rashi: *Persians*, consequently it is equivalent to פַּרְסַי, pl. פַּרְסָיֵא Dan. 6, 29 K'ri, with אֲ prosthetic. Others have sometimes thought of the *Parrhasii* in eastern Media, sometimes of the inhabitants of *Prusias* (Cellarius on Pliny

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ep. 10, 85) or *Pyrisa*-bora (Amm. 1, 23) &c.; but the question cannot be decided according to the evidence that exists.

אֲפַרְכִי (and -סַתְכִי) *Aram. gent.* n. name of an Assyrian tribe, probably the *Paratakenians* between Media and Persia (Herod. 1, 101) Ezr. 4, 9; 5, 6.

אֲפַרְסַתְכִי see אֲפַרְכִי.

אֶפְרָת (*fruit, posterity*) 1. *n. p. m.* equivalent to אֶפְרַיִם, with which it coincides in signification (from פָּרָה). Hence comes the *Gentile m.* אֶפְרָתִי 1 Sam. 1, 1 *belonging to the tribe of Ephraim* (in *Josephus* τῆς Ἐφραίμου κληρουχίας) Judges 12, 5; 1 Kings 11, 26. — 2. with *â* of motion אֶפְרָתָה (*to Ephrath*) *n. p.* of the Ephraimite district Ps. 132, 6; we should here understand especially שָׂדֵה יַעַר, as by שְׂדֵה יְעָרִים is meant קִרְיַת יְעָרִים. — 3. (*fruitfulness*) *n. p.* of a wife of Caleb 1 Chron. 2, 19, pronounced also אֶפְרָתָה 2, 50; 4, 4; from her along with her husband Caleb a place was called בֵּית לֶחֶם אֶפְרָתָה 2, 24, which is probably identical with אֶפְרַת 4. — 4. *n. p.* of a city in Judah which is elsewhere called בֵּית לֶחֶם Gen. 48, 7, with *â* of motion אֶפְרָתָה 35, 16 19; 48, 7; Ruth 4, 11; LXX in an appendix to Josh. 15, 59. Poetically the close union of בֵּית־לֶחֶם אֶפְרָתָה Mic. 5, 1 has become *one* name. Hence is derived the *Gentile* אֶפְרָתִי 1 Sam. 17, 12; *plur.* אֶפְרָתִים Ruth 1, 2 i. e. *belonging to Ephrâth* = Bethlehem. See פְּרָת 2.

אָפָה (not used) a stem assumed for מוֹפֵת (which see); but it comes from יָפֵה (which see).

אַפְתָּם (old Persian) *Aram. m.* only in Ezr. 4, 13, according to the context: *income, revenue*, as *Rashi, Ibn 'Esra* and others take it; but without a certain derivation, since Pehlevi *afdom* i. e. *end* gives no suitable sense.

אָצַב (not used) *intr.* 1. transposed from אָבַץ *to shine, glitter*. Hence the proper name אֶצְבּוֹן. — 2. equivalent to קָשַׁב *to hear, to attend* to something. Hence the proper name אֶצְבּוֹן.

אֶצְבּוֹן (*splendour* viz. of God, from אָצַב 1.) *n. p. m.* 1 Chr. 7, 7, for which, however, in 8, 3 אֲבִיהוּד occurs in a sense almost the same.

אֶצְבֹּן (*hearing* viz. of God, from אָצַב 2.) *n. p. m.* Gen. 46, 16, for which the nearly synonymous אֶזְנִי Numb. 26, 16 occurs.

אֶצְבַּע (with *suff.* -בָּעִי, *pl.* -בָּעוֹת, from צָבַע with א prosthetic) *f. finger*, Lev. 4, 6; Song of Sol. 5, 5, particularly *the forefinger*, which one dips into anything Lev. 9, 9; Numb. 19, 4; שָׁלַח אֶ׳ Is. 58, 9 *to stretch out the finger*, by way of mocking (comp. Persius 2, 33; Martial 2, 28, 2; Plaut. Pseudol. 4, 7, 45, and Ar. صَبَغ); הוֹרָה בְּאֶ׳ Prov. 6, 13 *to point at with the fingers*, i. e. to seek to injure by mysterious hints. אֶ׳ however, is transferred a) to the *hand* generally Is. 2, 8; Prov. 7, 3; Ps. 8, 4; אֶ׳ אֱלֹהִים Ex. 8, 15; 31, 18 *the hand of God* i. e. God's power, God Himself, comp. Deut. 9, 10; Luke 11, 20; b) *finger-breadth*, as a measure, the fourth part of a טֶפַח Jer. 52, 21; c) with רַגְלַיִם 2 Sam. 21, 20 *toe*, comp. δάκτυλος. The stem is צָבַע I. (which see) to catch, take, as *finger* in German is from *fangen;* the noun in Arabic is أُصْبُع, إِصْبَع, Syr. ܨܒܥܐ.

אֶצְבַּע *Aram. f.* the same, Dan. 5, 5, and *toe* 2, 41; in the Mishna, the Hifil הִצְבִּיעַ to stretch out the finger, comes from it.

אָצָה (not used), *part.* אֹצְרִים, only a Samaritan orthography for אֹצְרִים Ex. 5, 13; perhaps for אוֹצְרִים = אֹצְרִים.

אָצִיל (*constr. pl.* אֲצִילֵי; from אָצַל) *m.* 1. prop. corner, end, where a thing is broken off, hence *the extremity*, אֶ׳ הָאָרֶץ Is. 41, 9, parallel קְצוֹת הָאָ׳, Symm. ἀγκών, as also קָצֶה (from קָצַץ) actually appears in a similar metaphorical way. — 2. only in *pl.* Ex. 24, 11 (comp. v. 9) *separated, selected*, LXX ἐπίλεκτοι, *noble*,

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comp. נְזִירִים in this signification from נָזַר, and at a later period in a religious sense פְּרוּשִׁים Pharisees; comp. Ar. أَصِيل. Perhaps also connected with signification 1, much like פִּנָּה &c. Phenician (Mass. 4 6 7 &c.) יְצִלֹת = יְצִילוֹת definite pieces of the sacrificial animal, from יָצַל = אָצַל.

אַצִּיל (*pl. constr.* אַצִּילֵי) *m.* 1. *joint*, of the arm Ez. 13, 18 i. e. the knuckles, elbows, and perhaps the shoulder-joints, hence it is there used according to the versions and interpreters like אַמָּה as a designation of measure, comp. Syr. ܐܰܨܺܝܠܳܐ. — 2. in architecture: *a wall of union* 41, 8, where we should probably read אַצִּילָהּ instead of ־לָהּ. — The derivation is from אָצַל, because signif. 1 originally denotes the joint or knot, which binds together the upper and lower part of the arm; as also אַמָּה has proceeded from the same point of view; comp. Targ. אַדְבַּק = Hebr. אַצִּיל.

אַצִּילָה (*pl.* אַצִּילוֹת) *f.* 1. equivalent to אַצִּיל 1: *arm-* or *shoulder-joint*, either where the upper and lower arm or where the arm and shoulder join, Jer. 38, 12, Targ. אַדְבְּקֵי. — 2. as a measure like אַמָּה Ez. 41, 8, or like אַצִּיל 2 an expression in architecture, if אַצִּילָהּ should not be the reading there.

אָצַל *to separate, divide, take away, take out*, וְאָצַלְתִּי מִן Num. 11, 17 *I will take out of* i. e. take away from, which the Sam. codex reads וְהִצַּלְתִּי (LXX ἀφελεῖν); *to refuse, withdraw, take away*, Eccles. 2, 10; with לְ of the person Gen. 27, 36 *to select for one*, i. e. to reserve, which again the Samar. codex gives הִצִּיל, cognate in sense to הִבְדִּיל. In Ez. 42, 5 some read as the 3 future of Kal יוֹצְלוּ = יֹאצְלוּ for יוֹכְלוּ *they take away*, which is not necessary. Derivatives אָצִיל, אָצָל in the proper name אֲצַלְיָהוּ, and the proper name אָצַל 1.

Nif. נֶאֱצַל *to be separated*, spoken of space Ez. 42, 6.

Hif. הֶאֱצִיל (only in *fut.* וַיָּאצֶל = וַיַּאֲצֶל־) *to take away*, Numb. 11, 25, with מִן, but for which the Samar. codex reads וַיַּצֵּל.

The stem אָצַל "to tear away, tear loose, to take away" is connected in its organic root with the roots in נָ־צַל, בָּ־צַל, נָ־שַׁל &c. and has its analogies in the dialects.

אָצָל (*constr.* אֲצַל) *m. distinguished*, see אֲצַלְיָהוּ.

אָצַל (not used) *to lean upon, attach oneself to, to incline to*, proceeding from the fundamental signification of binding, attaching, Ar. وَصَلَ *to bind together*, أَصْل root, أَصُلَ to make firm. The org root is אָ־צַל, which is also found in עָ־צַל (which see), אָ־שַׁל &c.; Ar. عَطَلَ to incline to, وَثَلَ, أَثَلَ to hold fast together &c. Hence אֵצֶל and the proper name אָצַל 2.

Pih. אִצֵּל only in the derivat. אַצִּיל, אַצִּילָה.

אָצַל (*noble, choice*, from אָצַל) 1. *n. p. m.* 1 Chr. 8, 37; in pause אָצַל 8, 38. — 2. (*slope, declivity*, from אָצַל) *proper name* of a place Zech. 14, 5, not far from גֵּי־הָרִים or גֵּיא־הָרֵי, both in the neighbourhood of Jerusalem; but it is uncertain, whether אָצַל is here identical with בֵּית הָאֵצֶל Mic. 1, 11.

אֵצֶל (with *suff.* אֶצְלִי) *m.* 1. properly *slope, declivity*, then *side*, comp. Ar. قُطْر (mod. Hebrew קֹטֶר) side, district, from قَطَرَ to bind (קָשַׁר); particularly מֵאֵצֶל *at the side of* 1 Sam. 20, 41; 1 Kings 3, 20; Ez. 40, 7; but like מִלִּפְנֵי it can be taken here as a preposition *at the side of, near* (comp. the French *de chez*). — 2. *a prepos. beside, at, by*, Gen. 41, 3; Lev. 1, 16; 1 Sam. 5, 2 &c., as other prepositions of the same meaning have proceeded from the fundamental signification *side* in the noun. — 3. (*declivity, slope*) *n. p.* of a place in בֵּית הָאֵ׳ Mic. 1, 11, perhaps identical with אָצַל Zech. 14, 5.

אֲצַלְיָה (*distinguished is Jah*) *n. p. m.* 2 Chr. 34, 8.

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אָצַם (not used) equivalent to עָצַם *to be strong, firm, powerful*, hence

אֹצֶם (*strength, power* viz. of God) *n. p. m.* 1 Chr. 2, 15 25.

אֶצְעָדָה *f.* equivalent to צְעָדָה *step-chain, ankle-chain* or *-ornament*, comp. Lat. pedica; then metaphorically *arm-band, arm-ornament, bracelet*, Numb. 31, 50, 2 Sam. 1,10, on account of similarity in shape. It is possible, however, that אֶ׳ should be derived from צַעַד = עֶצֶד (*arm*) in the signification of *arm-band*, like the Ar. عَضْد, and the stem would be צָעַד (which see) = Ar. عَضَدَ.

אָצַר (not used) *tr. to bring together and shut up*, comp. Ar. أَصَرَ to bind firmly together and to bring into a heap; by transference *to bind together*. Hence אוֹצָר and denom. אָצַר, Nif. נֶאֱצַר, Hif. הֶאֱצִיר, and the proper name אֵצֶר.

אֶצֶר *m. leader, prince*, either = Sanskrit *tschara* or the Zend. *çara;* only in the proper name שַׁרְאֶצֶר.

אַצַּר *m.* equivalent to אֶצֶר, only in the proper names שֶׁנְאַצַּר, בֵּלְשַׁאצַּר, נְבוּכַרְנֶאצַּר.

אֵצֶר (*union*) *n. p. m.* Gen. 36, 21; Ar. إِصْر covenant.

אֶקְדָּח (rare) properly *adj. m. very glowing, sparkling, bright-coloured;* then as a *substant. carbuncle* Is. 54, 12. From קָדַח (which see).

אַקּוֹ (rare) *epicene: roe, roe-buck* or *doe* Deut. 14, 5, according to the Targ., Ar., Syr. *wild goat* or *wild roe;* formed from אַקּוֹן = אַקְּוֹן from אָנַק 1 = עָנַק Ar. عَنَق (the Sam. codex reads עַקּוֹ), so called from its slender, narrow neck; comp. Ar. عَنَاق, Talm. אַקָּא, אִקָּא stag, roe. Perhaps אַק (אָקַק) equivalent to أَكَّ, of similar signification, should be assumed as the stem.

אָקַק (not used) see אַקּוֹ.

אָר (*c.* אַר, as יַד from יָד; from אָרָא 1; not used) *m. strong man, hero, giant*, particularly of the supreme Ba'al in the mythology of the Phenicians, Babylonians &c., hence in compound proper names of deities, persons, localities &c. e. g. אַרְבַּע = אַרְבַּעַל (which see), the Phenician Hercules, i. e. Ba'al as a wrestler and hero; *Arbel-us* (אַרְבֵּל), predecessor of Ninus among the Assyrians (Beros. p. 61), who is otherwise called *Arbyl-as* (Glycas p. 244), i. e. אַרְבַּעַל; Ἀρχαλεύς (Excerpt in Etym. magnum under Gades), i. e. *Archal* (אַרְכַּל) or *Archol* (אַרְכֹּל), as a Phenician name of Hercules, the vanquishing giant (comp. the Hebr. proper names יוּכַל, יְהוּכַל with יְכָלְיָה). See אֲרִי and אֶרְאֵל, אַרְאֵל, אֲרָא.

אֹר see אוֹר.

אָרָא I. (not used, a stem assumed for the proper name אֲרָא, for אָר, אֶרְאֵל, אַרְאֵל, the proper name אַרְאֵלִי) *intr. to be strong, powerful, courageous.* The organic root אָר־א is also found in נָ־אַר (which see), אָר־ה &c., comp. ἄρ-ειν to make strong, hence Ἄρης, the powerful one, Mars; ἄρειος valiant.

אָרָא II. (not used) *intr. to burn, glow;* the organic root is אָר־א, which is found in אָר (אוּר), תָּ־אַר and with a stronger guttural sound in חָר־ה, with which also יָר־ה II. is cognate. Hence אַרְאִיל, אֲרִיאֵל, אֲרִאֵל.

אֲרָא (= אֲרָאיָה *Jah is power*) *n. p. m.* 1 Chr. 7, 38.

אַרְאִיל *m. hearth*, Ez. 43, 15 K'tib, out of אֶרֶא (from אָרָא II.) with the termination ־ִיל, comp. Ar. إِرَة hearth. The LXX read ἀριήλ (אֲרִיאֵל), which the K'ri also prefers, and in fact Isaiah 29, 1 has also the same for אַרְאִיל, perhaps to allude to *hero of God*. See הַרְאֵל.

אַרְאֵל (not used) a collateral form of אֶרְאֵל, which is only in the proper name אַרְאֵלִי.

אֶרְאֵל *m.* only in *pl.* אֶרְאֵלִים Is. 33, 7 according to some mss., in the sense of *hero*. This form is used in Talmudic in the meaning *angel*. But our text has אֶרְאֵל.

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אֶרְאֵל (with *suff.* אֶרְאֶלָּם) *m. strong, powerful, hero,* collect.: *heroism, distinguished* Is. 33, 7, formed from אֶרֶא (אַרְאֶ) and the noun-ending ־ֶל (after the form כַּרְמֶל), which is attested besides by the doubling of the *l;* hence also Sa'adia نُجُبُهُم (their nobles). On account of the rareness of the word with such a suffix some mss. already read אֶרְאֵלִים or אֲרִאֵלִים; the Targ. Symm. Theod. Aq. resolve it into אֶרְאֶה לָהֶם, and others have taken it for אֲרִי אֵל. But if the former acceptation hardly merits consideration, the latter is liable to the objection that a shortening of אֲרִי into אֶר, or a doubling of *l* in אֵל for אֵל, is without analogy. See אֲרִיאֵל.

It is an old explanation of this word to derive it from רָאַל, like the Ar. رَأَلَ *to go quickly,* so that אֶרְאֵל = מַלְאָךְ in the same verse, whence also אֶרְאֵל *angel* in the Talmud may be explained; but the assumption of such a Hebrew stem has no secure basis.

אֲרִיאֵל see אֲרִיאֵל.

אַרְאֵלִי (*heroic, valiant*) *n. p. m.* Gen. 46, 16; Numb. 26, 17; *patronym.* אַרְאֵלִי for אַרְאֵלִיִּי in the latter place.

אָרַב I. (*fut.* יֶאֱרֹב) *tr.* 1. *to bind, attach, weave,* only in the figure: *to weave plots, κακὰ ῥάπτειν, to lurk,* with לְ Deut. 19, 11; Ps. 59, 4 or with עַל of the person Judges 9, 34; Job 31, 9; also with the accusative of that for which one lies in wait Prov. 12, 6; or absolutely *lurking to reconnoitre* Judges 9, 32; Prov. 7, 12; Job 21, 9. *Participle* אֹרֵב *a lier in wait,* Josh. 8, 2 12 14 &c., but also collect. *the liers in wait,* of an army, Judges 20, 33, if אֹרֵב be not here a collective form like אֹבֵד. Derivatives אֶרֶב, אֹרֶב, אָרְבָה, מַאֲרָב and perhaps אֹרֵב. — 2. (not used) *to join together in a row* (huts), hence the proper names אֶרֶב, אֲרָב, אַרְבֵּאל, אֲרֻבּוֹת. — 3. (unused) *to lattice, shut up;* hence אֲרֻבָּה.

Pih. אֵרַב, only in *part.* מְאָרְבִים *lurkers, liers in wait,* with עַל Judges 9, 25.

Hif. (only וַיָּרֶב, according to *Kimchi* for וַיַּאֲרֵב or וַיְאָרֵב in Pihel after an usual manner of contraction) *to lay wait* 1 Sam. 15, 5. As the Hifil does not appear elsewhere, the LXX and Vulg. have read וַיֶּאֱרֹב, Targ. וַיַּעֲרֹךְ and some mss. (Kenn. 111; Rossi 715) וַיֵּרֶד. But we may abide by the textual reading.

The stem אָרַב is in Arab. أَرَبَ (to bind), for the figurat. sense أَرِبَ, Syr. ܐܪܒ (to bind), whence ܐܪܒܢܐ a bulrush, *juncus;* and as in פָּתַל, זַם &c., in Ar. نسخ and حَاكَ, Gr. δόλον ῥάπτειν &c. the above ideas are connected; in addition to which أَرَفَ, whence أُرْفَة (twist), may be compared. The organic root is אָ־רַב, which is also found in רָף &c. In addition to this original signification the verb also meant, according to the derivatives: *to grate up, to enclose,* hence אֲרֻבָּה; it was used moreover of the closing of the hand- or finger-joints, hence אָרְבָה, and of the binding or putting together of huts, hence אֶרֶב, אֲרָב 3 and 4 (court) and אַרְבֵּאל &c. But stems have been assumed for some of these derivatives (which see) that belong perhaps to other groups.

אָרַב II. (not used) *to browse,* see אַרְבֶּה.

אֶרֶב *m.* 1. *a lying-in-wait, lurking* or *ambush* Job 38, 40. — 2. place of lying-in-wait where animals lurk in ambush, *covert* 37, 8, parallel מְעוֹנָה; yet the latter may also be derived from signification 3. — 3. (not used) *court-yard, village,* prop. an union of huts or houses (comp. כָּפָר) from אָרַב I.; hence the proper name אַרְבֵּאל. — 4. (*court*) *proper name* of a city where one of David's heroes was born, whence the *Gentile* אַרְבִּי 2 Sam. 23, 35; perhaps equivalent to אֲרָב.

אֹרֵב as a collect. see אָרַב I.

אֹרֶב (with *suff.* אָרְבָּם, אָרְבּוֹ) *m.* 1. *cunning plots, laying wait for* Jer. 9, 7; Hos. 7, 6. — 2. ground-form of אָרְבָה.

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אֲרָב (*court*) *n. p.* of a city in the tribe of Judah Josh. 15, 52; comp. אֶרֶב 4.

אַרְבֵּאל (*El's court*) 1. *proper name* of a hamlet in upper Galilee in the tribe of Naphtali, between Sepphoris (צִפּוֹרִי) and Tiberias (טְבַרְיָא), nine Roman miles from Legio (*Euseb.* sub voce; 1 Macc. 9, 2; *Jos.* Antiq. 12, 11, 1; 14, 15, 4; Bell. Jud. 1, 16; Vit. 37 66), which is called in the Mishna אַרְבֵּל (hence the Gentile אַרְבֵּלִי Aboth 1, 10; בִּקְעַת אַרְבֵּל Jer. Ta'anit 69 b; comp. besides סָאָה אַרְבֵּלִית &c.). This is said to be the בֵּית אֲ׳ Hos. 10, 14 which שַׁלְמַן or שַׁלְמַנְאֶסֶר is said to have laid waste when he first invaded Israel. — 2. *n. p.* of a city in Assyria in the neighbourhood of *Gaugamela* (גַּב־גָּמָל camel-hump), τὰ Ἄρβηλα in Strabo (16, 1, 3), إِرْبِل in Abulfeda, known from Alexander's victory there, to which Arbela some refer Hos. l. c. — אֵל was employed in forming the names of places by all Semites (see above p. 91); on אֵרֶב see the word.

אַרְבֶּה (after the form אֶפְעֶה) *m. a locust*, especially that species which appears in swarms (gryllus gregarius) Ex. 10, 4 14 19; Judges 6, 5; Jo. 1, 4, mentioned with חָסִיל, חַרְגֹּל, חָגָב, סָלְעָם, גָּזָם, יֶלֶק as a peculiar kind, yet sometimes employed generally. According to *Ibn 'Esra* and *Kimchi* אֲ׳ is developed out of רָבָה, because they appear in numerous flights; but agreeably to the analogy of גָּזָם, חָסִיל, יֶלֶק &c. the stem may be אָרַב II. to browse upon, to tear off (comp. Ar. عَرَبَ to eat off), whose organic root אָ־רַב is also found in חָ־רַף, רַף &c.

אָרְבָּה (from אֹרֶב; only in *plur. constr.* אָרְבוֹת) *f.* prop. noose, hence figuratively *plot*, Is. 25, 11: *and he causes his pride to sink together with the plots of his hands* (i. e. which his hands have formed). But *Kimchi* also adduces the signification *wrist*, Ar. إِرْب joint, from אָרַב I. to join to. *Jos. Kimchi* adopts for the present form the singular אֹרֶב, and the constr. pl. אָרְבוֹת like גָּרְנוֹת from גֹּרֶן; but the singular is more probably אָרְבָּה.

אֲרֻבָּה (*pl.* ־בּוֹת, with *suff.* אֲרֻבֹּתֵיהֶם) *f.* prop. the latticed, enclosed, hence generally *window* e. g. of heaven, *flood-gate*, from which the rain is said to flow down Gen. 7, 11; 8, 2; *dove-cote* Is. 60, 8; *chimney* or *hole for the smoke* Hos. 13, 3; all these senses from אָרַב I.

אֲרֻבּוֹת (from אָרֹב; *court*) *n. p.* of a place in the tribe of Judah 1 Kings 4, 10, in the neighbourhood of שֹׂכֹה in the plain of Judah on the Philistine border. Comp. the proper names אֶרֶב, אֲרָב.

אַרְבַּע (abridged from אַרְבַּעַל; *giant-Ba'al* or *Ba'al-Hercules*) 1. *proper name* of the progenitor of the giants in Phenician and Babylonian mythology, also the founder of the oldest cities; hence — 2. *proper name* of the ancient city חֶבְרוֹן (comp. Num. 13, 23), the old Phenician קִרְיַת אַרְבַּע i. e. *city of Arba'al* Gen. 23, 2; Josh. 15, 54; 20, 7, on which account קִרְיַת הָאַרְבַּע might be used also (comp. קִרְיַת בַּעַל) Neh. 11, 25. — The stripping off of the ־ַל or ־ֵל from בַּעַל or בְּעֵל exists in Phenician (comp. the proper name יְאוּבַעַל = יְאוּבַע Ἰόβας, Juba, i. e. Ba'al is loveliness, viz. יְאוּ = נְאוּ) and in Hebrew (comp. proper name אַשְׁבְּעֵל = אַשְׁבַּעַ); and אַר as the first member of the compound is in any case to be regarded as the construct of אָר (= אֲרִי), since it appears as the name of a deity with אֲרִיאֵל (which see). See אָר.

אַרְבַּע (i. e. רְבַע with א prosthetic; *fem.* אַרְבָּעָה, *c.* אַרְבַּעַת, with *suff.* אַרְבַּעְתָּם; *pl.* taken as ten אַרְבָּעִים; *dual* expressing manifoldness אַרְבַּעְתַּיִם *fourfold;* other derivatives from רְבַע are רְבִיעִי, רֹבַע, רִבַּע) the cardinal number *four*, put *before* a noun in the plural Gen. 23, 16, Jer. 49, 36, or put *after* it Josh. 19, 7. Since the numbers from 3 to 10 are properly nouns of multitude, the fem. sing. was considered a collective, and stood accordingly even before masculine

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nouns, both in the status constructus and as an adverb without the construct state. At a subsequent period the masculine was used as an adjective with a fem. noun, and the fem. with a masculine noun, Gen. 14, 9; Judges 9, 34. Seldom does the number stand alone, where the noun is to be supplied, Prov. 30, 24: *four* things. In the genitive placed after the noun it denotes in the enumeration of numbers: *fourth* Zech. 7, 1. Joined to עָשָׂר *masc.*, עֶשְׂרֵה *fem.*, אַרְבָּעָה stands with the former Gen. 46, 22, אַרְבַּע with the latter 2 Chron. 13, 21. The plural means *forty*, which is followed by the noun in the singular Gen. 5, 13; 7, 4, and which is often applied in Scripture as a round, symbolical number Num. 14, 33 34; 32, 13; Deut. 2, 7 and elsewhere, comp. Matth. 4, 2. The Aegyptians, Arabians and Persians also take 40 for a round number (e. g. *tschil minâr* = 40 towers, spoken of the ruins of Persepolis). But in 1 Kings 5, 6 אַרְבָּעִים stands for אַרְבַּעַת 2 Chr. 9, 25.

The stem רְבַע appears to be a primitive word for the number four; but neither has the connexion of it with a Mediterranean root nor its derivation from the Semitic been yet discovered. Various derivatives from אַרְבַּע may be seen under רָבַע. Hence the denumeral (verb derived from a numeral)

רָבַע *to make* or *be four-sided*, *four-cornered*, from which the *part. pass.* רָבוּעַ *m.*, רְבֻעָה *f.*, רְבֻעִים *pl. four-sided* or *cornered* Ex. 27, 1; 28, 16; 30, 2. Comp. the Ar. رَبَعَ to be foured, رَبَّعَ to form four. — *Puh.* רֻבַּע *to be fourfold; part.* מְרֻבָּע (*fem.* מְרֻבַּעַת, *plur.* מְרֻבָּעוֹת) *foursquare* 1 Kings 7, 31, almost like רָבַע.

אַרְבַּע (*f.*, אַרְבָּעָה *m.*) *Aram. four* Dan. 3, 25; 7, 2 3 6 17.

אָרַג (*fut.* יֶאֱרֹג, in the ulterior formation תֵּאַרְגִּי) *tr. to plait*, the hair in locks Judges 16, 13; *to weave*, of the spider Is. 59, 5, then *to weave* generally, hence אֹרֵג *a weaver* Ex. 28, 32; 35, 35, *fem.* אֹרֶגֶת 2 Kings 23, 7; *plur. masc.* אֹרְגִים Is. 19, 9, מְנוֹר אוֹרְגִים (see מָנוֹר) 1 Sam. 17, 7; 2 Sam. 21, 19; 1 Chr. 20, 5 *a weaver's beam*, with which the shaft of a spear was usually compared. Derivatives אֶרֶג, אַרְגָּז and also, according to some, מוֹרַג from מאֹרַג.

The stem אָרַג is in Ar. أَرَجَ, only that it appears there in the signification "to weave cunning, to excite discord", Coptic ερϫ, ωρϫ to shut up close together. The organic root is אָ־רַג, which is also found in שָׂ־רַג, modified חָ־רַךְ; with relation to the Mediterranean, *arcere*, ἀράχ-νη, Lat. *aranea* = aracnea (comp. *lumen* from lucmen) have been compared.

אֶרֶג *m.* 1. prop. *plait*, *texture*, יְתַד הָאָ׳ *weaver's pin*, *reed*, Judges 16, 14; — 2. *shuttle*, prop. the weaving hither and thither, to this side and that side, Job 7, 6.

אַרְגָּב see אַרְגֹּב.

אַרְגֹּב 1. (רְגֹב with א prosthetic; *the very stony*, from רָגַב = רָגַם) *proper name* of a territory in Bashan on the other side of Jordan with 60 cities (חַוֹּת יָאִיר), over which עֹג reigned Deut. 3, 4 13 14; 1 Kings 4, 13. According to the Targum it is identical with the later province *Trachonitis* (טְרָכוֹנָא, τραχωνῖτις = the stony) — the name being merely a Greek translation of the Hebrew —, now called *Leǵa* (*Burckh.* I. 195), which suits the state of the ground well. But it may have also embraced at times *Gaulanitis* (G'olan), *Auranitis* &c. The city and fortress Ῥαγαβᾶ beyond Jordan (רָגָב) in *Jos.* (Antiq. 13, 15, 5), the κώμη Ἀργόβ, 15 Roman miles west of Gerasa (Euseb. Onomast. under Ἀργόβ) and in Eusebius' time named Ἐργαβά (אַרְגָּב), the רָגָב of the Mishna and Talmud, are probably identical merely in derivation. — 2. (*heap*, *number*) *n. p.* of a man of distinction under Pekah 2 Kings 15, 25.

אַרְגְּוָן *Hebr.* and *Aram. m.* equivalent to אַרְגָּמָן (which see), from which it originated, Dan. 5, 7 16 29; 2 Chr. 2, 6.

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אַרְגָּז (אַרְגָּ with an old termination ־ָז) *m. chest, box*, only in 1 Sam. 6, 8 11 15, from אָרַג *to shut up*. On the final additions of sibilants see חֶרְמֵ־שׁ, עַכָּבִ־ישׁ, חַלָּמִ־ישׁ &c.; for *arg-* comp. *arca*, ὁρκ-άνη (hedge), arx &c. אָרוֹן is formed agreeably to a similar view.

אַרְגָּמָן *m.* 1. *purple-muscle*, indigenous to the Phenician and Laconian coasts, πορφύρα, purpura, from which the red purple is prepared, distinguished from the muscle of the blue purple (תְּכֵלֶת). Elegant locks are compared to the form of the purple-muscle Song of Sol. 7, 6. — 2. Usually it appears only with relation to the colour of a material, as we have to understand in Ez. 27, 7 16 the purple-muscles brought from the Grecian coasts, beside תְּכֵלֶת; hence: *stuffs coloured with red purple*, which, fabricated by the Tyrians, were exported to all quarters Ex. 26, 1; 27, 16; 28, 6, fully with בֶּגֶד Num. 4, 13 or בִּגְדֵי Judges 8, 26; generally it stands with תְּכֵלֶת, בּוּץ, לָפֶךְ, שֵׁשׁ, כַּרְמִיל &c. as a precious cloth. In Aramaean arose out of this old Hebrew and Phenician form, אַרְגְּוָן, Syr. ܐܪܓܘܢ (with change of the מ into ו, comp. תָּמַהּ, Aram. תְּוַהּ), which form passed over to the Arabs (أَرْجَوَان), Persians (ارغوان) and others. Hence every derivation leading up to אַרְגְּוָן (from אַרְגְּ and ־וָן, from אֲרַם and גְּוָן, from גְּוָן and אֹר or אַרְגְּ and גְּוָן) should be rejected *a priori*, as also every derivation from a foreign language (Sanskrit *râgavat*, coloured, furnished with colour). As ־ָן is a usual noun-ending and א prosthetic appears elsewhere, the stem can only be רָגַם II. (which see) of the same meaning as רָקַם; comp. רִקְמָה and Arabic رُخَام variegated marble. See רָגַם II.

אָרַד (not used) *intr. to proceed from, be descended from*, a secondary form of יָרַד, as פ״ and פא״ frequently run into one another. Hence the proper names אֲרוֹד and

I.

אַרְדְּ (i. e. אֶרֶד, equivalent to יֶרֶד *descent*, concrete *sprout*) *n. p. m.* Gen. 46, 21; Num. 26, 40; *patronymic* אַרְדִּי Num. 26, 40. The change into אַדָּר 1 Chr. 8, 3 appears to have arisen from confounding the last two similar letters.

אַרְדּוֹן (*descendant*, from אָרַד) *n. p. m.* 1 Chr. 2, 18.

אָרָה I. (not used) *intr.* equivalent to אָרָא I. *to be powerful, strong, courageous*; hence אֲרִי, אַרְיֵה, אֲרִיאֵל I. and perhaps also the noun אָר. The organic root אָר־ה is also in Mediterranean.

אָרָה II. (not used) *intr.* equivalent to אָרָא II. *to burn, glow*, comp. אָר (אוּר), הָרָא (in הַרְאֵל) and יָרָה (Num. 21, 30), with a harder guttural חָרָה, Ar. أَرِىَ to glow, compared with أَرَى to make hot, أَرَّ to kindle &c., and in Mediterranean *areo*, *ardeo*, *uro* &c. Hence אֲרִיאֵל 2.

אָרָה III. (poet.) *tr. to pluck, to pull*, in order to gather in, with the accusative Song of Sol. 5, 1; *to pluck off*, of the vinestock Ps. 80, 13; comp. Aethiop. ארי to pluck, ארר to reap, in Mediterranean αἴρ-ειν. The nouns אֲרָוָה and אֲרָיָה, אֲוֵרָה cannot, however, be derived from this word, since a connexion of the verb with *stall*, *hurdle*, *crib*, is not natural.

אָרָה IV. (not used) *tr. to knot, to plait, to fit together* &c. comp. Ar. أَرَى; hence אֲרָוָה, אֲרָיָה, אֲרֵוָה (אֲוֵרָה) and אָרוֹן.

אֲרוּ (pronominal stem) *Aram. interj. see!* Dan. 7, 2 7 13. ־וּ is the old abridged plural form for ־וּם, as in אֵלּוּ (which see), אֵלּוּ (see אֵלֶּה), and as in the Targ. אֲרוּם, which appears for אֲרוּ as a conjunction. Aramaean אַר is like the Hebrew אַל a pronominal stem of multifarious senses, of which also traces are found in אֲשֶׁ־ר and other words; and these stems are different only dia-

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lectically; as the Coptic pronominal stem ⲗⲁ is connected with ⲣⲟ, ⲉⲣ, and is also in use there as a pronominal stem.

אֲרוֹד (*posterity*, from אָרַד) *n. p. m.* Num. 26, 17; *Gentile* אֲרוֹדִי Gen. 46, 16.

אַרְוַד (רְוַד with א prosthetic; *refuge* or *place of refugees*) 1. *n. p.* of the ninth son of Canaan, but only as a *Gentile* אַרְוָדִי Gen. 10, 18, i. e. the Phenician race of the Aradians on the mainland, and the state *Aradus* or *Antaradus*, now *Ruad* (رواد), sloping over against the island-state. The Jerusalem Targum, therefore, renders אַרְוָדִי by אַנְטָרוֹדִינָאֵי, to which Maratus, Mariamne, the roadstead Carnos &c. belonged; see אַרְפָּד. — 2) *proper name* of the Phenician island-state *Aradus* (Jer. Meg. ch. 1 אַר׳ = רוֹדוּס), founded by Sidon through the instrumentality of refugees (Strabo 16, 2, 13), whose inhabitants were skilful seamen and valiant warriors Ez. 27, 8 11; 1 Chr. 1, 16. Aradus to the south of Carmel (Scylax peripl. 104), the island Aradus near Crete (Pliny h. n. 4, 20) and those in the Persian gulf (Strabo 16. p. 766. 784) were colonies of this tribe. In Arabic appear the forms رواد, ارواد, رُوَيْد; today the island is called *Ruad*. The stem is רוּד (which see, and where the Phenician forms are also to be found).

אֲרֻוָה (= אֲרֻוָה according to the Aramaean obscuration of the *o*-sound; *plur.* אֲרֻוֹת = אֲרֻוֹת, only in *constr.* אֲרֻוֹת, for which there is also אֲרֻיוֹת) *fem.* prop. hedging, hurdlework, from אָרָה IV.; hence *manger*, *crib;* more definitely 1 Kings 5, 6; 2 Chr. 9, 25; 32, 28 *stall*, or more correctly *horse-stand*, each horse having his own crib and place; as also *praesepe* denotes stall. Aram. אֲרֻיָא for אֵבוּס in the Targ. and for stall; *plur.* אֲרֻוָן, *constr.* אֲרֻוָת; Syr. ܐܘܪܘܢ, Ar. ارى.

אֲרֻוָה (only in the transposed form אֲוֻרָה) *fem. crib*, *trough*, 2 Chr. 32, 28: *and coves* (i. e. indentations or recesses) *to the cribs;* consequently = אֲרֻוָה.

אָרוֹז see אָרַז.

אֲרוּכָה see אֲרֻכָה.

אֲרוּמָה (from רוּם; *height*) *n. p.* of a city in the territory of Sichem Judges 9, 41, and perhaps equivalent to רוּמָה (which see) or תָּרְמָה (which see also).

אֲרוֹמִים K'tib, see אֱדֹם and אֲדֹמִי and אֲרָמִי.

אָרוֹן (also אָרֹן, *constr.* אֲרוֹן) *fem.* (*m:* only in 2 Sam. 6, 6 seq. 2 Chr. 8, 11) *chest*, *box*, for keeping things in, hence 1. *mummy-case*, *sarcophagus*, Gen. 50, 26. The word is found in Coptic also; in the Jer. Targ. גְּלוּסְקוֹמָא γλωσσοκομεῖον. — 2. *money-chest* or trunk for money gathered into it 2 Kings 12, 10 11; comp. Talm. אֲרִיָא money-chest. — 3. Most frequently: *the sacred ark* where the two tables of the law were kept Ex. 25, 14 15 &c., for which also sometimes occur אֲ׳ הָעֵדֻת Ex. 25, 22; אֲ׳ בְּרִית יי׳ Deut. 10, 8; אֲ׳ הַבְּרִית Josh. 3, 6; אֲרוֹן יי׳ 1 Sam. 5, 3; אֲ׳ אֱלֹהִים 2 Sam. 6, 2.

The Ar. إِرَان and أَرَان, explained by تابوت, Targ. אֲרוֹן, Syr. ܐܪܘܢܐ, are the same word, and that *n* is not radical is seen from the Talmudic אוּרְיָא money-chest, אֲרִיתָא fish-holder; we must therefore assume אָרָה IV. as the stem, in the same sense as for אֲרֻוָה &c., hence אֲרוֹן is prop. *fitted into each other*, like *arca* from arcere *to enclose*, *to encompass*.

אֲרַוְנָה *n. p. m.* 2 Sam. 24, 20 seq., for which אֲוַרְנָה stands in 20, 16. See אֲרַנְיָה.

אָרַז (only *part. pass.* אָרֻז) *intrans. to be hard*, *firm*, *strong*, Ar. أَرَزَ to draw together, to be firm, عَرِزَ; it is therefore identical with אָרַץ, Ar. أَرَضَ in its fundamental signification. The organic root is אָ־רַז which is also found in אָ־רַץ, קָ־רַשׁ, חָ־רַז &c. Hence אֲרֻזִים Ez. 27, 24 *firmly turned*, *firmly bound*, spoken of the cords of thread (גִּנְזֵי בְרֹמִים), which the Tyrians bought up as raw material in order to use them in weaving; if אֲרֻזִים should not be taken there in the

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sense of the cognate חֲרֻזִים (comp. אָמֹץ and חָמֹץ). Yet אֲרֻזִים may be taken with greater probability for a species of yarn, and so be explained as a noun, like חֲבָשִׁים, חֲבָלִים and גִּנְזֵי בְרֹמִים. Derivatives, the proper name מֵרוֹז and

אֶרֶז (*plur.* אֲרָזִים, *constr.* אַרְזֵי, with *suffix* אֲרָזָיו) *m. cedar*, so called from the firmness of its roots, whose tall (Is. 2, 13) and beautiful wood was used in temples 1 Kings 6, 9 &c., palaces 2 Sam. 7, 2, ships Ez. 27, 5, pillars Is. 44, 14, particularly in tables 1 Kings 6, 18; and was also employed as a figure on account of its tallness and beauty, Num. 24, 6; Ez. 17, 23; 31, 8; Ps. 80, 11. Derived from אָרַז this noun is found in all Semitic dialects, and in some is even applied to every slender and high tree. This is to be explained as in the case of אִילָן, which word also denoted originally a special tree.

אַרְזָה (from אֶרֶז) *fem. cedar-wainscoting, cedar-work;* Zeph. 2, 14: *he has loosened the wainscoting* (see עָרָה I.); comp. עֵצָה.

אֲרֻזִים see אָרַז.

אָרַח 1. *intrans.* prop. to direct or turn towards a certain quarter, hence *to wander, to go*, with עִם Job 34, 8 *to walk with one; part.* אֹרֵחַ *a wayfarer, a guest* (prop. equivalent to סוֹבֵב one that turns himself, goes about) Judges 19, 17; 2 Sam. 12, 4; Jer. 14, 8; מְלוֹן אֹרְחִים 9, 1 *a lodge of wayfarers.* Derivatives אֹרַח, אֹרְחָה and the proper name אָרַח. — 2. (not used) *trans. to direct, to determine, to decree, appoint;* derivative אֲרֻחָה.

The fundamental signification of the stem א׳ to turn oneself, direct, is connected with that of אָרַךְ tendere, and the signification no. 2 is developed out of it. In Arabic ارخ is principally applied to the turning and direction of time, therefore أَرْخَة, a section of time, a turn of time, تَأْرِيخ chronicle; the organic root, however, is אָ־רַח and is closely related to that in סָ־רַח, אָ־רַךְ, בָּ־רַח &c.

אָרַח (*wanderer* = אָרֵחַ) *n. p. m.* Ezr. 2, 5; 1 Chr. 7, 39.

אֹרַח (with *suffix* אָרְחִי; *plur.* אֳרָחוֹת, *constr.* אָרְחוֹת, with *suffix* אָרְחֹתַי, but also retaining Cholem in the sing. אֹרְחוֹתָם &c.) *fem.* prop. turning, direction, then 1. poet. *path, way*, literally Gen. 49, 17; Ps. 8, 9; 19, 6, or figuratively for *walk, manner of life* in all the senses of דֶּרֶךְ, e. g. א׳ רַע Ps. 119, 101; א׳ שֶׁקֶר 119, 104; א׳ חַיִּים Prov. 5, 6; א׳ מִשְׁפָּט Is. 26, 8 &c. — 2. *way, manner*, Gen. 18, 11 *the manner as of women* i. e. their fluxus menstruus; yet it may also be taken here in the signification no. 2 of אָרַח = חֹק i. e. *monthly.* — 3. comprehending the idea of time in אָרַח as a noun: *course*, and then in the sense of *lot, fate, condition* Job 8, 13. — 4. poet.: *wayfarer*, as if for אִישׁ אֹרַח &c.; hence *Ibn Koreish:* ابنا السبيل (as קֶשֶׁת and other words are so used) Job 31, 32, and so likewise in the plur. אָרְחוֹת 6, 19, so that it almost coincides with אֹרְחוֹת caravan.

אֹרַח (Targ. אוּרַח; *plur.* אָרְחָן, *constr.* ־חָת, with *suffix* אֹרְחָתֵיהּ) *Aram. fem.* the same Dan. 4, 34; 5, 23. Elsewhere this word in Aramaean frequently occurs for the Hebrew דֶּרֶךְ.

אֹרְחָה (*plur.* ־חוֹת, prop. *part. fem.* as a noun) *fem.* prop. the wandering, more definitely: *company of travellers, caravan, troop* Gen. 37, 25; Is. 21, 13.

אֲרֻחָה (out of the *masc.* אָרֹחַ; from אָרַח 2; with *suff.* אֲרֻחָתוֹ) *fem. appointed, measured out, dimensum* (of food), hence like חֹק that which is allotted and set apart for nourishment, *supply of food, support* generally, Jer. 40, 5; אֲ׳ תָּמִיד 2 Kings 25, 30, Jer. 52, 34 *a constant support;* specially *a dish* or *mess* Prov. 15, 17 i. e. a definite portion once for all.

אֲרִי (after the form לְבִי, טְלִי, from אָרָה I.; *plur.* אֲרָיוֹת, only for lions made from metal melted and gilded over by art אֲרָיִים 1 Kings 10, 20, comp. צְלָעִים 6, 34 doors of gates, distinguished from צְלָעוֹת ribs; yet אֲרָיוֹת also occurs in this meaning and for image-work in

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the shape of lions, 1 Kings 7, 29 36; 10, 19; 2 Chr. 9, 18 19) *epicene*, *masc. a lion*, prop. the powerful, courageous, ἄρει-ος, Num. 24, 9, as a figure of the rulers of the people Ez. 22, 25; along with דֹּב represented as a rending beast, sometimes fluctuating in form with אַרְיֵה 2 Sam. 23, 20; Lament. 3, 10. *The young lion* is called גּוּר אֲרָיוֹת Jer. 51, 38; כְּפִיר אֲ׳ Judges 14, 5. — כָּאֲרִי Ps. 22, 17 may stand for כְּהָאֲרִי as in Is. 38, 13 and be brought into connexion with הִקִּיפוּנִי or סְבָבוּנִי, hence: (they surround me) *like a lion*, *in hands and feet;* but neither the versions nor the Masora have so understood it. See כָּאַר. — Only the Aramaean (Targ. אַרְיָה, אַרְיוּ, Syr. ܐܪܝܐ, comp. Hesych. Ἀριὼθ [אַרְיוּת] ἡ λέαινα ὑπὸ Σύρων; Zab. *masc.* אַרְיָא, *fem.* אַרְיוּתָא) and Hebrew-Phenician dialects have preserved this word, from which, however, according to *Ibn Koreish* it has passed into the Berber (*arier*) and perhaps too into the Armenian (*arriudz*) dialects. See אָר.

אֲרִיאֵל (or defectively אֲרִאֵל) *masc.* 1. *hero* (from אָרָה I.) equivalent to אֶרְאֵל, אַרְאֵל, אַרְאִיל, only in 2 Sam. 23, 20 and 1 Chr. 11, 22, Targ. רַבְרְבָא, in which sense it may either be but a secondary form of those nouns, so that one has not to take ־אֵל for *God;* or it may be regarded as a compound of אֲרִי and אֵל and so translated *hero of God* i. e. great hero. More probably still אֲרִיאֵל in the above places may be explained as a Moabite proper name (*hero El*); as the Phenician אֲרִיבַעַל (*Arybas*) also appears as a proper name of a Sidonian prince; and so the passage should be rendered: *the two* (sons) *of 'Ariel in Moab*, as *Josephus* seems to have understood it. אֲרִיאֵל (like אֲרִיבַעַל in Sidon) being the name of the Moabite Hercules or Mars might very well become a proper name, especially since the land and metropolis of Moab (LXX on Is. 29, 1; Theodoret on Is. 15, 1; 29, 1) were called *'Ariel* after this Moabite god, and the country about Areopolis ('Ariel) Ἀριηλῖτις. — 2. (*Hero 'El*) *n. p. m.* Ezr. 8, 16, perhaps identical with אַרְאֵל in the proper name אַרְאֵלִי Gen. 46, 16, as elsewhere many names (comp. אַרְבֵּל) have arisen out of a very old name of deity. — 3. An epithet of Jerusalem Is. 29, 1 2 7, i. e. *the hero-city*, *the unconquerable*, Aq. and Symm. λέων θεοῦ; but the Targ., Saadia and almost all Jewish interpreters take it in signification 4 (which see), and considering the passage Is. 31, 9, where Jerusalem is celebrated as a sacred hearth of the everlasting fire, it is more advisable to choose this signification. — 4. *hearth*, *altar* (Targ. מַדְבְּחָא) Ez. 43, 15 16 K'ri, LXX ἀριήλ, where, however, the K'tib has more correctly אַרְאִיל (which see); according to the old interpreters also Is. 29, 1 2 7. But though the Talmud (see *Kimchi's* Lexicon under the word) and all the ancient expositors look upon it as a compound, it is still very doubtful whether it should be taken as compounded of אֲרִי and אֵל, and not rather as standing for אַרְאִיל, Arab. إِرَة focus. See הַרְאֵל. The sacred hearth at Jerusalem with the everlasting fire might well be termed אַרְאִיל or אַרִיאֵל, and that again be used for Jerusalem generally.

אֲרִידַי (Persian) *n. p. m.* Esth. 9, 9, Ἀριδαῖος, arising perhaps from the Zend. *airja* (אֲרִי) and *dâo* (דַי) *giving what is worthy*. The abridgment of *dâo* into dai also exists in the proper name Δαιφέρνης. See

אֲרִידָתָא (Persian) *n. p. m.* Esth. 9, 8; formed from the Zend. *airja-data*. According to others from אֲרִי = *ahura* animating = Ormuzd, and *data*, or from *Hari-* (Vischnu-)*data*.

אַרְיֵה (־ֵה is equivalent to the termination ־ָה, comp. עֶשְׂרֵה) 1. *epicene*, *masc.* identical with אֲרִי *lion*, 1 Kings 13, 24 &c., applied like the latter in manifold ways, without any distinction between them. — 2. (*lion* = *hero*) *n. p. m.* 2 Kings 15, 25; comp. שַׁחַץ, לַיִשׁ, עֹתֶן, לְבָאוֹת as proper names, the Phenician proper names אֲרִי (*Aris*, *Arin* Liv. 26,

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49; Cic. pro Scauro 14, 18), אֲרִיסְתּוֹר = אֲרִיסְתָּרְטָ (*Aristo* Liv. 34, 61; *Aqi-stan* Diod. 3, 41), as well as the use of the Arabic أَسَد (lion), Pers. شیر, Turk. ارسلان, and the names of the lion in western languages.

אַרְיֵה (*plur. def.* אַרְיָוְתָא) *Aram. epic. masc.* equivalent to Hebrew אַרְיֵה, DAN. 6, 8; 7, 4.

אַרְיוֹת see אַרְוֵה.

אַרְיוֹךְ (Assyr.) 1. *n. p.* of an Assyrian king of אֶלָּסַר GEN. 14, 1 9, according to JUDITH 1, 6 of a king of עֵילָם. — 2. *n. p.* of a captain of the royal guard at the court of Babylon DAN. 2, 14. It appears to be the Sanscrit arja *noble* and ak = ka as a suffix to adjectives, without the latter altering the meaning essentially; from *arja-ak* aryôk has been formed here, or the suffix is merely smoothed away into ך (comp. בִּנְיָוְךָ, בִּרְכָךְ, מְרֹרָךְ, שַׁדְרָךְ, סָגָךְ, הַמְנָךְ, נְסָכָךְ, פִּרְכָךְ).

אֲרִיסַי (Persian) *n. p. m.* ESTH. 9, 9.

אָרַךְ (*fut.* יַאֲרֵךְ, *plur.* יַאֲרְכוּ) *intrans. to stretch, extend, prolong*, i. e. *to be long*, spoken of branches Ez. 31, 5; transferred to time, *to endure* 12, 22; GEN. 26, 8. Derivatives אֹרֶךְ, אֶרֶךְ, אָרֹךְ, אֲרֻכָּה, אַרְכִּי.

Hif. הֶאֱרִיךְ (*fut.* יַאֲרִיךְ) *causative* of Kal, used in a great variety of ways: *to stretch out*, the tongue Is. 57, 4; *to make long, to lengthen*, days DEUT. 22, 7; הֶאֱרִיךְ יָמִים JOSH. 24, 31 &c. *to live long*, prop. to make the days long, generally *to last long*, applied to a reign PROV. 28, 2; with the omission of יָמִים ECCLES. 7, 15; *to continue long* in the doing of evil 8, 12; *to extend, lengthen* Is. 54, 2; *to cause to stretch out*, i. e. to make long 1 KINGS 8, 8; 2 CHRON. 5, 9. Figuratively: *to abide, tarry* NUM. 9, 19 22, Ar. أَرَّكَ; *to put off, to delay*, e. g. אַף *anger* PROV. 19, 11; Is. 48, 9; נֶפֶשׁ *feeling* JOB 6, 11.

The organic root in אָרַךְ is connected with that in אָרַח, עָרַךְ &c. With the stem comp. the Ar. أَرَّكَ and the Aram. אֲרַךְ, Syr. ܐܪܟ &c.

אֲרַךְ *Aram.* equivalent to Hebr. אָרַךְ; whence אַרְכָּה.

אָרֵךְ (not used) *intr.* 1. *to be suited, adapted, prepared for*, Targ. אֲתַךְ, Ar. أَرَّكَ in أَرَّكَ. — 2. *tr. to make suitable, to restore, rectify, calm, heal*, Arab. أَرَّكَ, hence אַרְכָּה, in which sense the root is also found in Mediterranean. The fundamental signification would thus proceed from "to set to rights, to prepare", and would be connected with אָרַח. But since רָפָאָה and עָזוֹר proceed from the fundamental sense *to bind*, and אַרְכָּה is spoken of the repairing of the breaches in walls (פֶּרֶץ, בֶּדֶק) = רָפָא, or of the restoration of the state, it seems more correct to find the original idea in *binding*, and so אָרַךְ is = אָרַג, Ar. أَرَّكَ &c. See, however, אַרְכָּה.

אֲרַךְ *Aram.* same as Hebr. אָרַךְ 1 *to be suited, adapted*, אֲרִיךְ (an extended form for אֲרַךְ) EZR. 4, 14 with לְ.

אָרֹךְ *adj. m.*, אֲרֻכָּה *f. long* JOB 11, 9; *enduring* 2 SAM. 3, 1.

אֹרֶךְ (for which occurs in the absol. state אָרְךְ, comp. קָטָן and קָטֹן; only in *constr.* אֶרֶךְ, like עֹשֶׁר EX. 19, 18 from עָשָׁר, עֹשֶׁר PROV. 11, 18 from שָׂכַר) *adj. m. long:* hence the combinations אֶרֶךְ דְּאַבָּר EZ. 17, 3 *long of wings* i. e. long-winged; אֶרֶךְ אַפַּיִם EX. 34, 6, NUM. 14, 18, or אֶרֶךְ אַף JER. 15, 15 *long in anger* i. e. patient (see אָרַךְ רוּחַ); אֶרֶךְ רוּחַ ECCLES. 7, 8 *enduring, patient*. But אֶרֶךְ may also be taken as a noun, which suits in part even better, or as the construct of אֹרֶךְ.

אֶרֶךְ see אֹרֶךְ.

אֹרֶךְ *m.* 1. *length*, see אָרַךְ. — 2. *n. p.* of a city in the land of Shin'ar or the kingdom of Nimrod GEN. 10, 10 (LXX Ὀρέχ [אָרֵךְ], Syr. ܐܘܪܟ Oroch) mentioned with בָּבֶל, אַכַּד and כַּלְנֵה, not belonging to Assyria, or Syria and Mesopotamia. According to the Jerusalem Targ. I. and II. (also Jerome and Ephrem) הָדֶס *Edessa*, whence the later Edessenes

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are called ܐܘܪܟܝܐ; according to the Midrash (Ber. rab. ch. 37) it would be = חָרָן (which see). But both explanations leave the proper territory of Nimrod, and must therefore be decidedly rejected. According to the Talmud (Joma 10a) it is אוֹרִיכוּת or אוֹרְכוּת i. e. Ὀρχόη, south of Babylon in the neighbourhood of the Euphrates (Ptol. geogr. 5, 20, 7), from which city the race Ὀρχηνοί in south-western Babylonia (Ptol. l. l. 5, 19, 2; Strab. 16; Plin. h. n. 6, 30, 31) received their name (see אַרְכִּי); on the contrary the city Ἀράκκα, Aracha, Arecca on the Tigris (Ptol. l. l. 6, 3, 4; Amm. Marc. 23, 6, 26) on the border of Susiana and Babylonia is constantly called אֲרִיכָא in the Talmud, and cannot be meant here, since it lies near Susiana. בַּשְׁכַּר put by the Talmud (l. c.) for אַכַּד is to be looked for in the vicinity of אוֹרְכוּת, *Orchoë*. On the ruins of אֶרֶךְ see the Journal of the German Oriental Society IX, 332; X, 726. — 3. *n. p.* of a city on the border of Ephraim, between לוּז and עֲטָרוֹת; but it appears not to have belonged to the Israelites. Hence the *gentile* אַרְכִּי Josh. 16, 2, 2 Sam. 15, 32, in the second of which passages the LXX translate הָאַרְכִּי by ὁ ἀρχιεταῖρος Δαυΐδ = ὁ Ἀρχὶ ἑταῖρος Δ., and therefore they read הָאַרְכִּי רֵעֵה דָוִד.

אֹרֶךְ (with *suff.* אָרְכּוֹ) *m. length* Gen. 6, 15; Ex. 26, 2; but for the most part metaphorically e. g. אֹ׳ יָמִים Ps. 21, 5, Job 12, 12 *length of life*, *great age;* אֹ׳ אַפַּיִם Prov. 25, 15 *patience*. See אֶרֶךְ 2. On another אֹרֶךְ see אֶרֶךְ 2.

אַרְכָּא (or ־כָּה) *Aram. f.* Dan. 4, 24 *continuance*, *duration* (Pseudo-Sa'ad.), *tarrying* (Rashi); *a longer season* 7, 12. From אֲרַךְ = Hebr. אָרַךְ.

אַרְכֻּבָא (with *suff.* אַרְכֻּבָתֵהּ) *Aram. f.* prop. *commissura genu*, then *knee* Dan. 5, 6, from רְכַב (comp. רָכַב in the Mishna) *to bind*, Ar. رُكْبَة elbow, as also אַמָּה and אַצִּיל originate in a similar view.

אֲרֻכָה (twice אֲרוּכָה) *f. healing* (cognate in sense with רְפֻאָה). צָמְחָה אֲ׳ Is. 58, 8 or עָלְתָה אֲ׳ Jer. 8, 22 *healing arises*, hence הֶעֱלָה אֲ׳ 30, 17; 33, 6 *to heal*, which is applied like רָפָא to the restoration of a state, the repairing of walls Neh. 4, 1, or generally to restoration 2 Chr. 24, 13. Comp. the Ar. أَرِيكَة and the stem אָרַךְ above. Since the healing of a wound consists in *the laying on of a plaster*, in *the scar* that rises above the wound (comp. תְּעָלָה, גֵּהָה), it has been translated *plaster*, *scar*, but without the necessity of assuming another fundamental signification for the verb.

אַרְכָּה *Aram.* see אַרְכָּא.

אַרְכּוּ *Aram. n. p.* of the city Ὀρχόη, the old Hebrew אֶרֶךְ (which see), in Syriac ܐܪܟܘܬܐ, Talm. אוֹרְכוּת i. e. אָרְכוּת Hence the *gentile* אַרְכְּוַי, *pl.* אַרְכְּוָאֵי Ezr. 4, 9 *the inhabitants of Orchoë*, i. e. the Chaldean race of the Ὀρχηνοί (see אֶרֶךְ), who are named as colonists along with Persians, Susianians, Elymaeans &c.

אַרְכְּוַי see אַרְכּוּ.

אַרְכִּי see אֶרֶךְ.

אָרַם (not used) *intr.* equivalent to רָם (which see), רַם (רָמַם I.), רָמָה II., רָאַם I. 1. *to be high*, Arab. وَرِمَ to be high, to rise up; hence the proper name אֲרָם (which see), gent. אֲרַמִּי and אֲרָמִי. From the cognate stem עָרַם of the same meaning comes עַרְמוֹן (see עָרַם III.). — 2. *to be strong*, *firm*, spoken of a building, prop. to be large and high, whence אַרְמוֹן and the proper name אַרְמֹנִי.

אֲרָם (*constr.* אֲרַם; *high region*, *height*, *mountain-land*) 1. *n. p.* of the land lying between Phenicia and the Euphrates, *Aramaea*, and then — 2. of the Semite race dwelling there about the Lebanon mountains 1 Kings 8, 5; 15, 18; 22, 3 31 &c., whose chief city is Damascus, for which reason their district is sometimes called אֲ׳ דַּמֶּשֶׂק 2 Sam. 8, 5; 1 Chr. 18, 5; these inhabitants are called especially *Aramaeans* 2 Kings 8, 28. But this race spread even to מַעֲכָה (which see) 1 Chr. 19, 6, גְּשׁוּר 2 Sam. 15, 8, which bordered on the land east of Jor-

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das Deut. 3, 14; Josh. 12, 5; 13, 11 13. Westward of the Damascene Aram they spread to בֵּית רְחוֹב (which see) 2 Sam. 10, 6 or רְחוֹב (which see); northwest to אָוֶן (אֹן) Baalbek, בֵּית עֶדֶן Παράδεισος in Laodicea) Am. 1, 5; northeast from Damascus to צוֹבָה (which see) Ps. 60, 2; 1 Chr. 18, 5; 1 Sam. 14, 47, and also on the other side of the Euphrates, between it and the Tigris, to Mesopotamia, called פַּדַּן אֲרָם Gen. 25, 20; 28, 2, פַּדָּן Gen. 48, 7, שְׂדֵה אֲרָם Hos. 12, 13, אֲרַם נַהֲרַיִם Gen. 24, 10 &c. Like the name כְּנַעַן (which see) this too gradually acquired an extended meaning, since at first it merely denoted the inhabitants of the high region. At the time of the *Peshito* Mesopotamia was regarded as the proper Aramaean-land, and therefore it retains for it אֲ׳, while it calls the remainder of the region, which was inhabited more by Romanised Aramaeans, אֱדוֹם (2 Sam. 8, 5 &c.). In the present Hebrew text אֲרָם already occurs for אֱדוֹם 2 Sam. 8, 13; Ps. 60, 2; 2 Chr. 20, 2; and vice versa we must read אֲרָם for אֱדוֹם in 1 Chr. 18, 11, comp. 2 Sam. 8, 12. This name אֲ׳, which is applied sometimes to the race (Syrians, Aramaeans), sometimes to the land, sometimes in the singular (2 Sam. 10, 14 15), sometimes in the plural (10, 17 18), is given by the Scripture to the founder of a race, who is the son of שֵׁם Gen. 10, 22: but like all the names there it must be taken as ethnological rather than personal. — 3. *n. p.* of a grandson of Nahor Gen. 22, 21. — 4. *n. p.* of an Asherite 1 Chr. 7, 34.

אַרְמוֹן (*constr. pl.* אַרְמְנוֹת, where *o* disappears; with *suff.* אַרְמְנֹתָיו) *m. palace, fortress, citadel*, Is. 25, 2; Jer. 17, 27; Am. 1, 4 &c., usually comprehending many buildings, and therefore used with בֵּית 1 Kings 16, 18; 2 Kings 15, 25, where אֲ׳ is the general word. The Targum has translated incorrectly אִדְרוֹן *hall*. Figuratively applied to the temple of God Jer. 30, 18. — It is formed from אָרַם with -וֹן, and the Arab. وَرَمَ to be high, is identical with the Hebrew אָרַם. Since أَرَمَ *to bind firmly together* is connected with the Hebrew אָלַם, so אַלְמֹן (*c. pl.* אַלְמְנוֹת) is only a secondary form, a frequent interchange of ר and ל taking place in these very stems. See also הַרְמוֹן and הָרַם.

אֲרַמִּי (*pl.* אֲרַמִּים, once with the article הָאֲרַ׳ = הָרַמִּים 2 Chr. 22, 5) *gent.* (from אֲרָם) *m.*, אֲרַמִּיָּה *f. Aramaean*, male and female, either a western i. e. a Syrian 2 Kings 5, 20 or eastern i. e. a Mesopotamian Gen. 25, 20. The district may have been extended, as *Arim*, *Erem*, *Irem*, *Orem* in the classics are the names of different tribes all of whom belonged to the Aramaeans.

אֲרָמִי (secondary form for אֲרַמִּי) *gent. m.*, אֲרָמִית *f. Aramaean*, but in the *fem.* as an *adverb*, *in Aramaean*, in the Aramaean language Dan. 2, 4; Ezr. 4, 7. Owing to the Syro-Phenician pronunciation, אֲרוֹמִי, *pl.* אֲרוֹמִים, stands for it in 2 Kings 16, 6 K'tib.

אֲרַמִּיָּה 1 Chr. 7, 14 see אֲרַמִּי.

אֲרַמִּים 2 Kings 8, 29 see אֲרַמִּי.

אַרְמֹנִי (*palace-born*, Palatinus, from אַרְמוֹן) *n. p. m.* 2 Sam. 21, 8. Comp. *Tiberius* born at the Tiber &c.

אָרַן (not used) 1. *to be slender*, spoken of the chamois, Ar. أَرَنَ, Syr. ܐܪܢ. — 2. *to be thin*, of a tall-growing tree. The fundamental signification of this stem may be *to stretch*, *extend*, Arab. رَنَّ to stretch the ears, and the organic root אָ־רַן, which may also be found in תָּ־רַן. More suitable, however, is the root אָ־רַן with the signification of רָן (רוּן which see) *to be firm*, *hard*, comp. Ar. رَهَنَ to be lasting, firm, رَانَ to make fast, رُون hardness. Hence אֹרֶן, the proper names אֲרָן, אֲרַנְיָה, אָרְנָן, אֲרַוְנָה, אֹרְנָה. The same root may also be assumed in תֹּרֶן, תִּרְנָה.

אָרֹן (or אָרוֹן) see אֲרַוְנָה, אֲרַנְיָה.

אֶרֶן see אַרְנָן.

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אֹרֶן *m.* 1. prop. beam, pole (comp. תֹּרֶן) i. e. a firm and hard tree, cognate with אֶרֶז Is. 44, 14. Thus it is explained according to the Mishna, sometimes *cedar*, sometimes *pine* (Tanchûm Jerushalmi); it is also used there for the *mast* of a ship (אֹרֶן שֶׁל סְפִינָה), as תֹּרֶן (Aram. תּוּרְנִי) means *pine* and *mast*. The stem is אָרַן (which see) = תָּרַן (which see), comp. אָרַז and תָּרַז. — 2. (*strength, power*) *n. p. m.* 1 Chr. 2, 25. See אַרְנָן.

אֲרָן (*power, strength*) *n. p.* of a Horite Gen. 36, 28; of the same signification as the proper name אֹרֶן (which see).

אַרְנֶבֶת *epicene f. a hare*, an unclean animal, Lev. 11, 6; Deut. 14, 7, Ar. أَرْنَب, Syr. ܐܪܢܒܐ, prop. *runner, rambler*, from רָנַב (which *Ibn Ganâch* has assumed as the stem). But it may be derived also from אָנַב (אַרְנֶבֶת from אַנֶּבֶת) *to go along quickly, to run along, to hasten*, (perhaps = אָנַף assumed for the root of אֲנָפָה, but comp. the Ar. أَنَفَ to accelerate, هَنَّفَ to hasten &c.), which makes no change in the fundamental signification.

אֹרְנָה (אוֹ־) *n. p. m.* 2 Sam. 24, 16 K'tib, LXX Ὀρνά, which might be a feminine form of אֹרֶן; but the usual reading is אֲרַוְנָה.

אַרְנוֹן (from רָנַן: *rushing stream*) 1. *n. p.* of a river and then of a valley (נַחַל), the boundary between the territory of Belka (i. e. the territory from *Arnon* to *Jabbok* Judges 11, 13) and Karrak, formerly the southern limit of Trans-jordanic Palestine towards Moab (Numb. 21, 13 26). Rising in the Arabian mountains (*Jos.* Ant. 4, 5, 1) it runs into the Dead Sea. It is now called موجب *Muǵab*. בָּמוֹת אַ׳ Numb. 21, 28 are the rocky series of hills along its banks as far as עָר, on which a town was built, also called בָּמוֹת בַּעַל Josh. 13, 17; perhaps in the above passage of Numb. בַּעֲלֵי בָמוֹת is to be taken as equivalent to בָּמוֹת בַּעַל. — 2. *n. p.* of the Arnon-district, *Arnona* in the Onomasticon; parallel to מוֹאָב Numb. 21, 28; if בַּעֲלֵי בָמוֹת be taken as the name of a town, parallel עָר.

אֲרַנְיָה (*Jah is strong*) *n. p.* of a Jebusite 2 Sam. 24, 18 K'tib, for which also אֲרוֹנְיָה (from אָרוֹן, אָרֹן = אָרָן) was written according to the Phenician pronunciation; which was then changed into אֲרַוְנָה (= אֲרוֹנְיָה) 2 Sam. 24, 20 &c., and then again by wiping out the יָה into אֲרַוְנָה 24, 16 K'tib.

אֲרֹנְיָה see אֲרַנְיָה.

אַרְנָן (formed from אֶרֶן: *strong*) *n. p. m.* 1 Chr. 3, 21.

אָרְנָן (from אֹרֶן with the termination ־ָן: *strong one, hero*) *n. p.* of a Jebusite 1 Chr. 21, 15. Elsewhere אֲרַוְנָה stands for it.

אָרַע (not used) *intr. to flee hastily*, equivalent to חָרַע (which see) and cognate with עָרַק (which see also); Ar. هَرَعَ the same. Hence the proper name תַּאְרַע = תַּחְרַע (which see).

אֲרַע *Aram.* equivalent to Hebrew אָרַץ (which see).

אֲרַע (*def.* אַרְעָא) *Aram. f.* equivalent to the Hebrew אֶרֶץ *earth*, Dan. 2, 35; 3, 31 &c., by changing ץ into ע which is frequent in Aramaean. See the verb אֲרַע.

אֲרַע *Aram. adj. m.*, אַרְעָא *f. low, deep*, with מִן Dan. 2, 39 *lower than*. The K'ri reads there אֲרַע for the K'tib אַרְעָא, because מַלְכוּ is compared with a person. In the Targ. it signifies *below, at the last*, e. g. לָרַע = לַאֲרַע, מִלְּרַע = מִלְאֲרַע, literally *from below* i. e. accented on the final syllable, ὀξύτονον, a grammatical term in Hebrew.

אַרְעִי (*constr.* אַרְעִית) *Aram. f. the bottom* (of a pit) Dan. 6, 25.

אָרַף (not used) *intr. to stretch, extend*, or to be stretched, extended, Ar. وَرَفَ, hence אֶרֶף *tract, extent of land*, in אַרְפַּכְשַׁד. More probably, however, the stem אָ׳ is identical with אָרַב I.;

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comp. Ar. أَرَفَ to knot (cognate أَرَمَ), غرف (whence غَرْفَة plaited hair, cord), أُرْبَة in ارب knots &c. The transition to border is the same as in גָּבַל. For the root comp. רָפָא &c.

אֶרֶף *m.* see אַרְפַּכְשַׁד.

אַרְפָּד (from רָפַד with א prosthetic, *belonging to the couch*, from רָפַד; Syr. ܪܦܕ *couch*) *n. p.* of a Syrian city in the vicinity of חֲמָת 2 Kings 18, 34; 19, 13; Is. 10, 9; 36, 19; 37, 13; Jer. 49, 23. In the Geographical Lexicon of Marâsid (ed. Juynbol I. 47), a hamlet ارفاد (Arfâd) north of Haleb is noticed. More probably, however, אַ׳ is only a dialectic variation of אַרְוָד, which stands already in the ethnographical table Gen. 10, 18 beside חֲמָת; and the Hamathaean territory actually bordered on that of the Aradians. It was probably the name of the metropolis of the Aradians on the mainland, and also the name of the independent mainland state.

אַרְפַּכְשַׁד 1. *proper name* of a son of Shem, then — 2. of a Semitic race Gen. 10, 22 24; 11, 10-13, that should be looked for on the east side of the Tigris beside עֵילָם and אַשּׁוּר. — Jewish tradition (*Jos.* Ant. 1, 6, 4; Judith 1, 1) as well as the fathers (Eusebius, Jerome &c.) and most ancient and modern interpreters understand by *'Arpachshad* a tribe of the Chaldeans, especially that which inhabited Ἀῤῥαπαχῖτις (Ptol. geogr. 6, 1, 2), a district of northern Assyria, bordering eastward on Media, northward on Armenia. It has been thought that the word is compounded of אֶרֶף (אַרְף), Ar. أُرْفَة, and כֶּשֶׂד = כְּשַׂד i. e. *Chaldean-province*. But from its bordering upon Aryan lands and from other difficulties attending this derivation it is probable that it arose out of *Aryapakshata* i. e. *that lying at the side of Arya*.

אָרַץ (not used) *intr. to be hard, firm, dense*, Aram. אֲרַע, in opposition to *fluid;* hence אֶרֶץ firm land in antithesis to מַיִם. With אָ׳ is to be compared אָרַז to be firm, Ar. أَرَزَ, عَرِزَ to be hard, عَرَتَ to be hard, firm, &c. The organic root is אָ־רַץ. Derivatives אֶרֶץ and the proper name אַרְצָא.

אֶרֶץ (with the article הָאָרֶץ, with *a* of motion אַרְצָה, but which is equivalent to אֶרֶץ Job. 34, 13; 37, 12; Is. 8, 23; *pl.* אֲרָצוֹת) *f.* (*masc.* only in Gen. 13, 6; Is. 9, 18; 18, 2; 26, 18; 66, 8) *earth*, as firm land i. e. a dense firm mass, in opposition to the water Gen. 1, 10 28 &c., as in other languages also the appellation for earth originates in the idea of firm and hard; comp. the Sanskrit *dharâ* (earth) prop. firm land, from *dhri* to hold fast. In the very frequent use of this word it denotes: a) *the earth* in opposition to *the heaven*, hence the inhabited world near to us Gen. 1, 24, with שָׁמַיִם, *the universe* Gen. 2, 4; 14, 19 22; Ps. 69, 35, consequently including the sea; אֶרֶץ חַיִּים *land of life* means *this world* where we live Is. 38, 11; 53, 8; Ps. 27, 13; 52, 7; 116, 9; 142, 6; Job 28, 13, in opposition to שְׁאֹל, קֶבֶר. Also *world* generally Ps. 2, 2, so far as our earth is understood by it. b) *earth* as an element, a material, לָאָ׳ Ps. 12, 7 *with respect to the earthy part.* c) *the ground*, hence the phrase הִשְׁתַּחֲוָה אַרְצָה Gen. 33, 3; 37, 10. In this sense אֶרֶץ occurs once, Job 12, 8, for רֶמֶשׂ הָאָ׳, antithetic parallel דְּגֵי הַיָּם. With this signification the Aramaean adjective אֲרַע and the noun אַרְעִי (which see) are associated; and in Ar. the denomin. أَزَضَ is derived from the same. d) *piece of land* Gen. 23, 15; *field* Ex. 23, 10, hence like *ager;* where the name of a city or mountain follows, the district belonging to it Josh. 8, 1. e) *land, territory* of a people Gen. 21, 32; Josh. 13, 25 &c., consequently *fatherland* Gen. 24, 4; *land of habitation* Deut. 19, 2; אֶ׳ אָבוֹת Gen. 31, 3 *the land of the fathers*, i. e. where they have already dwelt. אֶרֶץ or הָאָ׳ is frequently used of Palestine, Ps. 37, 9 11 22 29;

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Joel 1, 2; but also of Egypt Ex. 1, 7 10; 3, 8. In this sense אַרְצוֹת frequently means *lands* Gen. 26, 3, or also *provinces* 1 Chr. 13, 2; הָאֲרָצוֹת is spoken of heathen lands 2 Chr. 13, 9; 17, 10.

To the word אֶ֫רֶץ correspond the Ar. أَرْض, Targ. אַרְעָא, Syr. ܐܪܥܐ (ע changed into ע, or into ק, as is sometimes the case in Aramaean, hence) also Aram. אַרְקָא (which see). The stem is אָרַץ (which see), though in usage אֶ֫רֶץ may be looked upon as primitive. The Armenian *ard* field, Gothic *airtha*, Anglo-Saxon *ēord*, German *erde*, Greek ἔραζε (humum) &c. may proceed in part from a like stem.

אַרְצָא (*firmness*, prop. firm, strong, viz. Jah is, softened from אַרְצָאי, as ־ָא is often made out of ־ָאי) *n. p. m.* 1 Kings 16, 9.

אַרְקָא (from אַרְעָא, ע passing into ק; *def.* אַרְקָא) *Aram. f. earth*, Jer. 10, 11. An explanation of this word is already attempted in the Midrash rab. ch. 13.

אָרַר (1st person אָרוֹתִי; *part.* אָרֵר; *imper.* אֹר, before Makkeph אָרֳרָה־, *plur.* אֹרוּ; *fut.* יָאֹר) *tr. to curse, to devote to destruction*, Gen. 27, 29; Num. 24, 9. אָרוּר in particular is very frequent as a formula of cursing (the opposite is בָּרוּךְ) Gen. 3, 14 &c. אֹרְרֵי־יוֹם Job 3, 8 *cursers of the day, magicians;* וְאָרוֹתִי Mal. 2, 2 *and I will turn into a curse;* אָרוֹ and אָרוֹר Judges 5, 23 used as in a formula of cursing and strengthened by the infin. absolute. See however מְאֹרָה.

Nif. נֵאָר (out of נֵאָר, as נֵצַת נֶחְלַ Ez. 25, 3; נֶחַר, נֶחֱתַ Mal. 2, 5; *part. pl.* נֶאֱרִים) *to be cursed* Mal. 3, 9, with בְּ of the thing wherewith.

Pih. אֵרַר (3 *perf.* with *suff.* אֵרָרָהּ) *to curse much*, Gen. 5, 29; *to bring a curse*, spoken of the curse-bringing water Num. chap. 5, where מְאָרְרִים is in alliteration with מָרִים.

Hof. הוּאַר *to be cursed*, Num. 22, 6.

The stem is אָר, Ar. غَرَّ with the fundamental signification "to reject, to push aside, to abhor"; the organic root may therefore be also in נָ־אָר (which see), Ar. نَارَ from نَأَرَ, and consequently identical with נָכַר. The א in אָר, which is in Arabic غ and in farther developments ك, has also in Hebrew arisen from the harder guttural sound, and so the root in חָר־א to separate, to sever, whence חֹרְאִי and חֹרִי (which see), Aram. חֲרָא to wipe away, for which the Ar. غَرَّ stands, is identical with ours.

אֲרָרָט (pause אֲרָרָט; by way of explanation the Armenian ararats *creation* and the Zend. ârjavarta *holy land* have been compared) 1. *n. p.* of the highest mountain-cone in the high district of Armenia, twelve miles south west of Erivan Gen. 8, 4; hence all the high mountains on the plateau of the Araxes valley are called הָרֵי אֲרָרָט (Gen. 8, 4). It is especially the present *Aghri Dagh* or the great Ararat (Pers. *Kuhi Nuch* i. e. Noah's mountain, in the classics ὁ Ἄβος, Armen. *massis*) and *Kutshuk Dagh* or little Ararat. — 2. *n. p.* of the Armenian high land where the Ararat mountains were situated, consequently of that part of Armenia which is situate between the Araxes and lakes Van and Urmia; fully אֶרֶץ אֲרָרָט 2 Kings 19, 37; Is. 37, 38. — 3. *n. p.* of all Armenia, divided into many kingdoms. Hence מַמְלְכוֹת אֲרָרָט Jer. 51, 27, adduced together with מָנִּי (which see) and אַשְׁכְּנַז (which see), if indeed the plural itself be not used in relation to these. The Targ., Syr. and Ar. have קַרְדּוּ, קַרְדּוֹן, قردو i. e. the Gordish or Kurdish mountains, which rests, however, upon another tradition.

אֲרָרִי 2 Sam. 23, 33 stands for הָרָרִי (which see) 1 Chron. 11, 35. The latter is the more correct.

אָרַשׁ (not used) *tr. to seek after* something, *to long after, to desire;* hence אַרְשָׁה. The stem אָ is connected with the Ar. وَرَشَ to desire, غَرِضَ to be seized with

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a longing for; but the organic root אָ־רַשׁ is also in דָּ־רַשׁ, where the fundamental signification *to press into something* is easily recognised.

אָרַשׂ (Kal not used) prop. to take, seize, then: *to take* something *for oneself*, *to take possession of; to buy.*

Pih. אֵרַשׂ with אִשָּׁה *to take a wife to oneself* (cognate in sense with נָשָׂא) Deut. 20, 7; 28, 30; or with the omission of אִשָּׁה 2 Sam. 3, 14; Hos. 2, 21 22, prop. to take possession of, *to espouse.*

Puh. אֹרַשׂ (*part.* אֹרָשָׂה for מְאֹ׳) *to be betrothed*, of a maiden Ex. 22, 15; Deut. chap. 22. The stem אָ׳, Ar. عَرَسَ (hence عَرْس spouse, عَرُوس bride, bridegroom), Aram. אֲרַס (comp. أَرَسَ to farm, أَرِيس farmer, of a garden, of land, Talm. אֲרִיס, Sam. אֲרִיס farm), is closely connected with יָרַשׁ (which see), Ar. وَرَثَ; the organic root, therefore, is אָ־רַשׁ.

אֲרֶשֶׁת *f. wish, desire, longing*, Ps. 21, 3, parallel with תַּאֲוַת לֵב; from אָרַשׁ. *Sentence* (Kimchi) or *detailed statement* (Targ. and Parchôn) are conjectural.

אַרְתַּחְשַׁשְׁתָּא (also ־תְּא Ezr. 4, 8 11 23; ־סְתָּא 7, 7; Persian) *n. p.* of the Persian king *Artaxerxes*, a name borne by Pseudo-Smerdis and Artaxerxes Longimanus, Ezr. 4, 7 8 11 23; 7, 1 7 11 12 21; 8, 1; Ezr. apocr. 8, 1; Neh. 2, 1; 5, 14; 13, 6. The orthography appears to be similar to that found on an inscription of Nakshi-Rustum and on several Pehlvi-medals, *Artha-Shetr* i. e. Arta-chshatar (אַרְתַּחְשַׁתְּר) *mighty king* (the first part of the word is found in Arta-banus, -phernus, -bazus, comp. Hesych. Ἀρταῖοι, οἱ ἥρωες, παρὰ Πέρσαις; the last is the Zend. *khshetro* or *shetrao* king: hence the Hebrew form arose out of אַרְתַּחְשַׁרְתָּא), from which latter orthography the modern Persian اردشير *Ardeshir* is formed. But another derivation, viz. from *Arta-K'hasadeh* i. e. *son of the great king*, may be adopted for the sake of the Hebrew mode of writing the word. Several other etymologies have been attempted, which are not so satisfactory.

אֵשׁ I. the stem of אִישׁ (out of אֵשׁ), אִשָּׁה, אֵשֶׁת and of the denom. הִתְאֹשֵׁשׁ see אָשַׁשׁ I.

אֵשׁ II. the stem of אֵשׁ (which see), אֵשָׁה, אִשָּׁה, see אָשַׁשׁ II.

אֵשׁ III. stem of אֲשִׁישָׁה, אָשִׁישׁ, see אָשַׁשׁ III.

אֵשׁ (only *constr.* in the compound proper names אַשְׁבֵּל, אַשְׁבֵּעַ, אַשְׁחוּר) *m. a man.* See these proper names and אִישׁ.

אֵשׁ 1. (from אָשַׁשׁ II., with *suff.* אִשִּׁי, אֶשְׁכֶם dropping the dagesh) *f.* (like אוֹר, נֹגַהּ, שֶׁמֶשׁ with a few exceptions; *masc.* only in Jer. 48, 45; Ps. 104, 4; Job. 20, 26) *fire* as an element, in the largest use Gen. 19, 24; 22, 6 &c.; connected with לַפִּיד 15, 17, לַבָּה Ex. 3, 2, עַמּוּד 13, 21, גַּחַל Lev. 16, 12, מִכְוָה 13, 24, תַּנּוּר Ps. 21, 10 &c.; שָׂרַף בָּאֵשׁ or הִצִּית, שִׁלַּח, נָתַן אֵשׁ בְּ &c. means *to burn with fire.* Among the manifold applications of the word the following are to be observed: a) אֵשׁ יי׳ Num. 11, 1 3, 1 Kings 18, 38, אֵשׁ מִן־הַשָּׁמַיִם 2 Kings 1, 10, אֵ׳ אֱלֹהִים 1, 12, Job 1, 16, אֵ׳ מֵאֵת יי׳ Gen. 19, 24, more rarely אֵשׁ alone, *lightning*, because God was supposed to dwell in fire and to send lightning out of it Ex. 3, 2; 19, 19; 24, 17; Deut. 4, 15; 5, 4, just as the fire to consume sacrifices Num. 16, 35 and to destroy sinners Lev. 10, 2 proceeds from Him, for which reason one durst not approach Him with unholy fire (אֵשׁ זָרָה) Lev. 10, 1; Num. 3, 4; 17, 2; 26, 61. אַבְנֵי אֵשׁ Ez. 28, 14 16 are *fiery stones* thrown about as if from the (fire-vomiting) הַר אֱלֹהִים. b) אֵשׁ as an element of destruction Job 15, 34; 20, 26; hence the expression *to come into fire and water* Ps. 66, 12, i. e. into extreme danger; or also as an element of purification Mal. 3, 2. c) *flame* of wrath, in connexion with אַף Deut. 32, 22; Jer. 15, 14, and applied generally to violent feeling Jer. 20, 9; Ps. 39, 4. d) *war-fire, war-flame*

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Is. 10, 16; 26, 11. e) *heat of the sun* Joel 1, 19 20. f) *shining, glitter* Nah. 2, 4 and perhaps also 2 Kings 2, 11; 6, 17. Derivatives אֶשָּׁה, אִשָּׁה. — אֵשׁ דָּת see אֶשְׁדָּת. — 2. The ground-form of אִישׁ (which see) *man*, only in Ez. 8, 2 LXX ὁμ. ἀνδρός = אָדָם 1, 26, from אָשַׁשׁ I. (which see). This form is still preserved in Phenician, e. g. אֵשׁ כִּתִּי (Athen. 2) *Κιτιεύς*, אֵשׁ שְׁסִיחָת (Mel. 3 and 4) a man of Sicca in Numidia.

אֵשׁ (*def.* אֶשָּׁא) *Aram. fem. fire*, Dan. 7, 11 = Hebrew אֵשׁ. A feminine form אֶשָּׁא (def. אֶשְׁתָּא, ܐܶܫܬܳܐ) is also Aramaean.

אֶשׁ I. (an abridged construct form of אִישׁ in the proper names אֶשְׁבַּעַל, אֶשְׁבָּן and as a basis for אֵשׁוּן) *masc. man.*

אֶשׁ II. an original form for the compound אֲשֵׁ־ר, only in Numb. 21, 30 in an old poem, according to the Masoretic orthography; but the LXX read אֵשׁ; Phenician אֶשׁ = אֲשֶׁר (Mass. 5, 13 &c.), אֶשׁ נָדַר (Melit. 1). See also 2 Sam. 21, 19 compared with 1 Chr. 11, 23.

אִשׁ (in many mss. אִישׁ; from אָשׁ *to be* = יָשׁ) *masc.* tantamount to יֵשׁ *being, existence, essence*, and then used as יֵשׁ 2 Sam. 14, 19; Micah 6, 10; Aramaean אִיתַי, Ar. أَيْسَ. From it has arisen the proper name אִישַׁי = יִשַׁי. See אִישׁ II.

אֹשׁ (*plur.* אֻשִּׁין, *def.* אֻשַּׁיָּא, with *suffix* אֻשּׁוֹהִי) *Aram. masc. foundation*, Ezr. 4, 12; 5, 16; 6, 3; Ar. أُسّ. See אֲשַׁשׁ I.

אַשְׁבֵּל (equivalent to אֶשְׁבַּעַל, אֵשׁ as אֶשׁ and בֵּל being merely abridged forms of אִישׁ and בַּעַל; not from שָׁבַל therefore) *n. p. m.* Gen. 46, 21; 1 Chr. 8, 1. (אֵל in proper names also becomes אֶל and אַל.) *Patron.* אַשְׁבֵּלִי Num. 26, 38, where the Samar. cod. has אַשְׁבְּאֵלִי = אַשְׁבְּעֵלִי.

אֶשְׁבָּן (from אֶשׁ = אִישׁ, and בָּן from בּוּן, *intelligent hero;* not from שָׁבַן therefore) *n. p. m.* Gen. 36, 26.

אַשְׁבֵּעַ (abridged from אַשְׁבְּעֵל and therefore equivalent to אַשְׁבֵּל; consequently not from שָׁבַע) *n. p. m.* 1 Chr. 4, 21.

אֶשְׁבַּעַל (*Hero-Báal*) *n. p. m.* 1 Chr. 8, 33; 9, 39; elsewhere = אִישׁ־בֹּשֶׁת (which see).

אָשַׁד (not used) 1. *trans. to pour, to moisten, to wet*, Syr. ܐܶܫܕ cognate with ܫܕܳܐ. The organic root is אָ־שַׁד, which is also found in שָׁת־ה, לָ־שַׁד, שָׁד־ה (which see). — 2. *intrans. to pour out largely over* a thing, Arab. ثَدَا to water, to pour. Derivatives אֶשֶׁד, אָשֵׁד, אֲשֵׁדָה, אֶשְׁדָּת and perhaps אַשְׁדּוֹד.

אָשֵׁד see אֲשֵׁדָה.

אֶשֶׁד *masc. outpouring* (of brooks), hence metaphorically the place where brooks flow down, *a ravine*, Num. 21, 15, Targ. מִשְׁפַּךְ מֵרָמְתָא, *Kimchi* מִדְרוֹן הָהָר.

אַשְׁדֹּד see אַשְׁדּוֹד.

אֲשֵׁדָה (formed from *masc.* אָשֵׁד; *plur.* אֲשֵׁדוֹת, *constr.* אַשְׁדֹּת or ־דּוֹת) *f.* equival. to אֶשֶׁד, a sloping place where torrents flow together: *the bed of a valley, a ravine*, then *foot of a mountain* (Ar. سَفْح radix montis, from pouring out, صَبَب ravine, from صَبَّ to pour out) Deut. 3, 17; 4, 49 and taken thence into Josh. 10, 40; 12, 3 8; 13, 20; usually applied to the ravines of פִּסְגָּה (which see) whose top was Nebo, and that too even where אֲשֵׁדוֹת alone stands (— the plural is used of many sloping plains), which ravines are described as תֵּימָן or the southern limit of Palestine 12, 3.

אַשְׁדּוֹד (*fortress, castle*) *n. p.* of a Philistine royal city, one of the most important among the five principal cities of the Philistines Josh. 11, 22; 15, 46; 1 Sam. 5, 1; Is. 20, 1, and a border fortress of Palestine towards Egypt; Greek Ἄζωτος, now a village, *Asdud. Gentile* אַשְׁדּוֹדִי, and *fem.* ־דִית applied to a dialect of Ashdod Neh. 13, 23. Since the Greek orthography presupposes an אָשׁוֹד, and שָׁדַד which is assumed as the stem, commonly occurs in a bad sense, and therefore ill suits an established city, it seems better to refer the word

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to אֶשֶׁד, with ד reduplicated, and so it would have an analogy in אֲשֵׁדוֹת.

אֶשְׁדָּת (one word according to the Masora) *fem.* only in Deut. 33, 2. If we abide by the Masoretic orthography and the received pointing, אֶשְׁדָּת may be = אֶשְׁדָּה in the signification of אֲשֵׁדָה and identical with אֲשֵׁדוֹת Josh. 12, 8 or אַשְׁדֹּת הַפִּסְגָּה 12, 3. As the theophany of Deut. l. c. is described as proceeding from *four* sides and מִימִינוֹ is similar to מִתֵּימָן Hab. 3, 3, the verse should be translated: *God came from Sinai and appeared to them* (לָמוֹ) *from Se'ïr, he appeared* (to them, לָמוֹ) *in brightness from Paran, and he came forth to them* (לָמוֹ) *out of* רִבְבֹת קֹדֶשׁ (which see), *having* אֶשְׁדָּת *in the south*, where שֵׂעִיר, סִינַי, רִבְבֹת קֹדֶשׁ, הַר פָּארָן are names of places whence God revealed himself to Israel; and in the case of the last he had אֶשְׁדָּת on the south (comp. Siphre on the place). See דָּת.

אָשָׁה (not used) *intrans. to be firm, close, to be firmly fitted together*, Arab. أَسَا to support, i. e. to make firm, consequently it is equivalent to אָשׁ (אָשַׁשׁ), Arab. أَسَّ (whence أَسّ base) and أَصَّ to be firm, hard, and אָשׁ (אוּשׁ) III., from which come יוֹאָשׁ, יְהוֹאָשׁ. Derivatives אֶשְׁיָה and אֲשׁוּיָה, besides the proper names יֹאשִׁיָּה, ־הוּ, יוֹשָׁה; on the contrary for אֶשּׁוּן see אָשַׁן. Comp. יָשָׁה, to which belongs תּוּשִׁיָּה, firmness.

אֶשָּׁה (with *suffix* אֶשָּׁתָם) *fem. fire*, only in Jer. 6, 29 K'tib, which the K'ri reads אֵשׁ תָּם; Aram. אֶשָּׁא *fem.* the same.

אִשָּׁה (אֵשֶׁת is taken for the *construct*, which is with the *suffix* אִשְׁתִּי, Ps. 128, 3 אֶשְׁתְּךָ; *plur.* נָשִׁים, *constr.* נְשֵׁי, once *plur.* אִשּׁוֹת Ez. 23, 44) *fem. a woman*, used in manifold ways like אִישׁ, thus a) *a married woman* Gen. 24, 3; 25, 1; Ex. 21, 4; hence בַּעַל אִשָּׁה *a husband* 21, 3, אֵשֶׁת אָב Lev. 18, 11 *stepmother*. The expressions הָיָה, לָקַח, נָתַן לְאִשָּׁה Gen. 4, 19; 20, 12; 1 Sam. 18, 17 are explicable only according to this sense. b) *concubine* Gen. 30, 4, comp. γυναῖκες Il. 24, 497. c) *bride* Gen. 29, 21. d) *woman*, without reference to condition 31, 35; 2 Sam. 1, 26; *maiden* Gen. 24, 5; Song of Sol. 1, 8; Is. 4, 1; with a genitive following to denote qualities, as אֵשֶׁת חֵן *a lovely woman* Prov. 11, 16, אֵשֶׁת חַיִל *a brave woman* Ruth 3, 11. e) with reference to the female sex, and therefore applied to animals also Gen. 7, 2; comp. γυνή, femina, after the same manner. f) with reference to the female character in its weakness, timidity, helplessness &c. Is. 3, 12; 19, 16; Jer. 51, 30; Nah. 3, 13, to which transition there are analogies in the classics; with relation to moral weakness Eccles. 7, 26 28. The phrase יְלוּד אִשָּׁה Job 14, 1 as an appellation of sinful, feeble man has arisen out of this view. g) with אָחוֹת or רְעוּת following it denotes comparison: *the one . . . the other* (see אִישׁ). h) *every* (see אִישׁ) Ex. 3, 22; Am. 4, 3.

The word אִ' is derived, according to Gen. 2, 23, from אִישׁ i. e. in the first place from the original form of it (אֵשׁ); but no construct state was formed from אִשָּׁה, because a secondary form אֵשֶׁת existed; and where such state was expected, they put אִשָּׁה as an apposition, e. g. אִשָּׁה זוֹנָה, אִ' פִּילֶגֶשׁ, אִ' אַלְמָנָה Josh. 2, 1; Judges 19, 1; 1 Kings 7, 14; but elsewhere אֵשֶׁת is used instead, Prov. 11, 16; Hos. 1, 2. See אֵשֶׁת. The usual plural נָשִׁים, constr. נְשֵׁי, is formed from אֲנָשִׁים, constr. אַנְשֵׁי, to distinguish it from the masculine, consequently from אָנַשׁ II. (which see); yet the stem for it may be also נָשָׁה = אָנַשׁ II., especially as אָנַשׁ itself is connected with Arab. نَشَا *to grow, sprout*. In the dialects also all the stems here (אָנַשׁ, אֵשׁ and נָשָׁה) are represented.

אִשֶּׁה (*constr.* אִשֵּׁה; *plur. constr.* אִשֵּׁי; from אֵשׁ fire) *m.* prop. sacrificial fire, altar-flame, a burning, spec. *sacrifice* Lev. 22, 22; Num. 28, 3; in the most general sense Lev. 24, 7. Most frequently in the formula אִ' לַיי Ex. 29, 18 or with the addition of לְרֵיחַ נִיחֹחַ; in the plural

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אִשֵּׁי יי Lev. 2, 3; 7, 35; Phenician אֵשׁ (Num. 6, 5) the same.

אֲשׁוּיָה (with *suffix* אֲשׁוּיוֹתֶיהָ) *fem. support, pillar*, Jer. 50, 15 Kt'ib, parallel חוֹמָה; from אָשָׁה, comp. אֹשׁ (which see), Arab. إِسْوَة. Perhaps we should read אַשְׁוִיּוֹת, from the singular אַשְׁוִית.

אַשְׁוִית see אֲשׁוּיָה and אָשְׁיָה.

אֵשׁוּן (only *constr.* אֱשׁוּן K'ri) *masc.* same as אִישׁוֹן (which see) K'tib *darkness* Prov. 20, 20, consequently from אֵשׁ or אֶשׁ with the diminutive ending -וּן. That אִישׁ may be considerably shortened has been already seen in אֵשׁ I.; but אָשֵׁן II. (which see) may be assumed as the stem with greater probability.

אָשׁוּר (not אֲשׁוּר) see אָשֻׁר.

אַשּׁוּר in the sense of אָשׁוּר see אַשֻּׁר.

אַשּׁוּר (from אָשַׁר I.; *hero, mighty*) 1. *proper name* of the second son of שֵׁם, who followed עֵילָם Gen. 10, 22; 2. of the ancestor of *the Assyrians*, and therefore a name of the Semitic people the Assyrians themselves (in old writers Ἄσσυρες, Ἀσσύριοι, Assyrii) who dwelt on the east side of the Tigris north west of 'Elam, and spread thence westwards. — 3. (*level, plain*) *n. p.* of the land *Assyria* on the east side of the Tigris Gen. 2, 14, so that when one crossed the Tigris from Mesopotamia, he came hither (Arrian Alex. 3, 7). Since it is specifically distinguished from Mesopotamia (Barhebr. chr. syr. p. 386), Babylonia (Is. 11, 11), and by the ancients from Susiana, Media and Armenia, it is the land between Mesopotamia and Media, along with the territories Adiabene, Arbelitis, Sittacene &c. according to Ptolemy (6, 1). In full form אֶרֶץ אַשּׁוּר Is. 7, 18. Of the cities or countries comprehended in Assyria there appear in Scripture (Gen. 10, 11 12 &c.) only רְחֹבוֹת עִיר (which see), נִינְוֵה (which see), כֶּלַח (which see), רֶסֶן (which see), אֶלָּסָר (which see), תְּלַאשָּׁר (which see) and אַרְבֵּאל (which see); in the classics besides *Charcha* (כַּרְכָּא = כְּרַכָּא), *Gaugamela* (גַּב־גָּמָל), *Mespela* (מִשְׁפֵּלָה) &c. When Assyria afterwards became a great kingdom, אַשּׁוּר also comprehended Mesopotamia, the Euphrates-district Is. 7, 20; 8, 7; 2 Kings 17, 6; 18, 11; 1 Chr. 5, 26, Babylonia (Arr. l. c. 7, 19, 21; Herod. 1, 178. 122) 2 Kings 23, 29; Jer. 2, 18; Lament. 5, 6; Ez. 16, 28 (comp. Judith 1, 1 7; 2, 1 4; 5, 1), Elymais, Syria and other territories (Strab. 16 p. 736), and even the kingdom of Persia Ps. 83, 9, Ezr. 6, 22, when the latter took the place of the Assyrian one. In particular it signifies also — 4. *Syria* Ps. 83, 9, especially the Syrian kingdom of the Seleucidae; and א׳ in Is. 19, 23 24 25 may also be understood of Syria. In this sense כְּתָב אַשּׁוּרִי in the Mishna is to be taken for our square character, which was developed out of the Syrian; and the fact that the Assyrians are called *Ss'ur*, *Ss'ura* in the Median cuneiform inscriptions, and that the Syrian inhabitants of Kurdistan call themselves *Surân*, as well as the origin of the name Syria, refer to some connexion with Syria. — 5. *n. p.* of a city and district in the south of Palestine and to the east of Egypt Gen. 25, 18; hence the *gentile plur.* אַשּׁוּרִם *proper name* of an Arabian race Gen. 25, 3 (mentioned with לְטוּשִׁם and לְאֻמִּים, as descended from דְּדָן) which inhabited this province. — 6. *n. p.* of a city of Assyria Gen. 2, 14, where at a later period *Seleucia* on the Tigris (סְלִיקָא) was built, according to the Talmud (K'tubot 10b).

אֲשׁוּר *n. p.* of a territory which belonged to that of Israel; hence an *adjective* with the article הָאֲשׁוּרִי as the designation of a tribe 2 Sam. 2, 9. This אֲשׁוּר was sometimes taken for a district of the city אָשֵׁר (which see) Josh. 17, 7, sometimes, according to the Targum for a circuit of Asher, and as such it was distributed to Manasseh Josh. 17, 11 but since the Vulg., Syr. and Ar. read הַגְּשׁוּרִי i. e. that which is spoken of in Deut. 3, 14; Josh. 12, 5; 13, 13; 1 Chr. 2, 23, we may either write so, or take it in the same sense.

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אַשּׁוּר or אֲשׁוּר see אַשֻּׁר, אֲשֻׁר.

אַשְׁחֵנִי (*the hero* i. e. God *is free*) *n. p. m.* 1 Chr. 2, 24. See אִישׁ.

אָשְׁיָה (only *plur.* with *suff.* אָשְׁיוֹתֶיהָ Kri) *fem. support*, *pillar*, Jer. 50, 15; from אָשָׁה.

אֲשִׁימָא (see אַשְׁמָה) *n. p.* of a god of the Hamathaeans 2 Kings 17, 30, worshipped under the figure of a bare buck, like Mendes of the Egyptians. Comp. Zend. *eshem* a Dew, *açmano* heaven, Pers. *eshmani* devil, *asuman* heaven, which, however, does not explain אֲ׳ more exactly. It seems preferable to assume the identity of the Hamathaean divinity אֲשִׁימָא with the Phenician god of medicine אֶשְׁמֹן, *Chamat* having possessed a Phenician settlement and being in general looked upon as a son of Canaan (Gen. 10, 18), see אֶשְׁמֹן.

אֲשֵׁירָה see אֲשֵׁרָה.

אָשִׁישׁ (only *constr. plur.* אֲשִׁישֵׁי) *m.* 1. *ruins* Is. 16, 7, properly piece of a foundation (as מוֹסָד 58, 12 is also a ruin, cognate in sense חָרְבָה, comp. Ar. أَسٌّ *base* and *a remaining trace*), because the foundations remain as ruins after the destruction of buildings. But according to the parallel passage Jer. 48, 31 אֲשִׁישֵׁי appears to be taken for אַנְשֵׁי, as if it were the reduplicated form of אִישֵׁי (אִשֵּׁי); See אָשַׁשׁ I. — 2. *cake*, *pancake*, properly something spread out, flat, Hos. 3, 1 *raisin-cakes*, as an idol-offering, comp. צַפִּיחִית (from צָפַח to make flat, broad), πλακοῦς, placenta, from πλακ- flat, old high German *preiting*, cake, from preit = broad. See אָשַׁשׁ I, 2.

אֲשִׁישָׁה (*pl.* אֲשִׁישׁוֹת; from אָשַׁשׁ II.) *fem.* same as אָשִׁישׁ 2: *pancake*, *cake* for a journey, 2 Sam. 6, 19 and 1 Chr. 16, 3 put with כִּכַּר־לֶחֶם, חַלַּת לֶחֶם, אֶשְׁפָּר; or with תַּפּוּחַ as a means of animating and refreshing Song of Sol. 2, 5, in which sense the Jer. Targ. I. took it for צַפִּיחִית Ex. 16, 31; as also the LXX, Vulg. and Targ. understand it. The Talmudic explanation *leather bag for holding wine* rests on a comparison of אָשַׁשׁ with the Aram. עֲצַץ, whence עֲצִיץ; Arabic أَصَّ, whence اصيص pitcher.

אָשַׁךְ (not used) *tr. to bind*, *to bind together*, *to interlace*, like the Talmudic אָשַׁךְ (Bechorot 44 b); hence אֶשֶׁךְ, אֶשְׁכֹּל. The stem אָ׳ is cognate with the Ar. وَسَقَ to interweave, entwine, أَشَحَ and وَشَحَ whence إِشَاح band, and also with عَسَكَ, عَسَقَ; while the organic root lies, more or less modified, in חָ־שַׁק, חָ־זַק, זַק I., זַח whence מֵזַח, שַׂךְ &c.

אֶשֶׁךְ (*pl.* אֲשָׁכִים according to the Mishna: the intertwisted testicles) *m. bond*, *cord*, particularly *the testicle-cord* Lev. 21, 20, from אָשַׁךְ (which see), hence the chorda spermatica; accordingly *Kimchi* has for it בֵּצִים, and the Talmud also אֶשְׁכֹּל, Ar. حِسْكِلَة.

אֶשְׁכֹּל (*pl.* אַשְׁכֹּלוֹת, *constr.* אַשְׁכְּלֹת, אֶשְׁ׳) *m.* 1. *a bunch* or *cluster of grapes*, Numb. 13, 24, but also with the addition עֲנָבִים 13, 23, Gen. 40, 10, or גֶּפֶן Song of Sol. 7, 9, hence *grapes*, spoken of the date-clusters Song of Sol. 7, 8, Ar. *ʿitkâl;* of the cypress-blossom 1, 14. — It may have been formed from אֶשֶׁךְ with the termination *ôl* (comp. גִּבְעֹל, חַרְגֹּל, קַרְסֹל), and the Aramaean ܣܓܘܠܐ סְגוֹלָא may proceed in like manner from סָג = אָ־שַׁךְ. This explanation is confirmed by the Talmudic אֶשְׁכֹּל שֶׁל בֵּצִים ovary, אַשְׁכּוֹלֹת disciples (Sota 47 a) i. e. an union of followers (comp. חֶבֶר) &c. — 2. *n. p.* of a Canaanite Gen. 14, 13 24. — 3. *n. p.* of a valley in the neighbourhood of חֶבְרוֹן distinguished for grapes, Numb. 13, 23; 32, 9; Deut. 1, 24, so called from the Canaanite Eshcol, and retained as a name on account of the vine-branch which was cut off there Numb. 13, 24.

אַשְׁכְּנַז 1. *proper name* of a Japhetite, son of גֹּמֶר (Cimmerian) Gen. 10, 3. As his two brothers are רִיפַת and תֹּגַרְמָה, the ethnographical signification of the name can only be ex-

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plained by constant reference to them. — 2. *n. p.* of a tribe that derived their descent from אַשְׁכְּנַז and that still dwelt at a later period together with the Armenians Jer. 51, 27; according to Greek and Roman accounts on the other side of Taurus. Agreeably to the latest ethnographical researches, as well as Jewish tradition, we understand by the word the race that forced their way at a very early period from Asia to Europe, partly across the Tanais, partly across the Hellespont, taking up their abode in Scandinavian and Germanic lands. See *Knobel*, die Völkertafel p. 33-43.

אֶשְׁכָּר (with *suff.* אֶשְׁכָּרֵךְ) *m.* 1. only in Ez. 27, 15 and Ps. 72, 10, *gift*, *present*, established *price*, from שָׁכַר II. (which see). The assumption that it originated in אֶשְׁפָּר (in the sense of piece of money, Armen. *aspar*, a coin) must be rejected. — 2. (only in 2 Sam. 6, 19 read by the LXX for אֶשְׁפָּר in our present text) *a sweet drink*, as the Targ., Vulg., Syr. and others understand it, from שָׁכַר I. (which see).

אָשֵׁל (not used) *intr. to be firm*, *pressed close*, *pressed firmly together*, hence *to be strong*, *hard*, comp. Ar. وَثَلَ to make firm, أَثَلَ to hold firmly together, أَثِيل firm, and the cognate وَصَلَ &c. The organic root is אָ־שַׁל, found with modification in אָ־צַל (which see). Hence

אֵשֶׁל (according to *Kimchi* אֶשֶׁל) *m.* like أَثْل *a tamarisk* Gen. 21, 33; but neither versions nor interpreters give this special meaning, translating sometimes a) *grove*, *wood*, *plantation* (Gr. Venet., Vulg., Samar., Jerus. Targ. I. and II.; Beresh. rab. ch. 51), hence the Samar. אַתְלָה, אַתְלוּ for אֲשֵׁרָה; sometimes b) *tree*, *oak* (Onk., Symm., Syr., Arab.) or *terebinth* 1 Sam. 31, 13 = אֵלָה 1 Chr. 10, 12. But the meaning probably passed from the special to the general, as in אֵלָה, אֵלָה; the signification "tree" in the Mishna should therefore be explained as in the case of אֵילָן, both being named from the idea of strength. Like אֵלוֹן (*oak*, *terebinth*) אֵשֶׁל was also looked upon as a sacred, consecrated tree; and so the אֵשֶׁל in בְּאֵר שֶׁבַע Gen. 21, 33, in רָמָה 1 Sam. 22, 6, and in יָבֵשׁ 31, 13 should be taken.

אָשָׁם (with *suff.* אֲשָׁמוֹ; *pl.* with *suff.* אֲשָׁמָיו) *m.* 1. *fault*, *guilt*, *transgression* Jer. 51, 5; Prov. 14, 9: *guilt is an interpreter* or *index* (יָלִיץ) *of fools*, oppos. to רָצוֹן; הֵבִיא אָ׳ עַל Gen. 26, 10 to bring guilt upon one i. e. *to lead one into sin*; הִתְהַלֵּךְ בַּאֲשָׁמִים *to go on in transgressions*, Ps. 68, 22. — 2. the thing through which guilt is contracted, *trespass* Num. 5, 7 8. Most frequently — 3. *a trespass-offering*, distinct from חַטָּאת sin-offering Lev. ch. 5; 14. The cases in which אָשָׁם was presented are given in 5, 15 17 21; 14, 12; 19, 21; Num. 6, 12. The LXX translate it τὸ ὑπὲρ ἀγνοίας (Ez. 40, 39 seq.), or τὸ τῆς πλημμελείας (Lev. 7, 7), or ἡ πλημμέλεια (Numb. 6, 12).

אָשַׁם (not used) *intrans.* 1. same as חָשַׁם, *to glisten*, *gleam*, *to shine*, of the sun. — 2. figuratively *to be bright*, *serene*, *friendly*, *gracious*; a similar metaphor to that found in שָׂמַח, צָהַל and נָהַר. Derivatives: the proper names אֲשִׁימָא, אַשְׁמוֹן (Phenician), אַשְׁמָה 4. — The etymological correctness of this meaning has been fully established under חָשַׁם, a form whose initial sound is merely softened down into אָשַׁם. Compare a monograph by Aloïs *Müller*: Esmun, ein Beitrag zur Mythologie des orientalischen Alterthums (Wien 1864. 8) p. 14 et seq.

אָשֵׁם (only Lev. 5, 19 and Num. 5, 7; אָשַׁם; *fut.* יֶאְשַׁם) *intr.* 1. *to be desert*, *waste*, *isolated*, *devastated*, e. g. שֹׁמְרוֹן Hos. 14, 1; מִזְבֵּחַ Ez. 6, 6. The organic root is אָ־שַׁם, identical with that in שָׁם (שָׁמַם), יָ־שַׁם &c.; comp. Syr. ܫܡܡܘܢ wasteness; Syr. ܐܬܡ to be dark, hence ܐܬܡܢܐ darkness. From this figuratively — 2. *to be condemned*, *to atone*, *to suffer* Ps. 34, 22 23; Jer. 2, 3; Hos. 5, 15

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10, 2; Zech. 11, 5; Prov. 30, 10, prop. to be exterminated, spoken of men or beasts, of the destruction of the land Is. 24, 6, as a punishment for sin; — 3. *to commit a fault, to transgress*, with לְ of the person whom one offends Lev. 5, 19, Numb. 5, 7, and with בְּ Hos. 13, 1 or לְ Lev. 5, 5 of the thing in which one commits a fault; also absol. *to be guilty*. — The going wrong is either a missing of the aim, a taking away and lessening (חָטָא), or a rebellion against some one, a violent invasion of something (פָּשַׁע), or a separation and departure from good (אָשֵׁם). Comp. the Ar. أَثِمَ to commit a fault, prop. to hold back from a thing, hence in the derivatives: to remain behind, to tarry, to be lazy. Derivatives אָשֵׁם adj., אָשָׁם, אַשְׁמָה, אַשְׁמַן.

Nif. נֶאְשַׁם *to suffer for, be punished* Joel 1, 18, spoken of the destruction of flocks.

Hif. הֶאְשִׁים *to punish, to condemn*, Ps. 5, 11.

אָשֵׁם (*pl.* אֲשֵׁמִים) *adj. m. guilty* i. e. either burdened with guilt Gen. 42, 21, 2 Sam. 14, 13, or bound to atone for guilt Ezr. 10, 19. — 2. *subst. a guilty one*, Ezr. 10, 19: *and the guilty* (gave their hands, וַיִּתְּנוּ יָדָם, to bring) *a ram for their trespass.*

אַשְׁמָה (*constr.* ־מַת) *f.* prop. inf. Kal: *the being in fault*, and as such connected with לְ (as יִרְאָה, אַהֲבָה) Lev. 5, 26; but usually *a substantive*: 1. *fault* 1 Chr. 21, 3, לְאַשְׁמַת הָעָם Lev. 4, 3 *to the fault of the people* i. e. so that the people incur guilt; אַתֶּם עִמָּכֶם אֲשָׁמוֹת לְ 2 Chr. 28, 10 *you have faults with you against* ...; Ps. 69, 6. — 2. *guilt*, 2 Chr. 28, 13; Ezr. 9, 6 7 15; 10, 10; הִרְבָּה אַשְׁמָה *to trespass much* 2 Chr. 33, 23; metaphor. *trespass-offering*, עֲוֹן אַ׳ Lev. 22, 16 *the sin of a trespass*, i. e. which considered as guilt must be expiated by אָשָׁם; יוֹם אָ׳ 5, 24 *day of the trespass-offering*, i. e. when it was presented. — 3. *condemnation*, punishment of sin, 2 Chr. 28, 13 אַשְׁמַת יי׳ עָלֵינוּ *the condemnation of Jehovah upon us.* — 4. *idol*, properly the object of trespassing, comp. עָוֹן and חַטָּאת Hos. 4, 8, only in Am. 8, 14 אַ׳ שֹׁמְרוֹן to which they said חַי אֱלֹהִים; but here perhaps אַשְׁמָה should be understood as identical with אֲשִׁימָא, ־מָה, which was brought to Samaria as a god of the Hamathaeans 2 Kings 17, 30.

אַשְׁמוּרָה see אַשְׁמֻרָה.

אַשְׁמַן (*pl.* אַשְׁמַנִּים, after the form חַשְׁמַל, חַרְצַן, חַשְׁמַן) *m. solitude, wilderness*, then as a place of the dead (מֵתִים) equivalent to צַלְמָוֶת (צַלְמוּת) *kingdom of shadows*, בָּאַשְׁמַנִּים כַּמֵּתִים Is. 59, 10 *in desolate places like the dead* i. e. in the realm of shadows; the מֵתֵי עוֹלָם sit בְּמַחֲשַׁכִּים Lament. 3, 6. In this sense the versions and old interpreters have translated it. The stem is אָשֵׁם to be desolate, and in the termination *án* the nasal sound is sometimes doubled; or אָשֵׁם is here the same as غسم, غَسَمٌ gloominess (see אָשֵׁן). The Phenician אֶשְׁמֹן (Esmûn) belongs to שְׁמֹן in שְׁמֹנֶה, ־נָה, ־נִים.

אֶשְׁמֹן (not used; from אָשַׁם) *m.* properly anything gleaming, shining, warming, hence *sun;* and accordingly from the healing power and warmth of the sun, the Phenician god of medicine, *Esmun*, the healing power of the sun personified. It is the Phenician Aesculapius who like the sun also represents the generative and preserving power; and the surnames of Aesculapius ἀγλαόπης (Hesych.) &c. are in accordance with this derivation. אֲשִׁימָא and אַשְׁמָה 4 are only collateral forms of אֶשְׁמֹן; and in the Inscription of Eschmanazar in Sidon another reading אָשִׁם (אָשִׁים) is supposed to be the same.

אַשְׁמֻרָה (*plur.* אַשְׁמֻרוֹת) *f. a watch* (from שָׁמַר), connected with בְּלַיְלָה (the genitive expressed by בְּ, comp. Ps. 137, 7; Is. 9, 3) *night-watch*, vigilia, φυλακή, as a portion of the night, but commonly without this addition Ps. 63, 7; Lament. 2, 19; yet in Ps. 119, 148 some explain it like שְׁמֻרוֹת 77, 5 eye-lids, see שְׁמֻרָה.

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אַשְׁמֹרֶת (from שָׁמַר) *f.* same as אַשְׁמֻרָה *night-watch*, the night being divided into three of them. The first was called רֹאשׁ אַשְׁמֻרוֹת LAMENT. 2, 19; the intermediate one אַ' הַתִּיכוֹנָה JUDGES 7, 19; the last אַ' הַבֹּקֶר EX. 14, 24; 1 SAM. 11, 11.

אָשֵׁן I. (not used) *intr. to be hard, firm, strong*, Arab. اسن (hence أَسِينَة hardness), اثن (hence أَثِين hard, strong), حَصُنَ to be firm, protected, حَشُنَ to be hard, Targ. עֲשַׁן, אֲשַׁן the same, therefore אֲשִׁין, עֲשִׁין firm, hard. It is cognate with חָסֵן in the organic root. Derivative, the proper name אַשְׁנָה.

אָשֵׁן II. (unused) *intr. to be dark, obscure*, Targ. אֲתַן (hence אֱתוּן darkness), Zabian ܐܫܢ (ܐܫܘܢܐ darkness), and it is perhaps connected with עָשַׁן. Hence comes אֵשׁוּן and perhaps also אִישׁוֹן PROV. 7, 9 and 20, 20 after the form כִּידוֹר = כִּדּוֹר, קִימוֹשׁ. See אַשְׁמַן.

אֶשְׁנַב (with *suff.* אֶשְׁנַבִּי) *m. a lattice, a lattice-window* JUDGES 5, 28, PROV. 7, 6, properly a pinning into each other, and therefore equivalent to אֶשְׁלַב (see שְׁלַבִּים) from שָׁנַב = שָׁלַב. The nouns אֲרֻבָּה, שְׂבָךְ, חָרָךְ in their stems express similar ideas.

אַשְׁנָה (*fortification*) *n. p.* of two different cities in Judah, JOSH. 15, 33 43; the *one* name, however, may stand for יְשָׁנָה.

אֶשְׁעָן (*declivity, slope*, from שָׁעַן, see אֶצֶל, אָצֵל) *n. p.* of a city in Judah JOSH. 15, 52, along with אֲרָב and דּוּמָה.

אָשַׁף (not used; a collateral form of כָּשַׁף) *intr. to speak softly, to murmur, to do a thing in a lurking, mysterious way*, therefore *to practise enchantment*, as far as enchantment consists in muttering magical forms, comp. Syr. ܐܫܦ to practise magic, which stands for the Hebrew חָבַר DEUT. 18, 11. The organic root is אָ־שַׁף, which is found also in כָּ־שַׁף; Syr. ܟܫܦ, in Ithpe. *to pray* prop. *to whisper*, like לָחַשׁ *to whispe* and *to swear to*, whence לַחַשׁ *whispering sorcery* and (softly whispered) *prayer* Ar. كشف the same, therefore كاشف signifies a theosophist, مكاشفات theo sophy; perhaps in a modified form i קָ־שַׁב *to listen, to hearken attentivel* whence קֶשֶׁב *oracle, sentence*. Comp. th middle high German *losen*, prop. = la schen, Gothic *hlausjan*, originally to hea to listen, derivative *loos* = oracle, revea ed (prop. heard). The verbs נָחַשׁ and חַשׁ cognate in sense, proceed from a simil view, and according to *Bar Bahlûl* ܦ is actually used in the sense of חַשׁ From another fundamental meaning נָם (which see) proceeds, and again from a other לָאַט, לָט; but the three verb cognate in sense, have certainly had d ferent shades of meaning imparted them here.

אָשַׁף (prop. *part.; plur.* אָשְׁפִּין, d אָשְׁפַיָּא) *Aram. m. an enchanter*, DAN. 27; 4, 4; 5, 7 11 15 along with כִּים כַּשְׂדַּי and others. See אָשַׁף.

אַשָּׁף (*pl.* ־פִים) *m. an enchanter, m gician*, DAN. 1, 20; 2, 2; distinct fr מְכַשֵּׁף.

אַשָּׁף *Aram. m.* the same DAN. 2,

אַשְׁפָּה (with *suff.* ־פָּתוֹ, from שָׁפָה *f.* 1. *quiver* (prop. what takes, receiv which one fills with arrows Ps. 127, and in which something may be c lected and concealed Is. 49, 2; JER. 16; בְּנֵי אַ' *arrows* LAMENT. 3, 13; א אַ' *to bear the quiver* Is. 22, 6; אַ' for אַ' JOB 39, 23. — 2. (only in *pl.* שְׁפֹת rarely אַשְׁפּוֹת, once with the arti הָאַשְׁפּוֹת = הָשְׁפוֹת) *dunghill, dirt-he rubbish*, a) as an image of humiliat Ps. 113, 7; 1 SAM. 2, 8; b) as the na of a gate in Jerusalem, *dung-gate* N 2, 13; 3, 13 14; 12, 31. — The singu form אַשְׁפָּה is preserved in the Mish but in Hebrew the plural is used, cause אַ' expresses a collective idea. T stem is שָׁפָה II. (which see), comp. (*dust;* on the other hand, the plu

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אַשְׁפָּתוֹת has come from another form אַשְׁפֹּת.

אַשְׁפְּנַז (Persian) *n. p. m.* Dan. 1, 3. Etymologically it is compared with the proper name אַשְׁכְּנַז, as אֶשְׁכָּר with אֶשְׁפָּר, and if this be correct, אַשׁ must be the name of the Ases-race head (the LXX singularly enough translate it Ἀβιεσδρί, אֲבִי־עֶזְרִי), the original ancestor of the Germanic and Scandinavian peoples. כְּנַז or פְּנַז would be the second part of the word. But the derivation of it is still obscure.

אֶשְׁפָּר *masc.* only in 2 Sam. 6, 19 and 1 Chr. 16, 3, according to the Targ. (פַּלּוּג) *portion*, from שָׁפַר = סָפַר to measure, determine. According to the LXX we should read אֶשְׁכָּר (which see); and probably it has exactly the meaning of אֶשְׁכָּר (which see). The Phenician proper name *Aspar* (Sall. Jug. 108 seq.), Ἄψαρ (App. fragm. Numid. 4) should be written אַסְפָּר, comp. Hebr. n. p. סֹפֶרֶת.

אַשְׁפָּת (from שָׁפָה II.; *plur.* אַשְׁפַּתּוֹת) *fem.* same as אַשְׁפָּה 2. *rubbish* Lament. 4, 5, Targ. קִיקַלְתָּא, *Ibn Ganâch* مزابل, Tanchum مزبلة.

אַשְׁקְלוֹן (*holm-oak*) *n. p.* of a Philistine city between עַזָּה and יַבְנֶה on the Mediterranean sea Judges 1, 18; 14, 19; 1 Sam. 6, 17, where a village of the same name still exists, *Askalân*. Because the Ascalon district was rich in onions, they are called Ascaloniae, Escalots (Plin. 19, 32; Diosc. 1, 124). *Gentile* אַשְׁקְלוֹנִי. See שָׁקַל.

אָשַׁר I. (*imp. plur.* אִשְׁרוּ) *intrans.* equivalent to שָׁר II., תָּר (see שׁוּר, תּוּר) *to go about, run about;* then generally: *to go, to walk, to step along,* אָ׳ בְּדֶרֶךְ Prov. 9, 6 *to go along upon the way.* Comp. Ar. أَثَرَ to go, whence إِثْر foot-trace, Aram. אֲתַר the same, from which comes אֲתַר trace. The organic root is אָ־שַׁר, which is modified in תָּר, דָּר &c. Hence אֲשֻׁר, אֲשֻׁר.

Pih. אִשַּׁר (*fut.* יְאַשֵּׁר) *to cause to go forwards*, with ב *in* a thing Prov. 4, 14, where לִבְּךָ should be supplied; 23, 19 *to cause to go* in the sense of *to guide, lead*, Is. 3, 12; 9, 15, opposed to הִתְעָה to lead away from the path.

Puh. אֻשַּׁר *to be led, guided* Is. 9, 15.

אָשַׁר II. (not used) *intrans.* 1. *to be united*, by love, marriage &c. Hence אֲשֵׁרָה, אֲשֵׁרִים, אָשֵׁר I. Comp. אָשַׁר. — 2. *to be firm, strong, pressed together, steadfast*, cognate with קָ־שַׁר, חָ־שַׁר &c. The organic root is אָ־שַׁר, which is also found in שָׁר (שׁוּר) IV. &c.; and from this fundamental signification אִשַּׁר means in the Mishna *to confirm*. Derivatives אָשֻׁר (name of a tree), תְּאַשּׁוּר, Aram. אֲשַׁרְנָא, and the n. p. of a city אָשֵׁר.

אָשַׁר (not used) *intrans.* equivalent to אָסַר (which see) and also to אָשַׁר II. (in אֲשֵׁרָה, אָשֵׁר, אֲשֵׁרִים) *to be connected, united*, Ar. عشر, spoken especially of confidential or intimate union. Hence אָשֵׁר in the proper names אֲשַׁרְאֵל and אַשְׁרִיאֵל.

אָשֵׁר, *constr.* אֲשַׁר, see אֲשַׁרְאֵל.

אָשֵׁר (not used) *intrans.* equivalent to כָּשֵׁר (which see): 1. *to be straight, even* (of a way); whence the proper name (of the land) אַשּׁוּר. — 2. in a moral sense: *to be right, honest, upright, righteous*, so far as this is represented in a plain, straightforward line of conduct. Derivative אָשֵׁר in אֲשַׁרְאֵלָה, which is interchanged with יְשַׁרְאֵלָה. — 3. *to be prosperous, happy*, metaphorically represented by the evenness of a situation, the same metaphor being found in כָּשֵׁר and יָשֵׁר (Hab. 2, 4). Perhaps however from אָשַׁר II. Hence the proper name אָשֵׁר, אֹשֶׁר, אֶשֶׁר.

Pih. אִשַּׁר denom. from אֶשֶׁר (which see).

Puh. אֻשַּׁר denom. from אֶשֶׁר (which see).

אֹשֶׁר I. (*happy*, from אָשֵׁר, as the name is interpreted in Gen. 30, 13; comp. the proper names Felix, Faustus, Fortunatus, Eudaemon, Callitychus, Eutychus, Macarius; see however אֲשֵׁרִים) 1. *n. p.* of a son of Jacob and then founder of the tribe of the same name Gen. 30, 13; 35, 26, thence *the territory*

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of Asher Josh. 17, 7; 19, 24 &c. *Gentile* אָשֵׁרִי Judges 1, 32. — 2. only in *plur.* אֲשֵׁרִים (which see); comp. אֲשֵׁרָה. In the Phenician, a proper name אֲשֵׁרִם *Ἀσέρυμος* (*Jos.* contra Ap. 1, 18), abridged from עַבְדָּאשֵׁרִם, interchanges with עַשְׁתָּרִם *Ἀστάρυμος*, *Ἀθα-*, whence we may infer the Phenician identity of אֲשֵׁרָה with עַשְׁתֹּרֶת.

אָשֵׁר II. (out of אָשִׁיר; *fortress*, from אָשַׁר II.) *n. p.* of a city east of שְׁכֶם Josh. 17, 7, on the border of Manasseh, and on the road to Scythopolis (בֵּית־שְׁאָן) according to Eusebius (s. v.). But *Kimchi* thinks that א׳ is the name of the race, and that מֵאָשֵׁר הַמִּכְמְתָת means, from the border of Asher to Michmethath, as 17, 11 refers thereto.

אָשֻׁר *masc.* 1. (only *plur.* אֲשֻׁרִים, from אָשַׁר II.) equivalent to תְּאַשּׁוּר, the name of a tree, commonly *sherbin-cedar*, *larch*, as תְּאַשּׁוּר (which see) has been taken, or according to *Kimchi*, *box-tree* (אֶשְׁכְּרוֹעַ). בַּת־אֲשֻׁרִים Ez. 27, 6 is referred to שֵׁן ivory: *out of sherbin-cedar* i. e. inlaid with sherbin-cedar; *Kimchi* refers בַּת־אֲשֻׁ׳ to קֶרֶשׁ, which is here *fem.* as a collective meaning *plank-work*, and we must construe קַרְשֵׁךְ בַּת־אֲשֻׁרִים עָשׂוּ שֵׁן *thy deck*, *daughter of the sherbin-cedar* (i. e. made of sherbin-cedar), *they have overlaid with ivory*. Yet *Bochart* already reads בִּתְאַשֻּׁרִים, after the analogy of בְּרִקְמָה in that place. The tree is named from *firmness*, as אֶרֶז once bears the appellation תְּאַשּׁוּר, and therefore it is looked upon in Is. 60, 13 as אֶרֶז, along with תִּדְהָר from דָּהַר. — 2. (with *suff.* אֲשֻׁרוֹ, *plur.* with *suff.* אֲשֻׁרַי) *fem.* a) *step*, *walk* Job 23, 11, hence תָּמַךְ א׳ בְּ *to hold fast the step on something* Ps. 17, 5; כּוֹנֵן א׳ *to make sure the step*; מָעֲדָה א׳ *the step totters* 37, 31; נָטְתָה א׳ מִן *the step glides away from something* 44, 19; שֻׁפְּכָה א׳ *the step has slipped* 73, 2. The use of the plural as a singular in construction occurs here more frequently Ps. 37, 31; 73, 2 K'tib. b) by a usual metaphor: *conduct* Prov. 14, 15. The stem is אָשַׁר I.

אֵשֶׁר *masc. step*, *walk* Ps. 17, 11; Jo 31, 7, same as אָשֻׁר 2; comp. אִסָּר = אֱסָר.

אֶשֶׁר (only *constr. plur.* אַשְׁרֵי; wit *suff.* אַשְׁרֶיךָ, אַשְׁרָיו besides אַשְׁרֵהוּ = ־יהוּ, אַשְׁרֵיךְ = ־רֵיךְ, אַשְׁרֵיכֶם, wher the form of the construct state is pre served even before the suff.) *masc. for tune*, *happiness*, hence as an interjectio in the construct state: *hail! happy!* be fore the nouns אִישׁ or הָאִישׁ Ps. 1, 1 112, 1; אָדָם 32, 2; 84, 6 13; Prov. 3 13; גֶּבֶר Ps. 34, 9; 40, 5; אֱנוֹשׁ Is. 56, 2 Job 5, 17; גּוֹי Ps. 33, 12; עָם 89, 16 before the plural nouns אֲנָשִׁים 1 King 10, 8; עֲבָדִים 2 Chr. 9, 7; בָּנִים Prov 20, 7; or before compounds and parti ciples which have become nouns an express their ideas, e. g. before ־ל חוֹסֵי בוֹ Psalm 2, 12; נְשׂוּי־פֶּשַׁע 32, 1 מַשְׂכִּיל 41, 2; יוֹשְׁבֵי בַיִת 84, 5. Yet th noun following is sometimes omitted an must be supplied, so that the relativ שֶׁ־ follows Ps. 137, 8 9; 144, 15; 14 5, or this too is often omitted after construct state (see Ex. 4, 13; Ps. 81, 6 and אַשְׁרֵי attaches itself closely to th following word Ps. 65, 5. — The plural this word is based upon the collectiv idea of an abstract, and the applicatio of it as an interjection exists likewis in the Aram. טוּבֵי דְ, Arab. طُوبَاكَ & The reading אֶשֶׁר 2 Sam. 23, 21 Kt'i see in אֲשֶׁר. Hence the denom.

Pih. אִשֵּׁר *to pronounce happy*, Gen. 3 13; Mal. 3, 12 15; Job 29, 11.

Puh. אֻשַּׁר *to be made happy*, Ps. 41, Prov. 3, 18.

אֹשֶׁר (with *suff.* אָשְׁרִי) *masc. prospe ty* Gen. 30, 13.

אֲשֶׁר (a compound pronominal ster *pron. relat.* (without distinction of nu ber or gender) *who*, *which*, forming t relative in prose (like זֶה or זוּ in t poets), and explaining, at the head of clause, a noun preceding. As a mo important word in dependent sentenc it stands: 1. where it is supplement by the personal pronoun and stands the head of the relative clause (since it

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a sort of particle), both together expressing what the relative in other languages does, e. g. אֲ֝שֶׁר חַי֗ *what lives* Gen. 9, 3, where הוּא completes the mere relative אֲשֶׁר. אֲ֝ stands therefore, a) when it concerns the subject, in which case the pronoun should be taken as a nominative Deut. 20, 15; Ps. 16, 3; 2 Chr. 8, 7; b) when it relates to the object, e. g. אֲ֝ כָלָאוֹ Jer. 32, 3 *whom he shut up*, where ו- merely imparts to אֲשֶׁר the idea of the object; c) when אֲשֶׁר is neither subject (nom.) nor object (accus.), but a subordinate idea is the thing it chiefly relates to, e. g. אֲ֝ קְצִירוֹ *whose harvest* Job 5, 5, where וֹ- goes along with אֲשֶׁר. This supplementing of the unpersonal אֲשֶׁר by the personal pronoun may be dispensed with: α) where אֲ֝ already expresses the idea of the subject Deut. 23, 5, or in smaller clauses, or before each finite verb because the personal is already contained in it; β) where it may already stand as expressing the idea of the object alone, which is especially the case in smaller clauses, or where things are spoken of: but where γ) it relates to a subordinate idea, it must not be wanting either after the noun or preposition; and אֲ֝ can stand without being supplemented only when it refers to nouns expressing *time*, *place*, *way*, *manner*, e. g. עַד־הַיּוֹם אֲשֶׁר־בָּא 2 Sam. 19, 25 *till the day he came*; בַּמָּקוֹם אֲשֶׁר־דִּבֶּר Gen. 35, 13 *in the place where he spoke*; זֶה הַדָּבָר אֲשֶׁר 1 Kings 11, 27. — The occasional want of the pronominal supplement converts אֲ֝ also into a usual relative, and as such it stands 2. still farther descriptive of a noun already mentioned, e. g. הָאֲנָשִׁים אֲשֶׁר אִתּוֹ *the men that were with him*. But inasmuch as a descriptive clause of this sort may be supplied by a suitable adjective appended, אֲ֝ is frequently dispensed with here, and that too in all cases mentioned in 1 under α, β, γ, e. g. Gen. 15, 13: *in a land* (which) *is not to them* &c. By this means the sentence is more contracted. — 3. It introduces a new noun not yet present in the preceding sentence. Thus used, אֲ֝ may be partly the subject of the sentence e. g. אֲ֝ עַל־הַבַּיִת 1 Kings 16, 9 *who is* (set) *over the house*, partly the object connected with אֵת e. g. אֵת אֲשֶׁר יִקְרָא Gen. 49, 1 *that which will happen;* partly is dependent on a stat. constr. or a preposition e. g. לַאֲשֶׁר Am. 6, 10; עַל אֲשֶׁר Jer. 15, 4. It is true that אֲ֝ does not at all cease in this case to express relation to the preceding noun, but it is also itself a noun by its reference to what follows, and upon it as such a clause of its own depends. — 4. אֲ֝ in the accusative i. e. conceived of as subordinate, may express place, time and manner like any other noun, whether it refers, without prepositions, to a preceding noun that expresses such an accusative Gen. 35, 13; 40, 13; Deut. 9, 7; 2 Sam. 19, 25; 1 Kings 11, 27, or as in the last two places is the supporter of what follows, and has reference to what precedes only as an accusative of this nature. If in the former case אֲשֶׁר can denote with respect to time *then*, *when*, with respect to place *where*, with respect to manner *that*, *wherefore*, *as*, in the latter case עַל אֲשֶׁר 1 Kings 18, 12 may denote *whither*, בְּכֹל אֲשֶׁר 2 Sam. 7, 7 *wherever*, כִּי אֲשֶׁר *for as* Ex. 14, 13, אֲשֶׁר *as* Deut. 7, 19, 1 Kings 14, 19, Job 9, 5, כְּכֹל אֲשֶׁר *just as* Zeph. 3, 7, *where* 1 Chr. 13, 6 (comp. 2 Sam. 6, 2); and in this usage even אֵת may stand before it when it also depends on an active verb Deut. 9, 7; 29, 15; 1 Sam. 2, 22; 1 Kings 8, 31; 19, 1; 2 Kings 8, 5, where it means *where*, *as*, *when*. Hence אֲשֶׁר standing at the head of a sentence in the sense of *when* Lev. 4, 22, Num. 5, 29, 1 Kings 8, 33 38 can only be explained by this usage; yet one has always to think of a reference, which אֲשֶׁר follows as an accusative involving a general relation, just as elsewhere the construct state before אֲ֝ in that accusative is frequently adopted in order to express the relations of place, time and manner Gen. 39, 20;

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Lev. 4, 24 33; Deut. 4, 10; Jer. 22, 12. In this sense we have בַּאֲשֶׁר *where*, *wherever* Judges 1, 17, in full form בַּאֲשֶׁר־שָׁם Gen. 21, 17 or בִּמְקוֹם אֲשֶׁר־שָׁם 2 Sam. 15, 21; מֵאֲשֶׁר *from where* Ex. 5, 11; כַּאֲשֶׁר *as*, *just as*, ut 32, 19; 1 Sam. 8, 6 &c. — 5. Sometimes אֲ׳ passes into a relative conjunction, for which כִּי stands elsewhere, so that אֲ׳ also means occasionally: a) *that*, e. g. עוֹד אֲשֶׁר Zech. 8, 20 it shall be *yet that;* טוֹב אֲשֶׁר Eccles. 5, 4 it is *good that*. It is then interchanged with כִּי, e. g. עֵקֶב אֲשֶׁר *for this reason that* Gen. 26, 5, 2 Sam. 12, 6, besides עֵקֶב כִּי 12, 10; לְמַעַן אֲשֶׁר *in order that* Josh. 3, 4, besides כִּי לְמַעַן 11, 20 with a small alteration of the sense; יַעַן אֲשֶׁר *so that* Ez. 12, 12, besides יַעַן כִּי Is. 7, 5. b) As a relative conjunction with בְּ and כְּ (which can never be without the support of אֲשֶׁר) in בַּאֲשֶׁר *while;* of place, *where;* כַּאֲשֶׁר *as*, sicut, where אֲ׳ corresponds to כִּי in signification. c) In order to introduce *a consequence* in sentences interrogative or implying admiration, אֲ׳ is used in the sense of *so that*, *that*, Eccles. 7, 21; Deut. 28, 27; Mal. 3, 19 &c., for which כִּי stands elsewhere. d) In order to express *object* and *design* in a sentence: *that*, *in order that*, with the imperfect Gen. 11, 7; Josh. 3, 7; Deut. 4, 40. Here belong also אֲשֶׁר לָמָּה Dan. 1, 10 *that not* (see שַׁלָּמָה Song of Sol. 1, 7), בַּאֲשֶׁר לְ *on account of* Jon. 1, 8. e) In clauses relating to time אֲשֶׁר means *when*, *quum*, for which כִּי stands elsewhere, particularly in the sense *whenever* = *as often as*, with the imperfect 1 Kings 8, 33; כַּאֲשֶׁר *while*, *in sofar as*, *because* (passing to the cause) Gen. 39, 9 23; rarely does the simple אֲשֶׁר stand for this idea Deut. 11, 27, for which, however, as coinciding with אִם 11, 28, the meaning *when* has been claimed here also; מֵאֲשֶׁר *from that*, i. e. *on this account*, *because* Is. 43, 4. f) Like כַּאֲשֶׁר the simple אֲ׳ also means *as* Is. 54, 9; Jer. 33, 22; 48, 8, as כִּי is used elsewhere Is. 62, 5. — 6. Some traces of אֲשֶׁר as a mere sign of the genitive are preserved, inas much as it expresses the idea of belong ing to, which is characteristic of th genitive, e. g. לַמּוֹעֵד אֲשֶׁר שְׁמוּאֵל 1 Sam 13, 8 *till the set time of Samuel;* אֶת־הָרָעָה אֲשֶׁר הֲדַד 1 Kings 11, 25 *and be side the mischief of Hadad* (yet the ver sions have already supplied אָמַר in th former, and עָשָׂה in the latter place) אִישׁ מִצְרִי אֲשֶׁר מַרְאֶה 2 Sam. 23, 2 K'tib, *an Egyptian of distinction* (i. e. c consideration, size), instead of whic therefore 1 Chr. 11, 23 has אִישׁ מִדָּה (but the K'ri already reads in the forme אִישׁ מַרְאֶה).

As to the origin of this pronoun, אֲשֶׁר must be looked upon as a dialectic co lateral form of אֲשֶׁל, especially sinc the Aramaean אַר in אֲרוּ is only di lectically different from אַל (in אֲלוּ Hebr. אֲבָל perhaps = אֲבָר; and in th Coptic too the same interchange is foun אֲשֶׁר or אֲשֶׁל is naturally therefore com pounded of three different vocables whic have a good foundation in the pronom nal stems. This relative appears shor ened in the Phenician into אֶשׁ (whic see); in later Hebrew (for example in th Mishna) it is abridged as שֶׁל (which see Aram. דִּיל, elsewhere in earlier as we as later Hebrew as ·שֶׁ or ·שַׁ, where th Resh is resolved into the followi consonant, or is merely abridged into (see ·שֶׁ, ·שַׁ, שְׁ).

אֲשַׂרְאֵל (*'El is allied*) *n. p. m.* 1 Ch 4, 16. אֲשַׂר constr. of אָשָׂר which is eq valent to the Phenician אָסֵר (Osiris), epithet of Ba'al, husband of אֲשֵׁרָה.

אֲשַׁרְאֵלָה (from אָשָׁר, and אֵלָה = ל see אֵלָה) *n. p. m.* 1 Chr. 25, 2; for wh יְשַׁרְאֵלָה (יְשַׂרְ׳) after another readi stands in 25, 14.

אֲשֵׁרָה (אֲשֵׁירָה Deut. 7, 5, Micah 13; *pl.* אֲשֵׁרוֹת; see אֲשֵׁרִים) *f.* name a Phenician goddess, who is sometir identified with the Sidonian Asta Judges 2, 3 (compared with 3, 7) stands beside בַּעַל, though again parated from him. In usage אֲ׳ den

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1. the idol of this female deity of the Phenicians consisting of a pillar Deut. 16, 21; Judges 6, 25 30. הָאֲשֵׁרָה 2 Kings 18, 4 is to be taken collectively, and is therefore identical with אֲשֵׁרִים 2 Chr. 31, 1, *image-pillars of Ashera.* So too אֲשֵׁרָה 2 Kings 21, 3 is identical with אֲשֵׁרוֹת 2 Chr. 33, 3 in this signification. — 2. the female deity of the Tyrians whom Jezebel introduced into Israel, different from the usual Phenician אֲ׳, 1 Kings 18, 19; 2 Kings 21, 7; 23, 4 7; 2 Chr. 15, 16, and to whom occasionally a מִפְלֶצֶת (which see) was erected 1 Kings 15, 13. She was then identified with עַשְׁתֹּרֶת, as the LXX, Symm., the Syr. and others translate. — 3. the image or image-pillar of this goddess, so far as it was only dedicated to the goddess without being the image of the idol in itself 1 Kings 16, 33; 2 Kings 13, 6; 17, 16; 21, 3; 23, 6 15. — The plural אֲשֵׁרוֹת denotes: a) like בְּעָלִים nothing more than the plurality of forces united in the goddess, and may therefore be always applied to a single image 2 Chr. 33, 3, and be identical with אֲשֵׁרָה 2 Kings 21, 3; b) *Ashera-worship, image-worship, idolatry* generally 2 Chr. 19, 3. The images of אֲ׳ were upright wooden pillars or stems of trees, whose tops and boughs were cut off, and which were worshipped partly as symbols of the Phenician nature-god, partly as the *numen* itself. Hence the following are used with it: עָשָׂה 1 Kings 14, 15; הִצִּיב 2 Kings 17, 10; בָּנָה 1 Kings 14, 23; עָמַד 2 Kings 14, 6 or הֶעֱמִיד 2 Chr. 33, 19; נָטַע Deut. 16, 21; שִׁבֵּר 2 Chr. 34, 4; נָתַץ 34, 7; גִּדַּע 14, 2; כָּרַת Ex. 24, 13. This is the reason why the LXX, Syr., Ar., Sam., Graeco Venet., Aquila and many interpreters have translated sometimes *tree*, sometimes *grove*.

The word is usually derived from אָשַׁר and explained, the fortune-bringing, *goddess of good fortune*, like the Phenician Venus or Astarte, and the Babylonian מוֹלִדְתָּא, *Mylitta*. But considering that אֲ׳ denotes a pillar, אָשַׁר *to be straight, upright* has also been compared. It appears more correct, however, to explain אֲשֵׁרָה socia, conjux, viz. of בַּעַל, from אָשַׁר, as the cognate Phenician אָסֵר (Osir) *husband* is an epithet of Baal. Perhaps the personal proper name אָשֵׁר was originally = the Phenician אָסֵר or the masculine of אֲשֵׁרָה in the sense already given, because proper names are frequently names of a deity.

אַשְׂרִיאֵל (= אֲשַׂרְאֵל) *n. p. m.* Num. 26, 31; Josh. 17, 2; *patron.* אֵלִי- Num. l. c.

אֲשֵׁרִים (only in *pl.* with *suff.* אֲשֵׁרֶיךָ, אֲשֵׁרֵיהֶם &c.) *m.* male *images of Ba'al*, of wood, symbolising Baal as a generating power, and distinct from חַמָּנִים, בָּמוֹת, מַצֵּבוֹת, פְּסִילִים, 2 Kings 23, 14, 2 Chr. 14, 2 &c., without its being any where determined that it symbolises the female principle. The singular אָשֵׁר meant perhaps originally the same as عَشِير *husband* (i. e. of Astarte).

אֻשַּׁרְנָא *Aram. m. wall* Ezr. 5, 3, prop. a firm thing, formed from אֻשַּׁר with the termination *na*. The Semitic derivation is questionable, however; since the same termination is in אָסְפַּרְנָא.

אָשַׁשׁ I. (not used) *intr.* 1. *to be powerful, strong*, spoken of men; cognate in sense with גָּבַר, comp. Ar. أَسَّ to be firm, hard. Derivatives אִישׁ (אַשׁ-, אֶשׁ-, אֵשׁ), אִשָּׁה, אֵשֶׁת, אִישׁוֹן and the denom. הִתְאַשֵּׁשׁ (which see). — 2. *tr. to make strong, firm, to establish.* Hence אֲשִׁישָׁה, אָשִׁישׁ.

Hithp. הִתְאַשֵּׁשׁ see אִישׁ.

אָשַׁשׁ II. (not used) *intr. to glow, to burn*, comp. Aram. אַת, אֲזַ־א. Derivatives אֵשׁ, אֶשָּׁה, אִשָּׁה.

אֵשֶׁת (formed from אֵשׁ = אִישׁ with the addition of *eth* without an accent, the tone continuing upon the ground-form; with *suff.* אִשְׁתִּי, אִשְׁתְּךָ and אֶשְׁתְּךָ) *f. a woman*, same as אִשָּׁה, Deut. 21, 11, 1 Sam. 28, 7, Ps. 58, 9 in the absolute state; but it is usually applied in the construct state and before suffixes Gen. 11, 29; 12, 17. אֵשֶׁת is also in Phenician

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(Kit. 4, 1) e. g. אֵשֶׁת בֵּרֹתִת *a woman from Berytus* (*Movers*, Phön. Texte I. 112). In the Aramaean forms אִתְּתָא, אִנְתְּתָא, אִתָּא, ܐܢܬܬܐ &c. (the *nun* is inserted to resolve the hard *t*-sound) a form אֵתֶת = אֵשֶׁת lies at the basis.

אֶשְׁתָּאֹל (*hollow-way*, from שָׁאַל) *n. p.* of a city in the plain of Judah, belonging to the Danites Josh. 15, 33; 19, 41; Judges 13, 25, which Eusebius places incorrectly between Azotus and Ascalon. *Gentile* 1 Chr. 2, 53. — As to the derivation, the word is a noun-form which has arisen out of the conjugation of the verb constituted by אִתְ־ (that may have been more frequent in the earlier period of the language, to judge by the Phenician) and which is only preserved in some proper names. On this conjugation of the verb constituted by אִתְ־ comp. the Phenician אִסְתְּגַר *to be shut up* (Kit. 29, 2), the futures אֶשְׁתְּמֵם (estimim) *I am terrified* (Poen. 3, 23), אֶשְׁתְּאַל (ysthiyal) *I request* (ib. 1, 2) beside אֶשְׁאַל (ysyl) *I ask* (ib. 1, 10), אֶתְיְדַע (ityida) *I am perceived* (ib. 1, 8), אֶתְעַלַּם (etalam) *I am grown up* (ib. 3, 23). אֶשְׁתָּאֹל, אֶשְׁתְּמֹה and אֶשְׁתְּמֹעַ should therefore be referred to שָׁאֹל, שׁוֹן, שְׁמֹה and שְׁמֹעַ.

אֶשְׁתַּדּוּר *Aram. m. rebellion* Ezr. 4, 15 19, from שְׁדַר (which see).

אֶשְׁתּוֹן (*rest*) *n. p. m.* 1 Chr. 4, 11 12. See שׁוּן I. Comp. אֶשְׁתָּאֹל.

אֶשְׁתְּמֹה *n. p.* of a Levitical city in the mountains of Judah, for which אֶשְׁתְּמֹעַ also stands Josh. 21, 14; 1 Sam. 30, 28; 1 Chr. 4, 17; 6, 42. See שָׁמָה II. and שָׁמַע. Comp. אֶשְׁתָּאֹל. Perhaps, however, in the signification *to spread*.

אֶשְׁתְּמֹעַ *n. p.* same as אֶשְׁתְּמֹה (which see).

אָת (from אוּת; *pl.* אָתִין, *def.* אָתַיָּא, with *suff.* אָתוֹהִי) *Aram. m.* equivalent to Hebrew אוֹת *wonder*, *sign*, Dan. 3, 32 33; 6, 28, cognate in sense with תְּמַהּ; comp. Phenician אֵת (et, yth) sign, token of recognition (Poen. 1, 8), spoken of the tally used at a league of hospitality (tessera hospitalis), and אֹת.

אַתָּ (pronominal stem) *pron. person.* (2d person sing.) *m. thou*, written thus five times without ה 1 Sam. 24, 19; Ps. 6, 4; Eccles. 7, 22; Job 1, 10; Neh. 9, 6, which the K'ri corrects into אַתָּה. See אַתָּה.

אַתְּ (pronominal stem) *pron. pers.* (2d person sing.) 1. *m. thou*, an abridged form of אַתָּ Num. 11, 15; Deut. 5, 24; Ez. 28, 14. The reason for this abbreviation has not always been discovered, and therefore the LXX and Syriac read in Ez. l. c. אֶת *with*. — 2. *f. thou*, Gen. 24, 23; Judges 9, 10; five times in pause אָתְּ Gen. 12, 13; Ruth 3, 9 11; 1 Sam. 25, 33; Prov. 7, 4. — For אַתְּ the original form אַתִּי also appears seven times in K'tib; but the K'ri reads אַתְּ, effacing the old form Judges 17, 2; 1 Kings 14, 2; 2 Kings 4, 16 23; 8, 1; Ez. 36, 13; Jer. 4, 30. See אַתָּה.

אֵת I. (before Makkeph אֶת־; before a *grave suff.* אֶתְכֶם, but also אוֹתְכֶם Josh 23, 15; אֶתְהֶם besides אוֹתְהֶם; אֶתְהֶן Ez 23, 46 besides אוֹתְהֶן) properly *subst. m.* same as אוֹת II. (which see) *existence*, *being*, *essence*, *body*, and therefore like עֶצֶם *self*, *essential*. It is used as the sign of an accusative, or to give prominence to a noun as subject &c. Comp the Phenician אֵת (yth, et) nota accusativi (Poen. 1, 1 3 6 10 &c. Tripol. 2, 3) with suff. אֶתְהֶם (ib. 3, 23). The successive development of its significations is given under אוֹת II., and like that word it is to be derived from אוּת III.

אֵת II. (before Makkeph אֶת־; with *suff.* אִתִּי, אִתְּךָ, אִתְּכֶם, contracted from אֶנְתְּ = אֶנֶת and to be derived from אָנַת to incline lean upon, turn) prop. *m. side*, *support* but only used as *a preposition*: *at* (comp the Ar. عِنْد, Aethiopic *ent*), *with*, expressing fellowship or accompaniment In this sense many verbs are connected with אֵת to modify their signification after this preposition, e. g. שָׁכַב אֶת־

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to lie with Gen. 19, 33; עָמַד אֶת־ *to stand with, to help* Num. 1, 5; לוּן אֶת־ *to spend the night with one* Lev. 19, 13; יָשַׁב אֶת־ *to sit beside* Judges 17, 11; עָרַךְ מִלְחָמָה, רִיב אֶת־ *to carry on war, to strive with;* הִשְׁלִים אֶת־, כָּרַת בְּרִית *to enter into a covenant, to make peace with;* הִתְחַתֵּן אֶת־ *to make a matrimonial alliance with* &c. Where it is capable of being taken in the meaning *against* depends entirely on the verb Gen. 14, 9; Num. 20, 13; 1 Chr. 20, 5; Prov. 23, 11; Jer. 38, 5, which arises, however, only from the sense *with*. The same is the case with the meaning *at, close by* 1 Sam. 7, 16; *upon* 1 Kings 9, 25; *besides* Ex. 1, 14. Other modifications of the signification are: a) *at*, as an expression of particular care Gen. 30, 29; 39, 6 or close attachment to something 5, 24; אֶת־פָּנִים especially is so used in a subjective acceptation Ps. 16, 11; 140, 14. b) *with*, cum, as an expression of accompaniment, union, Gen. 15, 18; Judges 1, 16; 2 Kings 6, 16. c) *among* Gen. 43, 16; 2 Kings 9, 25. d) *at*, locally considered 1 Kings 9, 26. It is very often interchanged with עִם (which see) and may also be taken in other collateral senses, which are easily perceived from the context. — In connexion with other prepositions we have chiefly to notice the very frequent use of מֵאֵת meaning *on the part of, a parte alicujus*, then generally *from*, with which verbs and nouns of going forth, sending, requiring, receiving &c. are coupled Gen. 8, 8; 26, 31; 38, 1; Ex. 11, 2; 25, 2; Job 2, 10 &c.; often too it is = מֵעִם. מֵאִתִּי Is. 44, 24 K'ri stands in the sense of מִמֶּנִּי Hos. 8, 4. Sometimes אֵת is put for מֵאֵת Gen. 49, 25, when מִן has preceded. In Phenician אֵת (אֶת־) is the same, hence אִתִּי (Kit. 2, 2; 29, 2), שֶׁאִתִּי (sitti) *which I have with me* (Poen. 1, 8). — On account of the similarity between אֵת I. and II. with or without Makkeph, great uncertainty exists in different books, interpreters and versions wavering between the two — a fluctuation that extends even to the form with a suffix, though they are externally distinct (see אוֹת II.) e. g. Jer. 5, 18, where LXX and Vulg. read אֶתְכֶם, the Targ. אִתְּכֶם

אֵת III. (with *suff.* אֵתוֹ; *pl.* אֵתִים) *m. mattock, coulter of a plough, hoe*, prop. anything cutting into, from אוּת I (which see) 1 Sam. 13, 20 21.

אֵת IV. (*pl.* אִתִּים, with *suff.* אִתֵּיכֶם) *m.* equivalent to אֵת III., of which it is merely a collateral form Is. 2, 4; Micah 4, 3; Joel 4, 10. The stem of it אַת is = אָת (אוּת I.) belonging to אֵת III.

אֶת (before Makkeph) from אֵת I. see אֵת I., אוֹת II.

אֶת (before Makkeph) from אֵת II. see אֵת II.

אֹת (only before *suff.* אֹתִי, אֹתְךָ &c.) see אוֹת II.

אָתָא in Deut. 33, 2 only, according to many mss.; Is. 21, 12; 1 *plur.* אָתָנוּ Jer. 3, 22 = אָתָאנוּ. — אָתָה commonly stands for it (which see).

אֲתָא (only in Ezr. 5, 16; elsewhere in Biblical Aramaean אֲתָה; 3 *pl.* אֲתוֹ; *part.* אָתֵה; *inf.* מֵתֵא = מֶאֱתָא; *imp. pl.* אֱתוֹ) *Aram. to come*, Dan. 7, 22; Ezr. 4, 12; 5, 3, with לְ or עַל *whither*. See Hebrew אָתָה.

Af. הַיְתִי (Dan. 5, 13; 3 *pl.* הַיְתִיו 5, 3; *inf.* הַיְתָיָה 5, 2) *to bring*, with the accusative or לְ of the object Dan. 5, 3 23.

Of. הָיְתִי (which passed over into הֵיתִי: thence the *fem. sing.* הֵיתַיִת Dan. 6, 18; 3 *pl.* הֵיתָיוּ 3, 13) *to be brought.*

אֶתְבַּעַל (*with-Baʿal*) *proper name* of a Sidonian king 1 Kings 16, 31. In *Joseph.* (Ant. 8, 13, 1; c. Ap. 1, 18) two kings are similarly called Ἰθόβαλος or Εἰθώβ. i. e. אִתּוֹבַעַל, comp. the Phenician proper name אֶתְבַּעַל (Gerb. 1, 2). In this sense the proper name אִיתִיאֵל = אִתִּיאֵל has been taken; but see אִיתִיאֵל.

אָתָה I. (seldom אָתָא, whence the 1st *pers.* of *pl.* אָתָנוּ = אָתָאנוּ; *fut.* יֶאֱתֶה Job 37, 22; — contracted into ־ֵ תֵּאתֶה = תֶּאֱתֶה Micah 4, 8, and shortened וַיֵּתֵא Deut. 33, 21 = וַיֶּאֱתֵא; making the first guttural prominent וַיֵּאת Is. 41, 25

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from וַיַּאֲתֶה; 3 *pl.* יֶאֱתָיוּ Ps. 68, 32, or with יֶאֱתָיוּן ן; *pl. imp.* אֵתָיוּ Is. 21, 12 with relation to the future that is formed so) *intr.* 1. *to come*, with לְ or עַד of the person, to whom one comes Mic. 4, 8; Jer. 3, 22. — 2. like בָּא: *to happen*, with acc. Job 3, 25. — 3. *to go*, *to pass away*, spoken of years, i. e. to flee 16, 22. *Part. fem. pl.* אֹתִיּוֹת *coming things*, *the future*, futura, τὰ μέλλοντα Is. 41, 23; 44, 7; 45, 11. Hence according to some, the noun אִיתוֹן for אִתְיוֹן; see, however, אוּת II.

Hif. הֵתָה (from הֶאֱתָה) *to bring; imp. pl.* הֵתָיוּ Is. 21, 14; Jer. 12, 9.

The stem אָתָה (אָתָא, Targ. אֲתָא, אֲתָה, Syr. ܐܬܐ, Ar. أَتَا) is in all the Semitic dialects; but the organic root is אָת־ה, as the existing root אָת (אוּת II.) proves.

אָתָה II. (not used) should be assumed for the noun אָתוֹן (which see); but according to others אָתַן is the stem. See אָתוֹן.

אַתָּה (a pronominal stem compounded of אַנְ־תָּה; with a slight pause אַתָּה Ps. 2, 7; 5, 5; 25, 7, in a stronger one, אָתָּה Ps. 56, 9; elsewhere instead of אַתָּה appear also אַתָּ and אַתְּ which see) *pron. pers.* (2d person) *m. thou*, to which אֲנִי and הוּא (which see) are put in contrast Gen. 31, 44, whose plural was originally אַתּוּם (from אַנְתּוּם, comp. Aram. אַנְתּוּן, Ar. أَنْتُمْ) still perceptible from the verb-affix ־תּוּ, but usually smoothed away into אַתֶּם *you*. Like אֲנִי it is connected 1. with the part. expressing the present of an action Ex. 7, 27. — 2. with the verb of the second person, particularly with the future or imper. in order to make the personal prominent with emphasis Gen. 21, 26; 41, 40; Judges 8, 21, where also אַתָּה sometimes appears as an accusative, Gen. 49, 8. The same is the case with nouns and the suffix ־ךָ 1 Sam. 21, 2; Ps. 44, 3, though seldomer. Most frequently, however, the emphasis is given by joining it to אַף or גַּם Numb. 27, 13; Eccles. 7, 22; Prov. 22, 19; or the idea of personality is strengthened by it. — 3. Like all pers. pronouns it implies in itself the verb *to be*, so that it forms a complete sentence with what is expressed Gen. 3, 19; 29, 15; 32, 18. In other respects the wide use of אַתָּה, אַתְּ, אַתֶּם, אַתֶּן may be easily seen from *Noldius* (Concord. partt. p. 106-118).

As to derivation, אַתָּה has arisen from אַנְתָּה, as a comparison with the same forms in the dialects clearly shews (Targ. אַנְתָּה, אַנְתְּ, Ar. أَنْتَ, Malt. *ynt*, Aethiopic *anεta*, Amharic anεtε). The assimilation of *n* is begun already in the Syriac (Syr. ܐܢܬ). אַנְ־ is a pronominal stem, which is also met with in אֲנִ־י (which see), אֲנַ־חְנוּ (which see), אָנֹ־כִי (which see), Coptic ⲁⲛ or ⲛ &c.: accordingly, only תָּה or תָּ remains as a characteristic designation of the second person, together with the fem. תִּי or abridged תְּ *tĕ*, with which the characteristic ד in the Coptic forms ⲛⲧ-ⲕ, ⲛ̄ⲧⲟ-ⲕ, ⲛⲑⲟ-ⲕ, ⲛⲧⲁ-ⲕ coincides, when one strips off the concluding -ⲕ (a sign of the 2 pers. masc. e. g. ⲣⲱ-ⲕ thy face, Hebrew ־ךָ). *Ta* is usually written in Hebrew תָּה, sometimes also תָּ, and in different Semitic dialects the vowel too is thrown away, consequently תְּ, of which there are traces in Hebrew also. In applying it as a verb-affix to the preterite it usually appears without the accent, ־תָּ, once accented שַׁתָּ Ps. 90, 8; rarely does the fuller form תָּה occur; in the future, however, ־תְּ only appears.

אֲתָה see אֲתָא.

אָתוֹן (the Samaritan text has אִיתָן; *pl.* אֲתֹנֹת) *f. she-ass* Gen. 32, 16; 45, 23 &c., while חֲמוֹר denotes *an ass m.*; poetically *an ass* is termed בֶּן־אָ׳ Gen. 49, 11. The word appears to be formed from a stem אָתָה with the formative syllable ־וֹן; yet it has also been derived from אָתַן *to be slender*, *flexible*, cognate in sense with עָדַן, which also suits the Eastern ass. Better perhaps from אָתַן (which see) *to be strong*.

אַתּוּן (*def.* ־נָא) *Aram. m. an oven*, *furnace*, Dan. ch. 3. It is formed from

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אֵת (אֲתַת) = אֵשׁ to burn (like תַּנּוּר from נוּר) with the noun-ending ־וּן; Syr. ܐܬܘܢܐ, Ar. أَتُّون or أَتُون, Rabbin. תונא *tûna* with א rejected, Pers. *tûn*, therefore not from תָּנַן.

אַתּוּק (*pl.* אַתּוּקִים, with *suff.* אַתּוּקֶיהָא, for which the LXX read הַגִּזְרָה) *m. a break*, in galleries and buildings, then *the gallery* itself Ez. 41, 15 K'tib. See אָתַק.

אתי (a compound pronominal stem) *pron. pers.* (2d person) *f. thou*, only in seven places according to the K'tib Judges 17, 2; 1 Kings 14, 2; 2 Kings 4, 16 23; 8, 1; Jer. 4, 30; Ez. 36, 13, for which, however, the K'ri already reads the usual אַתְּ. This pronoun which has arisen out of אַנְ־תִּי is to be explained as אַתָּה, so that the characteristic is תִּי, and î specially denotes the feminine. The ־תִּי is still preserved as a verb-affix to the perfect for the 2d person fem. at somewhat later period of Hebraism, viz. in Song of Solom., Jerem., Ezek. and Ruth, as also in the future, where, however, ־תִּין likewise appears; but the *n* should be regarded as a mere after-sound. The form אַתְּ abridged from it, which has become common, appears in use like אַתָּה, and sometimes stands, according to the Aramaean view, for the masculine also. See אַתְּ.

אִתַּי (same as אִיתַי) *n. p. m.* 2 Sam. 15, 19 22; 18, 2; 23, 29; for which there is in 1 Chr. 11, 31 אִיתַי.

אַתִּי see אַתְּ 2.

אַתַּיִן. The Samaritan text reads so in Gen. 31, 6.

אַתִּיק (־קִים, with *suff.* אַתִּיקֶיהָא K'ri) *m. terrace, gallery, stair*, from אָתַק, Ez. 41, 15 16; 42, 3 5; Targ. זִיז (elsewhere for יָצוּעַ 1 Kings 6, 5), LXX στοά, περίστυλον.

אַתֶּם (a compound pronominal stem from אַנְ־תֶּם) *pron. pers.* (2d p. pl.) *m. ye*, applied like אַתָּה and אֲנִי, proofs of which see in *Noldius* (Concord. partt. p. 120—124). Once, however, Ez. 13, 20, it stands for אַתֶּן, occasioned by the *m* following. — The characteristic form תֶּם (אַנְ־ is prefix) arose from תּוּם, which after laying aside the *m* is still preserved in the affix to the verb (תּוּ), and which the dialects also confirm (Ar. أَنْتُمْ, Aram. אַנְתּוּן, אַתּוּן, ܐܢܬܘܢ). ־וּם is an original ending of *the pl. masc.*, afterwards smoothed off into *û;* comp. אֲלוּ, אֲרוּ, ־וּ as a plural in the verb &c. Probably the Phenician too pronounced this pronoun אַתֶּם; therefore it occurs as a suffix, Poen. 1, 1 isthim malchy macom syth יֶשְׁתֶּם מַלְכֵי מָקוֹם זֹאת *ye are the πολιοῦχοι of this place.*

אֵתָם (the LXX have אֲתָם Ὀθώμ) *n. p.* of an Egyptian locality on the border of the Arabian desert, after which this part of the wilderness was named, and the second place where the Israelites encamped after the exodus, Ex. 13, 20; Numb. 33, 6 8. It has been explained by the Coptic ⲁⲧⲓⲟⲙ *boundary of the sea*, which is doubtful.

אֶתְמוֹל see מוֹל, מוּל, תְּמוֹל and תָּמַל.

אֶתְמוּל see מוֹל, מוּל.

אִתְּמוֹל see מוֹל, מוּל.

אַתֶּן (a compound pronominal stem from אַנְ־תֶּן) *pron. pers.* (2d pers. plur.) *fem. ye*, only in Ez. 34, 31; elsewhere אַתֵּנָה Gen. 31, 6 or אַתֵּנָּה Ez. 13, 20, doubling the nasal as in הֵמָּה, הֵנָּה. It arose out of אַתִּין = *attiin.*

אָתַן (not used) *intr. to be strong, powerful*, connected by root with עָתַן and יָתַן (which see), spoken especially of the strength of the Eastern asses. Derivative perhaps אָתוֹן.

אֵתָן see אֵיתָן.

אַתֵּנָה or ־תֵּנָה see אַתֶּן.

אֶתְנָה (from תָּנָה) *f. gift, reward, harlot's reward*, Hos. 2, 14.

אֶתְנִי (out of אֶתְנִיָּה, *God bestows reward*) *n. p. m.* 1 Chr. 6, 26.

אֶתְנַן (with slight pause ־נָן, with *suff.* אֶתְנַנָּהּ, *pl.* אֶתְנַנִּים) *m.* 1. *gift, present*, particularly *a harlot's hire* Ez. 16, 31, with זוֹנָה Micah 1, 7. Metaphorically

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riches as a gift of the false gods Hos. 9, 1; Mic. 1, 7; *gotten by harlotry* Is. 23, 18. — 2. (same as אֶתְנִי) *n. p. m.* 1 Chr. 4, 7. See תָּנַן and תָּנָה.

אָתַק (not used) *tr. to remove, intermit* (spoken of a terrace-building), hence אַתִּיק, אַתּוּק. Accordingly the organic root אָ־תַק would be identical with that in נָ־תַק (which see).

אָתַר (not used) *intr. to spread out, to stretch wide;* hence אָתָר in the proper names אֲתָרִים and יְאַתְרַי (which see). The organic root אָ־תַר is also found in יָ־תַר (which see), Ar. أَتَّرَ = وَتَّرَ to bend the bow. More probably is אָ־תַר = תַּר I. (תּוּר) *to go* the stem for it (comp. אָ־שַׁר to go along, whence אָשֻׁר trace).

אָתָר see אֲתָרִים.

אֲתַר (not used) *Aram.* equivalent to Hebr. אָתַר (which see). Derivative

אֲתַר (*def.* אַתְרָא) *Aram. m. place*, prop. *step, walk, track* (of walking) Dan. 2, 35; Ezr. 5, 15; אֲ׳ דִּי *where* 6, 3 = Hebrew מְקוֹם אֲשֶׁר; from this the preposition בָּאתַר *after* Dan. 7, 6 7 from בַּאֲתַר, prop. after the track of, with *suff.* בַּתְרָךְ 2, 39 (excluding the ʾAlef) *after thee;* עַל־אַתְרֵיהּ Ezr. 5, 15 17 or לְאַתְרֵיהּ 6, 5 *in its place;* כָּל־אֲתַר לָא *no where* Dan. 2, 35.

אֲתָרִים (*places, districts;* sing. אָתָר) *n. p.* of a place in the south of Palestine Numb. 21, 1; but the Targ., Syr. and Vulgate take it for תָּרִים (partic. of תּוּר) on account of the article.

אָתַת (not used) i. e. אַת belonging to אַת IV. (*pl.* אִתִּים) same as אוּת I.

אֲתַת (not used) *Aram.* equivalent to the Hebrew אָשַׁשׁ II. *to burn, glow;* whence אַתּוּן.

ב

ב called בֵּית (= בַּיִת) *Bêth*, as a name signifies *house, tent*, the letter being said to have had in old writing the form of a tent, as it still has in Aethiopic; but as picture-writing was not the basis of the Semitic alphabet, the name has probably been selected merely for the sake of the initial sound. The βῆτα of the Greeks is the same name, since the figure of the Greek *B* came from Phenicia. As a numeral ב is *two*, ב̈ 2000. In compound proper names, where the most various abridgments are found, traces are preserved of the use of *Bêth* as an abbreviation-sign, thus 1. for בֶּן־, seldom for בַּר, e. g. בְּדָן from בֶּן־דָּן; perhaps בְּאֵרָא from בֶּן־אֵרָא; בִּמְהָל from בֶּן־מְהָל; בְּצַלְאֵל from בֶּן־צַ׳; בַּצְלוּת from בַּר־צְ׳; בְּרָאיָה from בֶּן־רָ׳; בְּרִיעָה from בֶּן־רִ׳; בִּרְשַׁע from בֶּן־רְ׳; בִּשְׁלָם from בֶּן־שְׁ׳; comp. in the Mishna בְּרַבִּי from בֶּן־רַבִּי. — 2. for בַּעַל, e. g. בְּעֹן from בַּעַל עֹן = בַּ׳ מְעֹן; comp. Phenician בְּטַם from בַּעַל טַעַם (Numid. 3, 3). — 3. local for בֵּית in names of places, e. g. בְּעֶשְׁתְּרָה from בֵּית עֶשְׁתָּרָה; in Phenician proper names בֵּית is shortened in a peculiar way even into תְּ.

The pronunciation of *Bêth* as a consonant is *b*, clearer and softer than the dull, labial *p* פ; and as in the three classes of consonants a transition appears from the sharp into the softer sound of the same organ, or vice versa, so there is a frequent interchange of ב and פ, more rarely of it and מ, either for the purpose of modifying the original idea of a word, or from yielding to Aramaean influence, e. g. גַּף and גַּב; פָּזַר and בָּזַר; בָּצַל and פָּצַל; בָּצַע and פָּצַע; פַּרְזֶל and בַּרְזֶל; שׁוֹבָךְ (2 Sam. 10, 16) and שׁוֹפָךְ (1 Chr. 19, 16); אֹבֶן and אֹפֶן; בָּאַר and פָּאַר; בַּד II. and the organic root in אָ־פַד; כָּפַשׁ and חָבַשׁ. More rarely does ב or פ interchange with מ, e. g. מְרֹאדַךְ and בְּרֹאדַךְ; מָרִיא and בָּרִיא; מִכְתָּם and מִכְתָּב; רָמָה (in רְמִיָּה) and רָפָה; קָפַד and קָמַט; כָּמַר and כָּבַר; חָמַק

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and חָבַק; זְמַן Syr. ܙܒܢ; זָמַר Ar. زبر &c. Sometimes this interchange took place in order to have an alliteration by means of the organic permutation, e. g. דִּימוֹן (for דִּיבוֹן) Is. 15, 9, to have an alliteration with דָּם. Hence the LXX often have μ for β, e. g. לִבְנָה Λεμνά Josh. 21, 13; יַבְנֶה Ἰάμνεια &c. Comp. also *Mekka* for *Bekka*, Greek βλίττω for μελίττω. Sometimes the permutation extends to all three letters, e. g. נָשַׁף, נָשַׁב and נָשַׁם, or also to ו, e. g. גָּבָא, גָּמָא, גָּוָה and קָפָא, or definitely ב passes over into the still weaker sound w, e. g. דָּבָא into דָּוָה, גָּבָא into קָוָה &c., but seldom into the vowel *u*, e. g. בַּת־שֶׁבַע from בַּת־שֶׁבַע. The double or dageshed Bêth in passing into the western languages is converted into *mb*, e. g. Aram. אַבּוּב *ambuba*, יְרֻבַּעַל in Sanchon. Ἱερομβάαλ, חַבָּקוּק Ἀμβακούμ (the *m* in the dialects passes even into *n*, e. g. קִפֹּד Ar. قُنْفُذ, שִׁבֹּלֶת Ar. سُنْبُلَة) and in Semitic itself, e. g. סוּמְפֹּנְיָא = סִפֹּנְיָא. Comp. the Phenician proper name כֻּבַּב Κομβάβος (*Movers*, Phön. I. 687), יִמָּלֵא *imbole* (Poen. 1, 2). Seldom is *m* put before a *b* not doubled, e. g. עָרָב (= עָרֹב) καράμβιος (or the original *m* converted into β, e. g. נִמְרֹד LXX Νεβρώδ, *Jos.* Νεβρώδης); סַבְּכָא σαμβύκη; λάμβδα from לַמְדָא.

In the completer root- or stem-formation *Bêth* frequently appears with relation to the mother-form as *unorganic*, i. e. not belonging to the original state of the root; and it is used in such farther development: 1. as *an initial sound* to simple organic roots to make out of them enlarged stems of two syllables, e. g. בָּ־גַד (אָ־גַד), בָּ־דַק (דַק), בָּ־זַק (זַק), בָּ־זַר (זָרַע), בָּ־חַר (חָר־ה, חַר), בָּ־טַח I. (טַח), בָּ־סַר (שָׂאַר), בָּ־סַס (סַס) &c., without our knowing anything more exact of the signification of such *Bêth*. — 2. as *a final adjunct* in the forming or derivation of new words (pluriliterals): in this manner ־וּב in עַכְשׁוּב from עָכֹשׁ (which see); ־ַב in שַׁעֲלַב (which see); perhaps also אַרְנַב (whence אַרְנֶבֶת) from אָרַן; ־ֹב in כַּרְכֹּב (which see) from כָּרַךְ; comp. the Arab. زَرْدَبَ to strangle, from زرد noose; Aram. כַּרְזַב locust, from כְּרַז = קְרַץ &c.

בְּ־ (pronominal stem; with *suff.* בִּי, בְּךָ and בְּכָה Ps. 141, 8, בָּךְ, בּוֹ, בָּהּ, בָּהֵמָּה, בָּהֶם and בָּהֶן, בָּכֶם, בָּכֶן, בָּהֵם and בָּם, בָּהֵן and בָּהֶן) *an inseparable preposition: in*, in the widest use of that word, nearly corresponding to the Latin *in* (with the accusative and ablative) or to the Sanskrit locative, and which is always dependent, on account of its single and abridged sound. It is the most general preposition for motion near, and the varieties which proceed from this primitive meaning are developed in the following order: 1. pure vicinity of rest, expressing, as it were, the immediate contact of rest, like Lat. *in* with the ablative, viz. a) in a *local* sense: *in*, *at*, *to* (answering to the question where?) e. g. בָּעַיִן *at the fountain* 1 Sam. 29, 1; בַּשָּׁמַיִם *in the heavens* Ex. 20, 4; בַּשַּׁעַר *at the gate* 2 Kings 7, 17; בְּמִקְדָּשׁ *in the sanctuary* Lament. 2, 20; עַיִן בְּעַיִן *eye to eye* Num. 14, 14. b) in the sense of *time*, e. g. שָׁנָה בְשָׁנָה *year to year* Deut. 15, 20; חֹדֶשׁ בְּחֹדֶשׁ *month to month* 1 Chr. 27, 1. c) in an *adverbial* sense, e. g. בְּכֵן, בְּעֹד, בְּטֶרֶם, בְּפַעַם &c. (which see). With this is connected the use of בְּ d) before the infinitive, e. g. בִּשְׂחֹק *in laughing* Prov. 14, 13 &c., but which may be resolved by conjunctions in connexion with prepositions, according as one thinks of time, place or circumstance along with the action, so that בְּ may be translated by *while*, *after that*, *when*, *then*, *although*, *because*. e) Standing before certain nouns or particles it converts them into prepositions or particles, e. g. בְּעוֹד (see עוֹד), בְּאַיִן (see אַיִן), בְּאֶפֶס (see אֶפֶס), בַּאֲשֶׁר or בְּשֶׁ־ in that, i. e. *while* (see אֲשֶׁר), בַּעֲבוּר (see עֲבוּר), בְּדֵי (see דַּי), בִּפְנֵי (see פָּנִים), בְּאָזְנֵי (see אֹזֶן), בִּדְבַר (see דָּבָר), בִּמְאֹד (see מְאֹד), בְּיַעַן (see יַעַן). It serves generally to form adjectives: בִּמְהֵרָה *quick* Eccles. 4, 12, בְּפִתְאֹם *sudden* 2 Chr. 29, 36, בְּיוֹמָם *daily* Neh. 9, 19 &c., where בְּ is indeed nothing more

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than *at*, *in*, in a subjective sense. When resolved it may also denote *according to* (secundum), hunc in modum, *in the manner*, e. g. Job 34, 36, particularly in בִּדְבַר, and therefore it is capable of being translated like כְּ: בְּצַלְמֵנוּ *according to our image* Gen. 1, 26; בִּדְמוּתוֹ *according to his likeness* 5, 1; בְּדֶרֶךְ *after the manner* Am. 4, 10. f) It next passes over, in reality, into *as*, and is consequently still more like כְּ, = *in the manner of*, e. g. בְּבֵין *as between* Is. 44, 4, interchangeably with כְּ; בֶּעָשָׁן Ps. 37, 20 *like smoke;* בַּשַּׁחַר *like the morning-red* Hos. 10, 15. g) As connected with בֵּין (like the Latin in with inter) the original signification was *between*, and as בֵּינַת becomes בֵּית Prov. 8, 2, Ezek. 41, 9, Job 8, 17, so it might be entirely smoothed away into בְּ. This leading sense of בְּ explains how it is — 2. that many verbs are construed with בְּ, e. g. נָגַשׁ בְּ *to approach to* Is. 65, 5; שָׁלַח יַד בְּ *to put the hand to* 1 Sam. 24, 11; נָשָׂא בְּ *to bear in something* (in a burden) Job 7, 13. With בְּ are construed: a) verbs of hanging upon, holding fast by something, relating to outward and sensible objects, e. g. דָּבַק, אָחַז, הֶחֱזִיק, נָגַע, פָּגַע &c.; b) verbs of attachment to, holding by, trust, belief in a thing, relative to mental acts, e. g. הֶאֱמִין, בָּטַח, חָסָה, נִזְהַר &c.; c) verbs of withstanding, e. g. בָּגַד, מָעַל, פָּשַׁע, חָטָא, גָּעַר, כִּחַשׁ, מָרַד &c.; d) verbs of asking oracles, or more correctly of inquiring, e. g. שָׁאַל, דָּרַשׁ, קָרָא &c.; e) verbs of being pleased with something, e. g. בָּחַר, רָצָה, עָלַז, שָׂמֵחַ, or also those of the contrary, as מָאַס, גָּעַל, קוּט &c.; f) verbs of abiding *in* or dwelling *upon* a thing, relating to the senses, as רָאָה, חָזָה, שָׁמַע, הֵרִיחַ &c.; g) verbs of abiding *in* or dwelling *upon* what relates to the mind, as קִנֵּא, צִחַק, הֵתֵל, קִלֵּל, דִּבֶּר, הֵבִין, יָדַע, שִׂיחַ, הֵעִיד, עָנָה, הוֹרָה, הִלֵּל &c.; and generally it is used thus in reference to an object whether the action be *for* or *against* it, so that בְּ may be translated *over*, *for*, *against*. — With this fundamental idea of the vicinity of rest, in which an occasional idea of motion is only apparent, is connected

3. בְּ as an expression of accompaniment, *with*, prop. *at* something, whether such vicinity of accompaniment be conceived of as helping or adjunct, serving as an instrument, or ruling and working, in which case it may be translated *through* or *by*. In such sense בְּ is used a) of *accompaniment* in the signification *with*, as בְּעַם כָּבֵד *with much people* Num. 20, 20; בְּלִמֻּדַי *with my disciples* Is. 8, 16; בְּלַחְמוֹ Jer. 11, 19 *with its fruit*. Here belong also the compound particles בְּלֹא, בְּאֵין, בִּבְלִי, בְּכָל־זֹאת &c., as well as the construction of the verbs קִדֵּם, יָרַד, בָּא, פָּקַד &c., which express the idea of approaching with something. b) as an expression of the *instrumentality* or *means* which accompany the action, as a subordinate matter, in which case it may be translated *by*, sometimes *with*, as בְּיַד מֹשֶׁה *by Moses* &c. In this sense בְּ α) joined to nouns forms numerous adverbs, as בְּכֹחַ *with* or *by strength* i. e. *strongly;* and so בִּקְרִי, בְּפֶרֶךְ, בַּשֶּׁלִי, בְּגֵאוּת, בִּתְבוּנָה, בְּתֹם, בַּלָּט &c. β) it stands with verbs which take, in order to supplement themselves, the cause, the author, the instrumentality and the means, e. g. עָטַף בְּ *to faint by* or *from* Lament. 2, 19; מוּת בְּ Ez. 7, 15 *to die by;* הִתְנַבֵּא בְּ *to prophesy by* Jer. 23, 13; נִשְׁבַּע בְּ *to swear by*, as the Latin per; הָרַג בְּ Josh. 10, 11; רָפַשׂ בְּ Ez. 34, 18; קָרָא בְּ Is. 58, 1; עָבַד בְּ *to do work by* Ex. 1, 14 i. e. to use one for work; נָשָׁה or הִשָּׁה בְּ *to take interest by one* i. e. to lend to one Deut. 15, 2; Neh. 5, 11. γ) בְּ denotes the material which is supposed to be the means, e. g. בְּמַרְאוֹת *out of looking-glasses* Ex. 38, 8; בַּנְּחֹשֶׁת *out of brass* 1 Kings 7, 14; בַּצֶּמֶר *out of wool* Lev. 13, 52 &c. According to this view בְּ is to be taken before numbers, when something is summed up by that means, in which case it may be translated *consisting in*, e. g. בְּשִׁבְעִים *consisting of seventy*, Deut. 10, 22. δ) בְּ announcing that *for which* a thing takes place, particularly in verbs of exchange, selling, taking, in denoting reward or price &c., e. g. בְּלֶחֶם *for bread*

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Nm. 5, 15; בְּנַפְשׁ Deut. 19, 21 *for the life*; בְּאֶלֶף Is. 7, 23 *for a thousand*; בְּרָחֵל *for Rachel* Gen. 29, 18; כְּנַפְשׁוֹ Prov. 7, 23 *for his life*; in the same sense also it means *on account of* Gen. 18, 28. — 4. With relation to objects בְּ denotes the being in a place *wherein*, where it may be translated *within*, *among*, inter, in &c. e. g. בְּהֶם *among them* Ps. 139, 16; בַּגּוֹיִם *among the peoples* Lament. 1, 1; בַּנָּשִׁים *among women* Song of Sol. 1, 8; בַּקְּשָׁרִים *among the conspirators* 2 Sam. 15, 31. Hence it is used with verbs which direct their action upon objects in such a way as not to take in the whole but to affect a part only, e. g. בְּ נָשָׂא *to bear in* something Job 7, 13 i. e. a part of the burden; הִכָּה בְּ *to smite in* or *among* i. e. to smite a part of them 2 Sam. 23, 10; in like manner אָכַל בְּ *to eat of* something, שָׁתָה בְּ *to drink of* something, הָגָה בְּ &c. — 5. *at*, *toward*, always denoting decided vicinity, *thereat*, as it were; different from אֶל, which expresses motion toward without nearness. According to this signification it is construed with verbs implying such motion as is connected with the attainment of its object and remains within the limits of motion, not passing into rest or divergence from a straightforward course, e. g. נָתַן בְּיָד *to give into the hand*, שָׁלַח בָּם *he sends into them* i. e. into their midst, דָּרַךְ בְּ *to tread into* something; besides, verbs of ruling or of hostile invasion, e. g. עָצַר, רָדָה, מָשַׁל בְּ, נָגַשׂ, רִיב, נִלְחַם &c. When the motion is directed to something upward, בְּ should be translated *upon*, e. g. בְּרֹאשֵׁךְ *upon thy head* 1 Kings 2, 24. — 6. in the signification *unto*, *into*, in with the accusative, e. g. בַּשָּׁמַיִם *unto the heaven* (as far as heaven) Gen. 11, 4, for which אֶל is used in Jer. 51, 9; hence certain verbs with בְּ occur in this sense, e. g. הִשְׁתִּין בְּ 1 Kings 16, 11. — 7. This בְּ forms an ulterior development of the notion of in with the ablative, which exists in other languages also, *in*, *in regard of*, after a whole has been briefly put together, to classify it according to the contents, e. g. בְּעוֹף *in fowl* Gen. 7, 21 i. e. *in respect to fowl*. — 8. It shews the existence of a subject *in* a quality, so that the latter includes the subject of which only it consists. Here the preposition may be translated by *as*, e. g. Ex. 6, 3 *I appeared* בְּאֵל שַׁדָּי *as the mighty god* i. e. consisting in אֵל שַׁדַּי, comp. Ezr. 3, 3; 1 Chr. 7, 23; 9, 33; or it stands vice versa to give prominence to the predicate, e. g. הִוא בְּאֶחָד *he is a single one* Job 23, 13 i. e. existing as one; Ex. 32, 22 *they are* בְּרַע *in evil* (see however רַע III.); בְּיָהּ שְׁמוֹ *in Jah* consists *his name* i. e. Jah is his name Ps. 68, 5; Is. 26, 4; בְּחָזָק יָבוֹא *he comes as strong* 40, 10. Poetically, a statement generally is introduced by it, but in Hebrew more rarely, in the dialects more frequently, particularly in Phenician and Arabic.

As to the derivation בְּ has been looked upon 1. as an abridgment of בֵּית (*within*, *in*), especially as the meaning agrees pretty well, as בֵּית in Aramaean is abbreviated into בֵּי, the Arabic بَيْت being also smoothed away into بِ in geographical names, and as בְּ appears there also in Hebrew; comp. the Coptic ϩⲓ *house* and *in*, the German *in* from *inn* a dwelling. — 2. It has been derived from בֵּיא (from בּוּא, like גֵּיא from גּוּא), out of which the Aramaean בְּ and afterwards בְּ, بِ arose. According to this view it signifies *entrance*. It appears more suitable, however, to regard בְּ in its short form as a vocable belonging to language generally, and as cognate with וְ.

בְּ (pronominal stem) *Aram. prepos.*: *in*, *with*, *by* Dan. 2, 19 34; 5, 2, like the Hebrew בְּ.

בָּא see בּוּא.

בְּאָה (for בִּיאָה, which is in 18 mss. of Kennicott; from בּוּא, comp. קִרְיָה) *f. entrance*, Ez. 8, 5.

בָּאוּשָׁא (*def.* בְּאוּשְׁתָּא–, formed from בַּאֵשׁ) *Aram. adj. fem. wicked*, *evil-minded* Ezr. 4, 12.

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בָּאַר (Kal unused) *tr.* same as בָּרַר, פָּאַר *for*-are, *to bore*, *to dig*, *to dig through*. For the organic root comp. בְּרֵ־אֵ and the Arab. بَأَرَ to dig, بَارَ to investigate. But בָּקַר (*to split*) is not a harder form, because it belongs to another group. Derivatives בְּאֵר, בְּאֵרוֹת, בְּאֹר, בְּאֵרִי, בְּרוֹתַי, בֵּרִי, בְּאֵרִי.

Pih. בֵּאֵר, *inf.* בַּאֵר, *imp.* בָּאֵר, *to grave* (letters), with עַל *upon* something DEUT. 8,27; HAB. 2,2; so γράφειν means originally, to grave. — 2. Figurat. *to explain*, *to investigate*, prop. to dig out, eruere sensum, DEUT. 1,5; comp. infin. בְּוֹר ECCLES. 9,1.

בְּאֵר (with *suff.* בְּאֵרְךָ; *plur.* בְּאֵרוֹת, *constr.* בְּאֵרוֹת, once בְּאֵרוֹת GEN. 26,18) *f.* 1. like בּוֹר *pit*, *vault*, PS. 55,24; 69,16; also applied to a *loampit* GEN. 14,10. — 2. *a well*, dug out to hold water 26,21, usually with the addition of מַיִם GEN. 21,19, or מַיִם חַיִּים 26,19, though בְּ stands alone 29,2; מֵי בְ׳ NUM. 20,17 *well-water*; בְּ׳ צָרָה PROV. 23,27 *narrow well* out of which one cannot come; metonym. *fountain* GEN. 16,7 14; figur. of the spring of marriage-pleasure PROV. 5,15; but different from עַיִן. — 3. (with *â* of motion בְּאֵרָה) *n. p.* of a station of the Israelites in the wilderness, NUM. 21,16-18, identical perhaps with בְּאֵר אֵלִים IS. 15,8. Another בְּאֵר is mentioned in JUDGES 9,21, which is a place on the way to Jerusalem from Sichem. — The following names of places are compounded with בְּאֵר: a) בְּאֵר אֵלִים (*well of Elim*) *n. p.* of a locality on the border of Moab IS. 15,8, perhaps the same as בְּאֵר NUM. 21,16-18. As the seventh station EX. 15,27 is also termed אֵלִים (according to some mss.) one might be tempted to translate *palms*; but the supreme deity was worshipped in Moab under the name אֵל (see אֲרִיאֵל, אֶלְעָלָא), and it is better to take *Elim* for the name of a god. b) בְּאֵר לַחַי רֹאִי (according to the Bible etymology: *well of the living God, looking upon me*) *n. p.* of Hagar's well between Kadesh and Bered GEN. 16,14; 24,62; 25,11. But it should be translated perhaps with reference to לְחִי JUDGES 15,19 *the rock-well of vision*. c) בְּאֵר שֶׁבַע (*oath-* or *covenant-well*) *n. p.* of a city in Judah, on the southern border of Palestine, which afterwards belonged to Simeon and was notorious for idolatry, GEN. 21,31; 26,33; JOSH. 15,28; 19,2; AM. 5,5. When one wished to mention the ancient boundaries of Palestine, he said מִדָּן וְעַד־בְּאֵר שֶׁבַע 2 SAM. 17,11; at the present day two wells are spoken of there بئر السبع (*Robins.* Palest. I. 338). See שֶׁבַע. d) On בְּאֵר בְּעֶצֶלַח JOSH. 19,8 which is said to be identical with בְּאָר JUDGES 9,21 see בְּעֶצֶלַח. — 4. Only in *the plural* בְּאֵרוֹת (*wells*, *fountains*) *n. p.* of a Gibeonite, then a Benjamite city JOSH. 9,17; 18,25, inhabited even after the exile EZR. 2,25, which, according to Eusebius (s. v. *Βηρώθ*), is said to have been seven miles from Jerusalem on the way to Nicopolis. *Gentile* בְּאֵרָתִי 2 SAM. 4,2 &c., also בְּרֹתִי 1 CHR. 11,39, comp. בְּרִי from בְּאֵרִי; now *el-Bireh* (البيرة) *Robins.* New Biblical Researches p. 190. — 5. This בְּאֵרוֹת is added to בְּנֵי־יַעֲקָן (NUM. 33,31) DEUT. 10,6 as the *proper name* of a station of the Israelites in the wilderness, for which also בְּנֵי־יַעֲקָן alone stands; see therefore בְּנֵי־יַעֲקָן. Comp. the Phenician בְּאֵר אֹת (wonder-well) n. p. of the fountain of Arethusa at Syracuse; בְּאֵרֹת *Berytus* in Phenicia (Steph. Byz. sub voce: *ἐκλήθη διὰ τὸ εὔυδρον· Βὴρ γὰρ τὸ φρέαρ παρ αὐτοῖς*) which is called בְּרוֹתָה Ez. 47,16.

בְּאֹר (contracted out of בְּאוֹר; *pl.* בְּאֹרוֹת) *f. reservoir of water*, *cistern* JER. 2,13 and K'tib 2 SAM. 23,15 16 20.

בְּאֵרָא (*explainer*; perhaps from בֶּן־אֵרָא *protegé of heroism*, see אֵר) *n. p. m.* 1 CHR. 7,37.

בְּאֵרָה (the same) *n. p. m.* 1 CHR. 5,6.

בְּאֵרִי (the same) *n. p. m.* GEN. 26,34; HOS. 1,1.

בָּאַשׁ (*fut.* יִבְאַשׁ) *intr.* 1. *to stink*, *to be loathsome* EX. 7,18 21; 8,10; 16,20;

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— figur. 2. (not used) *to be hated, notorious, bad, disagreeable;* comp. Syr. ܒܐܫ, Sam. בְּאֵשׁ or בְּעֵשׁ. The stem is closely connected with בָּשׁ (בּוּשׁ) in the original idea *to change colour, to become opposed to, contrary to, bad,* except that in the one case what is said of the colour, is in the other spoken of the substance of a thing. The Ar. بَئِسَ to be unhappy, بَؤُسَ to be bold, wanton, in like manner بَهَسَ, بَهَتَ to shudder at, and Aram. בְּהַת to change colour &c. are only farther metaphorical applications. Comp. besides עָ־בַשׁ. Hence בְּאֹשׁ, בָּאֳשָׁה, בְּאֻשִׁים.

Nif. נִבְאַשׁ (reflexive) *to shew oneself bad, repugnant, to make oneself hated,* with אֶת (אֶת־) or בְּ of a person, *to one,* 1 Sam. 13, 4; 2 Sam. 10, 6; 16, 21.

Hif. הִבְאִישׁ (*fut.* יַבְאִישׁ) 1. *to cause to stink* e. g. ointment, Eccles. 10, 1; *to spread a stink* Ex. 16, 24; in full form הִ׳ אֶת־רֵיחַ to make the odour bad, but only figuratively *to make loathsome, hated* 5, 21, then omitting אֶת־רֵיחַ and with בְּ of the person, *to bring into bad repute* Gen. 34, 30; 1 Sam. 27, 12. — 2. in the sense of הֵבִישׁ (בּוּשׁ) *to shame, to make ashamed,* e. g. יַבְאִישׁ Prov. 13, 5 = יוֹבִישׁ, beside מַחְפִּיר, comp. מֵבִישׁ 19, 26. הִבְאִישׁ Is. 30, 5 is pointed הֹבִאישׁ.

Hithp. הִתְבָּאֵשׁ *to make oneself odious,* to (עִם) one, 1 Chron. 19, 6.

בְּאֵשׁ *Aram.* the same, *impersonal* (like יַרַע *to be sorry*) with עַל Dan. 6, 15 (opposed to בְּסַם "to be of good odour" and "to be good"; comp. טוֹב to be good, and طَابَ to have a good smell).

בְּאֹשׁ (with *suff.* בָּאֳשׁוֹ, ־שָׁם; an older form for בֹּאֶשׁ) *m.* 1. *stink,* with the verb עָלָה, which is also connected with the noun צַחֲנָה Is. 34, 3; Am. 4, 10; Jo. 2, 20; — 2. the ground-form of בָּאֳשָׁה, בְּאֻשִׁים.

בָּאֳשָׁה *f.* (from בְּאֹשׁ) *a stink-weed, bad or poisonous weed,* Job 31, 40.

בְּאֻשִׁים (from בְּאֹשׁ; only in *pl.*) *m. bad or uneatable grapes, late grapes* (German *Herlinge, Härtlinge*) Is. 5, 2 4; prop. an adject. to עֲנָבִים, Aq. σαπριαί, Symm. ἀτελῆ, Jerome *labruscae.*

בַּאתַר contracted בָּתַר, see אֲתַר.

בָּב (*gate*) see בָּבֶל and בּוּב, בָּבָה.

בָּבָה (*constr.* בָּבַת, from בּוּב i. e. בָּב) *f.* prop. opening, hence 1. (not used) *gate;* — 2. figurat. בָּבַת עַיִן Zech. 2, 12 *apple of the eye,* prop. entrance, gate of the eye, the apple being regarded as a sort of entrance or door to the eye, its centre-point (comp. Talm. בִּיב hollow, pit; بِيب canal; בָּאב, بَاب gate, see בּוּב); בָּבָא (בָּבְתָא, ܒܒܬܐ) Aram. the same. In the constr. state it appears shortened into (עַיִן) בַּת Ps. 17, 8, Lament. 2, 18, where the אִישׁוֹן sits, and whence the tears come. See בַּת.

בֵּבַי (*fatherly,* from *bab* Pehl. father, comp. n. p. בָּבָא in the Mishna) *n. p. m.* Ezr. 2, 11; Neh. 7, 16.

בָּבֶל (with *a* of motion בָּבֶלָה) *n. p.* of the celebrated metropolis of the Babylonian-Chaldean empire on the Euphrates, *Babylon,* so called according to Gen. 11, 9 from the confusion of tongues (בַּלְבֵּל, Aram. בַּלְבֵּל to confuse, Hebr. בָּלַל), the ruins of which are still found in the neighbourhood of Hella (حِلَّة, Rabbin. הַלָּאלָא) Gen. 10, 10; 2 Kings 17, 24; 20, 12; 24, 15; Mic. 4, 10 &c. It was also used at the same time 1. as the name of the Babylonian-Chaldean empire, besides שִׁנְעָר, אֶרֶץ שִׁנְעָר, אֶ׳ כַּשְׂדִּים Is. 14, 4; — 2. as the name of the Assyrian empire, where Babylon was the capital of the province 2 Chr. 32, 31; 33, 11. Subsequently, at the time of the Persian dominion, it was also — 3. a name of *Persia* Ezr. 5, 13; Neh. 13, 6. — בָּבֶל as a celebrated capital Jer. 50, 12, surrounded by enormous walls 51, 12 58, with its iron gates Is. 45, 2, hanging gardens (in the form of terraces *Jos.* Ant. 10, 11, 1), with its boundless luxury and its love of pleasure Is. 14, 11; 47, 1; Jer. 51, 39; Dan. 5, 1, and with its remarkable fortunes &c., is described at length by Greek

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writers, and especially by Berosus. In JER. 25, 26 and 51, 41 it is also termed שֵׁשַׁךְ (which see). Subsequently, a city founded in Egypt, almost opposite to Memphis (see Literaturblatt d. Orient 1849 p. 358), by Babylonians who left their homes under Cambyses (Jos. Ant. 11, 5; Strabo, Geogr. 1, 17; Ptol. 4, 5), was called *Babylon*.

With regard to the derivation of בָּבֶל, that from בִּלְבֵל is, indeed, grammatically correct (see Lehrg. der aram. Idiome p. 167); yet it is not impossible that the name was originally formed from בַּב בֵּל *court* (gate) *of Bel*, or from בַּר־בֵּל (= בִּירְ) *Belus-town*, or the like.

בָּבֶל *Aram. f.* the same, used of the city or province DAN. 2, 12 48; 3, 1; 4, 26; sometimes with רַבְּתָא *great* as an adjective, like חֲמַת AM. 6, 2 and *Διός-πολις ἡ μεγάλη* in inscriptions.

בָּבְלִי (in the Targ. *def.* בַּבְלָאָה; only in *pl. def.* בַּבְלָיֵא) *Aram. gent. m. Babylonian*, i. e. belonging to the city of Babel EZR. 4, 9; Hebrew בְּנֵי בָבֶל EZ. 23, 23.

בֶּגֶן *m. food* (comp. Ar. بَلَغ; Pers. بَاغ food, Sanskr. *bhag* = *φάγ-ειν*; *Ibn Ganâch* and *Kimchi* מַאֲכָל), only in K'tib EZ. 25, 7: נָתַן לְבֶגֶן לַגּוֹיִם *to give for food* (i. e. to destruction). But as the K'ri and LXX read בַּז, as לְבַז לַגּוֹיִם appears in 26, 5, and as in 47, 13 גֵּהַ arose out of זֵהַ, it is advisable perhaps to retain בַּז. If, however, the K'tib reading be followed, it need not be regarded as foreign; but it may be derived from בָּוַג (which see).

בָּגַד (*fut.* יִבְגֹּד, MAL. 2, 10 נִבְגַּד) *tr.* 1. (not used) *to cover, veil, clothe*, whence בֶּגֶד. — Figurat. 2. *to cover, to conceal*, then *to act covertly, to deceive, deal falsely*, absol. 1 SAM. 14, 33, JOB 6, 15, or with בְּ of the person whom one deceives JER. 3, 20; IS. 33, 1; HOS. 5, 7, rarely with מִן JER. 3, 20. Out of this signification has been developed that of *to forsake faithlessly* e. g. *God*, JER. 5, 11; a wife EX. 21, 8; a husband JER. 3, 20; a friend LAMENT. 1, 2 &c.; *to betray*, with the accusative PS. 73, 15; like קָבַע *to spoil*, *rob* IS. 21, 2, hence the proverbial climax הַבּוֹגֵד בּוֹגֵד 21, 2. בָּגֹד בָּגַד 24, 16, בְּגָדִים בִּגְדוּ JER. 12, 1 אַךְ הַיַּיִן בּוֹגֵד HAB. 2, 5 *well!* (see אַךְ 2) *the drunken man* (equivalent to שׁ הַיַּיִן) *robs*; then generally *to sin*, *t commit injustice*, once even בָּגַד אָוֶן PS 59, 6; most frequently in this sense oc curs the *part. plur.* בֹּגְדִים, opposed t צַדִּיקִים, יְשָׁרִים &c. (in HAB. 1, 5 th LXX and Syr. read בְּגֹדִים for בַּגּוֹיִם) PROV. 13, 15: *and the conduct of sinner is bold* (see אֵיתָן). Derivatives בֶּגֶד, בְּגֻלָה, בְּגוֹד.

The stem, it is true, is not in use i the dialects, but its fundamental sign fication is easily perceived from the o ganic root בָּ־גַ־דְ (comp. בָּ־קַ־עְ, גַּ־זַ־זְ, גַּ־דַ־דְ and a like transference in טָעַל, A دهن, חטל, לבש III. confirms it.

בֶּגֶד (with *suff.* בִּגְדִי without dage in ד; *pl.* בְּגָדִים, *constr.* בִּגְדֵי; once P 45, 9 *pl.* בְּגָדוֹת) *m.* (*fem.* only in LE 6, 20, but the Samaritan copy has *mas* 1. *covering*, *clothing* in the proper a usual sense, *cloth* GEN. 28, 20; 1 SA 19, 13; 1 KINGS 1, 1; a *tegument* ov the sacred vessels NUMB. 4, 6-13, com Ar. بجاد clothing, cover; in particul a kind of *upper-garment* GEN. 39, 1 beside מְעִיל EZR. 9, 3 5. Figurative Is. 52, 1; 59, 17; 61, 10. — 2. *coverin deceit*, *faithlessness*, *treachery*, *robbe sin* JER. 12, 1; IS. 24, 16; comp. בָּגַד

בְּגִדוּת (originating from בְּוֹגְדוּת, con הוֹלֵלוּת from הוֹלֵלוּת; here the form pas over as in חָכְמוֹת PROV. 1, 20 into fem. pl.) *f. treachery*, *deceit* ZEPH. 3,

בָּגוֹד (only *fem.* בְּגוֹדָה with the *a* i pure remaining in the first syllab *adj. m. faithless* JER. 3, 7 10 interchang with בְּגֹדָה.

בִּגְוַי (perhaps from בֶּן־גְּוַי, גְּוַי = comp. גְּוִיָּה I., גְּוִיָּה; *belonging to the peo n. p. m.* EZR. 2, 2; NEH. 7, 7 (perh from the Persian bhagavan happ

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בְּגֻלַּל see גָּלַל (constr. גְּלַל).

בִּגְתָא (Persian) *n. p. m.* Esth. 1, 10. בִּג־ appears to be the *Βαγ-* of Persian proper names, as *Βαγόραζος*, *Βαγαῖος*, *Βαγαπάτης*, and may be the בִּג־ in the proper name בִּגְתָן and perhaps also the אֲבַג in אֲבַגְתָא. With this בִּג־, אֲבַג have been compared sometimes the Zend. *baga* (the sacred word, then a name of Ized), sometimes the Sanskrit *bhaga* (felicitas). ־תָא or ־תָן, ־תָנָא (also in the Persian proper names *Ὀ-τάνης*, Ca-tanes, Pe-tanes) has been compared sometimes with the Sanskrit *tanu*, Pers. *ten* (body), while it has sometimes been regarded as a termination (*ta*, *tana* = *dana*, given).

בִּגְתָן (Pers.) *n. p. m.* Esth. 2, 21. Instead of it

בִּגְתָנָא (Pers.) *n. p. m.* Esth. 6, 2. See אֲבַגְתָא and בִּגְתָא.

בַּד I. (from בָּדַד I.; *plur.* בַּדִּים, *constr.* בַּדֵּי, with *suff.* בַּדָּיו) *m.* 1. *dismembered, singled out, separated*, hence Ex. 30, 34 בַּד בְּבַד *separated upon separated* i. e. each apart, part by part. The connexion of two nouns with בְּ expresses their closest likeness. From this signification arose לְבַד (the state constr. of בַּד with לְ, as לְעֻמַּת *together with*, לְנֹכַח *before*, לִקְרַאת *to meet, opposite*, לִפְנֵי *before* &c.) prop. *to the being alone of*, subordinate to the following word, or even standing alone. It is in connexion with מִן (לְבַד מִן) a) *a preposition: besides, except* Num. 29, 39; Deut. 3, 5; also מִלְּבַד Gen. 26, 1; 46, 26, מִלְּבַד אֲשֶׁר *except what* Num. 6, 21; 1 Kings 10, 13; 2 Chr. 9, 12, with *suff.* מִלְּבַדּוֹ *except Him* Deut. 4, 35; לְבַד עַל Ezr. 1, 6. b) *an adv.: only, especially*, seorsum, solum Ezr. 1, 6; Eccles. 7, 29; Is. 16, 13, in which sense it is in pause לְבָד. It is often connected with a suffix, also as an adjective, solus, a, um, as לְבַדִּי *I alone* Num. 11, 14; Deut. 1, 9; לְבַדְּךָ Ps. 51, 6, in pause לְבַדֶּךָ Ex. 18, 14; לְבַדְּכֶם Deut. 29, 13; לְבַדּוֹ Gen. 2, 18; לְבַדָּהּ Ex. 22, 26; לְבַדָּם Gen. 43, 32; here the suffix fem. pl. is sometimes לְבַדָּנָה Gen. 21, 29, sometimes לְבַדְּהֶן 21, 28. — 2. *solitude, emptiness*, only *constr. pl.* בַּדֵּי, Job 17, 16: *into the solitude of the grave it* (i. e. hope) *descends* (תֵּרֵד = תֵּרַדְנָה, like תִּשְׁלַחְנָה Judges 5, 26 = תִּשְׁלַח, תֵּרָמַסְנָה Is. 28, 3 = תֵּרָמַס); בַּדֵּי שְׁאֹל is only equivalent in meaning to שַׁעֲרֵי מָוֶת Job 38, 17 and to שַׁעֲרֵי שְׁאוֹל Is. 38, 10, and cannot be translated *bars*, which it never means.

בַּד II. (in pause בָּד, *pl.* בַּדִּים; from בָּדַד II.) *m.* 1. *yarn, thread, yarn-web*, prop. twisted into one another, metaphorically *linen*, particularly *white linen* belonging to the בֶּגֶד, מַד, מִכְנָסַיִם, כְּתֹנֶת, אַבְנֵט, מִצְנֶפֶת, אֵפוֹד of priests and distinguished persons Ex. 28, 42; 39, 28; Lev. 6, 3; 16, 4 23 32; 1 Sam. 2, 18; 2 Sam. 6, 14. בַּדִּים collectively *white-linen garments* Ez. 9, 2 3 11; 10, 2 6 7; Dan. 10, 5; 12, 6 7. — 2. *branches*, of a tree, so called from interweaving; only in *pl.* בַּדִּים: עָשָׂה בַּ׳ Ez. 17, 6 *to get branches;* מַטֵּה בַדִּים 19, 14 *staff of branches*, holding together the branches or twigs. Of this signification a farther development is: a) *a pole, bar, staff*, prop. wound together of branches, Ex. 25, 14; 27, 6 &c. Comp. German *Baum*, and the Greek *κῶλα*. It is possible that the idea of firmness and stiffness arose from that of being wound together, interwoven, hence *pole, beam*. See, however, בָּדַד II. b) only in the *pl. members*, Ar. بَدَّا, prop. *branches* of the body, in full form בַּדֵּי עוֹר Job 18, 13 *branches* (members) *of the body* (עוֹר for body also in 19, 26); יֹאכַל בַּדָּיו ibid.: *it eats his members*. c) only in *pl.* Hos. 11, 6: *knots of human beings*, compact masses, consequently בַּדָּיו = הֲמֹנָיו, which suits there.

בַּד III. (only *pl.* בַּדִּים, with *suff.* בַּדֶּיךָ; from בָּדַד III.) *m.* prop. *speech, talk, chatter*, hence *lies, brag* Job 11, 3; לֹא־כֵן בַּדָּיו Is. 16, 6, Jer. 48, 30 *his groundless lies* i. e. lying oracles; once *concr. liars* Jer. 50, 36 i. e. the astrologers (Is. 47, 13), who appear fools (44, 25) because of their predictions which do not take place.

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בֵּד see בֶּד.

בֶּד abridged from עֶבֶד, and still more בֵּד, in proper names compounded with it, e. g. בִּדְקַר (which see); so likewise עֹבֵד is abbreviated into בֵּד, e. g. בֵּדְיָה (which see). Comp. the Phenician proper names בֶּדְאֶשְׁמֹן (Kit. 3, 3), בֶּדְמֶלְקַרְתְּ (Karth. 5, 5), בֶּדְעַשְׁתֹּרֶת (ib. 2) &c.

בָּדָא (*part.* with *suff.* בֹּדָאם for בֹּדְאָם) prop. *to speak*, *to prattle*, *to brag*, βαττολογεῖν, hence *to lie*, with מִלֵּב *to invent of oneself*, i. e. *to fabricate* 1 Kings 12, 33 (where the K'tib has בְּ׳ מִלְּבַד *to invent alone*); Neh. 6, 8. For its organic root the stem has בָּד־א, which is also found in בַּד (בָּדַד) III., בָּט־א, בָּט־ה, Talm. פַּט (whence פַּטְפַּט, פַּטַּט, פַּטִּיט &c.), and it corresponds to the Syriac ܦܛܐ, Ar. بدع (I. IV.); but *to invent*, *to form* is transferred in Zabian (ܦܛܐ) to the potter's work, as in יָצַר II.

בָּדַד I. (*part.* בּוֹדֵד) *intr. to be separated*, *forsaken*, *solitary*, Ps. 102, 8; Is. 14, 31; Hos. 8, 9. Derivatives בַּד I., לְבַד and בָּדָד. The organic root בַּד is also found in אָ־בַד (which see), for which the Ar. has بَادَ, and somewhat modified in פָּד־ה, פָּד־ע &c. as well as in the corresponding Ar. بَدَّ to divide, separate.

בָּדַד II. (not used) *intr. to be interwoven*, *intertwined*, spoken of twigs, of ropes of yarn &c.; hence בַּד II. The fundamental signification proceeds from the idea of binding, twisting into one another, the same organic root being found also in אָ־פַד, צָ־פַד, רָ־בַד, צָ־בַת &c. The meaning *beam*, in Aram. בַּד, Ar. بَدّ, has perhaps come from that of crossing, twisting into one another, as in the Hebrew קוֹרָה, קוּר, Ar. كَرّ &c.

בָּדַד III. (not used) same as בָּדָא (which see). Derivative בַּד III.

בָּדָד *m. solitariness*, *separation*, *wasteness*, only as *adverb* (noun in accusat.) *solitarily*, *desolately*, *alone*, coupled with the verbs יָשַׁב, שָׁכַן, הִנְחָה Lev. 13, 46; Deut. 32, 12; for which לְבָדָד is used in Numb. 23, 9; Ps. 4, 9.

בִּדַד (from בֶּן־אֲדַד *dedicated to Adad*, see אֲדַד) *n. p.* of an Edomite royal family, Gen. 36, 35.

בְּדֵי see דֵּי.

בִּדְיָה (abridged from עֹבֵדְיָה *worshipping Jah*) *n. p. m.* Ezr. 10, 35. See בֵּד.

בְּדִיל (*pl.* ־לִים; from בָּדַל I.) *m.* 1. properly divided, separated, hence *lead-alloy* (plumbum nigrum, i. e. stannum Plin. h. n. 24, 16; 33, 9), which is separated by smelting. בְּדִילִים, several kinds of lead-alloys Is. 1, 25. — 2. the name of a metal mentioned with gold silver, iron, lead, brass, by which is understood a sort of tin (κασσίτερος Aram. גַּסְטִירָא) Numb. 31, 22; Ez. 22 18 20; אֶבֶן הַבְּ׳ Zech. 4, 10 prop. tin weight, then plummet, perhaps = אֶבֶן הָעֹפֶרֶת 5, 8.

בָּדַל I. (Kal unused) *tr. to divide separate;* derivatives בְּדִיל, בָּדָל, מִבְדָּלָה The organic root בָּ־דַל is also found in דָּל־ה &c.; but the Ar. بدل (to change to exchange) should not be brough into connexion with it.

Nif. נִבְדַּל (*fut.* יִבָּדֵל) *to separate one self*, *to be separated*, with מִן Numb. 16 21; Ezr. 9, 1; 10, 11; *to be exclude* 10, 8; with the omission of מִן and wit אֶל *to separate oneself from* a thing an *pass over to* another 1 Chr. 12, 8; *to b chosen as a committee*, with or withou לְ 23, 13; Ezr. 10, 16.

Hif. הִבְדִּיל 1. *to separate*, *divide* (pro *causat.* to cause a separation), with ין ... וּבֵין Ex. 26, 33; בֵּין ... לְ Gen. 1, Lev. 20, 25; Ez. 22, 26; 42, 20; בֵּין · לְבֵין Is. 59, 2. — 2. *to part* i. e. to pu off, Lev. 1, 17; 5, 8. — 3. *to separa from others*, *to choose out*, *select*, wi accusat. of the person and מִן *wherefro* Numb. 8, 14; 16, 9; Deut. 10, 8; 1 Kin 8, 53; *to exclude*, with מִן Neh. 13, מֵעַל Is. 56, 3.

Hof. הֻבְדַּל see מִבְדָּלָה.

בָּדַל II. (not used) *intr. to drop*, *flow out*, *flow down* (cognate in sen

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with נָטָף, צָרָה belonging to נָטָף, צָרִי), particularly applied to a sweet-smelling resin or gum; whence בְּדֹלַח, nouns expressing kinds of resin being generally taken from dropping out. The stem בְּ׳ in this signification has for organic root בְּדֹל, which reappears modified in טַל, Ar. طَلّ &c. Comp. the Greek βδάλλ-ειν.

בָּדָל (*constr.* בְּדַל) *m. a part, tip*, בְּ׳ אֹזֶן *tip of the ear*, Am. 3, 12; prop. same as גֶּדֶל piece, different in purport and etymology from תָּנוּךְ.

בְּדֹלַח (modern Hebrew *pl.* ־לְחִים) *m.* 1. the sweet-smelling resin or aromatic gumdrops of an Indian (and afterwards of a Bactrian) tree (from בָּדַל II. which see), being the transparent, wax-like resin *bdellium*, βδέλλιον, which was an article of commerce. Aquila, Symm., Theod., Vulg., Josephus and others already understand the Biblical בְּ׳ in this sense. Hence from the form of the drops — 2. *pearl*, with the shining of which the grains of manna were compared Num. 11, 7; which appears in Gen. 2, 12 along with שֹׁהַם (which see) and gold as an important and valuable product of India (חֲוִילָה) is explained by the Targ. on 1 Chron. 1, 23 אֲתַר מַפְּקָנוּת מַרְגַּלְיָתָא; hence בְּדֹלַח is translated מַרְגָּלִית in Talm. Joma 75ᵃ, and so understood by Saʿadja, Kimchi, and others). This word appears in Aramaean in the forms בְּדֹלַח (Onk. def. בְּדָלְחָא), בְּדוֹלַח (def. בְּדֹלְחָא), בִּדְלַח (Jer. Targ. def. בִּדְלְחָא), passing in Greek into βδολχ-όν, βδέλλ-ιον (proceeding from בְּדֹלַח, בְּדָלַח), in Pliny h. n. 12, 19 into *maldacon* (בַּדְלַח = בַּלְדַח), all which are perceptible from the Hebrew form.

Coming from בָּדַל II. בְּדֹל (בְּדָל) is the ground-form, as βδολ-, βδελλ- in Greek arose out of the same, having passed to it from the Semitic; ־ַח is the remnant of an old derivative syllable, which also has been preserved in the Aramaean צְלֹבַח, צְלֹפַח eel, טְלֹפַח lentil &c. See בְּרֹלָה.

בָּדַן an incorrectly adopted stem for the proper name בְּדָן (which see).

בְּדָן (= בֶּן־דָּן i. e. *dedicated to Dan* = Eshmun; see דָּן) 1. *n. p.* of a Judge 1 Sam. 12, 11, for which the Syr., LXX and Ar. read בָּרָק, because they had for שְׁמוּאֵל there שִׁמְשׁוֹן; but the Targ., Kimchi and others understood it to be שִׁמְשׁוֹן, who was a Danite (בֶּן־דָּן). It is possible that בְּדָן = עַבְדָּן = עַבְדּוֹן (see בֶּד) Judges 12, 13. — 2. *n. p. m.* 1 Chr. 7, 17.

בָּדַק (*inf. constr.* בְּדוֹק) 1. (not used) *intr. to be rotten, chinky, tottering*, hence בֶּדֶק. — 2. *tr. to press into* something, *to break through* something; metaphor. *to examine, search into*, in order to mend 2 Chr. 34, 10, as חָקַר and בָּקַר proceed from a similar view (comp. Aram. בְּדַק, Syr. ܒܕܩ, ܒܕܩ); but בָּדַק cannot at all mean *to restore, to build up*, as the LXX and Vulg. understand it. With the stem בָּדַק is cognate בָּתַק (which see); and the organic root is בָּ־דַק, which reappears in דַּק, חָ־דַק, Aram. סְ־דַק.

בֶּדֶק (with *suff.* בִּדְקֵךְ) *m. the tottering, the rotten* (of a house), *a rent, breach* 2 Kings 12, 6; מָצָא בְּ׳ ibid. *to find out a rent;* חִזַּק בְּ׳ 12, 8 9 13 *to repair; a leak* in a ship Ez. 27, 9 27. Comp. the Aramaean בִּדְקָא canal.

בִּדְקַר (from בִּדְקַר = עֹבֵד־קַר *worshipping Melkar;* קַר abridged from מֶלְקַר) *n. p. m.* 2 Kings 9, 25.

בְּדַר *Aram.* same as Hebrew בָּזַר; only in *Pa.* בַּדַּר Dan. 4, 11 *to scatter, throw about;* comp. Ar. بذر, Syr. ܒܕܪ, Sam. בדר.

בָּהָה (not used) *intr.* 1. *to be empty*, like بَهَى to be empty, uninhabited, waste, Aram. בְּהָא, Syr. ܒܗܐ, in the reduplicated form ܐܬܒܗܒܗ to be terrified (comp. Hebr. שָׁמַם); derivative בֹּהוּ. — Hence 2. *to be desolate, to be waste*, נָקָה also appearing in the same metaphorical use; spoken especially of the primitive chaos.

בֹּהוּ (= בְּהוּ after the form פְּרִי) *m. emptiness, wasteness*, spoken of primi-

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tive chaos out of which the world arose Gen. 1, 2. In this primitive signification was בֹּהוּ taken in the Biblical cosmogony, and used in establishing the dogma (יֵשׁ מֵאַיִן) respecting creation. Hence Aquila translates οὐδέν, Vulg. *vacua*, Onkelos and Samarit. רֵיקָנִי. The Phenician cosmogony has converted בֹּהוּ βααῦ into a personified expression denoting the primitive substance, and as a deity, the mother of the races of the gods; the Aramaean name בָּהוּת, בְּהוּת, בְּהוּתָא, *Βαώθ*, *Βυθ-ός*, *Buto* for the mother of the gods, which passed over to the Gnostics, Babylonians and Egyptians, is identical therewith. *Môt*, prop. *Βώθ* (בְּהוּת), originated in Phenician from an interchange of *b* and *m*, though it has a different conception in its application to a cosmogony. Metaphorically Is. 34, 11.

בָּהַט (not used) *intr. to shine, glisten*, Ar. بَحَتَ to be pure. It seems cognate with בָּץ (בּוּץ).

בַּהַט *m.* a kind of white marble (*Ibn Ganâch*), *alabaster* Esth. 1, 6; the LXX incorrectly σμαραγδίτης. *Kimchi* has compared the Arab. بَلَنْط (marble-like stone).

בְּהִילוּ (*Aram.* from בְּהַל) *f. eagerness, haste.* בְּבְ׳ *adv. hastily, quickly*, Ezr. 4, 23.

בַּהִיר *adj. m. shining, enlightening*, spoken of the sun, Job 37, 21. See בָּהַר.

בָּהַל (Kal unused) *intr. to be terrified, surprised, to shudder*, Ar. بهل; metaphorically (like חָפַז) to move restlessly, very quickly or hastily, *to be restless, hasty*, as a sign of insecurity and terror.

Nif. נִבְהַל (*fut.* יִבָּהֵל) 1. *to be terrified, affrighted* 1 Sam. 28, 21; 2 Sam. 4, 1; Ps. 6, 3 4; 90, 7; *to be surprised, to shudder* Job 21, 6; *to be in violent commotion* Ps. 6, 3, with מִן Eccles. 8, 3; מִפְּנֵי Gen. 45, 3 *in presence of* or *because of* a thing. — 2. *to be hasty, quick*, Zeph. 1, 18 *a destruction*, and *certainly a speedy one* (נִבְהָלָה in the sense of נֶחֱרָצָה Is. 10, 23 and בֶּהָלָה 65, 23); with לְ e. g. נִ׳ לַהוֹן Prov. 28, 22 *to cat eagerly at gain*, comp. מְבֹהֶלֶת K'ri 2 21; *to hasten forward in trepidation, flee* Ps. 48, 6 (cognate in sense נֶחְפַּז Jer. 51, 32; with יָדַיִם Ez. 7, 27 *to wri the hands* (from terror).

Pih. בִּהֵל 1. *to terrify, to confound*, wi the accus. of the person Ps. 2, 5; J 22, 10; 2 Chr. 32, 18; 35, 21. — 2. *quicken into haste*, with accus. of the p son: וּשְׁמֻעוֹת יְבַהֲלֻהוּ Dan. 11, 44 *a tidings put him to haste;* metaphor. wi עַל or בְּ *to drive to haste* Eccles. 5, 7, 9; *to drive on* a thing *with haste* Ez 4, 4 K'ri (see בָּלַהּ); *to accelerate* Es 2, 9. Derivative בֶּהָלָה.

Puh. בֹּהַל (*part.* מְבֹהָל) *to be hasty, ra* Esth. 8, 14; מְבֹהֶלֶת Prov. 20, 21 K as the versions also read, spoken נַחֲלָה: *an accelerated inheritance* i. e. g ten with unjust haste, for which K'tib reads מְבֹחֶלֶת (from בָּחַל).

Hif. הִבְהִיל 1. *to terrify* Job 23, — 2. *to accelerate, to do hastily* Es 6, 14. — 3. *to scare away hastily* 2 C 26, 20.

The stem בָּהַל is identical with Ar. بَحَرَ, ר standing for ל as elsewhe but the organic root is בָּ־הַל (Ar בְּהַל), which is also perhaps found הַל II. (see הָלַל II.).

בְּהַל (*Pe.* unused) *Aram.* the sa In Phenician the stem appears wit harder pronounciation בָּגַל, hence (Athen. 4) = בָּהוּל, נִבְהָל, surprised. rivative בְּהִילוּ.

Ithpe. הִתְבְּהֵל (= אִתְ׳; *inf. c.* בְּהָלָה = אִתְ׳) 1. *to be astonished*, Dan. 3, *and he rose up with terror* (infin. noun). — 2. *to do hastily* 2, 25; *to ha* 6, 20.

Pa. בַּהֵל (יְבַהֵל) *to terrify*, with accus. of the object, Dan. 4, 2 16; 10; 7, 15 28.

Ithpa. אִתְבָּהַל *to be terrified* Dan.

בֶּהָלָה (*pl.* בֶּהָלוֹת) *f. terror, sur* Lev. 26, 16; Is. 65, 23; Ps. 78, 33. 15, 8: *pain and terror* (צִיר = עִיר, צַר = עַר).

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בָּהַם (not used) *intr. to be dumb, mute*, Ar. بَكَمَ to be silent, بَكِمَ to be dumb. From بَهِيمَة (=בְּהֵמָה) one sees that there was there too a stem بهم, to which also أَبْهَم the dumb one, *barbarian* (Maltes. *ybhem*) points.

בְּהֵמָה (*constr.* בֶּהֱמַת, with *suff.* בְּהֶמְתּוֹ, ־תֵּנוּ, ־תְּךָ, retaining the *e*-sound, comp. חֲבֶרְתְּךָ, שְׁכֶנְתּוֹ; *pl.* בְּהֵמוֹת, *constr.* בְּהֵמוֹת) *f.* prop. the dumb, speechless, irrational being, brutum, as Scripture characterises it Ps. 49, 13; 73, 22; Job 18, 3. Hence generally *beast, animal* as a collective, opposed to אָדָם, אִישׁ Ex. 11, 7; 12, 12; Ez. 14, 13 17 19 21; 29, 8; then in a more limited sense: 1. *a four-footed animal*, tame or wild, particularly in the plur. with הָאָרֶץ following Deut. 28, 26; Is. 18, 6; שָׂדַי or הַשָּׂדֶה 1 Sam. 17, 44; Jo. 1, 20, or יַעַר Micah 5, 7. As contrasted with birds and reptiles: *tame beasts* and *wild* Gen. 6, 7; Ex. 9, 25; Prov. 30, 30. — Usually 2. *four-footed tame beasts*, pecus, opposed to wild (חַיַּת הַשָּׂדֶה, חַיָּה) Gen. 1, 24; 2, 20; 7, 14, applied to sheep, goats, kine, hence מִקְנֵה הַצֹּאן = מִקְנֵה הַבְּ׳ Gen. 47, 18 וּמִקְנֵה הַבָּקָר 47, 17; applied to *draught-cattle*, as asses, camels Gen. 34, 23; 36, 6; 2 Kings 3, 17.

בְּהֵמוֹת (*sing.*) *m.*, only in Job 40, 15, *the Nile-horse*, as appears plainly from the description (Job 40, 15-24) and from its being put with the crocodile. Coptic π-εζε-εμμωτ *water-ox*, as the Nile-horse is called (comp. Ital. *bomarino*, Ar. فرس البحر, ἱπποπόταμος), which the Hebrew has allowed to be faintly seen in the form בְּהֵמוֹת, perhaps belonging in the first instance to the plural of בְּהֵמָה. From Job l. c. Behemot becomes in legendary lore a fabulous gigantic animal generally.

בָּהַן (not used) *intr. to be pressed together, to be blunt, thick, stuffed;* hence בֹּהֶן (together with בְּהֹן) and the proper name בֹּהַן. In Arab. the root is نهم, hence بهمة rock, whence בָּהַן appears to be smoothed away. The stem בָּהַם (בָּהַן) is a collateral form of פָּאַם, פָּם (hence פִּימָה) to be fat, stuffed, Ar. فَعُمَ to be thick, full; فَخُمَ the same &c.

בֹּהֶן (without a *pl.*) *f.* prop. a stump, a stopper, the stumpy, thick finger, hence *the thumb*, coupled with יָד in Ex. 29, 20; Lev. 8, 23; with רֶגֶל, *the great toe* Ex. 29, 20; Lev. 8, 23 24. From the same point of view the thumb is called in the Targ. and Samar. אַלְיוֹן the thick finger (see also אַלְיָה); comp. *pollex* from *pollere;* Ar. بُهْم and إِبْهَام the same.

בְּהֹן (only in *pl.* בְּהֹנוֹת) *f.* the same Judges 1, 6 7. The Samar. codex has this word for בֹּהֶן.

בֹּהַן (*thickness, fatness*) *n. p. m.* more exactly designated as בֶּן־רְאוּבֵן Jos. 15, 6; 18, 17. From him a place אֶבֶן בֹּ׳ (which see) on the confines of Judah and Benjamin was named.

בָּהַק (not used) *intr. to shine, to be illuminated*, hence *to be white, pale;* comp. Targ. בְּהַק (בַּהִיק enlightened, Af. אַבְהֵק to make shining, Talm. מָבְהָק celebrated, בָּקִי = בְּהָקִי like בַּהִיק &c.); Syr. ܒܗܩ to be white &c.; Ar. بَهِقَ, بَهِجَ and مَهِقَ to be white, باح to appear; Mishna אַ־בַק to enlighten (whence אֲבוּקָה a torch). One sees that the stem is a farther development of בָּק.

בֹּהַק *m. a whitish pale eruption on the skin* Lev. 13, 39. According to the etymology the LXX has ἄλφος, the Jerus. Targ. צְחַר; Ar. بَهَق the same.

בָּהַר (not used) *intr. to shine*, hence *to be white;* comp. Syr. ܒܗܪ, Arab. بَهَرَ &c. in the most various metaphorical meanings. The stem is a farther development of the organic root בָּר. Derivatives בָּהִיר and

בַּהֶרֶת (*plur.* בֶּהָרוֹת) *f. a white spot on the skin*, Lev. ch. 13, from whatever causes it may have arisen, and whatever

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shade it may have had. The Syr. has for it כְּסָפְּנָא, Targ. בְּהָרָא.

בּוֹא (*perf.* בָּא; 2 *fem.* once בָּאתְּ 2 Sam. 14, 3; 3 *pl.* בָּאוּ, once בָּאוּ Jer. 50, 5; on the other hand בָּאוּ 27, 18 is either for the inf. בּוֹא by transposing the א, or for יָבְאוּ after the Yod was absorbed by the preceding יִ־, as vice versa in וְזִמְרָת יָהּ Ex. 15, 2; 1 *pers. pl.* בָּאנוּ, 1 Sam. 25, 8 בְּנוֹ; *imp.* בּוֹא, בָּא, with *a* of motion בֹּאָה 1 Sam. 20, 21; *inf.* בּוֹא, בָּא, once בֹּאָה 1 Kings 14, 12, with *suff.* בֹּאִי, בֹּאֲךָ, בֹּאֲכָה also בֹּאֵךְ pause בֹּאָךְ and בֹּאֲנִי, בֹּאֲנָה; *fut.* יָבוֹא, יָבֹא, once יָבוֹ 1 Kings 12, 12 K'tib; וַיָּבֹאוּ K'tib for וַיָּבוֹאוּ 12, 3 21; 3 *fem.* once תָּבֹאתָה lengthened out of תָּבוֹאָה Deut. 33, 16, where the *h* has passed over into *t*; this form is with *suff.* תְּבוֹאָתְךָ Job 22, 22; 2 *fem.* rarely תָּבוֹא Ez. 22, 4, a shorter form for תָּבֹאִי, whence arose תְּבוֹאָה, and out of that again תְּבֹאת = תְּבֹאַת 1 Sam. 25, 34 K'ri, and תְּבֹאתִי in the same place according to the K'tib) *intr.* 1. *to go, to wander*, like הָלַךְ, with which it is interchanged in this sense; usually with announcing the limit of one's going, in the accus. Gen. 37, 30; Is. 7, 24 25; Jon. 1, 3; with לְךָ inserted 1 Sam. 22, 5; with אֶל Is. 22, 15 (strengthened by הָלַךְ); with לְ Num. 32, 6. According to this signification it means a) like הָלַךְ (הִתְהַלֵּךְ) metaphorically *to walk, to live*, with אֵת (אִת־) or עִם of the person with whom one lives, Ps. 26, 4; Prov. 22, 24 (for which Job 31, 5 has הָלַךְ). b) in many figurative expressions, e. g. בָּא אֶל־אִשָּׁה (or אֵ֫לֶיהָ) *to go to a woman* i. e. *to cohabit* with her Gen. 16, 2; 19, 31; בָּא אֶל־אֲבֹתָיו *to go to his fathers* i. e. to die, 15, 15; poetically בָּא עַד־דּוֹר אֲבוֹת *to go to the habitation of the fathers* (cognate in sense נֶאֱסַף) Ps. 49, 20 &c. — 2. Distinguished from הָלַךְ in this that it expresses the limit of going, *to arrive, come at*, ἔρχομαι, ἥκω, הָלַךְ denoting the going as not yet ended and not having reached its limit, Eccles. 5, 15; with אֶל Judges 3, 20, עַל 2 Sam. 15, 4, עַד 16, 5 or לְ 1 Sam. 9, 12, with the accus. of the person or place to whom or which one comes, Is. 19, 23; Lament. 1, 4; the place whence, is coupled with מִן Gen. 16, 8. In this sense metaphorically: a) *to be born, to appear* Eccles. 1, 4; לְכָל־דּוֹר בָּא Ps. 71, 18 *to every one who is born* i. e. to posterity. b) with עַד or אֶל *to reach to one*, i. e. to be equal to him, 2 Sam. 23, 19 23; 1 Chr. 11, 21; applied to inanimate things with the accusative, *to reach to something*, of ramparts Jer. 32, 24. c) *to reach*, with עַד or אֶל *whither* Ex. 22, 8, Num. 32, 19, particularly spoken of a report or an account Gen. 18, 21; 1 Kings 2, 28; in this sense too with לִפְנֵי Esth. 9, 11; elsewhere בָּא לִפְנֵי Gen. 6, 13 *is come before me* i. e. has presented itself clearly to me. d) *to come upon, to fall upon* (suddenly), originally *to hit*, with עַל, אֶל, לְ, or with the accus., e. g. of an enemy, the sword, a destroyer, poverty &c. Gen. 34, 27; Job 15, 21; 20, 22; Ez. 32, 11; Prov. 28, 22; seldom in a good sense, with עַל Josh. 23, 15. e) *to come to pass*, evenire, *to be fulfilled*, in a subjective sense, spoken of wishes, promises &c. Deut. 13, 3; 1 Sam. 9, 6; Is. 42, 9; Jer. 17, 15; opposites שׁוּב, נָפַל. In this sense it is also used: f) of inanimate things, *to come near*, as of the סוּפָה Job 37, 9; שֶׁוֹד 3, 24; אֲחָזָה 38, 11; רוּחַ 41, 8; אֵיד 5, 21; Prov. 6, 15. g) It is applied to time, e. g. יָמִים Jer. 7, 32; עֵת Ez. 7, 12; מוֹעֵד Ps. 102, 14 &c., to denote partly what happens, partly that which is to be in future, hence הַבָּאִים Is. 27, 6 *the future times*, comp. אוֹתִיּוֹת 41, 23. h) It appears in a variety of modifications just according to the preposition with which it is connected, e. g. with בְּ: *to come with somewhat* i. e. to bring, בָּא בִּדְבַר יי 1 Kings 13, 1 *he brought a word of God* (without בָּא 13, 2 5 9 17 18 32; 20, 35; in 1 Sam. 3, 21 it means *in the word of God*, overpowered by it); בָּא בְּעוֹלוֹת Ps. 66, 13 *to bring whole burnt-offerings* = to sacrifice; Eccles. 5, 2 *for a dream brings* &c.; בָּא בִּגְבֻרוֹת אֲדֹנָי יי רֹב עִנְיָן Ps. 71,

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16 *to bring songs of victory* (גְּבֻרָה equivalent to עֹז) *of the Lord God;* hence the parallel is אַזְכִּיר, comp. أتى ب to bring. On the contrary בָּא בְשֵׁם 1 Chr. 4, 38 *to be adduced by name*, prop. to reach with the name, different from בָּא בְמִסְפָּר Job 3, 6 *to enter into the number* i. e. to be received among the number. From this signification may be understood still farther i) the use of לְבֹא (*to come*, infinitive with לְ), as a preposition, *towards*, versus, *unto*, with relation to place, Num. 13, 21; 34, 8; Ez. 47, 15; for which also עַד־לְבֹא Judges 3, 3, 1 Chr. 5, 9 stands, and giving more prominence to the idea of the verb עַד־בֹּאֲךָ (*till thy coming*) Gen. 19, 22, Judges 6, 4, or בֹּאֲכָה, בֹּאֲךָ Gen. 10, 19; 13, 10; 1 Sam. 15, 7. מִלְּבֹא *from* developed itself out of לְבֹא and is followed by עַד 1 Kings 8, 65; 2 Kings 14, 25; Am. 6, 14. — 3. *to enter*, intrare, ingredi, *to press into*, an intensifying of signif. 2 (for which the Targ. has עֲלַל, Syr. ܥܠ, Ar. دخل); opposite יָצָא. The place into which one goes is construed with בְּ 1 Sam. 9, 12; Ez. 2, 2, hence בָּא בְכַף 2 Kings 18, 21 *to penetrate into the hand;* with אֶל Gen. 19, 3; Esth. 6, 4; with the *accus.* Ps. 100, 4. יָצָא וּבָא *to go out and in* Deut. 28, 6; Ps. 121, 8, rarely with יָשַׁב added 1 Sam. 29, 6, 2 Kings 19, 27, which denotes metaphorically *the whole actions and conduct* of a man, as אֹרַח וָרֶבַע poetically Ps. 139, 2. With לִפְנֵי or the accusative Num. 27, 17 *to stand before one, to conduct his cause.* Rarely in the sense *to go about freely* Jer. 37, 4 as an antithesis to *sit captive; to bear an office* 1 Chr. 27, 1; *to enter and retire*, with accusative of time הַשַּׁבָּת *on the sabbath* 2 Kings 11, 9, spoken of the Levites officiating. In this sense many phrases and expressions are formed by בָּא, in which it may be variously translated, as: *to enter* (into the house of the husband) Josh. 15, 18, with אֶל Dan. 11, 6; בָּא בְמִשְׁפָּט *to go into judgment* Is. 3, 14, Job 22, 4 i. e. to accuse; with בְּ *to associate with one* Josh. 23, 7; Is. 19, 23; *to treat in common, to enter into* a covenant Ez. 16, 8; Neh. 10, 30; *to press into* a circle of friends (בְּסוֹד) Gen. 49, 6; *to come into*, בְּקָהָל *into the congregation*, i. e. *to be received* into it Deut. 23, 2; *to participate in* (בְּ) *a thing* i. e. *to attain to* Ps. 69, 28; with בְּ *to fall into a thing*, e. g. into strife Prov. 18, 6, blood-guiltiness 1 Sam. 25, 26; with בְּ *to advance, to progress in*, e. g. בַּיָּמִים Gen. 24, 1 or בַּשָּׁנִים 1 Sam. 17, 12 (as the LXX, Vulg., Syr., Ar. read for בָּאֲנָשִׁים) i. e. *to become older;* בָּא בַּעֲדֵי עֲדָיִים Ez. 16, 7 *to advance in the highest ornaments; to turn in*, spoken of the sun, i. e. *to go down* Gen. 15, 17, opposite יָצָא; *to be brought in*, corn, Lev. 25, 22 (comp. תְּבוּאָה); *to come in* as revenue 1 Kings 10, 14; בָּא בְאֵשׁ *to stand the fire* Num. 31, 23. Derivatives בֹּאָה, מָבוֹא, תְּבוּאָה.

Hif. הֵבִיא (with *suff.* הֱבִיאַנִי &c.; 3 f. הֵבִיאָה; 2 pers. הֵבֵאתָ, הֵבֵאתָ and הֲבִיאֹתָ, הֲבֵאתָ; 1 pers. הֵבֵאתִי and הֲבִיאֹתִי, and thus the flexion is still fluctuating in many forms) *causat.* of Kal in all the three principal meanings: 1. to cause something to go, i. e. *to guide*, e. g. the axe, Ps. 74, 5; with אֶל, *to lead to one* Deut. 33, 7. — 2. *to cause to come, to bring to, to offer*, with accus. of the object, also of inanimate things, and with אֶל or לְ of the person, Gen. 2, 19; 43, 9; Lev. 4, 5; 2 Chr. 9, 10; Is. 16, 3; 1 Sam. 9, 7; sometimes the object must be supplied. Metaph. *to call together* Est. 5, 10; with עַל *to bring something upon one* Gen. 6, 17, with לְ or אֶל Jer. 15, 8; 32, 42, also of good things Gen. 18, 19; *to fulfil* (prophecy, a word given &c.) Is. 37, 26; 46, 11; Jer. 39, 16. — 3. *to draw in, to cause to enter, to lead in, to bring in*, e. g. into the house Gen. 43, 17, into the fortress Ps. 66, 11; *to pull in* Gen. 19, 10; *to bring home* (a wife) Judges 12, 9; *to bring* (into judgment) Job 14, 3 i. e. to accuse before a tribunal; הוֹצִיא וְהֵבִיא Num. 27, 17, 1 Chr. 11, 2 *to lead to war and out of it; to cause to go down* (spoken of the sun) Am. 8, 9; *to store* i. e. to lay up grain 2 Sam. 9, 10; *to inter* 2 Chr. 28, 27; *to put into* Ex. 4, 6; 25, 14;

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Lament. 3, 13. — The final א sometimes disappears, as הָבִי Ruth 3, 15 = הָבִיא; אָבִי 1 Kings 21, 29 = אָבִיא; comp. יָבוֹ 1 Kings 12, 12 = יָבֹא.

Hof. הוּבָא (3 *fem.* הוּבָאת after the Aramaean manner, 3 *pl.* הוּבְאוּ; *part.* מוּבָא; מוֹבָא on the contrary is a noun) *pass.* of Hifil, Gen. 33, 11; 43, 18; Ex. 27, 7; Lev. 10, 18; 13, 2 in the most diverse significations.

Derivatives מוֹבָא, מוּבָא.

Some remains of the stem בּוּא are found in the dialects (Arab. بَاءَ to turn back, to turn in, بَاءَ and بَاهَ to sleep with &c.); but other verbs are commonly in use for it there; while בּוֹא is very often applied in Hebrew, and as it would seem, in Phenician also, e. g. יָבֹא (Sard. 5), כְּבֹאָהּ (Tug. 5). The organic root בָּא, compared with the Greek βά-ω (βαί-νω), Sanskrit *gâ*, German *ge*-hen &c. has the series of senses here given; but the reduplicated بَحْبَحَ *to press in* has also been compared.

בּוּב (a reduplicated stem, unused) *intr. to be hollow, open*, whence בָּב, בָּבָה; Aram. בָּב the same, from which comes אַבּוּב *flute*, ambuba, where an *m* was inserted before *b*; Ar. بَابَ, from which بَاب door, and others. Comp. the Coptic ⲃⲏⲃ hollow, hole.

בּוּג (unused) *tr.* either *to put into a right state, to prepare* (food), then *to cook, to bake*, whence the noun בָּג, with which compare the Sanskrit *pać*, Pers. *bak̂*-ten &c.; or the fundamental signification is *to eat, to take food*, comp. Sanskrit *bhag*, whence *bhakshja* food, Greek φάγ-ειν, Pers. and Ar. باج food, the latter from باه, پاه. According to the former explanation the organic root would be בָּג, identical with that in אָ־פָה, Ar. وَ-فَى, טָ־בַח II. &c.

בּוּד (belonging to בֵּדְיָה?) see בֵּדְיָה.

בָּוַן belonging to the proper name בַּוַּי, which see.

בּוּז (perhaps בַּז Zech. 4, 10 is = בָּז, if it does not belong to בָּזַז; *fut.* יָבוּז) *tr.* prop. to tread down (בָּס = בָּז), hence *to despise* (by words), *to esteem little*, with accusat. of the object Prov. 1, 7, the object somewhat remote 23, 22, usually with לְ 11, 12; 30, 17; *to overlook*, 6, 30; 13, 13; 14, 21; 23, 9; elsewhere only in Song of Sol. Comp. בָּזַז and בָּזָה. The organic root בָּז which also exists in בָּס &c. is enlarged in بهز (to push away, to reject, to despise). Hence

בּוּז *m.* 1. *contempt, mockery* (along with חֶרְפָּה, גַּאֲוָה) Ps. 31, 19; 119, 22; 123, 4, which one shews to something or endures; שָׁפַךְ בּוּז עַל Job 12, 21, Ps. 107, 40 *to pour out contempt* (reproach) *upon;* שָׂבַע בּ׳ 123, 3 *to receive contempt abundantly;* בּ׳ מִשְׁפָּחוֹת Job 31, 34 *the contempt of families;* הָיָה לָבֹ׳ Gen. 38, 23 *to be despised.* — 2. *proper name* of a Nahorite, and then of an Arabian tribe, which, like עוּץ, שׁוּחַ (which see) and others, inhabited a part of 'Edom Gen. 22, 21; Jer. 25, 23. Hence the *Gentile* בּוּזִי Job 32, 2. — 3. *n. p. m.* 1 Chr. 5, 14.

בּוּזָה *f. an object of contempt* Neh. 3, 36.

בּוּזִי (from בּוּזִיָּה) *n. p. m.* Ez. 1, 3.

בּוֹטֶה see בֹּטֶה.

בַּוַּי (from בֶּן־אַוַּי: *striver, wisher*) *n. p. m.* Neh. 3, 18.

בּוּךְ (Kal unused) *intr. to be entangled, perplexed*, Arab. بَاكَ, properly to turn round about, identical with the organic root in אָ־בַךְ, נָ־בַךְ, סָ־בַךְ, and modified in הָ־פַךְ &c. The fundamental signification is connected with that of *to intertwine, to get entangled.* Derivative מְבוּכָה.

Nif. נָבוֹךְ (3 *p. pl.* נָבֹכוּ) 1. *to wander about*, with בְּ of the place where Ex. 14, 3. — 2. *to be perplexed* Esth. 3, 15; Jo. 1, 18.

בּוּל (not used) 1. *intr. to bubble, to flow, to stream forth copiously, to spring forth;* hence מַבּוּל, בּוּל 1. — 2. *to sprout*

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forth, *to bring forth*, whence בּוּל 2. In this sense בָּל is perhaps cognate in sense with the enlarged Arabic stem بعل, from which comes بَعْل tree, بَحُل to be large, if the latter does not belong to another group.

The organic root בָּל is also found, according to the second signification, in אָ־בַל (which see; Ar. أَبِلَ, Syr. ܐܒܠ &c.), in general in יָ־בַל, שָׁ־בַל and in בַּל &c., Ar. وَبَلَ.

בּוּל *m.* 1. *rain*, hence יֶרַח בּוּל 1 Kings 6, 38 *rain-month*, afterwards called מַרְחֶשְׁוָן, the eighth in the Jewish year, from the new moon of November till that of December (*Kimchi*). In the Targ. בּ׳ is here taken in the sense of *fruit*, and therefore is translated יְרַח מֵיסַף אִבְבַיָּא (harvest-month); the Jerus. Talm. (Rosh ha-Shana ch. 1) has derived it from נָבַל *withering* (of the foliage), or from Aram. בּוּל *clod*, or from בָּלַל *to mix fodder*, all which is less suitable. Considering that the LXX write *Βαάλ*, that the extant remains of the names of months (אָבִיב, אֵיתָן, זִו) are the names or surnames of certain deities, we may look upon בּוּל as the name of a god, equivalent to בַּעַל; בּוּל also appearing in Palmyrene inscriptions as the name of a deity. ע in בַּעַל was early softened into the vowels *o*, *u*, so that it was sometimes pronounced and written Bol (בּוֹל), sometimes Bul (בּוּל), of which softening other traces exist in Hebrew. The softening in this very word occurs frequently in Palmyrene (e. g. n. p. עֲגַלְבּוֹל *Ἀγλίβολος*, זְבַדְבּוֹל) and Phenician (בַּעֲלָא = בּוֹלָא in the names of cities; מַעְשִׂי־בַ׳ = מֹשִׂיבַעַל). — 2. *sprout*, *fruit*, metaphor. *fodder* Job 40, 20, where בּוּל is not abridged from יְבוּל. — 3. *block*, *log*, *stock*, only along with עֵץ Is. 44, 19. This meaning has been so combined with the 2d that one translates prop. *twig*, *shoot* (from בּוּל 2), or *image* i. e. made of wood (from בּוּל 2), its fruit as it were. But *block*, *stock*, *log*, is a more correct sense, either from בּוּל = בָּעַל, בָּקַל (מָקַל), Ar. بَقَلَ, بَعْل rod, tree, which still exists in Æthiopic also; or the noun בּוּל is abridged from בְּעוּל, in this sense.

בּוּם (not used) *intr.* properly *to be bellied*, *thick*, then *to be high* (e. g. by heaping up), *firm*, whence בָּמָה and the proper name בָּמוֹת. — The organic root בָּם is cognate with the stems פָּאַם, Ar. فَعُمَ, فَخُمَ to be thick, to be large in circumference, בָּהַם (בָּהַן), Ar. بهم to be firm, thick, swollen; and the idea of height in בָּמָה is a farther development of this fundamental signification; comp. Greek *βωμός height*, *altar*, probably from the Phenic. בָּמָא (bomo), *βῆμα* from the Phenician בִּימָא; Syr. ܒܡܐ height (Peshito 1 Sam. 10, 23); Pers. بام (bam) top &c.

בּוּן (only 2d *person* בַּנְתָּה Ps. 139, 2; *part. pl.* בָּנִים Jer. 49, 7, as the LXX and Syr. already understand it; *part. sing.* only in the proper names אַחְבָּן, אֶשְׁבָּן, abridged in בְּנָיָה) prop. *tr.* to split, divide, Ar. بَانَ, and therefore like *κρίνω*, cerno (see בַּיִן), but only metaphorically, (by judgment and sagacity) *to perceive*, *to understand*, *to mark*, *to know*, with לְ of the object Ps. 139, 2; *absol.* Jer. 49, 7: *counsel has departed from the wise* (מִבָּנִים). Hence the proper names בּוּנָה, בָּנִי, בֻּנִּי = בּוּנִי, בֵּן in בְּנָיָה and בֵּן, ־יָהוּ, the nouns בֵּינַיִם, בַּיִן (בֵּין), מָבוֹן K'tib, תָּבוּן, תְּבוּנָה, בֵּינוֹת, בֵּית I. (from בֵּינַת).

Nif. נָבוֹן (1 *person* נְבֻנוֹתִי; *part.* נָבוֹן, *pl.* נְבֹנִים) *to shew oneself discreet*, *to be knowing*, *intelligent*, Is. 10, 13; coupled with חָכָם Gen. 41, 33 39, חָכְמָה being conceived as dwelling in the heart of the נָבוֹן; נְבוֹן דָּבָר 1 Sam. 16, 18 *knowing of speech*, *eloquent*, Jer. 4, 22; opposite סָכָל.

Pih. בּוֹנֵן *to give heed*, *to attend*, with the accus. *to* somewhat Deut. 32, 10.

Hif. I. הֵבִין (הֵבִינוּ, הֲבִינוֹתֶם; *part.* מֵבִין; *inf.* הָבִין, with *suff.* הֲבִינְךָ; *imp.* הָבֵן; *fut.* יָבִין) 1. *caus. to cause to understand*, *to teach*, *inform*, with לְ of the person and the accusative of the thing,

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Dan. 8, 16, 2 Chr. 35, 3 K'ri, Job 6, 24, or אֶל of the thing Ps. 33, 15, or with the accusat. of the person Neh. 8, 9, then with a double accusat. Ps. 119, 27; *to make wise, intelligent* Job 32, 8; *to give insight*, merely with לְ of the person Dan. 11, 33. מֵבִין *teacher* 1 Chr. 25, 8; 27, 32; מְבִינִים Neh. 8, 3 *interpreters of Scripture*. — 2. Almost the same signification as Kal, because the latter was little used: *to distinguish something with intelligence, to know, to understand, to mark*, with בְּ *in a thing*, Dan. 1, 17; 9, 23; Neh. 8, 12; sometimes with בְּ *to have skill in a thing*, 2 Chron. 34, 12; with accusat. Micah 4, 12; Job 28, 23; also absolutely Is. 40, 21; or with infinit. following Neh. 8, 2.

Hif. II. הֵבִין (from הֵבִין, rejecting the formative *h*, which was done at a later period of the language; 3 *pers.* בֵּין Dan. 9, 23; 1 *pers.* בֵּינֹתִי Dan. 9, 2; *infin. absol.* בֵּין Prov. 23, 1; *imp.* בֵּין, בֵּינָה, בִּינִי) in the second meaning of Hif. I. *to mark*, with בְּ of the place where, Dan. 9, 2; with the accusat. Dan. 10, 1 *he marked the word* (Vulg.), where the LXX read וְבִין; on the other hand in וּבִינָה לוֹ בַּמַּרְאֶה ibid. (*and he gave heed to the vision*) the בִּינָה is a noun with the accent drawn back, as Ez. 19, 14. The *imper.* is בִּינָה Ps. 5, 2; בִּינִי 50, 22, with accusat. generally in the senses of Hif. II, 2. Derivatives בִּינָה, בִּינָה (בִּין) and the proper name יְבִין.

Hithp. הִתְחַבּוֹנֵן (*pause* ־נֶן; *imp.* הִתְחַבּוֹנֵן; *fut.* יִתְחַבּוֹנֵן, *pause* ־נֶן) prop. *to consider with oneself*, hence *to mark, attend to something*, with עַל Ps. 37, 10; Job 31, 1; אֶל 1 Kings 3, 21; Is. 14, 16; בְּ Jer. 23, 20; 30, 24; עַד Job 32, 12; 38, 18; accusat. Is. 43, 18; 52, 15; Job 37, 14; Ps. 107, 43, according to which constructions the sense is modified; also *absolut. to shew oneself attentive* Is. 1, 3; *to look about*, with לְ of the thing Jer. 9, 16; *to mark*, 2, 10.

בְּוֹן Aram. the same. Derivatives בִּינָה (בִּינָא), בִּין.

בּוּנָה (from בּוּנָה־יָהּ *understanding is with Jah*) *n. p. m.* 1 Chr. 2, 25.

בּוּנִי (together with בָּנִי; Jah is *understanding*, from בִּין) *n. p. m.* Neh. 11, 15. See בָּנִי.

בּוּס (*part. pl.* בּוֹסִים, north-Palestinian orthography = בָּסִים; comp. קוֹמִים 2 Kings 16, 7) *trans. to tread down, to stamp upon*, with בְּ *into something*, Zech. 10, 5 *into the mire* (heroes treading into the mire i. e. their conquered enemies); with accusat. *to crush with the feet = conquer, subdue*, Ps. 44, 6; 60, 14 (קָמֵינוּ, צָרֵינוּ); Is. 63, 6; with עַל of place 14, 25; metaphor. *to despise* Prov. 27, 7. Derivatives מְבוּסָה, תְּבוּסָה, the proper names בֻּכִּי, יְבוּס.

Pih. בּוֹסֵס (*inf.* with *suff.* בּוֹשַׁסְכֶם Am. 5, 11, שׁ dialectically for ס, like שְׁרִיוֹן for סְרִיוֹן) *to destroy, to lay waste*, with accusat. Is. 63, 18; Jer. 12, 10; spoken of the sanctuary: *to desecrate*, comp. *καταπατέομαι τὰ ἅγια* 1 Macc. 3, 45 51, מִרְמָס Dan. 8, 13; rarely with עַל Am. 5, 11 *to plunder*, as the Targ., Vulg., LXX &c. have understood it without reading בְּשַׁסְכֶם. See בּוּשׁ II.

Hof. הוּבַס *to be trodden*, Is. 14, 19.

Hithp. הִתְבּוֹסֵס *to stamp with the feet round about, to tread about*, with בְּ *in* something, Ez. 16, 6 22.

The organic root בָּס, Arab. بَأَّسَ, is closely connected with that in רָ־פַס, רָ־מַס, רָ־מַשׂ (which see), where מ or פ stand for ב.

בּוּעַ (not used) *intr. to spring forth, boil up, bubble up*, metaphor. *to swell up*, Targ. *Pa.* בַּעְבַּע; hence אַבַּעְבֻּעָה (which see). — The organic root בָּע also exists in בָּעַ־חָה and נָ־בַע (which see); while the Arabic verbs بَغَّ (to rush up), بَغَا (to bubble forth), باع V. belong to the same.

בּוּץ (not used) 1. *intr. to shine, to be bright* (Aram. בּוּצָא light), metaphor. *to be high;* Ar. بَصَّ the same. — 2. *to*

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be white. Derivatives בֵּיצָה, בּוּץ, the proper names בֵּצַי, בּוֹצֵץ. See אָ־בַץ, בָּצַץ.

בּוּץ (in Ez. Chr. Esth.) *m. byssus*, a fine white cotton (different from בַּד *linen*) and the stuffs made from it, the dresses of kings, priests and rich men 1 Chr. 15, 27, 2 Chr. 5, 12, Esth. 1, 6, a product of Edom Ez. 27, 16 (as אֲרָם should be taken there), different from the somewhat similar שֵׁשׁ of Egypt 27, 7, for which only by degrees it may have been put, 1 Chr. 4, 21, 2 Chr. 3, 14 compared with Ex. 26, 31. As a genuine Semitic word all the dialects have it (Targ. בּוּץ, Syr. ܒܘܨܐ, Ar. بَزّ); and from the Phenicians (בֻּץ) it came into the Greek (βύσσος).

בּוֹצֵץ (*height*) *proper name* of a rock near Gibeah, 1 Sam. 14, 4.

בּוּק I. (not used) 1. *intr. to be waste, desert.* The organic root בָּק is hardened out of that in בָּה־ָה (which see); the fundamental signification is *to be empty*, i. e. open, pierced, Ar. بَهِيَ. — 2. *tr. to make empty, to evacuate;* metaphor. *to plunder, depopulate.* Derivatives בּוּקָה, מְבוּקָה. The Arab. بَاقَ, بَأَقَ to happen, to befall &c. is connected with פָּגַע.

בּוּק II. (not used) *intr. to be hollow, deepened*, whence בַּקְבֻּק (which see) out of the reduplicated form; comp. Maltes. *buk* (hollow) reed; *bawwak*, to hollow out. Perhaps in this stem the organic root בָּק is cognate with that in אָ־פַק belonging to אָפִיק (tube).

בּוּק III. (not used) *intr. to speak*, prop. to utter sounds, as other verbs of speaking come from the same fundamental signification; hence the proper names בַּקְבֻּק, בַּקְבֻּקְיָה, בֻּקִּי, ־יָהוּ; comp. Ar. بَقْبَاق *mouth.*

בּוּקָה *f. depopulation*, Nah. 2, 11.

בּוֹקֵר see בָּקַר.

בּוּר I. (rare) same as בָּאַר 1. *to dig through*, only 2. metaphor. *to search out*, *inf. constr.* לָבוּר *to examine* Eccles. 9, 1; comp. Arab. بَارَ. Derivatives בּוֹר, בַּיִר K'ri.

בּוּר II. see בִּירָה.

בּוֹר (with *a* of motion ־ָה, *pl.* בֹּרוֹת) *m.* same as בְּאֵר *a pit, a hole*, Ex. 21, 33; Ps. 7, 16; usually transferred to 1. *a cistern* 1 Sam. 19, 22, where rain-water was kept Lev. 11, 36, which was walled round with stones Deut. 6, 11, and when dry served for a prison Gen. 37, 24; Jer. 38, 6 seq.; Zech. 9, 11. — 2. *a prison, hole, dungeon* Is. 24, 22, in its full form in this sense בֵּית הַבּוֹר Ex. 12, 29; Jer. 37, 16. — 3. *grave, sepulchre*, נוּס עַד־בּוֹר Prov. 28, 17 *to hasten to the grave*, i. e. to meet death; יֹרְדֵי־בוֹר *the dead* Is. 38, 18, also יוֹרְדֵי אֶל־אַבְנֵי־בוֹר 14, 19 *the dead lying in graves of stone* (the dead of note); יַרְכְּתֵי ב׳ 14, 15 *the hinder parts* i. e. the depths *of the grave*, cognate in sense with שְׁאֹל, תַּחְתִּיּוֹת אֶרֶץ; *grave of the lowest parts*, i. e. the underworld Ps. 88, 7. — 4. *a well, a spring*, out of which water is drawn by a water-wheel, Eccles. 12, 6; sometimes with a fresh spring Jer. 6, 7 K'tib, hence ב׳ שָׁאוֹן Ps. 40, 3, נוֹזְלִים Prov. 5, 15. In this signification it is interchanged with בְּאֹר (which see) 2 Sam. 23, 15 K'tib, or with בַּיִר Jer. 6, 7 K'ri. — 5. *a pit, a hollow*, 1 Sam. 13, 6; בּוֹר הַסִּרָה (*kettle-hollow*) 2 Sam. 3, 26, the name of a place which was called, according to *Josephus* (Ant. 7, 1, 5), Βησιρά i. e. בֵּי־סִרָה (*kettle-place;* בֵּי = בֵּית), twenty stadia from Hebron. בּוֹר Job 9, 30 see בֹּר.

בּוּשׁ I. (בֹּשׁ; the forms with the intrans. *o*-pronunciation of the *perfect* are בּוֹשׁ, בּוֹשָׁה, בֹּשְׁתְּ, בֹּשְׁתִּי, בֹּשׁוּ, בֹּשְׁנוּ; *part. pl.* בּוֹשִׁים; *inf.* and *imp.* בּוֹשׁ; *fut.* יֵבוֹשׁ for יָבוֹשׁ, because the personal preformatives were pronounced as in verbs פ״י) *intr.* properly *to be pale, white, dun*, spoken of the appearance or colour; metaphor. *to change colour, to be ashamed*, i. e. to grow pale from shame; applied to the sun *to be obscured*, Is. 24, 23; Jer. 15, 9; spoken of the land *to be desolate* Jer. 51, 47; of a fountain *to be dried up* Hos. 13, 15; usually applied to man, either absolut. Jer. 48, 39; 50, 12; Ps. 22, 6,

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or with מִן of the thing of which one is ashamed, JER. 2, 36; 48, 13, i. e. which brings shame by disappointing; hence sometimes *to be disappointed, embarrassed*, JUDGES 3, 25 עַד בּוֹשׁ *even to embarrassment* (see בּוּשׁ III.). Comp. Aramaean בְּהַת, ܒܗܬ. Derivatives בּוּשָׁה, בֹּשֶׁת, מָבוֹשׁ, בֹּשֶׁן.

Hif. I. הֵבִישׁ (*perf.* only in Ps. 44, 8; 53, 6; but *part.* and *fut.* constantly), *to put to shame, to prepare shame*, hence *to mock, to disappoint*, with accus. of the person, Ps. 44, 8; 53, 6; *to bring shame* PROV. 29, 15; with מִן of the thing, which disappoints, Ps. 119, 116.

Hif. II. הוֹבִישׁ (הֹבִ־; only the *perf.*) 1. *to deceive*, with the accus. 2 SAM. 19, 6: *thou disappointest to day all thine own servants* (פָּנִים *persons*). — 2. to have shame, to shew disappointment, then, like many Hifil-forms, expressing the signification of the inchoative: *to become ashamed, to be ashamed*, JER. 2, 26; 6, 15; 10, 14, distinguished from the intrans. Kal. As an inchoative verb it stands absolutely JER. 48, 20; seldom with מִן of the thing by which one becomes ashamed, JER. 10, 14. — 3. *to act shamefully*, HOS. 2, 7 [5]. — The interchange of the sounds ֵ and וֹ– appears to have been deeply grounded in the language (comp. מוֹסָדָה and מִיסָּדָה; הוֹשִׁיר and הֵישִׁיר, הוֹלִיךְ and הֵילִיךְ &c.) and it is unnecessary to assume a stem יָבַשׁ for Hifil II. Hence the proper name יְבוּשׁ.

Hithp. הִתְבּוֹשֵׁשׁ *to be ashamed* (mutually) GEN. 2, 25.

בּוּשׁ II. (Kal unused) *intr.* same as בָּאַשׁ in a subjective sense, *to be bad, hated;* the organic root בָּשׁ is radically connected with בָּאַשׁ.

Pih. בּוֹשֵׁשׁ (= בּוֹשֵׁשׁ) *to act viciously;* with עַל of the person, *to bring evil upon one*, AM. 5, 11.

Hif. I. הֵבִישׁ *to act badly*, almost like an intrans. *to be bad.* The *part.* מֵבִישׁ occurs frequently PROV. 10, 5; 14, 35, opposite מַשְׂכִּיל; *fem.* מְבִישָׁה 12, 4.

Hif. II. הוֹבִישׁ (once הֹבְאִישׁ Is. 30, 5, where the K'ri reads הֹבִישׁ = הוֹבִישׁ) *to become bad, corrupt*, JO. 1, 10 12 17 &c.; metaphor. *to be ashamed of*, Is. 30, 5.

בּוּשׁ III. (*inf.* בּוּשׁ) *intr. to extend*, spoken of time; hence עַד בּוּשׁ *until the extension* i. e. very long, JUDGES 3, 25; 2 KINGS 2, 17; 8, 11. Accordingly the Targ. has עַד סַגֵּיא.

Pih. בּוֹשֵׁשׁ *to extend, to delay, to tarry*, EX. 32, 1; JUDGES 5, 28.

The organic root בָּשׁ is here simply modified from פָּשׁ (see פּוּשׁ), פָּץ; and the fundamental signification is *to spread, extend;* transferred to time, *to lengthen unduly.* The Aram. סַגֵּיא proceeds from a similar point of view.

בּוּשָׁה *f. shame*, MIC. 7, 10; EZ. 7, 18.

בּוּת (not used) *intr. to put up* (at an inn), *to pass the night, to remain, abide;* comp. Ar. بَاتَ, Targ. for לִין, Syr. ܒܵܬ, Malt. *bejjet* to dwell, to nestle &c. This verb may, however, be derived from בַּיִת, בּוֹת (בָּתִּים), and the proper organic root בָּת to בָּיִת may signify: *to be deepened, opened*, comp. פָּתַח־ה, פּוּת and בָּת (בָּתַח). Derivatives בַּיִת and the words connected with it.

בִּית (denom. from בַּיִת) *Aram. to pass the night*, DAN. 6, 19.

בַּז (with *suff.* בִּזָּה; from בָּזַז) *m.* 1. *robbery, prey*, cognate in sense with שָׁלָל, Is. 8, 1; usually accompanying the verbs בָּזַז NUM. 31, 32, הָיָה לְ and נָתַן לְ, הָיָה לְ DEUT. 1, 39; JER. 15, 13. Spoken also of captives. Cognates in sense שְׁבִי, מַלְקוֹחַ. — Metaphor. 2. *riches*, EZ. 29, 19; in which meaning it is cognate with הָמוֹן. See בִּזָּה.

בּוֹא (only 3 *pers. plur.* בָּזְאוּ) *tr. to cut through, to tear in pieces;* Is. 18, 2: *whose land streams cut*, i. e. Aethiopia. — The organic root is בָּזַז־א; cognate Aram. בְּזַז־ע = Hebr. בְּצַע־ע, since verbs ל״א often coincide with ל״ע (comp. גָּמָא, Aram. גְּמַע). According to Jewish interpreters (see *Kimchi*) בָּזְאוּ is said to stand for בָּזְזוּ (comp. Aram. בַּזְבֵּז, in Mishna בְּזְבֵּז, Ar. بَزَّ to scatter about copiously) *to water abundantly.* See בָּזַז.

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בָּזָה (*part. act.* בּוֹזֶה, *part. pass.* בָּזוּי; *fut.* יִבְזֶה, *apoc.* יִבֶז) *tr.* 1. *to disperse, to scatter, to lavish;* hence metaphor. בָּזָה דְרָכִים Prov. 19, 16 *to divide the* (religious) *ways*, i. e. not to apply himself to the one worship of God, opposite to שֹׁמֵר מִצְוָה, comp. פִּזֵּר אֶת־דְּרָכִים Jer. 3, 13; צַלְמָם תִּבְזֶה Ps. 73, 20 *thou makest their image disappear.* — 2. Figurat. *to despise, reject, esteem lightly*, with accus. of object Num. 15, 31; Ps. 69, 34; Ez. 17, 16 19; with לְ, *to mock, to laugh to scorn* (cognate in sense לָעַג, opposite כִּבֵּד) 2 Kings 19, 21; Is. 37, 22; 2 Sam. 6, 16; 1 Chr. 15, 29, for which also עַל Neh. 2, 19; בָּזָה בְּעֵינָיו *to hold despicable in his eyes*, with inf. following Esth. 3, 6. Derivatives בִּזָּיוֹן, מִבְזָה, בָּזֹה.

Nif. נִבְזָה (*part.* נִבְזֶה, *pl.* נִבְזִים) 1. *to be scattered about, to be thrown about*, Jer. 22, 28 (cognate in sense הוּטַל, הָשְׁלַךְ), comp. Lament. 4, 2; figurat. *to be common, profane*, i. e. to be for all, Mal. 1, 7 12. — 2. *to be despised, rejected, pushed aside*, Is. 53, 3; Ps. 15, 4; Mal. 2, 9; Dan. 11, 21: *and in his place a rejected one* (Antiochus Epiphanes) *appears.*

Hif. הִבְזָה *to make contemptible*, Esth. 1, 17.

From the connection of the meanings here given it may be seen that the organic root in בָּז־ה is connected with the Aramaean בַּזְבֵּז to disperse, Ar. بَدَّ to scatter about; and also بزا in the sense of ὑβρίζειν belongs here.

בָּזֹה (only *constr.* בְּזֹה) *adj. m. despised, rejected;* בְּזֹה־נֶפֶשׁ *rejected by men* Is. 49, 7; parallel מְתָעֵב גּוֹי.

בִּזָּה (from בָּזַז) *f.* 1. *booty, prey*, Ezr. 9, 7; Esth. 9, 10; — 2. *possession, property*, Dan. 11, 24. See בַּז.

בָּזַז (*perf.* usually in the resolved form, once בַּז Zech. 4, 10, בַּזּוֹנוּ Deut. 3, 7; but *fut.* יָבֹז, *inf.* בֹּז, בּוֹז) *trans.* 1. same as בָּזָה *to despise, esteem lightly*, with לְ of the object Zech. 4, 10, but where perhaps בַּז stands only dialectically for בָּז. — 2. equivalent to בַּד (בָּדַד) or בָּזָא, prop. to separate, divide, to withdraw; hence *to plunder, rob, carry off booty*, and *absol. to make a prey of*, Numb. 31, 52, 1 Sam. 14, 36, in full form בָּזַז בַּז, בִּזָּה Is. 33, 23; 2 Chr. 25, 13; or with the accus. of the object Gen. 34, 29; Deut. 2, 35; or finally with the accusative of the place which is plundered, Gen. 34, 27; with בְּ *to plunder among*, נָבֹזָה בָהֶם 1 Sam. 14, 36; generally *to pillage*, Ez. 39, 10. Hence בַּז, בִּזָּה.

Nif. נָבֹז (3 *p. pl.* נָבֹזּוּ; *inf.* הִבּוֹז; *fut.* יִבּוֹז) *to be plundered*, Jer. 24, 3; Am. 3, 11.

Puh. בֻּזַּז *to be pillaged*, Jer. 50, 37.

The organic root בַּז is in Ar. بَزَّ, Aram. בְּזַז (בַּז), בָּז, Syr. ܒܙ. Whether signif. 1 be connected with signif. 2, i. e. בַּז with בָּז־ה, is questionable.

בִּזָּיוֹן (a late word; from בָּזָה) *m. contempt*, Esth. 1, 18.

בִּזְיוֹתְיָה (same as בֵּית־זְיוֹתְיָה: *place of excellent olives;* זְיוֹת, זְיֹת a collateral form of זַיִת after the type עַיִם, אֵיל, such exchange of ֹ and ָ often occurring; or זְיוֹת is here after the form קָדוֹשׁ, constr. זְיוֹת) *proper name* of a place in Judah, Josh. 15, 28.

בָּזַל (not used) *intr. to be hard, firm, thick.* Hence (by resolving the dagesh into *r*) בַּרְזֶל, n. p. בַּרְזִלַּי; figur. comp. بَسُلَ to be strict, hard; Phenician בְּזֶלֶת *basalt*, whence the Greek βασάλτης *iron-marble*, of which Pliny says: quem vocant basalten, ferrei coloris atque duritiei, unde et nomen ei dedit. Cognate is בָּשָׁן (which see), whence בָּשָׁן, so called from the hardness of the basalt-soil.

בָּזַק I. (not used) *intr.* 1. *to break forth* (spoken of the sun), *to shine forth, to flash;* comp. Ar. بَزَغَ to rise (of the sun), in like manner بَزَقَ. — 2. *to lighten round about, to scatter rays*, comp. Syr. ܒܙܩ, Targ. בְּזַק, Ar. to throw out, to sow. Derivative בָּזָק.

בָּזַק II. (not used) *tr.* same as בָּדַק (which see), *to divide, to tear*, comp.

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Syr. ܒܙܩ, Aram. בְּזַק to break. Hence the proper name בֶּזֶק.

בָּזָק *m. lightning, the zigzag of the lightning's flash*, only in Ez. 1, 14; interchanged with בָּרָק 1, 13. It is possible that בָּזָק is merely a different orthographical form of בָּרָק, like חָזוֹן 7, 13 of חָרוֹן 7, 12 14. But ר and ז are seldom exchanged for one another.

בֶּזֶק (*breach, fissure*) *n. p.* of a city in the north of Issachar, not far from יָבֵשׁ on the west bank of the Jordan; according to Eusebius between Neapolis (שְׁכֶם) and Scythopolis (בֵּית־שְׁאָן) Judges 1, 4 seq.; 1 Sam. 11, 8. The king of it was called אֲדֹנִי־בֶזֶק (which see).

בָּזַר (*fut.* יִבְזוֹר) *tr.* only a collateral form of פָּזַר *to strew about, to scatter*, metaphor. *to divide* (abundantly) Dan. 11, 24. This form was adopted through Aramaean influence, where בְּזַר, ܒܙܪ (hence בִּזְרָא, ܒܙܘܪܐ seed-corn), בְּדַר appear; comp. Ar. بذر, بزر the same. The organic root is בָּ־זַר, as in זָר־ע.

Pih. בִּזַּר *to scatter, to put to flight*, Ps. 68, 31 (elsewhere פִּזַּר 53, 6; 89, 11); many read there the imp. בַּזַּר.

בִּזְתָא (Pers.) *n. p. m.* Esth. 1, 10. ־זְתָא is identical with ־זָתָא (in וַיְזָתָא) and formed from zâta *born* (*Bopp*, Compar. Grammar p. 37); the first syllable agrees either with וַיְ־ in that proper name (which see) or בִּזְ־ is adopted for it.

בָּחוֹן (from בָּחַן) *adj. m. a trier of metals;* Jer. 6, 27: *I have set thee for a trier of metal* (מִבְצָר same as בְּצָר, בֶּצֶר) *among my people;* yet מִבְצָר may be here equivalent to מִן־בְּצָר (*without metal*), since מִן just before ב is often smoothed away in this manner, comp. מִבְצִיר Judges 8, 2.

בַּחוּן (*pl.* with *suff.* בַּחוּנָיו) *m. watch-tower, tower*, of besiegers Is. 23, 13 K'ri; hence the Targ. has חֶזְוָא.

בָּחוּר (for בַּחוּר, after the form אַלּוּף; *pl.* בַּחוּרִים, with *suff.* בַּחוּרָיו) *m.* 1. prop. the ripened, from בָּחַר II. (which see); hence *a young man* in the prime of manhood, along with בְּתוּלָה Deut. 32, 25; Is. 62, 5; 2 Chr. 36, 17; metaphor. *a young warrior* Jer. 15, 8; בַּחוּרֵי אָוֶן Ez. 30, 17 *warriors of Heliopolis*, i. e. the garrison, spoken of the warlike caste of the Calasirians (Herod. 2, 166); סוֹר בַּחוּרִים *circle of the youths*, Jer. 6, 11; *a champion*, Jer. 49, 19; hence always *the nucleus* of the population Is. 23, 4; Jer. 9, 20; opposite זְקֵנִים 31, 13. — 2. *part. pass.* of בָּחַר I. *chosen*, 1 Sam. 9, 2. See בָּחַר I.

בַּחִין *m.* same as בַּחוּן, Is. 23, 13 K'tib.

בָּחִיר (*constr.* בְּחִיר) *adj. m. chosen, select, choice; subst. a chosen one, a tried one*, 2 Sam. 21, 6; Is. 42, 1 &c.

בָּחַל 1. *intr. to feel loathing, abhorrence*, with בְּ *at* something Zech. 11, 8; Targ. קָץ בְּ־, Syr. ܒܚܠ; opposed to בָּחַר בְּ־; comp. Hebrew פָּגַל. — 2. *tr. to curse, abhor*, Ar. بهل.

Puh. בֹּחַל *to be cursed. Part.* מְבֹחֶלֶת K'tib Prov. 20, 21. Translators read with the K'ri מְבֹהֶלֶת.

בָּחַן (*fut.* יִבְחַן, *inf. constr.* בְּחֹן) 1. *tr. to prove* (metals in the fire), hence along with צָרַף Jer. 9, 6; Zech. 13, 9; prop. to cause to glow, the organic root of בָּ־חַן being identical with that in שֻׁ־חַן. — Metaphor. 2. *to purify* (from dross), Job 23, 10: *he purifies me* (from dross), *I come forth as gold.* Figur. *to try* (*the heart*) Jer. 12, 3; Ps. 17, 3; 1 Chr. 29, 17; Ps. 7, 10, *the walk* דֶּרֶךְ Jer. 6, 27, *the reins* כְּלָיוֹת 11, 20, *the thoughts* שַׂרְעַף Ps. 139, 23; *to search out*, Ps. 26, 2; 66, 10, with בְּ of that with which one searches, Mal. 3, 10; *to examine*, Job 12, 11. Hence בֹּחַן. — 3. to divide, split, a farther formation of בָּן, hence a) *to penetrate* into something, *to punish, chastise* (Ar. محن) Job 7, 18; cognate in sense פָּקַד, proceeding from a similar point of view; b) *to review*, for example the doings of God, i. e. to criticise, Ps. 81, 8; c) *to espy, to view* (see בָּן) 11, 4. — Derivatives בַּחַן, בַּחוּן, בַּחִין.

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Nif. נִבְחַן *to be proved, examined* Gen. 42, 15 16; Job 34, 36.

The stem בָּחַן, as it is expressed in Hebrew in significations 1 and 3, has in the first for its organic root בָּ־חַן (cognate בָּ־חַר I.), and is for the 3d a fuller form of בָּן, in which signification only it is equivalent to the Ar. محن "to separate" &c., the conversion of Hebrew *b* into Arabic *m* frequently appearing elsewhere. In no case are both senses to be combined.

בַּחַן (from בָּחַן 3) *m. watch-tower* Is. 32, 14; = מִגְדָּל Neh. 3, 25 27, beside עֹפֶל; comp. בַּחִין, בַּחוּן.

בֹּחַן (from בָּחַן 1) *m.* 1. *trial, proof,* hence אֶבֶן בֹּ׳ *stone of trial* i. e. tried stone Is. 28, 16. — 2. (from בָּחַן 3) *examination, reviewing* (which retards action by weighing a thing on all sides, and therefore) *procrastination*, only in Ez. 21, 18 [13]: *for a mustering hither and thither* (בֹּחַן) *and a delaying* (וּמַהּ, as is to be read for וּמָה, from the verb מַהּ, which see) — *since even the rod of correction is not heeded — will not take place.*

בָּחַר I. (*fut.* יִבְחַר) *tr.* same as בָּחַן: 1. *to prove* (metals by the fire), prop. to glow, hence *to purify*, Is. 48, 10: *I purified thee* (from dross) *in the furnace of distress* (parallel צָרַף), where one ms. has בָּחַן; *to try* Job 34, 4, parallel יָדַע; *to examine*, with accusative 2 Chr. 34, 6: *he examined their houses*, in which sense it is equivalent to פָּקַד Ps. 17, 3, בָּחַן (3, b) 81, 8, if it be not better there to take בָּחַר in the sense of *to kindle*, after its organic root (בָּ־חַר, comp. חַר), as *Cappellus* does (Crit. sacra III, 5). — 2. *to choose, to seek out*, prop. to put to the test, with the accus. 2 Sam. 16, 18; 1 Kings 14, 21; Ps. 33, 12; most frequently with בְּ of the object, Deut. 7, 6; 1 Sam. 10, 24; Is. 44, 1; בָּחַר עַל ... מִן Job 36, 21 *to choose the one before the other;* בָּ׳ מִן *to choose out of something* Gen. 6, 2; rarely with עַל, 2 Sam. 19, 39: *what thou wilt choose over* (i. e. *from*) *me;* with לְ of the obj. 1 Sam. 20, 30, where the LXX read חָבֵר. בָּ׳ is construed in the same way, when it has the secondary idea *to have pleasure in a thing, to love*, with accusative 2 Sam. 15, 15; with בְּ Is. 14, 1. *Part. pass.* בָּחוּר (*pl. constr.* בְּחוּרֵי) *select, distinguished among* Ps. 89, 20; metaphor. *beautiful* Song of Sol. 5, 15; particularly applied to *choice troops* Ex. 14, 7; Judges 20, 15; 1 Sam. 24, 3. בָּחוּר Jer. 49, 19 and 50, 44 is a noun. Derivatives מִבְחַר I., מִבְחֹר, בָּחִיר, בָּחוּר 2, the proper name יִבְחָר.

Nif. נִבְחַר *to be chosen, selected* Prov. 10, 20, with מִן *to be better than* 8, 10 19; Jer. 8, 3; with לְ *to be pleasing to one* Prov. 21, 3.

Puh. בֻּחַר *to be selected*, i. e. *to be excepted*, only in Eccles. 9, 4 K'tib: *for who is excepted?* The K'ri and translators read יְחֻבָּר, which however is against the accent.

To the stem בָּחַר corresponds the Ar. محر, like בָּחַן to the Ar. مَحَنَ; but the organic root is בָּ־חַר, which exists also in חַר, חָר־ה. No other signification of the stem appears to have any connexion with it, since the root here in Arabic is بحر, whence بَحْر fissure, division.

בָּחַר II. (not used) *intr.* 1. *to mature, ripen*, whence בָּחוּר 1 out of בַּחוּר (which see), בְּחֻרוֹת, בְּחֻרִים; cognate בָּכַר, Aram. בְּגַר &c. applied to human age. — 2. *to hasten forwards, to advance*, like the Ar. بَكَرَ. Hence perhaps *Puh.* בֻּחַר Eccles. 9, 4 K'tib: *for who among all the living marches on* i. e. among them continues to live, *has hope.* Derivative מִבְחָר 2.

בָּחַר III. (not used) *intr. to be deep, low*, prop. divided through, deepened; hence the proper names בַּחֻרִים and בַּחֲרֹם; comp. Ar. بَحْر division, rent, a great river, prop. like בִּקְעָה, بُحْرَة, low land, low country.

בָּחֻר *m.* same as בָּחוּר = בַּחוּר which see.

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בַּחֻרִים (*low ground, low land*) *n. p.* of a Benjaminite city 2 Sam. 3, 16; 16, 5; 19, 17; 1 Kings 2, 8; according to *Josephus* (Ant. 7, 9, 7) *Βαχουρής, Βαχχ.* in the vicinity of Jerusalem. But the Targ., Rashi, Kimchi and others identify it with עַלֶּמֶת 1 Chr. 6, 45 and with עַלְמוֹן Josh. 21, 18, and therefore it is derived from בָּחַר II. See בַּחֲרֹם.

בְּחֻרִים *pl. m. youth* Num. 11, 28. The *pl.* for the abstract also in:

בְּחֻרוֹת *pl. f.* the same Eccles. 11, 9; 12, 1.

בַּחֲרֹם (*low ground*, from בָּחַר III.) *n. p.* of a city whence one of David's heroes sprang; hence the *Gentile* בַּחֲרוּמִי 1 Chr. 11, 33, for which בַּרְחֻמִי stands 2 Sam. 23, 31. Originating perhaps from בֵּית־חֲרֹם, חֲרֹם same as חָרֵם Josh. 19, 38; Syr. and Ar. have חוּרִים.

בָּטָא (Kal unused) *intr.* same as בָּדָא, בַּד III. *to talk thoughtlessly, foolishly, rashly; to make a rash, ill-advised utterance;* hence מִבְטָא, comp. Ar. بَذَاءٌ bad discourse. Another formation appears in פָּטַר (which see) Ps. 22, 8, Ar. بذر.

Pih. בִּטֵּא (*fut.* יְבַטֵּא) *to pronounce*, in vows, oaths, particularly *to talk idly* Lev. 5, 4; with בִּשְׂפָתַיִם ibid.; Ps. 106, 33.

בָּטָה (not used) same as בָּטָא, whence the noun בּוֹטֶה = בֹּטֶה.

בֹּטֶה (our text has בּוֹ־) *m. talk, prattle* Prov. 12, 18; opposite לְשׁוֹן חֲכָמִים.

בָּטַח I. (*fut.* אֶבְטַח) *intr.* prop. to extend, therefore 1. (not used) *to be wide, spread out, extended*, then *to be thick, stuffed;* comp. Ar. بَطِخَة, بُطَاخِي thick, fat; whence אֲבַטִּיחַ a sort of gourd, a melon, a thick, puffed-out fruit; compare in a similar manner בָּטְנָה. — 2. *to be* or *live secure, careless, calm*, Judges 18, 7 27 (along with שָׁקַט), spoken of the unconcerned life which is passed in an unguarded, open country (רַחֲבַת יָדַיִם) 18, 10, or in אֶרֶץ שָׁלוֹם Jer. 12, 5; cognate in sense רָוַח. Therefore it is either used *absolut.* Prov. 11, 15, or with בְּ of the place, Am. 6, 1, together with שַׁאֲנָן. — 3. With the additional idea of careless forgetfulness of God, *to be unconcerned* (about God's will) Is. 32, 9-11; Prov. 14, 16; sometimes with בְּלֵב 28, 26; the opposite פָּחַד 28, 14 *to live in awe, to be concerned about the will of God.* Derivatives בֶּטַח, מִבְטָח 1, בִּטְחָה, בַּטֻּחוֹת.

Hif. הִבְטִיחַ *to cause to abide secure, free from care*, with עַל of the place, Ps. 22, 10.

The stem בָּטַח is in Ar. بَطَحَ V. VII. and بطح is a collateral form for the signification relating to physical objects; but the organic root is בָּ־טַח, which is also found in שָׁ־טַח, Ar. ـطح, ـدع, ـدح, دَحَّ, طَحَى &c.

בָּטַח II. (*fut.* יִבְטַח) *intr.* prop. to hang upon something, therefore figur *to trust*, frequently with בְּ 2 Kings 18 5; Jer. 39, 18; seldomer with עַל *to rely upon something* Ez. 33, 13; Hab. 2, 18 with the insertion of the dativus commodi (of advantage) 2 Kings 18, 21; Jer 7, 8; with אֶל Judges 20, 36; 2 Kings 18, 22; Is. 36, 7; Ps. 31, 7; 86, 2; Prov 3, 5; or connected with the accusative בִּטָּחוֹן to complete the idea, 2 Kings 18, 19; Is. 36, 4. At a later period there was used for it יֵשׁ בִּטָּחוֹן with אֶל i. e *to hang upon something*, Eccles. 9, 4: *for every one who becomes ripe* (comes into the world and falls off like ripe fruit) *trusts to life.*

Hif. הִבְטִיחַ *to cause to trust*, with accus. of the person and עַל of the thing Jer. 28, 15; 29, 31.

The organic root is בָּ־טַח, which also exists in טָח, טָח־ה, and does not appear to be connected with בָּטַח I. Derivative בִּטָּחוֹן.

בֶּטַח (from בָּטַח I.) *m.* 1. *security, fearlessness, confidence*, usually in the accusative as an *adverb: without danger, securely, unconcernedly*, with the verb

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בּוֹא Gen. 34, 25, יָשַׁב 1 Sam. 12, 11, הָיָה Judges 8, 11, הָלַךְ Prov. 10, 9, שָׁכַן 1, 33, הֶחֱרִיד Ez. 30, 9, עָבַר Mic. 2, 8, and very rarely alone Is. 32, 17, with הַשְׁקֵט. More frequent is לָבֶטַח, also with שָׁכַב Job 11, 18, נִשְׁעַן 24, 23, הִנְחָה Ps. 78, 53, רָבַץ Is. 14, 30 &c. — 2. *proper name* of a Syrian town situated in אֲרַם צוֹבָא 2 Sam. 8, 8, which David took and occupied with a garrison, along with בֵּרֹתַי (which see). The versions read טֶבַח, 1 Chr. 18, 8 טִבְחַת, which reading appears to be the safer one, inasmuch as the head of a Syrian tribe was called טֶבַח (Gen. 22, 24). See טֶבַח.

בִּטְחָה (from בָּטַח I.) *f. repose, security* Is. 30, 15, with הַשְׁקֵט.

בִּטָּחוֹן (from בָּטַח II.) *m. trust, confidence* Is. 36, 4; Eccles. 9, 4.

בַּטָּחוֹת (from בָּטַח I.) *pl. f. security, tranquil life* Job 12, 6; the Jewish interpreters render מִשְׁכָּנוֹת. The plural implies a collective idea. On Ps. 51, 8 and Job 38, 36 see טֻחוֹת.

בָּטֵל (prop. Aram.) *intr. to cease, to desist, to be at leisure, to rest from labour* Eccles. 12, 3, Ar. بَطَلَ transferred to nothingness or vanity, Maltese *batal*. The organic root is בָּ־טַל with the fundamental signification *to rest, to leave off*, which is modified in חָ־דַל, Ar. هَدِلَ (to be lazy, stretched out).

בְּטַל (3 *f.* בְּטֵלַת; *part. f.* בָּטְלָא) *Aram. intr. to cease, to rest from labour*, Ezr. 4, 24; Syr. ܒܛܠ, in Targ. for שָׁבַת.

Pah. בַּטֵּל (3 *p. pl.* בַּטְּלוּ; *inf.* בַּטָּלָא) *to forbid, to hinder* Ezr. 4, 21 23; 5, 5; 6, 8.

בָּטַן (not used) *intr.* 1. *to be stretched out, extended*, cognate with פָּתַן and מָתַן (which see); hence — 2. *to be thick, extended*, applied to the belly &c. Derivatives בֶּטֶן, בָּטְנָה, the proper names בְּטֹנִים, בֶּטֶן. The organic root is בָּ־טַן which is also found in תַּן, מָ־תַן, יָ־תַן, פָּ־תַן, פָּ־תַן &c.

בֶּטֶן (with *suff.* בִּטְנִי) *f.* 1. *belly, body*, of men Num. 5, 22; which is filled with meat Ez. 3, 3 (where the LXX have στόμα for σῶμα), Prov. 13, 25; 18, 20; that of a beautiful woman is compared to a wheat-sheaf Song of Sol. 7, 3. Seldom applied to animals Job 40, 16. Always with the idea of compass and thickness, therefore metaphor. *the belly-shaped* (and rounded) upper half of the capital of a pillar 1 Kings 7, 20. — 2. *the bearing body*, בֶּטֶן הַמְּלֵאָה *the body of the pregnant* Eccles. 11, 5; generally *mother's body, uterus* Jer. 1, 5; Job 31, 15; Hos. 12, 4; מִן־הַבֶּ׳ Judges 13, 5, מִנִּי־בֶ׳ Is. 46, 3, מִבֶּ׳ 48, 8 *from birth;* in full form בֶּטֶן אֵם Judges 16, 17; Job 31, 18; בִּטְנִי 3, 10 *the womb in which I was. The fruit of the body, a child* is therefore called פְּרִי בֶ׳ Is. 13, 18, בַּר־בֶּ׳ Prov. 31, 2, מַחְמַד בֶּ׳ Hos. 9, 16; plur. בְּנֵי בֶ׳ Job 19, 17 *full sisters* i. e. which came forth from one בֶּ׳; figurat. Job 38, 29 *bosom*, whence the ice came. — 3. Abstract. *pregnancy* Hos. 9, 11, as a state after הֵרָיוֹן and succeeded by לֵדָה; comp. Syr. ܒܛܢ as a denom. — 4. Figurat. *belly, body* of a thing, i. e. *the interior*, like بَطْن, e. g. of שְׁאֹל Jon. 2, 3, then *the inmost part, the bosom* of man Job 15, 35; Hab. 3, 16. — 5. (*hill, height*) *n. p.* of a city in Asher Josh. 19, 25 (Euseb. Βατναί), 8 miles east of Ptolemais; it is said to have been called afterwards Βεβετέν (בֵּי־בֶטֶן). See בְּטֹנִים.

בָּטְנָה (formed from בֶּטֶן, in Mishna בָּטְנָא; only in *pl.* בָּטְנִים) *m. pistacia-nut*, with an almond-shaped kernel Gen. 43, 11, so called from its bellied form. The translators have put בּוּטְמָא &c. (terebinth), because they understood it to be Pistacia terebinthus (Linnaeus); Ar. بُطْم = בָּטְנָה.

בְּטֹנִים (*hills, heights*) *proper name* of a city in Gad Josh. 13, 26.

בֵּי a common pronounciation for בַּיִת in names of places, as בֵּי־סִרָה (*Jos.* Ant. 7, 1, 5 Βησιρά), elsewhere בּוֹר־הַסִּרָה; בֵּי־שָׁן (בֵּיסָן) for בֵּית־שְׁאָן; בֵּי־צוּר 1 Macc. 6, 7, Vulg. *Bessur* &c.; בֵּי־בֶטֶן Βεβετέν,

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elsewhere בֶּטֶן; probably also בֵּית־תַּר *Betar*. It was only used, however, in the later period of the language.

בִּי *interj.* an exclamation of pressing entreaty, of wishing or of asking, *Oh that*, *I pray*, in addressing superiors with אֲדֹנִי Gen. 43, 20, 1 Kings 3, 17, or אֲדֹנַי Josh. 7, 8, Judges 6, 15, 1 Sam. 1, 26, to ask for a favourable hearing; the translators (LXX *δέομαι*, *δεόμεθα*, Vulg. *obsecro*, Targ. בְּבָעוּ &c.) render it more according to the sense than literally. On the other hand, in בִּי אֲנִי *upon me* 1 Sam. 25, 24 (comp. 2 Sam. 14, 9) בִּי belongs to בְּ with suff. (see בְּ). As אָבִי and אֲבוֹי (which see) appear as exclamations, בִּי obviously belongs to the same group, without בָּעָה or אָבָה having to be assumed as the stem.

בִּין see בּוּן Hif. II.

בֵּין (only *constr.* בֵּין; with *suff.* בֵּינִי, בֵּינְךָ pause בֵּינְךָ; בֵּינוֹ; 1. *pl.* בֵּינִים, only with *suff.* בֵּינֵינוּ, בֵּינֵיכֶם, בֵּינֵיהֶם; בֵּינֵיכֶם, בֵּינֵיהֶם; 2. *pl.* בֵּינוֹת usual in Ezek., with *suff.* בֵּינוֹתֵינוּ, בֵּינוֹתָם; *dual* בֵּינַיִם) *m.* prop. division, separation, and therefore concrete *interval* (space between two things), Arab. بَيْنٌ. But in this sense only the *dual* בֵּינַיִם 1 Sam. 17, 4 23, *space between* two armies, *μεταίχμια* (*Eurip.* Phenic. v. 1285). Hence אִישׁ הַבֵּ֫ינַיִם *one standing as a go-between for two armies*, a champion who decides between the two (*Joseph.*, *Kimchi*); the LXX sometimes Ἀμεσσαῖος i. e. *ὁ μεσαῖος*, sometimes with a free rendering *ἀνὴρ δυνατός*. But as a rule it occurs only in the construct בֵּין (with suff. and the double plural) *prepos. between*, *among*: בֵּין אַחִים Prov. 6, 19 *between brethren*; בֵּין־שִׂיחִים Job 30, 7 *between the bushes*; בֵּין עֵינַיִם Ex. 13, 9 *between the eyes*, i. e. on the forehead. It usually separates two nouns, denoting as it were the interval, duality being either expressly asserted Numb. 7, 89; Zech. 6, 1, or naturally implied Ex. 12, 6; 13, 16; Hos. 2, 4; Zech. 9, 7, or lastly being obvious from the context Gen. 1, 6 18; 16, 14; with the plural Prov. 26, 13; Job 24, 11; Is. 2, 4. When t nouns, between which a separation is i tended to be made by בֵּין, are not plac together, there occur בֵּין ... וּבֵין Gr 1, 18; 13, 3; 16, 14; לְ ... בֵּין Gen. 1, 2 Sam. 19, 36; Ez. 41, 18; Mal. 3, 1 לְבֵין ... בֵּין Joel 2, 17; וּלְ ... בֵּין Is. 2. Many verbs expressing the ideas dividing, separating, judging, valui seeing into, sitting, stepping through are thus connected with בֵּין in the wa just given, e. g. הִבְדִּיל Gen. 1, 6; לָה Ex. 11, 7; שָׁלַח מְדָנִים דִּיחַ רִיב De 25, 1; Prov. 6, 19 &c. It has rar the signification *as well ... as also*, s ... sive, 2 Sam. 19, 36, 2 Chr. 14, which is frequent in the Mishna. — T plural form is applied as that of ot prepositions (תַּחַת, אַחַר), for the most p where the suffix also has a plural sen e. g. בֵּינֵיכֶם Josh. 3, 4 (seldom with singular sense); and on account of t plural sense the K'ri changes בֵּינוֹ Jo 3, 4 &c. into בֵּינָיו. The construct pl בֵּינוֹת (= Targ. בֵּינָת, Syr. ܒܝܢܬ = Ts בֵּינֵי, Syr. ܒܝܢܝ, constr. pl. of the ma form, comp. the abbreviation in ת is the feminine form, and is r with only in Ezek. without suf e. g. chap. 10. Compounds with ot prepositions are: אֶל־בֵּין *between*, *amo* with accusat. Ez. 31, 10; עַל־בֵּין *b between* 19, 11; אֶל־בֵּינוֹת 10, 2; ן *forth from between* Ps. 104, 12, he מִבֵּין רַגְלַיִם Gen. 49, 10 i. e. ex ut (מִבֵּינוֹת לְ = רַגְלַיִם); Ez. ch. 1 מִבֵּין לְ = בֵּין *away from between*; or like the simple בֵּין *among*, Is. 44 where mss. read בְּבֵין and the L supply מַיִם. See בַּיִת II.

בֵּין (*pl.* with *suff.* בֵּינֵיהֶן, יהוֹן־) *Ar prepos.*, the same, Dan. 7, 5 8. In sing. (בֵּינָן) as in the pl. (בֵּינֵי) it is construct form; in the Targ. we h also the constr. fem. בֵּינַת and con pl. בֵּינָת.

בִּין as a noun Dan. 10, 1, see נָה

בִּינָה (*constr.* -נַת, with *suff.* נָתָכֶם pl. בִּינוֹת) *f. understanding*, *insight*, *p*

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dence, chiefly by *teaching*, *instruction*, Prov. 1, 2; *the intimate understanding of* חָכְמָה 4, 5; usually joined with the verbs קָנָה, יָדַע, הִתְבּוֹנֵן, בִּקֵּשׁ, הִשְׂכִּיל Is. 29, 24; Prov. 16, 16; Dan. 8, 15; 9, 22 &c.; also a stronger expression of חָכְמָה Dan. 1, 20; *understanding* (of a prediction) 8, 15; 9, 22; generally with שֵׂכֶל, חָכְמָה, מוּסָר. יָדַע בִּינָה לָעִתִּים 1 Chr. 12, 32 *to have insight of the times*, i. e. to understand the times, spoken of the children of Issachar, comp. the יֹדְעֵי הָעִתִּים at the Persian court Esth. 1, 31. In connexion with Deut. 4, 6 it is applied in the Talmud to a knowledge of astronomy. The plural Is. 27, 11 is put as an abstract for the sing. In בִּינָה Dan. 10, 1 the accent is drawn back on account of the following לוֹ (comp. Ez. 19, 14), and it should neither be taken as an imper. nor as a noun בִּין.

בִּינָה (=בִּינָא) *Aram. fem.*, the same, Dan. 2, 21.

בֵּיצָה (only *pl.* בֵּיצִים; from בּוּץ) *f. an egg*, of birds Deut. 22, 6, of the viper Is. 59, 5, of the ostrich Job 39, 14; בֵּ׳ עֲזֻבוֹת *eggs forsaken* Is. 10, 14; Ar. بَيْضَة, Aram. בֵּיעָא.

בַּיִר (from בָּר) *m.* same as בְּאֵר *a well*, only in Jer. 6, 7 K'ri, for which K'tib has בּוֹר.

בִּירָא (*def.* בִּירְתָּא) *Aram. f. a fortress*, at Ecbatana (אַחְמְתָא) in Media Ezr. 6, 2, i. e. the acropolis there; elsewhere in Aramaean, fortress generally; Syr. ܒܝܪܬܐ. See בִּירָה.

בִּירָה (only Dan. Chr. Neh. Esth.) *f. fortress*, *castle*, *palace*, hence 1. *the fortress Susa*, Neh. 1, 1; Esth. 1, 2; 2, 3; different from the *city Susa* which was built adjoining the fortress (called in Herod. 5, 53 τὰ βασιλήϊα τὰ Μεμνόνια). As the seat of the Persian government whence commands issued, the *fortress* Susa is mentioned in Esth. 3, 15; 8, 14; Dan. 8, 2; then transferred to the *city* Susa belonging to the fort, and so interchanged with עִיר שׁוּשַׁן Esth. 8, 15; 9, 6. — 2. *temple-fortress*, *temple*, 1 Chr. 29, 1 19, specially of the fortress belonging to the temple (afterwards Antonia) Neh. 2, 8, whose head was called שַׂר הַבִּ׳ *prince of the palace* or *fortress* 7, 2.

The word is regularly formed in the Hebrew way from בָּר (בּוּר), Sanskrit *vri*, Zend. *vere* (to defend, to foster, to surround, to protect), and this organic root is also found in כָּ־בַר, גָּ־בַר, אָ־בַר &c.; בִּירָה is derived from בָּר, as the Zend. *vara* (fortress, prop. fence), Pers. *bâru* بارو (castle) are from a similar root. The frequency of this word (bora, bara, bar) in the compound names of Persian cities (Persa-bora, Pyrisa-bora, Ἐστόβαρα, Κογκο-βαρ &c.) led the LXX and *Josephus* to write the Hebrew בִּירָה in Greek βάρις, since the latter was extensively current in the Greek world. Derivative בִּירָנִית.

בִּירָנִית (*pl.* ־נִיּוֹת) *f. fortress*, *castle*, *fort*, 2 Chr. 17, 12; 27, 4, frequent in the Targ. for the Hebrew אַרְמְנוֹת. The word is formed from בִּירָה; comp. by way of analogy the Persian name of a place Βαρήνη (Ctes. Pers. 4), Sanskrit *varana* (fencing in) from the same root.

בַּיִת (from בּוּת which see; pause בָּיִת, with *â* of motion בַּיְתָה, pause בָּיְ־; *constr.* בֵּית, with *â* of motion בֵּיתָה; with *suff.* בֵּיתוֹ, בֵּיתְךָ; *plur.* בָּתִּים *bottim*, abridged from בּוֹתִים *bôtim*, and therefore doubling the following consonant as a compensation, *constr.* בָּתֵּי) *m.* (*f.* only in Prov. 2, 18) like אֹהֶל, מָקוֹם, *house* in the widest sense, consequently also tent, hut, tower, palace, temple, Gen. 33, 17 (where סֻכּוֹת is the opposite), 2 Kings 23, 7 &c. which is clear from the context. In frequent use, the applications of בַּ׳ are to be classified as follows: 1. an actual habitation of men or gods with all different gradations: a) *tent*, Gen. 27, 15; *tabernacle*, Ps. 5, 8; in full form בֵּית הָאֱלֹהִים Judges 18, 31, בֵּית יי 1 Sam. 1, 7; in like manner *the little tent-like temple* of Ashera (Astarte, Mylitta) woven by women, 2 Kings 23, 7 (comp. Ezek. 16, 16): *tent* of the paramours (הַקְּדֵשִׁים i. e. of the consorts of Astarte),

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which was set up in the court of the temple; *little temples on high places*, בָּתֵּי הַבָּמוֹת 1 Kings 13, 32; 2 Kings 23, 19, erected at the altars in such localities. b) *habitation* of men, Gen. 19, 2; Ex. 20, 17; Judges 18, 2; בֵּית גָּדוֹל *a great*, i. e. palace-like, *house* 2 Kings 25, 9. c) *palace, castle*, Gen. 12, 15, also with the addition הַמֶּלֶךְ 2 Sam. 11, 9, therefore אֲשֶׁר עַל־הַבַּיִת or עַל־הַבַּ׳ *head of the palace, minister of the court*, 1 Kings 4, 6; 16, 9; 2 Kings 18, 18, cognate in sense סֹכֵן Is. 22, 15. d) *temple, sanctuary*, 2 Sam. 7, 5 27; 1 Kings 2, 36; the temple at Jerusalem, usually הַבַּיִת 8, 19; Ez. 43, 4 12, in full form יְיָ בֵּית 1 Kings 3, 1, בֵּית זְבֻל 8, 13 *temple to dwell in, for a habitation* (see זְבֻל), בֵּית הָאֱלֹהִים 1 Chr. 9, 11, called by way of contrast to the movable tabernacle שֹׁכֶן עוֹלָמִים 1 Kings 8, 13, once מִקְדַּשׁ הַבַּיִת *temple-sanctuary*, same as מִקְדָּשׁ or הַבַּיִת alone, Ez. 48, 21; הַר הַבַּ׳ Micah 3, 12 *temple-mountain;* so also it is applied to *temples of the gods*, of דָּגוֹן 1 Sam. 5, 2, of בַּעַל 1 Kings 16, 32, רִמּוֹן 2 Kings 5, 18, נִסְרֹךְ 19, 37 &c. — In this most general signification we have to notice besides: בֵּית הַסֹּהַר Gen. 39, 20, בַּ׳ הַכֶּלֶא 1 Kings 22, 27, בַּ׳ הַמַּהְפֶּכֶת 2 Chr. 16, 10, בַּ׳ הַכְּלִיא Jer. 37, 4, בַּ׳ הָאֲסוּר 37, 15, בַּ׳ הַבּוֹר 37, 16, בַּ׳ מִשְׁמָר Gen. 42, 19 *prison, jail;* בֵּית־מוֹשָׁב *dwelling-house* Lev. 25, 29; בֵּית מִבְצָא *castle, fortress* Judges 9, 6; בַּ׳ יַעַר הַלְּבָנוֹן 1 Kings 7, 2, also בֵּית הַיַּעַר simply Is. 22, 8 *forest-house of Lebanon*, a part of Solomon's palace; בַּ׳ הַגָּן *garden-house* 2 Kings 9, 27; בַּ׳ נְכֹאת 20, 13 *treasury, treasure-chamber;* בַּ׳ כֵּלִים *armoury* or *arsenal* ibid. &c. Here belong also the designations of certain parts of a house, as בַּ׳ הָאֲסָפִים *store-house, store-chamber*, 1 Chr. 26, 15, a part of the temple; בַּ׳ הַנָּשִׁים *Harem* Esth. 2, 3; בַּ׳ מִשְׁתֵּה הַיָּיִן *drinking-hall*, 7, 8 &c. — 2. Metaphorically applied to a place where, or an object in which something is or dwells, e. g. to שְׁאוֹל Job 17, 13; the *grave* is therefore called בֵּית עוֹלָם 30, 23, בֵּית מוֹעֵד Eccles. 12, 5 (comp. Diod. Sic. 1, 57) or also בַּיִת alone Is. 14, 18; *the body*, a dwelling-place of the soul, is called בֵּית חֹמֶר Job 4, 19 (*clay-hut*); בַּיִת means *the dwelling-place* of animals in the wilderness 39, 6, *the web* of the spider 8, 14, *the nest* of the moth 27, 18, of the bird Ps 84, 4 &c. In the case of inanimate things: *conservatory*, *case* Ex. 26, 29 poet. בֵּית־נֶפֶשׁ Is. 3, 20 *scent-case, smelling-bottle;* Ez. 1, 27 *which has a case round about* i. e. setting off the enclosed all the more brightly by its splendour *place, space*, e. g. Neh. 2, 3 *the city, the place of the graves of my fathers;* בֵּית שְׁאָה 1 Kings 18, 32 *space of two* סְאִים Song of Sol. 2, 4 *wine-keep* בֵּית הַיָּיִן in the vineyard, where the vine-keeper indulge in wine. In this sense for th most part בַּ׳ is to be taken in compound names of places. — 3. *the interior, inne part* (enclosed in a circle), opposed t חוּץ; only as *adverb* like חוּץ, e. בְּבַיִת לְ *from within* Gen. 6, 14; מִבַּיִת לְ 1 Kings 6, 16, לְמִבַּיִת לְ Num. 18, 6 *with the;* אֶל־מִבַּיִת לְ 2 Kings 11, 15 *int* בְּיָרְכָתָהּ Ex. 28, 26 *inward*, מִבַּיְתָה *fro within* 1 Kings 6, 15. בַּיִת in the accusa before nouns hence *at*, prop. with Gen. 24, 23. — 4. Metaphorically *famil* (prop. inhabitants of a house, com אֹהֶל tent and family), *race* Gen. 7, 1 generally, what belongs to a family *people, servants* &c. 50, 4, hence בֵּית־ Gen. 50, 2 or יְלִיד בַּיִת Jer. 2, 14 *slave, a maid;* or that in which t family is continued, *posterity, childr* Ex. 2, 1; 1 Sam. 20, 16; 1 Kings 12, 1 בָּנָה בַּיִת *to found a posterity* Deut. 2 9, Ruth 4, 11, and so עָשָׂה בַּיִת 2 Sa 7, 11; farther *goods, possession*, Ge 15, 2; Ex. 1, 21; Esth. 8, 1. בֵּית־אָב means either *paternal house, family the father*, Gen. 24, 23; 46, 31, or *fam house*, as the smallest division of t races; *pl.* בֵּית אָבוֹת Ex. 6, 14, Nu 1, 2, elliptically אָבוֹת alone 31, 2 Josh. 14, 1. By a farther metapho *people* Ez. 27, 14; interchanged with 2 Chr. 35, 21; Ez. 2, 5; Is. 31, 2; Isra

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is therefore called בֵּית יי Hos. 8, 1, comp. οἶκος θεοῦ Hebr. 3, 6. — 5. *proper name* of a Moabite city, only with the article הַבַּיִת Is. 15, 2, perhaps = בֵּית דִּבְלָתַיִם Jer. 48, 22.

The noun בַּיִת (from בּוּת) sounds like an old word from the same stem in the dialects also (Targ. בַּיִת, Syr. ܒܝܬܐ, ܒܝܬ, Ar. بيت &c. with the like manifold meanings), and even the plural formation has also there occasionally the irregular stamp (comp. Syr. ܒܬܝܢ); in Phenician the construct בֵּת (בַּיִת), with *suff.* בֵּתִי, appears in the same variety of senses, e. g. בֵּת עֹלָם *grave* (Malt. 2, 1), בֵּת מְלֹא (Tug. 5) *Hades;* comp. πολυδέγμων &c.

בַּיִת (*constr.* בֵּית, *def.* ־ָה, with *suff.* בַּיְתָה; *pl.* בָּתִּין) *Aram. m.* the same, Dan. 2, 5; hence בֵּ׳ מַלְכָּא Ezr. 6, 4 or בֵּית מַלְכוּ Dan. 4, 27 *king's house;* בֵּ׳ אֱלָהָא Ezr. 5, 2 *temple*, also בַּיְתָא alone 5, 3; בֵּ׳ גִּנְזַיָּא 5, 17 *treasury;* בֵּ׳ סִפְרַיָּא 6, 1 *house of the rolls;* בֵּ׳ מִשְׁתְּיָא Dan. 5, 10 *banquet-house.*

בֵּית I. *prepos. between*, abridged from בֵּינַת (comp. בֵּינוֹת in Ez., בֵּינַת and בֵּינָת in the Targum) e. g. בֵּית נְתִיבוֹת Prov. 8, 2 *between the ways;* בֵּית צְלָעוֹת Ez. 41, 9 *between the sides* (side-chambers); בֵּית אֲבָנִים Job 8, 17 *between stones.* The Syr. ܒܝܬ in this signification may have originated also in the same manner. The present natural abbreviation gave rise to the opposite, viz. that בֵּית was sometimes resolved into בֵּין, e. g. בֵּין סִיחֹן Jer. 48, 45 = בֵּית סִ׳ (place of Sichem) i. e. חֶשְׁבּוֹן.

בֵּית II. a construct of בַּיִת, occurs in very many compound names of places as a first member, to express, according to signification 2, *place, locality*, examples of which are found in the other Semitic dialects also; comp. also the Latin *fanum* joined with the names of deities in compound names of cities (Fanum Fortunae, Fanum Herculis etc.). The most important names of places compounded with בֵּית are:

בֵּית אָוֶן (see אָוֶן I. 3 and 4) *proper name* of a city 1. in northern Benjamin; — 2. in the neighbourhood of בֵּית־חֹרוֹן and מִכְמָשׁ 1 Sam. 13, 5. — 3. poet. for *Bethel*, Hos. 4, 15. See בִּקְעַת אָוֶן.

בֵּית אֵל (*'El's place*) *n. p.* of an old royal city of the Canaanites Josh. 12, 16, originally denoting nothing but the mountain with the sanctuary, which was called by Abraham הַר בֵּית־אֵל Gen. 12, 8, Josh. 16, 1, while the city proper was called לוּז (which see); then the latter stood for the former also 16, 2; 18, 13, till at last לוּז was entirely supplanted, as soon as it was assigned to the territory of Benjamin 18, 22. A distinction was made between Abraham's הַר בֵּית־אל and the city בֵּית־אֵל as Jacob termed לוּז 28, 19. The altar there erected by Jacob with the name אֵל בֵּית־אֵל Gen. 35, 7 gave perhaps to this height with its sanctuary the name אֱלֹהִים בֵּית־אֵל 1 Sam. 10, 3. Bethel was situated twelve Roman miles north of Jerusalem on the way to שְׁכֶם in mount Ephraim, Judges 4, 5; 1 Sam. 13, 2. For a considerable time the tabernacle stood there 10, 3. When it became the chief seat of idolatry afterwards 1 Kings 12, 28 seq., it was also called בֵּית אָוֶן Hos. 10, 5. *Gentile* בֵּית הָאֱלִי 1 Kings 16, 34. — בֵּית אֵל בְּרִית Judges 9, 46 or בֵּית בַּעַל בְּרִית 9, 4 is not the name of a place, but means *temple of the covenant-Baal* or *covenant-El*, worshipped by the Shechemites.

בֵּית הָאֵצֶל see אֵצֶל, אָצֵל.

בֵּית אַרְבֵּאל see אַרְבֵּאל.

בֵּית אַשְׁבֵּעַ only in 1 Chr. 4, 21. According to some it is said to be identical, as the name of a place, with the proper name שֶׁבַע, בְּאֵר שֶׁ׳ (Josh. 19, 2); but it is probably a mere personal proper name, בֵּית denoting here family.

בֵּית בַּעַל מְעוֹן see בַּעַל מְעוֹן and מְעוֹן.

בֵּית בִּרְאִי (*place of the cistern;* בִּרְאִי from בֵּארִי) *n. p.* of a city of Simeon 1 Chr. 4, 31, for which the pa-

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rallel in Josh. 19, 6 has בֵּית לְבָאוֹת (which see). The LXX (*Βαιθμαριμώθ*) have read בֵּית מְרֵמוֹת i. e. רָאמַת or (נֶגֶב) רָמוֹת Josh. 19, 8; 1 Sam. 30, 27.

בֵּית בָּרָה (*place of the ford;* בָּרָה abridged from עֲבָרָה, comp. תִּפְסַח) *n. p.* of a city on the east bank of the Jordan Judges 7, 24, according to *Origen* identical with *Βηθαβαρά* (John 1, 28). On the aphaeresis of ע see בֶּד.

בֵּית־גָּדֵר (*a place protected by walls round about*) *n. p.* of a city in Judah, 1 Chr. 2, 51; *Gentile* גְּדֵרִי 27, 28. Different from גֶּדֶר, גְּדֹר, גְּדֵרוֹת, גְּדֵרָה, גְּדֵרֹתַיִם.

בֵּית־גִּלְגָּל see גִּלְגָּל.

בֵּית גָּמוּל (*camel-place*) *n. p.* of a city in Moab Jer. 48, 23; comp. גִּמְלָא in Galilee (Erach. 32 a).

בֵּית דִּבְלָתַיִם see דִּבְלָתַיִם, דִּבְלַיִם, בַּיִת.

בֵּית־דָּגוֹן (*Dagon-place*) *n. p.* of a city 1. in the territory of Judah, so called from the former worship of Dagon there Josh. 15, 41; — 2. on the borders of Asher 19, 27. A כְּפַר דָּגוֹן existed at the time of Eusebius between Jamnia and Diospolis. The בֵּית דָּגוֹן 1 Sam. 5, 2 is the Dagon-temple; and 1 Macc. 10, 83 is to be so understood.

בֵּית הַיְשִׁימוֹת (*place of desolations*) *n. p.* of a Moabite city east of Jordan towards the Dead Sea Numb. 33, 49, Josh. 12, 3, afterwards assigned to Reuben 13, 20; later it became Moabite again Ez. 25, 9.

בֵּית הַכָּרָה see בֵּית הַכֶּרֶם.

בֵּית הַכָּרִים see בֵּית הַכֶּרֶם.

בֵּית הַכֶּרֶם (*vineyard-place;* comp. *Gofna*, a city in Judea, from גֹּפֶן) *n. p.* of a city not far from תְּקֹעַ, between it and Jerusalem on a height (Jerome) Jer. 6, 1, Neh. 3, 14, which the LXX render sometimes *Βηθακχαρίμ* (בֵּית הַכָּרִים), sometimes *Βαιθαχαρμά* (בֵּית הַכֶּרֶם), Vulg. *Bethacara* (בֵּית הַכָּרָה). As there was a famous valley there, the city was called also (Targ.) בֵּית בִּקְעַת כֶּרֶם, or (Nidda 19 a) בִּקְעַת בֵּית הַכֶּרֶם.

בֵּית הַמֶּרְחָק (*place of remoteness*) *n. p.* of a village in the neighbourhood of Jerusalem at the brook Kedron 2 Sam. 15, 17; perhaps the extremity of this city.

בֵּית הַמֶּרְכָּבוֹת (*place of the sun-chariots*) *n. p.* of a city in Simeon, on the Philistine border, Josh. 19, 5; 1 Chr. 4, 31. The worship of the sun was practised in Canaan by the Phenicians; hence names of persons and places have a reference thereto (בֵּית שֶׁמֶשׁ, חֲצַר שִׁמְשַׁי, שִׁמְשׁוֹן, חֲצַר סוּסִים, סוּסָה &c.).

בֵּית הָעֵמֶק (*valley-place*) *n. p.* of a city in Asher Josh. 19, 27. In the Mishna simply עֵמֶק, in the Talm. (Ta'anit 21) כְּפַר עֵמֶק. See עֵמֶק.

בֵּית הָעֵקֶד (*place of the sheep-binding* i. e. for the purpose of shearing) *n. p.* of a city in the neighbourhood of Samaria, in full form בֵּ׳ עֵ׳ הָרֹעִים 2 Kings 10, 12 14, LXX *Βαιθακάθ*, according to Eusebius on the great plain 25 miles from Legion (Megiddo). According to the Targum, which Rashi follows, בֵּית כְּנִישַׁת רָעֲיָא (*place of the shepherds' union*).

בֵּית הָעֲרָבָה (*place of the desert*) *n. p.* 1. of the northern border-city of Judah Josh. 15, 61, which was also reckoned to Benjamin 18, 22. — 2. of a southern city of Judah near the Edomite border, 15, 6. See עֲרָבָה.

בֵּית הָרָם (*place of the height, mountain-place*) *n. p.* of a city of Gad at the Jordan, Josh. 13, 27, which is called in Numb. 32, 36 בֵּית הָרָן, at the modern *Nahr el-Râmah*. Subsequently it was called בֵּית רָמְתָא (by the Syrians and in the Talmud), the difficult word (הָרָם, הָרָן) being altered. In *Joseph.* (Ant. 18, 2, 1) it is *Βηθαραμφθᾶ*. Herod named it in honour of the wife of Augustus *Λιβίας* (Livias); in *Joseph.* (Ant. 18, 2, 1) *Ἰουλίας*.

בֵּית הָרָן see בֵּית הָרָם.

בֵּית הַשִּׁטָּה (*acacia-place*) *proper*

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name of a city between בֵּית שָׁאן and אָבֵל מְחוֹלָה Judges 7, 22, in Manasseh, on the way to צְרֵדָה.

בֵּית חַגְלָה (*magpie-place*) *n. p.* of a city in Benjamin Josh. 15, 6; 18, 19 21, three miles from Jericho and two from Jordan, now Hagla; *Jos.* (Ant. 13, 1, 5) has *Βηθαλαγά* i. e. *-αγαλά* (בֵּית הַגְלָה) for *Βαιθβασί* 1 Macc. 9, 62 64, which, however, does not suit the connexion well.

בֵּית חָנָן (*place of grace*) *proper name* of a place in Dan, 1 Kings 4, 9; but others take it as an addition to אַיָלוֹן.

בֵּית חוֹרוֹן (*place of hollows*) *n. p.* of two cities in Ephraim, twelve miles north west of Jerusalem, in the neighbourhood of Nicopolis, of which the one was called עֶלְיוֹן *the upper* (on the mountain) Josh. 16, 5; 21, 22 (therefore the ascent is מַעֲלֵה בֵּית חוֹרוֹן 10, 11), the other תַּחְתּוֹן *the lower* 16, 3; 18, 13 on the border of the tribes of Ephraim and Benjamin in the valley at a pass between the hills (*Jos.* Jewish war 2, 19, 8) and where there was a narrow hollow way (1 Macc. 3, 16 24); therefore also it is called מוֹרַד בֵּ' ח' Josh. 10, 11. At the present day they are the upper and lower *Beit 'Ur* (*Robinson* Palestine III. 273). When without any thing appended 2 Chr. 25, 13 (in Judith, the two books of the Maccabees &c.) the Mishna and Talmud understood a *Bet Horon* situated in Judah. See חוֹרֹנַיִם.

בֵּית יוֹאָב see עַטְרוֹת.

בֵּית יְשָׁן see בֵּית כַּר.

בֵּית כַּר (*pasture-place*) *n. p.* of a Philistine stronghold in Judah, not far from Mizpeh 1 Sam. 7, 11, which *Josephus* (Ant. 6, 2, 2) and the LXX read בֵּית כָּר, the Syr. and Ar. בֵּית יְשָׁן (which they have also for הַכַּשָּׁן 7, 12) i. e. *old Mizpeh* (*August.* de civ. dei 17, 7).

בֵּית כָּר see בֵּית כַּר.

בֵּית לְבָאוֹת see לְבָאוֹת.

בֵּית לֶחֶם (*battle-place*) *n. p.* 1. of a city in Zebulon, Josh. 19, 15. — 2. of a city in Judah Josh. 15, 60 LXX, 2 Sam. 23, 14 24, in full form בֵּ' לֶ' יְהוּדָה Judges 17, 7 8 9; 19, 1; 1 Sam. 17, 12, known as David's birth-place 16, 1, six Roman miles south of Jerusalem (Euseb., Jerome) situated on a rocky height, called also אֶפְרָת (which see) Gen. 48, 7. *Gentile* בֵּית הַלַּחְמִי 1 Sam. 16, 1, for which also occurs לַחְמִי אֶפְרָתִי 17, 12, once לַחְמִי 1 Chr. 20, 5.

בֵּית לְעַפְרָה (*refuse-place;* לְ sign of the genitive) *n. p.* of a city otherwise unknown, in Judah or Benjamin, Mic. 1, 10; perhaps identical with עָפְרָה (which see).

בֵּית מִלּוֹא (*rampart-house*) *n. p.* 1. of a castle or (according to the Targ.) of a locality at Sichem Judges 9, 20, identical with מִגְדַּל שְׁכֶם 9, 46 49; in any case distinct from Sichem. — 2. of a castle or a fort with the quarter belonging to it, in Jerusalem on mount Zion 2 Kings 12, 21, which stretched down to סְלָא (which see).

בֵּית מְעוֹן see מְעוֹן.

בֵּית מַעֲכָה (see מַעֲכָה) *n. p.* of a city at the foot of Hermon, in the extreme north of Palestine, near to דָּן &c. 2 Sam. 20, 14; it serves to designate אָבֵל more exactly 20, 15, in order to distinguish it from another of the same name. The part of Syria bordering on *Beth Ma'acha* was called אֲרַם בֵּ' מַ' or מַעֲכָה, מַעֲכָת 2 Sam. 10, 6; Josh. 13, 13 &c.

בֵּית נִמְרָה see נִמְרָה.

בֵּית עֵדֶן (*place of pleasantness*) *n. p.* of a Syrian royal city on Lebanon, Am. 1, 5, which was called by the Greeks (Ptolem. 5, 15) *Παράδεισος* and is still preserved there in the name of a hamlet.

בֵּית עַזְמָוֶת see עַזְמָוֶת.

בֵּית עֲנוֹת (*place of echo*) *n. p.* of a city in Judah, Josh. 15, 59. The *Βηθανίν* of Euseb., four Roman miles from Hebron, is עָנִים in Josh. 15, 50, and the same also is *Βετάνη* Judges 1, 9.

בֵּית עֲנָת (the same) *n. p.* of a city

in Naphtali Josh. 19, 38, which the Canaanites continued to inhabit Judges 1, 33, Euseb. *Βηθαναθά*, but identical according to him with *κώμη Βαταναία*, 15 miles from Diocaesarea.

בֵּית עַשְׁתָּרוֹת (*place of Astarte-worship*) *n. p.* of a priestly city in Manasseh not far from בֵּית שָׁן 1 Sam. 31, 10, for which appears elsewhere עַשְׁתְּרוֹת 1 Chr. 6, 56 or בֵּית עֲ׳ = בְּעֶשְׁתְּרָה Josh. 21, 27.

בֵּית פֶּלֶט (*place of escape*) *n. p.* of a city in the south of Judah Josh. 15, 27; Neh. 11, 26. *Gent.* הַפַּלְטִי 2 Sam. 23, 26. See פֶּלוֹן.

בֵּית פְּעוֹר (*place of Ba'al-Pe'or*) *n. p.* of a Moabite city in the east of Jordan, over against Jericho, in the neighbourhood of mount פְּעוֹר, afterwards assigned to the Reubenites Deut. 4, 46; Josh. 13, 20. See פְּעוֹר.

בֵּית פַּצֵּץ (*place of destruction*) *n. p.* of a city in Issachar Josh. 19, 21.

בֵּית צוּר (*place of rock*) *n. p.* of a city in the mountains of Judah, the boundary towards Idumea Josh. 15, 58; 2 Chr. 11, 7; Neh. 3, 16. It is also known in Maccabean history (*Βαιθσούρα*) 1 Macc. 4, 29 61; 6, 7 26; 14, 33; 2 Macc. 13, 19. According to Eusebius it was 20 Roman miles from Jerusalem towards Hebron. LXX: *Βηθ-, Βαιθσούρ*. At present it is called *Beit-Sûr*.

בֵּית רְחוֹב see רְחוֹב.

בֵּית שְׁאָן (*place of security*) *n. p.* of a city in Manasseh Josh. 17, 11 16, which could not be conquered till late Judges 1, 27; 1 Sam. 31, 10 seq., comp. 1 Kings 4, 12; (according to 2 Macc. 12, 29) 600 stadia from Jerusalem. After the desolating march of the Scythians in Palestine (Jer. 4, 5 13; 5, 15 16; 6, 22 23; Herod. 1, 105), soon after 632 B. C. it was called, probably from being possessed by the Scythians (Sync. p. 214), *Σκυθῶν πόλις* (LXX on Judges 1, 27) or *Σκυθόπολις* (*Jos.* Ant. 5, 1, 22; 12, 8, 5; 13, 6, 1; 1 Macc. 5, 52; 2 Macc. 12, 29). It was the southern border-town of Galilee, and belonged to Decapolis. For בֵּית שְׁאָן (LXX *Βαιθσάν, -σάμ; Jos. Βήθσαρα, Βεθσάνη*) occur in 1 Sam. 31, 10 12 בֵּ׳ שָׁן, 2 Sam. 21, 12 בֵּ׳ שָׁן; changed farther in the Ar. بَيْسَان, Talm. בֵּיסָן.

בֵּית שֶׁמֶשׁ (*sun-place*, called so from the worship of the sun) *n. p.* of 1. a priestly city in Judah, on the south eastern border of Dan Josh. 15, 10; 21, 16; 1 Sam. 6, 12 15; 2 Kings 14, 11; 1 Chr. 6, 44; under Ahaz the Philistines took it 2 Chr. 28, 18. As a Danite town it is mentioned 1 Kings 4, 9, being identical as such with עִיר שֶׁמֶשׁ Josh. 19, 41. At the present day there are still ruins of it called عين شمس (*Robins.* Palestine III. 224 seq.). *Gentile* בֵּית הַשִּׁמְשִׁי 1 Sam. 6, 14. הַר חֶרֶס Judges 1, 35 is different. — 2. a city in Naphtali Josh. 19, 38; Judges 1, 33. — 3. a city in Issachar Josh. 19, 22. — 4. the Egyptian city אֹן *Heliopolis* Jer. 43, 13, explanatory of the foreign word.

בֵּית תַּפּוּחַ (*fruit-tree-place*) *n. p.* of a city in Judah Josh. 15, 53; now *Taffûch* (*Rob.* Palest. II. 700).

The use of בַּיִת in compound names of places in Palestine is also frequent in other respects, e. g. בֵּית גֶּרֶם (*'Erubin* 19 a); בֵּית תֵּר (Jer. *Ta'anit* c. ult.); בֵּית נֶמֶר (Jer. *Shebi'it* 9, 2); בֵּית הִינֵי; בֵּית פָּגֵא *Βηθφαγή* (Matth. 21, 1); *Βηθανία* (בֵּית עַנְיָא; עַנְיָא = עַנְיָא Targ. Jer. on Ex. 15 end) Matth. 21, 17; *Βηθαβαρά* (בֵּית עֲבָרָה) John 1, 28; (according to the Vulg.) *Bethkezir* (בֵּית קָ׳ קָצִיר) 1 Macc. 9, 62, elsewhere עֶמֶק Josh. 18, 21; *Βηθεσδά* (בֵּית חִסְדָּא) John 5, 2; *Βηθσαϊδά* (בֵּית צַיְדָא) John 1, 45 &c. Sometimes in the course of time it was changed into עֶמֶק (see קָצִיר), כְּפַר (see דְּגוֹן), בִּקְעָה (see אָוֶן), עִיר (see שֶׁמֶשׁ), בַּעַל (see מְעוֹן), בּוֹר (see בַּי), or was entirely omitted (see עֲרָבָה, רְחוֹב, פֶּלֶט, לְבָאוֹת, גִּלְגָּל, נִמְרָה, עֶמֶק &c.), or was abridged into בַּי or בָּ (which see). Its use is manifold and frequent in the Phenician and other Semitic dialects.

בִּירָן (*constr.* בִּירַן; rare) *m. palace*,

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as a genitive to גִּנָּה Esth. 1, 5; 7, 7. As no analogy to such a collateral formation of בַּיִת exists, it was taken perhaps from the old Persian.

בָּכָא (not used) *intr. to flow out, to trickle forth*, as in drops, Ar. بكا and بكى the same; comp. בָּכָה. Hence

בָּכָא (*pl.* בְּכָאִים) *m.* prop. resin-dropping, hence 1. the name of a tree like the balsam-shrub now growing about Mecca, *Bacha*, so called from the dropping of a resin when its leaves are cut 2 Sam. 5, 23 24; 1 Chr. 14, 13 14; Ar. بكاء. The Targ. אִילָנִין or תּוּת (Ar. توت mulberry-tree) of the Jewish interpreters is a mere conjecture. — 2) עֵמֶק הַבָּכָא Ps. 84, 7 *Bacha-valley;* according to *Josephus* (Ant. 7, 4) the name of a vale in the neighbourhood of the Rephaïm-valley near Jerusalem, through which the pilgrims travelled to Jerusalem; but the Psalmist may have also alluded to the signification (*valley of weeping*, i. e. mournful, desolate valley), comp. גֵּיא צַלְמָוֶת Ps. 23, 4. See בֹּכִים.

בָּכָה (*fut.* יִבְכֶּה, *ap.* יֵבְךְ, 3 *pl.* יִבְכָּיוּן; *part. fem. sing.* בּוֹכִיָּה after the form פֹּרִיָּה, הָרִיָּה; *inf.* בָּכוֹ, בָּכֹה, *c.* בְּכוֹת) *intr.* prop. to flow, therefore *to weep* (to shed tears) Ex. 2, 6; Num. 11, 10; metaph. *to mourn, lament*, in cases of misfortune 2 Sam. 15, 23, with repentance and regret Ezr. 10, 1; Zech. 7, 3; *to bemoan*, with accus. of object Deut. 31, 13, with לְ Jer. 22, 10, Job 30, 25, עַל Judges 11, 37, אֶל 2 Sam. 1, 24. Yet in connexion with עַל it may mean *to make up to one with weeping, to press upon one* Num. 11, 13, or locally *to weep lying upon one* Gen. 45, 15. בָּ׳ בְּכִי 2 Sam. 13, 36 *to weep violently;* בָּ׳ מַר *to weep bitterly* Is. 33, 7. בָּכוֹ Mic. 1, 10 is rendered by the LXX (cod. Alex.) οἱ ἐν Ἀκείμ (Ἀκείμ same as Ἄκη, or we should read οἱ ἐν Ἄκει μή) i. e. בָּכוֹ = בְּעַכּוֹ *in Acco* (parallel גַּת), as the Arabic also explains, and as interpreters have maintained since *Reland* (Pal. p. 535); the punctuation of בָּכוֹ does not need to be altered into בַּכּוֹ, since, according to the Phenician, that name must have been pronounced עֲכִי, עֲכוֹ (Ἄκη, Ἄκει). Derivatives בָּכֶה, בָּכוּת, בְּכִי, בְּכִית, and the proper name בֹּכִים.

Pih. בִּכָּה *to weep violently*, with עַל *for one* Jer. 31, 15; with the accus. *to bemoan* Ez. 8, 14.

The organic root בָּכ־ה lies also in בָּכ־א, נָ־בַךְ &c., modified in פָּכ־ה, נָ־בַע, בָּק, בָּע &c., and the fundamental signification is *to flow out* &c., Ar. بَكَى (to weep), بَقَّ (to rain excessively); comp. plu-ere and plo-rare.

בֶּכֶה *m. a weeping* Ezr. 10, 1, = בְּכִי.

בַּכּוּר see בַּכֻּר.

בִּכּוּר (with *suff.* בִּכּוּרָהּ Is. 28, 4; elsewhere only the *plur.* בִּכּוּרִים, *constr.* ־רֵי) *m.* 1. *firstlings* (of fruits, grain) which were offered in the temple Lev. 2, 14; 23, 17. With the addition of רֵאשִׁית Ex. 23, 19 it means the first of the firstlings, לֶחֶם בִּ׳ 2 Kings 4, 42 i. e. bread baked from fresh corn; יוֹם הַבִּ׳ *day of the firstlings* Num. 28, 26 i. e. the festival of weeks, at which the firstlings were offered Ex. 23, 16; 34, 22; בִּכּוּרֵי עֲנָבִים Num. 13, 20 *the first ripe grapes.* — 2. Same as בִּכּוּרָה *the early fig*, which ripens at the beginning of summer (טֶרֶם קַיִץ) Is. 28, 4, and was relished as a dainty. — Hence denom.

Pih. בִּכֵּר, *to bear early fruit* Ez. 47, 12.

בְּכוֹר (and בְּכֹר, with *suff.* בְּכֹרִי; *plur.* בְּכוֹרִים, *constr.* בְּכוֹרֵי, applied to men, בְּכֹרוֹת applied to animals; only in Neh. 10, 37 is there an exception to both cases; for the fem. sing. usually בְּכִירָה) *m.* prop. abstract, the being matured (after the form שְׁחוֹר, חֲלוֹם, שְׁכוֹל), concrete *first birth* i. e. *the first born*, particularly the male, but in Scripture only with reference to the first begotten of the father (opposed to צָעִיר) Gen. 25, 13; 35, 23, applied to men 41, 51, and then to animals also Deut. 15, 19; but where a strict distinction is intended, בְּ׳ אָדָם Ex. 13, 13 expresses the former, בְּ׳ בְּהֵמָה 13, 15 the latter.

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In the plural another form stands for the first-born of animals Deut. 12, 6 17. Metaphor. בְּכוֹר שׁוֹר *a firstling ox* Deut. 33, 17 i. e. *Ephraim*, as the head of a very powerful race, in whose name there is also an allusion to פָּרָה Hos. 13, 15. בְּ׳ מָוֶת Job 18, 13 *the first-born of death* i. e. (according to *Jos. Kimchi*) the most terrible, incurable disease (elephantiasis), as diseases are thought to belong to the family of death; or (according to *Ibn Parchon*) the most fearful death. בְּכוֹרֵי דַלִּים Is. 14, 20 *the first-born of the poor* i. e. the first descendants of a poor family, or (according to *Kimchi*) the most wretched. Hence denom.

Pih. בִּכֵּר, *to make as first-born* (בְּכוֹר), *to give the birth-right* Deut. 21, 16.

Puh. בֻּכַּר, *to be born as a* בְּכוֹר Lev. 27, 26.

Hif. הִבְכִּיר, *to bear a* בְּכוֹר, *to bear a first child* Jer. 4, 31.

בַּכּוּרָה see בַּכֻּרָה.

בִּכּוּרָה (in the Mauritanian *bûkor*, *boccôre*, Spanish *albicora*) *f. the early fig*, which ripens in June and is a delicacy Mic. 7, 1. Hos. 9, 10: *as the first fig on the figtree at its early ripeness.*

בְּכוֹרָה see בְּכֹרָה.

בְּכוֹרַת (*first birth*) *n. p. m.* 1 Sam. 9, 1.

בָּכוּת *f.* = בְּכִי Gen. 35, 8. See also אַלּוֹן and בֹּכִים.

בְּכִי (in pause בֶּכִי, with *suff.* בָּכְיִי) *m.* 1. *weeping* Deut. 34, 8; Ps. 30, 6, along with אֵבֶל, אֲנָקָה, נְהִי &c.; with גָּדוֹל Is. 38, 3, תַּמְרוּרִים Jer. 31, 15. Metaphor. *lamentation*, *mourning*, *complaint*, according to the context. Elsewhere with the verbs בָּכָה 2 Sam. 13, 36; נָשָׂא Jer. 9, 9; עָלָה 48, 5; יָרַד Is. 15, 3; מֵרַר 22, 4 &c. — 2. *the trickling* (of water in mines), Job 28, 11: *he binds the streams from trickling;* so δάκρυον and *lacrimae* are also used.

בֹּכִים *n. p.* of a place on the way from גִּלְגָּל to Bethel Judges 2, 1 5, perhaps identical with אַלּוֹן בָּכוּת below בֵּית אֵל (LXX ἐπὶ τὸν κλαυθμῶνα καὶ ἐπὶ Βαιθήλ), where was the sanctuary, and where the assemblies of the people were held. The name was either originally בֹּכְאִים = בְּכָאִים (*Bacha-plantation*), or בָּכוּת was changed on the occasion referred to, into בֹּכִים (abstract).

בְּכִיר cod. Samar. Gen. 43, 33 for בְּכוֹר.

בְּכִירָה *adj. f. first-born*, *oldest*, fem. to the masc. בְּכוֹר Gen. 19, 31; 29, 26. The opposite is צְעִירָה.

בְּכִית *f.* = בְּכִי Gen. 50, 4 *mourning-time.*

בָּכַר (not used) *intr. to break forth*, *to break through*, equivalent to בָּקַר, hence 1. to break through as a firstling, *to be early*, *to ripen early* (spoken of a fruit, of a child), *to appear first*, *to be born first* (comp. פָּטַר). Derivatives בְּכוֹר, בְּכֹרָה and denom. בִּכֵּר, בֻּכַּר, הִבְכִּיר; בִּכּוּר, בִּכֻּר, בִּכּוּרָה, בַּכֻּר, בְּכִיר, בְּכִירָה and the proper names בְּכוֹרַת, בֹּכְרוּ, בִּכְרִי. — 2. *to break through*, *to break forth* (of the day), comp. בָּקַר, Ar. بَكَرَ (to do early), بَكِرَ (to be early, to hasten), بَكَرٌ (morning). — 3. *to be early*, metaphor. *to be young*, as *late* is = *old;* hence בֵּכֶר, בִּכְרָה and the proper names בֶּכֶר, בִּכְרִי; in Arabic the stem is interchanged with بقر. The organic root is בָּ־כַר, which is also found in בָּ־חַר II., בָּ־קַר &c., comp. Aram. בְּגַר.

בֵּכֶר (*pl. c.* בִּכְרֵי) *m. a young camel*, *the foal of a camel* (*Ibn Ganâch*) Is. 60, 6; Ar. بَكْر young camel, بِكْر virgin. The Targ. (הוּגִין, Ar. هجين dromedary) and Vulg. (*dromedarius*) may have understood in בִּכְרֵי the noun כַּר, as it lies at the basis of כִּרְכָּר, which was the opinion of Saʿadia, Ibn Esra and others. But the usual explanation should be preferred.

בֶּכֶר (*youth*) *n. p. m.* Gen. 46, 21; Num. 26, 35, where is also the *Gentile* בַּכְרִי.

בַּכֻּר *adj. m.* (only *fem. pl.*) *early-ripe*, spoken of figs Jer. 24, 2; the combi-

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nation of the phrase תְּאֵנֵי הַבַּכֻּרוֹת is to be explained as מַלְאָכֵי רָעִים (Ps. 78, 49).

בְּכֹר see בְּכוֹר.

בִּכְרָה *f. a young she-camel* Jer. 2, 23, formed from בֵּכֶר and corresponding to עַלְמָה in human beings. Comp. Ar. بَكْر and بِكْرَة (virgin), بَكْر (foal of the camel), بَقِير (a foal).

בְּכֹרָה (with *suff.* בְּכֹרָתוֹ) *f.* 1. *first-birth* i. e. the being born first; opposite צְעִירָה. — 2. *birth-right* Gen. 25, 31; 27, 36, in full form מִשְׁפַּט הַבְּ׳ Deut. 21, 17.

בֹּכְרִי (= בָּכְרִית, *youth*) *n. p. m.* 1 Chr. 8, 38; 9, 44.

בִּכְרִי (*youth*) *n. p. m.* 2 Sam. 20, 1.

בָּל the original form of אֲבָל, where אֲ is added. To this stem בַּל and בִּלְתִּי also belong (see בַּל II.).

בָּל (from בְּלָא) *Aram. m. thought, care;* שָׂם בָּל עַל *to take care of one* Dan. 6, 15; comp. Syr. ܒܠܐ heart, spirit, prop. consideration; Ar. بَالٌ (from بَلَى to have a care for) care, consideration. Hence the idea in this phrase has only an incidental accordance with לֵב.

בַּל I. only in the proper name בַּלְאֲדָן (which see), abridged from בַּעַל (which see), if the name be Semitic; or from בַּל, as אַל in טָבְאַל from אֵל. This shortening is frequent in Phenician proper names, e. g. שְׁעֻתְבַּל (Num. 4, 1), חֲכַמְבַּל (ib. 2, 3), בַּל חַמָּן (Karth. 12, 1) &c.

בַּל II. (pronominal stem; in compounds also בַּל־) *a negative particle: not,* in poetical diction 1. for the simple word of negation לֹא in the sense of *not,* non, οὐκ (see לֹא), with the perf. Ps. 10, 11; 21, 3, or the imperf. 10, 4 6; 49, 13; Prov. 10, 30; Is. 26, 14, also, as in the case of לֹא, with an adjective Prov. 24, 23 or with a preposition 23, 7, as a simple term of denying, like אֵין. — 2. for אַל in the sense of μή, *ne* (see אַל) with an imperf. following Ps. 10, 18; 78, 44; 93, 1; *that not, lest* Is. 14, 21, and directly interchanging with אַל Ps. 141, 4. In Hos. 9, 16 it is selected by the K'ri for בְּלִי, or interchanges with בְּלֹא Jer. 2, 11; Is. 44, 9. בַּל־תִּמְצָא Ps. 17, 3 *that thou mightest not find* (anything)! also belongs here. With אַף Is. 40, 24: *not yet, scarcely,* for which לֹא stands elsewhere 2 Kings 20, 4; also without אַף Is. 33, 23. Etymologically it is abridged from בְּלִי and is connected with בְּלֹא, בִּלְתִּי, perhaps too with בַּל in אֲבָל; as the Ar. بَلْ (quin immo, but), بَلَى (immo vero), Syr. ܒܠܝ (non) &c. belong to this group. Comp. also the Phenician בַּל *not,* with the imperf. e. g. בַּל יָכֻן לְכֹהֲנִם (Mass. 15) *it shall not be to the priests,* compounded with a strengthening אֵי viz. אֵיבַל (ib. 18. 21) *not at all,* with the part. pass. (שֻׁת) or imperf. (יִתֵּן). The root must not be looked for in a stem which is a verb. The Coptic ⲃⲉⲗ except, ⲛ̄-ⲃⲟⲗ extra, praeter, ⲉ-ⲃⲟⲗ (אֲ־בָל) immo, should also be compared. בִּלְעַד, בַּלְעַד are compounded with בַּל.

בֵּל (abridged from בְּעֵל, as בַּל I. from בַּעַל, with ע elided) *m. Bel, Belus,* the supreme deity of the Babylonians Is. 46, 1; Jer. 50, 2; 51, 44 (where there is an alliterative reference to it by means of בָּלַע), Greek *Βήλ.* In the astrological conception of the gods, the planet Jupiter was understood by בֵּל (Diod. S. 2, 30); among the Zabians ܒܝܠ. To Bel the Babylonian tower was dedicated. בֵּל is shortened in בָּבֶל into בֶּל, and also in compound proper names into בַּל (see בַּלְאֲדָן); Zab. ܒܝܠ, Palmyr. בּוֹל. See בַּעַל. The signification is: *mighty, strong,* comp. the Phrygian royal name *Βαλλήν.*

בֶּל is the form of the name בֵּל, which is found in the local name בָּבֶל, i. e. *tower of Bel;* tradition (Amm. 23, 8) making *Bel* the builder of the fortress in Babel, whence the city was named, as well as the builder of the famous walls surrounding the city (Eus. praep. ev. 9, 41: *Βῆλον Βαβυλῶνα τείχει περιβαλεῖν*).

בַּל 1. abbreviated from the particle בַּל, see בַּל II. — 2. abbreviated from

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בָּל (which see). See בְּלַדְּ and perhaps בִּלְעָם &c.

בָּלָא (not used) a stem adopted for the *constr. pl.* בְּלוֹאֵי JER. 38, 12, so that the singular form בְּלוֹא would be after the form מְלוֹא; and the Aram. stem בְּלָא is really equivalent to בְּלִי, the same noun having there the plural בְּלָאִין; but see בְּלוֹי.

בְּלָא I. (Pe. unused) *Aram. intr. to be concerned about, to be considerate, to have a care for*, Ar. بَلَا to examine (carefully). Hence בָּל.

Pah. בַּלֵּא *to afflict, vex*, with accus. (by לְ) of the person, *to bring down*, DAN. 7, 25; comp. بلى IV. and VIII. for הֵרַע in the Targ. The Hebrew בָּלָה has already a farther developed sense.

בְּלָא II. (*Aram.*) see בְּלִי.

בְּלָא sometimes interchanges with בַּל, and is therefore coupled with the *imperf.* JER. 2, 11 (Is. 44, 9 with בַּל), LAMENT. 4, 14; still oftener like בְּלִי it is joined to nouns in order to express their negation. It appears to belong to the group of the negative words (בְּלָתִי, בְּלִי, בַּל). See לֹא and בְּלִי.

בִּלְאֲדָן 1. *n. p.* of a Babylonian king, father of מְרֹדַךְ.—2. surname of Merodach himself 2 KINGS 20, 12; Is. 39, 1; in *Josephus ὁ Βαλάδας*. The latter is identical perhaps with *Μαρδακέμπαδος* of Ptolemy, 721 before B. C. If the name be Semitic, it signifies *Baal-'Adonis* (בַּעַל = בַּל and אֲדֹן = אֲדָן), as בַּעַל אֲדֹן (Numid. 5, 1) appears in Phenician also; but since מְרֹדַךְ is not Semitic, it is better to explain *baladan* from the Sanskrit *bâla* (power) and *dhana* (riches) i. e. *having power and riches*.

בֵּלְטְשַׁאצַּר DAN. 7, 1 stands for בֵּלְשַׁאצַּר (which see).

בָּלַג (Kal not used) *intrans. to break forth* or *break in rashly and suddenly*, of a disaster; cognate בָּלַק to break in quickly with désolation, Arab. بلق (to tear away quickly), بلج to shine out, spoken of the breaking forth of the morning-red, to shine out, comp. בָּקַר. Derivatives מַבְלִיגִית and the proper names בִּלְגָּה, בִּלְגַּי.

Hif. הִבְלִיג 1. *to cause to break in, to break loose*, with accusat. of the object, e. g. שֹׁד *desolation*, with עַל of the person AMOS 5, 9. The Targum renders according to the sense מְנַבַּר, which all the ancient interpreters agree with; comp. a similar figure 5, 6 with צָלַח. In this sense is the derivative noun מַבְלִיגִית JER. 8, 18 also to be taken; therefore it is construed (being a participial noun), like the verb, with עַל. — 2. *to have splendour*, i. e. *to be clear*, like הֵצְהִיל (comp. Ar. conj. V. to be clear) Ps. 39, 14; JOB 9, 27; 10, 20. The old commentators have rendered it according to the sense by הִתְחַזֵּק, the Targ. by נְיַח, אִתְנַבַּר.

The organic root בָּ־לָ־גּ lies also in בָּ־לָ־עַ, בָּ־לָ־קַ, פָּ־לַ־חַ, פָּ־לַ־גּ &c., the idea of breaking forth, separating, dividing, being fundamental in them all; the signification of shining also lies in the root of the verb שָׁ־לַ־גּ.

בִּלְהָה (*bursting forth*, i. e. *firstborn*; see פֶּטֶר) *n. p. m.* NEH. 12, 18; for which 10, 9 has בִּלְגַּי.

בִּלְגַּי (the same) *n. p. m.* NEH. 10, 9.

בִּלְדָּד (from בֶּן־אֲדַד i. e. *Bel-'Adad*) *n. p.* of a friend of Job, JOB 2, 11; 8, 1; 18, 1; 25, 1. אֲדַד (which see) was a national deity of the Edomites, and בַּל (Zab. عب) is a farther abbreviation of בָּל or בֵּל (comp. בַּלְעָד and בִּלְעָד), as perhaps in the proper names בִּלְהָה, בִּלְעָם for בַּעֲלָה.

בָּלָה (*fut.* יִבְלֶה; *inf.* with *suff.* בְּלֹתִי; *part. m.* בָּלֶה, *f.* בָּלָה) 1. *to fall to pieces, to be rubbed in pieces, to be rotten*, of clothes DEUT. 29, 4; JOSH. 9, 13; with מֵעַל DEUT. 29, 4 *to fall off from* i. e. to be worn out on the body JOSH. 9, 4 5; figurat. of the growing old, falling away of the heavens and the earth, which are said to fall in pieces like worn out garments, Is. 50, 9; 51, 6; Ps. 102, 27. — 2. *to consume away* Ps. 32, 3, *to grow old*

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Gen. 18, 12, *substant.* בָּלָה *the withered, decrepid*, Ez. 23, 43; *vanished as dust, fallen to pieces* (by רָקָב) Job 13, 28. Derivatives בָּלָה, בָּלָה, בְּלוֹי, תַּבְלִית.

Pih. בִּלָּה (*inf.* בַּלּוֹת) *to consume, wear out*, in a bad sense, prop. to make to fall in pieces, to rot, e. g. בָּשָׂר, עוֹר Lament. 3, 4, צוּר (form) Ps. 49, 15; *to destroy* 1 Chr. 17, 9; in a good sense: *to use = to enjoy* Is. 65, 22; applied to time: *to spend* (comp. τρίβειν βίον) Job 21, 13 K'tib, where the K'ri reads יְכַלּוּ, as vice versa 36, 11 69 mss. read יְבַלּוּ, and here בִּלָּה has incidentally the meaning of כִּלָּה (Jer. 20, 18; Job 36, 11).

The organic root בָּל־ה is connected with that in נָ־בַל, אָ־בַל, Arab. بَلِيَ (to be rotten, of clothes), Syr. ܒܠܐ, Targ. בְּלָא, בְּלֵי. See also בְּלָא I.

בָּלֶה *adj. m.*, בָּלָה *f.* see בָּלָה.

בָּלָה *f.* 1. *the withered, emaciated* Ezek. 23, 43. — 2. *n. p.* of a city Josh. 19, 3, called elsewhere בַּעֲלָה (which see).

בָּלַהּ I. (Kal unused) *intr. to be terrified, to be surprised*, Ar. بَلِقَ hardening the third radical sound. The verb בָּהַל (which see) belongs to this root, as קָהַל is connected with קָלַהּ. The fundamental signification is *to totter to and fro, to be fearful.*

Pih. בִּלֵּהַּ (*part. plur.* מְבַלְּהִים) 1. *to terrify, to put into fear*, Ezr. 4, 4 K'tib, where the K'ri has the usual מְבַהֲלִים; comp. Syr. ܒܠܗܝ (quadriliteral) to terrify. — 2. (not used) *to destroy suddenly, to overthrow hastily, to prepare a speedy downfall for*, as from בָּהַל. Derivative בַּלָּהָה.

בָּלַהּ II. (not used) *intr. to be weak, weakly, tender*, Arab. بَلِهَ. The organic root is בָּל־ה, identical with the root in אָ־פַל 2. Derivatives, the proper names בִּלְהָן, בִּלְהָה.

בַּלָּהָה (*pl.* בַּלָּהוֹת, *constr.* בַּלְהוֹת) *f.* 1. *terror, death-terror*, Is. 17, 14; usually the *pl.* Job 18, 11; בַּ׳ צַלְמָוֶת 24, 17 *terrors of the darkness of the grave;* 27, 20; 30, 15; מֶלֶךְ בַּ׳ *king of terrors* 18, 14 is death personified, ὁ κράτος ἔχων θανάτου (Hebr. 2, 14), or king of the lower world, *Abaddon* (Apoc. 9, 11), as the Targum has understood it. — 2. *sudden death*, Ez. 26, 21, as בֶּהָלָה Is. 65, 23; מִן־בַּ׳ Psalm 73, 19 *by sudden death.*

בִּלְהָה (*tender;* from בָּלַהּ II.) 1. *n. p. f.* Gen. 30, 3; 35, 22. — 2. (*civitas*) *n. p.* of a place 1 Chr. 4, 29, prop. a farther form of בָּלָה Josh. 19, 3, identical with בַּעֲלָה (which see).

בִּלְהָן (*tender*) *n. p. m.* Gen. 36, 27; 1 Chr. 7, 10.

בְּלוֹ (a collateral form for בָּלוּ) *Aram. f. consumption*, hence metaphor. *a tax on articles consumed, excise*, Ezr. 4, 13 20; 7, 24, like הֲלָךְ (prop. course) *toll.* The ancients conjectured *head-money* (כֶּסֶף הַגֻּלְגֹּלֶת).

בְּלוֹאֵי Jer. 38, 12 see בְּלוֹי.

בְּלוֹי (only *constr. pl.* בְּלוֹיֵ or בְּלוֹאֵי, comp. צְבוֹיִם and צְבֹאִים; the vowel-sign Yod was omitted after the consonant Yod, as in נְוֹת Zeph. 2, 6) *m.* prop. the act of falling in pieces, of waxing old, but only *concrete: worn out clothes, rags*, Jer. 38, 11 12, coupled with מְלָחִים and סְחָבוֹת; Syr. ܒܠܝܐ.

בֵּלְטְשַׁאצַּר (also בֵּלְשַׁ־ Dan. 5, 1; 7, 1) surname of Daniel at the court of Nebuchadnezzar Dan. 1, 7; 2, 26; 4, 5 6 15 16; 10, 1. צַר is the *-tshara* of the Behistun inscription (צ corresponds to *tsh*), signifying *leader, lord* (see Le Sanscritisme etc. p. 65), then perhaps the name of a god, or equivalent to אֵסֶר in Assyrian proper names, like the Sanskrit *çira* (commander, leader); טְשַׁא or שַׁא is the Zend. genitive-sign *tsha;* בֵּל (which see) is well known, or it also should be explained as the name of an Assyrian god; i. e. all together: *Bel* (or = Sanskrit *pâla, maintainer*) *of the lord.* But the name has not been satisfactorily explained as yet.

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בְּלִי (or בְּלָא) *Aram.* same as Hebrew בָּלָה (which see), *to fall to pieces.* Derivative בְּלוֹ.

בְּלִי I. (from בָּלָה) *masc. perdition* (Arab. بَلَى), Is. 38,17: חָשַׁקְתָּ נַפְשִׁי מִשַּׁחַת בְּלִי *thou securest my soul from the pit of perdition*, i. e. thou enclosest, protectest it; if it be not a poetical substitute for מִבְּלִי שַׁחַת *so that there is no pit.* See בְּלִי II.

בְּלִי II. (pronominal stem) *a negative particle: not* (comp. בַּל, בְּלֹא), used 1. along with nouns like אֵין to express denial of them, like the English *no, un-, in-, -less*, according as it is more or less closely connected with them, e. g. בְּלִי מַיִם *without water* Job 8, 11; בְּלִי־שֵׁם 30, 8 *without a name*, i. e. infamous; בְּלִי לְבוּשׁ *unclothed* 24,10; בְּלִי־כֶסֶף *without money* 31, 39. Here belongs too its close combination with an adjective or participle, to express its negation, e. g. בְּלִי מָשִׁיחַ *unanointed* 2 Sam. 1, 21; בְּלִי נִשְׁמָע *unheard* Ps. 19, 4; בְּלִי הֲפוּכָה *unturned* Hos. 7, 8. More rarely — 2. before verbs, to deny the action, either before the *perfect*, as בְּלִי חָשַׂךְ Is. 14, 6 *he has not ceased* i. e. without intermission; or with the *imperfect*, as בְּלִי תָקוּם Job 41, 18 [26] *it does not hold.* In both cases בַּל and בְּלֹא are also put; and once the K'tib has בְּלִי for בַּל Hos. 9, 16. Less closely joined to particles of place it appears thus: a) עַד־בְּלִי Mal. 3, 10 *till without*, Ps. 72, 7 *till none*, as עַד בִּלְתִּי is also used; b) עַל־בְּלִי *because* Gen. 31, 20. More closely joined to other prepositions and almost as independent particles appear the following: בִּבְלִי before a noun, properly nothing but an intensive בְּלִי Deut. 4, 42, Job 36, 12 *without*, where אֲשֶׁר should be supplied, elsewhere בְּלֹא also; לִבְלִי *without*, Is. 5, 14; Job 38, 41; 41, 25; מִבְּלִי *without*, before nouns, participles and infinitives Is. 5, 13; Lament. 1, 4; Deut. 9, 28, or also before verbs 28, 55, where one may paraphrase it by *so that not, because not, because none, so that nobody* (as בְּלִי also can sometimes be similarly rendered). The latter is interrogative in הֲמִבְּלִי 2 Kings 1, 3 *is it not because;* the negation being made stronger by the addition of אֵין Ex. 14, 11. מִבְּלִי אֲשֶׁר לֹא *without whom not* Eccles. 3, 11; comp. עִם אֲשֶׁר *with whomsoever* Gen. 31, 32. For other compounds, e. g. בְּלִיַּעַל, see these.

בְּלִיל (with *suff.* בְּלִילוֹ) *m.* usually farrago, *mixed provender* (from בָּלַל to mix); more correctly *corn for cattle*, which was tossed with the fan and winnowing shovel and was salt Is. 30, 24, called בְּלִיל even at the mowing Job 24, 6. The word is connected with בּוּל 2 and יְבוּל, originating from בַּל (בָּלַל) = בָּל (בּוּל) to sprout, grow. In Job 24, 6 many Jewish interpreters have taken it as בְּלִי לוֹ *not his = foreign*, which suits the context well. — Hence denominative

בָּלַל (*fut. apoc.* וַיָּבוֹל K'tib, for which the K'ri has וַיָּכָל) *to fodder*, with לְ Judges 19, 21.

בְּלִימָה (from בְּלִי־מָה) *m.* (according to Kimchi) *not what* i. e. *nothing*, nihilum Job 26, 7, comp. לֹא דָבָר. It is a word created merely by poetry. Targ. מִדְּלֵית מִדַּעַם דְּסָמֵךְ לָהּ, LXX ἐπὶ οὐδενός. According to other Jewish interpreters it is a noun from בָּלַם signifying *cord, rope, band.*

בְּלִיַּעַל (contracted from בְּלִי־יַעַל; in pause ־יָעַל) *m. not-height* (יַעַל *subst. m.* from עָלָה, like יַעַן, יַעַר, from עָנָה, עָרָה) i. e. *depth*, e. g. נַחֲלֵי בְ׳ 2 Sam. 22, 5 and Ps. 18, 5 *streams of depth* i. e. deep streams, a personification of the dangers of death; metaphor. *worthlessness, lowness*, nequitia, with אִישׁ 1 Sam. 25, 25; 2 Sam. 16, 7; 20, 1; 1 Kings 21, 13, בֵּן Judges 20, 13; 1 Sam. 2, 12; 25, 17, בַּת 1, 16, or intensified with אִישׁ בֶּן־ Deut. 13, 14; Judges 19, 22, to denote some lowness or worthlessness in a person (e. g. rebellion, idolatry, inhospitality &c.); omitting אַנְשֵׁי 2 Sam. 23, 6, or אִישׁ Job 34, 18; a personification of Assyria Nah. 2, 1. Elsewhere connected with עֵד Prov. 19, 28, אָדָם 6, 12, יֹעֵץ

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Nah. 1, 11. דְּבַר בְּ Ps. 41, 9; 101, 3 *a worthless thing*, facinora, res improbae (comp. דִּבְרֵי עָוֹת Ps. 65, 4); separated Deut. 15, 9. At a later period (N. Test., Sibylline books, Old Testament Pseudepigraphal works &c.) the abstract בְּלִיַּעַל became a name for *the prince of the lower world*, whence *Beliáρ* (1 Cor. 6, 15), Syr. ܒܠܝܥܪ.

בָּלַל (1 *pers. perf.* בָּלַ֫תִּי, 1 *pers. imperf. pl.* נִבְלֶה = נָבֹל, like רִיזְמוּ from רוּם, חִיטְּבָה = חָטְבָה &c.) *trans.* 1. *to mix*, *to mingle with one another*, *to confound*, e. g. שְׂפָתָם *language*, Gen. 11, 7 9. In this sense appear with a reduplication the Arab. بَلْبَلَ, Syr. ܒܠܒܠ, Targ. בַּלְבֵּל, Malt. *balbel* &c., applied especially to language. Hence the city בָּבֶל (which see) was named, according to Gen. 11, 9. Derivatives בְּלִיל (according to some) with the denom. בָּלַל. See תָּבַל. — 2. (not used) of prohibited intercourse, *to cohabit carnally in a prohibited manner*, like בִּלְבֵּל of the Jerus. Targ. on Gen. 49, 4, ܒܠܒܠ (incestuous intercourse) among the Zabians (cod. Nas. 2, 60). Hence תֶּבֶל. The form וַנָּבֶל Is. 64, 5 is to be regarded as a future apoc. Hif. from נָבַל, standing for וַנַּבֵּל, for which by drawing back the accent arises וַנָּבֶל, as וַיַּשֵּׁר 1 Chr. 20, 3 for וַיַּשֵּׂר. — שַׁבְלֹל belongs to the stem שָׁבַל.

Hithp. הִתְבּוֹלֵל (*fut.* יִתְבּוֹלָל) *to mix oneself*, *to be mixed* (according to *Kimchi*), with בְּ *among*, Hos. 7, 8 (comp. verse 11): *Ephraim mixes himself with the heathen* i. e. the heathen press into his possession. According to others it is from בָּלַל = יָבַל *to grow old*, *to fade*, which is neither well founded in the language, nor suitable to the sense.

בָּלַל II. 1. *intrans. to flow*, *to drop* (of the eye), then *to be moistened*, e. g. בֹּלַ֫לְתִּי Ps. 92, 11 *I am moistened* i. e. anointed; comp., however, תָּבַל II. Deriv. תַּבְלִיל. More frequently *trans.* 1. *to moisten*, *to wet over* (in particular the pass. part. with בְּ of the object *with which*), in sacrificial language Ex. 29, 40; Lev. 7, 10; Num. 8, 8. — 2. as in נָבַל, בָּלַל metaphor.: *to shoot forth*, *sprout*, *grow*. Deriv. בְּלִיל.

The stem בָּלַל is in Ar. بَلَّ and is also found as an organic root in אָ־בַל, שָׁ־בַל, יָ־בַל, בָּל &c. in modified senses. The same organic root appears in many stems of the dialects.

בֶּלֶם (*inf. constr.* בְּלֹם) *trans. to bind to*, *to shut fast*, by *a nose-band* (רֶסֶן), *a bridle* (מֶתֶג), generally *to bridle*, *to bind*, Ps. 32, 9. The Syriac ܒܠܡ has the same meaning; and the Targ. בְּלִים *dumb* proceeds from a like fundamental signification.

The organic root is בָּ־לַם, also found in בָּ־לַם, גָּ־לַם, אָ־לַם &c.; and the Ar. بَلَمَ (IV.) *to be silent* seems to be of the same fundamental meaning as the Aram. בְּלַם. Deriv. (according to some) בִּלְּימָה.

בָּלַס (only *part.* בּוֹלֵס) *tr. to scrape into*, *to nip*, the mulberry fig or sycamore (שִׁקְמָה), to make it ripe the sooner (Plin. h. n. 13, 14; Theophr. h. pl. 4, 2), which was either an additional task of the shepherd's (בּוֹקֵר), or belonged to the preparation of his food. Then perhaps: *to cultivate mulberry figs*, *to gather figs* (Syr.) Am. 7, 14; LXX *νιζῶν*, Vulg. *vellicans*, according to the original signification, with which the stems פָּרַס, פָּרַץ, פָּלַס &c. are said to be cognate. According to Aquila (*ξρεννῶν συκ.*) the fundamental meaning is *to examine*, *seek out*, same as Targ. בְּלַשׁ, here to seek for figs as a means of life; according to Tanchum like the Talm. בְּלַס *to mix*, it means to mingle sycamore leaves for fodder, which is less suitable. It cannot be a denom. from בֶּלֶס (according to the Ar. and Aethiop. the fig), because שִׁקְמָה could not accompany it in that case.

בָּלַע (*fut.* יִבְלַע, *inf. constr.* בְּלֹעַ) *tr. to swallow*, *to devour*, of men Is. 28, 4, of beasts Jon. 2, 1, Jer. 51, 34, of the earth Numb. 16, 30, hell Prov. 1, 12, the deep Ps. 69, 16, particularly of

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greedy and total swallowing. Figur. *to have in possession* (acquired property) Job 20, 15 18; *to destroy entirely* Ps. 124, 3; *to bring into his power* Jer. 51, 34; proverbially (as similarly in Arab.) עַד־בִּלְעִי רֻקִּי Job 7, 19 *till I swallow my spittle* i. e. in a moment; comp. כְּבַלַּע Numb. 4, 20 (omitting רֹק), and בֶּלַע. Deriv. בֶּלַע and the proper names בֶּלַע, בִּלְעָם.

Nif. נִבְלַע figurat. *to be destroyed*, Hos. 8, 8; נִ׳ מִן־הַיַּיִן Is. 28, 7 *to be overcome by wine;* comp. הָלַם 28, 1. עָבַר &c. as also the Ar. بلع.

Pih. בִּלַּע (*pause* בִּלֵּעוּ; *inf. constr.* בַּלַּע, *p.* בַּלַּע; *fut.* יְבַלַּע) 1. *to swallow up totally* (spittle), hence proverbially כְּבַלַּע (inf.) Numb. 4, 20 = כְּבַלַּע רֹק *like the swallowing* (of spittle) i. e. in a moment; LXX ἐξάπινα. See Kal. Figurat. בִּ׳ אָוֶן Prov. 19, 28 *to devour mischief* (what brings mischief) *greedily;* comp. Job 15, 16. — 2. Like Kal, *to destroy, to annihilate*, spoken of men Hab. 1, 13, of God Lament. 2, 2 8, cognate in sense with הֶאֱבִיד, הִשְׁחִית &c. and in the greatest variety of figurative uses Is. 25, 7 8, of the destruction of a country, a place, Lament. 2, 5; 2 Sam. 20, 19. מְבַלַּע Is. 49, 19 *destroyer, waster.*

Puh. בֻּלַּע *to be destroyed*, Job 37, 20: *does a man then speak, that he should be destroyed?* with לְ of the person: *destruction to be prepared for one* 2 Sam. 17, 16.

Hithp. הִתְבַּלַּע *to destroy oneself, to sweep away*, hence *to vanish*, spoken of wisdom Ps. 107, 27.

The stem בָּלַע (Ar. بَلِعَ, Targ. בְּלַע &c.) has for its fundamental meaning to swallow, to gulp down (eat), as is perceptible from the Aethiopic and from derivatives; the organic root is בָּ־לַע, which is also found in לָע, סָ־לַע II. (in the Targ. quadrilit. בְּלַע = סַלְעַם) &c.

בֶּלַע (with *suff.* בִּלְעִי, ־עוֹ) *m.* prop. *swallow* (see בָּלַע), hence 1. (like כְּבַלַּע Numb. 4, 20 and בִּלְעִי Job 7, 19, see בָּלַע) Lev. 21, 4 (according to the LXX בֶּלַע for בַּעַל) *he shall not defile himself for a moment* (ἐξάπινα), *to profane himself;* accordingly it is an intensifying of 21, 2 3. — 2. *concrete: thing swallowed*, Jer. 51, 44 i. e. the robbed temple-vessels which were deposited in Belus's temple (comp. Is. 49, 24; Dan. 1, 2). — 3. *abstract: destruction*, Ps. 52, 6. — 4. (*cleft*, prop. swallow, comp. بُلُّوعَة) *n. p.* of a small town at the southern extremity of the Dead Sea, afterwards צֹעַר Gen. 14, 2; see Euseb. under Βαλά. — 5. (*consumption, destruction*) *n. p. m.* Gen. 36, 32; 46, 21; 1 Chr. 5, 8. *Patronym.* בַּלְעִי Numb. 26, 38.

בַּלְעַד (a pronominal stem compounded of עַד and בַּל; only in *constr. pl.* בַּלְעֲדֵי, with *suff.* בַּלְעָדַי &c.) *prepos.* prop. *not* (בַּל) *till* (עַד), *nothing to, without to*, usually *except;* with מִן (as in מִבְּלִי, מֵאֵין) e. g. מִבַּלְעֲדֵי אִישׁ Numb. 5, 20 *besides the man*, מִבַּ׳ יי׳ 2 Sam. 22, 32 *except God*, מִבַּלְעָדַי Is. 43, 11 *beside me*, and so still farther compounded הֲמִבַּלְעֲדֵי 2 Kings 18, 25, וּמִבַּלְעָדַי Is. 44, 6. — This sort of firm junction of two particles is rare in Hebrew, and has perhaps an analogy in לְמוֹאֶל Neh. 12, 38; but the fundamental signification is easily seen from עַד and בַּל; comp. Syr. ܒܠܥܕ ܡܢ.

בִּלְעַד (from עַד and בַּל = בַּל; only in *constr. pl.* בִּלְעֲדֵי, with *suff.* בִּלְעָדֶיךָ, בִּלְעָדַי, *p.* ־דַי) *prepos.* the same, *without, except*, Gen. 41, 44; Is. 45, 6. In Job 34, 32 the construct plur. בִּלְעֲדֵי also stands before an imperfect, the latter being conceived of as expressing the idea of a noun (= אֲשֶׁר אֶחֱזֶה what I see). בִּלְעָדַי Gen. 14, 24 and 41, 16 forms the clause of a sentence by itself according to the original meaning *not to me* i. e. it does not concern me. See בַּל.

בִּלְעָם 1. *n. p.* of a heathen Syrian prophet belonging to פְּתוֹר (which see) on the Euphrates, who was hired by the Moabites to curse Israel Num. 22, 6 seq.; Deut. 23, 5 6; Josh. 13, 22; Mic. 6, 5; LXX Βαλαάμ. As עָם (*people, race*, see אֱלִיעָם) appears very often in proper names, we may look upon בִּלְעָם as made up of עָם and בַּל

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(= בַּל) *one not belonging to the people* i. e. a foreigner, or of יִבְלַע־עָם = יִבְלָעָם, abridged בִּלְעָם (*conqueror, corrupter of the people*, comp. Laonicus, Nicolaus, Nicodemus &c.), the abbreviated form בִּלְעָם 1 CHR. 6, 55 also appearing in the name of a place יִבְלְעָם JOSH. 17, 11. Jewish mediaeval tradition has identified Balaam with the wise man *Locmán*, and therefore derived the name from בָּלַע and the formative syllable ם־, like *Locmán* from לָקַם (to swallow). — 2. (*conquering-place*) *n. p.* of a city of Manasseh in the neighbourhood of Megiddo 1 CHR. 6, 55, see יִבְלְעָם.

בָּלַק (in Kal only the *part.* with *suff.* בּוֹלְקָהּ) *tr. to waste, destroy*, Is. 24, 1, LXX ἐρημοῦν, *Rashi* הַחֲרִיב, and compared in sense by Scripture itself (NAH. 2, 11) with בָּקַק 1 (see בּוּק) or בָּקַע (see בָּקַק) Is. l. c. Metaphor. *to plunder*. The same signification is borne by the Ar. بَلَقَ (as is seen from بَلُوقَة wilderness, quadrilit. بَلْقَعَ to be waste &c.), Syr. ܒܠܩ (hence ܒܘܠܩܢܐ the being plundered, poverty), Ar. بَلِقَ to be destroyed, waste, depopulated. The fundamental signification of the organic root בַּ־לָ־ק appears to be to *break off, to put away, remove, to separate*; and the root itself is identical with that in בָּ־לַ־ק, חָ־לַ־ק, מָ־לַ־ק &c. Deriv. the proper name בָּלָק.

Puh. בֻּלַּק is incorrectly assumed for NAH. 2, 11, since הַמְבֻלָּקָה (which see) is a noun.

בָּלָק (*waster, destroyer*) *n. p. m.* NUMB. 22, 2 seq.; JUDGES 11, 25; MIC. 6, 5.

בִּלְשָׁן see בִּלְשָׁן.

בַּלְשַׁאצַּר (and בִּלְאשַׁצַּר DAN. 7, 1) *n. p.* of the last king of the Chaldeans DAN. 5, 1; 7, 1, identical with *Nabonned*, *Nabonnedoch*, *Neboden* (in Berosus, Al. Polyhistor, Abydenus, Eusebius), Ἀβύνητος (Herodot), Ναβονάδιος (canon of the kings), *Nabunita* (inscription at Bisutun). Etymologically the name agrees with בֵּלְטְשַׁאצַּר (which see), for שַׁ is only a modification of טְשַׁ.

בִּלְשָׁן (according to the Midrash בַּל־לָשׁוֹן i. e. לָשׁוֹן בַּעַל לָשׁוֹן ECCLES. 10, 11, or דִּן־לָשׁוֹן) *n. p. m.* EZR. 2, 2; NEH. 7, 7. Perhaps from בָּלַשׁ (Aram.) *searcher*, with the ending וֹן־.

בֶּלֶת (prop. בַּלְתִּ, developed from the prepos. בַּל = בְּלִי into a feminine form [comp. בַּיִן and בֵּינַת, בֵּינוֹת], only with *suff.* בִּלְתֵּךְ, בִּלְתֶּךָ) *prepos. except, without*, 1 SAM. 2, 2 *except thee;* HOS. 13, 4 *except me.*

בִּלְתִּי (prop. an old construct form of בֶּלֶת, formed with *i* of union [comp. זִילָתִי, אַפְסִי], which form was employed adverbially in the language; see אַפְסִי) *a negative particle* (like בְּלִי, בַּל &c.): 1. *except, only, without, but*, before an apodosis (זוּלָתִי more before one word) limiting the protasis, GEN. 43, 5: *only if your brother be with you*, where אִם is to be supplied to בִּלְתִּי; *except* Ex. 22, 19; NUMB. 11, 6; JOSH. 11, 19; DAN. 11, 18: *but his reproach he will recompense to him;* hence בִּלְתִּי אִם AM. 3, 3 4 *unless if* i. e. unless it be that; *only* GEN. 47, 18; JUDGES 7, 14. — 2. Rarely connected with an adjective in order to deny what it expresses (as בְּלִי), e. g. בִּלְתִּי סָרָה Is. 14, 6 *incessant*, בִּלְתִּי טָהוֹר 1 SAM. 20, 26 *unclean*, or also with the verb, e. g. בִּלְתִּי כָּרַע תַּחַת אֲסִירִ Is. 10, 4 *they do not sink down under the prisoners* (כָּרַע תַּחַת is like נָפַל תַּחַת a single idea); so too עַד בִּלְתִּי before nouns or verbs NUMB. 21, 35; JOB 14, 12. — לְבִלְתִּי is often used before the infin. constr. (where לֹא never stands), in which case לְ, that would otherwise be prefixed to the infin., is put before בִּלְתִּי, meaning *not to, that not, in order not to*, LEV. 26, 15; DEUT. 4, 21; JOSH. 23, 6; JER. 35, 8; DAN. 9, 11; rarely before the finite verb, Ez. 13, 3: *that which they have not seen.* מִבִּלְתִּי *from not, because not*, with the infin. NUMBERS 14, 16; Ez. 16, 28 (see מִן).

בָּמָה (after the form קָמָה from בּוּם, only in Ez. 20, 29 does it appear to be divided with the freedom of poetry into מָה הַבָּא = בָּא מָה *what comes?* with *â* of

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motion בָּמָתָה; *pl.* בָּמוֹת, *constr.* בָּמוֹת Numb. 22, 41 &c.; but because of the similarity of the construct and absolute states another construct plural was also formed in יֵ- and attached to the plural feminine termination וֹת-, as in מַרְאֲשׁוֹת and others, וֹת- being regarded rather as an ending for the individualised collective idea, only on this occasion ô has been shortened into ŏ, i. e. וֹ- into יֵ-; with *suff.* בָּמוֹתַי, בָּמוֹתֶיךָ, בָּמוֹתָיו and Is. 53, 9 בָּמוֹתֵימוֹ, בָּמוֹתָם, בָּמֹתֵיהֶם) *f.* 1. *a height, an elevation* (see בּוּם), *a hill*, in topographical statements, e. g. בָּמוֹת יָעַר Jer. 26, 18 and Mic. 3, 12 *the heights of the forest*, i. e. wild, unbuilt heights; בָּמוֹת עוֹלָם Ez. 36, 2 *everlasting heights* i. e. הַרֵי יִשְׂרָאֵל 36, 1, opposed to הַר ch. 35; בָּמוֹת poetically 2 Sam. 1, 19 25 i. e. הַרֵי בַגִּלְבֹּעַ 1, 21; בָּמוֹת אַרְנֹן Numb. 21, 28 *the rocky hill-ranges of the Arnon's banks.* — 2. It is applied to designations of places, as בָּמוֹת בַּעַל (*Ba'al's-heights*) *n. p.* of a Moabite city on the Arnon Numb. 22, 41; Josh. 13, 17; בָּמוֹת (*heights*) *n. p.* of a place in Mo'ab Numb. 21, 19, identical with בָּמוֹת בַּעַל. It appears to have been used in the Moabitish and perhaps too in the Edomitish (see אֲהָלִיבָמָה) dialect for the usual גִּבְעָה and רָמָה. — 3. Figurat. בָּמֳתֵי אֶרֶץ K'ri Deut. 32, 13, Is. 58, 14, Am. 4, 13, Mic. 1, 3 *heights of the earth* i. e. *mountains;* בָּמֳתֵי עָב Is. 14, 14 *heights of the clouds*, i. e. *exceeding height;* בָּמֳתֵי יָם Job 9, 8 *heights of the sea*, i. e. *high-rolling waves;* הֲדָרֵךְ or הַעֲמִיד עַל־בָּמוֹת 2 Sam. 22, 34, Hab. 3, 19 *to cause to tread on the mountain heights* (i. e. secure places of refuge); elsewhere in Kal also דָּרַךְ עַל־בָּ׳ Deut. 33, 29; Amos 4, 13; Mic. 1, 3. Here the K'tib sometimes reads בָּמוֹתַי. — 4. Like *βωμός* in Greek: *grave-mound, tomb*, only in Ez. 43, 7, where בָּמוֹתָם may stand grammatically correct for בְּבָמוֹתָם, *in their tombs*, but which the Targ. reads בְּמוֹתֵיהֶם (בָּמוֹתֵיהֶן); and in Is. 53, 9, where we should either read with 3 mss. בָּמוֹתָיו (parallel קָבָר, comp. גְּדִישׁ Job 21, 32), or בָּמֹתָיו, as if the original derivation had disappeared, as the plural-usage in fact already indicates. — Most frequently 5. *height, hill*, a place of sacrifice and of the sanctuary, according to the practice of all ancient peoples of worshipping the deity on high places; and as long as the Israelite sanctuary was only a moveable tabernacle, the term signified also a high place used for the Israelite worship of God 1 Sam. 9, 12; 1 Kings 3, 4; 2 Kings 12, 2 4; Is. 36, 7; 1 Chr. 13, 29. But on the prospect of setting up a national sanctuary Deut. 12, 13 seq. the worship on high places was prohibited as a heathen custom, and its extermination was enjoined upon rulers 1 Kings 15, 14; 22, 44; 2 Kings 12, 4; 14, 4; 2 Chr. 14, 2 &c. — a thing which the pious themselves did not always succeed in effecting. As worship was offered there and sacrifices performed with incense 1 Kings 3, 2 3; 22, 44; as altars were erected 2 Kings 18, 22; a temple there was called בֵּית בָּמוֹת temple of the heights 1 Kings 12, 31; 13, 32 (oppos. to בֵּית יי), for which also בָּמוֹת frequently stands alone, 1 Kings 11, 7; Am. 7, 9. בֵּית בָּמוֹת is also understood to mean *the little temple-tent* of Ashera, which was placed on heights 2 Kings 17, 29 32 and was often made of variegated cloths or pieces of cloth Ez. 16, 16. The priests serving there were termed כֹּהֲנֵי בָמוֹת 13, 33; 2 Kings 23, 9. בָּמוֹת אָוֶן Hos. 10, 8 *the heights of Beth-Aven.* בָּ׳ יִשְׂחָק Am. 7, 9 spoken of buildings exciting the anger of God. To erect a בָּ׳ as a place for worship is called בָּנָה Jer. 7, 31; 19, 5; to go up to the worship is הָעֱלָה 48, 35. Metaphor. בָּמָה is *a place of idolatry*, hence בָּ׳ הַבַּעַל *places of Ba'al-worship* Jer. 19, 5; בָּ׳ הַתֹּפֶת 7, 31 *idolatry in Tophet* (in the valley of Hinnom); it is even an abstract, *apostacy* Mic. 1, 5.

בְּמָה, בַּמָּה, בְּמָה see מָה.

בִּמְהָל (from בֵּן־מָ׳ *circumcised;* but perhaps according to the Ar. مَهَّلَ, *follower of moderation*) *n. p. m.* 1 Chr. 7, 33.

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בְּמוֹ see מוֹ.

בָּמוֹת *n. p.* see בָּמָה.

בָּמוֹת בַּעַל see בָּמָה.

בֶּמֶת a false form for בָּמֳתֵי, see בָּמָה.

בֵּן *masc.* 1. (*plur.* בָּנִים; from בּוּן) *part. intelligent*, *knowing*, only in *plur.* Jer. 49, 7, elsewhere only in the compound proper names אַחְבָּן, אַשְׁבָּן (which see), abbreviated in בְּנָיָהוּ, בְּנָיָה. — 2. ground-form to the plur. בָּנִים, for which בֵּן is usual in the sing. But ָ is not the base here, since it does not remain in the construct, but a sing. בֵּן = בַּר after the form of מַת, זַן, שַׁד must be presupposed.

בֵּן (*constr.* בֶּן־, once בֵּן Gen. 49, 22, more rarely בִּן־, in compound proper names בֶּן־, בִּן־, or abridged בִּ־, בְּ־, poetically בְּנוֹ Numb. 23, 18; 24, 3, or בְּנִי Gen. 49, 11; with *suff.* בְּנִי, בְּנוֹ, בִּנְךָ *pause* בְּנֵךְ, בְּנֵךְ, בְּנֵנוּ &c.; the *pl. masc.* is בָּנִים, *constr.* בְּנֵי, *fem.* בָּנוֹת, *constr.* בְּנוֹת and so with suff., which therefore presupposes a sing. בֵּן = Aram. בַּר after the form מַת, שַׁד, זַן, whence the fem. בַּת i. e. בַּנְתְּ, as the Ar. بنت is connected with בֵּן) *m.* prop. begotten, born, therefore 1. *a child*, without distinction of sex, בֵּן זָכָר Jer. 20, 15, Is. 49, 15 *a child*, *a male*, plur. frequently בָּנִים *children*, Gen. 3, 16; 21, 7; LXX τέκνα, παιδία; לֹא בָנִים 1 Chr. 2, 30 *childless*. — Definitely 2. *son*, i. e. a male child (opposite בַּת Ex. 1, 16 22, or along with בַּת to denote both genders) 21, 31; Lev. 12, 6; Judges 11, 34; Ex. 14, 20; 44, 25 &c., because the male only constitutes childrenship in the Hebrew view. In the frequent use of this word (see my Hebr. Concord. s. v.) we have to notice the following applications: a) *son* in the proper sense Gen. 4, 25; 16, 11 &c.; hence בֶּן־אֵם Gen. 27, 29; 43, 29, בֶּן־אָב 49, 8 *brother by the mother's side*, *and by the father's*. Besides, it is used as παῖς in the meaning of *boy*, *youth*, parallel with נַעַר Prov. 7, 7; Song of Sol. 2, 3. בֶּן־הַמֶּלֶךְ *king's son*, *prince*, *heir to the throne*, 2 Sam. 13, 4; 18, 12 20. Sometimes בֶּן־ expresses the true, genuine, and as it were the hereditary idea of the noun with which it is connected, e. g. בֶּן־מֶלֶךְ Ps. 72, 1 adding to the force of מֶלֶךְ, a case not uncommon among the orientals; so too בַּת־מֶלֶךְ 45, 14, בְּנוֹת מְלָכִים 45, 10 *queen*, *queens*. b) בֵּן is joined to the names of animals, to denote *the young*, but without distinction of sex, e. g. בֶּן־רְאֵמִים *foal of the* רְאֵם (which see) Ps. 29, 6, parallel עֵגֶל; בֶּן־בָּקָר *young heifer* Lev. 9, 2, a name for עֵגֶל; בֶּן־יוֹנָה Lev. 12, 6 *a young dove;* בְּנֵי אָתוֹן Gen. 49, 11 = עַיִר; בְּנֵי צֹאן *young sheep*, *lambs* Ps. 114, 4; בְּנֵי עֹרֵב 147, 9 *young ravens;* בְּנֵי־נֶשֶׁר Prov. 30, 17; בָּנִים the young of the sparrow (רְנָנִים) Job 39, 16 (comp. בָּנוֹת); metaphorically applied to בָּנִים of עַיִשׁ (which see) 38, 32 in astrology. c) It is transferred to plants with the omission of the genitive גֶּפֶן, which, however, is supplied in idea; hence *fem.: shoot*, *young twig*, Gen. 49, 22, where פֹּרָת is an adj. fem. to it; Ps. 80, 16, where in verse 18 בֵּן is resolved into בֶּן־אָדָם, as כַּנָּה, which the right (יָמִין) hand planted, is resolved into אִישׁ יָמִין. — 3. בֵּן is connected with masculine or feminine nouns to express a virtuous or vicious personality, i. e. to denote more definitely and in a more intensive form mental sonship, to set forth inheritance of virtue or vice without respect to actual natural childship, as בֶּן־נַעֲוַת הַמַּרְדּוּת 1 Sam. 20, 30 *the son of a perverse of rebelliousness*, i. e. of a perverse and rebellious woman, where the LXX and Vulg. read נַעֲרַת for נַעֲוַת; בְּנֵי עֹנְנָה Is. 57, 3 *sons of the sorceress* (מְעֹנְ׳ = עֹנְ׳); Job 30, 8; Eccles. 10, 17 &c. — 4. *a grandson* Gen. 29, 5, like בַּר Ezr. 5, 1 (comp. Zech. 1, 1), *pl.* בָּנִים Gen. 32, 1, though in the plural when a more exact statement is required בְּנֵי בָנִים stands Ex. 34, 7, particularly with בָּנִים Deut. 6, 2; Prov. 17, 6; Jer. 27, 7. This usage solves a number of apparent contradictions in the lists of names given by the Chronist, partly in relation to his own

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narratives 1 Chr. 6, 28 (comp. 16, 5), partly in relation to those of other historical books in Scripture. To this head belongs the signification *posterity* in lists of names (comp. *υἱός* Matth. 1, 1 20), particularly as a constr. pl. along with the names of tribes and founders of races, e. g. בְּנֵי יִשְׂרָאֵל *Israelites* Ex. 1, 9 or בְּנֵי יַעֲקֹב Ps. 77, 16, בְּנֵי עֵבֶר *Hebrews* Gen. 10, 21, בְּנֵי עַמּוֹן *Ammonites* 19, 38, בְּנֵי־חֵת *Hittites* 23, 3, בְּנֵי יִשְׁמָעֵאל *Ishmaelites*, בְּנֵי קֵדָר *Kedarenes* Is. 21, 17, בְּנֵי אַשּׁוּר Ezek. 16, 28, בְּנֵי יְהוּדָה *Jews* Jer. 32, 30 &c., for which בֵּית sometimes stands, e. g. בֵּית יַעֲקֹב Is. 2, 5, בֵּית יְהוּדָה 14, 2, בֵּית יִשְׂרָאֵל Jer. 3, 18, בֵּית דָּוִד Am. 5, 6, בֵּית יוֹסֵף 1 Kings 12, 19 &c. The sing. is expressed by אִישׁ מִבְּנֵי Lev. 17, 13, the plur. by מִבְּנֵי Num. 8, 16 or אֲנָשִׁים מִבְּנֵי 16, 2. In like manner בְּנֵי עֲנָק Num. 13, 33 or בְּנֵי עֲנָקִים Deut. 1, 28 *ʿAnak's children* i. e. the posterity of ʿAnak. In this sense בְּנֵי sometimes stands in poetic diction in connection with the Gentile plural, the name of the people alone being sufficient in other cases, e. g. בְּנֵי כֻשִׁיִּים Am. 9, 7 *the Cushites*, the posterity of Cush; בְּנֵי הַיְוָנִים Jo. 4, 6 *the Javanites* &c., comp. *υἱες Ἀχαιῶν* in Homer; יַלְדֵי נֶכְרִים Is. 2, 6 = נָכְרִים. After this analogy we should translate בְּנֵי אֱלֹהִים Job 1, 6; 2, 1; 38, 7, and בְּנֵי אֵלִים Ps. 29, 1; 89, 7 (elsewhere also אִישׁ אֱ Judges 13, 6) *angels* (*ἄγγελοι*, messengers), who dwell in heaven 89, 7, i. e. who are descended from God in their higher, spiritual nature, and resemble Him; as the Targ. (מַלְאֲכַיָּא) and the LXX (*ἄγγελοι*) understand the phrase; comp. Aram. בַּר אֱלָהִין Dan. 3, 25. According to senses 3 and 4 of בֶּן־אֱ/אֱלֹהִים the phrase is to be understood (spoken of kings, heads of the people) to mean *a glorious and exalted scion of divine power and discipline*, hence morally *god-like* (comp. 2 Sam. 7, 14; Ps. 89, 27), from which Ps. 2, 7 is intelligible; such a representation being in fact extensive in the old world, as among the Greeks the predicates of kings were *διογενής*, *διοτρεφής*, *Διὸς υἱός*. Of the latter signification is also בְּנֵי עֶלְיוֹן Ps. 82, 6. See עֶלְיוֹן and אֱלֹהִים. — As an antithesis to בְּנֵי אֱלֹהִים, principally in the later period of the language, בֶּן־אָדָם appears, *pl.* אָדָם or בְּנֵי הָאָ/אָדָם, which is also to be taken in this meaning. See אָדָם and Aram. בַּר. — 5. Sonship (comp. אָב, אָח) transferred to other relations, as to that of dependence of the vassal upon the lord, to the close relation of master and pupil, of protégé and patron &c., hence a) *subject*, *vassal* 2 Kings 16, 7, with עֶבֶד. b) *ward* Ex. 2, 10; *disciple*, *youth*, e. g. בֶּן־נָבִיא Am. 7, 14 *a disciple of the prophets*, belonging to the prophetic order, particularly in the plur. בְּנֵי נְבִיאִים 1 Kings 20, 35; 2 Kings 2, 3; 4, 1 &c., as the prophetic schools under Elijah and Elisha were called, whose relation to their masters was more intimate than that of the חֶבֶל הַנְּבִיאִים or לַהֲקַת to Samuel; comp. Greek *υἱός*, *παῖς*, Syr. ܒܪ, plur. constr. ܒܢ, Arab. وَلَد &c. in a similar sense. Vice versa the master is also called in Hebrew אָב (which see); the teacher-poet, therefore, addresses his reader as בֵּן Prov. 2, 1; 3, 1 &c. c) *protégé*; *favourite*, hence applied to *Israel* as the *son of God* Ex. 4, 22; Hos. 11, 1; Ps. 80, 16; in the plur. Is. 1, 2; 30, 1 9. d) *one belonging to, a relative, companion.* So (according to the Targ., Symm. and Midrash) בְּנֵי אֱלֹהִים Gen. 6, 2 seq. is to be understood as meaning *companions of the distinguished ones* (see אֱלֹהִים) i. e. *persons of distinction*; בֶּן־אָדָם *man*, also plur. בְּנֵי אָ/אָדָם i. e. belonging to the human species (see אָדָם); בְּנֵי אֶבְיוֹן Ps. 72, 4 *the poor*; בֶּן־חוֹרִים Eccles. 10, 17 *noble* (in the same sense יֶלֶד Is. 2, 6); בְּנֵי הָעָם Jer. 17, 19 *belonging to the people* i. e. the people themselves Ex. 33, 2; 37, 18. — 6. בֶּן often appears with impersonal nouns as a farther developed poetical combination, to denote the closest relation to such nouns, whether spiritual or figurative descent, relationship, attachment, subjection, or in what-

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ever way it may be conceived. To this belongs: a) its union with names of places and countries, but only in plur. constr.: בְּנֵי־קֶדֶם Gen. 29, 1 *easterns* i. e. Arabians, בְּנֵי צִיּוֹן Ps. 149, 2, and so with קֶדֶר Is. 21, 17, נוֹף Jer. 2, 16, מִצְרַיִם Ez. 16, 26, אַשּׁוּר 23, 7, בָּבֶל 23, 15, אֱרוֹד 27, 11 &c., to denote the *Kedarenes*, *Egyptians*, *Assyrians*, *Babylonians*, *Arvadites* &c. Other local references belong here, as בֶּן־נֵכָר Gen. 17, 12 or בְּנֵי נֵכָר Ps. 18, 45, elsewhere also בֶּן־בַּיִת Gen. 15, 3, also יְלִיד 17, 12; בְּנֵי הַמְּדִינָה Ezr. 2, 1; of animals בְּנֵי־בָשָׁן Deut. 32, 14. b) Figurat. בֶּן־גֶּדִי Is. 21, 10; בְּנֵי־בֶטֶן Job 19, 17; בְּנֵי אַשְׁפָּה Lament. 3, 13, for which occurs once אַשְׁפָּה alone Job 39, 23; בֶּן־קֶשֶׁת 41, 20. See נֵכָר, בַּיִת, בֶּטֶן, גֶּדִי, אַשְׁפָּה, קֶשֶׁת. c) It is connected with abstract nouns to denote the possession of a quality, a virtue or a vice; or with other nouns to express dependence, descent, the fact of being ruled, similarity, comparison &c., in short to express a relation of the mind. So בֶּן־חַיִל 1 Sam. 14, 52 *strong*; בֶּן־מָוֶת 20, 31 *worthy of death* i. e. having incurred the penalty of death; בֶּן־הַכּוֹת Deut. 25, 2 *worthy of being smitten*; בֶּן־בְּלִיַּעַל 1 Sam. 25, 17, בֶּן־שָׁמֶן Is. 5, 1, בֶּן־שַׁחַר 14, 12, בֶּן־מֶשֶׁק Gen. 15, 2, בֶּן־עֲוָלָה Ps. 89, 23, בְּנֵי הַתַּעֲרֻבוֹת 2 Kings 14, 14, בְּנֵי הַגּוֹלָה Ezr. 4, 1, בְּנֵי־רֶשֶׁף Job 5, 7, בְּנֵי־שַׁחַץ 28, 8, בְּנֵי חֲמוּדָה Ps. 79, 11, בְּנֵי־עָנִי Prov. 31, 5, בְּנֵי־שִׁכְלִים 31, 8, בְּנֵי חֲלוֹף Is. 49, 20, בְּנֵי־זְנוּנִים 54, 1, בְּנֵי־שׁוֹבָבָה Hos. 2, 6, בְּנֵי־הַיְצְהָר Zech. 3, 14 &c. For the most part, poets go farther into such combinations. d) It is united to nouns of time, of age, to express any relation to them, e. g. בֶּן זְקוּנִים Gen. 37, 3 *born in old age*; בְּנֵי הַנְּעוּרִים Ps. 127, 4; בֶּן־לַיְלָה Jon. 4, 10 *that arose in a night*, comp. Syr. ܒܪ ܠܝܠܝܐ, Talm. בֶּן־יוֹמוֹ; בֶּן־שָׁנָה Lev. 12, 6 *one year old*; and with numerals appended to denote age Gen. 17, 17; Jer. 52, 1 &c. But where it appears in proper names compounded therewith, e. g. Phenician בְּנְחוֹדֶשׁ (Athen. 2, 1), it signifies him that is born at the time in question, here *at the new moon*, like the Greek *Νουμήνιος* (1 Macc. 12, 16); comp. אֱלוֹלַי (see אֱלוֹל), שַׁבְּתִי (see שַׁבָּת) as proper names. — 7. The following peculiarities in the use of the word have still to be noticed: a) In parallelism there usually stands in the second member ... בֶּן antithetic to the name Num. 23, 18; Judges 5, 12; Is. 7, 9; in prose also from disinclination to the name itself 1 Sam. 10, 11; 20, 27 31; 22, 7 8 9; 25, 10. b) It is applied like אִישׁ (which see) to compound proper names and not merely fused together with the other member (see בִּנְיָמִן), though also connected with it loosely, e. g. בֶּן־חַיִל 2 Chr. 17, 7 (see אִישׁ־חַיִל). But in the plural, e. g. בְּנֵי־בָרָק, בְּנֵי הֵימָם, בְּנֵי־יַעֲקָן &c., the case of the proper names is perceptible. — 8. (*intelligent*, *master* = מֵבִין 1 Chr. 15, 22) *n. p.* of one of the מְשֹׁרְרִים among the Levitical chorus-singers 1 Chr. 15, 18, but who is omitted in 15, 20 and עַזַּזְיָהוּ put in his place 15, 21, probably because he died suddenly (perhaps like עֻזָּא 13, 11). His music-choir may have been called מוּת לַבֵּן (*death of Bên*, comp. פֶּרֶץ עֻזָּא 13, 11) Ps. 9, 1, as a choir of singers was also named after יְדוּתוּן 62, 1; לְ is a sign of the genit. (see לְ), and the article occurs in various ways elsewhere in proper names (see הַלֵּל). — Hence the denominative

Nif. נִבְנָה *to obtain children*, with מִן *by* Gen. 16, 2, because בֵּן was inflected after the analogy of לֹה; but in Zabian the denominative is ⟨𐡁𐡍𐡀⟩.

With reference to Gen. 16, 2 and Deut. 25, 9 בֵּן is derived by *Kimchi*, *Parchon* and others from בָּנָה (*to build up*, *to set up*, *establish*), *the builder* (of the house) as it were. But the ground-form is בַּן with a vowel that hardly holds the consonants together, a dialectic offshoot of בַּר (comp. בָּחוֹן and בָּחוּר, where *r* and *n* also interchange, probably through the medium of *l*), Syr. ܒܪ; and ־ passed sometimes into

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ֶ, sometimes into ִ, a case of transformation not infrequent; then ֵ for the absolute state arose out of ֶ. This genealogy is be seen from the plural (בָּנִים), from the fem. sing. (בַּת) and plur. (בָּנוֹת) &c. The ground-form mentioned is probably a primitive word like אָב, אָח, without its being derived from a verb, and the construct forms בְּנֵי־ and בְּנוֹ, as אֲבִי־, אֲחִי־ and אֲבוּ־, אֲחוּ־, point to a cognate effort in the development of language. As a primitive word *băr*, *băn*, *bĕr*, has an assonance in language generally; comp. Pers. پسر, پور, Shah-pur = king's son; Latin *puer*, *por* in Marcipor &c.

בֵּן (only *constr. pl.* בְּנֵי, with *suff.* בְּנֵיהוֹן, בְּנוֹהִי) *Aram.* the same Dan. 2, 25; 6, 25; Ezr. 6, 9; 7, 23. בַּר stands for the sing.

בֶּן־אֲבִינָדָב *n. p. m.* 1 Kings, 4, 11. אֲבִינָדָב (which see) is to be regarded as nomen numinis.

בֶּן־אוֹנִי (*son of my hurt*, see אָוֶן II.) *n. p.* of Benjamin, given by Rachel Gen. 35, 18; and therefore only an incidental name.

בֶּן־גֶּבֶר (*dedicated to the hero* i. e. to God) *n. p. m.* 1 Kings 4, 13. See גֶּבֶר, גַּבְרִיאֵל.

בֶּן־דֶּקֶר (*lance-bearer*) *n. p. m.* 1 Kings 4, 9. See דֶּקֶר.

בֶּן־הֲדַד (*a dedicated one of Hadad's*) *n. p.* of a Syrian king 1 Kings 15, 20; 20, 1; 2 Kings ch. 8. הֲדַד (which see) was the supreme deity of the Syrians. The Edomites also worshipped this god under the name of אֲדַד, אֲדֹד (which see), and compounded their proper names with it (see אֲדֹד, אֲדֹרָם, בִּלְדַּד); comp. הֲדַדְעֶזֶר (הֲדַרְעֶזֶר), הֲדַדְרִמּוֹן, חֲנָדָד.

בֶּן־הִנֹּם (*son of whimpering, the whimperer;* הִנֹּם = הִנּוֹן from הָנַן = אָנַן, Ar. هَنَّ *to whimper*) *n. p.* of a man Jer. 7, 31 32; 19, 2 6; 32, 35 &c., who possessed a valley (גַּי) in the neighbourhood of Jerusalem. In connexion with גַּי stands also בְּנֵי־הִ׳ 2 Kings 23, 10. See הִנֹּם and גַּי.

בֶּן־חוּר (*free;* comp. אַשְׁחוּר) *n. p. m.* 1 Kings 4, 8.

בֶּן־חַיִל (*valiant*) *n. p. m.* 2 Chr. 17, 7; comp. the proper names אִישׁ־חַיִל, אֲבִיחַיִל, אֲחַרְחֵל (חַיִל = חֵל).

בֶּן־חָנָן (*very gracious, very good;* חָנָן is an epithet of deity, as is apparent from חָנָן, אֶלְחָנָן, יְהוֹחָנָן, יוֹחָנָן, חַנִּיאֵל, חֲנַנְאֵל, חֲנַנְיָה, חֲנָדָד, בַּעַל־חָנָן &c.) *n. p. m.* 1 Chr. 4, 20.

בֶּן־חֶסֶד (*gracious;* see the proper names חֶסֶד, חֲסַדְיָה) *n. p. m.* 1 Kings 4, 10.

בֶּן־יָמִין (*fortunate*) *n. p. m.* 1 Sam. 9, 1 K'tib for בִּנְיָמִן (which see) as the name of the tribe; elsewhere written in one word and defectively; separated only as a *Gentile* בֶּן־יְמִינִי 1 Sam. 9, 21, with the article for definiteness בֶּן־הַיְמִינִי Judges 3, 15; 2 Sam. 16, 11; *plur.* בְּנֵי יְמִינִי Judges 19, 16. Identical with בֶּן־יְמִינִי is אִישׁ־יְמִינִי 1 Sam. 9, 1, 2 Sam. 20, 1, Esth. 2, 5, אִישׁ־יָמִין being probably = בֶּן־יָ׳ (comp. בֶּן־חַיִל) or אִישׁ forms the gentile and יְמִינִי alone suffices for בֶּן־יְ׳ 1 Sam. 9, 4. יָמִין also appears by itself as a proper name; elsewhere it is the member of a word in מִיָּמִין, מִנְיָמִין (which see).

בֶּן־יְמִינִי see בֶּן־יָמִין.

בֶּן־עַמִּי (*dedicated to the confederation;* see עָם) *n. p. m.* Gen. 19, 38, afterwards עַמּוֹן.

בְּנָא (*infinitive* מִבְנֵא, also with לְ: לִבְנֵא) *Aram.* the same as בָּנָה, with accus. of object Ezr. 5, 2 3 13 17; 6, 8. *Itpe.* אִתְבְּנֵא pass. *to be built, rebuilt* Ezr. 4, 13; 5, 8 16; 6, 3; with accus. of the material 5, 8. See בָּנָה.

בְּנָה and בְּנִי (3 *pers.* with *suff.* בְּנָהִי; 1 *pers.* with *suff.* בְּנַיְתָהּ, 3 *p. pl.* בְּנוֹ; *part. pl.* בָּנַיִן; *inf.* מִבְנְיָה; 3 *p. pl. fut.* יִבְנוֹן) *Aram.* the same Dan. 4, 27; Ezr. ch. 5. Deriv. בִּנְיָן.

בָּנָה (2 *pers.* בָּנִתָה 1 Kings 9, 3; *fut.*

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יִבְנֶה, *apoc.* וַיִּבֶן, 3 times וַיִּבְנֶה; *inf. abs.* בָּנָה, *constr.* בְּנוֹת, with *suff.* בְּנוֹתֶכֶם and according to Ezekiel's peculiar manner בְּנוֹתַיִךְ 16,31 = ־תַךְ) *tr.* prop. *to dispose, to set up, to place*, like the Ar. بَنَّ, hence 1. *to build, to erect, establish, to raise*, with accus. of the object, as *a house* Deut. 20, 5; *a palace* 1 Kings 22, 39; *an altar* 9, 25; *a city* 22, 39; *a temple* 16, 32; *a tower* 2 Chr. 27, 4; *sanctuaries on heights* 2 Chr. 33, 19; *ships* Ez. 27, 5; also spoken of the parts of a great building 1 Kings 9, 24; 2 Kings 15, 35; Ez. 4, 2 &c.; even of the beginning of a building 1 Kings 6, 1 (comp. 2 Chr. 3, 1). The material *out of* which something is built is also put in the accus. Ex. 20, 22; Deut. 27, 6; 1 Kings 15, 22; 18, 32; Is. 9, 9; Ez. 27, 5, more rarely with בְּ 1 Kings 15, 22. Then: *to build upon* 16, 24; *to overlay* e. g. walls 6, 15, with בְּ of the material, in which case, however, the object governed by בָּנָה remains in the accusat. Also with בְּ: *to build upon along with, to participate in building* Zech. 6, 15; Neh. 4, 4; with עַל (like גָּדַר, הֵסַךְ) *to build over, to obstruct by building, to enclose.* That by which the building rises is also put with בְּ Micah 3, 10; Hab. 2, 12. More rarely *to build up* (what is destroyed), *to rebuild*, Josh. 6, 26; 1 Kings 16, 34; 2 Kings 14, 22; Am. 9, 14; יְרוּשָׁלַיִם הַבְּנוּיָה Ps. 122, 3 *Jerusalem rebuilt; to fortify* i. e. *to build up with fortifications* 1 Kings 15, 17; 2 Chr. 11, 6. Improperly it is applied to the creation of the woman Gen. 2, 22, where צֵלָע being the nearest object (being made into a woman, לְאִשָּׁה) stands in the accusative. — 2. Figurat. *to establish family happiness* i. e. posterity (בַּיִת), with לְ of the person 1 Sam. 2, 35; *to set up a throne* i. e. dominion (כִּסֵּא) Ps. 89, 5; of peoples, *to bestow prosperity* or *well-being*, with accus. of the person Jer. 24, 6; 42, 10; generally *to establish* 1, 10; 18, 9; 31, 4; Ps. 28, 5; Eccles. 3, 3; *to give a lasting place to* Zech. 5, 11 &c. — Derivatives בִּנְיָן, בִּנְיָה, מִבְנֶה, תַּבְנִית, and the proper names יַבְנֶה, יַבְנְאֵל, יִבְנְיָה, יִבְנְיָה, בָּנִי. See also בֵּן, בֶּן and בַּת.

Nif. נִבְנָה 1. *to be built, to be built up, set up*, in the wide sense of Kal, 1 Kings 3, 2; 6, 7; Jer. 30, 18; Neh. 7, 1; *to be built again*, e. g. חָרוּץ and רְחוֹב Dan. 9, 25; Ez. 36, 33. — 2. Figurat. *to be placed in prosperity* &c. Jer. 12, 16; 31, 4; Mal. 3, 15; Job 22, 23; *to be established*, with accus. of the thing *by* which Ps. 89, 3, or with בְּ Prov. 24, 3. — נִבְנָה Gen. 16, 2 and 30, 3 is a denom. from בֵּן (which see), which follows in general the method of ל״ה in inflection and in derivatives.

The stem בָּנָה is like the Targ. בְּנָא, Syr. ܒܢܐ, Ar. بنا, where also examples of the wider senses occur; but the organic root is בָּנ־ה, Ar. بَنَّ, and the Hebrew בָּנַן is the same. The fundamental signification appears to be *to make firm*, identical with that in אָ־בַן I., אָ־מַן, הָ־בַן.

בִּנּוּי (*familyship*, from בָּנָה = בָּנַן) *n. p. m.* Neh. 3, 24; 7, 15, for which in Ezr. 2, 10 בָּנִי; Ezr. 8, 33; 10, 30.

בָּנוֹת see בַּת.

בָּנִי (= בָּנִית, *posterity*) *n. p. m.* 2 Sam. 23, 26; 1 Chr. 6, 31; 9, 4 K'ri, where the K'tib reads בִּנְיָמִן [בִּן־]; Neh. 3, 17; 8, 7; Ezr. 10, 29. In Ezr. 2, 10 it stands for בִּנּוּי (which see).

בֻּנִּי (see בּוּנִי; perhaps, however, from בָּנַן) *n. p. m.* Neh. 9, 4.

בְּנֵי־בְרָק *n. p.* of a city in Dan, in the neighbourhood of גַּת־רִמּוֹן, בַּעֲלָת &c. Josh. 19, 45, for which Euseb. has *Βαρακαί*, not far from *Ἄζωτος* (אַשְׁדּוֹד); but this appears to have been (כְּפַר) בַּרְקָאִי at a later period, while the former retained the name unchanged (Sanh. 32 b). בְּרַק appears to be an original local name, either like the Ar. بَرْقَة *stony land*, or with reference to בַּרְקָן (which see) *place of prickly plants;* בְּנֵי stands for בֵּית, the two being exchanged for one another elsewhere in Scripture (see בֵּן).

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בְּנָיָה (*Jah is intelligent*, from בּוּן; more probably from בֵּן *Jah's devoted one*, since only the vowel is here lost) *n. p. m.* 2 Sam. 20, 23; 1 Chr. 4, 36; 11, 31; 2 Chr. 20, 14; Ezr. 10, 25. בְּנָיָהוּ also stands for it.

בִּנְיָה *f.* only Ez. 41, 13 *a building*, equivalent here to גִּזְרָה, for which it seems to be a periphrasis. It arose by means of the suff. ־ָיהָ from בִּנְיָן, as 1 cod. and the versions have; and as בִּנְיָן may be understood in the same sense, it is not necessary to read בֵּינָה *partition-wall*.

בְּנָיָהוּ (=בְּנָיָה) *n. p. m.* 2 Sam. 8, 18; 23, 30; 1 Chr. 15, 18-24; 27, 34; 2 Chr. 31, 13; Ez. 11, 1.

בְּנֵי יַעֲקָן *proper name* of a station of the Israelites in the Sinai peninsula, between מֹסֵרוֹת and חֹר הַגִּדְגָּד or in their neighbourhood Num. 33, 31, where were cisterns (בְּאֵרֹת) Deut. 10, 6. If the name of the place is to be explained "*sons* of Jaʿakan", i. e. after a nomadic tribe Jaʿakan, we might compare the Edomite race עֲקָן Gen. 36, 27; but see יַעֲקָן.

בֵּנִים see בַּיִן.

בִּנְיָמִן (*fortunate*, from בֶּן־יָ׳; according to *Ibn ʾEsra* from בֶּן־יָמִים, because he was born to Jacob in his old age, and the Sam. cod. actually has בִּנְיָמִים; but the use of יָמִין elsewhere contradicts this assumption) *n. p.* of Jacob's youngest son, whom his mother called בֶּן־אוֹנִי Gen. 35, 18, ancestor of the Israelite tribe named from him (בְּנֵי בִ׳ or מַטֵּה בִ׳ or בְּנֵי בִ׳ or מַטֵּה בִ׳) Num. 1, 36 37; 26, 41, who received their territory between Ephraim, Judah and Dan Josh. 18, 11 seq. שַׁעַר בִּ׳ Jer. 37, 13 and Zech. 14, 10 means the northern gate of Jerusalem, elsewhere שַׁעַר אֶפְרַיִם 2 Kings 14, 13, the present Damascus-gate. The district of Benjamin is called either אֶרֶץ בִּ׳ Jer. 1, 1; 17, 26, or אֶרֶץ יְמִינִי 1 Sam. 9, 4, if the latter be not rather a piece of the Benjamite territory stretching into another tribe. In the *Gentile* appellation the word always appears separated (see בֶּן־יָמִין), which the LXX (υἱοὶ Ἰεμινί) and Vulg. (*filii Jemini*) do not appear to have understood.

בִּנְיָן *m. a building*, generally in the language of architecture *the wall of a court*, *a partition-wall* Ez. 40, 5 (*Rashi* חוֹמָה, LXX sometimes τὸ διορίζον); both in 42, 1 and in 41, 12 *the additional structure* in the west consisting of לְשָׁכוֹת, generally a part of the building (like the Ar. بُنْيَان *building* and *wall*), without any necessity for ever reading בֵּינָן.

בִּנְיָן (def. ־יָנָא) *Aram. m. a wall* Ezr. 5, 4.

בְּנִינוּ (perhaps = בְּנִינוּת *posterity* from בֵּן [בָּנָן] = בָּנָה, as in Arab.) *n. p. m.* Neh. 10, 14. The drawing back of the accent may have arisen in pronunciation, after the disappearance of the abstract termination.

בָּנַט (not used) an assumed stem for אַבְנֵט (which see) in the sense of *tr. to bind*, *bind about*, *gird about*, either in consideration of *bandh* in Sanskrit (to bind), Pers. بند (bend), Goth. bindan &c. having the same idea in them; or perhaps אַבְנֵט (= אַנְבֵּט) is put for אַבֵּט, so that אָבַט is = אָפַד (which see), and cognate with עָבַת, עָבַט, עָוַת &c. But since the noun appears only in the Pentat. (once out of it in Is. 22, 21) as belonging to the priests' dress, and was already looked upon as a foreign expression by the *Targ.* and *Jos.*; since moreover the Semitic dialects present no explanation of the stem: it is better (with *Kimchi*, *Parchon* and others) to regard the word as adopted from old Egyptian, and therefore quadriliteral.

בָּנַן (i. e. בַּן; not used) *tr.* same as בָּנָה, Ar. بَنَّ, *to restore*, *set up*. Hence the proper names בְּנִינוּ, מְבֻנַּי, בִּנּוּי, בֻּנִּי.

בְּנַס *Aram. intr. to be unwilling*, *to bear ill-will against*, along with קְצַף Dan. 2, 12, therefore the Targ. on Prov. 25, 23 takes בְּנִיס = נִזְעָם; at Job 16, 10 it has

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בְּנִיָּא *wrath;* and the Samar. has פַּנֵּס *to irritate* Deut. 32, 16 for קִנֵּא. The Ar. بنس is not connected with it; but probably بلس IV. *to be provoked* at a thing, to be surprised. The fundamental signification appears to be *to snort* (as in אֲנַף from the noun אַף); and the organic root might then be בְּ־נַס, cognate with the root of the Sanskrit *nâsa* (not from *end*), Latin *nas*-us, German *Nas*-e &c.

בִּנְעָא see בִּנְעָה.

בִּנְעָה (from בֵּן־נְעָה *given up to dispersion* or *wandering*, i. e. *one wandering;* נָעָה, Ar. نَعَى X. to be scattered; see בְּ) *n. p. m.* 1 Chr. 8, 37; בִּנְעָא 9, 43.

בְּסוֹדְיָה (*given to trust in Jah* = בֶּן־ס׳, see בְּ) *n. p. m.* Neh. 3, 6. Comp. n. p. סוֹדִי.

בֵּסַי (*conqueror*, *subduer*, from בּוּס which see) *n. p. m.* Ezr. 2, 49. בֵּס is like שֵׂם, זֵד, גֵּר, לֵן a participal noun, ־ַי being an adjective-termination. בֵּבַי, בֵּצַי and others may also be developed from verbs ע״ו.

בָּסַס s. בּוּס.

בָּסַר (not used) *intr.* prop. to begin to ripen, hence *to be unripe* (of grapes), Ar. بَسَرَ to begin to do, to begin, بَسْر beginning, بُسْر fresh, beginning, also an unripe date. The fundamental signification, however, is rather *to be sour*, of an unripe grape or date (comp. Targ. בּוּסְרָא on Prov. 10, 26 for חֹמֶץ); hence in Arab. partly *to look sour*, partly *to be unripe*, metaphor. *to begin* generally, comp. ὀμφακίζειν from ὄμφαξ; Targ. בְּסַר, Syr. ܒܣܪ *to look sour*, fretful, unwilling, to despise; the organic root might then be בָּ־סַר, also found in שָׂאַר (which see).

בֹּסֶר (collect.) *m. sour*, *unripe grapes*, cognate in sense בְּאֻשִׁים Is. 18, 5; Ez. 18, 2; Syr. ܒܣܪܐ.

בֵּסֶר *m.* the same, Job 15, 33.

בַּע abridged from בַּעַל in compound proper names when it forms the last member, e. g. n. p. אַרְבַּע (which see); comp. Phenician יְאוּבַע or יוֹבַע (Ἰούβας, Ἰόβας, Ἰώβας) = יוֹבַעַל; חַנִּיבַע (Annibas, Chanebo) = חַנִּבַעַל; חֵנְאֶשְׁבַּע (Chinisbo) = חֵנְאֶשְׁבַּעַל. In this very word בַּעַל, *l* at the end is stripped off; which is more rarely the case in the first member, e. g. בַּעְמֶלְקַרְתְּ Bomilcar = בַּעַלְמֶ׳.

בֵּעַ abridged from בְּעַל in the compound proper name אַשְׁבֵּעַ (which see) = אַשְׁבְּעֵל; comp. Phenician Βητάγων (Etym. magn. s. v.) from בְּעֵל דָּגוֹן.

בְּעָא and בְּעָה (3 *pl.* בְּעוֹ, 1 *pl.* בְּעֵינָא; *part.* בָּעֵה, ־ָא, *pl.* בָּעַיִן; *inf.* מִבְעֵא; *fut.* אֶבְעֵא) *Aram. tr. to desire*, *request*, with מִן from some one Dan. 2, 16 23 49; *to seek*, with accus. 2, 13; 6, 5; *to beg*, with אֶתְחַנַּן, construed with קֳדָם 6, 12 or מִן־קֳדָם 2, 18 or מִן 6, 8, sometimes also with the addition of the noun בָּעוּ 6, 8, בָּעוּתֵהּ 6, 14. Deriv. בָּעוּ.

Pah. בַּעִי (3 *pl. fut.* יְבַעְיוֹן = ־עוּן) *to ask urgently*, with לְ of the person Dan. 4, 33.

בָּעַד (not used) an assumed stem for the particle בְּעַד, בַּעַד. For this purpose the Ar. بَعِدَ and بَعُدَ *to be separated*, *removed*, VI. *to remove oneself*, *to withdraw*, Syr. Ethpe. ܐܬܒܥܕ, Af. ܐܒܥܕ with a similar meaning, and ܡܒܥܕ *remote*, ܒܘܥܕܐ *removal*, Aethiop. intr. *to be otherwise*, tr. *to make otherwise*, *to alter* &c. have been compared. Accordingly the signification *to be back*, *to be behind* has been fixed upon for בָּעַד. But though many particles have arisen from the stems of verbs (comp. אַחַר, תַּחַת &c.), and a comparison of the Arabic (after *Danz*), the Syriac (see above), the Aethiopic (*Gesenius*) &c. is so near at hand, yet the old Lexicographers (*Kimchi*, *Parchon* &c.) have regarded בְּ as a preposition connected with עַד, and fixed the significations accordingly. The Arab., Syr. and Aethiop. verb would in that case be looked upon merely as a variation of בָּעַט. Others compare בָּגַד *to cover*, *to veil*, which, however, suits a few meanings only.

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בְּעַד (a pronominal stem compounded of בְּ and עַד and regarded as a united whole; therefore before the suff. like a noun or an infin. of this form, e. g. מְעַט &c.; but where it is attached less closely to the following noun, לְ coming after, בַּעַד sometimes stands, both forms being also interchanged in a noun, e. g. גְּבַר and גֶּבֶר; with *noun-suffixes*, as prepositions elsewhere, viz. בַּעֲדִי, בַּעֲדָךְ *pause* בַּעֲדֶךָ, בַּעֲדֵךְ, בַּעֲדוֹ, בַּעֲדָהּ, בַּעֲדֵנוּ, בַּעֲדְכֶם, בַּעֲדָם; only in Ps. 139, 11 does בַּעֲדֵנִי appear with the suffix of a verb; the trace of a plural suff. is shewn only in בַּעֲדֵינוּ Am. 9, 10 [which many mss. however efface], while it is frequent in אַחַר, תַּחַת, בֵּין) *prepos.* properly like apud (from ape ad) *at*, *near*. According to the sense of the single parts of the compound (see עַד and בְּ) and without denying the nature of these parts, the following significations adopt a gradual succession in place: 1. so far as עַד expresses direction, in answer to the question whither? but with the sense of בְּ predominant: a) *at*, *beside*, *near* (like the cognate *apud*), as 1 Sam. 4, 18 *he fell at the side of the gate*, since he had sat 4, 13 K'ri יַד דֶּרֶךְ מְצַפֶּה (LXX שַׁעַר; elsewhere אֶל־יַד stands); בְּעַד הַחוֹמָה 2 Sam. 20, 21 *beside the wall*, or also *through the* (holes for shooting of the) *wall*. The expression הִקְדִּים הָרָעָה בְּעַד Am. 9, 10 *to bring down misfortune upon one speedily* is indeed peculiar, but it is akin to this. b) *at ... toward*, meaning *thereat*, e. g. Is. 32, 14 עֹפֶל *and* בַּחַן *are at the holes* (of wild beasts), i. e. in the desert solitude holes will be formed beside the pleasure-towers. When it is governed by a verb which expresses motion *between* (through) something, it may also be translated *through*, e. g. Jo. 2, 8 *and they plunge through the spears* (i. e. between the spears, they run in among them) *and do not break off* (their march). So in the phrase בְּעַד הַחַלּוֹן *through the lattice-work of the window*, בְּעַד הַשְּׂבָכָה, בְּעַד הוֹרִיד &c. after הִשְׁקִיף Gen. 26, 8; אֶשְׁנַב Josh. 2, 15; נָפַל 2 Kings 1, 2; בּוֹא Jo. 2, 9; where, however, מִן Song of Sol. 2, 9 only expresses *from something*. — 2. *behind* i. e. *close upon something*, after verbs of *shutting*, *enclosing*, Judges 3, 22 *and the fat closed up thick behind the blade*, i. e. the blade which had penetrated with the haft was enclosed by the fat; וַיִּסְגֹּר בַּעֲדוֹ Judges 3, 23 *he shut the door behind him* ('Eglôn), the shutting one (Ehûd) being outside, i. e. he shut him in; וַיִּסְגְּרוּ בַעֲדָם 9, 51 *they shut themselves in* (into the tower) i. e. they shut it behind them; וְסָגַרְתָּ ... בַּעֲדֵךְ 2 Kings 4, 4 *and shut the door behind thee*, i. e. and shut thyself in. The suff. has only an apparent reflexive force, when the shutter remains within and closes himself up. וַיִּסְגֹּר ... בַּעֲדוֹ Gen. 7, 16 *he closed it behind him*, where the shutter is different from the person shut in; on the contrary to close behind one who has been brought out, is expressed by סָגַר אַחַר פּ׳ Gen. 19, 6, comp. 2 Sam. 13, 17. In this sense בְּעַד is to be taken after the verbs שׂוּךְ Job 1, 10, הֵסַךְ 3, 23, גָּדַר Lament. 3, 7, עָצַר Gen. 20, 18, חָתַם Job 9, 7, הֵגֵן Ps. 3, 4, Zech. 12, 8 &c. In all these passages the door or thing is closed behind one or a thing, while the closer is without; the additional idea of *around* or *about* lying either in מִסָּבִיב and such like words, or in the verb, being usually, however, unexpressed. Hence the meanings of *περί*, *ἀμφί* are not to be found here. Seldom is בְּעַד wanting in such a case as 1 Sam. 1, 5; or בְּ׳ is put and the verb of enclosing is to be supplied Jon. 2, 7. In this sense we are to understand מִבַּעַד לְ Song of Sol. 4, 1 *from behind ... forth* i. e. *behind ... forth*. — 3. Expressing direction to and striving after an object, giving prominence to the signification of עַד, many verbs which denote praying, interceding for, atoning, seeking God, asking, taking heart &c. *for* one, are construed with בְּעַד in the sense of *for*, direction towards an end being denoted. So after הִתְפַּלֵּל Gen. 20, 7, כִּפֵּר Ex. 32, 30, זָעַק אֶל־יי 1 Sam. 7, 9, הִתְחַזֵּק 2 Sam. 10, 12, נָשָׂא תְפִלָּה 2 Kings 19, 4, דָּרַשׁ

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אֶת־יְיָ Jer. 21, 2, עָמַד בַּפֶּרֶץ Ez. 22, 30, הֶעְתִּיר Ez. 8, 24, בִּקֵּשׁ אֶת־הָאֵ׳ 2 Sam. 12,16, דָּרַשׁ אֶל־יְיָ Is. 8,19; then קָרָא אֶל־יְיָ Jer. 11,14 *to call to God* (for expiation) בְּעַד רָעָתָם *for their transgression*, but the LXX read here appropriately בְּעֵת; עָשָׂה בַּעַד Ez. 45,22; חִבֵּל *to take a pledge for one*, for whom another is a surety, Prov. 20, 16; נָתַן בְּעַד נֶפֶשׁ Job 2, 4 *to give up for the life*; הֶעֱלָה עוֹלָה 42,8; שָׁחַד בַּעַד *to bring presents of something for one*, 6, 22; — *for* being always expressed by בְּעַד which is different from עַל, though the latter is also used sometimes, and from תַּחַת, inasmuch as it is never applied to place. Here belongs too עוֹר בְּעַד עוֹר sc. יִתֵּן אִישׁ Job 2, 4 *every one gives* עוֹר *for* עוֹר i. e. to receive עוֹר (see עוֹר); Prov. 6, 26 *for a whore* (thou givest all) *even to a piece of bread*. In both these instances נָתַן, more rarely הָיָה, as Ps. 139, 11 *and night will be light for me*, is to be supplied. This meaning *for* (in favorem) is only the figurative application of *at*, *near* &c. and is nothing but a modification of עַד in a cognate sense effected by בְּ, with which many verbs are construed. Hence it is interchanged with בְּ Jo. 2, 9. The Ar. بَعْدَ *behind* is to be explained in the same manner. The Samaritan translation supplies its place by בְּסַעַד (at), understanding it as a similar compound.

בָּעָה (*fut.* יִבְעֶה, resolving in Aram. manner the *ai* [*ê*] final sound into *ay* 2 *pl.* תִּבְעָיוּן, *imp. pl.* בְּעָיוּ Is. 21,12, comp. יִבְכָּיוּן 33,7, יִרְבְּיוּן Deut. 8,13, תְּדַמְּיוּן Is. 40,18) *intr.* same as בָּע (בּוּעַ) *to spring forth, bubble up*, hence applied to the boiling of water by fire: *to cook* Is. 64, 1; fig. *to desire ardently, to ask eagerly* or *pressingly* (comp. Aram. בְּעָא, בְּעֵי לְבָא, ܒܥܐ); after the Aramaean usage *to ask repeatedly* Is. 21, 12; Ar. بَغَا the same. Derivat. according to some בַּי, בְּעִי.

Nif. נִבְעָה 1. *to be shot forth, pressed out, to break forth*, Is. 30, 13 *like a breach threatening destruction, breaking out* (growing) *on a high projecting wall.* — 2. *to be searched thoroughly* Ob. 6. — On the stem see בּוּעַ and נָ־בַע, where is the organic root; on the connexion of ideas see רָחַשׁ, בָּקַשׁ &c.

בְּעָה (3 *p. pl.* בְּעוֹ, 1 *pl.* בְּעֵינָא; *part.* בָּעֵה) *Aram.* same as בְּעָא, which see.

Pah. בַּעֵי see בְּעָא.

בָּעוּ (*constr.* בָּעוּת, with *suff.* ־תֵהּ) *Aram. f., petition, request*, Dan. 6, 8 14, from בְּעָה.

בְּעוֹן see בִּעֹן and בַּעַל.

בְּעוֹר (*shepherd*, from בְּעִיר) *n. p. m.* Numb. 22, 5; 1 Chr. 1, 43.

בַּעוּתִים (*constr.* ־תֵי, from בַּעַת; the plur. is often a form of the abstract-formation) *pl. m. terrors*, Job 6, 4; Ps. 88, 17.

בָּעַז (not used) 1. *tr.* = מָעַז (which see) in the proper name מַעַזְיָה: *to split, divide, separate*, Ar. بغز (to split, divide), بعض II. (to divide), hence the noun بَعْض (part), comp. مَازَ (to separate), whence the proper name בֹּעַז=מַעַז (*part*, i. e. meted out by God), like the proper names חֶלֶק, חֶלְקַי &c. — 2. *intr.* (like the Ar. بَؤُسَ to be valiant, bold, courageous, whence بَأْس courage, بَيْهَس a strong man) *to be strong, courageous, firm*. See בָּעַשׁ.

בֹּעַז (a segolate form from בָּעַז, and not to be explained בּוֹ עַז) 1. (*a part* viz. of God, or *courage, valour, victory*) *n. p. m.* Ruth 2, 1. — 2. (*firmness*) a symbol. *proper name* of one of the two pillars before the temple, the first of which was called יָכִין, 1 Kings 7, 21.

בָּעַט (*fut.* יִבְעַט) *tr. to tread down, to beat out* (with the feet), transferred from the ox Deut. 32, 15; figurat. *to despise* 1 Sam. 2, 29. The stem is in the Targ. בְּעַט = Hebr. דָּרַךְ also *to tread the grapes*, Syr. ܒܥܛ or ܒܥܛ, for which בְּטַשׁ is likewise used in the Targ. and Talmud; in Arabic this idea lies in بغز and بَعِدَ (see בָּעַד); بعط IV. to despise.

בְּעִי Job 30, 24 has been taken by

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some (Levi ben Gershom, Arnheim &c.) as = Aram. בְּעִי; but see עִר.

בְּעִיר (with *suff.* בְּעִירֹה) collect. *m. cattle*, pecus, κτήνη Ex. 22, 4, the Targ. בְּעִיר and Syr. ܒܥܝܪܐ being used for Hebr. בְּהֵמוֹת (Gen. 1, 24). It is certainly formed in the first instance from בָּעַר (which see), consequently *cattle in the fields*, like the Ar. بَعِير, to which the Aethiopic also points; then like the Aram. בּוּר = בָּעַר (raw, wild, uncultivated, coarse, stupid) = *brutum*, applied to roughness and coarseness. Considering, however, that בְּעִיר does not occur again in Hebrew, and has here the suffix ־ֹה, the LXX and Samar. (as the Sam. cod. shews) read וְשִׁלַּם אֵת־בְּעִירָהּ *he shall pay for what has been fed upon*, and so paraphrase the text.

בָּעַל (not used) *intr.* 1. *to be big, mighty, strong, to vanquish*, cognate Aethiopic (to be rich), Ar. بَجُلَ (to be large); on the other hand بَعِلَ to be afraid, to despise, to terrify, بَعَلَ ب to refuse &c. have their analogy only in the Hebrew בָּחַל בְּ Zech. 11, 8 (opposed to בָּחַר בְּ). — 2. metaphor. *to possess, to have.* Derivat. בַּעַל with the denom. בָּעַל, בָּעֲלָה, בָּעַל, (בָּעַל), בַּעֲלַת, בְּעָלִים, בְּעָלַי, בְּעָלֶיהָ, בְּעָלֶיךָ, בְּעָלֶיהָ, בְּעָלֶיהָ, בְּעָלֶיהָ. See also בְּ.

The primitive stem בָּעַל, which, certain as it is in its meanings and derivatives, receives but little explanation in the Semitic dialects, appears rather to have its source in the Mediterranean (Sanskrit *bala*, strength, Lat. *val*-ere, prop. to be strong &c.).

בַּעַל (*p.* בָּעַל, *constr.* in proper names ־בַּעַל, ־בָּעַל; with *suff.* בְּעָלָהּ, בְּעָלָיו; *pl.* בְּעָלִים, *constr.* בַּעֲלֵי, with *suff.* בְּעָלָיו, בְּעָלֶיהָ, for the sing. according to a very ancient usage expressing the ideas of *lord, ruler*, but בַּעֲלֵיהֶן for the actual plural) *m.* 1. prop. *mighty, great, strong, rich, master*, therefore a) *lord*, in relation to subordinates, בַּעֲלֵי גוֹיִם Is. 16, 8 *lords of the heathen* i. e. their conquerors, subduers, spoken of the victorious Assyrian army; בַּעֲלֵי אֲסִפוֹת Eccles. 12, 11 *the masters* (wise men) *of assemblies* i. e. the great synod. בַּעֲלֵי הַפָּרָשִׁים 2 Sam. 1, 6 *horsemen* might be translated according to the usual signification of פָּרָשׁ either *the lords of the equestrian troops*, i. e. the principals of them; or it might be taken as pleonastic like the German "die Herren Reiter"; see, however, under פָּרָשׁ. b) *possessor, owner* of a thing, so far as he commands or rules it, in the widest application, e. g. with הַבּוֹר following Ex. 21, 34, הַשּׁוֹר 22, 7, הַבַּיִת 21, 28 i. e. *possessor of the pit, of the house, of the ox* &c. So in combination with the nouns אַף, נֶפֶשׁ, פִּיפִיּוֹת, דְּבָרִים, מִשְׁפָּט, שֵׂעָר, כָּנָף, מְזוּמוֹת, לָשׁוֹן &c. denoting the possession of these objects, the ruling or having them. Sometimes also it is applied to him who should possess something, to whom it belongs, though he has it not, Prov. 3, 27. In this sense it is sometimes separated from the object which one possesses, which can only be perceived from the context 17, 8; 16, 22; Eccles. 7, 12; 8, 8. c) בַּעַל אִשָּׁה Ex. 21, 3 *lord of a wife, husband*, oftener בַּעַל alone Deut. 22, 22; 24, 4; 2 Sam. 11, 26; Jo. 1, 8; Hos. 2, 18; Prov. 12, 4, like the Ar. بَعْل (husband). On בַּעַל Lev. 21, 4 see בְּלַע. d) The *constr.* בַּעֲלֵי stands before the names of cities, denoting *the dwellers, citizens*, hence בַּעֲלֵי interchanges with בְּנֵי and אַנְשֵׁי (comp. 2 Sam. 21, 12 with 2, 4 5) Josh. 24, 11; Judges 9, 2 47; 20, 5; 1 Sam. 23, 11; 2 Sam. 21, 12, also before הָעִיר Judges 9, 51, which the LXX render incorrectly *οἱ ἡγούμενοι*. — 2. (*owner, lord* = אָדוֹן) *n. p.* of the supreme god common to all the Syro-Phenician peoples, whose worship the Israelites too frequently adopted Judges 2, 11 13; 3, 7; 8, 33; 10, 10, as they met with these Baal-sanctuaries when they immigrated Num. 22, 41; always with the article הַבַּעַל on account of its appellative signification, which is omitted only in the constr. state. In order to give different aspects in the interpretation of it, or other parti-

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cular references, it appears with additions that fix it more precisely, thus a) בַּעַל בְּרִית JUDGES 8, 33; 9, 4 *covenant-Baʿal* i. e. with whom a covenant has been concluded (comp. Ex. 23, 32; 31, 12-16), to whom sacrificial gifts were vowed, by whose name men swore (JER. 5, 7; 12, 16) and from whom protection and blessing were expected in return; alternating here with אֵל JUDGES 9, 46. — b) *Baʿal-Gad*, a name of the fortune-bringing Baʿal, conceived of as the prosperity-dispensing Jupiter-star and such like, *n. p.* of a city JOSH. 11, 17; 12, 7; 13, 5 at the foot of mount חֶרְמוֹן (Gʿibl el-Sheikʿ), in the neighbourhood of which was also the town בַּעַל חֶרְמוֹן 1 CHR. 5, 23. See גָּד, גַּד. — c) בַּ׳ הָמוֹן *Baʿal-Hamôn*, a name of the Phenician Baʿal, representing the nature-power of the Egyptian ʾAmon (Sun-god), and thence the name of a city in Samaria, where the worship of this Baʿal may have been established SONG OF SOL. 8, 11. See אָמוֹן 1. 2 and הָמוֹן. — d) בַּ׳ זְבוּב *Baʿal as the keeper off of vermin* (see זְבוּב), a name of Baʿal at ʿEkron in Philistia 2 KINGS 1, 2, similar to *Ζεὺς ἀπόμυιος* or *μυίαγρος* (Paus. 8, 26, 4; Plin. 10, 40) or the Myiagrus of the Romans (Solin. Polyh. ch. 1). In the East flies are a great plague (*Oedmann*, vermischte Sammlungen IV. p. 80 seq.); and that Baʿal was a tutelary deity against them, is conceivable. — e) בַּ׳ חָצוֹר a name of Baʿal as tutelary god of Hazôr (see חָצוֹר), then *n. p.* of a place in the vicinity of the city אֶפְרַיִם (which see) 2 SAM. 13, 23, or עֶפְרַיִן (which see) 2 CHR. 13, 19 K'ri. Frequently also בַּ in Phenician received surnames from the places of his worship, where he was adored as a special tutelary deity, e. g. בַּעַל צֹר (Malt. 1, 1), בַּ׳ תֶּרֶז (num. Tars.), בַּ׳ הַלֻּבִּי *Ζεὺς Λίβυς* (Numid. 4, 1) &c. — f) בַּ׳ חֶרְמוֹן *Baʿal as a tutelary deity of Hermon*, a name of Baʿal after the place of his worship, a protecting god of the snowy Hermon-mountain, which name was then transferred to a place 1 CHR. 5, 23, in the neighbourhood of בַּעַל גָּד. The part of Hermon at which this city stood, was called הַר בַּ׳ חֶ׳ JUDGES 3, 3. See חֶרְמוֹן. — g) בַּ׳ מְעוֹן *Baʿal of the heavenly dwelling*, referring to the tower of Baʿal or Saturn in the seventh heaven, מָעוֹן (DEUT. 26, 15; Ps. 68, 6) being similarly used elsewhere; consequently identical with בַּעַל זְבוּל and the Phenician *Βεελσάμην* (בַּעַל שָׁמַיִם, in Sanchon. p. 14 explained *κύριος οὐρανοῦ*, in Augustine on Judges *dominus coeli*); hence the name of the place בֵּית בַּעַל מְעֹן (*place of Baal-Meon*) JOSH. 13, 17, abridged by the omission of בֵּית NUM. 32, 38; 1 CHR. 5, 8; and still farther abridged into בְּעֹן (which see). — h) בַּ׳ פְּעוֹר *Baʿal of the shame-uncovering* (comp. Jerome on Hos. 9, 10: Phegor in lingua hebraea Priapus appellatur) NUM. 25, 3 5, Ps. 106, 28, in whose honour virgins yielded up their innocence, who was worshipped in Moab, and who gave his name to a mountain there (see פְּעוֹר) NUM. 23, 28. — i) בַּ׳ פְּרָצִים *Baʿal of the Pʾratzim-mountain* (see פְּרָצִים), a name of Baʿal who may have had his worship on פְּרָצִים, a mountain celebrated for ancient victories (see הַר־פְּ׳ Is. 28, 21); whence the name of a place which was interpreted on the occasion of a great victory 2 SAM. 5, 20; 1 CHR. 14, 11. פְּרָצִים, חֶרְמוֹן, פְּעוֹר and others belonged to the sacred mountains of antiquity, as at a later period לְבָנוֹן and others, which received their names partly from Baʿal representing some nature-power or other, partly from their local conditions. — k) בַּ׳ צְפוֹן *Baʿal-Tsephon* or *-Typhon*, a name of Baʿal as representative of the opposite of mundane order and harmony &c. (see צְפוֹן), or of the god ruling in winter. To this manifestation of Baʿal, the city בַּ׳ צְפוֹן (see צְפוֹן) in Egypt seems to have been dedicated Ex. 14, 2; in Palestine or the former Canaan, צְפַת, צָפוֹן &c. — l) בַּ׳ שָׁלִשָׁה the Baʿal worshipped at שָׁלִשָׁה as a tutelar deity and then the *proper name* of a city 2 KINGS 4, 42 in the land of שָׁ׳ 1 SAM. 9, 4; according to Euseb. and Jerome 15 Roman miles north of Dios-

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polis in the Thamnite district, consequently not far from Gilgal and Bethel. The LXX and Euseb. read בֵּית שָׁן, i. e. בַּעַל is dropped, as in בֵּית מְעוֹן. See שָׁלִשָׁה. — m) תָּמָר בַּ׳ is Baal as Phallus of Dionysus, as Priapus in the cucumber field (Jer. 10, 5 and the explanation in the Letter of Jerem. v. 70), whence the *proper name* of a town not far from גִּבְעָה Judges 20, 33, which Euseb. and Jerome read בֵּית תָּמָר. See תָּמָר. — As the highest universal deity in Phenicia, Syria, Libya, Babylonia &c., as the male, the begetting principle of nature, as the sun-god and the king of heaven &c. he is always called in Scripture הַבַּעַל Judges 6, 25, 1 Kings 16, 31 &c. constituting with עַשְׁתָּרוֹת Judges 2, 13 or אֲשֵׁרָה 2 Kings 23, 4 the entire heathen worship of the Phenicians. In this sense appears בֵּית הַבַּ׳ 1 Kings 16, 32, עִבְדֵי הַבַּ׳ 18, 22, נְבִיאֵי הַבַּ׳ 2 Kings 10, 19, נָשְׁבַּע בַּבַּ׳ Jer. 12, 16 &c. The *plur.* בְּעָלִים Judges 2, 11, 1 Sam. 7, 4, 1 Kings 18, 18 may either be understood as אַשְׁרוֹת 2 Chr. 19, 3 or אֲשֵׁרִים 14, 2, of the images of Baal, or of the manifold aspects of Baal, i. e. of the plurality of forces united in him. — 3. As a designation of the highest being among a great part of the Semites, as the nomen numinis like אֵל (which see) or יְהֹוָה (which see), בַּעַל, is applied, like them, to the formation of proper names, partly as the last member (e. g. אֶתְבַּעַל, אַרְבַּע, יְרִבַּעַל, אֲשְׁבַּעַל, מְרִי בַּעַל), partly as the first, e. g. בַּעַל חָנָן, בַּעֲלִיָּה, and in many *n. p.* בַּעַל may have been changed into אֵל or יְהֹוָה in order to efface the allusion to heathenism, as is seen from אֶלְיָדָע 2 Sam. 5, 16 = בְּעֶלְיָדָע 1 Chr. 14, 7. Much more frequent is the formation of proper names with it, in Phenician, e. g. אֶתְבַּעַל (Gerb. 1, 2); בַּתְבַּעַל (Karth. 8); חַכְמְבַּעַל (Numid. 1, 2); חַכְּבַּעַל (2, 3); חַכְמְשְׁבַּעַל (2, 2); יְאוּבַּעַל (Kit. 26); יַעְשְׁרְבַּעַל (Numid. 7, 1); מַלְכְּבַּעַל (Malt. 3, 1); מְצִיתְבַּעַל (Numid. 1, 4); עַבְדְּשִׁירְבַּעַל (= מַעַ 1, 3); מַתַּנְבַּעַל (7, 1) &c. — 4) בַּעַל (probably with the omission of one member of the proper name) passes for a) a personal *n. p. m.* 1 Chr. 5, 5; 8, 30; b) the *proper name* of a city in Simeon 1 Chr. 4, 33, which may be identical with בַּעֲלַת בְּאֵר Josh. 19, 8. — 5. In applying the name בַּעַל to appellations of places, it is sometimes used with the modification that describes it more exactly (as גָּד, בַּעַל גָּד); sometimes בֵּית is prefixed (see בַּעַל צְפוֹן); sometimes בֵּית is seldom joined to פְּעוֹר, שָׁלִשָׁה, מְעוֹן); it is seldom joined to קִרְיַת (*city*), as קִרְיַת בַּעַל Josh. 15, 60, or to בָּמוֹת (*heights*), as בָּמוֹת בַּעַל Num. 22, 41. On the abbreviations see בְּ, בַּ, בָּ. Hence denom.

בָּעַל (*fut.* יִבְעַל) *to be lord, possessor, to rule*, with the accusat. Is. 26, 13, or לְ of the object 1 Chron. 4, 22; oftener *to take to wife, to marry* (prop. according to the oriental view to rule the woman, as the Ar. بَعَلَ) Deut. 21, 13; 24, 1; Is. 62, 3; בְּעֻלָה Gen. 20, 3 *the married one.*

Nif. נִבְעַל *to be taken to wife, to be married* Prov. 30, 23; figurat. *to be inhabited* Is. 62, 4.

Belonging to בַּעַל and compounded with it are the following proper names here adduced alphabetically to facilitate reference.

בַּעַל בְּרִית see בַּעַל and בְּרִית.

בַּעַל גָּד see בַּעַל and גָּד, גָּד.

בַּעַל הָמוֹן see בַּעַל and הָמוֹן.

בַּעַל זְבוּב see בַּעַל and זְבוּב.

בַּעַל חָנָן (*Ba'al is gracious*) *n. p.* of an Idumean king Gen. 36, 38, and also elsewhere 1 Chr. 27, 28. חָנָן, חָנָן, masc. חָנָן, fem. חַנָּה, are very old epithets of the Deity, as appears from the proper names חַנְמָאֵל, חַנָּה, חַנִיאֵל, חָנָן, חַנְדָד, חַנְנִיאֵל, חַנְנִיָּה, חַנְנֵאל, יְהוֹחָנָן, אֶלְחָנָן, חַנְנִי, חַנְנִיָּה, חַנְנֵאל, יוֹחָנָן &c. In Phenician חַנָּא was an epithet of Astarte or Coelestis, hence the proper name חַנָּא there (= עֶבֶדְחַנָּא Karth. 5, 5); חָן an epithet of 'El, Eshmûn, Ba'al, Melcar; hence the proper names חַנָּאאֶשְׁמֻן (Kit. 3, 1), חַנָּאבַעַל (8, 1. 2), חַנְבַּעַל (Malt. 2, 3. 4), חַנְבַּ׳ (= חַנְבַּעַל, Numid. 1), חַנְמֶלְקַר (Hamilcar, *Aûl-*

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ιας); חֵן an epithet of Melcar &c. e. g. חֵנְמֶלְכָּר Himilco, חֵנְעֻזּוֹ Chinisdo &c.

בַּעַל חָצוֹר see בַּעַל and חָצוֹר.

בַּעַל חֶרְמוֹן see בַּעַל and חֶרְמוֹן.

בַּעַל מְעֹן see בַּעַל, בַּיִת and מְעֹן; comp. also בַּעַן.

בַּעַל פְּעֹר see בַּעַל and פְּעֹר.

בַּעַל פְּרָצִים see בַּעַל and פְּרָצִים.

בַּעַל צְפוֹן see בַּעַל and צְפוֹן.

בַּעַל שָׁלִשָׁה see בַּעַל and שָׁלִשָׁה.

בַּעַל תָּמָר see בַּעַל and תָּמָר.

בְּעַל (whence בַּל, which see; it appears still more abridged as בְּעֶל־ in the proper name בְּעֶלְיָדָע, like בַּעַל as בְּעַל־ in the proper name בְּעַלְיָה, then as בַּל e. g. in בַּלְאֲדָן) *Aram. m.* same as Hebr. בַּעַל in the sense *lord*, *possessor*, therefore בְּעַל טְעֵם Ezr. 4, 8 9 17 prop. lord of the (royal) decree i. e. either *stadtholder*, and so the parallel is פֶּחָה, comp. Ezr. 5, 3; 6, 6; or according to *Ezra Apocr.* 2, 25, *Jos.* (Arch. 11, 2) and *Kimchi* &c. = מַזְכִּיר, סָפֵר *chancellor;* but the former is more probable. In Phenician בְּטַם (Numid. 3, 3) is considered to be contracted from בַּעַל טַעַם (see ב).

בַּעֲלָה (*constr.* בַּעֲלַת) *fem.* 1. *concr. mistress*, *possessor*, בַּ׳ אוֹב 1 Sam. 28, 7 *an enchantress* (see אוֹב), בַּ׳ כְּשָׁפִים Nah. 3, 4 *a female magician* i. e. who endeavours to work by secret intrigues; בַּ׳ הַבַּיִת 1 Kings 17, 17 *mistress of the house.* — 2. *abstr. dominion*, *possession*, *property* (of Baʿal), or *dwellership* from בַּעַל *dweller*, as the feminine form is often used for an abstract, hence a) (*Baʿal-city*) *n. p.* of a city on the northern border of Judah Josh. 15, 2 9 and on the western border of Benjamin, which is also called sometimes קִרְיַת־בַּעַל (*Baʿal-town*) 15, 60, sometimes קִרְיַת יְעָרִים 15, 9. But it is very doubtful whether בַּעֲלֵי יְהוּדָה 2 Sam. 6, 2, for which 1 Chr. 13, 6 has קִרְיַת יְעָרִים, should be taken as the name of a place the same as בַּעֲלָה, since according to Josh. 18, 14 it seems here to be a remnant of קִרְיַת יְעָרִים עִיר בַּעֲלֵי יְהוּדָה; or מִבַּעֲלֵי יְהוּדָה should be referred to הָעָם, with the LXX, Targ., Vulg. and others. — 3. With the article הַבַּעֲלָה (*dedicated to the worship of Baaltis*) *n. p.* of a mountain in Judah Josh. 15, 11, probably the part of the Judah-mountains at בַּעֲלָה. — 4. *n. p.* of a place in the south of Judah on the Edomite border Josh. 15, 29, which then belonged to Simeon; abridged or altered into בָּלָה 19, 3, or בִּלְהָה 1 Chr. 4, 29. — 5. The female deity corresponding to Baʿal, called in Phenician בַּעֲלָתִי (my lady), *Βῆλτις*, *Βήλθης*, therefore בַּעֲלַת בְּאֵר, *n. p.* of a city on the southern border of Simeon Josh. 19, 8, for which 1 Chr. 4, 33 has merely בַּעַל, abridged from בַּ׳ בְּאֵר; comp. the Phenic. מֶלְקַרְתְּ בְּאֵר on a gem of Berytus. — 6. *pl.* בְּעָלוֹת to designate the Baaltis-worship in all forms, like בְּעָלִים for בַּעַל; whence בְּעָלוֹת *n. p.* of a place in the southern part of Judah Josh. 15, 24. In 1 Kings 4, 16 the very same city is meant, only the prep. בְּ is omitted before Beth, as is often the case.

בְּעָלוֹת see בַּעֲלָה.

בַּעֲלֵי בָמוֹת Numb. 21, 28 same as בָּמוֹת בַּעַל Josh. 13, 17 (see אַרְנוֹן). The plur. of בַּעַל denotes the multiplicity of forces conceived of in the one power, as is frequently the case in names of deities.

בַּעֲלֵי גוֹיִם see בַּעַל.

בַּעֲלֵי יְהוּדָה 2 Sam. 6, 2 perhaps equivalent to בַּעַל בִּיהוּדָה the city Baʿal in Judah, different from בַּעַל in Simeon 1 Chr. 4, 33; this then would be = קִרְיַת בַּעַל Josh. 18, 14. See בַּעֲלָה.

בְּעֶלְיָדָע (*Bel is knowing*) *n. p. m.* 1 Chr. 14, 7, for which 2 Sam. 5, 16 has אֶלְיָדָע. On יָדָע see אֲבִידָע.

בְּעַלְיָה (*Jah is ruler*) *n. p. m.* 1 Chr. 12, 5. On the composition of two names of the godhead making one proper name see אֲבִיאֵל.

בַּעֲלִיס (perhaps from בֶּן־עֲלִיס or בַּעַל עֲלִיס) *n. p. m.* Jer. 40, 14.

בַּעֲלַת (*dedicated to Baaltis*) 1. *n. p.* of a

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city of Dan on the border of Judah Josh. 19, 44, comp. 15, 10, which was therefore also called בַּעֲלָה. This בַּ׳ must be understood 1 Kings 9, 18 to lie in the neighbourhood of גֶּזֶר and בֵּית חֹרוֹן (which see), according to the Talmud and *Jos.* (Ant. 8, 6, 1); but l. c. it is put in the vicinity of תַּדְמֹר (which see). — 2. *n. p.* of a city beside תַּדְמֹר, built or fortified by Solomon, 1 Kings 9, 18, which 2 Chr. 8, 6 does not contradict. *Baʿalbek* (بعلبك) or Heliopolis, also called בַּעַל גָּד, has either been considered the same, or it should be looked for at least in that neighbourhood. The بعليد put by the Arabic version at Josh. 12, 7 for בַּעַל גָּד, seems to be בַּעֲלָת.

בַּעֲלַת בְּאֵר see בַּעֲלָה.

בְּעֹן (perhaps from בַּ׳ מְעֹן = בַּעַל־עֹן which see; in Phenician names of places such an abbreviation of בַּעַל is frequent) *n. p.* of a place in Moab Num. 32, 3, which is called in 32, 38 בַּעַל מְעוֹן, in Jer. 48, 23 בֵּית מְעוֹן, and in Josh. 13, 17 בֵּית בַּעַל מְעוֹן. See מְעוֹן.

בַּעֲנָא (= בֶּן־עֲנָא *son of grief*, i. e. *patient*, *pious*) *n. p. m.* 1 Kings 4, 12; Neh. 3, 4.

בַּעֲנָה (the same) *n. p. m.* 2 Sam. 4, 2; 23, 29; Neh. 7, 7.

בָּעַר (*fut.* יִבְעַר; *part. f.* בֹּעֵרָה, בֹּעֶרֶת, בֹּעֵרָה, and in Hos. 7, 4 בֹּעֵרָה fluctuating between masc. and fem.) 1. *tr. to kindle*, *set fire to*, with בְּ of object Is. 30, 33; then *to burn*, *to consume* (cognate in sense אָכַל), with accus. of object Ps. 83, 15; or to reach on fire to something and to consume it, with בְּ Job 1, 16; but בְּ also expresses locally *in*, *among*, Jer. 44, 6, Ps. 106, 18, or *upon* (a whole) omitting the accus. of the part Is. 43, 2, Lament. 2, 3, or the means *by which*, Judges 15, 14. Metaph. spoken of anger Esth. 1, 12, of evil Is. 9, 17. — 2. *intr. to burn*, *to blaze*, Is. 1, 31; 4, 4; 9, 17; sometimes with the addition of בָּאֵשׁ Ex. 3, 2; *to glow* Mal. 3, 19; *to sparkle*, with מִן *whence* 2 Sam. 22, 9; figurat. of anger Is. 30, 27; of burning wrath 62, 1; בֹּעֵרָה מֵאֹפֶה Hos. 7, 4 *to be heated* i. e. glowing hot *by the baker*, consequently much the same as an *intr.* like מֵעִיר (ibid.) *tr. fire-maker* (perhaps 11, 9 עִיר *heat*). — For Jer. 10, 3, Ez. 21, 36, Ps. 94, 8 see the denom. of בַּעַר. — Deriv. בְּעֵרָה, proper name תַּבְעֵרָה; see בְּעִיר.

Pih. בִּעֵר (*inf.* בָּעֵר, with *suff.* בַּעֲרָם; *fut.* יְבַעֵר) 1. *to kindle*, *to put* אֵשׁ *to*, Ex. 22, 4; Jer. 7, 18; Ez. 39, 10 (cognate in sense הִשִּׂיק), with בְּ *to;* עֵצִים Lev. 6, 5; זִיקוֹת Is. 50, 11; נֵרוֹת 2 Chr. 13, 11, therefore with accus. of the object. Seldom intrans. like the Kal *to burn*. אֵין־דַּי בָּעֵר Is. 40, 16 *is not sufficient to burn* (the sacrifices); 44, 15. — 2. to destroy by burning, hence metaphor. *to root out*, *to remove*, *to annihilate*, with מִן of the place and accus. of the object Deut. 13, 6; 17, 7; 26, 13 (cognates in sense הִשְׁמִיד, הִכְרִית); *to take away* גָּלָל (*a dung-heap*) 1 Kings 14, 10. Without giving the name of a place Num. 24, 22; Is. 6, 13 *and even that will be destroyed again;* 4, 4 וּבְרוּחַ בָּעֵר *and by the spirit of destruction.* With אַחֲרֵי *to cut off after one* 1 Kings 14, 14; 21, 21. — 3. From the preceding signification has arisen: *to feed upon*, e. g. כֶּרֶם Is. 3, 10; 5, 5; with בְּ of the whole, a part of which is consumed, Ex. 22, 4. Deriv. בָּעַר.

Puh. בֻּעַר *to be kindled* Jer. 36, 22.

Hif. הִבְעִיר (*fut.* יַבְעִיר) *causat.* 1. *to cause to burn*, *to kindle*, with accus. of the object Ex. 22, 5; with אֵשׁ and בְּ׳ of the object Judges 15, 5 *to burn up;* בָּאֵשׁ 2 Chr. 28, 3, if וַיַּבְעֵר be not here = וַיַּעֲבֹר; comp. 1 Kings 16, 3. The means *by which:* בָּאוּר Ez. 5, 2; on the contrary בְּעָשָׁן Nah. 2, 14 is the accus. with בְּ essentiae *into smoke.* — 2. with אַחֲרֵי 1 Kings 16, 3 *to root out thoroughly*, literally *after*, *behind.* — 3. *to feed upon* Ex. 22, 4.

The stem בָּ׳ has its analogy in the fundamental and collateral meanings, in the dialects (Targ. בְּעַר to burn, Ar. بَعْرَة wrath, Syr. ܒܥܪ to clear away &c.); but the organic root is בָּ־עַר, since a

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cognate ground-sense is found in עָר (עוּד see Hos. 7, 4; 11, 9), בָּ־חַר &c.

בָּעַר (not used) *intr. to be wild, rough, not built upon*, spoken of land, a field, a district, comp. Targ. בָּר (בּוּר) to be waste (= שָׁם Hebr.), Ithpa. אִתְבַּיַּר, Ithpe. אִתְבַּיַּר, Af. אוֹבִיר. The Hebrew בַּר Job 39, 4 like the Targ. בָּר and בַּר (def. בָּרָא) should either be referred to this root בָּר, or to בַּר with the same meaning, after the Ar. بَرّ, whence بَرّ a field, a desert. Many verbs with the middle ע- have been developed out of monosyllabic stems (עֹר; see ע); and the organic root בָּר has a Mediterranean analogy beside the Semitic, for this meaning. See בַּר, בָּר. Derivat. בַּעַר with the denom. בָּעַר; בְּעִיר, and perhaps the proper names בְּעוֹר, בַּעֲרָא.

בַּעַר *m.* 1. (not used) same as בַּר field, wood, generally what is not built upon, hence בְּעִיר. — 2. Metaphor. wildness, roughness, Aram. בּוֹר, hence fig. *want of cultivation, silliness, stupidity*, with אִישׁ Ps. 92, 7 *a rough, uncultivated man*, and the same without אִישׁ 73, 22; with כְּסִיל 49, 11. Comp. the Talm. adject. בּוּר uncultivated, wild; בּוֹר = בַּעַר, בּוֹרוּת, Targ. בּוּרְיָא stupidity; בַּיָּר not built upon. — Hence the denom.

בָּעַר (*fut.* יִבְעַר; *part.* בֹּעֵר) *intr. to be stupid, foolish*, metaphor. *to be bad* Jer. 10, 8; Ps. 94, 8.

Nif. נִבְעַר *to be infatuated* Is. 19, 11; Jer. 10, 14 21.

בָּעַר *m. a taking away, a removing* Is. 4, 4. It is prop. infin. Pihel.

בַּעֲרָא (perhaps *a wood* from בָּעַר) *n. p. f.* 1 Chr. 8, 8, which is called חֹרֶשׁ (perhaps חֹרֶשׁ should be read) in 8, 9. Perhaps from בַּת־עֲרָא (*daughter of the fresh*) from עָרָא = עָרָה III.

בְּעֵרָה (from בָּעַר) *f. a burning* Ex. 22, 5. See בְּעִיר.

בָּעַשׁ (not used) *intr. to be valiant, bold*, Ar. بَؤُسَ, بَهَسَ. Hence

בַּעֲשָׁא (*valour, boldness*) *n. p.* of a king of Israel 1 Kings 15, 16.

בַּעֲשֵׂיָה (from בֶּן־עֲשֵׂיָה see עֲשָׂיָה) *n. p. m.* 1 Chr. 6, 25.

בְּעֶשְׁתְּרָה (from בֵּית־עֶ׳; see בְּ) *n. p.* of a Levitical city in Manasseh Josh. 21, 27, for which עַשְׁתָּרוֹת (which see) stands in 1 Chr. 6, 56.

בָּעֵת (Kal unused) *intr. to be terrified, to be afraid*, Ar. بَهِتَ attonitus fuit, Syr. ܒܥܬ timuit; on the contrary the Ar. بَغَتَ appears to correspond more nearly to פָּגַשׁ. Deriv. בְּעָתָה, בִּעוּתִים.

Nif. נִבְעַת (1 *pers.* נִבְעַתִּי) *to be terrified, afraid*, with מִפְּנֵי or מִלִּפְנֵי *of*, 1 Chr. 21, 30; Esth. 7, 6; Dan. 8, 17.

Pih. בִּעֵת (3 *fem. sing.* with *suff.* בִּעֲתַתְנִי; בִּעֲתַתּוּ for ־תַתְהוּ; *part. fem.* with *suff.* מְבַעְתֶּךָ from מְבַעַת out of מְבָעֶתֶת, like מְשָׁרַת 1 Kings 1, 15) *to put into terror, to alarm*, with accus. of the object Is. 21, 4, Job 7, 14, e. g. אֵימָה, פַּלָּצוֹת, בַּלָּהוֹת &c. The accessory idea of suddenness is not found even in 1 Sam. 16, 14.

בְּעָתָה *f. terror, restlessness* Jer. 8, 15; 14, 19; opposed to מַרְפֵּה (rest).

בֹּץ (from בָּצַץ) *a swamp, a morass, mud* Jer. 38, 22.

בִּצָּה (from בָּצַץ, *plur.* in Ez. בִּצָּאת after the Aramaean mode, which the Masora reads *oth*) *f. swamp, slough* Job 8, 11; 40, 21; Ez. 47, 11, coupled with גֶּבֶא, where קָנֶה and גֹּמֶא grow; Targ. בִּצָּא, pl. בִּצִּין, Ar. بَصَّة slough. See בָּצַץ.

בָּצוֹר (K'tib; from בָּצַר) *adj. m. high, inaccessible, steep*, יַעַר הַבָּ׳ Zech. 11, 2 *the high* (situated on the highest top of Lebanon) *wood*. The K'ri reads בָּצִיר.

בְּצוּר (from בָּצַר) *m. ore of gold and silver*, same as בֶּצֶר, hence בְּצוּר נְחָלִים אוֹפִיר Job 22, 24 *the Ophir* (gold) *shall be ore of the mining-pits.*

בֵּצַי (*shining* or *high* from בּוּץ, see בֵּסַי) *n. p. m.* Ezr. 2, 17.

בָּצִיר (from בָּצַר; *constr.* בְּצִיר, with

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suff. בְּצִירְךָ) *m.* 1. time of cutting off the grapes, *vintage* (prop. cutting off of berries, like קָצִיר cutting of fruit) Lev. 26, 5; Is. 24, 13. As the gleaning was called עוֹלְלוֹת Micah 7, 1, the proverb arose: *better the gleaning of ... than the vintage of ...* (where in מִבְצִיר the Dagesh in Beth is omitted; comp. 1 Sam. 23, 28; Ez. 32, 30). It also stands for קָצִיר Jer. 48, 32. — 2. *adj. m.* K'ri in Zech. 11, 2 = בָּצוֹר (which see) *high, steep.* See בָּצַר 3.

בָּצַל (not used) *intr. to be furnished with a husk* (laminated), *to have a husk*, Ar. بَصَلَ, comp. פָּצַל to peel, Pih. to peel off. The organic root is בָּ־צַל, פָּ־צַל, also found in אָ־צַל to tear loose, נָ־צַל to separate &c.; comp. Greek σκύλ-ον, σκυλ-εύω, German Schal-e, schäl-en &c., as also שָׁחַל, חָכַל, שָׁל. Deriv. בֶּצֶל.

בֶּצֶל (only *pl.* בְּצָלִים) *m.* prop. husk-growth, hence *onion* Numb. 11, 5; comp. Syr. ܒܨܠܐ, Ar. بَصَلٌ.

בְּצַלְאֵל (from בָּן־צַ' *El as protection;* later among the Jews צַלְאֵל; the Talm. explains it = צֵל אֵל) *n. p. m.* Ex. 31, 2; Ezr. 10, 30. צַל for צֵל appears also in צַלְמָוֶת, צַלְמָוֶת (according to some).

בַּצְלוּת (from בָּן־צַ' *asking*) *n. p. m.* Ezr. 2, 52; in Neh. 7, 54 בַּצְלִית (the same).

בַּצְלִית see בַּצְלוּת.

בָּצַע (*fut.* יִבְצַע; *inf. constr.* בְּצֹעַ; *imp.* בְּצַע, with an accentless *suff.* בְּצָעֵם) *tr. to tear off, to tear in pieces, break off, separate, cut off*, hence 1. *to break in pieces, to beat* or *strike off*, e. g. הַסְּפָּים (*the projections of the temple-roof borne by the pillars*) *on the head of all of them* Am. 9, 1. — 2. Metaphor. *to break off*, i. e. to stop, the march (אֹרַח), spoken of the marching of locusts Jo. 2, 8. — 3. Usually *to get gain* (comp. נָשַׁךְ), i. e. to snatch unrighteously to self, to rob one, כִּי יִבְצַע Job 27, 8 *though he gains* (unjustly); בֹּצֵעַ Ps. 10, 3 = רָשַׁע, especially so the phrase בָּצַע בָּצַע Jer. 6, 13, Prov. 1, 19; 15, 27, Ez. 22, 27 also in the meaning *to plunder;* once with the addition of רָע Hab. 2, 9, where Joakim is meant (see Jer. 22, 17). בְּצָעֲךָ Jer. 51, 13 is considered to be an infin. with the suff. *of thy being cut off* (see אָמָּה); but though possible as far as the form is concerned (comp. בִּלְעִי Job 7, 19, בִּקְעָם Am. 1, 13), yet the passive sense is unproved, and it is better referred to בָּצַע.

Pih. בִּצַּע (*fut.* יְבַצַּע) 1. *to cut off* e. g. the thread from the thrum Is. 38, 12; metaphor. of the cutting of the thread of life: *to tear loose, to destroy* Job 6, 9. — 2. *to complete*, make an end of (comp. קֵץ from קֵץ); metaphor. *to execute* Is. 10, 12; Zech. 4, 9; Lament. 2, 17. LXX συντελεῖν. — 3. *to get gain greedily*, hence *to overreach* Ez. 22, 12.

With the stem in question the Targumic בְּצַע, בְּזַז, Syr. ܒܨܥ, Ar. بَضَعَ and بَصَعَ (which properly belong together) are cognate; and to these also belong פָּצַע, פָּצַח &c. The organic root lies in בצ.

בֶּצַע (*pause* בָּ, with *suff.* בִּצְעוֹ, בְּצָעָךְ, בִּצְעָם) *m.* prop. torn off, torn away, hence 1. *robbed*, properly snatched to oneself by violence, generally *unrighteous possession* or *gain* Prov. 1, 19; Hab. 2, 9; *corruption* Ex. 18, 21; Judges 5, 19; *extortion* 1 Sam. 8, 3; cognate in sense עֹשֶׁק, נֶשֶׁךְ, שֹׁחַד. Figur. *gain, profit* Gen. 37, 26; Job 22, 2. — 2. Perhaps same as קֵץ: *termination, ceasing, destruction* Jer. 51, 13.

בָּצַץ (not used) *intr. to swell up*, spoken of the fermenting of mud, comp. Ar. بَضَّ, بَصَّ (to bubble forth), Aram. בַּצְבֵּץ to press forward &c. Deriv. בֹּץ, בְּצָצָה.

בָּצַק *intr.* 1. (according to *Rashi*) *to swell*, of the feet, *to get callous spots* (comp. בְּצַר V. to extend, swell out, then to get callous spots, boils) Deut. 8, 4; Neh. 9, 21; — 2. (not used) *to rise on high, to swell up*, whence בָּצֵק (which see); —

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3. (not used) *to overtop*, of a place; whence the proper name בָּצְקַת (which see). — The stem is remotely connected with בָּטַח 1 (which see); the organic root is בָּ־צַק, which exists also in נָ־סַק &c. According to the opinion of *Kimchi* the fundamental signification is *to flow*, after the Ar. بصق (spuit) &c., which however is only a collateral form of بصع; according to the Sam., Vulg., Alex. = בָּזַע *to be cracked*. But all the above explanations suit the derivatives, and have their analogy in فسح &c.

בָּצֵק (with *suff.* בְּצֵקוֹ) *m. dough*, properly the swelling mass, named from its extension, Ex. 12, 34 39, 2 Sam. 13, 8, Hos. 7, 4, irrespective of fermentation.

בָּצְקַת (*height, hill;* comp. Ar. بَصْقَة) *n. p.* of a city in Judah Josh. 15, 39; 2 Kings 22, 1. From בָּצַק.

בָּצַר (*fut.* יִבְצֹר) *tr.* 1. with accus. *to cut off*, grapes Lev. 25, 5; *to gather grapes* Judges 9, 27; Lev. 25, 11. Hence בּוֹצֵר *vintager*, a figure of the depopulating enemy Jer. 6, 9; 49, 9; Ob. 5. Deriv. בָּצִיר. — 2. *to lessen, to shorten*, metaphor. Ps. 76, 13: *he lessens* (i. e. restrains) *the defiance of the powerful*, the Targ. using בְּצַר for Hebr. גָּרַע and Syr. ܒܨܪ &c. in this sense, and a similar metaphorical application of verbs of cutting off taking place elsewhere. Deriv. בַּצֹּרֶת. — 3. Metaphor. *to cut off from something, to separate;* hence *to fortify* (of walls, cities &c.), so בְּצוּרָה Is. 2, 15 and בְּצֻרוֹת Is. 37, 26, the separated being conceived of as inaccessible; comp. Arab. مَنَعَ to refuse, and مَنَعَ to enclose, כָּלָא &c. Of a forest: *to be steep* Zech. 11, 2. Figurat. בְּצֻרוֹת Jer. 33, 3 enclosed, i. e. *incomprehensible, inaccessible* to the understanding. Deriv. בָּצוֹר, בָּצִיר 2, בִּצְרוֹן, מִבְצָר, n. p. בֶּצֶר. — 4. (unused) according to *Ibn Ganâch: to break*, of ore (in mining language), like the Ar. تبر (שָׁבַר), whence تِبْر, gold and silver ore. Deriv. בֶּצֶר, בֶּצֶר, בְּצוּר, מִבְצָר, comp. רָצַץ, whence רַץ Ps. 68, 31.

Nif. נִבְצַר *to be restrained, to be made inaccessible*, only figurat. of מְזִמָּה (*plan*), with מִן of the person, Gen. 11, 6; Job 42, 2.

Pih. בִּצֵּר *to fortify* Is. 22, 10; Jer. 51, 53.

The signification of the stem now given is fully established in the Aram. (see meaning 1) and Ar. بصر II. (amputavit), and even the Ar. sense, *to see*, is to be explained, like the Hebr. בּוּן, of cutting, separating. But for sign. 3 the stem בָּ־צַר has been compared with צַר to be firm, strong; and for the derivatives of 4, חֹסֶן, חַיִל, even בָּצַר 1 have been compared with צָבַר, considering *to gather grapes*, as synonymous with ingathering. The successive development, however, of all the significations rejects these explanations.

בֶּצֶר (*pl.* בְּצָרִים) *m.* 1. *piece of ore*, i. e. gold and silver ore, broken out of the mine, and mentioned as a costly thing along with אוֹפִיר (זָהָב) and כֶּסֶף תּוֹעָפוֹת Job 22, 24: *and laid* (שִׁית part. pass. of שׁוּת) *on* (thy) *soil is gold ore* i. e. such will lie before thee; the pl. (according to *Kimchi*) וְהָיָה שַׁדַּי בְּצָרֶיךָ 22, 25 *thy gold ores will be immense* (שַׁדַּי powerful). Comp. Talm. (K'tub. 67) דַּהֲבָא פְרִיכָא or מַלְלָא, which Arûch explains: זָהָב הַנִּלְקָט מִן־הָאָרֶץ מִמּוֹצָאוֹ. — 2. (*strong place*) *n. p.* of a Levitical city in Reuben Deut. 4, 43; Josh. 20, 8; LXX *Βοσόρ*, and identical with *Βοσόρ* (בְּצֹר) in Gilead 1 Macc. 5, 26; the explanation of the Jerus. Targ. by כְּוָתִירִין (?) is obscure. Another city in this district, north of Arnon was called בָּצְרָה Jer. 48, 24 (which see). — 3. (God is *a fortress*) *n. p. m.* 1 Chr. 7, 37, comp. n. p. מִבְצָר.

בְּצָר (after the form כְּתָב) *m.* same as בֶּצֶר *ore of gold*, figurat. לֹא בְצָר Job 36, 19: *not riches* (comp. לֹא בָנִים childless 1 Chr. 2, 30; לֹא פָנִים Eccles. 10, 10 without a face i. e. without edge); the negative לֹא here also refers to וְכֹל מַאֲמַצֵּי־כֹחַ *and* (not) *all the forces of strength*, i. e. he values (יַעֲרֹךְ) neither riches nor

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strength; but most take בְּצָר as צַר and בְּ. מִבְצָר Jer. 6, 27 is said by some to be = מִן־בְּצָר (without money), מִן being abridged as in מִבְצִיר Judges 8, 2; but it is more suitable there to take מִבְצָר as a noun equivalent to בֶּצֶר, which agrees with the context. See בָּחוֹן.

בָּצְרָה (formed from בֹּצֶר) *f.* 1. *fold, pen*, Mic. 2, 12, consequently like מִכְלָא from כָּלָא, parallel דֹּבֶר; therefore the Targ. has חוּטְרָא; but the LXX (ἐν θλίψει) and the Syr. read בַּצָּרָה; and others take it for the name of a city (comp. Is. 34, 6). — 2. (*fortification*, see בֶּצֶר 2) a) *n. p.* of the chief city of Edom, Gen. 36, 33; Is. 34, 6; 63, 1; Jer. 49, 13; Am. 1, 12; LXX Βοσόρ, Ar. بُصْرَى, Greek Βόστρα. It is the present village بصيرة (Bozaire) in G'ebail, with large ruins, situated on a height. There is an allusion to the signification *to hold a vintage* (see בָּצַר) Ob. 5. b) *n. p.* of the city *Bostra* (Amm. Marc. 14, 8), Βόστρα (Steph. Byz. s. v.) in Hauran (Abulfeda), 24 Roman miles from אֶדְרֶעִי (Euseb.); but not mentioned at all in the Bible. — 3. *n. p.* of a city in Moab on the Arnon Jer. 48, 24, named in 1 Macc. 5, 26 Βόσσορα together with Βοσόρ (בֶּצֶר). — A בָּצְרָה on the Euphrates, is adduced in the Midrash on Lament. 3, 16.

בַּצָּרָה (*pl.* בַּצָּרוֹת) *f.* same as בַּצֹּרֶת (see *Kimchi; Schnurrer*, diss. p. 173) Ps. 9, 10; 10, 1, and so built up after the form קַלָּסָה, בַּקָּרָה; of this the pl. בַּצָּרוֹת Jer. 14, 1 (denoting as a collect. continuance) would be explained of *drought*. Interchange of such forms as בַּצָּרָה and בַּצֹּרֶת, also exists in בַּקֹּרֶת, עַשְׁתֹּרֶת.

בִּצָּרוֹן *m. steep height, fortress*, Zech. 9, 12, opposite בּוֹר 9, 11; comp. בָּמָה.

בַּצֹּרֶת *f. want of rain, drought*, hence שְׁנַת בַּ׳ Jer. 17, 8, which is called in 14, 1 בַּצָּרוֹת; comp. the Targ. בְּצוּרְתָא the same; and עָצַר below.

בַּקְבּוּק 1. *a bottle*, see בַּקְבֻּק. — 2. (*sentence, words*, sc. of God, from בּוּק III.) *n. p. m.* Ezr. 2, 51; Neh. 7, 53.

בַּקְבֻּק (a reduplicated form from בּוּק II., according to the analogy of שַׁעֲשֻׁעַ from שׁוּעַ; yet Jerome pronounces *bokbok*, after the form קָדְקֹד) *m.* prop. hollowed out, deepened, hence *a bottle*, 1 Kings 14, 3 for honey; a vessel easily broken as being of earth Jer. 19, 1 10; in reference to which noun the verb בָּקַק (which see) was used 19, 7. The Syr. ܒܩܒܘܩܐ, Malt. *bakbyka* &c. are the same; as βῖκος of the LXX also belongs to it.

בַּקְבֻּקְיָה (*speech of Jah*, from בּוּק III.) *n. p. m.* Neh. 11, 17; 12, 9 25.

בַּקְבַּקַּר (reduplicated from בִּקֵּר, see בָּקַר) *n. p. m.* 1 Chr. 9, 15.

בֻּקִּי (i. e. בּוּקִי = בֻּקִּיָּהוּ *mouth of God;* see בַּקְבֻּקְיָה) *n. p. m.* Numb. 34, 22; Ezr. 7, 4.

בֻּקִּיָּהוּ (the same) *n. p. m.* 1 Chr. 25, 4 13.

בָּקִיעַ (only *pl.* בְּקִעִים, *constr.* בְּקִיעֵי) *m. cleft, fissure, breach* Is. 22, 9, *breach in a wall* Am. 6, 11. A stronger word than רָסִיס.

בָּקַל see מָקַל.

בָּקַע (*inf.* with *suff.* בִּקְעָם; *imp.* with *suff.* בְּקָעֵהוּ; *fut.* יִבְקַע) *tr. to cleave, to divide*, with accus. of the object, as the sea Ex. 14, 16; Is. 63, 12; Ps. 78, 13; wood Eccles. 10, 9; a rock Is. 48, 21, spoken of the miracle of Moses Numb. 20, 8, which is termed poetically Ps. 74, 15, *to divide spring and brook* i. e. to cleave the rock in order to bring forth spring and brook; מַכְתֵּשׁ (name of a rock in לְחִי) Judges 15, 19; with בְּ to cut into the earth, i. e. *to plough* Ps. 141, 7; *to rip up* e. g. the pregnant Am. 1, 13; the shoulder Ez. 29, 7, i. e. *to wound;* figurat. with בְּ *to break through*, a camp 2 Sam. 23, 16; *to break into*, a city, with accus. 2 Chr. 21, 17, i. e. to conquer it 32, 1; *to bear*, an act that takes place by the opening and splitting of the eggs; Nif. and Pih. occurring in this sense Is. 59, 5. According to the derivatives, this verb has also the meaning:

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to make a breach, into a wall, *to divide into halves, to make cracks in the ground* &c., referring back to the fundamental sense. Deriv. בְּקִיעַ, בֶּקַע, בְּקָעָה.

Nif. נִבְקַע *to open itself, to burst asunder*, e. g. עָנָן Job 26, 8, הַר Zech. 14, 4, אֲדָמָה Num. 16, 31, אֶרֶץ 1 Kings 1, 40, אֻבּוֹת Job 32, 19; pass. of Kal, *to be opened*, of מְעָיִן Gen. 7, 11, תְּהוֹמוֹת Prov. 3, 20, מַיִם Is. 35, 6; *to be conquered* Ez. 30, 16; Jer. 52, 7; *to be born* Is. 59, 5; of the breaking forth of light, Is. 58, 8 (comp. בָּקַר).

Pih. בִּקַּע (*fut.* יְבַקַּע) *intens.* of Kal: *to split*, wood Gen. 22, 3; spoken of streams Hab. 3, 9 with the accus. אֶרֶץ, so that the earth appears; a rock Ps. 78, 15, cliffs (צוּרוֹת) Job 28, 10; *to rip up* 2 Kings 8, 12; *to tear in pieces*, of animals Hos. 13, 8; 2 Kings 2, 24; *to divide* (eggs) i. e. *to hatch* Is. 59, 5. Seldom *causative: to cause to break forth* Ez. 13, 11 13.

Pu. בֻּקַּע *pass. to be conquered* (of a city) Ez. 26, 10; *to be ripped up* Hos. 14, 1 [13, 16]; *to be burst open* (of leathern bottles) Josh. 9, 4.

Hif. הִבְקִיעַ *to conquer* (a city) Is. 7, 6; *to break through to* (אֶל) one, 2 Kings 3, 26.

Hof. הָבְקַע *to be conquered*, Jer. 39, 2.

Hithp. הִתְבַּקַּע *to be cleft, to burst*, Josh. 9, 13; Mic. 1, 4.

The stem בָּקַע is in Targ. בְּקַע, פְּקַע, Syr. ܦܩܥ, Aethiop. to open; and in Arabic is only preserved in the noun نُقْعَة (נִקְעָה) &c.; but بَكَعَ II. (to cut in pieces) is cognate; and the properly corresponding stems are פָּקַק (to cut asunder), פָּקַק (to separate, divide). בָּקַע entirely coincides with נָעַק. Hence the organic root is ע = בָּקַק = בָּקַ֫ע I., which latter is first changed into בָּעַק, and from the nature of ע into בָּקַ֫ק.

בֶּקַע *m.* half, but only spec. *half-shekel*, Gen. 24, 22; LXX δραχμή, the half of a *δίδραχμον*.

בִּקְעָא *Aram. f.* same as Hebrew בִּקְעָה (which see) Dan. 3, 1.

בִּקְעָה (*constr.* בִּקְעַת; *pl.* בְּקָעוֹת) *f.* prop. cleft, broken ground, or a cut (between mountains), hence: *a sunken place, a low plain, a valley*, opposites הָר, רֶכֶס Deut. 8, 7; Is. 40, 4; Ps. 104, 8; a place enclosed by mountain sides, private and quiet, Ez. 3, 22; 37, 1; generally *a plain*, Gen. 11, 2. Hence בִּ֫ stands in topographical descriptions and names of places, e. g. בִּ֫ יְרֵחוֹ Deut. 34, 3, בִּ֫ אָיָן בִּ֫ מִצְפֶּה Josh. 11, 8; בִּ֫ אָוֶן Am. 1, 5 the plain lying about the Syrian Heliopolis; בִּ֫ הַלְּבָנוֹן Josh. 11, 17; 12, 7 the valley lying at the foot of Hermon and Antilibanus, in the neighbourhood of the Jordan-springs; בִּ֫ אוֹנוֹ Neh. 6, 2 a plain about *Ono*, near Lydda, where hamlets were built; בִּ֫ דוּרָא Dan. 3, 1 the valley near the city *Dura* in Babylonia (see דּוּרָא); בִּ֫ מְגִדּוֹן or מְגִדּוֹ 2 Chr. 35, 22, see מְגִדּוֹ. At a later period of the language it is still more frequent, being exchanged with בֵּית (see אֲרַבָּאל) or joined to it (see בֵּית עֲרָבָה, בֵּית הַכֶּרֶם, בֵּ֫).

בָּקַק I. (1 *pers.* בָּקֹחִי, 3 *pers. pl.* with *suff.* בְּקָקוּם; *part.* בּוֹקֵק) *tr.* 1. *to depopulate*, prop. to waste, to make desolate, Is. 24, 1, with בָּלַק; *to plunder*, Nah. 2, 3, Targ. בְּזַז. — 2. Figurat. *to make poor, empty*, עֵצָה (*counsel*) Jer. 19, 7, chosen for the purpose of having a verbal allusion to בַּקְבֻּק; comp. אָבַד 49, 7, בָּלַע Is. 19, 3 said of עֵצָה. The LXX have understood it according to the sense = עָקַר (σφάλλω) and עֵצָה = אַנְשֵׁי עֵ֫; which, however, must be rejected as regards Is. 19, 3.

Nif. נָבַק (3 *fem.* נִבְקָה for נָבְקָה, comp. נִסְבָּה, נִקְטָה, נִקְצָה, נִזְלוּ, נִבְלָה; *inf.* הִבּוֹק; *fut.* יִבּוֹק) *to be wasted, empty, depopulated*, Is. 24, 3; parallel בָּז. Figurat. *to become empty, poor*, spoken of רוּחַ (i. e. intelligence, parallel עֵצָה) Is. 19, 3, and therefore coupled with בָּלַע.

Po. בּוֹקֵק *to depopulate, lay waste*, parallel זָרָה (to winnow, scatter the inhabitants) Jer. 51, 2.

The fundamental signification of the stem בָּק is *to make open, empty* i. e. to desolate; the similar בָּקַ֫ I. being also

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intrans.; this fundament. signification is usual in IV. Aethiop., but has nothing in common with בָּקַק, בָּקַע (to flow, to break forth, = בָּכָה), whence perhaps יִבְקָה.

בָּקַק II. (only *part.* בּוֹקֵק) *intr. to blossom*, of the vine Hos. 10, 1; comp. Ar. بَقَّ (to bloom out), prob. cognate with בָּקַע in the sense "to break out". The LXX, Symm., Aq. have (l. c.) the signification *to climb*, *to grow luxuriantly*; the Targ., Ibn Esra and others *to be empty*, from בָּקַק I.; but only that given above suits the context.

בָּקַר (Kal unused) *tr.* prop. to split, to cut through, to break through, like the Ar. بَقَرَ, hence 1. *to plough*, *to cleave* the soil, like גָּדַד, חָרַשׁ, פָּלַח, בָּקַע are transferred from a similar fund. meaning to ploughing. Deriv. בָּקָר, and denom. בָּקַר. — 2. Figurat. *to break out*, *to break forth*, of the early light, like בָּקַע and שָׁחַר from a like ground-sense. Deriv. בֹּקֶר. — 3. *to divide*, *separate*, like בִּין, hence

Pih. בִּקֵּר (*fut.* יְבַקֵּר) *to divide*, with לְ ... בֵּין *between ... and*, i. e. *to search into*, *to examine* Lev. 27, 33; with לְ of the object: *to judge of*, *consider* 13, 36; with accusat.: *to review*, *look after*, *to count again*, *to inspect*, the flock Ez. 34, 11 12, in order to protect or punish; with אַחַר *to search after*, *to look after*, i. e. to weigh Prov. 20, 25, but also without אַחַר in this sense, 2 Kings 16, 15: *it shall be for me to weigh* i. e. I shall have to weigh; with בְּ: *to fix attention on something*, *to consider with pleasure* Ps. 27, 4; parallel חָזָה בְּ.

בָּקָר (*constr.* בְּקַר, with *suff.* בְּקָרְכוֹ) *common* (*m.* Ex. 21, 37; *f.* Job 1, 14) as a collective word prop. *cattle for the plough* (Am. 6, 12), armentum (according to Varro prop. aramentum), *a herd*, for the use of field-labour, to which the single word שׁוֹר is related as צֹאן to עֵז, צִפּוֹר to עוֹף, שֵׂה, therefore only in the sing., the pl. not appearing till 2 Chr. 4, 3 (Neh. 10, 37 בְּקָרֵינוּ stands for בְּקָרֵנוּ, and Am. 6, 12 has been resolved into בַּבָּקָרִים). In usage it denotes 1. coll. *oxen*, *heifers*, *black cattle*, LXX *βόες*, *βουκόλια*, put along with צֹאן, חֻמָּרִים, גְּמַלִּים Gen. 12, 16; 26, 14; Lev. 27, 32, without distinction of sex 3, 1; also *cows* Deut. 32, 14; 2 Sam. 17, 29; Job 1, 14; בָּקָר עָלוֹת Gen. 33, 13 *sucking kine*. To express a single animal, בֶּן־בָּקָר *a young heifer* is used besides שׁוֹר Gen. 18, 7; Numb. 8, 8 (pl. בְּנֵי בָקָר 28, 11), as an apposition to פַּר *young heifer*, *young cow* Ex. 29, 1, Lev. 4, 3, to עֵגֶל *young calf* Lev. 9, 2 &c., on which account it appears to denote rather the species to which these belong, עֶגְלַת בָּקָר Deut. 21, 3, 1 Sam. 16, 2, Is. 7, 21 *young cow* (belonging to the class of בָּקָר); מִקְנֵה בָקָר *possession of oxen* Gen. 26, 14; עֶדְרֵי בָ׳ Joel 1, 18 *herds of oxen*. Metaphor. artificial *images of oxen* 1 Kings 7, 29. But if בְּקָרִים 2 Chr. 4, 3 has this meaning, it is written for פְּקָעִים 1 Kings 7, 24, since the pl. does not appear elsewhere. — 2. Rarely: *a single ox*, so particularly in the case of numerals Ex. 21, 37 [22, 1]; Numb. 7, 3; with צֶמֶד 1 Sam. 11, 7. — 3. (not used) transferred to other flocks (comp. Targ. בְּקָרֵי חוֹרִין on Is. 7, 25; the Syr. ܒܩܪܐ spoken also e. g. of swine Luke 8, 32; Ar. بَقَرٌ the foal of a horse). Deriv. the denom.

בָּקַר (*part.* בּוֹקֵר) *to be a herd*, without distinguishing the kind of animals; spoken of one who herds sheep Am. 7, 14, as the Targ. and LXX rightly understand, without reading נוֹקֵד.

בֹּקֶר (*plur.* בְּקָרִים as if from another ground-form) *m.* prop. breaking forth (of the morning-red), hence *the dawn*, *the morning* Gen. 44, 3; 2 Sam. 23, 4: *morning without clouds*. The act of shining out orbreaking forth is expressed by אוֹר Judges 16, 2; 1 Sam. 14, 36; Mic. 2, 1; by הָיָה אֶחָד Is. 21, 12; by הָיָה Ex. 10, 13; but also by פָּנָה Ex. 14, 27 (as with עֶרֶב Deut. 23, 12); or by the noun מוֹצָא Ps. 65, 9; and בֹּקֶר stands opposed to עֶרֶב Gen. 1, 5, or also to צָהֳרַיִם Ps. 55, 18. Figuratively בְּ׳ is a symbol of prosperity Job 11, 17. When בֹּקֶר is ap-

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plied to a coming morning, the meaning is *to-morrow morning*, crastina lux Ex. 29, 34; Lev. 19, 13. In the former as well as the latter sense בֹּקֶר is frequently used as an adv. *in the morning* Ex. 16, 7; Ps. 5, 4; more frequently לַבֹּקֶר 30, 6; in prose בַּבֹּקֶר Gen. 19, 27; 1 Sam. 19, 2; less frequently does it bear the sense of *early*, *soon*, Ps. 49, 15. בַּבֹּקֶר בַּבֹּקֶר Ex. 16, 21, לִבְקָרִים Job 7, 18, or לַבְּקָרִים Ps. 73, 14, לַבֹּקֶר לַבֹּקֶר 1 Chr. 9, 27 express the distributive, i. e. *every morning*. Derivat. (according to Kimchi) the denom.

בִּקֵּר *to appear every morning*, Ps. 27, 4; but see בָּקַר.

In Arab. بكر and other forms with Kâf appear in this signification; both stems in that language generally running into one another; the versions frequently give the sense in paraphrase.

בַּקָּרָה (an infinitive-noun) *f. a looking after*, Ez. 34, 12. See בִּקֵּר.

בִּקֹּרֶת *fem. examination*, *inquisition*, gener. *punishment* (according to Saadia), *chastisement* (as in פָּקַד) Lev. 19, 20; perhaps from בָּקַר = Aethiop. בקל, Ar. مقر to strike.

בָּקַשׁ (Kal not used) *tr. to seek*, *to desire*, *to wish*; then: *to seek out*, *to choose*. The fundamental signification is as in the cognate פָּקַד, Ar. بقط, *to divide*, *to separate from each other* in order to judge of, disgregavit, *to examine*, figurat. to press into something (see בּוּן), to look after something, *to search*, to which the other senses are attached, hence not *to feel*; comp. חָפַשׁ, דָּרַשׁ, שָׁאַל with a cognate fundamental meaning. The stem is in the Targ. בְּחַשׁ, Syr. ܒܚܫ, Zab. ܒܚܫ, Ar. بَحَثَ. The organic root is בָּ־קַשׁ (בְּ־חַשׁ &c.), also found in קַשׁ (which see), Ar. قَسَّ (to seek, seek out), قَثَّ (to tear off).

Pi. בִּקֵּשׁ (*fut.* יְבַקֵּשׁ) 1. *to seek* (perseveringly), opposite to מָצָא (Song of Sol. 3, 1), absol. 2 Kings 2, 17, or with accusat. of object (cognate in sense דָּרַשׁ) Ezr. 2, 62; Ps. 40, 17; with לְ *to seek after something*, *to search for*, Job 10, 6; with inf. constr. following and לְ *to seek*, *to will*, *to strive*, Deut. 13, 11; 1 Sam. 14, 4; Esth. 6, 2; Ps. 37, 32; with insertion of the dat. commodi: *to seek for self* Lament. 1, 19, *to seek out for self* Judges 18, 1; 1 Sam. 13, 14. Here should be noticed the peculiar phrases: בִּ׳ אֶת־פְּנֵי פְּ׳ *to seek the face of* one i. e. *to visit* one in order *to gain his favour;* of God, to seek his presence, i. e. *to pray* to him 1 Kings 10, 24; Hos. 5, 15; Ps. 24, 6; Prov. 29, 26; בִּ׳ אֶת־יי׳ *to seek God* i. e. to turn to him, to pray, to be penitent (a supplement is מָצָא אֶת־יי Deut. 4, 29) Ps. 105, 3; Prov. 28, 5. — 2. *to strive after something*, *to endeavour*, with accusat. כְּהִנָּה Numb. 16, 10, חֶשְׁבֹּנוֹת Eccles. 7, 29, אֱמוּנָה Jer. 5, 1 &c.; seldom with לְ of the object Prov. 18, 1; usually in this sense with an infin. following and לְ, Ex. 2, 15 &c., also without לְ Jer. 26, 21, which, however, may also be taken in signification 1. Other phrases should be noticed: בִּ׳ רָעַת פְּ׳ *to strive after the hurt of one* Num. 35, 23, 1 Sam. 24, 10, for which בִּ׳ רָעָה אֶל־ is in 19, 2, opposite בִּ׳ טוֹבָה לְ Ps. 122, 9; בִּ׳ נֶפֶשׁ פְּ׳ *to seek the life of one*, i. e. to plot against the life 1 Sam. 20, 1, but also in a good sense, to preserve it Prov. 29, 10; comp. דָּרַשׁ לְנֶפֶשׁ Ps. 142, 5. — 3. To seek = *to require*, *to demand*, with accusat. of the object Jer. 45, 5, but with מִן Neh. 5, 12, Ez. 7, 26, Dan. 1, 20 or מִיַּד of the pers. of whom something is required Gen. 31, 39; Is. 1, 12. To this head belongs the phrase בִּ׳ דַּם פְּ׳ מִיַּד פְּ׳ *to require the blood of any one from any one*, i. e. to take revenge upon one, 2 Sam. 4, 11; without דָּם 1 Sam. 20, 16. — 4. *to visit*, *to revenge*, *punish*, Josh. 22, 23; comp. בָּקַר. — 5. *to ask*, with מִן Ezr. 8, 21 or מִלִּפְנֵי of the person Esth. 4, 8 and עַל of the object for which one asks, Esth. 7, 7. Derivat. בַּקָּשָׁה.

Pu. בֻּקַּשׁ (*fut.* יְבֻקַּשׁ) *to be sought*, *to be sought out*, *to be examined* Ez. 26, 21, Jer. 50, 20; Esth. 2, 23.

בַּקָּשָׁה (with *suff.* בַּקָּשָׁתֵךְ; only late)

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f. a request, desire, with שְׁאֵלָה Esth. 5, 8; Ezr. 7, 6.

בָּר (even without *pause*) and בְּר *m.* 1. *corn, grain*, either winnowed and cleansed Gen. 41, 35; 42, 25; or what is on the threshing floors Jo. 2, 24, or even on the stalk Ps. 65, 14; פֶּתַח בָּר Am. 8, 5 *to open the corn* (-granaries), for the purpose of selling (comp. Jer. 50, 26); מַפָּל בַּר 8, 6 *what falls from grain* i. e. *chaff*; מַשָּׂא־בַר 5, 11 *presents* or *gifts of grain*; פִּסַּת בַּר Ps. 72, 16 *superabundance of corn*; צָבַר בַּר Gen. 41, 49 *to heap up grain*; שָׁבַר בַּר 42, 3 *to sell grain*; מָנַע בַּר Prov. 11, 26 *to withhold the sale of corn* &c. We have still to notice the proverbial saying: מַה־לַּתֶּבֶן אֶת־הַבָּר Jer. 23, 28 *what has the chaff to do with the wheat* i. e. the unessential with the essential. — בָּר is usually (*Ibn Esra, Kimchi*) derived from בָּרַר, since the latter is used in Jer. 4, 11 of winnowing; but the fluctuating pronunciation (בָּר and בְּר), its application to corn on the stalk, the Ar. بُرّ (wheat) which *Saadia* puts for it, appear to shew that it is a primitive word, perhaps resembling the Lat. *far* (D. Halicar. 1, 2 τοῦ φαῤῥοῦς, ὃ καλοῦμεν ἡμεῖς ζέαν). — 2. *a field*, Job 39, 4, like the Aram. בָּר and בַּר, Ar. بَرّ (see בָּעַר); but it is scarcely connected with signification 1.

בָּר I. *corn*, see בָּר 1.

בָּר II. *field*, see בָּר 2.

בַּר III. (*pl. constr.* בָּרֵי) *adj. m.*, בָּרָה *f.* 1. in a moral sense, *tried, approved, pure, clear*, Ar. بَرِيء, with לֵבָב Ps. 24, 4; 73, 1; or without it 19, 9; Job 11, 4. In a physical sense, *beautiful* Song of Sol. 6, 10. — 2. *chosen, select*, consequently a favourite. In this sense many Jewish expositors (from polemical motives) take נַשְּׁקוּ־בַר Ps. 2, 12 *kiss* i. e. do homage to *the chosen* (king); בַּר like בָּחִיר elsewhere. See בָּרַר. — 3. *clean*, i. e. free from something, *empty* (*Kimchi*) Prov. 14, 4 = נָקִי; but here too בַּר is translated *corn*, and there is either to be supplied אֵין (*Jos. Kimchi*): *without* (אֵין) *oxen no* (אֵין) *granary has corn*; or (*Ibn Esra*) בַּר is opposite to רַב־תְּבוּאוֹת: *a granary is without oxen, but much* &c.

בֵּר (poët.; with *suff.* בְּרִי) *m. son*, Prov. 31, 2, therefore (according to the Talm. and Midrash) נַשְּׁקוּ־בַר Ps. 2, 12 *kiss*, i. e. do homage to, *the son* (of God) i. e. the king (comp. verse 7). It is a primitive word (see בֵּן), out of which in the first instance בֵּן has come (see on בָּנִים, בָּנוֹת, בֵּת), and thence בֵּן (which see). In Phenician, some proper names appear to be compounded with בַּר, as in Hebrew with בֵּן־, thus בַּר־אֲמִינָה Vermina, *Βερ-, Ὀυερμινᾶς* (Liv. 29, 33) &c.

בָּר (*def.* בָּרָא; from בָּרַר i. e. בָּר = בְּעֵר) *Aram. m. the field, open country*, in opposition to the city, and therefore for the Hebrew שָׂדֶה in the sense *not built upon*; with חִיוֵת Dan. 2, 38, דִּתְאָה 4, 20; so also the Syr. ܒܪܐ, Arab. بَرّ &c. See בָּעֵר. As an adverb it is used in various ways like the Hebrew חוּץ, e. g. לְבָרָא, מִן־בָּרָא &c.

בָּר (with *suff.* בְּרֵהּ) *Aram. m. son*, Dan. 3, 25; 7, 13; Ezr. 5, 1.

בֹּר (once בּוֹר Job 9, 30, with *suff.* בָּרִי; from בָּרַר) *m.* 1. *cleanness, pureness*, with כַּפַּיִם Job 22, 30, or יָד 2 Sam. 22, 21, Ps. 18, 21 25, seldomer alone 2 Sam. 22, 25, fig. of purity in actions, *integrity*. — 2. same as בֹּרִית (*cleansing*) *salt of lye* or *alkali*, for washing Job 9, 30, or for smelting metals Is. 1, 25. Comp. Phenician בַּר (Tugg. 7) clean.

בָּרָא (*fut.* יִבְרָא, *inf. constr.* בְּרֹא, *imp.* בְּרָא) *trans.* 1. (not used) *to cut, form, fashion*, as בָּרָה I. (which see); comp. *Pih.* Hence — 2. *to create*, spoken of the divine creation of the world Gen. 1, 1; Is. 40, 28; of the wind Am. 4, 13; of man Gen. 1, 27; of light and darkness Is. 45, 7; as the Arab. بَرَأَ and بَرَءَ have this meaning, where one may always suppose the forming of given materials; joined with יָצַר and עָשָׂה as

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cognate in sense, Is. 45, 12 18. The LXX render it by ποιεῖν, which (as *Procopius* of Gaza mentions) also signifies creating out of a shapeless primitive material. Subsequently, however, when the doctrine of creation from nothing (יֵשׁ מֵאַיִן, creatio ex nihilo) arose, κτίζειν was chosen (Aq. Symm. Theod. and the later LXX). Metaphorically, particularly in the second part of Isaiah (20 times): *to found, to produce, to make, to cause to arise*, Is. 40, 26; 65, 18; also in a moral sense *to cause something to arise* 45, 7; Ps. 51, 12. בָּרָא לַעֲשׂוֹת Gen. 2, 3 *he made in creating*, i. e. he created anew, comp. הִגְדִּיל לַעֲשׂוֹת. בּוֹרֵא Eccles. 12, 1 *creator*. Usually construed with accus. of the object Jer. 31, 22; but also with accus. of that into which Gen. 1, 27; Is. 45, 18; Ps. 89, 48. Derivat. בְּרִיאָה, and the proper name בְּרָאיָה.

Nif. נִבְרָא *pass. to be created*, Gen. 2, 4; *to arise*, עַם נִבְרָא Ps. 102, 19 *the people that arise; to be born*, Ez. 28, 13 *on the day of thy birth;* spoken of new occurrences, Is. 48, 7.

Pih. בֵּרֵא (*inf.* and *imp.* בָּרֵא) *to fell, to cut down* (a wood) Josh. 17, 15 18; בֵּ׳ בְּחֶרֶב Ez. 23, 47 *to cut in, to pierce*, Targ. בְּזַע; *to engrave*, like חָקַק Ez. 21, 24 i. e. *to draw*. The Targ., LXX, and other old interpreters have translated it sometimes as equivalent to בָּרַר to select, sometimes as תִּקֵּן, which is unnecessary.

בָּרֵא (Kal not used) *intrans.* only a collateral form of מָרֵא (which see) *to be filled, to be full*, then *to be fat, to be well-fed, to be strong, lusty*. In Ar. the stems مَرِئَ, مَرُؤَ, مَرَأَ and the cognate group وَرَأَ, وَرَى, وَرِى have a like meaning, so that *b*, *m* and *w* are obviously interchanged here in the first radical sound. מָלֵא (which see) is a remoter cognate. Deriv. בָּרִיא, and the proper name בִּרְאִי.

Hif. הִבְרִיא *to nourish, to give nutriment*, with accus. of the person and מִן of the object with which 1 Sam. 2, 29, where the LXX read לְהַבְרִיכֶם (from בָּרַךְ, hence ἐνευλογεῖσθαι) for לְהַבְרִיאֲכֶם.

בְּרֹאדַךְ (a collateral form of מְרֹאדַךְ Is. 39, 1) 2 Kings 20, 12, surname of a king of Babylon. See מְרֹאדַךְ.

בְּרָאיָה (abridged from יִבְרָאיָה *Jah is creator*) *n. p. m.* 1 Chr. 8, 21.

בִּרְאִי *n. p.* of a place, joined with בֵּית (which see), either transposed from בְּאֵרִי, or בִּרְאִי (from בָּרֵא = מָרֵא meaning *to be strong*) is *the strong*, an epithet of *the lion*, therefore בֵּית בִּ׳ 1 Chr. 4, 31 is interchanged with בֵּית לְבָאוֹת Josh. 19, 6.

בִּרְבֵּר see בַּרְבֻּר.

בַּרְבֻּר (after the form בַּקְבֻּק, חַרְחֻר, consequently from בָּר or בַּר; *pl.* ־רִים) *m. a bird* fattened for the table of Solomon 1 Kings 5, 3; in the pl. *fowls*, as the Targ. Syr. Ar. and Vulg. understand. But since in Hebrew צִפֳּרִים stands elsewhere for *fowls* (Neh. 5, 18), *Kimchi*, *Tanchum* and others understand *goose*, as a peculiar species (comp. Syr. ܒܪܘܪܐ swan), since they were highly prized by the ancients, when fattened. The stem is בִּרְבֵּר *to screech*, i. e. to send forth sounds, Ar. بَرْبَرَ, therefore بَرْبَرٌ much screeching and also *goose*, prop. screecher (comp. Gans = χῆν, Sanskrit hansa, Lat. anser i. e. the sound-uttering).

בָּרַד (not used) *intr.* 1. *to be separated, divided, dismembered*, same as פָּרַד and פָּרַט; it is not connected with the Aram. בְּדַר, Syr. ܒܕܪ; the Ar. بَرَدَ (to hail) is a denom. from بَرَد (hail). Hence בָּרַד with denom. בָּרַד, and בְּרֶדֶת. — 2. *to be scattered about, to be sprinkled*, therefore *to be sown*, like פָּרַד; deriv. the proper name בֶּרֶד. — 3. According to *Kimchi: to have hail-like spots*, and so a denom. from בָּרָד; more correctly it is metaphor. *to be many-coloured, variegated, spotted, sprinkled*, spoken of the skins of animals, as the Lat. *spargo* (Virg. Ecl. 2, 41; Aen. 7, 191) and Greek πάσσω, διαπάσσω being so used; in which sense the stem appears in Ar. transposed رَبَدَ. Deriv. בָּרֹד.

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בָּרָד *m.* prop. *ice-corn* (comp. פְּרֻדָה seed-corn), then *hail* Ex. 9, 18 22; זֶרֶם בָּ׳ Is. 28, 2 the flowing down of hail i. e. *hail-storm;* אֶבֶן בָּ׳ 30, 30 *hailstone;* as a destroyer of the crops בָּ׳ is used figurat. for invading punishment Is. 28, 17; 30, 30. Ar. بَرَد, Syr. ܒܪܕܐ, the same. Hence the denom.

בָּרַד *to hail*, with the addition בְּרֶדֶת in the accusat. Is. 32, 19: *and he will only hail the forest*, i. e. (according to *Kimchi*) not the crops nor the city.

בֶּרֶד 1. (*seed-place*) *n. p.* of a place in the desert of שׁוּר Gen. 16, 14, which stands in verse 7 for שׁוּר itself; Targ. חַגְרָא. — 2. (*spottedness*) *n. p. m.* 1 Chr. 7, 20 (see בָּרֹד).

בָּרֹד (*pl.* בְּרֻדִּים) *adj. m. party-coloured, spotted, sprinkled* (see בָּרַד 3), spoken of the skins of goats Gen. 31, 10, of horses Zech. 6, 3; cognate in sense with טָלוּא, but different from נָקֹד. In Arabic the use is more extensive e. g. of party-coloured garments &c.; so too the Syr. ܒܪܕܐ. The name πάρδος, pardus, which is also in Syr., also originated in a like signification of בָּרַד 3.

בְּרֶדֶת (a verbal noun after the form דְּבֶלֶת) *f. hail*, (according to *Kimchi*) an apposition to בָּרַד Is. 32, 19.

בָּרָה I. (*imp. pl.* בְּרוּ) *tr.* 1. (not used) *to cut, to cut in pieces*, sacrificial animals, conseq. = the fundamental signification of בָּרָא (which see), Ar. بَرَى and فَرَى (to cut). Deriv. בְּרִית. — 2. Metaphor. *to separate, choose, select*, with accus. of the object 1 Sam. 17, 8; comp. בַּר (בָּרַר). — 3. (not used) *to be clear, serene, pure*, of the ether, comp. בַּר; coming from the fundamental meaning "divide". Deriv. בְּרִי.

בָּרָה II. (*fut.* יִבְרֶה) prop. *tr.* same as בָּרֵא, מָרֵא (which see) *to nourish;* but used *intrans. to nourish oneself, to eat* 2 Sam. 13, 6 10, sometimes with the addition of לֶחֶם 12, 17. The fundamental meaning does not come from *to cut*, but *to fill.*

Pih. An alleged *inf.* of בָּרוֹת, see בָּרוֹת.

Hif. הִבְרָה (*inf. constr.* הַבְרוֹת, *fut.* יַבְרֶה) *to give to eat*, with accus. of the person and thing 2 Sam. 3, 35; 13, 5; comp. Aram. אַבְרֵי also in the sense *to dung.* Deriv. בְּרוֹת, בְּרוּת, בְּרִיָּה.

בָּרוּךְ (*blessed*, scil. of El, Benedict) *n. p. m.* Jer. 32, 12; Neh. 3, 20; 11, 5.

בְּרוֹם (*plur.* בְּרוֹמִים; assonant with גְּלוֹמִים) *m.* only in Ez. 27, 24, (according to *Kimchi*) a costly cloth of the Tyrians, woven out of threads of various colours, which was an article of commerce among them, = πολύμιτα of the Greeks, consequently a kind of *damask.* Kimchi compares the Ar. مُبْرَم (a cloth or stuff made of colours of different threads), بَرِيم (woven from two-coloured threads). The LXX (ἐκλεκτοί) and the Vulg. (pretiosae) read בְּרוּרִים. Since בָּרַם means to twist together firmly (into a cord) out of many threads, *to make fast*, such a specific cloth may be understood by בְּרוֹם, which was applied for the purpose of covers, curtains &c. (see גְּנָזִים).

בְּרוֹשׁ 1. (dialect. for בְּרוֹת; *pl.* בְּרוֹשִׁים) *m. a lance* (from בָּרַשׁ I.) Nah. 2, 4. — 2. (*pl.* ־ִים, with *suff.* בְּרוֹשָׁיו; from בָּרַשׁ II.) *m.* a tree of Lebanon Is. 14, 8; 37, 24; 60, 13, whose wood was used for various purposes, for floors and doors 1 Kings 5, 22 24; 6, 15 34, for ships Ez. 27, 5; put together with אֶרֶז, תְּאַשּׁוּר, תִּדְהָר as a noble, precious wood Is. 41, 19; 2 Chr. 2, 7. It is therefore employed as a figure of the great 2 Kings 19, 23; Is. 37, 24. In 2 Sam. 6, 5 the reading בְּכָל־עֹז וּבְשִׁירִים has been substituted for בְּכָל־עֲצֵי בְרוֹשִׁים after 1 Chr. 13, 8, as the LXX also read in their second text (ἐν ἰσχύϊ καὶ ἐν ᾠδαῖς). The LXX understand by it in many places the *cypress*, or a tree like it, to which the Lat. *bratum* (Plin. h. n. 13, 17), Greek βραθύ &c. point; less often *cedar, oak* (Vulg.), *pine* &c.; the old interpreters understand a sort of cedar; in Phenic. it denoted *pine*, therefore אִי בֹּשֶׁם i. e. אִי בְרֹשִׁים Πιτυοῦσα, pine-island, the name of one of the Balearic isles on an in-

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scription; whence we may infer that several trees were designated by the term. See בָּרַשׁ II., and בְּרוֹת.

בְּרוֹת (from בָּרָה II.) *f.* same as בָּרוּת, *food, nourishment*, LAMENT. 4, 10.

בָּרוּת *f.* the same, Ps. 69, 22. See בָּרָה II.

בְּרוֹת *m.* a north-Palestinian pronunciation of בְּרוֹשׁ SONG OF SOL. 1, 17; Syr. ܒܪܘܬܐ, adopted in Ar. as بروتا, and as in the Targ. *ôth*, *ûth* was sometimes looked upon as a feminine termination, a plural בְּרָוָן was employed there, without assuming the *th* not to be radical. For בְּרוֹת appears in the Targ. and Phenician the form בְּרָת (pl. בְּרָתִין, c. בְּרָאתֵי), according to the usual change of ô into â; from which form come the Greek βραθύ, Lat. bratum.

בֵּרוֹתָה *n. p.* of a city mentioned with חֲמָת, סִבְרַיִם, דַּמֶּשֶׂק Ez. 47, 16. One sees from the context that the Syrian חֲמָת which is too far to the north cannot be meant here, which the LXX read before צְדָד (NUMB. 34, 8). It is better to understand the חַמַּת JOSH. 19, 35, חַמּוֹן 1 CHR. 6, 61, which is also named חֲמָת (1 CHR. 18, 3; Meg. 6 [a]) and was identified with Tiberias (see חֲמָת). We may therefore identify בֵּרוֹתָה (= בֵּארוֹתָה) perhaps with *Berytus* (Βηρυτός in Steph. Byz. s. v., Βερόη in Nonnus, in Phenician בְּאֵר, בֵּר, בֵּרֹת), that very old Phenician city on the coast. See בֵּרֹתַי.

בָּרַז (not used) *tr. to cut into, to pierce, transfix*, cognate with פָּרַז II., פָּרַץ II. (which see); comp. Targumic בְּרַז the same; whence בִּרְזָא incision (of the skin) &c. Deriv. (according to some) the proper name בִּרְזוֹת or בִּרְזַיִת; comp. בְּרוֹז = בְּרוֹשׁ. The noun בַּרְזֶל and the proper name בַּרְזִלַּי are derived from בָּזַל (which see).

בִּרְזוֹת (*olive-well*) *n. p. f.* 1 CHR. 7, 31 K'tib, for which the K'ri has בִּרְזַיִת. זַיִת and the other form זוֹת (see בִּזְיוֹתְיָה) are clear in their meaning, and that בְּאֵר may be still farther abridged into בֵּר (see בֵּרוֹתָה, בֵּרִי) and this possibly into בַּר (see בֵּל from בֵּל), can hardly be doubted by those who know the laws of the Hebrew language. See בָּרַז.

בִּרְזַיִת K'ri see בִּרְזוֹת.

בַּרְזֶל (out of בַּזֶּל from בָּזַל) *m. iron*, as a metal NUMB. 35, 16, which is fetched out of the earth JOB 28, 2, so called from its hardness and firmness; רֶכֶב בַּ׳ JOSH. 17, 16 *chariots covered with iron plates;* נִמְלָא בַּ׳ 2 SAM. 23, 7 *to be fenced with iron* (comp. 2 KINGS 9, 24) i. e. with iron armour; עֵט בַּ׳ JOB 19, 24 *an iron pencil*, with which letters are engraved; בַּ׳ מִצָּפוֹן JER. 15, 12 *iron from the north*, which was firmer; בַּ׳ עָשׁוֹת Ez. 27, 19 *wrought iron* = steel. Metaphoric. a) *hard, pressing*, spoken of שֵׁבֶט, עֹל DEUT. 28, 48; *stiff-neckedness* Is. 48, 4; b) made of iron: *axe, sword, fetter* &c. DEUT. 27, 5; Ps. 105, 18.

בַּרְזִלַּי (from בַּרְזֶל, *man of iron, strong*) *n. p. m.* 2 SAM. 17, 27; EZR. 2, 61.

בָּרַח (*inf. constr.* בְּרֹחַ; *imp.* בְּרַח; *fut.* יִבְרַח) *intr.* 1. *to run away, to go away* (in haste), *to flee*, either absol. GEN. 31, 22, Ex. 14, 5, or with מִן of the place *from whence* 2 SAM. 19, 10, or *from before* JOB 20, 24; with מֵאֵת *from the neighbourhood of* 1 KINGS 11, 23; with מִפְּנֵי Ps. 139, 7, 2 CHR. 10, 2 or מִלִּפְנֵי of the person *before* whom JON. 1, 10, or with מִיַּד *out of the power of one* JOB 27, 22, and with the accus. of the place *whither* JON. 1, 3, or also with אֶל NUMB. 24, 11, or לְ NEH. 13, 10; with אַחֲרֵי in the sense *to flee after, to pursue*, 1 SAM. 22, 20. In the *imp.* לְךָ is usually added as a dativus commodi GEN. 27, 43, AM. 7, 12, to express a sort of reflexive like "s'enfuir". בְּ׳ usually stands as a more exact expression of the idea of נוּס JUDGES 9, 21, נִמְלַט 1 SAM. 19, 18, יָצָא JER. 39, 4, and principally of הָלַךְ 2 SAM. 13, 37. קִדֵּם לִבְרֹחַ JON. 4, 2 *to seek to anticipate by flight;* נֶחְבָּא לִבְרֹחַ GEN. 31, 27 *to flee secretly*, but בָּרַח בְּהֵחָבֵא *to flee in hiding oneself* DAN. 10, 7; מֵרָחוֹק (viz. עַד) בְּ׳ *to flee far away* Is. 22, 3; sometimes ap-

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plied to time Job 9, 25, or in a mental sense 14, 2. — 2. Figur. with בְּתָוֶךְ, *to go through* Ex. 36, 33 i. e. to bolt through; comp. Targ. עַבּוּר bolt, from עֲבַר. Deriv. מִבְרָח, בְּרִיחַ, בָּרִיחַ.

Hif. הִבְרִיחַ 1. *causat. to make flee*, with accus. *to put to flight* Job 41, 20; 1 Chr. 8, 13; *to drive away*, with מֵעַל *from* a place Neh. 13, 28. — 2. *to reach across with a bar*, Ex. 26, 28 *from one end to the other.*

The stem בָּרַח, Targ. בְּרַח, Ar. بَرَحَ, cognate بَرَكَ, has בָּ־רָ־חַ for its organic root, which is also found in אָ־רַח, אָ־רַךְ, סָ־רַח.

בָּרַח (many mss. have בָּרִיחַ; *plur.* בָּרִיחִים; formed from the intensive form בַּהֲרִיחַ) *adj. m.* 1. (LXX and Syr.) *fleet, hastening forward*, of the serpent Is. 27, 1, a symbol of Egypt; but others take it (see *Kimchi*) = עֲקַלָּתוֹן *ringed*, a designation of the crocodile, as the Vulg., Aq. and Symm. appear to have understood it, which is more suitable to Egypt. Metaphor. Job 26, 13 נָחָשׁ בָּרַח is *the northern* (fleet or twisted) *dragon*, a star near the north pole, to whose influence storms were ascribed. — 2. בְּרִיחִים Is. 43, 14 is difficult. According to the Targ. and ancient interpreters (see *Kimchi*) it is parallel to בָּאֳנִיּוֹת: *in ships* (see רִיחַ as a noun). *Ewald* reads בִּצְרִיחִים כִּנֹּרִם after Zeph. 1, 14. More correctly: *and I strike off all bolts* (comp. 45, 2; Lament. 2, 9), thus בָּרִיחַ is = בְּרִיחַ. — 3. (*fleeing*) *n. p. m.* 1 Chr. 3, 22.

בַּרְחֻמִי 2 Sam. 23, 31 from בַּרְחֻם, see בַּחֻרִים.

בָּרִי (= בְּאֵרִי) *n. p. m.* 1 Chr. 7, 36.

בָּרִי I. *m.* for the *fem.* בְּרִיָּה which see.

בָּרִי II. *m.* only Job 37, 11 according to the Targ. *purity* (of the ether) from בָּר = בָּרָה (which see), then *the ether* itself; but according to *Kimchi*, the noun is רִי (which see) = רְוִי.

בָּרִיא (from בָּרָא, hence lengthened out of בָּרָא; *pl.* בְּרִיאִים, *constr.* בְּרִיאֵי) *adj. m.*, בְּרִיאָה (*pl.* בְּרִיאוֹת) *f. fat, thick*, Gen. 41, 5; 1 Kings 5, 3; Judges 3, 17; also with the addition בָּשָׂר Gen. 41, 18; *full*, of ears 41, 7; *nourishing* Hab. 1, 16 (of food), yet it is better to take בְּרִיאָה here as a noun, since מַאֲכָל is masculine elsewhere; *vigorous*, of the body Ps. 73, 4. בְּרִיָּה Ez. 34, 20 stands for בְּרִיאָה, without having a masc. בָּרִי.

בְּרִיאָה *f. created, become*, Numb. 16, 30. — 2. בְּרֵאָה Hab. 1, 16 is the adj. fem. which has become a noun. See בָּרָא.

בְּרִיָּה (after the form עֲרִיָּה) *f. food*, 2 Sam. 13, 5 7 10, same as בְּרוּת and בְּרוֹת.

בְּרִיָּה see בָּרִיא.

בְּרִיחַ see בָּרַח.

בָּרִיחַ (*plur.* בְּרִיחִים, *constr.* בְּרִיחֵי) *m.* 1. *bar*, prop. the bar of wood that passes across to close doors, mentioned along with דֶּלֶת and חוֹמָה as a fastening Deut. 3, 5; 1 Sam. 23, 7; Jer. 49, 31; sometimes for the binding and fastening together of boards Ex. 26, 26. *To destroy the bars* Am. 1, 5, Nah. 3, 13, Lament. 2, 9, means figur. to destroy the strong parts of a city; the contrary being *to strengthen the bars* Ps. 147, 13. *The bars of the earth* Jon. 2, 7 i. e. which barricade an entrance into the interior. — 2. According to the *Targ.*, *Sa'ad.*, *Kimchi* same as בָּרִיחַ *fugitive* Is. 15, 5.

בְּרִיעָה (equivalent to בֶּן־רִיעָה = רָעָה *unfortunate*) *n. p. m.* Gen. 46, 17; 1 Chr. 7, 23; 8, 13; 23, 10. *Patronym.* בְּרִיעִי Num. 26, 44, as from בְּרִיעָה. See בָּרַע.

בְּרִית (from בָּרַר) *f.* same as בֹּר a material for cleansing, mentioned with נֶתֶר (*νίτρ-ον*), the one denoting a mineral, the present word a vegetable kali Is. 2, 22; *salt of lye*, got from soap plants (Ar. أُشْنَان or قِلْي), used for fulling and cleansing garments; hence בֹּרְכְּבָסִים Mal. 3, 2.

בְּרִית (with *suff.* בְּרִיתִי) *f.* prop. cutting in pieces (of the sacrificial animal), hence metaphor. *covenant, league*, Gen. 21, 27, from the custom of going between the

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parts of the cut animals; and therefore *to make a covenant* is כָּרַת בְּ׳ 26,28; 31, 44; Ex. 34,10; elsewhere also הֵקִים בְּ׳, עָבַר, הֶחֱזִיק, בּוּא בְּבְ׳; שׂוּם, נָצַר, נָתַן בְּ׳ Ez. 16, 60; Deut. 29, 11; Gen. 17, 2. *To break a covenant* is called חִלֵּל, הֵפֵר, שָׁכַח Deut. 4, 23, Mal. 2, 10, נֵאַר Ps. 89, 40, עָבַר Hos. 6, 7, שִׁחֵת Mal. 2,8, עָזַב בְּ׳ 1 Kings 19,10; שִׁקֵּר בִּבְ׳ Ps. 44,18 &c. In the widest sense בְּ׳ denotes a contract between nations Josh. 9,6, friends 1 Sam. 18,3, married persons Mal. 2,14; but especially does it denote the covenant of God with the fathers, which is named בְּ׳ אָבוֹת Deut. 4, 31, or בְּ׳ רִאשֹׁנִים Lev. 26, 45, or the covenant of God with Israel generally Josh. 7,11; Ps. 132,12; in which sense the things promised in the covenant, the things that are the media of what is promised, the objects that constitute the conditions of the covenant, and the signs themselves are called בְּרִית, e. g. אֶרֶץ הַבְּ׳ *covenant-land* Ex. 30, 5 i. e. Palestine (comp. Hebr. 11, 9 γῆ τῆς ἐπαγγελίας); מַלְאַךְ הַבְּ׳ Mal. 3, 1 *messenger of the covenant* i. e. Messiah. As designations of the law לוּחוֹת הַבְּ׳ Deut. 9, 9, אֲרוֹן הַבְּ׳ Josh. 3, 6, סֵפֶר הַבְּ׳ Ex. 24, 7, 2 Kings 23, 21, דִּבְרֵי הַבְּ׳ (the ten commandments) Ex. 34,28 frequently occur. As a sign of the covenant בְּ׳ is *circumcision* Gen. 17,10; and so in Dan. 11,30 32 as peculiar to the later diction: *the religion of the fathers, the Hebrew theocracy;* Dan. 9,27: *and he will make the covenant difficult to many for a week* i. e. the religion of the fathers will be very difficult to many because of suffering; נְגִיד בְּרִית 11,22 *prince of the covenant* (Onias III.) i. e. the head of the theocracy. Sometimes בְּרִית is *people of the covenant* Dan. 11, 28, and so perhaps may also בְּרִית עָם Is. 42, 6 be taken.

בָּרַךְ I. (*fut.* יִבְרַךְ) *tr.* 1. *to bow, bend* (the knee), hence = *to kneel*, with the addition of עַל־בִּרְכַּיִם 2 Chr. 6, 13 and לִפְנֵי (*before*) the person before whom one kneels Ps. 95, 6, with כָּרַע. In this fundamental signification (therefore not denom. from בֶּרֶךְ) appears the Targumic בְּרַךְ, Syr. ܒܪܟ, Maltese *byrek*, *berrek* (in a metaphor. sense), Ar. بَرَكَ (of the camel) &c. Deriv. בֶּרֶךְ. — 2. *to bow the knee* (before God) = *to do homage to*, *to worship*, *invoke*, then *to pray*, *praise*, *utter blessing*, as the knee was bowed along with it, a metaphor. use which is found in the dialects also. Only the *pass. part.* בָּרוּךְ *praised*, *blessed* Gen. 9, 26; 14, 19, *constr.* בְּרוּךְ 24, 31; *pl.* בְּרוּכִים 1 Sam. 23, 21, *constr.* בְּרוּכֵי Is. 65, 23; *fem. sing.* בְּרוּכָה Ruth 3, 10; LXX εὐλογημένος, εὐλογητός. Elsewhere only Pih., to which belongs the inf. בָּרוֹךְ Josh. 24, 10 out of בַּרּוֹךְ, and also 2 Sam. 8, 10; 1 Chr. 18, 10. It is used, in the most general signification *to bless*, of God and men Gen. 9, 26; 14, 19, of the fruit of the body and of food Deut. 28, 4 5, of the prosperity of the married state Prov. 5, 18 &c. Derivat. בְּרָכָה, the proper names בָּרוּךְ, בַּרַכְאֵל, בֶּרֶכְיָה, בֶּרֶכְיָהוּ, יְבֶרֶכְיָהוּ.

Nif. נִבְרַךְ *pass.* of signific. 2 of Kal: *to be blessed*, with בְּ of the person *by whom* Gen. 12, 3; 18, 18; 28, 14.

Pih. בֵּרֵךְ and בֵּרַךְ (*inf. abs.* בָּרוֹךְ instead of בַּרּוֹךְ Josh. 24, 10, with *suff.* בָּרְכוֹ; *inf. c.* בָּרֵךְ; *imp.* בָּרֵךְ; *fut.* יְבָרֵךְ, *apoc.* וַיְבָרֶךְ) in the widest sense of Kal 2, viz. a) *to pray to*, *to call upon* (God), with accus. of the object Deut. 8, 10; 2 Chr. 20, 26; sometimes the object is בִּשְׁמוֹ Deut. 10, 8 or בְּשֵׁם יי 21, 5, denoting the worship of the divine name by invocation in prayer, and formed after the phrase קָרָא בְשֵׁם יי. Hence figurat. *to pray to* generally, Is. 66, 3 *he prays to idols.* b) *to bless*, spoken of God Gen. 24, 1; *to prosper* 24, 35, with a double accusat. Deut. 12, 7 or also with בְּ of the thing Ps. 29, 11; *to dedicate* Ex. 20,11; *to bring to prosperity* 23, 25; or of men, *to utter blessings*, *to impart blessing* Deut. 28, 8, 1 Sam. 2, 20, always with accus. of object, and but seldom with לְ Neh. 11, 2. c) *to greet*, which consists in blessing, stronger therefore than שָׁאַל לִשְׁלוֹם לְ 2 Kings 4, 29; Prov. 27, 14; with accus. of object,

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whether at coming Gen. 47, 7, 2 Sam. 6, 20, or departing Gen. 47, 10, 1 Kings 8, 66, or also at staying Gen. 24, 60; 1 Sam. 13, 10. To this latter signific. belongs d) *to give the parting salutation to one*, in a bad sense, i. e. *to wish away*, *to imprecate upon one*, *to curse*, *to revile*, with accus. 1 Kings 21, 10; Job 1, 5; 2, 5; on the contrary it means *to bless* Ps. 10, 3. The weak expression *to dismiss* might be used euphemistically for *to curse*, *to revile*, since it was specially applied to men against God, though analogy in the Semitic dialects admits of directly opposite meanings in a word as possible; in no case should we explain it as "to entreat destruction of God", since it is principally used of blaspheming God.

Puh. בֹּרַךְ *pass.* of Pih. Job 1, 21; Numb. 22, 6; Prov. 22, 9.

Hif. הִבְרִיךְ *caus.* of signif. 1 of Kal, *to cause to kneel down*, *to cause to encamp*, camels Gen. 24, 11.

Hithp. הִתְבָּרֵךְ partly as Niphal *to be blessed* Gen. 22, 18, partly *to regard oneself blessed*, with בְּ of the person *by whom* Jer. 4, 2; *to glory*, *praise*, *vaunt* Deut. 29, 18.

The stem בָּרַךְ, which appears in Phenician, in the Targ., Syr., Arab., Aethiop., Maltese, both in its fundamental and metaphorical sense, has been also compared with רָכַב, Aram. רְכַב, whence אַרְכֻּבָא (which see) &c.; but it is more correct to compare פָּרַק with the ground-sense *to bend in*, *to fold over*.

בָּרַךְ II. (not used) an assumed stem for בְּרֵכָה: *to pour out strongly*, comp. Ar. بوك (continuo pluit); but see בְּרֵכָה.

בָּרָךְ (after the form חָכָם) *adj. m.*; only בְּרָכָה *f. blessing-dispensing*, *liberal* Prov. 11, 25.

בַּרַךְ *m. blessing*, see בַּרַכְאֵל.

בֶּרֶךְ (*dual* בִּרְכַּיִם) *f.* prop. bending, curve, hence *the knee* Is. 45, 23, elsewhere dual (because man has a pair of them) for plural Judges 7, 6; 1 Kings 8, 54. *Kneeling* is expressed by כָּרַע עַל בֶּ׳ or בָּרַךְ עַל 2 Kings 1, 13; 2 Chr. 6, 13. יֻלַּד עַל־בִּרְכֵּי פ׳ *to be born on the knees of a person* i. e. to be born to a person, from the custom of placing the new-born child on the knees of the father or grandfather for solemn recognition (comp. Il. 9, 455; Odyss. 19, 401) Gen. 50, 23; קִדְּמוּ בִּרְכַּיִם Job 3, 12 *the knees* (of the mother) *took up first*. Metaphor. *lap*, to which the child was accustomed and on which it was caressed, therefore שָׁעֳשַׁע עַל־בִּ׳ Is. 66, 12, or where one lays himself as a sign of tenderness, e. g. יָשַׁב עַל־בִּ׳, יִשַּׁן Judges 16, 19, 2 Kings 4, 20, consequently like the German "Busen", bosom, with a similar figure. *The tottering of the knees*, expressed by פִּיק בִּ׳ Nah. 2, 11, בִּ׳ כֹּרְעוֹת Job 4, 4, בִּ׳ כֹּשְׁלוֹת Is. 35, 3, is a figure of distress, and in בִּ׳ תֵּלַכְנָה מַיִם *the knees melt to water* Ez. 7, 17 it even stands for the לֵבָב of Josh. 7, 5, denoting despondency. מַיִם בִּרְכַּיִם Ez. 47, 4 *water reaching to the knees* (where מַיִם stands for מַי, comp. 1 Kings 16, 24).

בְּרַךְ (*part.* בָּרַךְ; *p. pass.* בְּרִיךְ) *Aram.* same as Hebrew בָּרַךְ I. Dan. 3, 28; 6, 11. — *Pah.* בָּרַךְ (1 *pers.* בָּרְכַת; *part.* מְבָרַךְ) same as Hebr. Pihel Dan. 2, 19 20; 4, 31; Syr. ܒܪܟ.

בְּרֵךְ (*plur.* with *suff.* בִּרְכוֹהִי) *Aram. f.* equivalent to Hebr. בֶּרֶךְ Dan. 6, 11; comp. Syr. ܒܪܟܐ. Elsewhere too אַרְכּוּבָא (which see), from a stem רְכַב.

בַּרַכְאֵל (an old form for בֶּרֶכְאֵל on the separating boundary between the Arabic, Aramaean and Hebrew; *El is blessing*) *n. p. m.* Job 32, 2 6; comp. בֶּרֶכְיָה.

בְּרָכָה (with *hă* interrog. הַבְרָכָה, *constr.* בִּרְכַּת, with *suff.* בִּרְכָתְךָ; *pl.* בְּרָכוֹת, *c.* בִּרְכוֹת, with *suff.* בִּרְכוֹתֵיכֶם) *f. blessing*, *benediction*, *salvation* (opp. קְלָלָה), 1. *the invocation of blessing* e. g. of a dying person Gen. 27, 12, of the unhappy Job 29, 13, of the pious Prov. 11, 11, or *for* the pious Deut. 11, 26; בִּרְכַּת־טוֹב 24, 25 *benediction of good*. — 2. *the consequence of blessing* i. e. *prosperity*, *the favour of God*,

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with ה Gen. 39, 5, Deut. 33, 23 or alone Is. 19, 24, sometimes with the following genitive of him who is blessed i.e. prospered Gen. 28, 4; 49, 26. *God's blessing is with some one* is expressed: בְּרָכַת ה׳ בְּ Gen. 39, 5, or also with עַל Is. 44, 3, or אֶל־ Ps. 129, 8. In the plur.: *gifts of fortune, favours of God, blessings* Gen. 49, 25; Ps. 84, 7 *God's gifts* Is. 65, 8; גִּשְׁמֵי בְ׳ *blessing-bringing showers* i. e. fructifying Ez. 34, 26; *wholesomeness, peace*, hence 2 Kings 18, 31 *deal peacefully with me.* — 3. Metaph. concr. *happy, highly blessed*, particularly in the phrases הָיָה בְּרָכָה Gen. 12, 2, Zech. 8, 13, הֲשִׁיתִ בְּרָכוֹת Ps. 21, 7. — 4. (El is *blessing*) *n. p. m.* 1 Chr. 12, 3. — 5. (originally = בְּרֵכָה, but interpreted *blessing* by the Chronist) *proper name* of a valley in the neighbourhood of תְּקוֹעַ 2 Chr. 20, 26.

בְּרֵכָה (*constr.* בִּרְכַת, *pl.* בְּרֵכוֹת; from בָּרַךְ II.) *f. a pond*, for watering gardens Eccles. 2, 6, perhaps identical here with בְּ׳ הַמֶּלֶךְ Neh. 2, 14, the laying out of which was referred to Solomon according to *Josephus* (Bell. Jud. 5, 4, 2). So of the pool at Hebron 2 Sam. 4, 12, at Gibeon 2, 13, which is named מֵימֵי רַבִּים in Jer. 41, 12. From גִּיחוֹן (which see), a spring on the west side of mount Zion, were formed *two* pools: a) הַבְּרֵכָה הָעֶלְיוֹנָה *the upper pool* Is. 7, 3; 36, 2, identical with the upper Gihon-outflow 2 Chr. 32, 30 and perhaps also with עֵין הַמַּעְיָן Neh. 2, 13, now called by the inhabitants *Birket el-Mamilla;* b) הַבְּרֵכָה הַתַּחְתּוֹנָה *the lower pool* Is. 22, 9 at the south-west point of Zion, in the valley, called in the New Testament the lower Gihon, now *Birket el-Sultan* (*Robinson* Bibl. Research. I. p. 483 &c.). Hezekiah stopped the water of the upper pool 2 Kings 20, 20, 2 Chr. 32, 20; and it was called afterwards בְּ׳ הַשְּׁנִיָּה Is. 22, 11 with reference to the reservoir between the two walls. בְּ׳ שֹׁמְרוֹן *pool* of the city *of Samaria* 1 Kings 22, 38; בְּ׳ הַשֶּׂלַח *pool of* שֶׂלַח Neh. 3, 15 at the south-east slope of Zion at the mouth of the Tyropoeon (*Robinson* I, pp. 493-498. 500 seq.), and therefore quite distinct from that of the I. גִּיחוֹן. The pools in חֶשְׁבּוֹן Song of Sol. 7, 5 were distinguished by the cleanness and clearness of the water. — The word has been derived from בָּרַךְ II. *to pour out;* and the Ar. بَرَكَ, which is put for it, belongs to the same; yet it has also been taken for incurvity, breach (from בָּרַךְ I.).

בִּרְכְיָה (*Jah is blesser;* בָּרַךְ is abridged from יְבָרְכֵ־, LXX Βαραχίας; comp. Is. 8, 2) *n. p. m.* 1 Chr. 3, 20; 9, 16; Neh. 3, 4, and in Zech. 1, 1 alternating with בֶּרֶכְיָהוּ 1, 7.

בֶּרֶכְיָהוּ (the same) *n. p. m.* Zech. 1, 7.

בִּרְלָה *f.* which the Samar. Pent. reads for בְּדֹלַח Gen. 2, 12 and the Samar. version puts for יְשָׁפֵה. It means *beryl*, adopted from the Aramaean vulgar dialect, in which בְּרוֹלִיתָא also appeared.

בָּרַם (not used) *tr.* 1. *to make firm, to twist together firmly* (a rope), particularly out of different coloured threads, cognate in sense with פָּתַל, חָבַל, גָּדַל &c.; then *to weave together out of different threads and yarn;* comp. Ar. بَرَمَ to twist together (a rope), especially so II. and IV. أَبْرَمَ to make fast, بِرَمٌ a rope, مُبْرَمٌ (woven out of many threads) a garment, also of the twisting together of threads of different colours, hence to be many-coloured. Derivat. בָּרוֹם. — 2. (not used) *intr. to struggle against, to resist* something, prop. to be hard, firm, whence the Aram. בְּרַם; comp. Ar. بَرَمَ to strive against, to have a disinclination, بَرَمٌ aversion, conseq. = sper-nere.

בְּרַם (see בָּרַם) *Aram. adv.* prop. *firmly, certainly*, same as אֲבָל, Syr. ܒܪܡ, therefore partly adversative: *however, yet*, partly assuring: *certainly, yea* Dan. 2, 28; 4, 12 20; 5, 17; Ezr. 5, 13. The derivation from the Sanskrit *param, paramam*, is baseless.

בָּרֵן (not used) belonging to בִּרְנַע, which see.

בַּרְנֵעַ *n. p.* of a place at קָדֵשׁ, with

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which it is mentioned for easier recognition Numb. 32, 8; Deut. 1, 19 22. One may compare the Ar. مرنعة (green or blooming meadow), and look for it on the southern border of Palestine in 'Ein Hasb (south east of *Kurnub*, north of 'Ein el-Weibeh) *Robins*. Pal. III, 43. See קָדֵשׁ. ־ַע as elsewhere ־ַע is an addition at the end, as for examp. in צְפַרְדֵּעַ, בִּרְשַׁע, צַלְמֻנָּע (comp. צַלְמֹן), תַּחְרֵעַ, תַּאְרֵעַ &c.; consequently the stem might be בָּרַן.

בָּרַע (not used) *tr. to present with a gift, to distinguish with gifts*, comp. Ar. برع V. (to give); hence בָּרַע, בְּרָעָה, perhaps בְּרִיעָה.

בֶּרַע (*gift* viz. of 'El) *n. p. m.* Gen. 14, 2. Perhaps also the proper name בְּרִיעָה belongs here, which however the Scripture alters in sense; or we may take בְּרָעָה as = בֶּרַע.

בְּרָעָה (from בָּרַע) *f. gift*, 1 Chr. 7, 23: *for she was a gift to his house*, after he had lost his children. The explanation by רָעָה is less suitable.

בָּרַק (not used) *intr.* 1. *to shine, glitter, lighten*, then also perhaps *to flash with lightning*, like the Ar. بَرَقَ, Syr. ܒܪܩ; comp. Sanskr. *b'râǵ* with a similar meaning. Deriv. בָּרָק with the denom. בָּרַק, בָּרֶקֶת, בָּרְקַת, בַּרְקָן, and the n. p. בָּרָק, בְּרַק. — 2. *to burn*, cognate in sense with הַר, verbs of giving or containing light being frequently transferred to burning; derivatives, perhaps בַּרְקָן and the proper name בְּרַק. — The organic root is בָּ־רַק, which is also found in שָׁ־רַק, יָ־רַק, Aram. שְׁ־רַג, זָ־רַח &c.

בָּרָק (*constr.* בְּרַק; *pl.* בְּרָקִים, with *suff.* בְּרָקָיו) *m.* 1. *lightning* 2 Sam. 22, 15, where the LXX read the denom. בָּרַק. *To send lightning*, with שִׁלַּח Job 38, 35; *to hurl lightning*, with רַב Ps. 18, 15. עָשָׂה בְּ' לַמָּטָר Jer. 10, 13 *to make the lightning for rain*, as messengers going before; בְּ' רוֹצֵץ Nah. 2, 5 *the lightning runs* (zig-zag); in Ez. 1, 14 בָּזָק (which see) is written instead; comp. the Coptic ⲃⲣⲏϫ lightning. — 2. *splendour*, fulgor, spoken of חֶרֶב Deut. 32, 41, חֲנִית Hab. 3, 11, חֵץ Zech. 9, 14, פָּנִים Dan. 10, 6; לְמַעַן בְּ' Ez. 21, 33 *because of the lightning* i. e. that it may lighten; poët. בָּרָק *the glittering missile* Job. 20, 25, comp. Arab. بَارِق (sword). — 3. (*shining* or *lightning*) *n. p. m.* Judges 4, 6; comp. the Phenician n. p. m. Barca, Barcas i. e. בֶּרֶק, and the fem. בַּרְקָא (Virg. Aen. 4, 632).

בְּרַק see בְּנֵי־בְרַק and בַּרְקָן.

בַּרְקוֹס (from בֶּן־רְ' *party-coloured*, see רָקַס) *n. p. m.* Ezr. 2, 53.

בַּרְקָן (*pl.* ־נִים) *m. a kind of thorn* or *nettle*, from burning (see בָּרַק 2) Judges 8, 7, as Aq. and Symm. understand it, comp. חָרֹל from חַר to burn. The LXX retain the word. Hesychius (βαρακίνη) explains it under ἄκανθα.

בָּרֶקֶת and בָּרְקַת *f. emerald*, as the LXX, Vulg. and *Josephus* understood it Ex. 28, 17, Ez. 28, 13, so called from its glittering (see בָּרַק); the Sanskrit *marakata*, Greek σ-μάραγδος are identical.

בָּרְקַת see בָּרֶקֶת.

בָּרַר (1 *person* וּבָרוֹתִי, *part. f.* בָּרָה, *part. pass.* בָּרוּר, *inf.* בַּר after the form שַׁד, רַד, with *suff.* לְבָרָם; on the contrary *inf.* בּוּר Eccles. 9, 1, see בּוּר) *tr.* 1. *to separate, to choose out, to sever*, Ez. 20, 38, with מִן *out of which*, selected on account of בְּרִית. In this sense particularly בְּרוּרִים 1 Chr. 7, 40 and 9, 22, בְּרֻרוֹת Neh. 5, 18 *chosen, select*, with לְ *to which*, like הִבְדִּיל לְ. Deriv. בַּר. — 2. *to cleanse* (see Hif.) grain, in Kal only figuratively, of speech and in a moral sense, Zeph. 3, 9; בָּרוּר Job 33, 3 *clean, pure;* metaphor. *to polish, to point*, arrows Is. 49, 2, comp. Hif. Also figurat., *to prove, to purify*, Eccles. 3, 18. Deriv. בֹּר, בֹּרִית, בַּר. — 3. (not used) *to be clean* i. e. *empty*, like נָקָה (which see); hence בַּר (which see) Prov. 14, 4. The nouns בַּר, בָּר (corn) have been, it is true, derived from בָּרַר, but

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see them. In the meaning *field*, *ground*, בָּרַר is formed from בָּעַר only secondarily; בַּר in the meaning *son* is a primitive word.

Nif. נָבַר (*part.* נָבָר; *imp. pl.* הִבָּרוּ) *to keep oneself* (morally) *pure* Is. 52, 11; coupled with Hithp. for the sake of assonance 2 Sam. 22, 27; Ps. 18, 27.

Pih. בֵּרֵר (*inf.* בָּרֵר) *to purify*, *to clear from sin*, Dan. 11, 35 along with צָרַף and הִלְבִּין.

Hif. הֵבֵר (*inf.* הָבֵר) *causat.* 1. *to make clean* (grain), by separating the chaff Jer. 4, 11; 2. *to polish*, *to point* (arrows), properly to make them clean, 51, 11.

Hithp. הִתְבָּרֵר (*fut.* יִתְבָּרֵר) and הִתָּבֵר (= הִתַּבֵּר, chosen here after the manner of the Aram. Ittafal on account of תִּתַּמַּם and in order to have an assonance with נָבָר) 1. *to purge*, *to purify*, *to cleanse oneself* (morally) Dan. 12, 10, along with הִתְלַבֵּן, נִצְרָף. — 2. *to appear clean* (morally) i. e. good and gracious, spoken of God, i. e. to feel him as such 2 Sam. 22, 27; Ps. 18, 17.

The fundamental signification of the stem בַּר (Ar. بَرَّ and Aram. in many derivatives) is *to divide*, *separate*, whence all the meanings have been developed.

בָּרַשׁ I. (not used) *tr. to cut*, *pierce*, therefore same as בָּרַז (which see), Targ. בְּרַז; and cognate with פָּרַז, פָּרַץ, Ar. برث. Deriv. בְּרוֹשׁ I. (*lance*) Nah. 2, 4 = בְּרוֹז, just as the sibilants are interchanged in north Palestinian authors; comp. נָפְשׁוּ = נָפְצוּ 3, 18.

בָּרַשׁ II. (not used) an assumed stem for בְּרוֹשׁ 2: *to spread*, *extend*, consequently same as פָּרַשׂ, פָּרַז. But the cypress is more distinguished for the firmness and the almost incorruptibility of its wood (Theophr. plant. 5, 3 and 8; Plin. H. N. 16, 79), being like cedar-wood in durability; for which reason alone it is coupled with the cedar Is. 14, 8, or with תִּדְהָר and תְּאַשּׁוּר. It seems better, therefore, to assume as the fundamental signification *to be firm*, *strong*, *durable;* hence it is identical in its organic root with that in אָ־רַץ, אָ־רַז &c. Comp. the farther development of it in the proper name בִּרְשַׁע.

בִּרְשַׁע (*strong*, *thick*) *n. p. m.* Gen. 14, 2; formed from בָּרַשׁ II. by the addition of ־ַע (see בַּרְנֵעַ); comp. Ar. بَرْشَع (thick), enlarged from a similar root.

בָּרַת (not used) same as בָּרַשׁ II. Deriv. בְּרוֹת.

בֵּרֹתַי (from בְּרוֹת cypress: *the deity worshipped in the cypress*) *n. p.* of a city in Aram Zoba, mentioned with בֶּטַח (= טֶבַח, Syr. ܛܒܚ) or טִבְחַת, situated on the road to the Euphrates 2 Sam. 8, 8, which is not, however, to be identified with the seaport Berytus. *Βραθύ* in Sanchoniathon (p. 18) was the name of a deity of Lebanon, who was called in Phenician *Βηρούθ* (p. 24) i. e. בֵּרֹת, being the female principle of Jao-Adonis, among the Syrians of El-Adan (hence the proper name כּוּן אֵל־אֲדָן Kyn-El-Adan, the name of a Babylonian king); and the Syrian town may have been so called from the worship of the god. In 1 Chr. 18, 8 כּוּן (which see) stands for it, which was another name of the town, denoting the male principle, El-Adan.

בְּשׂוֹר (*cool-brook*) *n. p.* of a brook (נַחַל) not far from Ziklag 1 Sam. 30, 9 10 21; it is considered to be the small stream which rises at *Debir*, and flows south of Gaza, under the modern name of *el-Sheria*, into the Mediterranean sea. From the constant use of the article with it we may infer that an appellative meaning was thought of. See בָּשַׂר II.

בְּשׂוֹרָה see בִּשֹּׂרָה.

בָּשַׁל (perhaps transposed from שָׁבַל to bubble up) *intr. to rise*, *to seethe*, *to boil*, not spoken of water, but of what is cooked in it, consequently = *to be dressed* or *to be done* Ez. 24, 5; figurat. *to ripen*, spoken of ears Jo. 4, 13, i. e. to be cooked by the sun. Comp. Aram. שְׁלַק, Greek *πέπτω*, Lat. coqui &c. in a

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like metaphorical sense. Derivat. בָּשֵׁל adject.

Pih. בִּשֵּׁל *to cook*, by water (trans.), with the accusat. of the object, e. g. flesh Ex. 29, 31, גְּדִי 23, 19, נָזִיד 2 Kings 4, 38, and with בְּ of the vessel Num. 11, 8; 2 Chr. 35, 13; also *to dress* or *prepare* by fire, *to roast*, *broil*, 2 Sam. 13, 8; בֵּית הַמְּבַשְּׁלִים *house of the cooks* Ez. 26, 24. Deriv. מְבַשֶּׁלֶת.

Puh. בֻּשַּׁל *to be cooked* Ex. 12, 9; Lev. 6, 21; opposite חַי (raw) 1 Sam. 2, 15.

Hif. הִבְשִׁיל *to make ripe*, *to ripen*, Gen. 40, 10, of אֶשְׁכֹּל.

בָּשֵׁל (abridged from בָּשִׁיל) *adj. m.*, בְּשֵׁלָה *f. cooked*, *done*, Num. 6, 19; *subst. the thing cooked* Ex. 12, 9.

בִּשְׁלָם *n. p.* of a Persian officer in Palestine Ezr. 4, 7. If the name be Hebrew, it may have been formed from בֶּן־שְׁלָם (peaceful); if Semitic, it may be from בָּשַׁל = بَسَلَ (*to be strong*, *severe*) with the formative syllable ־ָם; but it is probably to be explained from the old Persian.

בָּשַׂם (not used) *intr. to breathe out*, *to breathe forth*, of scent, hence *to have a sweet smell*, *to be fragrant* (Targ. בְּסַם, Syr. ܒܣܡ), metaphor. *to be agreeable*, in proper names. (Pa. בַּסֵּם, Syr. ܒܣܡ either to make pleasant or to season; the Ar. بَشَمَ signifies the same, whence بَشَام a sort of balsamic shrub.) The fundamental signification of the stem is easily perceived from the organic root בָּ־שַׂם, also found in שַׂם (which see) and סַם; and therefore the meaning *to flow out* cannot be adopted. Besides בְּסַם in Aramaean, a still harder form פְּסַם existed; and as a Pahel form בַּלְסַם came from the former, so from the latter came פַּרְסַם, whence פַּרְסְמוֹן. Derivat. בָּשָׂם, בֹּשֶׂם, בֶּשֶׂם, and the proper names בָּשְׂמַת, מִבְשָׂם, יִבְשָׂם.

בָּשָׂם (with *suff.* בְּשָׂמִי) *m. balsam-plant*, Song of Sol. 5, 1.

בֶּשֶׂם (*pl.* בְּשָׂמִים) *m.* prop. *aromatic odour*, *fragrance*, but in use as a concrete: *what diffuses a sweet smell*, *spices*, קִנְמָן־בֶּשֶׂם Ex. 30, 23 *cinnamon of spice* i. e. spicy or sweet-smelling cinnamon; particularly in plur. of spicery 25, 6, which was an article of commerce 2 Chr. 9, 1. רָאשֵׁי בְּ׳ Song of Sol. 4, 14 *the noblest spices*. *The scent* of them is called נָזַל 4, 16. The word is naturally transferred to all sorts of fragrant plants, also to ointments, and is applied to the balsam-shrub.

בֹּשֶׂם *m.* the same, Ex. 35, 28; קְנֵה־בֹ׳ 30, 23 *spicy reed*; עֲרוּגוֹת הַבֹּ׳ Song of Sol. 6, 2 *beds of balsam-plants*. The Greek βάλσαμος (בַּלְשָׂם) came into Greek through the medium of the Phenician.

בָּשְׂמַת (*lovely*) *n. p. f.* Gen. 26, 34; 36, 3; 1 Kings 4, 15. ־ַת is an old feminine termination.

בָּשַׁן (not used) *intr. to be hard*, *rocky*, spoken of basaltic ground, therefore cognate with בָּזַל (which see); and as the decay of basalt-stone effects fruitful and fat pastures, the verb may also have signified *to be fruitful*. Deriv. the proper names בָּשָׁן, נִבְשָׁן.

בָּשָׁן (in prose with the article; *Basalt-land*) 1) *n. p.* of a mountainous, fruitful country on the other side of Jordan, *Bashan*, celebrated for its oak-forests Is. 2, 13, Ez. 27, 6, and fat pastures, so that the heifers, goats and cows of Bashan were proverbial Deut. 32, 14; Am. 4, 1; Ez. 39, 18. The limits of Bashan are determined from Deut. 3, 10 13; Josh. 12, 4; 13, 11 12 30; 17, 1, 5; 1 Chr. 5, 23. LXX Βασάν, Βασανῖτις; in *Josephus* Βαταναία after the Aramaean (Targ. מַתְנָן, בּוּתְנָן, Syr. ܡܬܢܝܢ); now *el-Buttein*. The name has come from the fact of the soil consisting of weather-beaten basalt-stone, as one still identifies basanite-formation with basalt. אֶרֶץ often stands with it for better designation 1 Chr. 5, 11, particularly to distinguish the city בָּשָׁן 5, 16 23 from it. — 2. *n. p.* of a city in Bashan, see 1.

בֹּשֶׁן (only with the *áh*-addition, בָּשְׁנָה)

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f. shame Hos. 10, 6, formed from בּוּשׁ with the termination ־ָן (comp. צִפֹּרֶן), whence the feminine arose. Yet as this form is always too abnormal, it is better perhaps to derive it from בָּשָׁן.

בָּשַׁם belonging to בּוֹשֵׁם, see בּוּס and בּוֹס.

בָּשַׂר I. (Kal unused) *tr.* cognate either with פָּסַר (Ar. بَذَرَ) *to utter sounds, words;* or connected with פָּתַר (Aram. פְּשַׁר, Ar. فَسَرَ) *to show, to make manifest* (by words), allied to بَشَرَ (to open, to begin). The Ar. بَشِرَ (to be cheered by joyful intelligence) appears rather to be derived from the noun بِشَارَة (=בְּשֹׂרָה) or secondarily from مشر. Metaphor. *to announce* (tidings, intelligence), good or bad, whence בְּשֹׂרָה; but for use as a verb we usually find

Pih. בִּשֵּׂר (*part.* מְבַשֵּׂר, *fut.* יְבַשֵּׂר) *to announce, to relate, to tell of*, with accusat. of the object, as צֶדֶק Ps. 40, 10, טוֹב Is. 52, 7, יְשׁוּעָה 1 Chr. 16, 23, תְּהִלָּה Is. 60, 6; with accusat. of the person to whom the announcement is made Jer. 20, 15; 1 Sam. 31, 9; 2 Sam. 18, 19; Ps. 68, 12: *the publishers* (of victory) *to the great army;* and with בְּ of the place *where*, Ps. 40, 10; 2 Sam. 1, 20. It was originally without the secondary idea of the good or joyful, and is therefore applied also to a defeat 1 Sam. 4, 17; on the contrary coupled with טוֹב 1 Kings 1, 42; generally, *to relate*, but frequently, *to announce good, glad tidings* &c. Hence in the part. *a messenger of good things, a bringer of good news* 2 Sam. 18, 26; Is. 40, 9.

Hithp. הִתְבַּשֵּׂר *to be announced, to receive good tidings* 2 Sam. 18, 31.

The fundamental signification of the stem is: to make manifest or to say publicly something unknown, cognate with פָּתַר, Aramaean פְּשַׁר, Ar. فسر.

בָּשַׂר II. (not used) belonging to the proper name בְּשׂוֹר, after the Ar. بَسَرَ *to be cool, fresh;* בְּשׂוֹר, however, may also be referred to בָּשַׂר I.

בָּשַׂר III. (not used) *intr. to swell up, to be full*, spoken of the body being full of flesh, Ar. بثر V. (to swell up). The organic root is בָּ־שַׂר, cognate with שָׁאַר in שְׁאֵר. Hence

בָּשָׂר (from בָּשַׂר III.; once Prov. 14, 30 *plur.* בְּשָׂרִים, chosen on account of the following עֲצָמוֹת) *collect. m.* prop. the full, thick, swelling (comp. Ar. شَخْص body, from "large, thick"), hence 1. *flesh* (as the German *Fleisch* is connected with *Fülle*, πλέω, *ple*-nus), of the body of beasts Gen. 41, 2 or of men 2, 21; the flesh of cattle which is eaten, or from which persons abstain when fasting Dan. 10, 3, whose properties are described by בָּרִיא Gen. 41, 2, רַק 41, 19, חַי Lev. 8, 17 &c. and which is put along with עוֹר Job 10, 11, עֶצֶם Ps. 102, 6, יַיִן Is. 22, 13. It is used for the principal part of a meal Job 31, 31; metaphor. Deut. 32, 42. — 2. Metaphor. *body* (like the German *Fleisch*) Ps. 16, 9; 84, 3, opposed to לֵב or כָּבוֹד; more rarely instead of it is עֶצֶם וּבָשָׂר Job 2, 5; once בְּשָׂרִים Prov. 14, 30; but always the living body, which has נֶפֶשׁ Lev. 17, 11 and רוּחַ Job 12, 10, though נֶפֶשׁ is also contrasted with it on account of its extended significations. Hence in a collective sense *living beings*, which have flesh Gen. 6, 13, particularly *men, the human race*, 6, 12, with the additional idea of transitoriness 6, 3, Job 10, 4, and so opposed to the Divine Being and to spirit (רוּחַ). Is. 31, 3 in the sense *transitoriness, frailty*, comp. σάρξ in the new Testam., בָּשָׂר וָדָם in the Talmud, ܒܣܪܐ ܘܕܡܐ among the Zabians, Ar. بشر. יְגִעַת בָּ׳ Eccles. 12, 12 *weariness of the body* i. e. of bodily effort; זְרוֹעַ בָּ׳ 2 Chr. 32, 8 *a human* i. e. weak *arm;* הֶחֱטִיא אֶת־בָּ׳ Eccles. 5, 6 *to cause the body to sin.* In a good sense לֵב בָּ׳ Ez. 10, 19 *a human heart*, opposed to one of stone. — 3. Applied to single parts of the body, as: *the skin* Ps. 102, 6 (see Kimchi); 2 Kings 6, 30; euphemist. *pudenda viri* Gen. 17, 11, in full form בְּשַׂר עֶרְוָה Ex. 28, 42, σῶμα being

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similarly used. — 4. Figurat. like שְׁאֵר: *relative*, supposed to be a part of the family-body, as may be seen from GEN. 2, 23. So JUDGES 9, 2; 2 SAM. 5, 1; 19, 13; Is. 58, 7.

בְּשַׂר (*def.* בְּשָׂרָא) *Aram. m.* the same, DAN. 2, 11; 4, 9; 7, 5.

בְּשֹׂרָה (also בְּשׂוֹרָה) *f.* 1. *announcement, intelligence, message*, 2 SAM. 18, 22: *and the tidings are not profitable to thee* (אֵין נָאוֶה prop. to obtain, find, viz. a reward), as the LXX here render (supplying ὠφέλεια); אִישׁ בְּ׳ 18, 20 *messenger*. Though usually *good tidings* are meant, we see from בְּ׳ טוֹבָה 18, 27, that this meaning is not contained in the word. — 2. *a reward for tidings*, 2 SAM. 4, 10: *which was* (דְּרוּשָׁה is to be supplied) *that I might give him a reward for his tidings*. See בָּשַׂר I.

בָּשַׁשׁ assumed by some to בּוֹשַׁשׁ, see בּוּשׁ.

בֹּשֶׁת (with *suff.* בָּשְׁתִּי, בָּשְׁתָּם &c.; from בּוּשׁ I.) *f. shame*, as an affection of the mind Ps. 40, 16, ZEPH. 3, 5, usually with פָּנִים, as it shews itself by redness of the face JER. 7, 19; DAN. 9, 7 8; *disgrace, ignominy*, in their manifestations, conseq. = *shameful* HAB. 2, 10, joined to כְּלִמָּה, עֶצֶב (see בּוּשָׁה) Ps. 44, 16; 109, 29, to express the idea of *covering with shame;* then *slavery* ZEPH. 3, 19; *shame-bringing* Is. 30, 3. Figurat. a) *the pudenda*, in full form עֶרְיַת־בֹּשֶׁת MIC. 1, 11 or בֹּשֶׁת עֶרְוָה 1 SAM. 20, 30; b) an expression of contempt, for בַּעַל JER. 3, 24; 11, 13; HOS. 9, 10, and so in the proper names אִישׁ־בֹּשֶׁת, מְפִיבֹשֶׁת &c.

בֶּשֶׁת *f.* only a collateral form of בֹּשֶׁת in the proper name יְרֶבֶּשֶׁת (which see).

בַּת *Aram.* see בּוּת.

בַּת I. (out of בִּנְתּ = בִּנְת from the masc. בֵּן = בִּן; with *suff.* בִּתִּי from בִּנְתִּי; *pl.* בָּנוֹת, *constr.* בְּנוֹת, like the pl. masc. בָּנִים, constr. בְּנֵי) *f. daughter*, opposite to בֵּן Ex. 21, 31, without distinction of age, as θυγάτηρ, therefore also *maiden, virgin, woman*, GEN. 30, 13; JUDGES 12, 9; Is. 32, 9, and so the LXX sometimes translate it by *γυνή*. Elsewhere: *foster-daughter* ESTH. 2, 7; *maiden* JUDGES 12, 9; *female pupil, worshipper, disciple* MAL. 2, 11. By transference not merely is the idea of age disregarded, but generally that of descent alone is prominent, and so it is not applied to a proper daughter, e. g. בְּנוֹת הָאָדָם GEN. 6, 2 *the women descended from Adam*, opp. to בְּנֵי אֱלֹהִים; בַּת־נָדִיב SONG OF SOL. 7, 2 *born of a* נָדִיב, i. e. *nobly-born;* בְּנוֹת מְלָכִים Ps. 45, 10 14 *queens*, born as queens (see בֵּן), for which once even בַּת alone is used 45, 11. But in בַּת הַנָּשִׁים DAN. 11, 17 (speaking of the daughter of Antiochus, Cleopatra) the actual daughter is meant, and genealogised in apocalyptic language according to mother and grandmother. In its proper sense of *daughter* it is very often employed (see my Concordance s. v.) as well as בֵּן (which see). Metaph. a) along with nouns to describe some quality, where the *fem.* stands in relation to the nouns, of which it supplies the place, e. g. בְּנוֹת הַשִּׁיר ECCLES. 12, 4 *the singers*, for צַפָּרִים (which is fem.). — b) with the names of animals in order to express the feminine, e. g. בַּת הַיַּעֲנָה LEV. 11, 16; *pl.* בְּנוֹת יַעֲנָה Is. 13, 21 (see יַעֲנָה). — c) With names of cities or countries, to which also עִיר and אֶרֶץ belong, בַּת denotes the *female inhabitant* belonging to them by birth or abode, e. g. בְּנוֹת יְרוּשָׁלַיִם SONG OF SOL. 1, 5, comp. LUKE 23, 28 *θυγατέρες Ἱερουσαλήμ;* בַּת צִיּוֹן Is. 3, 16; בַּת עִיר LAMENT. 3, 51; בַּת הָאָרֶץ GEN. 34, 1. Yet בַּת in this connection is often taken collectively: *the inhabitants, the citizens*, hence *the people* conceived of as a whole, born in the land or city, the people generally appearing in the language of prophecy as a female (Is. 47, 1 seq.), interchanged with בְּנֵי, sometimes also with בַּיִת, e. g. בַּת־צֹר Ps. 45, 13, בַּת יְרוּשָׁלַיִם Is. 37, 22, בַּת־צִיּוֹן 16, 1, בַּת־אֱדוֹם LAMENT. 4, 22, בַּת־מִצְרַיִם JER. 46, 11, בַּת־תַּרְשִׁישׁ Is. 23, 10, בַּת־יְהוּדָה LAMENT. 1, 15 &c. To this belongs עַם e. g. בַּת־עַמִּי JER. 8, 19, seldom the *plur.* בְּנוֹת עַמִּי EZ. 13, 17, used interchangeably with בְּנֵי עַמִּי,

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by which phrase prop. עַם is only strengthened, as poetically בַּת־גְּדוּד Micah 4, 14 [5, 1] *belonging to troops* i. e. troops = בְּנֵי גְדוּד 2 Chr. 25, 13. But in this sense one may regard בַּת as abridged from בַּיִת, בַּיִת. The image is still farther carried out by prefixing בְּתוּלָה Is. 23, 12; 47, 1; Jer. 46, 11; Lament. 1, 15, also with עַם Jer. 14, 17, to denote a population or citizens never conquered or never to be conquered. This mode of expression is then transferred to the place or country itself, if it be conceived of with its inhabitants, e. g. בַּת־צִיּוֹן Is. 1, 8, בַּת־בָּבֶל Ps. 137, 8, i. e. *Zion* and *Babylon*, in relation to which the inhabitants are denoted by the addition of יֹשֶׁבֶת Jer. 46, 19, comp. 48, 18. — d) In connection with nouns of time or with numerals, it signifies age in the case of a female, as בֵּן does in the case of a male Gen. 17, 17. — e) In connection with cities or with עִיר, בַּת denotes *what belongs to a city: environs, farm-stead, village*, particularly in the *pl.* בָּנוֹת Numb. 21, 25; Josh. 15, 45; Judges 11, 26 &c. — f) In parallelism, in the second member it is set over against the name in the case of females, just as it is applied to proper names fem., like בֵּן to masc. — Besides, the following peculiarities should be observed: *a)* בַּת־עַיִן Ps. 17, 8, Lament. 2, 18, usually taken for *daughter of the eye*, i. e. what naturally belongs to the eye; but it seems more correct to take בַּת as an abbreviation of בָּבָה (see בָּבָה). *b)* בַּת־אֲשֻׁרִים Ez. 27, 6, which has been translated *daughter of the sherbin-cedar* i. e. made from sherbin; but it is more probable that we should read there בְּתַאֲשֻׁרִים (from תְּאַשּׁוּר). *c)* בָּנוֹת Gen. 49, 22 has been translated with *Saadia* and others *shoots* (see בֵּן), or collect. *branches*, and so construed with the sing. צָעֲדָה (comp. בָּנוֹת in the Mishna); but the entire passage, which the LXX already misunderstood and the Samar. reads בְּנֵי צְעִירִי, בְּנֵי עֲלֵי שׁוּר, is perhaps better translated with *Ilgen* (on the passage), reading בְּנוֹת: *mountain-deer in their lurking-place* (בְּנוֹת צְעֲדָה same as Ar. بنات صعدة wild game). — Here belong both בְּתוּאֵל 1. and בְּתוּלָה, בְּתוּלָה, and the following compounds of *proper names:*

בַּת־רַבִּים *n. p.* of a place in the vicinity of חֶשְׁבּוֹן Song of Sol. 7, 5. רַבִּים perhaps = רַבָּה.

בַּת־שֶׁבַע (*belonging to the sworn covenant*, see שֶׁבַע) *n. p. f.* Gen. 26, 34; 1 Kings 1, 15; it is possible, however, that it arose out of בַּת־שׁוּעַ (*daughter of prosperity*), whence 1 Chr. 3, 5.

בַּת־שׁוּעַ (see בַּת־שֶׁבַע) *n. p. f.* 1 Chr. 3, 5.

בַּת II. (*pl.* בַּתִּים) *m.* (*f.* only in Is. 5, 20) prop. the hollowed out, *receptaculum* (from בָּתַת [which see] i. e. בַּת = בָּת from בּוּת *to hollow out*), *the bath*, a measure of liquids, same as אֵפָה of dry goods Ez. 45, 11 14, 2 Chr. 2, 9 &c.; according to *Josephus* (Ant. 8, 2, 9) = 72 sextarii, 8½ gallons; comp. in Mishna בַּת *f. measure* generally, then an adv. *time*, בְּבַת אַחַת *at once.*

בַּת (*plur.* בַּתִּין) *Aram. m.* the same, Ezr. 7, 22.

בַּת III. an abbreviation of בַּיִת see בַּת I.

בַּת IV. an abbreviation of בָּבָה see בַּת I.

בַּת V. = מַת see בְּתוּאֵל.

בָּת the original form of בָּתִּים see בַּיִת.

בָּתַת (not used) *tr. to cut off*, *to separate*, metaphor. *to lay waste*, same as בָּתַת II., comp. Ar. بَتَّ; whence בְּתָה. See גָּזַר.

בְּתָה (from בָּתַת = בָּתַת II.) *f. a cutting off*, metaphor. *desert* (comp. גְּזֵרָה) Is. 5, 6, or *end* = כָּלָה; yet the former is more correct, if we compare בְּתָה.

בְּתָה (from בָּתַת II.; *pl.* בְּתָוֹת) *f. desolation*, Is. 7, 19: *valleys of desolation* i. e. desolate valleys; perhaps, however, *cut off*, *cliff*, *reef*, so that the place may be translated *in the clefts of the crags.* בְּתָה = בַּתָּה, as אִתִּים = אֵתִּים, גַּד = גֵּד.

בְּתוּאֵל 1. (*inhabitants* or *people of El*,

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from בַּת which see) *n. p.* of a city in Simeon 1 Chr. 4, 30, written in an abridged form בְּתוּל Josh. 19, 4. Another town with a similar name *Betulóva*, Bethulia, בֵּתוּלְיָה (from בְּתוּאֵלְיָה), not far from דֹּתָיִם on a height, is mentioned in the apocryphal book of Judith only 4, 6; 6, 11 14; 7, 3. — 2. (*man of El*, changed out of מְתוּאֵל) *n. p. m.* Gen. 22, 22; 24, 15.

בְּתֻוֹךְ as an infin. from בָּתַק = בָּתֵק, is read by some for בַּתָּוֶךְ Gen. 15, 10; see תָּוֶךְ.

בְּתוּל Josh. 19, 4 see בְּתוּאֵל 1.

בְּתוּלָה (from בָּתַל; *constr.* -לַת, *pl.* -לוֹת, with *suff.* בְּתוּלָתִי) *f.* 1. properly separated from intercourse with a man, hence *a virgin*, who is not yet espoused Gen. 24, 16, Ex. 22, 15, 2 Sam. 13, 2, opposed to בָּחוּר Deut. 32, 25; Is. 62, 5; Jer. 51, 22; sometimes also as an addition to נַעֲרָה Deut. 22, 28 or נַעֲרָה בְּתוּלָה Judges 21, 12, to אָחוֹת Lev. 21, 3, בַּת Judges 19, 24. — 2. *a betrothed* or *newly-married woman* Jo. 1, 8, if בַּעַל do not rather signify (like *dominus* in Latin) *beloved*, Jer. 2, 32; comp. *νύμφη* of the LXX, *puella* and *virgo* in Virgil, and the Ar. بِكْر. — 3. an addition to בַּת before names of countries and cities (see בַּת) in order to express the state of not being conquered, e. g. applied to צִיּוֹן 2 Kings 19, 21, צִידוֹן Is. 23, 12, בָּבֶל 47, 1, מִצְרַיִם Jer. 46, 11, יְהוּדָה Lament. 1, 15, and also with בַּת־צַמִּי Jer. 14, 17; yet it supplies the place of בַּת with יִשְׂרָאֵל 18, 13. — The fundamental meaning of separation is perceptible from בְּתֻלִים (nun), Syr. ܒܬܘܠ &c., and therefore the assumption of the signif. *ripe* (from בָּתַל = בָּשַׁל) or of a diminut. from בַּת should be rejected.

בְּתוּלָיִם see בְּתוּאֵל.

בְּתוּלִים (like זְקוּנִים, צְלוּמִים, בְּחוּרִים to denote the state of the age by an abstract) *m. pl. virginity*, *maidenhood:* partly *signs of virginity* consisting of the blood-stained bed-clothes Deut. 22, 14, partly *the condition of a maid* Lev. 21, 13; Judges 11, 37; דַּדֵּי בְ׳ Ez. 23, 3 *virgin breasts.*

בְּתוּיָה (*adherent of Jah*) *n. p. f.* 1 Chr. 4, 18; comp. בְּנָיָה and בְּתוּאֵל.

בְּתִים see בַּיִת.

בְּתָךְ see בְּתֻוֹךְ.

בָּתַל (not used) *tr. to divide, separate* (Ar. بَتَلَ), cognate with בָּדַל; then: to be separated from fleshly intercourse. Deriv. בְּתוּלָה, בְּתוּלִים; on the contrary the proper names בְּתוּל and בְּתוּלָה are abridged from בְּתוּאֵל.

בָּתַק (Kal unused) *trans. to cut asunder*, Arab. بَتَكَ (see בָּתֵק) and بَتَعَ. The organic root is בָּ־תַק, also found in נָ־תַק, אָ־תַק &c.

Pih. בִּתֵּק *to cut in pieces*, with בְּ of the instrument Ez. 16, 40, Targ. בַּזַּע.

בָּתַר (Kal unused) *tr. to divide into pieces, to divide*, Gen. 15, 10; comp. Ar. بَتَرَ, مَتَرَ and بَطَرَ (בָּטַר, as the Samar. codex has in the derivative) with the same meaning. The organic root is בָּ־תַר. Hence בֶּתֶר and the proper name בִּתְרוֹן.

Pih. בִּתֵּר *to cut in pieces*, Gen. 15, 10.

בָּתַר *Aram. prep. after*, formed from בְּאַתַר = בָּאֲתַר *after the place*, Syr. ܒܰܬܰܪ; see אַחַר.

בֶּתֶר (with *suff.* בִּתְרוֹ; *pl.* בְּתָרִים, *constr.* בִּתְרֵי) *m.* 1. *what is cut off, a piece*, of an animal cut up, Gen. 15, 10, where the Samar. has בֶּטֶר; Jer. 34, 18 19. — 2. *a place cut through, a place cleft*, hence according to the LXX הָרֵי בְ׳ Song of Sol. 2, 17 *mountains cleft through;* comp. however בִּתְרוֹן.

בִּתְרוֹן *n. p.* of a place on the other side of Jordan, from which one came to מַחֲנַיִם 2 Sam. 2, 29. Aq. *Beθωρών*, Vulg. *Bethoron:* hence they regarded it as a contraction of בֵּית חוֹרוֹן. But the latter place is unsuitable as lying on this side of Jordan; and it is better to compare it with בֵּית־הָרָן (afterwards *Livias* or *Julias*) on the Jordan.

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בָּתַת I. (not used) *intr.* same as בָּת (בּוּת) *to be hollowed out*, for the reception of a thing; and as בַּיִת, a receptaculum, is derived from that; so here בַּת II. (which see) comes from this.

בָּתַת II. (not used) *tr.* same as בָּתָה *to lay waste*, prop. same as גָּזַר, according to a usual metaphor; comp. Ar. بَتَّ (to cut off), deriv. בַּתָּה.

ג

ג, called גִּמֶל (equivalent to גֶּמֶל i. e. גַּמְל = גָּמָל), as the name of a letter probably signifies *camel*, not because it is said to have the rude form of a camel's neck in old writing, e. g. on the Maccabean coins (ו, ך), in the Aethiopic (ገ) and Phenician (ו, ן) alphabets, but because the word begins with this sound. The Γ of the Greeks is the Phenician figure in a reverse form; and its name among them, *Γάμμα* = *Γάμλα* (as the Mishna also pronounces), is identical with ours, except that here ג, as a sound, is called *gi* from an unknown influence; and therefore גָּמָל was converted into the un-Hebrew גִּמֶל. It is pronounced *gh*, aspirated *ghh*, and only in Arabic did it become afterwards a sibilant, without ceasing on that account to be connected with the palatals. As a numeral ג is *three*, ג̈ 3000; in Phenician it may have passed for an abridgment of גָּדֹל (Cil. A).

From the close relationship of the palatals ג is interchanged with ח, כ, ק and ע (partly as belonging to them, see ע), partly according to dialectic diversities (see גָּבִיעַ, גּוּמָּץ, גָּפְרִית &c.), partly within the language itself. So with ח in גָּדָה, חָצָה; גָּבַל, חָבַל; גָּדַר, חָדַר; גּוּל, חוּל; גָּזַז, חָצַץ; גָּרַב, חָרַף &c.; with כ in גָּבַן, כָּפַן; גָּבַל, כָּבַל; גָּבַע, כָּבַע; גָּדַר, כָּתַר; גָּזַם, כָּסַם; גָּפַר, כָּפַר &c.; with ק in גָּבַב, קָבַב; גָּבַע, קָבַע; גָּדַד, קָדַד; גָּזַר, קָצַר; גָּדַע, קָצַע; גָּדַף, קָצַף; גָּזַז, קָצַץ &c.; with ע in גָּדַר, עָטַר; גָּמַל, עָמַל; גָּמַם, עָמַם; גָּנַן, עָנַן &c.; finally with the Ar. غ, as גָּרָה Ar. غَرَى (to raise a dispute). On the contrary the LXX have often expressed the Hebrew ע by *Gimel*, e. g. עַזָּה *Γάζα*, רְעוּ *Ῥαγών*, עֹמֶר *γομόρ*, רַעְמָה *Ῥεγμᾶ* &c. Besides, the relationship of ג to the following letters takes place, though in rare cases: a) to *Yod*, which may be a softened palatal sound, e. g. גָּדַע, יָדַע II.; גָּמַם, יָמַם; comp. خَفَا and יָפָה; יָשַׁר and כָּשַׁר; יָשַׁשׁ and قَشَّ, Aram. קְשַׁשׁ; יְעוּר to-day, جيدور; — b) to *Beth*, since it is evident that a closer relation must have existed between the two letters, e. g. גָּעַל Jer. 3, 14 and בָּעַל, יָצַג and יָצַב, גָּא = Ar. بَآ, as vice versa Ar. جَاء = Hebr. בָּא, נְגוֹ Dan. 1, 7 = נְבוֹ; Aram. שְׁבַשׁ (*to be confused*) = Ar. شوّش, and שְׁגַשׁ = Syr. ܫܓܫ, &c.; comp. גְּבַל, Phenician גֹּבֶל (groundform *Gobl*), Greek *Βύβλος*. In Mediterranean, the *k*- and *p*-sounds more frequently interchange, e. g. quinque, Sanskrit panća; loqui, Sanskrit lap; *λαγώς*, *lepus* from *lek*, *lep*, to spring; *κέλλω* = pello; *ὀλίγος*, Sanskrit alpa &c.; — c) to *Lamed*, e. g. שָׁלָה and שָׁגָה; comp. *μόλις* and *μόγις*. — Quite irregular are בַּג Ez. 25, 7, גֶּה 47, 13 for בַּז and זֶה, לָעַג = לָעַז, צָחַק Aram. גְּחַךְ; a fact that can be explained partly by the old writing, partly by making the *g*-sound sibilant (comp. *Σεβελετ* = Gybeleth).

In complete stem-formations *Gimel* frequently appears in the initial sound as *unorganic*, i. e. as not belonging to to the original state, e. g. in גָּ־בַל, גָּ־דַל, גָּ־רַב &c.; in Arabic it is also used as an addition, at the end, in the making of new words, e. g. عَصَلَّج (bandy-legged) from عَصِل crooked.

גָּא (not used and belonging to the smallest monosyllabic roots) 1. *intr. to*

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be high, *elevated*, *to be above*, *to rise up*, cognate with the stem enlarged to גָּאָה (which see); hence the reduplicated form גָּאגָא (Pih. גִּאגֵּא) *to be above*, *over something* (cognate in sense עָלָה in עֲלִיָּה ὑπερῷον), and from that the noun by contraction גָּג (which see). But though this organic root be undoubledly right for the stems גָּא־ה, שָׂ־גָא &c. still we must rather assume as a fundamental meaning to the necessarily reduplicated form גָּג — 2. *tr. to cover*, *to cover over*, of a roof, of the surface of a thing; just as words in Mediterranean have proceeded from a like fundamental signification (tectum, τέγος, Dach &c.). To this belongs the Ar. reduplicated form حَجَّ (to spread out, over a surface). — The idea "to be bellied, arched, hollowed out" lies in גָּה (which see), and גָּאָה II.

Pih. (redupl.) גִּאגֵּא see גָּא.

גֵּא (abridged from גֵּאֶה) *adj. m. high-minded*, *proud* Is. 16, 6; comp. Phenician גָּא from גָּאָה, whence the proper name גָּאבַעַל Gabal (*Baal is elevated*). The K'ri Ps. 123, 4 supposed the *c. pl.* גְּאֵי, perhaps from גֵּא or גֵּאֶה. See גַּאֲיוֹן.

גָּאָה I. (*fut.* יִגְאֶה, *inf. abs.* גָּאֹה) *intr.* 1. *to shoot forth*, *to rise up* (of plants), *grow up* Job 8, 11 (comp. שָׂ־גָא, Aram. סְ־גָא); *to swell out* (of water); *to mount up* (of smoke), in גֵּאוּת Is. 9, 17; *to increase* Ez. 47, 5; *to stretch forth*, *lift up* (of the head) Job 10, 16, comp. גֵּאוּת. — 2. Figurat. *to be high*, *elevated*, *overtopping* (in a spiritual sense), i. e. (of God) *to be majestic*, *glorious* Ex. 15, 1 21, or otherwise *to be great*, *excellent*, comp. גֵּאוּת; but also in a bad sense, *to be proud*, *haughty* (in derivatives), also applied to proud conquerors and princes; opposites are (רוּחַ) שָׁפֵל, כָּנַע, עָנָה (whence עָנָו, עָנִי). Deriv. גֵּאֶה, גֵּא, גֵּאָה, גָּאוֹן, גֵּאוּת, גַּאֲיוֹן, גַּאֲוָה, גֵּוָה (from גְּאֵוָה); n. p. גְּאוּאֵל.

The stem גָּ׳ has been retained especially in Aram. (גְּאָה, ܓܐܐ) and Phenician (see גָּאוֹן and גֵּא); in Arab. only غَيَى (to rise up, to set oneself on high) can be compared; but the organic root is גָּא, which still lies perhaps, at the basis of several forms.

גָּאָה II. (not used) *intr.* same as גָּה (which see; thence גַּי, גֶּה) and גָּיָא (whence גַּיְא, גֵּיא) *to be hollowed*, of bog or low land, where water has collected and remains. Perhaps the idea of being deep or hollow is connected with that of, the bellied or arched. Deriv. גַּאֲיָה.

גֵּאָה *f. pride*, *haughtiness* Prov. 8, 13.

גֵּאֶה (out of the intensive form; *pl.* גֵּאִים) *adj. m. high*, *lifted up*, *large* Is. 2, 12; Job 40, 11 12, cognate in sense with רָם; but also in a bad sense, *high-minded*, *proud*, *haughty* Jer. 48, 29, *subst. a sinner* Ps. 94, 2; Prov. 15, 25; opposite עֲנָוִים.

גְּאוּאֵל (*'El is elevation*) *n. p. m.* Num. 13, 15; comp. the Phenician גָּאבַעַל, a proper name. גְּאוּ־ is an abstract form, from גָּאָה.

גַּאֲוָה (a frequent form of nouns from ל״ה; *constr.* גַּאֲוַת, with *suff.* גַּאֲוָתוֹ) 1. *majesty*, *elevation*, of God Deut. 33, 26; Ps. 68, 35: *his highness over Israel*, i. e. who, as the lofty one, protects Israel. — 2. In a bad sense, of men, *haughtiness*, *pride*, *arrogance*, *ostentation* Prov. 14, 3, cognate in sense גֹּדֶל לֵבָב, בּוּז &c. Ps. 31, 19; Is. 9, 8; עָשָׂה גַ׳ *to act proudly* Ps. 31, 24; עָנְקָה גַ׳ *pride compasses about* 73, 6. Once for אִישׁ גַּ׳ *a haughty man* 36, 12. *Arrogance* Is. 13, 11. Figurat. of the sea Ps. 46, 4: *the high swelling of the waves*. Of the scales of Leviathan Job 41, 7 *high-arching*, as an adverb: *with high arches*; but according to Aquila, Jerome and others = גֵּוָה *body*, *back*.

גְּאוּלִים (*pl.* after the form עֲשׁוּקִים) *m. pl.* (abstract) *redemption*, *deliverance*, Is. 63, 4; according to others a pass. part.

גָּאוֹן (after the form חָזוֹן, קָלוֹן; *constr.* גְּאוֹן, with *suff.* גְּאוֹנַיִךְ Ez. 16, 56 = ־נַךְ according to Ezekiel's orthography) *m.*

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used in as various ways as גַּאֲוָה and גַּאוּת, 1. *highness*, *elevation*, *majesty*, of God Ex. 15, 7, Micah 5, 3, Is. 2, 10 (cognate in sense עֹז); צָהַל בְּגָ׳ 24, 14 *to shout for joy for the majesty*. *God* is therefore termed גְּ׳ יִשְׂרָאֵל Hos. 5, 5, גְּ׳ יַעֲקֹב Am. 8, 7 (comp. נֵצַח יִשְׂרָאֵל 1 Sam. 15, 29). Metaphor. of thunder Job 37, 4, of men (ironically) 40, 10 (cognate in sense גֹּבַהּ); or also as a designation of idols Ez. 7, 20, made of ornamented things. — 2. *splendour*, *excellency* Is. 60, 15; Nah. 2, 3; of Palestine as the glory of Israel Ps. 47, 5; figurat. *excellency of the banks* e. g. of Jordan Zech. 11, 3, of Egypt i. e. of the Nile Ez. 32, 12. — 3. *pride*, *haughtiness* Prov. 8, 13; 16, 18; Is. 16, 6; Am. 6, 8; *arrogance* Job 35, 12; *pride*, of the waves 38, 11; cognate in sense גֵּאָה, גַּאֲוָה &c. — This noun was in use in Phenician, as was generally the same kind of noun-forms from לֹה (comp. בָּכוֹן, Hesych. βακχόν· κλαυθμόν, from בָּכָה; עָלוֹן Plaut. 1, 1 3 11, from עָלָה), particularly in proper names, e. g. גְּאֹנְאֵלָה *Gunela* (s. אֵלָה), גְּאֹנְאֵלְבַּעַל Gunelma (= Gun El Baal) proper name of a city; and in the Poenulus (2, 67) appears also גְּאֹנֵי בֵּל (Gune bel) *majesty of Baal*.

גֵּאוּת (an intensive form) *f.* same as גָּאוֹן *highness* Ps. 93, 1; *great*, *elevated* Is. 12, 5; *splendour*, *excellency* 26, 10; *pride*, *haughtiness* 28, 1; figurat. *swelling*, of the sea Ps. 89, 10; *mounting up*, *ascent*, of smoke Is. 9, 17.

גֵּאִיָּה (after the form נֶאֱצָה i. e. an intensive form from גָּאָה II.) *valley* Ez. 7, 16; 32, 5. Frequently the K'tib reads instead of it גֵּיאוֹת (from גֵּיא), or also גֵּיאוֹת (see גֵּיאָה).

גַּאֲיוֹן (from גָּאָה after the form אֶבְיוֹן, רַעְיוֹן, עֶלְיוֹן, only in *plural* גַּאֲיוֹנִים K'tib) *m. proud*, *haughty* Ps. 123, 4, where the K'ri reads גְּאֵי יוֹנִים (*the proud of the oppressors*).

גָּאַל (*fut.* יִגְאַל) *tr.* 1. *to loose*, *to set free* what was bound or fettered (cognate in sense פִּתַּח, הִתִּיר), hence a) *to loose* from an enemy, from force, from slavery or death, i. e. *to liberate*, *to redeem*, with accus. of the object and מִיַּד Jer. 31, 11, Ps. 107, 2, or מִן of the person *from whom* Gen. 48, 16; Ps. 103, 4; Hos. 13, 14; *to deliver*, from slavery e. g. of Egypt Ex. 6, 6, of Babylon Is. 43, 1; from dangers Lament. 3, 58, which are conceived of as enchaining. Hence גֹּאֵל is often an epithet of God, as He is a deliverer from dangers Is. 59, 20, Ps. 19, 15, with צוּר, יוֹצֵר &c.; Israel is prophetically termed גְּאוּלִים Is. 35, 9, in full form גְּאוּלֵי יי׳ 62, 12. b) *to set free*, a slave, i. e. *to redeem him* Lev. 25, 48 49; *to deliver* something dedicated, vowed, i. e. from the bonds that prevent its use 27, 13, or *to repurchase what is sold*, i. e. to deliver it from its present possessor, *to ransom* 25, 25; hence (as Symm. Theod. LXX understand it) Job 3, 5: *the darkness and the shade will redeem it* i. e. recover it as they once had possession (Gen. 1, 2); *to redeem* the blood of the slain, i. e. *to revenge*, in full form גָּ׳ הַדָּם, hence frequently גּוֹאֵל הַדָּם Numb. 35, 19, Deut. 19, 6, 2 Sam. 14, 11, seldom גּוֹאֵל merely Num. 35, 12; and since only the nearest of kin had the duty of redemption and blood-avenging גּוֹאֵל also means simply: *a blood-relative* Ruth 4, 1 8, 1 Kings 16, 11, cogn. in sense with שְׁאֵר, קָרוֹב; comp. Ar. ثَأْر blood-avenger and blood-relative. מִגֹּאֲלֵנוּ Ruth 2, 20 (one) *of our kinsmen*. Connected with the duties of *Goël* was (*according to custom*) also that of marrying the childless widow of the deceased, which, according to Deut. 25, 5-10, only *the Levir* had to do; and *Josephus* (Antiq. 5, 9, 4) has incorrectly explained *a Levir* at Ruth ch. 4. Hence גָּאַל (as it were a denom. of גֹּאֵל) Ruth 3, 13 means *to perform the marriage duty*. — 2. (unused) *intr. to be loose*, *unfettered*, i. e. free, unbound, hence figurat. *to be profane*, *rejected*, *desecrated*, *abandoned*; in which sense its usage is manifold (Nif. נִגְאַל; Pih. גֵּאַל; Puh. גֹּאַל; Hif. הִגְאִיל; Hithp. הִתְגָּאֵל; Nif.-Puh. נְגֹאַל; like the noun גֹּאֵל). The Hebrew thinks

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of what is holy as inaccessible to an unconsecrated one, and for him it is locked up; this twofold signification is also found in חַל (חָלַל), which belongs here by root; comp. βεβηλόω. Deriv. גֹּאֵל, גְּאֻלָּה, גְּאוּלִים, and the proper name יִגְאָל.

Nif. נִגְאַל (*fut.* יִגָּאֵל) *pass.* of Kal: 1. *to be redeemed* e. g. what is sanctified Lev. 27, 33, what is sold 27, 27; *to be bought back*, of what has been sold Is. 52, 3; rarely reflexive *to redeem oneself* Lev. 25, 49. — 2. *to be polluted*, *profaned*, by blood or sin Zeph. 3, 1; perhaps in the farther developed Aramaean signification *to make oneself unclean*, *to pollute oneself*.

Pih. גֵּאֵל *to defile* (God) by offering polluted animal sacrifices Mal. 1, 17.

Puh. גֹּאַל (*part.* מְגֹאָל, *fut.* יְגֹאַל) 1. *to be polluted*, spoken of לֶחֶם sacrificial food Mal. 1, 7, שֻׁלְחַן יי׳ 1, 12. — 2. According to the Aramaean meaning: *to be rejected*, with מִן *from* Ezr. 2, 62; Neh. 7, 64.

Nif. and Puh. נְגֹאַל (after an Aramaean sense) *to be soiled* Is. 59, 3; Lament. 4, 14. It is prop. a passive form of Nif.

Hif. אֶגְאִיל (אֶ for הִ in the Aramaean manner; comp. הַרְאֶנּוּ = אַרְאֶנּוּ Micah 7, 15, הִרְזָה = אַרְזָה according to some Zeph. 2, 14 from רָזָה 2, 11, אַשְׁכִּים = הַשְׁכִּים Jer. 25, 3) *to soil*, *to make unclean* Is. 63, 3.

Hithp. הִתְגָּאֵל *to defile oneself*, *to make oneself unclean*, by the food of idolaters Dan. 1, 8.

The fundamental signification of the stem is *to separate from something*, *to divide off*, whence *to untie;* the Arabic stems وَجِلَ (to separate), جَعَلَ (to open, to disjoin) belong thereto; in Hebrew גָּעַל, חַל, and more remotely also גָּלָה belong to the same group.

גָּאֹל see גְּאֻלָּה

גֹּאֵל (*constr. pl.* גֹּאֲלֵי) *m. desecration*, *profanation* Neh. 13, 29.

גְּאֻלָּה (from the *masc.* גָּאֹל) *f.* 1. *redemption*, of a sold field, *repurchase* Lev. 25, 24; metaphor. *right of redemption*, which extends even to possessions which are to be sold for the first time Jer. 32, 8 (the LXX read גְּדֻלָּה); *price of redemption* Lev. 25, 26; *a field to be redeemed* Ruth 4, 6. — 2. *relationship*, which has the right of redemption, hence אִישׁ גְּ׳ Ez. 11, 15 *a relative*, which the LXX read גּוֹלָה. — On Maccabean coins (גְּאֻלַּת צִיּוֹן) also in the sense *deliverance*, *freedom;* Phenician גְּאֻלָה (after the form נְדָבָה) the same; therefore as a proper name Gala (Liv. 29, 29). The masculine form גָּאוֹל (pronounce *gul*, comp. גָּאוֹן gun) is found in the Phenician proper name Gul-alsa, Gul-ussa &c.

גָּב (prop. *part.* of גּוּב I; *pl.* גָּבִים) *m. husbandman*, *peasant*, 2 Kings 25, 12 K'tib, for which the K'ri reads יֹגְבִים in the same sense (from יָגַב), according to Jer. 52, 16.

גָּב in *pause* belonging to גַּב, see גַּב.

גַּב (from גָּבַב; *pause* גָּב, with *suff.* גַּבִּי, גַּבֵּךְ; *constr. pl.* גַּבֵּי, with *suff.* גַּבֵּיכֶם, גַּבֵּיהֶם) *m.* prop. hill-like, arched, gibbous (connected by root with the Latin *gibbosus*), hence 1. *the back*, of men Ps. 129, 3, of the Cherubim Ez. 10, 12 if the text here be correct. — 2. *a hill*, as being arched and heightened, therefore hill of the altar i. e. *the upper part*, *the upper surface* Ez. 43, 13, for which the LXX read גֹּבַהּ מִזְבֵּחַ, comp. Greek νῶτος; hill of a shield i. e. *boss*, Ar. جَوْب (shield), Job 15, 26 *with the thick bosses of his bucklers*, as one goes equipped to meet the enemy; of the arched hills of bulwarks, *bulwarks* 13, 12. — 3. *vault*, *booth* of harlots, fornix, LXX οἴκημα πορνικόν, τὸ πορνεῖον Ez. 16, 24, along with בָּמָה and רָמָה, where harlotry was practised by the קְדֵשׁוֹת in the service of nature-gods 16, 31 39; consequently cognate with קֻבָּה in origin and signification. — 4. *the rim* of a wheel, *felloe*, 1 Kings 7, 33, also according to the LXX Ez. 10, 12, or if one thinks of *the back*, the felloe is there *the back* for the spokes.

גַּב (with *suff.* גַּבַּהּ; but also *pl.* גַּבִּין, particularly the *constr.* גַּבֵּי, with *suff.*

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גַּבֵּיהּ; from גְּבַב I.) *Aram. m.* equivalent to Hebrew גַּב in the sense of *back*, therefore עַל־גַּבֵּהּ K'ri Dan. 7, 6 *upon its back*, the fem. suff. referring to חֵיוָה; but according to the K'tib to נְמַר (panther) which is masc., and therefore the plural means the two sides enclosing the back (comp. the Greek τὰ νῶτα, also *sides*), and is to be explained like פָּנִים; hence the plural suffix גַּבֵּיהּ. In the Targ. (and Talmud) עַל־גַּב or עַל־גַּבֵּי appears as a *preposition*, *upon*, super, supra = עַל־פְּנֵי in Hebrew, the hilly and arched back being regarded as the most visible part of the body; and therefore גַּב in one respect coincides with פָּנִים. The LXX and Vulg. have translated in this sense in the passage above; which, however, is unnecessary. With relation to the special meaning *side*, Syr. ܓܰܒܳܐ (side), and therefore the *prepos. at*, *near*, apud, prope, the stem גַּב is to be taken = גְּנַב, as may be seen from the Syr. ܟܰܠ ܓܰܢܒ *at*, Ar. جَنْب (side), and from the stems גָּנַב, כָּנַף, חָנַף &c. Possibly גַּבֵּיהּ Dan. 7, 6 may be so understood.

גֵּב (for the *part. pass.* גִּיב from גּוּב I., ־ֵ often arising out of ־ִי; *pl.* גֵּבִים) *m.* 1. prop. split off, cut off, hence *a board* 1 Kings 6, 9, of cedar-tables; comp. קֶרֶשׁ of similar derivation. — 2. Prop. hollowed out, deepened, *a hole* (from גּוּב II. = גָּבָא), hence *a pit*, *a cistern*, *a spring*, Jer. 14, 3; comp. Aram. גֹּב, Ar. جُبّ and Hebr. גֶּבֶא. Such a cistern was commonly funnel-shaped (Diod. 19, 94), and the mouth proportionately small (Xen. Anab. 4, 5, 25); it did not always contain water, as is seen from the Aram. גֹּב for בּוֹר. — 3. *a locust*, properly what collects in swarms (comp. אַרְבֶּה) Is. 33, 4, a participial-form of גּוּב III. = גָּבָה to collect, to flock together; elsewhere גּוֹב stands for it (which see).

גֹּב (or גּוֹב) *n. p.* of a place where David inflicted slaughter on the Philistines 2 Sam. 21, 18, 19. In the parallel passage 1 Chr. 20, 4 6 it is sometimes given גֶּזֶר, sometimes גַּת, by the LXX and Syr. sometimes גַּת sometimes נֹב; a geographical trace which was early lost.

גֹּב (*def.* גֻּבָּא) *Aram. m. a pit*, caverna, a cistern, where lions were shut up, Dan. chap. 6, Targ. for בּוֹר; comp. Ar. جُبّ, جُوَّة, Syr. ܓܘܒܐ &c. If the stem be גְּבַב III., גֹּב is = גּוֹב (גּוּב II.) which see; but גֻּבָּא may stand for גּוּבָא as the word is spelled in Syriac.

גָּבָא I. (not used) *trans.* same as גָּב (גּוּב) II., יָ־גַב &c. *to hollow out*, *deepen*, *to dig out;* Syr. ܓܒܐ, hence ܓܒܐ a grave; Ar. جَبَا the same, جَبْء a ditch. Hence according to some גֶּבֶא.

גָּבָא II. (not used) *trans. to collect*, water in a reservoir, cognate with גָּבָה (belonging to the proper name גַּבַּי); *to gather in* (revenue); comp. Targ. גְּבָא (to collect tribute), Syr. ܓܒܐ, Ar. جَبَا and جَبَأَ in a wider signification, especially the Hebrew קָוָה and גּוּב III., and besides the Targ. גַּב, whence גַּבַּב (to gather in). Derivat. גֶּבֶא.

גֶּבֶא (*pl.* with *suff.* גְּבָאָיו) *m. a collection* (of water), same as מִקְוֶה, then concrete *a cistern* Is. 30, 14, *a lake* Ez. 47, 11, formed by the water that remains after the spreading sea has returned. See, however, גַּב 2 and גָּבָא I.

גָּבַב (not used) *intr. to be arched*, *gibbous*, then: *to be crooked*, *bent*. Deriv. גַּב, גַּבָּה, גִּבָּה, the proper names גֹּב (גּוֹב), גִּבְּתוֹן. The stem גַּב is cognate with כַּף, קַב, גַּו &c., and is also found as an organic root in גָּו־ה, גָּף, גָּב־ה, גָּב־ח, גָּב־ע &c.; in Arab. the stem is جَابَ, whence جَوْب (hump).

גְּבַב I. (not used) *Aram. intr.* same as Hebrew גָּבַב, which see. Derivative Aram. גַּב.

גְּבַב II. (not used) *Aram.* formed from גְּנַב and connected with the Hebrew גָּנַב. See Aram. גַּב.

גְּבַב III. (not used) *Aram. tr.* same as

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Hebrew גּוּב II. (which see), *to deepen, to hollow out.*

גַּבָּה (only *pl.* גַּבּוֹת) *f.* 1. *the arch* of the eye, *the black* Lev. 14, 9; Ar. جُبَّة (the upper felloe, as it were, of the eye). — 2. same as גַּב 4. *felloe* Ez. 1, 18. — The fem. form had also the signification *hill* (same as גֶּבַע); hence the Aram. גַּבָּתָא γαββαθᾶ John 19, 13; comp. the proper name גִּבְּתוֹן (from גִּבָּה), and גֹּב (which see). See גַּב.

גִּבָּה a ground-form to גִּבְּתוֹן, which see.

גְּבַהּ the construct state of גָּבֹהַּ, which see.

גָּבַהּ (3 *p. fem.* גָּבְהָא, in the Aramaean orthography of Ez. 31, 5, comp. 27, 31; *inf.* גָּבְהָה; *fut.* יִגְבַּהּ; yet the 3d *fem. pl.* once תִּגְבְּהֶינָה Ez. 16, 50, where the guttural *h* was treated as in לֹה for the sake of assonance) *intr.* 1. *to rise to a height*, from the ground (see יִגְבְּהָה), *to shoot up high*, of trees Ez. 19, 11; 31, 5 10, i. e. *to be high*, of an upright state, with the addition of בְּקוֹמָה 31, 14 or קוֹמָה 31, 5; *to overtop*, of men and trees, with מִן *over something* 1 Sam. 10, 23; Ez. 31, 5; cognate in sense with רוּם, נִשָּׂא. In derivatives, it is applied to hills, towers, mountains, gates, walls, horns &c. — 2. *to be high* (in a horizontal sense) *over something*, with מִן Job 35, 5, or עַל Ps. 103, 11, of clouds, the heaven &c. — 3. Figurat. *to be elevated, renowed*, Is. 52, 13; 55, 9; *to be placed high* Job 36, 7; or in a bad sense, *to be high-minded, proud, haughty, arrogant* Is. 3, 16; Jer. 13, 15; Ez. 16, 50; Zeph. 3, 11; often with the addition of לֵב Ps. 131, 1; Ez. 28, 2; 2 Chr. 26, 16; Prov. 18, 12. Derivat. גָּבֹהַּ (and גְּבֹהָה), גֹּבַהּ, גַּבְהוּת, גָּבָה (according to some).

Hif. הִגְבִּיהַּ (*fut.* יַגְבִּיהַּ, *poet. part.* מַגְבִּיהִי) *causat. to cause to shoot up high*, a tree Ez. 17, 24; *to raise up*, the low 21, 31, the entrance Prov. 17, 19 i. e. a high house; *to build the nest in a high situation* (on the crags), spoken of the eagle, and then metaphorically of dwellings like these nests Jer. 49, 16, Ob. 4; of high flight Job 39, 27; with other infinitives, like הִשְׁפִּיל, as an *adverb* Ps. 113, 5; Job 5, 7.

Hof. הָגְבַּהּ (not used), whence the proper name יָגְבְּהָה.

The stem is intimately connected with גָּבַח, גָּבַע, Ar. جَبَأَ. The organic root is גָּב־הּ, out of which a great number of stems have been developed.

גָּבֹהַּ (or גָּבוֹהַּ, *constr.* גְּבֹהַּ 1 Sam. 16, 7, but more frequently גְּבַהּ, according to the well known interchange of *a* and *o*; *pl.* גְּבֹהִים) *adj. m.*, גְּבֹהָה (*pl.* גְּבוֹהוֹת) *fem.* 1. *high*, of stature 1 Sam. 9, 2; of a tower Is. 2, 15; a mountain 30, 25; a tree Ez. 17, 24; a gate Jer. 51, 58; a wall Deut. 3, 5; a horn Dan. 8, 3; a battlement Zeph. 1, 16; a hill 1 Kings 14, 23; the gallows Esth. 5, 14. As a *subst. abstract* גָּבֹהַּ Eccles. 12, 5 what is high, i. e. *a hill, a mountain*, of whose height old men are afraid; as *a concrete: a high, high-placed one.* The *pl.* גְּבֹהִים 5, 7 is to be explained of God, after the manner of קְדוֹשִׁים, אֱלֹהִים Hos. 12, 1, בּוֹרְאִים Eccles. 12, 1; in which sense גָּבוֹהַּ Ps. 138, 6 also occurs in the singular, according to some. — 2. *haughty, proud, arrogant*, with עֵינַיִם Ps. 101, 5, לֵב Prov. 16, 5, or רוּחַ Eccles. 7, 8; but גְּבֹהָה is also a *subst. pride, arrogance* 1 Sam. 2, 3, or *concrete* גְּבֹהִים *the proud* Is. 5, 15.

גֹּבַהּ (with *suff.* גָּבְהוֹ, גָּבְהָם; *pl. constr.* גָּבְהֵי) *m.* 1. *height*, of cedars Am. 2, 9, of stature 1 Sam. 17, 4, of a tree Ez. 41, 8; the *upper side* (גֹּבַהּ) of felloes Ez. 1, 18; *pl.* גָּבְהֵי שָׁמַיִם *the heights of heaven* Job 11, 8, like גֹּבַהּ שָׁמַיִם 22, 12. — 2. Figurat. *height, elevation, majesty*, Job 40, 10; or in a bad sense *haughtiness, pride, arrogance*, with אַף Ps. 10, 4; לֵב 2 Chr. 32, 26; רוּחַ Prov. 16, 18; or alone Jer. 48, 29; Ez. 19, 11; 31, 10 14.

גָּבָה (not used) *tr.* same as גָּבָא *to collect, gather in*, applied to the collecting of tribute, comp. Targ. גְּבָא, Syr.

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גַּב, Ar. جَبٌ. Deriv. the proper name גֵּבִי.

גַּבְהוּת *f. haughtiness*, Is. 2, 11 17.

גְּבוּל (or גְּבֻל, with *suff.* גְּבוּלִי; *plur.* גְּבוּלִים, with *suff.* גְּבוּלֶיךָ) *m.* prop. the extremity, the last of a thing, where it is at the end or begins, and by which it is enclosed or encompassed. Hence 1. *the border, edge, surrounding margin*, e. g. of the altar &c. Ez. 43, 13 17, where the Vulgate has for it *margo, finis; the boundary* which divides one field from another Deut. 19, 14; 27, 17; Hos. 5, 10 (comp. גְּבֻלָה); hence metaphor. הִסִּיג גְּ׳ *to displace the boundary* Prov. 22, 28, i. e. figurat. to destroy firmly-established institutions; הִצִּיב גְּ׳ 15, 25 *to establish a definite possession;* then *the margin, shore* (of the sea) Jer. 5, 22; Ps. 104, 9. Most frequently — 2. *border* in the widest sense, *the border* of a province Gen. 47, 21; Num. 20, 23; Josh. 13, 10; Ob. 7; Josh. 13, 30; *the limit* on one side Num. 34, 6 7; Josh. 15, 2; then a district with its border round about, *district* generally Gen. 10, 10, Ex. 10, 14 &c., especially where the entire compass of a land or place is meant Mal. 1, 4; Am. 6, 2; הִרְחִיב גְּ׳ Am. 1, 13 *to enlarge the district*, by extending the borders, or הִגְדִּיל עַל־גְּ׳ Zeph. 2, 8; a definite *native land* Jer. 31, 17; *the territory* belonging to a place Judges 11, 18, and as several territories belonged to one city, in the plural 1 Sam. 5, 6; 2 Kings 15, 16; 18, 8. Comp. Lat. *fines*. In Phenician גְּבָלִם (*Gubulim* Poen. 1, 9) signifies specially, *quarter*. Hence the denom.

גָּבַל (*fut.* יִגְבֹּל, before Makkeph יִגְבַּל־) *trans.* with accusat. *to draw out a boundary* Deut. 19, 14; *to form a boundary, to bound* Josh. 18, 20, where גְּבוּל is the object; without the object Num. 34, 6: הַיָּם הַגָּדוֹל וּגְבָל (according to the reading of the Samaritan cod. on account of the difficulty of וּגְבוּל, where it is better to read לִגְבוּל); with בְּ: *to border upon* Zech. 9, 2.

Hif. הִגְבִּיל *to set bounds around, to enclose* Ex. 19, 12 23.

The word גְּבוּל, formed like the abstract גְּמוּל, properly means at first *enclosing, surrounding*, then as a concrete *edge, margin, border* &c. and is therefore derived from גָּבַל.

גְּבֻל see גְּבוּל.

גְּבוּלָה (and גְּבֻלָה, from גָּבַל; with *suff.* גְּבֻלָתִי; *pl.* גְּבוּלוֹת, with *suff.* גְּבֻלֹתַי) *f.* 1. *enclosure*, of a field Is. 28, 25; *margin* of the earth by which it is secured against the sea, *shore* Ps. 74, 17. — 2. *boundary, limit*, Num. 34, 2, hence הֵסִיר, הִשִּׁיג גְּ׳ Is. 10, 13, Job 24, 2 *to remove the boundary* i. e. to rob; then like גְּבוּל *a bounded district* Deut. 32, 8.

גִּבּוֹר (rarely גִּבֹּר, with *suff.* גִּבּוֹרָם; *pl.* גִּבּוֹרִים, גְּבֹרִים, *constr.* גִּבֹּרֵי, with *suff.* גִּבּוֹרֵיהֶם) *adj. m. strong, powerful*, Gen. 10, 9; *mighty, omnipotent*, Is. 9, 5; *valiant, heroic, warlike*, hence מֶלֶךְ גִּבּוֹר Dan. 11, 3 of Alexander the great; frequently as a *substant. a strong one, a warrior*, with חַיִל Judges 11, 1, or כֹּחַ Ps. 103, 20, or also without them Jer. 51, 30; Ps. 120, 4; *hero*, heros, Gen. 6, 4 (LXX γίγας); 2 Sam. 23, 8. Metaphorically *an active, a valiant, an able, an upright* man 2 Sam. 22, 26; 1 Kings 11, 28; Ruth 2, 1; *a leader*, of warriors Is. 3, 2, or of others 1 Chr. 9, 26; also in a bad sense: *a violent* man Ps. 52, 3, and in other places in the greatest variety of collateral senses. The Ar. جَبَّار and Syr. ܓܒܪ are identical with it; but they are limited to more special meanings.

גְּבִירָא (*def.* גְּבִרְתָּא) *Aram. f. power, omnipotence*, Dan. 2, 20 23.

גְּבִירָה (with *suff.* גְּבִירָתִי; *pl.* גְּבִירוֹת, with *suff.* גְּבִירֹתָיו) *f.* 1. *power* (bodily), *strength*, Eccles. 9, 16, oppos. to חָכְמָה; *strengthening* 10, 17: *for strengthening and not for drunkenness* (שְׁתִי); *pl.* גְּבִירוֹת collect. *strong power of life* Ps. 90, 20; *valour, courage, military spirit* Judges 8, 21, with לַמִּלְחָמָה Is. 36, 5, sometimes concrete for גִּבֹּרִים *heroes*, the most spirited warriors Is. 3, 25; Jer. 49, 35; or applied to the prophetic spirit Mic. 3, 8; *power*,

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might, of the horse Job 39, 19; of the sun Judges 5, 31; unrighteous might Jer. 23, 10. — 2. Metaph. *noble achievement*, *mighty achievement*, of God Is. 33, 13, Ps. 145, 11, or of men 1 Kings 15, 23; 2 Kings 10, 34; *omnipotence*, of God Ps. 21, 14 (therefore in Syr., the Mishna and the New Test. for God Himself) or of men Is. 30, 15; *glorious achievement* Ps. 71, 16; רַעַם גְּ׳ Job 26, 14 *the thunder of his fame* i. e. far-sounding fame; *victory*, Ex. 32, 18; Syr. ܓܒܘܪܬܐ mighty achievement. See גָּבַר.

גָּבַח (not used) *intr. to be high*, of the forehead, a mark of baldness in the fore part of the head; consequently cognate with גָּבַהּ, the Ar. جَبَا having this meaning, أَجْبَهُ with a high forehead, Targ. גְּבַח of height in stature. Deriv. גִּבֵּחַ, גַּבַּחַת.

גִּבֵּחַ (after the form עִוֵּר, קֵרֵחַ &c. from Pihel) *adj. m. having a high forehead*, i. e. *bald* (on the fore part of the head) Lev. 13, 41, different from קֵרֵחַ bald at the back of the head (according to Sifra).

גַּבַּחַת (with *suff.* גַּבַּחְתּוֹ) *f. baldness* (in the fore part of the head), as a blemish Lev. 13, 42; metaphor. *a bare place* of a cloth, on the outer or right side 13, 55.

גַּבַּי (*ingatherer*, from גָּבָה) *n. p. m.* Neh. 11, 8; Talm. גַּבָּאַי, Syr. ܓܒܝܐ.

גֵּבִים I. (*springs*, *cisterns*) *n. p.* of a place not far from Jerusalem, mentioned as being on the road which the Assyrians took thither Is. 10, 31; it is uncertain whether it be identical with גֹּב.

גֵּבִים II. see גֵּב.

גְּבִינָה see גְּבִנָה from גָּבַן.

גָּבִיעַ (from גָּבַע; *constr.* גְּבִיעַ, with *suff.* גְּבִיעִי; *pl.* גְּבִיעִים, with *suff.* גְּבִיעֶיהָ) *m.* 1. *a cup*, *crater*, of silver Gen. 44, 2, with which one divined 44, 5, and out of which liquid was poured into the goblet (כּוֹס) Jer. 35, 5; so called from its hollow, arched form (comp. קוֹבַע, כּוֹבַע). In Ex. ch. 25 the LXX take it in the sense of *oil-cup*, *lamp* (λαμπάδιον), which is possible, indeed, but not necessary. — 2. Metaphor. *the cup of flowers*, *calix*, Ex. 25, 31 32; cognate in sense קֻבַּעַת, Ar. قُبْعَة.

גְּבִיר (prop. *adj. m.* (after the form חֲסִין, אֱלִיל, אֱוִיל, כְּסִיל), גְּבִירָה (*constr.* גְּבֶרֶת, with *suff.* גְּבִרְתִּי) *f.*, prop. disposing, ruling, leading, powerful &c., but only as a *subst. master*, *lord*, Gen. 27, 29; *fem. the reigning queen* 1 Kings 11, 19 (comp. Greek δέσποινα); or *the queen-mother* 15, 13; 2 Chron. 15, 16; Jer. 13, 18. The form has arisen in the first instance from גְּבַר, and this abridged from גָּבַר; hence the fem. גְּבֶרֶת in the construct state and with suff. Gen. 16, 8 9, Is. 24, 2; 47, 5 once even in the absolute state.

גְּבִירָה see גְּבִיר.

גָּבִישׁ (from גָּבַשׁ) *m.* properly firmly drawn together, stiffened, frozen, hence *ice*, with אֶבֶן *hail* (see אֶלְגָּבִישׁ Ez. 13, 11, where the LXX strangely thought of אֶל־כָּפִיס Hab. 2, 11); figurat. from its similarity: *crystal* Job 28, 18, as κρύσταλλος likewise denotes ice, and crystal was looked upon as ice (Plin. h. n. 37, 2); the Targ., therefore, has merely בֵּרוּל, whence by transposition Ar. نلّور, which means not only *beryl*, but also crystal.

גָּבַל (not used) *tr.* 1. *to bind firmly together*, *to twist together closely*, *to weave together*, *to bind about;* comp. חָבַל, כָּפַל, כָּבַל &c., Ar. جبل (to interweave, to bind together), جِبْل (= אֲגֻדָּה, חֶבֶל) a band, حُبَّل a rope, Targ. כְּבַל, Syr. ܟܒܠ (to bind) &c. Deriv. מִגְבָּלָה, גַּבְלוּת. — 2. *to press firmly or thickly together*, *to draw closely together*, transferred to other objects, i. e. *to make dense*, *thick*, *firm*, *large*, to cause to become a thick, and therefore a bent, arched mass (comp. גָּבַן); Ar. جُبْل (a thick, firm mass), جَبِل (large, thick, dense), جِبَال belly, جَبْل a thick mass, جَبْلَة hump (of the camel). It is therefore applied to a mountain,

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a hill, as a thing heaped together and bound into a solid mass. Deriv. the proper names גְּבַל (גִּבְלִי), גְּבָל, גְּבֹל (according to the LXX), the Hebrew and Phenician גֹּבֶל. — 3. Figurat. *to enclose, to encompass, to border*, spoken of an edge, the border of a field, enclosure, surrounding, bank, shore &c., prop. to bind about with a string; comp. *finis* and *funis*, English *boundary*, properly a thread. The surrounding, edge or border of a thing is conceived of as a sort of line which encloses it sometimes wholly, sometimes in part. Deriv. גְּבוּל (גְּבֻל) and גְּבוּלָה, with the denom. גָּבַל.

גֹּבֶל see גְּבַל and גְּבָל.

גְּבַל (*mountain-district*), *n. p.* of the Phenician city *Byblus* (*Βύβλος*, see ג) situated on a height (Strab. 16, 2, 18 *κεῖται δ' ἐφ' ὕψους τινὸς μικρὸν ἄπωθεν τῆς θαλάττης*) not far from the Mediterranean Sea, celebrated as the oldest in the world (Steph. under *Βύβλος*; Eustath. on Dionys. v. 913), south of the parent-land Sidon; then of the whole ancient kingdom Byblus, including that of *Berytus*, both as the name of a land, as well as in an ethnographical respect, contrasted with the southern neighbours in כְּנַעַן (*low country*). Metaphorically applied to a race of the Byblians in זִקְנֵי גְבַל Ez. 27, 9 *the Byblian masters* (in the building of ships). Comp. the name עֵינֵאל מֶלֶךְ גְּבַל Enylus (*Ἔνυλος* is also mentioned elsewhere, Arrian 2, 20), in Alexander's time king of Byblos, on a Byblos-coin. Hence the *Gentile* גִּבְלִי *Gyblite* i. e. Byblian, e. g. הָאָרֶץ הַגִּ׳ Josh. 13, 5 *the land of the Gyblites*, as far as which the northern boundary of Palestine is announced as reaching; *pl.* גִּבְלִים 1 Kings 5, 32, who at the time of the construction of Solomon's temple were subject to the Tyrian king Hiram. — From the orthography גְּבַל has arisen the present Arab. name جِبَاة (G'ibla) with its diminut. جِبَيل, the rare *βίβλ-ιος* (LXX in Ezek. at the place mentioned; Zos. 1, 58); but there existed also a form גֹּבֶל (comp. *Euseb.* Onom. p. 421: *Βύβλος, πόλις Φοινίκης, ἐν Ἰεζεκιὴλ ἀνθ' οὗ τὸ Ἑβραϊκὸν ἔχει Γόβελ*) or גְּבֹל (which see), and from this come *Βύβλ-ος* = *Γύβλ-ος*, *Alcobile* (i. e. El-Gobel אֵל־גֹּבֶל) of the Peutinger tables, the Arab. dimin. جُبَيْل and the Targ. גּוֹבְלָיֵא 1 Kings 5, 31; 2 Kings 12, 13 &c. The syllable אַר־ put before it in the Targ. is the same as that in אַרְבַּע, אַרְבֵּל &c.

גְּבָל (*mountain-land*) *n. p.* of a mountain-district inhabited by the Edomites, at the south of the Dead Sea, in Arabia Petraea, mentioned with ʿAmalek, ʿAmmon, P'leshet Ps. 83, 8. By it is meant a district of the Edomite mountains, which *Josephus* (Ant. 2, 1, 2; 3, 2, 1) calls *Γοβολῖτις*, but whose inhabitants he terms *Γαβαλῖται* (9, 9, 1); *Eus.* and *Steph. Byz.* have *Γάβαλα, -ληνή, Γέβαλα, -ληνή*, which territory they limit sometimes to a smaller, sometimes to a larger; now *G'bâl* (جبال) identical with *Syria Sobal* of Judith 3, 1 (Vulg.) and the crusaders. Here too as well as in גְּבַל, there existed a form גֹּבֶל (hence *Γοβολῖτις*, Sobal). The Jerus. Targ. (on Gen. 33, 3—14 17; 36, 8—9) puts גַּבְלָא (Gentile גַּבְלָאֵי) for שֵׂעִיר generally, as does also the Samaritan. Out of גְּבָל has been formed the Phenician גְּבָלָא (Gabala) the proper name of a city in Phenicia; but out of גְּבַל has been formed גְּבַל־ (Mer-*gabl*-um, proper name of a city of Baetica in Spain). The גַּבְלָן in the Mishna along with Galilee (Sota 49ᵇ) arose out of גּוֹלָן, which was considered the eastern border of Galilee (*Jos.* Bell. Jud. 4, 1, 1).

גְּבֹל *m.* is read by the LXX for גְּבוּל Judges 2, 9, Ps. 78, 54, Ez. 11, 10 11, is looked upon as = גֹּבֶל (mountain), and is translated *ὄρος*. But גְּבוּל is more correct.

גְּבֻל see גְּבוּל.

גְּבֻלָה see גְּבוּלָה.

גַּבְלוּת see גַּבְלֻת.

גַּבְלָן see גְּבָל.

גַּבְלֻת (an abstract form like עַבְדּוּת) *f.* same as מִגְבָּלָה prop. twisted, woven,

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or intertwined, then *concrete* (according to the LXX and *Ibn G'anâch*) *twisted work*, *lace-work*, *a broad chain like network twisted* (of gold-threads) Ex. 28, 22; 39, 15, explained by מַעֲשֵׂה עֲבֹת. The Targ. and Saadia have *border*, i. e. of similar length; the Syr. and Samar.: *doubling* i. e. doubled (from גָּבַל = כָּפַל), which, however, is less suitable.

גָּבַן (not used) *intr.* 1. *to be bent*, *to be drawn together*, *to bow*, *to stoop* (cognate with כָּפַן which see), hence גִּבֵּן; comp. Ar. جَبُنَ and جَبَنَ (hence figurat. to be cowardly, fearful). — 2. *to curdle*, of milk, *to coagulate*, of a fluid, proceeding from signif. 1, whence גְּבִנָה; comp. the numerous similar forms of the stem in this sense in the Targ. גְּבַן, Syr. ܓܒܢ, Ar. جبن &c. — 3. Figuratively *to be heaped together*, *to be drawn together* (into a mass), spoken of a hill, hump, bunch, top; then: *to be arched*, *gibbous*, *topped*, of a mountain; *to be solid;* hence גַּבְנֹן. Derivatives of this signification are also preserved in the dialects: Ar. جَبْان table-land, hill; modern Hebrew גַּבְנוּנִית, גַּבְנוּן hill.

The organic root of this stem, in the signification given, is גָּב־ן; the stem belongs to those formed by *n* out of simple organic roots; and the roots in קָפ־א, קָו־ה are cognate with it. Another sense is preserved by the Aram. גְּבַן (to be bent, arched), which is to be derived from the organic root גַּב; hence גְּבִין = גַּב, spoken of the arch of the eye.

גִּבֵּן *adj. m. gibbous*, *hump-backed*, Lev. 21, 20, prop. contracted in the spine (LXX, Vulg., Ibn G'anâch and others); according to the Jerus. Targ. (see Kimchi) *very dark* or *brown* (after the Aram. גְּבִין = Hebrew גַּב), which, however, is improbable.

גְּבִנָה *f. milk curdled*, *coagulated*, Job 10, 10, with which the embryo, formed of coagulated semen, is compared; hence *cheese* is incorrect.

גַּבְנֹן (after the form נַהֲלֹל; *pl.* גַּבְנֻנִּים) *m. mountain-summit* or *top*, hence Ps. 68, 16: *a mountain of summits*, i. e. a mountain abounding in summits, referring to the tops of Antilibanus (הַר בָּשָׁן), as Symm., Aq. and Jerome understood it; הָרִים גַּ׳ 68, 17: *hilly mountains* (the subst. appended in order to express an adject. corresponding to the idea, as נַעֲרָה בְתוּלָה 1 Kings 1, 2, הַיְהוּדִים הַפְּלֵיטָה Neh. 1, 2).

גָּבַע (not used) *intr.* 1. same as גַּב I. *to be rounded*, *bent*, of a cup, or any thing round or bent; deriv. גָּבִיעַ, גִּבְעֹל. — 2. *to be high*, *arched*, *gibbous*, whence גִּבְעָה, מִגְבָּעָה, the proper names גֶּבַע, גִּבְעָה, גִּבְעוֹן, גִּבְעָא, גִּבְעַת. Both senses, as is evident from the connexion of גַּב with גָּבַהּ, גָּבַח, גָּוָה, flow into one another, the humped and gibbous shape being conceived as round, bent, and high-arched; comp. Ar. قبع.

גֶּבַע (*hill*, *top*) 1. *proper name* of a Levitical city in Benjamin (LXX Γαβαά) Josh. 18, 24; 21, 17; 1 Chr. 8, 6; 2 Chr. 16, 6 (along with Mizpeh); Ezr. 2, 26; Neh. 7, 30; 11, 31; 12, 29; 1 Chr. 6, 45, distinct from גִּבְעוֹן, forming the northern border of the kingdom of Judah 2 Kings 23, 8, Zech. 14, 10, as רִמּוֹן did the southern one. It is said (by *Euseb.* and *Jerome*) to have been 5 Roman miles from *Gofna* (גָּפְנָה, now *G'ifna*) towards *Neapolis*. It is still preserved in the village *G'ibijja* at *Wadi el-G'ib* between *Sing'l* (Bet-El) and *Gifna* (*Robins.* Pal. III. 298). — 2. another form of the proper name גִּבְעָה (which see) Judges 20, 33, 1 Sam. 13, 3, also גֶּ׳ בִּנְיָמִן Judges 20, 10, 1 Sam. 13, 16, 1 Kings 15, 22 (beside *Mizpeh*, now *Nabi Samwil*), but which, as well as 2 Chr. 16, 6, is probably = גִּבְעָה: consequently it is the present *G'eba* between *el-Suweinit* and *Wadi Farah*, i. e. between Michmash (Muchmas) and Ramah (el-Ram). In the vicinity was perhaps the place מַעֲרֵה־גֶבַע (*hill-wood*, see מַעֲרֶה) Judges 20, 33. — 3. *n. p.* of a city not far from גִּבְעָה, consequently like it situated near *Ramah* and *Michmash* Is. 10, 29, probably the same as גִּבְעָה בַשָּׂדֶה Judges 20, 31.

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— 4. another orthography for גִּבְעוֹן 2 Sam. 5, 25, as may be seen from the parallel place 1 Chr. 14, 16.

גִּבְעַ בִּנְיָמִן (*hilly place of Benjamin*) *n. p.* of a city in Benjamin, Judges 20, 10, 1 Sam. 13, 16, for which in 13, 3 גֶּבַע alone stands 1 Kings 15, 22, but which in any case is identical with גִּבְעָה, which the ancients put for it.

גִּבְעָא (= גִּבְעִי *hill-inhabitant*) *n. p. m.* 1 Chr. 2, 49.

גִּבְעָה (*constr.* גִּבְעַת, with *suff.* גִּבְעָתִי; *pl.* גְּבָעוֹת, *constr.* גִּבְעוֹת, with *suff.* גִּבְעֹתֵיהֶם) *f.* 1. *a hill*, Is. 40, 4, together with הַר; with the adjectives גְּבֹהָה 1 Kings 14, 23, Jer. 4, 24, נִשָּׂאָה Is. 30, 25, רְמָהּ Ez. 6, 13 (opposite גַּיְא 35, 8), which has רֹאשׁ 2 Sam. 2, 25, מָרוֹם Jer. 49, 16, particularly a place of view Num. 23, 9, and a high watch-tower whence announcements are made far and wide Mic. 6, 1; Zeph. 1, 10. Metaphor. a) *primitive hill* or *primeval mountain*, which sank into the earth at the creation of the world; hence fig. the first creation Job 15, 7; Prov. 8, 25; Hos. 4, 13; 2 Chr. 28, 4, in full form גִּבְעוֹת עוֹלָם *hills of primeval time* Gen. 49, 26; Deut. 33, 15; Hab. 3, 6. b) *hills of worship*, where the gods had their places of worship and their pillars Jer. 13, 27. In particular it is often used in descriptions of idolatry: מִגִּבְעוֹת הָהָמוֹן הֵרִים 3, 23 *from the hills* of worship (the LXX, Vulg. and Syr. read מִגִּבְעָה = גִּבְעָה), *a noise from the mountains* (הָמוֹן of הָמָה referring to this noun also), which is all הַשָּׁקֵר. c) specially of Zion, Is. 31, 4; Ez. 34, 26. — 2. (*hill*, like *dunum* in German, Gallic, and British names of cities, comp. Lugdunum, Caesaro-, Augusto-) *n. p.* of a city in Benjamin Judges 19, 14, more exactly described by אֲשֶׁר לְבִנְיָמִן and therefore with the article 20, 5-43; according to *Josephus* (Ant. 5, 2, 8) 20 or 30 (Bell. Jud. 6, 2, 1) furlongs (stadia) from Jerusalem towards the north. Instead of it there is in 1 Sam. 13, 3 16; 14, 5 and elsewhere גֶּבַע (which see). In גִּבְעַי יְמֵי הַ Hos. 9, 9; 10, 9 there is an allusion to the shameful deed described in Judges ch. 20. This גִּ is named in 1 Sam. 11, 4; 15, 34; 2 Sam. 21, 6; Is. 10, 29 גִּבְעַת שָׁאוּל (as the birth-place of Saul), or also גִּ בִּנְיָמִן 1 Sam. 13, 2 15; 14, 16; 2 Sam. 23, 29; 1 Chr. 11, 31, and is said to be the modern *Tuleil el-Fûl* (تلّيل الفول) (*Robins.* Bibl. Res. II. 144. 317). *Gentile* גִּבְעָתִי 1 Chr. 12, 3. Besides, the following designations of places are compounded with גִּ: a) גִּ אַמָּה (*hill of the waterfall*) *n. p.* of a hill 2 Sam. 2, 24 in the neighbourhood of גִּבְעוֹן at גִּיחַ. b) גִּבְעָה בַּשָּׂדֶה (*hill of the field*) *n. p.* of a place not far from גִּבְעָה Judges 20, 31, which is also called גֶּבַע Is. 10, 29. c) גִּ גָּרֵב (*hill of the leper*) *n. p.* of a hill in the north of Jerusalem, to which the lepers were probably obliged to withdraw Jer. 31, 39; in *Josephus* (B. J. 5, 4, 2) *Bezetha* (perhaps בֵּית־זֵיתָה). d) גִּ הָאֱלֹהִים (*hill of God*) *n. p.* of a hill at the town of Gibeah, where a sanctuary may have existed 1 Sam. 10, 5; according to some it is identical with הַר הָ 2 Sam. 21, 6 (as is read for בְּחִיר הָ). e) גִּ הַחֲכִילָה (*hill of beauty*) *n. p.* of a hill in the south of the wilderness of Ziph 1 Sam. 23, 19; 26, 1 3. f) גִּבְעַת הַמּוֹרֶה (*shooter's-hill*) *n. p.* of a hill in the neighbourhood of גִּלְגָּל in the plain מוֹרֶה Judges 7, 1. See מוֹרֶה. g) גִּ הָעֲרָלוֹת (*hill of the foreskins*) *n. p.* of a hill in the neighbourhood of גִּלְגָּל Josh. 5, 3. h) גִּ יְרוּשָׁלַם (*hill of Jerusalem*) *n. p.* of a hill of Jerusalem Is. 10, 32, mentioned with Zion. i) גִּ פִּינְחָס (*hill of Phinehas*) *n. p.* of a hill in the mountains of Ephraim Josh. 24, 33, according to *Euseb.* (under *Γαβαάς*) the hamlet *Γαβαθά* (גַּבְחָא), 12 miles from Eleutheropolis, having the grave of Habakkuk. — גִּ הַלְּבוֹנָה *hill of frankincense* Song of Sol. 4, 6 is merely a figure, like הַר הַמֹּר in the same verse. — 3. *n. p.* of a city in Judah in the neighbourhood of Kirjat-Je'arim Josh. 15, 57; comp. 1 Sam. 7, 1; 2 Sam. 6, 3 4. — In Phenician גִּבְעָא (גִּבָּא, written Gippa, comp. גִּבְתוֹן) is the proper name of a

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city of Mauritania (Aug. ep. 65); still farther, גֹּבַע (Goba, itin. 18), גָּבְעַת (Chobat, Ptol.) occur as proper names of certain places.

גִּבְעוֹן (*hill-place*) *n. p.* of a hill-town four Roman miles from Bethel (*Euseb.*), and the leading place of the four confederate cities (Gibeon, Kephira, Be'erot, Kirjat-Je'arim) Josh. 9, 17. It was allotted to Benjamin 18, 25, given up to the priests 21, 17, and though strictly distinct from גֶּבַע and גִּבְעָה it was sometimes interchanged with them (see גֶּבַע); now called الجيب *el-Gîb* (*Robinson* Bibl. Res. II. 135). At an early period, there was in the place a legal sanctuary with the great בָּמָה 1 Kings 3, 4 seq., with the tabernacle and an altar for sacrifice 1 Chr. 21, 29; 2 Chr. 1, 3 13. There was also a large pond 2 Sam. 2, 13, Jer. 41, 12, as well as a desert belonging to it 2 Sam. 2, 24. *Gentile* גִּבְעֹנִי is applied to the inhabitants of the whole Gibeonite territory 2 Sam. 21, 1 seq., 1 Chr. 12, 4, who are elsewhere called נְתִינִים (which see).

גְּבָעוֹת see גִּבְעַת.

גִּבְעֹל *m.* prop. a small cup, hence figuratively (according to the Jerus. Targ. I. and II., the Samar., *Ibn Gánâch*, *Tanchum* in Murshid &c.) *the calix of flowers*, Ex. 9, 31 *and the flax had a calix* i. e. it flowered. In the Mishna: *flower*, *flower-cup* or *what is concealed and enclosed in it*, e. g. the calix of hyssop, origanum &c. on account of its cup-like form. — The word is formed from גֶּבַע (=גָּבִיעַ *cup*) with the diminutive termination ־ֹל, like קַרְסֹל (from קֶרֶס), אֶשְׁכֹּל (from אֶשֶׁךְ), for which also ־ִיל is found in פְּתִיגִיל, כַּרְמִיל, ־ַל in חַשְׁמַל, ־וּל in חָרוּל &c. (see letter ל), and which is also met with in the dialects. When the LXX, Vulg. and the Sam. (נָאֵף) understand it to mean *seed-bud*, *seed-capsule* (though the appearance of it with that of the ears of barley is not possible), this may have arisen only from another view, without having a different derivation on that account, since the cognate Arab. قَبْعَل (to have buds), قُبْعُول (cup, goblet), ـَلَ &c. comprehends both.

גִּבְעַת (*hill*) *n. p.* of a city in Benjamin Josh. 18, 28. As it stands along with קִרְיַת i. e. קִ׳ יְעָרִים, it is probably identical with גִּבְעָה in Judah Josh. 15, 57. קִרְיַת יְעָרִים or קִ׳ עָרִים was ceded, like גִּבְעָה, by Judah to Benjamin. The LXX read *Γαβαώθ* (גְּבָעוֹת), Euseb. *Γαβαθών* (גִּבְעָתוֹן); and there may have been different ways of pronouncing the name.

גִּבְעַת in compound names of places, see גִּבְעָה.

גִּבְעָתוֹן see גִּבְעַת and גִּבְּתוֹן.

גָּבַר (from גָּבֵר, hence 3 *plur.* in *pause* גָּבֵרוּ; *fut.* יִגְבַּר) *intr. to be strong*, *powerful*, *capable of bearing arms*, either absolutely 1 Sam. 2, 9, with בְּ of the object *by which*, or with לְ *according to* Jer. 9, 2, or with בְּ 1 Chr. 5, 2, or עַל Ps. 117, 2, 2 Sam. 1, 23 of the object *over* which one is strong; with מִן *stronger than* Ps. 65, 4; 2 Sam. 1, 23. From this signification arose that of *to conquer* Ex. 17, 11; *to swell up*, of water Gen. 7, 18; with accusat. חַיִל *to get influence* Job 21, 7 &c., which can be all referred to this fundamental signification. Derivat. גֶּבֶר, גְּבַר, גְּבִיר, גְּבִירָה, גְּבֶרֶת, גְּבוּרָה, and the proper names גַּבְרִיאֵל, גֶּבֶר.

Pih. גִּבֵּר (*fut.* יְגַבֵּר) *to make strong*, *to help*, with accusat. of the object Zech. 10, 6 12; חֲיָלִים *to put to more strength* Eccles. 10, 10; opposite הַכְשִׁיר חָכְמָה. Derivat. גִּבּוֹר.

Hif. הִגְבִּיר 1. *to procure ascendency*, *to exert strength*, with לְ of the dative Ps. 12, 5. — 2. in a bad sense, *to make difficult*, Dan. 9, 27: *and he will make the covenant difficult to many* i. e. they will hardly be able to bear it on account of enmities and suffering.

Hithp. הִתְגַּבֵּר (*fut.* יִתְגַּבֵּר) *to shew oneself strong*, *to defy*, with אֶל־ *against*, Job 15, 25; with עַל to *get the victory*

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over one Is. 42, 13; absolutely *to increase, to grow* Job 36, 9.

The fundamental signification of the stem is *to be drawn together, to be pressed together*, as the Ar. جَبَرَ (to bind together, to make firm, whence الْجَبْر Algebra i. e. a drawing together of the parts into a whole) still shews; comp. חָבַר. The development of the idea is as in חָזַק, קָשַׁר &c. The organic root is גְּבַר, which also exists in אַ־בַר, כְּ־בַר (which see), as well as in the Arab. غَبَرَ to be fleshy, fat, strong.

גֶּבֶר (*constr.* גִּבֶר Ps. 18, 26, where תָּמִים stands substantively; *pl.* גְּבָרִים) *m.* 1. *a valiant soldier, a warrior*, Judges 5, 30, Jer. 41, 16, or generally *man*, with the additional idea of strength Job 40,7. But usually, like זָכָר, applied to the male sex in general Deut. 22, 5; thence metaphor. *a married man* Prov. 6, 34, or *a man* 30,19, Jer. 31, 22 (opposite נָשִׁים Jer. 43, 6, or נָקֵב Ex. 12,37). Poetically *boy*, Job 3, 3 *a boy is conceived*. Then universally: *man*, Jer. 17, 7; Prov. 20, 24 (comp. Phenician גֶּבֶר Tug. 6), particularly in opposition to God, and therefore like אִישׁ in the sense of *one* Jer. 23, 9, *every one* Jo. 2, 8. — 2. (*strong*) *n. p. m.* 1 Kings 4, 19.

גֶּבֶר in the proper name עֶצְיוֹן גֶּבֶר, which see.

גִּבֶּר Ps. 18, 26, see גֶּבֶר.

גְּבַר *Aram. m.* same as Hebrew גֶּבֶר Dan. 2, 35; 5, 11.

גֹּבֶר (in Targ. גּוּבְרָא; only in *pl.* גַּבְרִין, *def.* גַּבְרַיָּא) *Aram. m.*, the same, Dan. 3, 8 12; 6, 6 &c.

גִּבּוֹר see גִּבּוֹר.

גִּבְרָה see גִּבְרָה.

גִּבְרַת see גִּבְרַת.

גִּבֵּר (*pl. constr.* גִּבְּרֵי) *Aram. m.* same as גִּבּוֹר Dan. 3, 20.

גִּבֵּר (*gigantic, high*, comp. Syr. ܓܒܝܐ) *n. p. m.* Ezr. 2, 20, for which in Neh. 7, 25 גִּבְעוֹן (*high*) stands as a masc. proper name. As names of cities follow in the passage, it might be the later city of Judea גִּבְרָא־בֵית (Ptol. 16, 4 Baetogabra) or גִּבְרִין־בֵית (Betogabri in the Peutinger tables, Beth-gebrim in William of Tyre) between Ascalon and Eleutheropolis, for which another list had גִּבְעוֹן.

גַּבְרִיאֵל (*El is a hero*) *n. p.* of an angel, who explains symbols and makes prophecy clear, Dan. 8, 16; 9, 21. It is the אִישׁ אֱלֹהִים become a proper name, as the prophets were called in the prophetic period, in whom the spirit of God was manifested.

גָּבַשׁ (not used) *intrans. to draw together, to condense, to become firm;* of ice: *to stiffen;* the Arab. جَمَسَ (whence جَمِسٌ coagulated) and جَمَدَ, as also جَبَزَ (hard, thick) are connected with it; comp. Talm. גַּבְשׁוּשִׁית a hill. Derivatives גָּבִישׁ, אֶלְגָּבִישׁ, n. p. מַגְבִּישׁ.

גַּבַּת see גַּבְתּוֹן.

גַּבְתָּא see גַּבְתּוֹן.

גִּבְתּוֹן (either *height*, formed from גַּבָּה, or contracted from גַּבְעָתוֹן) *n. p.* of a city in Dan Josh. 19, 44; 21, 23; 1 Kings 15, 27. *Eusebius* read the name גַּבְתּוֹן (*Γαβαθών*), *Josephus* גַּבְתָא (*Γαβαθώ*); and it was subsequently called גַּבַּת.

גַּג (with *â* of motion גָּגָה, with *suff.* גָּגִי; *pl.* גַּגּוֹת, with *suff.* גַּגֹּתֵיהֶם) *m.* prop. that which covers or is spread out over something; hence *roof*, the flat roof of Orientals (as *tectum* from *tegere*, *στέγη* from *στέγειν*, Ar. سَطْح roof, from سطح [שָׁטַח] to spread out) Josh. 2, 6 8; 1 Sam. 9, 25 &c.; metaphorically *roof* of a gate 2 Sam. 18, 24, of a tower Judges 9, 51, of an apartment Ez. 40, 13, of an altar Ex. 30, 3. — In Phenician גַּג is *a protecting roof, a protection;* hence there the proper name גַּגָּאל (protection of El), see *Morcelli*, Afr. christ. II. p. 322. The noun should be considered as originating in the reduplicated form גָּאגָא. See גָּא. Comp. besides טִים, לוּל &c.

גַּד I. (from גּוּד I.) *m.* prop. decision = fortune, especially a favourable for-

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tune; hence 1. *good fortune*, τύχη, Gen. 30, 11 according to the K'tib בְּגָד *adv. fortunately* (LXX ἐν τύχῃ, Vulg. *feliciter*, Jerus. Targ. I. מַזָּלָא טָבָא); but the K'ri has בָּא גָד *fortune comes* i. e. has turned, a reading which Onk. Syr. &c. follow. — 2. an epithet of the fortune-bringing deity in Phenician and Babylonian worship, *the god of fortune*, connected with בַּעַל (Babylonian בֵּל) the highest deity of fortune; hence בַּעַל גָּד (*Baal as the bestower of good luck*) *n. p.* of a city at the foot of Hermon Josh. 11, 17; 12, 7; 13, 5, where the sanctuary of the god was. Some understand by it بعلبك, whose ruins still exist. See בַּעַל. In the astronomical explanation of mythology, one understands the planet Jupiter, the most lucky of all the stars (Ar. good fortune). Comp. the Phenician רשׁ גָּד Rusgada (*promontory of Gad*) n. p. of the sea-port Cirta in Numidia. — 3. an epithet of Venus or Astarte, who was worshipped by feasts (lectisternia) Is. 65, 11 together with מְנִי (luna). In Phenician גָּד or גַּד (גַּד־) was an epithet of Astarte i. e. Venus; hence the proper name גָּדְעַשְׁתֹּרֶת (Karth. 3), or of נַעֲמָה (Venus); hence the proper name גִּדִּינַעֲמָה (Giddeneme, see Poen. 5, 3). — 4. *n. p.* of a son of Jacob Gen. 30, 11 (prop. dedicated to the deity *Gad*), head of a tribe named after him, and from whom also the territory allotted to it was called Deut. 3, 12 16; Josh. 13, 24-28; Ez. 48, 27 28. Hence אֶרֶץ גָּד 1 Sam. 13, 7, בְּנֵי גָד Num. 32, 1, מַטֵּה גָד Josh. 20, 8; and the *Gentile* גָּדִי, usually הַגָּדִי, collect. *the Gadites* Deut. 3, 12, for which also גָּד alone stands, Deut. 27, 13. — The following geographical names are compounded with גָּד as a nomen numinis: a) נַחַל הַגָּד 2 Sam. 24, 5, commonly: *the river-valley which belongs to Gad* i. e. *the Jabbok;* but probably הַגָּד should be taken here as the name of a god, after whom the Jabbok was called. b) דִּיבֹן גָּד Num. 33, 45 46, commonly: *the Dibon belonging to the tribe of Gad;* but more probably *Dibon of Gad*, where his sanctuary was, and which was distinct from another דִּיבֹן. c) מִגְדַּל־גָּד (*tower of Gad*) *n. p.* of a city in Judah, Josh. 15, 37. Comp. גַּדָּה. — 5. *n. p. m.* 1 Sam. 22, 5 &c. — As a proper name it should be often taken for a nomen numinis only; comp. the proper names גַּת, גֶּדֶת, גַּדִּיאֵל, גַּדִּי, גָּדִי. See גַּד.

גָּד II. (only in גְּדָבָר; Persian) *Aram. m. place, city*, Zend. *gâta* place, old Pers. *gada* city. See גְּדָבָר.

גַּד I. (with *suff.* in the proper name גַּדִּי, from גָּדַד I.) *m.* same as גָּד *fortune*, then the name of the fortune-bringing deity of the Babylonians, of their planet Venus (נַעֲמָה, עַשְׁתֹּרֶת) or of Jupiter (צֶדֶק) favourable to the fortunes of individuals, to both of which the Israelites offered worship in exile Is. 65, 11. Comp. in Punic the proper name גַּדְעֶלְיֹן (Gadalius i. e. Gadalyun, *Gad is Elyon*) *Harduin*, acta conc. II. 878; Syr. ܓܕܐ the same, ܒܝܬ ܓܕܐ temple of fortune, and pl. ܓܕܐ great and small fortune; Ar. جَدّ, the same.

גַּד II. (probably out of גַּיִד from גּוּד; comp. Targ. גִּידָא, Phenic. גַּיִד, Γοίδ in Diosc. 3, 54) *m. coriander*, perhaps so named from the serrated, indented leaves, or the furrowed corns Ex. 16, 31, Num. 11, 7; with whose white seed-corns the manna was compared. The Jer. Targ., Syr., Ar., Kimchi &c. translate it by כּוּסְבַּר, כּוּסְבַּרְתָּא i. e. كزبرة (coriander); Arab. جُدّ round grain.

גְּדָבָר (only *def. pl.* גְּדָבְרַיָּא) *Aram. m. a treasurer* Dan. 3, 2 3, from גָּד = גַּז *treasure* (perhaps from the Pers. گنج treasure) and בָּר (Pers. وار an adjective termination from the Sanskrit *wṛi*, Zend. *vere* to defend, to protect) *holder*. But the perfectly analogous form is דְּתָבָר from דָּת and בָּר (see דְּתָבָר) where the ָ of the first word is thrown forward in the compound. But since the Aram. גִּזְבָּר (which see) stands for it in Ezr. 7, 21, it appears preferable to take it from גָּד = Zend. *gâtu* (place), old Pers. *gada* in *Pasar-gada* (Persian's city), hence *local*

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guardian, which suits אֲחַשְׁדַּרְפָּן, סָגַן, פֶּחָה &c.

גִּדְגֹּד and גֻּדְגֹּד see גָּדַד I.

גִּדְגָּד (*incision*, *cleft*) *n. p.* of a station of the Israelites, coupled with חֹר Numb. 33, 32, not far from עֶצְיוֹן גֶּבֶר; Deut. 10, 7 גֻּדְגֹּד. The first form is from Pihel, the second from Pual.

גֻּדְגֹּד (with *a* of motion גֻּדְגֹּדָה) *n. p.* of a place Deut. 10, 7, called elsewhere גִּדְגָּד.

גִּדְגֹּדָה Sam. see גָּדַד I. Pih.

גָּדַד I. (i. e. גַּד; *fut.* יָגֹד, *pl.* יָגֹדּוּ) *tr.* 1. (not used) *to cut into*, the skin, a field &c., whence גְּדוּד II. and גְּדֻדָה; *to cut off*, *to cut* (cognate גָּזַר); hence — 2. metaphor. *to decide*, *determine*, with עַל *upon a thing*, Ps. 94, 21 *they decide upon* (יָגֹדּוּ after 53 mss., otherwise יָגוֹדּוּ) *the life of the righteous; to measure out to*, spoken of fortune. Deriv. the proper names גַּד, גַּדָּה, גַּדִּי, גַּדִּיאֵל. See מְגִדּוֹ and מִגְדּוֹן.

Pih. (redupl.) גִּדְגֵּד *to cut into*, spoken of a ravine or a cutting of the earth. Deriv. n. p. גִּדְגָּד, Samar. גִּדְגָּדָה.

Puh. (redupl.) גֻּדְגַּד pass. Hence the proper name גֻּדְגֹּד.

Hithp. הִתְגֹּדֵד *to cut oneself in the skin*, *to wound oneself*, belonging either to heathen worship or to the priests of Baal, and practised elsewhere by bands of the cinaedi who went about with the Syrian goddess, 1 Kings 18, 28; or as a sign of mourning Jer. 16, 6; 41, 5, which was interdicted by Mosaism, as a heathen practice Deut. 14, 1.

The stem גַּד, connected with גַּז, קַד, is in Ar. جَدَّ and جَذَّ, Targ. גַּד &c. The accessory idea "to strive or hasten after a thing zealously, quickly" is found in Hebrew in the cognate חַד.

גָּדַד II. (not used) *intr. to come to one another*, *to collect together in crowds*, *to unite*, in a good as well as a bad sense; whence גְּדוּד I. — The fundamental signification of the stem is *to bind together*, like the organic root in גַּד, אָ־גַד, אָ־חַד, עָ־קַד &c., and out of that has arisen the conception of being together in a troop.

Hithp. הִתְגֹּדֵד *to crowd themselves together*, *to collect in a crowd*, with accus. of the place whither Jer. 5, 7, where mss. and the LXX read הִתְגֹּרֵר (to dwell in repeatedly), but incorrectly; in Micah 4, 14 there is an allusion to בַּת־גְּדוּד.

גְּדֵד (*imper.* גֹּדּוּ) *Aram.* same as Hebr. גָּדַד I. Dan. 4, 11 20, spoken of cutting down trees.

גָּדָה I. (not used) *intr. to rise*, of earth, *to swell up on high;* whence גָּדָה, גְּדָיָה. The same meaning belongs to the Ar. جَدَّ, applied to mounds of earth that rise up as banks; metaphor. of swelling flesh; hence جَدّ (bank), جُدّ (a good condition of the body or corpulence), جِدّ (fatness); figuratively applied to mental *highness*. The organic root גָּד־ה is therefore identical with that in נָ־גַד, Ar. نَجَدَ (comp. نَجْد highland, breast).

גָּדָה II. (not used) *tr.* same as גָּדַד I. 1. *to cut off*, *to separate*, *to sever*, *to cast out*, especially of thrusting out the fruit of the body, Ar. جَدَى; hence גְּדִי 2 and גְּדִיָּה. — 2. *to measure out to*, *to determine*, like גָּדַד I.; deriv. גְּדִי 1 in the proper name עֵין־גְּדִי, גַּת (out of גֶּדֶת) and גָּדָה = גַּדָּה.

גָּדָה I. (*plur.* גָּדוֹת, with *suff.* גְּדוֹתָיו) *f.* prop. a heightening of the earth, to enclose water, therefore *bank* Josh. 3, 15; 4, 18; Is. 8, 7; 1 Chr. 12, 15; comp. Ar. جَدّ, Syr. ܓܕܳܐ. Consequently עֵ״ג.

גָּדָה II. same as גַּדָּה, see גְּדִי I.

גַּדָּה (a fem. form of the masc. גַּד I.) *f.* an epithet of Venus (עַשְׁתֹּרֶת or נַעֲמָה) as a fortune-bringing goddess, in the astrological conception an epithet of the planet Venus or little fortune (among the Zabian Arabians), for which the Phenician has also גַּד (גַּדּ־). Hence חֲצַר גַּדָּה (*court*

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of Gadda) *n. p.* of a city in Judah Josh. 15, 27, so called perhaps originally from the Gadda-worship; סוּסִים, סוּסָה, אַדָּר, מָוֶת and others taken from the old heathen worship of the Phenicians being also joined to חָצַר and made designations of places. In Phenician there was 1. a feminine form גֶּדֶת (comp. לַת = לֶדֶת), contracted גַּת, as an epithet of תָּנֵת (Tanaïs), and so together, like the Hebrew בַּעַל גָּד, the proper name of a city תָּנֵתְגַּת (on a coin) i. e. Tingis, *Τίγγις*, in Mauritania. The numerous names of places גַּת in Palestine probably arose in like manner from גֶּדֶת = גַּדָּה. — 2. גִּדָּה, whence a proper name of the Mauritanian city *Gilda* = *Gidda* in Tingitania.

גְּדוּד I. (*pl.* גְּדוּדִים, *c.* גְּדוּדֵי) *m.* prop. the crowded together, therefore *troop*, *a collection of warriors*, and that a) *a wandering band*, greedy for booty, and predatory Gen. 49, 19; 1 Sam. 30, 8; 2 Sam. 3, 22; 2 Kings 5, 2; אִישׁ גְּדוּדִים Hos. 6, 8 *a robber*, *plunderer;* figurat. of invading or pressing suffering Job 19, 12; abstract *the excursion of a band* 2 Sam. 3, 22. b) *a troop of warriors*, to attack 1 Chr. 7, 4; 2 Chr. 26, 11; שָׂרֵי גְדוּדִים *leaders of warlike troops*, 2 Sam. 4, 2. Here belongs also בְּנֵי הַגְּדוּד 2 Chr. 25, 13 or poetic. בַּת־גְּדוּד Micah 4, 14 [5, 1] *soldiers*, who surround the king Job 29, 25; fig. *army of angels* Job 25, 3. — In the same sense the Syr. ܓܘܕܐ, Ar. جُنْد (with *n* inserted).

גְּדוּד II. (from גָּדַד I.) *m. a furrow* Ps. 65, 11, prop. an incision.

גְּדוּדָה (only *pl.* ־דוֹת; from גָּדַד I.) *f. an incision*, *a cutting* (of the skin) Jer. 48, 37.

גָּדוֹל (once גָּדֹל Gen. 1, 16; *constr.* גְּדוֹל, גְּדֹל, before Makkeph גְּדָל־ K'ri, with *suff.* גְּדוֹלָם; *pl.* גְּדֹלִים, גְּדוֹלִים, *constr.* גְּדֹלֵי, with *suff.* גְּדֹלָיו) *adj. m.*, גְּדֹלָה (or גְּדוֹלָה; *pl.* גְּדֹלֹת, ־וֹת, ־וֹלוֹת) *f. great* (opposite קָטֹן) in length, extent Gen. 19, 11, of men with gigantic bodies Deut. 9, 2; Josh. 14, 15; of the sea Numb. 34, 6 7, the Euphrates Deut. 1, 7, the wilderness 2, 7 &c.; then of compass and mass, of מִשְׁתֶּה, גּוֹי, גַּל, מִזְבֵּחַ, כִּסֵּא, בַּיִת &c. Gen. 21, 8; Deut. 4, 7; Josh 7, 26; 22, 10; 1 Kings 10, 18; 2 Kings 25, 9 &c. whether it be in number and multitude, in importance and extent, or in weight, violence, power &c. It is applied to fear Jon. 1, 10, to joy Neh. 8, 12, to sorrow Gen. 50, 10, to the penal judgment of God Jo. 2, 11, and generally to the greatness and importance of a thing Gen. 39, 9, to יוֹם *high* 29, 7. With reference to age גָּ׳ means *older*, *oldest* Gen. 10, 21; 27, 1; with reference to might, distinction, nobility, riches, strength, *distinguished*, *very powerful* Ex. 11, 3, *influential* 2 Kings 5, 1, *of note* 4, 8, *mighty* Eccles. 9, 14 (of a warlike prince), Jer. 27, 7, Prov. 18, 16, *in high office* 25, 6, *rich* Nah. 3, 10, *loud* (of the voice) Prov. 27, 14 &c. הַמֶּלֶךְ הַגָּ׳ 2 Kings 18, 19 *the great king*, an appellation of the Assyrian kings, ruling over kings as vassals, like מֶלֶךְ מְלָכִים Ez. 26, 7, Dan. 2, 37, or הַנֶּשֶׁר הַגָּדוֹל Ez. 17, 3 of the Babylonian king. So also the old Persian and the Sassanides call themselves on their inscriptions. הַתַּנִּים הַגָּדוֹל *the crocodile*, a symbol of Egypt; הַר הַגָּ׳ Zech. 4, 7 *the great mountain*, i. e. the great hindrance; הַכֹּהֵן הַגָּדוֹל *the high-priest* Hag. 1, 1; גְּדֹלִים *great men* Prov. 18, 16. גְּדֹלוֹת Ps. 12, 4 *great* i. e. proud, used as an abstract; comp. the Greek *μέγα* (Od. 16, 243) and *μεγάλα*.

גְּדוּלָה, גְּדוּלָּה see גְּדֻלָּה.

גִּדּוּף (only *pl.* גִּדּוּפִים, *constr.* גִּדֻּפֵי) *m. reviling*, *reproach*, *scorn* Is. 43, 28, Zeph. 2, 8, particularly by actions.

גְּדוּפָה *f. reviling*, *reproach* Ez. 5, 15.

גִּדּוּפָה see גִּדֻּפָה.

גְּדוֹר see גְּדֹר.

גְּדִי (from גָּדָה II.) *f.* 1. Venus or Astarte, same as גַּד, גָּד, hence *fortune;* then the nature-deity of fortune, hence עֵין־גְּדִי (*fountain of Gad*) *n. p.* of a city in Southern Palestine at the Dead Sea, in Judah Josh. 15, 62; 1 Sam. 24, 1 2;

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Ez. 47, 10; Song of Sol. 1, 14; which seems to have been earlier called חַצְצֹן תָּמָר 2 Chron. 20, 2. The LXX write Ἐγγαδδί, -γαδδέ (עֵין־גַּדִּי) or Ἐγγαδί (עֵין־גָּדִי). *Pliny* and *Solinus* heard עֵין־גָּדָה or עֵין־גַּדָּה (Ἐγγάδα, Engadda), by which means the derivation given comes out still more clearly. See חַצְצֹן תָּמָר. — 2. (*plur.* גְּדָיִים, *constr.* גְּדָיֵי; from גָּדָה II.) *masc.* properly the pushed out, the cast out, spoken of the fruit of the body, foetus, then abiding by one kind of foetus spec. *the young of goats, a kid*, joined to עִזִּים Gen. 38, 17; Judges 6, 19; 13, 15 19, but also alone Ex. 23, 19; 34, 26; Deut. 14, 21; comp. the Phenician גָּדֵא (Mass. 9), Ar. جَدْى (a kid), جَدَايَة (the young of a gazelle).

גָּדִי *patr.* from גָּד, which see.

גָּדִי (from גָּד; *Jovianus*) *n. p. m.* 2 Kings 15, 14.

גַּדִּי (from גַּד; the same) *n. p. m.* Num. 13, 11.

גַּדִּיאֵל (*El is Gad*, i. e. fortune-bringing) *n. p. m.* Num. 13, 10; comp. the Phenician גַּדִּיעַשְׁתֹּרֶת, גַּדִּיעַמָּה, and the Hebr. בַּעַל־גָּד.

גְּדִיָּה (after the form רְוִיָּה; *pl.* with *suff.* גְּדִיֹּתָיו K'tib) *f.* = גָּדָה 1 Chr. 12, 15 K'tib, *a bank.*

גְּדִיָּה (*pl.* גְּדִיֹּת, with *suff.* גְּדִיֹּתַיִךְ) *f. a kid* Song of Sol. 1, 8.

גָּדִיל see גָּדַל.

גָּדִישׁ *m.* 1. *a heap, heap of sheaves* Ex. 22, 5, Judges 15, 5, opposite קָמָה; comp. Arab. جَدِيس, جُدْس for the Hebrew גַּל and חֹמֶר (heap), the former of which also signifies *a crowd of men* according to Kamus (p. 834); more frequently, however, the form there is with *k*, كَدِيس, كُدْس; Targum. גָּדִישׁ, Syr. ܓܕܝܫܐ. — 2. *a tomb*, tumulus, prop. a heap of stones over a grave Job 21, 32 (cognate in sense בָּמָה Is. 53, 9, גִּיל Job 3, 22 = גַּל &c.), for which the form جَدَث occurs in Arabic. See גָּדַשׁ.

גָּדַל (from גָּדֵל, hence with *suff.* גְּדֵלַנִי Job 31, 18, and *part.* גָּדֵל; *fut.* יִגְדַּל) *tr.* (not used) 1. *to twist, interweave*, into threads, strings &c., whence גָּדִל; comp. חָתַל (which see), Ar. جَدَلَ (to twist together), كَتَلَ (to bind together), Targ. גְּדַל, Syr. ܓܕܠ. — 2. *intr. to be dense, firm, stout, strong*, as verbs of binding elsewhere (חוּל, חָבַל, כָּבַר, גָּבַר, קָשַׁר, קָוָה), whence גָּדֵל (of phallic ability); comp. גָּדוֹל = רַב Num. 14, 12 with Joel 2, 2, גֹּדֶל = עֹצֶם, Ar. جَدَل (strength, power). Metaphor. *to grow* i. e. to become stronger Gen. 38, 14; *to grow up*, אֵת (אֶת־) *with one* 1 Kings 12, 8; *to become* or *be larger, older* Gen. 21, 8; Ex. 2, 11; *to become* or *be rich* Jer. 5, 27 (along with הֶעֱשִׁיר); *to grow* or *be violent* Job 2, 13 (of pain), *strong, extraordinary* Gen. 19, 13, *exalted, great* 2 Sam. 7, 22, Psalm 104, 1, *high, distinguished* Gen. 41, 40; *to grow* or *be dear* 1 Sam. 26, 24; *to be* or *become far-reaching* Dan. 8, 10. It is used generally in the widest significations relating both to body and mind, to denote powerful growth or advance. The transitive fundamental signification is still perceptible from Job 31, 18, *he honoured me as a father.* Deriv. גָּדוֹל, גְּדוּלָה, גְּדֻלָּה, גֹּדֶל, מִגְדָּל, מִגְדֹּל and the proper names גְּדַלְיָה, גְּדַלְיָהוּ, יִגְדַּלְיָה.

Pih. גִּדֵּל (*pause* גִּדֵּל, גִּדֵּלָה, *inf.* גַּדֵּל, *fut.* יְגַדֵּל) *to cause to become strong* or *great, to make great* or *strong;* hence 1. *to bring up* Dan. 1, 5, Hos. 9, 12, *to cause to grow* Numb. 6, 5, Is. 44, 14, *to make wanton* Ez. 31, 4. — 2. *to raise high* Esth. 5, 11; *to make distinguished* or *powerful* 2 Chron. 1, 1; Josh. 3, 7; *to praise, to extol* (God), with לְ Ps. 34, 4, or the accusat. 69, 31. Deriv. the proper names גִּדֵּל, גִּדַּלְתִּי.

Puh. גֻּדַּל *to be trained up* Ps. 144, 12.

Hif. הִגְדִּיל (*fut.* יַגְדִּיל) *caus.* 1. *to make great*, with accus. of the object, as תּוּשִׁיָּה Is. 28, 29, מַעֲשִׂים Eccles. 2, 4, יְשׁוּעוֹת 2 Sam. 22, 51, שֶׁקֶל Am. 8, 5, מְדוּרָה Ez. 24, 9; figurat. הִגְ׳ חֶסֶד עִמָּדִי Gen. 19, 19;

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הִגְ׳ תּוֹרָה Is. 42, 21; with adv. לְמַעְלָה 1 Chr. 22, 5 *to make exceedingly great.* To this belong the expressions: הִגְ׳ פֶּה Ob. 12 *to rejoice aloud*, from mischievous joy (elsewhere הִרְחִיב פֶּה Is. 57, 4, Psalm 35, 21); but for which הִגְ׳ בְּפֶה עַל Ez. 35, 13 also appears. With עַל *to boast over one* i. e. *to deride him, to set oneself above him* Ps. 35, 26; 55, 13; Jer. 48, 26 42; הִגְ׳ עַל־נְבוּל Zeph. 2, 8 see נְבוּל; הִגְ׳ עָקֵב עַל *to set the heel upon one* i. e. to attack him Ps. 41, 10. With עִם *to do what is great with one* 1 Sam. 12, 24, where we may supply the infin. לַעֲשׂוֹת, which often occurs Jo. 2, 20, Ps. 126, 2, as we must also supply other infinitives e. g. לִבְכּוֹת 1 Sam. 20, 41. — 2. *inchoative: to mount up, to grow, to become violent* Lament. 1, 9; Dan. 8, 4 8 11; or figurat. *to raise oneself, to increase* Eccles. 1, 16; הִגְ׳ בְּלֵבָב *to be great in heart* i. e. to be high-minded 8, 25, comp. גֹּדֶל לֵבָב Is. 9, 8.

Hithp. הִתְגַּדֵּל *to shew oneself great* or *powerful*, Ez. 38, 23, along with הִתְקַדֵּשׁ; with עַל in a bad sense: *to magnify oneself above, to act insolently*, Is. 10, 15; Dan. 11, 36 37.

גֹּדֶל, *constr.* גְּדֶל (comp. the Phenician Cilic. F.), = גָּדוֹל; see גְּדַלְיָהוּ.

גָּדֵל (*constr. pl.* גְּדֵלֵי) *adj. m.* 1. as a usual participial adjective in the sense of *growing, mounting up, becoming great*, connected with the infin. absol. Gen. 26, 13; 1 Sam. 2, 26. — 2. *strong, able*, with reference to the phallus, coupled with בָּשָׂר Ez. 16, 26.

גָּדוֹל see גָּדַל.

גִּבֵּל (*the very great, the gigantic*, or an epithet of a deity, after the form גִּבֵּחַ) *n. p. m.* Ezr. 2, 47 56.

גְּדִיל (only *pl.* גְּדִלִים) *m.* prop. twisted, turned, of threads, hence 1. (extending over the border of the upper garment, fixed on the four ends) *tassels*, made of twisted threads, Deut. 22, 12 and = צִיצִת Num. 15, 38 39, standing also for *lock* like the Syr. ܓܕܝܠܐ (on Song of Sol. 1, 10 11; 1 Tim. 2, 9; 1 Pet. 3, 3) Ez. 8, 3; comp. Ar. جَدِيل (a rein or halter of braided thongs). In the LXX and Onk. the vulgar expression for the same, which came into use in the Grecian period, was כְּרַסְפְּדִין, *κράσπεδα, -δον*, which is prop. equivalent only to כָּנָף; and that was afterwards supplanted by צִיצִת (Jerus. Targ. I. and II., Syr. and Mishna) when it came into general religious use. — 2. *festoon*, an ornament on the capitals of pillars, though a chain-work (מַעֲשֵׂה שַׁרְשְׁרוֹת) not twisted, 1 Kings 7, 17.

גְּדֻלָּה (with *suff.* גְּדֻלּוֹ, once גִּדְלוֹ) *m. greatness, magnitude* Ez. 31, 7, but usually in a figurat. sense *fame* Deut. 32, 3, *exceedingness* Num. 14, 19, *might* Ps. 79, 11, *majesty* Deut. 5, 24 &c.; גְּ׳ לֵבָב Is. 9, 8 *insolence, pride.*

גְּדֻלָּה (from גָּדַל; as גְּדוּלָה also was used, the usage fluctuating and גְּדוּלָה being sometimes written) *f.* same as גֹּדֶל *greatness, majesty*, of God and men, 1 Chr. 29, 11, *fame* Ps. 145, 6; in the plural *mighty deeds; reputation, consequence*, Esth. 10, 2.

גְּדַלְיָה (*Jah is great;* גְּדַל *constr.* of a form גָּדֵל = גָּדוֹל, comp. קָטֹן and קָטֵן) *n. p. m.* 2 Kings 25, 22, for which גְּדַלְיָהוּ also stands in Jer. 39, 14; Zeph. 1, 1.

גְּדַלְיָהוּ (the same) *n. p. m.* Jer. 38, 1; 1 Chr. 25, 3.

גְּדַלְתִּי *n. p.* of one of the five musical sons of Heman 1 Chr. 25, 4 29, probably forming along with the names of his four brothers (רוֹמַמְתִּי עֶזֶר גְּדַלְתִּי וְ׳ מַלּוֹתִי הוֹשִׁיר מָחֲזִיאוֹת i. e. *I have dealt out fame and victorious help; I have spoken oracles in fulness*) an old prophetic saying with which an oracle began, whose words were applied as names to the five; the tone itself pointing to this explanation.

גָּדַם (not used) *trans.* same as קָדַם (קָדְמָם), Ar. جذم, قطم &c. *to cut off, to fell, to destroy, annihilate.* With the insertion of ע (see ע) Pih. גִּדְעֵם *to*

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overthrow, *to lay waste*, whence the proper name גִּדְעֹם. But see גָּדַע.

גָּדַן (not used) *tr.* same as גָּדַם; see גִּדְעֹם.

גְּדָן *n. p. m.*, see גִּדְעֹם.

גָּדַע (*fut.* יִגְדַּע) *tr. to cut off* (= גָּזַע, Arab. جَدَعَ, cognate יָדַע I.), *to fell*, a tree, Is. 10, 33; *to break asunder*, a staff Zech. 11, 10 14; *to destroy*, a city Lament. 2, 3; *to break*, the arm (זְרֹעַ) 1 Sam. 2, 31, i. e. the posterity, being the strength of a family, for which however the LXX read זֶרַע; *to shave off*, the beard Is. 15, 2, for which in the parallel passage Jer. 48, 37, stands גְּרֻעָה which is also critically correct. Comp. the Ar. أَجْدَعُ mutilated. Derivat. the proper names גִּדְעוֹן, ־נִי, and perhaps גִּדְעֹם.

Nif. נִגְדַּע (once נֶגְדַּע Jer. 50, 23) *pass. to be cut off*, of the iron head of a hammer Jer. 50, 23; *to be broken*, of the horn i. e. of power, 48, 25, or of the horns of the altar i. e. its points Am. 3, 14; *to be overthrown*, *put in ruins*, of חַמָּנִים Ezek. 6, 6; *to be annihilated* Judges 21, 6; Is. 22, 25.

Pih. גִּדַּע (*pause* גִּדַּע; *fut.* יְגַדַּע, *pause* יְגַדַּע) *to cut asunder*, *to overthrow*, חַמָּנִים 2 Chr. 34, 4 7, פְּסִילִים Deut. 12, 3, אֲשֵׁרִים 7, 5; *to break in pieces*, the bars Is. 45, 2; *to break off*, the horns, i. e. to destroy the power, Ps. 75, 11.

Puh. גֻּדַּע *to be cut down*, Is. 9, 9.

גִּדְעוֹן (*feller* i. e. *warrior;* comp. Is. 10, 33) *n. p.* of a shophet or judge, Judges ch. 6-8, who was also named יְרֻבַּעַל (which see).

גִּדְעֹם (*desolation*, from גָּדַם) *n. p.* of a place at the entrance of the wilderness, on the way from מְנוּחָה Judges 20, 45. LXX Γεδάν (גְּדָן), consequently from גָּדַן = גָּדַם. But probably from גָּדַע.

גִּדְעֹנִי (= גִּדְעוֹן) *n. p. m.* Num. 1, 11.

גָּדַף (Kal unused) *tr.* prop. *to cut into*, *to hurt*, Ar. جَذَفَ, جَذَفَ, Syr. ܓܕܦ &c.; then *to reproach*, *mock*, *revile*. Derivative גְּדוּפָה.

Pih. גִּדֵּף (*part.* מְגַדֵּף) *to revile*, *to blaspheme*, particularly God Num. 15, 30; 2 Kings 19, 22; *to despise*, by deeds Ez. 20, 27; cognate in sense חֵרֵף. Deriv. גִּדֻּף, גִּדֻּפָה.

The organic root of this stem is גָּ־דַף, which is also found in דָּפ־ה with a similar transference; comp. Sanskrit *tap*, Pers. *tâf*.

גִּדֻּף (*pl.* גִּדּוּפִים, *constr.* גִּדֻּפֵי) *m.* see גִּדּוּף.

גִּדֻּפָה (*pl.* ־וֹת) *f.* see גִּדּוּפָה.

גָּדַר (*fut.* יִגְדַּר) *tr.* prop. *to enclose*, *to hedge around*, *to surround* (comp. חָדַר, עָדַר, עָטַר, כָּתַר), hence *to enclose round about*, e. g. אֹרַח Job 19, 8, דֶּרֶךְ Lament. 3, 9, so that one cannot go out; like all verbs of enclosing it is construed with בְּעַד 3, 7. גָּ׳ גָּדֵר *to build a wall around*, *to surround with a wall*, either to hinder the invasion of enemies, Ez. 13, 5; 22, 30; or to shut up Hos. 2, 8. Metaphorically *to wall up*, פֶּרֶץ *a breach in walls* Is. 58, 12; Am. 9, 11. The *Part. pl.* גֹּדְרִים 2 Kings 12, 13 *masons* is a denom. from גָּדֵר. — The stem is in Ar. حَدَرَ (to surround) and جَدَرَ I. II. IV., the idea of *shutting out* being secondary; the organic root is גָּ־דַר. Derivat. גָּדֵר, גֶּדֶר (belonging to גָּדֵר), גְּדֵרָה, גְּדֶרֶת; the proper names גָּדֵר (בֵּית גָּדֵר, אֲגָדֵר), גֶּדֶר, גְּדֹר (גְּדוֹר), גְּדֵרָה, גְּדֵרוֹת, גְּדֵרוֹתַיִם.

גָּדֵר (*constr.* גֶּדֶר, comp. עֶרֶל, כֶּבֶד; with *suff.* גְּדֵרוֹ, *pl.* ־רַיִךְ, ־רֶיהָ) *comm.*, properly what hedges about, encloses around, hence 1. *a wall*, to keep off enemies Ez. 13, 5, or to shut up Hos. 2, 8; about a vineyard Num. 22, 24; Prov. 24, 31; about the חָצֵר of the temple Ez. 42, 10; בָּנָה גָ׳ *to build up a wall*, to protect a city Mic. 7, 11 (opposite פָּרַץ גָּ׳ Is. 5, 5, Ps. 80, 13), and figurat. Eccles. 10, 8; *a fence* Ps. 62, 4. Here in all cases גָּדֵר is a noun, properly a part. activ. — 2. *a walled place* Ezr. 9, 9, where גָּדֵר stands for גָּדִיר; comp. Ar.

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جَدِير (a place protected around by a wall). — 3. (*fortress*, from גָּדַר = גָּדִיר) *n. p.* of a city in Judah, in full form בֵּית־גָּדֵר 1 Chr. 2, 51, but the *Gentile* גְּדֵרִי 27, 28 after the original form. The expression, in the second and third sense, was usually in Phenician equivalent to the Greek τεῖχος, therefore גָּדֵר (*Plin.* 4, 36: Poeni Gadir, ita Punica lingua septum significante; *Avien.* v. 268: Punicorum lingua *conseptum* locum gaddir vocabat; *Hesych.* Γάδειρα· τὰ περιφράγματα) or אֲגָדֵר (with Alef prefixed, in the Berber *wall*, borrowed from the Phenician) is still preserved in inscriptions as the name of many places. So a) *Aghader* (אֲגָדֵר) n. p. of a Phenician colonial town in the province of Susa in Africa, in full form אֲגָדֵר הַכָּרִים (Carian fortress) Καρικὸν τεῖχος (in the account of Hanno in Periplus), out of which arose afterwards *Agurem*. b) אֲגָדֵר (Gadir, Agadir, Gades) n. p. of the city *Gades* on the west coast of Spain. Deriv.

גָּדַר (only *part. pl.* גֹּדְרִים) *denom.* from גָּדֵר, *to make a wall; part. a mason*, 2 Kings 12, 13.

גֶּדֶר (*fortress*) *n. p.* of the metropolis of a small Canaanitish kingdom Josh. 12, 13, between דְּבִר and חָרְמָה. Perhaps it has been preserved in מִגְדַּל גֶּדֶר (Ta'anit. 20[a]), which is called in the New Test. and elsewhere מִגְדָּל merely (Μαγδαλά Matth. 15, 39). As the construct of גָּדֵר, consult the word.

גְּדֹר or גְּדוֹר 1. (*fortress;* comp. Ar. جِدَار wall) *n. p.* of a town in the mountains of Judah, in Jerome *Gedrus* (10 miles from Diospolis) Josh. 15, 58; 1 Chr. 4, 39; at the present day the ruins *Gedûr* are north of Hebron (*Robins.* Bibl. Res. II. 338). But this is not clear. Another גְּדוֹר, situated on a mountain on the other side of Jordan in Peraea is adduced in the Mishna (Sh'bi'it 9, 2) as being surrounded with a wall in ancient times; and the mountain on which it stood was called הַר גְּדוֹר (Jerush. there), in the neighbourhood of הַר מַכְוָר (mount Machaerus). — 2. (*enclosure, shutting up*) *n. p. m.* 1 Chr. 8, 31; 9, 37.

גְּדֵרָה (*pl.* גְּדֵרוֹת, גְּדֵרֹת, *constr.* גִּדְרֹת, with *suff.* גְּדֵרֹתָיו) *f.* 1. *a wall*, as a fortification, therefore figurat. *fence* Ps. 89, 41; *hedge* Nah. 3, 17 (which is made artificially); *hurdle*, caula, mandra, Jer. 49, 3, fully with צֹאן Num. 32, 16, Zeph. 2, 6, or לְצֹאן Num. 32, 24; Arab. جَدِيرَة pen. In Hos. 2, 8 גְּדֵרָה stands for גְּדֵרָהּ and belongs therefore to גָּדֵר. — 2. with the article הַגְּ' (*the fortress*) *n. p.* of a city in Judah Josh. 15, 36, 1 Chr. 4, 23, different from גָּדֵר, גְּדֵרֹתַיִם, גֶּדֶר, in whose neighbourhood was a city named נְטָעִים. *Gentile* גְּדֵרָתִי 1 Chr. 12, 4.

גְּדֵרוֹת (*wall-work;* the plural should be taken collect.) *n. p.* of a city in Judah Josh. 15, 41; with the article 2 Chr. 28, 18.

גְּדֵרִי see גָּדֵר.

גְּדֶרֶת *f. court-enclosure* Ez. 42, 12, where 5 mss. read הַגְּדֵרוֹת. See הֲגִינָה.

גְּדֵרֹתַיִם (*double-fortress*) *n. p.* of a city in Judah, Josh. 15, 36.

גָּדַשׁ (not used) *tr.* 1. *to heap, heap up, to accumulate;* Targ. גְּדַשׁ (to measure in heaps), Syr. ܓܕܫ, ܓܕܫܐ heap, Ar. كدس II., to which also جدث &c. belongs. Derivat. גָּדִישׁ 1. — 2. *to press together into a hill and make firm*, comp. Ar. حَادِسٌ (firm, strong); hence גָּדִישׁ 2. The organic root is גָּ־דַשׁ; also found in עָ־דַשׁ (which see).

גָּה I. (not used) *intr. to be deepened, hollowed out* (within), *to be bellied, arched*, of a lowland, a marsh; hence גַּי, גֵּה and perhaps גֵּי in the proper name גֵּיחֲזִי. The same meaning is in 1. the stem גָּא, whence גֵּא, according to some mss. for גֵּה; 2. the stem גָּאָה II., enlarged from גָּא, whence גֵּאָיָה; 3. the stem גָּיָא, whence גַּיְא, גֵּיא, גֶּיא. From the reduplicated form of this monosyl-

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labic stem arose the Aram. גִּיג, גִּיגִית butt, cask (comp. גָּא and גָּג); so in like manner there originated in a cognate stem ܩܐ, reduplicated ܩܐܩܐ, the noun ܩܘܩܐ *drinking cup.*

גָּה II. (not used) *tr.* is the organic root belonging to גָּהָה, which see.

גֵּה only in Ez. 47, 13, according to the LXX, Targ. Vulg. = זֶה, as 47, 15. Single mss. read גֵּיא, גַּי, גֵּיה (= גֵּיא), גֵּא, understanding *plain*, *valley*, *district*, as the Syr. has ܢܚܠܐ; but this does not give a suitable sense.

גָּהָה (*fut.* יִגְהֶה) *tr. to thrust away, to withdraw, to remove*, e. g. מָזוֹר (a bandage) Hos. 5, 13; therefore the Syriac and ancient interpreters translate *to heal*, parallel. רָפָא; comp. Syr. ܓܗܐ intr. to flee, to remove. The organic root is גָּה, Ar. جَهَّ (to scare), reduplicated جَهْجَهَ, and is also found in הָ־גָה II., יָ־גָה II.; Ar. وَجَى, Syr. ܝܓܐ. Hence

גֵּהָה (after the form גֵּאָה) *f.* prop. removal (of a bandage), hence *a healing* (*Kimchi*) Prov. 17, 22 (LXX). More correctly with Targ., Syr. &c. = גֵּוָה *body: a joyful heart does good to the body;* parallel גֶּרֶם (the bones). But it might also be written for כֵּהָה *mitigation*, or come from גָּהָה after the Ar. جهه, to brighten up.

גָּהַר (*fut.* יִגְהַר) *intr. to bow oneself down, to prostrate oneself*, e. g. אַרְצָה (to the earth), 1 Kings 18, 42, in prayer; with עַל 2 Kings 4, 34 35 *over* something. It is cognate with ܓܗܪ, Hebr. גָּחַן.

גַּו (with *suff.* גַּוֶּךָ, גַּוֵּךְ, גַּוָּם; from גָּוַו i. e. גַּו = גָּוָה) *m. the back*, particularly in the phrase הִשְׁלִיךְ אַחֲרֵי גַו *to cast behind the back* i. e. intentionally not to regard 1 Kings 14, 9; Ez. 23, 35; Neh. 9, 26.

גַּו (*constr.* גּוֹ, with an *a*-after-sound גּוֹא; with *suff.* גַּוֵּהּ, גַּוָּהּ) *Aram. m.* prop. *belly*, i. e. what is arched, but only metaph. *the middle*, *the midst*, internum, medium, therefore בְּגוֹ Dan. 3, 25 and 7, 15 or בְּגוֹא 4, 7 = Hebr. בְּתוֹךְ; לְגוֹא 3, 6 = לְתוֹךְ; מִן־גּוֹא 3, 26 = מִתּוֹךְ; with *suff.* בְּגַוֵּהּ Ezr. 5, 7 = בְּתוֹכוֹ, בְּגַוָּהּ 4, 15 = בְּתוֹכָהּ, and also frequent elsewhere in Aram. and Ar. Comp. Syr. ܓܘ, Ar. جَوّا within. The same metaphor is also in بَطْن (belly, the middle, the midst), بَاطِن (within); and גַּו has become constant in Aram. in this sense, after the language had adopted גַּב for the *back.*

גֵּו (= גֵּוָה; with *suff.* גֵּוִי, גֵּוֶךָ, גֵּוֵךְ) *m.* 1. same as Hebr. גַּו *the back*, Prov. 10, 13; 19, 29, exposed to blows Is. 50, 6, on which enemies set the foot 51, 23. — 2. same as Aram. גַּו *the middle, the interior;* מִן־גֵּו Job 30, 5 *out of the midst* (of men). On the Phenician גֵּו see גֵּוָה.

גּוֹא see Aram. גַּו.

גּוּב I. (only *part. pl.* גָּבִים K'tib) *tr.* 1. same as יָגַב *to cut through, to dig through* (the earth), with the plough, whence גָּב 2 Kings 25, 12 *a husbandman*, for which the K'ri has יֹגֵב; comp. جَابَ (to cut), VIII. to dig. — 2. *to cut off, to cleave*, spoken of wood; hence גֵּב (out of גִּיב). — The organic root also exists, in a modified form, in נָ־קַף &c.

גּוּב II. (not used) *tr. to deepen, to hollow out, to dig out;* so too in Aram. גַּב (גְּבַב) III., whence גֹּב. The organic root is also in the Hebrew גָּב־א I. (which see), whence גֶּבֶא = בּוֹר. Deriv. גֵּב 2. (which see).

גּוּב III. (not used) *tr. to bring together, collect, crowd together*, or *intr. to troop together;* whence גּוֹב 1., גּוֹבַי, גֵּב 3. The stem גָּב in this sense is identical in its organic root with that in גָּב־א, גָּב־ה (Targ. גְּבָא, Syr. ܓܒܐ, Ar. جَبَا and جَبَأَ, Aram. גְּבַב), קָו־ה &c. and with the root in חָ־גַב.

גּוֹב (from גּוּב III.) *m.* 1. same as גֵּב 3. *a swarm of locusts*, Nah. 3, 17, Targ. גּוֹבָא, גּוּבָא, גּוֹבַי the same, hence of the

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appearance of the locust in swarms, gryllus gregarius. — 2. (= גֹּב 2 Sam. 21, 18; *hill-place*, from גֵּב 1.) *n. p.* of a place 2 Sam. 21, 19, for which the LXX and Syr. have the synonymous נֹב (hill), and the parallel passage 1 Chr. 20, 4 גֶּזֶר (sloping place). See גֹּב.

גּוֹבַי (or גֹּבַי; ־ַי is a very old adject. termination, as in חַלּוֹנַי, חֲשׂוֹפַי, חוֹרַי) *collect. m.* prop. what collects in troops, hence *a swarm of locusts*, Nah. 3, 17: *as swarms of locusts upon swarms of locusts;* Am. 7, 1; comp. Targ. גּוֹבַי and גּוֹבָאִי (pl. def. גּוֹבָאֵי).

גּוֹג (see מָגוֹג, אֲגַג and אֲגָג) 1. *n. p.* of a mixed race dwelling in the extreme north, comprehended by the Greeks under the name of *the Scythians*, thence transferred — 2. to the centre and representative of the race, to their king, Ez. ch. 38. 39. *Gog* comes forth from the distant north (38, 15; 39, 2), the prince of רֹאשׁ, מֶשֶׁךְ, תּוּבַל (and probably also of תִּירַס) with his army of cavalry (38, 15) marching against the people of Israel, when he is miraculously encountered (38, 17-23) and annihilated (39, 1-8). In the later tradition which sprang from Ezekiel's description, גּוֹג along with מָגוֹג represents the mixed population of the north, the Scythians and Caucasians &c. — 3. *n. p.* of the country of the people Gog, i. e. of the Scythians, but only in the Apocalypse 20, 8, *Γώγ* together with *Μαγώγ*, as it has become a geographical name in Arabic also. — 4. According to the cod. Samar. and the LXX, by אֲגַג Num. 24, 7 is understood nothing more than גּוֹג, tradition (Sabb. 118) making the Messianic time to be distinguished by an antecedent struggle with *Gog*. — 5. *n. p. m.* of a Reubenite, 1 Chr. 5, 4.

As to the signification of גּוֹג it appears to mean *mountain* i. e. Caucasus (Pers. كوه *Koh*, Ossetic *ghogh* mountain; and even the classical name *Caucasus* originated in *Koh-Kâf*), since Caucasus was the chief seat of the Scythian peoples. The hardening of the last sound (*h*) into *g* (*gog* from *Koh*) seems to have taken place early; and when the name had already become that of a people, the other names מָגוֹג, אֲגַג (which see), Samar. אֲגוֹג, Gent. אֲגָגִי, אֲגַג, Phenic. אָגוֹג, also arose. Another explanation from the Pehlvi koka *moon* (see Grabschrift des Darius p. 64), because they prayed to the moon, is improbable. A Semitic etymology is also possible. From the reduplicated form גְּאגָא (see גָּא I., whence גָּג) in the sense of *to be high, overtopping*, גּוֹג might signify *a mountain, a summit;* comp. Ar. جُوجُو (breast, of a ship, i. e. something heightened). Fig. this stem would mean *gigantic, great of stature, powerful, warlike* (cognate קָד־קָו Is. 18, 2); comp. Sanskr. kû *to be mighty*, kavi (in the Vêdas, Pers. كَيْ) *king*, modern Persian كو (kav) *warlike, valiant*, in which sense the Amalekite name אֲגַג, אֲגוֹג, אֲגָג, the Hebrew proper name גּוֹג, and the Phenician אָגוֹג in the story of Ogyges may be taken. In Gen. 14, 1 Symm. has taken גּוֹי for גּוֹג, and translated it by "Scythians".

גּוּד I. (*fut.* יָגוּד, יָגֻד) *tr.* 1. same as גָּדַד I. and גָּדָה II. (which see) *to cut into something, to scratch, to wound*, figurat. of a warlike troop, e. g. עָקַב Gen. 49, 19 *the rear*, i. e. *to inflict a complete defeat;* hence גַּד, the Phenic. גַּיִד (see גַּד). — 2. Figurat. *to press*, with the accusat. *whereinto* Gen. 49, 19; *to drive on* in haste Hab. 3, 16; comp. Ar. جَدَّ. — 3. Metaphor. *to decide, determine, measure out to*, of fortune, fate &c. Deriv. גָּד, גָּדִי.

גּוּד II. (not used) *tr. to bind, to fetter;* comp. Ar. قَادَ (to fetter), كَادَ (to hinder), but especially the organic root in אָ־גַד, עָ־קַד &c. Deriv. גִּיד.

גָּוָה I. (not used) *intr.* properly *to be hilly, arched, gibbous*, consequently same as גַּב, Targ. גַּב I., Ar. جَابَ, cognate with גָּבַ־הּ, גָּבַ־ע &c.; then metaphor. *to ascend and appear visible aloft*, e. g. of the back or belly &c. Deriv. גֵּו (from גֵּוָה) and גֵּוָה, גּוֹי, גְּוִיָּה, the proper name גּוֹיִם.

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גָּוָה II. (not used) *tr. to hollow out, to deepen*, like גָּב II., גָּבָ־א; deriv. גֵּו (Aram. גַּו). Comp. Ar. جَوَّة low country, جَوَّة deepening, recess.

גָּוָה III. (not used) *intr.* same as קָוָה *to gather together in troops, to collect*, Ar. جَوَى (to call together, to collect); deriv. גּוֹי 2.

גֵּוָה *f.* 1. *body*, prop. belly, Job 20, 29, = גֵּו 2., LXX σῶμα, *Kimchi* גּוּף, consequently from גָּוָה I. More correctly, after *Targ.* (תֵּיק), *Rashi* (תַּעַר), *Ibn ʿEsra* (אַשְׁפָּה) and others *sheath*, *quiver*, from גָּוָה II. to deepen out, as נָדָן (which see) is similarly derived. — 2. *a lifting up*, Job 22, 29 *for when they are lowered, thou promisest lifting up* (*Rashi*, *Ibn ʿEsra*); in a bad sense: *pride*, *haughtiness*, 33, 17; figurat. *sin*, *iniquity*, Jer. 13, 17. It is usually taken as an Aramaeism for גֵּאוָה, especially since גֵּאֲוָה is in use; but גָּוָה I. may even of itself be connected with גָּאָה. In Phenician גָּוָן (Gawan) = גַּאֲוָן (elevated) is the proper name of the old deity of the Byblians; גֵּו (majesty), hence the proper noun masculine גֵּוְעֶלְיוֹן (Givalius i. e. -iun, majesty of ʿElyon).

גֵּוָה *Aram. f. pride*, Dan. 4, 34.

גֹּוָה (only *pl.* גֹּוִים, with *suff.* גֹּוַיִךְ K'tib) *m. a person, a being*, consequently = גּוֹי; but only in *pl. people*, Ez. 36, 13 14 15. See גּוֹי.

גָּוַן I. (not used) same as גָּוָה I. and גָּבַב (which see), Aram. גְּבַב I. Deriv. גֵּו.

גָּוַן II. (not used) same as גָּוָה II. and Aram. גְּבַב III. Derivat. Aram. (גְּוַן) גֵּו, which see.

גּוֹז (after the form קוֹל, גֹּחַ; with *suff.* גּוֹזִי) *m. refuge*, perfugium, Ps. 71, 6; i. e. place or person to which one flees.

גּוּז *intr.* 1. *to flee, to escape, to hasten away*, a collateral form of עוּז, חוּשׁ; hence כִּי גָז חִישׁ Ps. 90, 10: *for it* (רָהְבָּם their pride) *quickly hastens away*, referring to שָׁנָה according to the LXX and Targ.; comp. Ar. حَازَ (to flee away), جَازَ (transfugit), Syr. ܓܙ to pass, to disappear. Deriv. גּוֹז. — 2. (unused) *to fly, to soar away;* cognate in sense עוּף, of birds. Deriv. גּוֹז in its diminutive גּוֹזָל. — 3. *to go over, to cross*, transire, water; cognate in sense עָבַר. Deriv. גּוֹזָן, גִּזָּה.

Nif. נָגוֹז (3 *pl.* נָגוֹזוּ for נָגוֹזוּ, as mss. still have it; the punctuators wavered between the stem גָּז and גַּז) *to disappear, to hasten away, to flee, to be gone*, and therefore according to the Targ. Nah. 1, 12: *though they be numerous and yet ever so many, yet they shall disappear and pass away* (וְעָבָר).

Hif. הֵגִיז (only *fut. apoc.* וַיָּגֶז for ־גֶז, because the punctuators had in their mind the stem גַּז) *caus. to make to flee, to make to hasten, to drive on*, Numb. 11, 31: *and it* (the wind) *drove forward quails from the west.*

גּוֹזָל (*pl.* with *suff.* גּוֹזָלָיו) *m. a young bird*, formed from גּוֹז with the diminutive syllable ־ָל (comp. גּוֹרָל), particularly of the young dove Gen. 15, 9, Deut. 32, 11, and also of other birds; Ar. جَوْزَل, Syr. (transposed) ܙܘܓܠܐ, Phenician גּוֹזָל (gozol), whence the name of a plant חֲצִיר גּוֹזָל (Azir-gozol, Apul. herb. 65); the Ar. جزل (to coo like a dove) is denomin.

גּוֹזָן (*pass, ford*, properly a place of passage, from גּוּז with the formative syllable ־ָן) *n. p.* 1. of an Assyrian tract of land situated at a river of the same name (גּוֹזָן), where there may have been a ford; hence fully נְהַר ג׳ 1 Chr. 5, 26, named with חֲלַח, חָבוֹר, הָרָא (which see), to which $2^1/_2$ of the ten tribes in an earlier deportation, and afterwards the ten tribes 2 Kings 17, 6 and 18, 11 (ג׳ adduced here as a territory with עָרֵי מָדַי) were carried captive. This river *Gosan* is the Kisel-Osen rising in the north of the Zagros and falling into the Caspian sea (*Ritter*, Erdkunde VIII. 590. 615). From it — 2. a city in Media between the mountain *Chabor* (viz. the Assyrian *Khabûr el-ʿhasanijja* in Jakuti, to distinguish it from the Mesopotamian)

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and the Caspian sea received the same name, *Γαυζανία* in Ptolem. (VI, 2); and the appellation may have been extended to a whole territory. It is a question whether in 2 Kings 17, 6 and 18, 11 עָרֵי ג׳ (along with עָרֵי מָדַי) should not be read for נְהַר, and whether this territory should not be understood; Jewish tradition supposes גַּנְזַק i. e. *Gazaca*, the summer residence of the Median kings. — 3. *n. p.* of a country in Mesopotamia, between the rivers כְּבָר (Ptol. *Χαβώρας*, Strab. *Ἀβόῤῥας*, Aboras, Plin. *Chabora*, Syr. *Kabûr* &c.) and Saccoras, *Γαυζανῖτις*, now *Kaushan*, Is. 37, 12, 2 Kings 19, 12, mentioned along with חָרָן (*Κάῤῥαι*, Carrae) in north-western Mesopotamia, and רֶצֶף (Ptol. 5, 15 *Ῥησάφα*) in Palmyrene &c.

גּוּחַ (*imp. fem.* גֹּחִי for גֻּחִי, as דּוֹשִׁי = דּוּשִׁי, אוֹרִי = אוּרִי) 1. *tr. to send forth, to push forth*, the fruit of the body, i. e. *to bear*, Mic. 4, 10, coupled with חוּל *to be in labour;* whence גֹּחַ. — 2. (unused) *intr. to spring forth, to bubble up*, of water; whence the proper names גִּיחַ, גִּיחוֹן. But usually in the

Hif. הֵגִיחַ (*fut.* יָגִיחַ, *apoc.* וַתָּגַח; *inf.* גִּיחַ abridged from הָגִיחַ) *to break forth* (of an army), with מִן of the place Judges 20, 33; *to break forth*, of the sea Job 38, 8, evidently adopted from the image of the bursting forth of the foetus; *to bubble up, to stream forth* (water), with בְּ *through* something, Ez. 32, 2: *and thou burstest forth* (with water-jets) *through thy nostrils* (בְּנַחֲרֹתֶיךָ = בְּנַהֲרֹתֶיךָ from נַחֲרָה = נַהֲרָה Jer. 8, 16, sing. *the snorting*, pl. *the nostrils*), of the crocodile; with אֶל־ *into* something, Job 40, 23.

On the stem גָּח comp. the Ar. خَخَّ (to spout forth water-jets), جَاخَ (to drive or push forward), Targ. גָּח (to break forth, of wind), Syr. ܓܚ (as the Hebr.) &c. The organic root is also found in נָ־גַח.

גּוּחַ *Aram.* the same, whence *Afel* אַגַּח (*part. fem. pl.* מְגִיחָן) *to break through*, of wind, Dan. 7, 2.

גּוֹי (a shorter form of גְּוִי, whence *f.* גְּוִיָּה, as the Aram. גּוֹ from גַּו, לֹיָה = לוֹיָה out of לְוִיָּה from לָוָה; with *suff.* גּוֹיִי omitting *one* Yod; *pl.* גּוֹיִם, *constr.* גּוֹיֵי, also גּוֹיִם, as mss. read, with *suff.* גּוֹיֶיךָ Ez. 36, 13 14 15 from a sing. גּוֹיֶה (which see), and גּוֹיִם Gen. 25, 23 K'tib, Ps. 79, 10 with the omission of Vau quiescent) *m.* 1. (from גָּוָה I.) *the body* (as the fem. גְּוִיָּה), prop. belly (cognate in sense בֶּטֶן), transferred to the whole body; figurat. *being, person*, even of individuals, Gen. 20, 4; 25, 23. See גּוּף. — 2. (from גָּוָה III.) prop. the connected, crowded together mass, hence *people, populace*, confluxus hominum, in the widest sense like עַם (which see), and so a) of *Israel* Gen. 12, 2; Deut. 32, 28; Josh. 3, 17; 4, 1; 10, 13; 2 Sam. 7, 23; Is. 1, 4; Zeph. 2, 9 &c., but גּוֹי יי is never used for עַם יי; in the sense of *inhabitants, citizens* 2 Chr. 15, 6, Prov. 14, 34, and so also גּוֹיִם Ez. 36, 13 14 15. b) most frequently *a non-Israelite, but specific people* Deut. 28, 36 49 50, 1 Kings 18, 10, also of a colonist race 2 Kings 17, 29; or of single tribes Is. 14, 32 (the Philistines), 18, 2 (the Aethiopians), Zeph. 2, 5; Jer. 25, 12 &c. c) *heathen people* generally, hence with the accessory idea of *enemies, oppressors*, Ps. 2, 1 &c., in which sense it is opposed to עַם the Jewish people Deut. 32, 43; the pl. גּוֹיִם especially is used in this manner Ps. 2, 1; Is. 42, 6. This view of ג׳ became usual in later times, the LXX, Ar., Syr. and others having taken it so even where Israel is meant. d) *a troop, flock*, of animals, as of locusts Jo. 1, 6, of wild beasts Zeph. 2, 14, as עַם too sometimes denotes, Prov. 30, 25, Greek *ἔθνος* (Hom. Il. 2, 87), Latin *gens* (Virg. Ge. 4, 430), Ar. أُمَّة. For גּוֹיִם (in the *pl.*) as a proper name, see גּוֹיִם.

גְּוִיָּה (from the *masc.* גְּוִי = גּוֹי; *c.* גְּוִיַּת, with *suff.* גְּוִיָּתוֹ; *pl.* גְּוִיּוֹת, with *suff.* ־תֵיהֶם, ־תֵיהֶנָה) *f. body*, prop. belly (like the Syr. ܓܘܝܐ) and that sometimes living Gen. 47, 18, Neh. 9, 27, also supra-terrestrial Ez. 1, 11 23; Dan. 10, 6; sometimes dead, *a*

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corpse (cognate in sense פֶּגֶר 1 Sam. 17, 46, נְבֵלָה) Nah. 3, 3; 1 Sam. 31, 10 12; Ps. 110, 6; also of beasts Judges 14, 8 9.

גּוֹיִם (*crowd of peoples, mixed people*) *n. p.* 1. of a tribe in גִּלְגָּל (which see), in the neighbourhood of Dor Josh. 12, 23, perhaps because a non-Phenician race had settled there. — 2. of a people in גָּלִיל (which see), whence the territory was named גְּלִיל הַגּוֹיִם (*boundary of the mixed peoples*) Is. 8, 23. In this Goyim-boundary was situated the city חֲרֹשֶׁת הַגּוֹיִם Judges 4, 2 13, so called to distinguish it from another חֲרֹשֶׁת. Perhaps גִּלְגָּל Josh. 12, 23 is identical with גָּלִיל, as גְּלִילוֹת 18, 17 is with גִּלְגָּל 15, 7. — 3. of an unknown tribe whose king תִּדְעָל is mentioned in Gen. 14, 1. Symm. understands by the word Scythian tribes (Σκύθαι), without perhaps reading on that account גּוֹגִים (see גּוֹג). — 4. of peoples in Asia minor and Europe whose lands are washed by seas and are therefore termed אִיִּים Gen. 10, 5; Zeph. 2, 11.

גּוּל (1 *pers.* גַּלְתִּי Is. 65, 19; *fut.* יָגוּל K'tib Prov. 23, 24; *inf.* גּוֹל ibid. K'tib) *intr.* 1. properly to turn oneself in a circle, to go in a whirling motion, hence figurat. *to exult* i. e. to move round in a circle for joy, *to rejoice* Prov. 23, 24 K'tib; with בְּ Is. 65, 19 *to rejoice over something;* אַל־גִּיל (so all versions read for אֶל־, though elsewhere אַל does not occur in union with the imper.) Hos. 9, 1, *rejoice not*, as the nations; yet one may take גִּיל here rather as a noun, and the construction as in 2 Sam. 1, 21. Comp. חָגַג in a cognate fundamental meaning, whence חַג, Ar. جَالَ (med. Vau, to dance), Zab. ܓܠ in Ethpa. Deriv. גִּיל 1, גִּילָה, גִּילַת. — 2. *to turn, to writhe*, from fear, like חוּל which is radically cognate (which see), *to fear, to quake*, but only in Hifil; comp. Ar. وَجَلَ and the double meaning of פָּחַד. — 3. *to turn* or *move in a circle*, *to move forward in a definite circle*, of time (cognate in sense דּוּר); Ar. the same. Deriv. גִּיל 2, ־גַּיִל, ־גַּל (= גַּיִל) in proper names. — 4. *tr. to surround, to enclose*, a district, in which sense גַּל stands elsewhere (which see); comp. כִּרְכֵּר, whence כִּכָּר; Ar. جَوْل circumference. Deriv. גִּיל 3, גָּלוֹן, גּוֹלָן, גִּילֹה (גִּלֹה). The common form in use is

Hif. הֵגִיל (in the abridged form גִּיל; *fut.* יָגִיל, *apoc.* יָגֵל, וַיָּגֶל; *inf.* גִּיל K'ri out of הָגִיל) in the sense of Kal, as often in middle-vowelled stems (see בּוּן, רוּב, שׂוּם, שׁוּת, גּוּחַ, נוּף &c.) a new Kal, as it were, is formed by this shortening: 1. *to rejoice* i. e. joyfully to move in a circle (hence it is stronger than שָׂמַח, שׂוּשׂ, רָנַן), either absolutely Ps. 32, 11; Zech. 9, 9; Is. 49, 13; 65, 18; or with בְּ of the object, in which one rejoices, e. g. בִּישׁוּעָה Ps. 9, 15, בְּחֶסֶד 31, 8, בַּיי Is. 41, 16, בְּמֶלֶךְ Ps. 149, 2 &c.; very seldom with עַל Zeph. 3, 17. — 2. *to serve God in a solemn, religious dance* (comp. חָגַג), an intensive of עָבַד Ps. 2, 11, where, however, according to some, the 2 signification belongs. — 3. *to turn oneself*, with pain, *to mourn*, with עַל *over a thing* Hos. 10, 5, parallel אָבַל; גִּיל appears to stand there as = חִיל in order to have an assonance with גָּלָה.

גּוֹלָה (prop. *part. fem. Kal* of גָּלָה, to denote the collective idea or the abstract, hence without a pl.) *f.* 1. *a company of banished, exiles, captives* Ezr. 1, 11; 9, 4; Jer. 28, 6; Zech. 6, 10. — 2. *captivity, exile, banishment*, e. g. כְּלֵי הַגּ׳ Jer. 46, 19, בְּנֵי הַגּ׳ Ezr. 4, 1; Ez. 12, 4: *as the going forth into captivity;* 1 Chron. 5, 22 *until the exile;* Ezr. 2, 1 *the captivity of exile;* Nah. 3, 10 &c. Connected with verbs הֵבִיא ג׳ 2 Kings 24, 16 *to lead into exile;* יָצָא בַּגּ׳ Jer. 29, 16, הָלַךְ בַּגּ׳ 49, 3 *to go into exile;* שׁוּב מֵהַגּ׳ Ezr. 6, 21 *to return from exile;* קְהַל הַגּ׳ Ezr. 10, 8 *the congregation of exiles.* See גֹּלָה, גּוֹלָה under גָּלָה.

גּוֹלָן (from גּוּל 4; *circle, region*) *n. p.* 1. of a Levitical free city in בָּשָׁן (which see), belonging to the territory of Ma-

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nasseh Deut. 4, 43, 1 Chr. 5, 56, Josh. 20, 8 K'ri, for which the K'tib has in the two latter passages גָּלוֹן (which see); *Joseph.* (Bell. Jud. 1, 4, 4) *Γαυλάνη*; called by *Euseb.* *κώμη μεγίστη*, and situated, according to the Talmud (Menachot 9 b), over against קֶדֶשׁ. — 2. of the territory named after it, *Γαυλωνῖτις*, *-ανῖτις* (*Jos.* ib. 4, 1, 1), divided into upper and lower Gaulanitis, designated as the eastern border land of Galilee. The name is preserved till the present day in جولان (G'ûlân), the appellation of a Syrian mountain.

גּוּמָּץ (for מְגֻמָּץ, *part. Pu.* from גָּמַץ, rejecting the מְ) *m.* prop. the deep-made, hence *pit* Eccles. 10, 8; Targ. גּוּמָּץ, כּוּמָּץ, Syr. ܓܘܡܨܐ &c.

גּוּן (not used) *tr.* i. e. גָּן same as גַּן *to cover around*, *to protect*. Deriv. the proper name גּוּנִי.

גּוּנִי (*protected*, *screened*) *n. p. m.* Gen. 46, 24. *Patron.* 1 Chron. 5, 15.

גָּוַע (*fut.* יִגְוַע, *inf. constr.* גְּוֹעַ and גְּוַע) *intr. to breathe out* (the breath of life), God taking back the breath he gave (Gen. 2, 7), Ps. 104, 29; *to expire*, *to decease*, preceding מוּת Gen. 25, 8 17; 35, 29; but for the most part generally, *to die*, *to perish* Gen. 6, 17; 7, 21; Num. 20, 29; Lament. 1, 19; Job 3, 11, along with נִכְרַת Zech. 13, 8; figurat. גָּ׳ מִן *to vanish because of* i. e. to suffer much, to perish almost, Ps. 88, 16 *I am afflicted and vanish away from instability.* — The fundamental signification of the stem does not lie in *to draw oneself together*, *to collect* (= גָּוָה), not in *hungering*, according to the Arabic, but in *to breathe out;* and the stem is connected, in its organic root גָּ־וַע, with אָ־פַח, פָּח, אָ־פַע.

גּוּף I. (not used) *intr.* same as גַּב (גָּבַב), גָּב I. (גּוּב), גָּוָה I.: *to be gibbous*, *arched*, *thick*, whence גּוּפָה; comp. Ar. جَاف, جَاب to be thick, gross, in contrast with *to be fine.* — The fundamental signification of body, has always proceeded in the language from heightening, arching, thickness, with reference to the middle part of the animal body; this is the case in Hebrew גַּו, גּוֹי, גְּוִיָּה, בֶּטֶן, אוּל, Arab. بَدَن, جُطُبَّى, جِبَال &c. where the names for belly, back, body, are borrowed from such fundamental meaning. It may be, therefore, that גָּוָה I. and II., גּוּב I. and II. &c. are connected.

גּוּף II. (Kal unused) *tr.* same as חַב, חָבָה, כָּפָה &c. *to enclose*, *to conceal*, *to encompass;* comp. Syr. ܓܘܦܐ a net, i. e. what takes in, ܓܦ to fish, to hunt.

Hif. הֵגִיף *to shut* e. g. דְּלָתוֹת Neh. 7, 3; comp. the Talmudic הֲגָפָה, מְגוּפָה.

גּוּפָה *f.* prop. *a body*, like the Ar. جَوْف but only in use for *a corpse* 1 Chron. 10, 12 for גְּוִיָּה (1 Sam. 31, 12); also in Greek in the same manner *δέμας*, *σῶμα* &c.; Ar. جِيفَة a corpse.

גּוֹר a ground-form to גּוֹרָל, which see.

גּוֹר (*pl.* גּוֹרִים and גּוֹרוֹת; with *suff.* גְּרוֹתָיו; from גּוּר V) *m. a whelp* (of the lion) Jer. 51, 38; Nah. 2, 13. The noun גּוּר I. usually stands for it.

גּוּר I. (*fut.* יָגוּר) *intr. to gather themselves together*, *to crowd together*, with a hostile design Ps. 56, 7; with עַל *against* one 59, 4; hence fig. (like אָסַף) *to turn* (into a house), *to lodge* (as a stranger), peregrinari, *to dwell* Gen. 35, 27, Judges 17, 7, particularly of a גֵּר Ex. 12, 49, of individuals Ruth 1, 1, Is. 23, 7, of whole tribes Ps. 105, 23; also of animals Is. 11, 6. In this sense, it is construed either with בְּ of the place *where* Judges 19, 16, Ps. 105, 23, with עִם of the pers. *with whom* Gen. 32, 5, with the accusat. of the object Judges 5, 17 or of the person Ps. 120, 5, or with אֶת־ of the person Lev. 19, 34 and also בְּתוֹךְ 16, 29. גֵּר בַּיִת Job. 19, 15 *a domestic*, *a slave*, coupled with אָמָה; according to the LXX, Jerome and others *a neighbour* (cognate in sense שָׁכֵן), as the fem. גָּרַת בַּיִת Ex. 3, 22. גּוּר בְּאֹהֶל יי׳ Ps. 15, 1 *to dwell in the tabernacle of God*,

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i.e. with God; in the same manner שָׁכַן (Ps. 68, 7) is connected with the accusat. of the place *where*, Ps. 5, 5 *the evil man does not dwell with thee.* Deriv. מְגוּרָה, גַּר, גֵּר, גֵּרוּת, perhaps גֵּר, גּוּר (also in proper names), מָגוּר, מַמְגֻרָה, the proper name יָגוּר.

Hithp. הִתְגּוֹרֵר (*fut.* יִתְגּוֹרֵר) *to sojourn, to lodge*, with עִם *with* 1 Kings 17, 20. Jer. 30, 23 and Hos. 7, 14; see גּוּר II.

The organic root of this stem is also found in אָ־גַר, Aram. יְ־גַר, זְ־גַר &c.; the transition from the fundamental signification *to gather together* to that of *going into, turning in*, is also in אָסַף.

גּוּר II. (*fut.* יָגוּר) *intr.* prop. to turn oneself, to shrink back, but mostly in the definite sense *to be afraid*, with מִן Deut. 18, 22, מִפְּנֵי Deut. 1, 17, 1 Sam. 18, 15, Job 19, 29, or the accusat. *of*... Deut. 32, 27; *to be concerned, anxious*, with לְ *about* something Hos. 10, 5, parall. אָבַל. In a good sense, *to have reverence, awe:* מִן יי *of* God Ps. 22, 24; 33, 8; Job 41, 17. Deriv. מָגוֹר and מָגוּר, מְגוֹרָה. — A farther development of the stem is presented by יָ־גֹר (which see).

Hithp. הִתְגּוֹרֵר *to be anxious, to be afraid*, with עַל (after the Syr.) *of* or *on account of* a thing Hos. 7, 14, parallel יְיַלִּילוּ; but the LXX and mss. read הִתְגּוֹדֵד with reference to 1 Kings 18, 28; the old interpreters have taken it in the sense *to gather themselves together*, with relation to Deut. 14, 1, Jer. 16, 6 &c. But the explanation already given is preferable.

גּוּר III. (Kal unused) *tr.* same as גַּר (גָּרַר) = גַּל *to roll, to turn round*, of round, heavy things. Deriv. גּוֹר in גּוֹרָל. יְגוֹרֵם Prov. 21, 7 and יְגֹרֵהוּ Hab. 1, 15 see under גָּרַר.

Hithp. הִתְגּוֹרֵר *to whirl itself upward, to whirl*, of a whirlwind Jer. 30, 23, hence cognate with הִתְחוֹלֵל.

This meaning of the stem may possibly be combined with גּוּר II.; but the natural separation of the stems and a reduction to their sources is preferable to an union which is only too ingenious.

גּוּר IV. (*fut.* יָגוּר, *inf.* גּוּר) *intr.* 1. *to glow, to seethe, to boil up, to ferment* (comp. עוּר III., Ar. غار, of the boiling of wrath, the burning of hunger, thirst &c.); hence figurat. of the seething and boiling of unslacked lime (see גֵּר). — 2. same as גָּרָה and the cognate עוּר: *to be angry, to be zealous, to be exasperated*, absolut. Is. 54, 15 *behold they are very zealous* (against thee), *but that does not come from me;* or with אֶת־ *against*, מִי־גָר אִתָּךְ *whoever is exasperated against thee* Is. ibid. erroneously taken by the Targ. and others in the sense of *to gather together.* — 3. *tr. to stir up, to incite, to kindle*, e. g. strife (according to the Targ.) Ps. 140, 3, if we should not rather read יְגָרוּ (from the Pihel גֵּרָה).

גּוּר V. (not used) *intr. to suck*, of young animals, properly to moisten, to draw in moisture; comp. עוּר IV. (whence עַיִר) and the organic root in נָ־גַר (to flow out). Deriv. the noun גּוּר 1 and גּוֹר.

גּוּר I. (from גּוּר V; *pl.* גּוּרִים, גֻּרִים, with *suff.* גּוּרֶיהָ) *m.* same as גּוֹר, *a young animal*, that sucks, generally *a whelp*, catulus, particularly of the lion Ez. 19, 2 3 5, in full form גּוּר אַרְיֵה Gen. 49, 9, Deut. 33, 22, Nah. 2, 12, distinct from כְּפִיר, an animal which is somewhat grown; seldom that of the תַּן Lament. 4, 3. The same appears in different forms in Arabic (*G'urw, G'irw, G'arw*) and Syriac (*Gârjo, Gûrjo, Gûro*), and is also applied to other animals.

גּוּר II. (from גּוּר I.) *m. a dwelling, a hospice*, hence 1. גּוּר בַּעַל (*hospice of Ba'al*) *n. p.* of a city in Arabia 2 Chr. 26, 7; comp. Phenician גֻּרְבַּע (for גֻּרְבַּעַל) proper name of the island *Girba* (in Libyan, Meniax), and at the same time the name of a city there (in the Peutinger table *Gerra*, in Ptol. IV, 3 Γέῤῥα). — 2. מַעֲלֵה־גוּר (*height of Gur-ba'al*) *n. p.* of a place not far from יִבְלְעָם (which see) 2 Kings 9, 27; גּוּר is here shortened

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from גּוּר בַּעַל; comp. Phen. גֻּר (Gor), proper name of a city in Africa.

גּוֹרָל (*constr.* ־רַל, with *suff.* גּוֹרָלִי; *pl.* גּוֹרָלוֹת) *m.* prop. *a little stone*, small and round (from גּוֹר a round pebble [גּוּר III.) with the diminutive termination ־ָל) for casting lots, like ψῆφος (Rabbinic פסיפוס), 1. *lot*, in a general sense Lev. 16, 8; 1 Chr. 24, 7 &c.; in dividing an inheritance Josh. ch. 15-19, booty Ps. 22, 19 or otherwise Josh. 17, 14; 19, 1. *To cast lots* is expressed by הִשְׁלִיךְ ג׳ Josh. 18, 8, יָרָה 18, 6, הִפִּיל Is. 34, 17, הִטִּיל Prov. 16, 33, יִדָּה Jo. 4, 3, נָתַן Lev. 16, 8; with עַל of the thing *upon which* the lot is cast Ps. 22, 19. Passively, *the lot is cast* is expressed by נָפַל Jon. 1, 7; *the lot is drawn* by עָלָה ג׳ עַל Lev. 6, 9, יָצָא ג׳ לְ Josh. 19, 10; *to divide by lot* by חִלֵּק בְּג׳ 1 Chr. 24, 5. — 2. *the portion that falls to one* (by lot) Judges 1, 3; figurat. *destiny*, *portion* Ps. 16, 5; Dan. 12, 13. See גָּרַל.

גּוֹרָן (as if from גּוּר) *m.* K'tib Jer. 2, 25 for גָּרוֹן (which see).

גּוּשׁ (not used) *tr. to heap together*, *to curdle*, *to draw together into a lump*, of a clod; *to make firm;* hence גּוּשׁ, גִּישׁ, the proper name גֵּישָׁן. — The organic root in גָּשׁ is identical with that in רָ־כַשׁ (which see), comp. Ar. حَاشَ (to collect, to put together); a farther development of the root is in גָּבַשׁ (which see), Ar. حبش &c., perhaps after גָּוַשׁ had preceded. The meaning *to search out* in the Syr. ܓܫܫ is connected with the Hebrew גַּשׁ (גָּשַׁשׁ). But see גָּשַׁשׁ.

גּוּשׁ *m.* prop. *clod*, *lump*, of earth (root גּוּשׁ), *crust of the earth;* figurat. *a small ball*, *a little lump*, i. e. a boil of the leprosy, which makes the skin ashy-gray and lumpy (comp. the expression: glebam in os injicere) Job 7, 5 K'ri.

גַּז (not used, in combinations גִּז; see גֶּנֶז = גַּנְזְ) *m. treasure.* This form of the noun, at the basis of the late Hebrew גַּנְזַךְ (which see), appears in forms in the Targ., Talm., Syrian, Zabian, Armenian, Persian, Pehlevi, Zend, Sanskrit &c.; and as the word is not found in Semitism till late and then comes through the medium of the Aramaean, it can only have been introduced out of the Aryan tongues. For that we have the Sanskrit *gandsha* (treasure-house), Zend. *ganza*, Persian *ǵindsh*, Pehl. *gandsh* &c., in all of which *n* is unorganic, and *ǵ* changed into *z* (see ג). This form of the noun then passed over into Aramaean, after a Persian transformation of the *a*-sound. The original form without *n* inserted, also penetrated in many ways into Aramaean, most of all into the classical languages (Lat. *gaza*, Greek γάζα); comp. *Hesych.* Γάζα παρὰ Πέρσαις βασίλειον, ἢ οἱ ἐκ τῶν πολλῶν φερόμενοι φόροι. *Curt.* 3, 13, 5.

גֵּז I. (*constr. pl.* גִּזֵּי) *m.* 1. *a shearing*, of צֹאן Deut. 18, 4, כֶּבֶשׂ Job 31, 20, i. e. the shorn wool, vellus. — 2. *meadow-shearing*, *mowing*, i. e. either the young shoots that remain after the mowing (*Kimchi*) Ps. 72, 6, or the mown grass itself; גֵּז הַמֶּלֶךְ *the king's mowing*, Am. 7, 1, i. e. *the early mown grass belonging to the king.*

גֵּז II. (*constr. pl.* גִּנְזֵי with *n* inserted) *m. treasure*, Esth. 3, 9; 4, 7; see Aram. גֵּז.

גֵּז (in compounds; *def.* גִּזָּא; in Biblical Aramaeism only in *pl.* גִּנְזִין, *def.* גִּנְזַיָּא, with *n* inserted as a compensation for Dagesh) *Aram. m. treasures*, where the incomes of tribute and taxes were laid up, Ezr. 6, 1, which were also deposited in the archives. בֵּית גִּנְזַיָּא Ezr. 5, 17; 7, 20 *treasury*, γαζοφυλάκιον. This form of the name is also found in the late Hebrew גִּנְזֵי (from גִּזֵּי), in the compound late Hebrew word גִּזְבָּר, with the total disappearance of the sharp sound in the Aram. גִּזָּבָר, in the Syriac ܓܙܒܪܐ, ܓܙܒܪ. But besides this form there was also another, גֵּז (which see), in use, to which belong גַּנְזַךְ (which see), Targ. and Talm. גַּזָּא, Syr. ܓܙܐ, ܓܙܐ (Barhebr. p. 425), ܓܙܘܪܐ &c.; and all forms may be traced back to these two.

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גִּזְבָּר *m. a treasurer*, Ezr. 1, 8, comp. Syr. ܓܙܒܪ. It is compounded of גֵּז (shortened גַּז) and בָּר (see גִּדְבַּר).

גִּדְבַּר (only *pl.* גִּדְבָּרִין) *Aram. m.* the same, Ezr. 7, 21, Syr. ܓܕܒܪ. The first part is from גַּזָּא = גַּזָּא (see גֵּז); in Pers. גַּז in Pehl. the same word occurs with ד inserted.

גָּזַז (not used) *trans. to cut*, *to hew* (stones), whence גְּזִית; comp. Aram. גְּזַז, Syr. ܓܙܙ (to shear, cut), Ar. جَزَّ (to cut in pieces, divide); consequently it is merely a farther development of גָּזַר (גזז). גִּזֵּי Ps. 71, 6 and the proper name גִּזֹנִי belong to גָּזַז.

גִּזַּת (*constr.* גִּזַּת) *f.* = גֵּז *shearing*, Judges ch. 6; in full form גִּזַּת הַצֶּמֶר Deut. 37.

גִּזֹה (= גִּיזוֹן from גָּזַז, *a pass*, *a ford*) *p.* of a place, prob. in the neighbourhood of שַׁעַלְבּוֹן; hence the *Gentile* גִּזוֹנִי 1 Chr. 11, 34, as הָשֵׁם or יָשֵׁן, one of David's heroes, is designated. Perhaps we should read גִּלוֹנִי. The etymology as in גּוֹזָן; comp. Phenic. גּוֹזָא *Joza* in Strab. III. p. 140. translated *Transveta*) proper name of the city Julia.

גָּזַז (*part.* גֹּזֵז; *inf. constr.* גָּזֹז and גְּזֹז; *imp. f.* גִּזִּי, *pause* גְּזֹזִי; *fut. ap.* וַיִּגְזֹז) *tr. to cut off* (wool), *to shear* (sheep), with accusat. *what* is shorn 1 Sam. 25, 4, and ל of the person *for whom*, 25, 7; 2 Sam. 13, 23; *to cut the hair of the head* (רֹאשׁ, or the hair on the crown) from off the forehead, as a sign of mourning Job 1, 20; Mic. 1, 16; Jer. 7, 29. Also according to the derivatives: *to cut hay*, *to mow meadows*, Arab. *to cut fruit*. גִּזָּה Numb. 11, 31 and גְּזוּזֵי נָכְרִי Nah. 1, 12 see under גּוֹז. Derivat. גֵּז I., גִּזָּה and the proper name גִּזְרִי. — The fundamental signification is "to cut off, to separate", identical with קָצַץ, גָּדַד &c.; Syr. ܓܙܙ, Arg. גֵּז, Ar. جَزَّ.

גִּזְרִי (*shearer*) *n. p. m.* 1 Chr. 2, 46.

גִּזִּית (from גָּזָה after the form זְרִית, כְּרִית) *f. hewing* (of stones), caesio, caesura, hence with אֶבֶן 1 Kings 5, 31, Ez. 40, 42, 1 Chr. 22, 2 *hewn stone*, *squared stones*; also by itself concrete, *squared stone* Ex. 20, 25; Is. 9, 9; Lament. 3, 9; Am. 5, 11.

גָּזַל (*fut.* יִגְזֹל) *tr.* prop. to cut off, to separate, to tear away &c. like the cognate roots בָּ־צַל, נָ־שַׁל, נָ־צַל, אָ־צַל, &c. The significations in use are these: 1. *to pluck away* (a spear), מִיַּד פְּ *out of* the hand of a person 2 Sam. 23, 21; 1 Chr. 11, 23; *to take* (as a pledge from the orphan), מִן *away from* something Job 24, 9; *to rob*, *take possession of*, (by violence) e. g. בָּנוֹת Gen. 31, 31, בַּיִת Job 20, 19, בְּאֵר הַמַּיִם Gen. 21, 25, עֶדֶר Job 24, 2, שָׂדוֹת Mic. 2, 2, חֲמוֹר Deut. 28, 31; *to plunder*, with accus. of the object, לֵב Prov. 22, 22, אֶבְיוֹן Ps. 35, 10, אָב וָאֵם Prov. 28, 24 &c.; גְּזֵלָה, גָּזֵל, גְּזֵלָה Lev. 5, 23, Ez. 18, 18 *to appropriate to self the thing seized upon*. Figurat. גָּזַל מִשְׁפָּט Is. 10, 2 *to rob righteous judgment*, i. e. to refuse a righteous sentence; גָּזַל מִרְמָה שָׁלֵג Job 24, 19 *to consume snow-water*, of heat. — 2. *to strip off*, *to draw off*, to flay the skin, with מִן of the person Mic. 3, 2 figurat. meaning *to oppress*; comp. Ar. جَزَلَ. Deriv. גָּזֵל, גָּזֵל, גְּזֵלָה; on the contrary גּוֹזָל belongs to גּוּז.

Nif. נִגְזַל *to be robbed*, of sleep, Prov. 4, 16.

גָּזֵל (abridged from גְּזֵיל) *m. what is robbed*, *plunder*, Lev. 5, 21; Is. 61, 8.

גָּזֶל (not *construct* of גָּזֵל) *m.* the same, Ez. 18, 18; or figur. Eccles. 5, 7.

גְּזֵלָה *f.* the same, Lev. 5, 23; Is. 3, 14.

גָּזַם (unused) *tr. to cut off*, *to divide*, hence to eat up (of locusts); cognate כָּסַם in כֶּרְסֶם, קָרַם in קֶרֶם, גָּדַם, Aram. הָרַם, Ar. جَزَمَ &c.; but the organic root is גָּ־זַם, which occurs elsewhere. Deriv. גֶּזֶם.

Pi. גִּזֵּם (not used) figurat. *to swagger*, *to exaggerate*; comp. Talmud. גִּיזְמָא hyperbole, גִּזּוּם exaggeration. Deriv. the proper name גֶּזֶם.

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גָּזָם *m. a devourer*, a kind of locust, mentioned along with חָסִיל and אַרְבֶּה Jo. 1, 4; 2, 25; Am. 4, 9; according to the Targ. זָחֵל (זָחְלָא), i. e. the creeping locust, without wings; according to the Syr. ܡܳܫܰܚܬܳܐ (the stripping off); according to the LXX κάμπη, caterpillar.

גַּזָּם (*swaggerer*) *n. p. m.* Ezr. 2, 48; Neh. 7, 51.

גִּזֹּנִי from גִּזֹּה (which see), as שִׁילֹנִי from שִׁילֹה.

גָּזַע (not used) *tr.* prop. same as גָּדַע *to cut down*, *to fell* (trees), but also equivalent to גָּזָה *to hew;* also *to lop off the branches*, so that the trunk alone remains; comp. the Ar. جدع, جزع, حذع &c. Deriv. גֶּזַע.

גֶּזַע (with *suff.* גִּזְעוֹ, גִּזְעָם) *m.* prop. a lopping off of branches, concrete *a tree without its branches*, *a trunk*, *a stock*, Job 14, 8; then generally *a stem*, Is. 11, 1, even a newly-planted one 40, 24; Ar. جِذْع, but Syr. ܓܰܙܥܳܐ for Hebrew מַקֵּל; Ar. جِزْعَة a part torn off, جُزْع a stock.

גָּזַר (*fut.* יִגְזֹר, *imp.* גְּזֹר; *fut.* יִגְזַר only in signif. 2) *tr.* 1. *to cut down*, *to fell*, wood 2 Kings 6, 4; *to cut in pieces*, *to divide*, יֶלֶד 1 Kings 3, 25, יַם Ps. 136, 13; *to consume*, like אָכַל, with accus. of the object Hab. 3, 17; גָּ׳ עַל־יָמִין *to consume on the right hand* Is. 9, 19. According to Nifal and the derivatives it has also the meaning *to destroy*, *cut off*, מִן *from* something; *to be shelving*, of a territory; *to be burst*, *rent*, by heat; *to separate*, a hall &c. — 2. *to decide*, Job 22, 28. Deriv. גֶּזֶר, גִּזְרָה, גְּזֵרָה, the proper names גֶּזֶר, גִּזְרִי (גְּזָרָה, גַּזְרָה, גְּזֵרָה).

Nif. נִגְזַר *pass.* 1. *to be cut off*, *separated*, i. e. to be excluded, מִן *from* a thing, Is. 53, 8; 2 Chr. 26, 21; נִגְזַר מִיַּד יי׳ Ps. 88, 6 *to be excluded from the hand* (i. e. the guidance) *of God;* absolutely, and with the addition of the dativ. commodi Ez. 37, 11: *we are cut off* i. e. excluded (from the agency of God); *to be lost*, Lament. 3, 54. — 2. *to be decreed*, *determined*, Esth. 2, 1.

Hif. הִגְזִיר (not used), whence מַגְזֵרָה.

The stem גָּ׳, identical with קָצַר, Targ. גְּזַר, Syr. ܓܙܰܪ, Ar. جَزَرَ, and the transposed forms גָּרַז, קָרַץ, Ar. جَرَزَ &c., is clear in its fundamental signification, so that the collateral senses easily flow from it; and for that of *decree*, the analogy of the Aram. פְּסַק, ܦܣܰܩ, Ar. جَزَمَ &c. may be compared, where the idea proceeds from that of *cutting*. The organic root, however, which is also found in שָׂר II. (to saw), צַר 2 &c., is גָּ־זַר, קָ־צַר.

גֶּזֶר (*plur.* גְּזָרִים) *m.* 1. *a piece*, *part*, of sacrificial animals Gen. 15, 17; figurat. *a division of the sea* Ps. 136, 13. — 2. (*precipice*, *a steep place*) *n. p.* of a Phenician royal city between Beth-Hôrôn, Lydda, and the Mediterranean Sea Josh. 10, 33; 12, 12; 16, 3; afterwards a western border-place of Ephraim, and assigned to the Levites 21, 21. Destroyed by the Egyptians, it was restored by Solomon, 1 Kings 9, 15-17; while in David's time it was in the hands of the Philistines 2 Sam. 5, 25 (in 21, 18 גֹּב stands instead), 1 Chr. 14, 16. *Eusebius* determines its distance north of Nicopolis to be 4 miles. Afterwards it was called with a fem. termination גְּזָרָה (*Eus.*), גַּזְרָה (1 Chr. 14, 16, *Jos.*, *Strabo*), גְּזֵרָה Γάζηρα 1 Maccab. 7, 45.

גָּזֵר *adj. m.* see גְּזֵרָה.

גֵּזֶר see גִּזְרִי.

גְּזַר (*part.* גָּזֵר, *pl.* גָּזְרִין, *def.* גָּזְרַיָּא) *Aram. tr.* = Hebrew גָּזַר 2., *to decide*, *determine* (the fate), hence גָּזֵר Dan. 2, 27; 4, 4; 5, 7 11 *determiner* (of fates), *astrologer*, with אָשַׁף, חַרְטֹם, כַּשְׂדַּי and חַכִּים. This גָּזֵר exists also in אֲדַרְגָּזֵר, which see. Deriv. גְּזֵרָא.

Ithpe. אִתְגְּזַר (3 *fem.* אִתְגְּזֶרֶת for ־גְּזַרַת, comp. אֲמֶרֶת Dan. 5, 10) *pass. to be separated*, *torn away*, with מִן *from* something Dan. 2, 45, or *to tear oneself away* 2, 34.

גַּזְרָה see גֶּזֶר 2.

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גְּזֵרָה *f.* 1. properly cut off, divided, hence *a secluded place, separate place,* Ex. 41, 12-15; 41, 1 10 13; LXX τὸ ἀπόλοιπον, *what remains* (of the temple buildings). — 2. *cut* (of the body), *outline, figure, form,* metaphor. *body, breast, face,* forming the cut of a man, LAMENT. 4,7, as the Targ., Syr. &c. understood it; comp. גֶּצֶב. Ar. جَزَر the same.

גְּזֵרָא (*constr.* גְּזַרְתְּ) *Aram. f. a decree, sentence, fatum,* DAN. 4, 14 21, parallel מְאֵמַר; comp. גְּזָרוֹן the art of soothsaying.

גְּזֵרָה see גֵּזֶר 2.

גְּזֵרָה (26 mss. have גְּזִירָה) *f.* prop. *adj. fem.* to אֶרֶץ (from sing. גֵּזֶר) LEV. 16, 22: *a land separated* (from cultivation), i. e. a desert (see גְּזֵרָה), LXX γῆ ἄβατος, Vulg. *terra solitaria,* hence מִדְבָּר is used for it 16,10 21 22; Ar. جَزُر unfruitful land. Comp. Phenic. גְּזֵרָה (Gisira) n. p. of a city in Africa (Ptol.). Improbably *bare land,* even if גָּזַר, Ar. جَزَر, allows this meaning.

גִּזְרִי (prop. Gentile of גֶּזֶר) *n. p.* of a heathen race in the south of Palestine, mentioned with שׁוּר and Egypt 1 SAM. 27,8. The *Gizrites* inhabited the land of גֶּלֶם (LXX in the place) at the southern border of Palestine as far as שׁוּר (which see); and this district may have been called גֶּזֶר.

גֵּהָ (with *suff.* גֵּחִי) *m. a bursting through,* from the mother's body, *birth,* Ps. 22, 10: *for thou wast since my birth* (גֵּחִי = גִּיחִי; נָ is omitted on account of its repetition in מִבֶּטֶן) *from my mother's womb.*

גָּחָה (not used) *intr. to bow oneself, to bend oneself;* whence perhaps גְּחוֹן, which see. Ar. جَحَفَ, جَاحَ the same.

גְּחוֹן (with *suff.* גְּחוֹנְךָ) *m.* prop. the bent, bowed, therefore *the belly* (from bending) of creeping animals, GEN. 3,14; LEV. 11, 42. This noun may be derived from גָּחָה, Ar. جَحَفَ (to bow oneself); consequently גֵּ would have the form of גֶּצֶן, and the stem גָּחָן, Targ. גְּחַן, Syr. ܓܚܢ &c. might be looked upon as a denomin. See, however, גָּחָן.

גָּחָן (unused) see גַּחֲזִי.

גַּחֲזִי (*diminisher, denier*) *n. p. m.* 2 KINGS 4, 31; 5, 25; 8, 4; elsewhere גֵּי־חֲזִי stands for it. It is usually considered to be a compound of גֵּי־חֲזִי (*valley of vision*); but it may be also an intensive form of גָּחָז = כָּחַשׁ.

גָּחַל (not used) *intr. to glow, to burn;* cognate, the transposed כָּלָה. But here *ch* is only a hardening of *h*, and the Ar. جَهَلَ (to be heated, zealous, angry &c.) is cognate with גָּהַר (see גָּהָר); this *h* again is only a hardening of the interior *a*-sound, so that the organic root prop. is *gâl*, also found in גָּל־ה, Ar. قَهَلَ. Deriv. גַּחֶלֶת.

גֶּחָל (for גַּחָל after the form פֶּחָם; *pl.* גֶּחָלִים, *constr.* גַּחֲלֵי, with *suff.* גַּחֲלָיו, גַּחֲלָיִךְ) *f. a burning coal* (of wood), which was employed for cooking, baking, or burning, Ez. 24, 11; Is. 44, 19; PROV. 6, 28; the relation to פֶּחָם (black coal) is clear from PROV. 26, 21; but גַּחֲלֵי אֵשׁ usually occurs LEV. 16, 12; Ez. 10, 2. Figurat. *lightning,* 2 SAM. 22, 13; Ez. 1, 13. חָתָה גֶּ֫חָלִים עַל־רֹאשׁ פ׳ PROV. 25, 22 *to discharge coals on the head of one,* i. e. to make him ashamed.

גַּחֶלֶת (with *suff.* גַּחַלְתִּי) *f.* the same, Is. 47, 14; כִּבָּה אֶת־גּ׳ *to quench coals* 2 SAM. 14, 7 is proverbial, i. e. *to destroy the last shoot.*

גָּחַם (not used) *intr. to glow, to burn,* then metaphor. like חָם &c. *to be heated, burned, blackened;* comp. Arab. جَحَمَ. Derivative

גַּחַם (*blackness*) *n. p.* of a son of Nahor's GEN. 22, 24, and thence of an Aramaean dark-coloured race.

גָּחַן (unused) *intr. to bend* or *bow oneself,* deriv. גְּחוֹן. The stem is written in Targ. גְּחַן, Syr. ܓܚܢ, and that it was also the Arab. جَحَنَ we see from the

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pluriliterals formed from it (comp. جَعَنَ to be contracted); but the organic root is גָּ־חַן, also found in כָּנַ־ע, Aram. רְ־חַן. See also גָּחָה.

גָּחַר (not used) *intr.* same as גָּהַר *to bow down oneself*, or same as جحر to sink down, to conceal, whence جَحْر a hollow. Derivative

גַּחַר (*prostration*, *concealment*) *n. p. m.* Ezr. 2, 47.

גַּי (*constr.* גֵּי; from גָּה) *comm.* prop. a morass or lowland, therefore 1. *a valley*, *a low place*, into which the stones of houses are thrown by the swollen stream, Mic. 1, 6, at the foot of a city Josh. 8, 11, without being a ravine; different from בִּקְעָה, עֵמֶק, נַחַל, though cognate. — 2. with the article הַגַּי *n. p.* of a place in the plain of Moab (שְׂדֵה מוֹאָב), where Pisgah rises, and at which people arrived from בָּמוֹת or בָּמוֹת בַּעַל (which see), Deut. 34, 6. — 3. applied in designations of places, as also בִּקְעָה, עֵמֶק, נַחַל. The following are met with: a) גֵּי־הִנֹּם (*valley of whimpering*, Josh. 15, 8; 18, 16, in full form גֵּי בֶן־הִנֹּם Josh. 15, 8; 18, 16; 2 Chr. 33, 6 or גֵּי בְנֵי־הִנֹּם 2 Kings 23, 10 K'tib (see בֶּן־הִנֹּם) *n. p.* of a valley south east of Jerusalem, where children were sacrificed to Moloch, whose proper burning place was called תֹּפֶת (which see); this valley is also termed according to the LXX simply הַגַּיְא (*the valley*, with the article) Jer. 2, 23. Afterwards the name was contracted (N. T. γέεννα, Targ. גְּהִנָּם, Arab. جَهَنَّم &c.) and received a farther meaning. — b) גֵּי הַחֲרָשִׁים (*valley of craftsmanship*) *n. p.* of a place near לֹד and אוֹנוֹ in Benjamin, Nehem. 11, 35; also written גֵּיא חֲרָשִׁים 1 Chron. 4, 14, whence it is evident that it belonged to Judah earlier, whose inhabitants were actually craftsmen. To name colonies or places from crafts (in wood or stone) appears not unusual, as חֲרֹשֶׁת in the circle of heathenism (גְּלִיל הַגּוֹיִם). — c) גֵּי יִפְתַּח־אֵל (*valley of 'El-Phtah;* see פָּתַח, יִפְתָּח) *n. p.* of a valley in the north of Zebulon, Josh. 19, 14 27. — d) גֵּי הָעֲבָרִים (*valley of the 'Abarim-mountain;* see עֲבָרִים) *n. p.* of a valley of mount 'Abarim by which it is formed, running from west to east, over against the sea. This valley, which is called perhaps in Zech. 14, 5 גֵּי־הָרִים, is described by Ez. 39, 11 as גֵּי הָעֹבְרִים *valley of nomadic troops*, of the Scythians, whom he calls עֹבְרִים 39, 11 14. — e) גֵּי הַצְּבֹעִים (*valley of the wild*) *n. p.* of a valley at the Benjaminite city צְבֹעִים (Neh. 11, 34) 1 Sam. 13, 18; there was also there a place הַר צְבֹעִים (Mishna Challa 2, 10). — f) גֵּי־הַמֶּלַח (*valley of salt*) *n. p.* of the Ghor adjoining the great salt mountain two miles and a half long *Chasm Usdum* (حشم اسدم), at the south of the Dead Sea, dividing the territories of Judah and Edom, 2 Kings 14, 7; comp. *Robinson*, Palest. II. 483. — g) גֵּי־הָרִים (*valley of mountains*) a symbolic and prophetic name of a valley, formed by the cleaving of the mount of Olives (8 stadia from Jerusalem) into two parts, from east to west, and termed גֵּיא גְדוֹלָה Zech. 14, 4; the two halves of the mountain arising from the formation of the valley, are to give way towards the north and south, through which great valley stretching to אָצַל (a pause form of אָצֵל) people will flee from the earthquake 14, 5. — h) גֵּי חִזָּיוֹן (*valley of the oracle*) a symbolic and prophetic name for the lower city of Jerusalem, where Isaiah and others before him announced oracles, Is. 22, 5.

גֹּי (for גּוֹי, and only in the *pl.* גֹּיִים) see גּוֹי.

גָּיָא (unused) *tr.* same as גָּוָה II. and גָּה. Derivative גַּיְא.

גַּיְא (an abridged segolate form for גָּיֵא from גָּיָא = גָּה = גָּוָה; *pause* גָּיְא, *constr.* גֵּיְא, after the analogy of גַּי; *pl.* גְּיָאוֹת K'tib 2 Kings 2, 16; Ez. 6, 3; 1 Sam. 17, 3; but גַּיְא 17, 52 is for גַּת, as may

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be seen from the same verse) *f. a valley*, same as גַּי 1 Sam. 17, 3 &c. — הַגַּיְא is a) Num. 21, 20, Deut. 3, 29 and 4, 46 the name of a valley at Pisgah, over against בֵּית פְּעוֹר; b) 1 Chr. 4, 39 of a valley not far from גְּדוֹר; c) Jer. 2, 23 of the valley of Hinnom. d) שַׁעַר הַגַּי Neh. 2, 13 15; 3, 13; 2 Chr. 26, 9 is the name of a gate of Jerusalem in the west wall. — In compounds it appears in 1. גֵּיא הִנֹּם Neh. 11, 30, or גֵּיא בֶן־הִנֹּם Jer. 7, 32 &c., see גַּי. — 2. גֵּיא חֲרָשִׁים 1 Chr. 4, 14, see גַּי. — 3. גֵּיא חִזָּיוֹן Is. 22, 1, see גַּי. — 4. גֵּיא מֶ֫לַח 2 Chr. 25, 11 or גֵּיא מְ֫לָחִים 2 Sam. 8, 13, Ps. 60, 2, see גַּי. — 5. גֵּיא צְפַחָה (*watch-valley*) *n. p.* of a valley in Judah not far from מָרֵשָׁה 2 Chr. 14, 9. — *Figurat.* גֵּיא־שְׁמָנִים (*valley of fatness*) Is. 28, 14 a designation of Samaria; גֵּיא הַהֲרֵגָה Jer. 7, 32 and 19, 6 Jerusalem is so named as a silent field of the dead; גֵּיא הֲמוֹן גּוֹג (*valley of the tumultuous multitude of Gog*) a symbolic and prophetic name of the valley where Gog's armies will perish Ez. 39, 11 15; גֵּיא צַלְמָוֶת *valley of darkness* i. e. fearful valley Ps. 23, 4.

גָּיְא (contracted from גֵּיְא) *f.* same as גַּיְא and only in Zech. 14, 4; more frequently in plur. גֵּיאוֹת K'ri 2 Kings 2, 16; Ez. 6, 3; with *suff.* גֵּיאוֹתֶ֫יךָ 35, 8.

גָּיְא (abridged from גֵּיְא) *f.* same as גַּיְא Is. 40, 4. Elsewhere the form גֵּאָדֶה appears, which see.

גִּיד (from גּוּד) *m. a band, sinew, vein*, Gen. 32, 33 of a sinew; of the veins of the body Ez. 37, 6 8; Job 10, 11; גִּידֵי פַחַז Job 40, 17 *nerve of the testicle.* Figurat. גִּיד בַּרְזֶל *an iron band* (*of the neck*) i. e. an inflexible neck Is. 48, 4. Comp. Targ. גִּיד, Syr. ܓܺܝܕ sinew, tendril, denom. גִּיֵּד to divide the sinew by cutting; Ar. قَيْد (fetter), جِدّ neck-rope.

גִּיזֹנִי see גִּזֹנִי.

גִּיחַ see גּוּחַ.

גִּיחוֹן (*water-fall*) *n. p.* of a place not far from גִּבְעַת אַמָּה (which see), on the way to the wilderness of Gibeon 2 Sam. 2, 24, for which the LXX, Vulg., Symm., Theod. read גַּיְא.

גִּיחוֹן (*stream;* from גּוּחַ) *n. p.* 1. of the second of the four rivers of Paradise which flows about the entire land of כּוּשׁ and its source-land עֵדֶן Gen. 2, 13. עֵדֶן (which see) as the original seat of man (2, 15; 3, 23; 4, 16; Is. 51, 3; Ez. 28, 13; 31, 8; Jo. 2, 3) was a delightful locality in the east Gen. 2, 8, which may be determined more exactly by the geographical description of the four rivers. According to *Josephus* (Ant. 1, 1, 3), *Kimchi* and others, and as it appears also, from the LXX, Jer. 2, 18 Ben-Sira 24, 37, it means *the Nile*, which flows through all the southern lands (כּוּשׁ) that fall under the narrator's point of view. Hence the historian must have thought of the origin of the Nile in Asia, which is possible from the accounts in Strabo, Arrian and Pausanias. The Semitic use of *Gaihûn* for the *Oxus* or Araxes (*Jakut* in Golius), for *Pyramus* in lesser Armenia and Cilicia (*Abulf.* Ann. II, 44), and for the *Ganges* (see *Reland*, de parad. §. 17), has led interpreters to other explanations, without however enabling them to solve the paradise-riddle by to the relations of countries and peoples now well known. See *Bertheau:* die der Beschreibung der Lage des Paradieses zu Grunde liegenden geographischen Anschauungen, 1848. — 2. a name of *the Nile*, Jer. 2, 18 LXX, as the sense of the place requires; comp. Sir. 24, 37. — 3. name of a fountain on the western side of mount Zion 1 Kings 1, 33 38; 2 Chr. 32, 30; 33, 14; it formed two pools, the upper Gihon, identical with the upper pool in 2 Kings 18, 17, and the lower, Is. 22, 9. The upper Gihon is still called so (*Robinson* I. 512). Altogether different is the fountain שִׁלֹּחַ at the south eastern declivity of Zion in the mouth of the Tyropoeon (*Robinson* I. 493 seq.), which the Targ. incorrectly puts for it.

גֵּיחֲזִי see גֵּחֲזִי.

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גִּיל see גּוּל.

גַּיִל (after the form חַיִל, צַיִד) *m. a revolution*, of time, *a generation*, hence = דּוֹר; only in the proper name fem. אֲבִיגַיִל 1 Sam. 25, 3, for which the contracted form גַּל (comp. עָשׁ, עַיִשׁ), shortened into גַּל, also appears.

גִּיל (with *suff.* גִּילִי, גִּילְכֶם) *m.* 1. *exultation*, *joy*, an apposition to שִׂמְחָה Jer. 48, 33; Jo. 1, 16; figurat. חָגַר גִּ׳ Ps. 65, 13 of hills, *to get a joyful appearance;* שִׂמְחַת גִּילִי 43, 4 for שִׂמְחָתִי וָגִילִי Is. 16, 10. But גִּיל Hos. 9, 1 is an imper. — 2. *a revolution*, of time, *a generation*, *an age*, = דּוֹר; metaphor. *age*, Dan. 1, 10 *the boys*, *those of your age*, as Theod., the Vulg., Syr., Ibn G'anâch &c. understand it. Comp. Ar. جَيْل, Sam. גיל (for Hebrew דּוֹר, Greek γενεά), גִּיל in the Mishna &c. — 3. *a tomb*, *tumulus*, lengthened out of גַּל = גַּל Job 3, 22.

גִּילָה *f.* same as גִּיל, *exultation*, Is. 65, 18.

גִּילֹה or גִּלֹה (*circle*, *region;* it stands for גִּילוֹן after the form חִיצוֹן, תִּיכוֹן) *n. p.* of a city in the mountains of Judah, in the neighbourhood of Hebron Josh. 15, 51; 2 Sam. 15, 12. Deriv. the *Gentile* גִּילֹנִי 2 Sam. 15, 12; 23, 34.

גִּילַת (ַת an old feminine termination) *f.* same as גִּילָה Is. 35, 2.

גִּינַת (from גּוּן; *protection*) *n. p. m.*, 1 Kings 16, 21 22; comp. גּוּנִי.

גִּיר (from גּוּר IV.) *m.* see גִּר.

גִּיר (*def.* גִּירָא) *Aram. m.* same as Hebrew גִּר Dan. 5, 5.

גַּיִשׁ *m.* only in Job 7, 5 K'tib, and equivalent to גּוּשׁ.

גֵּישָׁן (from גּוּשׁ; *firm*, *strong*) *n. p. m.* 1 Chr. 2, 47.

גָּל in the proper name אֲבִיגָל, see גַּיִל.

גַּל (*pause* גָּל; *pl.* גַּלִּים, *constr.* גַּלֵּי, with *suff.* גַּלֶּיךָ, גַּלָּיו, גַּלֵּיהֶם; from גָּלַל) *m.* 1. *a heap of stones*, by way of honourable memorial Gen. 31, 46 48 (parallel מַצֵּבָה 31, 51) or ignominious one; in full form גַּל אֲבָנִים Josh. 7, 26; 2 Sam. 18, 17; *hill of stones* about which roots wind themselves Job 8, 17; which is prominent above the furrows of the field Hos. 12, 12. — 2. *a heap of ruins*, *ruins*, *a heap of ashes* (parall. מַפֵּלָה) Is. 25, 2; Jer. 9, 10; 51, 37; Job 15, 28; גַּלִּים נִצִּים 2 Kings 19, 25 and Is. 37, 26 *waste ruins*. It seems also to have the meaning *hill of the dead;* at least גִּיל = גַּל (גַּל) Job 3, 22 has this sense. For the proper name גַּלִּים see the word itself. — 3. *a spring* (parall. מַעְיָן) Song of Sol. 4, 12; *wave*, *billow*, Jon. 2, 4. To the roaring of such waves are applied גָּאוֹן Job 38, 11, הָמוֹן Jer. 51, 42, שָׁאוֹן Ps. 65, 8; comp. the Coptic ϫολ (fluctus).

גַּל in the proper name אֲבִיגַל see גַּיִל.

גֵּל (after the form צֵל, from גָּלַל, but only with *suff.* or in the *pl.* and in the resolved form גֶּלְלוֹ, גְּלָלִים, *constr.* גֶּלְלֵי; comp. צִלְלוֹ, שָׁרְרֵךְ, הַרְרָם from צֵל, שֹׁר, הַר, therefore without any reason for assuming a form גֵּלֶל) *m.* 1. prop. *a heap*, *what is heaped together* (see גַּל), hence *a dung-hill*, *a dung-heap*, Zeph. 1, 17, parall. עָפָר; with the addition צֵאַת הָאָדָם *men's dung* Ez. 4, 12 15, which, like צְפִיעִים (cows' dung), was used for fuel in a country without wood (Plin. H. N. 36, 59; Liv. 38, 12); comp. גָּלָל, Ar. جَلَّة, Targ. גְּלָא, גְּלַל, Talm. גַּל = אַשְׁפָּה. — 2. *a tomb*, in the lengthened form גִּיל Job 3, 22; see גַּל. — 3. same as גַּלְגַּל 2 *stubble*, *chaff*, Job 20, 7 *like his stubble he vanishes away for ever* (see Ps. 83, 14; Job 41, 20 21; comp. Targ. גִּלָּא, Syr. ܓܠܐ in the sense *dust*, from a like fundamental signification); but *Nachmani* (followed by *Wolfson*) explains it *turning* (comp. גָּלָל 2) and translates: *scarcely does he turn*, comp. Prov. 12, 7. The explanation already given suits better.

גֹּל (only with the *suff.* גֻּלָּהּ *cruise for oil*, *oil-vessel*, Zech. 4, 2, from its round form. See גָּלַל.

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גָּלָא (*part.* גָּלֵא, seldom גָּלֶה, *part. pass.* גְּלֵי, גֶּלֵי, where ג is treated as a guttural; *inf.* מִגְלֵא) *Aram. tr.* same as Hebr. גָּלָה, prop. to bare, uncover, hence *to discover*, *to communicate*, *to reveal*, e. g. רָז Dan. 2, 19 28 29 30 47, עֲמִיקָתָא 2, 22.

Af. see גְּלִי.

גָּלַב (not used) *tr. to cut off*, *to shave off*, the hair; comp. Ar. جَلَفَ and جَلَمَ, Hebr. חָלַף, Syr. ܓܠܦ &c., but also Ar. جَلَبَ to draw off, hence جُلْب exuviae. The organic root is גָּ־לַב, חָ־לַף. The intrans. idea *to be bare*, *waste*, is only preserved in the proper name גִּלְבֹּעַ enlarged by ע. Deriv.

גַּלָּב (*pl.* גַּלָּבִים) *m. a hair-cutter* (in constant employment) Ez. 5, 1; Syr. ܓܠܒܐ (the same); Targ. גְּלָב shears.

גִּלְבֹּעַ *n. p.* of a mountainous tract in Issachar, where there was not only a mountain (6 miles from בֵּית־שְׁאָן), but also a place of the same name (Eus. Onom.), and where Saul fought his last battle with the Philistines and fell 1 Sam. 28, 4; 31, 1 8; 2 Sam. 1, 6 21; 21, 12; 1 Chr. 10, 1 8. At the foot of mount Gilboʿa lay the cities שׁוּנֵם and אָפֵק (which see), not far from one another (1 Sam. 28, 4; 29, 1). At another point of the mountain rose a fountain (עַיִן), *Tubania*, now *En-Galûd*, reaching to the town of Jezreel, and it was here where the Israelites pitched their camp; this fountain was the *Dor-fountain* (עֵין־דּוֹר), at which, in the valley of Jezreel, stood the town En-Dor, put by the LXX for עַיִן. A village *Gelbôn* now lies at the back of the mountain (*Robins.* Pal. III. 157. 170). — As to the derivation, the word is sometimes considered as coming from גַּל־נְבוֹעַ (*fountain of ebullition*), on account of the fountain *Tubania* springing up at its foot (טוּב־עַיִן), sometimes as = גִּבֹּעַ (*hill*) with *l* inserted. But it has probably arisen from גָּלַב (which see) with ע for the final sound (see בִּרְשַׁע, בִּרְנַע &c.) in the sense of *bare mountain*, *bare mountain-land* (like גְּרִזִּים from גָּרַז = גָּלַב). Comp. the Phenician גִּלְבַּע (Gilba, Gilva), proper name of a Numidian city, as well as גָּרְזָא proper name of a city in Africa (Polyb. 1, 74).

גַּלְגַּל (*pl.* גַּלְגִּלִּים, with *suff.* ־לָּיו) *m.* 1. prop. what turns itself, revolves, hence *a wheel*, particularly of a kind of war-chariot that rolls along rapidly, poet. = רֶכֶב Is. 5, 28; Jer. 47, 3; Ez. 23, 24; 26, 10; *a water wheel* Eccles. 12, 6, on which the rope of the bucket winds; *the wheel-work* of the heavenly chariot-throne Ez. 10, 13, yet more probably here *whirlwind* (as in Ps. 77, 19) in which the thunder resounds; *the whirling of wheels* Ez. 10, 2 6; *the whirling of dust* i. e. what is driven about by the whirlwind (chaff) Ps. 83, 14, Is. 17, 13, parallel מֹץ (comp. Ar. جِلّ, Targ. גִּלָּא, Syr. ܓܠܐ). But it had also the signification *sphere*, as τροχὸς τῆς γενέσεως (James 3, 6), Syr. &c. the same; in which sense interpreters (Luther, Coccejus, Rosenm.) have taken it in Ps. 77, 19.

גַּלְגַּל (with *suff.* גַּלְגִּלּוֹהִי) *Aram. m.* the same Dan. 7, 9.

גִּלְגָּל (*constr.* גִּלְגַּל) *m.* 1. *a wheel*, of a threshing machine Is. 28, 28. — 2. (usually with the article; with *a* of motion הַגִּלְגָּלָה) *n. p.* of a city between יְרִיחוֹ and Jordan (50 stadia from Jordan, 10 from Jerusalem, according to *Josephus*) Jos. 4, 19 20; 5, 10; 9, 6; 10, 6; 14, 6; 15, 7, in whose neighbourhood was טְלָאִים 1 Sam. 15, 4, for which the LXX read גִּ׳; once בֵּית הַגִּ׳ Neh. 12, 29. Under Samuel there was there the tabernacle, the place of assembly, the legal worship and tribunal 1 Sam. 7, 16; 10, 8; 11, 14; 15, 21 33; afterwards prophets dwelt there 2 Kings 4, 38; and frequently there was also an organised heathen worship in the place Judges 3, 19, Hos. 4, 15; 9, 15, Am. 5, 5, occasioned perhaps by former heathen inhabitants. — 3. (according to Rosenm., Win., Maur. and others) *n. p.* of a Canaanite royal city between Dor and Thirza, where the dwellers consisted of a mixed heathen people

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(גּוֹיִם) Josh. 12, 23; probably also the name of a district belonging to it. Another Canaanite district in the vicinity, where the chief population also consisted of גּוֹיִם (which see), was called גְּלִיל Is. 8, 23, where lay מְגִדּוֹ, חָצוֹר, קֶדֶשׁ, מֵי מְרוֹם, חֲרֹשֶׁת (which see) and other places; on which account the LXX have identified it with גְּלִיל, as they have also in 1 Maccab. 9, 2 both *Gilgal* and *Galil*. — 4. *n. p.* of a city, six Roman miles north of Antipatris Deut. 11, 30 (comp. Gen. 12, 6), still known to *Euseb.* under the name of *Galgule*, and accurately designated by him. — As an appellative it has been translated etymologically a) *place of a heap of stones, a monument of stones*, with reference to Josh. 4, 19-24, especially as the twelve memorial stones might be connected with the heathen worship of the aborigines, comp. גַּל עֵד Gen. 31, 47; perhaps also from the circular form in which the twelve stones were set up. b) *a wheel-shaped height*, conseq. = גַּלְגַּל, if the city was really built on a height; comp. the great and little *wheel* in the Riesengebirge. c) With reference to the etymology given in Josh. 5, 9, explaining the interrupted passover-feast, *Josephus* translates it (Ant. 5, 1, 11) *ἐλευθέριον*. But more probably it is *circle, district*, like the cognate in stem גָּלִיל (which see), גְּלִילוֹת Josh. 18, 17 also standing for הַגִּלְגָּל 15, 7, and גְּלִיל Josh. 12, 23 according to the LXX; subsequently גִּלְגָּל (see Euseb., Jerome, and the ancients) was pronounced גִּלְגָּל (*Γολγώλ*, Golgol). In Phenic. comp. אִי־גִּלְגָּל (*coast of the circle*) n. p. of the city *Igilgili* (*Ἰγιλγίλει* Ptol. 4, 2; littus Igilgilitanum in Amm. 29, 5, 5; now *Gigelli* in the neighbourhood of the river Ampsaga in Algiers); גִּלְגָּל (*Gulgol*) n. p. of a Phenician settlement in Cyprus.

גִּלְגָּל see גִּלְגַּל.

גִּלְגַּל see גִּלְגַּל.

גֻּלְגֹּלֶת (with *suff.* גֻּלְגָּלְתּוֹ, *pl.* with *suff.* גֻּלְגְּלֹתָם; from גַּלְגַּל) *f. head, skull* (of a man), cranium, (so called from its round form) Judges 9, 53; 2 Kings 9, 35; then figurat. *a single person*, individuum, like the Latin *caput*, German *Kopf*, English *head*, and Hebrew רֹאשׁ (Judges 5, 30). לַגֻּלְגֹּלֶת *adv. by the head, for each head*, Ex. 16, 16; לְגֻלְגֹּלְתָם *for each person*, viritim Num. 1, 2. — On the noun comp. the Syr. ܓܘܠܓܘܠܬܐ, Arab. جُلْجُلَةٌ, in the N. T. *Γολγοθᾶ* (*κρανίου τόπος*, calvaria), where sometimes the first, sometimes the second *l* is elided; and the reduplicated form of גָּלַל forms the basis.

גָּלַד (not used) *tr. to crust about, to cover around, to enclose*, whence גֶּלֶד. Comp. עָלַט, קָלַט in their original signification, and Latin *clad*, whence *claud*, &c.; חָלַד 1 especially is cognate with it.

גֶּלֶד (with *suff.* גִּלְדִּי) *m. skin*, prop. the covering of the body Job 16, 15; Ar. جِلْد, Targ. גְּלַד, גְּלִיד &c. the same, and the verbs there are borrowed from it; hence they are denominatives in the sense of "to draw off".

גָּלָה I. (*inf. abs.* גָּלֹה, *constr.* גְּלוֹת; *fut.* יִגְלֶה, *ap.* יִגֶל) *tr.* prop. to make bare, naked, bald, therefore in the fundamental signification = גָּלַח (to scratch off, to shave), hence 1. *to make bare, smooth, polished*, abradere, polire, of a writing table, a metal plate for a looking-glass &c., perhaps cognate with גַּל in Aram. גְּלָא; whence גְּלָיוֹן. Comp. Ar. جَلَى, جَلَا and also جَلَعَ. — 2. *to make bare, uncover*, the shame, the face, (see Nif.), hence fig. *to lay open, to unveil*, סוֹד Am. 3, 7; Prov. 20, 19; *to communicate, to make known* Esth. 3, 14, with לְ of the person, or with the accusative אֹזֶן (אֶת־) פְּ 2 Sam. 7, 27; *to reveal* (of God) 1 Sam. 9, 15; seldom גְּ אֹזֶן לְ *to open the ear to one* i. e. to make him susceptible of something Job 36, 10, or *by* (בְּ) something 36, 15; *to open*, עֵינַיִם Num. 24, 4 in a spiritual sense = *to have intuition; to open*, סֵתֶר Jer. 32, 14 (oppos. חָתַם); sometimes also without סֵתֶר 32, 11.

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Nif. נִגְלָה (*fut.* יִגָּלֶה) *pass. to be uncovered, unveiled,* יְסֹדוֹת Ez. 13, 14, מַסְדוֹת חֲגֵל 2 Sam. 22, 16, שׁוֹלַיִם Jer. 13, 22, עֶרְוָה Ez. 23, 29; figurat. *to be discovered,* of פְּשָׁעִים Ez. 21, 29, צְדָקָה Is. 56, 1; *to become known* Job 38, 17, הַנִּגְלוֹת Deut. 29, 28 *the known,* oppos. נִסְתָּרוֹת; *to be mentioned* Is. 23, 1; reflexive *to reveal oneself,* with אֶל 1 Sam. 3, 21, לְ Is. 23, 1, עַל of a person 53, 1; *to shew oneself, to appear* 1 Sam. 14, 8; *to bare oneself* 2 Sam. 6, 20.

Pih. גִּלָּה (1 *pers.* גִּלֵּיתִי, גִּלִּיתִי; *imp.* גְּלֵה; *fut.* יְגַלֶּה, *ap.* יִגֶל) *to uncover,* עֶרְוָה Lev. 20, 11, כְּנָף Deut. 27, 20, פְּנֵי לְבוּשׁ Job 41, 5, מַרְגְּלֹת Ruth 3, 4, שׁוֹלַיִם Nah. 3, 5; *to open,* עֵינַיִם Ps. 119, 18; figurat. *to make manifest, to reveal, to communicate,* מַסְתָּרִים Jer. 49, 10, עֲמֻקוֹת Job 12, 22; *to unveil* 20, 27. The object usually stands in the accusat., rarely with עַל Lament. 2, 14; 4, 22.

Pul. גֻּלָּה (*part.* מְגֻלֶּה) *to become manifest, to be open* Prov. 27, 5; *to be discovered,* after she has concealed herself Nah. 2, 8.

Hithp. הִתְגַּלָּה (*fut. ap.* יִתְגַּל) *to uncover oneself* Gen. 9, 21; figurat. *to reveal oneself, to disclose oneself* Prov. 18, 2.

גָּלָה II. (*inf. abs.* גָּלֹה, *constr.* גְּלוֹת; *imp.* גְּלֵה; *fut.* יִגְלֶה, *ap.* יִגֶל) *intr.* prop. same as גָּלַל (גָּלֵל) to roll forward, to drive forward, to turn forward; comp. Ar. جَلَى and جَلَّا &c., therefore with an assonance to גִּלְגֵּל in Amos 5, 5; hence 1. *to withdraw,* in the sense of *to disappear, to vanish,* חָצִיר Prov. 27, 25, יְבוּל Job 20, 28, כָּבוֹד 1 Sam. 4, 21, מָשׁוֹשׁ Is. 24, 11, with מִן of the person Hos. 10, 5 (having an assonance to יְגִילוּ). — 2. *to wander away* (into exile), of a people Is. 5, 13, Am. 1, 5, of Judah Lament. 1, 3, of Israel Amos 7, 11 or the house of Israel Ez. 39, 23, of Ezekiel 12, 3, sometimes with the addition of מֵעַל אַדְמָה *out of the native land* 2 Kings 17, 23, Jer. 52, 27, or otherwise with מִן of a place Ez. 12, 3, Mic. 1, 16; גָּלָה רֹאשׁ גֹּלִים *to wander at the head of the captives* (into exile) Am. 6, 7. גֹּלָה *an emigrant* from home, i. e. *a stranger* (parallel נָכְרִי) 2 Sam. 15, 19, where for לִמְקוֹמֶךָ the LXX, Vulg., Syr., Ar. and mss. read מִמְּךָ; גֹּלִים *exiles* Am. 6, 7; *part. fem.* גּוֹלָה *the banished* Is. 49, 21. Very seldom does *the land* stand for its *inhabitants* Judges 18, 30, Am. 5, 5, Jer. 1, 3, yet often in the prophets, without one being able to give the fundamental signification a reference to the land. Deriv. גָּלוּת, גּוֹלָה.

Nif. נִגְלָה (*fut. ap.* יִגָּל) *reflex.* 1. *to turn itself down,* עָל *upon* something, Is. 53, 1: *and the arm of Jehovah, upon whom did it turn itself down?* i. e. who has felt its omnipotence? Am. 5, 24: *and let judgment roll itself down* (וְיִגָּל, as the Targ., Syr., Jerome read, but referring it to גָּלָה I.; the punctuators read וְיִגַּל and derive it from גָּלַל) *like water.* — 2. *to depart, to be removed,* with מִן of the person Is. 38, 12.

Pih. גִּלָּה (*imp. apoc.* גַּל, *fut. ap.* יְגַל) *to roll down upon, to hurl down upon,* with עַל of the object i. e. to punish Lament. 4, 22, parallel פָּקַד Lament. 2, 14; *to hurl forward, to roll forward,* with מֵאֵת *from one* Is. 57, 8, where the preceding זִכָּרוֹן is the object; *to roll along,* like the billows of the sea in fulness so עֲתֶרֶת שָׁלוֹם Jer. 33, 6 (comp. Is. 48, 18; 66, 12; Am. 5, 24); *to roll away from,* with מֵעַל of the person Ps. 119, 22; *to draw away, to take away,* אֵת מָסַךְ Is. 22, 8; *to drive away,* נוֹדָד Is. 16, 3.

Puh. גֻּלָּה *to be driven* (into exile) Nah. 2, 8; but according to others from גָּלָה I.

Hif. הִגְלָה (or also הִגֶּלָה, in all forms of the perfect; *inf.* הַגְלוֹת and with prefix בְּ with the absorption of He; *fut. ap.* יַגֶל) *causat. to drive* (into exile), *to lead away,* particularly great masses 2 Kings 25, 11; Jer. 52, 28; with accusative of the object, and accusative or אֶל of the place *whither* 20, 4; Ez. 39, 28; with מִן of the place *from which* 29, 4.

Hof. הָגְלָה (3 *fem.* after the Aramaean manner הָגְלַת; *part. pl.* מָגְלִים = מָגְלִי)

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pass. JER. 13, 19; 40, 1. Deriv. the proper name יִגְלִי.

גִּלָּה see גִּילָה from גּוּל.

גַּלָּה (formed from גַּל) *f.* 1. same as גַּל *oil-cruet, oil-vessel* ZECH. 4, 3 (perhaps also גִּלָּה 4, 2 should be taken for גִּלְּחָה, as חִבּוּרִים Hos. 13, 2, פִּחָה PROV. 7, 8, פֻּחָם NEH. 5, 14, צוּרִים Ps. 49, 15, מְגוּרִים 55, 16); figurat. גִּלַּת הַזָּהָב ECCLES. 12, 6 *oil-vessel* (זָהָב as ZECH. 4, 12 = יִצְהָר oil) i. e. giving to the body the nourishing flame of life; comp. Copt. κελωλ cruet. — 2. *cruet-shaped form of capitals* (כֹּתָרוֹת) 1 KINGS ch. 7; 2 CHR. ch. 4, Targ. אַגָּנִין (basins), Syr. ܓܰܠ̈ܝ̈ܢ. — 3. same as גַּל 2, only in pl. *water-springs*, in full גִּלֹּת מַיִם JOSH. 15, 19; JUDGES 1, 15. See גִּלֹּת.

גִּלָּה see גּוֹלָה from גָּלָה II.

גְּלֵה same as Aram. גְּלָא (which see).

גָּלוּ (*constr.* גְּלוּת, *def.* גָּלוּתָא; from גָּלִי) *Aram. f. carrying away, exile*, hence גָּלֵי בָבֶל *exiles* DAN. 2, 25; EZR. 6, 16.

גֻּלּוֹל (only *pl.* -לִים, *constr.* -לֵי, with *suff.* -לֶיהָ, -לֵיכֶם, -לָיו; frequent especially in Ezekiel) *m.* prop. *a heap of stones, a mass of stones* (in the same sense קְבוּצִים Is. 57, 13), *statue* (comp. גָּלַל and גַּל; Talm. גֻּלְגֹּלֶת stone); and then, as an expression of contempt, concrete, *idols*, generally *idolatrous sanctuaries* and *symbols* Ez. 8, 10; 20, 8 24, mentioned with תְּרָפִים 2 KINGS 23, 24, שִׁקּוּצִים DEUT. 29, 16, שֶׁקֶץ Ez. 8, 10, תּוֹעֵבוֹת 16, 36, אֱלִילִים 30, 13, עֲצַבִּים JER. 50, 2. *To serve them* is called עָשָׂה גִּ׳ כָּל Ez. 22, 3, נָשָׂא עֵינָיו אֶל־הַגִּ׳ 18, 12, נִטְמָא בְּגִ׳ 20, 7, זָנָה אַחֲרֵי גִּ׳ 6, 9, נֹאַף 20, 7, עָשָׂה גִּ׳ לְטַמְּאָה 22, 3, אֶת־הַגִּ׳ 23, 37, עָבַד גִּ׳ 2 KINGS 17, 12, הָלַךְ אַחֲרֵי גִּ׳ 1 KINGS 21, 26 &c.; *to take them away* is expressed by הֵאֶבִיד Ez. 30, 13, הֵסִיר 1 KINGS 15, 12, עָזַב Ez. 20, 8, שָׁבַת 6, 6 &c. LXX (*ἐπιτήδευμα, διανόημα, ἐνθύμημα*), Targ. (טַעֲוָתָא) and Syr. have for it designations of nothingness; others have thought of גָּלַל, גַּל and taken it for a word analogous to זְבוּל = זֶבֶל.

גְּלוֹם (*pl. constr.* גְּלוֹמֵי) *m. covering, mantle*, גְּ׳ תְּכֵלֶת *coverings of blue purple* Ex. 27, 24, as Aq., Symm., LXX, Targ., Syr. and others take it, confirmed by the Targumic גְּלָם, גְּלִים, גְּלֹם, גּוּלְמָא, גִּלְמָא &c. The explanation that גְּלוֹם is = גֶּלֶם *raw stuff* i. e. cloth merely woven but not yet coloured with תְּכֵלֶת, has no foundation in the old versions and interpreters.

גְּלוֹן (from גּוּל after the form זְדוֹן, לְצוֹן) is twice in K'tib for גּוֹלָן, which see.

גָּלוּת (from גָּלָה II.; also גָּלָה; with *suff.* גָּלוּתֵינוּ for גָּלוּתֵנוּ) *f. a carrying away, exile*, = גּוֹלָה Ez. 1, 2; 33, 21, but usually concrete, *exiles*, גָּ׳ שְׁלֻמָּה 1, 2; AM. 1, 6 *the captives in full number*, referring to Jo. 4, 6; גָּ׳ יְהוּדָה *the exiles of Judah* JER. 24, 5; גָּ׳ כּוּשׁ Is. 20, 4 *those carried away to Aethiopia*; גָּ׳ יי *the exiles of God* i. e. Israel 45, 13; OBAD. 20 *and the exiles of this district* (הַחֵל = הַחֶלְקָ which see) *of the sons of Israel* i. e. of the kingdom of the ten tribes (shall take possession of, יִרְשׁוּ) *what belongs to Phenicia as far as Zarfat; and the exiles of Jerusalem who are in Sefarad shall take the cities of the south*; comp. Aram. גָּלִי.

גָּלַח (Kal unused) *intr. to be bare, smooth, naked*, cognate with גָּלָה I.; Ar. جَلَحَ (to be bare), جَلَحَ tr., Pers. كل, calvus, Germ. kahl; see the verb חָלַק.

Pih. גִּלַּח (*fut.* יְגַלַּח, *inf.* גַּלֵּחַ) *to make bald, to shave off*, רֹאשׁ (the hair of the head) DEUT. 21, 12, שֵׂעָר LEV. 14, 9, פְּאַת זָקָן 21, 5; with accus. of the person: *to shave the hair of the head* and *beard* 1 CHR. 19, 4; without the object שֵׂעָר GEN. 41, 14; figurat. *to cut off the hair of the head and the hair of the feet* i. e. to destroy the whole land, Is. 7, 20.

Puh. גֻּלַּח *pass.* JUDGES 16, 17 22; JER. 41, 5.

Hithp. הִתְגַּלַּח *to shave oneself*, absol. LEV. 13, 33, or with the accusat. NUM. 6, 19.

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גְּלִי *Aram. tr.* same as גָּלָה II. Derivat. גָּלוּ.

Af. הַגְלִי *to drive into exile* Ezr. 4, 10; 5, 12.

גִּלָּיוֹן (*pl.* גִּלְיֹנִים; from גָּלָה I.) *m.* 1. *a smooth, polished table* (for writing), especially one of metal Is. 8, 1; Talm. גִּלְיוֹן a smooth edge. — 2. (according to Targ., Vulg., Kimchi, Rashi) *a hand-mirror*, i. e. a polished plate of metal Is. 3, 23; more correctly (according to the LXX) *transparent*, *fine stuff* (Arab. جَلْوَة), or *mantle*, *covering* (see גָּלַם II.).

גָּלִיל (*constr.* גְּלִיל; *pl.* ־לִים, *constr.* ־לֵי) *m.* prop. capable of turning, hence 1. *the folds of a door*, the two boards of which may be turned and folded over upon each other 1 Kings 6, 34, for which Ez. 41, 24 has מוּסַבָּה; Talm. גַּל, אֲגַל door. — 2. *a cylinder*, i. e. what is turned, Song of Sol. 5, 14, Esth. 1, 6; parallel עַמּוּד. — 3. same as כִּכָּר, פֶּלֶךְ *circle*, *circuit*, *district*, whence גְּלִיל הַגּוֹיִם (*district of the nations*) *n. p.* of a district in the mountains of Naftali (G'ibl Szaffad) Is. 8, 23, where חֲרֹשֶׁת Judges 4, 2, קֶדֶשׁ Josh. 12, 22 and חָצוֹר lay, and which is also called simply הַגָּלִיל Josh. 20, 7; 1 Chr. 6, 61; (comp. 1 Macc. 11, 63; Tob. 1, 1). הַגָּלִילָה 2 Kings 15, 29 or אֶרֶץ הַגָּלִיל 1 Kings 9, 11 forms the north of Naftali, where was also a non-Israelite population. Solomon gave 20 cities in this district to Hiram, who called them אֶרֶץ כָּבוּל (which see) 1 Kings 9, 11-13. In after times all northern Palestine between Samaria and Sidon was comprehended under גָּלִיל, ἡ Γαλιλαία, which was divided into גָּ׳ הָעֶלְיוֹן, גָּ׳ הַתַּחְתּוֹן and עֵמֶק (Shebi'it 9, 2).

גְּלִילָה (*pl.* גְּלִילוֹת) *f.* same as גָּלִיל 3 *circle*, *district*, *territory*, of Philistia Josh. 13, 2, Jo. 4, 4, of the Jordan Josh. 22, 10 11 = כִּכַּר הַיַּרְדֵּן. הַגְּ׳ הַקַּדְמוֹנָה Ezek. 47, 8 *the eastern boundary* in the description of the temple fountain, a designation of the district which slopes steeply west of the Dead Sea, by which the LXX incorrectly understand Galilee.

גְּלִילוֹת (*circles*, *circuits*) *n. p.* of a city in the north of Benjamin, over against Ma'aleh Adummim Josh. 18, 17, which is called גִּלְגָּל 15, 7 (which see).

גַּלִּים (*fountains*) *n. p.* of a place in Benjamin, north of Jerusalem, 1 Sam. 25, 44; Is. 10, 30.

גָּלְיַת (Philistian) *n. p.* of a Philistine giant, 1 Sam. 17, 4 seq.; 2 Sam. 21, 19. One of David's heroes smote a brother of his called לַחְמִי 1 Chr. 20, 5. — The derivation must be looked for in the Philistine idiom, as also that of אֲחֻזַּת (which see); and the termination *ath* for masculine proper names may be explicable only by this circumstance. According to *Hitzig* (Geschichte und Mythologie der Philist. p. 76), גָּלְיַת is = the proper name Γαυλεύτης, i. e. soothsayer, sorcerer. Yet a Semitic dialect was spoken in Philistia.

גָּלַל (i. e. גַּל, 1 *person* גַּלּוֹתִי, also *plur.* resolved גָּלַלּוּ; *inf.* and *imp.* גֹּל or גּוֹל, גֹּלּוּ; *part.* גֹּלֵל) *trans.* 1. like the cognate radical κύλλ-ειν, cell-ere, *to drive forward*, *to turn*, *to move forward*, *to roll away*, אֶבֶן Gen. 29, 3, with מֵעַל *from* a place; figurat. חֶרְפָּה Josh. 5, 9; Ps. 119, 22; with אֶל־ *to roll forward to* 1 Sam. 14, 33; *to roll upon* Prov. 16, 3; Ps. 22, 9 (where דַּרְכּוֹ should be supplied) *to roll his cause upon one*, comp. Aeschyl. Agam. v. 174 ἀπὸ φροντίδος ἄχθος βαλεῖν; *to roll down* Prov. 26, 17; *to drive* or *push out* (excrements), hence גָּלָל 1; *to roll about*, chaff, dust, hence גַּל 3, גַּלְגַּל. In this signification גַּל is connected with גָּלָה II., comp. Ar. جَلَّ (to wander forth). — 2. (not used) *intr. to turn*, *to move round*, *to move in a circle* (cognate in sense סָבַב), *to whirl*, *to circle*, hence גַּלְגַּל, גָּלִיל, גְּלִילָה, גֻּלְגֹּלֶת, גִּלְגָּל, גֻּלְגֹּל; *to heap together*, *to roll together*, hence גַּל 1 and 2; *to roll*, *to float*, of the waves, hence גַּל 3 and גֻּלָּה 3, the proper name גֻּלֹּת; *to be circular*,

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round, of a cruet, kettle, hence גָּלָל 2 (see גֵּל 2).

Nif. נָגֹל (*fut.* יִגַּל) *to roll together*, of a book-roll, figurat. of the heavens Is. 34, 4; *to roll forward* Am. 5, 24 (according to the received orthography יִגַּל).

Pih. (redupl.) גִּלְגֵּל 1. *to roll down*, from (מִן) the points of rocks Jer. 51, 25. — 2. (in derivatives) *to turn*, *to move in a circle*, *to roll about*, e. g. of wheel-work, a whirlwind, whirling dust, balls &c.; and with the additional idea of rounding, *to encircle*, *to enclose*. Derivat. גַּלְגַּל, גִּלְגָּל.

Puh. I. גּוֹלַל *to be rolled* (in blood), of a garment, i. e. figurat. *to be dyed red* Is. 9, 4.

Puh. II. (redupl.) גֻּלְגַּל *to be rounded*, *arched*, hence גֻּלְגֹּלֶת.

Hif. הֵגֵל (*fut. ap.* יָגֵל) *to roll away*, Gen. 29, 10. In derivat. also *to roll together*, hence מְגִלָּה.

Hithp. I. הִתְגֹּלֵל *to roll oneself*, בַּדָּם 2 Sam. 20, 12; *to roll oneself down upon* (עַל) *one*, i. e. to fall upon one Gen. 43, 18, along with הִתְנַפֵּל עַל.

Hithp. II. הִתְגַּלְגֵּל *to roll oneself upon*, of enemies, Job 30, 14.

גָּלָל (*constr.* גְּלַל, with *suff.* only for signification 2; see גָּלַל) *m.* 1. same as גֵּל 1 *dunghill* 1 Kings 14, 10, Ar. جَلَّة. — 2. *turning* (see סִבָּה), *circumstance*, *opportunity*, *occasion*, Lat. circumstantia, only in constr. or with suff. and connected with בְּ as a prepos. *on account of*, *for the sake of* (see אֹדוֹת) i. e. in the matter of the ... So בִּגְלַל Gen. 39, 5 (cognate in sense בִּדְבַר), בִּגְלָלֶךָ 30, 27, בִּגְלַלְכֶם Deut. 1, 37, for which at a later time מִסִּבָּה שֶׁ· was used. Comp. Arab. جَلَل = סִבָּה and جَالَ, and as a prepos. with suff. جَلَال also. — 3. (*great*, *important*; see גָּלָל) *n. p. m.* Neh. 11, 17; 1 Chr. 9, 15.

גֵּלֶל see גֵּל.

גְּלָל *Aram. m.* (according to *Ibn Esra*, *Kimchi*) prop. the revolving, rolling (of stones), hence *heaviness*, *weight*, אֶבֶן גְּ׳ Ezr. 5, 8 and 6, 4 *stone of heaviness*, i. e. a heavy, large stone, hewn; perhaps (as in Talm.) *stone*, whence גִּלּוּל (which see); comp. Ar. جَلِيل, جِلّ &c. According to the LXX, Ezra apocryph. and others prop. finely polished, well cut or polished stone, *marble*, from גָּלָה=גַּל, Ar. جلى to polish, to make smooth.

גִּלְלַי (*weighty*; see גָּלָל 3) *n. p. m.* Neh. 12, 36.

גָּלַם I. (*fut.* יִגְלֹם) 1. *tr. to wrap together*, *to fold together*, אַדֶּרֶת 2 Kings 2, 8. In its organic root, גָּ־לַם is closely connected with that in אָ־לַם, חָ־לַם, בָּ־לַם &c., and from this fundamental signification has been developed *to be rolled together into a firm ball-shape mass*, *to be hard*, *firm* (see אַחְלָמָה, חַלָּמוּת and אָלַם). Deriv. גֹּלֶם. — 2. *intr. to be rough*, *unformed*, *undeveloped* (see גֹּלֶם); Talm. of an undeveloped, uncultivated, rough man; אִשָּׁה גֹּלֶם a woman not yet bearing, fruitfulness being considered as her development. Derivat. גַּלְמוּד.

גָּלַם II. (not used) *tr. to veil*, *to cover about*, Targ. גְּלַם, whence גְּלִימָא, Ar. جَلَبَ in جِلْبَاب (cover); the same signification lies also in עָלַם, which see. Derivat. גְּלוֹם. — This stem is obviously a farther development of גַּל (to encircle, to enclose, surround) by means of *m*, or perhaps of גָּל־ה (in גְּלָיוֹן *a cover* Is. 3, 23; comp. in another sense כָּל־א; the Talmudic גִּלְיוֹן *margin* may be so named on account of its enclosing what is written); as the Syr. ܓܠܐ (veil, covering) and the stems in χλα-μύς, χλα-νίς, χλαῖ-να (upper covering), old high German *clei-t*, high German *Klei-d* &c. shew. The organic root is גָּל־ם, not connected with גָּלַם I.

גֹּלֶם (with *suff.* גָּלְמִי) *m.* prop. the wrapped together, rolled together, lump, i. e. what is not yet formed and unfolded (τὸ ἐντὸς βρύον), therefore (according to LXX, Symm., Vulg. &c.) *the embryo*, Ps.

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139, 16; comp. Talm. גֹּלֶם the undeveloped, unfolded.

גִּלְמֵד see גַּלְמוּד.

גַּלְמוּד *adj. m.*, גַּלְמוּדָה *f.* 1. *unfruitful*, of a wife Is. 49, 29; figuratively of night Job 3, 7, so far as no fruit of the body comes forth in it. גֶּלֶם lies at the foundation of the word; and the Syr. ܓܠܡܐ also makes the origin of it clear; and *ûd* is a very old derivation-syllable (see letter Daleth, beginning); comp. *ôd* in the proper names נִמְרֹד, רַפְסֹד (which see), *ád* in פַּרְשַׁד (whence פַּרְשְׁדוֹן), סִרְפַּד (which see), the proper name עַמְעַד, Aram. פַּרְקַד from פְּרַק, Syr. ܣܘܪܓܐ (line, series) from ܣܪܓ. — 2. Metaph.: *desolate*, *waste*, of עֲדַת חָנֵף Job 15, 34, i. e. without house and child; *forsaken*, *solitary*, 30, 3 *solitary from want and hunger*. In Arab. there are also the metaphors *hard*, of rocks, *stony*, of the ground, *severe*, of man &c., without this being the signification from which one sets out in tracing the rest; or without venturing to assume גָּמַד, جَمَدَ as the stem.

גָּלַע I. (Kal unused) *tr.* same as גַּל (farther developed by ע) *to roll*, *to roll forward*, *to drive* (incessantly), *to roll farther* (see Hithpahel); cognate in stem קָלַע (to hurl forward).

Hithp. הִתְגַּלַּע *to roll oneself forward*, *to move oneself violently forward*, Prov. 17, 14 *before it moves forward with violence* (i. e. before strife becomes irrepressible) *leave off strife;* 18, 1 *he rolls himself along* (i. e. breaking through all bounds) *against all counsel;* 20, 3 *and every fool moves forward* i. e. allows himself to go on, and so provokes strife.

This signification of the stem גָּ׳ floated before the minds of the translators in the Targ., LXX, Syr., Vulg. and the old interpreters generally, and is also the one etymologically established (comp. גַּל, קָלַע, κέλλ-ειν, cell-ere); while the Arab. جَلَعَ is only connected with גָּלָה, جَلَى.

I.

גָּלַע II. (not used) *intr. to be firm*, *strong*, *hard*, *thick;* comp. Ar. عَكَلَ, عَقَلَ (in the derivatives), and the organic root in יָ־כֹל, כָּל &c. Comp. besides the Ar. جَلْعَدَ to be hard. Derivat. the proper names גִּלְעָד and גַּלְעֵד.

גִּלְעֵד see גִּלְעָד.

גִּלְעָד (*strong*, *powerful*, from גָּלַע II., with the deriv. syllable *ád;* see גַּלְמוּד) 1. (designation of a person) *n. p. m.* found especially in the tribes of Manasseh and Gad Num. 26, 29 30; Judges 11, 1 2; 1 Chr. 5, 14. *Patron.* גִּלְעָדִי Judges 11, 1; 12, 4. — 2. (designation of a place, *rocky mountain*), a) הַר הַגִּלְעָד (Gilead-mountain), the name of a limestone mountain on the other side of Jordan, intersected by many valleys and fissures, and forming many plateaus rich in pastures, Gen. 31, 21 23; Deut. 3, 12; Song of Sol. 4, 1; 6, 5; Jer. 50, 19; Ob. 19. This Gilead-mountain runs through the territories of Reuben and Gad as well as the northern province of Manasseh Deut. 3, 12 13 (comp. the description in *Euseb.* Onomasticon); and the present name of the mountain-pass south of יַבֹּק from east to west, جلعاد or ـود, is still a remnant of it, without being altogether topographically identical on that account. Judges 7, 3 וְיִצְפֹּר מֵהַר הַגִּלְעָד *and shall go to their home from mount Gilead making a circuit* (i. e. forming an arch in order to surround the position of the enemy, since return by the direct route was cut off by the encamping of the Midianites in the plain of Jesreel). — b) אֶרֶץ הַגִּ׳ (*Gilead-land*) name of the land nearest mount Gilead (comp. Num. 32, 1, Deut. 2, 37), in which אֶרֶץ יַעְזֵר, נַחַל יַבֹּק, עָרֵי הָהָר &c., particularly בָּשָׁן, were not yet included Deut. 3, 10 13; Josh. 12, 5; 13, 11; 17, 1; Mic. 7, 14; 1 Chron. 5, 16; but then it comprehended all north of the east-Jordan land as far as Jabbok, while the south, now *Belka* and *Aǵlûn*, still remained excluded. Afterwards the name became wider, and embraced

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both the district of the tribes Reuben, Gad and half Manasseh, and also Bashan; i. e. it reached south to the brook Arnon, north as far as mount Hermon (G'ibl el-Sheich) Deut. 3, 8; 4, 38; 34, 1; Judges 20, 1; 2 Kings 10, 33. Hence it happens, that Gilead as a territory stands sometimes for the province of Reuben merely 1 Sam. 13, 7; sometimes for Gad especially Judges 5, 17, or for Gad and Reuben together Ps. 60, 9; 108, 9; sometimes for the district of the $2^1/_2$ tribes Num. 32, 26; Deut. 3, 12-16; Josh. 12, 2 5; 13, 11; Am. 1, 3 &c. To the cities which received the apposition בַּגִּלְעָד or גִּלְעָד belong רָאמוֹת Deut. 4, 43, יָבֵשׁ Judges 21, 8, יַעְזֵר 1 Chr. 26, 31. The inhabitants were called אַנְשֵׁי גִ׳ Judges 12, 4, or simply גִּלְעָד 12, 5. Even after the exile Gilead is mentioned as a geographical name 1 Macc. ch. 5 and 13; *Josephus* (Ant. 13, 14, 2; Bell. Jud. 1, 4, 3) puts together *Γαλααδῖτις* or *Γαλαδηνή* and Moabitis; but the name *Perea* is more usual.

גַּלְעֵד *n. p.* same as גִּלְעָד, of which it may have been originally a collateral form; Scripture gives it a historical origin Gen. 31, 41 and puts גִּלְעָד.

גָּלַשׁ (3 *pers. pl.* גָּלְשׁוּ) *intr.* (according to my Concordance) *to stretch oneself, to lie down*, with מִן *at* something (see מִן) Song of Sol. 4, 1; 6, 5; Ar. جَلَسَ, cognate חָלַשׁ (which see). But this meaning hardly suits for a comparison of locks, and the LXX, Jerome, Syr. have taken the fundamental signification to be either, *to appear, to become visible*, or after the Aramaean (Targ. גַּלְשׁוּשִׁי rising, a hill) *to ascend*. More correct seems to be the sense *to move forward, to roll forward, to move down;* comp. the organic root in פָּ־לַשׁ I. (which see), פָּ־לַס, or better in עָ־לַס, עָ־לַז, Ar. فَلَصَ *to leap down*.

גָּלֻת see גָּלוּת.

גֻּלֹּת (*springs;* comp. גַּלִּים) *proper name* of two places in southern Judah. They were distinguished by עִלִּית and תַּחְתִּית in the singular Judges 1, 15, or עִלִּיּוֹת and תַּחְתִּיּוֹת in the plural Josh. 15, 19; as Beth-Horon was by עֶלְיוֹן and תַּחְתּוֹן Josh. 16, 3 5.

גַּם (from גָּמַם) 1. *a subst. m.* (not used) the ground-form to גַּמָּה in מְגַמָּה, Phenic. (Eryc. 2) גַּמַּת, *assembly, congregation;* hence the proper name גַּמְעֶלְיוֹן (Gamalius i. e. Gamaliun, see *Morcelli*, Afr. chr.) i. e. congregation of Elyon; hence *heap*, Ar. جَمّ heap, adv. جَمًّا in heaps.— 2. *a conjunct.* (as a subst. *a putting together, annexation, addition*, therefore a particle of addition), whose senses may be arranged in the following manner: a) *also*, simply adding to something preceding, Gen. 3, 6; 7, 3; 19, 21, therefore גַּם כִּי *yea also* Ruth 2, 21 (see כִּי); in corresponding clauses גַּם ... גַּם *also ... also* i. e. *as well ... as also, not only ... but also* Gen. 24, 25; Ex. 10, 25; 12, 31; 1 Sam. 17, 36; Jer. 51, 12. Sometimes *even, even also*, i. e. the conjunction intensifying the idea in that part of the sentence where it stands, and consequently bearing a relation to something going before, which must frequently be supplied in thought, Prov. 19, 2; 20, 11. In this strengthening of the idea its favourite place is at the beginning of sentences in the signification *even*, Prov. 14, 20; 17, 26; Eccles. 10, 20; with a negation or after one: *not even, not so much as*, 2 Sam. 17, 12 13; Ps. 14, 3; 53, 4; אַף גַּם *even also* is stronger Lev. 26, 44. b) גַּם increasing and adding stands, for the sake of emphasis, with personal pronouns repeated: *likewise, self*, Gen. 20, 5 *and even she herself said*, i. e. she said likewise, especially when the personal pronoun is the intensifying of the suffix Gen. 4, 26; 10, 21; 27, 34; 2 Sam. 17, 5; 1 Kings 21, 19; Prov. 23, 15; more rarely in the case of repeated verbs, in order to give intensity to the action, in the signification *even, really, truly, yet*, Gen. 31, 15; 46, 4; also merely for emphasis and for laying stress upon a thing, before nouns, Judges 5, 4, Jo. 1, 12, Lament. 4, 15, Job 15, 10, very seldom put after

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them Gen. 20, 4. c) comprehending, not simply adding: *together*, e. g. גַּם־שְׁנֵיכֶם *both together*, uterque, Gen. 27, 45; גַּם־שְׁנֵיהֶם Prov. 17, 15; 20, 10; גַּם כֹּל *even all together* Judges 9, 49; 2 Sam. 19, 31; Eccles. 7, 21; particularly before numbers. To this belongs also גַּם־עַתָּה *now also, yea now*, prop. *yet even now*, which suits in many passages Gen. 44, 10; 1 Sam. 12, 16; Jo. 2, 12; Job 16, 19; וּמָה גַּם־עַתָּה *and what now* (takes place) 2 Kings 14, 14. d) adversative: *even then, even so*, i. e. *yet*, Ez. 16, 28; Eccles. 8, 12; Ps. 129, 2, which is merely a consequence in the position of the clauses. e) confirmatory: *even, indeed, much*, Gen. 29, 30 *and he loved even*; Hos. 9, 12; Job 16, 19.

גָּמָא (Kal unused) *tr.* 1. *to draw together, to bind together, to collect*, consequently from the organic root גָּמַם־א, which is also in גֶּמֶם, אֶגֶם (גַּמְגֵּם), Ar. جمّ &c. Deriv. גֹּמֶא. — 2. as an enlargement of the idea: *to draw in* (water), *to suck in, to sip in*; comp. Targ. גְּמַע, Talm. גָּמָא, גָּאַם.

Pih. גִּמֵּא *to sip up, to drink in*, hence figurat. (according to Symm., Jerome, Kimchi and others) Job 39, 24: *he drinks up the ground with vehemence and rage*, i. e. the war-horse runs over the ground quickly; the same figure being in the Arabic لهم.

Hif. הִגְמִיא *to cause to drink* or *sip up*, Gen. 24, 17, parallel הִשְׁקָה 24, 43.

גֹּמֶא *m. Egyptian papyrus-plant, the paper-reed, papyrus-rush*, Coptic ⲕⲁⲙ the same, out of which boats were made, תֵּבַת כְּלֵי־גֹ׳ Ex. 2, 3, Is. 18, 2, which glide along easily (Plin. 13, 21—26). The papyrus-reed grows in the marshes of the Nile Job 8, 11, and is placed on a par with the reed Is. 35, 7. גֹ׳ is usually derived from גָּמָא 2, i. e. from sucking in the water, with appeal to the *bibula papyrus* (Lucan. Phars. 4, 136); more correctly from גָּמָא 1, hence prop. *rush*, like *juncus* from *jungere*, which אַגְמוֹן (which see) and the Talmudic גֻּמִּי (rush) confirm.

גָּמַד (not used) *intr.* 1. *to be drawn together, to be stout, to be firm, strong; to be packed together, to be put together*, of the fist, hand. Deriv. גֶּמֶד.

Pih. גִּמֵּד (not used) *to set firmly, to establish*, a post, a garrison. Deriv. גַּמָּד.

The stem גָּ is entirely identical, in its fundamental meaning, with the Ar. جَمَدَ, جَمُدَ (to be drawn together, firm, hard), which is used in many derivatives; consequently with קָמַץ, Arab. قَمَزَ.

גֶּמֶד (only *pl.* גְּדִים) *m.* prop. firmly set, established, hence (like מָצָב, נְצִיב) *a post, a garrison*, Ez. 27, 11: *the sons of Arwad were with thy army round about upon thy walls, and as a garrison in thy towers;* LXX φύλακες (garrison), and so Syr., Aquila; but the Vulg., *Rashi, Kimchi* and others interpret it *dwarfs, pigmies*, thinking of גֶּמֶד (span, fist) *men as long as the fist*, i. e. Tom-thumbs; the Targ. has taken it as the name of a Phenician people, translating Cappadocians (קַפּוֹדְקָאֵי), because it has probably taken גַּמָּדִים = גַּמְּרִים from גֹּמֶר (which was so understood by Armenian writers and Syncellus). Jerome has *valiant warriors* (bellatores), *daring* (comp. Syr. ܓܡܝܪܘܬܐ stubbornness, Arab. جَمَّاد hard, firm), without on that account reading גִּבֹּרִים.

גֶּמֶד *m. span, fist*, prop. what holds together, from גָּמַד = קָמַץ, hence a measure Judges 3, 16, as the LXX have σπιθαμή, span, Vulg. *palma manus*, Aq., Symm. γρόνθος παλαιστιαῖος. The Targ., misled by the Aramaean form ܓܡܐ which signifies *arm* or *ell*, renders it by גַּרְמִידָא (staff).

גָּמָה see גֶּמֶם.

גַּמְגֵּמָה see גֶּמֶם.

גָּמוּל (prop. *part. pass.* from גָּמַל, but used as a *subst.*) *m.* 1. *a weaned child*, which wants the breast no more; *grown*, Is. 11, 8; 28, 9; Ps. 131, 2. — Besides: 2. (*matured, strong*) *n. p. m.* 1 Chr. 24, 17. — 3. in בֵּית־גָּ׳ (*place of camels*) *n. p.* of a city in Moab Jer. 48, 23 (see בַּיִת); comp. גַּמְלָא in Galilee, *Gaugamela* (גַּב־גָּמָל) according to Strabo =

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οἶκος καμήλου, a town in Assyria; consequently גָּמוּל = גָּמָל.

גְּמוּל (and גְּמֻל; with *suff.* גְּמֻלְךָ; *pl.* גְּמוּלִים) *m. an act*, good or bad, but only with reference to others, with יְדֵי Judges 9, 16, Is. 3, 11, Prov. 12, 14, or without it Ob. 15, 2 Chr. 32, 25; pl. *benefits* (of God) Ps. 103, 2; הֵשִׁיב גְּ׳ לְ Lament. 3, 64, Prov. 12, 14, or with עַל of the person Ps. 94, 2, or גְּ׳ הֵשִׁיב בְּרֹאשׁ גְּ׳ Jo. 4, 4, Ob. 15, prop. *to give back to one his desert* i. e. *to recompense*; so too גְּ׳ שִׁלֵּם, with לְ Is. 59, 18, Jer. 51, 6 or עַל of the person Jo. 4, 4. Seldom *punishment*, Is. 35, 4; parallel נָקָם.

גְּמוּלָה (*pl.* גְּמוּלוֹת) *f. benefit*, 2 Sam. 19, 37; Is. 59, 18; *recompense* Jer. 51, 56.

גָּמַז (not used) *intr. to be pressed, to be firm*, prop. to draw oneself together firmly, comp. קָמַץ, therefore applied to round, firm, pressed bodies; Arab. جَمَزَ the same.

גֶּמֶז (not used) *m. sycamore*, as a hard, unripe, and therefore unwholesome fruit (Diosc. 1, 182), then the *sycamore-tree*, so called from its hardness; like תִּדְהָר, תְּאַשּׁוּר, אֶרֶז. A more usual term was שִׁקְמָה, whose etymology is similar (which see).

גִּמְזוֹ (=זוֹן, *sycamore-plantation*; from גֶּמֶז sycamore, Ar. جُمَّيْز, Talm. גַּמְזוּז) *n. p.* of a city in Judah 2 Chr. 28, 18, which was still standing at a later, even at the Talmudic, period. Comp. the name of a city *Sycomenon*, in the neighbourhood of Carmel (Onomast.), now *Gimzû* (גִּמְזוּ), east of Lydda (*Robinson*, Palest. III. pp. 56. 57).

גָּמַל I. (*fut.* יִגְמֹל) *tr.* prop. to bring to an end, to make ready, to complete, hence 1. *to do completely, to deal with* one, *to do to*, what is good, with עִם Ps. 13, 6; 103, 10; 116, 7 or the accus. of the person Is. 63, 7; *to benefit* Prov. 11, 17, but also with the addition of טוֹב 31, 12 or טוֹבָה 1 Sam. 24, 18, and also with the accusative of the thing. So too the reverse: *to do evil, to shew evil*, with the addition of רַע Ps. 7, 7 or רָעָה Prov. 31, 30; very seldom with לְ of the person Deut. 32, 6; Is. 3, 9; Ps. 137, 8. Since it denotes, according to its original conception, completed, finished, free action towards one, it might also naturally mean *to requite* 2 Sam. 22, 21, Ps. 18, 21, as this concludes the action. Hence عمل *to do*, should not be compared. Deriv. גְּמוּל (גֶּמֶל), גְּמוּלָה, תַּגְמוּל, and the proper name גְּמַלִּיאֵל. — 2. *to make ready, to make ripe*, a child, to make it cease to suck, *to wean*, 1 Sam. 1, 24, hence with the added מֵחָלָב Is. 28, 9; deriv. גָּמוּל 1. (which see), and the proper name גָּמוּל 2. Weaning, which took place very late (2 Macc. 7, 27), was connected with an entertainment among the Hebrews (Gen. 21, 8) and Egyptians (1 Kings 11, 20). From this signification is perhaps derived that of גָּמָל applied to *the complete, mature, grown up camel*, in opposition to a young one, בֶּכֶר (which see), comp. גֶּמֶל, גָּמוּל and the proper name גַּמְלִי; elsewhere perhaps *intr. to be ripened, mature, strong*, whence the proper name גָּמוּל. Figurat. *to make ripe, full*, of the grape, Is. 18, 5; *to bring to maturity* Numb. 17, 23.

Nif. נִגְמַל *pass.* of significat. 2. *to be weaned*, Gen. 21, 8; 1 Sam. 1, 22.

With גּ the Ar. جَمَلَ (X.) *to be full, ripe*, كَمَلَ (II.) to complete, and جَمَلٌ (to be perfected i. e. beautiful) are identical; and all the significations may be traced back to the fundamental one.

גָּמַל II. (not used) *intr.* same as חָמַל II. *to bear a burden, to labour*, comp. עָמַל, Ar. حَمَلَ to carry. Deriv. perhaps גֶּמֶל and גָּמוּל 3.

גֶּמֶל I. in the proper name גַּמְלִיאֵל which see.

גָּמָל II. (*pl.* גְּמַלִּים, *c.* גִּמְלֵי) *m. camel*, the grown one (see גֶּמֶל, גָּמוּל 3), contrasted with בֶּכֶר (which see), the young one. It is the well-known strong animal belonging to Palestine Ezr. 2, 67, Arabia Judges 7, 12, Egypt Ex. 9, 3, Syria 2 Kings 8, 9, which serves the

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inhabitants of the desert for travelling Gen. 24,10; 31,17, as well as for carrying burdens Is. 30, 6 and for warlike operations 21, 7; in which their riches consisted, Job 1, 3; 42, 21. Construed with the feminine it means *the female camel*, Gen. 37, 25. The name of a letter of the alphabet, is written גִּמֶל on account of the incipient sound. — The word passed from the Semitic (Hebr. גָּמָל, Syr. ܓܡܠܐ, Arab. جَمَل &c.), since the animal was indigenous especially in Arabia, to other peoples (Copt. ϫⲁⲙⲟⲩⲗ, ϭⲁⲙⲟⲩⲗ, Greek κάμηλος, Lat. camelus); and even the Sanskrit *kramêla*, more frequently *kramêlaka*, appears to be merely an etymological transformation of the foreign Semitic word (*an enduring, powerful animal;* comp. *krama* strength), since elsewhere *uschtra*, Pers. *uschtur* appears instead.

גְּמַלִּי (*camel-possessor*) *n. p. m.* Numb. 13, 12.

גַּמְלִיאֵל (*'El is a recompenser;* גַּמְלִי־ from גָּמַל after the form דָּבָר, same as גְּמוּל) *n. p. m.* Numb. 1, 10; 2, 20; LXX Γαμαλιήλ.

גָּמַם I. (unused) *tr.* 1. *to collect, to heap, to bind, to put together*, like the Ar. جَمَّ; deriv. גַּם. Comp. אָמַם, עָמַם, אָ־גַם, כָּם &c. The noun מְגַמָּה is also derived from it; see גָּמַם II.

גָּמַם II. (not used) *intr. to strive, to desire, long for*, like the Ar. جَامَ, هَمَّ, جَمَّ &c., Hebr. כָּמַ־הּ, Gr. κάμ-ω, κάμ-νω &c.; perhaps the stem is גָּמָה. Deriv. according to some, מְגַמָּה.

גָּמַץ (not used) *tr. to make deep, low*, a pit, comp. Ar. غَمُصَ (to be low), غَمَسَ (to sink), غَمَصَ (to count as low, to despise), Targ. גַּמֵּץ (to hollow out, a pit), Syr. Ethp. to dig out &c. Deriv. גּוּמָּץ.

גָּמַר (*fut.* יִגְמֹר, יִגְמָר־) *intr. to come to an end, to cease*, Ps. 12, 2; *to disappear* 7, 10; *to be gone* 77, 9; but *tr.* with עַל *to come to a valid determination respecting one's case* 57, 3; with בְּעַד *to perfect for one*, 138, 8. Deriv. the proper names גְּמַרְיָה, ־יָהוּ. — The stem גּ׳ is organically connected with גָּמַל; and in the Psalms should be rather explained by the Aramaean idiom.

גֹּמֶר (*constr.* גְּמַר) see גְּמַרְיָה.

גָּמַר (*part. pass.* גְּמִיר) *Aram. tr. to complete, to despatch*, Ezr. 7, 12.

גֹּמֶר (*completion* or perhaps *heat*) *n. p. f.* Hos. 1, 3; according to Jerome *a vanishing away* from passion, which also suits גָּמַר.

גֹּמֶר 1. *n. p.* of the Japhetic founder of the people גֹּמֶר Gen. 10, 2, from whom אַשְׁכְּנַז, רִיפַת and תֹּגַרְמָה were derived 10, 3; then — 2. *n. p.* of a people descended from Gomer Ez. 38, 6, whose warriors serve with the Togarmites in the army of Gog. In Jerus. Targ. 1 and Midrash Gen. rabba ch. 37 גּ׳ is interpreted by אַפְרִיקָא, אַפְרִיקִי (and thence in Juchasin ed. Krak. p. 135 ᵃ) i. e. *Phrygia* (not Africa), probably with reference to the derivation (גֹּמֶר = Aram. גּוּמַר a coal, hence prop. κατακεκαυμένην), with which also *Bochart* (Phal. III. 8) agrees. But the *Phrygians* formed only a small branch of the Togarmites (Jos. Ant. 1, 6, 1; Hieron. quaest. in Gen. 10, 3) and cannot exhaust the primitive people *Gomer*. The Talmud (Joma 10 ᵃ) interprets גּ׳ by גַּרְמַנְיָא *Germani* i. e. the Asen-race of the *Ashkenaz* who dwelt early in *Ascania* in Asia Minor along with the Phrygians, in the Trojan times, and inhabited generally, the north west of Asia Minor (אַסְיָא). But this race is only a branch of *Gomer* and can as little exhaust the primitive people as the interpretation of the Armenian writers (Euseb. Chron. Armen. II, 12; Syncellus pag. 91), viz. *the Cappadocians*. Doubtless גּ׳ means the original race of the *Cimmerians* (Κιμμέριοι, Cimmerii &c. of which the ground-form is *Cymr*), who prevailed at an ancient period in Taurica (under the name قِرِم from قِمِر; hence the name *Krim*) and the Bosphorus, and afterwards migrated to the coun-

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tries of Asia Minor, while the rest came under Scythian rule. In their farther expeditions they emerged under the appellation *Cymbrians* or *Cymmerians* (*Κίμβροι*, Cimbri).

גְּמַרְיָה (*Jah is requiter*) *n. p. m.* Jer. 29, 3.

גְּמַרְיָהוּ (the same) *n. p. m.* Jer. 36, 10.

גַּן (with *suff.* גַּנִּי, גַּנּוֹ; *pl.* גַּנִּים; from גָּנַן) *comm.*, prop. a place hedged or fenced about, marked out, hence *a garden*, *a park*, e. g. applied to the garden of the first human beings, Gen. ch. 2 and 3, which was in עֵדֶן and an image of the most beautiful garden Ez. 28, 13; 36, 35; Jo. 2, 3, whence also it was named גַּן אֱלֹהִים Ez. 31, 8 9, or גַּן יי׳ Gen. 13, 10, Is. 51, 3 &c.; *a garden of herbs* Deut. 11, 10; גַּן הַמֶּלֶךְ Is. 39, 4 and 52, 7 *a royal park*. Once it stands for גַּל Song of Sol. 4, 12. — גַּן (Targumic גַּן, אַגַּן, גַּנָּא, Ar. جَنَّة &c.) is identical, in its fundamental signification, with the Greek *χόρτος*, Lat. *hortus*, Zend. *vara*, *vare* &c., and even with פַּרְדֵּס (which see), *παράδεισος*, from the Zend. *pairi-daèza*, an enclosure.

גָּנַב (*fut.* יִגְנֹב; *part. pass. f. constr.* גְּנֻבְתִּי = גְּנֻבַת) *tr.* to turn off, to bend aside, like the Ar. جَنَفَ and جَنَبَ, hence: *to purloin*, *to steal*, with accusat. of the object Gen. 31, 32, Ex. 21, 16, Deut. 24, 7, or also absolut., where nothing but the action is regarded Ex. 20, 15; Josh. 7, 11; Prov. 30, 9; metaphor. *to carry off*, of a whirlwind, Job 21, 18; גָּנוּב Gen. 30, 33, Prov. 9, 17 *what is stolen*, *unrighteously acquired;* גְּנֻבְתִּי יוֹם *what is carried off in the day* Gen. 31, 39. Figur. *to deceive*, *κλέπτειν*, connected especially with לֵב Gen. 31, 20 26. Derivat. גְּנֵבָה, the proper name גְּנֻבַת (perhaps).

Nif. נִגְנַב *pass.* Ex. 22, 11.

Pih. גִּנֵּב *to steal industriously* or *often*, particularly used in a figurative sense *to purloin the revelations of others* Jer. 23, 30; with לֵב פ׳ 2 Sam. 15, 6 *to steal the mind of one*, i. e. to gain it for oneself. Derivat. גַּנָּב.

Puh. גֻּנַּב (*inf. abs.* גֻּנֹּב) *pass. to be stolen*, with מִן of the place *whence*, Gen. 40, 15; Ex. 22, 6; with אֶל Job 4, 12 *to steal secretly upon one.*

Hithp. הִתְגַּנֵּב *to withdraw by stealth* i. e. noiselessly and singly, prop. *to repair to a place by stealth* 2 Sam. 19, 4.

The stem גָּ׳ (Targ. גָּנַב, Syr. ܓܢܒ &c.) is still perceptible in its fundamental signification in the Arabic جَنَبَ (to bend to a side), as also جَنْب (side) shews; it should therefore be compared with כָּנַף, חָנַף &c. But the organic root is *gab*, since the inserted *n* sometimes disappears in the Semitic branches of the stem.

גַּנָּב (*pl.* גַּנָּבִים) *m. a thief*, fur, Ex. 22, 1 6; Jer. 2, 26; Zech. 5, 4; חַבְרֵי גַנָּבִים *bands of thieves* Is. 1, 24.

גְּנֵבָה (after the form גְּזֵלָה) *f. what is stolen*, Ex. 22, 2 3.

גְּנֻבַת (Egyptian and connected with *Κνοῦφις*) *n. p. m.* 1 Kings 11, 20.

גַּנָּה (*pl.* גַּנּוֹת) *f. a garden* (= גַּן) Is. 1, 30; Job 8, 16; Am. 4, 9; comp. the Phenician גַּן (*Γάνος ὑπὸ Κυπρίων παράδεισος* Etym. M.).

גִּנָּה (in late writings) *f.* the same, Song of Sol. 6, 11; Esth. 1, 5.

גָּנַז (not used) *tr.* 1. *to bring together*, *to gather in*, like the cognate words כָּנַס, Targ. כְּנַשׁ, Ar. كَنَسَ, كَنَزَ; hence 2. *to conceal*, *to hide*, comp. Targ. גְּנַז, Syr. ܓܢܙ, Arab. جنز, whence Talm. (סִפְרֵי) גְּנוּזִים, *ἀπόκρυφα*; 3. *to wrap up together*, *to inwrap*, *to form into a ball*, *to envelop*, the stem appearing in this sense in Ethiopic also. Derivat. גֵּנֶז.

גֵּנֶז (only *constr. pl.* גִּנְזֵי) *m. a covering*, *a cloak*, *a mantle* (from גָּנַז 3) Ez. 27, 24 (parallel גְּלוֹם), made from בְּרוֹמִים, in which the Tyrians traded. In Targ. Ez. 27, 24 and Targ. Esth. 1, 3 גִּנְזִין, גִּנְזֵי is used in the sense of *coverings;*

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only the radical *n* is resolved into the doubled sibilant (גִּזְזִין, גִּזְזֵךְ); while in גִּנְזֵי from גָּז (which see) the reverse is the case.

גַּנְזִי belonging to גִּנְזֵי Esth. 3, 9; 4, 7, see גָּז.

גָּנָז (*constr.* גְּנַזֵי, *pl.* גְּנָזִין, *def.* גִּנְזַיָּא) *Aram. m.* see גָּז.

גִּנְזִים from גָּנַן see גָּז.

גַּנְזָךְ (*plur.* גַּנְזַכִּים) *m. a treasure-chamber*, among the old interpreters = אוֹצָר 1 Chr. 28, 11. As ךָ- is the extra-Semitic suff. *ka*, גָּנְזָ is the usual גָּז (which see), the *gaza* of the classics. On the termination ךָ- see מְרַחֲךָ (in מָרְחָךְ), מִשְׁכָּךְ, שַׁדְרָךְ, חַדְרָךְ &c.

גָּנַן (1 *person* גָּנַנְתִּי, *inf. absol.* גָּנוֹן) *tr.* prop. to hedge about, to surround, to hedge in, hence גַּן, גִּנָּה, גִּנָּה; therefore *to protect*, *to screen*, with לְ or עַל of the object Is. 31, 5; 37, 35; 38, 6; 2 Kings 19, 34. Derivat. the proper name גְּנוּבַת.

Pih. (not used), derivat. מְגִנָּה.

Hif. הֵגֵן (*fut.* יָגֵן) *to protect*, *to guard*, with עַל Zech. 9, 15, like Kal, or with בְּעַד of the object 12, 8, because proceeding from the fundamental signification *to cover protectingly*; comp. the Phenician proper name מְגִנַּעַשְׁתָּרֵת (protégé of Astarte) Corth. XI, 6 and 7; אֹהֶל (tent, protection, house, hence sanctuary), from which comes the adject. אַהֲלָן holy (Mass. 5). Derivat. מָגֵן.

Identical with גַּן (גָּנַן), כַּן, כֵּן are גַּן (גּוּן), עֵן (עָנַן) &c. in fundamental signification.

גָּנַף (not used) *Aram. tr. to bend off* (aside), *to turn aside*, like the Ar. جَنَبَ (to give way to the side), جَنَفَ (to turn aside), consequently cognate with the Hebrew כָּנַף and גָּנַב. So others. But such a sense of the verb may be derived perhaps from the noun גַּף (which see) side, wing, yet it is more correct to take as the organic root גָּ־נַף *to cover*, as it exists in גָּ־נַח, כָּ־נַף, צָ־נַף &c. Derivat. Aram. גַּף; on the contrary the Hebrew גַּף should be referred to גָּפַף.

גִּבְרְתָּן (=גִּפְתָּן; from a *masc.* גֶּף arose גִּפְתָּה, from which גִּפְתָּן, *great protection*) *n. p. m.* Neh. 10, 7; 12, 16; out of which came גִּפְתּוֹי 12, 4.

גָּעָה (*inf. abs.* גָּעוֹ; *fut.* יִגְעֶה) *intr. to cry*, *to roar*, of oxen, cows 1 Sam. 6, 12, Job 6, 5, Targ. גָּעֵא, Syr. ܓܥܐ = צָעַק generally; also *to sing* (comp. גַּעֲיָא in the Masora); and *yoāv*, Sanskrit *gau*, Pers. *kau* and *gau* the ox, may be compared with it. Deriv. גְּעָה. In addition to the organic root *gâah* or *gâa* there existed another, *kâw* or *kâ*, from which the verbs קָא (in קָאַת), גָּאַק, גָּאָה &c. come. See קָו.

גְּעָה (*place of cows*) *n. p.* of a place at the east of Jerusalem Jer. 31, 39. The Targ. understands by it, with relation to the stem גָּעָה (mugire, boare), a place בְּרֵכַת עֶגְלָא (*cow-pool*); but the Syr. has ܟܘܣܐ (rock-hill), taking it as = גַּאֲוָה and appearing to understand the prominent rocky point on which the fortress of Antonia stood.

גָּעַל (*fut.* יִגְעַל) *tr.* prop. *to separate*, *to exclude*, same as גָּאַל (which see) and the Arab. جَعَلَ (to separate), hence *to thrust aside*, *to reject*, *to abhor*, with accusat. Lev. 26, 30 43 44 or בְּ of the object Jer. 14, 19; *to deny* Ez. 16, 45. The idea of profanation comes from that of rejection. Derivat. גֹּעַל and the proper name גַּעַל.

Nif. נִגְעַל *to be rejected*, *cast away*, of the shield of one fleeing, 2 Sam. 1, 21; comp. Phenic. נגעל to be buried (Malt. 2, 1).

Hif. הִגְעִיל (*fut.* יַגְעִיל) *to let be cast out* (the seed), of a bull, Job 21, 10.

According to the fundamental signification given of גָּעַל, גָּאַל, the stem is identical with جَعَلَ (to reject), and חָל II. (which see) belongs to the same group; the meaning *to desecrate*, *to profane*, is

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transferred from the other; so Aram. *to soil.*

גַּעַל (*rejection*) *n. p. m.* Judges 9, 26.

גִּעַל *m. aversion, rejection,* Ez. 16, 5.

גָּעַר (*inf. constr.* גְּעֹר, גְּעָר־; *imp.* גְּעַר; *fut.* יִגְעַר) *intr.* prop. to cry, as the Syr. ܓܥܪ, Ar. جَأَرَ, and perhaps also جهر in numerous enlargements of the idea, this stem being found also in the Indo-Germanic tongues. Hence *to call at, to address harshly, to snort at,* with בְּ of the person Gen. 37, 10; Is. 17, 13; Jer. 29, 27; Ruth 2, 16; *to chide, to threaten, to curse,* with accusat. of the object Ps. 9, 6; 68, 31; Mal. 3, 11, or also with בְּ Nah. 1, 4; Ps. 106, 9; cognate in sense הַחֹרִים Is. 11, 15. Deriv. גַּעֲרָה, מִגְעֶרֶת.

גְּעָרָה (*constr.* גַּעֲרַת) *f. threatening, harsh address,* Is. 51, 20; *reproof* Prov. 13, 1; *rebuke* Is. 50, 2.

גָּעַשׁ (*fut.* יִגְעַשׁ) *intr. to be pushed* or *moved, to and fro,* 2 Sam. 22, 8; Ps. 18, 8; comp. Targ. עַגֵּשׁ to push, hence עַגִּישׁ = Hebrew נַגָּח, Syr. ܥܓܝܫ, Arab. جهش. The organic root is also found in נְ־גַשׁ. Deriv. the proper name גַּעַשׁ.

Puh. גֻּעַשׁ *to be shaken* Job 34, 20.

Hithp. I. הִתְגּוֹעֵשׁ *to totter to and fro,* of the drunken Jer. 25, 16; *to wave* 46, 8.

Hithp. II. הִתְגַּעֵשׁ the same, 2 Sam. 22, 8; Jer. 5, 22; 46, 7.

גַּעַשׁ (*quaking, shuddering*) *n. p.* of a part of the Ephraim-mountains, with הַר Josh. 24, 30; Judges 2, 9; hence נַחֲלֵי גַ׳ (*the valleys lying about Gaash*) the *proper name* of a locality 2 Sam. 23, 30; 1 Chr. 11, 30.

גַּעְתָּם (from גַּי־עֲתָם *a valley burnt, dried up*) *n. p.* of an Edomite people Gen. 36, 11 16, perhaps called so from their dwelling-place.

גַּפּ (from גַּפָּה; with *suff.* גַּפּוֹ; *constr. pl.* גַּפֵּי) *m.* same as גַּב, גַּו *the back,* i. e. the high point, the summit; hence גַּפֵּי מְרוֹמִים *tops of the heights* Prov. 9, 3; comp. Phenic. גַּפָּא (Gippa, top) n. p. of a city in Africa (Aug. ep. 65). Figurat. (like גַּב, גַּי) *body, person,* בְּגַפּוֹ Ex. 21, 3 4 *with his person* i. e. *alone,* μόνος.

גֶּפֶן (*plur.* גְּפָנִים, with *suff.* גַּפְנֵיהּ; from גָּנַן) *Aram. m. a wing* (perhaps proceeding from the idea of *side*) Dan. 7, 4 6, but different from the Hebrew גַּף which is derived from גָּפַף. Yet the stem here may also be גָּפַף in the sense of *to cover,* Ar. جَفَّ &c.

גָּפָה (not used) *trans. to collect, to gather together,* therefore cognate with גָּבָה. The organic root also exists in אֲ־גַף, Ar. جَفَّ.

Hif. הִגְפָּה (not used) *to collect;* hence the *part.* מַגְפֶּה = מַגָּפֶה in the proper name מַגְפִּיעָשׁ.

גָּפַן (not used) *intr.* same as כָּפַן, גָּבַן *to be crooked, to be bent,* or *to bend.* The organic root is גָּפַ־ן, גָּבַ־ן, enlarged by *n.* Arab. جفن the same; hence جَفْن eyelid, vine, from the bent form. Deriv.

גֶּפֶן (with *suff.* גַּפְנִי, גַּפְנוֹ, גַּפְנָם; *pl.* גְּפָנִים) *comm.* (*m.* only in Hos. 10, 1, 2 Kings 4, 39) *a vine, grape-vine,* Is. 7, 23; 24, 7, in full form גֶּפֶן הַיַּיִן Num. 6, 4; *the stock of the vine* Gen. 40, 9; גֶּפֶן שָׂדֶה *a wild vine-stock* 2 Kings 4, 39, of wild cucumbers. Targ. גוּפְנָא, Syr. ܓܦܢ the same. *To sit under the vine* Mic. 4, 4, *to invite under the vine* Zech. 3, 10, *to eat of his vine* 2 Kings 18, 31 i. e. to live in the profoundest peace. Elsewhere גֶּפֶן is a figure of the Israelite people Ps. 80, 9, as also כֶּרֶם Is. ch. 5; called *the luxuriant vine* גֶּפֶן בּוֹקֵק Hos. 10, 1 (see בָּקַק), or גֶּפֶן כִּלָּחַת Ez. 17, 6.

גָּפַף (not used) *intr.* same as גָּבַב *to be arched, hilly, hunch-backed,* Arab. جَفْجَف hilly land; or perhaps only equivalent to גּוּף (גָּף). Deriv. גַּף.

גָּפַף (unused) *Aram. tr. to cover, to shut,* whence *Af.* אַגֵּף *to shut up,* גְּפוּף = Hebrew מְסֻגָּרֶת, Talmudic גְּפָא a wall

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shutting in, גִּפֵּף to surround, Ar. جُفْ a covering of fruit or leaves, تجفاف steel-covering (of a rider) &c. Deriv. Aram. גַּף.

גָּפַר (not used) *intr. to be strong, hard*, especially of a tree, hence cognate with כָּבַר, גָּבַר; the same meaning is borne by the stem כָּפַר to כֹּפֶר, and by the Aramaean stems גְּפַר, כְּפַר, כְּבַר in derivatives; in which signification the stem is also preserved in the Indo-Germanic tongues; whence κυπαρ, cupressus, pine. The Targ., Greek-Venet. and old interpreters thought of this sense, when rendering גֹּפֶר by *cedar*. Deriv. גֹּפֶר and גָּפְרִית.

גֹּפֶר *m. a hard, strong tree*, whose wood was used for ships Gen. 6, 14, and from which also a kind of resin (see גָּפְרִית) flows; עֲצֵי גֹ׳ should therefore be taken as עֵץ אֶרֶז, i. e. גֹּפֶר determines the general עֵץ. About the kind of tree meant by גֹּ׳ the greatest diversity of opinions prevails among the old translators and interpreters: the Targ. and Greek-Venet. have *cedar;* Bochart and Celsius *cypress;* an anonymous Greek version *box;* Syriac *juniper* or *willow;* the moderns *fir-tree;* in no case should it be translated *bitumen.*

גָּפְרִית (formed from גֹּפֶר with the termination ־ִית) *f. resin of the Gopher-tree*, then as a combustible, *brimstone* Gen. 19, 24; Is. 30, 33; 34, 9; mentioned with פַּחִים, אֵשׁ, מֶלַח as a material of destruction.

גֵּר (*constr. pl.* גָּרֵי) *adj. m.*, גָּרָה (גָּרַת) *f.* 1. *dwelling, abiding*, of a גַּר Ex. 12, 49; Lev. 16, 29; joined with בַּיִת, *slave, servant* Job 19, 15; or *neighbour* Ex. 3, 22. Poetically *inhabitant of the earth, a man*, hence מֵעִם גֵּר (*far from men*) Job 28, 4, parall. מֵאֱנוֹשׁ; according to *Rashi, Gershuni* and others גֵּר is here a subst. *dwelling-place, a bed.* — 2. subst. *a strange shepherd* Is. 5, 17, without reading גַּר on this account.

גֵּר (once גֵּיר 2 Chr. 2, 16; with *suff.* גֵּרְךָ, גֵּרוֹ; *pl.* גֵּרִים) *m.* 1. *a stranger, a foreigner*, hospes, prop. *abiding* as a stranger in a foreign land Gen. 15, 13, Ex. 2, 22, along with תּוֹשָׁב *a settler* Gen. 23, 4, Num. 35, 15 (i. e. he who though not a native is yet naturalised as an inhabitant), opposite to אֶזְרָח Num. 9, 14; 15, 30, or אָח Deut. 1, 16; adduced in the charitable laws along with יָתוֹם, אַלְמָנָה, עָנִי Jer. 22, 3; Zech. 7, 10; also applied to whole tribes Ex. 22, 20. The LXX have πάροικος, προσήλυτος, ξένος, and twice the very word itself γειώρας (גִּיּוֹרָא); but the signification *proselyte* is only a later one. In Is. 5, 17 the LXX understand by גֵּרִים *the wandering herds*, i. e. sheep or goats, without reading גְּדָיִם on that account. — 2. Figurat. *a pilgrim* Ps. 39, 13, 1 Chr. 29, 15, comp. מְגוּרִים; *a protégé, one deserving protection* Ps. 146, 9; comp. in the compound Phenician proper names גִּרְעַשְׁתֹּרֶת (protégé of Astarte) Γεράστρατος, עִתְגֵּרְבַּעַל (= אִתְ־) &c.

גִּר (from גּוּר IV.) *m. lime* Is. 27, 9, as the Targ., Syr. and Ar. render; comp. Ar. جَيْر, جَيَّار the same; Phenic. גִּרָא (Gira, Guira, lime-place) n. p. of a town in Numidia.

גֹּר (*pl.* גֹּרוֹת) *m.* same as גּוּר Jer. 51, 38; Nah. 2, 13.

גֵּרָא (*enmity;* see גָּרָה) *n. p. m.* Gen. 46, 21; Judges 3, 15.

גָּרַב (not used) *tr.* 1. *to tear off, to scratch, to scrape off*, cognate גָּרַף; but the Targ. גְּרַב, Syr. ܓܪܒ, Ar. جرب, may be derived from the noun. The organic root is גָּ־רַב, גָּ־רַף, also found in רָב (רוּב), רָף (רוּף). — 2. *to despise, to revile*, according to a usual metaphor (see חָ־רַף). Deriv.

גָּרָב *m. scab*, scabies, *scurf, scurvy* Lev. 21, 20; 22, 22.

גָּרַב (*despiser, reviler*) 1. *n. p. m.* 2 Sam. 23, 38; 1 Chr. 11, 40. — 2. only in גִּבְעַת גָּרַב (*hill of the leper*) *n. p.* of a hill at Jerusalem Jer. 31, 39.

גִּרְגֵּר see גָּרַר.

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גַּרְגַּר (*pl.* גַּרְגְּרִים; from גִּרְגֵּר under גָּרַר II.) *m. a berry*, of the olive Is. 17, 6; in the Targ. and Mishna along with גַּרְגִּיר also in the sense granum, *a grain*, e. g. of wheat, of the grape, salt &c., whence the denom. גַּרְגֵּר, Ar. جِرْجِر bean. One sees from this that the fundamental signification is properly what is insulated, separated (comp. פְּרֻדָּה) i. e. *a corn, kernel;* but that it is totally unconnected with *to be round.*

גַּרְגֶּרֶת (only *pl.* גַּרְגְּרֹת, *c.* ־גְּרֹת and to be explained like the *plurals* in פָּנִים, צַוָּארוֹת; from גָּרַר II.) *f.* prop. a fissure, a hole, *the wind-pipe, the oesophagus, the throat*; Arab. خَرّ (hole, a hollow); and also צַוָּאר (from צוּר) prop. means fissure, opening. Then generally *the neck* Prov. 1, 9; 3, 3 22; 6, 21. The Ar. جَرْجَرَ (to gurgle) is denom., as from the Latin *gurges* (depth, abyss) *gurgulio* (wind-pipe), the German *Gurgel* (whence the verb *gurgeln*), the English *gurgle;* comp. also the Phenician גִּגֶּרֶת (= גִּרְגֶּרֶת i. e. *Gigart*, depth, ravine) n. p. of a city in Phenicia, Greek γίγαρτον; גִּרְגִּר (Girgiris, a gap, a fissure) n. p. of a mountain in Libya.

גִּרְגֵּשׁ (not used) *intr. to be slimy, clayey*, from גָּרַשׁ (*to swell*, of slime, *to drive*, to push forth) formed by partial reduplication. Deriv. גִּרְגָּשׁ, גִּרְגָּשִׁי.

גִּרְגָּשׁ see גִּרְגָּשִׁי.

גִּרְגָּשִׁי (from גִּרְגָּשׁ) *n. p.* of a Phenician people who had come over from the territory of Manasseh on the other side of Jordan (*Euseb.* Onom.) Gen. 10, 16; 15, 21, but who were omitted in the enumeration of the single tribes as too unimportant to be mentioned Ex. 3, 8 17; 13, 5; 23, 23; 33, 2; 34, 11; Num. 13, 29; Deut. 20, 17 &c. and who disappeared from the political theatre after Moses's time. Later tradition and popular history found them among the Phenician tribes in northern Africa, where also a city *Girgis* (גִּרְגָּשׁ) existed at the Syrtis Minor. Whether the Γεργεσηνοί Matth. 8, 28 were a remnant of the race in question, is still very uncertain.

גָּרַד (Kal not used) *tr.* prop. same as חָרַט, חָרַת to scratch into, then *to scratch, to shave* generally, as the Targ. גְּרַד, Syr. ܓܪܕ, Ar. جرد. The organic root is גָּ־רַד (חָ־רַט, חָ־רַת), comp. Italian *gratt*-are, French *gratt*-er, English to *grate, scratch*, German *kratz*-en, Lat. *rad*-ere &c.

Hithp. הִתְגָּרֵד *to scratch oneself*, with בְּ of the instrument Job 2, 8.

גָּרָה I. (Kal unused) *intr.* prop. same as חָרָה to glow, to burn, hence *to kindle, to be zealous*, Ar. غَرِىَ the same, and جَرُؤَ (I. V. VIII.), Aram. גְּרָא, ܓܪܐ, Pa. (reduplicated) ܓܪܓܪ to provoke; the same signification also lies in the stem גַּר.

Pih. גֵּרָה (*fut.* יְגָרֶה) prop. to inflame, to cause to kindle, hence *to make jealous, to provoke, to stir up*, strife (מָדוֹן) Prov. 15, 18; 28, 25; 29, 22; so the Targ. גָּרֵי, Syr. ܓܪܝ &c. Deriv. the proper name גֵּרָא.

Hithp. הִתְגָּרָה (*fut. ap.* יִתְגָּר) *to excite oneself, to be stirred up, to be angry*, בְּ *with one* Jer. 50, 24; Prov. 28, 4; *to be stirred up to war* (לַמִּלְחָמָה) Dan. 11, 25, i. e. *to throw oneself into strife* Deut. 2, 5, with בְּ of the person *against one* 2, 19, or of the thing 2 Kings 14, 10, but also in the sense of *to excite war* Deut. 2, 9, or absolutely *to carry on war, to press on in combat;* עַד־מָעֻזָּה *even to his fortress* i. e. Gaza Dan. 11, 10. Deriv. תִּגְרָה.

גָּרָה II. (not used) *tr. to split, to hollow, to hollow out*, conseq. = גִּרְגֵּר from גַּר (whence גַּרְגֶּרֶת), and connected in its organic root with עָר (עוּר I. whence מְעָרָה), נָ־קַר &c. יְגוֹרֵם Prov. 21, 7, and יְגֹרֵהוּ Hab. 1, 15 are to be referred to גָּרַר, and the meaning *to snatch, to collect*, should not be assumed. Deriv. גָּרוֹן;

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on the contrary גֵּרָה comes from גַּר (גָּרַר).

גֵּרָה (after the form סִבָּה; from גָּרַר) *f.* same as גַּרְגַּר prop. the separated, sundered, little, hence *a grain*, *a kernel*, but only metaphor. the 20th part of a שֶׁקֶל Lev. 27, 25; Num. 3, 47; comp. Gran and granum (corn); hence a small weight of brass or iron, used as a coin also. So were the ὀβολοί of the Greeks. Comp. too דַּנְקָא in the Mishna, the smallest weight of the Persians, from دانه a corn. אֲגוֹרָה is a secondary form. — 2. *bruised*, *made small*, *chewed* i. e. food already swallowed, in the phrase הֶעֱלָה גֵּ׳ Lev. 11, 3 4, גָּרַר גֵּ׳ 11, 7; comp. rumen (connected with rima).

גָּרוֹן (with *suff.* גְּרוֹנִי, ־וֹנֵךְ) *m.* prop. swallow, wind-pipe, hence *throat*, as an organ of speech Is. 58, 1, Ps. 115, 7, and of swallowing 69, 4; Jer. 2, 25; metaphor. *neck* Is. 3, 16; Ez. 16, 11; cognate in sense צַוָּאר, which is of similar origin. Arab. جران the same. See גַּרְגֶּרֶת and גּוֹרָן.

גֵּרוּת (from גַּר) *a shelter*, prop. an inn Jer. 41, 17.

גָּרַז (Kal unused) *tr. to divide*, *separate*, like the Ar. جَرَزَ (to separate). The organic root גַּ־רַז is also found in גָּ־רַס, עָ־רַס &c., and as the meaning coincides with גָּזַר, the two are interchanged. Hence according to some גַּרְזֶן, and the proper names גֶּרֶז, גְּרִזִּים.

Nif. נִגְרַז *to be separated* i. e. *destroyed* Ps. 31, 23, for which there stands elsewhere נִגְזַר 88, 6; and 14 mss. have it so in the first passage.

גֶּרֶז see גְּרִזִּים.

גֶּרֶז (*waste-land;* comp. Ar. جَرْز) *n. p.* of a territory in the south of Palestine, mentioned with גְּשׁוּר and עֲמָלֵק, שׁוּר and מִצְרַיִם; accordingly the inhabitants were called גִּרְזִי 1 Sam. 27, 8, which the K'ri reads גִּזְרִי (see גֶּזֶר). Comp. the Phenic. גָּרְזָא (*waste station*) n. p. of a Phenician town in Africa (Polyb. 1, 74). See גַּרְזֶן.

גִּרְזִי see גֶּרֶז.

גְּרִזִּים (formed from גָּרַז, as a collect. pl.: *desert mountain;* according to others *mountain of the Gerizite tribe*, see גֶּרֶז) *n. p.* of a part of the Ephraimite mountains (therefore always coupled with הַר), over against עֵיבַל, the city שְׁכֶם or *Naplus* being between the two, in a valley (Judges 9, 7), where the Samaritan worship was afterwards established Deut. 11, 29; 27, 12; Josh. 8, 33; *Jos.* Ant. 11, 7, 2; 11, 8, 2; in the LXX Γαριζίν.

גַּרְזֶן (from גֶּרֶז with the termination ĕn, comp. צִפֹּרֶן) *m. an axe* Deut. 19, 5, Is. 10, 15, to cut wood or stone; comp. the cognate מַגְזֵרָה, Zab. ܓܙܪܐ, and the Ar. in many forms. It is by no means a quadriliteral from גָּזַן, as some make it; the Targ. חֲצִינָא is ἀξίνη.

גָּרַט (not used) *tr. to hollow out*, *to deepen*, in order to put something in; cognate חָרַט. Deriv. אֲגַרְטָל (which see).

גְּרִים *adj. m.* (in the cod. Samar. in Gen. 49, 14 for גֶּרֶם) *bony*, *strong*, which the Samar. translator, however, read גֵּרִים.

גָּרַל (not used) a stem adopted for גּוֹרָל (which see), but which should be derived from גּוּר; it is also assumed for גְּרָל־ Prov. 19, 19 K'tib, but all the ancient translators and the Masora read גְּדָל־. See גָּרֹל.

גָּרֹל (before Makkeph גְּרָל־) *adj. m.* only in Prov. 19, 19, but for which we should read with the K'ri גְּדָל־, as the Masora already prescribes (see *Norzi*), and for which there are analogies in 2 Kings 22, 13; Dan. 11, 14.

גָּרַם (not used) *intr. to be shielded around*, *to be covered around with skin*, hence only a collateral form of קָרַם cute obductum esse. Deriv. גֶּרֶם, denom. גָּרַם and the proper name גַּרְמִי; perhaps גָּרִים.

גֶּרֶם (*pl.* with *suff.* גְּרָמָיו) *m.* 1. (not used) properly a covering; a shield-

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ing around, hence *skin* (cognate in sense עוֹר); comp. Sanskrit *ćarm-a*, Pers. *ḱerm*, Talm. קְרוּם (skin). Deriv. denom. גָּרַם. — 2. like עוֹר (Job 2, 4; 18, 13; 19, 26) *body* generally Prov. 17, 22, like the Ar. جِرْم (body) and جِسْم; figurat. *strength*, *power*, חֲמוֹר גָּרֶם Gen. 49, 14 *ass of strength*, i. e. *a strong ass*, Vulg. *asinus fortis*, comp. Targ. אַגְרֵם (Prov. 8, 28) for אִמֵּץ, Ar. حمار جرم, the same. See גָּרִים. — 3. *a bone*, proceeding like עֶצֶם from the idea of strength Prov. 25, 15, Job 40, 18; in which sense the Targ. גְּרַם, Syr. ܓܪܡ &c. — 4. like עֶצֶם, לֵב, נֶפֶשׁ: *the essence* of a thing, i. e. *itself*, res ipsa, 2 Kings 9, 13 *on the steps themselves* (for which Aramaean presents an analogy), where Targ., LXX, Ar., Syr. have only guessed at the sense. Derivative

גָּרַם *denom. to draw off the skin*, *to flay*, of beasts of prey Zeph. 3, 3: *their judges are evening-wolves*, *they do not strip off the skin in the morning*, i. e. in their insatiableness they complete their nightly employment of robbing in the night; the LXX, Vulg., Targ., Syr. have translated correctly according to sense: *they let nothing remain*. The Targ. גְּרַם (on Ps. 27, 2), Syr. ܓܪܡ, Ar. جَرَمَ (to shave off, to abstract) are also denomin.

Pih. גֵּרֵם *to draw off* the skin (from the bones), an image of victory Num. 24, 8; metaphor. *to gnaw*, the sherds of a cup Ez. 23, 34.

גְּרַם (*pl.* with *suff.* גַּרְמֵיהוֹן) *Aram. m. a bone* Dan. 6, 25.

גַּרְמִי (*strong*) *n. p. m.* 1 Chr. 4, 19.

גָּרַן (not used) *tr. to plane*, *to make smooth;* comp. Ar. جَرَنَ to plane, to smooth. Deriv. גֹּרֶן.

גֹּרֶן (with *a* of motion גֹּרְנָה, with *suff.* גָּרְנִי; *pl.* גְּרָנוֹת, *constr.* גָּרְנוֹת) *f.* prop. a level, open place, area, locus complanatus, like Ar. جُرْن, جَرِين, hence *a threshing-floor*, because it consisted of an open, level place Num. 15, 20; 18, 27. הִדְרִיךְ גֹּ׳ Jer. 51, 33 *to tread down a threshing-floor firmly*, i. e. *to make it level;* בֶּן־גֹּ׳ Is. 21, 10 *son of the threshing-floor*, i. e. the trodden grain, as an emblem of Israel; poët. גֹּ׳ of the grain itself Job 39, 12, perhaps omitting בֶּן־ (see אַשְׁפָּה). — Some names of places are also compounded with גֹּ׳, as גֹּ׳ הָאָטָד Gen. 50, 10 (see אָטָד); גֹּ׳ אָרְנָן 1 Chr. 21, 15 (see אָרְנָן); גֹּ׳ נָכוֹן (*a firmly established threshing-floor*) 2 Sam. 6, 6, for which in 1 Chr. 13, 9 stands גֹּ׳ כִּידוֹן (*threshing-floor of the spear*; see also כִּידוֹן, נָכוֹן).

גָּרַס *intr. to be broken to pieces*, *to be crushed to pieces*, therefore cognate with עָרַס, הָרַס (which see); figuratively of the soul, *to be dissolved*, *crushed*, with לְ *for a thing* Ps. 119, 20, i. e. *to be devoted to a thing with great desire;* comp. דָּרַשׁ properly to rub in pieces, then *to search after*, and so too Aram. גְּרַס *to inquire*, *to learn*, גִּרְסָא doctrine sought out. For the fundamental signification comp. Targumic גְּרַס, Syr. ܓܪܣ, Ar. جَرَشَ. See גֶּרֶשׂ.

Hif. הִגְרִיס (*fut.* יַגְרִיס) *to break in pieces*, *to crush*, e. g. the teeth by gravel, Lament. 3, 16.

גָּרַע I. (*fut.* יִגְרַע) *tr.* prop. *to cut off*, *to cut away*, *to remove*, hence מִגְרָעָה, and so 1. *to shave off*, זָקָן Jer. 48, 37 (for which in Is. 15, 2 גָּדַע), a meaning that the Syr. ܓܪܥ also has; figurat. to *take away*, *to scour off*, Ez. 5, 11, where the following וְלֹא תָחוֹס gives the mode, but where the LXX read אִפָּרַע (ἀπώσομαι, see on Prov. 15, 32) *I will indulge my inclinations* (opposite אֶתְאַפֵּק), comp. Prov. 29, 18; *to purloin*, *deprive of*, *snatch away*, חָכְמָה Job 15, 8: *and hast thou purloined wisdom to thyself?* i. e. captured it as a booty; *to withdraw*, עֵינַיִם, with מִן of the person 36, 7. — 2. *to diminish*, *to abridge*, חֹק (the appointed portion) Ez. 16, 27; *to lessen*, *to withdraw*, דָּבָר (God's word) Jer. 26, 2, כְּסוּת וְעֹנָה Ex. 21, 10; *to weaken*, *to lessen*, שִׂיחָה (devotion) Job 15, 4, and with מִן of that

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which is lessened Deut. 13, 1; Eccles. 3, 14.

Nif. נִגְרַע (*fut.* יִגָּרַע, *pause* ־רֵעַ) *to be diminished* Ex. 5, 11, *to be abridged*, שֵׁם Numb. 27, 4, נַחֲלָה 36, 3; *to be less esteemed* 9, 7; *to be withdrawn, from* (מִן) *something* Lev. 27, 18.

The organic root of this stem lies in גָּר־ע, which is also found in גַּר, גֵּר; and the Sanskrit çṛi, κείρ-ω, *car*-ere, χῆρ-ος &c. appear to be connected with it; Ar. جَرَعَ to shave off.

גָּרַע II. (Kal not used) *tr. to swallow, to draw up, to drink violently*, in the organic root = Ar. جَرَّ (to draw), Syr. ܓܪ, Ar. جَرْجَرَ, Talmudic גַּרְגֵּר; but only in

Pih. גֵּרַע (*fut.* יְגָרַע) *to sip up, draw up*, Job 36, 27: *for he swallows drops of water;* comp. Ar. جَرَعَ to draw in, sip, swallow (water).

גָּרַף *tr.* 1. (not used) *to snatch, to take together, to press together into a ball*, corripere; deriv. אֶגְרֹף. — 2. *to snatch away, to float away*, of a river Judges 5, 21, as the Syr. ܓܪܦ for Hebr. שָׁטַף; Ar. جرف II. and IV. the same. — 3. *to tear off*, clods of earth; deriv. מֶגְרָפָה; comp. جُرْف a piece of earth torn off, also جرف to sweep away, verrere. — The organic root is גָּ־רַף, also found in חָ־רַף.

גָּרַר I. (i. e. גַּר; *fut.* יָגֹר, with *suff.* יְגֹרֵהוּ, יְגֹרֵם and perhaps also יְגֻרְךָ; but also *fut.* יִגַּר Lev. 11, 7 after the manner of an intrans.) *tr.* same as גַּל to turn about, to roll; the forms of which word in Semitic, belonging to the derivatives, being also interchanged with the latter; hence 1. *tr. to turn in a circle, to encompass, to enclose;* hence the proper name גְּרָר, like גָּלִיל. — 2. *tr. to roll along, to roll together* (see Hithp.), comp. غَارَ (irruit), i. e. *to scrape together, to collect*, with the net, Hab. 1, 15 *he rakes it together with his net.* — 3. *to roll forward, to move forward*, i. e. *to snatch away*, Prov. 21, 7 יְגוֹרֵם *snatches them off;* comp. Ar. جَرَّ. — 4. *intr.* figur. to move about any where, i. e. *to abide, to dwell* (see Hithp.), comp. Lat. versari, Hebrew גֵּר. — 5. *fut.* יִגַּר (which, however, may also be the fut. Nif.) *to roll up, to draw up*, the food already chewed (גֵּרָה) Lev. 11, 7, as the Syr. ܓܪ, Ar. جَرَّ IV. and VIII.; but this meaning in Hebrew is still doubtful.

Nif. assumed for יִגַּר Lev. 11, 7 and for נִגְרוֹת Job 20, 28; but the former is fut. Kal of גָּרַר, the latter the Nifal of נָגַר (which see).

Hithp. הִתְגּוֹרֵר assumed for 1 Kings 17, 20; Jer. 30, 23; Hos. 7, 14; which forms, however, may also be derived from גּוּר (which see).

In all the five meanings of this stem lies the fundamental signification *to turn, to roll*, so that גָּרַר appears to be merely a harder form of גָּלַל; comp. Ethiop. *angargara*, to roll.

גָּרַר II. (Kal not used) *tr. to separate, to divide, to take away*, coinciding therefore in its organic root with that in גָּר־ע, hence גֵּרָה 1., גַּרְגַּר and מְגֵרָה; *to disunite, to crush* (see גָּרָה), *to chew, to grind to pieces*, whence גֵּרָה 2.; *to split, to hollow*, whence גַּרְגֶּרֶת; *to saw*, i. e. to cut in pieces. All these meanings can only be perceived from the derivatives; Syr. and Ar. the same.

Puh. גֹּרַר *to be divided into pieces, to be sawed asunder* 1 Kings 7, 9.

גְּרָר (from גָּרַר I.; *circle, region*) *n. p.* of a place in Philistia, which formed a distinct kingdom Gen. 20, 1; 26, 1; נַחַל גְּ׳ 26, 17 the valley lying beside it. At the present day, ruins three hours south of Gaza are still called *Gerâr*.

גָּרַשׂ (not used) same as גָּרַס, which see. Ar. جرش. Hence

גֶּרֶשׂ (with *suff.* גִּרְשִׂי) *m. rubbed into pieces, bruised, gravel*, Lev. 2, 14 16; comp. גְּרִיס, גְּרוּסְיָא, גְּרִיצָא in the Mishna and Talmud, Hebr. עֲרִיסָה; Ar. جريش coarsely broken in pieces.

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גָּרַשׁ I. (*fut.* יִגְרֹשׁ) *tr. to drive, to thrust, to expel*, a people from their father-land, with מִפְּנֵי of the person *before* whom Ex. 34, 11; *to put away*, a wife, from (מִן) one, hence גְּרוּשָׁה *divorced* Lev. 21, 7 14; Num. 30, 10; *to cast out, to drive about*, רֶמֶשׂ וָטִיט, said of waters Is. 57, 20. In the same sense יָרַשׁ I. (Deut. 2, 12; 9, 1) according to the interchange of ג and י (see ג), is used. Hence the org. root is יְ־רַשׁ, גְּ־רַשׁ. Deriv. the proper names גֵּרְשׁוֹן, גֵּרְשֹׁם.

Nif. נִגְרַשׁ 1. *to be driven forth, to be cast out*, Jon. 2, 5. — 2. only a transposed form of רָגַשׁ *to rage, to boil up stormily*, of the sea, Is. 57, 20; Am. 8, 8; see רָגַשׁ.

Pih. גֵּרַשׁ (*inf. abs.* גָּרֵשׁ, *fut.* יְגָרֵשׁ) *to drive out, to expel*, with accus. of the person (Gen. 4, 14; 21, 10) and מִן of the place *out of which* (Ex. 11, 1; Num. 22, 6) and with מִפְּנֵי *from before one* Ex. 23, 29; *to divorce*, a wife, Mic. 2, 9.

Puh. גֹּרַשׁ *to be driven forth* Ex. 12, 39; Job 30, 5.

גָּרַשׁ II. (not used) *tr.* same as יָרַשׁ II. *to take hold of, seize upon, snatch away to oneself;* therefore also *to rob*, whence גְּרוּשָׁה, comp. Syr. ; *to take possession of*, hence מְגֹרָשׁ; figurat. of fruits: *to gain, to bring in*, whence גֶּרֶשׁ.

גֶּרֶשׁ *m. fruit gained, produce, what is brought in* (parallel תְּבוּאָה, comp. תִּירֹשׁ), Deut. 33, 14 גֶּ֫רֶשׁ יְרָחִים *fruit of the months* (cod. Sam. גְּרוּשֵׁי יְרָח).

גְּרֻשָׁה (from גָּרַשׁ II.) *f. extortion, robbery*, Ez. 45, 9, as the LXX understand it.

גֵּרְשֹׁן (*banishment, exile*) *n. p. m.* Gen. 46, 11, *Gentile* גֵּרְשֻׁנִּי Num. 3, 23; yet sometimes interchanging with גֵּרְשֹׁם 1 Chr. 6, 1.

גֵּרְשֹׁם (the same) *n. p. m.* Ex. 2, 22, but for which Scripture gives the etymology of גֵּר־שָׁם = שָׁם, hence the LXX have *Γηρσάμ*).

גִּשּׁוּר (*bridge-land*, from גָּשַׁר; with *a* of motion גִּשְׁוָרָה) 1. *n. p.* of the northern district belonging to Manasseh, on both sides of the Jordan, from mount חֶרְמוֹן (which see) to the Sea of Gennesaret (כִּנֶּרֶת), mentioned with אַרְגֹּב, סַלְכָה, חֶרְמוֹן, בָּשָׁן, population Deut. 3, 14; Josh. 12, 5; 13, 13; so called perhaps on account of the bridges of passage across. Hence the *Gentile* גְּשׁוּרִי. In the same sense the Vulg., Syr. and Ar. have taken אֲרַם נַהֲרַיִם (which see) 2 Sam. 2, 9. — 2. *n. p.* of a territory in Syria having its own kings, as תַּלְמַי and others, 2 Sam. 3, 3; 13, 37 38; 14, 23; called for distinction-sake גְּשׁוּר בַּאֲרָם 15, 8, and to be looked for perhaps at the Orontes, where at the present day is *G'isr Shaghr*. — 3. *n. p.* of a district in the south of Palestine Josh. 13, 2; 1 Sam. 27, 8.

גְּשִׁירִי see גְּשׁוּר.

גָּשַׁם II. (not used) *intr. to pour out, to pour down*, diffundere, *to flow down*, hence גֶּשֶׁם I. and the denom. גָּשַׁם. The organic root appears to be גְּ־שַׁ, enlarged by *m* into a new stem, and is still found in רָ־חַץ, רָ־חַשׁ, without the root being discoverable in the dialects.

גָּשַׁם II. (not used) *tr. to touch, to feel*, like its organic root גָּשׁ which is also found by itself; then *to be palpable, firm, thick*, whence the proper names גֶּשֶׁם I. or II. and גַּשְׁמוּ; see Aram. גָּשַׁם. Here also the organic root is גָּשַׁ־ם, found besides in גָּשׁ, גָּשַׁשׁ and גָּשַׂשׂ, Syr. and &c.; comp. too גָּשָׁא (to be hard), גָּשָׁה (to be hard, cruel, stern).

גֶּשֶׁם I. (*pl.* גְּשָׁמִים, *constr.* גִּשְׁמֵי) *m. rain*, e. g. a strong rain 1 Kings 18, 41; Ez. 13, 11; a continuing one Ezr. 10, 9 13; like the regular (early or latter) rain Lev. 26, 4; Jer. 5, 24; Jo. 2, 23; accompanied with wind 2 Kings 3, 17; Prov. 25, 14; beneficent and reviving Hos. 6, 3; Ez. 34, 26; Zech. 14, 17; thunder-rain and other pouring rain. The more usual word for it is מָטָר (which see), from which it does not

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differ 1 Kings 17, 7; Eccles. 11, 3; coupled with which in Zech. 10, 1 and Job 37, 6 it denotes *copious rain*. Hence the denom.

גָּשַׁם (Kal not used) *intr. to rain*.

Pih. גִּשֵּׁם (only 3 *fem.* once גִּשְּׁמָה for גִּשְׁמָה) *to be fructified by rain* Ez. 22, 24, as Kimchi already takes it. In the first member of the verse the LXX read מְמֻטְהָרָה for מְגֻשָּׁמָה. But the assumption of a noun גֶּשֶׁם may also be linguistically right.

Hif. הִגְשִׁים *to cause to rain*, as a benefit, Jer. 14, 22.

גֶּשֶׁם II. (*corporealness*, *firmness*) *n. p. m.* Neh. 2, 19. In 6, 6 גַּשְׁמוּ stands for it.

גַּשְׁמִי same as גֶּשֶׁם; see גֶּשֶׁם.

גֶּשֶׁם (with *suff.* גִּשְׁמָהּ, גִּשְׁמָהּ־; *pl.* with *suff.* גִּשְׁמֵיהֶן) *Aram. m. body*, Dan. 3, 27 28 (where however the K'ri has the sing.); 4, 30; 7, 11; Syr. ܓܶܫܡܳܐ, ܓܶܫܡܶܐ, Ar. جِسْم, جُثْمَان body, modern Hebrew גַּשְׁמִי, גַּשְׁמִיּוּת &c.

גַּשְׂמוּ (same as גֶּשֶׁם II.) *n. p. m.* Neh. 6, 6.

גֹּשֶׁן 1. *n. p.* of the eastern boundary of Egypt, bordering on Palestine and Arabia, perhaps north or north-west of the gulf of Heroopolis, where Israel settled till their deliverance by Moses, Gen. 45, 10; 46, 28 29 34; 47, 1-4 27; 50, 8; Ex. 8, 18; 9, 26. The chief city of this boundary land was רַעַמְסֵס (which see) i. e. *Heró* (Ἡρώ, after which the ancients named the western arm of the Red Sea), from which city the exodus set forward Numb. 33, 3 seq. Accordingly the LXX put for גֹּשֶׁן Heroopolis i. e. *Heró* or *Ramessa*. West of Rameses lay פִּתֹם (still at the present day *Thum*) Ex. 1, 11; and according to the LXX אֹן i. e. Heliopolis, not far from the Egyptian Babylon (now Kahira), belonged to the same. In addition to this, we know of Goshen, that it bordered on Philistia Ex. 13, 17, 1 Chr. 7, 21, and lay therefore higher than the rest of Egypt Gen. 46, 29; that on the other side it was not far distant from the seat of government (Memphis or Tanis) 45, 10, reached as far as the Pelusiac arm of the Nile (therefore in the Jerus. Targ. I. and II. פִּילוּסְיוֹן) and was reckoned to Arabia (Ptol. νομὸς Ἀραβίας, Geogr. 6, 8). It lay between the Nile and the Arabian gulf. On this account the LXX also call it Γεσὲμ Ἀραβίας (Gen. 45, 10), as *Saadia* refers to the territory. — It has been explained as an old Egyptian word from the Coptic ϫω-ϩⲥⲙ (*boundary of Hercules*), but without its being altogether certain. — 2. *n. p.* of a city and district in the mountains of Judah Josh. 10, 41; 11, 16; 15, 51, which was perhaps originally founded by an Egyptian colony from גֹּשֶׁן.

גָּשַׁשׁ (not used) *intr. to listen*, *to hearken attentively*, and thence *to act in a mysterious*, *magical way*. The organic root גְּ־שַׁשׁ is cognate with that in אְ־שַׁשׁ, כְּ־שַׁשׁ &c., and the Syriac ܓܫܫ (to stroke softly) is also connected with it. Deriv.

גִּשָּׁשָׁא (*attentive listening*) *n. p. m.* Neh. 11, 21.

גָּשַׁר (not used) *tr. to attach together*, *to bind*, by beams, like עָקַר, חָשַׁר and others. This stem also existed in the dialects, as is seen from the derivatives جِسْر (beam and bridge), Targ. גִּשְׁרָא, Syr. ܓܶܫܪܳܐ (bridge), in the Mishna גֶּשֶׁר (bridge); جَسَرَ, ܓܫܪ to make a bridge. In the Peshito ܓܫܪ stands in 2 Sam. 19, 17 for the Hebrew עָבַר to cross. Deriv. the proper names גְּשׁוּרִי, גְּשׁוּר.

גָּשַׁשׁ (Kal not used) *to touch*, *to feel*, *to grope*, *to seek*, Ar. جَسَّ and جَاسَ (also in the signification "to handle and feel all over, to perceive", cognate in sense מָשַׁשׁ), Targ. גֵּשׁ, Syr. ܓܫ and ܓܘܫ, Zab. ⸢גוּשׁ⸣. In the farther developed stem גָּשַׁם II. (which see) the intrans. meaning *to be palpable*, *dense*, *hard*, *firm*, comes forth. The organic root גֵּשׁ (also in the meaning *to examine by touch*) is connected with קֵשׁ Zeph. 2, 1; on the contrary, the organic root

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in בָּ־קַשׁ (which see) appears to be derived from another point of view.

Pih. גִּשֵּׁשׁ *to grope about, to feel around*, like a blind man, absolutely and with accus. Is. 59, 10.

גַּת I. (contracted from גֶּדֶת, as לַת from לֶדֶת, which form is then = גַּדָּה, with which Hebrew and Phenician names of places are formed) *fem.* an epithet of עַשְׁתֹּרֶת or נַעֲמָה, therefore exactly like גַּדָּה (which see), and then *n. p.* of a Philistine chief city, the principal of the five princely cities 1 Sam. 6, 17; 21, 11; 27, 2; 2 Sam. 1, 20; 15, 18, the birth place of Goliath 1 Sam. 17, 4, and known in battles with the Hebrews 1 Kings 2, 39; Am. 6, 2; Mic. 1, 10; 1 Chr. 18, 1; 2 Chr. 11, 8; 26, 6; according to Euseb. (Onom.) five miles distant from Eleutheropolis on the way to Diospolis. At times *Gath* disappeared from the Philistine pentarchy Zeph. 2, 4, Am. 1, 6-8, and only a tetrarchy remained. *Patronym.* גִּתִּי Josh. 13, 3; 2 Sam. 6, 10 11; 15, 18. In 1 Sam. 17, 52 גַּיְא stands for it. In the place 1 Sam. 7, 14 מֵעֶקְרוֹן וְעַד־גַּת the connection requires quite another locality, which perhaps was also called גַּת; but the LXX, as other versions, read מֵאַשְׁקְלוֹן וְעַד־אַכְזָב ἀπὸ Ἀσκάλωνος ἕως Ἀζόβ, where properly speaking אַכְזִיב is meant by אַכְזָב. Once גַּת stands for גַּת רִמּוֹן 1 Chr. 18, 1, for which in 2 Sam. 8, 1 מֶתֶג הָאַמָּה (which see) is put. With regard to its position, inasmuch as all traces of *Gath* afterwards disappeared, it has been identified with Βαιτογάβρα, Betogabris i. e. בֵּית גַּבְרִין, בֵּית גַּבְרָא (*place of giants;* see 1 Sam. 17, 51; 2 Sam. 21, 22), where is still the hamlet بيت جبرين (*Robins.* Palest. II. 613. 620), especially as one comes from *Beit-Gibrin* northward to the neighbourhood of *Beit Nûba* (נֹב), and David fled from Nob to *Gath* 1 Sam. 21, 2 10. *Gath*, written by *Josephus* Γίττα, -η (גִּתָּה), forms the first part of the compound in the following names of places: a) גַּת הַחֵפֶר (with *a* of motion גִּתָּה חֵפֶר, see חֵפֶר) *n. p.* of a locality in Zebulon Josh. 19, 13, the birth place of the prophet Jonah 2 Kings 14, 25; according to Jerome (prefat. to Jonah) 2 Roman miles from צִפּוֹרִי toward טְבַרְיָא. The present village *el-Mishchad* (مشحد), where the grave of Nabi Junas is shewn, is looked upon as the same (*Robins.* Palest. III. p. 449). b) גַּת רִמּוֹן (see רִמּוֹן) *n. p.* of a city in Dan Josh. 19, 45, 10 Roman miles from Diospolis toward Eleutheropolis (Jerome). At a later time we meet with c) Γεθσημανῆ i. e. גַּת שְׁמָנִים *n. p.* of a farm tenement at the foot of the mount of Olives, on the other side of Cedron Matth. 26, 36. — With respect to the derivation, the explanation from the Sanskrit *Gati* refuge, or its identification with a city in Arcadia is to be rejected, since גַּת could not have been Philistine but old Phenician. But neither can the word be taken as Semitic in names of places, in the sense of *wine-press*, since all analogy is wanting; and it seems best to regard the localities as so named from the old Phenician worship of Gadda.

גַּת II. (from גָּתַת; *pl.* גִּתּוֹת) *f.* prop. tub, hole, case, hence *wine-press*, in which the grapes were trodden, Jo. 4, 13, Is. 63, 2, rarely a place where wheat was threshed out, Judges 6, 11.

גִּתָּה *f.* see גַּת I.

גִּתִּי see גַּת I.

גִּתַּיִם (same as גַּת I.; *dual*, because the city consisted of an upper and lower part) *n. p.* of a city in Benjamin, Neh. 11, 13.

גִּתִּית *n. p.* of a musical body of Levites Ps. 8, 1, who had their chief seat in the Levitical city גַּת רִמּוֹן. This explanation suits better than that of the Targum *of the city of Gath*, the word in the titles of psalms not being capable of an interpretation referring to instruments or airs.

גָּתַר (not used), hence

גֶּתֶר *n. p.* of an Aramaean people and district, mentioned along with

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עָתִּיק, חוּל and מֶשֶׁ in the ethnographical table Gen. 10, 23, called in Arab. tradition (*Abulf.*, Hist. anteisl. p. 16) عَاتِر, and designated as a head-progenitor of the races ثمود (Tamud) and جديس (G'adis). How *Josephus* (Ant. 1, 6, 4) comes to accept him as the progenitor of the Bactrians, is not clear.

נָחַת (not used) *tr. to deepen out*, in order to put something in; comp. Targumic חֲמַ, Syr. ܚܡ, Greek κεῦθ-ος and the Hebrew כָּדַד. Deriv. נַחַת II.

ד

ד, called דָּלֶת (=דֶּלֶת), *Daleth*, as the name of a letter signifies *door*, not because its form in ancient writing was like the door of a tent, as is thought to be found still in the Phenician 𐤃 (out of which came the Greek *Δέλτα* by the omission of the tail) or in ◻ and different other forms whence the *d*-figure of the Tuscan and other alphabets is said to have arisen; but because the word represented this same sound in its initial letter. The following phenomena are to be explained by the fact that *Daleth* bore a close resemblance to *Beth* and *Resh*, both in the old writing and in the characters derived from it, as e. g. in preserved Phenician inscriptions, a) its interchange with *b*, e. g. חָלָד 1 Chr. 11, 30 = חֶלֶב 2 Sam. 23, 29; b) with *r*, e. g. דִּיפַת 1 Chr. 1, 6, רוֹדָנִים 1, 7, חֲמָרָן 1, 41, הֲדַד 1, 50, רִמּוֹנוֹ 6, 62 = רִיפַת Gen. 10, 3, דֹּדָנִים 10, 4, חֲמָדָן 36, 26, הֲדַד 36, 39, דִּמְנָה Josh. 21, 35; דָּמָה (belonging to רָמוּת Ez. 32, 5) = רָמָה (sanguine infectus est), like the Ar. دمى and رمى the same; דַּק = רַק; דַּךְ = רַךְ; Ar. حشر = حشد to collect; דִּבְלָה Ez. 6, 14 = רִבְלָה; דְּאֵה Ps. 18, 11 = רָאָה 2 Sam. 22, 11; the noun רְאֵה Deut. 14, 13 in the cod. Sam. = גְּרִיא; גְּרִיא = מְרַהֶבֶת Is. 14, 4 = מְרַהֲבָה &c. From the Semitic name of the letter, by which the usual form דָּלֶת was altered into דָּלֶת, one sees that the sound of it was *da*. As a numeral ד is *four*, ד׳ 4000.

The pronunciation of *Daleth* was usually *d*, for which reason it is interchanged, within the language itself and with relation to the Semitic dialects, with the harder consonants ת *t* (comp. כָּדַר and כָּתַר; דֶּלֶת and תֶּלֶת; דָּלָה and תָּלָה; דָּם and תָּם; בָּדַק and בָּתַק; בָּשָׂא and בָּתָא; Syr. ܒܬܐ; בָּדַל Ar. بَتَلَ) or ט *ṭ* (comp. דָּבַשׁ and טָעַשׁ; דִּבְּה, Aram. טְבָא, Syr. ܛܒܐ; בֶּדֶן Ar. بَطَن). To this harder pronunciation of *Daleth* was sometimes added the more liquid sibilant *z*, so that it was properly sounded *ds*, for which the peculiar ذ stands in Arabic, a circumstance that explains its manifold interchanges with the pure soft *z*-sound or ז, or with ذ, e. g. דַּל and זַל, דָּבַל and זָבַל, דָּעַךְ and זָעַךְ, גָּדַע and גָּזַע, דָּרַב and זָרַב, גַּד and גַּזּ, נָדַר and נָזַר; more rarely with ג, as גָּדַע and גָּזַע, קָרְדֹם and קָרְזֹם; also exceptionally with שׁ, e. g. דַּד and שַׁד; with שׂ e. g. דָּגָה and שָׂגָה &c.; comp. Phenic. ז = Aram. ד applied for the Genitive. The Aramaean, however, prefers the flat *d*-sound to the liquid *z*, not merely where the sound was originally a mixed one, but also where the liquid *z*-sound was native at an earlier period of Semitism. There was besides a cognate relationship between *d* (ד) and *l* (ל), as the verbs דִּישׁ and לִישׁ, דָּעַת and לָעַת shew; comp. Aram. עַד for עַל Dan. 2, 30; 4, 14 22; Greek Ὀδυσσεύς, δαήρ, μελετάω, for which the Latin has Ulysses, levir, meditor &c.

In completed stem-forms, *Daleth* (and *Zain* cognate with it) often appears at the commencement as *unorganic*, with relation to the mother-form, i. e. not belonging to the original root, e. g. דְּ־בַל (see חְ־בַל), דְּ־בַק (see אְ־בַק) &c. — In

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the ulterior development of nouns from simple stems *d* appears with the preceding vowel *á*, *ā*, *ô*, *û* &c. as a very old derivative syllable, e. g. *ád* in פַּרְשֶׁד (whence פִּרְשָׁדוֹן), Aram. פַּרְזֶקֶד (from פְּרָק), *ād* in סַרְפָּד, the proper names גִּלְעָד, עַמְעָד; *ôd* in רַסְפֹּדֶת, hence רַסְפֹּדֶת, and in the proper name נִמְרֹד; גַּלְמוּד *ûd* in גִּלְעָד; *ēd* in the proper name גִּלְעָד, comp. Syr. ܓܠܥܕ line, series, from ܥܕܐ, and others. In this derivative syllable, *d* is sometimes interchanged with t and ṭ (ת, ט).

דָּא I. (not used) as an organic root to דָּאַה, דָּאָה–ה, דָּאָא which see.

דָּא II. (not used) to be adopted as an organic root to the reduplication דְּאַדָּא and דַּד (which see).

דָּא (masc. דֵּן) *Aram. pron. demonstr. f. this*, Dan. 7, 8, used like the Hebrew זֹאת as a neuter, *this*, *that*, 4, 27; דָּא לְדָא *one to the other* i. e. to one another 5, 6; דָּא מִן־דָּא *one from another* 7, 3; comp. Syr. the same. In the Targumic דָּדָא, Syr. ܗܕܐ, it forms the chief part of the compound. — From דָּא is formed the Hebrew זֶה (after changing *á* into *ô* זֹאת has arisen out of it). Originally it may have sounded harder, viz. תָּא (Greek τό, Lat. *tu* in *tum*).

דָּאֵב (*part. fem.* דְּאֵבָה Jer. 31, 25 as if from דֵּב = זֵב, in the Aramaean manner, without one having to read דְּאַבָּה or דְּאֻבָּה; *inf. constr.* דַּאֲבָה, like קָרְבָה Is. 58, 2) *intr.* same as אָדַב I. and דָּוָא, therefore 1. *to faint, to pine away, to languish*, of נֶפֶשׁ Jer. 31, 25, עַיִן Ps. 88, 10, or also of persons, Jer. 31, 12, with מִן *by the means;* also: *to hunger*. LXX ἀσθενεῖν, Vulg. *languere*. In its organic root דָּאַב (דָּכָא, אָדַב) cognate with Sanskrit *tap*, Persian *taften*, Latin *tab*-escere, Greek ταφ-. Derivat. דָּאֲבוֹן. — 2. *to have sorrow, fear, terror, to be distressed;* derivat. דְּאָבָה, דַּאֲבָה. Comp. Ar. tr. دَأَبَ (to frighten). — The related stem in Syr. ܕܐܦ, Arab. دَأَفَ shews that the fundamental signification is *to melt*.

דְּאֵב *adj. m.* see דְּאֵבָה and דְּאֵבוֹן.

דְּאֵבָה (from masc. דָּאֵב) *fem. fear, terror*, Job 41, 14, hence the Syr. ܕܐܒܐ.

דְּאָבוֹן (from דָּאֵב, like רְעָבוֹן from רָעֵב; *constr.* דַּאֲבוֹן) *m.* prop. *tab*-es, *faintness*, Deut. 28, 65; Targumic דְּבוֹן, דָּבוֹן from דֵּב = דָּאֵב.

דְּאַג see דָּג.

דָּאַג (*fut.* יִדְאַג) *intrans.* prop. to be beaten in pieces, to be struck down, to be crushed, cognate with the organic root in דָּכָא, דָּכַךְ, דָּק, therefore the Ethiopic is to be thin, lean. In use: *to fear, to be concerned, to be distressed*, with the accusat. Is. 57, 11, Jer. 38, 19, or לְ 1 Sam. 9, 5; 10, 2, or with מִן of that which one is anxious about Ps. 38, 19; seldom absolutely, Jer. 17, 8. The connexion, therefore, with the root in τήγ-*avov*, τήκ-*εσθαι* is questionable. Deriv. דְּאָגָה, the proper name דֹּאֵג (דּוֹאֵג). Syr. ܕܐܓ the same, whence ܐܕܓܐ anxiety, sorrow.

דֹּאֵג (*fearful*) *n. p. m.* of an Edomite, 1 Sam. 21, 8; 22, 9; Ps. 52, 2, for which the K'tîb 1 Sam. 22, 18 22 has דּוֹאֵג (which see).

דְּאָגָה *f. anxiety, sorrow, fear*, Jer. 49, 23; Ez. 12, 19; Prov. 12, 25; מִדְּ *for fear of* Josh. 22, 24.

דְּאָדָא *to moisten*, a reduplicated form of דָּא II., and the basis of דַּד (which see); Sanskrit *dhê* to drink.

דָּאָה (*fut.* יִדְאֶה, *ap.* יְדָא) *intr. to drive along quickly, to hasten along, to flee speedily*, of the flight of the eagle Deut. 28, 49 (where the Sam. cod. reads יָרֵאָה) Jer. 48, 40, or of other birds of prey (see the noun דְּאָה). Figurat. of God Ps. 18, 11, *he did fly* (וַיֵּדְא) *upon the wings of the wind*, for which there is in 2 Sam. 22, 11 וַיֵּרָא (see letter ר). It stands poetically for עוּף. Ar. دَأَى II. to hover, دَأْدَأَ a gentle rocking motion. Deriv. דְּיָה. —

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The org. root is דָּא־ה, which lies also in נָ־דָא 2 Kings 17, 21 K'tib, and this is closely related to דָּה in the reduplicated דָּדָה, to טָא in טָאטָא, סָא in סָאסָא, זָע in זָעזָע, then again to דָּח (דּוּחַ), נָ־דַח, דָּח־ה &c. Comp. Sanskrit *ḍî*, *da;* Greek *θέ-ειν*.

דָּאָה (formed out of דַּאָה from Pihel; therefore in another form דַּיָּה) *f. bird of prey*, so called from its rapid flight; then *a ravenous bird* Lev. 11, 14, according to the Sam. cod. Deut. 14, 13 for רָאָה (see that and the letter ר), which the LXX translate by *γύψ* (vulture), and the Vulgate by *milvus*. דַּיָּה Is. 34, 15 is the same, which form is adhered to especially in Aramaean (Targ. דַּיְתָא, Syr. ܕܝܬܐ, Sam. דָּאיְתָה &c.).

דָּאַל after the Arabic: to take short steps; an assumed stem for the *n. p.* יִדְאַלָּה (but see this).

דָּאַר an assumed stem for דֹּאר, see דּוֹר.

דֹּב (or דּוֹב; *pl.* דֻּבִּים) *epicene* (*m.* and *f.*) *a bear, a she-bear*, 1 Sam. 17, 34 36; 2 Kings 2, 24, which growls Is. 59, 11, roves about after booty Prov. 28, 15, lurks in secret Lament. 3, 10, and is associated with the lion Prov. 28, 15, 1 Sam. 17, 34 (Wisdom 11, 18); she passes for a more terrible animal than the panther Prov. 17, 12. דֹּ׳ שַׁכּוּל 2 Sam. 17, 8, Hos. 13, 8, Prov. 17, 12 *a bear bereaved of her whelps*. In the dialects the same. Ar. دُبّ, دُبَّة, bear, she-bear.—According to the derivation from דָּבַב (to sneak) it has been commonly assumed that דֹּב is so called from a sneaking, awkward gait. But as that is not sufficiently distinctive, *Bochart* already takes it from زَبَّ *to be hairy*, دَبَب *lanugo*, أَدْبَب *pilosus*, and דֹּב would be *shaggy*. See also דָּבַב.

דֹּב *Aram. epic.* the same, Dan. 7, 5, a symbol of the later Median empire.

דָּבָא (not used) *intr. to rest*, like the Ar. دَبَأَ, either of old age, death, or as a figure of prosperity; hence דֹּבֶא (according to the Vulg., Jerus. Targ. I. and II., Ibn G'anâch, Jos. Kimchi and others). But the meanings "rest, old age, death, prosperity" &c. do not suit דֹּבֶא in Deut. 33, 25. According to the LXX, Onk. Syr. Sa'ad. and others *to be vigorous*, *quick*, *lively*, *powerful* (oppos. to relax), from דָּבָא = צָוָה *to be firm*, *powerful*, a meaning that suits better in all respects (see however דֹּבֶא). Deriv. דֹּבֶא and the n. p. מֵידְבָא.

דֹּבֶא (only with *suff.* דָּבְאֶךָ) *m.* (according to LXX, Onkelos, Syr. Sa'ad.) *strength*, *firmness*, Deut. 33, 25: *and thy strength continues thy life long* (כְּ refers to time), conseq. from דָּבָא (= צָוָה and root יָ־צַב) tr. *to make firm;* intr. *to be firm*. But צ is seldom flattened into *d*. The Jerus. Targ. I. and II., Vulg., Ibn G'anâch, Kimchi understand *old age: and as thy (youthful) days will be thine old age* (conseq. from דָּבָא = דַּב, Ar. دَبَّ to creep along, of an old man). But since יָמֶיךָ signifies rather the days of life instead of those of youth, and the connexion with the preceding member requires it otherwise; since farther דָּבָא in the proper name מֵידְבָא does not well admit of this explanation: it seems more advisable to translate it *riches*, *affluence*, *fulness* (with *Midrash* wa-Jikr. rab. ch. 35, Jalk. p. 312, and *Musafia*), from דָּבָא = זָב *to flow to*, Targumic דְּוָא the same.

דְּבָא see מֵידְבָא n. p.

דָּבַב (i. e. דַּב; Kal not used) *intr. to speak*, which this stem means in the Talmud (see Pih. and Poh.); comp. Syr. ܛܒ (on 1 Sam. 20, 13) to communicate (by words). Metaphor. *to growl*, of bears, whence perhaps דֹּב.

Pih. דִּבֵּב (not used) *to spread by words;* then *to speak ill of*, *to slander*, *to defame*, *to bring before people;* hence דִּבָּה.

Poh. דּוֹבֵב *to make one speak*, *to make talkative*, of fiery wine Song of Sol. 7, 10: *making talkative the lips of those asleep*, i. e. wine is so fiery that the

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intoxicated in their sleep speak aloud while dreaming.

The organic root דַּב is in Targumic טַב, Syr. ܛܒ, whence Af. to make known (by speech), ܛܒܳܒܳܐ (preacher), ܛܒܳܐ (report); which root probably lies in נָ־טַף II. also.

דָּבָה (not used) *tr. to cause to flow out, to empty*, the body; cognate in sense חָרָא (which see), חָרָה. Conseq. the organic root דָּב־ה is identical with the Aram. דָּב, ܕܒ, Hebr. זָב and others. Deriv. דִּבְיוֹן (which see).

דִּבָּה (with *suff.* דִּבָּתְךָ) *f.* 1. *what is spoken, talk*, of one, Jer. 20, 10, Ps. 31, 14 (parallel שָׂפָה Ez. 36, 3), not directly slanderous or hurtful, in which case רָעָה is added Gen. 37, 2. It is joined with הֵבִיא in this sense. — 2. *evil report, slander*, construed with הוֹצִיא עַל Num. 14, 36, or merely הוֹצִיא Prov. 10, 18; Ar. دَبُوب, دَيْبُوب a slanderer. — 3. *fame*, i. e. what is made known by talk Prov. 25, 10; comp. Targ. טִבָּא, Syr. ܛܒܳܐ.

דְּבוֹרָה see דְּבֹרָה.

דְּבַח (*part. pl.* דָּבְחִין) *Aram.* same as Hebrew זָבַח Ezr. 6, 3. Deriv. מַדְבַּח and

דְּבַח (*pl.* דִּבְחִין) *Aram. m. a sacrifice*, Ezr. 6, 3 = Hebr. זֶבַח.

דִּבְיוֹן (only *pl.* דִּבְיוֹנִים) *m. flux*, of the body, ῥεῦμα γαστρός, *dung*, 2 Kings 6, 25 (K'ri, consequently after the form אֶבְיוֹן, עֶלְיוֹן formed from a verb ל״ה). That people in a time of famine sought dung for food is testified by *Josephus* (B. Jud. 5, 13, 7) and *Celsus* (Hierob. II. pag. 233 seq.). According to the Targ., *Ibn Ǵanâch*, *Kimchi* and others, the word is compounded of דִּיב יוֹנִים (דִּיב = דִּבְיוֹן from דּוּב = זוּב) *dung of doves*, which others take for a periphrasis of any bad vegetable nourishment, as *Bochart* thinks *roasted chick-pea*, which is called in Ar. *doves' dung*. But Hebraism has no love for such compounds, and so these explanations fall away. The K'tib חֶרְיוֹן, which is reckoned indecent, has the same meaning.

דְּבִיר *m.* 1. *the hinder part*, of the temple, *the west hall*, the whole hinder part, where was the holy of holies 1 Kings ch. 6; 7, 49; 8, 8; 2 Chr. 3, 16; 4, 20; 5, 7 9; interchanged with קֹדֶשׁ הַקֳּדָשִׁים 1 Kings 8, 6; as the special seat of holiness used also of the western and holier part of the tabernacle under the appellation דְּבִיר קֹדֶשׁ, Ps. 28, 2. — The LXX have left it untranslated; *Jerome* (λαλητήριον) and the Vulg. (oraculum) thought of דִּבֵּר; but it certainly comes from דָּבַר III. *to be behind, to be after*, Ar. دَبَرَ (to be behind, to be after, figur. to waylay, to chase), cognate in sense with עָקַב; hence the Talm. דּוּבַר and דֹּבֶר back, Arab. دُبْر pars postica, دَابِر postremus &c. — 2. (perhaps *passage for cattle*) *n. p.* of a royal city of the Canaanites Josh. 12, 13, named דְּבִרָה 10, 39, in the later territory of Judah, in the neighbourhood of Hebron 15, 7, situated in a mountainous district 11, 21; 15, 49; inhabited by priests 21, 14, and said to have been called earlier קִרְיַת סֵפֶר 15, 15 or קִרְיַת סַנָּה. דֶּבֶר (דָּבָר) is Phenician = Hebr. סֵפֶר a stuff prepared from the skins of animals, like the Himyar. دَبْر a book written on palm leaves, دَبَرَ to write; from this arose after the insertion of the *t*-sound دَفْتَر, دِ- διφθέρα, the Phenician word having passed over generally to the Greeks (perhaps with the alphabet) and the Persians (Pers. دبير writer). דְּבִיר may therefore mean *book-town*, i. e. where the sacred writings of the Phenicians were kept, as those of the Chaldeans (Berosus) were in Σιπφάρα (Ptol. 5, 18), Hipparenum (Plin. 6, 30); and might be paraphrased by קִרְיַת סֵפֶר Judges 1, 11, or קִרְיַת סַנָּה Josh. 15, 49 (see סַנָּה). — 3. (*scribe*) *n. p.* of a Phenician king of עֶגְלוֹן Josh. 10, 3.

דְּבִירָה (and דְּבִרָה) *proper name* of a city, Josh. 15, 7, which is different perhaps from דְּבִיר.

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דָּבַךְ (not used) *Aram. tr.* same as Hebr. דָּבַק *to string together, to bind;* comp. Sanskrit paç (to bind), Lat. pag, pig, pac in pangere, pax, pignus; the organic root, therefore, is דְּ־בָ־ךְ. Deriv. גִּדְבָּךְ (Talm. מִדְבָּךְ).

דָּבַל (not used) *tr.* 1. *to press together, to squeeze together* (into a firm mass), *to knead together, to bake* (of cakes). Hence דְּבֵלָה, דְּבֶלֶת. Figurat. *to heap together* (dirt), as the Targ. זְבַל, Talm. זְבֵל, Syr. ܙܒܶܠ, Ar. دبل and ذبل. — 2. *to enclose, encircle* (of a round object); whence the proper names דִּבְלָה, דִּבְלָתַיִם. Metaphor.: *to embrace* (amorously), *to enclose;* whence the proper name דִּבְלַיִם (from דֶּבֶל). — The organic root is דְּ־בָ־ל, also found in גְּ־בַ־ל, חָ־בַ־ל, כָּ־בַ־ל &c.

דֶּבֶל (sing. unused) *m. amorous embracing, coition,* hence *dual* דִּבְלַיִם [בַּת־ expresses reference] (*of double copulation*) a symbolic-prophetic surname of a harlot גֹּמֶר Hos. 1, 3.

דִּבְלָה (*circle, roundness,* from דָּבַל 2; with *a* of motion דִּבְלָתָה) 1. *n. p.* of a city in the extreme northern border of Palestine, like מִדְבָּר (*wilderness*) in the south Ez. 6, 14. This *Diblah* is (according to Jerome, *Kimchi* and others) the *Riblah* (רִבְלָה) situated in חֲמָת Jer. 52, 9 27, where the LXX have *Δεβλαθά* (דִּבְלָה), since *r* and *d* are often interchanged (see ד), and also the Syr. ܕܒܠܬܐ (see Cast.) is put for *Riblah* or Daphne. — 2. Only *dual* דִּבְלָתַיִם (*double circle*) Num. 33, 46, or connected with גַּיְא Jer. 48, 22, *proper name* of a city in the plain of Moab, where was also a city בֵּית דִּבְלָתַיִם; in Jerome's days it was still standing (see Onomast. under *Jassa*).

דְּבֵלָה (*constr.* דְּבֶלֶת, *pl.* דְּבֵלִים, from דָּבַל) *f.* prop. a mass pressed together, therefore *a cake of figs, a mass of dried figs,* παλάθη (which originated from דְּבֶלָה, Athen. XI. p. 500 Casaub.), joined to חֲבִלִּים 1 Sam. 25, 18; 30, 12; applied also to heal 2 Kings 20, 7.

דִּבְלַיִם see דִּבְלָה.

דִּבְלָה see דִּבְלָה.

דִּבְלָת see דִּבְלָה.

דִּבְלָתַיִם see דִּבְלָה.

דָּבַק (from דָּבֵק, *in pause* דָּבֶק Job 29, 10, דָּבְקוּ 41, 15; *inf. constr.* דָּבְקָה Deut. 11, 22; *fut.* יִדְבַּק, 2 *f. pl.* תִּדְבָּקְנָה) *intr.* 1. *to be attached to something, to adhere to,* actually and mentally, with בְּ Gen. 2, 24; Ruth 1, 14; *to cleave to, to stick to,* with לְ Ps. 44, 26, אֶל 2 Sam. 23, 10, Lament. 4, 4, עִם of the person or thing, Ruth 2, 21. After this original signification we should explain the expressions: דָּבַק לְשׁוֹן בְּ/אֶל־חֵךְ or לְחֵךְ *the tongue of one cleaves to his palate,* by which is meant, sometimes *to languish* Lament. 4, 4, sometimes *to be dumb* Ps. 137, 6; Job 29, 10 (comp. Ez. 3, 26); דָּבַק לֶאָרֶץ (לֶעָפָר) נֶפֶשׁ (בֶּטֶן) *the body cleaves to the dust* i. e. lies sorrowful in the dust, Ps. 44, 26; 119, 25. Seldom absolutely, Job 41, 15: *the dew-laps of his flesh adhere closely.* — 2. *to strive after,* in order to unite oneself with a thing, properly *to addict oneself to;* metaphorically *to hunt after, to pursue* and at the same time *to catch* (cognate in sense מָצָא, הִשִּׂיג) i. e. *to be close behind,* with אַחֲרֵי Ps. 63, 9, Jer. 42, 16, accus. Gen. 19, 19, or בְּ Deut. 28, 60; comp. Latin haerere in terga hostium. Deriv. דֶּבֶק, דֶּבֶק.

Puh. דֻּבַּק *to be firmly attached to one another,* absol. Job 38, 38, or with בְּ 41, 9.

Hif. הִדְבִּיק (*fut. pl.* יַדְבִּיקוּ, shorter יַדְבְּקוּ) *causat.* of Kal 1. *to cause to cleave, to make adhere,* with אֶל Jer. 13, 11, or בְּ *to the thing which* Ez. 3, 36; 29, 4. — 2. like Kal: *to be close behind, to hunt after, to chase and catch, to seize,* with accus. Gen. 31, 23, 2 Sam. 1, 6, אַחֲרֵי Judges 20, 45, 1 Sam. 14, 22, or with בְּ of the object Deut. 28, 21.

Hof. הָדְבַּק *to be made adhere,* with accus. *to a thing,* Ps. 22, 16.

The stem (Targ. דְּבַק, Syr. ܕܒܰܩ, Ar. دَبَقَ, طَبِقَ, طَفِقَ) is in its organic root דְּ־בַ־ק, identical with that in אָ־בַ־ק II.,

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דַּבֵּק, Aram. דְּבַק &c., and has its analogy also in the extra-Semitic tongues.

דָּבֵק (*pl.* דְּבֵקִים) *adj. m.*, דְּבֵקָה *f. cleaving, adhering to*, with בְּ Deut. 4, 4, 2 Kings 3, 3; with לְ 2 Chr. 3, 12 *faithful*; absol. *attached to* Prov. 18, 24.

דֶּבֶק (*pl.* דְּבָקִים) *the annexation, soldering, welding*, Is. 41, 7. — 2. Only in *pl. shoulder-joints*, so called from union 1 Kings 22, 34; Targ. מְדַבְּקִין (Jer. 38, 12) for אַבְזָרוֹת; Samar. דְּבִיקָה for אַבְזָרָה.

דְּבַק (*part. pl.* דְּבָקִין) *Aram.* same as Hebrew דָּבַק Dan. 2, 43.

דָּבַר I. (Kal only *part. m.* דֹּבֵר, *pl.* דֹּבְרִים, *f.* דֹּבְרוֹת, *part. pass.* דָּבוּר; once *inf.* with *suff.* בְּדָבְרָךְ Ps. 51, 6; elsewhere usually in *Pihel*) *tr. to range, to put together in a row, to set in order, to bind together*, especially words, i. e. *to speak* (comp. *verba serere*, whence *sermo*; Gr. εἴρειν from *Fεϱ*; Sanskrit *bra, brû* after a like figure), consequently like עָרַךְ Job 37, 19 = עָרֵךְ מִלִּים. In this customary meaning it stands with the accusative of the object Is. 45, 19, Ps. 101, 7, with אֶל Jer. 38, 20, Jon. 3, 2 or לְ of the person Esth. 10, 3, or with בְּאָזְנֵי פְּ Deut. 5, 1; Jer. 28, 7. With עַל of the person, sometimes *to promise good respecting a person* Jer. 32, 42, sometimes *to speak evil*, Ps. 31, 19; 109, 20. With בְּ of the person only in Zech. ch. 1 and 4 *to reveal*. With עִם Ps. 28, 3 *to speak with one*. — Of many verbs, which usually appear only in *Pihel* (דִּבֵּר, מִלֵּל, חִלֵּק, חִכָּה, כִּפָּה, קִוָּה, נִגַּשׁ, כִּנֵּב, חִכָּה, כִּסָּה, חִלַּק, קִוָּה, גּוֹרַשׁ, כִּזֵּב, דִּבֵּר, מוֹלֵל), the participle in the Kal form occurs, because this having the essence of a noun is not under the necessity of following the verb. In Phenician Kal was also in use, as אֲשׁ שְׁדַבְּרֵם (the man of whom they spoke) or in another text וְדִבֵּר Plaut. 1, 6; דִּבְּרַת ib. 1, 7. Deriv. מְדַבֵּר, דִּבֶּרֶת, דָּבָר 2.

Nif. נִדַּבֵּר *to converse* Mal. 3, 16; with עַל *to speak one with another against one* 3, 13; with בְּ *to speak of one* Ez. 33, 30, Ps. 119, 23 (in a good and a bad sense).

Pih. דִּבֵּר (*pause* דִּבֶּר and so perhaps Jer. 5, 13; 2 *f.* דִּבַּרְתִּי Jer. 3, 5; *part. m.* מְדַבֵּר, *f.* מְדַבֶּרֶת; *inf.* דַּבֵּר־, דַּבֶּר־; on the contrary דַּבֵּר Ex. 6, 28, Deut. 4, 15, Hos. 1; 2 is not the inf., but the perfect; *fut.* יְדַבֵּר־, יְדַבֶּר־) *to speak*, in the widest usage, without what is spoken (as in the case of אָמַר) necessarily following, therefore it stands absolut. Is. 1, 2; Job 11, 5 &c.; sometimes with the accus. of what is said Gen. 21, 2, Ex. 6, 28, or what is said follows in direct discourse Gen. 41, 17; often אָמַר follows by way of supplement (see אָמַר). The person spoken to has אֶל Gen. 12, 4, אֵת־ 17, 22 for which even אֶת (אֵת) Numb. 26, 3, לְ Judges 14, 7, עִם Deut. 5, 4, עַל Jer. 6, 10 (as 11, 2), לִפְנֵי Ex. 6, 12, בְּאָזְנֵי פְּ Gen. 50, 4; but the significations are distinguished according to these constructions, as: a) דִּבֵּר בְּ Numb. 12, 8, Hab. 2, 1 *to reveal to one* (see דָּבַר בְּ Zech. ch. 1 and 4); *to speak on behalf of one* 1 Sam. 19, 3; *of one* Deut. 6, 7 or = *against one* Numb. 21, 7, Job 19, 18; *on account of one* 1 Sam. 25, 39, Song of Sol. 8, 8, sometimes = *in order to try to gain one*, to seek to gain one Jer. 31, 20; *by one* Numb. 12, 2; 2 Sam. 23, 2. b) דִּבֵּר עַל *to pronounce to one, to promise* Gen. 18, 19, Is. 37, 22; *to threaten* Jer. 25, 13; generally *to declare*, with the addition of טוֹב or טוֹבָה Numb. 10, 29, 1 Sam. 25, 30 (which is sometimes equivalent to: *whereby good arises* Esth. 7, 9), or with רָעָה 1 Kings 22, 23. For it stands אֶל Jer. 36, 31. c) with אֶל of the person: *to command one* Ex. 1, 7, Job 42, 9 (LXX προστάσσω), more rarely with עַל 42, 7; דִּבֵּר שָׁלוֹם אֶל *to promise peace to one*, Ps. 85, 9, on the other hand דִּבֵּר שָׁלוֹם בְּ or לְ 122, 8, Esth. 10, 3 *to wish prosperity to one*, and דִּבֵּר שָׁלוֹם *to speak of peace* Ps. 35, 20; דִּבֵּר טוֹבוֹת אֶל Jer. 12, 6 *to speak in a friendly manner with one*, elsewhere with אֵת־ 2 Kings 25, 28. d) with accus. of the person: *to speak with one* Gen. 37, 4 and perhaps also Numb. 26, 14; frequently with accus. of the object, as שֶׁקֶר Is. 45, 19, מֵישָׁרִים 33, 15,

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59, 3, נְבָלָה 32, 6, שָׁוְא 59, 4, seldom absol. 22, 25, as עַל of the person is also sometimes omitted Ruth 4, 1. e) with אֶת־ of the person and accus. of the object: *to speak something upon one*, e. g. שָׁלוֹם Jer. 9, 7, מִשְׁפָּטִים 39, 5, where however אֶת־ is sometimes interchanged with אֹת 12, 1. — Of peculiar expressions and meanings we have to note the following: a) *to speak eloquently* Ex. 4, 14; Jer. 1, 6; Ez. 3, 18. b) with לְ of the person: *to promise* Deut. 6, 3; 19, 8, with or without the accus. of the object 12, 20; Gen. 24, 7. c) דִּ׳ עַל־לֵב פְּ׳ *to speak kindly to one*, *to speak heartily with one*, alloqui Gen. 34, 3; *to console* Is. 40, 2; when however the reference is to the speaker himself, *to speak with oneself* 1 Sam. 1, 13, Gen. 24, 45, sometimes = *to think*, *to reflect*, as דִּ׳ בְּלֵב or עִם־לֵב, Eccl. 1, 16; 2, 15. d) דִּ׳ שִׁיר *to sing a song*, Judges 5, 12, or *to glorify by song* Ps. 40, 6; comp. Ar. قال, Lat. dicere (Ov. Met. 1, 1). e) דִּ׳ דָּבָר Is. 58, 13, pl. דִּ׳ דְּבָרִים Hos. 10, 4 *to speak a lying word*, comp. Jer. 29, 23. f) דִּ׳ בְּ 1 Sam. 25, 39 or לְ Judges 14, 7 *to speak for one*, *to woo* (see Puhal). — In וַיְדַבֵּרוּ Gen. 34, 13 דִּ׳ has no other sense, but it refers to the following וַיֹּאמְרוּ, after a parenthesis has been inserted with אֲשֶׁר. Deriv. דִּבֵּר, דַּבָּרָה.

Puh. דֻּבַּר 1. *to be promised*, with בְּ of the person of whom something is promised Ps. 87, 3. — 2. with בְּ of the person, *to be wooed*, *for one* Song of Sol. 8, 8.

Hithp. הִדַּבֵּר (prop. הִתְדַּבֵּר; only *part.* מִדַּבֵּר) prop. to talk with one another, therefore *to communicate one's thoughts by speech*, with אֶל of the person Ez. 43, 6; 2, 2, where according to the LXX אֶת is for אֹתוֹ; Num. 7, 89; = *to speak* generally, with accus. of the object 2 Sam. 14, 13, where Vulg., Syr., Targ. read וּמְדַבֵּר. מִדַּבְּרֹתֶיךָ Deut. 33, 3 see דַּבָּרָה.

דָּבַר II. (Kal not used) 1. *trans. to drive*, *to lead* (cattle to pasture), *to drive in* (herds), *to guide*, *to drive along* (a boat), whence דֹּבֶר, דֹּבֶרֶת, מִדְבָּר, perhaps דְּבוֹרָה, מִדְבֶּרֶת, דְּבִיר 2, and the proper names דְּבָר, דִּבְרִי, דִּבְרַת; the Phenician proper name דָּבָר. — 2. Figur. *to drive away*, *to snatch away*, *to destroy*; hence דֶּבֶר.

Pih. דִּבֵּר *to snatch away*, *to destroy*, with accus. of the object Ps. 127, 5, 2 Chr. 22, 10, LXX ἀπώλεσε, Vulg. *interfecit*; in the parallel passage אִבֵּד.

Hif. הִדְבִּיר (*fut. apoc.* יַדְבֵּר) *to drive*, *to lead*, with תַּחַת *to lead under the dominion of one* i. e. *to subjugate* Ps. 47, 4; 18, 48, for which 2 Sam. 22, 48 וּמוֹרִיד = וּמֵרִיד i. e. יָרַד = רָד (= רוֹדֵד Ps. 144, 2, hence the LXX παιδεύων i. e. וּמוֹסִיר) as a periphrasis; Targ. מְתַבַּר.

The stem דָּבַר is also in Ar. دَبْر (pasture), دبر (to lead, to guide) = נָהַג, נָחָה, دِبْر (march; comp. agmen out of agimen from *agere* to drive) &c., in Targ. דָּבַר, Syr. ܕܒܪ *to lead*. For the organic root דָּ־בַר comp. Talm. אֲפַר pasture.

דָּבַר III. (not used) *intr. to be behind*, Ar. دَبَرَ to be behind, to follow, to pursue, أَدْبَرَ the same, دَبْرٌ = אַחֲרֵי. Deriv. דְּבִיר 1. and perhaps דִּבְרָה.

דָּבַר IV. (not used) *tr.* transposed from דָּרַב *to stick* (with a pointed sting), *to pierce*; cognate צָרַב. Deriv. probably דְּבֹרָה.

דָּבָר, in the *pl.* דָּבְרִין, see הַדָּבָר.

דָּבָר (*constr.* דְּבַר, with *suff.* דְּבָרִי, דְּבָרוֹ; *pl.* דְּבָרִים, *constr.* דִּבְרֵי; comp. Phenic. דָּבָר Mel. 3, 6) *m.* prop. a stringing together of words or syllables into one whole (see דָּבַר I.), and so 1. *a single word*, in the proper sense (*verbum*, LXX λόγος, ῥῆμα) 2 Kings 18, 36, Job 2, 13, and this equivalent to *a few words*, *a short speech* Gen. 44, 18; Job 4, 2; דְּ׳ סֵתֶר Judges 3, 19 *a secret word* (of message); דְּ׳ אֱלֹהִים *a word of God* i. e. a divine announcement 3, 20; *an entreaty* 2 Kings 9, 5; *a word of promise* Josh. 21, 45; דְּ׳ דָּבָר Prov. 25, 11 *a spoken word*. Hence *pl.* דְּבָרִים *single words*, of a language, דְּ׳ אֲחָדִים Gen. 11, 1 *one*

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kind of words. — 2. *speech*, consisting of many words ranged together after the laws of language, *sermo* Job 15, 3, in which sense occur דְּבַר טוֹב Ps. 45, 2 *beautiful discourse*, נְכוֹן דָּבָר *skilled in discourse* 1 Sam. 18, 18; *a saying*, *maxim*, *sentence* Prov. 4, 4 20; *a wise saying* Eccles. 1, 1; *a thought* 8, 1; *a prophetic saying*, *oracle* Jer. 1, 1; דְּבַר שְׂפָתַיִם Is. 36, 5 *word of the lips* i. e. without mind. Pl. דְּבָרִים *discourses* i. e. connected Gen. 29, 13; 34, 18; Ex. 4, 28; בַּעַל דְּבָרִים possessor of discourses i. e. *a speaker* Ex. 4, 10; 24, 14. From this signification is to be derived fig. a) *promise*, prop. utterance, particularly in the expression הֵקִים דָּבָר 1 Kings 2, 4 &c. or also alone; comp. ἔπος. b) *command*, *precept*, *law*, *regulation* (by words), also taken collect., e. g. of God 2 Sam. 12, 9, of a king 1 Sam. 21, 9, of Moses Josh. 1, 13, of other men Prov. 26, 6, Is. 8, 10, in which sense occurs the pl. עֲשֶׂרֶת הַדְּבָרִים Ex. 34, 28 *the ten commandments*, ὁ δεκάλογος. c) *an inquiry* 1 Sam. 17, 29; *an account*, *an answer* Ez. 9, 11; Prov. 18, 13; *smart repartee* 27, 11. d) *an utterance of God*, *a revelation*, vaticinium Is. 9, 7; 16, 13; *an oracle* Job 4, 12; especially in the compounds דְּבַר יי 2 Kings 7, 1; הָיָה דְּבַר יי אֶל 1 Kings 13, 20, עַל ... 1 Chr. 22, 8, בְּיַד פ׳ ... Hag. 2, 1; pl. דְּבָרִים different prophetic utterances Jer. 39, 16, Ez. 12, 28, for which the phrase דְּבַר כָּל־חָזוֹן 12, 23 is rare. e) *decree*, *plan*, *proposal* 2 Sam. 17, 6; 1 Kings 1, 7. f) *report*, *news* 1 Kings 10, 6. All these variations which refer back to signific. 2. may be easily apprehended from the context, and enlarged. — 3. Prop. what one speaks of, object of discourse, hence not the discourse itself, a) *a thing*, res (comp. *res* from ῥέω; *Sache* in German from *sagen*), *a matter* Eccles. 7, 8, 2 Sam. 3, 13, and this like פִּתְגָם (which see), Aram. מִלָּא, Greek ἔπος, ῥῆμα, λόγος = *somewhat* 1 Sam. 20, 2, particularly in the phrases הַדָּבָר הַזֶּה Gen. 20, 10, pl. הַדְּבָרִים הָאֵלֶּה, which may be resolved partly by accenting the demonstrative, partly in another way. So when פ׳ stands absol. or in constr. state: פ׳ טָמֵא *any thing unclean* Lev. 5, 2, פ׳ הַתּוֹעֵבָה Jer. 44, 4, פ׳ הַנִּבְלָה Judges 19, 24, or דָּבָר comes after, e. g. עֶרְוַת דָּבָר *any thing filthy* Deut. 23, 15; pl. דְּבָרִים טוֹבִים 2 Chr. 12, 12 *good*, עֲלִילוֹת דְּבָרִים *filthinesses* Deut. 22, 14. In this sense it means: *any thing* Gen. 18, 14; אֵין דָּבָר Numb. 20, 19 *it is nothing* i. e. it is of no importance, which, however, may also mean *nothing at all* 1 Sam. 20, 21; כָּל־דָּבָר Numb. 31, 23 *every thing*. Here belongs the signification *belonging to a thing*, with the noun following e. g. דְּבַר יוֹם Ex. 5, 13, דְּבַר שָׁנָה 2 Chr. 9, 24 *daily*, *yearly*; or it remains untranslated, e. g. דִּבְרֵי הָאֲחוֹנוֹת 1 Sam. 10, 2, דִּבְרֵי עוֹנוֹת Ps. 65, 4. b) *occurrence*, *action*, *history*, or in the pl. res gestae 1 Kings 5, 7; 11, 41; 2 Chr. 33, 18; דִּבְרֵי הַיָּמִים *histories of the days* i. e. *chronicles*; דִּבְרֵי חַמּוּלְחֲמוֹת *affairs of war* 1 Sam. 11, 18. c) *relation*, *reference*, *way*, *condition*, Judges 18, 7 *they had relations with no one* i. e. they were isolated and without association with a neighbour; דְּבַר הַמִּזְבֵּחַ *relation of the altar* Numb. 18, 7; דְּבַר הַנֶּגֶשׁ 1 Kings 9, 15 *the relation of the levy*; דִּבְרוֹת גִּבּוֹרוֹת Job 41, 4 [12] *the manner of his great deeds*. d) *cause*, *suit at law* Ex. 18, 16, in full form דְּבַר מִשְׁפָּט 2 Chr. 19, 6; in which signification דָּבָר are put with the verbs דָּרַשׁ Ezr. 10, 16, קוּם Ruth 4, 7, קִיֵּם Deut. 19, 15. So the pl. דְּבָרִים 2 Sam. 15, 3 (parall. רִיב 15, 2) and accordingly דָּבַר דְּבַר *to conduct a cause* Josh. 20, 4; בַּעַל דְּבָרִים *one who has causes* Ex. 24, 14. e) *ground*, *cause*, causa, ratio Josh. 5, 4; hence עַל־דְּבַר Gen. 12, 17, עַל־דִּבְרֵי Deut. 4, 21 as a *preposition: because*, *on account of*, like causa; before verbs עַל־דְּבַר אֲשֶׁר 22, 24 (comp. דְּבָרָה).

The succession of senses in this very frequent word is developed in a great degree from the fundamental conception, as in the later Hebrew פִּתְגָם, Ar. أَمْر and حَطْب, Targ. מִלָּא, מִלְּחָא, Syr. ܡܶܠܬܳܐ, Pers. سخن &c.; it is therefore a

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misconception of the LXX in translating דָּבָר Is. 9, 8 = דֶּבֶר.

דֶּבֶר from דָּבַר II.; *pl.* with *suff.* דְּבָרֶיךָ) *m.* prop. snatching away, hence *destruction, ruin, pestilence*, joined with כָּבֵד Ex. 9, 3, גָּדוֹל Jer. 21, 6. *The bringing of a plague* is called שִׁלַּח דֶּ׳ בְּ׳ Ex. 14, 18, נָתַן דֶּ׳ בְּ׳ 2 Sam. 24, 13, הִכָּה בַדֶּ׳ Ex. 5, 16. The plural Hos. 13, 14 denotes mille viae leti, the many sicknesses of which the most terrible is called בְּכוֹר מָוֶת Job 18, 13; but a later reading (1 Cor. 15, 55) appears to have been דֶּרְבָנְךָ, *thy sting*. Comp. Arab. دَبْر death, دبار misfortune.

דִּבֵּר (after the form פִּקֵּחַ) *m. the speaker* i. e. the spirit of God which speaks out of the prophets Jer. 5, 13; if = דָּבָר, then בְּפִיהֶם must have stood.

דֹּבֶר *m.* 1. (from דָּבַר II.; with *suff.* דָּבְרָם, דָּבְרָה) *pasture*, = מִדְבָּר 1; כְּדָבְרָם = כִּבְ׳ Is. 5, 17 *as on their pasture;* then *a flock* on the pasture Mic. 2, 12. — 2. (from דָּבַר III.) prop. *back* (see דְּבִיר), *turning of the back, progress;* בְּדָבְרוֹ Song of Sol. 5, 6 (to be read for בְּדַבְּרוֹ) *at his progress*, if we should not rather read בְּעָבְרוֹ (comp. בַּעֲבוּר 2 Sam. 12, 25 from בִּדְבַר; עֶרְכָּהּ Job 28, 13 from דַּרְכָּהּ). In old writing the interchange of ע and ד was possible. Perhaps כְּדָבְרָם in Is. 5, 17 *is according to their being behind.*

דְּבָר (not used) *m.* = מִדְבָּר *pasture*, hence לֹא דְבָר or לוֹ דְבָר (*pastureless*) *n. p.* of a place not far from מַחֲנַיִם on the other side of Jordan 2 Sam. 9, 4 5; 17, 27; identical perhaps with לִדְבִר which see).

דְּבָר see proper name לִדְבָר.

דִּבְרָא (*constr.* דִּבְרַת) *Aram. f.* prop. *cause* (= דָּבָר 3), connected with עַד and דִּ only as *a preposition*, conseq. עַד־דִּבְרַת *in order that* Dan. 2, 30; 4, 14. Here עַד stands = עַל (see ד).

דִּבְרָה *f.* only Ps. 110, 4 עַל דִּבְרָתִי *in consequence*, from דָּבַר III. Yet it is better to refer it to דְּבָרָה.

דַּבָּרָה (after the form קַלָּסָה; only *pl.* דַּבָּרוֹת) *f. utterance, word*, hence נָשָׂא מִן דַּבָּרוֹת *to receive of the utterances* (of God) Deut. 33, 3; LXX ἐδέξατο ἀπὸ τῶν λόγων αὐτοῦ; so the Vulg. correctly.

דְּבָרָה (only *constr.* דִּבְרַת, in a very ancient form דִּבְרָתִי; with *suff.* also דִּבְרָתִי) *f.* (from דָּבָר) 1. *a cause* Job 5, 8, like דָּבָר 3. — 2. *relation, mode, manner* Ps. 110, 4 = דָּבָר, as the LXX and Syr. have already taken it; see דִּבְרָה. — 3. *ground, reason*, only as *a preposition* joined to עַל, viz. עַל־דִּבְרַת, and belonging to the following noun Eccles. 3, 18; 8, 2, or with שֶׁ following, prop. *from the ground that* . . . i. e. *in order that*, like Aram. דִּבְרָא.

דְּבֹרָה (דְּבוֹ־, *pl.* דְּבֹרִים) *f.* 1. *a bee, a wasp*, usually in *pl.* Deut. 1, 44; Judges 14, 8; Ps. 118, 12; but the sing. also occurs fig. Is. 7, 18. — 2. (prop. *bee;* comp. Greek and Lat. Μέλισσα, *Melissa*, German *Emma*, i. e. Emme, Imme = bee, a proper name fem.) *n. p.* of a prophetess and singer Judges 4, 4; 5, 1 (as Velleda among the old Germans, Tacit. hist. 4, 61. 65), from whose abode there, a place was called תֹּמֶר דְּבוֹרָה 4, 5. It was also the name of another woman Gen. 35, 8. — דְּ׳ is usually derived from דָּבַר II., and is said prop. to denote *march* or *procession* (of bees), as the Ar. دِبْر; but it is possible that דָּבַר, Targ. and Syr. זְבַר, ܙܒܪ, Ar. زَبَرَ, belonging to this noun, has the sense of *to buzz;* or דָּבַר = דָּרַב *to pierce*, which suits the designation of the bee.

דִּבְרִי (from דֶּבֶר = דֹּבֶר: *born on the pasture*, or it stands for דִּבְרִיָּה *Jah distributes promise*) *n. p. m.* Lev. 24, 11. Comp. the Phenic. proper name דָּבָר.

דָּבְרַת (in mss. also דָּבְרַת; a feminine form of דֹּבֶר: *pasture*) *n. p.* of a border-town of Issachar, apportioned to the Levites Josh. 21, 28; 1 Chr. 6, 57; instead of it there is in Josh. 19, 20 הָרַבִּית which has arisen out of הַדָּבְרַת. In Euseb. Δαβράθ in Issachar, different from Δαβειρά in the district of Diocaesarea, at the southern foot of Tabor; it is

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still called at the present day דַּבֶּרֶת.

דְּבָרָה (only *pl.* דְּבָרוֹת; from דָּבַר II.) *f.* prop. the driving, hence *a raft*, put together from the trunks of trees 1 KINGS 5, 23.

דָּבַשׁ (not used) *intr. to be slimed together, to be put together by grease*, as a thing which is slimy, sticky, fat, whence דֶּבֶשׁ; generally *to be pressed together* (into a mass or lump), whence דַּבֶּשֶׁת 1; metaphor. *to put a lump together* (of a hill), whence דַּבֶּשֶׁת 2; *to be strong, fleshy* (of the body), whence the proper name יְדֻבָּשׁ. — The stem is closely connected with טָמַשׁ &c.; and the Ar. دَبِسَ (a mass of men), دَبَسَ (to be thick, close) belong to the same root.

דְּבַשׁ (*pause* דְּבָשׁ, with *suff.* דְּבָשִׁי) *m.* prop. a sticky mass, that hangs together; specially *honey*, of house- or forest-bees Ex. 16, 31; 2 KINGS 18, 32; 1 SAM. 14, 26; DEUT. 32, 13; Ps. 81, 17 (comp. *μέλι ἄγριον* MATTH. 3, 4); of grapes, i. e. mead extracted from grapes boiled to the thickness of a syrup GEN. 43, 11, Ex. 27, 17, which was an article of commerce. Figurat. in connexion with חֶמְאָה Ex. 3, 8, with שֶׁמֶן, זַיִת DEUT. 8, 8 or יִצְהָר 2 KINGS 18, 32 a sign of the fulness of nature; *honey and milk under thy tongue* SONG OF SOL. 4, 11 i. e. thou speakest very sweetly, like similar figures in Greek and Latin.

דַּבֶּשֶׁת *f.* 1. a lump of fat, a mass of fat, hence *a camel's hump*, Is. 30, 6, as the Targ., Syr. and Vulg. have also taken it. — 2. (*hill-place*) *n. p.* of a city in Zebulun JOSH. 19, 11; comp. nouns of this stem in the Ethiopic and Amharic in the sense of "hill, mountain".

דָּג (after the form גַּד, from דָּגָה, once דָּאג NEH. 13, 16; *pl.* דָּגִים, *constr.* דְּגֵי) *m.* prop. fruitful, manifold, self-increasing, like the Aram. נוּן (fish), therefore *a fish*, of the sea, frequently joined with דָּגִים GEN. 9, 2, NUM. 11, 22, EZ. 38, 20, which was taken in nets ECCLES. 9, 12 and then eaten NEH. 13, 16; a sea-fish, *κῆτος*, is called דָּג גָּדוֹל JON. 2, 1; from the fish-market a gate of Jerusalem was called שַׁעַר הַדָּגִים ZEPH. 1, 10; NEH. 3, 3. — In Aram. the usual word instead is נוּן, and so the Arab. نُون from a root-signification cognate in idea. Hence the denom.

דּוּג (Kal not used) *tr. to fish*, from which denominative the nouns דַּיָּג, דַּוָּג and דּוּגָה are formed; as a verb only in

Hif. הֵדִיג (for הַדְרִיג) *to catch like fish*, with accus. of the object JER. 16, 16.

דָּגָה (*fut.* יִדְגֶּה) *intr. to grow, to increase*, of animals GEN. 48, 16, in fundamental signification and root identical with שָׂגָה, which expresses the same of plants, since ד and שׂ are interchanged (see ד); comp. Ar. زكا (to grow). This growth may be taken with respect to quality = high, prominent, firm, fat &c. or with respect to quantity = to be much, manifold, fruitful; and from this the significations of the stem in Hebrew and Arabic are to be explained. The idea of the verb "to cover" in Ar. دجا, كجّ is only secondary, proceeding from *to increase*, as in جَنَّ, طَبَنَ. Deriv. דָּג (דָּאג), to which belong the denom. דּוּג (and thence דַּיָּג, דַּוָּג), with the nouns דּוּגָה and דָּגוֹן. The derivatives of the reduplicated stem נוּן are analogous.

דָּגָה (*constr.* דְּגַת, with *suff.* דְּגָתָם) *f. a fish*, either collect. GEN. 1, 26; Ex. 7, 18; NUM. 11, 5; or as דָּג DEUT. 4, 18; JON. 2, 2.

דָּגוֹן (from דָּגָה formed after the form רָצוֹן) *n. p. m.* of a god of the Philistines who was worshipped at עַזָּה JUDGES 16, 21, אַשְׁדּוֹד 1 SAM. 5, 5 6, ZEPH. 1, 9, and generally in all the five Philistine cities, and whose festival was solemnised there, 16, 23 seq. The Maccabees destroyed Dagon's temple at Ashdod 1 MACC. 10, 83 84. His image was the form of a fish, with the upper part of the body like a man 1 SAM. 5, 4. This idol-name is still preserved in the appellations of the places בֵּית דָּגוֹן JOSH. 15, 41, after-

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wards changed into כְּפַר דָּגוֹן. With regard to the fish-form 1 Sam. 5, 4 דָּגוֹן is derived from דָּג and is considered as the male counterpart of the female deity *Derkéto* i. e. דַּרְגְּתָא = דַּגְתָא (ܕܪܓܬܐ from ܕܓܬܐ with ר inserted) worshipped in Syria (according to Lucian de Syria Dea §. 14), whose image likewise terminated in a fish below, as it is well known that fish-worship prevailed among the Syrians (Athen. 13. p. 346), Ascalonites (Ctesias in Diod. 2, 4), in Aphaka, Hierapolis and other places. Yet Sanchoniathon (in Philo Byblius) explains *Δαγών, ὅς ἐστι σίτων* i. e. דָּגָן, whence he infers *Δαγὼν ἐπειδὴ εὗρε σῖτον καὶ ἄροτρον*; and he considers him *Ζεὺς Ἀρότριος* (Jerome: Jupiter ruralis). It is therefore possible to take דָּגוֹן in the sense of *procreation*, *growth*, then a name for the productive nature-god, as the stem also allows. The Phenic. *Βητάγων*, as the Kronos of the Phenicians was called (*Βητάγων ὁ Κρόνος ὑπὸ Φοινίκων*, Etym. Magn.), is בֵּי־דָגוֹן (Dagon-sanctuary), confirming the latter meaning.

דָּגַל (*fut.* יִדְגֹּל, *part. pass.* דָּגוּל) *intr.* 1. *to shine*, *to glitter*, *to lighten afar*, of a flag, a military sign; hence דֶּגֶל. — 2. *to exalt*, *to praise*, by a metaphor like that in הָלַל (which see) Ps. 20, 6 *and in the name* (i. e. for the fame) *of our God will we praise*, where the LXX, Vulg. Syr. read נְגֻדַּל, and Ibn G'anâch looks upon the stem itself as transposed from גָּדַל. דָּגוּל Song of Sol. 5, 11 *celebrated*, *distinguished*. The organic root is ר־גל. The stem is not connected with the Ar. دَجَلَ to cover, to disappoint, deceive (= Hebr. בָּגַד).

Nif. נִדְגַּל denominative from דֶּגֶל, which see.

דֶּגֶל (with *suff.* דִּגְלוֹ; *pl.* דְּגָלִים, with *suff.* דִּגְלֵיהֶם) *m.* prop. the far-shining, the distant-appearing, as נֵס; hence *a flag*, *banner*, for every four tribes Num. ch. 2, more than אוֹת (a military sign) which every tribe had. Metaph. *cohort*, under one banner. חָנָה, נָסַע לְדִגְלֵיהֶם *to encamp*, *to march on after their banners*, Num. 2, 31 34; אִישׁ עַל־דִּגְלוֹ 1, 52 *every one with his troop;* comp. Latin *vexillum* (Tacit. hist. 1, 70), Ar. دجالة, Pers. بند, German *Fähnlein*, in a similar sense; therefore the Targ. טְקַס (*τάξις*), Vulg. *turma* &c. In Gen. 49, 10 the Sam. codex reads דְּגָלָיו for רַגְלָיו. Figurat. Song of Sol. 2, 4: *and his banner over me was love*, where the LXX and Syr. unnecessarily read דָּגְלוּ i. e. the imperative plural for דִּגְלוֹ. Deriv. the denom.

Nif. נִדְגַּל *to provide oneself with banners*, *to banner oneself*, i. e. *to equip*, *part.* נִדְגָּלוֹת *the bannered*, *troops of warriors*, as the LXX, Symm. and others have taken it.

דָּגַן (not used) *intr. to grow*, *to put forth fruit*, particularly of the ears, identical with the Ar. دَحَنَ IV. (granis induruit seges), and consequently with דָּחַן. Yet it may be also a farther development of דָּגָה (which see). Deriv. (perhaps דָּגוֹן and)

דָּגָן (*constr.* דְּגַן, with *suff.* דְּגָנִי, דְּגָנְךָ) *m.* prop. young shoot, sprout, more definitely *fruit of the ears*, *corn*, of wheat, rye, barley, Jo. 1, 10 17, Neh. 5, 2, joined to תִּירֹשׁ, יִצְהָר &c. to denote fulness and fertility Gen. 27, 28; Deut. 7, 13; Is. 36, 17. Sometimes *bread*, prepared from דָּגָן Lament. 2, 12.

דָּגַר (3 *person* once דָּגָר for דָּגַר, for assonance with יָלַד) *tr.* (according to the Targ. [כַּנֵּשׁ], LXX and *Kimchi*) *to collect*, e. g. the young, to protect or warm them, of the arrow-snake Is. 34, 15; *to heap up*, *to bring together*, e. g. בֵּיצִים, Jer. 17, 11 *the crier* (i. e. the partridge) *which heaps up eggs*, *which she has not laid* (יָלַד), LXX *πέρδιξ συνήγαγεν ἃ οὐκ ἔτεκεν*; so too *Ibn G'anâch*. — On the stem דָּגַר comp. Ar. ذخر, Targ. דְּגַר, hence דְּגוֹר a heap, Zab. ܕܓܪ; and the meaning also of דָּגַר *to cherish*, fovere (Job 39, 14), as the Vulg. and Sa'adia take it, proceeds from this fundamental signification.

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דָּד (prop. *part.* of דּוּד) *m. a friend*, only in the proper names אֶלְדָּד (*El is a friend*) Num. 11, 26, אֱלִידָד 34, 21.

דַּד (*dual* דַּדַּיִם, *constr.* דַּדֵּי; with *suff.* דַּדַּיִךְ, דַּדֶּיהָ) *m. breast*, mamma, of the virgin Prov. 5, 19, Ez. 23, 3 8 21, prop. the teats under which the breasts (שָׁדַיִם, which is etymologically from a similar fundamental signific.) are arched, 16, 7. — The rare Hebrew word דַּד, Aram. תַּד, Ar. ثدى &c. appears in different forms in the Indo-Germanic (Greek *τίτθη*, *τιτθός*, *τιτθίον*; old high German *tutta* = teat; north German *Titte* &c.). There as here the noun has arisen from the reduplicated verb-stem; here from דְּאַדָּא *to moisten, to give drink, to suckle* (comp. Sanskrit *da-dhi* milk, *dhajâ* a sucking child, Gothic *daddjan*), from the simple stem דָּא, Sanskrit *dhê* to drink.

דֹּד see דּוֹד.

דָּדָה (not used) a stem incorrectly adopted for דִּדָּה, הִדַּדָּה, see דָּה and especially דִּהְדָּה.

דִּדָּה and הִדַּדָּה see דָּה and דִּהְדָּה.

דְּדָן 1. *proper name* of a Cushite, of רַעְמָה, who, like his brother שְׁבָא (which see), was the founder of a Cushite tribe Gen. 10, 7; 1 Chr. 1, 9. As well as שְׁבָא, דְּדָן is also looked upon as the founder of an Abrahamic-Arabic race, Gen. 25, 3, a race that had intercourse with dealers of Tarshish, and delighted in Gog's lust for plunder and destruction Ez. 38, 13. This implies that a part of the Dedan-race had mixed themselves with the Abrahamic-Arabic tribes. — 2. *n. p.* of a Cushite tribe which became incorporated with the Joktanites, like that of the Sabeans, and settled in eastern Arabia, at the Persian gulf, yet more to the north than the Sabeans. Carriers of the intermediate commerce from the Persian gulf to Tyre Ez. 27, 15, their caravans went, sometimes plundering, sometimes trading, through eastern Arabia and its steppes unto Tema (תֵּימָא) on the borders of the Syrian desert, where they found protection against attacks Is. 21, 13. Belonging to the great Arabian race of קֵדָר (as many other tribes belonged to it) they conducted a great business of exchange in cushions and housings Ez. 27, 20. They are therefore mentioned along with תֵּימָא Jer. 25, 23; while another Aramaean-Edomite group begins there with בּוּז. A part of this tribe settled in the neighbourhood of the Edomites, led perhaps by their intercourse with them in caravan-processions as far as Petra, and were therefore involved in Edom's misfortunes Jer. 49, 8; Ez. 25, 13 (where דְּדָנָה stands instead). Another part of the tribe may have proceeded to Yemen, where under the name דָּן (for דְּדָן) together with מְאוּזָל (= אוּזָל) and יָוָן (in Yemen) they traded in wrought iron or steel, i. e. sword-blades, with the Tyrians Ez. 27, 19. *Gentile* דְּדָנִים Is. 21, 13. — 3. *proper name* of the seat of this tribe a) at the Persian gulf, where an island ܕܝܪܝܢ (Dirin) is = *Dedan* among the Syrian writers (*d* and *r* being interchanged), as Syrian translators also put ܕܘܪܢ (Doron) for *Dodon;* b) in the neighbourhood of Edom, whose capital (according to Euseb.) is said to have lain in the vicinity of פּוּנֹן between סֶלַע and the Dead Sea.

The stem of the word, as it designates a Semitic people and land, is doubtless Semitic, and being so, it can only be reduplicated from the root דָּן and be then somewhat contracted as often happens; דָּן Arab. دَانَ *to be deep, low*, therefore דְּדָן properly *low country*.

דֹּדָנִים *n. p.* of Javan's last son i. e. of one of the most important Greek races, named with *Elisha* i. e. the Aeolians and Dorians, with *Tarshish* i. e. the Tyrrhenes, Etruscans &c. Gen. 10, 5. But this name of a Greek race in the ethnographical table is called רוֹדָנִים in 1 Chron. 1, 7, which either arose by interchange of *d* and *r*, or should be considered an explanation of the name דֹּדָנִים. The Jer. Targ. 1 on Gen. 10, 4, and the Targ. on 1 Chr. 1, 7 &c. have re-

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solved the name into דַּרְדָּנִים, perhaps for the sake of a different orthography (*r* passes into *d*, comp. יִעְרֵי־עֲרָי = יְעָרֵי Is. 15, 5, see ר), understanding the Trojans, who were also called Dardanians, derived from one Dardanus. As the Dardanian or Trojan race formed the centre of the north Greeks (Mysians, Trojans, Teucrians &c.), they might be adduced along with the others. The LXX (in GEN. and CHR., even in Ez. 27, 15 *Ῥόδιοι* for דְּדָנִים), the cod. Sam. (on GEN. 10, 4), Jerome, Syncellus and others have incorrectly thought of the Rhodians, since they could not be adduced in the ethnographical table as a great Grecian race.

דָּהָה I. (not used) *intr. to hasten forward, to hunt after*, conseq. = דָּחָה, closely connected with the roots דָּאָה in דָּאָה־דָּה (which see), טָאָה, טָאטָא in טָא, סָאָה in סָאסָא; and as these appear only in reduplicated forms, so does the present. The reduplicated form דַּהֲדָהּ, abridged דַּדָּה, means in Talmudic (as *Ibn Ganâch* has compared it) *to drive, to make run*, Ar. دَهْدَهَ (to go quickly), and Hithp. הִדַּדָּה = הִתְדַּדָּה has arisen out of it; on the contrary the Ar. دَهْدَهَ (to go staggering, to shake, to rock), دَهْدَى (to totter, to rock) and similar reduplications proceed from another fundamental signification of the simple root. See דַּהֲדָהּ.

דָּהָה II. (not used) *intr. to reach to, to suffice, to satisfy*. Deriv. דַּי.

דְּהָ *n. p.* of a district belonging to the Assyrian kingdom, mentioned between שׁוּשַׁנְךְ and עֵלָם, and from which colonists were brought to Samaria EZR. 4, 9. It means the present Dahistan east of the Caspian Sea, whose inhabitants were called *Δάοι* (Herod. 1, 125), Dahae (Virg. Aen. 8, 4). Ptolemy (6, 1, 3 4) adduces also an Assyrian locality *Telde* i. e. תֵּל־דְּהָ. The Dahians are mentioned by Livy (XXXV, 48; XXXII, 38) and Ammian. Marc. (XXII, 8) along with the Medes and Elymaeans. The modern province of *Daikh* is said to be the district of the Dahians. *Gentile* דָּהָי, *pl.* דָּהָיֵא, K'tib דָּהֲוָא.

דָּהַם (not used) a stem assumed for the noun מַדְהֵמָה Is. 14, 4, and if this reading be adhered to = Ar. دَهِمَ (to scare) or دَهَمَ (to surprise), consequently מַדְהֵמָה *a sudden attack*. But for a parallel to נֹגֵשׂ it is better to read מַרְהֵבָה, as also Is. 3, 5 רָהַב is parallel to נָגַשׂ. See רָהַב.

דְּהַב (not used) *Aram.* same as Hebr. זָהַב, which see.

דְּהַב (*def.* דַּהֲבָא, דַּהֲבָה) *Aram. m. gold*, = Hebrew זָהָב DAN. 2, 32; EZR. 7, 15; applied to צֶלֶם DAN. 3, 1, מָאן 5, 2, אֱלָהּ 5, 7, אֱלָהּ 5, 23 &c.

דְּהַדָּה (not used; only in its contracted state דַּדָּה, and this reduplicated from דָּה I.) *to drive forward, to move forward, to make run*, which form and meaning are still usual in the Talmud. Comp. Ar. دَهْدَهَ II. to hasten, to run.

Hithp. הִדַּדָּה (= הִתְדַּדָּה; *fut.* יִדַּדֶּה) *to move forward, to proceed*, therefore *to walk*, Is. 38, 15 *I will walk forward all my years* (כָּל־שְׁנוֹתָי stands as a designation of continuance in the accus.); Ps. 42, 5 *I walked with them to the house of God* (בְּ in אֶדַּדֵּם is accus., which verbs of going sometimes govern).

דְּהִי see דְּהוּ.

דֶּהְיֵי (*def. pl.* דֶּהְיֵא after the Syriac manner) *Gent.* from דְּהָ EZR. 4, 9, where K'tib has דֶּהֲוָא = דֶּהְוָא as if from דְּהוּ.

דָּהַם (Kal not used) *intr. to grow stiff, to be startled, to grow dumb, to shudder at, to be shocked*, when one cannot find words (cognate שָׁם, תָּמַהּ־הּ); Ar. دَهِمَ, دَهَمَ *tr. to surprise*, i. e. *to make one shudder, terrify*.

Nif. נִדְהַם (*part.* נִדְהָם), *to be terrified, to be perplexed, to be made to start* JER. 14, 9; *Kimchi* מְבוּהָל, asperduto; the LXX read נִרְדָּם unsuitably.

דָּהַר (only *part.* דֹּהֵר) *intr.* same as

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דָּר, of which it is an enlargement, 1. *to turn quickly in a circle, to trot in a circle, to hunt*, of a horse in the hippodrome, Ar. دَارَ (to turn, to wind); metaphor. *to trot quickly, to run*, of a horse Nah. 3, 2; comp. דָּרַר (דָּרַר) and כִּרְכֵּר, where we have to proceed from a similar fundamental signification; Sanskrit *dru, dra*, Greek δρα-μ &c. Deriv. דְּהָרָה. — 2. Figurat. *to run on, to continue*, like other verbs of circling also; deriv. תִּדְהָר. In Ar. *to run in a circle*, spoken of time, as the Hebrew דָּר (דּוּר); hence دَهْر (time, century).

דְּהָרָה (from the *masc.* דָּהָר; only *constr. pl.* דַּהֲרוֹת) *f. rapid course*, of horses, *gallop*, Judges 5, 22 *then the hoofs stamped* (the ground) *by the swift gallop of their war-horses.*

דַּו an unused organic root for the reduplication דּוּד which see.

דּוּ see דּוּכִיפַת.

דּוֹב see דֹּב.

דּוּב (Kal unused) *intr.* 1. *to flow*, viz. זָב=דָּב (זוּב). Deriv. דִּיב, the proper name דִּיבוֹן. See below under דִּבְיוֹן a meaning *to flow out.* — 2. Metaphor. *to melt, to pine away, tab*-escere, like דָּאַב, אָדַב, דָּבָה, Ar. داب, Syr. ܕܳܒ.

Hif. הֵדִיב *to cause to pine*, נֶפֶשׁ Lev. 26, 16; comp. דַּאֲבוֹן נֶפֶשׁ Deut. 28, 65.

דּוּג see דָּג.

דַּוָּג *m. a fisher*, Jer. 16, 16 K'tib and Ez. 47, 10 for דַּיָּג; from the denom. דּוּג.

דּוּגָה (after the form דּוּמָה) *f. a fishing*, piscatus, or *fishery* Am. 4, 2; Talm. דּוּגִית a fishing boat.

דָּוִד (same as דָּוֵד from דּוּד; *loving*, or *joiner, uniter;* but according to the Ar. orthography دَاوُد (Dâwud) it must be considered equivalent to דָּוִוד *beloved*) *n. p.* of the famous Israelite king, founder of a dynasty (1055-1015 B. C.) 1 Sam. ch. 16. 17. 18; 2 Sam. altogether, 1 Chr. ch. 12-30, and the chief composer of the Psalter, in which 74 psalms (in the LXX six besides) are attributed to him. He is designated *servant of God* Jer. 33, 21 22 26; Ez. 34, 23; 37, 24 25; comp. 1 Kings 11, 32 34 36 38; 2 Sam. 7, 25-29; Ps. 18, 1. After Ezekiel his resurrection and return were expected; like the return of Pashutan in the Zoroastrian doctrine (*de Sacy*, Mémoires sur div. antiquités de la Perse p. 94 seq.). Sometimes דָּ׳ stands for his posterity Hos. 3, 5. עִיר דָּ׳ is Zion 1 Kings 3, 1; בֵּית דָּ׳ either *tower of David* Is. 22, 9, or *David's posterity* 7, 2 13; Jer. 21, 11. The orthography דָּוִיד is constantly found in Chr., Ezr., Neh., Zech., elsewhere only in Hos. 3, 5; Amos 6, 5; 9, 11. The Phenician proper name fem. דִּידָא (Dido, Διδώ) is = נְדִידָא, therefore the Etym. Magn. πλανῆτις, διὰ τὸ πολλὰ πλανηθῆναι.

דּוֹד (and דֹּד; with *suff.* דּוֹדִי, דֹּדְךָ, דּוֹדֵךְ, דּוֹדוֹ; *pl.* דּוֹדִים, *constr.* ־דֵי, ־דֶיךָ, ־דִיהֶן) *m.* 1. contracted from דָּוִוד, prop. one united, hence *a friend* Is. 5, 1, *pl. friends* Song of Sol. 5, 1 (yet perhaps more correctly here *cousin*); *one beloved* Song of Sol. 1, 13; 2, 3; 4, 16; 5, 2 &c. (parallel רֵעַ 5, 16); metaph. *uncle*, prop. relation Lev. 10, 4; Judges 10, 7; 1 Sam. 10, 14; 2 Sam. 23, 9. In Jer. 32, 12 דֹּדִי stands for בֶּן־דֹּדִי. Comp. Targ. חֲבִיבָא, Arab. وَلَّى, حَافِد (friend and uncle), Syr. ܕܳܕܳܐ (family friend) &c. — 2. Only *pl.* as *an abstract: love* Song of Sol. 4, 4; עֵת דֹּדִים Ez. 16, 8 *love-time;* מִשְׁכַּב דֹּ׳ 23, 17 *bed of love;* רָוָה דֹדִים Prov. 7, 18 *to be intoxicated with love;* then *kiss of love* Song of Sol. 1, 2. Comp. Ar. حِبّ, حُبّ love and beloved, Hebr. מוֹדַעַת acquaintance and an acquaintance.

דּוּד (not used, an assumed stem for the nouns דּוּד, דּוּדִי, דּוֹדָה, דָּד, [דֹּד] דּוֹד and the proper names דָּוִד, דָּוִיד, דּוֹדָוָהוּ, דּוֹדַי; but as this sort of words in Hebrew should be looked upon as reduplicative, the stem must be referred to the simple root *daw*, דַּו) *tr.* 1. *to attach, to weave, to bind, to join together*, e. g. a basket, a

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vessel. The organic root דַּו (daw) is connected with that in צָבָ־א, צָו־ה, טָו־ה II. חָ־שַׁב II. חָ־צַב, סָו־ה, סָפָ־א &c. in which lies the fundamental signification *to bind*, *to attach*, *to put together*, *to annex*, *to fasten;* comp. Arab. زَوَّ (to bind). — 2. *intrans.* figuratively *to unite*, *to be closely bound together*, *to adhere*, hence *to love;* the stem יָדַד (יָדַד) and Arab. وَدَّ coming from the same fundamental signification.

דּוּד (*pl.* דּוּדִים and דְּוָדִים; see דַּו) *m.* *a basket*, prop. a thing woven, for figs Jer. 24, 2; to put the heads of enemies in 2 Kings 10, 7; generally the *burden-basket* which slaves carried Ps. 81, 7; *a trough*, for flesh 1 Sam. 2, 14, along with כִּיּוֹר, קַלַּחַת and פָּרוּר; *a kettle*, prop. fitted together, for boiling Job 41, 11, in which sense is the pl. דְּוָדִים 2 Chr. 35, 13. The Syr. and Zab. ܕܘܕܐ and ܐܕܘܕܐ, Targ. דּוּדוּ and דָּדוּ (*pl. def.* דּוּדְוָתָא), Sam. דּוּדַיָּה have a similar sense.

דּוֹדָה (from the masc. דּוֹד) *f.* *aunt*, amita (from amata) Lev. 18, 14; 20, 20.

דּוֹדוֹ (= דּוֹדָוָהוּ, *Jah is friend*) *n. p. m.* Judges 20, 1; 2 Sam. 23, 24; 1 Chr. 11, 12. In 2 Sam. 23, 9 the K'tib has instead דּוֹדַי, which is = דּוֹדָיָה.

דּוֹדָוָהוּ (= דּוֹדָיָהוּ, *Jah is friend*) *n. p. m.* 2 Chr. 20, 37.

דּוּדַי (only *pl.* דּוּדָאִים, *constr.* ־אֵי, as לוּלָאוֹת from לוּלַי, after the Aramaean manner; ־ַי is here a farther addition to דּוּד, in order to form a new noun-stem) *m.* 1. same as דּוּד *a basket* Jer. 24, 1, and there interchanged with the latter. — 2. *pl. love-apples*, which diffuse a strong, agreeable smell Song of Sol. 7, 14, are said to effect desire of venery and fruitfulness Gen. 30, 14 15 16, and have probably an intoxicating and stupefying influence (Ar. دَادِى an intoxicating drink). Saadia understands لُفَّاح (*mandrake*), Targ. יַבְרוּחַ (يَبْرُوح Mandragora), which became ripe at the time of wheat-harvest (קְצִיר חִטִּים).

דּוֹדַי (= דּוֹדָיָהוּ) *n. p. m.* 1 Chr. 24, 4; 2 Sam. 23, 9 K'tib.

דָּוָה I. (*inf. constr.* דְּוֹת) *intr.* 1. *to be sick*, *to be ill*, of women at their monthly purification; hence נִדַּת דְּוֹתָהּ Lev. 12, 2 *the separation of her being sick*, = הַדָּוָה בְּנִדָּתָהּ 15, 33; comp. Ar. دَوِىَ, دَاءَ = دَوِأَ *to be sick* generally. — 2. (not used) *to be anxious*, *sorrowful*, *unhappy*, comp. Syr. and Zab. ܕܘܐ. Deriv. דָּוֶה (fem. דָּוָה), דְּוַי 1, מַדְוֶה 1, דַּוָּי. — 3. figurat. (not used) *to dissolve*, *to become putrid*, of food; deriv. דְּוַי 2.

The organic root in דָּו־ה is connected with that in דָּב, אָ־דַב, דָּאַב, דָּבָ־א, דָּיָה (comp. Sanskrit dî, dêw, dû); and all meanings may be referred to, *to flow*, *to melt*.

דָּוָה II. (not used) *tr.* *to clothe*, in-*du*-ere, ἐν-δύ-ειν. Deriv. מַדְוֶה 2.

דָּוֶה *adj. m.*, דָּוָה *fem.* 1. *sick*, *ill*, *weak*, of a menstruating woman Lev. 20, 18; substantively 15, 33; or generally *unclean* Is. 30, 22. — 2. *mournful*, *sad*, of לֵב Lament. 1, 13.

דָּוָה *adj. f.* see דָּוֶה.

דּוּחַ (Kal unused) *tr.* *to drive forward*, *to push on*, *to press forward*, like the organic root in דָּח־ה, נָ־דַח (Ar. داخ figur. *to reject*, *to contemn*); also *intrans.*

Hif. הֵדִיחַ (*fut.* יָדִיחַ) 1. *to thrust away*, *to cast out*, Jer. 51, 34 *from our pleasant dwellings* (עֲדָנִים) *he has cast us out* (the K'tib has הֶדְחָנִי). — 2. *to wash away*, blood-guiltiness Is. 4, 4; *to wash*, עוֹלָה (the flesh of the sacrifice) Ez. 40, 38; the altar 2 Chr. 4, 6.

דַּוָּי (an intensive form of דְּוַי) *adj. m.* *sick*, *ill*, at heart, i. e. *troubled* Is. 1, 5; Jer. 8, 18.

דְּוַי (after the form גַּי; *constr.* דְּוֵי) *m.* 1. *sickness*, *illness* Ps. 41, 4. — 2. *dissolved*, *putrid*, food, כִּדְוֵי לַחְמִי Job 6, 6 *as putridity in my food* i. e. repugnant to me, Targ. הֵיךְ דָּוּוּתָא לִסְעוּדָתִי (כִּדְוֵי is not be taken in the sense of כְּדֵי, *as* merely).

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דּוֹיֵג see דֹּאֵג.

דָּוִיד see דָּוִד.

דּוּךְ *tr. to pound, to bruise, to beat,* in a mortar Numb. 11, 8; deriv. מְדֹכָה. The organic root דָּךְ exists also in דַּךְ, דָּכָ־א, דָּכָ־ה, Targ. redupl. דַּכְדֵּךְ, Talm. (Nithp.) נִדּוֹךְ, Ar. ذَاكَ and also in ذَهَكَ (to grind).

דּוּךְ as a noun, see דּוּכִיפַת.

דּוּכִיפַת *f.* the name of an unclean bird Lev. 11, 19, Deut. 14, 18, by which the Targ. (נַגַּר טוּרָא mountain-artist) understands *mountain-cock* (תַּרְנְגוֹלָא בָּרָא) from דּוּ (*master*) and כִּיפַת (*rock*) i. e. rock-inhabitant, or from דּוּךְ Ar. ديك *cock* and כִּיפַת, hence *stone-cock;* the LXX and others: *the hoopoe.* But the word is not yet sufficiently explained; and the stem may also be דָּכַף.

דּוּם I. (not used) *intr. to flow slowly,* of water, identical in its organic root (דָּם) with that in דָּמָ־ה 1 (whence דָּם blood), דָּמַ־ע &c., and a collateral form of דָּב (which see). Deriv. the proper names דִּימוֹן, דִּימוֹנָה.

דּוּם II. (not used) *intr. to be silent, soundless, noiseless, to be quiet;* in its organic root דָּם identical with דַּם; Ar. دَامَ to rest, to remain. Deriv. דּוּמָה, דּוּמִיָּה, דּוּמָם.

דּוּמָה *f.* 1. (from דּוּם II.) *stillness, noiselessness,* hence figur. *grave, realm of death* Ps. 94, 17; 115, 17. — 2. *n. p.* of an Ishmaelite tribe, as קֵדָר Gen. 25, 14, on which the seer Isaiah 21, 11 pronounced a short oracle, after he had received the knowledge of their misfortune from שֵׂעִיר. The LXX have *Idumea;* the old interpreters incorrectly understood it symbolically. From this tribe the rocky-district *Dûma* on the borders of Syria and Arabia and others besides of like name (*Dûma el-Gandel, Dûma el-Shamijja, Dûma el ʿIrâki*) received their appellation. — 3. *proper name* of a city in Judah Josh. 15, 52.

דּוּמִי *adj. m.*, but only used in

דּוּמִיָּה *adj. f.* 1. *still, silent,* figurat. *devoted, trusting,* of נֶפֶשׁ Ps. 62, 2, with אֶל of the person whom one trusts. — 2. *subst.* (like nouns in ־ִית) *rest* Ps. 22, 3; *submission,* or *adv. submissively* 39, 3; *a silent hope,* 65, 2 *to thee* (belongs) *trust* (and) *praise;* comp. דָּמַם 37, 7.

דּוּמָם 1. (an adverbial formation after the form רֵיקָם, חִנָּם, יוֹמָם) *adv. still, silently,* Is. 47, 5; *submissively* Lament. 3, 26. — 2. (after the form סֻלָּם, רוֹמָם) *subst. quietness, silence, dumbness* Hab. 2, 19.

דּוּמֶשֶׂק 2 Kings 16, 10, from דּוֹמֶשֶׂק, and this, after the usual change of *ar* into *ô*, from דַּרְמֶשֶׂק 1 Chr. 18, 5; the punctuators wished the origin to be still perceived in דּוּמֶ־. See דַּמֶּשֶׂק.

דּוּן (not דִּין; *perf.* דָּן, דָּנוּ, with *suff.* דָּנַנִּי; *part.* דָּן; *fut.* יָדוֹן for יָדוּן) *tr.* 1. *to subject, to subjugate* (cognate in sense כָּבַשׁ), prop. to oppress, to humiliate, Ar. دَانَ (intr. to be low, oppressed); metaphor. *to make subject, to rule, to govern a thing;* identical with the organic root in אָ־דַן belonging to אָדוֹן. In this sense Gen. 6, 3: *my spirit shall not rule over* (בְּ) *men* i. e. I will take back the divine spirit in men (Gen. 2, 7), which is of divine origin, and rules over men. The LXX, Vulg., Syr., Saad. and others have translated freely *to dwell, remain,* without reading יָדוּר or יָלוּן. — 2. *to judge, to decide, to determine* (disputed causes, see אָדַן), which was connected with the ruler's office in the east: either with the accus. of the person for whom one decides Gen. 15, 14; 30, 6, or with accus. of the object דִּין (*a cause at law*) Jer. 5, 28; 22, 16; 30, 13, in which sense Symm., Graeco-Venet. and others take יָדוֹן Gen. 6, 3. Deriv. דִּין, דּוּן, the proper names דָּן, דָּנִיֵּאל, דָּנִאל, דִּינָה, יָדוֹן. — The idea of *judging,* however, (besides the relationship with שָׁפַט, Ar. حكم) branches out into two ideas that arise from judging, namely a) *to protect,* i. e. to help to the right Gen. 30, 6; also with the appended דִּין Jer.

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22, 16; b) *to punish*, with accus. of the object Gen. 15, 14; hence in Ethiopic the stem denotes *to condemn to hell*, and the noun, *condemnation*, *the under-world*. Another enlargement of the idea of *judging* is c) *to quarrel*, *to dispute*, as the Ar. حكم (III. and IV.) to quarrel, prop. to attack one by judging or litigating; comp. נָדוֹן, נִשְׁפַּט. Deriv. דִּין, מִדְיָן, (מָדָן) מָדוֹן.

Nif. נָדוֹן *to bring reproaches against one another*, *to contend with one another*, *to litigate*, 2 Sam. 19, 10; comp. נִשְׁפַּט.

Pih. דִּיַּן (not used), deriv. דַּיָּן.

Hif. הֵדִין (only in the abridged form דִּין, which has become a new Kal, in the *inf.* and *imp.* דִּין, *fut.* יָדִין) same as Kal: 1. *to rule*, *to govern*, with accus. 1 Sam. 2, 10; Zech. 3, 7. — 2. *to judge*, since *ruling* and *judging* coincide (as in שָׁפַט, Ar. دَانَ and حكم) Gen. 49, 16, Jer. 21, 12, with the addition of דִּין or מִשְׁפָּט as accus.; particularly of God's judgment Is. 3, 13. As in Kal this meaning divides into a) *to punish*, with בְּ of the object Ps. 110, 6; b) *to protect*, Deut. 32, 36. Deriv. מְדִינָה. — דִּין Job 35, 14 is a noun.

דִּין (*part. pl.* דָּאנִין K'tib, דָּיְנִין K'ri) *Aram.* the same, Ezr. 7, 25. Deriv. דִּין, מְדִינָא, דַּיָּן.

דִּין *m.* only in שַׁדִּין K'ri Job 19, 29, for which the K'tib reads שַׁדִּין. According to the Midrash, Kimchi, Ibn Esra &c. from שַׁ = אֲשֶׁר and דִּין or דִּין *judgment*; according to Targ. דִּין or דִּין *judge*. More correctly (see my Concord.) from שַׁד (which see), conseq. שַׁדִּין or שַׁדַּי = שַׁדִּין, since שַׁ = אֲשֶׁר is not in use in the book of Job; on the contrary שַׁדַּי is quite usual.

דּוֹנַג (and דּוֹנַג, comp. כּוֹבַע and כּוֹבַע; *pause* דּוֹנָג; from דָּנַג which see) *m.* prop. weak, flexible, hence *wax* Ps. 22, 15; 68, 3; 97, 5; Mic. 1, 4, of which melting (מַס) is predicated.

דּוּץ (*fut.* יָדוּץ) *intr. to jump*, *to spring*, Job 41, 14: *before him leaps terror*; LXX τρέχει, without their having read תָּרוּץ.

— דָּץ is the Ar. دَاصَ (to leap, to leap away), Syr. ܕܨ for σκιρτᾶν (Luke 1, 41), Targ. דָּץ to rejoice, to leap for joy; דִּיצָא (Lac. δίζα) = Hebr. דִּישׁוֹן capra, Talm. דִּיצָה = שָׂשׂוֹן; the organic root, therefore, is = דָּשׁ II.

דּוּק I. (*fut.* וַיָּדֶק cod. Samar.) 1. *intr. to look around*, *to see around*, *to spy around*, *to keep a look out*, whence דָּיֵק according to some; then *to inspect*, *to criticise*, Gen. 14, 14 cod. Sam.; comp. Sam. אִדִּיק at Gen. 18, 16; 26, 8; Ex. 14, 25 for Hebrew נִשְׁקַף; Syr. ܕܝܩ the same, Targ. דַּיֵּק &c. But it does not suit דָּיֵק, and it is better to derive it from signif. 2. The modern Hebrew דּוּק = עִיֵּן to examine closely, דִּיּוּק thorough criticising, strictness, reduplic. דִּקְדֵּק and subst. דִּקְדּוּק &c. belong here. — 2. *to surround*, *to enclose*, of intrenchment, a line of circumvallation; comp. Ar. مَدَاق circus, طَوْق a ring. Deriv. דָּיֵק.

דּוּק II. (*part.* דָּק) *intr. to dissolve*, into dust, to be scattered as dust, Deut. 9, 21; it is connected with דַּק *tr.* (which see).

Hif. הֵדִיק (*fut.* אָדִיק) *to pound*, *to bruise*, 2 Sam. 22, 43.

דּוּק (only 3 *pers. pl.* דָּקוּ) *Aram. intr.* prop. *to divide*, *to separate*, *to go asunder*, hence *to dissolve*, *to fall to pieces*, of the parts of a pillar Dan. 2, 35. Elsewhere instead of it *Af.* of the stem דַּק (which see). From the transitive idea of *dividing* arose in Aram. the signification "to discern, to distinguish, to examine, speculari", to which דָּיֵק has been referred; and the Ar. دَاقَ, ذَاقَ "to taste" belongs here likewise.

דּוֹר (or דֹּר; with *suff.* דּוֹרִי; *pl.* דֹּרוֹת, דּוֹרוֹת, three times דֹּרִים) *m.* 1. properly circle of time, period of time (from דּוּר I.), as the Ar. دَهْر (time, century), تَارَة (time) from تَارَ (to turn in a circle, to revolve) &c., Greek περίοδος, hence *period of a man's age*, *of a generation*, LXX γενεά Deut. 7, 9; 23, 3 4 9; Eccles. 1, 4 &c.; דֹּר וָדֹר Deut. 1, 35,

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לְדוֹר דֹּר Ex. 3,15, or לְדֹר וָדֹר Ps. 77,9, or עַד־דּוֹר וָדֹר 10,6 or דּוֹר דּוֹרִים 72,5 *from generation to generation*, i. e. *for ever and ever*, *to eternity*, and therefore especially of future time; particularly so in the plural with suff., as דֹּרֹתֵיכֶם Lev. 23, 43 &c.; rarely *of past periods* Is. 58,12; 61,4: *the ruins of many past periods*. The duration of a man's age was 100 years in the patriarchal time Gen. 15, 14 16, Ex. 12, 40 (comp. seculum among the Romans, originally *a generation*), afterwards from 30 to 40 years, Job 42,16. — 2. *men of a definite time*, as *race* is used in English, Numb. 32, 13, in a good sense Ps. 14, 5 as well as in a bad Deut. 32, 5; Jer. 7, 29. Hence with the genit. and suffix *a contemporary* i. e. one living at the same precise time, as דּוֹרוֹ Is. 53,8: *his contemporaries*, or דֹּרֹתָיו the same, Gen. 6, 9. — 3. *a dwelling*, either from the circular form of the nomad-tent (see אֹהֶל), or from דּוּר 2; figurat. דּוֹר אָבוֹת Ps. 49,20 *the dwelling of the forefathers*, i. e. the grave; דּוֹרִי Is. 38,12 *my habitation* i. e. my body, the abode of the soul. Comp. Ar. دَار, Targ. דִּיר, דְּיָר. — 4. (*circle of houses together*, *city*; comp. Latin *urbs*, connected with *orbis* according to Varro, Greek πόλις from πολέω, Ar. دَار city) *n. p.* of a Phenician royal city Josh. 12,23, apportioned to the tribe of Manasseh 17, 11, which could not be taken for a long time Judges 1, 27, and therefore not possessed by Manasseh till late 1 Chr. 7, 29; elsewhere written דֹּאר Josh. 17,11. The whole district about Dor, a hilly tract, was called נָפַת דּוֹר (*hill-district of Dor*) Josh. 12,23, or נָפַת דֹּאר 1 Kings 4, 11; but as several hills (with hamlets) belonged to it, this mountain district was named נָפוֹת דּוֹר Josh. 11, 2 (דֹּאר וּבְנוֹתֶיהָ 17, 11). The districts תַּעֲנָךְ, עֵין־דֹּר and מְגִדּוֹ in the neighbourhood of the Dor-district were called שְׁלֹשֶׁת הַנֶּפֶת (i. e. prop. Tricollis, Trilophus) Josh. 17,11. *Dor* (Greek Δῶρος, -ρα) lay on the coast of the Mediterranean Sea, 9 Roman miles north of Caesarea (Jerome) on the way to Tyre, below cape כַּרְמֶל (*Joseph.* contra Ap. 2, 9) 1 Macc. 25, 11 seq.; now there is there a village *Tortura* (perhaps طور دورا mountain Dûra) with a harbour. In composition with this word is עֵין־דּוֹר (see עַיִן) Josh. 17, 11, 1 Sam. 28, 7, עֵין דֹּאר Ps. 83, 11, the proper name of a city and district in Manasseh.

דּוּר I. (not used) *intr.* 1. same as דָּהַר *to circle*, *to turn in a circle;* hence of the course of time or a section of it, as the Ar. دَارَ, derivat. דּוֹר 1; of the roundness of an object, deriv. דּוּר 1. a noun; of the border round about a place, deriv. מְדֻרָה and the proper names דּוֹר, דֹּאר, דּוּרָא; comp. besides the stem דַּר. — 2. After the Aram. manner: *to dwell*, prop. to move oneself about any where (circumire, se convertere, divertere, *versari*) Ps. 84, 11, deriv. דֹּר 3; but the verb in this sense may be a denomin. from the noun דּוֹר (prop. from the circular, ring-shaped tent of nomads, see אֹהֶל); see דּוֹר.

דּוּר II. (not used) *tr. to tear*, *to tear up*, *to tear in pieces*, *to cut asunder*, as the organic root in דָּר־א, עָ־דַר I.; cognate צַר. Hence דַּרְדַּר.

דּוּר III. (not used) *tr. to put in order*, *to arrange*, *to dispose in rows*, same as חָר, טָר and the organic root in סָ־דַר. Deriv. דּוּר 2, מְדוּרָה.

דּוּר (*part. pl.* דָּארִין, *constr.* דָּארֵי, or דָּיְרִין, *constr.* דָּיְרֵי; *fut.* יִדַּר) *Aram.* 1. same as the Hebrew דּוּר I. in signif. 2. *to dwell*, Dan. 2, 38; 4, 9 18 32. Hence מְדוֹר, מְדָר, in the Targ., also דַּיָּר dweller, דִּירָא dwelling. — 2. like Hebr. דּוּר I. in signif. 1. *to circle*, of time. Deriv. דָּר. — 3. *to run on*, *to continue*, comp. δηρός, durare; deriv. תְּדִירָא. See דָּהַר.

דּוּר *m.* 1. (from דּוּר I.) *a circle*, only in Is. 29, 3 כַּדּוּר, where *Kimchi* takes it = כְּכַדּוּר (see כָּדַר); *a ball* 22, 18, comp. Arab. دَوْر, دَايِرَة the same. — 2. (from דּוּר III.) *a pile of wood*, *a funeral pile*, properly arranged, piled in

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rows, Ez. 24, 5, for which 24, 9 has מְדוּרָה.

דּוּרָא (same as דּוּר) *n. p.* of a city in Babylonia, where was a plain celebrated for the erection in it of a fiery oven Dan. 3, 1. Since the Dura elsewhere mentioned as on the Chaboras (חָבוֹר) in the neighbourhood of *Circesium* (כַּרְכְּמִישׁ) and (זֵיתָא) *Zaitha* (Amm. 23, 5, 8; 24, 1, 5; Polyb. 5, 48) can hardly be meant, as Babylonia scarcely reached to the Chaboras (Xen. epp. Cyr. 1, 5, 1 comp. with 7, 1), there only remains *Dura* on the other side of the Tigris (Polyb. 5, 52; Amm. 25, 6, 9), not far from Apollonia. *Δοῦρα* Ptol. 5, 66 is דּוֹר.

דּוּשׁ I. (*part. f.* דָּשָׁא Jer. 50, 11 for דָּשָׁה, where the LXX thought upon דֶּשֶׁא; *inf. absol.* אָדוֹשׁ Is. 28, 28 for דּוֹשׁ, as אָסוֹף Jer. 8, 13, Zeph. 1, 2; *inf. constr.* דּוּשׁ; *imp. f.* דּוֹשִׁי instead of דּוּשִׁי Mic. 4, 13, not to allow the *u*-sound to return for the sake of euphony; *fut.* יָדוּשׁ) *tr.* 1. *to beat by treading*, *to crush by treading* Job 39, 15; *to beat to dust* Is. 41, 15; *to lacerate*, by drawing a threshing sledge over Judges 8, 7; Am. 1, 3; figur. *to annihilate*, enemies, Mic. 4, 13; cognate in sense דֵּק. — 2. *to thresh*, corn, either by the treading out of oxen, or by מוֹרַג, חָרוּץ Hos. 10, 11; 1 Chr. 21, 20. Deriv. דַּיִשׁ, מְדֻשָּׁה = מְדוּשָׁה.

Nif. נָדוֹשׁ (*inf. constr.* הִדּוּשׁ) *pass.* Is. 25, 10.

Hif. הֵדִישׁ, instead of which is only the short form דִּישׁ (*infin.* with *suff.* דִּישׁוֹ) same as Kal דּוּשׁ Deut. 25, 4.

Hof. הוּדַשׁ *pass.* Is. 28, 27.

Identical with דָּשׁ are the Ar. دَاسَ, Targ. דָּשׁ, Syr. ܕܫ &c.; and also دَهَشَ (trusit).

דּוּשׁ (*fut.* יְדוּשׁ) *Aram.* the same, Dan. 7, 23.

דּוּשׁ II. (not used) *intr.* same as דּוּץ; deriv. דִּישׁוֹן, דִּישׁוֹן, דִּישָׁן.

דּוּת (not used) a stem assumed for the proper names דֹּתַיִם, דֹּתָן, דָּתָן; see however דָּיָה (= דָּוָה I.) and יָדָה.

דְּחָא (not used) *Aram.* (an assumed stem for דַּחֲוָא Dan. 6, 19) *tr. to press down*, metaphor. *subigere feminam*, as the Ar. دَحَا and ذَحَا, Hebrew כָּבַשׁ. According to the Syr., Vulg., Graeco-Venet., Rashi and others, *to spread out*, same as טְחָא, hence דַּחֲוָא = שֻׁלְחָן (from שָׁלַח to extend), which is also favoured by the signification of the noun in Tosifta; according to Sa'adia, Nathan, Levi, Ibn Esra and others, *to strike the strings*, *to play*. See, however, דַּחֲוָא.

דָּחָה (*inf. abs.* דָּחֹה, *constr.* דְּחוֹת; but Kal only in the Psalms) *tr.* same as דָּח (דּוּחַ) *to push*, *to push down*, גָּדַר Ps. 62, 4; a person, so that he falls 118, 13; *to thrust*, *to drive forward* 35, 5; elsewhere also *to drive away* (see Nif.), *to hurl* (see Puh.), *to overthrow* (see דְּחִי). Deriv. דְּחִי, מִדְחֶה.

Nif. נִדְחָה (*part. pl. constr.* נִדְחֵי; *fut.* יִדָּחֶה, on the other hand יִדַּחוּ Jer. 23, 12 should be referred to דָּח = דָּחָה, just as גִּלִּיתִי 11, 20 to גַּל) *pass.* of Kal Is. 11, 12; 56, 8; Prov. 14, 32.

Puh. דֹּחָה (3 *pl.* דֹּחוּ) *pass.* Ps. 36, 13, which *Ibn Koreish* incorrectly derives from דּוּחַ.

The organic root of דָּח־ה (Targ. דְּחָא, Syr. ܕܚܐ, Ar. دَحَا) is also found in דָּח, דַּח.

דַּחֲוָא (only *pl.* דַּחֲוָן) *Aram. f.* usually *a maid*, *a lass*, *a concubine* (see דְּחָא) Dan. 6, 19. But the versions and old interpreters have not this explanation. According to *Sa'ad.* it is probably identical with the Ar. لَهْوَة (see ד), *mulier cum qua luditur*, hence *Bayadere;* according to *Ibn Esra* and others *music*, from דְּחָא *to strike the instrument*. The best sense is that given by *Rashi* (שֻׁלְחָן), *Theod.* (ἐδέσματα) with the Graeco-Ven. (τράπεζα), Syr., Vulg. and others: *table* i. e. *food*, *a meal;* Talm. דַּחֲוָנוֹת tables.

דָּחַח (Kal unused) *tr.* same as דָּח, דָּח־ה; Ar. دَحَّ the same.

Nif. (*fut.* יִדַּח) *pass.* = נִדְחָה Jer. 23, 12.

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דְּחִי (*pause* דָּחִי) *m. a thrust, a push,* figurat. *destruction* Ps. 56, 14; 116, 8.

דְּחִיל see דְּחַל.

דְּחַל (*part.* דָּחֵל; *part. pass.* דְּחִיל, *fem.* ־לָה) *Aram. intr. to slink,* from fear, *to slink away timidly, to go away,* Ar. دَحَلَ (to slink away from), identical with the Hebrew זָחַל (which see); therefore generally, *to be afraid, to tremble, to quake* Dan. 5, 19 (cognate in sense זוּעַ); with מִן־קֳדָם 6, 27, as the Hebrew יָרֵא with מִפְּנֵי; דְּחִיל *fearful, terrible, horrible* 2, 31; 7, 19; comp. Hebr. נוֹרָא.

Pah. דַּחֵל *to terrify* Dan. 4, 2.

דָּחַן (not used) *intr.* same as דָּגַן *to grow, to send out* (fruit), *to bear fruit,* Ar. دَخَنَ IV. *granis induruit seges;* derivative

דֹּחַן *m.* properly a little corn, hence *millet, grummel,* holcus, Ez. 4, 9; Ar. دُخْن, Syr. ܕܘܚܢܐ.

דָּחַף (only *part. pass.* דָּחוּף) *tr. to push, to strike,* figurat. *to drive on, to spur on,* דָּחוּף *impelled, in haste* Esth. 3, 15; 8, 14. — The organic root דָּ־חַף also lies in אָ־כַף, Syr. ܐܟܦ to impel; Ar. دحب.

Nif. נִדְחַף *to urge oneself, to hasten,* 2 Chr. 26, 20; *to go in haste,* with אֶל Esth. 6, 12.

Hif. הִדְחִיף (not used), deriv. מַדְחֵפָה.

דָּחַק (*part.* דֹּחֵק; *fut.* יִדְחַק) *tr.* prop. to cut into something, to pierce, figurat. *to press, to oppress,* Judges 2, 18; Jo. 2, 8; comp. Targ. דְּחַק, Ithp. אִדְּחַק, Syr. ܕܚܩ, Ar. دحق the same. The fundamental signification lies in the organic root דָּ־חַק, which exists also in חַק and חָק־ה.

דַּי (after the form גַּי, מַי, from דָּה II., as those are from גָּה, מָה; *pause* דָּי; *constr.* דֵּי like מֵי, גֵּי; but with *suff.* דַּיָּם, דַּיֶּךָ) *m.* 1. *sufficiency, the requisite,* בְּלִי־דַי Mal. 3, 10 (Jerome) *not merely for a sufficiency* i. e. above what is sufficient = *superabundance.* (בְּלִי negatives the idea of the noun, not merely limiting but also exceeding, comp. Is. 5, 14). כְּדֵי *as sufficiency* i. e. *enough* there will be Esth. 1, 18; *the requisite,* therefore constr. state Lev. 25, 26; Deut. 25, 2; Judges 6, 5; מַדַּי = מַה־דַּי 2 Chr. 30, 3 prop. what is enough i. e. *for a sufficiency;* so too בְּדַי *for the requisite,* and therefore construct state Nah. 2, 13; Hab. 2, 13. — 2. *Adv. enough, sufficiently,* e. g. דֵּי שֶׂה Lev. 5, 7 *sufficient for a lamb;* דֵּי מַחְסֹר Deut. 15, 8 *enough for the need;* דֵּי חָלָב Prov. 27, 27 *enough of milk;* דֵּי עוֹלָה Is. 40, 16 *sufficient for the burnt-offering* &c. where the signification of a noun may still be perceived. — By appending דַּי to the prepositions בְּ, כְּ, מִן and after such union putting it along with the following noun or infin. in the construct state, new relations of words arise to form relative clauses, as כֹּל, לְבַד are always subordinate to nouns. Thus a) בְּדֵי *always as soon* (as often) *as* Job 39, 25 i. e. *with, among;* on the contrary in Jer. 51, 58, Nah. 2, 13, Hab. 2, 13 בְּדֵי means *for a sufficiency* . . . i. e. *for.* b) כְּדֵי *according to the measure of, corresponding to,* Lev. 25, 26, Deut. 25, 2, i. e. sufficient for the following subject, כְּ expressing comparison; on the other hand in כְּדֵי־אַרְבֶּה Judges 6, 5 *as enough of locusts,* i. e. in such swarms as troops of locusts. c) מִדֵּי *as often as, every time when,* a designation of time, sometimes before the infin. 1 Sam. 1, 7; 18, 30; 2 Kings 4, 8; 2 Chr. 12, 11, sometimes before a finite Jer. 20, 8, sometimes in time-determining expressions, where it is intended to denote frequent return, e. g. מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ, מִדֵּי שָׁנָה בְשָׁנָה Is. 66, 23; מִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ Zech. 14, 16. On the other hand מִדֵּי Ex. 36, 5 is *more than enough* (for the service of the work). — The fundamental signification of דַּי does not lie in superfluity and number, in which more than a sufficiency is desired, but in sufficiency for the need: *enough, what is requisite;* hence the idea of the stem דָּה is to be determined only according to this ascertained fundamental sense. The no-

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tion of sufficiency is connected with that of copiousness or multiplicity (see הוֹן Prov. 30, 15 16); and since the latter in Hebrew is often associated with *to flow, to flow together*, דָּה might be identical with وَدَى, in which the idea of flowing is involved.

דֵּי *constr.* of דַּי, see דַּי.

דִּי (originally = Hebrew *demonstr. pron.* זֶה, which is also used as a *relative* like the Phenician ז; comp. אֱדַיִן, דֵּן) *Aram. pron. relat.* (sing. and plur.) *who, which* (in the Targumic also merely דְּ, Syr. ?, after rejecting *i*). It stands 1. as a relative, like the Hebr. אֲשֶׁר, at the head of the sentence Dan. 2, 23 25 28 35 &c.; but more frequently than in Hebrew also before the prepos. בְּ, מִן 5, 2; 6, 14; Ezr. 6, 2. — 2. as the designation of a genitive, like the late Hebrew אֲשֶׁר לְ, where the noun preceding is either in the absol. state, e. g. נְהַר דִּי נוּר *fire-stream* Dan. 7, 10, or in the definit. state 2, 15, or with suff. of the following noun, e. g. שְׁמֵהּ דִּי אֱלָהָה *the name of God*, prop. his name of God 2, 20. — 3. as a *relat. conjunct.* like the Hebr. אֲשֶׁר or more usually כִּי, *that*, quod, after incomplete clauses, e. g. after verbs of knowing Dan. 2, 8; 3, 18; 4, 6, of seeing 3, 27 &c.; after clauses like מִן־יַצִּיב 2, 8, מִן־קְשׁוֹט 2, 47; seldom at the beginning of the sentence 4, 20, as אֲשֶׁר also stands, or as כִּי in the beginning of a direct address Dan. 2, 25 37; 5, 7; 6, 6 14. Often its expresses a) a temporal relation, e. g. מִן־דִּי 4, 23 (opposite עַד־דִּי 4, 22) *from the time at which;* b) a consequence, after the verbs בְּעָא 2, 16, שָׂם טְעַם 3, 10 29, אִתְיַעַט 6, 8, or a purpose Ezr. 5, 10 *that, so that, in order to;* c) *because, for*, Dan. 2, 20; 4, 31; 6, 24, like the Hebr. כִּי; דִּי הֵן *for if* Dan. 2, 9 = Hebrew כִּי אִם, but which signifies in Ezr. 4, 16 *that if*. Joined to other particles it is found in וְדִי Dan. 4, 5; Ezr. 7, 25 &c.; כְּדִי = כַּאֲשֶׁר Dan. 3, 7; 5, 20; 6, 11 15; הֵא־כְדִי 2, 43; דִּי־לָא 6, 6; כָּל־דִּי 6, 8; כָּל־קֳבֵל דִּי 2, 10 40; 3, 29; 5, 22; 6, 5 23; לָקֳבֵל דִּי Ezr. 6, 13; מָה דִי Dan. 2, 28; Ezr. 7, 18; מִן־דִּי Dan. 4, 14; 5, 21; מִן־דִּי 4, 23; Ezr. 5, 12; עַד־דִּי Dan. 4, 30; 6, 25; 7, 11; עַד־דִּבְרַת דִּי 4, 14 &c. — The Arabic too has this pronominal stem, as is seen from الذى *who, which*, in the dialect of the Tagites ذى and ذو, the same. See Hebrew דִּי.

דִּי, only as the first part of the name דִּי זָהָב *n. p.* of a place in the wilderness, over against סוּף, in the circle of פָּארָן, תֹּפֶל, לָבָן and חֲצֵרֹת Deut. 1, 1, without one being able to determine it more exactly, since the present *Dahab* east of Sinai, situated at the sea, does not suit the condition of the place described in the passage. דִּי = Ar. ذى, ذو prop. *who*, then *master, possessor* = Hebr. בַּעַל (comp. pl. اولو, اولى possessor, prop. = اولا, אֵלֶּה); the proper name, therefore, is the same as בַּעַל זָהָב *place of gold*, as the LXX have taken it (καταχρύσεα i. e. κατὰ τὰ χρυσέα).

דִּיב *m.* see דִּבְיוֹן.

דִּיבֹן (or דִּיבוֹן, *river-place;* from דּוּב) *n. p.* 1. of a Moabite border-city, which Israel took and destroyed on their march to Canaan, and the tribe of *Gad* rebuilt Num. 32, 34, hence דִּיבֹן גָּד 33, 45. At the distribution, Reuben got it Josh. 13, 9 17, but afterwards Moab retook it Is. 15, 2; Jer. 48, 18 22. For the sake of alliteration with דָּם it is called in Is. 15, 9 דִּימוֹן, especially as דָּמָה (belonging to דָּם) is of like fundamental meaning with דָּב. It lay on the northern bank of the Arnon, which part of it was called מֵי דִיבֹן. Somewhat farther in the plain, are still found ruins called ديبان. — 2. of a city in Judah Neh. 11, 25, which has come, however, from דִּימֹן (from דָּמַן), since it is termed דִּימוֹנָה Josh. 15, 22; and there too מַדְמַנָּה. — 3. In the cod. Sam. Deut. 28, 65 for דַּאֲבֹן.

דַּיָּג (formed from the Pihel-form of דּוּג, like צַיָּד; *pl.* דַּיָּגִים) *m. a fisher*, Is.

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19, 8., for which in the K'tib Jer. 16, 16 דַּוָּג stands.

דָּיוֹג see דּוּג.

דַּיָּג see הָאַג.

דָּיָה (from דָּוָה; not used) 1. *trans.* prop. *to moisten, to wet*, hence *to dye*, the same fundamental signification being in צָבַע, Aram. צְבַע (cognate with שָׁפַע, סָבָא); deriv. דְּיוֹ. The organic root, therefore, in דַּיֵּ־ה can only be put with that in דֵּה, דַּבֵּ־ה, דֵּב (which see). — 2. *intr. to flow out, to spring forth, to bubble out*, of a cistern, where דָּוָה = דָּיָה is likewise cognate with סָבָא, שָׁבַע; comp. Arab. دَلَى (prop. to flow). Deriv. דֹּת (Aram. דּוּת), the proper names דֹּתָן, דֹּתַיִם and דָּתָן. — דָּיָה belonging to the noun דַּיָּה, see the word.

דַּיָּה (stands for דַּאֲה from דָּאָה) *fem.* name of a bird of prey inhabiting ruins, Deut. 14, 13, Is. 34, 15, as דָּאָה. (א enclosed between vowels passes into י; comp. הֵיג from הֵאָג.)

דְּיוֹ (after the form בְּלוֹ, צְלוֹ, for דְּיִי, which has arisen out of דָּיוּ, as the Aram. form is pronounced) *f. a colour* for writing, which was used, according to *Josephus* (Ant. 12, 2, 10) in different kinds (comp. Ar. حِبْر colour, then ink; German *Tinte* from tincta i. e. coloured); *ink*, Jer. 36, 18, which in N. Test. times was black 2 Cor. 3, 3; 2 John 12; 3 John 13. The word has also passed into Persian (دَوَات) from the Semitic dialect (Targ. דְּיוּ, Syr. ܕܝܘܬܐ, Ar. دَوَاة ink-stand).

דִּימוֹן (from דּוּם I.; *river-place*) *n. p.* 1. of the city דִּיבֹן Is. 15, 9. See דִּיבֹן. — 2. of a city in Judah, for which there is in Neh. 11, 25 דִּיבֹן; on the contrary in Josh. 15, 22 דִּימוֹנָה; but the latter name appears to come from דָּמַן.

דִּימוֹנָה see דִּיבֹן and the stem דָּמַן.

דִּין *Hebr.* as a verb-stem, see דּוּן.

דִּין *Aram.* as a verb-stem, see דּוּן.

דִּין (with *suff.* דִּינִי, דִּינָךְ) *m. a cause, a judicial transaction*, to be settled by a decision in law Deut. 17, 8. *To conduct the cause of a person, to bring it to a decision*, is called יָדַע דִּין Prov. 29, 7, עָשָׂה דִּין Ps. 9, 5; 140, 13, דָּן דִּין Jer. 22, 16, which is sometimes = *to help, to assist*, to take one's cause in hand. שָׂמָה דִּין Prov. 31, 5, הִטָּה מִדִּין פְּ׳ Is. 10, 2 *to pervert the cause of a person, to turn it aside.* Figurat. *a cause in dispute, a dispute*, Prov. 22, 10. — 2. *right*, as law, with דָּת Esth. 1, 13. — 3. *a sentence of a judge, a decision*, also *condemnation* Ps. 76, 9. — 4. *the sentencing, the judgment*, hence כִּסֵּא דִּין Prov. 20, 8 *the seat on which the judge sits.* In Ar. from the same stem دِيوَان (diwân) judgment. — 5. *n. p.* of a territory in the Assyrian empire, mentioned with the provinces אַרְפָּד, חֲמָת, אַסְּרַחַדֹּן, שׁוּשַׁנְכִּ, בָּבֶל, עֵילָם, נָדַי, whence colonists came to Samaria. דִּין is now difficult to be determined. *Gentile* דִּינַי Ezr. 4, 9.

דִּין (*defin.* דִּינָא) *Aram. m.* 1. *right*, Dan. 4, 34; 7, 22, conseq. = Hebr. מִשְׁפָּט Is. 1, 17; Hab. 1, 4, not *right* in a dispute. — 2. *judgment*, as an abstract, then judicium; concrete *a judicial person, a judge*, 7, 10 26. — 3. *sentence, decision*, metaph. *punishment*, Ezr. 7, 26.

דַּיָּן (from Pihel) *m. a judge*, 1 Sam. 24, 16.

דַּיָּן *Aram. m.* the same Ezr. 7, 25.

דִּינָה (*judged, avenged*) *n. p. f.* Gen. 30, 21.

דִּינַי (*def. pl.* דִּינָיָא from דִּין 5) see דִּין.

דִּיפַת 1 Chr. 1, 6 see רִיפַת.

דִּיק (from דּוּק) *m. a watch-tower*, of besiegers 2 Kings 25, 1; Jer. 52, 4; Ez. 4, 2 (*the building up* is usually expressed by בָּנָה, or also by נָתַן Ez. 26, 8); therefore = בַּחַן, Syr. ܒܚܢ. So the usual assumption. But the constant use of the sing. and סָבִיב standing with it make it better be referred to signification 2 of דּוּק, and to be translated *in-*

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trenchment, *surrounding wall*; LXX *περίτειχος*.

דִּישׁ see דּוּשׁ.

דַּיִשׁ *m.* prop. threshing, Aram. דְּיָשׁ; then *threshing-time* Lev. 26, 5.

דִּישׁ see דּוּשׁ I and II.

דִּישׁוֹן see דִּישָׁן.

דִּישָׁן (= דִּישׁוֹן 2) *n. p. m.* Gen. 36, 21 26 30.

דִּישֹׁן (or דִּישׁוֹן from דּוּשׁ II.) *masc.* 1. *mountain-goat* or *antelope* Deut. 14, 5, prop. leaper, Aram. דִּיצָא caprea, LXX *πύγαργος* (i. e. white-rump, from דֶּשֶׁן) a species living in Egypt and Africa. — 2. (also דִּשֹׁן, דִּשׁוֹן; *antelope*) *n. p. m.* of some Edomites Gen. 36, 25 30, probably a designation of mountaineers.

דָּךְ *Aram.* see דַּךְ.

דַּךְ (*pause* דָּךְ; from דָּכַךְ) *m. oppressed*, *dejected*, *humbled*, *miserable* (prop. lean, slender = דַּק); figurat. *small*, *inconsiderable* (cognate in sense עָנִי) Ps. 9, 10; 74, 21; along with יָתוֹם 10, 18.

דֵּךְ (in the Targ. also דַּיְכִי, דֵּיכִי, דֵּיךְ) *Aram. pron. demonstr. m.*, דָּךְ *f. this*, Ezr. ch. 4. 5. 6, formed from דִּי and דָּא and strengthened by the suffix -*k* from *ka*, which is also demonstrative. Another kind of enlargement is אִידֵךְ and אִידָךְ in the Targ.; comp. Arab. ذَاكَ from ذَا = Hebrew זֶה. The same -*k* is also in the Targ. הָנֵיךְ, אִלֵּיךְ.

דָּכָא (Kal unused) *intr. to be pressed together*, figurat. *to be bowed*, *oppressed*, *kept down*, *lessened;* identical in the organic root with דַּק, דַּךְ; while the same organic root in דָּךְ, Arab. دَكَا, دَكَّ, is *transitive*. Deriv. דֶּכֶא.

Nif. נִדְכָּא *to be cast down*, *dejected*, of the לֵב Is. 57, 15.

Pi. דִּכָּא (*inf.* with *suff.* דַּכְּאוֹ Is. 53, 10; *fut.* יְדַכֵּא) *to tread down*, *to crush*, רַהַב (*pride*) Ps. 89, 11; *to humble*, עָנִי Prov. 22, 22; *to subject*, עַם Is. 3, 15; *to cause to suffer* 53, 10; *to destroy* Ps. 72, 4; Job 4, 19; 6, 9; *to grieve*, בְּמִלִּים 19, 2; דִּ׳ תַּחַת רֶגֶל פְּ׳ *to crush under the feet of one* Lament. 3, 34; דִּ׳ לָאָרֶץ *to tread to the ground*. Deriv. דַּכָּא, דַּכָּה.

Puh. דֻּכָּא *pass.* of *Pihel* Is. 19, 10; 53, 5; Jer. 44, 10; Job 22, 9.

Hithp. הִדַּכֵּא (*fut.* יִדַּכֵּא) *to be crushed*, *humbled*, *bruised*, Job 5, 4; 34, 25, conseq. passive, if we should not rather read יִדָּכְאוּ (Nif.).

דַּכָּא (*pl. constr.* דַּכְּאֵי) 1. *f.* from the *m.* דַּךְ, as a *subst.*: *a bruising*, *crushing*, of the testicles Deut. 23, 2 (after German mss.; see דַּכָּה); concrete, *dust* i. e. what is bruised, הֵשִׁיב עַד דַּכָּא *to bring back to dust* Ps. 90, 2. — 2. (after the form גַּנָּב, דַּוָּי) *m. bowed*, *discouraged*, רוּחַ *in spirit*, Is. 57, 15; Ps. 34, 19.

דֶּכֶא *m.* assumed by some for דַּכְּאוֹ Is. 53, 10; but see דִּכָּא under דָּכָא.

דָּכָה I. (in Kal only וְדָכָה Ps. 10, 10 K'tib, *fut.* יִדְכֶּה ibid. K'ri) *intr.* same as דָּכָא, Ps. 10, 10 *he* (חֶלְכָּ or חֶלְכַּי) *is cast down* (וְדָכָה or יִדְכֶּה) *and bowed* (יָשֹׁחַ); but one can read the K'tib וְדָכָה (adj. from דָּכָה), the K'ri יִדָּכֶה (Nif.), without the sense being altered. Deriv. דֳּכִי.

Nif. נִדְכָּה (1 *person* נִדְכֵּיתִי; *part.* נִדְכֶּה), as נִדְכָּא from דָּכָא Ps. 38, 9; 51, 19 and perhaps Ps. 10, 10 K'ri (יִדָּכֶה).

Pih. דִּכָּה *to bruise*, עֲצָמוֹת Ps. 51, 10; *to destroy* 44, 20.

דָּכָה II. (not used) *intr.* same as זָכָה (which see) *to be clean*, *innocent*.

Pih. דִּכָּה (not used) *to be very guiltless*, *very clean;* deriv. דַּכָּיו.

דָּכָה *adj. m.* see דָּכָה.

דַּכָּה (after Spanish mss. Deut. 23, 2; for which German mss. have דַּכָּא), see דַּכָּא.

דֳּכִי (from דָּכָה after the form חֳלִי) *m. dashing* (of the waves), *the breaking of waves* Ps. 93, 3.

דַּכָּיו (from דָּכָה II. in the intensive form, as עָנָיו from עָנָה Numb. 12, 3 in

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the Kal form) *m.* (according to *Ibn Esra*, *Kimchi* and others) *bowed down*, *miserable*, then like עָנִי *pious*, Prov. 26, 28 *a lying tongue hates the pious.* According to the LXX and Vulg. from דָּכָה II. *to be innocent*, *pure*, therefore דַּכָּיו is = זַכַּי *innocent*, *clean*, and the abstract for concrete, *innocence*, LXX ἀλήθεια, Vulg. *veritas*, which certainly makes an antithesis to שֶׁקֶר.

דָּכַךְ (not used) 1. *tr. to bruise*, *to break in pieces*, *to crush*, Ar. دَكَّ, identical with the organic root in דָּכָה, דָּךְ, דָּכָא, Ar. دَكَا, دَاكَ, דָּחָה, דָּק &c., Greek δάκ-ω, δάκ-νω; metaphor. *to lessen*, *to press down*, *to despise.* — 2. *intr. to be bruised*, figur. *to be wretched*, *dejected*, *mean.* Deriv. דַּךְ, דַּכָּה; on the contrary דַּכָּיו comes from דָּכָה II.

דִּכֵּן *Aram. pron. demonstr. pl.*, *these* (formed from דֵּךְ with ־ָן appended, as *én* in אִלֵּין), but also connected as a neuter with the singular Dan. 2, 31; 7, 20 21.

דְּכַר (not used) *Aram. tr.* same as Hebrew זָכַר, namely 1. *to press into*, *to bore into*, of a spear, = דָּקַר infigere, hence metaphor of the membrum virile; derivative the noun דְּכַר. — 2. Figur. *to impress*, on the memory, *to remember*, *to retain*, whence דִּכְרוֹן and דָּכְרָן.

דְּכַר (*pl.* דִּכְרִין) *Aram. m.* same as Hebrew זָכָר, prop. male (see the verb דְּכַר 1); but only specially of the *male of sheep*, *a ram* Ezr. 6, 9 17; 7, 17; Syr. ܕܟܪܐ mas and aries; comp. Greek ἄῤῥην mas and ἄρην aries, Pers. كشن mas and aries.

דִּכְרוֹן (*def.* דִּכְרוֹנָה) *Aram. m. a record*, Ezr. 6, 2 *as a record*, i. e. as an original document. As commentarius properly signifies the same, ܡܫܟܪ ܕܟܪܢܐ in Zab. means liber commentariorum.

דָּכְרָן (*pl. def.* דָּכְרָנַיָּא) *Aram. m.* the same, Ezr. 4, 15 סְפַר דָּכְרָנַיָּא *book of documents.*

דַּל (*pause* דָּל; from דָּלַל) *adj. m.* (*pl.* דַּלִּים), *f.* דַּלָּה (*pl.* דַּלּוֹת) 1. *tottering* (to this side and that), *loose*, *staggering*, *shaking;* therefore *decaying*, *wretched* (of the appearance) 2 Sam. 13, 4, of kine Gen. 41, 19, with רָעוֹת; or *small* (in years or worth), *insignificant*, *little* Judges 6, 15, with צָעִיר; *weak* 2 Sam. 3, 1, opposite חָזָק. — 2. *Subst. m. poor*, opposed to שׁוֹעַ Job 34, 19, to עָשִׁיר Ex. 30, 15; *impoverished*, *wretched*, *unfortunate*, with אֶבְיוֹן Ps. 72, 13; 82, 4, יָתוֹם 82, 3, עָנִי Zeph. 3, 12, Is. 26, 6, רָשׁ Prov. 28, 3, whom law (Exod. 23, 3; Lev. 19, 15) and morality (Ps. 82, 3; 113, 7; Prov. 14, 31; 19, 17; 21, 13; 22, 22) were efficient in raising up and protecting; *a poor debtor* Am. 4, 1, who becomes a slave at last 8, 6. — 3. (from דָּלָה I.) *subst. m.* prop. same as דֶּלֶת (the fold of a door), but only metaphor. *door* of the lips (comp. פֶּתַח) Micah 7, 5. LXX θύρα.

דָּלָא cod. Samar. Ex. 2, 19 for דָּלָה, which see.

דָּלַג (*part.* דּוֹלֵג) *intr. to leap*, *to spring*, with עַל over something, in the expression *to leap over the threshold* Zeph. 1, 9 i. e. *to serve his lord with respect* (as in the East they were wont not to tread upon the threshold of the master's apartment, but to leap over it).

Pih. דִּלֵּג (*fut.* יְדַלֵּג) *to leap over*, with accus. of the object 2 Sam. 22, 30; Ps. 18, 30; with עַל *to leap over a thing* Song of Sol. 2, 8; seldom *to spring* absol. Is. 35, 6.

The stem, which is still found in Semitic only in the Targ. דָּלַג, is in its organic root דָּ־לַג, as it is preserved also in extra-Semitic tongues (Sanskrit *lagh*, *laugh*, transsilire, Gothic *laik-an* salire, Greek perhaps λαγ in λαγ-ώς prop. leaper &c.).

דָּלָה I. (*fut.* יִדְלֶה) *intr.* 1. *to wave*, *to rock to and fro*, *to move*, of twigs, of a water-bucket, *to hang down*, of the leg of the lame (according to *Ibn Chaggug*, see however דָּלַל), *to hang*, of the door on its hinges, therefore identical with

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דַּל, תַּל, תָּל־ה &c. Deriv. דָּלִית, דַּל 3, דָּלָה, דֶּלֶת.

דָּלָה II. (*fut.* יִדְלֶה) *tr. to draw aloft*, water from a well, i. e. *to draw*, without an addition Ex. 2, 16 19; figurat. *to draw out*, i. e. *to get out*, a counsel in the heart Prov. 20, 5; elsewhere *to set free*, *deliver* (in proper names). Deriv. דְּלִי, דֳּלִי, the proper names דְּלָיָה, דְּלָיָהוּ.

Pih. דִּלָּה (*imp. pl.* דַּלּוּ = דַּלְיוּ) *to extricate*, *to draw up* (from the abyss of danger) Ps. 30, 2; *to take away* (*the legs from the lame*, which he could not otherwise use) Prov. 26, 7. The *Yod* in דַּלְיוּ has either arisen from the third radical sound, as is frequently the case in ל״ה, or *ll* has been resolved into *ly*; comp. φύλλον and *folium*, ἄλλος and *alius*, the French pronunciation of *fille*.

Identical with this stem is the Ar. دَلَى, دَلَا, Syr. ܕܠܐ &c. (comp. τλάω, tollere). It is not connected with דָּלָה I.

דָּלָה (only with *suff.* דְּלָתְךָ) Is. 26, 20 K'ri see דֶּלֶת.

דַּלָּה (*constr.* דַּלַּת; *pl.* דַּלּוֹת) *f.* 1. (from דַּל 1 which see) prop. *poverty*, *scantiness*, *smallness*; concrete *the small*, *the poor*, i. e. *the people* 2 Kings 24, 14, for which דַּלַּת (עַם־) הָאָרֶץ stands in 25, 12, Jer. 40, 7, and the pl. דַּלּוֹת Jer. 52, 15 16 is also used for it. — 2. *thread-work* (from the waving of the threads to and fro, see דָּלַל), *thrum*, licium, by which the web is fastened to the weaver's beam Is. 38, 12, comp. Targumic דְּלִיל thread-work; according to the ancients *decay*, *sickness*, see דַּל. — 3. *locks of hair*, *hair-braids* (comp. תַּלְתַּל) Song of Sol. 7, 6, which the versions render according to conjecture; comp. Arab. دَالِيَة (the tuft of the long palm-branch that hangs at the uppermost part). — For דַּלָּה as an adj. fem. see דַּל.

דָּלַח (*fut.* יִדְלַח) *tr. to trouble* (water), by treading it Ez. 32, 2 13; so too the Syr. ܕܠܚ; but the word had also an intrans. meaning, as may be seen from the Targ. דְּלַח. The organic root is דָּ־לַח, which is also in אָ־לַח.

דֳּלִי (with *suff.* דָּלְיוֹ = דָּלְיָו as יַחְדָּו = יַחְדּוֹ, without being a dual for that reason) *m. a bucket*, *a pail*; only figur. *seed-vessel*, therefore applied to posterity Numb. 24, 7. According to the Masoretic punctuation from דָּלְיַיִם the two buckets or seed-vessels, i. e. the testicles, which also suits.

דְּלִי (from דָּלָה II.) *m.* the same Is. 40, 15.

דְּלָיָה (from דָּלָה out of דָּלָה II., and יָה; *Jah is deliverer*) *n. p. m.* Ezr. 2, 60; Neh. 6, 10; 1 Chr. 3, 14; comp. the Phenic. proper name דְּלָעַשְׁתֹּרֶת Δελαιάσταρτος (*Joseph.* contra Ap.).

דְּלָיָהוּ (the same) *n. p. m.* Jer. 36, 12; 1 Chr. 24, 18.

דְּלִילָה (*unfortunate*, *miserable*; yet perhaps like دليلة *languishing*) *n. p. f.* Judges 16, 4-18.

דָּלִית (*plur.* דָּלִיּוֹת, from דָּלָה I.) *f. branch*, *bough*, *tendril*, from waving to and fro Jer. 11, 16; Ez. 17, 6; vulgar Ar. دلية, Malt. *dylje* (vine), Syr. ܕܠܝܬܐ branch.

דָּלַל I. (3 *pers. pl.* דַּלּוּ, once דָּלְלוּ Is. 19, 6; 1 *pers. sing.* דַּלּוֹתִי, *pl.* דַּלּוֹנוּ) *intr.* 1. like דָּלָה I. *to wave*, *to totter* (to and fro), *to be insecure*, hence figurat. of men, *to be loose*, *poor*, *wretched*, *unfortunate*, *weak*, Ps. 79, 8; 116, 6; 142, 7; comp. ذَلَّ (to be low, miserable, bad); of rivers, *to be dried up*, *to be drained*, along with חָרַב Is. 19, 6; Syr. ܕܠ *to fail*. Deriv. דַּל, דַּלָּה 1, the proper name דְּלִילָה. — 2. *to hang* (a swinging from side to side), spoken of miners letting themselves down Job 28, 4, *they hang*, *they swing far from men*. Deriv. דַּלָּה 2. Here the fundamental signification is not "to hang *down*", but "to swing to and fro"; hence the Arab. redupl. "to shake, to totter from side to side, to wave", Ethiop. of the waving of the hair, the tottering of old age. The organic root in דָּל־ה, זַל, סַל, תַּל &c., Sanskrit *til* (moveri), Greek σαλ-εύω, -άσσω &c. points to this fundamental

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meaning. — For דַּלְיוֹ Prov. 26, 7 see דָּלָה II.

Nif. נָדַל (*fut.* יִדַּל) *to be unfortunate, wretched, to be reduced* Judges 6, 6; Is. 17, 4.

דָּלַל II. (i. e. דַּל; 3 *p. pl.* דָּלוּ) *intr. to raise, to direct upwards, to turn up*, of the eyes Is. 38, 14, connected with דָּלַה II. (which see).

דָּלַע (not used) *intr. to be thick, to be puffed*, of a gourd; hence the Targ. דְּלַעְתָּא, 'in the Mishna דְּלַעַת, Ar. دَلَّع a gourd, as אֲבַטִּיחַ from בָּטַח I.; whence

דִּלְעָן (*gourd-place*) *n. p.* of a city in Judah Jos. 15, 38.

דָּלַף (*fut.* יִדְלֹף) *intr.* prop. *to go to slowly, to slink along* (comp. אָלַךְ), hence *to drop*, i. e. to flow slowly, Eccles. 10, 18 *the house drops* (with rain); *to shed tears*, of the eyes Job 16, 20; *to melt away*, of נֶפֶשׁ Ps. 119, 28. — The stem also lies in the Targ. זָלַף, Arab. دلف to sneak, with which נָלַךְ is cognate; but the organic root is דַּ־לַף, also found in יָ־לַף, אָ־לַף; comp. *λίπα, λιπάω, ἀλείφ-ω*, Lat. lib-are. Deriv. יִדְלָף (proper name) and

דֶּלֶף *m. a dropping* Prov. 19, 13; 27, 15.

דַּלְפוֹן (Pers.) *n. p. m.* Esth. 9, 7.

דָּלַק (*inf. constr.* דְּלֹק; *fut.* יִדְלַק) *intr.* 1. *to glow, to burn*, of the lips Prov. 26, 23 i. e. hot kisses; of arrows Ps. 7, 14: *he makes his arrows burning ones* i. e. arrows wrapped with combustible materials; figurat. *to be in anguish* Ps. 10, 2, violent anxiety or pain being compared to heat 39, 4. דָּלַק בְּ' Ob. 18 *to kindle, set fire to.* — 2. *tr. to pursue hotly*, prop. to burn after, with אַחֲרֵי Gen. 31, 36, 1 Sam. 17, 53; but also without it and with the accus. of the object, Lament. 4, 19.

Pih. דִּלֵּק (not used), deriv. דַּלֶּקֶת.

Hif. הִדְלִיק *to kindle*, אֵשׁ Ez. 24, 10; *to heat*, of wine Is. 5, 11.

The organic root דַּ־לַק is also in לָחַשׁ I. (לוּחַ I.), שָׁ־לַג, Ar. لَهَقَ, comp. Latin *luc*-ere, German *lug*-en &c.

דְּלַק (*part.* דָּלַק) *Aram.* the same Dan. 7, 9.

דַּלֶּקֶת (after the form שַׁלֶּכֶת, prop. inf. Pih.) *f. hot fever* Deut. 28, 22; Talm. אֲשָׁתָּא.

דֶּלֶת (after the form פֶּסֶת, קֶרֶת, conseq. from דָּלָה I., not the fem. of דַּל and belonging to דָּלַל; but the fem. ת־ is retained in dual and plur., before the suff., as in כֶּפֶס, i. e. דֶּלֶת is looked upon as a segolate form, hence with the *suff.* דַּלְתְּךָ Is. 26, 20 K'ri, as if the sing. were דַּלְתְּ, but which stands here for דַּלְתֵּיךְ; *dual* דַּלְתַּיִם, *constr.* דַּלְתֵּי, with *suff.* דַּלְתֶּיךָ; but also *pl.* דְּלָתוֹת after the form כְּסָתוֹת, *constr.* דַּלְתוֹת) *f.* 1. *a door*, hanging and turning on its hinges Prov. 26, 14, sometimes divided into two turning halves (מְסִבּוֹת) or wings (also called דֶּלֶת), each wing or fold consisting of two planks (צְלָעִים or קְלָעִים) 1 Kings 6, 34, Ez. 41, 24 (in the Mishna, table or plank generally), distinguished from פֶּתַח (prop. *opening*), by supposing פֶּתַח to consist of דֶּלֶת or דַּלְתוֹת 1 Kings 6, 31. In the signification of *door* or *folding door*, דֶּלֶת expresses the door hanging upon hinges, to which were applied the verbs סָגַר Gen. 19, 6 or נָעַל 2 Sam. 13, 17, פָּתַח 2 Kings 9, 3, הֵזִמִּיד Neh. 3, 1, שָׁבַר Gen. 19, 9 &c. The dual is used of the two folding gates of cities, temples &c. Deut. 3, 5, 2 Chr. 4, 22, Is. 45, 1, more rarely of simple houses Josh. 2, 19; hence הֵצִיב דְּלָתַיִם *to establish a city with gates* 1 Kings 16, 34; figurat. of שָׁמַיִם Ps. 78, 23, for which elsewhere אֲרֻבּוֹת; of בֶּטֶן Job 3, 10 i. e. the maternal body consisting of two halves, labia pudendi; of פָּנִים 41, 6 i. e. the two sided mouth of the crocodile; of the sea 38, 8; of Lebanon Zech. 11, 1 &c. But the pl. is used still more frequently Judges 3, 23, 1 Sam. 3, 15, 1 Kings 6, 31, 2 Kings 18, 16, and in the applications already mentioned Neh. 7, 1 3; 13, 19; 2 Chr. 29, 7; Ps. 107, 16. דַּלְתוֹת הָרַקִּים

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the doors of the nations Ez. 26, 2, is a paraphrase of Jerusalem as the centre of intercourse with foreigners (23, 40 sq.). דֶּלֶת *door* Song of Sol. 8, 9, i. e. *accessible to every one approaching.* — 2. *page* of a roll, columna, because it is like the wing of a door Jer. 36, 23; but according to others (= Rabbin. שַׁעַר, Ar. باب, Pers. در) *section.*

דָּם (abridged out of דָּמָה from דָּמָה I.; *constr.* דַּם; with *suff.* דָּמִי, דָּמְךָ, once דִּמְכֶם Gen. 9, 5 and דִּמְךָ; *pl.* דָּמִים, *constr.* דְּמֵי, with *suff.* דָּמַיִךְ, דָּמָיו, דָּמֶיהָ, דְּמֵיהֶם) *m.* 1. *blood*, prop. *something viscous and flowing* (see דָּמָה I.) Ex. 7, 19; Lev. 3, 13 &c.; of animals Ez. 44, 15, or of men 2 Sam. 23, 17; or what flows from single members Prov. 30, 33. אָכַל (or אֶל־הַדָּם) עַל דָּם *to eat with the blood* 1 Sam. 14, 32; Lev. 19, 26; דָּם נָקִי (or דַּם) *blood of the innocent* i. e. innocent blood 2 Kings 21, 16; Ps. 94, 21; Deut. 19, 10; *menstrual flux*, of women Lev. 12, 7; 15, 27; *life* Prov. 1, 18, because the blood was considered the proper life Deut. 12, 33; of the redness of water Ex. 7, 21; 2 Kings 3, 22; *blood* of circumcision Ex. 4, 25; *bloody robbery* Zech. 9, 7; metaphor. *blood-guiltiness, murder, a cause of murder* or *blood* Lev. 17, 4, Num. 35, 27, Deut. 17, 8, especially so the pl. דָּמִים Ex. 22, 1; 2 Sam. 21, 1; Ez. 22, 2; Ps. 5, 7; therefore with עַל Deut. 19, 10 or בְּ *guilt of blood* i. e. guilt of shedding the blood of one; elsewhere the pl. is applied to *blood shed* Gen. 4, 10. — The noun is the same in the other Semitic dialects (Targ. אֲדַם, def. אִדְמָא; Sam. דַּם and אֲדַם, Phenic. אֲדָם pronounced *adom*, Syr. ܕܡܐ, Ar. دَم &c.; comp. ذَمّ what flows from the nose, ذميم dew), and by analogy of form its stem is דָּמָה I. (which see), not אָדַם (which see), which was developed from דָּם, as the Ar. دَمِيَ, whence رَمِيَ (see ד). — 2. (according to the Targ., Rashi, Kimchi) *likeness* (=דְּמוּת from דָּמָה II., as דָּם from דָּמָה I.), Ez. 19, 10 *like thee*, in similitudine tui. But this acceptation does not suit the connection and the LXX have therefore read בָּרִמּוֹן for בְּדָמְךָ: *as a vine climbing on the pomegranate*, i. e. not lying (as 17, 4). If we abide by the textual reading, it is better to take דָּם here in the sense of *juice, freshness*, which suits פֹּרִיָּה, עֲנֵפָה.

דְּמָא (not דְּמָה; *part. m.* דָּמֵה, *f.* דָּמְיָה) *Aram.* same as Hebr. דָּמָה II. Dan. 3, 25; 7, 5.

דָּמָה I. (not used) *intr. to flow viscous and slow*, particularly of blood, as in other cases nouns meaning *blood* are derived from verbs whose fundamental signification is *to moisten, to wet, to flow* (comp. دِرَّة a gush of blood or rain, شَخْب blood and milk flowing out, طُلّ blood, milk, طَلّ dew; see *Dietrich*, Abh. für semit. Wortforschung pp. 110-12). In extra-Semitic tongues also the idea of *blood* comes from that of flowing; comp. דּוּם I., דָּמַע. Deriv. דָּם (from דָּמָה), and denom. אָדַם with its numerous derivatives.

דָּמָה II. (*fut.* יִדְמֶה, *imp.* דְּמֵה) *tr.* properly to place in relation to something else, to bring or to put together with something, hence 1. *to make like, to compare, to adjust together*, with לְ of the person with whom comparison is made, Song of Sol. 2, 17; 8, 14, where the reference to the subject lies in לָךְ. Pihel usually stands for this. From the same meaning comes: *to think, to imagine*, which is mental comparison, Jer. 6, 2: *as a comely and luxurious thing have I thought* (formerly) *of the daughter of Zion*, Jerome, Syr. and others taking it in the sense of *liken.* — 2. *intr. to be like, to resemble*, with לְ Ps. 89, 7; 144, 4, אֶל Ez. 31, 2 8 18; cognate in sense מָשַׁל, שָׁוָה. Derivat. דְּמוּת, דִּמְיוֹן; see דָּם 2.

Nif. נִדְמָה *to become like, to resemble*, with accus. Ez. 32, 2 (according to LXX, Vulg. Syr. and others); with כְּ Ps. 49, 13 (Kimchi). Referred by others to דָּמָה III.

Pih. דִּמָּה (*fut.* יְדַמֶּה) 1. *to compare*, with לְ Is. 46, 5, Song of Sol. 1, 9, or אֶל *with* somewhat Is. 40, 18; figur. *to*

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speak in similitudes, of the prophets, same as מָשַׁל Hos. 12, 11, which the LXX and Jerome misunderstood. — 2. to unite ideas i. e. *to fancy, to imagine* Ps. 48, 10; *to mean, to think* Judges 20, 5; Is. 10, 7; Ps. 50, 21; *to destine*, with לְ for some one, 2 Sam. 21, 5.

Hithp. הִתְדַּמֶּה (*fut.* יִתְדַּמֶּה) *to make oneself like, to place oneself on a par*, with לְ Is. 14, 14.

The stem דָּ (Targ. דְּמָא, Syr. ܕܡܐ? &c.) has for its organic root דְּמ־ד in the sense of "to bind together, to adjust together", which reappears with enlarged meaning in דָּרַם, צָמַם, זָמַם &c.; comp. Sanskrit *sama* (agreeing, like).

דָּמָה III. (*fut.* יִדְמֶה) *tr.* (a farther development of דָּם, דַּם) 1. *to cut off, to conclude, to cause to end*, therefore *to cease*, of weeping Jer. 14, 17; Lament. 3, 49; for which also נָדַם (Nif. of דָּם) appears 2, 18; once *to destroy* Hos. 4, 5, which, however, the ancients took from דָּמָה II. — 2. *to be speechless, dumb, silent* (see Nif.); metaphor. *to rest, to be at rest*. Deriv. דֳּמִי, דֳּמִי.

Nif. נִדְמָה *pass. to be destroyed*, of nations Zeph. 1, 11, cities Is. 15, 1, lands Hos. 10, 7. Rarely: *to be dumb*, of cattle Ps. 49, 13.

דִּמָּה (from דָּמַם) *f. a hermitage, a place of death-like stillness* (see דּוּמָה) Ez. 27, 32, without any necessity for taking דִּמָּה = מְדֻמָּה; many mss. read דְּמָה (from דּוּם).

דְּמָה *Aram.* see דְּמָא.

דְּמוּת *f. a likeness, a thing like*, Is. 40, 18: *what likeness will ye compare with him?* Usually concrete, *an image* Ez. 1, 5 26; Dan. 10, 16; *a copy* Gen. 1, 26; דְּ בְּקָרִים *images of oxen* i. e. like oxen in shape 2 Chr. 4, 3; *a model*, דְּמוּת אֶחָד Ez. 1, 16 *model of a single one*; then *a form*, a copy of the original image Ez. 1, 22. An adverb: *like, as*, instar Is. 13, 4, with it is sometimes כִּדְמוּת; elsewhere כִּדְמוּת Ps. 58, 5. Ar. دُمْيَة (image), Targ. דְּמוּ, Syr. ܕܡܘܬܐ, the same.

דֳּמִי (from דָּמָה III.) *m. rest, cessation*, Is. 62, 6 7; Ps. 83, 2.

דֳּמִי (from דָּמָה III.) *m.* = דָּמִי *rest, prosperity*, דֳּמִי יָמִים Is. 38, 10 *prosperity of days*, i. e. the best days; according to the Targ. (דְּנָן), Aq., Symm. (ἀσθένεια) from דָּמָה III. (prop. to be bound) *sickness;* according to *Ibn Ganâch*, *Rashi*, *Kimchi* (פֵּרוּשׁ) and others in the sense of "to destroy"; according to the LXX and Vulg. *the standing still* (of the sun) i. e. *noon* (comp. *ἐν τῇ μεσημβρίᾳ τοῦ βίου*, Ar. دَوْمَة الشمس, נְכוֹן הַיּוֹם Prov. 4, 18), without מַדְמֵי being the reading. But the sense given is more natural, on account of דָּמִי.

דִּמְיוֹן (after the form עֶלְיוֹן) *m.* same as דְּמוּת Ps. 17, 12 (Rabbinic: a representation).

דָּמַם (3 *p. pl.* דָּמְמוּ, *pause* דָּמּוּ; *inf.* and *imp.* דֹּם, דֻּם; *fut.* 1 יְדֻם after the form יִרְאַת, יִקְדַּת, יִהְמַת, where the reduplication moves forward, because the word concludes with the radical sound to be doubled; *fut.* 2 intrans. יִדַּם, like יִמַּךְ, יִתַּם, *pl.* יִדְּמוּ and יִדַּמּוּ; but יִדַּם may be regarded as a fut. Nif.) *intr.* 1. same as דָּמָה II., דָּם (דּוּם) *to be still, to be silent*, 1 Sam. 14, 9; Ez. 24, 17 (see אָנַק); Ps. 4, 5; *to be struck dumb*, with terror Is. 23, 2; *to trust calmly*, with לְ of the person, or absol. Ps. 37, 7; 62, 6; *to look at in calmness, to be resigned* Jer. 47, 6; Lament. 3, 28; *to stand still*, of the sun Josh. 10, 12 13. — 2. *to cease*, Job 30, 27; Ps. 35, 15; Lament. 2, 18; *to be separated, isolated* (see דָּמָה); and in many other modifications, conseq. = דָּמָה III. Deriv. דְּמָמָה, דֳּמָמָה. On the contrary דּוֹמֵם belongs to דּוּם.

Nif. נִדַּם (3 *pl.* נִדַּמּוּ; *fut.* יִדַּם, *pl.* תִּדָּמְמוּ, יִדַּמּוּ, *pause* יִדָּמּוּ, or also abridged יִדְּמוּ; 1 *person* נִדְּמָה from נִדַּם) as Kal: *to be dumb* Ex. 15, 16; Lament. 2, 10; *to be silent* Job 29, 21; *to dwell at rest* Jer. 8, 14; 49, 26; but also *to be destroyed* Jer. 25, 37, *to perish* 51, 6, בַּחֹשֶׁךְ *in darkness* 1 Sam. 2, 9; לִשְׁאוֹל *to go into the grave* Ps. 31, 18, like דָּמָה III.

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Poh. דּוֹמֵם *to silence, to quiet,* נֶפֶשׁ Ps. 131, 1.

Hif. הֵדַם (with *suff.* הֲדִמָּנוּ) *to annihilate, to destroy,* Jer. 8, 14.

דְּמָמָה *f. stillness,* of the wind Ps. 107, 29; קוֹל דְּ׳ 1 Kings 19, 12 and poët. (Hendiadys) דְּ׳ וָקוֹל Job 4, 16 *a gentle voice.*

דָּמַן (not used) *tr. to heap together, to heap up* (dung), obviously arising from דָּמַל in the first instance, Ar. دمل (hence دَمَال = دَمَان, דֹּמֶן dung-heap, and from it the Arab. denom. دَمَلَ to dung); דָּמַל again is only a collateral form of דָּבַל II. (which see). Hence דֹּמֶן, מַדְמֵנָה and the proper names דִּמְנָה, מַדְמֵנָה, מַדְמַנָּה; perhaps also דִּימֹן, ־נָה.

דֹּמֶן *m. a dung-heap,* on the field, 2 Kings 9, 37, Jer. 9, 21, on the earth 8, 2; 16, 4 (in דֹּמֶן לַאֲדָמָה *dung of the earth,* there is an alliteration); comp. Ar. دِمْن (dung-heap), دَمَان and دَمَال (fimus), whence دَمَنَ stercoravit.

דִּמְנָה (*a dunged place*) *n. p.* of a city in Zebulon Josh. 21, 35. Perhaps we should read instead רִמֹּנָה, since רִמּוֹן suits better there. See דִּימֹנָה, דִּימוֹן.

דָּמַע (*fut.* יִדְמַע, *inf. abs.* דָּמֹעַ) *intr. to flow, to run;* metaphor. *to weep, to shed tears,* of the eye, Jer. 13, 17, Ar. دَمَعَ the same; *to flow out,* of the juice of the vine, of the olive (see דֶּמַע); hence דֶּמַע, דִּמְעָה. The organic root is דָּמַ־ע, identical with that in דָּם I. and דָּמָ־ה I.

דֶּמַע (with *suff.* דִּמְעֲךָ) *m.* properly *a tear,* only figurat. (*Kimchi, Parchon*) *the trickling out, the juice,* of vines or olives, consequently wine, mead, Ex. 22, 29, like the Greek δάκρυον τῶν δένδρων, Latin *arborum lacrimae,* Sam. דְּמַע extract, best issue, Malt. *demgha* a drop.

דִּמְעָה (with *suff.* דִּמְעָתִי; *pl.* דְּמָעוֹת) *f. a tear,* and *collect.* lacrimae Eccles. 4, 1 (Ar. دَمْع), whose source is in the eye Jer. 8, 23, that flow over the face Is. 25, 8, a sign of sorrow Ps. 80, 6; 126, 5, of repentance and regret Mal. 2, 13. בָּאָה דְ׳ Ez. 24, 16, יָרְדוּ עֵינַיִם דְּ׳ Jer. 9, 17 *to weep.*

דָּמַר (not used) *intr.* same as תָּמַר (which see), to overtop, to be prominent. Deriv. תַּדְמֹר (which see).

דִּמְשֵׂק (not used) *intr. to be industrious, active,* Arab. دَمْشَقَ the same; conseq. the proper name דַּמֶּשֶׂק derived from it: *place of industry.* But industry could hardly be thought of in the first appellation of the city. Perhaps *place of weaving,* from דִּמְשֵׂק = Ar. دَمْصَقَ *to weave,* which دَرْمَسَ also means, from which the forms דַּרְמֶשֶׂק and דּוּמֶשֶׂק are explicable.

דִּמְשֵׁק (not used) *tr.* = דִּמְשֵׂק, whence דַּמֶּשֶׂק.

דַּמֶּשֶׂק (arising from דַּרְמֶ׳ [as 1 Chr. 18, 5 6 and the Syr. ܕܪܡܣܩ still have it], which is fused together from דִּרְמֵשׁ and דִּמְשֵׂק; from דַּרְמֶ׳ not only has דַּמֶּ׳ originated, but also, with *ar* resolved into *ô,* דּוֹמֶ׳, written by the punctuators דּוּמֶּ׳ in 2 Kings 16, 10) *n. p.* of an ancient city at the foot of Antilibanus, in a plain watered by the rivers אֲמָנָה and פַּרְפַּר (which see), Gen. 14, 15, sometimes belonging to the Jewish kingdom 2 Sam. 8, 5 6, but for the most part an independent kingdom having kings of its own (see חַדְרָךְ, בֶּן־הֲדַד, הֲדַד, רְזוֹן, חֲזָאֵל) 1 Kings 11, 24 &c., till it was removed 740 B. C. under רְצִין (which see) by the Assyrians, and its inhabitants carried away in exile to the Caspian Sea 2 Kings 16, 9; Is. 7, 4; 8, 4; 10, 9; 17, 1; Am. 1, 3-5; 5, 27. Yet the city continued to flourish Jer. 49, 23 24 27; Ez. 27, 18; 47, 16-18, and played a part also in the middle ages. In Gen. 15, 2 דַּמֶּשֶׂק stands for אִישׁ דַּ׳, with an alliteration to מֶשֶׁק. The name probably proceeds from the Semitic; and it might also be explained "habitation of possession" (מֶשֶׁק), or "possession of Adar" (משק = דר = אדר), comp. יְרוּשָׁלַם.

דְּמֶשֶׁק (many mss. have דַּמֶּשֶׂק) *m.*

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damask, a silk stuff, coming from דַּמֶּשֶׂק Am. 3, 12, and only altered in the pronunciation for distinction-sake. See דַּמֶּשֶׂק.

דָּן (*judge*, referred to him who bears the name, as we see from Gen. 49, 17, but according to Gen. 30, 6 to God, *θεόκριτος*, certainly an eulogy at first, as דָּנִיֵּאל) 1. *n. p.* of a son of Jacob Gen. 30, 3-6; 35, 25, founder of the tribe called after him 49, 16 17, which is written fully מַטֵּה דָן Ex. 31, 6, בְּנֵי דָן Num. 1, 38. *Gentile* דָּנִי *Danite*, collect. *the Danites*, Judges 13, 2; 18, 1; comp. מְנַשִּׁי Deut. 29, 7. Comp. also אֲבִידָן, בְּדָן. — 2. *n. p.* of the district of this tribe Josh. 19, 41 seq., where 17 cities were allotted to them (אֶשְׁתָּאוֹל, צָרְעָה, עֵיר שֶׁמֶשׁ, שַׁעַלַבִּין &c.), most of which remained in possession of the heathen Judges 1, 34; 14, 1 seq.; 1 Sam. 5, 10; 1 Kings 15, 27. At a later period the chief territory was concentrated about the Sidonian לַיִשׁ (Josh. 19, 47 לֶשֶׁם), a city in the extreme north of Palestine, at a small distance from Paneas (Caesarea Philippi) Judges ch. 18; in enumerating the tribe-territories from south to north *Dan* takes the latter place Josh. 19, 40; Judges 1, 34; 1 Chr. 12, 35. — 3. (*judge, ruler;* a Phenician name of *Eshmûn* or *Pan*, otherwise called [on the coins of בַּעַל יָצָן, i. e. *Paneas*] Bal-inas, i. e. *Ba'al Ya'an*) *n. p.* of a Sidonian-Phenician city situated on one of the sources of Jordan, in the valley בֵּית־רְחוֹב, at a short distance from *Paneas*, called in Hebrew דָּן יָצָן, in Phenician בַּעַל יָצָן, as the deity worshipped there, Gen. 14, 14. At its conquest by the Danites this appellation is described as new Judges 18, 29, and לַיִשׁ or לֶשֶׁם is given as the older name Josh. 19, 47. — 4. דָּן יָצָן (*Dan playing the pipe*, as בַּעַל יָצָן is designated, see עָנָה, and *Eckhel*, doctr. num. vet. T. III. p. 342; with *a* of motion דָּנָה־יָצָן *proper name* of *Paneas*, where בַּעַל יָצָן i. e. Pan was worshipped in a grotto 2 Sam. 24, 6; the Vulg. read דָּן יַעַר. Comp. חַשְׁבַּדָּנָה. — 5. Abridged from דְּדָן Ez. 27, 19, which see.

דֶּן (a pronominal stem, compounded of זֶה = זֵי, and נ, as in אֵלֶּה, דֵּקֶן, אֵלֶּין) *pron. demonstr. m.* (*def.* הַדֵּנָה), דָּנָה *f. this*, Dan. ch. 2-7, appended to both genders because the def. masc. has the same form as the fem., as to רֶז, מִשְׁפָּט, בַּיִת, פִּתְחָם, חַלָּם &c.; rarely prefixed Dan. 4, 15; Ezr. 5, 4. The fem. is used like the Hebrew זֹאת for *this*, as כָּל־דָּנָה *all this* Dan. 5, 22, particularly in connection with prepositions, as אֲחֹרֵי דְנָה 2, 29 *after this;* בְּאֹחֲרֵי דָּנָה the same, 7, 6; עַל־דְּנָה *upon this, thereupon* 3, 16; כְּדְנָה *as this, therefore* 2, 10; מִן־קֳדָמַיִת דְּנָה prop. of before this, i. e. *formerly* 6, 11; קֳבֵל־דְּנָה *all in consequence of this*, because of this very thing, 3, 22. — In the Targ. הָדֵין, הָדָרִין are in use; see הָא.

דָּנִיֵּאל see דָּנִיֵּאל.

דָּנַב (not used) the ground-form to דִּנְהַב which see.

דָּנַג (not used) *intr. to be pliant, squeezable, yielding.* The organic root is דָּ־נַג, identical with that in פָּ־נַג, פָּ־נַק, עָ־נַג in their transitions. Deriv. דּוֹנַג.

דָּנָה (not used) *intr. to be low*, of the ground, identical with דָּן (דִּין), אָרַן, Ar. دَانَ, دَنَا &c., in its organic root, and physical signification. Deriv. the proper name דַּנָּה.

דָּנָה in the proper name דָּנָה יָצָן, see דָּן 4.

דַּנָּה (*low ground*, from דָּנָה in the intensive form) *n. p.* of a city in Judah Josh. 15, 49.

דְּנָה see דֵּן.

דִּנְהַב (not used) *intr. to bend aside, to abscond*, whence the proper name דִּנְהָבָה. The quadriliteral is a farther development of דָּנַב, Ar. دَنَبَ (to bend aside), by means of *h;* comp. the Ar. كَمَلَ (to collect) from كَمَهَلَ.

דִּנְהָבָה (probably from the quadriliteral דִּנְדַּב [which see] *bending aside,*

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concealment or *little place*) *n. p.* of an Edomite city Gen. 36, 32; 1 Chr. 1, 43.

דָּנִי *Gentile* from דָּן, which see.

דָּנִיֵּאל (דָּנִאֵל in Ezek.; *El is judge*, consequently from דָּן and אֵל, united by ־ִי) *n. p. m.* of different persons 1 Chr. 3, 1, Ezr. 8, 2, Neh. 10, 7, especially of the famous wise man and prophet, from whom the book of Daniel is called; all Daniel; and Ezek. 14, 14 20; 28, 3, where he is mentioned as a wise man and pattern of righteousness.

דָּנַן (not used) *intr.* same as דָּנָה *to be low*, assumed for the proper name דַּנָּה; Ar. دَنَّ the same; see, however, דָּנָה.

דָּע abridged from יָדַע *knowing*, in the proper names אֲבִידָע (which see), שְׁמִידָע; comp. Phenic. דַּעְקָם=יְדַע־קָם n. p. Deriv. perhaps the proper name דְּעוּאֵל.

דַּע see דַּרְדַּע.

דֵּעַ (from יָדַע, prop. *inf.*; *pl.* דֵּעִים) *m. what one knows*, *knowledge*, of a thing, Job 32, 6 10 17; 36, 3; *pl. wisdom*, consisting of a fulness of knowledge 37, 16.

דָּעָה (not used) *intr.* same as יָדַע, whence

דָּעָה (= דָּעָה *part. m. knowing*) *n. p.* of a Midianite, only in אֶלְדָּעָה Gen. 25, 4, where אֶל is perhaps the Arabic article. See, however, אֶלְדָּעָה.

דֵּעָה (from דֵּעַ; *pl.* דֵּעוֹת) *f.* = דֵּעַ Ps. 73, 11 construed with the accus. like the verb, Is. 11, 9; *pl.* = דֵּעִים 1 Sam. 2, 3.

דְּעֵה (*imp.* of יָדַע = דָּעָה, since *a* of motion occasionally becomes elsewhere ־ֶה), see יָדַע.

דְּעוּאֵל (from דָּע and אֵל, comp. קְמוּאֵל from קָם and אֵל; *El is knowing*) *n. p. m.* Num. 1, 14; for which רְעוּאֵל stands in 2, 14 (see ד). Perhaps the primitive form is דַּרְעוּאֵל (from דָּרַע); comp. מֹף.

דָּעַךְ (*fut.* יִדְעַךְ) *intr. to be pressed together*, *to be trodden down*; metaph. *to be extinguished*, of נֵר Prov. 20, 20; 24, 20; Job 18, 5; figurat. *to be destroyed* Is. 43, 17; of water, *to dry up* (see Nif.). The stem is connected with דָּךְ, דַּךְ, Syr. ܕܟܐ; it is also written זָעַךְ Job 17, 1.

Nif. נִדְעַךְ *to become extinct*, *to dry up*, of water, Job 6, 17; comp. Lat. extinguere aquam.

Puh. דֹּעַךְ *to be destroyed*, Ps. 118, 12; comp. Lat. exstingui.

דָּעַל (not used) *intr.* same as דָּגַל *to shine*, *to lighten*, metaph. *to be celebrated*, hence the proper name תִּדְעָל. Comparison with Arab. دعل to disappoint, دغل to be concealed, is unsuitable.

דַּעַת (prop. *inf. fem.* of יָדַע after the form רֶדֶת, שֶׁבֶת, as דֵּעַ is *masc.*, therefore construed with the accusat. like דֵּעָה and the verb; with *suff.* דַּעְתִּי, דַּעְתְּכֶם) *fem. knowledge*, i. e. perception, Prov. 19, 2 *a soul too without perception* i. e. one not knowing duties; Eccles. 7, 12; *knowledge* i. e. *design* בִּבְלִי דַ׳ *without design* i. e. unawares Deut. 4, 42; usually *cognition* Hos. 4, 1; Mal. 2, 7; *insight* Prov. 1, 4; *wisdom* 1, 7; 10, 14; בִּבְלִי דַ׳ *imprudent* Job 35, 16 &c., generally in all shades of the verb's meaning, and therefore coupled with מְזִמָּה, תְּבוּנָה, תּוֹרָה, חָכְמָה, מוּסָר, בִּינָה &c.

דָּפָה (not used) *tr. to push against something*, *to scratch against something*, metaph. *to disdain*, *to revile*, *to vex*, *to grieve*, whence דֳּפִי. The organic root is דָּפ־ה, also found in גָּ־דַף, הָ־דַף; Arab. دَفَا, دَفَّ, دفى, دفع with the same fundamental signification.

דֳּפִי (only *pause* דֹּפִי) *m. a stumbling block* (LXX, Vulg.), *scorn*, *reviling* Ps. 50, 20; Jewish interpreters translate דִּבָּה רָעָה.

דָּפַק (*part.* דּוֹפֵק) *tr. to strike upon something*, *to knock*, at a door, Song of Sol. 5, 2; figurat. *to press upon something*, *to drive something hard*, a flock, Gen. 33, 13, whence the proper name דָּפְקָה. — The stem is divided in Arab.

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into כּפּף and כּפּשׁ, the former for the physical, the latter for the figurative meaning; and the organic root דּ־פּ is also in טָ־פַּ I.

Hithp. הִתְדַּפֵּק *to press hard* (against a door), i. e. to take it by storm, JUDGES 19, 22.

דִּפְקָה (*cattle-driving*) *n. p.* of a station of the Israelites in the wilderness, NUM. 33, 12, now *el-Tobbacha*.

דָּק see דּוּק.

דַּק (from דָּקַק) *adj. m.*, דַּקָּה (*pl.* דַּקּוֹת) *f. beaten small, crushed*, hence *fine*, of dust Is. 29, 5, of spices LEV. 16, 12; *thin*, of hair 13, 30; figurat. *lean* GEN. 41, 3, interchanged with רָזֶה; *consumptive* LEV. 21, 20, where, however, it is explained, sometimes *a hectic fever* (Arabs Erpen.), sometimes *little* (Syr.), *withered in the limbs* (Graeco-Venet.), *sore-eyed* (Onkel., Saad., Vulg., Kimchi = Talmud. דַּק) &c.; *slender*, of ears of grain GEN. 41, 6; *slight*, of the voice 1 KINGS 19, 12; opposed to full, strong, fat &c.

דַּק *m. dust*, EX. 16, 14; Is. 40, 15.

דַּק *m. a fine, thin cloth, a fine carpet*, Is. 40, 22; Talmud. דַּק a thin covering of the eye, cataract; comp. adj. דַּק.

דָּקַל (not used) *intr. to rock to and fro* (in the air), of a tree, *to wave*, therefore (in the Mishna) דֶּקֶל, Arab. نَخْلٌ, Syr. ܢܟܠܐ palm-tree. Derivat.

דְּקָלָה (*place of palms*) *n. p.* of a Joktanite tribe and a district of Arabia GEN. 10, 27; 1 CHR. 1, 22.

דָּקַק (*perf.* דָּק; *fut.* יָדֹק, with *suff.* יְדַקְּנִנִי) same as דָּךְ (דּוּק), דָּדָה (דָּכָה), דַּכְּ־ה, דָּכְ־א, דָּחְ־ה, דָּכְ־א &c., dividing into two leading senses: 1. *to beat small, to beat into pieces, to crush, to reduce to ruins*, דָּרִים Is. 41, 15; *to thresh in pieces* 28, 28, with דּוּשׁ. — 2. *intr. to be beaten small*, לָעָפָר DEUT. 9, 21; *to be fine*, whence the adj. דַּק, the noun דֶּק, דֹּק. Ar. دَقَّ.

Hif. הֵדַק (2 *fem.* הֲדַקּוֹת; *inf.* 1 הָדֵק also as an *adverb*, *fine*, *inf.* 2 הַדֵּק; *fut.* יָדֵק, *ap.* יֶדֶק) like signification 1 of Kal, *to break in pieces*, מַסְכּוֹת פְּסִילִים 2 CHR. 34, 4 7; *to crush*, to dust 2 KINGS 23, 6 15; *to bruise*, spices EX. 30, 36; *to destroy*, 2 SAM. 22, 43 (see דּוּק).

Hof. הוּדַק *pass.* Is. 28, 28.

דְּקַק (*Pe.* not used, see דּוּק) *Aram.* the same.

Af. הַדֵּק (3 *f.* הַדַּקַת, 3 *pl.* הַדִּקוּ; *part. m.* מְהַדֵּק, *f.* מְדַדְּקָה; *fut.* יְדַקֵּק, with *suff.* יְדַדְּקִנֵּהוּ) like the Hebrew Hifil *to chew* DAN. 7, 7; *to bruise* 7, 23; *to break in pieces* 2, 45; *to smite* 6, 25 &c.

דָּקַר (*fut.* יִדְקֹר) *tr. to bore through, to pierce*, with accusat. of the object JUDGES 9, 54; 1 SAM. 31, 4; figurat. *to revile, to calumniate*, ZECH. 12, 10; 13, 3; hence the proper names דָּקָר, בִּדְקַר. The organic root of the stem (Targ. דְּקַר, Syr. ܕܩܪ &c.) is דּ־קָ־ר; identical with that in חָ־קַ־ר, בָּ־קַ־ר, נָ־קַ־ר, דָּ־קַ־ר &c.

Nif. נִדְקַר *pass.* Is. 13, 15.

Puh. דֻּקַּר the same, JER. 37, 10; figurat. of those perishing with hunger LAMENT. 4, 9, as also חָלַל, Ar. طُعِنَ.

Hif. הִדְרִיקִיר (not used), whence מַדְרֵקָה.

דָּקַר (= בַּוּ־דָּקַר; *lance-bearer*) *n. p. m.* 1 KINGS 4, 9; see בִּדְקַר.

דַּר (from דּוּר) *Aram. m.* same as Hebrew דּוֹר, *time of a race, a generation*, דַּר וְדַר *from generation to generation, for ever*, DAN. 3, 33; 4, 31.

דַּר (from דָּרַר I.) *m. a pearl*, like the Arab. دُرٌّ, دُرَّةٌ, Aram. דּוּרָא (Targ. on Esth.), perhaps *pearl-stone* (LXX *níτρος λίθος*) or *mother of pearl* ESTH. 1, 6, so called from the shine of it. With it is compounded according to some בַּרְקֹת, which see.

דְּר see דּוֹר.

דָּרָא (not used) *tr. to push from oneself, to push back, to push away*, Arab. دَرَأَ, دَرَءَ &c., *to reject, to refuse*, = זָרָא (which see), Ar. زَرَأَ (IV.), hence along with חָרַף (in the noun DAN. 12, 2). Deriv.

דְּרָאוֹן (from דְּרָאוֹן; *constr.* דִּרְאוֹן,

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like זִכְרוֹן from זִכָּרוֹן) *aversion*, *an object of aversion* Is. 66, 24.

דָּרַב (not used) *tr. to pierce*, with a goad; *to tear up*, land; *to cut into;* cognate with צָרַב, טָרַף, Ar. ضَرَبَ, ذَرَبَ &c.; but not with دَرَبَ. The organic root is דָּ־רַב, and a deriv. (perhaps also דְּבֹרָה) is

דָּרְבֹן (pronounce darbôn) and **דָּרְבָן** (darban, like שִׁרְיֹן and שִׁרְיָן, presupposing a form דָּרָב or דָּרֶב; *pl.* דָּרְבֹנוֹת) *m. a goad*, *an ox-goad*, *a prick*, 1 Sam. 13, 21, Eccles. 12, 11, βούκεντρον, stimulus.

דָּרַג (not used) *intr. to advance*, *to step forth*, *to ascend* (cognate דָּרַךְ, Ar. دَرَجَ), whence מַדְרֵגָה (which see).

דַּרְדַּע (usually derived from דַּר and דַּע = דַּעַ i. e. *pearl of knowledge;* better from דָּרַע II. to which דָּרַע that stands for it points, = דַּרְדְּרַע *bearer*, *holder*) *n. p.* of a wise man contemporary with Solomon 1 Kings 4, 31, for which in 1 Chr. 2, 6 דָּרַע.

דַּרְדַּר (from דּוּר II.; modern Hebrew *pl.* דַּרְדָּרִים) *m. a prick*, *a thorn*, spina, LXX τρίβολος, joined with עָלָה and צָמַח Gen. 3, 18; Hos. 10, 8 with קוּץ; Syr. ܕܪܕܪܐ and Arab. دَرْدَار (names of a tree).

דָּרוֹם (from דָּרַם, Ar. ضَرَمَ to glow, to burn, as צָפוֹן from צָפַן) *m. the south*, *the meridian region*, as the region of light or the sun, Deut. 33, 23, Eccles. 11, 3 (cognate in sense נֶגֶב, תֵּימָן, יָמִין); *the south-wind* Job 37, 17. Comp. πρὸς ἠώ τ' ἠέλιόν τε (Hom. Il. 12, 239) = *south*. (וֹם- is therefore not a termination.)

דְּרוֹר (from דָּרַר II. after the form שְׁכוֹר) prop. *running round about*, *roving about* (= דּוּר, דָּהַר), hence 1. *f. a bird that flies round about*, swiftly Prov. 26, 2, and whose nest was observable in the temple Ps. 84, 4; according to the ancients *a swallow* or *swift bird* (see סִיס); according to others *a wild dove*, Arab. ساف حُرّ (free i. e. wild dove), which, however, does not suit so well. Parallel צִפּוֹר. — 2. *m. freedom*, *liberation*, of slaves, captives, Lev. 25, 10; Is. 61, 1; שְׁנַת הַדְּרוֹר Ez. 46, 16 *the jubilee-year*, the year of setting slaves free; figurat. *a spontaneous flow*, *a free efflux*, of מֹר Ex. 20, 23.

דָּרְיָוֶשׁ *n. p.* of three Perso-Median kings, Δαρεῖος, namely 1. דָּ׳ הַמָּדִי Dan. 11, 1 or מָדָאָה 6, 1, in full form דָּ׳ בֶּן־אֲחַשְׁוֵרוֹשׁ מִזֶּרַע מָדַי 9, 1, i. e. Cyaxares II. son of Astyages (569-536 B. C.). — 2. דָּ׳ הַפַּרְסִי Neh. 12, 27 i. e. Darius, son of Hystaspes. — 3. Ezr. 4, 5 24; 5, 5-7; 6, 1 12-15; Hag. 1, 1; 2, 10; Zech. 1, 1 7; 7, 1, i. e. Darius Nothus. Others still may have also borne the name. — In the cuneiform inscriptions of Persepolis, *Darjawes* has been sometimes found (*Lassen*, über die keilförmigen Inschriften p. 158), sometimes *Darheûs* (*Grotefend*); sometimes *Darajavash*, *Darjawus*, has been read (*Lassen*, die altpersischen Keilinschriften p. 41). דַּ׳ is derived from *darj*, Zend. *dere*, Sanskrit *dhri* conservare, with the formative sound *awu*, therefore ἐρξείην, as Herod. (6, 98) explains it; שׁ expresses the nominative sign *s*, as in כֹּרֶשׁ, זֶרֶשׁ. Comp. *Oppert*, Journal Asiat. 1851. p. 261.

דַּרְיוֹשׁ see דָּרַשׁ.

דָּרַךְ (*fut.* יִדְרֹךְ) prop. *to go along*, *to advance*, *to ascend* (connected with דָּרַג, دَرَجَ, Aram. טְרַק, طَرَقَ, Greek τρέχ-ειν &c.), hence 1. *intr. to go*, *to wander*, *to walk*, with accusat. of the way Job 22, 15; with עַל *over something* 1 Sam. 5, 5; Am. 4, 13; with בְּ *to wander* or *go through something* Deut. 1, 36, Josh. 14, 9, i. e. *to tread upon* Is. 59, 9; *to go into*, *to come into* Mic. 5, 4 5; with מִן *to go forth*, *to step forth*, *to appear* Num. 24, 17. — 2. *tr. to tread*, *to tread down*, an enemy Is. 63, 3, hence the expressions: a) דָּ׳ יֶקֶב Job 24, 11, דָּ׳ גַּת Neh. 13, 15, דָּ׳ בְּגַת Is. 63, 2, דָּ׳ פּוּרָה 63, 3, דָּ׳ יַיִן בַּיְקָבִים Mic. 6, 15 or also דָּרַךְ alone

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Judges 9, 27 *to tread out the grapes, to tread the wine-press;* b) דְּ קָשֶׁת Ps. 7, 13 *to stretch the bow*, by setting the foot upon it (Diod. Sic. 3, 8); seldom for it stands דְּ חִצִּים Ps. 58, 8; 64, 4. Jer. 51, 3 K'tib אֶל־יִדְרֹךְ יִדְרְךָ הַדֹּרֵךְ the interpreters have taken = אֶל־אֲשֶׁר יִדְרֹךְ וגו׳ *against him who bends* (the bow) *shall the bender bend his bow;* but אֶל is to be taken for a negative, as may be seen from the 2 half of the verse, a sense which the Targ., Syr., Vulg. and others have given; the punctuators and versions not reading the second יִדְרֹךְ. — 3. Figurat. *to spur*, prop. to put the heel into a thing, *to drive, to urge on*, with בְּ *against something* Hab. 3, 15; *to spur on* Zech. 9, 13; or in a bad sense derived from *treading down: to despise*, e. g. עֹז *the strength* (of enemies) Judges 5, 21. Derivat. מִדְרָךְ and מַדְרֵךְ.

Hif. הַדְרִיךְ (*fut.* יַדְרִיךְ, 3 *plur. apoc.* יַדְרֵכוּ) *caus.* 1. *to make to go, to cause to walk*, i. e. *to conduct, to lead*, with בְּ of the way Is. 48, 17, Prov. 4, 11, or in a figurat. sense Ps. 25, 5; but also *to make to advance*, Judges 20, 43 *they made them go as far as* מְנוּחָה — in order to entice the Benjamites by that means out of their strong position; for מְנוּחָה is the name of a place = מַנְחָה 1 Chr. 8, 6 and מְנֻחוֹת 2, 52. According to others it is equivalent to the Ar. أَدْرَكَ and Syr. Af. in the meaning *to reach*. — Absol. *to lead* Is. 11, 15, with עַל *over a thing* Hab. 3, 19. With accusat. of the way, *to tread* Job 28, 8. — 2. *to tread firmly* i. e. *to level*, גֹּרֶן Jer. 51, 33; figurat. *to bend* (the bow), transferred to the tongue, which is obvious in Jer. 9, 2; but there appears to have stood וַיִּדְרְכוּ (according to the consonants).

דֶּרֶךְ (with *suff.* דַּרְכִּי; *dual* דְּרָכַיִם Prov. 28, 6 18 of the double way of the perverse; *pl.* דְּרָכִים, *constr.* דַּרְכֵי) *comm.* (but *fem.* only in Deut. 1, 22; Ps. 1, 6; 119, 33; Ezr. 8, 2; the cod. Sam. also in Deut. 28, 7 25): 1. *a going* = *walking*, as an action: עֲשָׂה דֶּ׳ Judges 17, 8 (*ποιεῖσθαι ὁδόν* Herod. 7, 40); הָלַךְ דֶּ׳ Prov. 7, 19 *to go one's way, to journey;* דֶּ׳ לְ *one has a going* i. e. he goes out 1 Kings 18, 27, used especially in cases of continuance, as דֶּ׳ יוֹם 19, 4 *a day's journey*, which was about 15 English miles; דֶּ׳ שְׁלֹשֶׁת יָמִים *three days' journey* Gen. 30, 36. — 2. Concrete: *a going* = *a way*, via, which one treads, conseq. = אֹרַח, e. g. עַל־דֶּ׳ Gen. 38, 21; poët. עֶלֶךְ דֶּ׳ 49, 17 *on the way;* עַל דְּרָכִים *at the ways* i. e. *openly*, of the abode of the prostitute Jer. 3, 2; בְּדֶ׳ Numb. 22, 22 *in the middle of the way.* In this concrete sense Job 19, 12, פָּמָּה Is. 57, 14, יָתֵן 43, 16, שׂוּם 43, 19 &c. are used with it, sometimes with בְּ Josh. 2, 7, after נָתָה and סוּר with מִן &c., or in the accus. after verbs of going, as after הָלַךְ Deut. 1, 31, עָלָה Num. 21, 24, פָּנָה Josh. 13, 18 &c., to denote direction to a thing, *in via ad;* or lastly with genit. of the place whither a way leads, and so almost *a preposition: towards, the way to*, e. g. דֶּ׳ עֵץ Gen. 3, 24, דֶּ׳ שׁוּר 16, 7, דַּרְכֵי צִיּוֹן Lament. 1, 4, דַּרְכֵי שְׁאוֹל Prov. 7, 27, דֶּ׳ מָוֶת 14, 12, most frequently to point out the direction to a country, as דֶּ׳ הַצָּפוֹן 1 Kings 18, 43, דֶּ׳ יָם Ez. 40, 20, דֶּ׳ הַדָּרוֹם 40, 45, once the verb is inserted before the genitive Hos. 6, 9. Elsewhere the genit. following דֶּ׳ denotes relation to and dependence upon, e. g. דֶּ׳ הַנָּשֶׁר *the way of the eagle* Prov. 30, 19, i. e. which he takes aloft; דֶּ׳ הַמֶּלֶךְ Num. 20, 17 *the public high-way*, ἡ ὁδὸς ἡ βασιλήϊη (Herod. 5, 53), i. e. that which the king takes. So in תֻּמַּךְ לְדַרְכּוֹ 1 Sam. 25, 12; פָּנָה לְדַ׳ Is. 53, 6; הָלַךְ לְדַ׳ Gen. 19, 2; figur. דֶּרֶךְ כָּל־הָאָרֶץ Josh. 23, 14, i. e. the way to the grave. See אָמַר. — 3. Still concrete, but more metaphor. *an accessible, level road* Is. 49, 11; *an open, free path* 49, 9; *room to walk in* Num. 22, 26; Job 38, 19. — 4. Metaphor. mental *walking* and *doing* (like the German *Wandel* = *action*), in frequent use; hence *conduct, undertaking* Ps. 2, 12; 37, 7; *action* 1, 6; *way of acting*, Is. 40, 27; Jer. 32, 39; דֶּ׳ רָעִים Prov. 4, 14, דֶּ׳ מוֹקְשִׁים 2, 20, דֶּ׳ צַדִּיקִים 16, 31 &c. in the sense of

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manner of life, walk, course of action, in which signification, because it includes the collective plans and negotiations that enter into all undertakings, the plural often stands Is. 55,8; Jer. 32,19. Besides the phrases שָׁמַר אֶת־דַּרְכּוֹ 1 Kings 2, 4 *to keep his walk*, נָתַן דַּרְכּוֹ בְרֹאשׁוֹ Ez. 9, 10 or לְאִישׁ כְּדַרְכּוֹ Jer. 17, 10, there is also the plural הֵיטִיב דְּרָכִים 7, 3, הֵכִין דְּ׳ 2 Chr. 27, 7, or sing. and pl. interchange in one phrase 1 Kings 15, 26; 2 Chr. 17, 3. In this sense we should also take דֶּ׳ גֶּבֶר בְּ Prov. 30, 19: *the action, the intercourse of a man with* ... Joined to God דֶּ׳ denotes either *the conduct of a man which pleases God, which God approves*, Job 23, 11; Ps. 5, 9; 27, 11, where דֶּ׳ might also stand in the plural Is. 2, 3; Ps. 51, 15; or *the agency, mode of acting of God* i. e. how God acts (ὁδὸς θεοῦ Matth. 22, 16, ὁδοὶ θεοῦ Acts 13, 10), where again, sometimes the sing. Ps. 18, 31, sometimes the pl. Hos. 14, 10 stands; hence *creation-work, the operation and support of God* Prov. 8, 22; *pl. the works of God* Job 26, 14. Connected with this is a) *way, manner*, e. g. דֶּ׳ כָּל־הָאָרֶץ Gen. 19, 31 *the way of all the world;* comp. ὁδός, Ar. طريق &c. in a similar use. b) *religion, worship*, the way of reverencing God or the gods, e. g. דֶּ׳ עֹצֶב Ps. 139, 24 *the worship of the gods;* Am. 8, 14 *the worship at Beersheba;* דֶּ׳ עוֹלָם Ps. 139, 24 *the religion of preceding times*, i. e. of David, Hezekiah &c., when idolatry was not mixed with the true religion. c) *affair, fate, lot, experience*, used in the sing. and pl., i. e. conceived as the way in which man walks Ps. 10, 5; 37, 5; 119, 26; Am. 2, 7; Job 3, 22; 8, 19; בְּדֶרֶךְ מִצְרַיִם Is. 10, 24 *after the fate of Egypt;* metaphor. a periphrasis of the state of a woman in her monthly courses Gen. 31, 35.

דְּרָכִים see דֶּרֶךְ.

דַּרְכְּמוֹן see אֲדַרְכּוֹן

דָּרַם (not used) *intr. to shine, to glitter, to lighten*, Ar. ضَرِمَ (to burn); deriv. דָּרוֹם.

דַּרְמֶשֶׂק see דַּמֶּשֶׂק.

דָּרַע I. (not used) *tr.* same as זָרַע I. *to sow, to plant*, whence the proper name אֶדְרֶעִי.

דָּרַע II. (not used) *tr.* same as Aram. דְּרַע, Hebrew זָרַע II. *to lift up, to bear, to hold;* deriv. the proper names דֶּרַע, דַּרְדְּרַע = דַּרְדַּע.

דְּרַע (not used) *Aram. tr.* same as Hebrew דָּרַע II. (which see); deriv. דְּרָע, אֶדְרָע.

דְּרַע (*plur.* דְּרָעִין, with *suff.* דְּרָעוֹהִי) *Aram. f. arm*, Dan. 2, 32.

דֶּרַע (see דַּרְדַּע) *n. p. m.* 1 Chr. 2, 6, contracted from דַּרְדַּע 1 Kings 4, 31.

דָּרַק (not used) *tr.* same as זָרַע II., Aram. דְּרַע, as זָרַק = זָרַע I. Deriv.

דַּרְקוֹן (*bearer*) *n. p. m.* Ezr. 2, 56.

דָּרַר I. (i. e. דַּר; not used) *intr.* 1. *to shine, to glitter, to lighten*, of precious stones, Ar. دَرَّ and دَرَأَ, Sanskrit *dṛî* (to shine), the organic root being still found in אָ־דַר, הָ־דַר &c.; derivat. דַּר. The noun דָּרוֹם should be referred to the stem דָּרַם, דַּרְדַּר to דַּר (דּוּר).

דָּרַר II. (not used) *intr. to hunt round about, to rove about, to go about freely*, the same organic root lying in דַּר II. and דָּהַר. Comp. Ar. درّارة a spindle (from turning), دردور whirlpool. It is possible that the fundamental signification "to whiz, to chirp" belongs to דְּרוֹר as the name of a bird, as in دَرَّ; comp. دَرَّة a parrot (prop. the shrill-warbling) دردار a whizzing tone, دَرّ the murmuring noise of a multitude. Deriv. דְּרוֹר.

דָּרַשׁ (*fut.* יִדְרֹשׁ; *inf. constr.* once דַּרְיוֹשׁ Ezr. 10, 16 for דְּרֹשׁ) *tr.* prop. *to tread to pieces, triturate* (as the Targ. דְּרַס, Syr. ܕܪܫ, Ar. دَرَسَ &c. have this objective signification; or *to break through, to cut through, to cut into*, connected with the organic root in חָ־רַשׁ).

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In use are the following: 1. *to penetrate* (into a thing or person) as חָקַר (which see) i. e. *to seek*, LXX ζητεῖν, what is lost Ez. 34, 6; *to seek out* Lev. 10, 16 with accus. of the object; especially דָּרַשׁ יי׳ *to seek God* i. e. to turn to him with prayer and trust Jer. 10, 21, Zeph. 1, 6, Ps. 34, 5, Lament. 3, 25, 2 Chr. 16, 12, דֹּרְשֵׁי יי׳ *worshippers of God* Ps. 9, 11, also with the addition of בְּכָל־לֵב 119, 2; in later diction with לְ 1 Chr. 22, 19 or אֶל Job 5, 8. The same phrase is applied to the worship of the gods Jer. 8, 2; 2 Chr. 25, 15 20. Sometimes with לְ of the object, Deut. 12, 30. Cognate in sense בִּקֵּשׁ. מָצָא אֶת־יי׳, i. e. *to be heard* Jer. 29, 13, should be considered as a supplement. דְּרוּשִׁים Ps. 111, 2 *the sought, wished for* (deeds of God), as elsewhere חֲמוּדִים. Elsewhere with לְ Job 10, 6, אַחַר 39, 8 *to seek or search after;* with בְּ *to seek* (help) *from one* 2 Chr. 16, 12. — 2. *to investigate, to fathom, to explore*, one, as חָקַר, either absolut. Deut. 13, 15, Judges 6, 29, along with בִּקֵּשׁ, חָקַר, שָׁאַל, or with the accus. 1 Chr. 28, 9, 2 Chr. 32, 31; לְ 2 Sam. 11, 3; or עַל of the person 2 Chr. 31, 9; עַל Eccles. 1, 13 or מֵעַל of the thing Is. 34, 16. Most frequently: *to ask* (God, the gods, the seer, the oracle, the physician, magicians &c.) i. e. either *to inquire, seek for* from one, with accus. Gen. 25, 22, Ex. 18, 15, אֶל Is. 8, 19, לְ Ez. 14, 7 and עַל of the person 2 Chr. 31, 9, בְּ 1 Sam. 28, 7; or also with the accus. 1 Kings 22, 7, עַל 2 Kings 22, 13, מֵעַל of the thing Is. 34, 16. The person *who* is asked as the medium is put with מֵעִם 1 Kings 14, 5; מֵאֵת 2 Kings 3, 11, rarely with בְּ Ez. 14, 7; and the person *for* whom one asks, either with אֶל 1 Kings 22, 7 or בְּעַד Jer. 21, 2. — 3. *to demand, desire*, with accus. of the thing Deut. 22, 2 or with מֵעִם 23, 22 or מִן of the person in addition Mic. 6, 8; once absolutely in the sense to *ask, beg* (bread) Ps. 109, 10, where, however, the LXX read וְגֹרְשׁוּ instead of וְדָרְשׁוּ. With מִיַּד of the person and the accus. of the thing: *to demand something back from one* Ez. 34, 10, hence the expression דָּ׳ דָּם (מֵעִם) מִיַּד פְּ׳ *to require of one shed blood*, i. e. to avenge the guilt of blood Gen. 9, 5; Ez. 33, 6; Ps. 9, 13; then *to revenge, punish*, either absol. Ps. 10, 4 or with מֵעִם of the person Deut. 18, 19. — 4. *to concern oneself with a thing, to endeavour*, with מִשְׁפָּט Is. 1, 17, טוֹב Am. 5, 14, רָעָה Prov. 11, 27, פִּקֻּדִים Ps. 119, 45, חֻקִּים 119, 156, מִצְוֹת 1 Chr. 28, 8, תּוֹרָה Ezr. 7, 10, and therefore the phrases דָּ׳ רָעַת, טוֹבַת, שְׁלוֹם פְּ׳ *to be concerned about the misfortune, the prosperity, the health of one* Deut. 23, 7, Ps. 38, 13, for which is also used the accus. of the thing and לְ of the person Esth. 10, 3 or also לְ of the thing Jer. 38, 4. Fig. *to care for*, with accus. Deut. 11, 12 or with לְ Ps. 112, 5, עַל of the object, which one cares for 2 Chr. 24, 6. According to the derivative also *to study* (see מִדְרָשׁ), Ar. درس. — From the objective fundamental signification arose that of *to set foot upon* (a place), *to visit*, with accus. Am. 5, 5 or אֶל of the object Deut. 12, 5, which, however, may also mean *to look for;* so too in Prov. 31, 13. Deriv. מִדְרָשׁ.

Nif. נִדְרַשׁ (*inf. abs.* אִדָּרֹשׁ = הִדָּ׳ Ez. 14, 3, to avoid the coming together of *hh*, whence one *h* is sometimes dropped 2 Sam. 19, 23; *fut.* יִדָּרֵשׁ, 1 *pers.* אִדָּרֵשׁ Ez. l. l., by the influence of אִדָּרֹשׁ) *to be explored, examined*, 1 Chr. 26, 31; *to be required* i. e. *revenged* Gen. 42, 22; but usually reflexive, *to allow oneself to be induced by entreaties* (to hear a prayer), with לְ of the person Is. 65, 1; Ez. 14, 3.

דָּשָׁא (3 *pers. plur.* דָּשְׁאוּ) *intr. to be fresh, young*, the organic root דָּשׁ־א lying also in חָ־דַשׁ (which see); metaphor.: *to sprout, to shoot* Joel 2, 20; comp. (according to the derivatives) Targ. דְּתָא, Syr. transposed ܬܕܐ, Zab. ܬܕܐ; the Ar. وَدَسَ (comp. דָּיָה to flow, Ar. وَدَى) has originated in a farther development of the root at its beginning. Deriv. דֶּשֶׁא.

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Hif. הִדְשִׁיא *to cause to sprout, to bring forth* (cognate in sense הוֹצִיא) GEN. 1, 11.

דֶּשֶׁא *m. young herbage, χλόη,* springing out of the earth GEN. 1, 11, 2 SAM. 23, 4 and blooming Is. 66, 14, after it is watered by rain DEUT. 32, 2; in full form יֶרֶק דֶּ׳ 2 KINGS 19, 26; PS. 37, 2; Is. 37, 27. It is the best food of animals JOB 6, 5, the dress of the meadows PS. 23, 2, and its perishing is a misfortune Is. 15, 6; JER. 14, 5. Different from חָצִיר PROV. 27, 25 and עֵשֶׂב GEN. 1, 12; 2 KINGS 19, 26. Aram. דְּתְאָה, Syr. (transp.) ܥܲܫܒ̈ܵܐ, Zab. ⲁⲥⲁⲑ, Ar. عُشْب, the same.

דָּשַׁן (= דָּשַׂם; Kal not in use) *intr.* 1. *to be fat, juicy, full of marrow,* Ar. دَسِمَ and transposed ثَمِنَ, ثَمَنَ the same; on the contrary دَسَمَ is transitive and of specific application. Deriv. דָּשֵׁן (adj.), דֶּשֶׁן. — 2. (not used) *to be strong, large, powerful,* according to the usual metaphor. Deriv. דָּשֵׁן 2.

Pih. דִּשֵּׁן (3 *fut.* יְדַשֶּׁנָּה for יְדַשֵּׁן, ־ה instead of ־ָה, see ־ָה) *to make fat, pithy, to strengthen,* עֶצֶם PROV. 15, 30; *to anoint,* רֹאשׁ, belonging to the luxury of a banquet (AM. 6, 6; comp. LUKE 7, 46) PS. 23, 5; figurat. (according to *Rashi*) *to regard as valuable, important, considerable,* PS. 20, 4; according to *Ibn Esra* a denom. from דֶּשֶׁן which see.

Puh. דֻּשַּׁן *to be well fed,* of נֶפֶשׁ PROV. 11, 25; 13, 4; *to be made strong,* of persons 28, 25; *to become fat,* of the field Is. 34, 7.

Hothp. הִתְדַּשֵּׁן *to be sated,* of a sword Is. 34, 6.

The organic root דְּ־שָׁן for דְּ־שַׁם is identical with that in שָׁמַ־ךְ, שָׁם־תָּ.

דָּשֵׁן (*pl.* דְּשָׁנִים, *constr.* דִּשְׁנֵי) *adj. m.* 1. *fat,* with שָׁמֵן Is. 30, 23, *well fed* DEUT. 31, 20; *sappy, juicy,* of the palm PS. 92, 15. — 2. *rich* (comp. Greek παχύς Herod. 5, 77, Latin *pinguis* Hor. Od. 2, 12, 22), *great, mighty* PS. 22, 30; comp. Ar. سَمِين (remarkable, famed).

דֶּשֶׁן (with *suff.* דִּשְׁנִי) *m.* 1. *fatness,* with חֶלֶב, of animals for sacrifice JER. 31, 14; figurat. *a rich meal* PS. 63, 6; *superabundance,* 36, 9; *fulness, blessing* 65, 12; JOB 36, 16; *sap, oil* JUDGES 9, 9. — 2. *fat ashes,* of sacrificial animals LEV. 1, 16; 4, 12; 1 KINGS 13, 3 5 (hence according to some the denom. דִּשֵּׁן PS. 20, 4 *to make into* דֶּשֶׁן, but see דֶּשֶׁן); also *ashes* of burnt buildings JER. 31, 40, comp. 52, 13, so called probably from their fattening the soil (Plin. 17, 9). Deriv. the denom.

דִּשֵּׁן *Pih. to cleanse from ashes, to remove ashes,* EX. 27, 3, NUMB. 4, 13.

דָּת (*constr.* only once דַּת ESTH. 2, 12; with *suff.* דָּתוֹ; *pl.* דָּתִים, *constr.* דָּתֵי, with *suff.* דָּתֵיהֶם; a late Hebrew word, used only in EZRA and ESTHER, and taken from Aramaean) *f. command,* a royal one EZR. 8, 36; ESTH. 2, 8 (with דְּבַר הַמֶּלֶךְ); 4, 3 8; 8, 13 &c.; *a legal prescription, a law,* ESTH. 1, 8 19; 2, 12; 3, 8; 4, 11 15; collect. *laws, rights* 1, 13 15, with דִּין. In אֲשְׁדַּת DEUT. 33, 2, written as one word by the Masora, the Targ., Vulg., Sa'ad., Ibn Esra &c. find, it is true, the present דַּת; but it is = אֲשְׁדַּת in the signification of אֲשֻׁדַּת, see אֲשְׁדַּת. — We must reject at the outset every Hebrew derivation, since the word has come from Aramaeism, which is unknown in old pure Hebraism. Such Hebr. derivations are: דַּת contracted from דִּצַת (*Michaelis*), or דַּת from דִּוַת = שְׁוַת and therefore = שַׁת fundamentum (*Kanne*), or דַּת = יְדַת after the form of מַנַּת from יַדַּה = יַדַּה (*Simonis*), or דַּת contracted from דָּנַת and from דָּנַ־ה = דָּן, conseq. = דִּין (*Fürst* in Concord.). But in Aramaeism itself, where no etymology can be shewn for it, it is found only during the Persian dominion; and the later Syriac writing is also ignorant of it. Hence the derivation should be sought in Persian alone. דַּת *dât* is the *part. pass.* of dâten *to set* (Sanskr. *dhâ,* Greek τίθ-ημι, German *thu-n,* That), conseq. *what is settled, established,* hence *law,* statutum (from statuere), θεσμός, *edict,* comp. Persian داد jus; so too Pehl. *dadha,* Zend. *daetic* and Armen. *dat* (see דָּתְבַר).

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דָּת (*constr.* once דַּת Ezr. 7, 14; *def.* דָּתָא, with *suff.* דַּתְכוֹן; *constr. pl.* דָּתֵי) *Aram. f.* the same, *a firman*, *command*, Dan. 2, 13 15; *an agreement*, *plan* 2, 9; *an edict*, *law* 6, 9 13; דָּת אֱלָהּ *religion* 6, 6, Ezr. 7, 14 21 26, consisting of דָּתִין 7, 25; *sacrificial prescriptions* Dan. 7, 25, with זִמְנִין sacrificial times.

דֹּת (not used; = דּוֹת and this = דְּוָת after the form מְנָת; contracted דָּת in דָּתָן, conseq. from דָּוָה or דָּיָה *to flow*, *to flow from*) *f. a spring;* whence the proper names דֹּתַיִן, דָּתָן and דֹּתָן. In Aram. the *t* is already looked upon as radical.

דָּתָא (only *def.* דִּתְאָא or ־אָה) *Aram. m.* same as the Hebrew דֶּשֶׁא Dan. 4, 12 20.

דְּתָבָר (Pers.; *pl. def.* דְּתָבְרַיָּא) *Aram. m. a judge*, *one skilled in the law* Dan. 3, 2 3, compounded of דָּת (which see) and בַּר (see גִּזְבָּר); Pehl. *datubar* (judge), Armen. *datuvar*.

דֹּתַיִן (*double fountain;* see דֹּת) *n. p.* of a place in Samaria Gen. 37, 17; 2 Kings 6, 13 contracted into דֹּתָן. Later, it was called דֹּתַיִם, *Δωθαΐμ* (Judith 4, 6; 7, 18), abridged *Δωταία* (ib. 3, 9). At present the name *Dothân* is that of a hill with a fountain (*Robinson*, new Biblical Researches p. 158).

דָּתָן (Fontanus; see דֹּת) *n. p. m.* Num. 16, 1.

דֹּתָן *n. p.* of the place דֹּתַיִן 2 Kings 6, 13; ־ַיִן contracted into ־ָן, as עֵינָן out of עֵינַיִן.

ה

ה, called הי, as the name of a letter signifies *fence* (= חֵית), not because it presented the rude form of a fence in old writing (𐤄, 𐤄) as in the Phenician, but because of the initial sound. Not merely in name (הֵית = חֵית from הוּת = חוּת [which see], and then הֵית after the Aramaean method shortened into הֵי, like בֵּית into בֵּי), but also in form (comp. ה and ח), application and interchange, ה and ח originally constituted a single sound, and did not differ till later. This explains their frequent interchange in the language itself (for examp. הוּץ and חוּץ, הָיָה and חָיָה, הָלַךְ and חָלַךְ, הָלַם and חָלַם, הָמַס and חָמַס, הָסָה and חָשָׁה, הָנַע and חָנַע = כָּנַע, הֶרֶס and חֶרֶס, הָבַר and חָבַר, צָהַר and צָחַר, לָהַם and לָחַם, סָהַר and סָחַר, צָהָה and צָחָה, נָהַל and נָחַל) or in relation to other Semitic dialects (e. g. הָתַל Ar. ختل, הָדַם Ar. خدم, הָדַר Ar. حدر, הָכַר Ar. حكر, גָּחַן Syr. ܓܚܢ &c.); and many differences between the books of Chronicles and other historical ones (הַהֲרֹדִי 2 Sam. 23, 25 and הַהֲרוֹרִי 1 Chr. 11, 27) may be derived from this. As a numeral ה signifies 5, ה̈ 5000; as an abbreviation ה must have early denoted the name of God (יְהוָֹה; see *Movers*, kritische Untersuchungen über die biblische Chronik etc. p. 75); as a sound of the alphabet it is pronounced *He*.

Being a simple aspirate like א, it is interchanged with it, whether it be an initial sound of verbs, e. g. הָדַם and אָדַם, הָדַר and אָדַר, הָבַן and אָבַן, or a medial sound, e. g. לָהַט and לָאַט, or the article ·הַ, Phenician ·אַ, Arab. ال, or הִ of Hifil e. g. אֶגְאִיל = הִגְ׳ Is. 63, 3, אַרְאֶנּוּ = הִרְ׳ Mic. 7, 15, אַרְזָה = הִרְ׳ Zeph. 2, 14, אַשְׁכֵּים = הַשְׁ׳ Jer. 25, 3; but the latter seldom. — While it sometimes expresses a stronger aspiration and even increases to the strongest guttural, it is interchanged with ח (see before), and also with כ as an extension of this interchange, e. g. מַהֲמֹר and מַכְמֹר, מָהַר and מָכַר; with ג e. g. אָהַב and עָגַב; with ע e. g. עָגַן and הָגַן &c.; but the last is rare.

In addition to the intrinsic value of *He* as a consonant, since the whole Hebrew alphabet consists only of consonants, it forms the vowel letter in

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certain final syllables of a word ending with a vowel, i. e. in words that terminate in vowels (which happens also with א, ו and י): a) *ā*, e. g. מלכה *malka*, אתה *atta*. א stands for this, not till late and Aramaeising, e. g. חגא Is. 19, 17 *chogga*; on the contrary it is usually wanting in the second person of the perfect, e. g. כתבת *katabta*, מלכך *malk'cha*. Exceptionally it stands b) for *ê*, *é*, e. g. כלנה *Kalnê*, איה *ayyê*; זה *zé*, מה *mé*; but for *e* Yod (י) is also written, e. g. מלכי *malkê*; comp. the change of ה into ε in Greek. c) for *ô* (which is often = *a*), e. g. שלמה *Shlomô*, שלה *Shilô*, כה *kô*; but here it is interchanged with ו, e. g. פה *pô*, שלו = שלה *Shilô*, נכו = נכה *n'kô*.

Besides these organic interchanges, arising from the harder or softer pronunciation of *He*, the following which are rarer, are worthy of notice: 1. with *Yod* (י), as הָלַךְ and יָלַךְ, הָגָה and יָגָה, הָרָה and יָרָה, הָכַל and יָכַל &c. The connection of the *y* and *k* sounds (comp. חוּם = יוֹם) makes it probable that this took place in the first instance through the medium of the *k* sound. — 2. with the sibilants (צ, ס, ז, ש) e. g. הָלַךְ and סָלַךְ, הָדַר and שָׁדַר, הָלַל and צָלַל, the Shafel-form הַלְהַב from אָהַב (אָגַר and Aram. זְגַר); comp. the interchange of the Greek ζ with *s* in Latin, e. g. ἕξ sex, ἑπτά septem, ἕφπω serpo &c.; Sanskrit *Sindhu*, in the Hindu dialect &c. — 3) with *n*, e. g. הָכַר and נָכַר, הָמַל and נָמַל, הָרַג Aram. נָרַג &c.

In building stems out of organic roots, the following peculiarities relative to *He* present themselves: 1. ה as a middle sound of stems is frequently softened out of the harder *k* sounds, e. g. אָהַב out of אָחַב (which see), עָגַב (which see), therefore חִבָּה, Targ. חֲבָא; or it is connected with *k* the interior sound of a word, e. g. בָּהַם Ar. بَهَمَ, בָּהַל Ar. بَهَرَ, בָּהַם Arab. بَكَمَ. — 2. Concave stems with two sounds, whose stem-vowel is *a*, falsely called עֹ, frequently enlarge this stem into one of three sounds by hardening the interior vowel-sound into *He* (ה), e. g. אָר = אָהַר (אוּר), אָר = אָהַר (אוֹר); עַד = אָהַל II. = אָל, חָל; בָּהַם = (בָּהֵמָה) בֵּם; בָּהַר = בָּרַר = בָּז Ar. بَهَرَ; בָּהַת Aram. בָּשׁ; הָדַר = דָּהַר; הָלַל = בָּהַל; הָרַר = דָּהַר; נָר = נָהַר; מָל = מָהַל; שֵׁשׁ and שֹׁשׁ; מָר and מָהַר (מָחַר) &c. — Besides, *He* after *a* serves to build stems out of organic roots by putting it in front, e. g. הָרַד, הָדַס, הָדַק &c. — 3. It is inserted for the purpose of making pluriliterals, see דִּנְהֵב.

ה sounds as a consonant at the end of a word, when it is denoted by the point in it called מַפִּיק (i. e. causing to be pronounced). But the point also stands in mss. *under* He (*Michaelis* de codd. Erf. §. 19; *Lilienthal*, codd. Regiom. p. 27. 64), as also under ו and י when they are meant to be consonants, e. g. אֲבִיהָ. Hence stems which terminate in ה־ of which there are but six in Hebrew (גָּבַהּ, נָגַהּ, לָהַהּ, קָלַהּ, שָׁמַהּ, תָּמַהּ), are connected with those that end with the *k* sound, e. g. בָּלַהּ Ezr. 4, 4 K'tib, Ar. بَلَقَ &c.

ה־ and (without the accent) ה *an enclitic particle* (*He local*), the most frequent and most usual one to denote direction towards a thing (see ה־). Its use is twofold: 1. with a noun in subjects not personal, where ה־ is accentless, e. g. שֹׁמְרֹנָה *towards Samaria*, גָּתָה 1 Kings 2, 40 *to Gath*, הָהֹרָה *to the mountain*, גִּרְמָלָה, בָּבֶלָה &c. If the final vowel in the noun be already without an accent, it is lost when this accentless enclitic particle is annexed, e. g. אַרְצָה, מוֹחָה, בִּיתָה, שְׁעָרָה, קִרְיָה from אֶרֶץ, קֶרֶם (where ־ֶ is lengthened by a stronger accentuation into ־ֵ, comp. קָדְשָׁה from קֹדֶשׁ), בִּית, מוֹת; the vowel of the noun-stem is seldom shortened e. g. הָרָה from הָר, or is thrown back to the front e. g. שָׁכְמָה from שֶׁכֶם, but in pause שְׁכֶמָה Judges 9, 1. ה־ is accented when the ground-vowel in the segolate-form is *o*, e. g. אַהֳלָה Gen. 18, 6, אַצֳרָה 19, 23, גָּרְנָה Mic. 4, 12, an exception to which occurs only in the construct state Gen. 24, 67, elsewhere but seldom e. g. גִּתָּה

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Jos. 19, 13. This particle is appended in the way mentioned even where nouns are joined to prefixes (בְּ, מִן, לְ, הַ·) and direction to a thing is not obvious, e. g. בַּנֶּגְבָּה Josh. 15, 21, מִבָּבֶלָה Jer. 27, 16, לִשְׁאֹלָה Ps. 9, 18, הַחוּצָה 2 Sam. 13, 17. It is appended not merely to nouns in the absolute state, but also the construct e. g. מִדְבָּרָה 1 Kings 19, 15, פַּדֶּנָה Gen. 28, 2, בֵּיתָה ib., בְּאֵרָה 46, 1. So too it is put with feminine nouns in ָה after changing their termination into *t*, e. g. מָרָתָה from מָרָה. The enclitic particle is attached to nouns ending in *é* only after the final vowel has entirely disappeared, e. g. מַטָּה *downwards*, מַעְלָה *upwards*, from מַטֶּה and מַעֲלֶה. In rare cases local motion or direction to something appears more figurat. or obscure, e. g. בָּבֶלָה Is. 29, 15, זְבֻלָה Hab. 3, 11, חָלְלָה, שְׁלִישִׁתָה Ez. 21, 19, or it is used in relation to *time*, denoting *duration*, e. g. יָמִימָה 1 Sam. 1, 3, לַיְלָה. — 2. Appended to verbs, ָה accented signifies the direction of the will to a definite object, and therefore it belongs to those moods which express the will and resolve of the speaker, i. e. to the *fut.* and *imperat.* where it is an external sign of the voluntative. This direction of will is either a free purpose Prov. 12, 19, or it is conditioned from without, and then ָה should be translated by *shall* Is. 38, 10, or *must* Ps. 42, 5; or with passives it expresses the internal wish 69, 15. It appears usually in the first person of the future, e. g. אֹמְרָה, אֲזַמְּרָה, אֶכְתְּבָה, נַעְבְּרָה, אַחְדְּלָה, very rarely in other persons, e. g. תָּבוֹאָה Is. 5, 19. More frequently it is with the imperat. e. g. הָבָה, שׁוּבָה, לְכָה, שְׁקָה, גְּשָׁה, סַפְּרָה. It is the province of grammar to teach the laws, according to which this ָה is accented or not, by which the vowels in the final syllable are altered or not, and the alterations generally which the verb experiences with respect to vowels, accentuation &c. But the particle, even where the forms of the verb have sometimes the so-called Vau conversive, which occurs ninety times in Scripture, has by no means an influence upon the relations of time, as grammarians suppose, since it is used with occurrences that happen in the future Ps. 90, 10, as well as with momentary Ezr. 9, 5 and enduring ones Ps. 119, 131. It is found in its usual sense of *to* or *towards* or *down* with the following groups of ideas: a) with verbs of motion to, e. g. שָׁלַח *to send to* Gen. 23, 6; יָצָא *to go to* Neh. 2, 13; עָבַר *to draw towards* Judges 12, 5; נָסַע Ezr. 8, 31; נָפַל *to fall down* Ez. 9, 8; כָּרַע *to sink down* Ezr. 9, 5; יָשַׁב *to sit down* 9, 3; עוּף *to fly to* Ps. 90, 10; b) with verbs of *striving after*, *reaching to*, *throwing down*, *driving to*, e. g. פָּרַשׂ Ezr. 9, 5, שָׁאַף Ps. 119, 131, בִּקֵּשׁ Dan. 8, 15 and here too with צוּם, because it belongs to it; לָקַח *to hand over* Zech. 11, 13; אָחַז *to take hold of* 2 Sam. 4, 10; נָתַן Num. 8, 19; שָׁקַל *to weigh to* Ezr. 8, 25; שׂוּם 8, 17 &c.; c) with verbs of crying to, of speaking to, of disputing e. g. שִׁוַּע Ps. 119, 147, אָמַר Judges 6, 10, דִּבֶּר Dan. 10, 16, עוּד Neh. 13, 21; d) with verbs of attending to e. g. שָׁמַע Dan. 8, 13, בּוּן Ezr. 8, 15, הִכִּיר Neh. 6, 12, יָדַע 13, 10; e) with verbs expressing a continuance of time, without interruption, e. g. יָשַׁן *to sleep on* (without disturbance) Ps. 3, 6; חָלַם *to dream on* Gen. 41, 11; הִתְאַבֵּל *to continue mourning* Neh. 1, 4; פָּתַח *to keep opening* i. e. in succession Gen. 43, 21. On the other hand in וָאֹכְלָה Ez. 3, 3 ָה is suff. and only without mappik because of the distinctive accent (see Jer. 6, 6 after LXX, Vulg., Syr.; 44, 19 &c.); so too in וַנִּתְּנָה Deut. 29, 7. See ֶה.

As to the derivation, this final *a*-sound with a noun is manifestly a very old accusative case, which has been preserved merely for the sake of expressing motion towards, and because of this sense it might also be attached to the imperfect of verbs. Such accusative *a* is closely connected with the accusative-sign *hâ* in Ethiopic (*Ludolf*, Gr. aeth. p. 112), which is confined merely to the union with proper names, as is the case with the Amharic inseparable

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preposition *ha* i. e. *to* (*Ludolf*, Gr. Amh. p. 47). If we compare the Sanskrit and Arabic, it appears to have been pronounced in its full form *a-n;* but the *n* was lost, as the Greek accusative *α* arose out of *αν*, and as the *n* in Sanskrit becomes weak, losing itself in various instances and so dying away. Only in some adverbs, which are nouns in the accusative, the still older accusative case *am* has been preserved, viz. in רֵיקָם, חִנָּם &c.

ה־ or (accentless) ־ֶה *an enclitic particle*, = ־ָה, from which it is abridged, being also a designation of direction towards: 1. with a noun, as דְּרָנֶה Ez. 25, 13, נֹבֶה 1 Sam. 21, 2. — 2. with a verb, e. g. רַבָּה Judges 9, 29, וָאֶקְרָאָה 1 Sam. 28, 15, יְדַשְּׁנָה Ps. 20, 4, דְּעֶה Prov. 24, 14.

הָ see under הֲ and הַל.

הֶ (pronominal stem) 1. shortened from הֶה (an exclamation of astonishment &c.) = הָהּ Ez. 30, 2, only in the compound הֶאָח (which see); but in הֶאָמוּר Micah 2, 7 (*oh the word*) הֶ is better taken as a question, like the second signification. — 2. an abridged prefix-sound, interrogative, preceding אָ and הָ, e. g. הֶאָמוּר Micah 2, 7, הֶאָמַר Job 34, 31, הֶאָמֹר Ez. 28, 9, הֶחָכָם Eccles. 2, 19, as always when short *a* is to be pronounced before a semivowel with long *a* (comp. ·הַ); see הֲ. — 3. the article shortened before ח with *â* or *ŏ*, and before ע and ה with *â*, e. g. הֶחָכָם, הֶחָדָשׁ, הֶחָזוֹן, הֶעָנָן, הֶעָפָר, הֶחֳדָשִׁים, הֶהָמוֹן, הֶהָרִים. The same is the case with the article where it is used as a relative pronoun, e. g. הֶהָלְכוּא Josh. 10, 24.

·הַ i. e. *ha* with Dagesh forte following. The weakened forms הַ, הָ, הֶ in certain cases, see under הַל and הָא.

הֲ־ (pronominal stem; inseparable) *pronoun interrogative*, a prefix-vocable smoothed off, put before the first word of an interrogative sentence. Like the Latin *an* and Greek *ἦ* it introduces a question, in order to obtain certainty, 2 Sam. 18, 32 *is it well with the boy?* 9, 2, and so in cases where one is not clear about the nature of the answer and either expects *a denial*, when the interrogative clause may be resolved into a simply negative one, Latin *num?* Gen. 4, 9, Job 14, 14, Prov. 24, 28 (Targ., Vulg.); לֹא instead of הֲ actually standing in parallel places (e. g. 2 Sam. 7, 5 הַאַתָּה, for which 1 Chr. 17, 4 has לֹא אַתָּה; sometimes the LXX render it by *μή* Gen. 30, 2); or an *affirmative*, so that the interrogative clause might be converted into one simply affirmative and assuring (Greek *ἦ γάρ*, *ἦ γὰρ οὔ*, Latin *nonne? -ne?*), 1 Sam. 2, 27 *did I not then reveal myself?* i. e. certainly I did reveal myself (hence the LXX, Targ., Syr. leave הֲ untranslated); 1 Kings 21, 19. הֲלֹא in particular is so used (which see). But הֲכִי is otherwise employed Gen. 27, 36; 2 Sam. 9, 1; 23, 19, where the כִּי (which see) receives an access to its meaning, according to its manifold acceptations, by means of הֲ, consisting of doubt (*is there indeed*); irony (*is it so that*); assurance (*is it not that*). In an indirect question depending on a preceding clause, הֲ stands in the sense of *whether*, Gen. 8, 8. In questions involving contrariety, i. e. which presuppose the opposite as possible, we have הֲ ... אִם Job 4, 7, הֲ ... אוֹ 16, 3, הֲ ... וּ 6, 26, הֲ ... הֲ Num. 13, 18 &c. With regard to its union with particles, see אִם, כִּי, לֹא &c.

Looking at its form, this interrogative particle has the short vowel *ă* (*ha*); but before gutturals it is pronounced fuller and with a weak duplication, like the article ·הַ, e. g. הַאֵלֵךְ *shall I go?* הֶחָזָק, הֶאָנֹכִי; הֶחָכָם if a wise man? an sapiens? Eccl. 2, 19; before א sometimes הָ, e. g. הָאַתָּם is it you? an vos? Judges 16, 31; before י when the latter has its own vowel, even doubling it, e. g. הַיִּטַּב? Lev. 10, 19. Before words whose first consonant has no full vowel, הֲ becomes הַ, e. g. הַיְדַעְתֶּם, הַמְשֹׁל, הַלְךָ; or Sheva moveable is drawn to הַ, e. g. הַלְּבֵן Gen. 17, 17, הַכְּתֹנֶת (*hak-k'tonet*) Gen. 37, 37, הַצֳּרִי Jer. 8, 22; but usually

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הֲ merely, as הַבְרָכָה Gen. 27, 38; הַאֲשֶׁר 2 Kings 6, 22. The ֶ is changed into ֲ after הַ, e. g. הַאֲמֹר Job 94, 18; ֲ is converted into ַ, e. g. הַאֲחֵיכֶם, elsewhere אֲחֵיכֶם. In the case of אַל, the interrogative הֲ is wanting and is to be translated: *yet not? not indeed?* Ps. 121, 3; so too sometimes with words that begin with a guttural, e. g. הוּא יוֹרֶה *he will teach?* Hab. 2, 19; הַיּוֹם *to day?* 1 Sam. 22, 15. Etymologically, the interrogative *hă* arose, perhaps, out of *kă*, as is perceptible from comparative philology. Ar. أَ is an interrogative particle.

הָא (pronominal stem) prop. *demonstr. this*, *that*, of all genders, and accordingly connected closely with the following word; also used for an article, as ὁ, ἡ, τὸ in Homer and Herodotus is a pronoun demonstr. and article. See, however, הַל.

הָא (pronominal stem) *Aram. interjection: see! behold!* Dan. 3, 25, prop. demonstr. (see הוּא); Ar. هَا, Syr. ܗܳܐ.

הֵא (pronominal stem) *interj. lo!* Gen. 47, 23, Ez. 16, 43, prop. *behold there!* like הֵן, הִנֵּה.

הֵא (pronominal stem) *Aram. interj.* the same, Dan. 2, 43 הֵא כְּדִי *lo as = as.*

הֶאָח (pronominal stem) *interj.* an exclamation of joy, of terror or mockery: *aha*, Ps. 35, 25; 40, 16; Job 39, 25; Ez. 25, 3; Is. 44, 16. The separate parts of it, אָח (which see) and הֶ from הָהּ, are cries of pain and lamentation, and were obviously of general signification at first.

הַב imperat. of יָהַב, which see.

הָבַב a stem erroneously assumed for הַבְהַב, which see.

הַבְהָב (from הוּב, after the form עַרְעָר, חַלְחָל to חַלְחָלָה, from עוּר, חוּל; *pl.* הַבְהָבִים, with *suff.* הַבְהָבַי) *m. a sacrifice*, which was consumed upon the altar, *a holocaust*, as *Rashi*, *Targum* and *Kimchi* (in his Dictionary) have taken it; comparing the הִבְהֵב (to roast, to burn, torrere) of the Mishna and Talmud (e. g. Men. 10, 4; Sabb. ch. 2) and the Arab. هبهبى. In full form it is only connected with זֶבַח, in the sense of *burnt-offering*, Hos. 8, 13 *my burnt-offerings* (i. e. those that should have been burnt for me) *they sacrificed only for flesh and eating* (i. e. to be able to eat flesh). The rare word is chosen for the sake of assonance with אֲהָבִים 8, 9 or אֲהַבְהֵבוּ 4, 18 (on which account the LXX have taken it here as = אֲהַבְהָבִים, ἠγαπημένα), a peculiarity which the prophet loves.

הָבַל (*fut.* יֶהְבַּל) *intr.* prop. to breathe, to breathe out, to inhale, to blow (comp. Talm. הָבַל, הֲבַל to steam, to evaporate, to smoke, to blow about, Sabb. 17ᵇ 95ᵃ; the Syr. ܗܰܒܰܠ, besides the Hebrew signification: *to wander about*, of herdsmen or flocks; the organic root appears to be הָ־בַל); but only fig. *to be vain*, *transitory* (as a breath), *empty*, *unreal* i. e. *sinful* 2 Kings 17, 15, Jer. 2, 4; *to be foolish*, Ps. 62, 11, comp. Rom. 1, 21; הָ׳ הֶבֶל *to behave foolishly* Job 27, 12. Derivat. הֶבֶל, and the proper name הֶבֶל.

Hif. הֶהְבֵּל *to befool*, *to lead astray* Jer. 23, 16.

הֶבֶל (*constr.* הֲבֵל, as is sometimes the case in other segolate forms, e. g. זְרַע, סְחַר, חֶדֶר, זֶרַע from נְטַע, סָחַר, חֲדַר, נֶטַע; with *suff.* הֶבְלִי, הֶבְלֶךָ, הֶבְלוֹ; *pl.* הֲבָלִים, *constr.* הַבְלֵי) *m.* 1. *a breath*, ἀθμίς, ἀθμός, aura, which passes away quickly, and to which are compared acquired treasures Prov. 21, 6, the life of man Ps. 144, 4, Job 7, 16 (therefore earthly life is called יְמֵי הֶ׳ Eccles. 7, 15; 9, 9, or יְמֵי חַיֵּי הֶ׳ 6, 12), human action and occupation, thinking and providing, Eccles. ch. 1. 2. 3. 4 &c.; מֵהֶבֶל Ps. 62, 10 *lighter than a breath.* — 2. Figurat. *a thing vain*, *fruitless*, Lament. 4, 17, Jer. 10, 3, whether it be worthless in itself Prov. 31, 30 and therefore applied to words, *nonsense*, *foolishness* Job 27, 12; 35, 16; Ps. 39, 7; Eccles. 5, 6; or *transitory*, *not continuing* Is. 30,

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7, therefore *transitoriness;* Eccles. 11, 8 *all that enters* (into the world, comp. 6, 4) i. e. appears, *is transitoriness; nothingness*, 6, 4 *for he comes in nothingness* i. e. he is born nothing; metaph. *an idol*, Deut. 32, 21; 1 Kings 16, 13; Jer. 10, 8; with the addition of שָׁוְא Ps. 31, 7 or נֶכֶר Jer. 8, 19; *unrighteousness* (of gain) Prov. 13, 11. As an adverb *in vain, vainly*, Job 9, 29; Zech. 10, 2; *senselessly* Job 35, 16; *uselessly* Is. 49, 4. — 3. (*transitoriness*) *n. p. m.* Gen. 4, 2.

הֶבֶל see הֲבֶל.

הָבַן (not used) *intr.* same as אָבַן I., Ar. عبن *to be firm, hard*, only of ebony. Hence

הֶבֶן see הֹבֶן.

הֹבֶן (with *suff.* הָבְנִי; or הוֹבֶן, with *suff.* הוֹבְנִי; not used) *m.* same as אֶבֶן *firm, hard, a stone;* specially *ebony*, i. e. *stone-wood* (Symm., Jerome), Phenic. הָבֶן, whence it came to the Greeks and Romans (ἔβεν-ος, *heben*-um, *eben*-us) &c. In its native land (India) it was named from its blackness (comp. Sanskrit kâ-laskandha black stem &c.); and *Parchon* has claimed for the stem דָּבַן the meaning "to be black and shining".

הָבְנִי (from הֹבֶן; *pl.* הָבְנִים) *adj. m.* prop. *ebon*, viz. stick, whence pl. Ez. 27, 15 K'ri *ebony-poles* (φάλαγγες), which the Tyrians purchased from the south and east coasts of Arabia; K'tib הוֹבָנִים.

הָבַר (3 *pl.* הִבְרוּ K'tib Is. 47, 13; *part.* הֹבֵר ibid. K'ri) *tr. to cut in pieces, to divide in pieces*, Ar. خبر, Hebr. חָבַר II., hence figurat. *to divide off, to determine*, the heavens, after the manner of astrologers Is. 47, 13, where the K'tib reads חַבְרֵי שָׁמַיִם (אֲשֶׁר), the K'ri (and LXX, Vulg.) הֹבְרֵי שָׁמַיִם. So *Kimchi*. According to *Parchon* it is equivalent to חָבַר I. *to conjure, to practise magic*, and therefore הֹבֵר is identical with חֹבֵר ibid. 47, 10 12, and with the Arab. خبر *to know, to understand* (modern Hebrew חָבֵר a learned man).

הֵגָא and הֵגִי (Persian), *n. p.* of a eunuch at the court of Ahasuerus, who had charge of the harem Esth. 2 3 8 15, and is therefore described as סְרִיס הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים. The Sanskrit *âja* (*Wilson*, Sanskrit Dictionary, pref. p. 25 &c.) has the same meaning, which is *Aga* spread throughout all Asia, and may have sounded in old Persian *Hêgê* or *Hêgaj* (הֵגַי Esth. 2, 8 15).

הָגַג i. e. הִגּ (unused) *intr.* same as הָגָה I. (comp. רָבַב = רָגָה) *to speak softly, to whisper*, of a sighing complaint, the inner whispering and stirring of the heart; comp. Syr. ܗܓܓ *to think*, the gentle speech of the heart; Arab. reduplicated هجهج to utter soft sounds, to murmur; Syr. ܗܝܓܐ the whispering, the ghost; on the contrary, the Ar. هَجَّ (to glow) is only a collateral form of أَجَّ, Hebrew אָח which see. Deriv. הֲגִיג.

הָגָה I. (*inf. absol.* הָגֹה, *fut.* יֶהְגֶּה) *intr.* 1. *to murmur, to utter deep tones*, of the muttering of the magician's lips (see Hifil), of the hollow tones of the harp (see הִגָּיוֹן), cognate in sense הָמָה; *to coo*, of the dove Is. 38, 14; 59, 11; *to growl*, of the lion Is. 31, 4; *to sigh, to complain, to moan*, Is. 16, 7; Jer. 48, 31; *to roar*, of thunder (see הֶגֶה) &c. — 2. *to utter low murmurs*, in the heart, i. e. *to meditate, to think, to consider*, with בְּ Ps. 63, 7; 77, 13 and the accus. of the object Is. 33, 18; *to weigh in silence*, Prov. 8, 7, or absolutely *to meditate upon* Prov. 15, 28. — 3. to express oneself in audible, intelligible tones, i. e. *to speak*, of לָשׁוֹן Ps. 35, 28, Is. 59, 3, or גָּרוֹן Ps. 115, 7. — For the fundamental signification compare הָגַג, which is identical with the organic root in הָגַג-ה I. On the connection of musing, thinking and speaking comp. שִׂיחַ; Ar. هجى, Syr. ܗܓܐ the same, and to read in syllables. Deriv. הֶגְיוֹן, הֲגוּת, הֶגֶה.

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Poh. הֹגָה (*inf.* הֹגוֹ) *to excogitate*, מִלֵּב from the heart, Is. 59, 13; but see הָגָה II.

Hif. הֶהְגָּה (only *part.* מַהְגִּים) *to murmur, to mutter*, of soothsayers Is. 8, 19; cognate in sense צִפְצֵף.

הָגָה II. (*inf. absol.* הָגוֹ) *tr.* (= יָגָה which see, as הָלַךְ = יָלַךְ), *to separate, to divide*, סִגִּים from (מִן) somewhat Prov. 25, 4; figurat. *to remove, to frighten away*, of the wind Is. 27, 8; רָשָׁע Prov. 25, 5, i. e. the bad servant from the company of the king. Ar. هَجَى to remove, هجهج to scare away.

Poh. (only *infin.* הֹגוֹ) *to remove, to banish*, Is. 59, 13.

הֶגֶה (from הָגָה I.) *m.* 1. *a sighing*, Ez. 2, 10, with הִי and קִינִים. — 2. *a thought*, Ps. 90, 9 *we have finished our years as a thought* (*Theognis:* αἴψα γὰρ ὥστε νόημα παρέρχεται ἄγλαος ἥβη), which the Targ. renders "breath", *Rashi* and *Ibn Esra* "sound", the LXX, Vulg. and Syr. "a spider's web", merely according to the general sense. — 3. *a dull noise, low thunder* Job 37, 2.

הָגוּת *f. meditation*, of לֵב Ps. 49, 4, = הִגָּיוֹן 19, 15.

הֵגַי see הֵגֵא.

הָגִיג (only with *suff.* הֲגִיגִי) *m. sighing, complaint*, Ps. 5, 2 (see הָגָה Is. 16, 7; Jer. 48, 31); *stirring of the heart* (see הָמָה Ps. 42, 6) Ps. 39, 4.

הִגָּיוֹן (*constr.* הֶגְיוֹן, with *suff.* הֶגְיוֹנָם) *m.* 1. *dull tone, gentle sound*, of the harp. Ps. 92, 4 *with the gentle sound of the harp* (עֲלֵי, comp. 50, 5); LXX μετ' ᾠδῆς ἐν κιθάρᾳ, cognate in sense הֶמְיָה; therefore (as the LXX, Symm., Aq., Vulg. appear to take it) an air, perhaps *muffled music* as a pause or a peculiar kind, 9, 17, LXX ᾠδὴ διαψάλματος. — 2. *meditation, effort* = הָגוּת Ps. 19, 15; *device, machination* of enemies Lament. 3, 62.

הָגִין *adj. m.*, הֲגִינָה *f.* (according to *Ibn Ganâch, Kimchi*, comparing the Targumic and Talmudic usus loquendi) *convenient, suitable, commodious*, spoken of גְּדֶרֶת (a court-enclosure) Ez. 42, 12; comp. Talmudic adj. הָגוּן, הֲגוּנָה, subst. הֹגֶן, part. הוֹגֵן, f. הוֹגֶנֶת; Targ. מְהוֹגָן (see Targ. on Num. 22, 32) &c. But as the mss. fluctuate between הֲגִנָה, הֲגוּנָה and הַפּוֹנָה, as the Syr. translates הַגַּי, the LXX הַקָּנָה, and the Vulg. הַגִּזְרָה, the reading in the text may have arisen from גִּזְרָה, which suits the context. See הָגֵן.

הֲגִינָה see הָגִין.

הָגַן (not used) *tr.* same as עָגַן *to surround closely*, circumscripte complecti, hence figurat. *to suit exactly*. But neither the Talmudic הָגוּן, nor our הָגִין can be explained by this. Hence it is better to understand: *to bend to, to turn to, to direct to*, Ar. وَجَنَ, جَنَأَ, حَجَنَ in a cognate sense, whence הָגִין *bending to, directed*, versus, *towards*, Ez. 42, 12 *the way toward the wall*, if the word there is to be retained.

הָגַר (not used) *intr.* prop. same as גּוּר II. and יָגֹר, *to turn, to turn away, to shrink back timidly*, therefore *to wander on, to emigrate, to flee*, Ar. هَجَرَ, whence هِجْرَة (Hiǵra, flight); deriv.

הָגָר (*wandering*) 1. *n. p. f.* Gen. 16, 1; 25, 12, the mother of the nomadic Ishmaelites. — 2. (*wanderer*) *n. p.* of the ancestor of an Arab tribe, whence the Gentile הַגְרִי, which see.

הַגְרִאִים see הַגְרִי.

הַגְרִי (*pl.* הַגְרִים and הַגְרִיאִים, ־רִאִים) *n. Gent.* from הָגָר 2: *Hagarene*, name of an Arabian people mentioned along with אֱדוֹם, יִשְׁמָעֵאל, מוֹאָב, עַמּוֹן, גְּבָל, עֲמָלֵק, פְּלֶשֶׁת, צוֹר, אַשּׁוּר (Syria), who, ten in all, rose up against the Israelites at the time of the Maccabean wars (*Josephus*, Archaeol. 12, 8) and established an alliance for the purpose of destroying them Ps. 83, 7. They dwelt, with יְטוּר, נָפִישׁ, נוֹדָב (which see) 1 Chr. 5, 19, on the other side of Jordan in the east of Gilead; and David had warriors and officers out of them 9, 38; 27, 31. In

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Saul's time they dwelt in the east of Gilead; and the $2^1/_2$ tribes beyond Jordan carried on war with and expelled them 5, 10 19 20. Besides this portion of the Hagarene people, whose habitation is well ascertained from Scripture, there was another with the name هَجَر (Abulf., Jakut), Ἀγραῖοι (Strabo XVI. p. 767), united with the Nabatheans (נְבָיוֹת) and Havilatheans (חֲוִילָה), Ἀγρέες (Dionysius Periegeta 956), or adjoining the Bataneans (Ptol. 5, 19), who sometimes dwelt near the Persian gulf, where they gave their name to a district; and sometimes elsewhere. هَجَر was the name of the province *Bahrein*, at the Persian gulf.

הַד (after the form צַל, from הָדַד) *m. a shout of joy, a cry of rejoicing*, same as הֵידָד (Is. 16, 9) Ez. 7, 7; comp. Ar. هَدّ (vox crassa), هَادّ (sonus vehemens). *Kimchi, echo.*

הַדָּא (in הַדָּבָר; old Persian) *m. God*, Pers. خُدَا same as Sanskrit svadha, i. e. he who exists by himself; and also as خُدَا *lord, ruler*. Deriv.

הַדָּבָר (from הַדָּא with the Persian suffix בָּר, وار, which is also in גִּזְבָּר, גִּזָּבָר, דְּתָבָר; on the compound comp. גִּזָּבָר from גִּזָּא בָר; *pl. constr.* הַדָּבְרֵי, *def.* ־דַיָּא, with *suff.* ־רוֹהִי) *Aram. m.* according to the original signification *priest*, i. e. dedicated to God; better, according to others, *vice-king*, or the nearest to the ruler Dan. 3, 24 27; 4, 33; 6, 8 (see גְּדָבָר), with פֶּחָה, רַבְרְבִין &c.; comp. خُدَاوَند prince.

הָדַד I. (not used) *intr.* prop. *to sound aloud*, therefore *to cry, to shout for joy*. The organic root in הַד is to be identified with that in הָד (הוּד), יָד־ה; comp. Ar. هَدَّ to crow, to roar (of the camel), to bluster (of the waves), to crash (of thunder), to rush (of the multitude) &c. Deriv. הֵידָד, הַד. The signification of هَدَّ to cut through, to break through, is connected with חַד, (which see).

הָדַד II. (not used) *intr. to be powerful, strong*, then *trans. to overpower, to conquer*, whence the proper names הֲדַד (also in הֲדַדְעֶזֶר, ־רִמּוֹן, חֲנָדָד, בְּדַד and הִדַּי). — The org. root הַד is = שַׁד, since many stems with the initial sound *h* are interchanged with such as begin with *s* (see ה); אַד (אָדַד) is the same.

הֲדַד (*powerful, mighty*, comp. שַׁדַּי, אַל; *Macrobius* Sat. ch. 23 has singularly explained it by *unus*, i. e. חַד) *n. p.* 1. of the Syrian and Edomite tutelary god; the latter, however, אֲדַד (which see) was named by the Phenicians אֲדֹד, Ἄδωδος. *Hadad* in the Syrian mythology was king of the gods (Sanch. p. 34), the supreme god of the sun (*Macrob.* ib. I. 13), after whom were called *three* kings of Damascus בֶּן־הֲדַד (which see), and *ten* Syrian kings הֲדַד (Nic. Damasc. p. 293). — 2. of Edomite kings Gen. 36, 35, 1 Kings 11, 14, for whom אֲדַד is the usual word 11, 17. See הֲדַר. — 3. of an Ishmaelite race, along with יְטוּר, תֵּימָא &c. 1 Chr. 1, 30, who probably originated in a mixture of and incorporation with a Syrian tribe. Compounds with הֲדַד (see too בְּדַד, חֲנָדָד, בִּלְדַד) are:

הֲדַדְעֶזֶר (*Hadad is help*; comp. אֱלִיעֶזֶר, יוֹעֶזֶר) *n. p.* of a king of Syrian Zobah, David's contemporary 2 Sam. 8, 3-12, 1 Kings 11, 23, for which name there stands in 2 Sam. 10, 16 19, 1 Chr. 18, 5 seq. 19, 16 19 (LXX, Vulg., Syr., Arab., and Josephus also in the first passage) הֲדַרְעֶזֶר, without this reading being more correct on that account.

הֲדַדְרִמּוֹן (*Hadad-Rimmon*) *n. p.* of a deity of the Syrians compounded of two names (see הֲדַד and רִמּוֹן); for רִמּוֹן alone was also the name of a Syrian god 2 Kings 5, 18, representing a certain aspect of Adonis. From this god a city in בִּקְעַת מְגִדּוֹן was named, which lay not far from *Jezreel*, and was called Maximianopolis in Jerome's time. A celebrated lament took place there, according to some for יֹאשִׁיָּה (2 Kings 23, 29; 2 Chr. 35, 23); according to others, the dead lament in the worship

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of *Hadad-Rimmon* to which Zech. 12, 11 refers. According to the Targ. the word is the proper name of a Syrian king, son of טַבְרִמּוֹן.

הָדָה I. *tr. to stretch out, to stretch forth, to reach forth*, the hand Is. 11, 8. But this meaning seems to be only denom., while the primitive one seems to be *to take, to lay hold of*, identical with יָדָה (see ה) belonging to יָד (comp. Lat. *hed* in pre-*hend*-ere, Gothic *hand*-us, German *Hand* from *had* &c.). After a noun had been formed from it with the meaning *hand* (perhaps הָד = Ar. أَدّ), there arose a denom. verb with the signification: *to stretch out the* (taking) *hand*. It is not connected with هَدَى or הָדָה II.

הָדָה II. (not used) *intr. to lead* (cognate in sense נָהַג), *to point out* (the way), Ar. هَدَى, Syr. ܗܕܐ, whence the Ar. هَدْيَة = Hebrew מִנְהָג. Derivat. n. p. יְהֻדִּי.

הֹדּוּ (contracted from הָנְדּוּ, besides which there existed a form הִנְדּוּ, Ar. هِنْد, Syr. ܗܢܕܘ, Pehl. *hendo*, Zend. *heando* &c.) *n. p.* of the well-known country *India* in Asia Esth. 1, 1; 8, 9; denoting originally the Indian river *Hind*-us (Sanskrit Sindhu; see ה), then the land. A farther explanation of the name does not belong to the present place.

הָדוֹם (only *constr.* הֲדֹם, הֲדוֹם; from הָדַם) *m.* prop. firmly trod, with רַגְלַיִם: *foot-stool*, Ps. 99, 5; Is. 66, 1; Talmudic כֶּבֶשׁ.

הֲדוֹר see הֲדֹר, אֲדוֹר and הֲדוֹרָם.

הָדוּר (only *pl.* הֲדוּרִים; from הָדַר II.) *m. hill, mountain*, prop. rising up Is. 45, 2; so also the LXX.

הֲדוֹרָם *n. p.* of a Joktanite-Arabian tribe Gen. 10, 27, in southern Arabia, identical with the *Adramites* (Ptol. 6, 7, 10 25 26 Ἀδραμῖται), trading in frankincense (Theophr.), east of the Himyarites, with a commercial place *Kane* (קָנֶה) on the sea, north of whom the *Chatramotitae* (חֲצַרְמָוֶת), with their capital *Sabata* (Plin. h. n. 6, 32), dwelt. הֲ׳ is contracted from הֲדוֹר רָם (*Ador is exalted;* הֲדוֹר = אֲדוֹר, as הֲדַד = אֲדַד). They were so called from the worship of *Hadôr* or *Ador* (see אֲדוֹר, אֲדוֹרַיִם, אֲדוֹרָם, אֲדַר), i. e. the fire-god. See הֲדֹרָם.

הִדַּי (*mighty, chief;* from הָדַד II.) *n. p. m.* 2 Sam. 23, 30, for which the parallel 1 Chr. 11, 32 has חוּרַי (*free, noble, chief*).

הָדַךְ (*imper.* הֲדֹךְ) *tr. to tread down, to trample into ruins*, with תַּחַת *to trample under foot*, Job 40, 12. The organic root הָ־דַךְ also exists in דַּךְ, דָּכָא &c.; Ar. هَدَكَ to destroy.

הָדַם (not used) *tr. to stamp firmly, to tread firmly down*, with the feet, *to dam;* then *to tread* generally (cognate in sense כָּבַשׁ); figurat. *to make fast, to fit to one another, to fit together* &c. The organic root is הָ־דַם, identical with that in אָ־דַם (see p. 24), Ar. أَدَمَ, and generally with those in צַם, זַם, דַּם. Deriv. הָדֹם, הָדוֹם.

הָדֹם (*constr.* הֲדֹם) see הָדוֹם.

הַדָּם (from the verb הָדַם; *def.* הַדָּמָא; *pl.* ־מִין) *m. a piece*, Dan. 2, 5; 3, 29; עֲבַד הַ׳ = μέλη ποιεῖν (2 Macc. 1, 16), *to cut in pieces;* Syr. *a member*, prop. a piece. Others take the Pers. هندام and اندام, *a member*, as the basis; and the Aram. הַדֵּם, ܗܕܡ, is said to be denomin., as in other respects much that is Iranian has come into Aramaean.

הֲדַם (*Peh.* unused) *Aram. tr. to cut in pieces, to hew in pieces*, Ar. هَدَمَ (to lay in ruins), comp. τέμ-νειν, tem-no. The organic root הֲ־דַם is also in דַּם, גָּ־דַם, גָּ־זַם &c.

Pah. הַדֵּם (not used) *to cut* or *hew in pieces;* Syr. ܗܕܡ, Ethpa. ܐܬܗܕܡ, Targumic Af. אַהְדֵּם. Deriv. הַדָּם.

הָדַס (not used) *intr. to be green, to sprout*. The organic root is הָ־דַס identical with that in דָּשָׁא, חָ־דַשׁ, Ar. وَدَسَ (to be green). Hence

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הֲדַס (*pl.* הֲדַסִּים) *m. the myrtle*, Is. 41, 19; 55, 13; Zech. 1, 8; so called from its fresh green leaves; comp. Ar. هَدْس (the same). The shorter form אַס (Talmudic) is also in Arabic dialects (آس).

הֲדַסָּה (*myrtle*) *n. p. f.* Esth. 2, 7, perhaps identical with the name Ἄτοσσα (daughter of Cyrus), see Herod. 3, 133; comp. the Greek proper names Myrto, Myrsine, Myrtoessa &c.

הָדַף (*inf. constr.* הֲדֹף, with *suff.* הֲדָפָה; *fut.* יֶהְדֹּף) *tr. to push, to thrust*, with accus. of the object Num. 35, 20, *with the shoulder* Ez. 34, 21, as נִגַּח with horns; with מִן of the place *away from which* and אֶל *whither* Job 18, 18; Is. 22, 19; *to expel, thrust out, to drive away*, with the accus., מִפְּנֵי and מִלִּפְנֵי Deut. 6, 19; 9, 4; Josh. 23, 9; *to repulse* Prov. 10, 3. In the cod. Samar. Deut. 6, 19 and 9, 4 the *Hif.* of נָדַף stands for it, and the Hebrew הִנְדֹּף Ps. 68, 3 appears to be contracted from נְדֹף and הֲדֹף. — The organic root הָ־דַף lies also in רָ־דַף, דָּפָ־ה, גָּ־דַף, נָ־דַף.

הָדַר I. (not used) *intr.* 1. *to shine, glitter, lighten*, of fire, therefore only a collateral form of אָדַר, the organic root of which הָ־דַר lies in דַּר also (which see). Derivat. הֲדַר (in הֲדַרְעֶזֶר), הֲדוֹר and הֲדֹר (in הֲדוֹרָם), the name of the fire-god. — 2. Figurat. *to be splendid, beautiful, magnificent, distinguished, elevated, great, majestic*, like verbs of shining elsewhere. Deriv. הָדָר, הֲדָרָה, הֶדֶר.

הָדַר II. (*fut.* יֶהְדַּר) *intr.* 1. *to be prominent, to outtop*, of hills, mountains; deriv. the noun הָדוּר. — 2. Figurat. *tr. to lift up* (cognate in sense נָשָׂא), hence with פָּנִים Lev. 19, 15 32 *to elevate, to draw forth, to adorn, to favour in preference*, once with the omission of פָּנִים Ex. 23, 3; in a bad sense: *to swell out*, הָדוּר *puffed up* Is. 63, 1 (see Hithp.); according to the LXX *acting foolishly*. Deriv. הָדָר.

Nif. נֶהְדַּר *to be highly esteemed, to be elevated, to be honoured*, Lament. 5, 12.

Hithp. הִתְהַדַּר *to be proud, to puff oneself up*, Prov. 25, 6.

אָדַר (which see) is evidently = הָדַר I. and II. in the signification "to be wide, great"; an objective signification lying there also in אַדָּר, אַדֶּרֶת, אֶדֶר; whence two fundamental senses are to be assumed in אָדַר likewise. The Arabic has instead either هَدَرَ, whence أَهْدَر tumidus, or حَدَرَ. The organic root הָ־דַר, אָ־דַר has either the fundamental signification *trans. to heap up, to accumulate, to make thick and large*, or the idea of *shining* has been transferred to *prominence* as in יָפַע.

הָדָר (*constr.* הֲדַר, with *suff.* הֲדָרִי; *constr. pl.* הַדְרֵי) *m.* 1. *height*, Ez. 16, 14, *majesty*, with הוֹד, כָּבוֹד Ps. 8, 6; 21, 6; *fame*, with עֹז Prov. 31, 25; Ps. 149, 9; *pride*, Is. 35, 2, hence גָּאוֹן is cognate in sense (which see), but seldom coupled with it Is. 2, 10; *preference* Mic. 2, 9. — 2. *ornament, splendour*, Ps. 29, 4; *decoration of arms* 45, 4; *beauty* Is. 53, 2; *ornament of dress* Ps. 104, 1 &c.

הֶדֶר *m. ornament, splendour*, Dan. 11, 20 *ornament of the kingdom* i. e. Jerusalem, or the temple; for the land, צְבִי 11, 16 is used; comp. אֶדֶר.

הֲדַר (from הָדַר I., only in compound proper names) *m.* 1. same as אֲדַר and אֲדוֹר *fire*, like the Zend. *âtar*, Pers. اذر the same; comp. אֲדָר. — 2. Ized representing fire, the fire-god, as such also a deity of the Syrians, who had come from the Persians and Assyrians, interchanging with הֲדַד. Derivat. the proper name הֲדַרְעֶזֶר.

הֲדַר (*Peh.* unused) *Aram.* same as Hebrew הָדַר II.

Pah. הַדַּר *to esteem highly, to celebrate*, with לְ of the person Dan. 4, 31 34; 5, 23. Deriv.

הֲדַר (with *suff.* הַדְרִי) *Aram. m.* same as Hebrew הָדָר Dan. 4, 27.

הֲדֹר *m.* same as Hebrew הֲדַר, and existing only in הֲדֹרָם, which see.

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הֲדָרָה (*constr.* הַדְרַת) *f.* same as הָדָר Ps. 29, 2; 96, 9; Prov. 14, 28.

הֲדֹרָם (*Hador is elevated*) *n. p. m.* 2 Chr. 10, 18, for which אֲדֹרָם stands in other places 1 Kings 12, 18 and אֲדֹנִירָם 4, 6. הֲדֹר, אֲדֹר and אָדוֹן are considered identical.

הֲדַרְעֶזֶר (*Hadar is help*) *n. p.* of a Syrian king 2 Sam. 10, 16 19; 1 Chr. 18, 3 seq.; 19, 16 19, elsewhere written הֲדַד־. The LXX and *Josephus* write הַדְרַעְזֶר after the analogy of אַדְרַמֶּלֶךְ, where אֲדַר = הֲדַר.

הָהּ (pronominal stem) *interject. oh, alas, ah!* an exclamation of grief, with לְ Ez. 30, 2, from which arose by אֲ prosthetic, אֲהָהּ (which see), and by blunting off, הֶ־ (see הֶ־ 1).

הוֹ (pronominal stem) *interj. woe*, Lat. heu, eheu, vae, Am. 5, 16; instead of it is usual הוֹי (which see) as a longer form, besides which אוֹי and אֲבוֹי (which see) also exist.

הוּ original form of הוּא which see.

־הוּ, **־הוּ** see הוּא.

הָוָא (*imp.* הֱוֵא, *fut.* יְהוּא = יֶהֱוֵא; see הוּא out of *hawa*) *intr.* same as הָוָה *to be* Eccles. 11, 3; Job 37, 6: *he says to the snow, be thou on the earth* (as the Vulgate translates according to the sense). On the fundamental signification see under הָוָה and הָיָה I. where comparisons with the Arabic are also given. Deriv. the proper name יֵהוּא.

הֲוָא and **הֲוָה** (3 *fem.* הֲוַת and הֲוָת; 2 *perf.* הֲוַיְתָּ and הֲוַיִת &c.; 3 *fut.* לֶהֱוֵא for יֶהֱוֵא, 3 *pl. m.* לֶהֱוֹן, *f.* לֶהֱוְיָן, see לְ) *Aram. intrans.* same as הָוָה, הָוָא in Hebrew: *to be, to become*, Dan. 2, 35 &c.; connected with the part. it forms a narrative tense (aorist) 6, 11; 7, 19 &c.

הוּא (pronominal stem; the primitive form הוּ exists still in the proper name אֱלִיהוּ; in הִנֵּה הוּ Jer. 18, 3 out of which is made in K'tib הִנֵּהוּ and K'ri הִנֵּה הוּא; in הוּ יֹדֵעַ 29, 23 K'tib, and in the suffixes ־הוּ, ־הוּ, ־וֹ &c.; *pl.* הֵם and הֵמָּה see under these themselves) *pron. pers.* (3 pers. sing.) *m.* (anciently for the fem. also, especially in the Pentat. where the punctuators have constantly written הוּא and read הִיא), *he.* It is contrasted with אַתָּה Deut. 28, 44 or אֲנִי 2 Sam. 7, 14, but is more frequently used than the other personal pronouns. The following classes of its manifold use may be distinguished: 1. it is applied as the usual designation of the 3 person of the personal pronoun: *he*, is, referring to something known, while זֶה points to what is coming Gen. 4, 20; 10, 8; sometimes with emphasis *he himself, the same*, ipse, iste 20, 5, which may proceed so far that it coincides with signification 2, Ps. 33, 9, and to such a degree that it stands even for the first person, Job 13, 28 *and the same one*; i. e. *and I*, 13, 27, comp. Lat. hic homo for ego. — 2. It is used to make the subject very prominent, like αὐτός, ipse, in order to refer back to it and distinguish it from other things; and so it may be rendered *self*, as also אַתֶּם (Jer. 2, 31; Hag. 1, 4) may be occasionally translated, Num. 18, 22 *and the Levite himself*; Is. 7, 14 *the Lord himself*; Ps. 50, 6; Prov. 3, 34; 28, 10; Esth. 9, 1. In composition this meaning is expressed very strongly, e. g. גַּם הוּא Gen. 4, 4 26 *himself also*, i. e. *likewise*, in which case the preposition of the preceding noun is not repeated 10, 21. The meaning appears somewhat stronger when it precedes the noun and הַזֶּה follows it, e. g. הוּא הַלַּיְלָה הַזֶּה *this same night*, Ex. 12, 42, or when the following noun repeats the preposition of our pronoun, e. g. 1 Chr. 4, 42 מֵהֶם מִבְּנֵי שִׁמְעוֹן *of the same sons of Simeon*, a peculiarity still more frequent in Aramaean. From this it happens, that הוּא may be joined to the first or second personal pronoun, e. g. אָנֹכִי הוּא Is. 43, 25 *I myself*, אַתָּה הוּא Jer. 49, 12 *thou thyself*, or with מִי Is. 50, 9, strengthening them all. It may also stand as a predicate quite irrespective of a noun, where, connected with pronouns, it forms a clause by itself, Ps. 102, 28 *and thou art*

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thyself; Job 3, 19; Is. 41, 4. But if this הוּא be appended to a definite noun going before, without being put merely in a free position as adding to the definiteness of the idea of the noun though collaterally, הַהוּא stands in the sense of *the same*, Lat. idem, e. g. בַּיּוֹם הַהוּא *the same day* Gen. 15, 18, which acceptation הוּא alone has but rarely Gen. 19, 33. Contrasted with הַזֶּה, הַהוּא receives the sense *that* Gen. 26, 32, 1 Sam. 27, 6; and הוּא alone sometimes bears the same meaning when put in antithesis to זֶה Judges 7, 4. — 3. From the meaning *he himself*, *self*, *the same*, has obviously arisen the designation for *God* in religious speech (as هُوَ among the Persians, *αὐτός*, *ἐκεῖνος* among the Greeks, and therefore in the New Testament; see *Sim.* Onom. 549), e. g. Deut. 32, 39 *for I, I am God* (הוּא), *and besides me there is no God* (אֱלֹהִים); Is. 43, 13 *even from of old I am God* (הוּא); Jer. 5, 12 *they deny God and say, God* (הוּא) *is not*; and Ps. 102, 28 as well as Is. 48, 12 may be so taken. אֲנִי הוּא Is. 41, 4 stands, therefore, parallel to אֲנִי יי, and אֲדֹנָי הוּא 7, 14 appears = אֲדֹנָי אֱלֹהִים. This circumstance explains how the proper name אֲבִיהוּא is equivalent to אֲבִיהוּד, אֲבִיאֵל, אֲבִיאָב, אֲלִיאָב, יוֹאָב, and אֱלִיהוּא, אֱלִיאֵל. — 4. Like all personal pronouns הוּא includes in itself the verb *to be*, so that it makes a complete proposition with the predicate, e. g. Gen. 24, 65 הוּא אֲדֹנִי *he is my lord;* so too 20, 7 (see אֲדֹנִי, אַתָּה). In this application הוּא is put sometimes *before* the predicate 4, 65, sometimes *after* it 25, 21, used to explain a preceding noun, = *that is*, 4, 7, and so applied that the pronominal conception disappears entirely, the verb *to be* alone remaining, Gen. 7, 2 *who are* (הוּא) *not clean*, Ps. 50, 11, Gen. 41, 26, for which הָיָה stands in 1, 27. Its use for *to be*, comes forth clearly and particularly in union with the demonstrative pronouns, e. g. אֵלֶּה הֵמָּה *these are* Gen. 25, 16, מִי הֵמָּה אֵלֶּה *who are these?* 21, 29, מִי הוּא זֶה *who this?* Esth. 7, 5, or after other personal pronouns, e. g. הֵמָּה ... אַתֶּם Zeph. 2, 12 *ye are*. So too in Aram. Ezr. 5, 11.

With relation to the etymology the shorter form *hu* (הִוּ) is the basis of the suffix of the third pers. masc.; which the Syr. ܗܘ, Sam. הוּ and the compound Talmudic forms אִיהוּ &c., the corresponding Greek *ὁ*, and in extra-Semitic languages *ho*, *hu* appear to confirm. But the usual orthography הוּא was probably originally pronounced *hawa*, whence *hua* arose, after the analogy of the Ar. هُوَ *hu-wá*, modern Ar. *hué*, Malt. *hua*, Ethiop. *ue* with the aspiration rejected, Pers. وی; and we may assume that two pronominal roots in it were fused together, *ha* and *wa*. Hence the first did not sound *hu* but *ha*, which is connected with the demonstrative roots.

הוּא *Aram. pron. pers.* of the 3. person, *he*, as in Hebrew, Dan. 2, 21; 4, 19 &c.

הִיא according to some an abbreviation of יְהוּא (Eccles. 11, 3) and then a noun *the existing* = *God*, by which הוּא would be explained in some passages of Scripture and in the proper names אֲבִיהוּא, אֱלִיהוּא; but see הוּא 3.

הָוַב (Kal not used) *intr. to roast* (in the fire), *to burn*, of sacrifice. The organic root in הָבַב is identical with that in אָפַה (to dry, to roast), Greek *ὀπτάω* (to roast), and certainly with the Syr. ܐܦ (to glow, to burn).

Pilp. הִבְהֵב (not used) *to burn*, a sacrifice; deriv. הַבְהָב. This reduplicated form exists also in the Mishna and the Arabic, Jewish interpreters (see *Parchon*) having already compared it.

הוֹבֵן see הֹבֵן.

הוֹבְנִי Ez. 27, 15 K'tib see הֹבְנִי.

הוֹד (after the form חוֹב, קוֹל; with *suff.* הוֹדִי, הוֹדְךָ, הוֹדוֹ and הוֹדָהּ; from הִיד) *m.* 1. *clear neighing*, of the warhorse Zech. 10, 3; Job 39, 20; *the sound*, of thunder Is. 30, 30. — 2. *shining, fresh-*

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ness, of health Dan. 10, 8; *the green*, *the glitter*, of the foliage Hos. 14, 7; figur. *height*, *majesty*, of dominion Jer. 22, 18; Zech. 6, 13; Dan. 11, 21; 1 Chr. 29, 25; *dignity* Num. 27, 20; *exaltation*, *fame*, of God Zech. 6, 13; Hab. 3, 3; joined with הָדָר Ps. 104, 1. The connection of the two meanings also exists in הָלַל, where their development is given. — 3. (*fame*, *majesty*) *n. p. m.* 1 Chr. 7, 37. Elsewhere in the same sense in the proper names הוֹדַוְיָהוּ, הוֹדַוְיָה, הוֹדְיָה, אִישְׁהוֹד, הוֹדִיָּה.

הוּד (i. e. הָד; not used) *intr.* 1. same as הַד *to sound aloud*, *to shout*, of the spirited, far-sounding neighing of the war-horse, the loud tones of thunder &c. Deriv. הוֹד 1 and הֻיְדָה. — 2. Metaph. (comp. הָלַל) *to shine*, *to glitter*, *to lighten*, of the splendour or redness of fresh-coloured health, of the shining, green foliage; figurat. *to be celebrated*, *elevated*, *great*, *majestic*. Deriv. הוֹד 2. — The organic root הָד has no connection with the Ar. نهد, which is merely a collateral form of נָגַד; but it has perhaps with יָד־ה (which see). Deriv. הוּד and הוֹד in proper names.

הוּד *m.* same as הוֹד 2 *freshness*, of health, or better in a figurative sense, *renown*, *majesty*, as an epithet of the divine names יָהּ, אֵל, with which it is interchanged, as כֶּבֶד. Only in the proper names יְהוּד, עַמִּיהוּד, אֲחִיהוּד, אֲבִיהוּד = הוֹד in אִישְׁהוֹד.

הוֹדַוְיָה (*Jah is renown*, originating from הוֹדוֹ־יָהּ; ־וֹ is a vowel of union, as elsewhere ־ִי) *n. p. m.* Ezr. 2, 40, 1 Chr. 5, 24, and for הוֹדְיָה 9, 7.

הוֹדַוְיָהוּ (the same) *n. p. m.* 1 Chr. 3, 24.

הוֹדִיָּה (the same) *n. p. m.* Neh. 8, 7.

הוֹדְיָה (the same) *n. p. m.* Neh. 7, 43, for which is הוֹדַוְיָה in 1 Chr. 9, 7.

הָוָה (*part.* הֹוֶה; *imp. m.* הֱוֵה, *f.* הֱוִי) *intr.* same as הָיָה, prop. *to blow*, *breathe* (cognate in sense נָשַׁם), a representation of what moves, to which the idea of life attaches itself; hence 1. figurat. *to live*, *to be*, *to exist*, then *to arise*, *to become*, Gen. 27, 29; Is. 16, 4; Eccles. 2, 22; Neh. 6, 6. The stem is therefore identical with חָוָה I. (which see), whence חַוָּה, and with חָיָה (which see); the fundamental signification lying in the Talmudic הֲבָא *to breathe*, Arab. هَوَى, whence هَوَاءٌ (a breath of air). Deriv. יְהוָה. In Arabic the meaning "to rush, storm, bluster" is derived from that of breathing, and admits of manifold applications. — 2. (not used) *to desire*, *to wish for*, coming perhaps from the idea of drawing into self (like *adspirare*), whence הַוָּה 1, according to some; but the noun may be a collateral form of אַוָּה, which see. — 3. (according to some) *to be thrown down*, *precipitated*, *to fall*, hence *to break in*, of misfortune; but the fundamental meaning is *to storm along* as an intensive of *to blow*, and with this sense only in *Pihel*, because the derivative הַוָּה 2 alone proceeds from it. Ar. هوى the same.

הַוָּה (a collateral form of אַוָּה; *constr.* הַוַּת; *pl.* הַוּוֹת) *f.* 1. *eagerness*, *lust*, in a good or bad sense, Prov. 10, 3; וּבְהַוַּת בֹּגְדִים 11, 6 *and by the eagerness of the faithless* (i. e. whom they lead into sin); Ps. 52, 9; Mic. 7, 3. Arab. هوى, Malt. *hevva*, the same. — 2. *overthrow*, *destruction*, *corruption*, Job 6, 2; 30, 13, where the K'ri reads הַיָּה; figurat. in the pl. *crimes*, *injuries*, Ps. 57, 2; 91, 3; 94, 20; Prov. 17, 4 and elsewhere; Ar. هَوْى, هُوْى the same. See הָוָה 3.

הוֹוָה *f.* same as הַוָּה 2, Is. 47, 11, Ez. 7, 26, with שֶׁבֶר.

הוֹהָם (= יְהוֹ־הָם *Y'hô* [*protects*] *the multitude*, see הוּם) *n. p. m.* Josh. 10, 3.

הוֹי (pronominal stem) *interj.* same as אוֹי (which see), an exclamation of threatening, with the accusat. following Is. 1, 4, with אֶל Jer. 48, 1, עַל 50, 27, לְ Ez. 13, 18; of grief 1 Kings 13, 30; of exhortation Zech. 2, 10.

הוּךְ (i. e. הָךְ; *fut.* יְהָךְ for יְהוּךְ, a

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form found only in this verb; *inf.* מְהָךְ; אֱזַל is used for the perfect) *Aram.*, *intr. to go*, Ezr. 5, 5; 6, 5; 7, 13; so also in the Targum. The stem הָךְ is obviously connected with Arab. هَاجَ (to hasten), هَيَّكَ (the same) &c., like הֲלַךְ with the Ar. هَلَقَ (to be quick), وَلَقَ (to hasten), وَلَجَ (to go in); and it is therefore questionable whether הָךְ has come from הֲלַךְ with *l* eliminated, since we should rather compare for the organic root the Sanskrit *aǵ*, Greek ἄγ-ειν, Lat. *ag*-ere, and with the digamma the Sanskrit *waǵ*, Lat. *vag*-o &c.

הוּל (not used) *intr. to be clear*, *to enlighten*, *to shine*, equivalent to הָלַל I. Deriv. הֵיל.

הוֹלֵלוֹת (from הָלַל II.) *f. folly*, *senselessness*, Eccles. 1, 17; 2, 12; 9, 3. ־וֹת is here a collateral form of ־וּת; and therefore הוֹלֵלוֹת is sing., like עוֹלֵלוֹת, חַכְמוֹת.

הוֹלֵלוּת *f.*, the same, Eccles. 10, 13.

הוֹלֶם *m. stroke of a hammer*, on the anvil, Is. 41, 7 (*Kimchi*); but see הָלַם.

הוּם a ground-form to the personal pronoun הֵם, which see.

הוּם I. (3 *person* with *suff.* הָמָם) *tr.* same as הָמַם *to entangle*, *to put into embarrassment* (motion), with tumult, with accusat. of the noun derived from it Deut. 7, 23. Deriv. מְהוּמָה.

Nif. נָהוֹם (*fut.* יֵהוֹם from יִהְוֹם) *to fall into confusion*, *into tumult*, from astonishment, 1 Sam. 4, 5; 1 Kings 1, 45; Ruth 1, 19.

הוּם II. *intrans.* same as הָמָה, הֵם *to rage*, *to make a noise*, of floods, of a multitude; hence Mic. 2, 12 תְּהִימֶנָּה מֵאָדָם *they shall make a noise because of the multitude*, where it stands = תְּהוּמֶנָּה, since it cannot stand for תְּהִימְנָה, much less be referred to הָמָה. Figurat. = הָמָה of the fluctuation of the mind, *to sigh*, *to lament* (see Hif.). Ar. هام to rage, te roar, to be strongly moved. Derivat. תְּהוֹם, the proper names הָם, הוֹהָם.

Hif. הֵהִים (only *fut.* יָהִים) *to lament*, *to mourn*, *to sigh*, Ps. 55, 3, like הָמָה 42, 6; prop. to manifest commotion of spirit.

הוּמוּ see הֵם *they*.

הוֹמָם (from הֵם after the form תּוֹלָל; *raging*) *n. p.* of an Edomite 1 Chr. 1, 39, for which Gen. 36, 22 has הֵימָם.

הוֹן (with *suff.* הוֹנוֹ; הוֹנַיִךְ Ez. 27, 33 is sing. = הוֹנֵךְ, as גְּאוֹנַיִךְ 16, 56 = ־נֵךְ) *m.* same as אָוֶן, אוֹן: *wealth*, *riches*, prop. what has been earned, acquired, Prov. 3, 9; 11, 4 &c.; with עֹשֶׁר Ps. 102, 3 and with the adjectives יָקָר Prov. 1, 13, עָתֵק 8, 18, רַב 13, 7; הוֹן בַּיִת *all the possessions* 6, 31; לֹא־הוֹן Ps. 44, 13 *no wealth*, i. e. small, worthless (see לֹא). Adverb, *enough*, *sufficiently*, Lat. large, Prov. 30, 15 16.

הוּן (not used) *Aram. pron. pers.* of the 3 *pers. masc. pl. they*, formed from the sing. הוּ with the *pl.* ־וּן. It is the last part of the compound אִנּוּן for אִנְהוּן which see. The fem. form is הֵין, lying in אִנֵּין (which see) = אִנְהֵין.

הוּן I. (Kal not used) *intr.* same as אוּן I. (which see) prop. to breathe, to blow (cognate in sense הָבַל), hence 1. figurat. *to be vain*, *empty*, i. e. *to vanish* (like a breath); see Hifil. Ar. هَانَ (*to be light*) has the same fundamental signification; comp. Sanskrit *an* to breathe. — 2. (not used) prop. to fetch a breath, after a work, hence *to respire*, *to rest* (cognate in sense נָפַשׁ prop. to breathe), whence the Ar. أَانَ to rest, to feel oneself easy, is explicable. — 3. prop. to pant, hence *to be weary*, *to gain by labour*, *to acquire*, *to get by effort;* deriv. הוֹן. See אוּן II. The stem הָן has been already explained in its two fundamental significations under אָן I. and II. of which it is merely a collateral form; and the organic root is also frequently met

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with in extra-Semitic tongues (see אֵין, אָנָ־ה I.).

Hif. הֵהִין (*fut.* יָהִין) *to act foolishly, vainly* (comp. הֶהְבֵּל) Deut. 1, 41; corresponding to וַתָּזִידוּ 1, 43.

הוּן II. (not used) *intr.* prop. to be bent, hence *to be hollowed*, of vessels, which are able to hold a thing on account of their hollowed form, conseq. הָן = אָנָ־ה II. (which see), עָנָ־ה &c. Deriv. הִין.

הוּץ (unused) an assumed stem for הֹצֶן, taken as = חוּץ *to cut in pieces, to divide into pieces*; but see הֹצֶן and הָצַן.

הוּצַב see הֻצַּב n. p.

הוֹצֵר at Neh. 13, 13 see אָצַר denom.

הוֹר *m.* 1. same as הַר *a mountain*, ὄρος Gen. 49, 26, where the LXX read הוֹרֵי עַד, the cod. Sam. הָרֵי עַד, parallel גִּבְעוֹת עוֹלָם; but according to the Masora and accent, according to Onk., Vulg., Syr., Saad. and all the other ancients, the reading was הוֹרֵי, belonging therefore to הוֹרִים (from הָרָה). — 2. *n. p.* of certain mountains, see הֹר.

הוֹשְׁבוֹתִי Zech. 10, 6, mixed up as it were of יָשַׁב and שׁוּב, but = הֲשִׁיבוֹתִי. See שׁוּב.

הוֹשָׁמַע (= יְהוֹ׳, *Y'hô is hearer*, comp. שְׁמַעְיָה, אֱלִישָׁמָע) *n. p. m.* 1 Chr. 3, 18.

הוֹשֵׁעַ (= יְהוֹ׳, *God is help*; יְהוֹ = הוֹ and שֵׁעַ = שׁוּעַ, יֵשַׁע, from שָׁע = יָשַׁע) *n. p. m.* Num. 13, 8; 2 Kings 15, 30; Hos. 1, 1.

הוֹשַׁעְיָה (*Jah is deliverer*; הוֹשַׁע is an infinitive noun) *n. p. m.* Jer. 42, 1; Neh. 12, 32.

הוּת (Kal not used) *tr. to persecute, to hate*, prop. *to press injuriously upon one*, or *to storm against one*, Ar. هَاتَ (malum intulit), redupl. هَثْهَثَ (to push against something violently). The org. root הת appears also in Sanskrit *hêd*, Lat. *od*-i, Gothic *hat* (to hate). — Another stem הוּת is = חוּת *to surround, enclose*, of a hedge, and so is identical with חוּט, Ar. حَاطَ, Syr. ܚܛ (to bind about, to surround with a rim), whence the deriv. הֵית = חֵית *hedge*; out of which comes the name of the letter הֵי (see ה), as *Parchon* writes.

Pih. הוֹתֵת (*fut.* יְהוֹתֵת) *to persecute and assail*, with עַל Ps. 62, 4, as the Targ., LXX and Vulg. understand it.

הוֹתִיר *n. p. m.* 1 Chr. 25, 4 28; see גִּדַּלְתִּי, where is the explanation.

הָזָה (only *part. pl.* הֹזִים) *intr.* same as חָזָה *to see dreams, visions*, metaphor. *to dream, to see delusive images*, Is. 56, 10, as LXX, Aq., Symm., Vulg., Targ. appear to have taken it. According to others (see *Kimchi*) *to talk confusedly, to rave*, comparing it with the Ar. هَذَى, which may have come, however, from the preceding signification.

הִזַּכָּה Is. 1, 16 see זָכָה.

הֵטִבֹתִי see טוּב and יָטַב.

הֵי abridged from הֵית see הוּת and ה.

הִי (pronominal stem) 1. *interj.* same as הוֹ Ez. 2, 10, of which a weaker form is אִי II. (which see), and therefore not = נְהִי. — 2. first part of the compound הִיא, which see.

הִיא (pronom. stem; *pl.* הֵנָּה, הֵן) *pron. pers.* of the 3 *pers. f. pl.*, *they* Lev. 21, 9 &c. In the Pentateuch הִיא constantly stands for it, which the K'ri reads הִיא and the cod. Sam. so writes, with the exception of eleven places (according to the Masora on Gen. 38, 25), where הִיא stands even in K'tib; elsewhere הוּא stands for הִיא but three times 1 Kings 17, 15, Is. 30, 33, Job 31, 11, and three times is the K'tib הִיא Ps. 73, 16, Job 31, 11, Eccles. 5, 8, which the K'ri rightly reads הוּא. The numerous applications of הִיא are in the three first leading senses the same as in הוּא. It should be added, that it is frequently used for the neuter *it*; passages to prove which may be found in *Noldius's* Concord. p. 255-60.

Etymologically הִיא should be considered as compounded of הִי (Syr. ܗܝ, Sam. הִי) and יָא, *ya*, Ethiopic *jεε* (an old pronoun for 3 pers. fem. whose masc.

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is וָא *wa*), from which *hiya* arose the present form; *y* being attracted into *i*; Ar. هِيَ, hiya = هِيَا, *y* being attracted into *i*; vulg. Ar. and Malt. *hie*, *hia* &c.

הִיא *Aram.* the same Dan. 2, 9 20; 7, 7.

הֵידָד (from הָדַד I. after the form כֵּילָף) *m.* same as הֵד *shout of joy*, *joyful acclamation*, of vintagers, men of the wine-press Jer. 25, 30; 48, 33, or warriors 51, 14.

הֵידָה (only *pl.* ־דוֹת) *f. a choir*, *a choir of singers* Neh. 12, 8. In form it is to be derived from הֵד (הֵיד) = הֵד I. (since this stem really existed), and is a noun developed from its *Pual*, after the form of סוּגַר, קֻבַּעַת. The connection with תּוֹדוֹת (which see) is natural, as הֵד is cognate with יָדָה.

הֵידוּת *f.* collect. *choirs*, Neh. 12, 8 according to another reading.

הָיָה (2 *fem.* once הָיִיתְ 2 Sam. 14, 2, הָיִיתִי Ez. 16, 31; *part. f.* הוֹיָה Ex. 9, 3; *imp.* הֱיֵה, with Wâw וֶהְיֵה, *f.* הֲיִי, *pl.* הֱיוּ, with Wâw וִהְיוּ; *inf. abs.* הָיֹה Ez. 1, 3 and הָיוֹ Num. 30, 7; *inf. c.* הֱיוֹת and with *prefix* בִּהְיוֹת, but once after the Aramaean manner הֱיֵה Ez. 21, 15; *fut.* יִהְיֶה, *ap.* יְהִי) *intr.* same as הָוָה I., הָוָא (Targ. הֲוָא, Syr. ܗܘܐ, and cognate חָיָה, חָוָה) prop. to breathe, hence 1. *to live*, *to exist* (comp. Greek εἰμί Od. 15, 432), animal life shewing itself in the breathing Job 3, 16; Dan. 1, 21; Eccles. 2, 7 18; 4, 3 16; 6, 12. Metaphor. *to be existent* Is. 23, 13, also of things Gen. 2, 5; 7, 12; Is. 11, 16; *to be* (*in a state* or *in a place*) Gen. 4, 8; 13, 7; Zech. 14, 6; generally *to exist*, *to be*, in the greatest variety of applications. Comp. the modern Hebrew הֲוָיָה *existence*, i. e. God, hence שֵׁם הֲ׳ the name of God. — 2. *to be*, in the widest sense, i. e. not merely as living and existing, or as having a *how* and a *where*, but also = εἰμί, esse, as a subst. verb to unite subject and predicate Gen. 1, 2; 3, 1; 15, 5; 16, 12; Job 1, 21; 3, 4 &c. whether the predicate be a subst. or adj., a numeral, participle &c. הָיָה as a logical copula is frequently absent Gen. 1, 2, and should be supplied from the context. With this meaning of הָ׳ the following peculiarities are to be noticed: a) in late Hebrew, it is a periphrasis for the narrative tense, in connection with the participle of another verb, as is usual in Aramaean, e. g. וָאֶהִי עֹלֶה Neh. 1, 4; 2, 13 15 = וָאַעַל; Job 1, 14; more rarely in earlier writings Gen. 4, 17; 15, 17; Is. 10, 14; 19, 18. b) With לְ of the person *to be to one* i. e. *to belong to one*, which may be translated *to have* Gen. 12, 16, therefore = יֵשׁ לְ, Greek ἔστι μοι. Also with לְ of the person or thing *to serve some one* or *something*, *to tend to*, like the Greek εἶναι or γίνεσθαι εἴς τι, Gen. 6, 21 *and it shall serve thee;* 9, 13 *and it shall serve for a sign of the covenant.* When the infin. with לְ follows: either, *it shall serve for* ... Is. 5, 5 (more rarely with the omission of הָיָה Is. 8, 18); or *to be about to*, *to intend to*, *to wish to* Gen. 15, 12; 2 Chr. 26, 5; or lastly, *it is to* ... i. e. *it must* ... Josh. 2, 5, Ez. 30, 16, i. e. in other words, הָיָה with the infin. is equivalent to the imperfect. Still farther, with לְ of the person, *to behave as*, i. e. to be such an one, 1 Sam. 4, 9 *behave like men.* c) הָ׳ with עִם *to be with one*, i. e. to stand on his side 1 Kings 1, 8; הָיָה עִם לֵב *to have in the mind* 11, 11; הָ׳ עִם אִשָּׁה *to have intercourse with a woman* Gen. 39, 10. d) הָ׳ בְּעֵינֵי פ׳ *to be in the eyes of one*, i. e. to appear; see עַיִן. e) הָ׳ עַל *to be over something*, i. e. *to protect*, prop. 1 Sam. 25, 16, or figurat. Zech. 12, 2. See עַל. — 3. *to arise*, *to become*, i. e. to come into being, *to be born*, absol. Gen. 1, 3, or with מִן of the place whence 17, 16, Eccles. 3, 20, or לְ of the person for *whom* Is. 19, 15. Hence arose the meaning: a) *to become somewhat*, with accus. Gen. 19, 26, or לְ 2, 7. b) with לְ of the person *to fall to one's lot* Is. 17, 2; Job 30, 31; הָ׳ לְאִישׁ *to fall to the lot of a man* i. e. to marry him Num. 30, 7; Hos. 3, 3. c) הָ׳ כְּ *to be as one* or *something* i. e. *to be like* Ps. 1, 3; Is. 14, 19; even in this sense הָיָה is omitted Is. 10, 9. — 4. To this is closely attached the signification

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to take place, *to happen*, *to fall out* Ex. 32, 1; Is. 14, 24; Eccles. 3, 22; הָיָה שֶׁ· *it happens*, *that* ... 7, 10. Thus וַיְהִי or וְהָיָה often in narrative style: *it happened*, *it will happen*, of which it is hardly necessary to adduce examples; but in the phrases הָ׳ דְּבַר יי׳ אֶל־ or הָ׳ הַמַּשָּׂא הַזֶּה the sense is *to come down*, *to come in*, *to arrive at* &c., which must be referred to this signification. Deriv. יָהּ, ־יָה, ־יָהוּ, יְהוֹ, יְהוֹ־, יְהוֹה (= יְהוֹ), הוֹ.

In favour of the fundamental signification which has been given, the identity of הָוָה, חָוָה, חָיָה &c. appears to speak, and from this the sense *to fall into* a sickness, *to precipitate* = *to flee* has been developed (see Nif. and the noun הַיָּה). Comp. הָוָה.

Nif. נִהְיָה 1. *to become*, with לְ somewhat Deut. 27, 9, and מֵאֵת־ of the person *from whom* 1 Kings 12, 24; *to take place* i. e. to be fulfilled Prov. 13, 19; Zech. 8, 10; *to happen* Judges 19, 30. — 2. *to be weak*, *to be gone* (cognate נֶחֱלָה) Dan. 8, 27; *to be gone*, i. e. *to be over*, of sleep, with עַל of the person Dan. 2, 1.

הַיָּה (from Pihel of הָיָה = הָוָה) *f. snatching away*, *calamity* Job 6, 2; 30, 13 K'ri; see הַוָּה.

הָיוֹצָר see אוֹצָר.

הֵיךְ (pronominal stem) *conj.* same as אֵיךְ (which see), but only in the later scriptures 1 Chr. 13, 12, Dan. 10, 17 and in the cod. Samar. Gen. 34, 31 (usually הֵךְ there); comp. אָכֵן, Syr. ܗܟܢ.

הֵיכָל (*c.* הֵיכַל; *pl.* הֵיכָלִים [הֵיכָלוֹת only Hos. 8, 14 in a peculiar meaning], *constr.* הֵיכְלֵי, with *suff.* הֵיכְלֵיכֶם; from הָכַל after the form הֵימָם, כֵּילָף, הֵידָד) *m.* (*f.* only Is. 44, 28), properly a large dwelling, containing in it a number of inhabitants; definitely *a palace*, *a splendid house* Amos 8, 13; hence הֵיכַל שֵׁן *a palace inlaid with ivory* Ps. 45, 9; הֵ׳ עֹנֶג *a palace of luxury* Is. 13, 22; הֵ׳ מֶלֶךְ *citadel of the king* 1 Kings 21, 1; metaphor. *temple*, as the palace of God Is. 44, 28, better הַהֵיכָל *the sanctuary of Jehovah* Zech. 8, 9, Neh. 6, 10, in full form הֵיכַל יי׳ (comp. בֵּית יי׳) 2 Kings 18, 16 or הֵיכַל קֹדֶשׁ יי׳ Ps. 79, 1; seldom *an idol-temple* Hos. 8, 14. In the signification *temple* it is also applied to *the tabernacle* 1 Sam. 3, 3; to *the principal space* in the temple or its *nave*, without the porch and holy of holies Ez. 41, 1 4 15; 1 Kings 6, 3; or to the whole temple-building without the fore-courts Ps. 68, 30, Ez. 42, 8; figurat. spoken of heaven as the palace of the world Ps. 11, 4.

הֵיכַל (*def.* הֵיכְלָא, with *suff.* הֵיכְלֵהּ) *Aram. m.* same as Hebrew הֵיכָל Dan. 4, 1; 5, 2; Ezr. 4, 14; 5, 14, i. e. *palace* and *temple*.

הִיכֵּל *Pi.* see הָכַל.

הַיִל (from הַל = הָל after the form זַיִת) *m. splendour*, *brightness*, *light*, only in the proper name אֲבִיהַיִל, which see.

הֵילֵל (a resolved form for הִלֵּל, from הָלַל I.) *m.* (according to *Kimchi*) *splendour*, *brilliancy of light*, prop. diffusing clearness, light, then concrete *brilliant star*, *morning star* Is. 14, 12, and so with the addition of בֶּן־שַׁחַר. It is thus explained by the Targ. (כּוֹכַב נָגְהָא), LXX (ἑωσφόρος), Vulg., *Kimchi* (כּוֹכַב הַבֹּקֶר) and others. The Ar. زُهَرَة is of similar derivation. Another הֵילֵל Ez. 21, 17, Zech. 11, 2 is imper. Hif. of יָלַל, which Aq., Syr. and Jerome have erroneously referred to this place.

הִים belonging to הֵימָם see הוּם Hif.

הֵימָם *n. p.* see הוֹמָם.

הֵימָן (from הָמַן = אָמַן I. after the form הֵיכָל, כֵּילָף, הֵימָם, עֵיבָל; *artificer*, *workmaster*, comp. אָמָּן) *n. p.* of a wise man of Solomon's time 1 Kings 5, 11, 1 Chr. 2, 6, and of a chief singer 6, 18. Perhaps abridged in the Aramaean way from מְהֵימָן (*faithful*).

הֵין (pronominal stem) see הוּן and הֵן *they*.

הִין *m.* prop. deepened, containing (see הוּן II.), then *a hin*, name of a measure for liquids, containing $^1/_6$th of a בַּת

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(which see) or 12 לֹג (which see), according to *Josephus* (Arch. 3, 9, 4) 2 Attic χοαι or 12 sextarii Ex. 30, 24 &c. i. e. five quarts English. חֲצִי Num. 15, 9, שְׁלִשִׁת 28,14, רְבִיעִת Ex. 29, 40, שְׁמִינִת Ex. 4, 11 were used of *a hin*.

הָוֹת see הִיוֹת.

הַכִּי Gen. 27,36. Cod. Samar. has this for הֲכִי in our text, meaning *whether so?* then = *yea so!* כֵּן = כֵּוֹת *so*, as the Samaritan translates.

הָכַל (not used) *intr. to take, to receive, to hold*, therefore = יָכַל, Aram. יְכֵל; figurat. like יָכַל *to be strong, fat, thick, firm, abiding*, which meaning lies in עָכַל, עָקַל, whence עֹקֶל a fortress, a tower, מִעְקֶל tower &c. Deriv. הֵיכָל. According to others (in Kimchi) the noun is derived from the quadriliteral הִתְכַּל, Arab. שַׁתְכַּל, which assumption, however, is unnecessary.

הַכְפָּסָה Prov. 26, 26 see כָּסָה.

הָכַר (Kal not used) *tr.* prop. same as עָכַר *to injure, to trouble* (comp. intr. Targumic נְכַר, כְּרָא, Syr. ܟܪܐ), next: *to act unjustly to one*, Ar. حَكَرَ, which *Jos. Kimchi* has already compared. So the LXX and Jerome have taken it.

Hif. הַהְכִּיר (only *fut.* 2 *pl.* תַּהְכִּירוּ = תַּהֲכִירוּ, as יִדְרְכוּ Jer. 9, 2 = יַדְרִיכוּ) *to cause trouble, to do an injury* (by words), with ל of the person Job 19, 3 (parallel הַכְלִים), comp. וְיַהְדְּפוּנִנִי בְמִלִּים 19, 2; R. *Levi: to deride;* according to the Targ. *to mistake*, תַּטְעֻנוּ = תַּהְכִּירוּ (from נָכַר) same as תַּכִּירוּ, which means with לְ Ezr. 3, 13 "*to decide mistakenly upon one*", therefore: *ye are not ashamed to decide mistakenly upon me*, an explanation which admits of justification.

הַכָּרָה (from נָכַר) *f. a discerning, distinguishing*, e. g. פָּנִים *of the person*, Is. 3, 9 (Targ.), i. e. partiality in judging.

הָכֵל inf. constr. of הָלַל I., whence הֵילוֹ, see הָלַל.

הַל (pronominal stem) prop. a very old particle, and the basis of הֲלָא, הֲלֹם, and of the Nif. departiculative נֶהֱלָא, connected with the particle אֵל I. and II., as also with the Latin *ille* &c. It signifies originally, *thither, further;* then it is closely attached to the noun after it; 1. *the article*, to point to something, or to make it prominent, to express it without gender or number, *l* being resolved into the initial letter of the noun, which is marked by Dagesh forte (הַ·) wherever it is possible, e. g. הַגֶּבֶר, הַמִּדְבָּר, from דָּבָר &c. The alterations arising from vocalising the *He* or assimilating the *Lamed* are these: a) When the consonant to be doubled is without a vowel, the duplication is omitted, e. g. הַצְּפַרְדֵּעַ Ex. 7, 29, הַמְשֹׁרְרִים Neh. 10, 38, הַיְאֹר Gen. 41, 1; but this is not constant. In like manner b) in the sharply expressed gutturals ה and ח, without the preceding vowel being changed, e. g. הַחַיִל, הַהֹרְגִים, הַחֹדֶשׁ, הַחַי Gen. 6, 19 (according to the Masora) and הַחֻפְּנִים Is. 17, 8 are exceptions. c) But הַ· is changed into הָ before חָ e. g. הָחָכָם, הָחָרָשִׁים, הָחָזוֹן, הָחָג, הָחָזָה; seldomer before הָ and חָ and עָ in nouns of two syllables, e. g. הָעָנִי, הָעָוֹן, הָהָמוֹן; but oftener in trisyllabic ones &c. e. g. הָהַרְוִחִיהָ, הָהֲמֹנִים. d) Before א, ר, ע, ה, ח, הַ· is usually altered into הָ, e. g. הָעֲנִים Gen. 15, 11, הָאָרֵב, הָהָר, הָאָם &c. Sometimes the initial אַ-sound of the noun is amalgamated with this הַ·, e. g. הֶחָשְׁפוֹת from הַאֲשָׁפוֹת. e) Some words lengthen the vowel with the accent, when the article is prefixed, e. g. הָעָם from עַם, הָאָרֶץ from אֶרֶץ, הָאָמָה from אָמָה; as on the other hand the vowel at the beginning of the word is shortened, e. g. הֶאֱלֹהִים, elsewhere אֱלֹהִים; הַקְּדֹשִׁים from קְדֹשִׁים. f) The weak final vowel falls away when the article is put, e. g. הָאָל from אֵלָה; הַלְוָה for הַלְוָוָה. In connexion with the vowelless prepositions בְּ, כְּ and לְ, the ה disappears, and ־ with Dagesh forte following is put with them, as ·בַּ, ·כַּ, ·לַ. On the application of the definite article see the grammars. — 2. *a pronoun*

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demonstrative, i. e. still perceptible in its demonstrative character, where הַל, though properly the article, has the signification *hic*, *haec*, *hoc*, as ὁ ἡ τὸ in Homer and Herodotus, e. g. הַיּוֹם hodie, hoc die, הַפַּעַם *this time*, הַלַּיְלָה *this night*, הַשָּׁנָה *this year*. — 3. *a pronoun relative: who*, *which* (without distinction of number or gender), in order to introduce relative clauses = אֲשֶׁר, and therefore joined to verbs and particles, as הֶהָלְכוּא Josh. 10, 24, הֶעָלֶיהָ 1 Sam. 9, 24, הַהֻלָּלָה Ez. 26, 17, הַהֵרִימוּ Ezr. 8, 25, הַהֹשִׁיב 10, 14 17, הַהִקְדִּישׁ 1 Chr. 26, 28, הַנִּמְצְאוּ־ 29, 17, הַהֵכִין 2 Chr. 29, 36, and also according to the Masora הַבָּאָה Gen. 18, 21; 46, 27; Job 2, 11, הַנּוֹלַד Gen. 21, 3, הַנִּלְוָה Is. 56, 3, הַשָּׁבָה Ruth 4, 3, הַנִּרְאָה Dan. 8, 1; and since הַ· at one time existed in a relative signification, it may be so taken frequently before participles; comp. Ar. ال for الذى. In הַאֲשֶׁר שָׁבִיתָ 2 Kings 6, 22, where a relative meaning suits, there stood perhaps הַשָּׁבִיתָ *whom thou hast taken*, and a marginal gloss may have put by way of annotation אֲשֶׁר to הַ·, i. e. shewing it has this meaning, which transcribers afterwards made into הַאֲשֶׁר. — 4. Very rarely הַל may have also been an independent interrogative particle, like the Ar. أَلْ, a reminiscence of which has been preserved only in הַל יי׳ תִּגְמְלוּ Deut. 32, 6 (according to the orthography of the high school at Nehardea), because גָּמַל is construed with the accusative. But with regard to the article see also הָא. Deriv. הָלָא departiculative, הָלָא (הָלְאָה), הֲלֹם.

הָלָא (departiculative [derived from a particle, viz. הַל]; not used) *tr. to remove*, comp. Ar. هَلَّ the same, Syr. (redupl.) ܗܠܗܠ, hence

Nif. נֶהֱלָא *to be dispersed to a distance*, Mic. 4, 7, parall. נִדַּח 4, 6.

הָלֶא (elsewhere the form is usual only in ע״ו) *m. distance*, *remoteness*, formed from הַל ille, only with *a* of motion הָלְאָה 1. *an adverb of place: thither away*, *afar off*, *away*, illuc, ultra, ulterius, e. g. גֶּשׁ־הָ׳ Gen. 19, 9 *stand back* (to a distance); מִשָּׁם וָהָ׳ 1 Sam. 10, 3 *from thence and further;* מִמְּךָ וָהָ׳ 20, 22 *from thee and farther away*, i. e. beyond thee (opposite מִמְּךָ וָהֵנָּה 20, 37); מֵהָ׳ לְ Gen. 35, 21, Jer. 22, 19, Am. 5, 27 *far away from* . . . — 2. *an adverb of time:* מִן־הוּא וָהָ׳ Is. 18, 2 *since they were and onward*, i. e. till now; מֵהַיּוֹם הַהוּא וָהָ׳ *from that day and forward* 1 Sam. 18, 9 &c. Comp. ܗܠ, ܠܗܠ the same, ܠܗܠ *beyond*, and so too the Samar., Zabian &c., where the particle comes forth still better; in Targ. לְהַלָּא, לְהַלָּן (*afar off*) הַל is connected with other demonstratives besides.

הָלְאָה see הָלָא.

הָלַב according to the cod. Samar. in the noun הֶלְבְּנִיָּה Ex. 30, 34, see חָלַב.

הִלּוּל (only *plur.* ־לִים) *m.* prop. an abstract, praise, rejoicing; concrete *a thanksgiving festival*, of the harvest-gatherers, Lev. 19, 24; Judges 9, 27. See הָלַל I. *Pihel.*

הַלָּז (from הַלָּזֶה which see) *pron. demonstr. comm. this*, *that*, with a noun masc. Judges 6, 20, 1 Sam. 17, 26, 2 Kings 23, 17, Zech. 2, 8 (the cod. Sam. also in Gen. 24, 65; 37, 19), or fem. 2 Kings 4, 25; seldom without a noun 1 Sam. 14, 1; Dan. 8, 16. The ground-form to it is:

הַלָּזֶה (from the article הַל, the demonstr. לָ *la*, and זֶה) *pron. demonstr. masc.* the same, Gen. 24, 65; 37, 19, where the cod. Samar. has the abridged form הַלָּז, which is the more usual. The Ar. أَلَّذِى is compounded in the same manner, and is abridged into أَلَّذْ.

הַלֵּזוּ (according to *Ben Asher*, but according to *Ben Naphthali* הַלֵּזוּ) *pron. demonstr. f. that* Ez. 36, 35, in its composition like הַלָּזֶה, only that the middle demonstr. is not לָ but לֵ.

הָלִיךְ (only *pl.* הֲלִיכִים) *m. a step*, *a going*, Job 29, 6; from הָלַךְ. Elsewhere:

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הֲלִיכָה (only *pl.* כוֹת־) *f. a procession, a march*, of God Ps. 68, 25; *going*, of warriors Nah. 2, 6, but which the LXX have taken as = דֶּרֶךְ *way* Hab. 3, 6; figur. *way, manner, conduct*, Prov. 31, 27, as דֶּרֶךְ elsewhere; *march* of travellers, or *caravan* Job 6, 19. It is possible that הֲלִיכִים and כוֹת־ belong only to one singular form.

הָלַךְ (*part.* הֹלֵךְ; *inf. abs.* הָלוֹךְ, *constr.* as הֲלֹךְ, מַהֲלַךְ, before Makkeph הַלַךְ־; *imp. pl.* הִלְכִי only Jer. 51, 50; *fut.* poet. and rare אֶהֱלַךְ, יַהֲלֹכִי, יַהֲלֹךְ, for which the forms of יָלַךְ usually appear, see the verb in question) *intr. to go, to walk, to move forward*, in the widest sense, 1 Sam. 17, 39, of animals Gen. 3, 14; Lev. 11, 27; *to go for one, to be active, to be a messenger*, Is. 6, 8; Job 38, 35; *to extend*, of a border Josh. 16, 8; *to spread*, of a report 2 Chr. 26, 8; *to sail*, of a ship Gen. 7, 18; *to roll forward*, of a wheel Ez. 1, 19; *to walk*, of the moon Job 31, 26; *to resound*, of the voice Jer. 46, 22; *to depart*, of letters Neh. 6, 17; *to flow*, 1 Kings 18, 35 &c.; and in general whatever expresses active motion, and is clearly seen as such from the context. As its constructions are very numerous (with accusat., with לְ, עַל, בְּ, עִם, עַד, אֶל, אֵת־, אַחֲרֵי, לִקְרַאת, מֵעִם, מִן, לִפְנֵי, מֵאֵת, לִפְנֵי, מִפְּנֵי) and the fundamental signification is also varied in proportion, the following combinations deserve notice: a) with the accus., *to go to*, a place, where the place has sometimes *a* of motion Gen. 28, 2, sometimes not, Jer. 37, 12; or it has אֵת Judges 19, 18; *to walk through, to pass through*, peragrare locum Is. 50, 10; *to pour out, to overflow, to inundate*, where the object *with which* stands in the accus. (Lat. with the ablative) Joel 4, 18, hence the figure in Ez. 21, 12: *all knees overflowed with water*, as a description of fear; in a poetical figure: *to live through, to walk through*, e. g. צְדָקוֹת Is. 33, 15, רִיק (nothingness) Mic. 2, 11, נָכֹחַ Is. 57, 2, תְּמִים Ps. 15, 2, where we must supply דֶּרֶךְ, which is sometimes put. b) with אֶל of the person, *to go to, come to one*, Num. 22, 37, or also in a hostile sense: *to go against one* 1 Sam. 17, 33; with אֶל of the place *to which* one goes Gen. 22, 2; ... דְּ מָן ... *to proceed from ... to ...* אֶל־ Ps. 84, 8, comp. Jer. 9, 2. c) with לְ of the place 1 Sam. 10, 27; 14, 48, or of the person Gen. 24, 56 *to go to, towards*, seldom in a spiritual sense Is. 60, 3. Quite different from this is the appending of a pleonastic dative to הָלַךְ in confidential discourse, e. g. הָלַךְ לוֹ Song of Sol. 4, 6. d) with עַד, the same, when the object of going is stated, Gen. 22, 5. e) with עַל *to go together* (prop. *to*), i. e. *to attach oneself to* Jer. 3, 18; *to go somewhither* 2 Sam. 15, 20; *to go up*, to a place that lies higher Jer. 3, 6; *to go upon something* Judges 5, 10; *to be sent over* Neh. 6, 17. f) with בְּ *to go in something, to go about*, Josh. 5, 6; 1 Kings 18, 5; Lament. 4, 18; *to go through* Is. 43, 2; *to go into something* Is. 38, 10; 46, 2 and figurat. 45, 46; *to go with something* (in the sense of possessing or conveying a thing) Jer. 46, 22; Hos. 5, 6; most frequently in the figurat. sense *to live, to walk, to pursue a way of life*, where בְּ stands before nouns which supply the idea, as בְּדֶרֶךְ יי Deut. 19, 9, בְּחֻקּוֹת יי Ez. 5, 6 &c., or also in a bad sense בַּשֶּׁקֶר Jer. 23, 14; yet the accusative also stands for this. g) with עִם and אֵת־ (see עִם and אֵת־) *to go with one*, i. e. *to accompany one* Gen. 14, 24; 18, 16; 24, 58; Ex. 10, 24; Josh. 10, 24; 1 Sam. 30, 22; figurat. therefore with עִם of the person or thing, *to make common cause with one* or *with a thing*, Job 31, 5; 34, 8; Prov. 13, 20; דְּ מֵאֵת־ דְּ מֵעִם 1 Sam. 10, 2, Jer. 3, 1 should be looked upon as an antithesis. h) with לִפְנֵי *to go before* 2 Sam. 6, 4; Ex. 13, 21. דְּ מִפְּנֵי Eccles. 8, 3 or דְּ מֵעִירְ מִ Judges 6, 21 are regarded as its antithesis. i) with אַחֲרֵי (see אַחֲרֵי) *to go after, to follow*, ἕρχεσθαι ὀπίσω, Gen. 24, 5, in a good sense Jer. 2, 2 or in a bad sense Hos. 2, 15; *to strive after* Ez. 33, 31; *to hunt after* Jer. 3, 17. k) with לִקְרַאת see קְרָאָה. l) with מִן of a place or person, *to go away* (oppo-

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site גּוּא) 1 Kings 2, 41. — Besides the fundamental signification of הָלַךְ with its manifold variations caused by different constructions, the following significations should be noticed: 1. *to disappear*, *to pass*, *to retire* (cognate in sense חָלַף) Song of Sol. 4, 6; 2 Kings 5, 26: *my heart did not go away*, i. e. I remarked. — 2. A kind of auxiliary verb, expressing the continuance, self-increasing state of the action involved in the verb following, in such a manner as this: וַיֵּלֶךְ הָלוֹךְ וְנָדֵל Gen. 26, 13, הָלְכוּ הָלוֹךְ וְגָעוּ 1 Sam. 6, 12, הָלְכִים הָלוֹךְ וְדַבֵּר 2 Kings 2, 11, הָיוּ הָלוֹךְ וְחָסוֹר 8, 5, וְשׁוֹב Gen. 8, 3, or הלך וקרב 1 Sam. 17, 41. — 3. *to stalk through*, *to go along*, Ex. 9, 23; Ps. 73, 9; *to press forward with force*, of desire (נֶפֶשׁ) Eccles. 6, 8. — 4. the *imper.* with *a* of motion, לְכָה, has often the meaning of an interjection, besides that of the imperat. Num. 10, 29, *go to! age!* (Greek ἴθι for ἄγε) Gen. 31, 44; rarely instead of it הָלַךְ Num. 23, 13, which also stands for the fem. לְכִי 19, 32, but not for the pl. לְכוּ 37, 20. — 5. Like a kind of auxiliary verb it has an adjective with it, e. g. הָלַךְ צְרִירִי Gen. 15, 2; הָלַךְ תְּמִים Ps. 15, 2; הָלַךְ עָרוֹם Is. 20, 3; הָלַךְ קַלִּי Ps. 42, 10. Deriv. הֲלִיכָה, הֲלִיכָה, מְהַלָּךְ, comp. לְכָה.

Nif. נֶהֱלָךְ *to vanish*, *to be gone*, of a shadow Ps. 109, 23, or as Kal: *to die* Gen. 15, 2; Ps. 39, 14; Job 19, 10.

Pih. הִלֵּךְ (*fut.* יְהַלֵּךְ; usually only poet.) intensive of Kal: *to go along continually*, *to go about constantly* Ps. 38, 7; 131, 1; Job 24, 10; 30, 28; *to rove* Prov. 6, 11; *to march along majestically* Ps. 104, 3; *to sail along*, of ships Ps. 104, 26, of arrows Hab. 3, 11; *to walk*, *to live*, Eccles. 4, 15 &c.

Hif. הֵהֲלִיךְ (only *part. pl.* מַהֲלְכִים = מַעְגְּלִים Jer. 29, 8, comp. מַחֲלִמִים = לִיכִים; 2 Chr. 28, 23) *to lead*, *to guide*, Zech. 3, 7, as the Masora understands; but as elsewhere only הוֹלִיךְ and הֵילִיךְ appear in Hifil, the versions take it = מְהַלְכִים, and later authorities = מַהֲלְכִים. See הָלַךְ.

Hithp. הִתְהַלֵּךְ *to walk to and fro for oneself*, i. e. *to walk for pleasure* Gen. 3, 8; *to walk about* Ps. 35, 14; *to go about* Ex. 21, 19; *to march about* Job 1, 7, with בְּ 38, 16, with עַל of the place 18, 8. With לִפְנֵי סְ *to go before*, *to rule*, 1 Sam. 12, 2; with אֵת־ *to have intercourse with one* 25, 15; with מִן of the person *to go away from* Judges 21, 24. Figur. *to walk*, *to live*, *to lead one's life*, as Kal, with בְּ Ps. 26, 3, לִפְנֵי Gen. 17, 1, אֵת־ 5, 22. See Aram. הְוִךְ, Hebr. שָׁלַח, לָאַךְ, תָּהַלּוּכָה. Deriv. שְׁלַךְ, חָלַךְ.

הֶלֶךְ *m. a way*, *a journey*; concrete *a wayfarer* 2 Sam. 12, 4; figur. *the flowing out*, of honey, 1 Sam. 14, 26, but in LXX, Vulg. and others as a verb.

הַלָּךְ (from הָלַךְ) *Aram. m. a road-tax*, *a toll*, Ezr. 4, 13 20.

הֲלַךְ (Peal not used) *Aram.* same as Hebrew הָלַךְ. Instead of it elsewhere הֵךְ (הִיךְ), אֲזַל. Deriv. הֲלַךְ.

Pah. הַלֵּךְ *to go along*, with עַל *upon a thing*, Dan. 4, 26.

Af. אַהְלֵךְ (only *part.* מְהַלְכִין) *to walk about*, Dan. 3, 25; 4, 34. As *Af.* is not readily intransitive, it is better to take מְהַלְכִין = מַהֲלְכִין, where after omitting the duplication of לְ, as often happens, ־ is drawn back; comp. Hebr. יָחֵךְ.

הָלַל I. (*fut.* יְהַלּ, *pl.* יְהַלּוּ; *inf. constr.* הַלֵּל after the form שַׁחֵת Jer. 5, 26 [*Kimchi*], hence with *suff.* יְהַלּוֹ; *part.* הוֹלֵל, which may stand, however, for מְהוֹלֵל) *intr.* 1. *to be clear*, *to be bright*, *to shine*, בְּהַלּוֹ נֵרוֹ Job 29, 3 *while his light shone*, with עַל, where the suffix in יְהַלּוֹ, referred to נֵר, is an Aramaeism; according to the Targ. it is the infin. Hif. = בְּהַהִילוֹ, referring to God, which cannot well be justified. See Hif. — 2. Figur. *to be shining*, *splendid*, *to boast*, *to be proud*, Ps. 75, 5; הוֹלְלִים *boasters*, *the proud*, metaph. *the haughty*, *sinners*, 5, 6; 73, 3; 75, 5, parallel רָשָׁע. To this meaning might be attached *to be senseless*, *foolish*, *godless* (see *Pih.*, *Poh.*, *Puh.*, and *Hithpoh.*); but it is better to assume for it a peculiar stem proceeding from

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another fundamental signification. See הָלַל II. — 3. *to resound*, *to sound* (= צָלַל II.), as often *to shine clearly* and *to give a sound* coincide in language; comp. "vox splendida" (see *Pihel*, *Puhal*, *Hithp.*). Deriv. מַהֲלָל, n. p. מַהֲלַלְאֵל.

Pih. הִלֵּל (3 *pl.* once הִלְּלוּ Is. 64, 10, the duplication being resolved, as in מְהַלְלִים, הַלְלוּ &c., where לְ has only Sheva) 1. prop. *to sing*, *to sing praises*, *to cause to resound*, songs 1 Chr. 29, 13, figurat. of heaven and earth Ps. 69, 35, of moon and stars 148, 3 4; espec. *to sing praises to*, ὑμνέω, *to praise*, *to celebrate*, God (in hymns), with accus. of object Is. 61, 9, Jer. 20, 31, Ps. 22, 27, for which לְ stands in later Hebrew 1 Chr. 16, 36, 2 Chr. 5, 13; or with בְּ Ps. 44, 9 (comp. בֵּרֵךְ, קָרָא בְשֵׁם יי); seldom with the addition of בְּכֵלִים *with musical instruments* 1 Chr. 23, 5, or with announcement of the specific instruments Ps. 150, 3-5, or בְּדִבְרֵי דָוִד *with the songs of David* 2 Chr. 29, 30. In Deut. 32, 18 the cod. Sam. reads צוּר מְהַלֶּלְךָ (hence the Samar. version has מְשַׁבְּחָךְ). — 2. *to diffuse clearness*, *brightness*, i. e. *to be celebrated*, whence הֵילֵל (= הִלֵּל) and the n. p. הִלֵּל; *to make shining*, *to put in brightness*, men, i. e. *to celebrate*, *to praise*, either with the accus. of the object, Prov. 28, 4, Song of Sol. 6, 9; or with אֶל of the person of whom one praises something Gen. 12, 15. It has also this meaning in Ps. 56, 5: *in God I praise his word*. In a bad sense: *to boast*, *to be proud of* (עַל) *a thing* Ps. 10, 3, as שָׂמַח with עַל is also construed. Deriv. הֵילֵל, הִלּוּל, the proper names הִלֵּל, יְהַלֶּלְאֵל.

Puh. הֻלַּל (3 *f.* in pause הֻלָּלָה; 3 *pl.* once הוּלָּלוּ; *part.* מְהֻלָּל; *fut.* יְהֻלַּל) *pass.* *to be famous*, *celebrated*, Ez. 26, 17, where הַ is the relative; Prov. 12, 8; *to be sung*, *to be praised*, only in part. מְהֻלָּל in the meaning *praise-worthy* Ps. 48, 2; *to be sung in* (festive) *songs*, Ps. 78, 63 *fire consumed his young men and* (in consequence of it) *his maidens were not celebrated in nuptial songs*, i. e. they could not marry; comp. Targ. הִלּוּלָא a marriage.

Hif. הֵהֵל (only *fut.* יָהֵל, תָּהֵל־, יָהֵלּוּ) *to make clear*, *to diffuse light*, *to lighten*, Is. 13, 10; Job 31, 36; 41, 10; comp. יַאֲהִיל 25, 5 from אָהַל = הַל, for which one ms. reads יָהֵל.

Hithp. הִתְהַלֵּל *to glory*, in a good sense, or *to boast oneself*, in a bad sense, with בְּ Ps. 52, 3; Prov. 25, 14; *to be proud* of something with עִם Ps. 106, 5, בְּ Is. 41, 16, or also absol. *to be celebrated*, *praised*, Prov. 31, 30. Hence תְּהִלָּה.

The organic root הַל, also found in אָ־הַל I. and הָל, exists in its fundamental meaning in the dialects also (Ar. هَلَّ, Targ. הַל &c.).

הָלַל II. (Kal not used) *intr. to wander here and there*, without aim or object, cognate in sense with שָׁגָה II. and שָׁגַע, with which latter it is interchanged in 1 Sam. 21, 14 15 16, and therefore identical in its organic root with Ar. وَهَلَ (to err, hence وَهْل error) and that in בָּ־הַל. Wandering is an expression for *to rave*, *to indulge fancies*, *to be mad*, metaph. *to storm*, *to rage*, of an enemy; in which sense one might take הוֹלְלִים Ps. 5, 6; 73, 3; 75, 5 (parallel רְשָׁעִים), and the fut. תָּהֹלּוּ 75, 5. Then it is like כָּסַל, which is originally to waver hither and thither (= כָּשַׁל), both being transferred to *being foolish* (i. e. without steadiness). With הַל in this sense is connected שַׁל II. (שָׁלַל II. whence שֵׁילָל, שׁוֹלָל, אֶשְׁתּוֹלֵל) and תַּל II. (תָּלַל II. whence תּוֹלָל).

Poel הוֹלֵל (*fut.* יְהוֹלֵל) *to make unsteady or wavering*, *to mislead*, Eccles. 7, 7, comp. Exod. 23, 8; *to confound* Job 12, 17; Is. 44, 25; parallel סִכֵּל, הוֹלִיךְ שׁוֹלָל. Deriv. הוֹלֵלוּת.

Poal הוֹלַל (only *part.* מְהוֹלָל) *to be seized with raving*, *madness*, *raging*, מְהוֹלָל *an enemy* Ps. 102, 9, therefore more than הוֹלֵל 5, 6; Eccles. 2, 2.

Hithpo. הִתְהוֹלֵל *to be mad*, *to rage*, 1 Sam. 21, 14 *and he raged*, *while they tried to hold him with their hands*; then *to toss to and fro*, *to reel*, of the drunken,

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Jer. 25, 16; 51, 7, along with הִתְגֹּעֵשׁ; *to roll quickly*, of chariots 46, 9; Nah. 2, 5; figur. *to be drunk, mad*, בְּ *with* something, Jer. 50, 38 *and they are* (as if) *drunk with the terror-inspiring images* (*idols*). Deriv. (according to Saadia) תָּהֳלָה.

הִלֵּל (*rich in praise* viz. *is God*) *n. p. m.* Judges 12, 13.

הַלְלוּיָה an exclamation of praise to God, literally *praise ye Jah* Ps. 117, 1; 145, 2; hence it is frequent as a liturgical exclamation in later Hebrew (Chron., Ezra) and so in the New Testament.

הָלַם I. (not used) *intr. to be strong, firm*, whose organic root lies also in אָ־לַם, חָ־לַם &c. Deriv. יַהֲלֹם; comp. חָלַם to אַהְלָמָה and גָּ־לַם to גֹּלֶם.

הָלַם II. (*fut.* יַהְלֹם, with *suff.* יֶהֶלְמֵנִי; *part. pass.* הָלוּם) *tr.* prop. to strike thin, metal plates, since the organic root הָ־לַם is cognate with that in כָּ־לַם *to strike down*, and the Lat. lam-ina. Hence the word means *to strike, to hammer*, not with a pointed but a flat instrument, e. g. כַּשִּׁיל, כֵּילָף Ps. 74, 6, הַלְמוּת Judges 5, 26, along with מָחַק, מָחַץ; *to stamp*, of horses' hoofs 5, 22; *to tread down*, vineyards, of an army Is. 16, 8. Figurat. *to chastise, to punish*, Ps. 141, 5, Prov. 23, 35, parallel הִכָּה, הוֹכִיחַ; *to conquer*, Is. 28, 1 *overcome by wine*, comp. Greek οἰνόπληκτος. In הוֹלֵם פָּעַם Is. 41, 7 הוֹלֵם is either a participle with the accent drawn back, which suits the parallelism, or (according to *Kimchi*) a noun (which see, under פַּעַם). הֲלֹם 1 Sam. 14, 16 is an adverb (which see), like the Ar. هلم. Deriv. מַהֲלֻמָּה, הַלְמוּת, הוֹלֵם (which see) and the proper name הֵלֶם.

הֵלֶם (*hammer*, of God, comp. Malleolus) *n. p. m.* 1 Chr. 7, 35.

הֲלֹם (הַל with the adverbial termination ־ֹם, comp. פִּתְאֹם, שִׁלְשֹׁם, מְתֹם; see *Fürst*, Lehrgebäude p. 179) *adv.* 1. *hither*, after נָגַשׁ 1 Sam. 14, 38, בָּא 10, 22, קָרַב 14, 36, הֵבִיא 2 Sam. 7, 18, יָהַב Judges 20, 7, שׁוּב Ps. 73, 10, consequently answering to *whither?* הֲלֹם וַהֲלֹם *hither and thither*, as הֵנָּה וָהֵנָּה (2 Kings 2, 8), but only with the omission of the first הֲלֹם 1 Sam. 14, 16. — 2. *here*, Gen. 16, 13, answering the question *where?* On the termination see ־ֹם. Ar. هَلُمَّ *hither* is = هَلَا and similarly formed.

הַלְמוּת *f.* prop. striking, hammering; concrete, *a hammer* Judges 5, 26.

הָם (*multitude, people*, comp. the names of places Turba in Spain, Copia in Italy, and Hebrew הֲמוֹנָה Ez. 39, 16; abridged perhaps from יְהָם [*place* or *province of giants*], from יָהַם, Arab. وَهَمَ, especially as the זוּזִים were a gigantic people) *n. p.* of a district where the זוּזִים dwelt Gen. 14, 5. (Some mss., the cod. Sam., Jerome read הַם from הָמַם.)

הָם (pronominal stem) see הֵם (*pronoun*) *they*.

הַם as a proper name, see הָם.

הֵם (from הָמָה, after the form שֵׁם from שָׁמָה; abridged הֶם, as שֶׁם before Makkeph; *pl.* with *suff.* הֶמֵּהֶם = ־מֵיהֶם) *m. a bustle, a collection of people* (cognate in sense הָמוֹן), Ez. 7, 11 *nothing* (remains) *of the tumult* (הֶם) *and nothing of their multitude* (הֲמוֹנָם) *and nothing of their fulness* (הֲמֵהֶם). מֵהֶם, מֵהֲמֹנָם and מֵהֶמֵּהֶם form a play on words.

הֵם (pronominal stem; for which there often occurs the emphatic הֵמָּה, with the old נָה = ־ָה, which has become accentless, firmly attached as in שָׁמָּה, הֵנָּה, whence the cod. Samar. constantly puts it in the Pentat. for הֵם; מָהֵם Ez. 8, 6 is contracted from מָה הֵם) *pronoun personal of the third pers. pl. m.* (fem. Zech. 5, 10, Ruth 1, 22) *they*, ii, the sing. of which is הוּא, like the fem. pl. הֵן, הֵנָּה, of which the sing. is הִיא. Like הוּא it stands sometimes without emphasis Gen. 37, 16, sometimes with it, somewhat in the sense of αὐτοί Ps. 37, 9; sometimes including the verb *to be* Gen. 34, 23, Exod. 15, 23; sometimes

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dropping the pronominal idea entirely and expressing only the verb *to be* Gen. 25, 16. Hence it is used also for the fem. Song of Sol. 6, 8, or the second person Zeph. 2, 12, as a copula between subject and predicate; as also הוּא Is. 37, 16, and Aram. הִמּוֹ Ezr. 5, 11 are used for the first person. With the article it receives an emphasis *they themselves*, *those themselves*, Gen. 6, 4. For the rest, its applications are as various as they are in הוּא; and copious examples may be found in *Noldii* Conc. particul. Ebr. p. 266-74.

Etymologically, the abbreviated הֵם arose out of הוּם, as אַתֵּם out of אַתּוּם, and in order to distinguish it from the suffix ־הֶם it has lengthened somewhat into הֵם. The suffix identical with it is ־הֶם, e. g. אֲבִיהֶם, פִּיהֶם, Ez. 40, 16 ־הֵמָּה, also ־ם (from הֵם), ־מוֹ (from הֵמוֹ), ־מוּ (from הוּמוּ), whence the development of the present pronoun is plain.

הֵם see הֵם.

הַמְּדָתָא (Persian, from הַם *Ham* = *Hom*, Zend. *Haomo* [name of an Ized], and *data* given; see הָמָן) *n. p.* of Haman's father Esth. 3, 1.

הָמָה (*part. fem.* הוֹמָה and הוֹמִיָּה, *pl.* הֹמוֹת and הֹמִיּוֹת; *inf. constr.* הֲמוֹת; *fut.* אֶהֱמֶה and אֶהֱמִיָּה, *pl.* יֶהֱמִיּוּן, where therefore Yod frequently appears as a third radical) *intr.* prop. *to hum* (onomatopoeic) whence the German *Hummel* (humble-bee); *to buzz*, *to utter certain sounds*. The org. root הָמ־ה is also found in נָ־הַם, הָם, Ar. همهم of rushing. In actual application: *to growl*, of bears Is. 59, 11; *to snarl*, of the dog Ps. 59, 7; *to coo*, of the dove Ez. 7, 16; *to groan*, *to complain* Jer. 4, 19; Ps. 55, 18; 77, 4; *to make a humming sound*, of the guitar Is. 16, 11; *to sound*, of the flute Jer. 48, 36; *to roar*, of the waves 5, 22; *to splash*, of rain (see הָמוֹן 1 Kings 18, 41); *to rage*, of floods Is. 17, 12; *to groan*, with pain Jer. 31, 20; *to shout*, *to be excited with joy*, with עַל for a person Song of Sol. 5, 4; *to be noisy*, of the drunken, therefore applied figuratively to intoxicating drinks Zech. 9, 15; Prov. 20, 1; *to be in an uproar*, of the noise of men 1 Kings 1, 41, Is. 22, 2, hence הֹמִיָּה poet. *a street in commotion* Prov. 1, 21; *to wander about with clamour* 7, 41; 9, 13. Ar. همى to rustle. Deriv. הֵם, הָמוֹן, הֶמְיָה, הֲמִית, and the proper names הֲמוֹנָה, הָם.

הֵמָּה see הֵם.

הֵמוֹ see הֵם.

הִמּוֹ (pronominal stem) *Aram. pron. pers. of the* 3 *pers. pl. m.* same as Hebr. הֵם, used only in Ezr. chs. 4. 5. 7; while elsewhere, in Daniel, הִמּוֹן (which see) occurs, from which הִמּוֹ is abridged.

הָמוֹן (Jer. 52, 15 for אָמוֹן *an architect*, but explained 39, 9 by עַם; *constr.* הֲמוֹן, with *suff.* once הֲמָנְכֶם, ô shortened into ŏ; *plur.* הֲמֹנִים) *m.* (femin. only in Job 31, 34) 1. *the splash*, of rain 1 Kings 18, 41; *the noise*, of song Am. 5, 23; *moaning*, *internal commotion* Is. 63, 15; קוֹל הָ׳ *thunder* Is. 33, 3; Jo. 4, 14; but especially *a tumultuous noise*, of a crowd Job 39, 7, and metaph. *a crowd* Is. 13, 4, or *a number* 17, 12; *fulness*, *riches*, 60, 4; transferred to persons, generally *the rich* 5, 13. — 2. *n. p.* of the Egyptian supreme god, consequently for אָמוֹן (which see), hence הֲמוֹן נֹא Ez. 30, 10; 32, 18; הֲמוֹן מִצְרַיִם 30, 15 = נֹא אָמוֹן Nah. 3, 8; so too in בַּעַל הָמוֹן Song of Sol. 8, 11 הָמוֹן is = אָמוֹן (which see).

הִמּוֹן *Aram.* same as הִמּוֹ and Hebrew הֵם Dan. 2, 34 35; 3, 22. The form appears to be an intensive of הֵם by adding the 3 plur. הוֹן; consequently it is = הִמְהוֹן, such intensives being found elsewhere in the 3 pers. of the pronoun.

הֲמוֹנָה (*tumult of people*) *n. p.* of a city in the vicinity of גֵּי הֲמוֹן גּוֹג (Ez. 39, 11 15), so called in the symbolic language of prophecy Ez. 39, 16.

הֶמְיָה *f. the sound*, of a harp Is. 14, 11.

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הֲמִיָּת (from הָמָה, after the form בְּכִית from בָּכָה) *f. crying, lamentation* (*Kimchi*) PROV. 19, 18.

הֲמִיתִיו 1 SAM. 17, 27 see מוּת.

הָמַל (not used) *intr. to rush, to roar*, of the wind, of troops. According to the usual explanation the stem is enlarged by *l* out of the organic root הָמָה, הָמַם; on the contrary, the Ar. همل (to rain continually) is = همر, and has nothing in common with it. According to the Targ. (the LXX and Jewish interpreters in part) הָמַל = דָּבַר *to speak, to chatter, to bustle*, which is not so well founded (see הַמְלָה). Derivative

הָמֻל *adj. m.*, הֲמֻלָּה *f.*, see הֲמֻלָּה.

הֲמֻלָּה (from the *masc.* הָמֻל, see הָמַל) *f. noise*, of the wind JER. 11, 16; of an army EZ. 1, 24, as הָמוֹן (which see) is used elsewhere. Perhaps the fundamental signification of the organic root הָמַל as in נָמַל (which see) is: *to assemble, to collect, to heap together*; whence הֲמֻלָּה *a heaped mass, a multitude.*

הָמַם (*perf.* resolved הָמַם, הֲמָמֻנִי, הֲמַמְתָּם, once הֲמַמְתִּי; *inf. c.* הָם, with *suff.* הֲמָמָם; *fut.* יֶהֱם, *ap.* יֶהֱם, with *suff.* יְהֻמֵּם 2 SAM. 22, 15) *tr.* prop. same as הוּם I. *to drive, to put into strong motion* or *haste* Is. 28, 28; then *to disturb, to terrify*, מְהֻמָּה EX. 14, 24, עָם 23, 27, elsewhere enemies JOSH. 10, 10; 2 SAM. 22, 15; PS. 18, 15; *to storm*, in proper names; figurat. *to destroy, to carry off*, JER. 51, 34; DEUT. 2, 15; ESTH. 9, 24; parallel אָבַד. Deriv. the proper names הוֹמָם, הֵימָם. — The connection of הָם and הָם I. with הָמָה or הָם II. is doubtful, since here the fundamental signification is *to drive, to urge on*, which is transferred sometimes to *the scattering* (of enemies), *the discomfiting* of them, sometimes to *the urging on*, instigare, thus corresponding to the Ar. هَمَّ, هَمَّ (to impel), هَامَ (to scatter); while הָמָה is onomatopoeic and allied to the Ar. همهم (to make a humming noise).

Nif. נֶהֱם; on *fut.* יֵהוֹם see הוּם.

הָמָן I. (not used) *tr.* same as אָמַן I. *to perform the work of an architect, to bring together, to compose*; hence the proper name הֵימָן.

הָמָן II. an erroneously adopted stem for הֲמֻנֵּיכֶם EZ. 5, 7, see הָמוֹן.

הָמָן (Pers.; either = هُمَام *celebrated*, or as the Sanskrit Heman, the planet *Mercury*; or perhaps *Ham* is = *Hom*, the name of an Ized, as in the proper name הַמְרָתָא Zend. haômôdata i. e. given by Hom; see מְהוּמָן) *n. p.* of a Persian minister, an enemy of the Jews ESTH. 3, 1.

הַמְנוּךְ see הַמְנוּךְ.

הַמְנִיךְ (K'tib הַמְנוּךְ; *def.* נִיכָא or נוּכָא) *Aram. m.* usually *a bracelet*, as the Greek μανιάκης DAN. 5, 7 16 29. In the Targum מְנִיכָא appears instead of it; and since *h* does not appear to be essential here, as in Greek and Latin, it is derived from the Zend. *mani* (a pearl), Sanskrit *mani*, and suff. *ka*: hence the Zend. manika *a necklace of pearls*. From this, through the medium of the Phenicians, the Greek has become μανιάκης in different forms, Lat. *monile*. In that case הַ would be regarded as a rare prefixed sound.

הָמַס (not used; only assumed for the noun הֲמַס) *tr. to break* (twigs of wood), *to break in pieces*, consequently = the Arab. transposed هَشَمَ (to break), whence هَشِيم (a dry twig), هُزْم (the same). It is better perhaps to take הָמַס as identical with the root in הָמַז, הָצַת, בָּצַץ, hence *to be sucked out, to be sapless*, of twigs, i. e. *to be dry, to be dried up*. Derivative

הֲמַס (only *pl.* הֲמָסִים, which the Targ. and LXX have resolved into הַמְּסִים) *m. dried twigs, brush-wood* Is. 64, 1, as *Ibn Ganâch, Parchon* and others explain it.

הֲמָסָיו see מָסָה.

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הָמַר (not used) *tr.* prob. same as כָּמַר *to plait*, a net; hence the noun מַהֲמֹרֶת = מִכְמֹרֶת Ps. 140, 11, which suits the context. According to *Parchon: to pour out, to flow rapidly*, as the Ar. هَمَرَ = هَمَلَ, whence هَمْرَة imber; according to *Symm.*, *Jerome*, *Kimchi* and others: *to be sunk*, *to be deep*, of a fissure, a pit. But the analogy of the language is in favour of our explanation. See מַהֲמֹרֶת.

הַמְשֵׁל (prop. inf. Hif.) *m. power of rule*, *might* Job 25, 2.

הֲמִתָּם see מוּת.

הֵן I. (pronominal stem, enlarged into הֵנָּה by ־נָּה) *pron. pers. of the* 3 *pers. pl. fem. they*, but only with prepositions: בָּהֵן Gen. 19, 29; Lev. 10, 1; כָּהֵן Ez. 18, 14; מֵהֵן 16, 17. For the first we have also בָּהֵן in mss. More frequent is הֵנָּה without a preposition Gen. 41, 19, either with the article in the signification *they themselves* 1 Sam. 17, 28, Gen. 33, 6, or including the verb *to be* Gen. 6, 2; 41, 20, and also like הֵן with prepositions, as בָּהֵנָּה Lev. 5, 22, מֵהֵנָּה 4, 2, לָהֵנָּה Ez. 1, 5; more as a particle כָּהֵנָּה Gen. 41, 19, כָּהֵנָּה וְכָהֵנָּה *as much*, prop. as this and as this 2 Sam. 12, 8. לָהֵן Ruth 1, 13 and לָהֵן Job 30, 24 is quite an Aramaeism in the sense of לָכֵן *therefore*, *on this account;* yet it probably belongs to הֵן II., since the intimation of an external cause lies only in לָ. — The fem. form הֵן has arisen in the same manner as the masculine הֵם, i. e. in the first instance from הוּן, as the Ar. هُنَّ and Ethiop. *hons* still shew; and we see from the masc. הֵם that ֵ may be easily be blunted out of *u* and *o*, which is all the more possible as the Hebrew sing. הוּ was also used for the fem. The plural sign *-n* was for the fem. as *-m* for the masc., and the previous sound to that was *a*. Hence the entire termination was *-an*. It is possible, however, that the basis here was *hi*, with the termination *an*, contracted *hên;* as the Targ. הִנֵּין, Syr. ܗܢܝܢ out of ܗܝܢ, הֵין, still shew.

הֵן II. (pronominal stem; before Makkeph הֵן־ Num. 23, 9 24 [see Masora]; Job 8, 19; 31, 35; 33, 12) *demonstr.* and *interj. lo there! see that!* like the Latin *en*, Greek ἄν, ἤν, ἠνί, prop. *hic*. It appears 1. as an exclamation, *ecce!* especially in Genesis, but also in Job 8, 19 &c.; more frequently הִנֵּה, which is formed from it, stands instead. — 2. It is a demonstrative basis for הֵנָּה *here*, referring to time and place: *this*, *that*, hence לָהֵן Ruth 1, 13 or לָהֵן Job 30, 24 *on this account* (see לְ). So too עֲדֵן Eccles. 4, 3 has arisen out of עַד־הֵן *till here;* as עֲדֵנָּה (which see) out of עַד הֵנָּה. Ar. هُنَّ *there*, also demonstrat. — 3. *A conjunction conditional* (i. e. referring to an action as simply possible, and so placing it in relation to a consequence), therefore a) *conjunct. interrog.: whether*, num, in indirect interrogation, an Jer. 2, 10; Job 12, 14; 23, 8, just as the Aram. הֵן has this meaning Ezr. 5, 17. This interrogative idea in הֵן has arisen out of the demonstrative one, the interrogative particles הֲ (which see), אִם (see meaning 4), Ar. إِذَا, Syr. ܗܐ shewing the same thing; and *Kimchi* is wrong in considering the interrog. power in הֵן as originating in an omitted interrog. הֲ. b) a mere *conditional conjunct. if*, *si* Ex. 8, 22; Lev. 25, 20; Is. 54, 15; Jer. 3, 1; Job 40, 23; cod. Samar. also Gen. 30, 38, Num. 22, 11 and 23, 20 (Hebrew הִנֵּה), Deut. 4, 32, and the LXX elsewhere; often interchanged with אִם 2 Chr. 7, 13. The same meaning is borne by הִנֵּה (see the word) which has arisen from it, by the Aram. הֵן (which see) and the Syr. ܐܢ; and there is a manifest connexion between הֵן and אִם, without one being able to shew whether this or that was the more original.

הֵן (pronominal stem) *Aram.* same as Hebrew הֵן II. in all the three leading meanings, viz. 1. as an exclamation: *lo!* ecce! Dan. 3, 17. In this sense it is prop. nothing but a demonstrative particle, *this*, *that there;* hence לָהֵן *on this*

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account, propterea Dan. 2, 6; 4, 24 (see Hebr. הֵן II.); the meaning *but for his sake* 2, 30 is conditioned by the preceding negation. — 2. *Conjunct. interrog.: whether* Ezr. 5, 17. — 3. Like the Hebr. הֵן 3 or אִם, *a conjunct. condit. if* Dan. 2, 5 6; 3, 15 16 18; 4, 24; 5, 16; Ezr. 5, 26, hence לָהֵן after a negation preceding, *unless*, nisi Dan. 2, 11; 3, 28; 6, 8, and like אִם put twice: *be it so ... or so*, sive ... sive Ezr. 7, 26.

הִנְדֹּף see נָדַף and הָדַף.

הֵנָּה I. as a *pron. pers.* 3 *pl. f.*, see הֵן I.

הֵנָּה II. (pronominal stem, moulded together out of הֵן *here*, *there*, and ־נָה of motion, or הֵן with ־ָה of direction towards; see אָנָּא) an *adverb of place* and *time*: 1. *hither*, either after verbs of motion שׁוּב, שָׁלַח, בָּא, הֵבִיא, נָגַשׁ, or giving verbs the additional idea of motion, as in מָכַר &c. Gen. 15, 16; 45, 5; Josh. 2, 2; Judges 16, 2; הֵנָּה וָהֵנָּה *hither and thither* 2 Kings 2, 8; מִמְּךָ וָהֵנָּה *from thee hither* 1 Sam. 20, 21 (opposed to מִמְּךָ וָהֶלְאָה); עַד הֵנָּה *thus far* Num. 14, 19 or of time *till now* Gen. 15, 16, in which latter sense it has also been moulded together with עַד, giving rise to עֲדֵנָּה (which see). — 2. Rejecting the idea of motion: *here*, *in this place* (comp. Ar. هَنَّا, Malt. hyn̄, hyn̄i &c.) Gen. 21, 23; הֵנָּה ... הֵנָּה *here ... there* Dan. 12, 5; הֵנָּה וָהֵנָּה *here and there* 1 Kings 20, 40.

הִנֵּה (pronominal stem moulded together out of הֵן II. and ־נֵה = נָה or ־נֶה, as is still visible in הִנֵּה Gen. 19, 2; with *suff.* of the 1 *pers. sing.* and *pl.* הִנְנִי, הִנְנוּ Josh. 9, 25; *in pause* הִנֵּנִי, הִנֵּנוּ Gen. 22, 1 11; Job 38, 35; *in* and *out of pause* with *-n* before the accent הִנֶּנִּי, הִנֶּנּוּ Gen. 22, 7; 27, 18; 44, 16; 50, 18; Num. 14, 40; 3 *pers.* הִנֵּהוּ Jer. 18, 3 K'tib, but usually הִנּוֹ, *pl.* הִנָּם; 2 *pers.* הִנְּךָ, *pause* הִנֶּךָּ Ps. 139, 8, *fem.* הִנֵּךְ, *pl.* הִנְּכֶם) prop. *a pronoun demonstr.* hardened into an adverb, hence 1. *there*, *see there*, as originally the Latin en, ecce. Connecting with itself the idea of the verb *to be* it points to a definite existence or presence, when a definite person is spoken of, hence *is there*, e. g. הִנֵּה בָאֹהֶל *is in the tent* Gen. 18, 9, where the personality (*he*, *she*, *they*) remains unexpressed; so too 1 Sam. 19, 22, 1 Kings 21, 18; when past is spoken of it means *was* or *were there* 2 Kings 6, 20. In the case of הֵן the reference is sometimes presupposed Gen. 11, 6. In poetical language it is put alone, without nearer notification, e. g. הִנֵּה *there is* (*he*) i. e. the well-known one Job 9, 19. — 2. Since the idea of a verb is in some way connected with הִנֵּה, the circumstance admits of explanation that the personality concerned in the action however feeble, is subordinated to the word as a sort of accusative, e. g. הִנֶּנּוּ en eum! which may be converted into the expression of a verb involving the notion of *being*, as *there he is*. הִנֵּה with the suffix is to be explained in this way, as is the case with יֵשׁ and אֵין but especially with the Ar. إِنَّ. — 3. Whether put immediately or not before participles, it gives to the tense involved in the participle a certain demonstrative liveliness, where we might take it simply for an interjection *behold!* This is particularly the case when the participle expresses the present (praesens relativum) Gen. 27, 42, Jer. 16, 12, more rarely when it expresses the future (fut. relat.) Gen. 6, 17 or the past (praet. relat.) Gen. 41, 17. Here הִנֵּה denotes merely existence, as in signification 1, without giving the person as the subject of the clause, since that is made known in what goes before, e. g. הִנֵּה יוֹצֵר Amos 7, 1 *behold* (he) *formed*. Seldom does the subject follow 7, 1; Ez. 37, 19. More commonly הִנֵּה has the subject in the suffix with itself, when it is joined to the perfect Is. 28, 16; Jer. 3, 22 (7, 11 is an exception). — 4. It is a mere exclamation, *lo!* like הֵן in lively discourse Gen. 20, 15, in exhortations Ps. 134, 1, as a peculiar part of a sentence Jer. 23, 30; after הֲלֹא Hab. 2, 13; 2 Chr. 25, 26. — 5. = הֵן with the meaning *if*, Lev. 13, 6.

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הֲנָחָה (prop. inf. Hif. of נָח) *f. permission of rest, ease* Esth. 2, 18, by which the LXX and Targ. understand *remission of tribute.*

הִנִּיחַ see נוּחַ.

הֻנִּיחַ Zech. 5, 11 see נוּחַ.

הִנֹּם (same as חִנֹּם gratiosus, from חֵן; or equivalent to הִינֹם *endowed with goods, rich,* from הוּן) *proper name* of a man whose son or sons (בֶּן or בְּנֵי) possessed the valley on the south eastern side of Jerusalem Josh. 15, 8, 2 Kings 23, 10 K'tib, which perhaps had already belonged to *Hinnom* himself; therefore גֵּי־הִנֹּם Josh. 15, 8; 18, 16. When this valley, whose western part was called חֲקַל דָּמָא (field of blood), subsequently became the burning-place (תֹּפֶת) where children were sacrificed to Moloch (see גֵּי), the signification of *to lament* or *whine* (from הָנַן which see) may have been thought of as lying in הִנֹּם.

הָנַן (not used) *intr. to lament, to whine,* = אָנַן, אָנָה I., Ar. أَنَّ, هَنَّ. See הִנֹּם.

הָנַע (not used) *intr. to sink, to be low,* of ground, conseq. = כָּנַע, Arab. هَنَعَ. Derivative

הֵנַע (*low ground*) *n. p.* of a territory subdued by the Assyrians, mentioned along with סְפַרְוַיִם and עִוָּה 2 Kings 18, 34; 19, 13; Is. 37, 13; and as סְפַרְוַיִם was the province of *Sipphara* (see Ptol. 5, 18, 7) situated in the most southerly part of Mesopotamia not far from Babylon, and עִוָּה is certainly identical with עַוָּא (2 Kings 17, 24 31) whence colonists were transplanted to Samaria, and the place must also be looked for near כּוּתָה, הֵנַע appears to have been at the lower Euphrates. The people in *Hena'* may have been a Phenician race הֵנַע from הֲנַע = כְּנַע *Χνᾶ*, a name of Phenicia and of the Phenician progenitor), as those of עִוָּה or עַוָּא with the עַוִּים, who dwelt in pastoral villages as far as Gaza (Deut. 2, 23) and were mixed with the Philistines generally (Josh. 13, 3), were perhaps *one* people; a fact which explains how it is that Ezekiel 16, 29 and 17, 4 calls Chaldea an אֶרֶץ כְּנַעַן; and how old accounts (Herod. 1, 1; 7, 89; Just. 18, 3) speak of Phenicians at the Persian gulf. In the city عانة (ʿAnah) at a ford of the Euphrates, the name may be still preserved.

הֲנָפָה (infin. Hif. of נוּף, then a noun, like הֲנָחָה, הַכָּרָה) *f. a shaking, shaking about, a sieve,* Is. 30, 28.

הֲנַפְתָּ Ex. 20, 25 see נוּף.

הִנָּתֹן Jer. 32, 4 see נָתַן.

הַס (*pause* הָס) *interj. hist! hush!* a call for reverential or any other kind of silence (according to *Parchon*), onomatopoeic (like the Ar. صه) Judges 3, 19, Hab. 2, 20, with מִפְּנֵי of a person, following Zeph. 1, 7, Zech. 2, 17; as an adverb *in silence, silently* Am. 8, 3. It was not till late that a plural of it הַסּוּ was formed, as if it belonged to an imperative Neh. 8, 11. In the same manner, from an Arabic word هَلُمَّ corresponding to הֲלֹם (which see) was formed a plural هَلُمُّوا. From this then the verb הָסָה would be developed. According to *Kimchi* הַס belongs to the *Pihel* of הָסָה (which see).

הָסָה (Kal unused) *intrans.* same as חָשָׁה *to rest, to be silent;* Ar. هَسَّ to speak softly, secretly; redupl. هَسْهَسَ. Hence according to *Kimchi:*

Pih. הִסָּה, only in *imper.* הַס, *pl.* הַסּוּ, with the accent drawn back, as an interjection, see הַס.

Hif. הֶהְסָה (only *fut. apoc.* וַיַּהַס) *to hush, to still,* Numb. 13, 30, which may also be derived from הַס.

הַסּוּ see הַס.

הָסוּרִים see אָסוּר.

הִסִּית see סוּת.

הֵסַתָּה see סוּת.

הֲפֻגָה (from פּוּג) *f.* prop. numbness, hence *cessation, intermission,* Lament. 3, 49.

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הָפַךְ (*part. constr.* once הִפְכִּי Ps. 114, 8; *infin. absol.* הָפוֹךְ, *constr.* הַפֵּךְ, with *suff.* הֲפָכִי; on the other hand הַפְכָּם Is. 29, 16 from הֹפֶךְ a noun; *fut.* יַהֲפֹךְ, but also אֶהְפְּכָה Zeph. 3, 9) *tr.* same as אָפַךְ (which see), אָבַךְ (which see), 1. *to turn, to turn about*, e. g. עָרֶךְ Josh. 7, 8, with לִפְנֵי of the person; *to change* מִשְׁכָּב (*a sick man's bed*) Ps. 41, 4 i. e. to restore to health; *to turn over*, עִגָּה Hos. 7, 8; *to invert*, יָד, as a sign of wheeling about 1 Kings 22, 34, but הִ' יָד also in the sense of *always to turn the punishment*, i. e. to renew it Lament. 3, 3; *to direct*, רוּחַ Ex. 10, 19; also *intr. to turn oneself, to turn about*, when no object stands with the verb 2 Kings 5, 26. With regard to the construction, it should be remarked: it occurs with אֶל of the person and accusative of the thing, Zeph. 3, 9 *for then I turn to the people* (the language) *into a pure lip;* with מֵעַל *from whence* 2 Kings 5, 26; with לְ *to turn into* Ps. 66, 6, or with the accusative Lev. 13, 3; with the accusat. *to overturn*, a chariot Hag. 2, 22; הִ' לְמַעְלָה Judges 7, 13 *to overthrow upwards, to tumble over.* — 2. *to destroy*, עָרִים Deut. 29, 22, 2 Sam. 20, 3, Jer. 20, 16, with בְּ partitive, הֲפַכְתִּי בָכֶם Am. 4, 11 *I have destroyed among you* (i. e. among your cities); הָרִים Job 9, 5; אֶרֶץ 2 Sam. 10, 8; *to overthrow*, רְשָׁעִים Prov. 12, 7. — 3. *to pervert, to turn away*, words, i. e. to lie, Jer. 23, 36; *to act with moral perversity* (see הֹפֶךְ), *to act crookedly* i. e. foolishly, deceitfully (see הַהֲפֵכָה). Deriv. הֹפֶךְ, הֵפֶךְ, הֶפֶךְ, הֲפָכָה, הַפֵּכָה.

Nif. נֶהְפַּךְ (3 *fem.* נֶהְפְּכָה; 3 *pl.* נֶהְפְּכִי and נֶהֶפְכוּ; *infin. abs.* נֶהְפּוֹךְ; *fut.* יֵהָפֵךְ) 1. *to turn oneself*, with אֶל ... מִן *from* ... *to* Ez. 4, 8, or absolutely Ps. 78, 57, i. e. *to bend sidewards, to flee, to turn about*, with אֶל of the person Josh. 8, 20; but with בְּ of the person *to turn against one* Job 19, 19; with עַל or לְ *to turn to one* Is. 60, 5, Lament. 5, 2; of לֵב, *to writhe*, with pain, with בְּקִרְבִּי 1, 20, or עַל of the person Hos. 11, 8; *to turn themselves*, with עַל *upon one* 1 Sam. 4, 19; *to be changed* Job 20, 14, with לְ *into* something Ex. 7, 15, seldom with the accusative Lev. 13, 25, or with לְ ... מִן Esth. 9, 22, or also with לְ of the pers. in whom something is changed, Dan. 10, 8. — 2. *to be overturned* i. e. *destroyed* Jon. 3, 4; Job 28, 5. — 3. Figurat. *to lie*, fully *to be changed with the tongue*, Prov. 17, 20, as in Arabic.

Pih. (redupl.) הַפְכְּפֵךְ (not used) *to act very perversely, very crookedly*, whence the adj. הַפְכְּפָךְ.

Hif. הֶהְפִּיךְ (not used) an intensive form of Kal, whence מַהֲפֶכֶת; but also *to make crooked, to turn aside*, the body; *to cross*, i. e. to fetter crosswise by shutting up in a wooden frame. Deriv. מַהְפֶּכֶת.

Hof. הָהְפַּךְ *to be turned, to be precipitated*, with עַל *upon* Job 30, 15.

Hithp. הִתְהַפֵּךְ *to turn oneself* (of a brandishing, glittering sword) Gen. 3, 24; *to wind* (in circles), *to move about* (of a cloud) Job 37, 12; *to be turned, changed* 38, 14; *to turn* or *roll oneself about, to tumble*, צָלִיל Judges 7, 13; and also according to the derivative (תְּהַפֻּכָה) *to shew oneself perverse.*

The fundamental signification is more or less modified in the Ar. أَفَكَ and مَفَكَ (see אָפַךְ and הָפַךְ); and the two forms are also found in Aramaean. The Ar. أَبَقَ to turn oneself, to give way, to flee, وَبَقَ to perish, Hebrew אָבַךְ (which see), are connected with it. The organic root is הָ־פַ־דְ.

הֲפָךְ *adj. m.* see הַפְכְּפָךְ.

הֵפֶךְ *m. the reverse, the contrary*, Ez. 16, 34.

הֶפֶךְ *m.* the same, Ez. 16, 34.

הֹפֶךְ (with *suff.* הַפְכָּם) *m. perverseness*, Is. 29, 16 *your perverseness!* comp. Ar. مَسْفَكٌ the same.

הֲפֵכָה (after the form גְּזֵלָה) *f. overthrow, destruction, desolation*, Gen. 19, 29; according to the Sam. cod. perverseness = תַּהְפֻּכוֹת, reading הֲפֵכוֹת in Deut.

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32, 20, but it has אֲפֵכָה (which see) in the first signification Gen. 19, 29.

הֲפַכְפַּךְ (adj. redupl. from הָפַךְ) *adj. m. very crooked, perverse, turned*, Prov. 21, 8, opposite to יָשָׁר, cognate in sense with עֲקַלְקַל.

הֻצַּב (Assyrian) *n. p. f.* name of a queen of Assyria, as even *Samuel ha-Nagid* (in the 11th century) says: הֻצַּב שֵׁם הַמַּלְכָּה, and as *Kimchi* has understood the word (in his Dictionary). Nah. 2, 8 *and Huzzab is taken, is carried away.* The proper name is probably compounded of *Huzz* (Pers. خوش *beautiful*) and *ab* (Pers. آب *splendour*), signifying *beautifully beaming*, *chush* and *ab* being applied elsewhere in Aryan proper names.

הַצָּלָה (inf. Hif. of נָצַל) *f. deliverance*, Esth. 4, 14.

הָצַן (not used) *intrans. to be sharp, pointed*, of a cutting or sharp weapon, hence הֹצֶן. The organic root is הָ־צַן, which is also found in צַן (which see) belonging to צָנִין and צִנָּה I., and in שֵׁן. In Arabic the stems حَصَنَ, خَصَنَ have the same meaning, as also the Targ. חֲצַן, whence خَصِين, Targ. חֲצִינָא an axe, a battle-axe, حِصْن weapon of defence; even the Greek ἀξίνη may have come from the Phenician חֲצִינָא, since it has no suitable etymology in Greek. The inorganic ה may also at an early period have been sounded ח, since the noun is also read in mss. חֹצֶן.

הֹצֶן *m. a battle-axe*, Ez. 23, 24, as the Targ., Kimchi, and others understand it; see הָצַן.

הַר (from הָרַר; with the article הָהָר, with *a* of motion הָרָה, and with the addition of the article הָהָרָה; *constr.* הַר, but with *suff.* הֲרָרִי and הַרְרִי, הַרְרָם in a resolved form; *pl.* הָרִים, with article הָהָרִים, *constr.* הָרֵי, with *suff.* הָרַי, הָרָיו, and also resolved *constr.* הַרְרֵי, with *suff.* הֲרָרֶיהָ) 1. *m. a mountain, a hill*, in the widest usage Jer. 16, 16; described more exactly by adjectives: גָּבֹהַּ Is. 30, 25, נִשְׁפֶּה 13, 2, or by nouns: הַ׳ מִצְעָר Ps. 42, 7, הַ׳ גִּבְנֹן 68, 17. Applied to הַר are: קָצֶה Josh. 18, 16, רֹאשׁ Judges 16, 3, צַד 1 Sam. 23, 26, סֵתֶר 25, 20, צֵלַע 2 Sam. 16, 13 &c.; and it is mentioned along with גִּבְעָה Is. 40, 4, שְׁפֵלָה Josh. 9, 1 &c. In connection with יי׳ or אֱלֹהִים (*God's mountain*) it is *Sinai* or *Horeb* Ex. 3, 1; 4, 27; 18, 5; 1 Kings 19, 8; also הָהָר alone Ex. 19, 2. הַרְרֵי יי׳ or הָרֵי are *the mountains of Judea* Is. 14, 25; 49, 11; Zech. 14, 9; הַר alone is *Zion* or *the temple-mountain* Deut. 33, 19, Ps. 78, 54, in full form הַר בֵּית יי׳ Is. 2, 2, הַר הַבַּיִת Jer. 26, 18, הַ׳ קֹדֶשׁ אֱלֹהִים Ez. 28, 14; קֹדֶשׁ with a suffix accompanies the noun in Ps. 2, 6. Very often is the name of the mountain, or that of the country in which it is, or its plantation (see זֵיתִים) added, e. g. הַגִּלְעָד, סִינַי, הָעֲבָרִים, שֵׂעִיר, הָאֱמֹרִי, חֶרְמוֹן &c.; and הָהָר is appended only to the proper name הַר. הַר עַד Hab. 3, 6, הַרְרֵי־קֶדֶם Deut. 33, 15 *mountains of past time*, i. e. belonging to the first creation, *primitive mountains;* הַרְרֵי אֶלֶף *mountains of thousands* (of animals) Ps. 50, 10; הַ׳ טֶרֶף 76, 5 *mountains of prey* i. e. *heaps of booty;* הַר הַמֹּר Song of Sol. 4, 6 *heap of myrrh*, a figure of enjoyment; הָרֵי בֶתֶר 2, 17 *mountains cleft* i. e. *full of fissures;* הָרֵי בְשָׂמִים 8, 14 *spicy mountains;* הָרֵי נֶשֶׁף Jer. 13, 16 *night-mountains* i. e. which being covered by night are not accessible, and so the figure implies insurmountable obstacles; הַרְרֵי נְמֵרִים see נָמַר. — 2. Figuratively *difficulty, hindrance*, i. e. *hostile power* Zech. 4, 7 (comp. Is. 40, 4; 49, 11), hence according to the Targ. *the Persian kingdom*, as הַר in Jer. 51, 25 means Babylon, a mighty kingdom, which, in its character as a desolator of countries, is called הַר הַמַּשְׁחִית, as elsewhere a *fire-vomiting mountain* is termed הַר שְׂרֵפָה 51, 25 *a burning mountain* i. e. a burnt volcano, which is called הַר הַמַּשְׁחִית as being still penetrated by fire. — 3. *mountain-district* Josh. 14, 12; 17, 16 18, hence הָהָר *the hill country*, of central Palestine Gen. 12, 8; Deut. 3, 25; of *the territory of Judah*, as that which

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once belonged to the Amorites Num. 13, 29; of the mountainous district on the east of the Dead Sea Gen. 14, 10; particularly in association with the names of the territories אֱמֹרִי, שֵׂעִיר, יְהוּדָה, אֶפְרַיִם, עֵשָׂו &c. With regard to mountains, countries, cities or districts whose names are preceded by הַר or הָרֵי, see בַּעֲלָה, בֵּית־אֵל, אֶפְרַיִם, אֱמֹרִי, אֲמָנָה, (זַיִת) זֵיתִים, גְּרִזִּים, גַּעַשׁ, גִּלְעָד, גִּלְבֹּעַ, יְעָרִים, יְהוּדָה, חֶרֶס, חֶרְמוֹן, חֹרֵב, חָלָק, סִינַי, נַפְתָּלִי, נְבוֹ, מוֹרִיָּה, כַּרְמֶל, יִשְׂרָאֵל, עֵשָׂו, עֶפְרוֹן, עֵמֶק, עֲמָלֵק, עֵיבָל, עֲבָרִים, שֹׁמְרוֹן, צְמָרַיִם, צַלְמוֹן, צִיּוֹן, פְּרָצִים, תָּבוֹר, שֵׂעִיר.

The noun, of which a form הֹר also existed, comes from a stem הַר *to be high*, *to be elevated*, *to project* (cognate הָר־ה); and the idea of the noun is therefore prop. *a height*, found also in ὄρ-ος, οὐρ-ανός (height, heaven) &c.

הֹר (an old form for הַר; on the contrary הוֹרֵי Gen. 49, 26 is not, as the LXX and cod. Samar. [and so too *Samuel ben Me'îr* or Rashbam] take it, from הַר = הוֹר, but from הוֹרִים belonging to הָרָה; *mountain*) *n. p.* 1. of a mountain in the south east of Palestine (where Aaron died Num. 20, 22; 33, 38 &c.), at whose base lies the city of סֶלַע i. e. Petra (Ὤρ, ὄρος ἐν ᾧ τελευτᾷ Ἀαρών, πλησίον Πέτρας πόλεως, Eus.), now called جبل نبى هارون (G'ibl Nabi Hârûn) (*Burckh.* II. p. 715-16) distant a day and half's journey from the southern point of the Dead Sea. — 2. of a north-eastern branch of Lebanon, at the northern boundary of Palestine Num. 34, 7 8, by which the Talmud (Gittin 8) understands the mountain אֲמָנָה, *Isaac Parchi* the Ar. الهورى اده, which is directly over against חֲמָת. The cities עֻמָּה Josh. 19, 30, now عيم, and רְחוֹב in Asher 19, 28, now رحب, lie at the north-east of this mountain, a short distance from it, which suits the context.

הָרָא (*mountain-land*) *n. p.* for northern Media the great, belonging to Assyria, which is a mountainous district (in Ar. called الجبل *el-Gibl*, in Pers. كوهستان *Kuhistan*, also عراق الاعجمى *Irâk el 'Aǵmi*) 1 Chr. 5, 26; in the parallel passage 2 Kings 17, 6 it is therefore more definitely described by עָרֵי מָדַי. The Talmud (Kidd. 72ᵃ; Jebam. 17ᵃ) understands by it *Hamadan* and the localities near (הַמְדָּן וַחֲבֵרוֹתֶיהָ) or *Nehawand* (נְהָוַנְדְּ). The original signification of הָרָא as an extra-Semitic word was *Arya*, as Media was anciently called (Herod. 7, 62); but the Hebrews thought of הַר. See אַרְיוֹךְ.

הָרָא (not used) *intr. to glow*, *to burn*, same as אָרָא (which see) and יָרָה II. (which see), Ar. أَرِىَ &c. Deriv. הַרְאֵל.

הֶרֶא see הַרְאֵל.

הַרְאֵל (from הֶרֶא with the termination *el*) *m. hearth*, *fire-place*, hence the name of an altar Ez. 43, 15, called elsewhere אַרְאִיל (which see) K'tib, and אַרְאֵל (which see) K'ri.

הָרַג (*fut.* יַהֲרֹג) *tr. to kill*, *to murder*, prop. to invade one in a hostile manner, *to pierce*, in or out of war Gen. 4, 8; Is. 10, 4; by the sword Am. 9, 4; by other weapons 2 Sam. 23, 21 (cognate in sense רָצַח); by the bite of a serpent Job 20, 16; by grief 5, 2, pestilence Jer. 18, 21 &c.; but always by violence; הֵמִית stands instead of it but seldom. Sometimes generally, *to destroy*, Is. 14, 30, along with אִבַּד Esth. 9, 6. Usually construed with accusat. Judges 9, 24, seldom with לְ of the object 2 Sam. 3, 30; Job 5, 2; with בְּ, *to slaughter among* ... 2 Chr. 28, 9. Spoken of beasts Lev. 20, 15 it also means *to slaughter*, Is. 22, 13; of plants, *to destroy* Ps. 78, 47, like מוּת Job 14, 8; in a figurative sense Lament. 2, 4. Deriv. הֲרֵגָה, הֶרֶג.

Nif. נֶהֱרַג (*inf. constr.* with בְּ: בֶּהָרֵג = בְּהֶהָרֵג; *fut.* יֵהָרֵג, 3 *impf. fem. plur.* תֵּהָרַגְנָה) *pass. to be killed*, *slain* Ez. 26, 6; Lament. 2, 20.

Puh. הֹרַג *pass.* the same, Is. 27, 7.

The stem is = Ar. حَرَكَ (to pierce, to

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violate), while هَرَجَ (murderously to rebel) has a special meaning, though it also has that of *to kill;* comp. the Gothic *vrik*-an (to push), Lat. *urg*-ere (to press). The org. root is הָ־רַג, being also in the Targ. נְ־רַג, whence נַרְגָּא *an axe*, Zab. نرج *Mars*, Arab. مرخ, whence مِرِّيخ Mars.

הֶרֶג *m. a killing, slaughter, choking*, Is. 27, 7; Ez. 26, 15; Ar. هَرْج death-stroke.

הֲרֵגָה *f. slaughter, killing, strangulation*, Zech. 11, 4; Jer. 7, 34; 12, 3.

הָרָה (*inf.* הָרֹה, הָרוֹ; *fut. ap.* תַּהַר; *part. f.* הָרָה, *constr.* הֲרַת, *pl.* הָרוֹת and הָרִיּוֹת, also *f.* הוֹרָה, with *suff.* הוֹרָתִי, ־תָם) *intr.* prop. same as בְּטַן to be bellied, ἐν γαστρὶ ἔχειν, identical with הָרַר (הָרַר) in its org. root. Then 1. *to conceive, to be pregnant*, Gen. 16, 4; Judges 13, 3; 1 Chr. 4, 17, where וַתֵּלֶד is omitted, and הָ׳ must not be taken in the sense of יָלַד; usually it occurs absolut., but also with לְ of the pers. *by whom* . . . Gen. 38, 25; הָ׳ לִזְנוּנִים *to be pregnant by whoredom* 38, 24. Fig. *to conceive in mind, to go full of a thing*, e. g. with עָמָל Ps. 7, 15, Job 15, 35, דִּבְרֵי שֶׁקֶר Is. 59, 13 (see Puhal), חֲשַׁשׁ 33, 11. — 2. *to have increase* (in posterity), only part. plur. הוֹרִים Gen. 49, 26 *parents*, while הוֹרָה signifies *mother* Hos. 2, 7; Song of Sol. 3, 4. Derivat. הֵרָה, הָרָה, הֵרוֹן, הֵרָיוֹן, הָרִיָּה.

Puh. הֹרָה (*inf. abs.* הֹרוֹ) *to be pregnant*, with accusat. גֶּבֶר (*a male*) Job 3, 3; figurat. *to conceive in mind*, Is. 59, 13.

הָרָה (prop. *part.* of הָרָה) *adj. m.* (which cannot appear), הָרִיָּה (*pl.* ־יּוֹת, comp. פֹּרִיָּה, בּוֹכִיָּה) or הָרָה (*constr.* הֲרַת, *pl.* הָרוֹת) *f. pregnant*, Ex. 21, 22, then also as a *subst.* Am. 1, 13. הָרָה לָלַת *with child, near to be delivered*, 1 Sam. 4, 19; הֲרַת עוֹלָם *ever pregnant* i. e. never bearing Jer. 20, 17. The connection of it with a masc. Hos. 14, 1 is because of the reference to the inhabitants. But *Parchon, Kimchi, Levi* and others, and after them *Gusset*, explain הָרוֹת Am. 1, 13 and הָרִיּוֹת Hos. 14, 1 as *fortresses, fortifications*, by which means לְמַעַן הַרְחִיב אֶת־גְּבוּלָם in the former, the masc. יְבֻקָּעוּ in the latter are suitable; there must therefore be other plurals of הַר for another idea.

הַרְהֵר (*Pahel*-form, reduplicated; not used) *Aram.* prop. *to hear, to perceive* (by the sense of hearing), *percipere auribus*, while חָשַׁב is to perceive by the mind combining, *percipere ratiocinatione interna;* then generally *to receive into the mind* (through the senses), *to think*, of persons dreaming, fancying, *to imagine, to conceive*, whence הַרְהֹר. — The simple stem is הָר, whose organic root lies also in the Latin *aur*-is, German *hör*-en, and in *hear, hoor.*

הַרְהֹר (only *pl.* ־רִין) *Aram. m.* prop. *perception* (by the sense of hearing), auditus, then *perception of a dream* Dan. 4, 2; *creations of the mind* (comp. Syr. ܗܪܗܪܐ, a fancy, an imagination); רַעְיוֹן was used for it later, Dan. 2, 29 30; 4, 16. — The derivation (*Hitzig*) from the Armen. *chorhurd* (thought) hardly deserves notice.

הֵרוֹן see הֵרָיוֹן.

הָרִי belonging to הָרִיָּה, see הָרָה.

הָרִיָּה see הָרָה.

הֵרָיוֹן (with *suff.* once הֵרוֹנֵךְ for הֵרָיוֹ־) *m. conception*, then *the pain of conception*, Gen. 3, 16; Ruth 4, 3; Hos. 9, 11.

הֻרִים (K'tib) *Hofal* of רוּם Dan. 8, 11, like הֻקִּים 7, 4, see רוּם.

הֲרִיסָה (*pl.* with *suff.* ־סֹתָיו) *f. torn down, a ruin*, Am. 9, 11, a figure of the fallen Davidic kingdom.

הֲרִיסוּת *f. destruction*, Is. 49, 19.

הָרִית perhaps the ground-form of הָרִיָּה, see הָרָה.

הָרַם (not used) *intr. to be high, to be elevated, to project upward*, of men and towers; figurat. *to be strong, firm.* Derivat. the proper names הֹרָם, הָרָם,

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הֲרֵמָם; see הַרְמוֹן. Besides the well-known Hebrew stems connected with it (אָרַם, רָמַם, רָם, גָּבַהּ), we have also from the same organic root הָ־רָם the stems חָ־רָם (whence the proper name חֲרְמוֹן), עָ־רָם &c., as well as the Arab. ارم to arise (whence أرم a pyramid), رام to be high, أرم (whence إرم a stone set up, a grave-stone), خرم (whence خرم a mountain-peak, a mountain-height), and the Egyptian *p-iram* (*p* is the article) pyramid.

הֲרֵם (*height*) see בֵּית הָרֵם.

הָרֵם (*high, elevated*) *n. p. m.* 1 Chr. 4, 8.

הוֹרָם (*elevated, great*) *n. p. m.* Josh. 10, 33.

הַרְמוֹן (with *a* of motion ־מוֹנָה) *m.* only in Am. 4, 3 in the difficult phrase וְהִשְׁלַכְתֶּן הַהַרְמוֹנָה, where for the former the LXX, Symm., Jerome, Syriac and one ms. read הִשְׁלַכְתֶּן; for the latter several mss. read הַחַרְמוֹנָה (from חֶרְמוֹן). If we take הִשְׁלַכְתֶּן as the reading, which is suitable, the verse should be translated: *and ye* (women of Samaria) *wander through the breaches* (פְּרָצִים) *each before the other, and are cast* (i. e. driven) *toward* הַרְמוֹן. הַרְמוֹן is taken by the Targ., Symm., Syr. in the sense of *Armenia*, so far as this is said to be compounded of הַר־מְנִי; *Kimchi* takes it as = אַרְמוֹן *tower;* according to the reading mentioned it is *Hermon;* according to the LXX = הַר רִמּוֹן, which would be a place in the south of Palestine, identical perhaps with רִמּוֹן Josh. 15, 32, עֵין רִמּוֹן Neh. 11, 29. But agreeably to the latter acceptation פְּרָצִים in the first part of the verse may also be = הַר פְּרָצִים Is. 28, 21 or בְּעֵמֶק פְּ׳. In any case, the last solution is better than that of הֲדַד רִמּוֹן.

הָרַן (not used) *intr.* same as אָרַן *to be firm, strong.* Derivative

הָרָן (*strong*) 1. *n. p. m.* Gen. 11, 26; 1 Chr. 23, 9. — 2. with בַּיִת (*place of height*) *n. p.* of a place in Gad Num. 32, 36, which was elsewhere called בֵּית הָרָם Josh. 13, 27.

הָרַס (*fut.* יֶהֱרֹס and יֶהְרַס) *tr.* properly *to tear,* ῥήσσειν, *to tear in pieces* (e. g. of the lion, comp. عرس lion) in the widest extension, the same organic root being found in גָּ־רַס, גָּ־רַר, חָ־רַשׁ, חָ־רַץ, עָ־רַס, פָּ־רַץ, קָ־רַץ &c. In its application: *to pull down,* with accus. of the object מִזְבֵּחַ Judges 6, 25, קִיר Ez. 13, 14, גֶּבֶ 16, 39, מִגְדָּל 26, 4, חוֹמָה 26, 12, מִבְצָר Mic. 5, 10, עִיר Is. 14, 17; or absol. Jer. 1, 10; 24, 6; 31, 28; 45, 4; Mal. 1, 4; Job 12, 14; coupled with הֶחֱרִיב, הֶאֱבִיד (נָתַשׁ), and in opposition to בָּנָה, חָמַל; sometimes *to destroy, to annihilate,* figurat. *to scatter:* הָ׳ אֶרֶץ *to destroy a kingdom* Prov. 29, 4; הָ׳ שִׁנַּיִם *to break the teeth* Ps. 58, 7; מִמַּעֲמָדוֹ *to tear away from a station* Is. 22, 19; הָ׳ אֶל *to break through to one,* i. e. to press forcibly toward one Ex. 19, 21 24. Deriv. הֲרִיסָה, ־סוּת. See הֶרֶס.

Nif. נֶהֱרַס (*fut.* יֵהָרֵס) *pass. to be torn down,* גָּדֵר Prov. 24, 31, חוֹמָה Jer. 50, 15, מִמְּגֻרָה Jo. 1, 17, יְסוֹד Ez. 30, 4; figurat. שֵׁת Ps. 11, 3; נֶהֱרָסוֹת *destroyed places* Ez. 36, 35 36, cognate in sense נְשַׁמּוֹת.

Pih. הֵרַס a little stronger meaning than that of Kal Exod. 23, 24; Is. 49, 17.

הֶרֶס *m.* prop. a tearing in pieces (from הָרַס, see Kal), concrete *a lion,* עִיר הַהֶרֶס Is. 19, 18 *lion-city,* the name of Leontopolis in Egypt. The singular expression seems to be selected for its ambiguity, in order to have another meaning connected with it. The LXX render עִיר הַהֶ׳ by πόλις (הַצֶּדֶק) ἀσεδέκ, *city of salvation,* the *Peshito* abides by ܥܺܝܪ ܗܶܣ, which is explained ܦܘܪܩܢܐ (redemption, deliverance), and so agreeing with the LXX (from הָרַס to tear out, to deliver, comp. נָצַל). The Targ. has another collateral sense, viz. הָ׳ *destruction,* referring to Jer. 23, 13. There is

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also a reading חֶרֶס, meaning *Heliopolis.*

הָרַר I. (i. e. הַר; not used) *intr. to be high, to be elevated*, se efferre, prop. to rise up, to project, to be prominent, Ar. هَرَّ, hence "horruit"; deriv. הַר, הֹר, הָרָר, הָרֹר. Metaph. *to be firm, strong*, (see אָרַם, הָרַם); comp. הָרָה.

הָרַר II. (not used) *tr.* same as אָרַר *to curse, to imprecate;* comp. Arab. هَرَّ (detestatus est). Deriv. הָרָר 1.

הָרָר (with *suff.* הֲרָרִי) *m.* 1. *mountain*, only Jer. 17, 3 *my mountain in the field*, a designation of Jerusalem (comp. 18, 14 rock of the plain). According to others *curse* (from הָרַר II. which see), and so the place is translated: *my curse is against the field* (comp. Lament. 3, 65), i. e. I curse their province. — 2. (*mountain*) *n. p.* of a place otherwise unknown, whence the *Gentile* הֲרָרִי 2 Sam. 23, 11 33, as a surname: a) of the Davidic hero שַׁמָּה (1 Chr. 11, 27 שַׁמּוֹת), written הֲרֹרִי in 1 Chr. 11, 27, and חֲרֹדִי 2 Sam. 23, 25. b) of the Davidic hero יוֹנָתָן 1 Chr. 11, 34, the surname and the addition of בֶּן־שָׁגֵא being omitted in 2 Sam. 23, 32. c) of the Davidic hero אֲחִיאָם 1 Chr. 11, 35, אֲרָרִי being instead of it in 2 Sam. 23, 33 (see אֲרָרִי). — 3. (with *suff.* הֲרָרָם Gen. 14, 6) see הַר.

הָרֹר (*mountain*) *n. p.* of a place, same as הָרָר 2, whence the *Gentile* הֲרֹרִי 1 Chr. 11, 27.

הֶרֶר *m.* an assumed form for הֲרָרִי, see הַר.

הֲרָרָט cod. Sam. for אֲרָרָט, for the sake of alliteration to הַר, see אֲרָרָט.

הָשֵׁם (*shining*, = חָשֵׁם) *n. p.* of a man of גִּזֹּה, whose two sons, not named particularly, are numbered among David's heroes 1 Chr. 11, 34. For הָשֵׁם 2 Sam. 23, 32 has יָשֵׁן (from יָשַׁן = חָשַׁן *to shine*).

הַשְׁמָעוּת (*inf. Hif.*) *f. announcement, a causing to hear*, Ez. 24, 26.

הַשְׁקֵט (prop. *inf. Hif.*) *m. a keeping quiet, rest.* See שָׁקַט Hif.

הִשְׁתַּחֲוָיָה (prop. *inf. Hithp.*) *f. the bowing of oneself, adoration* 2 Kings 5, 18.

הִתּוּךְ (*inf. Hif.*) *m. a melting*, Ez. 22, 22.

הִתְחַבְּרוּת (prop. *Aram. inf. Hithp.*) *f. a befriending, an attachment*, Dan. 11, 23.

הֵתָיוּ Is. 21, 14 see אָתָה.

הֲתָךְ (old Persian) *n. p.* of an officer in the court of Ahasuerus Esth. 4, 5. The meaning is to be looked for in הַת; ־ָךְ appearing to be a termination.

הָתַל (Kal not used) *intr. to laugh, to jest* (cognate in sense צָחַק, שָׂחַק), Ar. هَزَلَ (to jest, to make oneself merry); then like צָחַק *to mock*, whence the adject. הָתֹל (pl. הֲתֻלִּים subst.), the subst. מַהֲתַלָּה; خذل is the same, which has the secondary meaning *to deceive, to play false to.* Hence

Pih. I. הִתֵּל (*fut.* יְהַתֵּל) *to mock, to deride*, with בְּ of the person 1 Kings 18, 27; LXX μυκτηρίζειν, Vulg. *illudere.*

Pih. II. (according to *Kimchi* in his Dictionary) הֵתֵל (2 *person* הֵתַלְתָּ, *fut.* יְהָתֵל, תְּהָתֵל, *inf. constr.* הָתֵל; in all these forms the middle consonant has the character of a guttural, which cannot be doubled by Dagesh) 1. *to mock, to deride, to slight*, with בְּ of the person Judges 16, 10 13 15; Job 13, 9. — 2. *to deceive, to rally, to mislead*, with בְּ of the person Gen. 31, 7, or absol. Ex. 8, 25; comp. هَتَّ to despise and deceive, to play false to.

The fundamental signification of the stem and its forms lose their obscurity, in the manner indicated; and יָתַל is then of like meaning (whose *Hof.* is הוּתַל), י and ה coinciding elsewhere as initial sounds; the doubling of the ל, the last radical sound, is as in חָדֵלּוּ Judges 5, 7, and is not even permanent; in

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הֵתֶל Gen. 31, 7 the accent is drawn back. — As to the organic root, it is הָ־תַל, יָ־תַל, found also in تَالَ to juggle, to deceive, طَلَّ to cheat, ختل to disappoint.

הָתֹל (*pl.* הֲתֻלִּים) *adject. m. mocked, derided;* see הֲתֻלִּים.

הֲתֻלִּים (the *adject.* הָתֹל become an abstract noun) *m. pl. mockings, derisions,* Job 17, 2. The doubling of the third radical sound is frequent in this formation.

הֵתַלְתָּ see הָתַל.

הַתֵּם see תָּמַם.

הָתַת i. e. הַת belonging to Pihel הוֹתַת, see הוּת.

ו

ו, called וָו (or וָיו, וָאו), *Vau*, as a letter signifies *a peg, nail, hook*, because, as is alleged, the sign of the letter is like that figure in ancient writing, as may still be seen from the Phenician. The same is the case even in the square character. But the choice of the name was not made on account of resemblance of the sign to the object, but because of the initial sound, which holds good in the case of the rest of the alphabet. In the Semitic alphabet *Vau* was the sixth letter; and as the sixth it came to the Greeks from the Phenicians under the name *Βαῦ* (*F*). The Greeks, however, excluded it afterwards from the list of letters, but retained it as *ἐπίσημον Βαῦ* in denoting the number 6; while it also continued as the Aeolic digamma (*F*). It came to the Latins as *F*. ו is 6 as a numeral; וֹ is 6000; its sound was *vâ*.

With regard to the essential nature of the sound, it was originally a semivowel like Yod, whence it is connected with *u*. Before the introduction of the vowel signs ו constantly stands for the extended and longer *u* and *o*, 1. where two vowels come together, e. g. הוי *hôï*, גלוי *galûï*. — 2. after a short or long *a*, with which it forms a kind of diphthong, conseq. for *au*, e. g. חורן *chauran*, whence *chôran*. — 3. at a later period the short *u* also began to be expressed by it, e. g. כולם *kullam* Jer. 31, 34, הוכה *hukka* Ps. 102, 5, יכוניה *Jechonya* Jer. 27, 20, הובנים *hobnim* Ez. 27, 15, אוניה *oniyya* 2 Chr. 8, 18 &c., where, however, the K'ri endeavoured for the most part, to obliterate it. — 4. for the long *ō* in forms like גדול, גבור; in later writing still more elongated, e. g. כוח, תוך Ps. 72, 14. — 5. for *u* in an accented syllable at the end, for example שוט Job 1, 7, כתוב *katûb*, דגול *dagûl;* but this was often altered when it ceased to be a final syllable, or when the vowel-signs were afterwards introduced. — 6. at the close of a word for *û* or *ô*, i. e. כתבו, ממנו, נכו, מגדו, פו, but also interchanged with ה when it represents *ô*, e. g. שלמה, פרעה; rarely א is put after the ו as *ô* or *û*, e. g. יפוא Ezr. 3, 7, רבוא, עדוא Zech. 1, 1, הלכוא; but א precedes it distinctly when ו makes the beginning of the syllable, e. g. אור, או, seldom in the middle, as נאוד *nôd* Judges 4, 19, ויבאו *vayyabô* 2 Kings 14, 13 for ויבו, יאושיהו Jer. 27, 1, קראות *k'rôt*. ו as the prefixed conjunction *û* (*and*) continues to be written only by ו, e. g. ובית. — 7. Where ו was to be written as a consonant and a vowel in succession, the vowel only was written, e. g. וישתחו 1 Kings 9, 9 for וישתחוו. — After vowel-points were introduced, a point was put over ו for *ô* (וֹ); to denote *u*, the point was put into the middle of the vowel-letter ו (וּ); and the sign ֻ was placed only where a *Vau* did not stand for *u*, which sign, therefore, is interchanged with וּ, e. g. אֻלַי and אוּלַי Gen. 24, 5 39.

The following have still to be noted in connexion with the vowel וּ. 1. When *i* follows, it attracts the *i* into

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itself, e. g. חוּנָק from *hûnak*, but *i* remains in an accented syllable, e. g. עָשׂוּי *'asûi*. — 2. with *a* preceding (*a* + *u*) it melts into ו, e. g. כְּתַבְתָּוֹ from *k'tabtá-û*. There are only a few exceptions to this, as חָנָן. But ו becomes a consonant, when the mixed sound *ai* (ַי) precedes, which becomes *â*, e. g. in the suffix ָיו out of *aiu*; or in certain noun-forms, e. g. מָוֶת out of *ma-ut*, to distinguish them from the construct state (מוֹת), though the language gives the contracted forms more frequently, e. g. קוֹל, קֹוֹל, חוֹמַת, חֹומַת and others; or when ו is the third radical sound, e. g. סָתָו, to which, however, there are exceptions, e. g. דִּיו. — 3. After *i* preceding, ו passes into the consonant *v*, e. g. כְּתַבְתִּיו, פָּיו, אֲבִיו, though the language rather avoids this change. The same happens with *â* following, e. g. חָדְרָה; but not with *a*, e. g. כְּתָבִים out of *k'tabu-ăm*.

As a middle sound, ו has a twofold nature. It is either a labial, and so softer than ב, פ; or it is a hardened vowel *u*. In the former case ו is interchanged a) with ב, e. g. גַּו and גַּב; אָבֵל and אָוֵל; אַבָּה and אָוָּה; Aram. גֵּוָל and Hebr. גָּבָל; עָבַם Ar. عوض (to supply the place of); b) with פ, e. g. לָוָה and לָפָה; and consequently c) with מ, e. g. אַרְגָּוָן and אַרְגָּמָן, Aram. תַּוְמָה and תְּוֹמָה.

The fact of the laws of ו and י as vowel letters being similar, both being alike weak and liquid, has given rise to their frequent interchange in the formation of roots and stems, e. g. הָוָה and הָיָה, חָוָה and חָיָה; מְחִיָּה; *spot* Lev. 13, 10 24 from חָוָה *to declare*; n. p. מְחוּיָאֵל and מְחִיָּאֵל. Hence it comes to pass that roots or stems ending with the sounds *i* and *u*, which must have been originally different, are already fused into one another completely, i. e. the final *i*-sound prevailed in flexion; and ו has been preserved only in שָׁלַו, עָנַו, in order to distinguish the stem from שָׁלָה *to draw out*, ענה *to point out*. The same is the case at the beginning of stems and roots, where the language had stems and roots with the primitive initial Vau, and distinguished them from those beginning with Yod; the Yod not becoming prevalent, instead of the ו, till a later period, e. g. יַיִן *wine*, וָאֵל I. (נוֹאֵל), יָאֵל II. (הוֹאִיל), וָכַח (נוֹכַח), וָגָה (הוֹגָה), וָדָה (הוֹדָה), וָלַד (נוֹלַד), וָעַל (הוֹעִיל), which have interchanged their initial ו with Yod. ו at the beginning has continued only in some remains, viz. in וָלָד Gen. 11, 30, וָזַר Prov. 21, 8, וָו, and in some proper names וָהַב, וָהֵן, וַיְזָתָא, וַיְזָתָה, וַיְזֵי, וַיְפְסִי &c. where much is still doubtful.

In the formation of stems, we have to distinguish, the beginning, middle, and end with respect to ו. 1. At the beginning of a stem the language, as has been mentioned, avoided Vau, and where ו was necessary as the first radical sound, it always passed over into י, appearing again in flexion where it has not to stand at the commencement. — 2. In the middle of stems, such only have ו in which the letter is wholly a consonant, e. g. גָּוַע, אָוַל, עָוַל, חָוַר, עָוַר, חָוַה, קָוָה, לָוָה, חָוָה; on the other hand the so-called ע"ו are nothing but simple monosyllabic stems with the medial sound *a*, as follows from a strict historical and analytic examination, the fact being confirmed by flexion and comparative philology. ו medial as a consonant, like all labial sounds, may become so weak and liquid that nothing more remains of them than the *a*-sound connected with them, e. g. רָוַח and רָח, שָׁוַע and שָׁע; שָׁבַד and שָׁבַר; חָבַק and חָבַל, שָׁבַל and שָׁל, חָבַל and חַל, שָׁדַד and שַׁד, חָקַק and חָקַר, חָפַר and חָפַשׂ, חָר and חָק; טָפַח and טָח, שָׁטַח and שָׁח. It has been preserved somewhat oftener in א, e. g. נָאָה and נָוָה, תָּאָה and תָּוָה &c. But the old custom of looking upon concave stems or such as have *a* for the middle sound as ע", makes it necessary to put them in the dictionaries as ע". — 3. At the end of stems, Vau has always the power of a consonant. — 4. When ו as a consonant forms the middle sound, the Arabic has the *v*-sound at the beginning; comp. לָוָה, צָוָה, חָוָה. See עָלָה.

ו is the *conjunction* "*and*" before Sheva or labial sounds, and it only appears as וְ in the word מְאוּמָה. See וְ.

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וְ see וַ.

וַ (בַ with Dagesh following) is properly the strongly uniting Vau with the fut. (imperf.); וְ on the contrary appearing with the perfect. A simple action is put by it into a certain state of dependence, i. e. it does not alter the time, but it develops it farther; hence the name Vau conversive (וָו הַהֲפוּכָה) is unsuitable. Etymologically, it is natural to seek no other origin for it than it is for the conjunction וְ. See the grammars.

וְ (before Sheva or a labial ו; when the accented syllable follows immediately, וָ) *the conjunction "and"* uniting words and clauses. But it also signifies *with, and indeed, and yet.* Generally it has many meanings, according as it is explanatory, adversative &c., according to its position before clauses which involve the cause, the consequence, the aim &c. On its application and meanings see the Syntax. The conjunctive Vau was pronounced *u*, like the ـُ in the vulgar Arabic. — As to the proper origin of וְ (*vĕ*), it is partly connected with אַף (אַפְסִי) and therefore with the Ar. ف (see אַף), as אַף ... אַף Is. 46, 11 is identical with וְ ... וְ 38, 15; partly with אוֹ (אִוּ), which still means "*and*" in מְאוּמָה (from מָה אִוּ מָה), as אִוּ ... אִוּ *whether ... or* Lev. 5, 21 is = וְ ... וְ Prov. 29, 9, and like אוֹ generally is interchanged with וְ Num. 5, 14, being like וְ in its fundamental signification. It includes in itself, therefore, the Ar. وَ and فَ; and the numerous senses may be explained by the union of the significations of both. In no case should it be referred to a noun-stem (יָו which see), at most perhaps to the organic root וָא II. (which see); but the fundamental signification is to be sought partly in the pronominal stem אוֹ or אִוּ (which see), partly in the pronominal stem אַף (which see), פּוֹ or פָּא (in אֵיפֹא, אֵפוֹא), as also in the Latin *ve.*

וָא I. (pronominal stem) see הוּא.

וָא II. (not used) is the simple organic root for the reduplicated stem יָוָו (from וָאוָא, whence the noun יָוָו), *to rivet together, to hook together;* comp. the Ar. وَأَى (prop. to bring together, to unite; conj. VI. to collect) and وَعَى, where the same fundamental signification should be adopted; Sanskrit *wê* (see *Pott*, etym. Forschungen I. 230. 259), Latin *vi*-ere, *vi*-men &c. In no case can one put it along with עָוָה (*Ewald*, ausführl. Lehrb. d. hebr. Sprache §. 117). Perhaps the connecting וְ may have arisen from this simple root, prop. *va* (= Lat. *que*, *ve*; Copt. ⲕⲉ) *union, addition.*

וָאֵל I. belonging to *Nif.* נוֹאַל see יָאַל I.

וָאֵל II. belonging to *Hif.* הוֹאִיל see יָאַל II.

וָבֵל belonging to *Hif.* הוֹבִיל see יָבַל.

וָבֵשׁ belonging to *Hif.* הוֹבִישׁ see יָבֵשׁ.

וָגֵה belonging to *Hif.* הֵגֶה see יָגֵה.

וְדָא *Aram.* belonging to *Af.* הוֹדָא see יְדָא.

וְדֵה belonging to *Hif.* הוֹדָה, *Hithp.* הִתְוַדֶּה, see יָדָה II.

וְדָן *n. p.* Ez. 27, 19 according to *Michaelis* same as ואדאן i. e. ואדיאן *two rivers*, and then the name of a city of Arabia, as *Gobla* in Arabia was also called city of the two rivers; but probably וְ in the passage referred to is the *conjunction* וְ and דָּן = דָּן, see דָּן; or it is abridged from עֵדֶן *Aden*, where commerce was carried on, according to *Edrisi.*

וְדַע belonging to *Nif.* נוֹדַע, *Hif.* הוֹדִיעַ, *Hof.* הוּדַע, *Hithp.* הִתְוַדַּע, see יָדַע.

וְדַע *Aram.* see יְדַע.

וָהֵב *n. p.* of a place on the border of the Amorite and Moabite territories, where Israel conquered in battle Num. 21, 14, as *Ibn Ganâch*, *Parchon*, *Ibn Esra*, *Kimchi* and others understand

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it. This *Vaheb* was situated in סוּפָה which is as little known as the former, both being found in no other place than the fragment belonging to an old song of the lost סֵפֶר מִלְחֲמוֹת יי׳, which begins with accusatives. The reading of the Targ. אֶתְיָהֵב (*to be given, delivered*) which *Kimchi* found in mss.; and the taking of סוּפָה as = יַם סוּף; the translation of *Rashi* יָהֵב (אֲשֶׁר) אֶת־, and that of the Peshito אֶת־לַהַב; the opinion of others that it is a proper name = מַתָּנָה 21, 18: — are all adverse to sober criticism.

וָו (reduplicated from וָא II. which see) *tr. to unite, to rivet;* derivative

וָו (*plur.* וָוִים, *constr.* וָוֵי, with *suffix* וָוֵיהֶם) *m. a hook, nail,* which rivets or holds fast something, found only in Ex. ch. 22. 26. 27. 36. 38. It is a very old word that goes beyond the invention of the art of writing (see ו).

וּוּן belonging to יַיִן see יוּן.

וָזַר (an adopted stem for וָזָר Prov. 21, 8; not used) *intr. to bear* (a burden), hence figurat. *to sin, to be laden with guilt* (comp. סָבַל עָוֹן Is. 53, 11, כָּבֵד עָ׳ Ps. 38, 4); Ar. وَزَرَ (to bear a burden), whence وَزِير (*vizier*, prop. bearer of a burden i. e. of an employment; comp. bajulus in the mediaeval period, out of which came *baillif*, Ital. *bailo*, French chargé d'affaires) and figur. وَزَرَ (to sin, to be laden with guilt), the noun وِزْر (burden and guilt, crime). Deriv. וָזָר. — The organic root וָ־זַר may be connected with that in זָרַע II. (whence זְרֹעַ).

וָזָר *m. guilt, crime,* hence אִישׁ וָזָר Prov. 21, 8 *man of guilt,* opposed to זַךְ *the pure;* like the adject. הַפַּכְפַּךְ and the opposite יָשָׁר in the same passage. But since the sense and context alone could justify this acceptation; since Hebrew *usus loquendi* and the absence of all reason for applying such an unhebrew word are repugnant; Jewish interpreters have classed it with זָר.

וָחַל belonging to *Nif.* נוֹחַל, *Hif.* הוֹחִיל, see יָחַל.

וַיְזָתָא (old Persian, either *worthy of reverence*, from the Persian يزد, or *pure* from the Persian ويژه prop. *white;* more probably from the Zend. vahja *better, very good*, an epithet of Ized haoma, and from zata *born*, hence *born of Ized Haoma*) *n. p. m.* Esth. 9, 9. See *Stern* and *Benfey*, über die Monatsnamen &c. p. 199.

וָכַח belonging to *Nif.* נוֹכַח, *Hif.* הוֹכִיחַ, *Hof.* הוּכַח, *Hithp.* הִתְוַכַּח, see יָכַח.

וָלַד see יָלַד.

וָלָד *m. a child, offspring* Gen. 11, 30.

וֶלֶד *m.* the same, 2 Sam. 6, 23 K'ri.

וָלַךְ belonging to *Hif.* הוֹלִיךְ see יָלַךְ.

וָנָה I. belonging to *Hif.* הוֹנָה, see יָנָה I.

וָנָה II. (not used) *intr. to be weak, tame* (Ar. وَنَى), which has been assumed as a stem for יוֹנָה; but probably = יָנָה II. (whence יוֹנָה), prop. *to coo*, then *to sing, to praise*, generally identical with עָנָה II. as is יָנָה I. with עָנָה I. Deriv.

וַנְיָה (from וְנָיָה *Jah is praise*, comp the proper name עֲנָיָה) *n. p. m.* Ezr. 10, 36.

וָסַד belonging to *Nif.* נוֹסַד, *Hof.* הוּסַד, see יָסַד.

וָסַף belonging to *Nif.* נוֹסַף, *Hif.* הוֹסִיף, see יָסַף.

וָסַר belonging to the *Nifal-Hithp.* נִוַּסַּר, see יָסַר.

וָעַד belonging to *Nif.* נוֹעַד, *Hif.* הוֹעִיד, *Hof.* הוּעַד, see יָעַד.

וָעַז belonging to *Nif.* נוֹעַז, see יָעַז.

וָעַל belonging to *Hif.* הוֹעִיל, see יָעַל.

וָעַף belonging to *Hof.* הוּעַף and the noun תּוֹעֶפֶת, see יָעַף.

וָעַץ belonging to *Nif.* נוֹעַץ, see יָעַץ.

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וָפַס (not used) see וָפְסִי.

וָפְסִי (from וָפַס = פָּסָה; *rich*) *n. p. m.* Num. 13, 14.

וָפַע belonging to *Hif.* הוֹפִיעַ, see יָפַע.

וָצַר II. belonging to *Nif.* נוֹצַר, *Hof.* הוּצַר, see יָצַר.

וָצַת see יָצַת.

וָקַד see יָקַד.

וָקַע belonging to *Hif.* הוֹקִיעַ, *Hof.* הוּקַע, see יָקַע.

וָקַר belonging to *Hif.* הוֹקִיר, see יָקַר.

וָרֵא belonging to *Nif.* נוֹרָא, see יָרֵא.

וָרַד belonging to *Hif.* הוֹרִיד, see יָרַד.

וָרָה belonging to *Hif.* הוֹרָה, see יָרָה.

וָרַשׁ belonging to *Nif.* נוֹרַשׁ, *Hif.* הוֹרִישׁ, see יָרַשׁ.

וָשַׁב belonging to *Nif.* נוֹשַׁב, *Hif.* הוֹשִׁיב, see יָשַׁב.

וָשַׁט belonging to *Hif.* הוֹשִׁיט, see יָשַׁט.

וָשַׁן I. (not used) *intr.* same as אָשַׁן I. (which see) *to be strong, firm*, Ar. اسن (the same); derivat. perhaps וָשָׁן *strong*, as an epithet of Jah (comp. the proper name אַשְׁנָה fortification). Derivat. the proper name וַשְׁנִי.

וָשַׁן II. belonging to *Nif.* נוֹשַׁן, see יָשַׁן.

וַשְׁנִי (= וַשְׁנִיָּה *Jah is strong*) *n. p. m.* 1 Chr. 6, 13, for which יוֹאֵל stands in 1 Sam. 8, 2, which may have the same signification.

וָשַׁע belonging to *Hif.* הוֹשִׁיעַ, see יָשַׁע.

וָשַׁר belonging to *Hif.* הוֹשִׁיר, see יָשַׁר.

וַשְׁתִּי (old Persian وستى *beautiful woman*, Zend. *wahisti* optima) *n. p. f.* Esth. 1, 9-19; 2, 1-17.

וָתַח belonging to noun תּוֹתָח, see יָתַח.

ז

ז, called *Sayin* (זַיִן in the old language, from זוּן II. comp. Armen. zen *a weapon;* afterwards זוֹנָה was used for it 1 Kings 22, 38) signifies, as a letter of the alphabet, *a weapon*, because it has the form of a pointed weapon (sword, dagger, lance &c.) in old writing, and in the Phenician still, as well as in almost all alphabets derived from it. This assumption was made when inquirers started with the view that the earliest writing consisted of hieroglyphics; a view not confirmed by a closer examination. The name was chosen on account of the initial sound. In the Mishna (Sabb. 12,5) it is true a shorter form זַי (whence the plur. זַיִן) appears instead of the name זַיִן, as the Arab. زا also occurs (from زاى), and the Ethiopic *zaï* &c.; but the Greek name ζῆτα cannot be at all explained by that circumstance, as it obviously proceeded from a Phenician name זֵית that may have been used for it. As a numeral, ז stood for 7, ז̈ for 7000. Besides, only *sa* must have been uttered, before the appellation *Sayin*, other sounds also presupposing a simpler name.

The sound of the letter ז was originally a soft, liquid *s* (somewhat resembling the French *z*), to which the Ar. ز corresponds, e. g. אָזַל I. Ar. زَالَ, غزل, אָזַן I. Ar. وَزَنَ, אָזַר Ar. أَزَرَ, בַּז Ar. بَزَّ, and so גָּזָה, גָּזַל, גָּזַר, זָבַד &c. But there is also connected with *s* the dull sound *d*, with which it was fused into *one* sounds *ds*, and for which there is a peculiar character in Arabic ذ. In comparing the two languages this circumstance must be attended to, e. g. הָזָה, Ar. هَذَا, זָבַח Ar. ذَبَحَ &c. From this double

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nature of the sound ז we can explain, 1. how it can change with other sibilants, or how they can mutually pass into one another in organic roots as well as stems, e. g. Aram. אֲזָא Hebr. אָזַב and עָזַב; particularly a) with ס: as עָלַז and עָלַס; זוּר and סוּר; זָלַל and סָלַל; זָנַב and סָנַף; גָּזַז and כָּסַס; and זָהַר and סָהַר; זָח and נָ־סַג; or, comparing Semitic dialects: בָּזַע Ar. נَסَغ; בָּזָה Syr. ܒܣܐ; זַם Ar. سَمَّ; בָּזַר Ar. كَسَرَ; חָסַל Ar. حَسَلَ; חָסַם Ar. حَزَمَ &c. b) with צ: as זָקַק and צָקַק; זָעַר and צָעַר; גָּזַר and גָּצַץ; זָרַב and צָרַף; גָּז and קָצַץ; זָנַח and צָנַח; זָם and צָם; זָר and צָח; זָהַר and צָרַר; זָיִן Is. 66, 11 and צָיַץ; זָר and צָר; and comparing Semitic dialects: Syr. ܙܝܕܐ Hebrew צִיָּדָה; Syr. ܙܝܬ Hebr. צַיִת &c. c) with שׂ: as זָה 1 Sam. 17, 34 and שֶׂה; זָהַר and שָׂהַר; סָק and שָׂחַק; זָרַב and שָׂרַף; זָקַף and שָׂגַב; especially observable in a comparison of the dialects, e. g. סָק Ar. زَقَّ &c. d) with שׁ: as גּוּז and חָשׁוֹשׁ; חָזַק and חָשַׁק; חָזִר (אָזַר) and מָשַׁר &c. — 2. It is especially interchanged with *t*-sounds, among which the transition into ד stands foremost, as a) דָּלַל and זָלַל; דָּכָה and זָכָה II; דָּקַר and זָכַר; דָּלַח and זָלַח; דָּקַד and זָקַד and others (see ד). In particular, the Aramaean flattens ז into ד, as זָבַח Aram. דִּבַּח, ذَبَحَ; זָהַב Aram. דָּהַב, ذَهَبَ; בָּזַר Aram. בְּדַר, بَذَرَ &c.; the reverse seldom happening, as דָּלַח Targ. זָלַח, דִּבּוֹרְחָא Targ. זִבּוֹרְחָא, where the Zabian dialect, especially, inclines to keep the sibilant sound. In Ar. ذ stands instead of it, though not constantly, as ذِئْب זְאֵב &c. Compare for this interchange the Greek *ἀδαλέος* (Doric) for *ἀζαλέος*, *ἀδαμιᾶν* for *ἀζημιᾶν*. b) It is interchanged with ם, as זָבַח and טָבַח, זָהַר and טָהַר, זָהַם and טָמָא; in Ar. ظ stands for it, as נָזַם Ar. نَظَمَ &c. c) with ת, as זַלְזַל and תַּלְתֵּל, זָא and תָּא, זָקַף and תָּקַף, מְזַי Is. 5, 13 perhaps = מְתַי (Deut. 32, 24) &c. But in these interchanges sometimes one is more frequent than the other, sometimes the Hebrew varies from the dialects. In addition to what has been said, this should be remarked: 1. the occasional exchange of ז and ג, as זָמַר I. and גָּמַר; בַּז Ez. 25, 7 and בַּג; גֶּדֶה 47, 13 and זֶה; very seldom of ק, as שָׁזַף and שָׁקַף. As this mutual relation of the other sibilants and the *k*-sounds is found in the formation of stems, as שָׁמַר and חָתַר and שָׁמַד, גָּמַד and טָרַם and גָּרַם, חָרַם and צָבַר and חָבַר &c. shew, it cannot have arisen from orthographical causes, but only from vocal ones, from an original sibilation of the *k*-sounds. — 2. The letter has a vocal relation to ר, which was generally reckoned, on account of its peculiar pronunciation, sometimes to the gutturals (*rh*, *ġ*), sometimes to the rustling sounds. Thus e. g. בָּזַק = בָּרַק Ez. 1, 14, חָזִיזוֹן and חָרִיזוֹן 7, 13; comp. חָרַם and חָסַם. Besides ז and ר may also have been very like one another in shape, as in Arabic there is but *one* figure for both; hence in this language the interchange of ز and ژ is very frequent, e. g. خزم and خژم, فحز and فحژ; so too in Persian; comp. too the Latin Furius and Fusius, honor and honos, arbor and arbos, quaero and quaeso. — 3. The letter has a connection with ה (which see), as the Latins change the rough breathing of the Greeks ῾ into *s*, so e. g. זָמַם II. and הָמַם, comp. הָלַל and צָלַל; but this is rare. — 4. It has a connection with the liquid *n*, e. g. זָכַר and נָקַר, זוּת and נוּת II, זוּעַ and נוּעַ, זָקַד and נָקַד, זָהַר and נָהַר; the proper name זִזָּה 1 Chron. 23, 11 and זִינָא 23, 10, &c.

זְא I. (pronominal stem) an original form of the demonstrat. pronoun, which passed into זֹא (which see), according to the usual exchange of *a* and *o*; and then the feminine formation זֹאת (which see) arose out of זֹא.

זָא II. (not used) *intr. to move to and fro, to stir*, identical with the organic

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root זָע, סָא (in סוּס), נָ־סַע, which also exists out of Semitic, in the Sanskrit *sû*, Greek σεύ-, σεί-, σαί-ειν &c. From this then came the reduplicated Kal זָז out of זָאזָא, as סָאסָא, זָעזָע out of סָא, זָע, which latter usually is derived as a verb ע״ו from זוּז. See זוּז I.

זֹא, originating from זָא (which see), forms the basis of the feminine formation זֹאת (which see), זוֹ Hos. 7, 16 and זוּ Ps. 12, 8, Hab. 1, 11, which are originally the same, also standing dialectically for it. On the other hand זֹה is only זֹאת, after the ת is dropped.

זָאֵב (not used) *intr.* perhaps same as זָעַף *to be furious*, hence the noun זְאֵב *a wolf*. But when we consider that זְאֵב is reckoned to the fox species in the East and the old Egyptian *sib* only signifies the *Jackal;* still farther, that this animal is named from the colour of its hair in other languages: it is better to take זָאַב = זָהַב, צָהַב, *to be shining like gold, to be gold-coloured.* The Ar. ذَأَبَ (to frighten) is connected with ذَأَبَ, زَأَمَ (to drive, to drive forward, to drive away, to scare), and has nothing in common with our זָאַב.

זְאֵב (*plur.* זְאֵבִים, *constr.* זְאֵבֵי) *m.* 1. *epicene: a wolf, a she-wolf* Gen. 49, 27; Is. 11, 6; 65, 25; Ez. 22, 20, named from the golden colour of its hair, like the Latin vulpes, Gothic wulfs, German Wolf. As the Ar. ذيب signifies also the fox, the old Egyptian sib the jackal, so here too the canis aureus, λύκος χρύσεος, *the jackal*, is chiefly meant. זְ׳ עֶרֶב Hab. 1, 8, Zeph. 3, 3 (*Targ.*, *Parchon*) is *a wolf that goes forth in the night for prey*, comp. λύκος νυκτερινός (Oppian, Cyneg. 3, 266), νυκτιπόρος (ib. 1, 440); on the contrary זְ׳ עֲרָבוֹת Jer. 5, 6 *a wolf of the forests*, since עֶרֶב has no plural עֲרָבוֹת. — 2. (*wolf*) *n. p. m.* Judges 7, 25. See also יֶקֶב זְאֵב.

זֹאת (formed from the *masc.* זֹא = זָא and this = זֶה, by means of the feminine termination *-t;* with ־ָה appended זֹאתָה Jer. 26, 6 K'tib, without any greater emphasis; in later writers also with ת dropped, as זֹה 2 Kings 6, 19; Ez. 40, 45; Eccles. 2, 2 24; 5, 15 18; 7, 23; 9, 13, as femin. nouns in *ûth* and *îth* sometimes reject *th* in the same late time) *pron. demonstr. f.* 1. *this*, 2 Sam. 23, 17, 1 Kings 3, 23, לְזֹאת *to this* Gen. 2, 23, sometimes with a noun Ps. 80, 15, sometimes without one Is. 23, 7, where one easily perceives the reference to a feminine noun. In its usual junction with a noun ז׳ stands *after* it, like every adjective, e. g. הַבְּאֵר הַזֹּאת Gen. 21, 30; but where the verb *to be* is included, it precedes, i. e. the verb *to be* separates it from the noun, as זֹאת אוֹת הַבְּרִית Gen. 9, 12 *this is the sign of the covenant*; Ex. 12, 43; Lev. 6, 2; or where הָיָה stands with it 16, 34; Jo. 1, 2. It also precedes where the emphasis is laid upon the demonstrative pronoun (see זֶה), 2 Kings 6, 13. זֹאת ... זֹאת *the one ... the other* 1 Kings 3, 23. — 2. It is the neuter *this*, where it stands sometimes before, Gen. 45, 17, sometimes after, Ps. 7, 4, as זֶה also is used. — Besides, it may sometimes signify *being, self*, like the Arab. ذات, just as this meaning is found in הוּא and הִיא; but as it is not united with a suffix, such cases are susceptible of another explanation.

זָבַב (not used) *intr. to rove about hither and thither* (in the air); comp. Lat. musca from μύζω, *musso*, Ar. reduplic. ذبذب, Aram. דַּבְדֵּב. Deriv. זְבוּב; but as to the proper name זַבַּי, consult it.

זָבַד *tr. to present with* a thing, with accus. of the object and the person Gen. 30, 20, as the Targ., LXX, Vulg. and others have taken it, having an alliteration with זָבַל; prop. *to bind* in the sense of *making a present* to one (comp. the German *Angebinde*), identical with the stems צָבַט, צָפַד &c. The organic root is therefore זָ־בַד. Deriv. זֶבֶד, and the proper names זֶבֶד, זָבָד, זָבוּד, זָבֹד (belonging to זְבוּדָה), זְבִידָה, זַבְדִּי &c.

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Pi. זִבֵּד (not used) *to make a present, to give;* deriv. the proper name זַבּוּד.

זָבָד (*an endower, a giver*, viz. Jah is) *n. p. m.* 1 Chr. 2, 36; 7, 21; 11, 41; 2 Chr. 24, 26, for which יוֹזָכָר (perhaps for יוֹזָבָד?) stands in 2 Kings 12, 22. Compounded with it in Hebrew are the proper names זְבַדְיָה, זְבַדְיָהוּ, יוֹזָבָד, אֶלְזָבָד, עַמִּיזָבָד; in Palmyrene זְבַדְלָא i. e. זְבַדְאֵל (Palmyr. inscript. 4, 1), זְבַדְבּוֹל (ibid. inscript. 2).

זָבֹד *adj. m.*, זְבֻדָּה *f.* see זְבוּדָּה.

זֶבֶד (construct state in the proper name זַבְדִּי) *m. a present*, Gen. 30, 20. Out of it are formed the proper names זַבְדִּי (in the New Test. זַבְדַּי), זַבְדִּיאֵל.

זַבְדִּי (=זַבְדִּיָּה; *Jah is a gift*) *n. p. m.* Josh. 7, 1, for which זִמְרִי stands in 1 Chr. 2, 6; 8, 19; 27, 27; Neh. 11, 17; but זַבְדַּי *Ζεβεδαῖος* Matth. 4, 21 (Syr. ܙܒܕܝ) is an adjective.

זַבְדִּיאֵל (*El is gift* i. e. bestower) *n. p. m.* Neh. 11, 14; *Σαβδιήλ* 1 Macc. 11, 17.

זְבַדְיָה (from זָבָד; *Jah is giver*) *n. p. m.* 1 Chr. 8, 15 17; 12, 7; Ezr. 8, 8; 10, 20.

זְבַדְיָהוּ (the same) *n. p. m.* 1 Chr. 26, 2; 2 Chr. 17, 8; 19, 11.

זְבוּב (*pl. constr.* זְבוּבֵי) *m.* 1. prop. a little animal that roams about or flies hither and thither; spec. *a fly, a gadfly*, Is. 7, 18, a figure of the military multitude of Egypt; זְ׳ מָוֶת *death-bringing* i. e. *poisonous fly* Eccles. 10, 1. — 2. *a flying, buzzing insect*, only in union with בַּעַל 1 Kings 1, 2, the name of Ba'al at 'Ekron, as the averter of the insect. Similarly *Ζεὺς ἀπόμυιος* (Paus. 8, 26, 4), the *deus Myiagrus* of the Romans (Solin. ch. 1). Comp. the epithets of Hercules *ἰποκτόνος* (vermin-killer), *κορνοπίων* (locust-killer). See בַּעַל. — In the dialects the same word is found with a like meaning, Ar. ذباب, Syr. ܕܒܒܐ, ܕܒܒܐ, Targ. דִּבְבָא, דְּבוּבָא, Talm. דּוּדְבָא, Malt. *dybbyn* &c., only that ז is there smoothed off into *ds* or *d*.

זָבוּד (*endowed, presented*, sc. by El) *n. p. m.* 1 Kings 4, 5.

זַבּוּד (from *Pihel; bestower, giver*) *n. p. m.* Ezr. 8, 14 K'tib.

זְבוּדָּה (*presented, given*, by God) *n. p. f.* 2 Kings 23, 36 K'ri, for which the K'tib has זְבִידָה. By form it is an adject. fem. of masc. זָבֹד; but a form זְבוּדָה may have also existed.

זְבוּל (and זְבֻל; with *a* of motion זְבֻלָה) *m.* 1. prop. a place surrounded, enclosed, hence *a habitation*, Ps. 49, 15 *and their image* (their beautiful body) *is for corruption; the grave is that which is of their habitation*, i. e. what remains of their habitation, it forms their זְבוּל; *tower*, hence *temple* 1 Kings 8, 13, 2 Chr. 6, 2, in full form זְ׳ קֹדֶשׁ Is. 63, 15; *the tower* or *habitation of heaven*, where the sun and moon were supposed to reside, Hab. 3, 11 *sun and moon enter into the tower of heaven* (זְבֻלָה); cognate in sense מָעוֹן. Hence בַּעַל, the Saturn of the Phenicians, was called בַּעַל זְבוּל i. e. *Ba'al of the heavenly tower*, referring to his fortress in the seventh heaven, as he is also called בַּעַל מְעוֹן (which see), בַּעַל שָׁמַיִם. — 2. (see זָבַל 2) *a gift*, only in the proper name זְבֻלוּן. — 3. (*a gift*, viz. from Jah) *n. p. m.* Judges 9, 28.

זְבוּלוּן see זְבֻלוּן.

זְבוּלֻן see זְבֻלוּן.

זָבַח (*inf. constr.* זְבֹחַ, *fut.* יִזְבַּח) *tr. to slaughter*, with accus. of the object, e. g. שֶׂה Is. 66, 3, בָּקָר, צֹאן Num. 22, 40, שׁוֹר 1 Kings 1, 19; also absolutely, *to kill for sacrifice, to sacrifice*, Eccles. 9, 2, with לְ or לִפְנֵי of the person *for whom* Ex. 8, 23 24; 22, 19; 1 Kings 8, 62; and in this sense also with the accus., e. g. פֶּסַח Deut. 16, 2, שְׁלָמִים 27, 7, תּוֹדָה, objectively Lev. 22, 27 or subjectively Ps. 50, 23; זֶבַח 1 Sam. 2, 13; of human sacrifice Ez. 16, 20; with בְּ of the place *where* Ps. 27, 6; with עַל *at* or *upon somewhat* Ex. 20, 24; 23, 18; 1 Kings 13, 2. Figurat. *to prepare a great meal* (of what is slaughtered) 1 Sam. 1, 4. Derivat. זֶבַח, זְבָחָה and מִזְבֵּחַ.

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Pih. זִבַּח (*fut.* יְזַבֵּחַ) *intensive: to sacrifice frequently*, 1 Kings 3, 3, with בְּ, עַל or לִפְנֵי of the place Hos. 4, 13; 1 Kings 3, 2; 8, 5; and לְ of the person or thing Ps. 106, 38; Hab. 1, 16; construed generally like Kal. זִ׳ עִם פִּ׳ Hos. 4, 14 *to sacrifice, supported by a person.*

The stem זָבַח is flattened in Aram. into דְּבַח, Syr. ܕܒܚ, but where we also find ܙܒܚ, Ar. ذَبَحَ; still stronger in the Hebrew טָבַח, and with an initial vowel-sound אָבַח. The organic root is זָ־בַח; comp. Greek σφαγ, the theme of σφάζω.

זֶבַח (*pl.* זְבָחִים) *m.* 1. *a victim*, Gen. 31, 54, with the addition of that which serves to make it, as שְׁלָמִים Lev. 3, 1, תּוֹדָה 22, 29, בָּקָר 2 Chr. 7, 5; usually employed generally in the sense of *a sacrifice*, of which one may partake Num. 15, 3; or generally *sacrifice* 1 Sam. 15, 22; hence *to sacrifice* is expressed by זָבַח, נָתַן, עָשָׂה זֶבַח 1 Sam. 1, 21; Jer. 33, 18; Eccles. 4, 17. — 2. Figurat. *a great slaughter* Is. 34, 6; with הֵכִין Zeph. 1, 7. — 3. *a banquet, a meal*, Prov. 17, 1; 1 Sam. 9, 12; hence זֶ׳ הַיָּמִים *a yearly* (sacrificial) *meal* 1 Sam. 1, 21; זֶ׳ מִשְׁפָּחָה *a family meal* 20, 29. — 4. (*sacrifice*) *n. p. m.* Judges 8, 5.

זְבָחָה (only in *pl.* with *suff.* זִבְחֹתָם) *f.* prop. sacrifice, only figurat. *idolatry, idolatrous worship*, Hos. 4, 19.

זַבַּי (if from זָבַב: *roving about*) *n. p. m.* Ezr. 10, 28; Neh. 3, 20 K'ri; but probably written by mistake for זַכַּי (see Ezr. 2, 9; Neh. 7, 14).

זְבִידָה (*bestowed, given*) *n. p. f.* 2 Kings 23, 36 K'tib.

זְבִינָא (*acquisition, gain*) *n. p. m.* Ezr. 10, 43.

זָבַל I. (*fut.* יִזְבֹּל) *tr. to surround, to encircle, to encompass, to limit round about*, identical in its org. root זָ־בַל with that in כָּ־בַל, חָ־בַל, דָּ־בַל, גָּ־בַל &c.; derivatives זְבוּל, and זֶבֶל in the proper name אִיזֶבֶל (which see). Figur. *to cover, to encompass, to shade*, in the sense of *to copulate, to lie with*, with accus. Gen. 30, 20. Some have wished to find another meaning of זָבַל with reference to זְבֻלָה Hab. 3, 11, comparing אָבַל I. and giving it the meaning of *to be pale, dun-coloured*, זְבֻלָה as a noun signifying *paleness* (so *Wahl*); but there is no sufficient reason for this.

זָבַל II. (not used) only a collateral form of זָבַד, arising from the interchange of ד (which see) and ל, whence זְבוּל in the proper name זְבֻלוּן.

זֶבֶל *m. the arch of heaven, a tower*, only in the proper name אִיזֶבֶל (which see).

זְבֻל see זְבוּל.

זְבֻלוּן (also ־לֻן, and זְבוּ־; *gifted*, viz. of God) *n. p.* of the tenth son of Jacob by Leah Gen. 35, 23; 46, 24, and then of the tribe descended from him Num. 1, 9, whose territory in Palestine is described in Josh. 19, 11 &c. *Gentile* זְבוּלֹנִי Num. 26, 27 from זְבוּלֹן, as the LXX and Vulg. pronounced the name.

זָבַן same as Aram. זְבַן, which see.

זְבַן (*part. pl.* זָבְנִין) *Aram. intr. to acquire, to purchase, to gain*, עִדָּנָא (time) Dan. 2, 8; comp. "emere tempus" (Cic. Verr. 1, 3); hence the proper name זְבִינָא. The stem is usual in Aram. (Syr. ܙܒܢ), but the organic root is זָ־בַן, existing also in the Sanskrit *pan, wan*, Lat. *ven*-do, Gothic *vinn*-an (to gain).

זָבַק see עַזְבּוּק.

זָג (from זוּג) *m. a shell, a husk*, Num. 6, 4.

זָגַג a stem incorrectly adopted for זָג, but see זָכַךְ.

זָגַד see עַזְגָּד.

זֵד (prop. *part.* of זוּד; *pl.* זֵדִים) *m. proud* Prov. 21, 24; *impudent* Is. 13, 11; *wanton* Mal. 3, 19, and therefore applied to the sectaries of a later time, Ps. 119, 21 51 69 78 &c.

זָדָה same as זָד (זוּד), assumed for the construct זְדוֹן, such dropping of ־ָ

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from ע״ verbs being found only in compound proper names.

זָדוֹן (from זוּד; *constr.* זְדוֹן, as if from זָד = זָדָה, with *suff.* זְדֹנְךָ) *m. pride*, Prov. 11, 2, sometimes joined with לֵב Jer. 49, 16.

זֶה (a pronominal stem from זַי, which still exists in the compound אֲזַי Ps. 124, 3; but the final *á* or *é* often disappears in compounds, as in אָז from אֲזַי, לָז from לָזֶה; with the final *a* changed into *o* there is also זוֹ for זֶה Hos. 7, 16, or זֹא for the feminine זֹאת, or זוּ Ps. 12, 8, Hab. 1, 11, and in הַלֵּזוּ) I. *pronoun demonstr. m.* (*fem.* only in Josh. 2, 17, Judges 16, 28) *this*, hic, οὗτος, referring to what is present, while הוּא (which see) refers to what is well known. So Judges 7, 4, where the distinction clearly appears. In its application it stands 1. including the idea of personality, *this*, hic; in which case it is either alone Job 1, 17, or put after the noun, where both have the article, as הַיּוֹם הַזֶּה Gen. 7, 11. When it precedes the noun in the signification just mentioned, it is either the predicate of a clause, i. e. it includes the verb *to be* Ex. 35, 4, Judges 4, 14, 2 Kings 6, 13, or it is an Aramaeism, as זֶה הַבַּיִת *this house* Ezr. 3, 12, זֶה הַיּוֹם 1 Kings 14, 14, זֶה דַּרְכָּם Ps. 49, 14, and so Josh. 9, 12, Ps. 48, 15; comp. דְּנָה חֶלְמָא Dan. 4, 15, Syr. ܗܢܐ ܐܟܢܐ, Ar. هَذَا ٱلْكِتَاب, Greek οὗτος ὁ οἶκος. It also stands a) after the noun as a genitive, e. g. מְחִיר זֶה *the worth of it* 1 Kings 21, 2; b) in the signification of iste, with the additional idea of contempt, also like οὗτος, Ar. هَذَا 1 Sam. 10, 27; Ex. 32, 1; c) repeated זֶה ... זֶה *this ... that, the one ... the other* 1 Kings 22, 20; זֶה אֶל־זֶה Ex. 14, 20 *one to the other;* d) in connection with interrogative particles, where it makes the question more lively, e. g. מִי זֶה *who there?* Is. 63, 1; מִי הוּא זֶה *who is that there?* Jer. 30, 21; אֵי זֶה *who?* 1 Kings 13, 12 &c., though this is oftener applied locally (see אֵי). — II. Dropping the idea of personality, not distinguishing gender and number, and so a) a demonstrative particle appended to interrogatives and words of exclamation to give emphasis, e. g. מַה־זֶּה *what then? τί ποτε* Gen. 27, 20; הִנֵּה זֶה *see there!* 1 Kings 19, 5; לָמָּה זֶה *wherefore then?* (Ar. لِمَاذَا) Gen. 18, 13, or as a designation of the manner how, as כָּזֶה *talis;* b) in a local sense: *here*, e. g. בָּזֶה *here*, hîc, prop. in hoc loco Gen. 38, 21; זֶה *here* Num. 13, 17; *there* Ps. 104, 25; Judges 5, 5; c) relating to time, as עַתָּה זֶה *but now, just now*, 1 Kings 17, 24; 18, 24; Mic. 5, 4; Ruth 2, 7, especially so with numbers for years or days, equivalent to the German *schon*, e. g. זֶה פַּעֲמַיִם *now twice* Gen. 27, 36, זֶה כַּמָּה שָׁנִים Zech. 7, 3 (this) *so many years*, and so Gen. 31, 38; 43, 10 &c., where *Saadia* translates by قد *now*, German *schon*. — II. *A relative pron. who, that, which*, arising out of the demonstr. as is often the case (see הוּא, הַ·), Ps. 104, 8 *to the place which thou hast founded;* 78, 54; Prov. 23, 22; Job 15, 17; comp. in German *der* for *welcher*, *damit* for *womit*. The relative meaning is commonly used in poetry, as also זוּ, and the article (see הַל).

This demonstrative is a general Semitic word, existing in the Ar. ذَا (هَذَا), f. ذِى, ذِهِ (تِى, تِهِ), Aram. דֵּי, f. דָּא (הָדָא), Ethiop. *sé*, f. sā, sāti &c. But the pronominal stem seems to exist also in the Latin *-ce*, Greek *-δε*, Attic *-δί*, in ὅδε, τόδε, German *da*.

זֶה *m.* only in 1 Sam. 17, 34, a collateral form of שֶׂה.

זֹה (= זֹא) an abridged form of זֹאת, where see the passages.

זָהַב (not used) *intr. to shine, to glitter*, particularly of the colour of gold, identical with the stems צָהַב, זָאַב, Ar. ذهب, Targ. דְּהַב, זְהַב, ܙܗܒ &c.; but the organic root is זב, which lies also in אָ־זַב, עָ־שַׂב, as it does besides in זוּ (whence זִו), זוּ־ה, Sanskrit *ʾsubh* &c. The verb-signification of the Ar. ذهب

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"to turn oneself quickly" proceeds from that of shining, as in the Latin *micare*.

זָהָב (*constr.* זְהַב, with וְ: וְזָהָב GEN. 2, 12) *m.* 1. *gold*, as metal GEN. 36, 39, EX. 3, 22, metaphor. *a gold shekel*, when numerals stand before it GEN. 24, 22. In distinguishing kinds and ore appear זָ׳ טָהוֹר EX. 25, 11; זָ׳ מוּפָז 1 KINGS 10, 18; זָ׳ מְזֻקָּק 1 CHR. 28, 18; זָ׳ טוֹב 2 CHR. 3, 5; זָ׳ סָגוּר 1 KINGS 6, 20; זָ׳ פַּרְוַיִם 2 CHR. 3, 6; זָ׳ שְׁחוּט 10, 16; זָ׳ אוֹפִיר 1 CHR. 29, PS. 72, 15; זָ׳ שְׁבָא 4. — 2. Figur. *oil*, so called from its shining colour ZECH. 4, 12, comp. יִצְהָר; perhaps also *the sun* or *the golden brightness of the sky* JOB 37, 22.

זָהַה (not used) a stem assumed for the nouns זֵר, זִיו, זַיִת and the proper names זֹחַם, זֵיחָן; but for זַיִת and the proper names the stem is זוּת (which see); and זִיו may come from a verb עי״ו: זִיו (זוּר) = the organic root זָהַב, צָהַב, אָ־זַב &c. There may, however, have been a stem זָהָה = זָוָה, Ar. ﻏﻮﻯ, Syr. ܙܝ to glitter, Ar. ﺯﻮﻯ to shine, Syr. ܙܘ to be proud.

זָהַל. Only *part. pl. constr.* זְהֲלֵי DEUT. 32, 24 in the Samar. cod., where our text has זְחֲלֵי.

זָהַם (Kal unused) *intr.* 1. *to be dirty, rancid, stinking*, as the essence of uncleanness, and therefore cognate with the organic root טָמֵא. — Figurat. *to be loathsome, odious, repugnant, contrary to*. Comp. Arab. ﺯﻬﻢ (to stink, to be rancid, putrid), Targ. זְהַם, Syr. ܙܗܡ &c. — 2. *to be fat, thick*, Ar. ﺯﻬﻢ, Targ. דְּהַן, Syr. ܕܗܢ, which appears to be connected with the organic root in שָׁמֵן, חִ־שֵּׂם &c. Deriv. the proper name זֹהָם.

Pih. זִהֵם (3 *fem.* with *suff.* זִהַמְתּוּ) *to make loathsome, repugnant*, with accus. of the person, to whom something is made repugnant, and accus. of the thing, JOB 33, 20 *and his instinct* (or *hunger*, חַיָּתוֹ) *makes food* (לֶחֶם) *loathsome to him* (זִהַמְתּוּ).

זֹהָם (*fatness;* from זָהַם 2) *n. p. m.* 2 CHR. 11, 19.

זָהַר (Kal unused) *intr. to be bright, to shine, to glitter*, same as צָהַר, סָהַר, טָהַר, and with the passing of the initial ז-sound into א same as אָהַר, with the initial נ-sound נָהַר (see ז); so too in the dialects (Arab. ﺯﻫﺮ, Targ. זְהַר, Syr. ܙܗܪ) with the secondary meanings *to bloom* (ﺯﻫﺮ blossom), *to boast* (see הָלַל), *to be bright-coloured* &c. Deriv. זֹהַר. — 2. *to be clear, enlightened, intelligent, convinced, instructed*, as is seen from Hif. and Nif., from the Aram. זְהַר and the Syr. ܙܗܪ.

Nif. נִזְהַר (*inf. constr.* הִזָּהֵר) pass. of Kal 2: *to be taught* (i. e. warned of evil), with בְּ of something PS. 19, 12; also absolutely, *to be admonished, warned, to take warning, to take heed*, ECCLES. 4, 13; 12, 12; EZ. 3, 21; 33, 4-6; Targ. אִזְדְּהַר, Syr. ܐܙܕܗܪ.

Hif. הִזְהִיר 1. *to spread brightness*, hence as if *intrans. to beam, to shine* DAN. 12, 3; — 2. *to enlighten, to teach*, with a double accusative EX. 18, 20; *to instruct*, with accus. of the person 2 CHR. 19, 10; *to admonish* (to enlighten one respecting a thing), with accus. of the person and מִן of the thing LEV. 15, 31, or also with מִן of the person from whom the warning proceeds, EZ. 3, 17.

זֹהַר *m. brightness*, EZ. 8, 2; DAN. 12, 3.

זְהַר *Aram.* same as Hebrew זָהַר 2, hence *part. pass.* זְהִיר *instructed, admonished, warned*, EZR. 4, 22. *Ithpe.* to beware.

זוּ (not used) *intr. to project, to stick forth, to stand prominent*, prop. *to shine, to shine forth, to be prominent*, by a common metaphor. application (comp. נָגַהּ, נֹגַהּ, פָּנָה); hence the deriv. זִיו, זוֹ, whence came again the reduplicated form זִזִּו, abridged זִוּ. See זוּז III.

זִו (in many mss. זִיו; from the stem זִי as a ע״ו after the form רִיק, רִישׁ, כִּיס, דִּין) *m.* prop. brightness, shining, and therefore *blossom;* metaph. *flower-month*, name of the second month of the Jewish ecclesiastical year 1 KINGS 6, 1 37; in

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the Targ. fully יְרַח זִיו נִיצָנַיָּא, Arab. (Pococke) شهر الزهر. The later name אִיָּר has the same meaning, and is also in Ar. أَيَّار.

זוֹ (pronominal stem) a dialectic variation of זָא = זֶה, as *â* is often interchanged with *ô;* only in Hos. 7, 16. See זֶה and זֹאת.

זוּ (not used) *tr. to shoot forth, to bring forth* (in fulness), *to beget, gignere, progerminare*, especially spoken of the productions of the field; comp. Sanskrit *su, sû*. Then metaphor. *to overflow, to be abundant*. Thence comes the reduplicated זוּזוּ, abridged זוּז. See זוּז II.

זוּ (pronominal stem) 1. *pron. demonstr.* (without distinction of gender and number) a collateral form of זוֹ *this*, which is = זֶה (see זוֹ) Ps. 12, 8, Hab. 1, 11, belonging to דֹּר and כֹּחַ. — 2. like זֶה *a pron. relat.*, either with reference to a masculine Ex. 15, 13 16; Is. 43, 21; Ps. 32, 8; 142, 4; 143, 8, or a feminine 9, 16; 31, 5, or to several nouns 10, 2; 17, 9, or connected with the relative like the neuter "this, that", *that which* Ps. 68, 29; or it expresses a general relation Is. 42, 24. This form is also found in הַלַּזוּ (which see), where it is likewise = זֶה. In Talmudic זוּ stands, particularly in compounds, for זֶה. In Ar. ذو stands in the dialect of the Tayy for the usual الذى.

זוֹב (after the form חוֹב; with *suff.* זוֹבוֹ, זוֹבָהּ) *m. flux* or *flow of semen*, in men Lev. 15, 2; *the monthly courses*, in women 15, 25.

זוּב (*part. m.* זָב, *f.* זָבָה, *constr.* זָבַת; *fut.* יָזוּב) *intr.* 1. *to flow, to stream*, with accus. of the thing (like verbs of fulness), מַיִם Ps. 78, 20; 105, 41; Is. 48, 21 (parall. שָׁטַף); *to overflow*, חָלָב, דְּבַשׁ Ex. 3, 8; metaphor. *to melt, to dissolve*, Jer. 49, 4 *thy valley melts*, i. e. its inhabitants go to ruin; *to pine away* Lament. 4, 9. This transition is also in דָּאַב, Ar. ذَابَ. Comp. too מָאַס Ps. 58, 8 and 2 Sam. 24, 14; the Ar. يذوب القلب is = יִמַּס לֵב. — 2. Specif. of the monthly courses in women Lev. 15, 25, with accus. דָּם, זוֹב, hence זָבָה *a woman suffering from an issue of blood* 15, 19; of the seminal flux or gonorrhea in men 15, 2; hence זָב 15, 4 also a noun. Deriv. זוֹב, זָב.

The stem זָב is closely connected with צָף, זָף, but also with אָ־דַב I., דָּב, דָּאַב, דָּב־ָה, Aram. דּוּב and ܕܘܒ, the same.

זוּג (not used) *tr. to enclose, to bind about, to surround with a rim*, of the shell or husk enclosing the fruit, hence זָג. The stem is connected in Hebrew with סוּג, in Aram. with זוּג *to bind*, Pa. זַוֵּג, Itpa. אִזְדַּוַּג, with the nouns זִוּוּג, זוּג, with the Sanskrit *juǵ*, Lat. *jug-*, Greek ζυγ-.

זוּד *intr.* 1. (Kal not used) *to cook, to seethe, to boil*, as is seen from *Nif.* and *Hif.* שׂוּד is originally identical with it (meaning "to boil up, to ferment"), whence שִׂיד; comp. the Sanskrit *svid* (the *i* was lost by the *v* becoming a vowel, therefore the Latin *sud-*, with which are also connected the Greek ζέω, σίζω [comp. ζύθος], German *sieden* [comp. Sud, Ab-sud], English *seethe*, Syr. ܙܐܕ to be hot, &c.). — 2. Figurat. (as in פָּחַז, Ar. بَغَا, Lat. ferveo) *to boil over, to boil up*, of anger, *to fly out in a passion, to act arrogantly*, with אֶל Jer. 50, 29 or עַל of the person *against* Ex. 18, 11; according to the derivatives *to swell, to overflow*, of water, Ar. زَادَ (comp. גָּאָה, עָשַׁק); *to be haughty, proud, arrogant, forgetful of God*. Deriv. זֵד, זָדוֹן, זֵידוֹן.

Nif. (not used) *to be cooked, seethed*, whence the noun נָזִיד for נָזוֹד (which see).

Hif. הֵזִיד (*fut.* יָזִיד, *apoc.* יָזֵד) 1. *to cause to boil, to cook a mess* (נָזִיד) Gen. 25, 29. — 2. Figurat. *to act haughtily, presumptuously, wickedly*, either absolut. Deut. 1, 43, or with the infin. following, which defines it more closely 18, 20, or with עַל of the person Ex. 21, 14; Neh. 9, 10.

זוּד (Peal not used) *Aram.* like Hebr. זוּד 2.

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Af. (inf. הֲזָדָה) like the Hebrew הֵזִיד Dan. 9, 10.

זָוָה (not used) *intr.* same as זָו (זוּו), from which it is derived, *to shine*, *to glitter*, *to appear afar off*, of a projecting corner, conseq. cognate in sense with פָּנָה, whence פִּנָּה. Deriv. זָוִית and מָזוּ. — The organic root זָו־ה lies also in זָו, which is reduplicated in זוּז III.; and the Arabic verb corresponding to it is زَهَا (to shine), according to a usual change.

זוּז I. (i. e. זָז, shortened in the first instance out of זָאזָא, which is reduplicated from the simple stem זָא [which see], like סָאסָא, זִעְזַע from זָע, סָא) *intr. to move to and fro*, *to stir*, of wild animals, and generally of their movements and life; in Aramaean generally *to move*, *to stir*, *to move forward*, Arab. to hasten, hence زبزبة haste. Deriv. the noun זִיז 1.

זוּז II. (not used; abridged from the reduplicated זוּזוּ from זוּ, which see) *tr. to push forth*, *to bring forth*, *to beget* (in fulness), principally of the productions of the field; deriv. זִיז 2.

זוּז III. (not used; abridged from the reduplicated זָוְזוּ, from זָו, which see) *intr. to be prominent*, prop. *to shine forth*, *to glitter forth*; whence מְזוּזָה and the proper names זוּזִים, יָזִיז, זִיזָה, זִיזָא, זָזָא. The fundamental signification *to shine*, *to sparkle*, is often transferred to that of *shining afar*, *to project forward* (comp. זָוִית, קֶרֶן, פִּנָּה, נֵס), as also to that of *fleeing quickly*, of *blossoming* (see נֵץ, צוּץ &c.); and the likewise reduplicated stems סוּס (whence סִיס, סוּס a swallow), צוּץ (whence צִיץ *blossom* and *wing*) are identical with it.

זוּזִים *n. p. pl.* of a primitive people of ʿAmmon Gen. 14, 5 (prop. *the prominent ones*, *giants*, from זוּז III).

זוֹחֵת (from זָחַת; *corpulent*, *strong*) *n. p. m.* 1 Chr. 4, 20 (comp. Ar. شَخْص a body, Hebrew שַׁחַץ large, huge, spoken of beasts).

זָוִית (only *pl.* זָוִיֹּת) *f. a projecting corner*, of an altar Zech. 9, 15, i. e. the horn-like corner-pillar, κερατοειδεῖς γωνίαι (*Jos.* B. J. 5, 5, 6); *the corner column*, of a building Ps. 144, 12, from זָוָה, as קֶרֶן, פִּנָּה, נֵס have proceeded from a similar fundamental signification; Ar. زَوَايَة, Syr. ܙܘܝܬܐ the same. The Hebrew noun מָזוּ (corner-tower, granary), Samar. מַזְבִּית, refers to the same fundamental sense.

זוּל *tr.* 1. same as זָלַל *to scatter to and fro*, *to lavish* Is. 46, 6; on the other hand תֵּזְלִי Jer. 2, 36 comes from אָזַל; metaphor. *to esteem lightly*, as also ذال (med. Ye). — 2. (not used) *to separate from*, *to go away*, *to remove*, Ar. زَالَ (med. Waw), identical with the organic root in אָ־זַל; deriv. זוּלָה, constr. זוּלַת, זוּלָתִי.

Hif. הִזִּיל (comp. הִסִּית, הִנִּיחַ) *to throw away*, *to despise* (opposed to כִּבֵּד) Lament. 1, 8.

זוּלָה *f. separation*, *removal*, only in the *construct state* זוּלַת (with *suff.* זוּלָתְךָ, *pause* ־תֶךָ; ־תָהּ) *a prepos. besides*, practer, *except*, 2 Kings 24, 14; for which, however, an old construct-form זוּלָתִי usually appears Deut. 1, 36; 4, 12; 1 Kings 3, 18; in the same sense with a suff. Is. 54, 5; 64, 4; without relation to a noun Josh. 11, 13.

זוּלַת see זוּלָה.

זוּלָתִי see זוּלָה.

זוּן I. (Kal unused) *tr. to nourish*, *to feed*, *to support*, prop. to make full, thick (see *Hofal*), whence the Ar. زَوَنٌ (solid, of the body); deriv. מָזוֹן and according to some זוֹנָה 3.

Hof. הוּזַן (*part. pl.* מוּזָנִים Jer. 5, 8 K'tib, which the K'ri reads מְיֻזָּנִים, from יָזַן *to be weighty*, *heavy*) *to be well fed*, *to be strong* Jer. 5, 8; see אָזַן.

זוּן (Peal not used) *Aram.* same as Hebrew זוּן I. In the Targ. it stands for כִּלְכֵּל.

Ithpe. אִתְּזִין (*fut.* יִתְּזִין) *to be well fed* Dan. 4, 9.

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זוּן II. (not used) *tr.* 1. *to point*, *to sharpen*, identical with שַׁן, צַן in its organic root; comp. אָ־זַן, and see זוּן III. Deriv. זוֹנָה 2. — 2. *to bring to a point*, *to form*, *to shape*, if the noun זַן is to be referred to it; see זָנָה.

זוּן III. (not used) *tr. to adorn*, *to ornament*, *to set in order*, Ar. زَانَ, hence زين dress. Deriv. אֲזַן (with א prosthetic), זוֹנָה 2 and the proper name זִינָה. It is possible that זוּן II. and III. coincide in the signif. 1 of זוּן II.

זוֹנָה (and זֹנָה; *pl.* זוֹנוֹת) *f.* 1. (*part. fem.* of זָנָה) *a harlot*, *a prostitute*, πόρνη Lev. 21, 14, in its full form אִשָּׁה זוֹנָה 21, 7, who is described as wearing peculiar attire Prov. 7, 10, going about singing in the city Is. 23, 6 &c.; בֵּית ז׳ *a brothel* Jer. 5, 7; אֶתְנַן ז׳ *the hire of a whore* Deut. 23, 19; figurat. *infidelity* (by having to do with others) in a political respect Ez. 16, 35; *carrying on traffic with all the world* Is. 23, 16; *fallen away* 1, 21. — 2. (from זוּן II.) *a pointed weapon*, spiculum, telum, 1 Kings 22, 38, comp. Aram. זַיִן weapon. But perhaps from זוּן III. see אָזַן. — 3. (from זוּן I. after the form טוֹבָה) *a female who entertains guests*, *a hostess*, mulier cauponaria, πανδοκεύτρια (according to the Targ., *Josephus* and others) Josh. 2, 1; Judges 11, 1; 16, 1; 1 Kings 3, 16, a meaning which the Targ. extends also to Ez. 23, 44, and Ibn G'anâch to Jo. 4, 2. This explanation, however, is by no means safe; since the LXX already take ז׳ in the usual sense.

זוּעַ I. (*fut.* יָזֻעַ) *intr. to be moved*, *to shake to and fro*, hence *to move oneself*, with מִן before one Esth. 5, 9; *to quake* Eccles. 12, 3; *to be terrified*, *to tremble*, *to be afraid* (see זְוָעָה, זַעֲוָה). Deriv. the proper names זַעֲוָן, זִיעַ.

Pih. redupl. זִעְזַע (*part.* מְזַעְזַע) *to drive forth*, *to push forth*, *to scare away*, depriving of possession, like סִאסֵּא (Is. 27, 8) Hab. 2, 7, which meaning is found also in the Mishna (Shebi'it 3, 7; 'Orla 1, 3). The simple stem זַע is closely connected with זָא, סָא (which see) and with the organic root in כָּ־סַע. It is also found in the Ar. زَاعَ, Targ. זַע, Syr. ܙܥ, redupl. زَعْزَعَ, ذعذع, زَأْزَأَ, Syr. ܙܥܙܥ, as also in the Sanskrit *sû*, Greek σεύ-, σεί-, σαί-ειν; besides, נוּעַ is connected with זוּעַ.

זוּעַ (*part.* זָאעִין K'tib, זָיְעִין K'ri) *Aram. intr.* same as Hebr. זוּעַ I. *to quake*, *to tremble*, *to be afraid*, with מִן קֳדָם of the person Dan. 5, 19; 6, 17, coupled with דְּחַל; in the Targ. for נוּעַ, רָגַז, רָעַע, חָרַד.

זוּעַ II. (not used) *intr. to trickle*, *to perspire*, same as יָזַע; deriv. זֵעָה, if this does not stand for יְזֵעָה; see יָזַע.

זְוָעָה (after the form שְׁוָעָה from שׁוּעַ, רְוָחָה from רוּחַ) *f. terror*, *fear* Is. 28, 19; Jer. 15, 4; 24, 9, for which the K'ri has always זַעֲוָה, as עַוְלָה is transposed into עַלְוָה.

זוּף I. (not used) *intr.* same as זוּב *to melt*, *to flow*, *to flow out*, Ar. وذف, ودف, Sanskrit *tap*, Lat. *sap* (in sapo), German *saf* (in Saft) &c., Ar. زَافَ the same, belonging to زفت resin. Deriv. זֶפֶת and the proper name זִיף 1.

זוּף II. (not used) after the Aramaean *to lend*, *to borrow*, cognate in sense with שָׁאַל; deriv. the proper name זִיף 2.

זוּר I. (*part. m.* זָר, *f.* זָרָה) *intr.* same as סוּר, 1. *to turn aside*, *to turn away*, *to depart*, *to keep at a distance*, with מִן *from* a thing Ps. 78, 30; Job 19, 13. Its forms are interchanged in use with נָזַר. Figurat. *to be distant*, *foreign from*. Hence זָר *strange*, in opposition to native Prov. 5, 10; not belonging to blood-relationship Deut. 25, 5, to a certain class Lev. 22, 10, to fellow-citizenship Job 15, 19; also used of things which are not of the kind spoken of, as זְמֹרָה Is. 17, 10, מַיִם 2 Kings 19, 24, קְטֹרֶת Ex. 30, 9, אֵשׁ Lev. 10, 1, i. e. what is not right, lawful, holy, good &c.; generally *another* Prov. 27, 2, in opposition

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to one's own Job 19, 27. Figurat. *a stranger* equivalent to an *enemy* Ps. 54, 5, as ξεῖνος (Herod. 9, 11), hostis, out of which comes Germ. *Gast;* אֵל זָר *a strange god* i. e. not Jewish, heathen, an *idol* Ps. 44, 21; sometimes זָר, זָרִים are without אֵל, אֵלִים Is. 43, 12, Deut. 32, 16. With reference to family: *adulterous*, *whorish* Jer. 2, 25; Prov. 2, 16; hence זָרָה *an adulteress*, *prostitute* 5, 3. Elsewhere also *strange*, *unheard of*, Is. 28, 21. — 2. *to turn away from one* or *a thing*, with loathing, with לְ of the person Job 19, 16; prop. to step back from one; deriv. the noun זָרָא. In Ar. زَارَ stands for signific. 1, and therefore زَائِر (a stranger), زَوْر (enmity), and also the meaning *to lie* there is prop. *to fall away*, *to degenerate*, which סוּר means; for signific. 2 ذار stands. In Syriac ܓܪ stands for signific. 1.

Nif. נָזוֹר *to turn aside*, *to turn away* Is. 1, 4; זֹרוּ in Ps. 58, 4 stands (according to Rashi) for נָזֹרוּ, which suits the context.

Hof. הוּזַר (*part.* מוּזָר) *to be estranged* Ps. 69, 9.

זוּר II. (Kal in the form זֹר; *fut.* יָזוּר, but *apoc.* יָזַר for יָזֹר; *part. pass.* זוּרָה for זוּרָה) *tr.* same as צַר, צָר, *to bind about firmly*, *to fasten about*, *to gird about* (see מָזוֹר); hence *to press together firmly*, *to press together*, גִּזָּה Judges 6, 38, בֵּיצָה Job 39, 15, צַר also having this meaning; *intr. to be bound about*, of wounds Is. 1, 6; זוּרָה (comp. לָנָה = לָנָה) Is. 59, 5 *the crushed* (egg) *divides itself into a viper*, i. e. produces a viper. On זֹרוּ Ps. 58, 4 see זוּר I. and Nif. under the same word.

Poh. זוֹרֵר see זָרַר.

זוּר III. see מָזוֹר I.

זוּרָה *f.* see זוּר II.

זוּת (i. e. זָת, not used) *intr. to have a sweet*, *pleasant smell*, of olives, therefore like the Sanskrit *swâd*, Greek ἡδ-ύς &c.; or *to be juicy*, *fresh*, as an organic root זָת cognate with that in שַׁד and לְ־שַׁד; in every case זוּת should be assumed as a stem. Derivative זַיִת (as בַּיִת from בּוּת), the proper names זֵתָם, זֵיתָן, and זְיוֹת in the proper name בִּזְיוֹתְיָה.

זָזָא (*projection;* from זוּז III.) *n. p. m.* 1 Chr. 2, 33.

זָחַח I. (i. e. זַח; Kal not used) *tr. to move off*, *to move away*, *to shove*, from a place, *to remove* (the Targumic זָח and Syr. ܙܚ are intrans.; Arab. زَحَّ or reduplicated زَحْزَحَ are trans. without being originally different from זַח); the organic root in נָ־סַג, נָ־סַח, פָּ־סַח is cognate.

Nif. נָזַח (*fut.* יִזַּח) *to be displaced*, *to be shoved*, *to be removed*, *from* (מֵעַל) somewhat Ex. 28, 28; 39, 21, as the Targum, LXX and others have already taken it.

Hif. הֵזַח (*part.* מֵזַח) *to remove*, *to carry away*, Is. 23, 10, according to the Syr., but see זָחַח II.

זָחַח II. (not used) *tr.* same as זָקַק, *to bind*, *to tie*, *to gird*, whence the noun מֵזַח (after the form מֵצַר, מֵמַר) and מָזִיחַ.

זָחַל (*part.* זֹחֵל) *intr.* 1. *to creep*, *to crawl*, of serpents, therefore זֹחֲלֵי עָפָר Deut. 32, 24 (cod. Sam. זֹהֲלֵי), ז׳ אֶרֶץ Mic. 7, 17 *serpents*, comp. Targ. זְחִיל a worm, זַחְלָא, Syr. ܙܚܠܐ caterpillar, זָחַל serpent; Ar. زحل (to creep). Deriv. זֹחֶלֶת. — 2. (not used) *to flow slowly;* hence in the Mishna זוֹחֵל river (Mikv. ch. 5); comp. Zab. ܙܚܠ. — 3. *to creep along fearfully*, *to be afraid*, Job 32, 6, for which is in Aram. דְּחַל, Ar. دحل.

זֹחֶלֶת (*serpent*) *n. p.* of a stone (אֶבֶן) in the neighbourhood of עֵין רֹגֵל east of Jerusalem; then the name of a place 1 Kings 1, 9. See אֶבֶן.

זָחַת (not used) *intr.* same as שָׁחַץ *to be dense*, *firm*, *strong*, *full*, of the body;

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Arab. شَخَصَ. Deriv. the proper name זוֹחֵת.

זִי (pronominal stem; not used) *pron. demonstr.* same as זֶה, forming with א prosthetic the time-particle אֲזִי, which form also exists in the Aramaean אֲדִי־ן.

זִיד (an assumed stem for the adject. זֵידוֹן) see זוּד.

זֵידוֹן (from זוּד after the form עֵירֹם from עוּר) *adj. m. boiling, proudly swelling*, of waves Ps. 124, 5.

זִין *m.* Hebrew see זִו.

זִיו (with *suff.* זִיוֵהּ, זִיוִי; *plur.* with *suff.* זִיוֹהִי) *Aram. m. brightness*, Dan. 2, 31; 4, 33; *freshness*, of face 5, 6 9; Syr. ܙܝܘܐ splendour, Arab. زَيّ ornament. See זִו.

זִיז *m.* 1. (from זוּז II.) *overflow, fulness*, זִ׳ כְּבוֹד Is. 66, 11 *heavy, rich fulness* (parallel שֹׁד = שַׁד), for which in 66, 16 חָלָב stands. It is possible that זִיז is = צִיץ (from זוּז III.), or that, as mss. have it, זִיו should be the reading there, which suits the connexion. — 2. (from זוּז I.) *an animal, a wild beast*, Ps. 50, 11, i. e. what moves and lives, comp. חַיָּה animal.

זִיזָא (= זִיזָאִי from זוּז III.; *shining*) *n. p. m.* 1 Chr. 4, 37; 2 Chr. 11, 20.

זִיזָה (*brightness, ornament, grace;* from זוּז III.) *n. p. m.* 1 Chr. 23, 11, for which 23, 10 has זִינָה, which see.

זִינָה (the same, from זוּן III.) *n. p. m.* 1 Chr. 23, 10, for which in 23, 11 is זִיזָה.

זִיעַ (*terrified*, from זוּעַ) *n. p. m.* 1 Chr. 4, 13.

זִיף 1. (*melting-place*, from זוּף I.) *n. p.* of a place in Judah Josh. 15, 55, 2 Chr. 11, 8, in the vicinity of which was a desert of like name 1 Sam. 23, 14; *Gentile* זִיפִי 23, 19. Ruins are still found at *Tell Zîf*, south of Hebron (*Robins.* Palest. II. p. 191). — 2. (*lent* viz. by God, comp. שָׁאוּל) *n. p. m.* 1 Chr. 4, 16.

זִיקוֹת Is. 50, 11 see זֵק.

זִיקִים Prov. 26, 18 according to many mss. See זֵק.

זִיר see זוּר.

זַיִת (*pl.* זֵיתִים, from זוּת, after the form בַּיִת from בּוּת) *m. an olive*, as fruit Is. 17, 6; 24, 13, hence דָּרַךְ זַ׳ Mic. 6, 15 *to tread olives*, עֵץ הַזַּ׳ *the olive-tree* Hag. 2, 19; for the latter זַיִת alone also stands Judges 9, 9; in full form זֵית שֶׁמֶן Deut. 8, 8, זֵית יִצְהָר 2 Kings 8, 32; *an olive plantation* is called כֶּרֶם זַיִת Judges 15, 5 or in the pl. זֵיתִים Zech. 14, 4. Besides, זַיִת also means *an olive branch* Zech. 4, 11; farther *olive-oil*, in full form שֶׁמֶן זַיִת Ex. 27, 20. — This noun is in Ar. زَيْت, whence the denomin. زَاتَ, Targ. and Syr. זֵיתָא, ܙܝܬܐ, Coptic ϫωιτ, and so in the Ethiop., Armen., Spanish (azeyte); Phenician זֵיתָא (Zetha, *Ζεῖθα*) proper name of a promontory.

זֵיתָן (*shining, beautiful;* comp. Hos. 14, 7) *n. p. m.* 1 Chr. 7, 10.

זָךְ see זַךְ.

זַךְ (already with a slight pause זָךְ Ex. 27, 20; Lev. 24, 2) *adj. m.*, זַכָּה *f. clear, transparent* (only from זָכַךְ which see), hence *pure*, of oil Ex. 27, 20, frankincense 30, 34; LXX διαφανής. Figurat., in a moral sense, *innocent, pious* (see זָכָה), along with יָשָׁר Prov. 20, 11; Job 8, 6; *good*, of לֶקַח 11, 4, פֹּעַל 21, 8; *pure*, of תְּפִלָּה Job 16, 17. Phenic. זַךְ (num. Cil. A) pure.

זְכָא (not used) *Aram.* same as Hebr. זָכָה: *to be pure, clean, pious*, also applied in the Targ. externally for Hebr. טָהַר; Talm. זַכַּי (pious). Deriv. זָכוּ.

זָכָה (*fut.* יִזְכֶּה, once אִזְ׳ = אֶזְכֶּה same as יִזְ׳ Mic. 6, 11 according to the Aramaean pronunciation; see א) *intr.* same as דָּכָה II. *to shine, to be clear, transparent, to glitter*, cognate in sense with טָהַר; but only used in a moral sense: *to be pure, innocent, sinless, righteous*, Mic. 6, 11; Job 15, 14; 25, 4; *to conquer* (as

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the effect of moral purity; on the other hand רָשַׁע is applied to the victory of an unrighteous cause) Ps. 51, 6; LXX νικάω, Syr. ܙܟܐ (to conquer). The stem is Arab. زَكَا, Targ. דְּכָא, Syr. ܕܟܐ; and the organic root זָכ־ה is also in זַךְ, נָקָ־ה (see ז) &c.

Pih. זִכָּה (*fut.* יְזַכֶּה) *to cleanse, to purify,* לֵב Prov. 20, 9, אֹרַח Ps. 119, 9. Hence the proper name זַכַּי.

Hithp. הִזַּכָּה (from הִתְזַ׳) *to cleanse oneself* (morally) Is. 1, 16.

זָכוּ (in the Targ. *constr.* זְכוּת, *def.* זְכוּתָא) *Aram. f. purity, innocence* Dan. 6, 23; Targumic for צְדָקָה, נִקָּיוֹן.

זְכוּכִית (from זָכַךְ) *f.* prop. transparent, spec. *glass, drinking glass* Job 28, 17 (LXX, Vulg., Syr.), which was of great value in ancient times; according to others *crystal* (Symm.), the Arab. زجاج signifying both. In Ar. and Syr. the verbal stem for this noun ran in the form ܙܓ, زَجَّ, therefore Ar. زِجَاج, Syr. ܙܓܘܓܬܐ glass, the verb by a metaphor denoting also "to be thin, to be transparent".

זָכוּר (from זָכַר; with *suff.* זְכוּרָהּ, זְכוּרְךָ) *m. belonging to the male sex,* of men and beasts Ex. 23, 17; 34, 23; Deut. 16, 16; 20, 13; in the first instance from זָכָר.

זַכּוּר (*rich in fame* viz. Jah is; see זָכַר) *n. p. m.* Num. 13, 4; Neh. 3, 2; 1 Chr. 4, 26; but 25, 2 for זִכְרִי which see.

זַכַּי (*pure, innocent* viz. Jah is; from זָכָה) *n. p. m.* Ezr. 2, 9; Neh. 7, 14 (Ezr. 10, 28 and Neh. 3, 20 K'ri זַבַּי stands written for it); comp. Ζακχαῖος Luke 19, 2 5 8; Aram. זַכָּאי, זַכַּאי, where the א expresses the vowel Patach.

זָכַךְ (3 *pl.* זַכּוּ) *intr.* same as זָכָה *to shine through, to light through,* διαφαίνειν (LXX Ex. 30, 34), hence *to be clear, bright, pure,* of שָׁמַיִם Job 15, 15, כּוֹכָבִים 25, 5, שֶׁלֶג Lament. 4, 7; but also in a moral sense of נְזִירִים ibid. ibid.; comp. זָכָה. Deriv. זְכוּכִית, זַךְ (fem. זַכָּה) and perhaps the proper name זַכַּי.—The stem זַךְ, identical with צַח, זָכ־ה, is the Targ. זַךְ (hence the adj. זַכִּיךְ), Ar. زَجَّ, Syr. ܙܓ (but the Ar. زَكَّ "to be lean" belongs to דַּק); in any case זָג cannot be referred to this stem.

Nif. assumed for הִזַּכּוּ, but which belongs to זָכָה.

Hif. הֵזַךְ *to make clean, pure,* כַּפַּיִם Job 9, 30, by בֹּר.

זָכַר (2 *fem.* twice זָכַרְתִּי Ez. 16, 22 43; *fut.* יִזְכֹּר) *tr.* 1. (not used) *to press in, to bore into, to stick in,* infigere, of the membrum virile, whence זָכָר (which see), זְכוּר; compare the antithetic נְקֵבָה. This fundamental signification of the stem, which was first noticed in my Concord. p. 352, is also confirmed by the cognate stem דָּקַר (which see), by סָגַר belonging to סְגֹר Ps. 35, 3, by Syr. ܕܟܪܐ point (of a thing), Ar. أَذْكَر sharp sword, &c. — 2. Figurat. *to imprint* (on the memory), i. e. *to think, to remember* (opposite שָׁכַח), with the accus. Deut. 8, 2 18; Ez. 16, 22; seldomer with לְ Ex. 32, 13, Deut. 9, 27, or בְּ of the object Jer. 3, 16, with a meaning somewhat altered. From this figurative leading signification is developed: a) *to recollect,* a thing or person, in order to depend firmly upon him, Deut. 8, 18; Is. 17, 10; 57, 11, or to have him constantly before the eyes, Ps. 9, 13, and to act, to feel, or to live accordingly 103, 18; Am. 1, 9; b) *to keep in mind,* with לְ of the pers. and the accus. of the thing: either for good Jer. 2, 2, Ps. 132, 1, consequently = *to reward,* where at a later period לְטוֹבָה also stands along with it Neh. 5, 19; or for evil Ps. 137, 7, = *to punish, to revenge;* but also in the sense of *to mention* Gen. 40, 23; c) *to consider,* reputare, with כִּי following Ps. 103, 14; Job 7, 7; *to reflect upon* Lament. 1, 9; *to be mindful* Eccles. 11, 8, hence זָכוּר *mindful* Ps. 103, 14; d) *to remember again,* recordari Ps. 119, 55; e) *to meditate upon a thing* Job 40, 32; f) *to think of,* in the way of honouring, praising &c.

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i. e. *to praise*, *to celebrate*, with accus. of the object JER. 2, 2; 20, 9; JOB 21, 6, comp. Arab. ذكر II. (to praise), and the Hebrew. זִכָּרוֹן, נִזְכָּר, הַזְכִּיר, זֵכֶר &c.; and then according to some *to be noble*, *distinguished*, *faultless* (i. e. worthy of praise), comp. זָכָר MAL. 1, 14, opposite to מְשֻׁחָת. Deriv. זָכָר, זֵכֶר, זָכָר, זָכָר in the proper names זִכְרִי, יְוּזָכָר, זְכַרְיָה, זִכְרִי.

Nif. נִזְכַּר (*fut.* יִזָּכֵר) *to be remembered*, with accusative of the person or thing Is. 23, 16; 65, 17; Ez. 21, 37, with לִפְנֵי NUM. 10, 9, or אֶל of the person *before* or *with* whom there is remembrance Ps. 109, 14, or with לְ of the person, to whose hurt somewhat is remembered Ez. 18, 22; 33, 16; *to be brought to remembrance* ESTH. 9, 28; *to be praised*, *to be worthy of remembrance* JOB 28, 18. — נִזְכָּר Ex. 34, 19 see זָכָר.

Pih. זִכֵּר only in the noun זִכָּרוֹן and the proper name זַכּוּר.

Hif. הִזְכִּיר (*inf. constr.* הַזְכִּיר, with *suff.* also הַזְפִּרְכֶם Ez. 21, 29) 1. *to bring to remembrance*, *to mention*, with accus. of the object and אֶל of the person GEN. 40, 14; 41, 9; *to renew the remembrance of* 1 KINGS 17, 18; *to bring to mind* 2 SAM. 18, 18; *to refresh*, *to renew* Ps. 45, 18; מַזְכִּיר *he who consigns a thing to remembrance*, i. e. *a historiographer*, *chancellor* (president of the royal chronicles, an office which still exists among eastern nations) 2 SAM. 20, 24; 2 KINGS 18, 18; comp. סִפְרֵי הַזִּכְרֹנוֹת. — 2. *to think of*, *to mention*, in language 1 SAM. 4, 18; *to express* Ex. 23, 13; *to announce*, JER. 4, 16; *to name* Is. 49, 1, parallel קרא; *to mention with praise* Ps. 87, 4. — 3. *to name with praise*, i. e. *to praise*, Ps. 71, 16, SONG OF SOL. 1, 4, with פִּי in the conclusion Is. 12, 4; לְהַזְכִּיר Ps. 38, 1 and 70, 1 *to praise God*, by sacrifice; often joined with שֵׁם יי, בְּשֵׁם Ex. 20, 24, JOSH. 23, 7 (cognate in sense קרא בְּשֵׁם); seldom *to cause to praise* Ex. 20, 24. — 4. *to sacrifice*, prop. to praise, to bring an offering of praise, and therefore in the language of sacrifice *to burn*, לְבוֹנָה Is. 66, 3. Deriv. אַזְכָּרָה.

The stem זָכַר is Ar. ذكر, Syr. ܕܟܪ, Aram. דְּכַר of like meaning; and there is a transition in the Arabic from it to "penetrating rain, to stormy anger" &c.

זָכָר (*pl.* זְכָרִים) *m.* 1. *a male*, spoken of men and animals, mas, masculus (prop. membrum virile, Ar. ذكر) GEN. 1. 27; 7, 3; Is. 66, 7; *a man*, joined with נְקֵבָה LEV. 15, 33, or אִשָּׁה JUDGES 21, 11, and metaphor. of male images DEUT. 4, 16; Ez. 16, 17. לְזִכָרִים adv. *according to the males* EZR. 8, 3; 2 CHR. 31, 16; see also זָכוּר. The male sex prevails in enumeration EZR. ch. 8 and on other occasions (LEV. 6, 11 22; 12, 2; 22, 7 &c.) as the superior; even in animals in the sacrificial ritual it was regarded as the more complete Ex. 12, 5; LEV. 1, 3; MAL. 1, 14. Hence the denom. *Nif.* נִזְכַּר *to be born a male*, of cattle Ex. 34, 19, in the Arab. of men also; the cod. Sam. has הִזְכִּיר. — 2. (*memorable*, *glorious*) only as *a proper name* 2 CHR. 24, 26; elsewhere in the proper names זְכַרְיָה, זִכְרִי, יְוּזָכָר, זְכַרְיָהוּ.

זֵכֶר or זֵכֶר (with *suff.* זִכְרִי, יְוּ־) *m.* 1. *remembrance*, DEUT. 25, 19; Ps. 112, 6; *memory* PROV. 10, 7; *recollection* EZR. 9, 28. — 2. *memorial*, *name* (LXX ὄνομα), by which the significance of being is made prominent (parallel שֵׁם) Ex. 3, 15; Ps. 40, 5; Hos. 12, 6, comp. Ex. 15, 3; AM. 9, 6; Ps. 83, 19; *fame*, *praise* Ps. 111, 4; 135, 13; 145, 7, זִכְרְךָ Is. 26, 8, Ps. 102, 13; Ar. ذِكْر; farther metaphor. *scent* Hos. 14, 8.

זֵכֶר (*pause* זֵכֶר) *m.* 1. the same, Ex. 27, 14, Is. 26, 14, PROV. 10, 7, for which mss. have זִכְרִי; Phenic. זֵכֶר (Tugg. 5) the same. — 2. (*fame*) *n. p. m.* 1 CHR. 8, 31, for which זִכְרִי in 9, 37.

זִכָּרוֹן and זִכְרוֹן (*constr.* זִכְרוֹן, with *suff.* זִכְרוֹנְךָ; *pl.* זִכְרֹנִים, later זִכָּרוֹנוֹת) *m.* 1. *the image of a man*, in idol-worship Is. 57, 8, consequently = צַלְמֵי זֵכֶר Ez. 16, 17. The imagery would be taken from the act of adultery, which suits the context. — 2. same as זֵכֶר *remembrance*, *recollection*, Ex. 12, 14; JOSH. 4, 7;

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memorial Ex. 13, 9; מִנְחַת ז׳ *a memorial sacrifice* Num. 5, 15; אַבְנֵי ז׳ *stones of remembrance* Ex. 28, 12; סֵפֶר ז׳ *a remembrance-book*, Mal. 3, 16, i. e. by which the names of the inscribed were recalled to memory; סֵפֶר זִכְרֹנוֹת *chronicles* Esth. 6, 1, written by the מַזְכִּיר; זִכְרֹנִים *memorable sayings* Job 13, 12. — 3. *a celebration*, for the remembrance of a thing Lev. 23, 24.

זִכְרִי (*renowned*, from זָכַר) *n. p. m.* Ex. 6, 21; Neh. 11, 9; 1 Chr. 8, 19 23 27; 26, 25; 27, 16; 2 Chr. 17, 16; 23, 1; 28, 7, and 1 Chr. 9, 15, but for which זַכּוּר stands in 25, 2.

זְכַרְיָה (*Jah is renowned*) *n. p. m.* 2 Kings 14, 29 &c.; Greek *Ζαχαρίας*.

זְכַרְיָהוּ (the same) *n. p. m.* 2 Kings 15, 8-11.

זָלָא (not used) *tr.* same as דָּלָה II. *to free, to deliver;* whence the proper name יִזְלִיאָה (=יִזְלִאָיָה) same as דְּלָיָה.

זָלַג (not used) *intr. to drop down, to trickle down*, like the Targ. זְלַג, Syr. (Af.) ܙܠܓ (where it is cognate with דָּלַק in the sense of *to enlighten*), Ar. زَلَقَ, conseq. cognate with *σταλαγ* belonging to *σταλάζω* (to drop). Derivat. מַזְלֵג prop. peg (quasi the dropping), a tooth, as *stalagmium* (Plaut.) ear-pendants, *σταλαγμίας* icicle; it may come, however, from the signification *to glide, vehi*, like the Ar. زلج, consequently מַזְלֵג is a bolt, Ar. مزلاج, therefore like *vectis* from *vehi*.

זֻלּוּת (formed from the masc. זֹל after the form חֹק; from זָלַל) *f. badness, humiliation;* comp. the Targ. זְלִיל, זִלּוּ, זִלְזוּל (Kimchi, Rashi). Ps. 12, 9: *as badness is exalted* (כְּרֻם) *among men.* But Kimchi takes כְּרֻם = כְּרֻמָם, referring it to רְשָׁעִים (comp. Prov. 28, 12; 29, 2), which suits the context. The LXX have read זַלּוֹתָ. See כָּרַם.

זַלְזַל (only in *pl.* זַלְזִלִּים; from זָלַל) *m.* same as סַלְסַל, תַּלְתַּל *shoot, twig*, of a vine Is. 18, 5.

זָלַל (only in *part.* זוֹלֵל) *intr.* 1. same as דָּלַל I. *to shake to and fro, to totter* (Ethiop. of old men), of shoots and branches (comp. זַלְזַל); *to shake, to tremble, to quake*, of mountains (see Nif.). — 2. Figurat. (comp. דָּלַל) *to be low, bad, contemptible* (this being conceived of as insecurity, wavering to and fro), therefore the part. זוֹלֵל (substantively as צוֹעֵר) Jer. 15, 19 *abject, mean*, i. e. man's word, opposed to יָקָר *God's word*, *τὸ ἅγιον* (Matth. 7, 6); but also and usually Prov. 28, 7: *he who associates with the abject, brings shame to his father.* (זַלּוֹתָ Ps. 12, 9 LXX for זֻלּוּת.) Deriv. זֻלּוּת. Farther figurat. *to be miserable, unhappy*, Lament. 1, 11. In Arabic ذَلَّ is used to express this sense, to be low, abject; hence ذلذل vile people. — 3. *to disperse, to squander*, with סֹבֵא, as a vice Deut. 21, 20; Prov. 23, 21; זוֹלֵל בָּשָׂר *a squanderer of the body*, i. e. *a debauchee* 23, 20; comp. Zab. ܙܠ.

Nif. נָזֹל (after the form נָבֹז Am. 3, 11; 3 *pers. pl.* נָזֹלּוּ, once נָזְלוּ) *to tremble, to quake*, of הָרִים Is. 64, 2, as the Targ. and Syr. have taken it. נָזְלוּ Judges 5, 5 is formed after the form נָבְקָה, יָזְמוּ. LXX *ἐσαλεύθησαν*. Comp. Ar. زَلْزَلَ (to shake, the earth), زَلْزَل (earthquake).

Pih. (redupl.) זִלְזֵל (not used) *to shake violently hither and thither*, deriv. זַלְזַל.

Hif. הִזִּיל see זוּל.

זִלְעַף (not used) *intr. to glow, to cook* (to boil up), moulded together either from זָעַף II. and לָעַף (which see), or from זָעַף (which see) with *l* inserted; derivative

זַלְעָפָה and זִלְ־ (*pl.* זִלְעָפוֹת, *constr.* זַלְעֲפוֹת) *f. glow, flame*, of wind Ps. 11, 6, i. e. of the hot wind called السموم; *heat of anger* 119, 53; ז׳ רָעָב *heat of hunger* Lament. 5, 10; comp. Ez. 5, 2; Greek *λιμὸς αἴθοψ* in Hesiod; Latin "ignea fames".

זָלַף (not used) *intr. to drip, to drop* (cognate in sense מַר), conseq. identical

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with דָּלַף; also metaphor. of the dropping of myrrh. In another way זָרַף, זָרַב, Ar. زرب, ذرف &c. are connected with it; Syr. ܙܠܦ to pour out. Deriv.

זִלְפָּה (*myrrh-juice*, *myrrh-dropping*) *n. p.* of Leah's maid, Jacob's concubine, ancestress of the tribes of Gad and Asher Gen. 29, 24; 30, 9-12.

זִמָּה (from זָמַם after the form כִּפָּה; *constr.* זִמַּת, with *suff.* זִמָּתֵךְ, זִמַּתְכֶנָה; *pl.* with *suff.* זִמֹּתַי) *f.* 1. *thought*, *purpose*, prop. the spinning of thought, so the pl. Job 17, 11; especially *meditating*, *purposing* in a bad sense, Prov. 24, 9 *the thought of folly is sin;* then *cunning* 21, 27; *a cunning web*, i. e. a destructive plan 10, 23; Ps. 26, 10; comp. מְזִמָּה. — 2. *lewdness*, prop. Judges 20, 6; Ez. 22, 9; 16, 43; 23, 44, along with זְנוּתִים, נְבָלָה, תַּזְנוּת; or figurat. *apostasy* Hos. 6, 9. Next: *shame*, *a shameful deed*, of adultery or incest Lev. 18, 17; 19, 29; 20, 24; of carnal union, as the Ar. ذِمّ, ذِمَّة prove. — 3. (*counsel*, *consideration*) *n. p. m.* 1 Chr. 6, 5; 2 Chr. 29, 12.

זְמוֹרָה (*constr.* זְמֹרַת), *f.* properly the twig that moves to and fro, hence *shoot*, *twig*, *vine-twig* Num. 13, 23; *vine-branch* Is. 17, 10; *rod*, Ez. 8, 17 *see*, *they reach the rod* (*Barsom* of the Persians) *to their nose.* It was the custom of the old Persians, while praying to the sun, to hold the Barsom (Strabo XV. p. 733. ed. Casaub.). But the Talmud (Joma 77[a]), and after it the Jewish interpreters (Rashi and others) have understood by זְמוֹרָה in the passage of Ezek. *crepitus ventris*, with reference to v. 16.

זַמּוֹת (with *suff.* ־תִי) *f. thought*, *thinking*, Ps. 17, 13 *my thinking did not go beyond my mouth.* The form is like חַנּוֹת, חַלּוֹת Ps. 77, 10, שַׁמּוֹת; prop. an infin. with the termination *ôth*, which prevails in לֹה; and as such *ôth* is not the plural-sign here.

זִמְזֵם (not used) *intr.* according to some: *to rage*, *to riot*, of a multitude of people, or the tumult of peoples, therefore from זֵם = הֵם, redupl. זִמְזֵם = הִמְהֵם, Ar. هَمْهَمَ = زَمْزَمَ; but better from זֵם = צֵם, Ar. زَمَّ, Syr. ܙܡ in the sense of *to bind firmly*, *to bind together*, hence *to be dense*, *tight*, *powerful*, a like transition taking place in קָוָה; deriv. זִמְזֵם, Ar. صَمْصَمَ, *to be strong*, *vigorous*, *solid.*

Pih. זִמְזֵם the same; derivative

זַמְזֹם (*powerful*, *vigorous*, see זִמְזֵם; *pl.* זַמְזֻמִּים) *n. p.* of a primitive gigantic race in the territory of the Ammonites, so called by the Ammonites; while they are otherwise named רְפָאִים, and are specially characterised as עַם גָּדוֹל וְרַב וָרָם Deut. 2, 20 21; comp. Ar. صِمْصِمٌ (a strong man), زَمْزَمٌ = Hebr. עֲנָק.

זָמִיר (after the form אָסִיף, אָבִיב, חָרִישׁ, בָּצִיר; *constr.* זְמִיר) *m.* 1. *a song*, *a song of triumph*, of victorious enemies Is. 25, 5, consequently same as זְמִירָה, זִמְרָה, זִמְרָת. — 2. *time of the spring-song* (*Rashi*, *Kimchi*, *Parchon*) Song of Sol. 2, 12, suitable to the parallelism; according to Targ., LXX, Vulg., Aqu., Symm., Syr. &c. *the time of the vine-cutting*, which, however, since the passage speaks only of spring (vs. 11 13), must be rejected.

זְמִירָה (*pl.* ־רוֹת) *f.* 1. *song*, *song of joy* Is. 24, 16; *poem*, *hymn* 2 Sam. 23, 1; Ps. 95, 2; *jubilee-song*, to comfort the suffering, by night Job 35, 10.

זָמַם (resolved forms זָמַם, זָמְמָה, זָמַמְתִּי, זָמְמוּ, contracted זַמּוֹתָ, זַמֹּתִי; *fut.* with loss of the duplication of the second radical יָזְמוּ Gen. 11, 6 for יָזֹמּוּ, as נָזְלוּ Judges 5, 5, נָבְקָה Is. 19, 3, נָסְבָה Ez. 41, 7 &c.) *tr.* 1. (not used) *to bind*, *to attach*, *to tie together*, in knots, *to embrace firmly*, identical with the Hebrew צַם, Ar. زَمَّ (to bind), whence زِمَام (rope), Syr. ܙܡ, Targ. זְמַם (to bridle, to tame), whence זְמָם (bridle); and the organic root is also in חָ־סַם, עָ־צַם II., in the Ar. أَزِمَ, حَزَمَ, خزم &c. The

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Sanskrit *jam*, Greek *γαμ* may also belong to it. — 2. Figurat. *to meditate, to devise*, as a spinning of the thoughts together, *to think*, either in a good or indifferent sense, with the accus. of that which one thinks of, Prov. 31, 16 *she thinks of a field and acquires it;* with the supplement of עָשָׂה Gen. 11, 6; or in a bad sense: *to meditate upon evil* (on chastisement, punishment) Deut. 19, 19; Jer. 51, 12; and in both senses Zech. 8, 14 15; with לְ of the person: *to devise plots* (מְזִמּוֹת) *against one*, Ps. 37, 12. Deriv. זִמָּה, זְמוֹת, זְמָם. — In Ar. the verb سَمَّ, or حَزَمَ, خَزَمَ has this meaning; in Hebrew we find in אֶזְרֹב a cognate image.

Pih. (redupl.) זִמְזֵם, see above זִמֵּם.

Hif. (not used) 1. *to think*, הֵזִם *to meditate;* — 2. *to devise plans, to lie in wait for, to intrigue*, hence also *to act criminally;* — 3. *to act prudently, considerately;* deriv. מְזִמָּה.

זְמָם (with *suff.* זִמְמוֹ) *m. plan, purpose;* זְ׳ הֵפִיר *to fulfil the purpose*, Ps. 140, 9.

זָמַן (*fut.* יִזְמֹן) *tr. to number, to measure out*, hence *to arrange, to determine;* in Kal only יִזְמְנוּ Gen. 11, 6 and זָמַן Deut. 19, 19 according to the Sam. cod., for which זָמַם stands in our text. — The organic root is זְ־מָן, which is also in מָנָה. Deriv. זְמַן, זְמָן.

Puh. זֻמַּן (*part.* מְזֻמָּן) *to be appointed, arranged;* only in the latest Hebrew Ezr. 10, 14; Neh. 10, 35; 13, 31.

זְמַן (only *sing.*) *m. an appointed, determined time* Eccles. 3, 1; *respite* Neh. 2, 6; a later word for מוֹעֵד and עֵת; Ar. زَمَان, Malt. *zmyn* the same.

זְמָן *Aram. m.* the same, Dan. 2, 16.

זְמַן (Peal unused) *Aram. tr.* same as Hebrew זָמַן *to number, to apportion, to determine*, Ar. زمن.

Ithpa. I. הִזְדַּמֵּן *to determine mutually, to agree together*, Dan. 2, 9 K'ri; the K'tib may, perhaps, have read הִזְדַּמֵּן (like the Hebrew הִזְדַּמֵּד); LXX *συνεῖπασθε*, Theod. *συνέθεσθε*. In the Targ. and Samar. version for the Hebrew מוֹעֵד. Besides, the Targ. has also the Pa. זַמֵּן.

Ithpa. II. הִזְדַּמֵּן, see Ithpa. I.

Af. הַזְמֵן *to determine, to agree* Dan. 2, 9 K'tib, where perhaps הִזְדַּמֵּן must be read; more frequent in the Targ.

זְמַן (*def.* זִמְנָא; *pl.* זִמְנִין, *def.* זִמְנַיָּא) *Aram. m. an appointed time*, בְּהַהּ זִמְנָא *at that time* Dan. 3, 7 8; 4, 33; Ezr. 5, 3; joined with עִדָּן Dan. 2, 21 and 7, 12 *appointed limits of time;* then *festival times*, like מוֹעֵד 2, 21; in the plural also for *-time* (Hebr. פְּעָמִים) Dan. 6, 11, as Ar. and Ethiop. nouns of time are used for *-time* in the sense of the German *Mal.*

זְמַן (only with *suff.* in *sing.* and *pl.* זִמְנֵיהֶם, זִמְנֵיכֶם) *m.* the same, Esth. 9, 27 31.

זָמַר I. (*fut.* יִזְמֹר) *tr.* 1. *to cut off, to prune*, the vine (a sign of nursing and care), generally *to put in order*, כֶּרֶם Lev. 25, 3 4; parallel זָרַע שָׂדֶה (*to sow the field*). — 2. (according to the Targ., LXX, Aq., Symm., Vulg. and Syr.) *to cut off*, grapes, i. e. *to gather the vintage;* deriv. זְמִיר (according to some). — The fundamental signification of the stem, which the noun זְמִיר (according to some), Nif. נִזְמַר, Pih. זִמֵּר belonging to the noun מְזַמְּרֹת, Hif. הִזְמִיר to the noun מַזְמֵרָה completely establish, is confirmed by the identity of it with נָזַר (to prune the vine), *m* and *b* being interchanged, from which latter comes נֵזֶר (cut off, piece, section, part), Malt. נַזָּר or נַזָּאר (cutter) &c. Hence it is connected with חָבַר (which see), Ar. غَبَرَ, Hebr. חָבַר II. The org. root is זָ־מַר, identical with that in חָ־בַר, חָ־בַר II., בָּר־ה, Ar. بَرَى, also the Aram. סָ־בַר &c. The other sense of נָזַר "to be strong, firm", is connected with the organic root in נָ־בַר.

Nif. נִזְמַר (*fut.* יִזָּמֵר) *to be cut, pruned*, of the vine Is. 5, 6.

Pih. זִמֵּר (not used) *to cut off, to snuff*, a light; deriv. the noun מְזַמְּרֹת (which

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see), as the LXX on 2 Chr. 4, 22 have taken it.

Hif. הִזְמִיר (not used) same as Kal: *to prune the vine;* deriv. מַזְמֵרָה.

זָמַר II. (Kal not used) *intrans.* 1. *to buzz, to hum,* i. e. *to sing,* Ar. زمر and زبر, Targ. זְמַר, Syr. ܙܡܪ the same, Ethiopic of the humming or buzzing of bees; comp. Sanskrit *swar.* — 2. Fig. *to sing with the accompaniment of an instrument,* i. e. *to play;* then *to praise, to celebrate, to dance, to leap,* as far as song was the main thing in the act. Deriv. זִמְרָה, זִמְרָת, זֶמֶר, מִזְמֹר, זָמִיר, זְמִירָה, זָמִיר (according to some), the proper names זִמְרִי, זִמְרָן.

Pih. זִמֵּר (*fut.* יְזַמֵּר) 1. *to sing,* used of the voice, along with (הֵ)שִׁיר Ps. 27, 6; 57, 8; 105, 2 and רִנֵּן 98, 4, with which it is identical; LXX ὑμνεῖν. Spec. *to celebrate,* i. e. to glorify one in song, *to praise, to extol,* particularly God, where the Targ. has שַׁבַּח; with לְ Ps. 9, 12; 47, 7; 147, 7, אֶל־ 59, 18 or the accus. of the object 47, 7; 57, 10; 108, 4. לְשֵׁם 92, 2 or שֵׁם 7, 18; 66, 4, or also כְּבוֹד שֵׁם is often put paraphrastically for the name of God. Sometimes also גְּבוּרָה 21, 14, עֹז 59, 18 stand as the accusative. זִמֵּר כָּבוֹד is *to celebrate in song gloriously* or *magnificently* 30, 13; but אֲזַמְּרָה אַף־כְּבוֹדִי 108, 2 denotes: *I altogether, I myself, will sing praise* (כָּבוֹד = נֶפֶשׁ *self,* a periphrasis for the pronoun); ז׳ עֶלְיוֹן 92, 2 *to sing praises with elevation;* ז׳ מַשְׂכִּיל 47, 8 *to sing a* מַשְׂכִּיל (which see). — 2. *to play,* with בְּ of the instrument, as בְּנֵבֶל Ps. 33, 2, בְּכִנּוֹר 98, 5, בְּתֹף 149, 3, prop. to accompany the song with instruments, as was customary in ancient times; LXX ψάλλειν (prop. to finger, to touch).

זַמָּר (*pl. def.* זַמָּרַיָּא) *Aram. m. a singer, a temple-singer,* Ezr. 7, 24, Ar. زمّار.

זֶמֶר (from זָמַר to hop, to spring, Ar. زمر) *m. a wild roebuck* or *goat* Deut. 14, 5, so named from its springing, Targ. דִּיצָא. The acceptation *giraffe* (LXX, Graeco-Ven. ζυράμφιος = زُرَافَة, *Ibn Ga'nach, Kimchi*) is mere conjecture.

זְמַר (not used) *Aram.* = Hebr. זָמַר; deriv. זְמָר.

Paël. זַמֵּר, like the Hebrew זַמֵּר; derivative זַמָּר.

זְמָר (*def.* ־רָא) *Aram. m. a playing of instruments,* Dan. 3, 5 7 10.

זְמֹר (only *pl.* with *suff.* זְמֹרֵיהֶם) *m. branch of a vine,* only figuratively of the members of a family, which are included in גֶּפֶן Nah. 2, 3. See זְמוֹרָה.

זִמְרָה (*constr.* ־רַת) *f.* 1. *song, tones,* of נֵבֶל Am. 5, 23; *song,* Is. 51, 3. — 2. *the most celebrated fruit* (Kimchi) Gen. 43, 11, from זָמַר II.; according to *Parchon* either from זָמַר I. *the fruit cut off,* or = Ar. ثمرة *fruit* generally, from זָמַר = תָּמַר, ثمر.

זְמֹרָה see זְמוֹרָה.

זְמִרָה see זְמִירָה.

זִמְרִי (*renowned* viz. is Jah) 1. *n. p. m.* 1 Kings 16, 9, LXX Ζαμβρί; Num. 25, 14; 1 Chr. 2, 6; 8, 36. — 2) *n. p.* of a country between Arabia and Persia, i. e. between עֲרָב and עֵילָם Jer. 25, 25; perhaps identical with Zimiri, the regio arenosa in Ethiopia, apud Pliny (H. N. 36, 25).

זִמְרָן (the same) *n. p.* of a son of Abraham by Keturah and then the founder of an Aramaean-Arabian tribe Gen. 25, 2; 1 Chr. 1, 32.

זִמְרָת (a poetical form for זִמְרָה, see עֶזְרָת) *f. fame, praise,* Ex. 15, 2; Is. 12, 2.

זַן (from זָנָה, after the form שַׁד from שָׁדָה; *pause* זַן [not זָן]; *pl.* זְנִים) *m. sort, kind,* genus, Ps. 144, 13 (where the LXX have taken it = Aram. דַּן = זֶה), 2 Chr. 16, 14; Targ. זַן, Syr. ܙܢ the same. As genus comes from the root γεν, *gen,* so is זַן from זָנָה (which see).

זַן (*pl. constr.* זְנֵי) *Aram. m.* the same, Dan. 3, 5.

זָנַב (not used) *tr.* same as סָנַף *to wag,*

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to move to and fro, the tail. The organic root is זָ־נַב, סָ־נַף, which also exists in נָף (נוּף). A figurative sense is *to deviate*, *to swerve*, to turn off the way; hence ذنب (deviation, transgression).

זָנָב (with *suff.* זְנָבוֹ; *pl.* זְנָבוֹת, *constr.* זַנְבוֹת) *m. tail*, of animals Ex. 4, 4; Judges 15, 4; figurat. *end*, *stump*, of a fire-brand Is. 7, 4; *the crowd* (opposite to רֹאשׁ) Deut. 28, 13, Is. 9, 13, i. e. *mean*, *contemptible;* then *the part that comes last*, *the rear*, of an army; whence the denominative

Pih. זִנֵּב (comp. גֵּרֵם) *to cut off the rear* (זָנָב), *to destroy the rear*, Josh. 10, 19, which is explained in Deut. 25, 18 by כָּל־הַנֶּחֱשָׁלִים אַחֲרֶיךָ.

זָנָה (*part. m.* זֹנֶה, *fem.* זֹנָה; *inf. absol.* זָנֹה, *constr.* זְנוֹת; *fut.* יִזְנֶה, *apoc.* יִזֶן) *intr.* prop. to shake out seed, semen emittere, therefore *to beget*, *to cohabit* (comp. μοιχός, prop. mejens), from the organic root זָנ־ה, cognate with Sanskrit ǵan, ǵna, Greek γεν, Lat. gen. In Hebrew only 1. *to play the whore*, *to commit fornication*, of men with אֶל of the female Num. 25, 1; usually of a woman, whether married, i. e. *to commit adultery* Hos. 3, 3, Is. 57, 3, or unmarried Gen. 38, 24; Hos. 4, 13; with accusat. Ez. 16, 28, בְּ 16, 17, אֶל 16, 26 or אַחֲרֵי (prop. to run whorishly after one) of the paramour 16, 34, with slight modifications of the idea; with עַל of the man, Judges 19, 2 *to play the whore upon* (the man) i. e. *against* or *besides* him, hence it is unnecessary to read וַתִּבְזֶה (Dathe) or וַתִּזְנַח (Studer); on the other hand, in Ez. 16, 15 עַל is equivalent to בְּ in the first member, *to play the harlot upon the name*, i. e. trusting in the name to play the harlot madly. Seldom, *to play the harlot involuntarily* i. e. *to be dishonoured* Am. 7, 17. *Part. fem.* זוֹנָה *a harlot*, Deut. 23, 19, in full form אִשָּׁה ז׳ Ez. 23, 44. — 2. Figur. a) *to apostatise*, from God, *to commit idolatry* (Israel being thought of as the spouse of Jehovah, God being the husband, and idols being adulterers), with accusat. Jer. 3, 1, אַחֲרֵי Ex. 34, 15 of the paramours i. e. the idols; and also with מִן Ps. 73, 27, מֵאַחֲרֵי Hos. 1, 2, מִתַּחַת 4, 12, תַּחַת Ez. 23, 5, מֵעַל of the person from whom one apostatises whorishly Hos. 9, 1. b) with אַחֲרֵי *to run after whorishly*, e. g. אֹבוֹת Lev. 20, 6, לֵב, עַיִן Num. 15, 39; *to whore after* i. e. *to imitate* Ez. 23, 30. c) *to have intercourse* externally or with strangers Is. 23, 17; therefore perhaps זוֹנָה Josh. 2, 1 (see Matth. 1, 5; James 2, 25; Hebr. 11, 31) Judges 11, 1; 16, 1; 1 Kings 3, 16. See זוֹנָה. Deriv. זַן, זָנוּת, זָנוּן, תַּזְנוּת.

Puh. זוּנָּה *to commit whoredom*, with אַחֲרֵי, Ez. 16, 34 *and after thee whoredom was not committed*, i. e. none after thee will reach thee in that (Kimchi).

Hif. הִזְנָה (*fut. apoc.* יֶזֶן) *to cause to commit whoredom*, *to seduce to fornification* Ex. 34, 16; 2 Chr. 21, 11; or *to commit fornication*, *to carry on whoredoms*, Hos. 4, 10 18; 5, 3; 2 Chr. 21, 13; a stronger expression than that of Kal.

The fundamental signification is in the Arab. زَنَى, in the Syr. ܙܢܐ the same, from the emission of the semen &c., but then also *to depend upon*, *to cleave to*, as زَنَأَ. זַן may denote originally what hangs together.

זָנוֹחַ (or זָנֹחַ *broken district;* comp. אַזְנָח) *n. p.* of two places in Judah, one in the plain Josh. 15, 34, Neh. 3, 13 and 11, 30, the other in the mountainous part Josh. 15, 56, 1 Chr. 4, 18; hence in the latter case it is accompanied by שׂוֹכוֹ (־כֹה) and גְּדֹר, in the former by עֲדֻלָּם, לָכִישׁ &c.

זָנוּן (after the form קָצִין from קָצָה, comp. Aram. אַרְעוּן, רֵיקָנוּן, see *Fürst*, Lehrgeb. p. 202; only in *plur.* זְנוּנִים, *constr.* זְנוּנֵי, with *suff.* זְנוּנַיִךְ, זְנוּנֶיהָ) *m.* 1. *whoredom*, *fornication*, Ez. 23, 11, רוּחַ ז׳ Hos. 4, 12 *the spirit of impurity* i. e. of idolatry; הֵסִיר ז׳ מִפָּנִים 2, 4 *to put away unchastity from the face* (Jer. 3, 3, Prov. 7, 13); יַלְדֵי ז׳ Hos. 1, 2 *children of whoredoms*. — 2. Figurat. *idolatry*,

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apostasy, *sorcery*, 2 Kings 9, 22, parallel כְּשָׁפִים, i. e. the arts of policy.

זְנוּת (after the form חֲנִית; *-uth* being like the *plur.* termination *-oth*, also with the *suff. pl.* Jer. 3, 2, comp. 3, 8 and שְׁבוּתֵיכֶם Zeph. 3, 20; *pl.* זְנוּתִים), *f. whoredom*, *fornication*, Jer. 13, 27; Hos. 4, 11; figurat. *apostasy*, *idolatry* Num. 14, 33; Ez. 23, 27.

זָנַח (*fut.* יִזְנַח) 1. *tr. to push forth*, *to push away*, *to cast away*, e. g. מִשָּׁלוֹם Lament. 3, 17; *to reject*, מִזְבַּח 2, 7, טוֹב Hos. 8, 3; זָנַח עֶגְלֵךְ שֹׁמְרוֹן 8, 5 *he* (God) *rejects thy calf* (thy idol) *O Samaria*, as also 8, 3 it is so used (on account of the sudden change of person in the following hemistich [אַפִּי for אַפּוֹ] the LXX, Theod., Quinta, Ar. read זָנַח, the Targ., Syr. and Jerome take it passively *to be rejected*); with מָאַס Ps. 89, 39, הִכְלִים 44, 10 (where the object also stands for זָנַח); then in a milder sense, *to forsake*, *to leave in the lurch*, with accus. of the object Ps. 43, 2; 60, 3 12; 88, 15; 108, 12; Zech. 10, 6, and therefore with עָזַב (see Hif.) 1 Chr. 28, 9; seldom with the object omitted Ps. 44, 24, 74, 1; 77, 8; 89, 39; Lament. 3, 31, the object being understood from the context, without the verb being *intr.* on that account. — 2. (not used) *intr.* prop. to push self away, therefore *to lose itself* (of water), *to dry up*, *to flow off*, according to the LXX and Vulg.; deriv. אַזְנָח, the denom. הֶאֱזִנִיחַ, and the n. p. זָנוֹחַ. — The fundamental signification of the stem is not = Ar. زنخ or سنخ to stink, to be rancid, for צָחַן corresponds to these; but, like the fundamental signification of צָנַח, זָנַק (which see), to press forwards or onward, to cast away, as also the Syr. ܙܢܩ.

Hif. הִזְנִיחַ (*fut.* יַזְנִיחַ) *to reject*, כֵּלִים (the holy vessels) i. e. *to desecrate* 2 Chr. 29, 19, *to cast off*, with מִן *from a thing* 11, 14; *to leave in the lurch* 1 Chr. 28, 9.

זָנַן a stem incorrectly adopted for זַן, see זָנָה and זַן.

זָנַק (Kal unused) *trans.* same as Syr. ܙܢܩ *to press forward*, *to shoot* (an arrow), *to reject* (therefore identical with זָנַח in its fundamental meaning), then *intr. to leap forth*, *to spring forward*, of a beast of prey. Arab. (transpos.) نزق. זִקִּים see זֵק.

Pi. זִנֵּק (*fut.* יְזַנֵּק) intensive: *to leap forth with violence*, *to break forth*, *to break out* (*Ibn Esra*, *Kimchi*), with מִן of the place Deut. 33, 22; comp. Talm. זִנֵּק (Nid. 59 b; Chul. 37 a) to shoot forth, to rush forth, of blood; זִנּוּק (Sebach. 25 b) the rushing out, of water, which has been already compared in part by Ibn Gánâch.

זָעָה (not used) *intr.* same as זָע I. (זוּעַ) *to be terrified*, *to tremble*, from which the noun זַעֲוָה may be explained. See זַעֲוָה and זַעֲוָן.

זֵעָה (*constr.* זֵעַת, from זוּעַ II. as in Talmudic the Hif. is הֵזִיעַ, whence the enlarged stem יָ־זַע, Ar. وَزَعَ, has arisen) *f. sweat*, prop. what drops out, Gen. 3, 19; Syr. ܕܘܥܬܐ, Talm. זִיעָא. See יָזַע.

זַעֲוָה (usually considered to be from זְוָעָה [which see] transposed, like עַלְוָה out of עַוְלָה, from זוּעַ I.) *f. fear*, *terror*, Deut. 28, 25; Ex. 23, 46; elsewhere merely K'ri Jer. 15, 4; 24, 9; 29, 18; 34, 17; 2 Chr. 29, 8. It is possible that a stem זָעָה = זוּעַ I. should be assumed for the form זַעֲוָה, which the proper name זַעֲוָן seems to favour.

זַעֲוָן (*fear-maker*, see זַעֲוָה) *n. p. m.* Gen. 36, 27; 1 Chr. 1, 42.

זְעֵיר (a form more frequent in Aramaean) *m. a little*, Is. 28, 10 13 *there a little*, *here a little*; adv. *a little while*, *μικρόν*, parumper, paulisper Job 36, 2, of time, as it is also in the Targ. for Hebr. מְעַט.

זְעֵיר *Aram. adj. m.*, זְעֵירָה *f. little*, *small*, of a horn Dan. 7, 8, Hebrew צָעִיר.

זָעַךְ (Kal not used) *intr.* only another

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orthography for דָּעַךְ (which see), *to extinguish;* hence

Nif. נִזְעַךְ figur. *to be extinct*, of יָמִים Job 17, 1, where many mss. already read נִדְעָכוּ, and the Targ. and Syr. use the same.

זָעַם (*fut.* יִזְעֹם Num. 23, 8 and יִזְעַם Prov. 24, 24; *imp.* זְעֲמָה Num. 23, 7 for זְעֲמָה) *intr. to roar, to foam*, as the Ar. زغم (V.) and the cognate Mediterranean prove (see זַעַם); then *to be irritated, excited, enraged, to be angry, to rage;* spoken of God, *to perform judgment, to punish, to be ready to punish*, Ps. 7, 12; *to give vent to indignation* Mal. 1, 4; *to curse*, with accus. Num. 23, 7 8, Zech. 1, 12, seldom with עַל Dan. 11, 30; זְעוּם יי׳ Prov. 22, 14 *one cursed* or *punished by God;* figur. of a measure: *to be cursed* i. e. *scant* Mic. 6, 10. Syr. ܙܥܡ the same.

Nif. נִזְעַם *to be angry, irritated, fretful*, פָּנִים נִזְעָמִים *a fretful countenance* Prov. 25, 23; cognate in sense זֹעֲפִים Gen. 40, 6.

זַעַם (with *suff.* זַעְמִי) *m. wrath, judicial anger*, Ps. 69, 25; Zeph. 3, 8; כְּלֵי זַ׳ Is. 13, 5 *instruments of punitive wrath*, comp. 10, 5 מַטֵּה זַ׳; intensive זַ׳ אַף Lament. 2, 6, for which זַעַף stands elsewhere, Is. 30, 30; *threatening* 30, 27, joined with שָׂפָה; *time of punishment, time of persecution*, Is. 10, 25; 26, 20; Dan. 8, 19; 11, 36, comp. 1 Macc. 1, 64; 2 Macc. 8, 5; Baruch 2, 13; *excitement, ebullition, zeal* Jer. 15, 17; *curse* Hos. 7, 16.

זָעַף I. (*fut.* יִזְעַף, *inf.* with *suff.* זַעְפּוֹ) *intr. to foam up* (of the sea), *to boil up* (of anger), *to be violently moved*, i. e. *to be angry*, 2 Chr. 26, 19, with עַל of the person; *to be provoked*, with עִם of the person, ibid.; *to be excited, ill-humoured, disturbed*, then *to be sorrowful, fallen*, of פָּנִים, either as the effect of sorrow Gen. 40, 6 or from bad nourishment Dan. 1, 10, = נִזְעָם Prov. 25, 23. Deriv. זָעַף and זַעַף.

The fundamental signification of the stem lies in the being violently moved hither and thither, to which the Targ. זְעַף (Ps. 59, 9 for Hebr. נִשְׂעַר), whence זַעְפָּא a storm (for סַעַר or סוּפָה), and the Samar. זְעַף *to snort at* (Gen. 2, 7) refer; and it coincides only accidentally with זָעַם. In Ar. ذَأَبَ to frighten, to scare, i. e. to move violently, corresponds to it. The Hebrew סָעַף II. whence סוּפָה (which see) is wholly identical with it. The organic root lies also in נָ־שַׁף, נָ־שַׁב.

זָעַף II. (not used) *intr. to glow, to burn* (Syr. ܙܥܦ in Ethpe.), whence some derive the meanings of זָעַף I. also; cognate צָהַב, זָהַב, זָאַב &c. From this comes the quadriliteral זִלְעַף (which see), by the insertion of an *l*.

זָעֵף *adj. m. angry, irritated, excited*, 1 Kings 20, 43; 21, 4; along with סָר.

זַעַף (with *suff.* זַעְפּוֹ) *m. anger*, Prov. 19, 12; 2 Chr. 16, 10; *rage, violence* 28, 9; *judicial anger* (of God) Mic. 7, 9; joined with אַף it strengthens the idea Is. 30, 30, as with זַעַם Lament. 2, 6; figurat. *violent roaring* (of the sea) Jon. 1, 15, comp. "maris ira" (Ov. Met. 1, 330).

זָעַק (*fut.* יִזְעַק, *imp.* זְעַק, *inf. constr.* זְעֹק and זְעַק [according to some] Is. 30, 19; 57, 13) *intr.* a later form of the older צָעַק (which appears in the Pentateuch), *to cry, to lament*, with עַל Jer. 30, 15 or בְּ *over* Is. 26, 17, with לְ *for one* 15, 5, Jer. 48, 31, with מִלִּפְנֵי of the person, *on account of one* 1 Sam. 8, 18, with accus. of the object Is. 14, 31 or of the means 2 Sam. 19, 5, or also absolut. 13, 19; Jer. 47, 2; along with הֵילִיל, הֵילִיל 48, 20; Ez. 21, 17. Usually in the sense *to cry to, to implore* God for help, with אֶל Ps. 22, 6 or לְ of the person 1 Chr. 5, 20; *to entreat*, with accus. of the person Judges 12, 2, Neh. 9, 28, or also with accus. of the thing *over* which Hab. 1, 2, or with accus. of the direction *whither* one supplicates 2 Chr. 32, 20; figurat. of lifeless things Hab. 2, 11; also *to call* Ez. 9, 8. Deriv. זַעַק, זְעָקָה.

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Nif. נִזְעַק *to be called together, to assemble*, Josh. 8, 16; Judges 18, 22 23; 1 Sam. 14, 20; with אַחֲרֵי *to assemble after one*, i. e. to follow his party, Judges 6, 34 35.

Hif. הִזְעִיק 1. *to cry to, to call*, Jon. 3, 7, Job 35, 9, like Kal, after the manner of many intransitive verbs. — 2. *to call together* 2 Sam. 20, 4.

The stem זָ׳ (Targ. זְעַק, Syr. ܙܥܩ, Ar. زعق and ذعق) together with its older form צָעַק, is = שָׁאַג, out of which the medial radical sound may be easily perceived as an elongation of the *â* of the organic root זָק, צָק, שָׁג; just as the Ar. ضَقَّ (to sound), صَجَّ (to cry out), صَقَعَ (to crow), سقع (the same), زَقَا (to shriek), صَخَّ (to sound), صَاحَ (to shriek) refer to a simple organic root.

זַעַק (with *suff.* זַעֲקָךְ, ־קָךְ) *m. cry*, Is. 30, 19; but in 57, 19 it may be taken as an infin.

זְעַק (in the Targ. 3 p. pl. זְעִיקוּ) *Aram.* same as Hebrew זָעַק Dan. 6, 21.

זְעָקָה (*constr.* זַעֲקַת) *f. cry, complaint, lamentation*, Is. 15, 5; Ez. 27, 28; in the constr. objectively, Gen. 18, 20 *the cry of rejection over Sodom;* then *entreaty* Prov. 21, 13; *raging cry* Eccles. 9, 17.

זָעַר (not used) *intrans.* same as the older צָעַר (= צַר), to be pressed together, narrow, close; hence *to be small, little*, like the Targ. זְעַר for the Hebrew מָעַט, צָעַר, קָטֹן *to be little* in number or significance, and also of time; in the Targ. too it is *tr. to withhold* for חָשַׂךְ 2 Sam. 18, 16; comp. Syr. ܙܥܪ, Ar. زَعِرَ. Deriv. זְעֵיר, מִזְעָר and זֶרֶת (which see).

זְעַר (not used) *Aram.* same as Hebrew זָעַר.

זָפַר (not used) *intr. to be fragrant*, as the Ar. ذفر; or better the same as שָׁפַר, סָפַר *to shine, to glitter, to be beautiful;* metaphor. *to be pleasant, lovely;* derivative

I.

זִפְרֹן (with *a* of motion זִפְרֹנָה, *beautiful top*, comp. שֶׁפֶר, Targ. קְרַן זְכוּתָא) *n. p.* of a city in northern Palestine, Num. 34, 9.

זֶפֶת (from זוּף I., after the form נֹפֶת, קֶשֶׁת from נוּף, קוּשׁ) *f.* properly fluid, resinous, specially *pitch* Ex. 2, 3, Is. 34, 9, Ar. زِفْت, Targ. זִפְתָּא and זֵפָא (and thence the denom. זָפַת), Syr. ܙܦܬܐ; comp. Phenician זֶפֶת (sipet) in צְרִי זֶ׳ *Ζουορινσίπετ* (Diosc. 1, 103) as a name of the *juniper;* adj. זִפְתִּי in חָצִיר זִ׳ *Ἀτιρσίπτη* (Diosc. 2, 157).

זֵק I. (only *pl.* זִקִּים; from זָקַק I.) *m. fetters, chains*, hence אָסַר בְּזִ׳ *to bind with fetters* Ps. 149, 8, Job 36, 8 (opposite to פִּתַּח מִן זִ׳ Jer. 40, 4); רְתַק בַּזִּ׳ *to be bound in chains*, עָבַר בַּזִּ׳ *to march in chains* Is. 45, 14. Jer. 40, 1 4 has אֲזִקִּים (which see) instead.

זֵק II. (from זָקַק II.; only in *pl.* זִיקוֹת with Dagesh resolved, once זִקִּים Prov. 26, 18, in mss. זִיקִים also) *m.* prop. a thing burning, glowing, spec. *a burning dart, a fiery arrow*, i. e. surrounded with combustible materials; יָרָה זִ׳ Prov. 26, 18 *to cast firebrands;* בִּעֵר בְּזִ׳ *to kindle with firebrands* Is. 50, 11; אִזֵּר זִ׳ *to prepare brands* ib.; Targ. זִקּוּקֵי אֶשָּׁא.

זָקַן (not used) *intr. to sprout, to bud*, of hairs, whence זָקָן. The organic root זָ־קַן is also found in דָּ־גַן (which see), though applied only to ears and fruits (see also דָּחַן); and therefore it has nothing in common with זָקַן.

זָקֵן (*fut.* יִזְקַן) *intr. to be old*, of persons Gen. 18, 12; Prov. 23, 22; on the contrary יָשַׁן of things; oppos. to נָעַר Ps. 37, 25 and along with שָׂב 1 Sam. 12, 2, שָׂבַע יָמִים 1 Chr. 23, 1 or בָּא בַיָּמִים Josh. 23, 2. — The fundamental signification has been assumed to be *to be decaying, bowed, curved*, with an appeal to the Ar. ذَقِنَ (to be bent), ذِقْن (decaying); or linguists have gone back to זָקָן and the Arabic forms connected with it. But looking at the words cog-

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nate in sense, viz. זָשַׁשׁ (Aram. קְשַׁשׁ) and שׂוּב, it is better to put the organic root זְ־קָ־ן in juxta-position with the Lat. can (canus, can-ities), softer sen (sen-ex i. e. sen-ec-s). Derivat. זָקֵן (adj. and subst.), זָקָן, זְקֵנָה, זְקֵנִים.

Hif. הִזְקִין (*fut.* יַזְקִין) *to grow old, to shew age* (see הִשְׁרִישׁ הִלְבִּין), of men Prov. 22, 6, of plants Job 14, 8; comp. "senescunt prata" (Plin. 18, 28).

זָקָן (from זָקַן; *constr.* זְקַן, with *suff.* זְקָנְכֶם, זְקָנַי) *m.* (*fem.* Is. 15, 2; Jer. 48, 37) properly the sprouting hair on the chin, hence *the beard, a bearded chin*, of men Lev. 14, 9, Ez. 5, 1, Ezr. 9, 3, along with שְׂעַר רֹאשׁ or רֹאשׁ; seldom of the hair of the lion 1 Sam. 17, 35. Ar. ذَقَن, Syr. ܕܩܢ. Applied to it are גִּבְעָה 2 Sam. 10, 4, גָּרֵעַ Jer. 48, 37, גִּבְעָה Is. 15, 2, סָפָה 7, 20, צָמַח 2 Sam. 10, 5. The Ar. is also applied to the hairy parts of the sexes, to the lower part of the body. The Greek *γένειον, γέννς, κόννος*, Lat. *gena*, German *Kinn*, have their origin in like manner from the idea of sprouting.

זָקֵן (*constr.* זְקַן Gen. 24, 2; *pl.* זְקֵנִים, *constr.* זִקְנֵי, with *suff.* זִקְנֶיךָ, once זִקְנֵינוּ) 1. *adj. m.*, זְקֵנָה (*pl.* זְקֵנוֹת Zech. 8, 4) *f. old, grey, with age*, Gen. 25, 8, with שָׂבַע יָמִים, מָלֵא יָמִים *aged* 35, 29, Jer. 6, 11; coupled with the nouns אִישׁ Judges 19, 16, נָבִיא 1 Kings 13, 25, בַּעַל הַבַּיִת Judges 19, 22 &c.; with מִן following, *older than* Job 32, 4. — 2. Substant. a) *an old man*, oppos. to the נַעַר Gen. 19, 4, Jer. 51, 22, יוֹם יָמִים Is. 65, 20, בָּחוּר Jer. 31, 13, and joined with שָׁשׁ 2 Chr. 36, 17, שֵׂיבָה (אִישׁ) Lev. 19, 32, whose ornament are grandchildren Prov. 17, 6, and gray hairs 20, 29 (comp. 16, 31). זְקַן בַּיִת Gen. 24, 2, pl. זִקְנֵי בַיִת 50, 7 *the oldest belonging to the house*, e. g. a servant, official. — b) Figurat. (dropping the idea of old age), *a ruler* (of the people), *a principal man, a grandee*, therefore joined with קְצִין Is. 3, 2 or נְשׂוּא־פָנִים 9, 14, explained as רֹאשׁ or נִכְבָּד; comp. Arab. شَيْخ, Greek *γέροντες, πρέσβεις*, Lat. senatus &c., where a similar metaphor occurs. In the Romanian languages *Signore, Seigneur, Señor, Sire, Sir* (from Senior) proceeded from the same view. This figurative sense is chiefly found in the plural, either absolutely, or with the article הַזְּקֵנִים 1 Kings 20, 8, or in connexion with הָעָם Num. 11, 16, הָעֵדָה Lev. 4, 13, הָאָרֶץ 1 Kings 20, 7, הָעִיר Deut. 19, 12, or lastly with the names of lands, tribes and peoples, e. g. זְ יִשְׂרָאֵל Ex. 3, 16, זְ יְהוּדָה 1 Sam. 30, 26, זְ מוֹאָב Num. 22, 7, זְ גִּלְעָד 22, 4, זְ מִדְיָן Judges 11, 5, זְ נֵבֶל Ez. 27, 9, and in this signification associated with שָׁטְרִים Num. 11, 16, חֹרִים 1 Kings 21, 11, רָאשֵׁי הָאֲבוֹת Ez. 3, 12, חֲכָמִים Ez. 27, 9, שֹׁפְטִים 10, 14. Worthy of note is the college of the 70 (72) זְקֵנִים, introduced as early as Moses for the government of the people Num. 11, 16, an institution which continued till the latest time Jud. 10, 7; Sus. 5; 1 Macc. 12, 35, and whose members were known as the Sanhedrists in the New Testament time (Matth. 26, 3 47; 27, 1 &c.). In the sacrificial ritual they represented the whole people Lev. 4, 15; 9, 1; under the kings they were the vicars of the people 1 Kings 8, 1; 20, 7; 2 Kings 23, 1; and as understanding was looked to more than age, זְקֵנִים became a mere title, like *γεροvσία* in the Greek states, the *senatores* in Rome.

זֹקֶן *m. old age*, Gen. 48, 10.

זְקֻנָה *f. age*, Gen. 24, 36; figurat. of a people in their decay Is. 46, 4; comp. זָקֵן 47, 6.

זִקְנִים (after the form נִצָּרִים) *m. pl. time of old age*, Gen. 21, 2, בֶּן־זְ *a son born in one's old age* Gen. 37, 3.

זָקַף (*part.* זֹקֵף) *tr.* same as שָׂגַב and תָּקַף, prop. *to fasten, to support*, then *to strengthen, to raise up* (one bowed down) Ps. 145, 14; 146, 8. The fundamental signification is *intr. to hold firmly by something*, like the Ar. زَقَفَ, and *tr. to make firm, durable*, then *to set up, to*

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raise up, like the Syr. ܙܩܦ, in the Targ. for נָשָׂא, דָּלָה, whence *to hang up* (in Aram.). The organic root is also in the Sanskrit skab', Greek σκηπ, σκαπ, Latin scap, scip &c.

זְקַף (*part. pass.* זְקִיף) *Aram.* the same, but also in the meaning *to raise up* (a cross), *to hang up* Ezr. 6, 11; Syr. ܙܩܦ.

זָקַק I. (not used) *tr. to bind, to attach*, Targ. זְקַק the same, hence זְקִיקִין *fettered* (Is. 60, 11); Talm. figurat. *to bind, to compel, to chain to;* comp. Sanskrit saǵǵ, Lat. sequi. The Ar. زَنَقَ (to fetter), زُنَاق (bond, fetter) have been developed out of the organic root by *n* inserted. Deriv. זֵק I.

זָקַק II. (not used) *intr. to glow, to burn*, the organic root זַק being identical with that in צַח (see צָחַח), and perhaps with that in בָּ־זַק; the Targ. זַק, whence זִקּוּק (spark) and זִיקָא (lightning), Syr. ܙܝܩܐ are the same. Deriv. זֵק II.

זָקַק III. (*fut.* יָזֹק) *intr. to drop through, to trickle through* (cognate in root with Germ. seihen, seigen, sickern), and the org. root זַק may be identical with that in נָ־סַךְ; prop. *to pour* (comp. the French *couler* from the Latin *colare*); hence יָזֹקּוּ מָטָר לְאֵדוֹ *they trickle* (or *drop*) *through as rain with its* (rising) *mist* (whence the rain arises) Job 36, 27. Figurat. *trans. to filter, to strain*, wine (see Puh.), i. e. to fine it; *to purify*, metals (figurat.) Job 28, 1, different in fundamental signification from צָרַף.

Pih. זִקֵּק *to purify*, gold, by smelting; then in a moral sense Mal. 3, 3.

Puh. זֻקַּק *to be purified*, e. g. wine from the dregs Is. 25, 6; of metals Ps. 12, 7; 1 Chr. 28, 18.

זָר (*part.* of זוּר) *m.* see זוּר; Phenic. זָר the same.

זַר. See the redupl. form זִרְזַר.

זֵר (from זָרַר II., with *suff.* זֵרוֹ) *m. a order, ring*, hence *ledge, edge*, of a table, of a chest Ex. 25, 11; 30, 3 4; 37, 27; Ar. زِرّ (according to some), Syr. ܙܝܪܐ (collar), the stem of which is زَرَّ, Syr. ܙܪ.

זָרָא (from זוּר I. which see) *f.* same as זָרָה (as the Samar. cod. and some mss. read) *foreign, bad*, therefore הָיָה לְזָ׳ *to become loathsome* Num. 11, 20.

זַרְאֲדָן see נְבוּזַרְאֲדָן.

זָרַב I. (Kal not used) *intr.* same as זָרַם (*Kimchi, Levi*), *to flow, to run off* (of brooks, after the snow and ice are melted), therefore equivalent to זָרַף (in זַרְזִיף), Ar. زَرَبَ (to flow) = ذَرَفَ, زِرْب (water-channel), سَرَبَ, سَرَفَ (the same), Syr. transp. ܙܪܦ, Targ. זְרַב, whence מַרְזַב (Arab. transp. مِزْرَاب) a canal; Phenic. זֶרֶב (*current*) n. p. of a river (Serbes) in Numidia.

Puh. זֹרַב *to be flowing*, Job 6, 17 *at the time they flow* (i. e. as soon as they begin to pour themselves out in summer time, from the melting of the ice), *they are already dried up.*

זָרַב II. (not used) *intrans.* same as שָׁרַב II. ܫܪܒ *to sprout, to grow* (see יָחַשׂ). Deriv. probably זְרֻב in the proper name זְרֻבָּבֶל.

זְרֻבָּבֶל (i. e. זְרֻעַבָּבֶל, *begotten in Babylon*, Sanh. 38ª שֶׁנִּזְרַע בְּבָבֶל) *n. p.* of one of the descendants of David in Babylonia, who led back the first Jewish colony to Palestine Hag. 1, 1; Ezr. 3, 2; 4, 2. Perhaps better and more suitably from זְרֻב בָּבֶל (*shoot of Babylon*); comp. שֶׁרַבְיָה.

זָרַד (not used) *intr. to grow luxuriant, to be exuberant*, of plants, particularly of exuberant pastures; the Talm. noun זְרַד is luxuriance of branches (Sabb. 103ª), willow-branches, whence the denom. זְרַד (Shebi'it ch. 2) to cut off the superfluous boughs. The fundam. significat. is *to intertwine, to interweave, to entangle*, Syr. ܙܪܕ (to mix with one another), connected with שָׂרַד I. Derivative

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זֶרֶד (*willow-bushes*) *n. p.* of a valley Num. 21,12 and a brook Deut. 2,13 in Moab, east of the Dead Sea, which the Jerus. Targ. I. on Numb. loc. cit. has already translated by *willow-brook;* it may be identical with נַחַל עֲרָבִים Is. 15, 7 and נַחַל הָעֲרָבָה Am. 6, 14, a boundary stream between Moab and Edom, which flows into the Dead Sea; comp. Phenic. זַרְדְּהַבַּצַּל n. p. of a river, זֶרֶד אֵל n. p. of a city.

זָרָה I. (*part.* זֹרֶה, *inf. constr.* זָרוֹת; *fut.* יִזְרֶה, *ap.* יִזַּר) *tr. to strew, to scatter about, to disperse,* Num. 17, 2, with the addition of לָרוּחַ *to the wind* Ex. 5, 2, or עַל־פָּנַי Ex. 32,20; then *to winnow,* with accus. of the object Judges 3, 2; Jer. 4, 11; with בְּמִזְרֶה Is. 41, 16; figurat. *to cast away* Is. 30, 22. Deriv. מִזְרֶה.

Nif. נִזְרֶה (*inf.* with *suff.* הִזָּרוֹתִיכֶם = הִזָּרוֹתְכֶם, *ôth* being considered as plural; *fut.* יִזָּרֶה) *to be scattered,* of nations, with בְּ of the place Ez. 6, 8; 36, 19.

Pih. זֵרָה (*inf.* זָרוֹת out of זַרּוֹת, *part.* מְזָרֶה, *fut.* יְזָרֶה) *to disperse, to scatter about,* Ez. 6, 5; figurat. *to shake out,* פָּרַשׂ Mal. 2, 3; *to drive away, to banish,* peoples Ez. 12, 15, either with the addition of בָּאֲרָצוֹת 22, 15, בַּגּוֹיִם Ps. 44, 12, or לְכָל־רוּחַ Jer. 49, 32; figurat. דָּעַת Prov. 15, 7.

Puh. זֹרֶה (*part. m.* זֹרֶה for מְזֹרֶה like מוֹרָט, אָבֵל &c., *f.* זוֹרָה; *fut.* יְזֹרֶה) *to be spread out,* רָשַׁת Prov. 1,17, *to be strewed* Job 18,15, *to be winnowed* Is. 30,24. — זְרוּ Ps. 58, 4 see זוּר I. Nif.

The organic root of this stem appears with a like sense in זָר־ע, Targ. דְּרָא, Syr. ܙܪܥ, Ar. ذَرَّ &c.; which it does also as the organic root in בָּ־זַר, פָּ־זַר, Aram. זַר־א &c. In the Indo-Germanic languages we may compare Sanskrit *sri* to scatter, Lat. *sero,* and with *st* and *sp* for *s* in the Sanskrit *stri,* στορ-έω, sterno, σπείρω, Germ. streuen &c.

זָרָה II. (Kal unused) *tr. to encircle, to gird about, to enclose,* same as זָר II., זַר, צָר, זָר, hence

Pih. זֵרָה *to encircle, to surround, to hedge about,* אָרַח, רָבַע Ps. 139, 3, i. e. *to watch, to guard.*

זְרוֹעַ and זְרֹעַ (with *suff.* זְרוֹעִי; *pl.* זְרוֹעוֹת, ־עִים; from זָרַע II.) *comm.* (*masc.* seldomer) prop. the member necessary for lifting and carrying burdens, therefore 1. *the arm, the lower arm,* brachium Deut. 33, 20; of animals, *the shoulder* Num. 6, 19; with אֶ prosthetic אֶזְרֹעַ Job 31, 22. With relation to this objective meaning, the breaking, crushing, cutting off &c. of the arm is expressed by שָׁבַר Ps. 10, 15, גָּדַע 1 Sam. 2, 31 &c., and is also frequently applied in a figur. sense. The following phrases are also figurat.: זְרוֹעַ כֹּחַ *a powerful arm* Is. 44, 12, זְ׳ לֹא עֹז *an impotent arm* Job 26, 2, זְ׳ רָמָה *an arm lifted up,* i. e. threatening 38, 15; זְ׳ נְטוּיָה *an outstretched arm,* i. e. one ready to manifest strength Deut. 4, 34 &c. — 2. Metaphor. *power, might,* זְרוֹעֵי יָדַיִם *the powers* (might) *of his hands* Gen. 49, 24; זְ׳ בָּשָׂר *fleshly* i. e. human *might* 2 Chr. 32, 8; *exertion of power* Ez. 17, 9; pl. *fulness of power* Dan. 11, 15 22 31, like אֶדְרֶע (which see), βραχίων πεζῶν (Jud. 9, 7). Farther: *violence, violent deed* Job 35, 9; אִישׁ זְ׳ *a violent man* 22, 8; *helping power* i. e. *assistance, help* Ps. 83, 9; Jer. 17, 5; Is. 33, 2; hence *army* Ez. 30, 21, especially in the pl. 30, 22. On the other hand זְרַע Is. 9, 19 is *arm,* which the LXX (ἀδελφός), Targ. (having in mind the phrase Jer. 19, 9) incorrectly translate *companion,* reading רֵעַ perhaps; and זְרֹעָיו Ez. 31,17, which the LXX and Syr. read זְרֹעָיו, may be read זְרֹעֵי *(his allied troops)* and be = זְרֹעוֹת 30, 25, if it should not be taken collectively in this passage. Ar. ذِرَاع, Aram. דְּרָעָא, ܕܪܥܐ, the same.

זֶרַע (only *pl.* זֵרָעִים; from the *Pih.* of זָרַע I.) *m. seeds, garden herbs,* as poor food Dan. 1, 12, for which זֵרְעֹנִים is in 1, 16.

זֶרַע (*pl.* זְרִיעִים, from *Pih.* of זָרַע I.) *m. seeds, garden seeds* Is. 61, 11; זֶ׳ זֶרַע *seed of seeds* Lev. 11, 37.

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זַרְזִיף *m.* (an abridged reduplication for זַרְזְרִיף from זָרַף which see) *m.* usually *an overflowing, a copious watering*, Ps. 72, 6 *as rain-gushes to the overflowing the earth* (LXX, Vulg., Syr., Rashi); we must therefore take זַ׳ = לְזַ׳, comp. Syr. ܙܪܝܦܬܐ (imber) for זֶרֶם (Job 24, 8), Ar. ذَوَارِف, Talm. זַרְזִיף (Jom. 87ᵃ) the same. But this sense does not suit the parallelism, where one expects the meaning of גֵּז in זַ׳; and therefore the Targ. and *Kimchi* have taken זַ׳ = גֵּז, reading the second hemistich כִּרְבִיבִים (עַל) זַרְזִיף אָרֶץ, understanding the stem זָרַף in the sense of גָּזַז to shave off, to cut off, Ar. صَرَبَ (to cut off), Talm. זְרַף. See זָרַף I. and II.

זַרְזִיר (formed from the reduplicated form זִרְזֵר [which see] into a noun) *m. girded, firm, equipped*, with מָתְנַיִם Prov. 30, 31 *one girded about the loins*, the designation of an animal swift in the loins, which goes along proud and bold, perhaps the *war-horse*. According to this fundamental signification the LXX, Aq., Theod., Vulg., Targ., Syr., Arab. &c. understand *a cock*, Ibn Esra *an eagle*, and in the Talm. (B. Kamma 92ᵇ) זַרְזִיר actually denotes something similar; Kimchi, Levi and others render *a greyhound;* according to the Talmud (J. Ta'anit ch. 1) זַרְזִיר means *a fighter, a combatant*, and so here *a wrestler*. But all these meanings are only conjectural; and as זַ׳ stands here beside תַּיִשׁ (as leader of the flock), it is probably a periphrasis for the swift-loined, fleet and active *stag*, whose proud and quick gait is praised elsewhere (Is. 35, 6; Song of Sol. 2, 9 17). The idea of *girded* is often = *vigorous, quick-moving*, as is already shewn by the verb זְרַז (Aram.) abridged from זִרְזֵר *to gird*, then *to be active, swift*, Arab. زَرِيز (agilis). See זִרְזֵר and זָרַר.

זִרְזֵר (not used) *tr. to gird*, the loins, hence *intr. to be active, quick, swift in the loins;* deriv. זַרְזִיר. From this reduplicated form has arisen the Aram. זְרַז in the widest sense, and out of it זְרִיז (girdle), זְרַז &c. The simple stem is זַר = צַר, זָר II., Ar. زَرَّ; since such a reduplication may be formed from each of these roots.

זָרַח (*inf. constr.* זְרֹחַ; *fut.* יִזְרַח) *intr. to break forth* (of a birth), *to arise* (see זֶרַח, אֶזְרָח), cognate in sense with פָּרַץ (Gen. 38, 29), *to bloom, to grow up, to rise up* (אֶזְרָח), of plants, comp. פָּרַח, Ar. طلع with the same metaphor; *to break out*, of leprosy 2 Chr. 26, 19, usually, however, *to break forth*, of אוֹר Ps. 112, 4; שֶׁמֶשׁ Eccles. 1, 5, Nah. 3, 17, חֶרֶס Job 9, 7; with לְ of the person on whom the sun rises, i. e. *to see the rising sun* Gen. 32, 32, with עַל of the person *over whom sun-rise appears* Ex. 22, 2; figurat. of כְּבוֹד יי׳ Is. 60, 1, יי׳ 60, 2; *to appear* (see יִזְרַחְיָה). Deriv. זֶרַח, אֶזְרָח, אֶזְרָחִי, מִזְרָח, and the proper names זֶרַח, זַרְחִי, זְרַחְיָה, יִזְרַחְיָה, יִזְרָח.

The fundamental signification of the stem now given is confirmed by the organic root זָ־רַח, which is also found in צָ־רַח (of the breaking forth of sound), פָּ־רַח (of a blossom) &c.; the Ar. شَرَقَ, Targ. שְׁ־רַג have the same root.

זֶרַח *m.* 1. *rising*, of the sun Is. 60, 3. — 2. (*origin, birth*, concr. *sprout*) *n. p. m.* Gen. 38, 30; Num. 26, 13; 1 Chr. 6, 6; 2 Chr. 14, 8. *Patronym.* זַרְחִי Num. 25, 13, elsewhere צֹחַר.

זַרְחִי (see זֶרַח) *n. p. m.* Num. 26, 20; see אֶזְרָחִי.

זְרַחְיָה (*Jah is appearing*) *n. p. m.* 1 Chr. 5, 32, for which is יִזְרַחְיָה 7, 3; Ezr. 8, 4.

זָרִים (from זָרַם after the form עָתִיק, נָעִים *m.* (according to *Sa'adja, Ibn Esra*) same as זֶרֶם (comp. קֶדֶם and קָדִים) *a pouring rain, a violent rain, the bursting of a cloud* Is. 1, 7. But as זָרִים in the preceding hemistich belongs to זָר, and the context speaks of barbarians and enemies generally, it is better, with the Targ. to take it also as the pl. of זָר.

זָרַם I. (Kal not used) *intr.* same as זָרַב I., זָרַף I., *to flow, to pour, to gush forth* (with violence); deriv. זֶרֶם, זִרְמָה

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and (according to some) זָרִים. — The stem is = זָרַף, ذرف, זָרַב, زرب, interchanging פ and ב with מ.

Poh. זֹרֵם (3 *pl.* זֹרְמוּ; comp. סֹעֵר, יֹדֵעַ as Pohel-forms) *to pour down*, with the accus. מַיִם, of the clouds Ps. 77, 18 (Targ., Syr.).

זָרַם II. (2 *pers.* with *suff.* זְרַמְתָּם) *tr. to cut away, to cut off, to snatch away*, Ps. 90, 5 *thou snatchest them away.* Ar. صرم (to cut off), زرم (to tear off).

זֶרֶם (especially used by Isaiah) *m. a pouring rain* (violent), *a storm*, with the addition of מַיִם Hab. 3, 10, Is. 28, 2, coming out of the clouds Hab. l. c. or down from the mountains Job 24, 8, which drives against the wall Is. 25, 4 or is also accompanied by hail 25, 2; 30, 30, from which people seek shelter 32, 2.

זִרְמָה (*constr.* זִרְמַת, with *suff.* ־מָתָם) *f.* prop. *a flowing* or *emission* (of seed), *an efflux*, concrete *seed-pouring tube, rod* Ez. 23, 20, parallel to בָּשָׂר (the virile membrum), and spoken of the lascivious horse; comp. Jer. 5, 8; 13, 27. From the same stem comes the Ar. زِرْب (water-reed).

זָרַע I. (*inf. constr.* זְרֹעַ, *imp.* זְרַע, *fut.* יִזְרַע) *tr.* 1. *to strew, to scatter, to disperse*, i. e. *to banish*, a people, with בְּ *among* ... Zech. 10, 9; figurat. *to disseminate, to spread*, e. g. אוֹר *prosperity* Ps. 97, 11; *to spread out, to supply copiously*, with a double accusat. Jer. 31, 27; Hos. 2, 25. — 2. *to scatter seed, to sow*, absol. Micah 6, 15; Job 31, 8; opposite קָצַר Ps. 126, 5. זֹרֵעַ *a sower* Jer. 50, 16. With accus. of the field, *to sow*, as אֲדָמָה Gen. 47, 23, אֶרֶץ Ex. 23, 10, שָׂדֶה Lev. 25, 4, Ps. 107, 37; also with accus. of what one sows, e. g. חִטִּים Jer. 12, 13, כִּלְאַיִם Lev. 19, 19, most frequently זֶרַע Deut. 22, 9; also מֶלַח Judges 9, 45; figur. רוּחַ Hos. 8, 7, עָמָל Job 4, 5, עַוְלָה i. e. *to practise* Prov. 22, 8, צְדָקָה 11, 18, where reward or punishment is looked upon as harvest, or where the seed is regarded as the resolve and the reaping as the action Jer. 4, 3; on the other hand לִצְדָקָה Hos. 10, 12 means *in conformity to* (according to) *righteousness*, comp. the following לְפִי; with עַל *to sow beside somewhat* Is. 32, 20; with אֶל *in* ... *into* Jer. 4, 3. From this signification then arose *to plant*, among men by posterity (see זֶרַע and Nif. נִזְרַע), *to fructify* &c. — 3. *to plant*, vines Is. 17, 10, comp. serere. Deriv. זֶרַע, מִזְרָע and the proper name יִזְרְעֶאל or ־עֶאל.

Nif. נִזְרַע (*fut.* יִזָּרַע) *pass.* of Kal, *to be dispersed* Ezr. 36, 9, *to be sown* Lev. 11, 37; of men, *to be propagated* Nah. 1, 14, *to be impregnated* (of a woman) Num. 5, 28.

Pih. זֵרַע (not used) *intensive* of Kal. Deriv. זֵרֹעַ, זֵרוּעַ and זֵרָעֹן.

Puh. זֹרַע *to be sown* Is. 40, 20.

Hif. הִזְרִיעַ *to bear seed*, with accus. זֶרַע Gen. 1, 4; *to conceive seed* (spoken of a woman) Lev. 12, 2, where the cod. Sam. has the Nifal.

The organic root of the stem lies also in פָּ־זַר, זָר־ה; and the Ar. زرع, Syr. ܙܪܥ, Phenic. זָרַע &c. are identical with it; on the contrary Lat. sĕro (for seso; *sā*-en, sow) and the Arab. ذرع, to spread, do not belong here. See besides, דָּרַע I.

זָרַע II. (not used) *intr. to lift, to carry, to hold;* comp. Targ. דְּרַע and Talm. דְּרָא (to bear), Ar. ذرع (to contain, hold), and דָּרַע II. above, whence דֶּרַע, דַּרְדַּע, Sanskrit dhṛi i. e. *dhar*, Pers. *dâr*, the same. Out of this fundamental signification arose the Ar. ذرع, Syr. ܙܪܥ *to help*, i. e. to support, to assist in bearing; farther *to desire* i. e. to ask for, *to intercede with*, i. e. to stand for one as a helper. Deriv. זְרֹעַ, אֶזְרֹעַ.

זֶרַע (*constr.* once זֶרַע Num. 11, 7 [see הֶבֶל], with *suff.* זִרְעִי; prop. without plur., but with *suff.* זַרְעֵיכֶם 1 Sam. 8, 15, which stands for זַרְעֲכֶם on account of כַּרְמֵיכֶם) *m.* prop. what is scattered, hence 1. concrete, *seed*, of herbs Gen. 1, 11, trees

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1, 29, corn Lev. 26, 16, plants Eccles. 11, 6, even of the slip of the vine Ez. 17, 5, like the verb זָרַע; but especially *seed-corn*, *fruit* Gen. 47, 23, with the addition of the quantity and kind Lev. 27, 16; Is. 5, 10; figurat. *a grain*, of גַּד Ex. 16, 31. מָשַׁךְ ז׳ Am. 9, 13, זָרַע ז׳ Jer. 35, 7 *to sow*. — 2. what springs from seed, *grain* Deut. 28, 38, 1 Sam. 3, 15, in full form תְּבוּאַת ז׳ Deut. 14, 22 or also ז׳ הָאָרֶץ Lev. 27, 30, oppos. to פְּרִי הָעֵץ; *fruit*, *produce* Is. 23, 3, also denoted by פְּרִי הַגֶּפֶן and יְבוּל הָאָרֶץ Zech. 8, 12, and in this extension of meaning figur. Jer. 2, 21, like semen; comp. Phenic. זֶרַע פִּישׁ, ζεραφοῖς i. e. -φις (Diosc. 2, 124) product of the flax-plant. See פֶּשֶׁת. Seldom as an abstract, *the sowing* Gen. 47, 24, Is. 17, 12, or *sowing-time* Gen. 8, 22. — 3. *seed*, of men Lev. 15, 16, which is emitted in copulation 19, 20; and besides generally *children*, *posterity* Gen. 12, 7; נָתַן ז׳ 38, 9, הֵקִים ז׳ 38, 8 *to give a posterity;* seldom of *one* child Gen. 4, 25. ז׳ אֲנָשִׁים *male posterity* 1 Sam. 1, 11; ז׳ זֶרַע *children's children* Is. 59, 21. In connexion with names (דָּוִד, אַהֲרֹן, אַבְרָהָם &c.) immediate, near posterity are less thought of Jer. 33, 25; Lev. 21, 21; 2 Kings 11, 1; 17, 20. — Figurat. 4. *what stands in filial union* with a person or thing: with אֱלֹהִים Mal. 2, 15, צַדִּיקִים Prov. 11, 21, בְּרוּכֵי יי׳ Is. 65, 23, עַבְדֵי יי׳ Ps. 69, 37, or שֶׁקֶר Is. 57, 4, קֹדֶשׁ Ezr. 9, 2 &c., which may be differently translated according to the context. — 5. *stock*, *family*, *race* 2 Kings 11, 1; Dan. 9, 1; comp. ܙܪܥܐ, semen, σπέρμα &c. used similarly.

זְרֹעַ see זְרוֹעַ.

זְרַע (*def.* זַרְעָא) *Aram. m.* = Hebr. זֶרַע 3 Dan. 2, 43, for which זַרְעִית is in the Targ.

זֵרֹעַ see זְרוֹעַ.

זֵרְעֹן (Pihel-form; only *pl.* זֵרְעֹנִים) *m. greens*, *vegetables* Dan. 1, 16, identical with זֵרֹעִים 1, 12.

זָרַף I. (not used) *intr. to flow*, *to overflow*, *to flow forth;* comp. זָרַב, זָרַם, Ar. ذرف, Syr. ܙܪܦ &c.

Pih. (redupl.) זִרְזֵף *to flow strongly*, *to pour;* deriv. (usually) זַרְזִיף.

זָרַף II. (not used) *tr. to cut off*, *to mow*, a meadow; see זַרְזִיף.

זָרַק I. (*fut.* יִזְרֹק) *tr. to moisten*, *to wet*, *to sprinkle* (see מִזְרָק), Samar. זְרַק (Ex. 36, 36) for Hebr. יָצַק; hence 1. with עַל of the place and accus. of the object *to sprinkle*, *to squirt*, *to squirt up*, e. g. דַּם Ex. 24, 6, מֵי נִדָּה Num. 19, 13; Ar. زرق spoken of injections, clysters. — 2. Metaphor. and seldom (of dry things) *to scatter*, עָפָר Job 2, 12, פִּיחַ Ex. 9, 8, altars beaten into dust 2 Chr. 34, 4, גַּחֲלֵי־אֵשׁ Ez. 10, 2. Figur. perhaps Hos. 7, 9: *yea gray* (gray hair) *is sprinkled upon him;* but as זָרַק I. is never intrans. and the construction with בְּ does not appear, it is better to refer it to זָרַק II. Deriv. מִזְרָק.

Puh. זֹרַק *passive* Num. 19, 13 20.

The organic root of the stem זָ־רַק (Syr. ܙܪܩ, Ar. زرق) lies also in יָ־רַק I., רַק; and in Pers. *rikh*-ten, Lat. *rig*-are, Goth. *rig*-us the same root may also exist.

זָרַק II. (not used) *intr.* same as זָרַח *to shine forth*, *to shine*, *to be white*, of the grayness of hair Hos. 7, 9.

זָרַר I. (Kal not used) *tr.* prop. same as זָרַע, זָרָה (which see), *to strew*, *to scatter about*, Ar. ذَرَّ; whence

Poh. זוֹרֵר (*fut.* יְזוֹרֵר) *to scatter forth* (mucus from the nose), *to eject ray-like particles*, i. e. *to sneeze* 2 Kings 4, 35; the Lat. *stern*-uo, Greek πταρνύω proceeding from the same idea; comp. Targ. זְרִיר sneezing.

זָרַר II. (not used) *tr. to gird*, *to gird about*, *to encircle*, Arab. زَرَّ, deriv. זַר; metaphor. *to be active*, *quick*, *speedy*, especially so the

Pih. (redupl.) זִרְזֵר, whence in Aram. the abridged form זְרַז. Deriv. זַרְזִיר.

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זֶרֶשׁ (Persian) *n. p. f.* Esth. 5, 10; 6, 13. In explaining it some have compared the Zend. *zairi* (green, golden), hence *zairish* (golden), according to which the nominative sign *s* (*sh*) is expressed by שׁ (comp. כֹּרֶשׁ, דַּרְיָוֶשׁ).

זֶרֶת *f. the little finger*, auricularis, *μύωψ*, therefore contracted from זְעֶרֶת, as the large one is called גּוּדַל (Talm.); even *Nathan* (in ʿArŭch) has unconsciously adopted this meaning. But it is usually explained, the intervening space as far as the little finger, i. e. *a span*, *σπιθαμή* Is. 40, 12; extended to a larger measure Ex. 28, 16, 1 Sam. 17, 4, Ez. 43, 13, according to tradition half an ell. The derivation from זָרָה to spread out, after the form קֶרֶת, כֶּסֶת from קָרָה, כָּסָה, should not be regarded. Aram. ܙܪܬܐ, זַרְתָּא.

זָתָא (not used) *intr.* same as זָת (זוּת) prop. to have a fragrant smell, then generally *to be lovely*, *to be pleasant*.

Pih. זִתֵּא (not used) *to be very lovely*, derivative

זַתּוּא (*lovely*, *pleasant*) *n. p. m.* Ezr. 2, 8; Neh. 7, 13.

זֵתָם (same as זֵיתָן) *n. p. m.* 1 Chr. 23, 8.

זֵתַר (Pers.) *n. p. m.* Esth. 1, 10. It is = Zend. zaôtar *sacrificer*.

ח

ח, called חֵית (= חֵית from חוּת [which see] = חוּט, Ar. حَاطَ, Syr. ܚܛ *to hedge about*, see also הוּת), as the name of a letter signifies *enclosing*, concrete *fence*, because in the old Hebrew writing (on coins 𐤇, as also in the Phenician 𐤇) and accordingly in the old Greek, Etruscan, Umbrian &c. it is said (as well as ה) to present the rude shape of a fence. But the name was not chosen from the form of the letter; it was rather selected on account of the initial sound. The name is originally identical with that of *He*, for the weaker form הֵית arose out of חֵית, and was then shortened after the Aramean manner into הֵי, as בֵּית into בֵּי. The shape of the *He* also is like that of *Cheth* in certain forms in the old Phenician, in the square character &c. This similarity in name and shape with but slight deviation, points to the fact, that ח and ה formed at first only one sound; which is confirmed by the Greek *H*, a sign of the spiritus asper, that came from the Cheth-form (passing to the Romans as *h*), and by the Ethiopic *Haut* (חֵית = חוּת) ሐ, which is properly *ch*. Thereby is explained a) the frequent interchange of ה and ח in the language itself, or in relation to the dialects (see ה); b) the gradual endeavour to make the harder *h*-sound in Cheth to be heard, in order to distinguish it from ה. As a numeral ח, the eighth letter of the alphabet, signifies 8, ח̈ 8000; as a sound it is pronounced *che* = *h he*.

With respect to the pronunciation, ח was a strong aspirate uttered from the throat, according to the early separation of it from ה. But this guttural was a) still so near the simple guttural *h* that in the formation of stems a frequent interchange could take place between ח and ה, as חָלַךְ and הָלַךְ, הָיָה and חָיָה &c. (see ה), so that the LXX (rarely the Latin) represent it by the spiritus lenis, in the absence of the guttural sound in Greek, e. g. חֶרְמוֹן *Ἀερμών*, חַוְרָן *Αὐρανῖτις*, חַוָּה *Εὔα*, חִוִּי *Εὐαῖος*, מָשִׁיחַ *Μεσσίας* (New Test.), חֲזָאֵל Azelus (Justin. 36, 2), לוּחִית *Λουείθ*, מַחְלִי *Μοολεί*, מְחוֹלָה *Μεουλά*, בַּחוּרִים *baurim* (Jerome), and others. The Phenicians also and the Carthaginians have often expressed by *Cheth* nothing but *h* or the softest breathing, whence the Latins and Greeks render it in like manner, e. g. חַנִּבַעַל Hannibal, *Ἀννίβας*; חַנּוֹן Hanno, *Ἄννων*; חַמֶּלְקַר (= חַן־מֶ׳)

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Hamilcar, Ἀμίλκας; חִירֹם (1 Kings 7, 40) *Hiromus*, Εἴρωμος; חַנָּא *Anna;* חַגְבַּעַל Ἄγβαλος; בֵּן אָחִי *bin ui* (Plaut. Poen. 1, 2) &c.; this has been particularly the case with Cheth at the end, e. g. רוּחַ *rua* (Jerome Opp. II, 304), בָּרֵחַ *bari* (III, 222), זֶרַח *zara* (II, 541), בֶּטַח *bete* (l. c. 537), שֶׁלַח *sala* (III, 1319), Punic לִיחַ (=לוּחַ) *lia* (Plaut. Poen. 1, 15). — b) more frequently as a guttural nearly corresponding to the *ch* in the Scotch *loch*, but as such it sometimes strengthened the *h*-sound = *hh*, Ar. ح; sometimes it was the aspirated *k*-sound = *kh*, Ar. خ; a fact which becomes sufficiently palpable from the division of the letter in Arabic and Ethiopic, from the different significations of stems in the language itself that are written alike, as in Semitism generally. In the case of this pronunciation of *Cheth* the LXX and the Greeks have rendered it sometimes by χ, sometimes by κ, e. g. חָם Χάμ, חָרָן Χαῤῥάν, Greek Κάῤῥαι, חֲלַח Καλαχηνή, חוֹבָה Χωβά, פֶּסַח φασέκ, טֶבַח ταβέκ, or the pronunciation fluctuates between that of *a*) and *b*), e. g. רָחָב Ῥαχάβ and Ῥαάβ, חָבוֹר Χαβόῤῥας and Ἀβόρας, חַלְפַּי Ἀλφαῖος (Matth. 10, 3) and Κλεωπᾶς (Joh. 19, 25).

From the very various pronunciation of *Cheth* consisting of the softest breath and reaching to the hardest guttural aspiration, we can explain how the ח-sound in stems may be interchanged 1. with א, e. g. as an initial sound in אָבַק II. and חָבַק, אוּז and חוּז, אוּל and חוּל, אוּף and חוּף, אָזַב and חָסַב, אָטַם and חָטַם, אָלַם and חָלַם, אָמַץ and חָמַץ, אָרָא and חָרָה, אָרַג and חָרַךְ, אֲרֻזִים Ez. 27, 24 = חֲרֻזִים &c.; as a medial sound, e. g. in דָּאָה and דָּחָה &c., but seldom; as a final sound, e. g. סָלָא and סָלַח, פָּרָא and פָּרַח, פָּלָא and פָּלַח &c., also rare; — 2. with ה, on which interchange see above pag. 342; yet it should be particularly remarked that the ח as a medial sound is often exchanged with ה, e. g. בָּהַל and בָּחַל, بهل; גָּהַל and جهل; גָּהַר and גָּחַר; גָּחַן Syr. ܓܗܢ; צָהַר and צָחַר. — As a stronger guttural *Cheth* is interchanged 3. with ג, e. g. in חָבַל I. and גָּבַל, חָדַד and גָּדַד, חָדַר and גָּדַר, חוּל and גּוּל, חוּשׁ and גּוּז, חָלַף II. and גָּלַב, חָלַשׁ and גָּלַשׁ, חָצָה and גָּזָה, חָצַץ and גָּזַז, חָרַט and גָּרַט, פָּלַח and פָּלַג; — 4. with כ, e. g. in חָפָה and כָּפָה, חָבַל I. and כָּבַל, חָבַשׁ and כָּפַשׁ, חוּר II. and כּוּר, חָטַשׁ and כָּתַשׁ, חָלַף III. and כָּלַב, חָמַר and כָּמַר, חָשַׁל and כָּשַׁל, חָשַׁם and כָּתַם; — 5. with ק, e. g. in חָטַף and קָטַף, חָשַׁשׁ and קָשַׁשׁ, חָשַׁר and קָשַׁר, חָצַב I. and קָצַב, חָפַר and קָבַר, חָדַד and קָדַד, חָדַשׁ and קָדַשׁ, חָטַב and קָטַב, חָצָה and קָצָה. — 6. As ע (*gh*) in the language also attaches itself to the guttural sounds, so *Cheth* is interchanged with ע, e. g. in חָגַב II. and עָגַב, חוּג and עוּג, חָגַל and עָגַל, צָוַח Phenic. צָוַע Sam. צְבַע, חוּשׁ and עוּשׁ, חוּר and עוּר I., חָלַל and עָלַל, חָמָה and עָמָה, חָמַל and עָמַל, חָמַר and עָמַר I., חָצַב and עָצַב, חָרַב and עָרַב III. &c. — Besides these normal changes of the *ch*-sound the following are noteworthy: a) its occasional interchange with the sibilants, e. g. שָׁזַר (to turn), Aram. חֲזַר; חַדְרַךְ and שַׁדְרַךְ; חִירוֹם and Σίρωμος; חָבַט and שָׁבַט; חֲוִילָה and زويلة (Sa'adja), חָגַר and סָגַר &c. — b) At the end of stems it corresponds to the Sanskrit Visarga, e. g. צָ־מַח Sanskrit *mah* (to sprout), פָּרַח Sanskrit *rah* (to grow) &c.

חָא see חָח and חוֹחַ.

חָאחָא see חוֹחַ.

חֹב (with *suff.* חֻבִּי; from חָבַב I.) *m.* prop. a hidden place, one guarded round about, hence *inlet*, *bosom* Job 31, 33, to cover a thing (טָמַן); Targ. עֲטַף, עֲטִיף of similar origin; elsewhere עֹב there. Deriv. usually the denom.

חָבַב *to carry in the bosom*, Deut. 33, 3 *also he bare the tribes in his bosom*, which the parallelism appears to favour; see however חָבַב II.

חָבָא I. (Kal unused) *tr.* 1. *to conceal*, *to veil*, *to hide*, *to cover*, cognate with

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חָפָה, כָּפָה, כָּבָה, Ar. خَبَأَ (also خبا = כָּבָה), خفا &c. Comp. חָבַב I. — 2. Figurat. *to protect*, prop. embrace; applied to the voice, *to make soft.*

Nif. נֶחְבָּא (2 *pers.* נַחְבֵּאתָ; 3 *pers. pl.* נֶחְבְּאוּ; *inf. constr.* הֵחָבֵא; *fut.* אֵחָבא) 1. *to hide oneself, to conceal oneself* Judges 9, 5, 1 Sam. 19, 2, with בְּ of the place *where* Josh. 10, 17; 1 Kings 22, 25; 2 Chr. 18, 24 *to be hid in a chamber which leads to another*, i. e. into the most secret one; אֶל־הַכֵּלִים *among the vessels* 1 Sam. 10, 22; usually with שָׁם Josh. 10, 27 or שָׁמָּה 2, 16. — 2. *to be hidden, concealed*, hence in the adverbial construction with בָּרַח Gen. 31, 27 *to flee away secretly;* on the other hand בָּרַח בְּהֵחָבֵא Dan. 10, 7 *to flee while concealing oneself.* — 3. Figurat. *to be protected* Job 5, 21; *to stop*, spoken of the voice 29, 10.

Puh. חֻבָּא *to be hidden, concealed* Job 24, 4.

Hif. הֶחְבִּיא (3 *fem.* הֶחְבְּאַתָה, *pause* ־אָתָה Josh. 6, 17, like נִפְלְאַתָה, 2 Sam. 1, 26, arising from a mixture of the ל״ה and ל״א forms; *fut.* יַחְבֵּא) 1. *to hide, to conceal*, with accus. of the object 2 Kings 6, 29. — 2. (not used) *to protect.* Deriv. מַחֲבֵא, מַחֲבֹא, יַחְבָּא in the proper name אֶלְיַחְבָּא.

Hof. הָחְבָּא *to be hidden* Is. 42, 22.

Hithp. הִתְחַבֵּא (*partic.* מִתְחַבֵּא, *fut.* יִתְחַבֵּא) *to hide* or *conceal oneself*, with בְּ 1 Sam. 14, 22, שָׁם of the place 23, 23 and accusative of duration 2 Kings 11, 3.

חָבָא II. (Kal not used) *intr.* same as קָפָא *to be drawn together, to be condensed, hardened.*

Hithp. הִתְחַבֵּא the same, Job 38, 30 *the waters are congealed like a stone.*

חָבַב I. (not used) *tr.* same as חָבָא I. *to protect all round, to enclose, to encircle*, Ar. خَابَ (prohibitus, -clusus fuit), then *to conceal;* comp. חָף and חַף. Derivat. חֹב.

חָבַב II. (i. e. חַב, only *part.* חוֹבֵב) *intr. to desire, to long for, to long after*, a thing, for the organic root חַב is identical with that in אָו־ה, תָּ־אַב, יָ־אַב I., אָב־ה, and with the harder initial sound in אָ־חַב, אָ־הַב, עָ־גַב according to the original signification; so too the Ar. حَبَّ. Hence arises the meaning *to love* (cognate with lubere to desire), Deut. 33, 3 *he loves the tribes also* (עַמִּים comp. 32, 8), as the versions and old interpreters have taken it. Deriv. the proper name חֹבָב.

The fundamental signification of the stem is not *to protect, surround*, but *to long after* a thing, *to desire*, to which the Arab. stem points; but the Syr. ܚܒ *to burn* is merely a collateral form of ܚܡ, according to the usual interchange.

חֹבָב (*beloved, befriended*) *n. p. m.* Num. 10, 29; Judges 4, 11; elsewhere יִתְרוֹ.

חָבָה (*imp.* חֲבִי for חֲבֵה, as תִּזְנִי = תִּזְנֶה) *intr. to conceal oneself* Is. 26, 20; also *tr.* Deriv. חֶבְיוֹן, and the proper names חֲבָיָה, חוֹבָה. See חָבָא.

Nif. נֶחְבָּה (Jer. 49, 10, but to be pointed נַחְבֹּה according to others; 2 *pers. pl.* נַחְבֵּתֶם; *inf. c.* הֵחָבֵה) the same as נֶחְבָּא Josh. 2, 16; 1 Kings 22, 25; 2 Kings 7, 12; Jer. 49, 10.

Puh. חֻבָּה (not used) same as חֻבָּא; deriv. n. p. יְחֻבָּה.

Hif. הֶחְבָּה (not used) same as הֶחְבִּיא; deriv. n. p. נַחְבִּי.

חֲבוּלָה (from חֲבַל) *Aram. f.* same as חֲבַל, *hurt, crime* Dan. 6, 23.

חִבּוּק or חִבֻּק *m. folding of the hands*, of the lazy Prov. 6, 10; 24, 33; with יָדַיִם.

חָבוֹר *n. p.* of a river in Assyria, Ar. خابور, which flows into the Tigris, according to *Jakut;* different from כְּבָר in Mesopotamia, which empties itself into the Euphrates 2 Kings 17, 6; 18, 11. It gave the name to the mountain Χαβώρας (Ptol. 6, 1) between Media and Assyria. In order to distinguish it still better from כְּבָר, i. e. from Ἀβόῤῥας (Strab. 16. p. 738) or Χαβώρας (Ptol. 5,

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18), which borders Chaldea Ez. 1, 3 and Babylon Jer. 24, 1 and falls into the Euphrates, it is described more exactly in 2 Kings l. c. by נְהַר גּוֹזָן. According to others it is a river discharging itself into the Euphrates, which is still termed *Kabur* (Assem. II. p. 222), but was probably called כְּבָר by the Hebrews Ez. 1, 3; 3, 10, by the Syrians ܟܒܪ. — The signification of חָבוֹר (if the name be Semitic and it be one of the two rivers of Mesopotamia which flows into the Euphrates at כַּרְכְּמִישׁ) is *the united* i. e. *additional river*, and so כְּבָר would be only a collateral form; but if the Gosan in Assyria be meant, the name appears to have arisen from khûbpâr i. e. *εὐφρήτωρ, with beautiful banks*.

חַבּוּרָה and חַבָּרָה (*pl.* ־רוֹת; from חָבַר II.) *f.* prop. notch, hence *stripe, wound* Ex. 21, 25, whose suppuration is denoted by מַק Ps. 38, 6, parallel to פֶּצַע Is. 1, 6 and connected with it Prov. 20, 30 i. e. *wound-making stripes*.

חֲבוּרָה *f.* the same Is. 53, 5; Targ. חֲסִירָא.

חָבַט (*fut.* יַחְבֹּט) *tr. to knock, to beat, to strike*, hence *to beat off*, זֵיתִים Deut. 24, 20, fruits Is. 27, 12 (where the object is omitted); *to beat out*, i. e. to take out the grain (with a stick, comp. Is. 28, 27), חִטִּים Judges 6, 11.

Nif. נֶחְבַּט (*fut.* ־חָבַט) *pass.* Is. 28, 27.

The stem חָ (Ar. خَبَطَ, Targ. חַבַט, whence the nouns חִבּוּט pulsatio, מַחְבֹּטָא stick; Syr. ܚܒܛ) has for its organic root חִ־בַּט (comp. Lat. bat-uere), which lies also in the Aram. שִׁ־בַּט (to beat), Hebr. שָׁבַט; in Ethiopic a sibilant stands here for Cheth.

חֲבַיָה (*Jah is a protection*) *n. p. m.* Neh. 7, 63; for which חֲבַיָּה Ezr. 2, 61.

חֲבַיָּה see חֲבַיָה.

חֲבִיוֹן (from חָבָה after the form עֲלִיוֹן, only *constr.*, and therefore *Tanchum* assumes for it an absolute חֲבִיוֹן after the form חֲזִיוֹן) *m. a hut, a tent*, i. e. an enclosed place (*Tanchum*), Hab. 3, 4 of the tabernacle; the LXX, Aq. Symm. Syr. read וְשָׁם, and therefore render: *and he set up the tent of his power*.

חֲבִיוֹן see חֲבִיוֹן.

חָבַל I. (*fut.* יַחְבֹּל Deut. 24, 6 and יַחְבֹּל 24, 17; 3 *pl.* יַחְבְּלוּ, *pause* ־בְּלוּ; — חָבֹל Neh. 1, 7 is a noun) *tr.* 1. *to wind together, to bind together*, of a rope, hence חֶבֶל 1-3. Consequently *to unite, to associate together*, of a league, חוֹבְלִים (מַקֵּל) Zech. 11, 7 14 *a staff of uniting ones*, i. e. of the union of Judah and Israel; and the breaking of this staff is said to symbolise לְהָפֵר אֶת־הָאַחֲוָה 11, 14, which is conceived of as עֵץ אֶחָד Ez. 37, 19; comp. Ar. حَبْل (covenant). The LXX, Symm., Vulg. and others have taken it incorrectly as synonymous with חֲבָלִים; *Rashi, Kimchi* and others as the opposite of נִזְעָם in the sense of *destruction, woe*, which is inadmissible on account of the two sticks being represented alike and without antithesis, as also on account of the object stated Zech. 11, 14. — 2. Figur. *to pledge* (i. e. either to exchange a thing for what is lent, and by that means to bind the debtor to oneself or to place him under an obligation, *pignore obligare*, or as in the case of עָבוֹט and עָרַב *to mix, to have intercourse*, proceeding from the idea of *attaching to*), *to take a pledge*, with accus. of the person Job 22, 6; Prov. 20, 16; 27, 13, and the accus. of the thing, as שַׂלְמָה Ex. 22, 25, בֶּגֶד Deut. 24, 17, רֵחַיִם 24, 6, שׁוֹר Job 24, 3, חֶבֶל (*pledge*) Ez. 18, 16; figurat. נֶפֶשׁ Deut. 24, 6; בִּגְדִים חֲבָלִים Am. 2, 8 *pledged garments*, which were to be given back at night, according to Ex. 22, 25. In Job 24, 9 וְעַל־עָנִי יַחְבֹּלוּ is read by some, on account of the parallelism, וְעַל עָנִי *and they pledge the child of the poor*, which certainly suits the first hemistich; others take עַל for וַאֲשֶׁר עַל. Deriv. חֶבֶל 1. — 3. Fig. *to act perversely, corruptly*, connected with the noun חֶבֶל for the sake of strengthening the idea Neh. 1, 7 (cognate in sense עָקַשׁ, עָוַת, עָקַל, proceeding from a like fundamental signification); *to*

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transgress, *to sin*, Job 34, 31 *I have repented of that wherein I have not transgressed.* Deriv. חֲבֹל 2. — 4. Figur. (not used) *to twist*, *to bend*, from pain, particularly of a woman bringing forth; cognate in sense חָל (חוּל), חִרְצֵב; deriv. חֶבֶל, חֶבֶל. — 5. *to conceive*, properly to copulate, like the Ar. حَبَلَ (concepit) Ps.7,15, hence הָרָה and יָלַד follow here.

Nif. נֶחְבַּל (*fut.* יֵחָבֶל־) *pass.* of signif. 2 of Kal: *to be pledged*, Prov. 13, 13 *whoso despises a thing*, *will be pledged to it* (hereafter). So *Midrash Tillim*, *Rashi.* According to others from חָבַל II.

Pih. חִבֵּל Song of Sol. 8, 5 is a denomin. from חֶבֶל, which see.

The fundamental signification of the stem ח׳ is that of twisting and binding in the widest sense, as in גָּבַל, כָּפַל, כָּבַל, Ar. جبل &c., and the Ar. حَبَل corresponds to ח׳.

חָבַל II. (Kal not used) *tr. to wound*, *to injure*, Targ. חֲבַל, properly same as חָבַר II. to cut into, to make a notch in, hence *to damage*, *to corrupt*, *to destroy.* The Ar. stem خبل, whence خَبْل usury (= נֶשֶׁךְ, Syr. ܚܘܒܠܐ, Targ. חֲבוּלְיָא, usury), also appears to belong here. Deriv. חֶבֶל 1.

Nif. נֶחְבַּל (*fut.* יֵחָבֶל־) *to be wounded*, *violated*, *injured*, Prov. 13, 13 (Targ., Ibn Esra &c.).

Pih. חִבֵּל (*fut.* יְחַבֵּל) *to destroy*, of מַשְׁחִית Is.54,16, always with the accus. of the object, e. g. עֲנָוִים 32, 7, אֶרֶץ 13, 5, כְּרָמִים Song of Sol. 2, 15, מַעֲשֶׂה; *to cause corruption* Mic. 2, 10. Comp. Targ. חַבָּלָא (Syr. ܚܒܠܐ), מְחַבְּלָא, לָנָא־ waster, חִבּוּלָא injury.

Puh. חֻבַּל *to be broken*, עֹל Is. 10, 27; figurat. *to be destroyed*, spoken of the spirit Job 17, 1; Ar. خبل.

חָבַל III. (not used) *trans. to conduct*, *to lead*, *to manage*, e. g. people, war, concerns (see תַּחְבֻּלָה); *to steer*, a ship (see חֹבֵל). The stem is connected with יָבַל in הוֹבִיל, with the Ar. حبل (to lead, to drive towards an object), and the nouns חֹבֵל, תַּחְבֻּלָה, חִבֵּל can only be explained by it.

חֶבֶל (with *suff.* חַבְלוֹ; *plur.* חֲבָלִים, *constr.* חַבְלֵי, and חֶבְלֵי figur.) *m.* (*fem.* only in Zeph. 2, 6), 1. *a cord*, *rope*, (from חָבַל I.) Josh. 2, 15; Jer. 38, 6 11-13, *lace* Esth. 1, 6; *a tent-rope* Is. 33, 20, *a cable* 33, 23; *a little chain*, by which the lamp hangs down from the tent-cover Eccles. 12, 6; *a leash*, hence (*Targ.*, *Rashi*, *Kimchi*) Hos. 11, 4: *with the leashes of men will I lead them*, i. e. with a beneficent rein, to which the following עֲבֹתוֹת אַהֲבָה points (the LXX incorrectly derive it from חָבַל II.); *ropes about the head* 1 Kings 20, 31 32 were a sign of complete subjection. — 2. Fig. *a band*, *a loop*, *a net*, e. g. of sin Is. 5, 18, Prov. 5, 22, of misery Job 36, 8, of death Ps. 18, 5 and of שְׁאוֹל 2 Sam. 22, 6, where is the form חֶבְלֵי; of a bridle or gin Job 40, 25; of the surrounding of a city by a close blockade 2 Sam. 17, 13; comp. Ar. حَبْل, حِبَالَة, حُبَالَة, Syr. ܚܒܠܐ. — 3. *a rope for measuring*, in full form חֶ׳ מִדָּה Zech. 2, 5; *a measuring line* 2 Sam. 8, 2, Am. 7, 17, הִשְׁלִיךְ חֶ׳ Mic. 2, 5 *to throw out the measuring line*, i. e. to divide off a piece of ground. Figurat. *the inheritance measured* or *apportioned* (by the measuring line) Josh. 17, 14; 19, 9; *a portion* Ez. 47, 13, fully חֶ׳ נַחֲלָה Deut. 32, 9; Ps. 16, 6; 78, 55; 105, 11; *what is assigned by lot*, hence *lot* Job 21, 17, comp. Josh. 17, 14. — 4. *a district*, like גְּבוּל (which see), so far as extent is considered Deut. 3, 4 13; 1 Kings 4, 13; חֶ׳ הַיָּם *region of the sea* Zeph. 2, 5 6 i. e. *sea-coast.* — 5. *splendid ties*, *splendid laces* or *bindings*, an article of Tyrian commerce Ez. 27, 24, which is not described more exactly. — 6. *a band of men*, *a troop*, *a company*, 1 Sam. 10, 5 10; Ps. 119, 61; as אֲגֻדָּה is also used in the same metaphorical way. — 7. (from חָבַל II.) *destruction*, Mic. 2, 10 (Vulg. Syr.).

חֵבֶל (from חָבַל I.; *pl.* חֲבָלִים, *constr.* חֶבְלֵי, with *suff.* חֲבָלֶיהָ, חֶבְלֵיהֶם) *m.*

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writhings, *twistings*, of one bringing forth, *the pains of birth*, ὠδῖνες, tormenta, and also figurat. Is. 13, 8, Jer. 49, 24, with צִיר, צָרָה; בָּא חֵ׳ לְ Is. 66, 7, Jer. 22, 23 *woe comes upon one;* חֵ׳ אָחַז פְּ׳ Is. 13, 8, Jer. 13, 21 *woe seizes one;* חֶבְלֵיהֶם תְּשַׁלַּחְנָה Job 39, 3 *they cast forth their* (*after-*) *pains*, i. e. they work them off easily (in the preceding hemistich the breaking forth of the birth is already mentioned). חֲבָלִים Job 21, 17 belongs to חֶבֶל (lot). Hence the denominative

Pih. חִבֵּל *to bring forth*, with pain (חֵבֶל) Song of Sol. 8, 5.

חִבֵּל (after the form קִטֵּר, דִּבֵּר, שִׁלֵּם) *m. helm-work* (from חָבַל III.), prop. *a* (ship's) *steering*, *guiding*, gubernaculum, Prov. 23, 24, which רֹאשׁ suits. *Targ.*, *Levi* and others: *the sailing ship; Ibn Esra: tackling; Kimchi* and *Saadia: mast*, all merely conjectural.

חֹבֵל (*plur. constr.* חֹבְלֵי, with *suff.* חֹבְלֶיךָ) *m.* 1. *a steersman*, Ez. 27, 8 27-29, along with מַלָּח *a rower.* — 2. collect. *sailors* Jon. 1, 6, comp. הָאוֹרֵב; therefore with רַב in the sing. as in רַב סָרִיס, רַב מָג Jer. 39, 3.

חֲבַל (not used) *Aram. tr.* same as Hebr. חָבַל II. *to wound*, *to injure;* deriv. חֲבוּלָה, חֲבַל.

Pa. חַבֵּל (*inf.* חַבָּלָה) *to destroy*, a house Ezr. 6, 12; *to kill* Dan. 6, 23; *to fell*, אִילָנָא 4, 20.

Ithpa. אִתְחַבַּל *pass.* Dan. 2, 44; 7, 14.

חֲבַל (*def.* חֲבָלָא) *Aram. m. hurt* Dan. 3, 25; *damage* Ezr. 4, 22; Syr. ܚܒܠܐ.

חֲבֹל (after the form מְשֹׁל, בְּזֹה) *m.* 1. (in Ezek.) *a pledge*, as חֲבֹלָה; הֵשִׁיב חֲ׳ *to give back a pledge* Ez. 18, 12; חָבַל חֲ׳ *to take a pledge* Ez. 18, 16. — 2. *perverseness*, *sinning*, Neh. 1, 7, which *Gesenius* (Thesaurus p. 413) reads incorrectly חָבוֹל and takes as an infin.

חֲבֹלָה *f.* same as חֲבֹל, *a pledge.* Ez. 18, 7: *gives back his pledge* (הֵשִׁיב with accus.) *to the debtor* (חוֹב *debtor* part. like קוֹם 2 Kings 16, 7).

חָבַץ (not used) *tr. to put together*, *to collect*, *to draw together*, *to mix*, Ar. خَبَصَ, Syr. ܚܒܨ, Targ. חֲבַץ; in its organic root it is closely connected with that in קָ־בַץ, קָ־מַץ, קָ־פַץ. Derivative חֲבַצֶּן.

חָבֵץ (not used) *intr.* same as חָמֵץ *to be sharp*, hence of smell: *to smell sweetly*, *to smell sharp;* of colour: *to be bright-coloured* (red); comp. Talm. חֲמַס (a kind of strong-scented aroma), חוּמֵץ (a sort of onion), Ar. كَمَتَ (to be reddish). Deriv. חֲבַצֶּלֶת.

חָבָץ, *constr.* חֲבַץ, see חֲבַצֶּלֶת and חֲבַצֶּן.

חֲבַצֶּל see חֲבַצֶּלֶת.

חֲבַצֶּלֶת (from חֲבַצֶּל with the termination ־ֶת; in ־ֶל חֲבַצֶּל is the well-known derivative-syllable, as in אֶרְאֶל, עֲרָפֶל, כַּרְמֶל, אַרְאֶל, and the ground-form of the noun is חָבָץ, *constr.* חֲבַץ) *f.* prop. a reddish, bright flower, a sort of *lily* (besides the white), then *meadow saffron*, a figure of unpretending modesty, Song of Sol. 2, 1, Is. 35, 1, Syr. ܚܡܨܠܝܬܐ (from ܚܡܨ). Translators (Targ.: the narcissus) and interpreters (*Sa'ad.*, *Ibn G'anach*, *Kimchi*, *Ibn Esra*) have conjectured the sense.

חֲבַצֶּן (not used; from חָבַץ with the termination ־ֶן as in צִפֹּרֶן, בֹּשֶׁן) *m. a putting together*, *collection*, only in the compound:

חֲבַצִּנְיָה (*collection of Jah*) *n. p. m.* Jer. 35, 3; comp. קַבְצְאֵל.

חָבַק (*inf.* חֲבֹק) *intr. to fold*, *to shut together*, the hands Eccles. 4, 5 from laziness; *to embrace*, a child 2 Kings 4, 16, or otherwise from love Eccles. 3, 5. — The organic root of the stem חָ־בַק, which is also found with many modifications in אָ־בַק II., דָּ־בַק, Targ. דְּ־בַךְ, Hebr. בָּךְ (which see), lies also in חָ־מַק (*b* changed into *m*); and the Ar. حبك, حَبَجَ is also connected with it; comp. with the organic root the Sanskrit *paç*,

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Lat. *pac* (pang-ere), Greek *πήγ-νυμι* &c. Deriv. the proper name חֲבַקּוּק.

Pih. חִבֵּק (*inf. constr.* חַבֵּק Eccles. 3, 5; *fut.* יְחַבֵּק, יְחַבֶּק־) *intens.* 1. *to clasp*, צוּר Job 24, 8, אַשְׁפָּת Lament. 4, 5 (comp. Talm. חַבָּק a girdle); *to embrace*, out of friendship Gen. 29, 13; 33, 4; 48, 10, from sensual lust Prov. 5, 20, or love Song of Sol. 2, 6. רָחַק מֵחַבֵּק *to keep oneself far from the embrace of love* Eccles. 3, 5. — 2. (not used) *to fold the hands*, through laziness, whence חִבּוּק.

חִבֻּק see חִבּוּק.

חָבָק (*constr.* חֲבַק) see חֲבַקּוּק.

חֲבַקּוּק (*embrace of love*, from חָבָק, *constr.* חֲבַק, with repetition of the last sound, as תְּבַלּוּל from תָּבָל) *n. p.* of a prophet Hab. 1, 1; 3, 1; the LXX have read חַבָּקוּק, and have therefore written Ἀμβακούκ, -μ; the Syr. and Arab. have חַבְקוּק.

חַבְקוּק see חֲבַקּוּק.

חַבָּקוּק see חֲבַקּוּק.

חָבַר I. (*part.* חֹבֵר, *part. pass.* חָבוּר) 1. *intr. to be strung together*, *to be bound*, *to be associated*, of the allied Gen. 14, 3, with אֶל of the place; of the joining together of two things Ex. 26, 3, Ez. 1, 9, of partnerships, friends, unions, companies &c.; Ar. حبر, Aram. the same. — 2. *trans. to bind*, *to unite*, חֲבוּר עֲצַבִּים *associated with idols* Hos. 4, 17. Deriv. חָבֵר, חֶבֶר, חֹבֶרֶת, חֶבְרָה, חֲבֶרֶת, the proper names חֶבְרוֹן, חָבוֹר. — 3. Figur. *to conjure* (= binding by magic spells) i. e. to fetter or make fast a thing by magic, hence *to practise magic*, *to exorcise*, with the accus. חֶבֶר (sorcery) Deut. 18, 11; Ps. 58, 6. Comp. the Greek *βασκαίνω*, *καταδέω*, Lat. fascinare, ligare ligulam, German *Nesteln knüpfen*, where the idea of conjuring, practising magic also proceeds from that of binding.

Pih. חִבֵּר (*fut.* יְחַבֵּר, *inf. constr.* חַבֵּר) *to join together*, *to connect* (two things), with אֶל Ex. 26, 6; *to enter into a covenant*, with עִם of the person 2 Chr. 20, 36. יְחָבְרְךָ (Pihel-form as if ב were a guttural), Ps. 94, 20, is a denom. from חָבֵר, which see. Deriv. מְחַבֶּרֶת, חַבָּר.

Puh. חֻבַּר *to be joined*, with אֶל Ex. 28, 7, or עַל 39, 4; with יַחְדָּו *to be bound along with something*, Ps. 122, 3 *as a city*, *which is bound together* (i. e. with the surrounding places), and has therefore become large; better *which is bound together* (in its houses), i. e. whose houses stand closely together; יְחֻבַּר אֶל־כָּל־הַחַיִּים Eccles. 9, 4 K'ri (as also Targ., LXX, Syr., Vulg.) *who is joined to all the living*.

Hif. הֶחְבִּיר *to make a union by words* (בְּמִלִּים) i. e. to make a speech against one, with עַל of the person Job 16, 4 (see however חָבַר II.); elsewhere too *to bind*, in architecture, whence מַחְבֶּרֶת.

Hithp. הִתְחַבֵּר (once אֶתְחַבֵּר 2 Chr. 20, 35 after the Aramaean manner) *to join oneself*, *to unite oneself*, *to attach oneself to*, with עִם 2 Chr. 20, 35 37; Dan. 11, 6; whence the infin. noun הִתְחַבְּרוּת arose.

חָבַר II. (Kal not used) *tr. to cut into*, *to make an incision in*, hence *to wound*, metaph. *to make stripes*, *to stripe*, Ar. حَبَرَ, hence حِبَرَة a striped garment, conseq. cognate in sense with חָפַר (which see), comp. חָבַל; deriv. חֲבוּרָה.

Pih. I. חִבֵּר (not used) *to make strong marks*, *to wound*, deriv. חַבּוּרָה.

Pih. II. (redupl.) חֲבַרְבַּר (not used) *to be striped*, *streaked*, of the panther; deriv. חֲבַרְבֻּרָה, חֲבַרְבֹּר.

חַבָּר (*pl.* חַבָּרִים) *m. an associate in business* Job 40, 30, parallel כְּנַעֲנִי, hence *Kimchi* renders it by בְּנֵי הַחֲבוּרָה.

חָבֵר (*pl.* חֲבֵרִים) *adj. masc.*, חֲבֵרָה (*constr.* חֲבֶרֶת) *f.* (prop. *a part.*, then) *subst. an associate* male or female, a male or female *friend*, in a good sense Ps. 119, 63 or a bad Is. 1, 23, Prov. 28, 24 (cognate in sense אֹהֵב, רֵעַ); hence a denom. to Pi. Ps. 94, 20 חָבֵר (= חִבֵּר)

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to be an associate, with accusat. of the person.

חֶבֶר (after the form חָכָם; *pl.* חֲבָרִים, with *suff.* חֲבָרֶיךָ) *m. a conjurer, an enchanter*, i. e. an idol-priest Is. 47, 9 12; Phenic. חבר (a priest, a magician) n. p. m. (Ἀββαρος); see חֶבֶר 3.

חֶבֶר (after the form מֶלֶךְ, *pl.* חֲבָרִים) *m.* 1. *spell, enchantment*, usually as an accus. to חוֹבֵר Deut. 18, 11; Ps. 58, 6. — 2. *community*, בֵּית חֶ *a common house* Prov. 21, 9; 25, 24; *society* Hos. 6, 9. — 3. (*sorcery, magic*) *n. p. m.* Gen. 46, 17, for which Num. 26, 45 has חֶבֶר; Judges 4, 11; 1 Chr. 4, 18; 8, 17. Deriv. the *patronym.* חֶבְרִי Num. 26, 45.

חֶבֶר see חֵבֶר.

חָבֵר (*pl.* with *suff.* חַבְרוֹהִי) *Aram. m.* same as Hebr. חָבֵר *a friend, associate* Dan. 2, 13 17 18.

חַבְרָא (*pl.* חַבְרָן, mit *suff.* חַבְרָתֵהּ) *Aram. f. an associate, companion*, = Hebr. חֲבֶרָה, then *the other*, like רֵעוּת Dan. 7, 20.

חֲבַרְבֻּרָה see חֲבַרְבְּרָה.

חֲבַרְבְּרָה (from *masc.* חֲבַרְבֻּר, from חָבַר II.) prop. *adj. f. streaked, striped*, but commonly *a subst.: stripe, streak, a streaky spot*, of the panther Jer. 13, 23; comp. Phenic. חַבְרוּת *stripes*, whence חַבְרוֹת לְבָשׁ *stripes of the coat*, the name of a kind of cake (χεβροδλάψον Athen. 3, 126ᵃ).

חֶבְרָה *f. society, company* Job 34, 8.

חֶבְרוֹן (*village*) 1. *n. p.* of a very old Phenician city, which was before called קִרְיַת אַרְבַּע (see under אַרְבַּע) Gen. 23, 2; Josh. 15, 54; 20, 7, or קִ֫ רְיַת הָאַרְבַּע Neh. 11, 25, a locality of the worship of אַרְבֵּאל, built seven years before צֹעַן in Egypt Num. 13, 22; it lay 22 Roman miles south of Jerusalem (Euseb. under Ἀρκώ) in a mountainous and rocky but fertile district (*Josephus*, Bell. Jud. 4, 9, 9). In Jewish history, from the time of the patriarchs (Gen. 13, 18; 23, 2 &c.) till its destruction by the Romans (*Josephus*, Bell. Jud. 4, 7) *Hebron* plays an important part. In the middle ages it was called *St. Abraham* by Christians, الخليل by Arabians (i. e. chapel of the friend of God), by Abulfeda بيت حبرون. — 2. (*association, union*, Phenic. חֶבְרֹן the same) *n. p. m.* in the tribe of Levi and Judah Ex. 6, 18; 1 Chr. 2, 42; *patronym.* חֶבְרֹנִי Num. 3, 27.

חֶבְרִי see חֵבֶר.

חֶבֶרֶת *f. a joining*, i. e. where something is united, conseq. = מַחְבֶּרֶת Ex. 26, 4 10; 36, 17.

חֶבֶרֶת Mal. 2, 14 see חָבֵר.

חָבַשׁ (*fut.* 1. יַחֲבֹשׁ and יַחְבֹּשׁ, *pl.* יַחְבְּשׁוּ, with *suff.* יַחְבְּשֵׁנִי; *fut.* 2. יַחְבֹּשׁ) *tr.* 1. *to bind around, to wrap round, to envelop*, hence *to twist round* (about the head), פְּאֵר (*a turban*) Ez. 24, 17, מִגְבָּעָה Ex. 29, 9, Lev. 8, 13, figur. סוּף (*sea-weed*) Jon. 2, 6; with accus. of the thing which is wrapped about, but with לְ Ex. 29, 9 or עַל of the pers. Ez. 24, 17; seldom with the accusat. of the person and בְּ of the thing, Ez. 16, 10 *and I wrapped thee in fine linen*, which the LXX, Vulg. and Syr. understand of the girdle, the Targ. of the head-band, the badge of the high priest (Ex. 28, 39). — 2. *to bind around, to twist about*, a ligature, with שׁוּם חִתּוּל Ez. 30, 21 *to bind up a breach*, with accus. Is. 30, 26, Hos. 6, 1, Ez. 30, 21, or לְ 34, 4 16; seldom absolut. Job 5, 18, or applied to the mind Is. 61, 1. — 3. *to saddle*, with accus. Gen. 22, 3, Num. 22, 21, an act which prop. consists in girding on, hence חֲמוֹרִים חֲבוּשִׁים *saddled asses* Judges 19, 10. — 4. After the Aramaean usus loquendi (Syr. ܣܟ) *to enclose, to shut up*, Job 40, 13 *shut up their face in secret* (טָמוּן); Ar. حَبَسَ and حَبْس (a prison). — 5. *to tame, to hold with a bridle*; hence *to rule* (cognate in sense עָצַר, of like signification), Job 34, 17 *shall even* (הַאַף as 40, 8) *the hater of right, govern?* (Ibn Esra, Kimchi and others); חֹבֵשׁ *a ruler* Is. 3, 7, LXX ἀρχηγός. Deriv. חֲבָשִׁים.

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Pih. חִבֵּשׁ 1. *to bind fast*, wounds (עֲצָבוֹת), in a spiritual sense Ps. 147, 3. — 2. *to stop, to restrain*, Job 28, 11 *he restraineth the streams from trickling*, i. e. he conducts away the moistness that drips through into the mines.

Puh. חֻבַּשׁ *to be bound up*, of a wound Is. 1, 6; Ez. 30, 21.

The fundamental signification of the stem is obvious from a comparison of all the meanings; and the Syr. ܚܒܫ, Ar. حَبَسَ confirm it. The organic root חָ־בַשׁ is also found in כָּ־פַשׁ, לָ־בַשׁ with the fundamental signification *to veil, to cover*. The same root appears to lie in the Sanskrit was, paç, blash, Persian pûsh-iden, Latin ves-tis, vestire.

חֲבֻשִׁים (Phenician, only in *pl.*) *m.* the name of a sort of yarn or cords, which the Tyrians sold at Carrae (חָרָן) on the Red Sea, at Ctesiphon (כַּנֵּה), Aden (in Yemen), Saba (שְׁבָא) &c. along with גְּלוֹמִים, גִּנְזֵי בְרוֹמִים, אֲרֻזִים, חֲבָלִים (from תְּכֵלֶת and רִקְמָה) and מַכְלֻלִים, Ez. 27, 24.

חָבַת (not used) *tr.* usually *to bake, to cook*, Ar. خَبَزَ, Ethiop. with שׁ, so that ת, ז and שׁ are interchanged in this stem; prop. to prepare (food). The organic root is חָ־בַת (ח־בז, ח־בס), found likewise in the Sanskrit *pać*, Pers. *bak̂-ten* &c. But as in the case of חָבַת and מַחֲבַת we can only think of a flat hollowed out vessel, like a pan or skillet, it is better (see *Parchon*) to assume for the fundamental signification *to hollow out*, conseq. = חָמַת (belonging to חֵמֶת) and = חָמַשׁ (belonging to חֹמֶשׁ belly); comp. Ar. خَبَتَ to be low, deep, of ground. Derivatives מַחֲבַת and

חָבַת (*pl.* חֲבִתִּים) *m. anything roasted, cooked, baked* (LXX, Vulg.), in מַחֲבַת, *what is baked in a pan*, 1 Chr. 9, 31, comp. חֲבִתִּין in the Mishna (Men. 11, 3); but perhaps *flat cakes*.

חַג and also חָג with a slight pause (with the article הֶחָג, בֶּחָג in pause; with *suff.* חַגִּי, חַגֶּךָ; *pl.* חַגִּים) *m.* 1. *a festival*, so called from the processions (see חָגַג), *a feast*, dedicated to God Num. 29, 12, celebrated with dancing Judges 21, 19; that of the dedication of the temple 1 Kings 8, 2 65, or one arbitrarily instituted 12, 32 (comp. 12, 30). חַג is distinguished from חֹדֶשׁ and שַׁבָּת Hos. 2, 13, Ez. 45, 17, as also from מוֹעֵד Ez. 46, 11 which properly denotes one definitely returning; but it also stands sometimes for the sabbath and new moon Ez. 46, 11, as מוֹעֵד is also used occasionally for חַג 46, 9 11; 2 Chr. 8, 13. In general the three pilgrimage feasts are meant by חַגִּים Ex. 23, 15, 34, 25, Lev. 23, 34, Deut. 16, 10, or specially *the feast of harvest* Ex. 23, 16 (which is also meant in Hos. 9, 5), or the passover Is. 30, 29 (comp. ἡ ἑορτή Matth. 27, 15). — 2. *a festival sacrifice* Ex. 23, 18; Ps. 118, 27; Mal. 2, 3.

חָגָא (*chogga*, from the masc. חֹג for חֻגָּא = חֻגָּה, which six mss. have; from חָגַג 2) *f. fear, terror, trembling* Is. 19, 17 (Targ., LXX, Vulg.), parallel יִפְחַד.

חָגַב I. (not used) *tr. to pluck off, to cut off*, of locusts, the same fundamental signification existing in גָּזַם, חָסִיל, and perhaps also in אַרְבֶּה from אָרַב II. (which see). The Ar. حجب *to cover, to conceal*, which has been brought into comparison, gives no suitable etymology for the derivative noun. Deriv. חָגָב 1.

חָגַב II. (not used) *tr. to pierce*, of thorn-trees, from the organic root חָ־גַב, Targ. כָּב, Syr. ܟܒ, whence כּוּב, Syr. ܟܘܒ thorn, Arab. كبّ branch; comp. עֲ־כַב, whence the Targ. עַכּוּבִי a prickly plant which is outwardly provided with prickles, but whose fruit is edible (*Kimchi* on Jer. 17, 6; Arab. عُنْقُب a thorn, which projects in thick prickles); specially, perhaps, applied to the solanum pomiferum spinosum, which bears love-apples (حدق). Deriv. חָגָב 2.

חָגַב III. (not used) *intr. to be hollow, bellied*, of a skin-tube; the organic root

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is חָ־גַב, which lies also in קָב (קוּב), whence קֵבָה, קֹבָה, in קַב, whence קַב and קֻבָּה, and in the Ar. قَبْقَب (belly) &c. Deriv. חָגָב 3.

חָגָב (*pl.* חֲגָבִים) *m.* 1. (from חָגַב I.) *a locust*, edible and small Lev. 11, 22, Num. 13, 33, Is. 40, 22, as a consumer of fruits 2 Chr. 7, 13; that cannot now be accurately distinguished as a peculiar species from חָסִיל, יֶלֶק, אַרְבֶּה, גָּזָם, גּוֹב, גַּב, חַרְגֹּל with which it is mentioned. The cod. Samar. at Lev. 11, 22 has instead of it חַרְגָּבָה from a form חַגָּב, with ר inserted, which is the same; and the same cod. reads כְּהַגֵּבִים at Num. 13, 33, which points to a likeness with גַּב in signification. — 2. (from חָגַב II.) the name of the thorn-tree bearing love-apples, solanum pomiferum spinosum, which is provided with prickles, and to which there is an allusion in Eccles. 12, 5 when describing the impotent skin (membrum virile); botanical life being copied here likewise in the case of שָׁקַד and אֲבִיּוֹנָה, in יָנַאץ = יָנַץ, תָּפַר = תִּפְרֶה. This rare word, chosen for the sake of alliteration with עָגָב, symbolises sensual love and its enjoyment, as do also אֲבִיּוֹנָה and שָׁקַד. — 3. (from חָגַב III.) *skin-tube*, a designation of the membrum virile, Eccles. 12, 5 *and the skin is burdensome* (hence Rashi renders it by עַגְבוּת nates, Ar. عَجْب), an image from no. 2 signification, *and the tree of love is burdensome.* — 4. (*bent;* from חָגַב = חָקַף) *n. p. m.* Ezr. 2, 46.

חַגָּב see חָגָב.

חֲגָבָא (same as חָגָב 4) *n. p. m.* Neh. 7, 48.

חֲגָבָה (the same) *n. p. m.* Ezr. 2, 45.

חָגַג (2 *p. pl. m.* חַגֹּתֶם, *part.* חוֹגֵג, *inf. constr.* חֹג, *imp. f.* חָגִּי, *fut.* יָחֹג) *intr.* prop. *to turn in a circle*, same as חָג (חוּג) circulari, hence 1. *to move in a circle, to dance in a circle*, for joy 1 Sam. 30, 16, *to keep a festival* i. e. *to move in a procession*, particularly applied to the three pilgrimage feasts Ex. 12, 14, Ps. 42, 5, Nah. 2, 1 (حَجَّ of the pilgrimages to Mecca); then generally *to celebrate* Ex. 5, 1. Deriv. חַג and the proper names חַגַּי, חַגִּי, חַגִּיָּה, חַגִּית. — 2. in a bad sense, *to reel, to be giddy*, of the drunken Ps. 107, 20; *to tremble, to quake*, comp. חוּל, גּוּל. Deriv. חָגָּא (=חֻגָּה) from חֹג.

The stem חַג is = חָג and עָג I., Ar. حَاقَ (to encircle), عَاجَ; but it is also possible that the verb may have been derived from the noun חַג, and that the fundamental signification is = the Aram. הָךְ to move along, Ar. هَاجَ to hasten &c.; Ar. حَجَّ, Syr. ܚܓ, the same.

חָגָה (not used) *tr. to cut in, to split, to bore into*, a rock; consequently cognate in sense with נָקַר, נָקַק, פָּרַץ &c. Deriv. חֲגָו. The organic root חָג־ה is also in חָק־ה (which see), Ar. هَجَّ (to be deep), whence هَجِيج (a ravine), حَجَّ (to cut into), by transposition وجح, whence وَجَح (a hollow), Syr. ܚܓ (to pierce, of thorns), whence ܚܓ (a thorn) at Job 30, 7 for the Hebrew חָרוּל. Hence the word should not be compared with حَجَأَ to take refuge, ܚܓܐ to be sloping; as this meaning (see חֲגָו) is but secondary.

חֲגָו (after the form מְדָו, קְצָו, סְתָו, which arose from forms with *-u; constr. pl.* חַגְוֵי) *m. ravine, cleft*, with סֶלַע *a cleft in the rock* Jer. 49, 16, Ob. 3, of the holes in the rocks where the Edomites dwelt, whose territory was rocky and mountainous (comp. the proper name סֶלַע and חוֹרִים), LXX ὀπαί, τρυμαλιαί, Vulg. scissurae, cavernae, foramina &c. (cognate in sense נָקִיק, נְקָרָה, סָעִיף Is. 2, 21; 7, 19); once with סֵתֶר in a figur. secondary meaning *asylum* Song of Sol. 2, 14; comp. Phenician חַג (from חָגָה) refuge (Kit. 15, 1).

חָגוֹר (after the form קָדוֹשׁ; *constr. pl.* חֲגוֹרֵי) *adj. m. begirt, girded about*

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Ez. 23, 15, with accus. אֵזוֹר, a sign of the warrior (2 Kings 3, 21).

חֲגוֹר (after the form מְלוֹא, חֲלוֹם; with *suff.* חֲגוֹרוֹ) *m.* prop. a girding, concrete *girdle*, belonging to the warrior, like the bow and the sword 1 Sam. 18, 4; prepared by women for sale Prov. 31, 24; חֲגוֹר חֶרֶב 2 Sam. 20, 8 *girdle* (and) *sword*, put on over מַד (*military coat*); the LXX and Vulg. read incorrectly חָגוּר.

חֲגוֹרָה or חֲגֹרָה (with *suff.* חֲגֻרָתוֹ; *pl.* חֲגֹרֹת) *f.* 1. same as חֲגוֹר *a girdle*, of the loins 1 Kings 2, 5; Is. 32, 11. — 2. *apron*, *covering of the pudenda* Gen. 3, 7.

חַגַּי (*born at the feast of tabernacles*, חַג, *Festivus*, festive; comp. אֱלוּלַי, שַׁבְּתַי, פַּסְחַי Paschalis, from אֱלוּל, שַׁבָּת, פֶּסַח) *n. p.* of a prophet in the time of Zerubbabel Hag. 1, 1 3 13; Ezr. 5, 1; 6, 14.

חַגִּי (the same) *n. p. m.* Gen. 46, 16; Num. 26, 15; *patron.* חַגִּי (from חַגִּיִּי) ibid.

חַגִּיָּה (*Jah is moving along in procession*) *n. p. m.* 1 Chr. 6, 15; comp. Phenic. חַגְבַּעַל (Herod. 7, 98) *n. p. m.*, as a collateral name of אַרְבַּעַל; חַגִּיבַעַל (Aug. adv. Donat. 7, 29 Aggiva = Aggival) n. p. of a place.

חַגִּית (*born at the feast of tabernacles*) *n. p. f.* 2 Sam. 3, 4; 1 Kings 1, 5.

חָגַל (not used) *intr. to advance by hops*, Ar. حَجَلَ (to hop, of the magpie, to run quickly, with short leaps); the stem is identical in fundamental signification with עָגַל (belonging to עֵגֶל), Ar. عَجَلَ. The organic root is חָ־גַל, which is also in גָּל (גּוּל), חָל (חוּל) &c. Deriv. the proper name חָגְלָה.

Pih. חִרְגֵּל (not used) *intens. to spring*, *to hop*, arising out of חִגֵּל with *r* inserted, like the Targumic עַרְגֵּל *to roll* from עַגֵּל, Hebr. סַרְעֵף; Ar. حَرْجَلَ. Deriv. חַרְגֹּל.

חָגְלָה (from the masc. חֹגֶל; *partridge*, perdix, comp. Arab. حَجَلَ, Syr. ܚܓܠܐ for קֹרֵא or דָּגֵר, also magpie) 1. *n. p. f.* Num. 26, 33; 27, 1; 36, 11; comp. יְמִימָה, צִפֹּרָה, דְּבוֹרָה as names of women. — 2. בֵּית חָ׳ (*magpie-place*) *n. p.* of a city in Benjamin Josh. 15, 6.

חָגַר (*fut.* יַחְגֹּר) *tr.* 1. *to bind firmly about*, *to enclose*, *to gird about*, *to wrap round*, *to bind about*, with accus. of the member 2 Kings 4, 29, Prov. 31, 17, of the person Ex. 29, 9, Lev. 8, 7 and of the dress, as אַבְנֵט Ex. 29, 9, שַׂק Is. 15, 3, חֲגוֹרָה 2 Kings 3, 21, חֶרֶב 1 Sam. 25, 13, אֵפוֹד 2, 18, מַד 2 Sam. 20, 8, כְּלֵי מִלְחָמָה Judges 18, 16 (like אָזַר and הִלְבִּישׁ); figurat. גִּיל Ps. 65, 13, חֵמוֹת Ps. 76, 11 (see חֵמָה); seldom with בְּ (Lev. 8, 7; 16, 4; Prov. 31, 17) or לְ of the garment Ps. 109, 19; or with בְּ 1 Kings 20, 32 or עַל Ps. 45, 4 of the member. It is used of the putting on of the military dress 2 Kings 3, 21, of sackcloth Lament. 2, 10, also with the omission of חֶרֶב 2 Sam. 21, 16 or שַׂקִּים Jo. 1, 13, particularly in the proverb 1 Kings 20, 11: *let not him that puts it on boast of his armour* (חֹגֵר חֲגֹרָה = חֹגֵר) *as he that puts off his accoutrements*, i. e. the issue alone procures renown. Deriv. חָגוֹר, חֲגוֹר, חֲגוֹרָה, מַחֲגֹרֶת. — 2. By transposition from חָרַג *to tremble*, *to quake*, *to flee trembling*, *to haste away*, with מִן of the place 2 Sam. 22, 46; for which the parallel passage Ps. 18, 46 has חָרַג, Mic. 7, 17 רָגַז מִן, Hos. 11, 11 חָרַד מִן.

The organic root of the stem is חָ־גַר, which is also in סָ־גַר, גַּר (belonging to גְּרָר). The signification *to restrain*, *to hinder* (Arab. حَجَرَ) or *to be lame* (Targ. חֲגַר, Syr. ܚܓܪ) *to limp*, proceeds from *to bind*.

חֲגֹרָה see חֲגוֹרָה.

חַד (abridged from אֲחַד) *Aram. num. m.*, חֲדָא, חֲדָה *f.*, *one* Dan. 2, 31; 4, 16; 6, 18; 7, 1 (Syr. ܚܕ), always *after* the noun, and also without making the one person or thing prominent, an indef. article as it were (see אֶחָד). Before cardinal numbers it is the multiple of

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them, *-fold*, e. g. חַד שִׁבְעָה prop. seven ones i. e. *sevenfold* Dan. 3, 19. The fem. חֲדָה is put *before* the noun as an adverb (like the Hebrew אַחַת), *one and the same* Dan. 2, 9; כַּחֲדָה 2, 35 *at once*, prop. as one, = Hebr. כְּאֶחָד. — The form has obviously sprung from the organic אֲחַד, and this *achad* is = the Sanskr. *êka*, with *d* dropped; hence comparative *êka-tera* (one of two), Greek ἑκάτερος (each of both). From the shorter form (אֲ)חַד has come by *n* inserted the form *hend*, Greek ἕν, Lat. *un-us*, Amhar. *hend* &c.; the Coptic ⲟⲩⲱⲧ and ⲟⲩⲁⲧ *one*, Berber *ouan* for *ouand* also belong here; a Semitic verb is, therefore, hardly to be found for it; the Hebrew אָחַד, יָחַד, Ar. أحد, وحد &c. being certainly derived from the numeral.

חַד *Hebr.* the same, Ez. 33, 30, אַחַד for אֶחָד also standing here so early.

חַד *adj. m.*, חַדָּה *f.*, *sharp*, of חֶרֶב Ps. 57, 5; Is. 49, 2. On the proper name חַדָּה see the word.

חֲדָא see Aram. חַד.

חֲדָא I. (not used) *Aram. intr.* same as Hebr. חָדָה *to rejoice*, used in Targ. Deriv. חֶדְוָה.

חֲדָא II. (not used) *Aram. tr.* same as Hebr. חָצָה *to split*, *to cleave*, in two halves; hence חָדֵי.

חָדַד (3 *pl.* חַדּוּ; *fut.* יַחַד for יֵחַד after the form יֵמַר, יֵקַל, but which is more correctly regarded as the fut. Nif.) *intr. to be sharp*, *pointed*, of a sword (see חַד), figuratively *to hasten sharply to a thing*, *to run* (Job 39, 21 22; Virg. Aen. 2, 355) Hab. 1, 8, more than קַל. Sharpness, metaphor. applied to quickness, is also found in the Ar. حَدَّ, Syr. ܚܪ, ܚܪܦ, Greek ὀξύς, θοός, acer &c. Sharpness is also applied metaphor. to *pressing on*, *driving on*, Ar. حدا. Deriv. חַד, and the proper names חָדִיד, חֲדַד.

Nif. נָחַד (only *fut.* יַחַד, *pause* יָחַד with the accent drawn back on account of the following יַחַד from חָדָה) *to be sharpened*, *to be rubbed*, of iron, i. e. *to be polished*, *to be bright*, Prov. 27, 17; it is therefore unnecessary to read יֻחַד.

Pih. חִדֵּד (not used) *to prick;* hence חַדּוּד.

Hif. הֵחַד (only in *fut.* יַחַד for יַחַד) see Hif. of חָדָה.

Hof. הוּחַד *to be sharpened*, of חֶרֶב Ez. 21, 14-16.

חֲדַד (not used) *Aram. intr.* same as הֲדַד, אֲדַד, שַׁד *to be mighty*, *powerful*, of the deity. Derivative

הֲדַד (*powerful*, *mighty*) *n. p.* of an Ishmaelite race Gen. 25, 15; 1 Chr. 1, 30; perhaps we should read הֲדַד; and probably it is the name of the deity הֲדַד, אֲדַד, among the Edomites, Phenicians, Aramaeans &c.

חָדָה (*fut. apoc.* יִחַדְּ) *intr. to rejoice*, *to be cheerful*, with עַל of the thing Ex. 18, 9; or absol. Job 3, 6, but here it may also be taken (according to Targ., *Ibn Esra*, *Parchon*) as the fut. of יָחַד (comp. Gen. 49, 6), suiting the parallelism. Deriv. the proper names חֶדְוָה, יֶחְדְּיָהוּ.

Pih. חִדָּה (*fut.* יְחַדֶּה) *to rejoice greatly*, אֶת־פְּנֵי פ׳ Ps. 21, 7.

Hif. הֶחֱדָה (*fut.* יַחֲדֶה, *apoc.* יַחַד) *to rejoice*, *to make glad*, פְּנֵי רֵעַ Prov. 27, 17 (with allusion to יַחַד = יֵחַד), which, however, the Talm., Targ., *Ibn Esra* and others derive from חָדַד (which see). Deriv. the proper name יַחְדִּיאֵל.

The verb חָדָה (Targ. חֲדָא, חֲדִי, ܚܕܐ &c.) has for its organic root חֲדָ־ה; comp. γηθ-, γαθ-έω, Lat. *gad* in *gaud-eo*.

חַדָּה (a collateral form of גַּדָּה in names of places [חֲצַר גַּדָּה], comp. גַּת, גַּדָּה, גְּדִי, עֵין חַ׳; *Gadda-fountain*) *n. p.* of a city in Issachar Josh. 19, 21.

חֲדָה see חַד.

חַדּוּד *m. a prick*, *a point*, חַ׳ חֶרֶשׂ *a potsherd-point* Job 41, 22, where Symm. and Theod. read חַדּוּדֵי חָרָשׁ (pointed iron of the workman); comp. Phenic. חֲדִדֹנִי (Οὐδήδονι Diosc. 4, 33) vervain, sideritis.

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חֶדְוָה (out of חָדוּ from חָדָה) *f. joy*, gaudium, in the nobler sense Neh. 8, 10; 1 Chr. 16, 27.

חֶדְוָה *Aram. f.* the same, Ezr. 6, 16.

חָדֵי (after the form גָּלֵה, טָלֵי; *defin.* Targ. חָדְיָא; *pl.* חָדַיִן, with *suff.* חֲדוֹהִי; from חֲדָא II.) *Aram. m. the breast*, of animals or images, prop. the middle, i. e. where the two halves divide; hence *the middle part*, of the upper body Dan. 2, 32; comp. חֲצִי (middle). But perhaps it comes from חֲדָא = Hebr. חָזָה, and so חָדֵי is = חָזֶה, which comes to the same etymology.

חָדִיד (*point, mountain-peak*) *n. p.* of a city in Benjamin, in the neighbourhood of לֹד and אֹנוֹ Ezr. 2, 33; Neh. 7, 37; 11, 34; identical with Ἀδιδά 1 Macc. 12, 38; 13, 13, Ἀδδιδά in *Joseph.* (Ant. 13, 6, 5; B. J. 4, 9, 1).

חָדַל and חָדֵל (3 *pl.* חָדֵלוּ Judges 5, 7, with *l* doubled after the accented vowel, as in וְיִחֵלּוּ Job 29, 21, נָתְנוּ Ez. 27, 19, מוֹרָטָה 21, 15; *inf. c.* חֲדֹל; *imp.* חֲדַל, *pause* חֲדָל; *fut.* יֶחְדַּל, 1 *p.* אֶחְדַּל and אַחְדְּלָה, 3 *pl.* יַחְדְּלוּ) *intr. to disappear*, of a condition Gen. 18, 11; *to pass away* Job 16, 6; *to be desolate, forsaken* Judges 5, 6, of men, comp. Is. 53, 3; *to desist* Is. 1, 16, with מִן 2, 22, 1 Sam. 9, 5; *to refrain*, with accusative of the object Prov. 10, 19; Job 3, 17; *to cease* Ex. 9, 34; Jer. 51, 30; *to be wanting* Deut. 15, 11; Judges 5, 7; *to keep holiday*, as a sign of desirable rest 1 Sam. 2, 5; *to forbear*, absol. 1 Kings 22, 6, or with מִן Prov. 23, 4. In all its senses it is the opposite of business or occupation. The Targ. has for it פְּסַק. Deriv. חָדֵל, חֶדֶל, the proper name חַדְלַי.

Hif. הֶחֱדִיל *to cause to cease, to let go, to give up*, with accus. of the object. Conformably to this causal conception *Kimchi* explains הֶחֱדַלְתִּי in Judges 9, 11 13 by הַהֶחֱדַ׳ *have I given up?* where the coincidence of two ה occasions the rejection of one, and after the change of the interrogative *ha* into *he* the חֶ is converted into חֶ, in order the better to distinguish interrogative *he* from it. It is more correct, however, to take it as the Kal-form with *he* interrogative, viz. for הֶחָדַלְתִּי, הַ passing into הֶ interrogative for the sake of avoiding the numerous *a* sounds, and חָ (*cha*) into חֶ (*cho*) to lessen the guttural pronunciation, as in הֶחֱרֵבוֹת Ez. 36, 35 for הַחֲרֵבוֹת, where ֶ suits ֻ better.

The fundamental signification of the stem lies in a lax and lazy cessation of all labour; for which the Arabic has هَذِلَ (laxus dependit) and خَذَلَ (to be remiss); and the organic root חָ־דַל is also obvious in דַּל. Any comparison with خدل to be thick, fleshy, is wholly incorrect.

חָדֵל (*constr.* חֲדַל) *adj. m. forsaken*, Is. 53, 3 *forsaken by men; frail, dying*, Ps. 39, 5; *forbearing*, to do a thing, Ez. 3, 27.

חֶדֶל (*pause* חָדֶל) *m. abandonment, rest, the state of being idle;* figurat. *the grave* Is. 38, 11, comp. דּוּמָה.

חַדְלַי (*remiss, indolent*) *n. p. m.* 2 Chr. 28, 12.

חָדַק (not used) *tr. to prick, to sting*, of thorns, cognate in sense with קוּץ, אָטַד &c.; then *to split, to separate, to cut*, = חָתַךְ; comp. Talm. חָדַק, Aram. דַּק, Arab. حَذَقَ and حَدَقَ. The Arabic meaning "to be sharp-sighted" also proceeded from the same. Deriv. חֵדֶק, חֶדֶק. — The organic root חָ־דַק, whose signification is clear and definite, lies also in בָּ־דַק, בָּ־תַק, דַּק, and in the Aram. סְ־דַק; the Sanskrit *tiǵ*, Pers. *tigh* also belong here.

Pih. חִדֵּק (not used) *to flow quick, rapid*, of a river; comp. Sanskrit and Zend. *tiǵ*, from which comes *tig-ma* sharp-piercing; modern Persian *tîg* sharpened, *tig* a sword. Deriv. חִדֶּקֶל.

חֵדֶק *m. a prickly thorn, a sharp thorn* Mic. 7, 4; Targ. חֲדַק, def. חִדְקָא the same.

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חֶדֶק *m.* the same, Prov. 15, 19; comp. Ar. حَدَق melongena spinosa.

חִדֶּקֶל (from the noun חִדֵּק with the termination *ĕl; the rapid river, the river swift as an arrow;* the cod. Samar. has הַדֶּקֶל, like the Aram. ܕܶܩܠܬ) *n. p.* of the Tigris Gen. 2, 14, which is called הַנָּהָר הַגָּדוֹל like the Euphrates Dan. 10, 4, named so from its rapid and quick flow (Talmud). The Zend-form for it is tighra, tighri or also tigira (from the Sanskrit tiǵ *to sharpen, to point, to pierce*), as an *adj. quick, rapid*, as a noun *an arrow* (Plin. H. N. 6, 27), out of which came the Greek *Τίγρις*, Lat. *Tigris*, in the Bundehesh (KL. 3, 92) *Digr-ish*, transformed *Dedgueretsh*. The same root is therefore outside the Hebrew language, but with another termination (*ra, ri*). The other Semitic names also (Targ. דִּיגְלָא, דִּגְלַת, Syr. ܕܶܩܠܬ, in Pliny Dig-lito, Ar. دَجْلَة or دِجْلَة) proceed from a root *dig, deǵ, dek*, with the termination *la, lat* for *ra*.

חָדַר (*part. f.* חֹדֶרֶת) *tr. to enclose, to surround*, whence *to exclude*, of a chamber; figuratively *to circle, to swing round*, of the sword Ez. 21, 19, which the translators take as = חֹרֶדֶת in the sense of מַחֲרֶדֶת; while others again regard it as a denom. from חֶדֶר.

The stem חָדַר (Syr. ܚܕܰܪ, Targ. חֲזַר, Ar. حدر *to surround*, خدر *to veil*) is connected with גָּדַר, חָצַר, פָּתַר, עָצַר, עָטַר &c.; and the organic root is חָ־דַר, which also lies in דַּר I. &c. See חֲדַר.

חֶדֶר (*constr.* חֲדַר, as נְטַע, זְרַע from נָטַע, זָרַע; with *a* of motion חַדְרָה, *pause* חֶדְרָה, with *suff.* חֶדְרוֹ; *pl.* חֲדָרִים, *constr.* חַדְרֵי, with *suff.* חֲדָרֶיךָ) *m.* prop. enclosed, hence 1. *an apartment, a chamber, a room*, e. g. חֲ׳ הַמִּשְׁכָּב *a sleeping-chamber* 2 Sam. 4, 7; חֲ׳ הַמִּטּוֹת 2 Kings 11, 2 *chamber of beds*, i. e. where couch-materials were kept; חֲ׳ הַמְּקֵרָה Judges 3, 24 *a summer-* or *cool-chamber;* חֲ׳ מַשְׂכִּית Ez. 8, 12 *image-chamber*, where images were worshipped; without an addition: *sick-chamber*, 2 Sam. 13, 10, *harem* Song of Sol. 3, 4, *bride-chamber* Judges 15, 1; Phenic. חֶדֶר the same; Ar. خِدْر store-chamber. — 2. *the inner apartment, the most private one* in a house Gen. 43, 30, Judges 16, 9, hence מַחֲדָרִים Deut. 32, 25, opposite of מִחוּץ, derived from the meaning *to exclude, to conceal*, comp. خِدَار latibulum; חֶ׳ בְּחֶדֶר *in the most concealed* (remotest) *chamber* 1 Kings 20, 30, 2 Kings 9, 2; hence in *Josephus εἰς ὑπόγαιον οἶκον ἐκρύβη*. — 3. Figurat. *the interior*, with בֶּטֶן Prov. 18, 8 *the innermost part of the body;* with מָוֶת 7, 27 *the innermost chamber of death*, i. e. orcus; *conservatory*, of תֵּימָן Job 9, 9, for which חֶדֶר alone stands once 37, 9.

חֲדַר (not used) *Aram.* same as חֲזַר *to wind, to turn about, to return*, of the sun; hence the proper name חַדְרַךְ.

חַדְרַךְ (*periodical return*, of the sun) 1. (not used) *n. p.* of a Syrian god, who represents the seasons, from חֲדַר = חֲזַר, ܚܕܰܪ *to turn, to wind*, as a noun strengthened by the termination *ak* from *h* (Visarga); comp. the Syr. חֲזִירָן, the name of the month *Siwan*, from חֲזַר *to return*, because the sun returns there from its highest position. The LXX write *Σεδράχ*, combining it with שַׁדְרַךְ, which is also the name of a Syrian deity, agreeably to the interchange of *ch* with sibilants (comp. חֲזַר and شزر, שָׁזַר; חִירוֹם and *Σίρωμος*). See, however, שַׁדְרַךְ. Others compare the Syr. ܗܕܪܟ i. e. ܗܕܪܟ, the name of an idol at Mabug (*Cureton*, Spicilegium Syriacum p. 25), which is less probable. — 2. *n. p.* of a traditional king of Syria, so called from the name of the Syrian god. After him the prophet calls Syria אֶרֶץ חַדְרַךְ Zech. 9, 1; comp. אֶרֶץ נִמְרֹד Mic. 5, 5. In *Strabo* (16,738) is also found the name of a place *Σαδράκα*. There was also a city of this name in the neighbourhood of Damascus (Yalk. Shim. §. 792), which did not originate in an interchange with אֶדְרֶעִי, ادرعات, but the adoption of

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it is not necessary for ZECH. l. c. In relation to חָדָר JOB 9, 9 and 37, 9 the Targ. translates אַרְעָא דְרוֹמָא.

חָדַשׁ (Kal not used) 1. *intr. to be fresh, pure, new, young* (Aram. חַדַּת; Ar. حَدَثَ in a wider sense, to begin anew, to take place anew, II. to relate news); the organic root חְדָשׁ is also in חָדַשׁ-אַ and in קָדַשׁ. Deriv. חֹדֶשׁ, חֹדֶשׁ, the proper names חֲדָשָׁה, חֲדָשִׁי. — 2. *to be sharp, bright, polished*, of a sword, and figurat. of the heart, like the Ar. حدث IV., prop. to be new. Derivat. חָדָשׁ 2, חֹדֶשׁ 3 and חֲדָשָׁה 2.

Pih. חִדֵּשׁ (*fut.* יְחַדֵּשׁ) *to renew, to set up anew*, 1 SAM. 11, 14, מְחַדְּשָׁה 2 CHR. 15, 8, בֵּית יי 24, 4, עָרֵי חָרֵב IS. 61, 4; *to bring anew* JOB 10, 17, figur. the life LAMENT. 5, 21, the spirit PSALM 51, 12.

Hithp. הִתְחַדֵּשׁ *to renew oneself, to make oneself young again*, Ps. 103, 5.

חָדָשׁ (*pl.* חֲדָשִׁים) *adj. m.*, חֲדָשָׁה (*pl.* חֲדָשׁוֹת) *f.* 1. *new*, opposed to יָשָׁן SONG OF SOL. 7, 14; *unknown* EX. 1, 8, JUDGES 5, 8, and substant. DEUT. 32, 17 *unknown gods*; then *not worn out* JOSH. 9, 13; *newly erected* DEUT. 20, 5; JER. 26, 10; *not yet heard* Ps. 33, 3; *made young again* JOB 29, 20; *not yoked to*, of עֶגְלָה 1 SAM. 6, 7. חָדָשׁ ECCLES. 1, 9 10, חֲדָשָׁה JER. 31, 22 and חֲדָשׁוֹת IS. 42, 9 are used substantively for *a thing unusual, unheard of*; Phenic. חָדָשׁ *m.*, חֲדָשֶׁת *f.* the same. — 2. according to the 2 signif. of the verb: *sharp, glittering*, of מוֹרָג IS. 41, 15, and figur. of לֵב EZ. 11, 19; 18, 31; 36, 26, i. e. divested of sin.

חֹדֶשׁ (with *suff.* חָדְשׁוֹ; *plur.* חֳדָשִׁים, *constr.* חָדְשֵׁי, with *suff.* חָדְשֵׁיכֶם, חָדְשָׁיו) *m.* (also GEN. 38, 24, see מִשְׁלַשׁ) 1. *the new moon, the time of the new moon*, the first day on which the moon is visible; *the day of the new moon*, which was a festival, as among the Greeks and Romans (Macrob. Sat. 1, 15) EX. 19, 1; NUM. 29, 6; 1 SAM. 20, 18 24 27; IS. 1, 14; AM. 8, 5; EZ. 45, 17; 46, 3; HOS. 2, 13; in full form רֹאשׁ חֹדֶשׁ NUM. 10, 10; 28, 11; עַתָּה יֹאכְלֵם חָ Hos. 5, 7 *now shall the* (next) *new moon consume them* (Targ., Symm., Theod., Aq.), i. e. the Assyrians will appear next month, where, however, the LXX, *Ibn Ezra* and others take it in signif. 3. — 2. *a month*, which begins with the new moon, cognate in sense with יָרֵחַ, so placed at an earlier period of the language as that the ordinal number follows, e. g. חֹ הָרִאשׁוֹן EX. 40, 2; or the cardinal number precedes DEUT. 1, 3. In mentioning the days of the month, the designation of the month either goes before fully NUM. 10, 11, or חָ is omitted and the number alone remains GEN. 8, 13. In the older time, the following more specific designations of months with חֹדֶשׁ are found: חֹ הָאָבִיב EX. 34, 18, חֹ זִו 1 KINGS 6, 1; in the later time, בּוּל 1 KINGS 6, 38, אָתָנִים 8, 2, בּוּל 6, 38, כִּסְלֵו ESTH. 2, 16, נִיסָן 3, 7, אַדָר 3, 7, סִיוָן 8, 9, שְׁבָט ZECH. 1, 7, כִּסְלֵו NEH. 1, 1, and omitting חֹדֶשׁ, only אָבִיב 6, 15. חֹ יָמִים GEN. 29, 14 *a month of time*, i. e. a monthful of days; חֹ בַּשָּׁנָה 1 KINGS 4, 7 *a month in the year*; חֹ בְּחָדְשׁוֹ 1 CHR. 27, 1 *month by month*; מֵחֹ לְחָדְשׁוֹ ESTH. 3, 7 *from month to month*; חֹ בְּחָדְשׁוֹ NUM. 28, 14 and מִדֵּי חֹ בְּחֹ IS. 66, 23 *from new moon to new moon*; מִשְׁלַשׁ חֳדָשִׁים GEN. 38, 24 *the space of three months*; בְּחָדְשָׁהּ JER. 2, 24 *in her* (rut-) *month*. — 3. *a sword*, like חֲדָשָׁה (which see), HOS. 5, 7 (*Ibn Ezra* and others), from חָדַשׁ = Ar. حدث IV. to make bright, glittering, sharp; as سيف (*sword*), from سأف trivit, polivit. — 4. (= בֶּת-חֹ *born at the new moon*) *n. p. f.* 1 CHR. 8, 9; comp. Phenic. n. p. m. בֶּן-חֹדֶשׁ (Athen. 2, 1), Greek *Νουμήνιος* (1 MACC. 12, 16).

חֲדָשָׁה 1. (*newly-built*) *n. p.* of a city in Judah JOSH. 15, 37, identical with Ἀδασά 1 MACC. 7, 40 45, and according to *Josephus* (Ant. 12, 10, 5) 30 stadia from *Beth-Hôrôn*; according to Euseb. not far from *Gofna*; known in the Talmud (ʿErub. 59ᵃ; Rashi on Kidd. 15ᵃ) as a little town with 50 houses. — 2. *sword*, 2 SAM. 21, 16 (comp. חֹדֶשׁ 3); so LXX, Symm. and others.

חֲדָשִׁי *n. p.* of a city in the north of

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Palestine, named along with אֶרֶץ תַּחְתִּים (see תַּחְתִּים), דָּן יַעַן (which see) and צִידוֹן (which see) 2 Sam. 24, 6. As one expects the district of מֵי מֵרוֹם, when he follows Joab's march, the reading חֲרָשֶׁת = חָרְשִׁי (Judges 4, 2) claims attention, if the passage should not rather be altered.

חָדַת same as Aram. חֲדַת, assumed for חֲדַתָּה. See חֲדַת.

חֲדַת (not used) *Aram. intr.* same as Hebr. חָדַשׁ; derivative

חֲדַת (*def.* חֲדַתָּא, חֲדַתָּא) *Aram. adj. m. new, unused* Ezr. 6, 4, once in Hebr. Josh. 15, 25, in order to distinguish חָצוֹר.

חֲוָא (Peal not used) *Aram. intr. to say, to relate*, dicere, narrare, identical with Hebr. חָוָה I., Sanskrit k'ja (חו = k'j), Lat. qua (in in-qua-m); in Ar. the *v* of the stem precedes, وَحَى (comp. צָוָה Ar. وصى &c.).

Pa. חַוֵּא (*fut.* יְחַוֵּא, with *suff.* יְחַוִּנַּנִי, ־נָּה) same as Hebr. חִוָּה *to shew, to declare*, פִּשְׁרָא Dan. 2, 24; 5, 7; *to announce, to publish* 2, 11.

Af. הַחֲוָא (*fut.* יְהַחֲוֵה, *imp. pl.* הַחֲוֹוּ, *inf. constr.* הַחֲוָיָה) the same, Dan. 2, 10, with לְ 2, 16, or the accus. of the person 2, 6. Deriv. אַחֲוָיָא.

חוּב (only in *part.* חוֹב after the form קוֹם 2 Kings 16, 7) *intr. to be bound, obliged, indebted*, of a money-debt, goods-debt; hence חֲבֹלָתוֹ חוֹב יָשִׁיב Ez. 18, 7: *he restores his pledge to the debtor* (LXX), הֵשִׁיב with a double accus. Figurat. *to be indebted*, morally. — The stem חָב (Targ. חָב often for the Hebr. חָטָא, אָשַׁם, Syr. ܚܒ, Ar. حَابَ) is closely connected with עַב belonging to עֹב; and the fundamental signification is *to bind*.

Pih. חִיֵּב *to bring under penalty* Dan. 1, 10.

חוֹב *m.* usually *debt* (חוֹב in the Targums and elsewhere) Ez. 18, 7; but as *debtor* suits, it is better to take it as a partic. (see חוּב).

חוֹבָה (*lurking-hole*, latibulum, from חָבָה) *n. p.* of a place north of Damascus, Gen. 14, 15; Χωβά Judith 4, 4; 15, 4.

חוּג (3 *pers. sing.* חָג) *tr. to describe a circle, to turn in a circle, to enclose, to make a circle* (חֹק), with עַל of the object about which it is made, Job 26, 10. *he drew* (חָג) *a circle about the waters*, i. e. the ocean has its bounds. We see from the parallel place Prov. 8, 27 בְּחֻקּוֹ חוּג עַל־, that חֹק is here taken in the same sense as חָג. Deriv. חוּג and מְחוּגָה. The stem חָג is connected with חַג, חָק belonging to חֵיק, Ar. حَاقَ (cingere); but חָבַק belongs to another organic root. Syr. ܚܓ the same.

חוּג *m.* prop. *a circle, an arch*, hence *the vault of the heavens, the circuit of the earth* Is. 40, 22; Job 22, 14; *enclosure, circle, compass* Prov. 8, 27.

חוּד (*fut.* יָחוּד) *tr. to knot, to twist*, a riddle, i. e. as a knot Judges 14, 12 13 16; of intricate, parabolical speech Ez. 17, 2. Hence חִידָה and חָד in the proper name אֲחִיחֻד. The stem חָד (Targ. חָד, Syr. ܚܕ, Ar. حَادَ II.) is connected with חָט, and with the organic root in אָ־גַד, גָּד, עָ־קַד &c. The proper name מְחִידָא belongs to מָחַד.

חוּד *Aram.*, the same; deriv. אֲחִידָה.

חוּד as a noun, see אֲחִיחֻד.

חָוָה I. (not used) *intr.* same as חָיָה (ו being interchanged with י, see ו) *to live;* Phenic. חָוָה the same. The organic root *chvi* (חוי) exists also in the Sanskrit *ǵîv*, reduplicated and with the *k* sound sibilant in the Gothic *quiv*, Latin *vi*-vo, *gi*-gno, *vig*-eo, *vic*-tus, Greek ζάω &c.; the fundamental signification is either *to breathe, to respire*, therefore = הָיָה, הָוָה (which see), Aram. הֲבָא, Ar. هَوَى, or *to stir, to move*, comp. ζῶμεν explained by κινούμεθα. The idea of quick motion is then metaphorically applied to *quickness* (liveliness), *animation* &c.; comp. Arab. حَيَّ III. (to make burn), old high German quika *to live*,

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queiking *to kindle*, quiklege *moveable* &c.

Pih. חִוָּה (not used) *to supply life, to create life, to animate.* Derivat. the proper names חַוָּה and יְחִוָּאֵל.

Hif. הַחֲוָה (not used) *to animate;* deriv. the proper name מַחֲוָה, which see.

חָוָה II. (Kal unused) same as Aram. חֲוָא *to say, to relate*, particularly so in the

Pih. חִוָּה (*fut.* יְחַוֶּה) *to announce, to shew, to declare*, Ps. 19, 3; Job 32, 6 10; 36, 2.

חָוָה III. (not used) *intr.* 1. *to move in a circle about a thing, to wind round a thing*, of a round tent, of a circle of tents, a village consisting of huts; comp. חֻבָּה, Ar. حُبًا (the same), whence حِبَاء (wilderness-tent), حوى (the same); whence حوّاء (a serpent), Aram. חִוְיָא, from its circular windings; חַי in the nouns חַי, חַיָּה (which see) is the same. — 2. Metaphor. *to put together, to bind together, to collect*, connected by root with חֻבָּה; comp. Ar. حَيَّ (to make fast), حَيّ (race, tribe, heap, mass).

Pih. חִוָּה (not used) *to make a circle around, to set up in the form of a circle.* Deriv. חִוָּה.

חַוָּה (*pl.* חַוֹּת, with *suff.* חַוֹּתֵיהֶם) *f. a circular tent*, hence *a nomadic village, a hamlet*, i. e. a locality surrounded by circular tents Num. 32, 41, Deut. 3, 14, Josh. 13, 30, Judges 10, 4, 1 Kings 4, 13, applied to the Gileadite localities in Bashan. Yet perhaps it is properly heap, crowd, race, or *encampment* (comp. חַיָּה) from חָוָה III. in signification 2. — 2. (*giver of life*, from חָוָה I.) *n. p.* of the first woman, explained by אֵם כָּל־חָי Gen. 3, 20; 4, 1, and therefore interpreted ζωή by the LXX, *Josephus* and *Philo*.

חִוָּה *m. hamlet, nomadic village*, same as חַוָּה, whence the *Gentile* חִוִּי (*dweller in a hamlet, inhabitant of a nomadic village*) the name of a Canaanite tribe dwelling in hamlets on לְבָנוֹן and חֶרְמוֹן Josh. 11, 3, Judges 3, 3, at שְׁכֶם Gen. 34, 2 and גִּבְעוֹן Josh. 9, 1, still existing in David's time 2 Sam. 24, 7, elsewhere enumerated among other Canaanite races Ex. 3, 8; Josh. 3, 10.

חוּז *tr.* 1. *to surround, to enclose*, a place, figurat. = גָּבַל *to circumscribe* Job 24, 1 (*Jos. Kimchi*), where, however, the accent points to the stem חָזָה. — 2. (not used) *to bind, to unite, to make a covenant;* whence (according to some) the proper name חוּזַי 2 Chr. 33, 19, but which perhaps belongs to חוֹזִים *seers*. The organic root חז is thus cognate with חֹם, חֵץ, Syr. ܚܨ, ܚܫܒ, Ar. حَاصَ, حَازَ حَاطَ &c., and quite identical with חָזָה in the fundam. signification; the same fundam. significat. may be also in חָזָה II. (whence the noun חֹזֶה). Comp. Targ. מָחוֹז province, tract of land = גְּבוּל of similar meaning radically, Arab. حَوْز (bank, margin), Syr. and Talm. ܡܚܘܙܐ (city, town, hamlet) = עִיר of similar signification, Ar. حَوْزَة = גְּבוּל &c. which *Kimchi, Parchon* and others have already compared. Deriv. מָחוֹז.

חוּזַי (*a covenant-founder* viz. God is) *n. p. m.* 2 Chr. 33, 19, but referrible perhaps to חוֹזִים.

חוֹחַ (i. e. חָח, a reduplicated form, contracted from חָאַחַ, consequently coming from the simple root חא same as קץ whence the reduplicated קָקַץ, and also same as כה belonging to כִּי [a mark], and then = כָּה־ה) *trans. to pierce, to cut into*, cognate in sense with קוּץ, spoken of a thorn, pointed hooks &c. In no case is it connected with עג, Ar. عَاجَ, since the noun חוֹחַ (thorn) cannot be rightly explained by that. Deriv. חָח, חַחִי, חוֹחַ and perhaps חֲוִילָה. Another signification of the root חא is *to live*, see יוֹחָא.

חוֹרַי (from חוּר which see; *pl.* חוֹרִים; on the contrary חֲרָרִים is from חרר which see) *m.* 1. *a thorn*, Job 31,40; opposed to grain (חִטָּה) or to the rose Song of Sol.

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2, 2; *thorn-bush*, whose prickly points easily hurt Prov. 26, 9; *thorn-brushwood*, growing on a waste place Hos. 9, 6, Is. 34, 13, together with קִמּוֹשׁ, סִירִים; *the thistle*, which can easily be trodden down 2 Kings 14, 9; 2 Chr. 25, 18. — 2. *a hook*, ὄγκος, uncus, for the purpose of catching fish with Job 40, 26, or for leading prisoners 2 Chr. 33, 11; prisoners being generally compared to caught fish Jer. 16, 16; Nah. 2, 9; comp. סִירוֹת, צִנּוֹת.

חָוָח (only *pl.* חֲוָחִים) *m. a fissure, a gap, a cleft*, along with מְעָרוֹת 1 Sam. 13, 6; Targ. generally מְצָדָא; none of the translators has referred it to חוֹחַ. Perhaps חֲוָחִים stands for חֲחָוִים = חֲגָוִים and does not belong at all to the stem חוּחַ; the LXX have taken it = סְבָכִים.

חוּט (not used) *trans. to bind, to encircle, to surround*, Ar. خَاطَ (to sew), Targumic Paël חַיֵּט for Hebrew תָּפַר, and thence the Syr. ܚܛ, Targ. חַטֵּט in a like sense. Deriv. חוּט. The organic root חָט is closely connected with חָת (whence חַיִת), הָת (whence הַיִת, הַי); and with the organic root in גָּד, אָ־גַד, עָ־קַד &c.

חוּט (Peal not used) *Aram.* the same. *Af.* אַחַט (*fut.* יָחֵט) *to strengthen anew, to repair*, a wall Ezr. 4, 12; comp. אָגַד.

חוּט *m. a thread* Judges 16, 12; *a line* Josh. 2, 18; Song of Sol. 4, 3; *a measuring-line* 1 Kings 7, 15, along with תִּקְוָה Josh. 2, 18; ח׳ הַמְשֻׁלָּשׁ *a threefold cord* Eccles. 4, 12. The expression in Gen. 14, 23 *from a thread to a shoe-latchet*, is proverbial, to denote the least or most worthless thing; comp. Lat. neque hilum (Lucr. 3, 784), i. e. neque filum, hence nihil. Ar. حَيْط the same.

חִוָּי see חִוָּה.

חָוִיל (*a circle*) *n. p. m.* and of a region Gen. 10, 23 cod. Sam., where the Hebrew text reads חוּל. Perhaps the appellation ἡ κοίλη Συρία for lower Syria arose out of the Samaritan orthography, of which *Choil* may have been the pronunciation.

חֲוִילָה (*circle, district*) 1. *n. p.* of a district which is washed around by the Paradise-river פִּישׁוֹן, where gold, בְּדֹלַח and אֶבֶן הַשֹּׁהַם Gen. 2, 11 12 were found. If we understand by *Pishôn* the *Phasis* of Xenophon i. e. the Araxes, then חֲ׳ is the once insular-like Ural, the land of the *Chwalissi* dwelling in the west of Ural, from whom the Caspian sea is still called at the present day *Chwalinskoye More*. If on the other hand the *Pishôn* be the Ganges (according to *Jos.*, the fathers and the Byzantines), then חֲ׳ is an Indian territory, which is not known. — 2. *n. p.* of a Cushite and conseq. of a Cushite region, adduced with סָבָא, שְׁבָא, דְּדָן Gen. 10, 7; 1 Chr. 1, 9. Connected with it are the Αὐαλῖται or Ἀβαλῖται at the south end of the Arabian gulf (Ptol. 4, 7, 27), whose country was called Ἀβαλίτης, with an emporium of the same name. — 3. *n. p.* of a Joktanite, and then of the Arabian region خولان (Chaulân), which intersects the hollows and heights of Yemen Gen. 10, 29; 25, 18; 1 Chr. 1, 23. The Amalekites spread so far 1 Sam. 15, 7; where, however, חֲוִילָה stands perhaps for חוּל I. (Gen. 10, 23).

חוּל I. (*circle, district*) *n. p.* of an Aramaean, and of an Aramaean district Gen. 10, 23, mentioned along with גֶּתֶר, עוּץ and מַשׁ. It has been compared a) with the region حولة, 'Hûleh (*Edrisi*), between Lebanon and the Phenician Tripolis in the neighbourhood of the Jordan-springs; b) with حول (ib.) two days' journey from Damascus, between בָּשָׁן and גּוֹלָן, i. e. the Οὐλάτα of *Josephus* (Ant. 15, 10, 3) between Galilee and Trachonitis; c) with *Huleh* in the district of חֲמָת, at the sea of Merom (*Robinson*). In any case it is a district in the Lebanon-region.

חוּל II. (according to Babylon. mss.; from חוּל 4) *m.* the name of a bird, by tradition (Talm., *Ezekiëlos*) *the phoenix*, which the myth makes to burn itself along with its nest after the age of 500 years, and to arise young again from the

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ashes Job 29, 18. Yet we may also read חוֹל and understand *sand.*

חוּל (*fut.* יָחוּל, *ap.* יָחֹל; *inf. abs.* חוּל Ez. 30, 16 for חוֹל, *inf. c.* חוּל; *imp. f.* חוּלִי) *intr.* prop. same as גּוּל, אוּל I., hence 1. *to turn in a circle, to whirl round,* spoken of the dances (מְחֹלָה) of the maidens at feasts Judges 21, 21; comp. גּוּל I. Deriv. מְחוֹל, מְחֹלָה. — 2. *to twist, to writhe,* with pain, hence *to be in labour,* of a woman bearing, *to bring forth with pain* Is. 23, 4; 26, 8; 66, 8, followed by יָלַד Is. 54, 1 or גּוּחַ Mic. 4, 10. חוֹלָה Jer. 4, 31 *she in travail,* is the *part. f.;* comp. בּוֹסִים Zech. 10, 5, קוֹמִים 2 Kings 16, 7, חוֹב Ez. 18, 7, בּוֹשִׁים Ez. 32, 30. Still farther: *to be afraid, to be uneasy, to quake,* with pain Jer. 5, 3, with anguish and terror Ez. 30, 16; *to reel to and fro,* of the earth Jer. 51, 29, with מִפְּנֵי Deut. 2, 25 (along with רָגַז) or מִלִּפְנֵי Ps. 114, 7; comp. גּוּל 2. The idea proceeds from that of *turning, twisting, bending.* Deriv. חִיל, חִילָה. — 3. *to revolve, to roll along, to rage,* of the sword; with בְּ of the place Hos. 11, 6, figurat. חָלוּ יָדַיִם בְּ Lament. 4, 6 *the hands make an attempt upon something;* of the weather, as a precursor of the divine wrath, with עַל of the person Jer. 23, 19; 30, 23, figurat. 2 Sam. 3, 29; comp. חוּל in the Targ. and Talm. in this meaning with the widest application (חָל עַל to cleave to a thing, to press upon, to rest &c.), Ar. حَالَ (to swing, to leap upon a thing), see also הִתְחוֹלֵל. — 4. (not used), figurat. *to be firm, strong, powerful,* Ar. حَالَ, prop. to be strongly bent, to be closely or firmly wound or pressed, metaphor. applied to strength, as is done elsewhere; but always proceeding from the idea of winding or turning; comp. חָזַק, קָוָה, קָשַׁר, אוּל I. &c. Metaph. a) applied to number, like עָצַם, גָּבַר, *intr. to be many, numerous,* or *tr. to heap, to collect,* where חָל is = גַּל, whence חַיִל, חוֹל; b) to continuance: *to be lasting,* whence חוּל. — 5. *to be in a state of mental stretch,* i. e. *to wait, to hold out, to hope,* with לְ *for something* Mic. 1, 12 (comp. קִוָּה לְ Jer. 14, 19). — 6. *tr. to encircle, to enclose, to wall around, to circumscribe;* deriv. חַל, חֵיל, חֵילָה, proper names חָוִיל, חֲוִילָה, חוּל, חֵילָם, חִילֵן, חֹלוֹן.

Pih. I. חוֹלֵל (*part. f. pl.* מְחֹלְלוֹת; *fut.* יְחוֹלֵל) 1. *to dance in a circle,* Judges 21, 23, like חוּל ib. 21. — 2. *to cause to be in labour* (from fear), *to cause to bring forth* Ps. 29, 9, or as Kal, *to bear* Is. 51, 2; Job 39, 1 *perceivest thou the bearing-time* (חֹלֵל viz. עֵת) *of the hinds?* hence applied to God, *to create, to cause to arise* Deut. 32, 18; Ps. 90, 2; of רוּחַ צָפוֹן, *to bring, to produce* Prov. 25, 23. On the other hand חוֹלֵל Prov. 26, 10, Job 26, 13, Is. 51, 9 belongs more correctly to חָלַל, though interpreters and translators waver in their opinions. Deriv. חֹלֵל. — 3. *to hope, to wait for, to endure* Job 35, 14. See Hithp. הִתְחוֹלֵל.

Pih. II. חִלְחֵל (not used) *to be terrified, to tremble;* hence חַלְחָלָה and Hithp. הִתְחַלְחֵל, perhaps the proper name חַלְחוּל.

Puh. חוֹלַל 1. *to be born, to be brought forth* Ps. 51, 7; Prov. 8, 24 25; Job 15, 7. — 2. *to be terrified, to tremble* Job 26, 5; on the other hand מְחוֹלָל Is. 53, 5 from חָלַל.

Hif. הֵחִיל, abridged חִיל (*fut.* יָחִיל, *ap.* יָחֵל, וַיָּחֶל; *imp.* חִיל) *to make to quake* or *tremble* Ps. 29, 8; but elsewhere like Kal in its most varied significations: 1. *to twist* (on account of pain), *to shake, to tremble* Ps. 55, 4; 77, 17; 96, 9; 97, 4; Jer. 5, 22; Ez. 30, 16 K'tib; joined to the inf. Kal Jo. 2, 6; Hab. 3, 10; Zech. 9, 5; so too in 1 Sam. 31, 3, 1 Chr. 10, 3, which the LXX, misled by similarity of form, have derived from חָלַל. Hence also *to writhe, to have pains,* of a woman bringing forth Is. 26, 17; 45, 10; 66, 7. — 2. *to wait for* Gen. 8, 10, Judges 3, 24, and in this sense the K'ri Jer. 4, 19 אוֹחִילָה (comp. Mic. 7, 7), but which should be taken more correctly with the versions as = אָחִילָה in signific. 1. (comp. Jer. 4, 31); especially as a Hifil-form of חוּל viz. הוֹחִיל is likewise possible. — 3. *to be continuing, firm* Ps. 10, 5; Job 20, 21.

Hof. הוּחַל *to be created, to arise* Is. 66, 8.

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Hithp. I. הִתְחוֹלֵל (*part.* מִתְ־) 1. *to whirl oneself*, *to hurl oneself*, upon one, with עַל of the person Jer. 23, 19. — 2. *to writhe*, with pain Job 15, 20. — 3. *to hope*, *to wait for* Ps. 37, 7.

Hithp. II. הִתְחַלְחֵל *to be terrified* Esth. 4, 4.

The organic root חָל is clear in its fundamental signification, partly from the closely related גָּל, אָל I., יָ־חַל &c. in the language itself, partly from the Ar. حَالَ (to be turned, changed, whence the meaning "to stand off, to stand back, to turn away" proceeds) &c.; and verbs expressing cognate ideas are to be compared with respect to the significations.

חוֹל *m. sand* Ex. 2, 12, prop. the small round stones that roll about (comp. גַּל, גַּלְגַּל), a figure of what is weighty Prov. 27, 3, Job 6, 3, and multitude Is. 48, 19; Hab. 1, 9; Ps. 139, 18; usually joined to הַיָּם or יַמִּים: *sand upon the shore* Josh. 11, 4, Is. 10, 22, sand of the sea-bottom which is described as innumerable Jer. 33, 22; טְמוּנֵי חוֹל Deut. 33, 19 *the treasures of the sea-sand* i. e. of the coast where maritime commerce and conseq. riches dwell. The fundamental signification proceeds from that of turning in a circle, rolling (חוּל). Syr. ܚܘܠܐ.

חוּם (not used) *intr.* 1. *to be heated*, *burnt*, *blackened*, of like signification in its organic root חָם with חַם, יָ־חַם, Ar. حَمَّ (to be hot and to be black), Syr. ܚܡ, old Egyptian *to be black*, *dark* (Champollion, Gr. Egypt. p. 319 sq.), Coptic ϫⲏⲙ, ⲕⲏⲙ, ⲕⲁⲙ, ϫⲁⲙ (to be black, hot, *Bunsen*, Aegyptens Stelle &c. I. 612 sq.); comp. Arab. أَحَمَ, Targ. אֲכַם &c. — 2. *to be dark*, *to be coloured*, of a spot; so too אוּם as a weaker form, whence מְאוּם, מוּם; but the latter may be better derived from מָאַם (which see). Derivatives חוּם and the proper name חָם.

חוּם *adj. m. black*, *brown*, *swarthy*, spoken of sheep Gen. 30, 32 33 35 40.

חוֹמָה (from חָמָה after the form גּוֹלָה; *constr.* חוֹמַת, with *suff.* חוֹמָתָהּ; *pl.* חוֹמוֹת, חֹמֹת־, חֹמֹ־; *dual* חֹמֹתַיִם) *f.* prop. enclosing, protecting round about, i. e. *a wall*, *circular wall*, Josh. 6, 20, to which are applied גְּבֹהָה Deut. 3, 5, בְּצוּרָה Is. 2, 15, פְּרוּצָה 2 Chr. 32, 5, רְחָבָה Neh. 3, 8, נִשְׂגָּבָה Is. 30, 13 &c.; usually spoken of the wall of a city Josh. 6, 5, 1 Kings 3, 1, 2 Chr. 26, 6, seldom of towers Neh. 3, 27, palaces Lament. 2, 7, of the borders of a pool Neh. 3, 15. Dual 2 Kings 25, 4 of the two walls of Jerusalem on the south side.

חוּן (not used) i. e. חָן same as חָנַן (which see); deriv. חִין.

חוּס (*perf.* חָסָה, חָסְתָּ; *imp.* חוּסָה; *fut.* יָחוּס and יָחוֹס, as often in verbs עֹ, *apoc.* יָחָס) *tr.* prop. to cover, to cover over, hence *to protect*, *to hide*, with עַל figur. *to look at a thing with a protecting*, *sparing feeling*, i. e. *to have compassion upon*, *to pity* (a thing) Jo. 2, 17; Jon. 4, 10; Neh. 13, 22; Ps. 72, 13; along with חָמַל Jer. 13, 14; usually חָסָה עַיִן עַל Deut. 7, 16, Is. 13, 18 (i. e. to direct the look toward a thing, protectingly) *to look upon with compassion*, seldom with the omission of עַיִן 1 Sam. 24, 11.

The organic root חָס is connected with that in חָס־ה, כָּס־ה, and the fundamental signification can only be determined by this comparison; the Targ. חָס, Syr. ܚܣ, Arab. حَسَّ have indeed only special meanings, but the Arab. حَاصَ (to cover or close the eyes) still points to the original sense.

חוּף I. (not used) *tr. to close about*, *to protect around*, *to conceal*, spoken of the enclosing, edging of the shore, of protection and safety &c. Deriv. the proper name חוּפָם, and according to some חוֹף. — The organic root חָף exists also in חַף I., חָפ־ה, חָב־ה, חַב &c.

חוּף II. (not used) *tr.* same as חַף II. *to rub away*, *to wash away;* deriv. (according to some) חוֹף.

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חוֹף (not חָף) *m. coast, road-stead, bank, shore*, joined to יָם Deut. 1, 7, Is. 9, 1, Jer. 47, 7, Ez. 25, 16 or יַמִּים Gen. 49, 13, Judges 5, 17, once to אֳנִיּוֹת Gen. 49, 13, probably named from enclosing, embracing, protecting (from חוּף I.), like the Ar. حَفَف (margin, coast), comp. חֹב. — According to *Kimchi* from חָף II. after the analogy of the Targ. סָפָר, Syr. ܣܦܪ from סָפַר rasit; Ar. سَاحِل (shore) from سَحَلَ (detersit).

חוּפָם (*protected*, from חוּף I. with ם־) *n. p. m.* Num. 26, 39, for which in Gen. 46, 21 חֻפִּים; *patr.* חוּפָמִי Num. l. c.

חוּץ (not used) *tr. to cut off, to part off, to separate, to divide*, as the Pohel חוֹצֵץ (in the Talm.) formed from it and meaning *to divide* proves, as well as its organic root חָצַץ also existing in חָצַץ (which see), חָצַץ־ה, and with a modified idea in חָזַז־ה II., חָז (which see), Ar. حَصَّ (III. IV.) &c. The Syr. ܚܨ, Ar. حَاصَ "to surround, to enclose" is only a collateral form of חוּם (which see). Deriv. חִיצוֹן, חוּץ, חֵיץ.

חוּץ or חֵץ (with *a* of motion חוּצָה, חֻצָה; *pl.* חוּצוֹת, חֻצֹת, חֲצֹ־, with *suff.* חֻצוֹתָם) *m.* prop. same as חֵיץ *a wall of separation*, as still in the Talm.; usually however 1. *what is separated, divided* (from us i. e. from our house, our city), *what is cut off*, i. e. *a street* in the more confined sense Is. 51, 23, Jer. 37, 21, Prov. 7, 12, along with רְחוֹב, and so חֻצוֹת Is. 5, 25, opposed to בַּיִת 2 Sam. 13, 18, Neh. 13, 8, עִיר Hos. 7, 1 or מַחֲנֶה Deut. 23, 13; *a field, waste, steppe*, opposed to עִיר, קִרְיָה Job 5, 10; 18, 17, parallel to אֶרֶץ, to which it is sometimes joined Prov. 8, 26; opposed to חֶדֶר Deut. 32, 25. Comp. Targ. בָּר ἔξω (Marc. 1, 45). — 2. Figurat. *pl. streets* for merchants, *bazaars* which occupy streets 1 Kings 20, 34 (*Kimchi*), as חוּץ Jer. 37, 21 is in another manner; hence once *adv.* חוּצוֹת Lament. 2, 21 *along whole streets*. — 3. *what is without*, i. e. lying outside our neighbourhood, cut off from our dwelling-place, hence a) *adv. without*, אֶל־הַחוּץ *abroad* Ez. 41, 9; מִן־הַחוּץ *from without* Judges 12, 9; דֶּרֶךְ חוּץ *outwards* Ez. 47, 2; as the opposite of בַּיִת, e. g. מוֹלֶדֶת חוּץ *born outside* (i. e. out of the house) Lev. 18, 9; מִחוּץ *from without*, opposite to מִבַּיִת Gen. 6, 14; חוּצָה *forth abroad* Ex. 12, 46, explained by מִן־הַבַּיִת, and in the same sense הַחוּץ, הַחוּצָה Gen. 15, 5, Judges 19, 25, denoting direction outward. It is especially joined frequently to prepositions, in this sense, as בַּחוּץ *without*, the opposite of city, house, tent Gen. 9, 22; Ex. 21, 19; לַחוּץ, לַחוּצָה *out of* Ps. 41, 7; 2 Chr. 32, 8; מִחוּץ *from without* Lament. 1, 20, opposed to מִבַּיִת; מֵהַחוּץ the same Ez. 41, 25; מִחוּץ לְ *outside to*, after verbs of rest Gen. 19, 16, Ex. 29, 14, 2 Kings 43, 4, seldom after verbs of motion 1 Kings 21, 13; Ez. 34, 20; אֶל־מִחוּץ לְ *out of, without* Lev. 4, 12. b) *a prepos. except, besides*, but only in the latest Hebrew Eccles. 2, 25, with מִן following; comp. Talm. חוּץ מִן, Targ. בַּר מִן (for Hebrew זוּלַת), Syr. ܒܪ ܡܢ.

חוּק (not used) *trans. to enclose, to embrace, to save, to protect around*, cognate in sense חָבַב I. (whence חֹב), Aram. עֲבַט (whence עֲבָטָה bosom). Deriv. חֹק K'tib, חֵק, חֵיק. — The organic root חָק is connected with the Ar. حَاكَ, Ethiop. ሐ-ሀክ, but not with חָבַק.

חֹק (with *suff.* חֹקְךָ K'tib) *m.* prop. inlet, then *bosom* Ps. 74, 11 K'tib; elsewhere חֵק, חֵיק.

חָוַר (*fut.* יַחְוַר) *intr. to be white, gray*, of פָּנִים *to grow pale*, with shame Is. 29, 22, cognate with כָּסַף (Zeph. 2, 1), as the Targ., LXX, *Sa'adja*, *Ibn Ganâch* have taken it; the last has already compared the Talm. חִוֵּר to shame, הִלְבִּין the same. — The stem חָוַר (Targ. חֲוַר, Syr. ܚܘܪ) is identical with עָפַר (belonging to עָפָר), Aram. אֲבַר, Arab. حَفَرَ (to make white); but the contracted form

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חָר (חוּר) is usual in derivatives (Arab. حَارَ to be white).

חָוַר *Aram. intr.*, the same.

Paël חִוֵּר *to be very white*, deriv. חִוָּר.

חָוֹר and חֹר (*pl.* חוֹרִים, *constr.* חוֹרֵי, with *suff.* חֹרֵיהֶן, חֹרָיו) *m.* 1. (from חוּר II.) *a hole*, *a cavity*, of a door 2 KINGS 12, 10, of a wall Ez. 8, 7; hence = *a window*, SONG OF SOL. 5, 4; *the socket of the eye* ZECH. 14, 12; *a hole of the earth*, 1 SAM. 14, 11; JOB 30, 6; *a den of wild beasts*, NAH. 2, 13; comp. the proper names חֹרִי, חֹרוֹן, חַוָּרָן. — 2. (from חוּר I.) *white linen*, only in the ulterior formation חוֹרִי (after the form כִּילִי, דּוֹדִי) Is. 19, 9; or *the white*, of bread, in חֹרִי, which see.

חָוַר I. (not used) *intr.* 1. = חִוֵּר and arising out of it, *to be white*. — 2. Figur. *to be shining*, *splendid*, *noble*; comp. Phenic. חור the same, whence out of *Pihel* proceeds the noun חִיר (constr. חִירַ) *noble*, hence the proper name חִירַבַּעַל (*Baal is noble*) Virg. Aen. 4, 36. 196; Syr. ܚܝܪ (noble). Deriv. חָוִר, חוֹר, חֹרִי, the proper names חוֹרִי, חוּרִי, חוּר, חוּרָם, חִירָה, חִירָם, חִירֹם.

חָוַר II. (not used) *tr. to hollow out*, *to dig out*, *to bore*, identical in its organic root חר with that in חֹר, עֹר, פֹּר, פּ־ה, נ־קֹר &c., Ar. حَفَرَ; but חוּר I. from חָוַר, Ar. حَارَ is entirely distinct. Comp. Ar. حَوْرَان the backside, حَوْر a bay, a deep valley, and then also حَفْر to hollow out, to bore, whence حُفْرَة a hole. Deriv. חוּר, חֹר, חוֹר, חֹר, and the proper names חוֹרִי, חַוָּרָן, חוֹרוֹן, חֹרַיִם.

חוּר or חֹר (*pl.* חוּרִים) *m.* 1. (from חוּר I.) *white linen*, along with בּוּץ and שֵׁשׁ ESTH. 1, 6; 8, 15; according to *Saadia*, *white silk*, Ar. حَرِير (see Talm. Meg. 12 a). — 2. (from חוּר I. in signification 2, *immaculateness*, *nobility*) *n. p. m.* Ex. 17, 10; NUM. 31, 8; 1 KINGS 4, 8; NEH. 3, 9; 1 CHR. 2, 19; comp. the proper names חוּרִי, חוּרָם, חִירָה &c. — 3. (from חוּר II.) *a hole*, of פֶּתֶן Is. 11, 8, hence *a prison*, cognate in sense with בֵּית כֶּלֶא 42, 22.

חִוֵּר *Aram. adj. m. white*, spoken of snow, of clothes DAN. 7, 9; see חִוַּר.

חוֹרִי (after the form כִּילִי) *m. white cloth*, *white linen clothes* (a farther development of חוֹר 2) Is. 19, 9, LXX βύσσος.

חוּרִי (*free*, *noble*, from חוּר 2) *n. p. m.* 1 CHR. 11, 32, for which הִדַּי (which see) appears.

חוּרִי (*linen-weaver*, from חוּר 1) *n. p. m.* 1 CHR. 5, 14.

חֹרִים see חֹרִי (from חָרַר).

חוּרָם (*noble*, *free*; from חוּר 2 with ־ָם) 1. *n. p.* of a Tyrian king 1 CHR. 14, 1; 2 CHR. 2, 2 11 12; 8, 2 18 21, for which חִירָם, חִירֹם (which see) stand elsewhere. He was the son and successor of אֲבִרבַּעַל and reigned 33 years (*Joseph.* c. Ap. 1, 18; Ant. 8, 3, 1), seven years in David's time (*Jos.* l. c.); consequently 26 in Solomon's reign. — 2. *n. p.* of an artificer who was a Danite on the mother's side, a Tyrian on the father's, whom *Huram* the Tyrian king sent to Solomon 2 CHR. 4, 11; in 1 KINGS 7, 13 40 he is also named חִירֹם, חִירָם. He was already the artificer of *Abibaal*, and was consequently called חוּרָם אֲבִיו 2 CHR. 2, 12 or חוּרָם אֲבִי 4, 16, abridged from חוּרָם אֲבִרבַּעַל. — 3. *n. p. m.* of a Benjamite 1 CHR. 8, 5.

חוּרָם אָבִי see חוּרָם.

חַוָּרָן (*cave-district*, consequently for חוֹרָן from חוּר II.) *n. p.* of an Aramaean region, south of Damascus, west of גּוֹלָן and בָּשָׁן, east of Trachonitis (now *Ledsha*), but which reaches as far as the Jordan, so that בָּשָׁן and גּוֹלָן are included Ez. 47, 16 18; Greek *Ἀυρανῖτις*, Ἀῤῥ-, Ar. حَوْرَان. With regard to the signification comp. חֹרוֹן and חֹרַיִם.

חוּשׁ (*perf.* חָשׁ, חָשְׁתִּי; *part. pass.* חוּשִׁים = חֲשִׁים; *inf. constr.* חוּשׁ, *imp.* חוּשָׁה; *fut.* יָחוּשׁ, *apoc.* יַחַשׁ instead of יַתְחַשׁ on account of the middle gut-

tural, comp. וַתַּעַט 1 Sam. 15, 19, וַיַּעַט 14, 32 K'ri instead of וַתָּעַט) *intr.* 1. *to flee, to make haste, to haste away*, identical with עוּז, גּוּז, Ar. حَازَ, جَاذَ, عَاذَ &c. Then *to haste to*, with לְ of the person Deut. 32, 35; Ps. 22, 20; 70, 6; *to go quickly, to hasten*, 1 Sam. 20, 38, the opposite of הִתְמַהְמַהּ (to delay) Ps. 119, 60; חֻשִּׁים *hasting* Num. 32, 17. Of the eagle Hab. 1, 8. With עַל: *to hasten to a thing* Job 31, 5. — 2. Of the movement and raising of the spirit, *to feel, sensit*, as the Aram. and the Talmud use it (Targumic חוּשׁ on Ps. 73, 21, Syr. ܚܫ; the Ar. حَسَّ to feel, Talm. חַשׁ may likewise be compared with it), Job 20, 2 *and therefore I feel*, i. e. I am excited; Eccles. 2, 25 *and who enjoys?* opposed to אָכַל (LXX, Vulg., Syr.). Deriv. חִישׁ and the proper names חוּשָׁה, חוּשִׁי, חוּשִׁים, חוּשָׁם.

Hif. הֵחִישׁ (once abridged חִישׁ; *fut.* יָחִישׁ) like Kal: *to haste, to press on*, Judges 20, 37; once *tr. to hasten* Is. 5, 19; *to hasten to* Ps. 71, 12; אָחִישָׁה מִפְלָט 55, 9 *I hasten to a place of refuge.*

The organic root חָשׁ (Ar. حَاشَ) is closely connected with that in חָס-ה; but whether it be related to the Pers. *gush*-iden (agitari), German *hasch*-en, *husch*-en, is questionable.

חוּשָׁה (*haste*) *n. p. m.* 1 Chr. 4, 4, for which by transposition שׁוּחָה 4, 11; *patronym.* חֻשָׁתִי 2 Sam. 21, 18.

חוּשַׁי (*quick*) *n. p. m.* 2 Sam. 15, 32.

חוּשִׁים (*the hasting;* the *pl.* as an abstract form) *n. p. m.* 1 Chr. 7, 12; 8, 8; once it is interchanged with שׁוּחָם Gen. 46, 23; Num. 26, 42.

חוּשָׁם (*hasting*) *n. p.* of an Edomite king 1 Chr. 1, 45; instead of it is חֻשָׁם Gen. 36, 34.

חוּת I. (Kal unused) *intr. to be afraid, to be terrified*, same as חַת (which see).

Pih. חִיַּת *to destroy*, whence according to *Kimchi* the noun חַיָּת Ps. 74, 19 = שֶׁבֶר.

Hif. הֵחִית (*fut.* with *suff.* יְחִיתֶךָ Hab. 2, 17, as the LXX read) *to terrify.*

חוּת II. (not used) *tr. to encircle, to enclose with a fence, to surround*, Arab. جَاتَ; hence the name of the letter חֵית = חֵית *a fence*, see הוּת.

Hif. הֵחִית, from which perhaps Hab. 2, 17 יְחִיתֶיךָ *will encircle thee, will lurk about thee.*

חוֹתָם *m.* 1. *a signet-ring*, = חֹתֶמֶת; ח' צֵר Job 41, 7 *a firm seal;* חֹמֶר ח' 38, 14 *seal-clay.* Sometimes it was worn as a ring upon the finger Jer. 22, 24, sometimes on a string over the breast Gen. 38, 18, and it was looked upon generally as valuable, Song of Sol. 8, 6. — 2. (*fulfilment, determination*) *n. p. m.* 1 Chr. 7, 32; 11, 44.

חֲזָא or חֲזָה (2 *pers.* חֲזַיְתָה, חֲזַיְתָ; *part.* חָזֵה, *pl.* חָזַיִן; *part. pass.* חֲזֵה; *inf.* מֶחֱזֵא) *Aram.* same as the Hebrew חָזָה in signification 2: *to behold*, a dream Dan. 7, 1; *to see* 5, 5, usually for the Hebr. רָאָה. חֲזֵה 3, 19 = חֲזֵי, חֲזִי = Talm. רָאוּי in the sense of *suitable*, conveniens, i. e. *select, choice.* Deriv. חֲזוּ, חֲזוֹ.

חֲזָאֵל (from חֲזָה־אֵל: *El is seeing*) 1. *n. p.* of a Syrian king anointed by Elijah 1 Kings 19, 15 17, whose son was בֶּן־הֲדַד Am. 1, 4; therefore Damascus, his abode, is called בֵּית־חֲזָאֵל. — 2. *n. p.* of an officer of Ben-Hadad's 2 Kings 8, 8 (where חֲזָהאֵל is written as in 8, 13 15 29), who afterwards became king 8, 9 12 13 15 28 29; 9, 14.

חָזָה (*inf. constr.* חֲזוֹת; *imp.* חֲזֵה; *fut.* יֶחֱזֶה, *apoc.* יַחַז, 1 *pers. in pause* אֶחֱזֶה, 3 *pl.* יֶחֱזְיוּן) *tr.* 1. *to split, to divide in the middle* (see חָזָה), *to separate* (see חֹזֶה), בֵּית אֲבָנִים יֶחֱזֶה Job 8, 17 *it divides between the stones* (see בַּיִת p. 198), i. e. it presses through. — 2. Metaphor. *to point, to sharpen*, cognate in sense with חָזַז, חָצַץ, and accordingly יָד חָזִית Is. 57, 8 *thou pointest the pin*, a periphrasis for the penis erectus; comp. חָזוּת. — 3. *to resolve, to determine, to*

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decide upon, like other verbs denoting separation; deriv. חָזוּת, חֲזִי in the proper name חֲזִיאֵל, and perhaps חֹזֶה. — 4. Figurat. *to divide sharply with the eye, to direct the eye sharply towards a thing*, i. e. *to look sharply, to see* (comp. cernere, ἰδεῖν, videre and dividere, Idus), with accusat. of the object, of an observer Prov. 22, 29; 29, 20; of a perceiver Job 24, 1; *to observe attentively, to have an eye upon*, 15, 17; Phenic. חָזִת *fem.* a sharp-sighted kind of bird (Mass. 11). At a later period it became quite synonymous with רָאָה Ps. 56, 9 (Eccles. 6, 3), חָ׳ יָשָׁר 11, 7, מֵישָׁרִים 17, 2; with בְּ of the object, *to behold with pleasure* Ps. 27, 4; Song of Sol. 7, 1; Mic. 4, 11; absolutely *to see* Is. 26, 11; rarely *to select* Ex. 18, 21 &c. חָ׳ בַּכּוֹכָבִים Is. 47, 13 *to gaze upon the stars*, of astrologers. In all cases like רָאָה. Commonly *to see*, visions, i. e. to have intuitions, hence = *to prophesy, to announce oracles* or *divine visions*, with עַל respecting Is. 1, 1; 13, 1 &c.; with accus. מַשָּׂא Hab. 1, 1, חָזוֹן Ez. 12, 27, מַחֲזֶה Num. 24, 4, or also כָּזָב Ez. 13, 8, שָׁוְא 13, 6, שֶׁקֶר Zech. 10, 2, מַהֲתַלּוֹת Is. 30, 10 &c., with which רָאָה is not used elsewhere. Deriv. חֹזֶה, חָזָה, חָזוֹן, חָזוֹת, חָזוּת, מַחֲזֶה, and the proper names חֲזוֹ, חֲזָאֵל, חֲזִי in חֲזִיאֵל, חֲזָיָה.

Pih. חִזָּה (not used) only a stronger use of Kal in signification 4; deriv. חִזָּיוֹן, proper name חֶזְיוֹן.

Hif. הֶחֱזָה (not used) same as Kal; derivat. מַחֲזֶה, and the proper names יַחֲזִיאֵל, יַחְזְיָה, מַחֲזִיאוֹת.

The original signification of the organic root חז־ה is clear from a comparison with חַז, חָצָה, חַץ; and we find the same transition in the Ar. حَدَقَ, and in the Latin cer-nere.

חָזֶה (*plur.* חָזוֹת) *m.* prop. division, separation, hence *the middle, the middle part*, between the fore-feet, i. e. *the breast of animals* Ex. 29, 26 27; Lev. 7, 30; comp. חֲצִי the middle. Targ. חֲדָי.

חֹזֶה *m.* 1. (a participial form, once *constr.* חֹזֶה 2 Sam. 24, 11 for חֹזֵה) *a seer, prophet* Is. 30, 10, Mic. 3, 7, for which רֹאֶה (which see) was used earlier. So of the prophets גָּד 1 Chr. 29, 29, יֶעְדִּי 2 Chr. 9, 29, עִדּוֹ 12, 15, יֵהוּא 19, 2, אָסָף 29, 30, יְדֻתוּן 35, 15, and sometimes interchanged with נָבִיא. Also of *false prophets* Is. 29, 10 (comp. Ez. 13, 9; 22, 28), *astrologers* Is. 47, 13; חוֹזַי 2 Chr. 33, 19 is not a proper name, but it comes from חוֹזִים. — 2. (an abstr. form, for חֲזִי [which see], like רֹאֶה for רֳאִי) *an oracle*, 2 Kings 17, 13 K'tib בְּיַד כָּל־נְבִיאוֹ כָּל־חֹזֶה *every oracle by all his prophets*, רֹאֶה Is. 28, 7 especially having to be understood so; yet we may read with the K'ri כֹּל נָבִיא וְכֹל חֹזֶה and take it in signification 1. — 3. *a covenant* Is. 28, 15, like חָזוּת (according to some) 28, 18 (parallel בְּרִית), probably from the fundamental signification *to separate, divide*, as בְּרִית is from בָּרָה; or from חָזָה = חָז in the sense of *to bind*. — 4. Only with כָּל־, viz. כָּל־חֹזֶה (*every kind of oracle*) *n. p.* of different men (Neh. 3, 15; 11, 5) in the later, post-exile period. It is possible that the passage 2 Kings 17, 13 should be translated, *and God warned Israel through his collective prophets by all kinds of oracles*, whence the expression may be taken in the giving of names. See כֹּל.

חֲזָה see חֲזָא.

חֲזָהאֵל see חֲזָאֵל.

חֲזוֹ *n. p.* of a Nahorite (נָחוֹר) Gen. 22, 22, then of the Aramaean-Chaldean tribe of which he was the founder, and which dwelt sometimes in the locality חֲזוֹ (Syr. ܚܙܐ, Arab. حزة), Χαζήνη, a region of Assyria (Strabo 16. p. 736); sometimes in Χαζήνη in Mesopotamia on the Euphrates, i. e. east and west of the Tigris.

חֲזוֹ (*constr.* חֲזוֹת, with *suff.* חֲזוֹתֵהּ) *Aram. f. look, visibility*, i. e. the state of being seen, Dan. 4, 8 17 (Vulg., Syr.); according to LXX and Theod. the opposite of רוּם *extent, breadth, average surface*,

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like the Ar. حَوْز (border, edge); comp. the verb חוּז and מָחוֹז.

חֵזוּ (*def.* חֶזְוָא, with *suff.* חֶזְוֵי, חֶזְוָהּ; *constr. pl.* חֶזְוֵי) *Aram. m. phenomenon*, of a dream Dan. 4, 6, also connected with רֵאשׁ 2, 28 or לֵילְיָא 2, 19, *where* and *when* the vision appears; *form* 7, 20. The termination ־וּ is usually a feminine one, so that there is an exception here with respect to gender.

חָזוֹן (*constr.* חֲזוֹן) *m. a revelation, a prophecy, a divine communication*, with הִרְבָּה Hos. 12, 11, בִּקֵּשׁ Ez. 7, 26, מָצָא Lament. 2, 9, פָּרַץ 1 Sam. 3, 1, אָבַד Ez. 12, 22; particularly *a vision*, of prophets Is. 1, 1, Nah. 1, 1, perhaps same as סֵפֶר חָזוֹן, as תּוֹלְדוֹת Gen. 6, 9 = סֵפֶר ת׳; *vision* in an ecstatic condition, along with חֲלוֹם Dan. 1, 17, representing what is future 8, 1; חָזוֹן וְנָבִיא 9, 24 = חֲזוֹן נָבִיא, spoken of Jeremiah's revelation; rarely applied to lying visions, lying oracles Jer. 14, 14; 23, 16. חָזוֹן Ez. 7, 13 stands for חָרוֹן (which see).

חָזוֹת (*constr.* חֲזוֹת) *f. a vision, revelation* 2 Chr. 9, 29.

חָזוּת (with *suff.* חָזוּתְכֶם) *f.* 1. *an appearance* (prophetic), *vision, revelation*, Is. 21, 2; 29, 11. — 2. *a covenant*, perhaps from חָזָה = חָז Is. 18, 28; comp. חֹזֶה 28, 15; according to some *an oracle, a law*, then *compact*. — 3. *a point*, קֶרֶן ח׳ *a pointed horn* Dan. 8, 5; חָזוּת אַרְבַּע *four points* (חָזוּת = חָזוֹת) 8, 8; more correctly *conspicuousness*, since גְּדֹלָה stands for it in 8, 8, and in ח׳ אַרְבַּע ibid. ח׳ is an apposition shewing close union; comp. Dan. 9, 27 (שִׁקּוּצִים מְשֹׁמֵם).

חָזַז (not used) *tr. to separate, divide, cut asunder*, identical with the organic root in חָז־ָה, חָץ, חַד, Ar. حَزَّ, خَزَّ; hence *to cut in, to pierce, to bore*, of an arrow. Deriv. חָזִיז.

חֳזִי (not used) *m. separation, decision, determination*, only in the proper name

חֲזִיאֵל (*El's determination*) *n. p. m.* 1 Chr. 23, 9; see יַחֲזִיאֵל.

חֲזָיָה (*Jah is deciding*) *n. p. m.* Neh. 11, 5; comp. יַחְזְיָה.

חֶזְיוֹן (*vision*) *n. p. m.* 1 Kings 15, 18.

חִזָּיוֹן (*constr.* חֶזְיוֹן, with *suff.* חֶזְיֹנוֹ; *pl.* חֶזְיוֹנוֹת) *m. intuition*, of the prophets, *vision, oracle, revelation* Jo. 3, 1, particularly a *dream-vision*, joined to לַיְלָה Job 4, 13; 20, 8; 33, 15, in the widest sense; sometimes without לַיְלָה 7, 14; also of a prophetic dream-vision 2 Sam. 7, 17, or of false, imaginary, prophetic intuition Zech. 13, 4. גֵּי ח׳ (גֵּיא) Is. 22, 1 5 *valley of the oracles*, a name of the lower part of Jerusalem, where Isaiah and other seers may have prophesied.

חָזִיז (lengthened out of חָזֵז; *c.* חֲזִיז, *pl.* חֲזִיזִים) *m. arrow, bolt*, named from piercing or boring through; metaphor. *lightning*, i. e. *flash of lightning*, Zech. 10, 1 *Jehovah makes flashes of lightning* for the rain, which is an image of rich promises; חֲזִיז קֹלוֹת *lightning of thunders, thunder-flash* Job 28, 27; 38, 25.

חֵזִיר (from חָזַר I. after the form שֵׂעִיר; *returning home*) *n. p. m.* Neh. 10, 21; 1 Chr. 24, 15.

חֲזִיר (from חָזַר II.) *m. a boar, a swine*, Lev. 11, 7; Deut. 14, 8; Prov. 11, 22; חֲזִיר מִיַּעַר *a forest-boar*, i. e. a wild boar Ps. 80, 14; with *n* inserted خِنْزِير, Syr. ܚܙܝܪܐ. The Latin *aper*, German *Eber* are of like etymology i. e. so called from strength.

חָזַק (*inf. c.* חֲזֹק and חָזְקָה; *imp.* חֲזַק, *pl.* חִזְקוּ; *fut.* יֶחֱזַק, יֶחְזַק) *tr.* prop. *to bind firmly together, to fasten together, to twist together strongly*, hence 1. *intr. to hang fast by a thing*, with בְּ 2 Sam. 18, 9; 2 Chr. 31, 4; *to be stout, firm* Is. 28, 22, as all verbs of binding fast are applied metaphorically to strength (חָזַר II., חוּל, קָוָה, קָשַׁר, Ar. شَدَّ, رَبَطَ, وَثَقَ &c.). — 2. *tr. to make firm, to support, to prop up*, 2 Sam. 16, 21; *to preserve* Ez. 30, 21, and here also commonly *intrans. to be strong, sound* Is. 39, 1, opposite to חָלָה; *to become powerful* Josh. 17, 13; Judges 1, 28; 2 Chr. 26, 13; *to increase*, of רָעָב

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Gen. 41, 57; *to be firm, strong*, for executing or maintaining a thing, absol. Deut. 31, 7; Josh. 1, 6; *to be courageous* 1 Kings 2, 2, with לֵאמֹר, or with the inf. following Deut. 12, 23; Josh. 23, 6; *to be confirmed*, of sovereignty, with בְּיַד 2 Kings 14, 5, or with עַל of the person 2 Chr. 25, 3; *to remain firm*, with אֶל of the person *against one* 2 Sam. 24, 4, or עַל 1 Chr. 21, 4; חָזָק 1 Kings 20, 23; 2 Kings 3, 26 *to be stronger than*, i. e. to conquer; in a bad sense, *to be hard* Mal. 3, 13, *to be obstinate* Ex. 7, 13. — 3. *to overpower, conquer*, with accus. 2 Chr. 28, 20 or עַל of the person 2 Chr. 8, 3; *intr.* with עַל, *to lie upon something with force* or *violence*, spoken of יַד יי Ez. 3, 14. — 4. *to hold fast, to seize hold of* Jer. 20, 7. Deriv. חֹזֶק, חָזֵק, חָזָק, חָזְקָה, חֲזָקָה, חֲזָקָה, and the proper names חִזְקִי, חִזְקִיָּה, חִזְקִיָּהוּ, יְחִזְקֵאל, יְחִזְקִיָּה.

Pih. חִזֵּק (*imp.* חַזֵּק; *fut.* יְחַזֵּק) 1. *to bind fast, to gird*, with a double accus. אֲבָנֵט Is. 22, 21, מָתְנַיִם Nah. 2, 2. — 2. *to make firm*, בְּרִיחִים Ps. 147, 13, בָּרַק 2 Kings 12, 13, בַּיִת 22, 6; rarely with לְ of the object 1 Chr. 26, 27. With יָד פִּ׳ Judges 9, 24 or זְרוֹעַ פִּ׳ Ez. 30, 24 *to strengthen the power of one*, i. e. to assist, to encourage; יְדֵי בִּ׳ Ezr. 1, 6 *to support, to strengthen* Ez. 34, 4; לֵב, *to harden* Ex. 14, 17; דְּבַר רַע לְ Ps. 64, 6 *to harden the bad cause of a person*; generally the causative of all the meanings of Kal. Deriv. יְחַזְקְאֵל.

Hif. הֶחֱזִיק (*fut.* יַחֲזִיק, *ap.* יַחֲזֵק) 1. *intr. to fasten upon a thing, to hang to*, with בְּ 1 Kings 9, 9; Is. 64, 6; Prov. 3, 18; Job 2, 3; 27, 6; *to attach oneself firmly*, with עַל of the person Neh. 10, 36; hence *to lay hold of, to seize*, with בְּ of the person or thing Deut. 22, 5; Judges 19, 25 29; 2 Kings 2, 12; 4, 27; יְדֵי בְּמַעֲזֵי Is. 27, 5 *to take hold of support*. Hence comes the expression יַד בִּ׳ *to lay hold of the hand of a person*, i. e. to guide, lead, hold one, Gen. 19, 16; Judges 16, 26. Farther *to take hold of one*, with לְ of the person 2 Sam. 15, 5; with עַל of the person, *to encompass* Job 18, 9. Figurat. with בְּ of the person, *to press upon* or *urge one*, i. e. to purpose a thing strongly Judges 19, 4. But the meaning *to embrace*, which arose out of the intransitive idea (*to follow*), is changed so as to receive a *transitive* idea and signifies — 2. *trans. to hold, to hold fast* Is. 41, 9; *to lay hold of* Jer. 6, 23; הֶחֱזִיק יַד פְּ׳ Zech. 14, 13 *to seize one's hand*, i. e. to meddle with him; also applied to the terror, pain, which one catches: חִיל Mic. 4, 9, שַׁמָּה Jer. 8, 21, צָרָה 6, 24; seldom vice versa which seize upon one Jer. 49, 24, comp. אָחַז. — 3. *to retain, to keep*, Judges 7, 8, i. e. to keep back, seldom with בְּ of the person Jer. 50, 33; *to overpower, to lay hold of*, Dan. 11, 21; *to maintain* 11, 6; figurat. *to support, to help* 11, 1; *to hold, to contain in itself* 2 Chr. 4, 5. מַחֲזִיק *helper* Dan. 11, 1. — 4. *to make firm*, i. e. to restore buildings destroyed Neh. 5, 16, Nah. 3, 14, and with the accus. omitted Neh. 3, 4; *to establish*, a kingdom 2 Kings 15, 19; *to make strong, to strengthen* 2 Sam. 11, 25; Ez. 30, 25; seldom *intrans. to be strong* 2 Chr. 26, 8.

Hithp. הִתְחַזֵּק (*inf.* ־זֵּק; *fut.* יִתְחַזֵּק, but already with a short pause יִתְחַזֵּק) 1. *to take courage, to prove courageous* Num. 13, 20, 2 Chr. 15, 8, *to take good heart* 23, 1, *to withstand* 13, 7, *to shew oneself valiant*, בְּעַד *for* ... 2 Sam. 10, 12; with עִם Dan. 10, 21 or בְּ of the person 2 Sam. 3, 6 *to shew oneself courageous with* or *for one*, i. e. *to assist one; to get strength* i. e. *to become sound* Gen. 48, 2. — 2. *to be strengthened*, of a kingdom &c. 2 Chr. 1, 1; 12, 13; 13, 21.

The fundamental signification of the stem is clear from the form which is identical with it, חָשַׁק, Ar. حَرَّكَ and حَرَّكَ (to tie firmly together, to fetter), Syr. ܚܪܟ (to bind about), as the transition is also perceptible from the comparison given above. The organic root is חָ־זַ־ק, found also in זָחַ II. (p. 390), זַ־קַ I. (p. 403), אַ־שַׁ־ד (p. 159), חָ־שַׁ־ק, גָ־שַׁ־ק &c.; the Sanskrit sah (to support, to make firm), çak, Greek *i*-σχύ-ω = *i*-συχ. may have the same root.

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חָזָק (*pl.* חֲזָקִים, *constr.* חִזְקֵי) *adj. m.*, חֲזָקָה *f. strong*, in health Josh. 17, 18; *powerful* Num. 13, 18 (opposite רָפֶה); *a subst. a strong one*, Is. 28, 2, Job 5, 15, parall. to אַמִּיץ כֹּחַ Am. 2, 14; חָ֫זָק *more powerful, stronger than* Num. 13, 31; Jer. 31, 11; *violent*, of רוּחַ 1 Kings 19, 11, חֲלִי 17, 17; *loud*, of קוֹל שֹׁפָר Ex. 19, 16; *hard*, of מֵצַח Ez. 3, 8 i. e. *bold;* of לֵב 2, 4, i. e. *obstinate;* of פָּנִים 3, 8, i. e. *impudent; hard*, of שָׁמִיר Ez. 3, 9; *firm*, i. e. invincible 26, 17; frequently with יָד Ex. 3, 19 or זְרוֹעַ Jer. 21, 5, to denote power, in God 1 Kings 8, 42, or men; of military power Ez. 30, 22; בְּחָזְק Is. 40, 10 *as victorious* (see I. p. 175). All the meanings proceed from the idea of *strong*.

חָזָק (same as חָזֵק, comp. רָעַב and רָעֵב) *adj. m. strong, violent* Ex. 19, 19; *mighty* 2 Sam. 3, 1.

חֹזֶק (with *suff.* חָזְקִי) *m. might*, hence *help, protection* Ps. 18, 2; see חָזְקִי.

חֹזֶק (with *suff.* חָזְקֵנִי) *m. strength, might* Hag. 2, 22, though it may be pretended Am. 6, 13; חֹ֫זֶק יָד Ex. 13, 3 *the overpowering might of God.*

חֲזָקָה (prop. *inf.*, *constr.* חֲזְקַת, with *suff.* חֲזְקָתוֹ) *f. the being strong, strength* 2 Chr. 12, 1, of the rich Dan. 11, 2; with יָד *overcoming* Is. 8, 11.

חֲזָקָה (prop. *inf.*) *f. severity* Ez. 34, 4; *force* 1 Sam. 2, 16; *violence* Judges 8, 1; with the prepos. בְּ *adv. forcibly, violently*, Ez. 34, 4; Judges 4, 3.

חִזְקִי (from חָזַק, out of חִזְקִיָּהוּ *Jah is might*) *n. p. m.* 1 Chr. 8, 17; comp. Phenic. חִזְקֹן Γέσκων n. p. m. (Polyb. 1, 66).

חִזְקִיָּה (the same) *n. p.* of the well-known king of Judah 2 Kings ch. 18-20, or of other men Zeph. 1, 1; Neh. 7, 21; 1 Chr. 3, 23. For חִזְקִיָּה is also written חִזְקִיָּהוּ 2 Kings 16, 20 or יְחִזְקִיָּהוּ Is. 1, 1, יְחִזְקִיָּה Hos. 1, 1.

חָזַר I. (not used) *intr.* same as חָדַר (which see) and Targ. חֲזַר, Syr. ܚܙܰܪ, prop. *to turn, to wind about*, hence *to return home;* figur. *to surround, to protect;* Phenic. as סָבַב *to be round*, whence חָזוֹר *a bowl* (Hesych. Et. Magn. sub voce Ἀσσύῤ). Deriv. the proper names חֲזִיר and חֲזֵרָה.

חָזַר II. (not used) *intr. to be condensed, strong*, of the body, identical with the verbs קָשַׁר, חָשַׁר &c.; comp. Ar. حَشَرَ (to be thick). Deriv. חֲזִיר.

חַח (with *suff.* חֲחִי; *pl.* חֲחִים, *dual* חֲחָיִם K'tib) *m.* same as חוֹחַ *a hook, ring*, put in the nose of prisoners 2 Kings 19, 28; Is. 37, 29; or in the לְחָיַיִם Ez. 19, 4; 38, 4, with סוּגֵּי 19, 9. *Dual* חֲחָיַיִם Ez. 29, 4 K'tib is to be considered as the pl. 38, 4. The stem of it is חַח = חָחַח (חוּחַ).

חָח (from חוּחַ) *a bracelet, hook*, a female ornament Ex. 35, 22.

חָחָח i. e. חַח, see חַח and חָח (חוּחַ).

חֲטָ in Dan. 4, 24, see חֲטָאָה.

חָטָא (3 *f.* חָטְאָת; *part.* חוֹטֵא, 3 times חֹטֵא Is. 65, 20, Eccl. 8, 12 and 9, 18 as in verbs לה, *part. f.* חֹטֵאת, *pl. m.* חֹטְאִים 1 Sam. 14, 33; *inf. c.* חֲטֹא, once חֲטוֹא Gen. 20, 6, with *suff.* חֲטָאתוֹ; *fut.* יֶחֱטָא, 3 *pl.* יֶחֶטְאוּ before Makkeph; 1. *tr. to take from, to remove, to take away, to diminish*, חָטָא מִן־הַקֹּדֶשׁ Lev. 5, 16 *to take away from the holy thing;* figurat. *to diminish*, the soul, i. e. to injure Prov. 20, 2, cognate in sense with הַשְׁחִית (6, 32), חָמַס נַפְשׁ (8, 36); Hab. 2, 10. The org. root חט-א is thus identical with that in חֵ֫ת-ה, Aram. חֵ֫ת, the Ethiop. verb also having the same meaning; accordingly the verb חָסַר is identical in sense. The Ar. خَطَأَ "to stripe" must not be compared with it. — 2. *intr.* (opposed to תָּם to be entire) *to miss, to want*, with accus. of the object Prov. 8, 36, opposed to מָצָא (to hit, to find), or with omission of the object because it had already preceded Job 5, 24. — 3. *to miss*, the mark (see Hif.), the way Prov. 19, 2, where דַּרְכּוֹ is to be supplied from the following clause. — 4. *to err*, in a moral sense, i. e. *to sin*, with accusative חֲטָא,

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חַטָּאת Ex. 32, 31, Deut. 19, 15, Lev. 4, 3, in order to strengthen the action, and with לְ of the person *against whom* Gen. 20, 6 9; 43, 9, or בְּ of the pers. or thing *in* or *by which* one sins Gen. 42, 22; Neh. 9, 29; seldom with עַל of the thing Lev. 5, 5. Metaphor. *to be under the penalty of*, e. g. atonement for a crime, as אָשָׁם Lev. 5, 7, קָרְבָּן 5, 11. Deriv. חַטָּאָה, חַטָּאת.

Pih. חִטֵּא (1 *fut.* with *suff.* אֲחַטֶּנְּהּ for אֲחַטֶּאֱנְהּ) 1. *to cause to want, to bear the loss of* (*Rashi*) Gen. 31, 39; the Targ. has similarly paraphrased it. — 2. (not used) *to fail strongly, to sin;* deriv. חַטָּאָה, חַטָּאת. — 3. (not used) *to punish, to cause to repent;* whence the same nouns. — The meaning *to expiate, to atone for, to take away sin, to sprinkle blood as an expiation*, is denomin. from חַטָּא (which see). Deriv. חַטֵּא.

Hif. הֶחֱטִיא (הֶחֱטִי) 2 Kings 13, 6 K'tib; *inf. constr.* הַחֲטִיא and הַחֲטִי Jer. 32, 35, with the *h* after לְ elided in לַחֲטִיא Eccles. 5, 5; *fut.* יַחֲטִיא, (-טְא) 1. *to miss, not to hit the mark*, of shooters Judges 20, 16, like מַשְׁרֵה. — 2. *to lead to sin*, with accus. of the person 1 Kings 16, 13, 2 Kings 21, 16 and accus. of the sin into which one leads 1 Kings 15, 26, and with לְ of the person *against* whom it is committed Ex. 23, 33. — 3. *to repent* Eccles. 5, 5; *to cause to suffer* Deut. 24, 4; *to punish* Is. 29, 21.

Hithp. הִתְחַטֵּא *to lose oneself, to disappear*, Job 41, 16 [25] *they disappear from terror*, i. e. they cannot hold out. In the sense of *to make atonement for, to expiate, to purify*, it is a denom. from חֵטְא, which see.

חַטָּא (*pl.* חַטָּאִים, with *suff.* חַטָּאֶיהָ) 1. *adj.* and *subst. a sinner, sinful* Num. 32, 14; Ps. 1, 1; with פֹּשְׁעִים Is. 1, 28 and רָעִים Gen. 13, 13. — 2. *one suffering, repenting*, 1 Kings 1, 21.

חֲטָא (from חָטָא; with *suff.* חֲטָאוֹ, חֲטָאָם; *pl.* חֲטָאִים, *constr.* חֲטָאֵי, with *suff.* חֲטָאֶיךָ) *m.* 1. *fault, transgression, sin*, Ps. 25, 7, 9 *unrighteousness, which is* Is. 53, 12; Ps. 51, 7; חֲטָא חָמָס Lament. 1, 8 *to commit sin;* חֲטָא חֵטְא Deut. 22, 26 or חֲטָא מִשְׁפַּט מָוֶת 21, 22 *a sin worthy of death;* חֲטָא נָשָׂא *to suffer for sin* Lev. 20, 20; on the other hand with עַל of the person *to make atonement for one* 19, 17; הָיָה חֲטָא בְּ *a sin presses upon one as a burden* Deut. 15, 9. — 2. *the guilt* or *punishment of sin* (cognate in sense אָשָׁם) Lament. 3, 39. Deriv. the denominative

Pih. חִטֵּא (*fut.* יְחַטֵּא, *part.* מְחַטֵּא) 1. *to take away sin* (חֲטָא), *to atone for, to clear from sin*, with accus. of the person Ps. 51, 9, Ez. 43, 20, where כִּפֶּר follows; *to purify*, מִקְדָּשׁ 45, 18, מִזְבֵּחַ 43, 22, הַבַּיִת Lev. 14, 49. — 2. *to sacrifice*, an act which makes atonement Lev. 6, 19; 9, 15.

Hithp. הִתְחַטֵּא *to free oneself from sin, to absolve, purify oneself*, Num. 19, 12; seldom in a trans. sense *to purify*, with accus. of the object Num. 31, 20.

חַטָּאָה 1. *adj. f. sinful*, Am. 9, 8. — 2. *subst.* = חַטָּאת *sin*, Ex. 34, 7, with פֶּשַׁע, עָוֹן; *punishment, expiation* of sin Is. 5, 18.

חַטָּאָה *Aram. f.* same as Hebr. חַטָּאת *a sacrifice* Ezr. 6, 7 K'ri, for which K'tib has חַטִּיָּה.

חֲטָאָה (formed from חָטָא) *f.* same as חֲטָא *sin, transgression*, Gen. 20, 9; 2 Kings 17, 21; *sacrifice* Ps. 40, 7.

חַטָּאָה (with *suff.* חַטָּאָךְ, as if from חֲטָא) *Aram. f.* same as Hebr. חַטָּאָה Dan. 4, 24 K'ri, for which חַטִּיָּה in K'tib.

חַטָּאת (formed out of חַטָּאָת from Pihel; once חַטָּת Num. 15, 24; *constr.* חַטַּאת for חַטָּאַת, with *suff.* חַטָּאתִי, -תוֹ, חַטַּאתְכֶם Ex. 32, 30; *pl.* חַטָּאוֹת as if from חַטָּאָה, *constr.* חַטַּאת [for חַטָּאוֹת] and חַטָּאת, with *suff.* חַטַּאתֵינוּ, חַטַּאתֵיךָ) *f.* (*masc.* only in Gen. 4, 7) 1. *sin*, 1 Sam. 20, 1, Ps. 59, 4, Job 13, 23, sometimes joined to עָוֹן Ps. 32, 5, פֶּשַׁע Gen. 31, 36, מַעַל 2 Chr. 33, 19, רֶשַׁע Deut. 9, 27. *Forgiveness* is expressed by it with כִּפֶּר Is. 6, 7, נָשָׂא 1 Sam. 15, 25, פָּשָׁה Ps. 85, 3, מָחָה 109, 14, סָלַח 1 Kings 8, 34, הֶעֱבִיר 2 Sam. 12, 13, טָהֵר מִן Ps. 51, 4, לֹא זָכַר

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Jer. 31,34, *not forgiving* and *not forgetting* by שָׁמַר עַל Job 14, 16, לְ 10, 6, צָפַן Hos. 13, 12 &c. — Metaphor. 2. *concrete: a sinner*, Prov. 13, 6; *the occasion of sin* Hos. 10, 8. — 3. *atonement, purification* from sin; hence מֵי חַ *waters of purification* Num. 8, 7; and usually in sacrificial language: *a sacrifice* for sin, Ex. 29, 14, Lev. 4, 1, different from אָשָׁם (which see); elsewhere also *punishment, repentance* Zech. 14, 19; Lament. 4, 6.

חָטַב (*fut.* יַחְטֹב) *tr.* 1. *to cut in pieces, to split*, עֵצִים Deut. 19, 5; 29, 10; Josh. 9, 21 23 27; along with בָּקַר 2 Chr. 2, 9, also with the addition נֶגֶד הַיֹּצֵר Ez. 39, 10. The stem is connected with חָצַב, חָצַב (which see) &c., Ar. حَطَبَ, hence حَطَب cut wood, Aram. חַטַב, used there figurat. to select, to choose, whence חַטִּיבָא. — 2. (not used) *to put in stripes* or *streaks*, in stuffs made of yarn, i. e. *to stripe, to variegate;* the idea of *making stripes* proceeding from that of *indenting, cutting into* (comp. חָבַר II.). Deriv. חֲטֻבָּה. The Ar. verb حَطِبَ is used in this sense.

Puh. חֻטַּב (*part. pl. f.* מְחֻטָּבוֹת) *to be hewn out, sculptured*, spoken of wooden angular pillars (זָוִיּוֹת) Ps. 144, 12; חָצַב is used only of stones.

חֲטֻבָּה (*pl.* ־בוֹת) *f. tapestry*, prop. what is party-coloured, Prov. 7, 16 *tapestry of Egyptian yarn;* Targ. חֻטְמָא the same; Syr. ܚܘܛܡܐ an embroidered garment.

חֲטָה see חִטָּה.

חִטָּה (in the *sing.* of wheat in the field, *pl.* חִטִּים of the grain, once חִטִּין Ez. 4, 9, *pl. constr.* חִטֵּי) *f. wheat*, Deut. 8, 8, whose contents of flour and sugar are called חֵלֶב Ps. 81, 17 or חֵלֶב כְּלָיוֹת Deut. 32, 14; mentioned as a species of corn with כֻּסֶּמֶת Ex. 9, 32, שִׂבֳּרָה Deut. 8, 8. The threshing of it is denoted by דּוּשׁ 1 Chr. 21, 20, הַכָּה 2 Chr. 2, 9 and חָבַט Judges 6, 11. חִטֵּי מִנִּית Ez. 27, 17 *wheat of the Ammonite city* מִנִּית (Judges 11, 33), where a peculiar kind grew, which was then cultivated in Palestine also. — From the fact of the Dagesh in חִטָּה manifestly representing an assimilated *n*, as is shewn by the Targ. חִנְטָא and Ar. حِنْطَة, the word has been derived from חָנַט II. *to be red, reddish, yellow*, Ar. حَنَطَ (hence حَانِط reddish brown); it would then be connected in fundamental signification with the Pers. gandum, Sanskrit gôdhuma or gôdhûma (wheat), prop. what is yellowish red; if it did not rather come to the Semites as a foreign word, and that they inserted *n*.

חֲטוּשׁ (*contender*, see חָטַשׁ) *n. p. m.* 1 Chr. 3, 22; Neh. 3, 10; 10, 5.

חָטַט (not used) *tr. to dig through*, figurat. *to search thoroughly*, like חָקַר; comp. Syr. ܚܛܛ, Ar. حَطَّ metaphor. *to write down, inscribe*. Deriv. the proper name חֲטִיטָא.

חֲטָיָה see חֲטָאָה *Aram.*

חֲטָיָה see חֲטָאָה *Aram.*

חֲטִיטָא (*exploration*) *n. p. m.* Ezr. 2, 42; Neh. 7, 45.

חֲטִיל (*decaying*, from חָטַל) *n. p. m.* Ezr. 2, 57; Neh. 7, 59.

חֲטִיפָא (=־סָה; *robbery, violence*) *n. p. m.* Ezr. 2, 54.

חָטַל (not used) *intr.* same as חָשַׁל, פָּשַׁל, *to wave to and fro, to fluctuate*, hence to be weak, decaying; Ar. خَطَلَ to waver.

Pih. חִטֵּל *to be very frail;* hence the proper name חַטִּיל.

חָטַם (*fut.* יַחְטֹם) *trans.* usually *to close, to bar*, hence *to withhold*, anger, and figur. *to spare*, with לְ of the person Is. 48, 9, where וְאַתְּהִלָּתִי is to be resolved into וּלְמַעַן תְּ. Thus the stem חטם should be compared with אָטַם, עָצַם, חָתַם, Arab. كَتَمَ, حَزَمَ &c., where a cognate radical meaning is found. But the Targumic חוּטְמָא and חֻטְמָא *nose*, Ar. خُطْم (point of the nose,

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point of a horn, beak) and خَرْطُوم (trunk), خُرْطُم with the Talm. חַרְטֹם (nose) &c. formed from it with *r* inserted, clearly point to the circumstance that the fundamental signification of the stem חָטַם is, *to be prominent*, *to stand out* (comp. Ar. جثم, whence جَثَمَة a hill), *to be cartilaginous*, and the denom. خَزَمَ (to pierce the cartilage of the nose). It is therefore best to take חָטַם Is. 48, 9 with *Kimchi* as a denominative from חֹטֶם (nose), equivalent to הֶאֱרִיךְ אַף in the parallelism. The Arab. خَطَمَ to tame by خِطَام (a nose-ring), is denominative.

חָטַף (*fut.* יַחֲטֹף) *tr. to snatch away*, *to rob*, Judges 21, 21, Ps. 10, 9, identical with חָתַף, קָטַף; comp. Targ. חֲטַף, Syr. ܚܛܦ, Ar. خَطَفَ and their numerous derivatives. Derivat. the proper name חֲטִיפָא.

חָטַר (not used) *intr. to be prominent*, *to stand out*, of a twig, branch, Ar. خَطُرَ and خَظَرَ, whence خِظْر (branch). Derivative

חֹטֶר *m. a shoot*, *twig*, *sprout*, projecting from גֶּזַע Is. 11, 1; *a rod* Prov. 14, 3.

חָטַשׁ (not used) *tr.* prop. to push, to strike, hence *to combat;* comp. Targ. פְּתַשׁ, Syr. ܟܬܫ, Ar. كَدَشَ; accordingly it is merely a collateral form of כָּתַשׁ, which see.

Pih. חִטֵּשׁ *to combat*, *to conquer;* hence the proper name חַטּוּשׁ.

חַטָּת see חַטָּאת.

חַי I. (abridged from חָיָה, and so after the form שַׁד, זַן; *pause* חַי; *constr.* חַי, like constr. דַּי of דַּי, as if the stem were חָה with the same signification as חָיָה) *m.* 1. *abstract: the power of life*, *life*, as אִישׁ חַי 2 Sam. 23, 20 K'tib *a man of vital energy*, where the K'ri has אִישׁ חַיִל; to this is referred לֶחָי 1 Sam. 25, 6: *health!* a form of salutation, ad salutem, i. e. salve, Targ. לְחַיָּךְ (to thy health), which is really suitable. — 2. *concrete: a living one*, *living thing*, *remaining*, *enduring*, Gen. 3, 20; 6, 19; 8, 21; of men Is. 38, 19; Ps. 143, 2; Job 12, 10; 30, 23; Eccles. 4, 2; seldom of beasts, and therefore different from חַיָּה (which see). בְּאֵר לַחַי רֹאִי Gen. 16, 14 *the well of the living One who sees me*, i. e. of God. In this sense חַי stands *before* the noun or personal pronoun as a formula of swearing in חַי־אָנִי Num. 14, 21; Jer. 22, 24; 46, 18; חַי אָנֹכִי Deut. 32, 40; חַי־יי Judges 8, 19; 1 Sam. 14, 39; חַי הָאֱלֹהִים 2 Sam. 2, 27; חַי־אֲדֹנָי Jer. 44, 26; where one has to think of the noun as standing in apposition. Sometimes the construct form חֵי stands, 1 Sam. 20, 3; 2 Kings 2, 2; חֵי אֱלֹהֶיךָ Am. 8, 14; חֵי נַפְשְׁךָ 1 Sam. 1, 26; 2 Kings 4, 30; חֵי הָעוֹלָם Dan. 12, 7; חֵי דֶרֶךְ Am. 8, 14 &c. — In 2 Sam. 22, 47 and Ps. 18, 47 חַי is the 3 person perf. (which see). — 3. *thorn-bush*, *thorn-copse*, so called from the luxuriant, ever-growing (i. e. living) nature of weeds, mentioned along with חָרוֹן *buck-thorn* (from חָרָה to sting, to pierce, comp. חָרוּל) Ps. 58, 10: *it* (the storm) *hurries away both the thorn-thicket and the buck-thorn* (with which they cook in the wilderness). Comp. the German *Quecke* (growing grass, thorns) prop. living. — for חַי Lev. 13, 14 and 1 Sam. 2, 15, see חַי II. (adj.) in the 3 signif. — 4. *race*, *tribe*, *people*, וּמִי חַיַּי 1 Sam. 18, 18 *and who are my family?* comp. حَيّ (family) and חַיָּה 3.

חַי II. (prop. *part.* of חָיַי; *pl.* חַיִּים) *adj. m.*, חַיָּה (*plur.* חַיּוֹת) *fem.* 1. *living*, Lev. 16, 10, Josh. 8, 23, 2 Sam. 12, 18, opposite to מֵת 1 Kings 21, 15; coupled with a noun which it follows Ex. 21, 35; Lev. 16, 20; 2 Sam. 12, 18 21; Eccles. 9, 4; Lament. 3, 39; or as a predicate Gen. 9, 3; 46, 30; Josh. 8, 23. The same is the case with the *fem.* חַיָּה Lev. 14, 6 53; *masc. pl.* חַיִּים Deut. 4, 4; *f. pl.* חַיּוֹת Lev. 14, 4. — 2. *living again*, *reviving*, *becoming young again;* so in

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the formula עֵת חַיָּה Gen. 18, 10 14 &c. *time reviving*, i. e. at the same time next year. — 3. Metaphor. *raw*, spoken of flesh, whether it be *uncooked* 1 Sam. 2, 15, or *suppurating*, of a wound Lev. 13, 14; *fresh*, *flowing*, of water Gen. 26, 19, as stagnant water is called in Ar. الما الميت. — 4. Subst.: a) חַי *a living person* or *thing*, e. g. כָּל־חַי Gen. 3, 20, כָּל־הַחַי 6, 19 *all living*, i. e. *all men*, transferred to the animal world also, consequently coinciding with חַי I. b) חַיָּה see the separate article חַיָּה. c) חַיִּים *living*, i. e. living men Num. 16, 30, omitting the verb הָיָה Deut. 4, 10; then generally *men* Eccles. 4, 2; 6, 8; 9, 4; 10, 19; hence אֶרֶץ חַיִּים Ps. 27, 13, אֶרֶץ הַחַי 142, 6, אַרְצוֹת הַחַי 116, 9 the earth inhabited by men, opposed to שְׁאֹל. For its meaning as an abstract, see חַיִּים.

חַי (*def.* חַיָּא; *plur.* חַיִּין, *constr.* חַיֵּי, *def.* חַיַּיָּא) *Aram. adj.* and *subst. m. living*, Dan. 4, 31, אֱלָהָא חַיָּא *living God* 6, 21 27; *pl. the living* 2, 30; 4, 14; yet חַיִּין, *constr.* חַיֵּי, is also used as an abstract in the sense of the Hebr. חַיִּים, 6, 10; 7, 12.

חַי (abridged from חַיֶּה after the form קֵצֶה) *m. life*, *state*, *existence*, Lev. 25, 36: *and let thy brother continue beside thee.* Another חַי is the construct state of the subst. חַי.

חִי (not used) *m. life*, *animation*, only in the proper name חִיאֵל. The noun is formed after the model of צִי (from צָיָה, Ar. ضَوَى to cry).

חֲיָא or חֲיָה (*imper.* חֲיִי and Targ. *inf.* מֵחָא for מִחְיָא) *Aram. intr.* same as Hebrew חָיָה *to live*, *to be in a good condition*, in the formula of salutation addressed to a king Dan. 2, 4; comp. Neh. 2, 3; Judith 12, 4; Syr. ܚܝܐ. Derivat. חֵיוָא.

Af. אַחֵא (for אַחְיֵא; *part.* מַחֵא, Targ. מַחֵי = מַחְיֵא) *to cause to live* Dan. 5, 19 (Syr., *Rashi* and others), where Theod. (ἔτυπτεν) and the Vulg. read מָחֵא incorrectly (from מְחָא).

חִיאֵל (*El is animation*; see חִי) *n. p. m.* 1 Kings 16, 34.

חִידָה (from חוּד; *pl.* ־דוֹת) *f.* entwined, hence a) *cunning*, *trickery*, Dan. 8, 23, i. e. *dissimulation*. b) *enigmas*, *riddles*, Judges 14, 12; the solution of them is called מָצָא חִ׳ 14, 18 or הִגִּיד חִ׳ 14, 12; comp. Greek περιπλοκὴ λόγων, στροφαὶ λόγων &c. c) *pointed*, *enigmatical speech that surprises*, *a proverb*, Prov. 1, 6; *a parable* Ez. 17, 2; *poesy* Ps. 49, 5; *oracle* Num. 12, 8.

חַיָּה (prop. *f.* of the *masc. adj.* חַי; *constr.* חַיַּת, with *suff.* חַיָּתִי, חַיָּתוֹ, חַיָּתְךָ, חַיָּתָם) *f.* 1. *concrete:* the *living* principle (in a being), *the vital force*, *life* (as a part of being), hence parallel with נֶפֶשׁ, conceived of as concrete (Ps. 78, 50; Job 33, 18 22 28; 36, 14) and like נֶפֶשׁ denoting the concrete animal impulse to which hunger, thirst, loathing &c. are attributed Job 30, 20; מִלֵּא חַיָּה 38, 39 = מִלֵּא נֶפֶשׁ Prov. 6, 30; הִתְחַזֵּק חַיָּה Ez. 7, 13 *to maintain life;* חַיַּת יָד Is. 57, 10 *the power* (*vital force*) *of thy hand*, i. e. the yet pulsating life, comp. מָצָא יָד Ps. 76, 6, אָזְלַת יָד Deut. 32, 36. — 2. (*constr.* חַיַּת, in the antique manner חַיְתוֹ) *collect. abstract: the living*, *the animal*, *world* (ζῶον) Gen. 1, 28; 7, 14; 8, 1; Lev. 11, 2; Zeph. 2, 14; Ps. 104, 25, particularly *a land-animal*, in contrast with birds and fishes Gen. 1, 30; 2, 19; 3, 1; 8, 19; 1 Sam. 17, 46; Hos. 2, 20, joined to שָׂדֶה, הָאָרֶץ, which are seldom omitted Is. 46, 1; Num. 35, 3. Here also probably belongs Ps. 74, 19: *give not over to the wild beast* (לְחַיַּת) *the life of thy turtle-dove*, where we should either supply הַשָּׂדֶה to לְחַיַּת, or חַיַּת is another form for חַיָּה. In general, the signification is *beast*, including the wild Lev. 25, 7, or wild beasts principally Is. 40, 16; Jer. 12, 9; Ez. 14, 15; Hos. 2, 14; never a domestic animal. נֶפֶשׁ חַיָּה *essence of the living*, i. e. *living being* Gen. 1, 20 24 &c., for חַיָּה cannot be here an adject. fem. to נֶפֶשׁ, since the latter is masc. in Ez. 47, 9; חַיַּת קָנֶה Ps. 68, 31 *beast of the reed*, i. e. *the crocodile*, an

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image of Egypt, like תַּנִּים Ez. 29, 3, לִוְיָתָן Ps. 74, 14. — 3. figurat. *a living being*, in the angel-world (see Apoc. 4, 6 ζῶα) Ez. ch. 1. — 4. (from *Pih.* of חָיָה III. = חָוָה cognate with קָוָה) prop. a mass of men bound together, hence *a crowd, troop, host*, לַחַיָּה 2 Sam. 23, 11 *into an army*, where others read לֶחְיָה *to Lehi* (Judges 15, 9); 23, 13 *and the army of the Philistines encamped*, for which וּמַחֲנֵה is in 1 Chr. 11, 15, Targ. מַשְׁרְיָא, Vulg. *castra*. Figur. חַיָּתְךָ Ps. 68, 11: *thy congregation* (*Rashi* עֲדָתְךָ, *Ibn Esra* קְהִלָּתְךָ) *dwells therein* (in נַחֲלָה); comp. Ar. حَيّ (stem, race, family), and חַי as subst. 3 above.

חָיָה I. (2 *pl.* with Vau convers. וִחְיִיתֶם; *inf. abs.* חָיֹה, חָיוֹ, *constr.* with לְ prefixed לִחְיוֹת, with *suff.* חֲיוֹתָם; *imp. f.* חֱיִי, with Vau conjunctive וֶחְיֵה, וִחְיוּ; *fut.* יִחְיֶה, *apoc.* יְחִי, וַיְחִי; see חָיָה) *intr.* prop. *to breathe, to blow* (cognate in sense נָשַׁם, הָוָה), hence with שׁוּב רוּחַ Judges 15, 19; but usually 1. *to live*, in the widest sense, opposed to מוּת Deut. 33, 6; *to continue to live* 2 Kings 20, 1; Ps. 118, 17; *to live through*, with accus. of time Gen. 5, 3; Eccles. 6, 6; *to revive, to live again*, from death, i. e. *to rise up anew* 1 Kings 17, 22; from a sickness, i. e. *to recover, to be restored to health* 2 Kings 8, 8; spoken of רוּחַ *to rise;* sometimes with the additional idea of *living well, happily, contentedly* Deut. 8, 1; *to be well*, to which belongs the exclamation יְחִי הַמֶּלֶךְ 1 Sam. 10, 24; with בְּ of the place *where* Lament. 4, 20, or with בְּ of the thing, *to be well in something* Hab. 2, 4; with עַל *to live by something*, i. e. *to be maintained by it* Gen. 27, 40; Deut. 8, 3; with מִן *to live beyond something, to survive it* Num. 24, 23. In derivatives it means besides *to be lasting* (see חַי), *powerful, strong* (of men), *fresh* (of water), *to exist, to be imperishable* &c. Deriv. חָיָה (fem. חָיָה), חַי (out of חָיָה), חַי (out of חָיָה), מִחְיָה I., חִי in the proper name חִיאֵל, the proper names יְחִיאֵל, יְחִיָּה.

Pih. חִיָּה (*part.* מְחַיֶּה; *inf. constr.* חַיּוֹת; *fut.* יְחַיֶּה) *to make to live, to preserve in life*, Num. 31, 15, Judges 21, 14, 1 Sam. 27, 9, לֹא חִיָּה same as הֵמִית Ex. 22, 17; sometimes with the addition of the accus. נֶפֶשׁ *life* 1 Kings 20, 31; Ez. 13, 19; Ps. 22, 30; *to animate* Job 33, 4, זֶרַע *the* (human) *seed* Gen. 19, 32; *to preserve* 7, 3; *to make grow* Hos. 14, 8; *to perform*, an action, i. e. to cause it to arise, Jerome *vivifica* etc., parall. הוֹדִיעַ Hab. 3, 2; *to make prosper* Eccles. 7, 12; *to bring to life again* 1 Sam. 2, 6; *to make recover* Hos. 6, 2; *to quicken* Ps. 71, 20; *to build again* 1 Chr. 11, 8; with accus. אֲבָנִים *to bind stones into a wall* Neh. 3, 34; *to maintain, to nourish* Is. 7, 21; Ps. 33, 19. Deriv. חַיָּה, חַיַּת, חַיּוּת.

Hif. הֶחֱיָה (*inf. constr.* הַחֲיוֹת) *to permit to live*, Josh. 6, 25; *to preserve in life* Num. 22, 33; *to restore to life* 2 Kings 8, 1 &c.

The fundamental signification of the stem חָיָה (Syr. ܚܝܐ, Phenic. חָיָה in the noun חַיַּת, elsewhere as a verb חָוָה Plaut. Poen. 2, 34; 38, 41; 3, 22, compared with הָיָה = הָוָה, חָוָה) lies in breathing, the principle of animal life and existence; as נָשַׁם belonging to נְשָׁמָה, נָפַשׁ belonging to נֶפֶשׁ, proceed from a similar radical meaning; comp. Ar. هَوَى adspirare, هَفَا to be stormy; and the Greek γάω, ζάω, ζώω are identical with ἄω, ἄημι (to breathe, blow). In the idea of *living*, חָוָה, חָיָה, חַי in the organic root is cognate with words of the same tenor in extra-Semitic languages; see חָוָה I.

חָיָה II. (not used) *intr.* same as חָוָה II., whence

Pih. חִיָּה *to point out*, whence the noun מִחְיָה (which see) Lev. 13, 10 24, like מִצְוָה from צִוָּה.

חָיָה III. (not used) *intr.* same as חָוָה = קָוָה *to collect, to put together*, whence חַיָּה 3 (which see).

חָיָה *adj. m.*, חָיָה (*pl.* חָיוֹת) *f. lively, sound*, of a woman bearing Ex. 1, 19; from this arises חַי, like שַׁד from שָׁדָה.

חֲיָה see חֲיָא.

חֵיוָא or חֵיוָה (developed farther out

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of חִיּוֹ; *constr.* חִיַּת, *def.* חֵיוְתָא, Targ. חֵיוָתָא; *pl.* חַיָּן, *def.* (חֵיוָתָא) *Aram. f. an animal*, DAN. 4, 13 *and the feeling* (לֵבָב) *of an animal;* connected with *adj.* אַחֲרִי (which see) 7, 5, רְבִיעָאָה 7, 7, רְבִיעָיְתָא 7, 19, חֵיוְתָא 7, 3, רַבְרְבָתָא 7, 17; חֵיוַת בָּרָא *beast of the field* 2, 38. In Daniel's symbolism empires are represented by animals ch. 7; as the crocodile is the emblem of Egypt in the prophets (Is. 27, 1; JER. 46, 7 8).

חֵיוָה see חַיָּא.

חַיּוּת *f. life, time of life,* אַלְמְנוּת חַ' 2 SAM. 20, 3 *widowhood of their entire life*, where LXX, Vulg. read אַלְמָנוֹת חַיּוֹת.

חָיָה (only 3 *perf. sing. m.* חִי and once 3 *fem. in pause* וָחָיְתָה EXOD. 1, 16, the duplication disappearing; comp. הֶחָלְצוּ 1 SAM. 3, 2, הֶחָצוּ SONG OF SOL. 7, 13, הֶעָזָה PROV. 7, 13, גָּפְתָה 1 KINGS 2, 40, תְּעֻגֶּנָה RUTH 1, 13, תֵּאֻמָּנָה Is. 60, 4) *intr.* same as חָיָה *to live*, especially in the Pentat. where חָיָה does not appear GEN. 3, 22; 5, 5; 11, 12 14; 25, 7; EX. 1, 16; 33, 20; LEV. 18, 5 (cod. Sam. חָיָה); NUM. 21, 8; DEUT. 4, 42; 19, 4, elsewhere only in 1 SAM. 20, 31; JER. 38, 2; EZ. 18, 13 24; 20, 11 13 21; NEH. 6, 11. In other places חַי is an adject. — חַי appears not to have existed at all as a distinct verb, but to have been interchanged with חָיָה as a 3 pers. perf., just as the Ar. حَيَّ is but rare. It may be assumed as a stem for חַי, *pl.* חַיִּים, but nothing more; the nouns חַיָּה, חַיּוּת, חַיִּת can also be derived from חָיָה.

חַיִּים (once חַיִּין JOB 24, 22; *constr.* חַיֵּי, with *suff.* חַיֶּיךָ, חַיַּי) *m. pl. abstr. life* as a condition GEN. 3, 14, oppos. to מָוֶת JER. 8, 3; חַיֵּי עוֹלָם DAN. 12, 2 *everlasting life.* In this sense is used נִשְׁמַת חַ' GEN. 2, 7, רוּחַ חַ' 6, 17 or נִשְׁמָת רוּחַ חַ' 7, 22 applied to the breath of life in man flowing from God, identical with נִשְׁמַת שַׁדַּי, רוּחַ אֵל JOB 33, 4. As = אֹרֶךְ יָמִים PS. 21, 5 חַ' stands for *continuance of life* 63, 5, and also for *earthly* JOB 9, 21, *fleeting* (חַיֵּי הֶבֶל) ECCLES. 6, 12 or *prosperous life* PS. 34, 13, for *sustenance* PROV. 27, 27, *refreshment* 3, 22, *corporeal life* 14, 30; in a spiritual sense PROV. 5, 6.

חַיִל (*pause* חֵיל, *constr.* חֵיל, with *suff.* חֵילְךָ, חֵילֵךְ *pause* חֵילֵךְ, חֵילָהּ, חֵילָם, חֵילֵם; *pl.* חֲיָלִים, with *suff.* (חֲיָלֶיהָם) 1. *strength, might*, of body (from חָחַל 4) DEUT. 33, 11, PS. 73, 12, PROV. 31, 3, figurat. HAB. 3, 19; *power*, along with כֹּחַ ZECH. 4, 6, opposite to עֻזּוֹ, hence אֵזֹר חַ' PS. 18, 33 and גָּבַר חַ' JOB 21, 7 *to increase in power;* עָשָׂה חַ' *to do a powerful deed* i. e. *to conquer* PS. 60, 14; transferred to vegetable power, *fruit* JO. 2, 22, like כֹּחַ JOB 31, 39; *pl. forces, strength* ECCLES. 10, 10, as גִּבֶּר חַ' *to exert the strength;* especially *valour*, hence אִישׁ חַ' JUDGES 3, 29 *a valiant warrior*, גִּבּוֹר חַ' 11, 1 *a hero*, בֶּן־חַ' 18, 2 &c. — 2. *crowd, train* (see חוּל 4) 1 KINGS 10, 2, *multitude* EZ. 37, 10, hence *army, host*, proceeding either from the idea of might (comp. כֹּחַ, זְרוֹעַ, Greek δύναμις, ἰσχύς, Lat. vis, vires), or from גִּל = חָל EX. 14, 28; חֵ' צָבָא *a host performing service* 2 CHR. 26, 13; שַׂר הַחֵ' 24, 4 2 SAM. 24, 2 *general*, *pl.* שָׂרֵי הַחֵ' 24, 4 or עָשְׂרֵי חֲיָלִים 1 KINGS 15, 20; sometimes with סוּס, רֶכֶב 2 KINGS 6, 14; יוֹם חֵיל PS. 110, 3 *day of the army*, i. e. when the army gathers together in order to march forth. — 3. Figurat. *integrity, ability, uprightness*, of women RUTH 3, 11, PROV. 12, 4, oppos. to מְבִישָׁה, or of men GEN. 47, 8; EX. 18, 21; with אִישׁ or בֶּן *honest, industrious.* — 4. Metaph. *substance, riches, wealth* GEN. 34, 29; *goods* PS. 49, 11; נִגַּב חַ' *property increases* PS. 62, 11; עָשָׂה חַ' *to acquire wealth* DEUT. 8, 17 18; חַ' גּוֹיִם Is. 60, 5, חַ' עַמִּים 10, 14 *the wealth of the nations;* עָשָׂה חַ' *to procure wealth* PROV. 31, 29; *pl.* חֲיָלִים *riches* Is. 30, 6. Comp. δύναμις, German *Vermögen*, English *ability* &c. — חַיִל is also found as part of the proper name אֲבִיחַיִל (which see); the Phenician in use for it was the feminine form חַיְלָא (after the form of the Hebrew

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אַיָּלָה) power, capacity; hence the epithet of חִכֵּם (Hercules) in the proper name חִכֵּם דֵּי חַיָּלָא (Hikkem of competent ability) Kit. 8, 2. 3.

חַיִל (*constr.* חֵיל, with *suff.* חֵילֵהּ) *Aram. m.* the same, Dan. 3, 20; along with אֶדְרָע Ezr. 4, 23; בְּחַיִל Dan. 3, 4; 4, 11 = בַּכֹּחַ Ps. 29, 4.

חַיִל *m.* 1. a collateral form for חַיִל *host* 2 Kings 18, 17; Is. 36, 2; comp. לַיִל. — 2. *fortress, fort* Ps. 122, 7; Nah. 3, 8 *fortress of the sea*, conseq. = מָעֹז Is. 23, 4. But חֵילִי Hab. 3, 19 comes from חַיִל and is equivalent to חִזְקִי Ps. 18, 2, or מָעֻזִּי Jer. 16, 19. חֵילְכָה (*thy army*) Ps. 10, 8 and חֵיל־כָּאִים (*crowd of the miserable*) 10, 10, as the Masora will have it read, should be rather looked for under חֵלֶךְ and חֵלְכַּי. See חֵל and חֵילָה.

חִיל (from חוּל 2) *m. the pang*, of a woman bearing Ps. 48, 7; *earthquake*, cognate in sense with פַּחַד Ex. 15, 14. — See another meaning under חִילֵן.

חִיל as a verb, see חוּל.

חֵילָאם see חֵילָם.

חִילָה *fem.* same as חִיל *pain* Job 6, 10.

חֵילָה *f. wall, rampart, intrenchment*, Ps. 48, 14, or perhaps *fortification, fort*, identical with חֵיל or חֵל. It is better to read with the Targ., LXX, Vulg. and others חֵילָהּ (from חַיִל), as 18 mss. have it.

חֵילָם (חֵילָאם and חֵלָאם; with *a* of motion חֵלָמָה, חֵלָאמָה, חֵי־; *fortress*, from חֵל, חֵיל with termination ־ָם) *n. p.* of a place in Palestine beyond the Jordan, perhaps among the 60 towns of Bashan 2 Sam. 10, 16 17. As the place is unknown and the reading is also uncertain, it is entirely omitted in 1 Chr. 19, 16, or אֲלֵיהֶם is put for it 19, 17; and חֵילָם should probably be translated with Vulg., Aq., Symm., *their hosts*.

חִילֵן (perhaps *fortress*, from חִיל = חַיִל, and the formative syllable ־ֵן = ־ָן in צִפֹּרֶן, גַּרְזֶן) *n. p.* of a city in Judah 1 Chr. 6, 43 [58], for which חֹלֹן stands in Josh. 21, 15.

חִין (from חֵן = חָן) *m. grace, beauty*, Job 41, 4. It is possible that ־ִי is lengthened out of ־ֵ, without the necessity of assuming a stem חָן.

חַיִץ (from חוּץ) *m. a partition-wall, a wall*, Ez. 13, 10, whose place is supplied by קִיר in 13, 12; Ar. حَايِط, the same.

חִיצוֹן (from חוּץ, after the form תִּיכוֹן) *adj. m.*, חִיצוֹנָה *f. outer, exterior*, e. g. the fore-court, the hall Ez. 40, 17, i. e. intended for the people, joined to מָבוֹא (*entrance*) 2 Kings 16, 18, חוֹמָה 2 Chr. 33, 14, שַׁעַר Ez. 44, 1; opposite to פְּנִימִי 41, 17. מְלָאכָה חִיצוֹנָה Neh. 11, 16, 1 Chr. 26, 29 *outer* i. e. civil *business*, contrasted with sacred; comp. סְפָרִים חִיצוֹנִים (Mishna) writings not sacred. לַחִיצוֹן 1 Kings 6, 29 or חִיצוֹנָה 2 Kings 16, 18 *without*.

חֵיק or חֵק Prov. 17, 23 (with *suff.* חֵיקִי; from חוּק) *m.* 1. *bosom, lap* (Phenic. חַיִק the same, Eryc. 4), applied to a spouse, a nurse, a child, prop. inlet, Jer. 32, 18; Lament. 2, 12; אֵשֶׁת חֵ׳ Deut. 13, 7 *the wife lying on the bosom* (of her husband), i. e. the spouse, also named שֹׁכֶבֶת חֵיק Mic. 7, 5; on the contrary אִישׁ חֵיק Deut. 28, 56; hence חִבֵּק חֵ׳ Prov. 5, 20, שָׁכַב בְּחֵ׳ 1 Kings 1, 2 are spoken of the embrace of love. Sometimes as a place where children, lambs &c. are carried Num. 11, 12; Is. 40, 11. Figurat. as the seat of feeling and determination, hence כִּלָּה מִקֶּרֶב חֵיק Ps. 74, 11 K'ri *to destroy out of the midst of the bosom* (i. e. from the bottom of the heart); נָשָׂא חֶרְפָּה בְחֵ׳ *to bear reproach in the bosom*, i. e. to feel deeply, hence Ps. 89, 51 *my bearing in the bosom* כָּל־רַבִּים עַמִּים (חֶרְפַּת), where חֶרְפַּת is omitted, as being already in the preceding hemistich. To this belong the expressions שִׁלֵּם אֶל־חֵ׳ Jer. 32, 18, שִׁלֵּם עַל־חֵ׳ Is. 65, 6, הֵשִׁיב אֶל־חֵ׳ Ps. 79, 12, מָדַד עַל־חֵ׳ Is. 65, 7 in the signification

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to recompense, prop. to pay into the bosom, to measure, to give back into the bosom, comp. הֵשִׁיב בְּרֵאשָׁיו JUDGES 9, 57; more rarely as the seat of anger ECCLES. 7, 9. תִּסְפְּחִי עַל־חֵיקִי תָּשׁוּב Ps. 35, 13 *my prayer turns to* (see שׁוּב עַל) *my bosom*, i. e. comes from the heart, hence = קֶרֶב JOB 19, 27. — 2. Metaph. *bosom* of a garment, sinus vestis, into which one puts גּוֹרָל PROV. 16, 33 or שֹׁחַד 21, 14. — 3. *the hollow part*, of a chariot, sinus currus, 1 KINGS 22, 35; *the support*, *cavity* of an altar, i. e. in which it rests Ez. 43, 13 17; חֵ֫ק הָאֲרֶץ *cavity in the ground* 43, 14.

חִירָה (*distinction*, *nobility*) *n. p. m.* GEN. 38, 1. Stem חוּר.

חִירוֹם (the same) *n. p. m.* 1 KINGS 7, 40, for which חִירָם (which see), חוּרָם (which see), חוּרָם אָבִי (which see), or חוּרָם אֲבִיו, stand elsewhere. The termination *ôm* for *âm* is a Phenician pronunciation; comp. Εἰρωμος (JOSH. c. Ap. 1, 17, 18), which is חִירוֹם.

חִירָם (the same) 1. *n. p.* of a Tyrian king 1 KINGS 5, 1-18, elsewhere called חוּרָם (which see). — 2. of a Tyrian artificer 1 KINGS 7, 13, elsewhere called חוּרָם (which see) 2 CHR. 4, 11.

חִישׁ as a verb, see חוּשׁ.

חִישׁ *m.* prop. *haste*, *swiftness*, only as an adverb, *in haste*, Ps. 90, 10.

חִישָׁה Ps. 71, 12 K'tib see חוּשׁ.

חַיַּת see חוּת.

חַיַּת *f. a wild beast* Ps. 74, 19, = חַיָּה.

חָיַת see חוּת.

חָךְ (*pl. constr.* חַכֵּי; from חָכַךְ after the form גַּל, צַר, גֵּז) *m. a steel-trap*, with which the man-robber (אִישׁ גְּדוּד) catches wanderers, Hos. 6, 9: *as the steel-trap of robbers*, *so* (are the traps of) *the bands of priests*.

חֵךְ (after the form צֵל, תֵּל, from חָכַךְ; with *suff.* חִכִּי, חִכְּךָ, חִכָּם; *pl. constr.* חִכֵּי according to Jerome and the Vulg. Hos. 6, 9) *m. the palate*, an organ of taste JOB 12, 11, of the fine perception of food tasted 34, 3 and of fruits SONG OF SOL. 2, 3; prop. either that which pierces, which feels, the keen sense of taste manifesting itself as a pricking, pressing thing, as sentire (to feel) is connected with sentis (thorn), comp. être piqué; or that which lays hold of, catches, like the cognate מַלְקוֹחַ, i. e. fauces; but in any case it comes from חָכַךְ (which see) and not from חָקַק. Figur. *the mouth*, to which are applied הֶגֶה אֱמֶת PROV. 8, 7, בּוּז JOB 6, 30, חֶמְאָה 31, 30, to which one puts a trumpet Hos. 8, 1; *the part of the mouth that kisses*, SONG OF SOL. 7, 11; *speech* PROV. 5, 3. — In Ar. حَنَك, Syr. ܚܢܟܐ, Targ. חַנְכִין *n* is inserted, without its having to be regarded as radical.

חָכָה (only *part. Kal* חוֹכֶה belonging to the *Pih.* חִכָּה) *intr. to hold on firmly*, to a thing, affixum haerere, therefore *to cling to*, *to trust*, with לְ of the person Is. 30, 18, stronger than בָּטַח (which see); comp. Talmud. חָקַק, and the collateral form Hebr. חָקָה *to stick into a thing*, *to fasten*; thus the organic root is חָכ־ה.

Pih. חִכָּה (*part.* מְחַכֶּה, *fut.* יְחַכֶּה) *to trust much*, i. e. *to wait for*, *to hope*, with לְ of the person or thing Is. 8, 17, JOB 3, 21, with עַד of the time *till* 2 KINGS 7, 9; חִכָּה בִּדְבָרִים אֶת־ JOB 32, 4 *to wait upon one with words*; elsewhere חִכָּה stands also absol. DAN. 12, 12 or in the sense *to tarry*, with infin. following Is. 30, 18.

חַכָּה (from חָכַךְ after the form שַׁמָּה) *f. a hook*, with which fish were drawn (הַמְשָׁכָה, מָשׁךְ) out of the water Is. 19, 8; HAB. 1, 15; JOB 40, 25; comp. Targ. חַכֵּי denom. to angle, מַחְכֵּי a hook.

חַכִילָה (*blackness*, *heat*, *drought*) *f.* only in גִּבְעַת הַחֲחִ֫ילָה (*hill of drought*) *n. p.* of a hill in the south of the wilderness of Ziph 1 SAM. 23, 19; 26, 1 3.

חַכִּים (*plur.* חַכִּימִין, *constr.* חַכֵּי, *def.* חַכִּימַיָּא; formed from Pahel) *Aram. m. wise*, i. e. *a magician*, *Chaldean* DAN. 2,

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12 18 48, belonging to a peculiar cast (Diod. 2, 29) or corporation, mentioned with אֻמָּנִים, חַרְטֻמִּים 2, 27; but also applied to the truly wise, who receive their wisdom from God, 2, 21.

חָכַךְ i. e. חָקַק (not used) *tr. to prick, to pierce* (Targ. חַכֵּךְ, Talm. חָכַךְ the same), connected with the org. root in חָקַק &c.; transferred from a fishing hook, a steel-trap &c. to the sharp sense of taste (see חָקַק) or *to laying hold of, seizing* (cognate with the organic root in לָקַח). Figurat. *to hold firmly* by a thing, *to hang by*, as the farther developed חָכַהּ proves. Deriv. חַכָּה, חֵךְ, חִכָּה.

חָכַל (not used) *intr.* 1. *to be dark, black, to be of a dark red*, e. g. of the obscuration of the eyes in a drunken person, consequently = כָּהַל (which see); then, according to some, *to be beautiful* (see גִּבְעָה), which, however, is improbable according to the Ar. حَكَلَ (to be obscure, referring to speech), حَلَكَ (to be dark, black), to which belongs also the Targ. חֲכַר (to be dark); see *Pihel.* — 2. like חוּם *to be black*, prop. *to be heated, burnt*, applied to a region; comp. Ar. كَحَلَ to dry, to burn up, and the Hebr. גָּחַל. Deriv. חַכִילָה in the proper name גִּבְעַת הַחֲ׳. — 3. Figurat. *to be sorrowful, unfortunate*, used metaphor. as in the case of קָדַר (to be black, gloomy); *to be pious*, comp. חָלַךְ. Deriv. the proper name חַכַלְיָה.

Pih. חִכְלֵל (repeating the last letter) *to be very dark*, spoken of the eyes of a drunken man. Deriv. חַכְלִיל, חַכְלִלוּת.

חֶכְלָ (*constr.* חַכַל), see חַכַלְיָה.

חַכַלְיָה (*Jah is one speaking obscurely*) *n. p. m.* Neh. 1, 1, if it be not = חַכַמְיָה.

חַכְלִיל (after the form כַּבְרִיר, *constr.* חַכְלִילִי with *i* appended after the old way) *m. a darkening*, of the eyes Gen. 49, 12, arising from wine-drinking; interpreters and versions have thought of חָכַל.

חַכְלִלוּת (from חַכְלִיל) *f. darkening*, of the eyes, Prov. 23, 29, of drunkenness.

חָכַם (*imp.* חֲכַם, *fut.* יֶחְכַּם, 1 *pers. in pause* אֶחְכְּמָה) *intr.* according to the usual assumption *to fasten the attention* upon a thing (comp. חָכָה, חָדַד, חָקַק, so that the organic root would be חָכַ־ם); more correctly *to divide, to separate*, cognate in sense בִּין (comp. חָקַר); then *to perceive, to know* (like the Targ. חַכַם, Syr. ܚܟܡ, Ar. حَكَمَ), hence *to be discreet, acute, intelligent, clear-sighted, wise*, Prov. 9, 12; 23, 15; *to become wise* 9, 9; 13, 20; *to get insight* 6, 6. Figurat. *to be skilful*, e. g. in architecture (see Ex. 31, 6; 35, 10; Is. 40, 20), *to calculate*, in commerce (see Ez. 28, 4 5), *to be selfconceitedly prudent* Zech. 9, 2; *to excogitate*, trans. with accusat. of the object Eccles. 2, 19. Deriv. חָכְמָה, חָכָם, חַכְמוֹת, חַכְמוֹת, the proper names חַכְמֹנִי, תַּחְכְּמֹנִי.

The fundamental signification of the verb is still shewn in Ar. by the meaning *to decide, to judge*, whence *to rule*, and by enlargement *to defend, to make firm, to make capable* &c.

Pih. חִכֵּם (*fut.* with *suff.* יְחַכְּמֵנִי) 1. *to make wise*, with מִן *before*, i. e. more than Ps. 119, 98, or *by* a thing Job 35, 11; Phenician (as Aram.) *to be very wise*, whence the noun חַכָּם a wise man, philosopher, guide, leader, an epithet of Hercules, from which comes the proper names חִכְּמַבַּעַל Hiempsal, Ἰάμψας (Numid. 1, 2), חִכְּמַבַּל (ib. 2, 3), חִכְּמַשְׁבַּעַל (ib. 2, 2), חִכֵּם דִּי חַיָּלָא (Kit. 8, 3), חִכְּמַאֲחַד = חִכְּמִיתָה (Numid. 3, 2), like the Hebrew אֲלִיאָחַד, אֲלִיחָה (which see). — 2. *to bridle, to lead*, Ps. 105, 22, if it should not be taken here as a denomin. from חֹכֶם i. e. *to take away wisdom, to present as a fool, to make a fool of.*

Puh. חֻכַּם *to be discreet, cunning*, hence חָכָם מְחֻכָּם Prov. 30, 24 *a cunning prudent one;* of a magician Ps. 58, 6.

Hif. הֶחְכִּים *to make wise*, Ps. 19, 8.

Hithp. הִתְחַכֵּם *to think oneself wise, clear-sighted* Eccles. 7, 16; *to shew oneself prudent*, with לְ of the person Ex. 1, 10.

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חֲכַם (not used) *Aram.* the same; derivat. חָכְמָה.

Pah. חַכֵּם (not used) same as Hebr. חִכֵּם. Deriv. חַכִּים.

חָכָם (*constr.* חֲכַם; *pl.* חֲכָמִים, *constr.* חַכְמֵי, with *suff.* חֲכָמָיו) *adj. m.*, חֲכָמָה (*constr.* חַכְמַת; *pl.* חֲכָמוֹת, *constr.* חַכְמוֹת) *f.* 1. *knowing*, *skilful*, *experienced*, as בְּכָל־מְלָאכָה 1 Chr. 22, 15, לַעֲשׂוֹת בַּזָּהָב 2 Chr. 2, 6 (also called חֲכַם לֵב Ex. 28, 3), of enchantment Is. 3, 3. As a subst. *a master*, *one who knows* Jer. 10, 9; חֲכָמוֹת 9, 16 = יֹדְעוֹת נֶהִי Am. 5, 16, i. e. *skilful in lamentation for death;* in a bad sense 4, 22. — 2. *wise*, *clear-sighted*, with נָבוֹן Gen. 41, 33, Deut. 4, 6, opposite to נָבָל 32, 6; *subst. a wise man*, *a clear-sighted one* Ps. 107, 43, to whom are applied the expressions יוֹדֵעַ שֵׂכֶל 2 Chr. 2, 11, שֹׁמֵעַ לְעֵצָה Prov. 12, 15, יָרֵא and סָר מֵרָע 14, 16 &c. ח׳ is used of the sagacious Jer. 18, 18, of those experienced in human and divine things Gen. 41, 8, Eccles. 12, 11, of the cautious 2, 14, of magicians and enchanters Ex. 7, 11, of the cunning Job 5, 13, of the constant Is. 31, 2, of judges 1 Kings 2, 9, of the virtuous and pious Ps. 37, 30; Job 28, 28 &c.

חָכְמָה (*c.* חָכְמַת, with *suff.* חָכְמָתָם) *f. knowledge*, *experience* Ex. 28, 3, in full form חָכְמַת לֵב 35, 35; *wisdom*, σοφία, in the widest extent Job 11, 6; 12, 2; *skill*, *science* Dan. 1, 17; *resignation to the will of God* Job 28, 28 &c., standing with תְּבוּנָה Ex. 31, 3, בִּינָה Is. 11, 2, דַּעַת 33, 6, מַדָּע 2 Chr. 1, 10, and opposed to הוֹלֵלוֹת Eccles. 2, 12, סִכְלוּת ib. — חָכְמָה is ascribed to commanders Deut. 34, 9 and kings Is. 11, 2, embracing among the Hebrews the highest capacity of judging (1 Kings 3, 16; 10, 1), a knowledge of nature (5, 13), the gift of proverbs and poetry (5, 12) Prov. 1, 2, the right apprehension of human things Is. 19, 11, the art of prophesying, of interpreting dreams, of practising enchantments Ex. 7, 11; Dan. 5, 11 &c. ח׳ as *divine wisdom* denotes the highest disposing intelligence (Prov. 10, 4), which reveals itself in creation 3, 19; 8, 22 (Ps. 104, 21) Job 28, 25 (see Sir. 1, 9; 24, 3; Bar. 3, 32), in the maintenance and government of the world Job 12, 15; 23, 24, and in the ruling of peoples 12, 17; that dwells from eternity only in God Sir. 1, 4, and is unsearchable by men Is. 55, 9; Job 23, 12 (Sir. 1, 5). Phenic. חָכְמַת the same, hence חָכְמַתְעַל (= חָכְמַתְבַּעַל) n. p. m. (Numid. 4, 7).

חָכְמָה (*constr.* חָכְמַת, *def.* חָכְמְתָא) *Aram. f.* the same, used of divine wisdom Dan. 2, 20; 5, 11; Ezr. 7, 25; and of human wisdom Dan. 2, 30; Targ. חוּכְמָא, חֻכְמָא, Syr. ܚܟܡܬܐ.

חַכְמוֹנִי (*wise* viz. Jah is; comp. חִזְקֹן under חֵזֶק) *n. p.* of the father of one of David's heroes 1 Chr. 11, 11, who is called in 2 Sam. 23, 8 תַּחְכְּמֹנִי, which has the same meaning; the hero himself was styled יָשָׁבְעָם 1 Chr. 11, 11 or יֹשֵׁב בַּשֶּׁבֶת 2 Sam. l. c.; and his brother was יְחִיאֵל 1 Chr. 27, 32.

חָכְמוֹת (a singular form like הֹלֵלוֹת, עֹלֵלוֹת, *ôt* having arisen out of *a-ût*), *f. wisdom*, Prov. 9, 1; but it was early taken for a plural and construed as such 1, 20; 29, 7.

חַכְמוֹת (same as חָכְמוֹת) *f.* the same, Prov. 14, 1.

חָכַר belonging to Job 19, 3, see הָכַר.

חֵל (from חוּל 1 to move in a circle, after the form נֵר, שֵׁשׁ) *m.* 1. *the outermost fence of fortifications*, *the glacis*, *the* (outermost) *rampart around city-walls*, pomoerium, προτείχισμα, antemurale 2 Sam. 20, 15, coupled with חוֹמָה Is. 26, 1, Lament. 2, 8, explained in Aramaean by בַּר שׁוּרָא (ܒܪ ܫܘܪܐ) *son of the wall;* comp. Targumic חֵיל, חֵילָא. It is therefore different from חֵיל Ps. 48, 14; 122, 7; Nah. 3, 8. — 2. a shorter expression for חֵלֶק (*city-district*) 1 Kings 21, 23, which the parallel passages 2 Kings 9, 10 36 37 and the versions have; Ob. 20 *and the captives of the province* (הַחֵל) *of the sons of Israel*, i. e. of the ten tribes (see גָּלוּת).

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חֹל (after the form חֹק, from חָלַל; *Aram. pl.* חִלִּין) *m.* prop. exposed, accessible, made common, hence *unfettered, profane, unconsecrated*, Ez. 48, 15, opposed to קֹדֶשׁ 22, 26 what is divided off, separated, holy. לֶחֶם חֹל 1 Sam. 21, 5, opposite to לֶחֶם קֹדֶשׁ as the shewbread was called. דֶּרֶךְ חֹל 21, 6 *unholy conduct*. Targ. חֹל the same, whence חֻלּוֹנִי or חִלּוֹנִי (from חֹל = חוֹל) foreign, i. e. profane, חִלּוּל desecration.

חָלָא I. (not used) *intr. to be covered, overlaid, spread over*, e. g. with rust, *to rust;* comp. Talm. הֶחֱלִיא *to be rusted over*, of money, חָלַד *to cover* (cognate the Aram. חַלַּט), then *to rust*, Ar. حَلَأَ to smear over. Deriv. חֶלְאָה 1.

חָלָא II. (*fut.* יַחֲלֵא) same as חָלָה (which see), 2 Chr. 16, 12; metaphor. *to be weakly, to be tender*. Deriv. תַּחֲלוּאִים, תַּחֲלֻאִים, and the proper name חִלְאָדוֹ 2.

חֶלְאָה (after the form חֶמְאָה; with *suff.* חֶלְאָתָהּ, once without Mappik Ez. 24, 6) *f.* 1. *rust, a covering of rust*, on a kettle Ez. 24, 6 11 12. — 2. (*tenderness*) *n. p. f.* 1 Chr. 4, 5 7.

חֲלָאִים see חֲלִי.

חֲלָאִם see חֵילָם.

חָלַב I. (not used) *intrans. to glide thickly along a thing, to spread or streak thickly upon a thing*, spoken of a fluid, slippery, fat and clammy substance; hence Ar. حَلَبَ to stripe the udder, to milk, mulgere, *ἀμέλγειν*, V. VII. to flow out. The org. root, therefore, is חַ־לַ־בְ, also found with the fundamental signification enlarged in לַ־בַ־ט, לַ־בַ־ב, לַ־בַ־ד, שַׂ־לַ־לַ, as well as in the Sanskrit *lip*, Greek *ἀ-λειφ-ω, λίπ-α, λιπάω*, Lat. labi (to glide), lippus &c. Deriv. חֵלֶב, חֶלֶב, חֶלְבָּה (and perhaps also חֶלֶב, חֶלֶךְ), the proper names חִלְבָּה, חֶלְבּוֹן, חֶלֶב, אֲחִלַּב.

חָלַב II. (not used) *intr. to be white*, identical in its organic root with that in עֲ־לַ־בְ (pallescere), לַ־בַ־ן (albescere); comp. Greek *ἀλφ-ός*, Lat. *alb*-us, *alp*-, &c. Deriv. חֶלֶב, חָלָב.

חֵלֶב (with the article הַחֵלֶב, with *suff.* חֶלְבִּי, חֶלְבֵּךְ) *m.* 1. *milk*, prop. the fatty, *cream*, therefore interchanged with חֶמְאָה Judges 5, 25; חֲרִיצֵי חָחֹ 1 Sam. 17, 18 *cuts of soft cheese* (according to all the translators); hence it is also applied figur. to the slimy male semen Job 10, 10. But it usually means *sweet, fresh milk*, of the udder Song of Sol. 5, 12 or of the mother's breast Is. 28, 9; from which butter is made Prov. 30, 33, therefore different from חֶמְאָה Gen. 18, 8; with דְּבַשׁ it is a figure of superabundance in a land Ex. 3, 8; Lev. 20, 24; Num. 14, 8; Jo. 4, 18 *the hills overflow with milk*, i. e. the land runs abundantly with overfulness; elsewhere with יַיִן Is. 55, 1, Song of Sol. 5, 1 as a special drink; figurat. Song of Sol. 4, 11 *honey and milk under the tongue*, i. e. to speak in mild words. — 2. *what is best, most excellent*, as חֵלֶב Ez. 25, 4, along with פְּרִי. — If it be derived from חָלַב I., we can perceive the connexion with חֵלֶב, Ar. لَبَأ, colostrum, Talm. חֶלְבּוֹן, white of an egg, prop. slime, Phenic. חֵלֶב *ἔλφος* (Hesych.) butter &c. But as חַ stands for a figure of whiteness Gen. 49, 12, Lament. 4, 7; as the Targ. חֶלְבּוֹן (white of an egg), חַלְבִּינָא (a white blossom) also refer to the fundamental signification "to be white"; as the Greek *γαλαx*, Lat. lac, comp. *γαλήνη*, may point to *white:* it is better perhaps to derive it from חָלַב II.

חֵלֶב (only *constr.* חֲלַב, hence after the form בְּכַר עֲקַר; comp. לְבֵן Gen. 49, 12 from לָבָן = לָבֵן) *m.* 1. same as חֵלֶב *milk* Ex. 23, 19; 34, 36; Deut. 14, 21; Prov. 27, 27. — 2. Figur. *the best, the fruit* Is. 60, 16, parallel to שֹׁד, as חֵלֶב is also applied metaphorically in the same way.

חֵלֶב (with *suff.* חֶלְבּוֹ, חֶלְבָּם, *poet.* חֶלְבִּי, חֶלְבֵּהֶן, חֶלְבְּמוֹ; *pl.* חֲלָבִים, *constr.* חֲלְבֵי, with *suff.* חֶלְבֵּהֶן) *m.* prop. sticky, hence 1. *fat*, of sacrificial animals Lev. 3, 16;

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16, 25, along with דָּם as the most excellent thing for a sacrifice Ez. 44, 15; more rarely of the fat of man JUDGES 3, 22; *a fat meal* Ps. 63, 6, i. e. rich enjoyment; *a fat heart*, i. e. one without feeling, Ps. 17, 10 *they close their unfeeling heart*, fat among the Hebrews representing insensibility (Ps. 119, 70; Is. 6, 10); Ps. 73, 7 יָצָא מֵחֵלֶב עֵינֵמוֹ *their sin proceeds from their unfeeling heart* (עָוֹן = עָיִן); *pl. pieces of fat* LEV. 8, 26 or *fat sheep* GEN. 4, 4. — 2. Figurat. *the best, the principal part*, i. e. *marrow*, e. g. חֵ֫לֶב הָאָרֶץ GEN. 45, 18 *the marrow of the land*, i. e. its best fruits; חֵ֫לֶב חִטָּה Ps. 81 17 or חֵ֫לֶב חִטִּים 147, 14 *the marrow of the wheat*, i. e. the most nutritious wheat, or also חֵ֫לֶב כִּלְיוֹת חִטָּה DEUT. 32, 14, comp. Greek στέαρ πυροῦ, Arab. لُبَابُ لُبِّ; חֵ֫לֶב תִּירוֹשׁ יִצְהָר NUM. 18, 12 *the best oil*; ibid. *the best must*. — 3. (*fatness, strength*) *n. p. m.* 2 SAM. 23, 29, for which חֶלְדַּי stands 1 CHR. 11, 30 and 27, 15.

חֶלֶב *m.* 1. the same Is. 34, 6. — 2. (*fatness, fruitfulness*) *n. p.* of a city, JOSH. 19, 29, where חֶבֶל stands.

חֶלְבָּה (*fatness, fertility*, from חָלַב I.) *n. p.* of a city in Asher JUDGES 1, 31, but which Asher could not get possession of. It is different from אַחְלָב (which see), and seems to have been called also חֶלְבָּ JOSH. 19, 29, where חֶבֶל stands, but where the cod. Vat. of LXX has already Ἀπολέβ i. e. ἀπὸ Χελέβ. At a later period it was called גּוּשׁ חֶלֶב (*clod of fatness*, i. e. *cloddy-fat*), celebrated for the richness of the olive plantations (Erach. 32ᵃ; Menach. 85ᵇ; Tosifta ib.; Pesach. 53ᵃ; J. Sheb. 9, 2), and mentioned with מֵרוֹן (Hebr. מֵרְאוֹן), עַכְבְּרָא, בִּירִי &c.; Josephus (B. J. 2, 20, 6; 4, 2; 1, 3; Vit. 10, 13) calls it *Giscala*.

חֶלְבּוֹן (*fruitful, fat*) *n. p.* of a Syrian city, celebrated for its wine Ez. 27, 18, which the Syrians exported, and which was also a table-wine with the Persian kings (Athen. 1, 22). It is Χαλυβών, Syr. ܚܠܒܘܢ, Arab. حَلَب, the present Aleppo; in the Greek period it was also called Beroea (2 MACC. 13, 4). There is also at the present day a village אַלְבּוֹן, three hours north of Damascus at Antilibanus, which might be taken for חֶ֫לֶב in EZEK. (*Robinson's* New Bibl. Res. 614).

חֶלְבְּנָה *f. galbanum*, χαλβάνη, i. e. a strong-smelling gum of Syria, applied in fumigations EX. 30, 34, and which was also known to classical writers (Virg. Aen. 3, 415; 4, 764; Plin. 12, 25); formed from חֶלֶב resin, gum, Syr. ܚܠܒܢܐ; originally from the masc. חַלְבֹּן (after the form אַבְנֵן).

חָלַל I. (not used) *tr. to veil, to cover*, hence *to conceal* (cognate in sense עָלַם which see); comp. Talm. חְלַל to conceal, to hide, הֶחְלִיד to cover with rust (comp. חֲלָא), Targ. חְלַל to veil. The organic root is חֶ֫לֶד, which exists also in עֶלֶם (which see) &c. Deriv. חֵ֫לֶד, and the proper names חֶלֶד, חֶלְדַּי.

חָלַד II. (not used) *tr.* prop. to break through (comp. רָ֫לַד), then *to dig through, to root up*, the ground, Talm. הֶחְלִיד to bore (the ground), Syr. ܚܠܰ to dig. Deriv. n. p. חֶלְדָּה.

חֵ֫לֶד (*pause* חֶ֫לֶד, with *suff.* חֶלְדִּי) *m.* prop. the dark, veiled, unlimited time, therefore like עוֹלָם from עָלַם; hence 1. *the world*, as עוֹלָם (ECCLES. 3, 11) and αἰών in the N. Testament, Ar. الدُّنْيَا, conseq. מֵחֶ֫לֶד Ps. 17, 14 *of the* (passing) *world*, i. e. *passing, temporary, finite* (comp. מֵאֶפֶס Is. 40, 17); יֹשְׁבֵי חֵ֫לֶד Ps. 49, 2 *the inhabitants of this* (finite, temporary) *world*, comp. κόσμος (JOHN 15, 18 19); *the upper world*, in contrast with the lower Is. 38, 11, where חֶ֫לֶד stands for חֶלֶד. — 2. *continuance, duration of life*, prop. eternity, like עוֹלָם Ps. 39, 6; JOB 11, 17; מִן־חֶ֫לֶד Ps. 89, 48 *how* (short) *is life*, where אֲנִי seems to be abridged from אֲדֹנָי (comp. 89, 51); comp. Ar. خُلُود continuance.

The fundamental signification we have given adheres to the comparison of חֵ֫לֶד with עוֹלָם, as the Arab. دار الخلد = בֵּית עוֹלָם (ECCLES. 12, 5); and there only

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remains the choice between making the idea of *continuance* (Ar. خلد) proceed from that of *breaking* or *digging through* or from that of *veiling*, *covering* &c. as in עָלַם to עוֹלָם; the latter is preferable.

חֵלֶד (*continuance of life, strength*) *n. p. m.* 1 Chr. 11, 30, for which חֵלֶב occurs in 2 Sam. 23, 29, and חֶלְדַּי 1 Chr. 27, 15.

חֹלֶד *m.* (from חָלַד II.) prop. the digging, rooting up, concr. *a mole, weasel*, Lev. 11, 29, like the Syr. ܚܘܠܕܐ, Ar. خُلْد, hence the LXX γαλῆ, Vulg. *mustela*; on the other hand, the Targ. כַּרְכּוּשְׁתָּא, Syr. ܟܘܟܘܫܬܐ come from כַּרְכֵּשׁ, Ar. كركس, to move quickly to and fro.

חֻלְדָּה (*weasel*) *n. p.* of a prophetess 2 Kings 22, 14.

חֶלְדַּי (*enduring, long-lived*) 1. *n. p.* of a Davidic hero 1 Chr. 27, 15, for which חֵלֶד or חֵלֶב stands elsewhere. — 2. *n. p. m.* Zech. 6, 10, for which is חֵלֶם 6, 14.

חָלָה I. (*fut.* once יֶחֱלָא, as if from חָלָא; *apoc.* וַיַּחַל 2 Kings 1, 2; *part. f.* חוֹלָה, *c.* חוֹלַת [see another חוֹלָה under חוּל]; *inf. c.* חֲלוֹת, with *suff.* חֲלוֹתָם) *intr.* prop. to be pounded, soft, relaxed; therefore *to become weak* Judges 16, 7; *to feel oneself powerless* Is. 57, 10; *to be pained* Prov. 23, 35; *to feel pain* Jer. 5, 3; *to be grieved*, with עַל of the person 1 Sam. 22, 8 (Ethiop. the same); *to be incurable*, Eccles. 5, 12 *an incurable evil* (comp. מַכָּה נַחְלָה); *to be sick, to become sick, to suffer*, 1 Kings 14, 1, with לָמוּת following Is. 38, 1 *unto death*, opposite to חָזַק 39, 1; as the consequence of blows Jer. 5, 3; Prov. 23, 35. To complete the idea, sometimes חָ׳ חֳלִי 2 Kings 13, 14 is used, like the Greek νοσεῖν νόσον, or the accusat. of the member in which one suffers is added 1 Kings 15, 23; figurat. with accus. אַהֲבָה Song of Sol. 2, 5. Deriv. חֳלִי. — Many assume as the fundamental signification of the organic root חָל־ה *to be rubbed*, Ar. حَلَأَ (trivit), or as = Greek χαλ-άω to relax. More probable is the radical meaning *to be struck, pushed, to be shaken to and fro, thrown*, percelli (cognate in sense חָשַׁל), therefore *to totter backward and forward, to be weak, decaying*, conseq. identical with the organic root in גָּל־ע I., קָל־ע I., גַּל, and perhaps with that in the Sanskrit *kalaj*, Pers. *kâli*-den, Greek κέλλ-ειν, Latin cell-ere.

Nif. נֶחֱלָה (3 *pl.* נֶחֱלוּ; *part. f.* נַחְלָה, *pl.* ־לוֹת) *to become sick*, from agitation Dan. 8, 27; *to be injured* Jer. 12, 13, where the Vulg. reads נָחֲלוּ (*to gather*), as 16, 19; with עַל *to be grieved at* ... Amos 6, 6; *to be incurable, deadly*, of מַכָּה Jer. 14, 17; Neh. 3, 19; נַחְלוֹת *the sick, weak* Ez. 34, 4 21; on the contrary in the case of יוֹם נַחְלָה Is. 17, 11 it is taken in the sense of *possession*, i. e. ingathering, as vice versa נַחְלָתְךָ Ps. 68, 10 is said to mean *thy sick*.

Pih. חִלָּה *to make incurable*, of מַכּוֹת and תַּחֲלֻאִים, with בְּ of the place Deut. 29, 21. On the other hand, חַלּוֹת Ps. 77, 11 may be a form from חָלַל, like זַמּוֹת 17, 3, שַׁמּוֹת Ez. 36, 3, and should perhaps be taken as a noun.

Puh. חֻלָּה *to become weak, powerless* Is. 14, 10.

Hif. הֶחֱלָה prop. *to make sick* Prov. 13, 12, therefore הֶ׳ הַכּוֹת *to strike a deadly blow* Mic. 6, 13 (comp. Nah. 3, 19); but also *to shew sickness* Hos. 7, 5, where LXX, Targ. and Vulg. read הֵחֵלּוּ. הֶחֱלִי Is. 53, 10 is (according to the Masoretes) = הֶחֱלָה, in the Aramaean manner, or (according to Kimchi) = הֶחֱלִיא from חָלָא = חָלָה, and so *to make sick*, joined with דִּכָּא to express one idea. Others take it = הֶחֱלִי governed by דִּכָּא *to smite with sickness*. Derivat. מַחֲלָה, מַחֲלָה, מַחֲלִי, תַּחֲלֻא; but the proper names מַחְלָה, מַחְלוֹן, מַחְלִי are to be derived perhaps from מָחַל.

Hof. הָחֳלָה *to become sick*, 1 Kings 22, 34.

Hithp. הִתְחַלָּה (*inf.* הִתְחַלּוֹת, *imp. ap.* הִתְחַל, *fut. ap.* יִתְחַל) *to make oneself sick*, 2 Sam. 13, 2, *to feign oneself sick* 13, 5 6.

חָלָה II. (Kal unused) *tr. to stroke, to flatter*, prop. to stroke something

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smooth, Greek *κηλ-έω* (to stroke, to flatter), connected perhaps with חָלַק I., which also means *to flatter*, or better, with גָּלַח, גָּלַח (which see) Ar. حَلَا III. and IV. the same. It is possible that it is connected with חָלָה I. in its fundamental signification; for the Syr. ܚܠܐ (to rub, to play the hypocrite) is of like application.

Pi. חִלָּה (*inf. c.* חַלּוֹת, *imp.* חַל, *fut. ap.* יְחַל) *to stroke*, with accus פְּנֵי יְ׳ *the face of a person*, i. e. *to flatter one* (in order to get favour), comp. Arab. حُلْوَان (a bribe); *to appease*, by presents Ps. 45, 13 or otherwise Prov. 19, 6; Job 11, 19; therefore *to pray to God* Ex. 32, 11; 1 Sam. 13, 12; Jer. 26, 19.

Hif. הַחֲלָה see יַחֲלִיא.

חָלָה III. (not used) *intr. to be sweet, lovely*, figurat. of dress; Syr. ܚܠܐ (to be agreeable); *Pa.* to adorn. Perhaps no particular stem חָלָה should be assumed for מַחֲלָת, since it may have sprung from מְחוֹלָה; on the proper name מַחְלַת see מָחָל. Deriv. חֲלִי, חֲלִיָּה.

חַלָּה (*constr.* חַלַּת, *pl.* חַלּוֹת) *f. a cake*, Num. 15, 20; Lev. 8, 26; sometimes = כִּכַּר *loaf*, 2 Sam. 6, 19, with which it is interchanged, named from its *roundness* (see חָלַל II.).

חֲלוֹם (with *suff.* חֲלֹמִי; *pl.* חֲלֹמוֹת) *m.* prop. the state of being bound, the state of being closed, sleep, then (comp. German drom, troum, Traum, dream, connected with dorm-ire, comp. somnus and somnium) *a dream* Gen. 37, 5, חֲ׳ הַלַּיְלָה *a nocturnal dream* Gen. 31, 24; of that which looks into the future Joel 3, 1, of a prophetic one containing a revelation 1 Sam. 28, 6; Num. 12, 6. Figur. *quickly-passing* Job 20, 8, *nugatory* Eccles. 5, 6.

חַלּוֹן (1. *pl.* חַלּוֹנִים, *constr.* חַלּוֹנֵי, with *suff.* חַלּוֹנֵינוּ; 2. *pl.* חַלּוֹנוֹת) *comm.* prop. *a hole, an air-hole, light-hole*, then *window*, of a בַּיִת Prov. 7, 6, תֵּבָה Gen. 8, 6 &c.; which could open 2 Kings 13, 17 or be covered, shut, Ez. 40, 16; 41, 16 26, through which thieves broke Joel 2, 9 and people looked out Song of Sol. 2, 2. From חָלַל I.

חֹלוֹן (from חֹל = חָל; *full of hollows*) 1. *n. p.* of a city in the flat land of Moab, not far from יַהְצָה and מֵישָׁע Jer. 48, 21, perhaps same as חוֹרוֹן. — 2. same as חֵילָן (1 Chr. 6, 43) *n. p.* of a city in Judah Josh. 15, 51; 21, 15.

חַלּוֹנַי (an adject. form in ־ַי) *m. window-work*, קָרַע חַ׳ *to cut windows wide* Jer. 22, 14, where, however, one ms. has חַלּוֹנָיו. The ancients looked upon it as a plural.

חֲלוֹף *m.* prop. abstract: a forsaking, disappearance, going away, death; but only concrete collect. *departed, deceased*, therefore בְּנֵי חַ׳ Prov. 31, 8 *orphans*.

חַלָּק see חֲלוּק.

חֲלוּפָה (from חָלַף) *f. overthrow, defeat* Ex. 32, 18.

חֲלַח *n. p.* of a province of Assyria, to which the ten tribes were transported 2 Kings 17, 6; 18, 11; 1 Chr. 5, 26. It is commonly understood to be the province *Kalachene* (Strabo XI, 530; *Καλαχηνή* Ptol. 6, 1) on the borders of Armenia. The Talmud understands חֶלְוָן حُلْوَان *Holwân*, five days' journey from Bagdad; the LXX and Vulg. read in 2 Kings 17, 6 and 1 Chr. 5, 26 נַהֲרַי; and therefore, according to them, חֲלַח was also the name of a river (the Mygdonius), which runs into the Euphrates, along with חָבוֹר, below תִּפְסַח.

חַלְחוּל (out of חִלְחֻל, from חָלַל; *full of hollows*) *n. p.* of a city in Judah Josh. 15, 58, beside בֵּית־צוּר and גְּדוֹר (which see), consequently among the mountains of Judah; like חֶלְוָן, חֵילָן of similar appellative meaning; now *Hulhûl*, north of Hebron.

חַלְחָלָה (formed from חִלְחֵל which is from חוּל) *f. pang*, of the loins, either figuratively borrowed from the pain of a woman in travail, or general Is. 21, 3; *pain, terror* Ez. 30, 4 9; Nah. 2, 11; comp. Hithp. הִתְחַלְחֵל.

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חָלַט (Kal unused) *tr. to draw off, to draw away, to bare*, a collateral form of חָלַץ II. (Targ., LXX, Vulg., *Ibn Ganâch, Kimchi* &c.), hence figuratively *to make veilless, naked, open*, speech, Ar. خَلَطَ (to reveal, e. g. what is secret).

Hif. הֶחְלִיט (3 *fut. pl.* יַחְלְטוּ, comp. 1 Sam. 14, 22) *to make bare, open*, i. e. *to make definite, to explain;* with מִן of the person, *to receive a definite assurance from one* 1 Kings 20, 33, where the Targ. reads וַיַּחְלְטוּהָ taking the ה from הֲמִמֶּנּוּ; Talm. to present openly.

חֳלִי (*pause* חֹלִי, with *suff.* חָלְיוֹ; *pl.* חֳלָיִים; from חָלָה I.) *m.* 1. *sickness*, Deut. 28, 59; 1 Kings 17, 17; with לְאֵין מַרְפֵּא 2 Chr. 21, 18 *an incurable sickness;* חָלְיוֹ Eccles. 5, 16 = חֳלִי לוֹ; *a wound-sickness* Is. 1, 5; *suffering* 53, 3. — 2. *evil* (moral) Eccles. 6, 2.

חֲלִי (*pl.* חֲלָאִים; from חָלָה II. after the form פְּתִי, צְבִי) *m. trinkets, dress, ornament*, Song of Sol. 7, 2; joined to כֶּתֶם Prov. 25, 12.

חֶלְיָה (from the masc. חֲלִי) *f.* the same, Hos. 2, 15.

חָלִיל (*pl.* חֲלִלִים; from חָלַל I.; Ar. خليل hollowed out) *m.* prop. hollowed, perforated, comp. Aram. אַבּוּב; hence 1. *a flute*, tibia, along with תֹּף Is. 5, 12. חִלֵּל בַּחֲלִלִים *to flute with flutes* 1 Kings 1, 40; הָלַךְ בַּחַ׳ Is. 30, 29 *to walk with the sound of flutes;* הָמָה כַחַ׳ Jer. 48, 36 *to mourn as flutes* (flutes having been used in laments for the dead). Hence the denom. *Pih.* חִלֵּל (*part. plur.* מְחַלְּלִים) *to flute* or *pipe* 1 Kings 1, 40. — 2. (from חָלַל I, 2) prop. fetterless, accessible, i. e. *unconsecrated, profane, desecrated*, only with *â* of motion חָלִילָה, חָלִלָה *to profanation*, used as an exclamation of aversion, *far be it!* absit! *keep off!* 1 Sam. 14, 45; 20, 2; usually with לְ of the person 1 Sam. 2, 30, Job 27, 5 and with מִן following before the infin. Gen. 18, 25; 44, 7; Josh. 24, 16, or with אִם and fut. Job 27, 5, or lastly with מִן and a noun following Job 34, 10 meaning *with respect to a thing* 1 Kings 21, 3. The course of the significations is made manifest by the analogous Aramaean חֻלִּין הוּא לָךְ (far be it from thee) Gen. 18, 25 Targ.

חֲלִיפָה (with *suff.* חֲלִיפָתִי, *pl.* חֲלִיפוֹת; from חָלַף I.), *f. a change*, with שְׂמָלֹת Gen. 45, 22 or בְּגָדִים 2 Kings 5, 5 22 *change-raiment*, i. e. garments which were usually changed on festal occasions, conseq. = *festal-dress, state-garment*, opposed to every day garments, without a word appended Judges 14, 19. Then *alteration* in thinking and manners, i. e. amelioration Ps. 55, 20; *relieving*, in warfare Job 14, 14, in full form צְבָא חֲלִיפוֹת 10, 17 *an army relieving another*, for חֲלִיפוֹת וְצָבָא which occurs and which is figurat. applied. *Adv.* חֲלִיפוֹת *alternately, relieving one another*, spoken of bondmen 1 Kings 5, 28 [14].

חֲלִיצָה (with *suff.* חֲלִצָתוֹ; *pl.* חֲלִיצוֹת) *f.* prop. covering, clothing, from חָלַץ I, hence *equipment, armour* 2 Sam. 2, 11, *dress* Judges 14, 19, where the versions read חֲלִיפוֹתָם. In modern Hebrew the pulling off of the shoes, in the law of Levirate.

חָלֵךְ (not used) *intr. to be black, dark* (Kimchi), Arab. حَلِكَ, by transp. חָכַל (which see); figurat. (as in Arab.) *to be unfortunate, miserable;* comp. קָדַר. Deriv. חֵלֶךְ, חֶלְכַּי.

חֵלֶךְ (with *â* of motion חֵלְכָה after the form קֵדְמָה, with the shifting of the accent to the last syllable, when the original derivation had been forgotten; *pause* חֵלֵכָה) *m.* prop. an abstract: poverty, wretchedness, misfortune; then (comp. הֵלֶךְ) concrete: *unfortunate, wretched*, Ps. 10, 8 14, along with נָקִי, יָתוֹם (Targ., LXX, Vulg. &c.). According to the Masora, *Rashi* and others, it stands for חֵילֶךָ, חֵילְךָ, as 3 mss. also have it; but this is mere conjecture.

חֵלְכַּי (for חֶלְכַּי, formed out of חֵלֶךְ; *pl.* חֵלְכָּאִים) *adj. m. unfortunate, wretched; subst. a miserable person* Ps. 10, 4. The Masora separates the word חֵל־כָּאִים *host*

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of the wretched (*Kimchi* עֲנִיֵּי הַנִּבְזִים), probably by conjecture.

חָלַל I. (i. e. חַל; *perf.* 3 *sing.* חָלָל) *intr. to be bored through, perforated, pierced*, e. g. applied to the window or light-hole in a wall, to a flute, a cavity &c. (see חָלִיל, מְחִלָּה, חַלּוֹן, חַלּוֹנַי), conseq. = חֵל belonging to the proper names חִילֶן, חִלּוֹן. But it is only used figurat. *to be pierced*, i. e. *wounded, injured*, Ps. 109, 22 *my heart is wounded;* comp. Arab. حَلَّ (I. V.). Deriv. חָלָל, חָלִיל. — 2. (Kal unused) metaph. *to be torn asunder, to be loosened, open, loose* (of what is fettered), *to be free, permitted, accessible, profane* (what is holy being regarded as bound [אָסוּר] with respect to us; and what is not holy being regarded as loosed [מֻתָּר]); therefore *to be common, unhallowed;* of a woman, *to be dishonoured;* comp. Ar. حَلَّ (X.) and a similar metaphor in the Targumic שְׁרָא (to loosen, to desecrate), Ar. سَنَكَ. Deriv. חֻלִּיָּה, חֻלְיָה, חֲלִילָה. — 3. (Kal unused) figurat. *to loosen, to open*, i. e. *to begin*, like the Targ. שְׁרָא *to loose* and *begin;* see תְּחִלָּה.

Nif. נֶחֱלַל (after the form נֶחֱתַ, as is often the case in verbs of this class with guttural beginnings; 2 *fem.* נֶחֱלְתְּ; *fut.* יֵחָלֵל) 1. *to be profaned*, מִקְדָּשׁ Ez. 7, 24; 25, 3, or of persons Is. 48, 11; בְּ׳ בְּתוֹךְ Ez. 22, 26 *to be defiled among* ...; *inf.* הֵחָלֵל (= הֵחָמֵס) Ez. 20, 9, with *suff.* הֶחָלְלוֹ Lev. 21, 4 (see בַּעַל); נֶחֱלַל בְּ *to be defiled by a thing* Ez. 22, 16. — 2. *to begin* Lev. 21, 9.

Pih. I. חִלֵּל (*inf. constr.* חַלֵּל, with *suff.* חַלְּלוֹ; *fut.* יְחַלֵּל; *part. pl.* with *suff.* מְחַלְלֶיהָ) 1. *to pierce*, Ez. 28, 9 (parallel דָּרַג). — 2. *to loose, to dissolve*, בְּרִית Ps. 55, 21; *to profane*, prop. to make loose, free, abandon to common use, therefore *to violate*, קֹדֶשׁ ה׳ Lev. 19, 8, שַׁבָּתוֹת Mal. 2, 11, מִקְדָּשִׁים Ez. 28, 18, שֵׁם אֱלֹהִים Lev. 19, 12. Hence ח׳ is applied to שָׂרֵי קֹדֶשׁ Is. 43, 28, אֶרֶץ Jer. 16, 18, מַמְלָכָה Is. 47, 6, חֻקּוֹת Lament. 2, 2, Ps. 89, 32 &c., because the priests, the priestly people, the holy land and kingdom, the laws of God &c. were looked upon as sacred things. With אֶת of the person and accusat. of the object, *to pollute one among* or *before* Ez. 13, 19; ח׳ לָאָרֶץ *to profane to the ground* i. e. *to overthrow* Psalm 74, 7; 89, 40, and with the omission of לָאָרֶץ Ez. 28, 16; *to defile*, a father's couch Gen. 49, 4; *to prostitute*, a daughter Lev. 19, 29; ח׳ כֶּרֶם *to profane a vineyard* (i. e. to make it easy of access or common) Deut. 20, 6, Jer. 31, 5, after it had not been intended for common use. חִלֵּל 1 Kings 1, 40 is a denom. from חָלִיל.

Pih. II. (redupl.) חִלְחֵל see חַלְחוּל.

Pih. III. חוֹלֵל (*part.* מְחוֹלֵל) *to pierce, to kill* Is. 51, 9; Job 26, 13; on the other hand חוֹלֵל belongs to מְחוֹלְלוֹת Judges 21, 23, see חוּל.

Puh. I. חֻלַּל (*part.* מְחֻלָּל) *to be pierced*, with accusat. of the instrument Ez. 32, 26; *to be profaned* 36, 23.

Puh. II. חוֹלַל (*part.* מְחוֹלָל) *to be wounded* Is. 53, 5.

Hif. הֶחֱלָל (3 *f.* הֶחֱלָה, 1 *pers.* הֶחֱלֵיתִי; *part.* מַחֲלִיל; *inf.* הָחֵל; *fut.* יָחֵל, *apoc.* יָחֶל, 3 *pl.* יָחֵלּוּ, *f.* תָּחֵלְנָה, in the signification *to desecrate, to loose*, a word given, יָחֵל) 1. *to loose, to break*, e. g. דָּבָר Num. 30, 3. — 2. *to begin*, prop. to open, to loose (comp. Targ. שְׁרָא, Ar. فَتَحَ), where the infin. with לְ follows Gen. 10, 8, Judges 20, 39, or an infin. without לְ Deut. 2, 25 31, or it stands absol. with a noun following Gen. 9, 20, Num. 17, 11, or with an adject. 1 Sam. 3, 2, which denotes *to cause to begin;* or lastly, a finite verb follows Deut. 2, 24. הֵחֵל with בְּ Gen. 44, 12 or with עַל of the person Ez. 9, 6 is *to begin with one*, and with בְּ of the thing *to begin with something* 2 Chr. 20, 22.

Hof. הוּחַל *to be begun* Gen. 4, 26.

חָלַל II. (not used) *tr. to turn in a circle, to round*, conseq. = חֵל, גַּל &c. Deriv. חַלָּה.

חָלָל (*constr.* חֲלַלֵי; *pl.* חֲלָלִים, *constr.*

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חַלְלֵי, with *suff.* חֲלָלֶיךָ) *m.* 1. *killed, slain*, Deut. 21, 1; 32, 42; Ez. 11, 6, collect. Jer. 51, 52, especially in war Judges 9, 40, in its full form coupled with חֶרֶב Num. 19, 16; seldomer of a single person murdered Deut. 21, 1; figur. of those killed by hunger Lament. 4, 9, pestilence Is. 22, 2, whoredom Prov. 7, 26. The genitive denotes either the instrument Ez. 32, 20, or the person whereby Is. 66, 16, or the people to whom persons the slain belong 1 Sam. 17, 52.— 2. *profane, impure* Ez. 21, 30 (see חֲלָלָה).

חֹלֶל (from חוּל) *m. the bearing-time*, Job 39, 1; perhaps עֵת should be supplied.

חֲלָלָה (from *masc.* חָלָל) *f. one profaned, polluted*, Lev. 21, 7 14.

חָלַם I. (*fut.* יַחֲלֹם, 3 *pl.* יַחְלְמוּ or יַחֲלְמוּ) *intr.* 1. prop. to be bound together, to be tied together, hence *to be condensed, firm, strong*, Job 39, 4, comp. אָלַם, Ar. حلم (I. V. &c. transferred to fatness), Targumic אֲלַם, עֲלַם (see עָלַם). Deriv. אַחְלָמָה, חַלָּמִישׁ, and the proper name חֵלֶם. — 2. prop. to be dumb, bound, and therefore figurat. *to sleep, to dream, to be inactive* Gen. 42, 9, Is. 29, 8, opposed to הֵקִיץ (which see); חָ׳ חֲלוֹם *to dream*, spoken of prophets Deut. 13, 2 4. Dreaming is a state in which the senses are bound; Arab. حَلَمَ, the same. Deriv. חֲלוֹם.

Nif. (not used) נֶחֱלַם *to grow strong;* deriv. n. p. נֶחֱלָם.

Hif. הֶחֱלִים (*part. pl.* מַחְלְמִים after the Aramaean manner) 1. *to cause to dream* Jer. 29, 8. — 2. *to make sound* or *strong* Is. 38, 16.

חָלַם II. (not used) *intr. to be white*, same as חָלַב (which see), and with which it is identical. Deriv. חַלָּמוּת.

חַלָּם see חַלָּמִישׁ.

חֵלֶם (*strength*) *n. p. m.* Zech. 6, 14, for which חֶלְדַּי (which see) stands in 6, 10.

חֵלֶם (*def.* חֶלְמָא, חֶלְמָה, with *suff.* חֶלְמִי; *pl.* חֶלְמִין) *Aram. m. a dream* Dan. 2, 4; *a dream-vision* 2, 28.

חֲלַם *Aram.* same as Hebrew חָלַם I. Deriv. חֵלֶם.

חַלָּמוּת *f.* (according to Targ., *Saadja, Ibn Ganâch* &c.) *the firm, the rounded together into a mass*, of an egg (from חָלַם I. = גָּלַם belonging to גֹּלֶם), i. e. *the yolk*, like the Targumic and Talmudic חֶלְמוֹן (Chull. 64 [a]); then *the egg* itself Job 6, 6, conseq. רִיר חַ׳ *the white of an egg*, comp. Ar. قَاوِيَة (the firm, an egg). It is better, however, to derive it from חָלַם II. = חָלַב (which see) and to understand *curdled milk;* comp. Ar. حَالُوم (lac coagulatum).

חַלָּמִישׁ (*constr.* חַלְמִישׁ, formed out of חַלָּם with the termination ־ִישׁ) *m.* prop. what is hard, firm, therefore *flint* Is. 50, 7, Ps. 114, 8, Job 28, 9, sometimes coupled with צוּר in order to strengthen the meaning Deut. 8, 15; 32, 13. On the termination ־ִישׁ comp. עַכָּבִישׁ.

חֹלֹן see חֹלוֹן.

חֵלֹן (*strong, powerful*) *n. p. m.* Num. 1, 9.

חָלַף I. (*inf. constr.* חֲלֹף, *fut.* יַחֲלֹף) *intr.* 1. *to slide past, to float past, to move past*, Job 9, 11; *to wander along* Is. 8, 8; 21, 1, parallel עָבַר; *to hasten, to glide along, to move by*, of רוּחַ Job 4, 15, גֶּשֶׁם Song of Sol. 2, 11, יָמִים, אֳנִיּוֹת Job 9, 26; *to hasten past* 11, 10, parall. הָלַךְ, עָבַר, בָּרַח; *to pass beyond, transgress*, חֹק Is. 24, 5, parall. עָבַר, הֵפֵר; *to exceed*, of רוּחַ Hab. 1, 11, i. e. *to be arrogant; to go forward, to proceed* 1 Sam. 10, 3. — 2. *to change, to exchange*, either in the sense of *passing away, perishing* Ps. 102, 27, or *being renewed, reviving*, hence (of plants) *to shoot forth, to grow up*, Ps. 90, 5 6, comp. Ar. نَابَ *to sprout*, then *to come after, to change;* or *to be renovated* (according to some) Hab. 1, 11; in the derivatives it denotes besides *to step into one's place, to loosen, to exchange* &c. Derivat. חֵלֶף, חֲלוֹף, חֲלִיפָה.

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Pih. חִלֵּף (*fut.* יְחַלֵּף) *to change*, garments Gen. 41, 14.

Hif. הֶחֱלִיף *to change*, שִׂמְלָה Gen. 35, 2, לְבוּשׁ Ps. 102, 27; *to alter*, מַשְׂכֹּרֶת Gen. 31, 7 41; *to exchange*, בְּהֵמָה Lev. 27, 10 (cognate in sense הֵמִיר); *to cause to sprout forth*, *to make grow*, Job 14, 7; *to put in the place of* Is. 9, 9; *to renew* Is. 40, 31; 41, 1; figurat. of קֶשֶׁת Job 29, 20.

The signification of the stem is for 1 cognate in sense with עָבַר in all its metaphor. applications, Arab. خَلَفَ (to overstep, to hasten forward, to flee); on the contrary for 2 it is cognate in sense with מוּר, שִׁנָּה, and the combination of these two meanings leads to the fundamental one *to glide along*, *to glide past*, *to go away*, *to sprout* &c., connected in organic root with that in שָׁ־לַף to Ps. 129, 6.

חָלַף II. (not used) *tr. to plait*, the hair, prop. to be mutually entangled, to bind, comp. Ar. حَلِيف (convolutus), حَلْف (alliance); the Syr. ܚܠܦܐ rush, Talm. חִלְפָא, Ar. حلافى (reeds) &c. come from *binding*, like juncus from jungo. Derivat. מַחְלָפָה, and the proper name חֶלֶף. See כָּלַב I.

חָלַף III. *tr. to cut off*, *to separate*, *to divide*, therefore connected with גָּלַב, כָּלַף (which see), Targ. כְּלַב, Syr. ܟܠܒ, Arab. كَلَبَ (hence كُلَّاب a pointed instrument), فَلَبَ (to cut off). Then *to pierce* Judges 5, 26, along with מָחַץ; Job 20, 24. It is possible, however, that this meaning may proceed from חָלַף I, since the Targ. and Syr. עֲבַר, Ar. نفذ mean *to go through* and *to pierce*. Deriv. מַחֲלָף.

חֵלֶף *m. exchange*, as an *adv. instead of* Num. 18, 21 31; Targ. חוּלַף, חֲלַף, Syr. ܚܠܦ the same; comp. Ar. خليفة (Kalif) i. e. deputy.

חֶלֶף (*place of rushes*) *n. p.* of a border city in Naphtali Josh. 19, 33.

חֲלַף (*fut. pl.* יַחְלְפוּן) *Aram. to change*, spoken of times, Dan. 4, 13 20, i. e. to pass.

חָלַץ I. (*part. pass.* חָלוּץ; *fut.* יַחֲלֹץ) prop. *intr. to be firm*, *strong* (deriv. חָלָץ, the proper names חֶלֶץ, חֵלֶץ); *to hang firmly*, to a thing, *to belong to*, comp. Ar. أَلَزَ and Hebr. אָלַץ (which see); *to equip* or *gird oneself* (Ar. حَلَزَ V. the same), i. e. to put on equipment or clothing firmly. חָלוּץ *one equipped*, *a warrior*, *a soldier*, Num. 32, 21, Josh. 6, 7, in full form חֲלוּץ צָבָא Num. 32, 27, Josh. 4, 13, חָלוּץ לַמִּלְחָמָה Num. 32, 29; *pl.* חֲלֻצִים Is. 15, 4 = גִּבֹּרִים Jer. 48, 41. Deriv. חֲלִיצָה.

Nif. נֶחֱלַץ (*fut.* יֵחָלֵץ) *to equip oneself* Num. 31, 3; 32, 17.

Pih. חִלֵּץ 1. *to make strong*, for bearing misery Job 36, 15. Versions and interpreters derive it from חָלַץ II. — 2. *to press firmly*, *to press* or *afflict*, Ps. 7, 5, Targ. דְּחַק.

Hif. הֶחֱלִיץ *to make alert*, *strong*, עֲצָמוֹת Is. 58, 11; *to enwrap firmly*, belonging to the noun מַחֲלָצָה.

The verb חָ׳ I. is connected with the Targ. חֲרַץ; and the Targ. חֲלַז, Syr. ܚܠܨ, Arab. حلز, confirm the meaning assigned.

חָלַץ II. (*fut.* יַחֲלֹץ) prop. *intr. to be loose*, *empty* (i. e. separated), with מִן of the person Hos. 5, 6; but commonly *tr. to draw off*, נַעַל Deut. 25, 9 10, with the addition of מֵעַל רֶגֶל Is. 20, 2; *to draw towards*, *to hold out*, שַׁד = שַׁד Lament. 4, 3. — The stem is identical with the Ar. خَلَسَ (to tear away), خَلَعَ (to draw out), Syr. ܚܠܨ (to withdraw), and may be connected in its organic root with Germ. *los*, *lass*-en, Lat. *lax*-us, *lax*-are.

Nif. נֶחֱלַץ (*fut.* יֵחָלֵץ) *to be drawn out*, מִצָּרָה Prov. 11, 9, i. e. *to be freed*, *delivered*, Ps. 60, 7.

Pih. חִלֵּץ *to draw out*, *to tear out*, stones Lev. 14, 40 43; figurat. *to deliver*,

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to set free, with accus. of the person Ps. 6, 5; 50, 15, and מִן of the danger 116, 8; 140, 2.

חֵלֶץ (only *dual* חֲלָצַיִם, with *suff.* חֲלָצָיו, חֲלָצֶיךָ) *f. loin*, *hip*, prop. vigorous, strong, conseq. after an etymology analogous to that of מָתְנַיִם (the vigorous, strong, see מָתְנָן חֲ אֵזוֹר Job 38, 3 *to gird the loins*, i. e. *to equip oneself*; to the loins are ascribed אֵזוֹר Is. 5, 27 or חֲגֹרָה 32, 11; יָדִים עַל־חָ *the hands upon the loins*, a sign of pain Jer. 30, 6. Figurat. *lap* Job 31, 20, or *the place of generation*, Gen. 35, 11.

חֶלֶץ (*strength*) *n. p. m.* 1 Chr. 11, 27; but in 2 Sam. 23, 26 חֶלֶץ stands in its place.

חֵלֶץ (the same) *n. p. m.* 1 Chr. 2, 39, but in 2 Sam. 23, 26 for חֶלֶץ.

חֲלִיצָה see חֲלָצָה.

חֲלָצַיִם see חֵלֶץ.

חָלַק I. (*fut.* יַחֲלֹק, 3 *p. pl.* יַחְלְקוּ) *tr.* prop. to cut asunder, cognate in sense with בָּרָא, hence Ar. خَلَقَ to form, to create, a metaphor. application which is found in the case of בָּרָא also; but usually: 1. *to separate*, *divide*, therefore *to spoil*, with accus. of the object 2 Chr. 28, 21 (see 2 Kings 16, 8), where the LXX read חָלַק; comp. Arab. حَلَقَ to shave off. — 2. *to divide into parts*, *to distribute*, נַחֲלָה Josh. 18, 2, שָׂדֶה 2 Sam. 19, 30, הָאָרֶץ Josh. 14, 5, with יַחְדָּו *together*, i. e. into equal portions; with כֶּם of the person, *to divide with one*, Prov. 29, 24; with לְ of the person, *to divide out to*; with לְ of the person and בְּ of the thing, *to give one a share in a thing* Job 39, 17; חָלַק עַל 2 Chr. 23, 18 *to divide into classes*. Deriv. מַחֲלֹקֶת 1.

Nif. נֶחְלַק (*fut.* יֵחָלֵק) *to be divided out*, *distributed*, of land Num. 26, 55 56; *to be split*, into parties 1 Kings 16, 21; *to divide itself*, *to go to all sides*, of lightning Job 38, 24; with עַל of the person: *to rise up against one with divided forces* Gen. 14, 15, more correctly with *Kimchi*: *to break in upon one at midnight*.

Pih. חִלֵּק (*fut.* יְחַלֵּק) *to divide*, Ez. 5, 1, *distribute*, land Jo. 4, 2, booty Ex. 15, 9; then *to distribute to* (new inhabitants), i. e. to conquer Ps. 60, 8; *to scatter*, with בְּ *among* Gen. 49, 7; *to distribute among*, with לְ of the person 2 Sam. 6, 19; *to apportion*, שָׂדֶה, with לְ of the person Mic. 2, 4; figurat. *to apportion the lot*, with בְּ *among* ... i. e. to make equal Is. 53, 12; חֵ חֲבָלִים *to assign lots* Job 21, 17. In וַיְחַלְּקֵם 1 Chr. 23, 6 and וַיְחַלְּקֵם 24, 3 the reading may have fluctuated between וַיַּחֲלֵקֵם (fut. Kal) and וַיְחַלְּקֵם (fut. Pih.), out of which arose the mixed and uncertain punctuation; in every case nothing but the active form suits.

Puh. חֻלַּק (*fut.* יְחֻלַּק) *to be distributed*, אַדְמָה Is. 33, 23; שָׁלָל Am. 7, 17.

Hif. הַחֲלִיק (*inf.* with לְ, after eliding the *h* לַחֲלִיק) *to divide*, חֶלְקָה Jer. 37, 12.

Hithp. הִתְחַלֵּק *to divide among themselves*, Josh. 18, 5.

The organic root of this stem is חָ־לָ־ק which is also found in a modified form in פָּ־לַ־ג, פָּ־לַ־ח, מָ־לַ־ק, בָּ־לַ־ק &c.

חָלַק II. *intr. to be polished*, *smooth*, hence figurat. of flattery and hypocrisy in speech Ps. 55, 22, *to be hypocritical*, of לֵב Hos. 10, 2; in the derivatives, *to be bald*, *smooth*, spoken of men without hair; *to be bare*, applied to mountains, stones; *to be slippery*, of places, and figur. of a smooth tongue, i. e. flattery &c. The organic root is חָ־לָ־ק, also found in יָ־לַ־ק, לָ־ק &c. Ar. خَلَقَ and خَلُقَ the same; on the other hand, خَلَقَ is like חָלַק I. Deriv. מַחֲלָקֶת 2.

Hif. הֶחֱלִיק (*part.* מַחֲלִיק) *to make smooth*, a piece of work, with accus. of the instrument Is. 41, 7; figur. *to act the hypocrite*, with אֶל of the person Ps. 36, 3; *to flatter*, with עַל of the person Prov. 29, 5; in full form חָ אֲמָרִים 2, 16 *to make the words smooth*, i. e. to make smooth, hypocritical speeches; לָשׁוֹן is also used in the sense of אֲמָרִים 28, 23; Ps. 5, 10.

חֵלֶק (after the form דֵּבֶר) *adj. m.*,

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חֲלָקָה (*plur.* קוֹת־) *f.* 1. *smooth, without hair* Gen. 27, 11; *bare*, of a mountain, coupled with הר and only as a proper name Josh. 11, 17; 12, 7; *pl.* חֲלָקוֹת viz. מְקֻמּוֹת *slippery places* Ps. 73, 18. — 2. Figurat. *smooth*, i. e. *hypocritical*, of פֶּה Prov. 26, 28, חֵךְ 5, 3; *lying*, מְקֹמָם Ez. 12, 24, for which stands כָּזָב 13, 7; *pl.* חֲלָקוֹת as an abstract, *flattery, hypocrisy, deception* Is. 30, 10, Ps. 12, 3 4, which may also, however, be the plural of חֲלָקָה.

חֵלֶק (with *suff.* חֶלְקִי, חֶלְקָהּ; *plur.* חֲלָקִים, with *suff.* חֶלְקֵיהֶם) *m.* 1. prop. cut off, separated, therefore a) *a part*, of a whole Josh. 18, 5; חֵלֶק חֵלֶק Deut. 18, 8 *in like parts; a portion*, of sacrifices Lev. 6, 10, of booty Gen. 14, 24, hence the expressions, יֵשׁ חֵלֶק לְפִי עִם פִּי *one has a portion with one*, i. e. has participation with him; אֵין חֵלֶק לְפִי בְּ *one has no part in a thing.* In the same way מַחֲלָה is used 1 Kings 12, 16. Comp. חֲלָק portion. b) Figuratively prop. apportioned, i. e. *property*, Josh. 14, 4, along with נַחֲלָה Gen. 31, 14; *possession* Mic. 2, 4; *inheritance*, as a possession Num. 18, 20, particularly in a spiritual sense Jer. 10, 16; Ps. 16, 5; *lot*, μοῖρα, prop. what is imparted by lot, or in the sense of share, especially in a subjective sense Eccles. 2, 10; Job 20, 29; 31, 2. c) *a portion of ground, a piece of land*, as חֶלְקַת 2 Kings 9, 10 36 37, poetically the opposite of יָם Am. 7, 4; *a land* Mic. 2, 4, for which חֵל occurs once 1 Kings 21, 22; in Aram. is the transposed חַקֵל, Ar. حَقْل. — 2. *smoothness*, of שְׂפָתַיִם, i. e. *flattery* Prov. 7, 21. — 3. (*possession*) *n. p. m.* Num. 26, 30, abridged perhaps from חִלְקִיָּה; *patronym.* חֶלְקִי ibid.

חַלָּק (only *constr. pl.* חַלְקֵי) *m. stone-monument*, prop. the smooth, inasmuch as אֲבָנִים is to be supplied (see חַלָּק), Is. 57, 6 *in the* (smooth) *stone-monuments of the brook is thy divine portion* (חֶלְקֵךְ), i. e. thou prayest to them as fixed images. On stone-worship comp. Jer. 3, 9, Ez. 20, 32 and Clem. Alex. Strom. 7, 843. Ar. حَلَاق stone.

חַלָּק (only *constr. pl.* חַלְקֵי) *adj. m. smooth*, חַלְקֵי אֲבָנִים 1 Sam. 17, 40 *the smooth of stones*, i. e. smooth stones, for slinging, an idiom like אֲרִיוֵי אָדָם Is. 29, 19.

חֶלְקָה (with *suff.* חֶלְקָהּ) *Aram. m. part, lot*, Dan. 4, 20; Ezr. 4, 16.

חֶלְקָה (*constr.* קַת־, with *suff.* חֶלְקָתָם; perhaps the *pl.* חֶלְקוֹת belongs here) *f.* 1. *portion, piece*, with הַשָּׂדֶה *a field* Gen. 33, 19, also with שָׂדֶה omitted 2 Kings 3, 25. — 2. *bareness*, of rocks, hence חֶלְקַת הַצֻּרִים (*bareness of rocks*) *n. p.* of a place of the Gibeonites 2 Sam. 2, 16; figur. *smoothness*, of the neck Gen. 27, 16, of the tongue Prov. 6, 24, i. e. *flattery*; and perhaps the *pl.* חֶלְקוֹת has this signification (*flatteries* or *smooth things*) Is. 30, 10.

חֲלָקָה (a farther developed form of the masc. חָלָק; *plur.* חֲלָקוֹת) *f. flattery*, Ps. 12, 3 4, Is. 30, 10, with מַהֲלֻקוֹת, לֵב וָלֵב, שָׁוְא.

חֲלַקָּה (a farther development of the masc. חָלָק, like גְּמַלִּים, עֲצַבִּים, קְטַנִּים from עָצָב, קָטָן; *plur.* חֲלַקּוֹת) *f. smooth speech, winning promise*, Dan. 11, 32; comp. 1 Macc. 2, 18.

חֲלָקָה (*constr.* קַת־) *f. partition, division*, 2 Chr. 35, 5.

חִלְקִי (= חִלְקִיָּה) *n. p. m.* Neh. 12, 15.

חִלְקִיָּה (*Jah is possession*) *n. p.* of a high priest 2 Kings 22, 8, and of others Jer. 1, 1; 29, 3; Neh. 8, 4; 1 Chr. 6, 30; 26, 11; interchanging with חִלְקִיָּהוּ.

חִלְקִיָּהוּ see חִלְקִיָּה.

חַלְחַלָּק (not used, after the form חָלָק reduplicated) חַלְחַלָּקוֹת, חַלְחַלָּקוֹת, חַלְחַלָּקוֹת,

cal city in Asher Josh. 21, 31, also written חֶלְקַת 19, 25. In 1 Chr. 6, 60 חוּקֹק (which see) Josh. 19, 34 stands instead of it.

חֶלְקַת see חֶלְקָת.

חָלַשׁ (*fut.* יַחֲלֹשׁ and *intr.* שָׁחַל) 1. *tr. to stretch upon the ground, overthrow, conquer*, with accus. of the person Ex. 17, 13, therefore חוֹלֵשׁ is *tyrant, ruler*, with עַל of the person Is. 14, 12. According to *Sa'adja*, *Ibn Koreisch*, *Tanchum* and others חָלַשׁ should be taken in the latter place to mean *to cast lots*, comp. Talm. חֶלֶשׁ *lot;* but in the Talmud it is either = סֶלַע stone (comp. גּוֹרָל, ψῆφος), or = קֶלַע, corrupted from קְלָרֵס, Greek κλῆρος, and does not at all belong to this stem. Ar. حَلَسَ the same; hence حِلْس what is spread out, a couch. Deriv. חֲלוּשָׁה. — 2. *intr. to be weak, powerless*, i. e. to be stretched down, Job 14, 10; comp. Ar. مُفْلِس poor.

Pih. חִלֵּשׁ (not used) *to be very weak*, whence

חֲלַשׁ *m. a weak person* Jo. 4, 10.

חָם I. (with *suff.* חָמִיךָ, חֲמִיהָ; from חָמַם II.) *m.* prop. one related by marriage, therefore *a father-in-law*, Gen. 38, 13 25; 1 Sam. 4, 19; Ar. حَم the same.

חַם II. (from חוּם) *adj. m. warm*, Josh. 9, 12.

חָם III. (*dark-coloured, black*, from חָמַם = חוּם) 1. *n. p.* of the third and youngest son of Noah Gen. 9, 24, the ancestor of numerous peoples and races 10, 6 7 13-20, 1 Chr. 1, 8-16, written חוּם in Eupolemus (Eus. Praep. Ev. 9, 17). — 2. A general name for the dark peoples descended from Ham that inhabit the torrid zone, including כּוּשׁ (Ethiopians), מִצְרַיִם (Egyptians), פּוּט (Libyans) &c. Gen. 10, 6 7 13-20; therefore we find מִן־חָם 1 Chr. 4, 40 *those from Ham*, i. e. the Cushites or Egyptians. — 3. Specially *the Egyptians* Ps. 78, 51; 105, 23 27; 106, 22, because they were best known to the Hebrews as Hamites. In the old Egyptian language Egypt was called Khemi (*Bunsen*, Aegyptens Weltst. I. p. 598), in the Coptic ϫⲏⲙⲓ, ϫⲏⲙⲉ &c. (*Champollion*, l'Egypte &c. I. p. 101 sqq.), in Plutarch written *Χεμία* (de Iside §. 33), which means *black*, and is referred to the black ground (Plut. l. c.); for which reason Egypt is named *μελάμβωλος black-clodded* (Suidas s. v.).

חַם (from חָמַם; only in *pl.* חַמִּים) *adj. m. warm, warming*, applied to clothes Job 37, 17.

חֹם *m. warmth, heat*, Gen. 8, 22.

חָמָא (not used) *intr.* 1. *to go together, to heap together* (see חָמַד II.); derivat. חֵמָא. — 2. *to draw* or *run together*, hence *to coagulate*, of milk, *to curdle, to become thick*, cognate in sense with גָּבַן (see גִּבְנָה), קָפָא; deriv. חֶמְאָה, מַחֲמָאָה. The same stem is identical with חָמַד II., Arab. حَمَا (to be thick) and خَامَ. More probably we should assume for the latter signification, that the stem חָמָא is transposed from מָחָא *to be fat, slimy, sticky*, of milk, i. e. to become thick or clotted by coagulation, cognate in sense with דָּבַשׁ (which see). Comp. besides מָשַׁח and the Aram. מְשַׁח (oil); in this case also the organic root would exist in מַח (which see).

חָמָא (not used) *Aram. intr.* = Hebr. חָמַד III. *to glow, to burn*, of anger, zeal, hence figurat. *to be excited;* deriv. חֲמָא, חֵמָא.

חֵמָא (after the form צֵלָע, חֵמָר, עֵנָב, שֵׁכָר) *f. multitude, number of an army*, Dan. 11, 44, Vulg. *in multitudine magna.* Elsewhere חֵמָה 2. stands in this sense.

חֲמָא (from חֲמָא) *Aram. fem. wrath*, Dan. 3, 13, along with רְגָז.

חֲמָא *Aram. f.* the same, Dan. 3, 19.

חֶמְאָה (for which Job 29, 6 has חֵמָה; *pl.* according to the Targ. and *Ibn Esra* חֲמָאוֹת Ps. 55, 22) *f.* prop. the fatty, hence 1. *cream*, interchanged with חָלָב Judges 5, 25, or if the latter be fresh milked, חֶ denotes *thick, curdled milk* Gen. 18, 8, Is. 7, 22; in every case mainly represented

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as still fluid and like honey Is. 7, 15; Job 20, 17. — 2. *butter*, i. e. milk already thickened into a firmer mass Prov. 30, 33. For Ps. 55, 22 see מַחֲמָאָה.

חָמַד (*fut.* יַחְמֹד, with *suff.* אֶחְמְדֵם, נֶחְמְדֵהוּ) *trans. to desire, to wish*, with accus. of the object Ex. 20, 17; Deut. 5, 18; 7, 25; Prov. 6, 25, sometimes with the insertion of the dativus commodi 1, 22; *to like* (something), *to have pleasure* (in a thing) Is. 1, 29, i. e. to choose intentionally Ps. 68, 17. In its derivatives the idea of what is precious, lovely, charming, praiseworthy also lies. Arab. حَمِدَ the same, and also *to praise*. Deriv. חֶמֶד, חֶמְדָּה, חָמוּד, חֲמֻדוֹת, מַחְמָד, מַחֲמֹד, the proper name חֶמְדָּן.

Nif. נֶחְמַד (only *part.*) *to be desirable, lovely* Gen. 2, 9; Prov. 21, 20; *to be costly* Ps. 19, 11.

Pih. חִמֵּד *to feel pleasure*, Song of Sol. 2, 3 *in his shade I have felt pleasure and sat*, i. e. I sat with delight.

חֶמֶד *m. desirableness, loveliness*, of שָׂדֶה Is. 32, 12, כֶּרֶם Am. 5, 11, בָּחוּר Ez. 23, 6. According to the LXX and Targ. it was also read in Is. 27, 2.

חֶמְדָּה (*constr.* חֶמְדַּת, with *suff.* חֶמְדָּתִי) *f.* 1. *desire, wish*, בְּלֹא חֶ׳ 2 Chr. 21, 20 *without being desired*. — 2. *pleasantness, deliciousness, beauty*, of כְּלִי Jer. 25, 34, אֶרֶץ 3, 19, חֶלְקָה 12, 10, בַּיִת Ez. 26, 12, שְׂכִיָּה Is. 2, 16; concrete *the best, noblest* (cognate in sense מִבְחָר Is. 22, 7), Hag. 2, 7 *the noblest of all peoples*; חֶמְדַּת יִשְׂרָאֵל 1 Sam. 9, 20 *the most precious of Israel*. — 3. (in full form חֶמְדַּת נָשִׁים *the best of women*) name of the Persian Artemis, *Ναναία* (i. e. *mother*), whose temple Antiochus Epiphanes endeavoured to rob Dan. 11, 37; see 2 Macc. 1, 13 &c. This nature-deity is elsewhere called מְלֶכֶת הַשָּׁמַיִם Jer. 7, 18, under which name, as well as under that of תָּנֵת she was also worshipped by the Carthaginians and Phenicians (according to the Inscriptions of Carthage) along with בַּעַל חַמָּן; as תָּנֵת she is the Asiatic, originally Egyptian, Artemis.

חֲמֻדוֹת (seldom חֲמוּדוֹת) *f. pl.* as *an abstract: preciousness, costliness*, Dan. 11, 38 43, *loveliness*, deliciae, of אִישׁ 10, 11 19, or with the omission of אִישׁ 9, 23; לֶחֶם חֲ׳ *precious bread* 10, 3, i. e. leavened, savoury; on the other hand מַצּוֹת is called לֶחֶם עֳנִי Deut. 16, 3. In Gen. 27, 15 and Ezr. 8, 27 חֲ׳ is part. fem. plural.

חֶמְדָּן (*pleasant one*) *n. p. m.* Gen. 36, 26, for which 1 Chr. 7, 41 has חַמְרָן (*compassionate, mild*) from חָמַר = חָמַל.

חָמָה I. (not used) *tr. to embrace, to enclose, to hedge about* (cognate in sense גָּדַר), therefore *to shelter, to include*, Ar. حَمَا (to shut out, to withhold, to bar, to protect); metaph. *to fasten, to strengthen round about*. Derivat. חוֹמָה, חֵמֶת, the proper names חֲמָת, יַחְמַי.

חָמָה II. (not used) *intr.* 1. *to unite, to thicken*, of curdled milk, conseq. identical with חָמָא (which see). — 2. *to flock together, to collect, to unite*, of an army, a mass. — 3. *to be allied, to be joined*, in affinity. — The organic root is closely connected with גַּם, עַם &c. Derivat. חָם, חָמוֹת, חֵמָה 2 and 3, and חֲמוּ, חֲמִי in the proper names חֲמוּטַל, חֲמִיטַל.

חָמָה III. (not used) *intr. to be warm, to glow, to burn*, figurat. *to be excited*, of zeal, wrath; identical in its organic root with that in יָ־חַם, חַם, חָם. Deriv. חֵמָה 1.

חַמָּה (formed from the masc. חַם; with *suff.* חַמָּתוֹ; from חָמַם) *f.* 1. *warmth, heat*, Ps. 19, 7; more correctly perhaps *light, clearness*, opposed to *shadow* (צֵל). — 2. poet. *the sun* Is. 24, 23 (with לְבָנָה), to which אוֹר 30, 26 is applied; בְּלֹא חַ׳ Job 30, 28 *without sun*, i. e. = בְּחֹשֶׁךְ.

חֵמָה (*constr.* חֲמַת, with *suff.* חֲמָתִי; *pl.* חֵמֹת) *f.* 1. (from חָמָה III.) *heat* Hos. 7, 5 from wine; *anger*, Deut. 9, 19, with אַף 29, 27; Jer. 21, 5; אִישׁ חֵ׳ or בַּעַל *one angry* Prov. 15, 8; 29, 22; נִמְלָא חֵ׳ *to be filled with anger* Esth. 3, 5; הֵשִׁיב חֵ׳

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to turn away anger Prov. 15, 1; שָׁפַךְ חֵ׳ Is. 42, 25 *to pour out anger*, particularly *the judicial anger* of God Jer. 23, 19, Is. 51, 20; then *fury* 51, 13; *violence* Lev. 26, 28; Ez. 3, 14; *zeal* Zech. 8, 2; metaphor. *poison* Deut. 32, 24 33; Ps. 58, 5; 140, 4. — 2. (from חָמָה II.) *a multitude, a mass*, hence perhaps בְּחֵמָה Ez. 13, 13 *in mass;* תֹּכְחוֹת חֵ׳ *a number of chastisements* 5, 15; 25, 17; חֲמַת אָדָם Ps. 76, 11 *the multitude of men;* שְׁאֵרִית חֵמֹת *the rest of the masses* Ps. 76, 11, where the LXX and Vulg. appropriately read תְּחָגֶּךָ (parall. תּוֹדֶךָ) for תַּחְגֹּר, and *Rashi* already found the usual meanings of חָגַר unsuitable; חֵמָה עֲוֹנוֹת חֶרֶב Job 19, 29 *numerous are the sins of the sword*, where some interpreters not attending to this meaning read הֵמָּה. — 3. (from חָמָה II.) same as חֶמְאָה Job 29, 6, parallel פַּלְגֵי־שָׁמֶן.

חַמּוּאֵל (*El is a sun*) *n. p. m.* 1 Chr. 4, 26.

חָמוּד (*pl.* with *suff.* חֲמוּדֵיהֶם) *m.* prop. *dearest, precious*, then concrete *strength, health*, Ps. 39, 12; *goods, riches* Job 20, 20; *an image, an idol*, the dearest thing of the heathen Is. 44, 9, comp. חֶמְדָּה 3.

חֲמוּטַל (*God is fresh life*) *n. p. f.* 2 Kings 23, 31; 24, 18; comp. אֲבִיטַל. חֲמִיטַל is in the K'tib.

חָמוּל (*pity*) *n. p. m.* Gen. 46, 12; *Gentile* חָמוּלִי Num. 26, 21.

חַמּוֹן (from חָמַם; *hot spring*, Thermae, comp. Thermae, a town in Sicily, and the earlier name of Thessalonica) *n. p.* of a city on the borders of Asher Josh. 19, 28 and Naphtali 1 Chr. 6, 61; see חַמַּת.

חָמוּץ (after the form קָדוֹשׁ, טָהוֹר, and as a subst. comp. עָשׁוֹק, רָזוֹן) *m. a violent man, a robber* Is. 1, 17, where the LXX, Vulg. and *Rashi* read חָמוּץ (a pass. part.).

חַמּוּק (after the form עַמּוּד, שַׁכּוּל; *pl. constr.* חַמּוּקֵי; from חָמַק which see) *m. circuit*, with יֶרֶךְ Song of Sol. 7, 2 *the rounding of the hips.*

חֲמוֹר or חֲמֹר (with *suff.* חֲמֹרְךָ, חֲמֹרוֹ; *pl.* חֲמֹרִים, with *suff.* חֲמוֹרֵינוּ) *m.* (2 Sam. 19, 27 for fem. אָתוֹן) 1. *an ass*, Gen. 12, 16, Ex. 13, 13 &c., for carrying burdens Gen. 42, 26 and ploughing Is. 30, 24, being regarded as a patient (Gen. 49, 14) and contented animal for riding in time of peace 2 Sam. 19, 27, Zech. 9, 9; different from the proud (Eccles. 10, 7) and warlike horse (Is. 30, 16). As a beast of burden it was eaten only in times of famine 2 Kings 6, 25. חֲ׳ גֶּרֶם Gen. 49, 14 *ass of strength*, i. e. strong ass, to which Issachar is compared. קְבוּרַת חֲ׳ Jer. 22, 19 *the burial of an ass* i. e. the being dragged to the place of flaying, as the apodosis explains. — 2. equivalent to חֹמֶר, the name of a measure (about $11^1/_9$ bushels), 1 Sam. 16, 20 חֲמוֹר לֶחֶם *a homer of bread*, i. e. as many loaves as one can bake out of a homer; hence the LXX translate γομόρ, which they use elsewhere for עֹמֶר. — 3. same as חֹמֶר *a heap;* hence the play on the word (מָשָׁל) Judges 15, 16: *with the jaw-bone of an ass* (חֲמוֹר) *one heap* (חֲמוֹר), *two heaps* (חֲמֹרָתַיִם). — 4. (*ass;* comp. as proper names Asellus, Asinius) *n. p. m.* Gen. 33, 19; Josh. 24, 32; Judges 9, 28.

חֲמוֹרָה see חֲמֹרָה.

חָמוֹת (from the *masc.* חָם, after the form אָחוֹת; with *suff.* חֲמוֹתֵךְ) *f. mother-in-law* Mic. 7, 6; Ruth 1, 14.

חָמַט (not used) *intr.* 1. *to bow down, to wind, to bend, to cringe*, of an animal winding itself like a serpent; comp. Targ. חֲמַט for the Hebr. כָּרַע, Ar. حَمَصَ V. to be drawn together; deriv. חֹמֶט. — 2. *trans.* and metaph. *to enclose, to wind about, to strengthen around* (comp. חָזַק); deriv. the proper name חֻמְטָה.

חֹמֶט *m. a lizard*, Lev. 11, 30 (LXX, Vulg., Syr.); see חָמַט 1.

חֻמְטָה (*an enclosed place, a fortress*, comp. Syr. ܚܡܛܢܐ the same) *n. p.* of a city in Judah Josh. 15, 54.

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חָמִיץ *m. salt provender* Is. 30, 24, where בְּלִיל וְחָ׳ should be translated; Ar. حَمْض the same.

חָמַל I. (*fut.* יַחְמֹל, *inf.* חֻמְלָה) *intr. to be mild, meek*, Talm. to be tender, soft, mellow; comp. the Ar. transposed حَلُمَ, Greek ἁμαλός, Lat. molle, Germ. mild &c. The organic root therefore is חָ־מַל. Hence *to pity*, Job 6, 10; 16, 13; coupled with חוּס Jer. 13, 14 and רִחֵם 21, 7; construed with עַל Jo. 2, 18 or אֶל of the pers. Is. 9, 18; *to be compassionate, to have compassion*, with עַל of the person Ex. 2, 6; *to have mercy*, עַל *upon* 1 Sam. 15, 15; with reference to things, *to spare*, with אֶל Jer. 50, 14; *to forbear*, with the inf. following and לְ 2 Sam. 12, 4. Deriv. חֶמְלָה and the proper name חָמוּל.

חָמַל II. (not used) *tr. to endeavour, to work*, same as עָמַל, גָּמַל, prop. *to carry, to bear;* cognate in sense נָשָׂא. Deriv. מַחְמָל.

חֶמְלָה (*constr.* חֶמְלַת) *f. pity*, Gen. 19, 16; Is. 63, 9.

חָמַם (1 *pers.* חַמּוֹתִי; *inf.* חֹם, with *suff.* חֻמּוֹ, once חֲמָם, but with לְ, לַחְמָם Is. 47, 14; *fut.* יָחֹם, *apoc.* יָחָם, more *intr.* יֵחַם, *pl.* יֵחַמּוּ, and יִחַם 1 Kings 1, 1; 3 *fem. pl.* יֵחַמְנָה Gen. 30, 38) *intr. to be warm, hot, to glow*, of שֶׁמֶשׁ Ex. 16, 21; *to be very hot*, כְּתַנּוּר Hos. 7, 7; *to warm oneself*, at the fire Is. 44, 16; by clothing Hagg. 1, 6, by imparting youthful vigour 1 Kings 1, 2; אֵין־גַּחֶלֶת לַחְמָם Is. 47, 14 *no coal is there, to warm oneself by.* Figurat. of the glow of feeling and excitement Ps. 39, 4, of mercy, anger, sexual desire, love &c. Deriv. חֹם, חַם, חַמָּה, חַמָּן, the proper names חַמּוּאֵל, חַמַּת, חַמֹּת, חַמּוֹן.

Nif. נֵחַם *to burn*, with fire, zeal, lust, with בְּ of the place Is. 57, 5. The *fut.* יֵחַם in the sense of *to become warm* Deut. 19, 6, 1 Kings 1, 1, Eccles. 4, 11, Ez. 24, 11 may also be referred to this conjugation.

Pih. חִמֵּם (*fut.* יְחַמֵּם) *to make warm*, figurat. *to hatch* Job 39, 14.

Hithp. הִתְחַמֵּם *to warm oneself* Job 31, 20.

The stem חַם, whose organic root exists also in חָם, חָמָ־ה III. and יָ־חַם, is in Ar. حَمَّ to warm, and حَمَى, Syr. ܚܡ, ܚܡܐ, Malt. חַמְחַם. Whether the fundamental signification be *to long after a thing, to love a thing, to desire*, comp. Sanskrit kam (to love), Arab. وَحَمَ (to strive after something) &c., remains a question.

חַמָּן (only *plur.* חַמָּנִים, with *suff.* חַמָּנֵיכֶם) *m. sun-pillar, sun-image*, standing on the altars of בַּעַל 2 Chr. 34, 4; hence coupled with אֲשֵׁרִים Is. 17, 8; 27, 9, בָּמוֹת 2 Chr. 14, 4. To these idols were applied the words גָּדַע Ez. 6, 6, שָׁבַר 6, 4, הִכְרִית Lev. 26, 30. The Targum (חֻנַּסְנַס, *house for star-worship*, comp. خُنَّس [חֻנַּס] Mercury or Venus), LXX (εἴδωλα) &c. have only conjectured. In the Phenician theology חַמָּן was an epithet of בַּעַל; hence we find so often in inscriptions, בַּעַל חַמָּן, בַּאַל חַמָּן. Palmyr. חַמָּנָא sun-pillar.

חָמַס (*fut.* יַחְמֹס) *tr. to do violence, to wrong*, נֶפֶשׁ Prov. 8, 36; *to violate*, תּוֹרָה Ez. 22, 26; *to overthrow with violence, to destroy*, שֹׁךְ Lament. 2, 6, בֵּסֶר Job 15, 33; *to rob* Jer. 22, 3; חָ׳ מְזִמּוֹת עַל Job 21, 27 *to devise plans against one*, considered as an act of oppression against a person. — The stem is closely connected with the *intr.* חָמַץ, and the fundamental signification *to be sharp*, metaphor. *to be bold, violent*, is here *trans.* Ar. حمس in a good sense, *to be valiant, bold*, حماسة valour. Deriv. חָמָס, תַּחְמָס.

Nif. נֶחְמַס *to be disgraced*, עֲקֵבִים (the heels), by lifting up the train, Jer. 13, 22.

חָמָס (*constr.* חֲמַס, with *suff.* חֲמָסוֹ; *pl.* חֲמָסִים) *m. violence, oppression*, Gen.

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6, 11, along with שֹׁד Jer. 6, 7, Hab. 1, 3, hence אִישׁ חָ Ps. 18, 49 or אִישׁ חֲמָסִים 2 Sam. 22, 49 *a violent man, a robber, an enemy;* נְאוֹת חָ *habitations of violence* Ps. 74, 20, i. e. where violence is committed, and כְּלֵי חָ *weapons of violence* Gen. 49, 5, with which one commits violence; חֲמַס יָדַיִם Ps. 58, 3 *the violence of the hands* i. e. which one does with the hands; sometimes the genitive stands in an objective sense, e. g. חֲמָסִי Gen. 16, 5 *the wrong done to me*, comp. Jo. 4, 19; concrete *unrighteous wealth* Am. 3, 10; עֵד חָ *a false witness* Ex. 23, 1.

חָמַץ (*inf.* חָמְצָה, *fut.* יֶחְמַץ) *intr.* prop. *to be sharp*, therefore 1. of taste: *to be tart, sour* (applied to soured drink, vinegar), *to be salt* (applied to salted herbs), hence חָמֵץ, חָמִיץ; *to be leavened*, of dough Ex. 12, 34 39; Hos. 7, 4; deriv. חָמֵץ. — 2. applied to colour: *to be bright, shining*, i. e. *to be a bright red*, חֲמוּץ בְּגָדִים Is. 63, 1 *bright red in apparel*, i. e. purple garments, or baptised in blood (Apoc. 19, 15); comp. Syr. ܚܡܨ (Ethp.) to redden, Greek ὀξύς with its derivatives; in שָׁנָה and זָהַר the idea of redness likewise proceeds from that of shining. — 3. of the mind: *to be sharp, eager, violent* (see Hithp.), hence חוֹמֵץ Ps. 71, 4 *a violent man*, along with מְעַוֵּל. Deriv. חָמוּץ.

Hif. הֶחְמִיץ (not used) *to sour, to ferment;* deriv. מַחְמֶצֶת.

Hithpa. הִתְחַמֵּץ *to become harsh, bitter, violent, excited*, of the heart Ps. 73, 21; comp. Targ. חַמֵּץ to cause pain (Prov. 10, 1), צַחֲמֵץ to embitter (ib. 25, 8, Hebr. הַכְלִים).

The stem חָמַץ is identical with אָמַץ, חָכַךְ &c., Arab. حَمَضَ, حَمِضَ, حَمِضَ, Targ. חַמֵּץ and חַמַּע, Syr. ܚܡܥ &c.; but the organic root is חֲ־מַ־ץ.

חֹמֶץ (contracted from חָמִיץ) *m.* 1. *anything soured, leavened*, cognate in sense כָּאר Ex. 13, 7; then *leavened bread* Lev. 2, 10, which was never to be set fire to in sacrifices 7, 12 13; opposite מַצָּה. — 2. *extorted, wrested*, i. e. ill-gotten wealth Am. 4, 5, Targ. אוּנְס (the LXX read מֵיחוּץ); comp. חָמָס 3, 10.

חֹמֶץ *m.* 1. *vinegar* (so called from its harsh and sour taste), spoken of שֵׁכָר or יַיִן Num. 6, 3; Ruth 2, 14; Ps. 69, 22. — 2. *sour* or *unripe grapes* Prov. 10, 26, like the Talm. חוּמְצָא, hence the LXX have ὄμφαξ, Syr. ܚܡܨ.

חָמַק *tr. to enclose, to fold around, to surround*, identical with אָבַק and therefore cognate in sense with סָבַב (see חַמּוּק); then *intr.* same as סָבַב *to turn about* (in order to go away), prop. to make a turning, coupled with עָבַר Song of Sol. 5, 6.

Pih. חִמֵּק (not used) *to turn about, to make a round-about turn*, deriv. חַמּוּק.

Hithp. הִתְחַמֵּק (2 *f. fut.* תִּתְחַמָּקִין) *to go about*, prop. *to turn about oneself*, a sign of tormenting impatience Jer. 31, 22; LXX ἀποστρέψεις; comp. Terent. Eun. 5, 3.

חָמַר I. (*fut.* יֶחְמַר) *intr.* 1. same as כָּמַר *to glow, to seethe*, hence *to foam, to boil up*, of wine mixed with spices Ps. 75, 9; *to bubble, to swell*, of water 46, 4; Phenic. חָמַר the same, Ar. حمر (I. II. IV. to seethe, to foam, to ferment), Armen. *chmuër*, fermentum; Targ. חֲמַר for Hebr. רָקַח; Talm. חָמַר for שָׁרַךְ; deriv. חֶמֶר and according to some חֹמֶר 2. — 2. *to be dark red* (prop. to be heated), proceeding from the idea of glowing, burning, as the intensive *to be dark-coloured* lies in the word חֵם; comp. Ar. حمر (to be red), حمر (to blush, with shame), like חָפַר. Here belongs according to *Kimchi* חֹמֶר Ps. 75, 9, which, however, is better referred to signification 1. Deriv. חֹמֶר, חֲמוּר and חֲמֹר (according to some), רַחֲמוּר. For the proper name חֲמֹרָן see under חֲמֹדָן.

Puh. (redupl.) חֻמַּרְמַר *to boil violently, to bubble up*, of מֵעַיִם Lament. 1, 20; 2, 11; *to glow, to burn*, of פָּנִים Job 16, 16, where the K'ri reads חֻמַּרְמְרוּ, but the K'tib חֻמַּרְמְרָה, because פָּנִים is sometimes joined to a singular (2 Sam. 10, 9; Prov. 15, 14 K'tib); as are also מַיִם (Num. 19, 13 20) and שָׁמַיִם (Job 38, 33).

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חָמַר II. (not used) *intr. to bear a burden*, of the ass, consequently connected with חָמַל; the fundamental signification may then have passed into that of *being powerful*, *continuing* or *enduring*, = כָּבַר; comp. Targ. חוּמַר *threshold* for the Hebr. אֶדֶן, prop. the firm; Talm. חֹמֶר *stuff*, prop. = יְסוֹד. But this meaning assumed for חֲמוֹר is very uncertain, because no sufficient analogies to it exist in the dialects.

חָמַר III. (not used) *tr. to collect*, *to heap*, *to heap together*, Ar. جَمَلَ (to collect); deriv. חֹמֶר 3, חֲמוֹר 2, חֲמֹרָה.

חֶמֶר *m. wine*, particularly foaming (see חָמַר I.) Deut. 32, 14, for which יַיִן is used in prose. In Is. 27, 2 the LXX, Targ. and mss. read חֶמֶד, with which Am. 5, 11 may be compared. Ar. خَمْر, Targ. חֲמַר, Syr. ܚܡܪܐ the same, Phenic. אֵמֶר (foaming) the name of *Himera* in Sicily, applied to two rivers.

חֵמָר (after the form שֵׁכָר, צֵלָע, עֵנָב) *m. bitumen*, *asphalt*, found in pits Gen. 14, 10, used as a mortar 11, 3, and for pitching Ex. 2, 3, on account of its tough, binding nature. As this sticky substance looks black or black-brown, ח׳ cannot be derived from חָמַר I.; rather does the fundamental signification appear to be *to bind* (comp. כָּמַר, הָמַר), applied in particular to a slimy, sticky mass; cognate in sense תָּפֵל, Ar. تفل; as also ἄσφαλτος, which came to the Greeks through the Phenicians, is properly אַתְפֶּלֶת, from תָּפֵל = טָפֵל. Arab. حُمْر the same.

חֹמֶר (*pl.* חֳמָרִים) *m.* 1. prop. a tough mass of earth, same as חֵמָר, hence *clay*, *loam*, for potters Is. 45, 9, for walls Gen. 11, 3 and for sealing Job 38, 14; consequently a figure of nothingness (comp. Is. 44, 20), בֵּית ח׳ Job 4, 19 *clay-house*, an image of the human body (see 2 Cor. 5, 1); גַּבֵּי־ח׳ 13, 12 *clay-entrenchments*, a figure for empty proofs, coupled with מִשְׁלֵי־אֵפֶר; then *earth*, *dust* generally. Here too belongs, according to the Vulgate, Hab. 3, 15, where it translates *lutum;* but see signific. 2. Hence the denom. חָמַר *to pitch over*, *to cover with resin* Ex. 2, 3. — 2. *a boiling*, *foaming* (from חָמַר I.) Hab. 3, 15, where the בְּ in בַּיָּם must be supplied to ח׳. — 3. (from חָמַר III.) *a heap*, *mass* Ex. 8, 10, Job 27, 16, whence it becomes the name of a measure for dry goods, containing 10 בַּת Lev. 27, 16, Is. 5, 10, Ez. 45, 14, according to *Josephus* (Ant. 9, 2, where metretes should be read for medimni) 12 Attic metretes. The half of חֹמֶר is called לֶתֶךְ. Elsewhere כֹּר stands instead of it.

חֲמַר (not used) *Aram.* same as Hebr. חָמַר I.; whence

חֲמַר (*def.* חַמְרָא) *Aram. m. wine* Dan. 5, 1; Ezr. 6, 9; Hebr. חֶמֶר.

חֲמֹר see חֲמוֹר.

חֲמֹרָה (only *dual* חֲמֹרָתַיִם) *f. heaps*, *packs* Judges 15, 16, identical with חֲמוֹר 3, used for the sake of alliteration (חֲמֹר) and poetical gradation (comp. Judges 5, 30).

חַמְרָן (prop. *red*, *beautiful*) *n. p. m.* 1 Chr. 1, 41, for which we have in Gen. 36, 26 חֶמְדָּן.

חָמַשׁ (not used) *tr.* a stem assumed for the numeral חָמֵשׁ (which see), in the sense of *to comprehend*, *to pack together*, a degenerate form of קָמַץ (which see). But see חָמֵשׁ as a numeral.

חָמֵשׁ (not used) *intr.* 1. *to be thick*, *fat*, of the paunch or abdomen; Arab. حمش, whence حَمِيش (fat), more frequently transposed شَحُمَ; Talm. חֲמַץ the same, whence חִמְצָא paunch. Deriv. חֹמֶשׁ 2. — 2. Figur. *to be firm*, *strong*, *powerful*, *vigorous* (in a good sense), for which the Arab. حَمِسَ stands (cognate with חָמַס, חָמַץ), which is used in a bad sense. Hence *part. pass. pl.* חֲמֻשִׁים (after Spanish mss.) *equipped*, *ready for battle*, *armed* Ex. 13, 18, Josh. 1, 14, Judges 7, 11, interchanged with חֲלֻצִים

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Josh. 4, 13 and constantly used of the *march* of an army, comp. Ar. حَمِيس (valiant, warlike); LXX *εὔζωνοι*, Vulg. *armati*, Targ. מְזַיְנִין. — *Ibn Ganâch*, *Kimchi*, *Tanchum* and others suppose it to be a denomin. from חֹמֶשׁ, somewhat like חָלָץ from חֲלָצַיִם; but this is an unnecessary assumption, since the verb exists in Arabic. The mss. that read חֲמֻשִׁים, suggest an adjective form חָמוּשׁ; which amounts to the same in sense.

חָמֵשׁ (*constr.* חֲמֵשׁ; *plur.* חֲמִשִּׁים, with *suff.* חֲמִשֵּׁיהֶם) *num. card. f.* (with a masc. form), חֲמִשָּׁה (*constr.* חֲמֵשֶׁת) *m. five*, in the absolute form (Gen. 5, 6; 11, 32; Ex. 21, 37; 38, 1) or in the construct, preceding a noun Ex. 36, 10, Num. 18, 16, seldom following it; though the latter happens sometimes in later Hebrew 1 Chr. 4, 32, 2 Chr. 3, 11, sometimes when an emphasis is laid on the number Num. 7, 17. In composition with the masc. עָשָׂר stands חֲמִשָּׁה Lev. 27, 7 and חֲמֵשֶׁת Judges 8, 10, 2 Sam. 19, 18; but the construct form is always with the fem. עֶשְׂרֵה Gen. 5, 10. The number *five* appears to have been occasionally a round or sacred number Gen. 43, 34; 45, 22; 47, 2; Is. 17, 6; 19, 18; 30, 17, as was actually the case in the old religions (Iren. adv. Haer. 1, 23). The pl. חֲמִשִּׁים is *fifty* Gen. 9, 28. Deriv. חֻמְשִׁי 1, חֲמִשִּׁי and the denom. חִמֵּשׁ. — As to the derivation, linguists have found no verb-root for its foundation, as is generally the case with the numerals 1-7; but have put it along with the Indo-Germanic; and therefore the ground-form *chamsh* is compared with the Sanskrit *pancé*, Lat. *quinque*, Greek *πέντε* &c. But חָ may also denote prop. *the hand*, *fist* (see חָפַן), from חָמַץ = קָמַץ *to take together*, whence קֹמֶץ, cognate with חפן pugnus; and then it would signify *five*, as in Lamaic rima, lima mean *hand* and *five*. Derivative

Pih. חִמֵּשׁ *to fifth*, i. e. to exact the fifth part as a tax Gen. 41, 34.

חֹמֶשׁ *m.* 1. (denom. from חָמֵשׁ, like רֹבַע from אַרְבַּע = רָבַע) *a fifth*, the fifth part of a thing Gen. 47, 26, as tribute. — 2. (from חָמַשׁ as a verb in the first signific.) *paunch*, *abdomen* 2 Sam. 2, 23; 3, 27; 4, 6; 20, 10; comp. Syr. ܚܡܫܐ, Talm. חֲמָצָא in a cognate sense.

חֲמִשִּׁי (or חֲמִישִׁי) *num. ord. m.*, חֲמִשִּׁית or חֲמִישִׁית (with *suff.* חֲמִישִׁיתוֹ, חֲמִישִׁיתִי) *f. the fifth* Gen. 1, 23; Lev. 19, 25; the fem. is also a subst. *the fifth part* Gen. 47, 24, in which sense it also occurs in the plural Lev. 5, 25.

חֲמִשִּׁית see חֲמִשִּׁי.

חָמַת (not used) *intr.* according to some *to be dirty*, *to be rancid*, like the Ar. حَمِتَ; but it is improbable that this meaning lies at the basis of חֵמָה or חֲמָת, since the Arabic stem is only a secondary one of حَمِيَ; and the analogy of קָשָׁה, קָרָה, דָּלָה rather favours a verb חָמָה. See חָמָה I.

חֲמָת (from חָמַם; Thermae) 1. *n. p.* of a city in Naphtali Josh. 19, 35, which *Josephus* (B. J. 4, 1) interprets by *Θερμά*. It is the place where Tiberias afterwards stood, and was noted for its warm springs. As a Levitical city it was called חַמּוֹת דֹּאר Josh. 21, 32, and 1 Chr. 6, 61 חַמְּתוֹן. *Josephus* (B. J. 4, 1, 3) calls this חַמַּת *Ἀμμαοῦς*, i. e. *Emmaus*, whence we may conclude that the important city in the plain of Judea, 22 Roman miles from Jerusalem (*Jos.* Ant. 14, 11, 2; 1 Maccab. 3, 40 57), and the village of the same name, 60 stadia from Jerusalem (*Jos.* B. J. 7, 6, 6), were also called חַמַּת. In 1 Chr. 18, 3 חֲמָת appears to stand in its stead. — 2. *n. p. m.* 1 Chr. 2, 55, where, however, the name of a place is more suitable.

חַמַּת (*warm springs*) *n. p.* of a Levitical city Josh. 21, 32, occurring only in connection with דֹּאר, and used for the חֲמָת of other passages.

חֲמָת (in many mss. חֲמַת; *constr.* חֲמַת; another *constr.* חֲמָת Hos. 7, 5 is referred to this noun by *Kimchi*, *Ibn Esra* &c., but belongs to חֵמָה, as also חֲמַת Deut.

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32, 33, Job 6, 4, which *Ibn Ganâch* incorrectly refers to this word; חֲמָתְךָ Hab. 2, 15, reckoned as belonging to חֵמֶת by *Kimchi*, *Ibn Esra* and others, see under חֵמָה) *f. a skin-bottle*, for water Gen. 21, 14 15 19, from חָמָה I. (Ar. حَمَا, Sanskr. jam) *to bar*, *to debar*, *to withhold*, *to secure*, *to shut in* (whence also חוֹמָה). Thus the noun is formed after the type of קֶרֶת, כֶּסֶת, דֶּלֶת. The Talmudic חֵמֶת is used of a bag-pipe which is protected round about, enclosed and bottle-shaped; of a shepherd's flask &c., which Tanchum compares. The Targ. רוּקַב, from נְקַב=רָקַב, refers to the derivation *to be hollow*, and even the Ar. حَمِيت (water-bag) comes only from حَمَا, though it is no longer written as a feminine.

חֲמָת (*fortress*, *citadel*, from חָמָה I.) 1. *n. p.* of a city of Syria on the Orontes, between Larissa and Arethusa, in the vicinity of north Lebanon, afterwards denoting the entire district belonging to it Judges 3, 3, Zech. 9, 2; brought into connexion with דַּמֶּשֶׂק &c. Jer. 49, 23, Ez. 47, 16, on which it bordered; the land is called in full אֶרֶץ חֲ׳ 2 Kings 25, 21, in which רִבְלָה lay 23, 33. The northern boundary of Palestine reached to the district of *Hamath* Num. 13, 21, and at a later time was to reach so far again Ez. 47, 16, but the Israelites seldom possessed it 2 Kings 14, 28, 2 Chr. 8, 4. During the Macedonian dominion it was called Ἐπιφάνεια (*Jos.* Ant. 1, 6, 2; *Plin.* 5, 19), hence in Midrash (Ber. rab. ch. 37) and in Aquila (see Theodoret. quaest. 22 on 2 Kings) it is interpreted by פִּיפָנִי, Ἐπιφ.; the Targ. (on Gen. 10, 18, Num. 13, 21) and Syr. (on 1 Chr. 18, 9) have substituted for it Antioch (אַנְטוּכְיָא), the residence of the Seleucidae. In 1 Macc. 12, 25 the Hamath-district is called Ἀμαθῖτις χώρα; among the Orientals it is حَمَاةٌ. *Gentile* חֲמָתִי Gen. 10, 18, as a Phenician colony there was termed. — 2. With the addition of רַבָּה Am. 6, 2, according to some written for אַחְמְתָא (Ezr. 6, 2), to denote *Ecbatana*, the metropolis of Media; but it is more advisable to adopt the usual meaning.

חֲמַת for חַמַּת 1 Chr. 18, 3, conseq. with *a* of motion חֲמָתָה. See חַמַּת.

חֵן (after the form עַם, צַר; not used) *m. kindness*, *grace*, χάρις, same as חֵן, but only as an epithet of אֵל i. e. the Phenician *El*, *Milcar*, *Baal* &c. in the proper name חַנִּיאֵל; comp. Phenic. חַנֵּאל, חַנְמִלְקַר, חַנִּבַעַל &c., this noun also lying at the basis of חַנָּה.

חֵן (from חָנַן I. after the form צֵל, with *suff.* חִנּוֹ; whence come חִנָּם and חֵן in proper names) *m.* 1. *favour*, *inclination to*, *kindness*, *grace*, spoken of the divine favour Zech. 4, 7; 12, 10, or of that among men Eccles. 9, 11; 10, 12; seldom coupled with טוֹב Prov. 22, 1. Hence the expression מָצָא חֵן בְּעֵינֵי פ׳ *to find favour in the eyes of one* Gen. 39, 4, 2 Sam. 15, 25 &c., used especially of persons asking Judges 6, 17; נָשָׂא חֵן בְּעֵינֵי פ׳ or לִפְנֵי פ׳ in later Hebrew Esth. 2, 15 17; 5, 2; farther נָתַן חֵן בְּעֵינֵי פ׳ *to procure favour for one from another* Ex. 3, 21; 11, 3, or נָתַן חֵן לְ Prov. 3, 34. — 2. Prop. approval, hence *grace*, *loveliness* Ps. 45, 3, in which sense are the combinations אֵשֶׁת חֵן Prov. 11, 16, לִוְיַת חֵן 1, 9, יַעֲלַת חֵן 5, 19; *beauty* 31, 30, טוֹבַת חֵן *the beautiful* Nah. 3, 4; in like manner חֵן שְׂפָתַיִם Prov. 22, 11 *beautiful speech*; also *preciousness* 17, 8. — 3. (*grace*, *beauty*) *n. p. m.* Zech. 6, 14, as the proper names יְדַעְיָה, טוֹבִיָּה and חֵלֶם immediately preceding shew; probably a double name of יֹאשִׁיָּה (6, 10), as חֵלֶם had the name חֶלְדַּי besides.

חַנָּא see חַנָּה.

חַנֵּאל see חַנִּיאֵל.

חֲנֻדָד (contracted from חֵן־הֲדַד, *Hadad is kindness*; see הֲדַד) *n. p. m.* Ezr. 3, 9; Neh. 3, 18. Comp. the proper names חֵן, חָנוּן, חַנִּיאֵל, חַנָּה; Phenic. חַנֵּאל Hanelus (on a tomb-inscription in *Creuzer*, Zur Römischen Geschichte p. 230).

חָנָה I. (*fut.* יַחֲנֶה, *ap.* יַחַן; *inf. constr.* חֲנוֹת) *intr.* 1. *to incline*, *to bend* (same

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as כָּנַע, Ar. حَنَا the same, figurat. to be inclined, conseq. cognate in sense with חָנַן), hence *to incline*, *to sink*, of the sun (for which יוֹם stands metonym.), חְנוֹת הַיּוֹם Judges 19, 9 *the inclining of the day*, i. e. the sun declining to his setting, identical with נְטוֹת הַיּוֹם 19, 8, רֵד הַיּוֹם מְאֹד 19, 9, רָפָה הַיּוֹם לָעֲרֹב 19, 11; compare κέκλικεν ἡ ἡμέρα (Luke 24, 29). — 2. *to set oneself down*, *to encamp*, along with יָשַׁב Exod. 14, 2, of armies 2 Sam. 23, 13, the march of locusts Nah. 3, 17, of wanderers Num. 10, 31; *to dwell* Is. 29, 1; *to put up* (see חְנוּת) &c. with בְּ Ex. 13, 20, Num. 33, 8, עַל Ex. 15, 27, אֶל Josh. 11, 5, סָבִיב לְ Job 19, 12, לִפְנֵי Num. 33, 7, לְ ... מִן Josh. 8, 11, צַד ... מִן of a place Neh. 11, 30, yet also with the accus. Is. 29, 1, or in answer to the question *whither* with *a* of motion of the place Numb. 10, 6. Especially with עַל of the place, *to besiege* Josh. 10, 5, 2 Sam. 11, 1, comp. حَصَّ; more rarely with בְּ of the place Judges 9, 50, or with עַל in the meaning *to overcome* 6, 4, or with accus. of the person, Ps. 53, 6 *those who beleaguer thee* (חֹנְךָ = חֹנֶכָּה from חָנַךְ); חָנָה ... לְ *to encamp around* a thing *for* a thing, i. e. defending or protecting it Zech. 9, 8; חָנָה מִשְׁכָּנִי *the tent is encamped*, i. e. is struck Num. 1, 51. — In this sense of the stem, the organic root חָנְ–ה is connected with that in כָּנְ–ע, כָּנְ–ה III., חָן, Ar. حَنَا, and perhaps also with that in אָנְ–ה II., though the fundamental signification be variously modified; in Phenic. חָנָה is the same; whence comes מַחֲנֶה (dwelling-place) in numerous names of places. Derivat. חָנוּת, חֲנָתָה, מַחֲנֶה, the proper names חֲנָתוֹן, חֲנָתוֹת, מַחֲנֶה־דָן, מַחֲנַיִם.

חָנָה II. (not used) *tr. to pierce*, of a weapon, the organic root of which חָנְ–ה also lies in קָן (קִין) belonging to קָנַן, Ar. قَنَنَ (to pierce), Aram. and Syr. קָן, קַנָּא (comp. Sanskrit khan fodere, Pers. kan-den, Greek κέν-τ-ειν to pierce) &c. Deriv. חֲנִית.

חֶנְיָה (*pl.* חֲנִיּוֹת; from חָנַן I.) *f.* 1. *grace*, *compassion*, only in the pl. as a collective idea Ps. 77, 10, if it be not an infin. noun with the *oth*-termination, as שַׁמּוֹת Ez. 36, 3, זַמּוֹת Ps. 17, 3, conseq. a singular. To this belongs also חַנּוֹתִי Job 19, 17 *my kindness*, where the sing. suffix presupposes a sing. noun. See חֲנוּת. — 2. (*grace*, *beauty*, *favour*; a Phenician epithet of Astarte, and then a name of the goddess Harmonia and the Libyan Χάριτες; the masc. is חֶנְ) *n. p. f.* 1 Sam. 1, 2; 2, 1; comp. Phen. חַנָּא, sister of דִּידֹה (Didô), Greek Ἄννα (Luke 2, 36).

חֲנוֹךְ (*instruction*, *tuition*; concrete *teacher*; according to *Philo* from חֶן with suff. ־ךְ = חְנָךְ χάριτος σοῦ) *n. p.* 1. of the son of Cain Gen. 4, 17, LXX Ἐνώχ, who also gave his name to a city, being the first builder of cities. — 2. of the father of Methuselah, who is distinguished for the manner of his life and death, Gen. 5, 18-24, and whom *Ben-Sira* (44, 16) celebrates as a pattern of repentance in his generation, and for his being translated (μετετέθη) into heaven (44, 16; comp. Luke 3, 37; Hebr. 11, 5); as he is also looked upon as the inventor of letters and learning (Koran 19, 57 58) — hence the Arabic name ادريس (*Idris*, teacher). Philo finds the astronomical number of the solar year in the 365 years of Enoch's life; the name must therefore mean *beginner* (initiator), i. e. of the new year, which becomes new after 365 days; whence perhaps arose the legend that he was the first teacher of astronomy (*Hottinger*, Hist. Or. 1, 3; *Alex. Polyhistor* [80 B. C.] &c.). The Lycaonian tradition of Ἀννακός (Steph. of Byz., Suidas), who lived above 300 years, and announced the flood, arose out of the Bible and its old circle of traditions. — 3. of a son of Reuben Gen. 46, 9; *Patronym.* חֲנֹכִי Num. 26, 5. — 4. of a son of Midian and therefore of a Midianite tribe Gen. 25, 4.

חָנוֹן (*a bestowed one*; perhaps, however, = חַנּוּן as אֲבִיר = אַבִּיר and then an epithet of אֵל) *n. p.* of an Ammonite king 2 Sam. 10, 1, and elsewhere a proper name among the Hebrews Neh. 3, 13 30.

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חַנּוּן *adj. m. gracious, merciful, good,* of God Ex. 22, 26, along with רַחוּם 34, 6. The Phenician proper name חַנּוֹן (Hanno) in חַנּוֹן מְתֻנְבַּעְלִי (*Hannon of the family of Mutumbaal*) Plaut. Poen. 2, 35, is the same, taken as an epithet of Baal.

חָנוּת (only in *plur.* חֲנֻיּוֹת) *f.* prop. *dwelling-place, encampment, lodging-place, tent, booth, cell,* like the Targ. חֶנְוָא and חָנוּ (shop, bazaar), whence חַנְוַי (def. חַנְוָאָה) or חַנְוָנִי shop-keeper; Syr. ܚܢܘܬܐ, Ar. حَانُوت, حَانَاة. In Scripture usage, however, only *prison, cell, carcer* Jer. 37, 16, along with בּוֹר. According to the Talm. (Rosh ha-Shana 31ª; ʿAboda Sara 8ᵇ) and Midrash (Echa rab. on 4, 4) חֲנֻיּוֹת was the name of a place on the temple-mountain, where a rich water-spring bubbled up for the benefit of the inhabitants.

חַנּוֹת *f. a groaning, sighing,* Job 19, 17, from חָנַן II.

חָנַח (not used) a stem assumed for חָח, חוֹחַ, חָוָח, חַח, which, however, is incorrect.

חָנַט I. (*inf.* חֲנֹט; *fut.* יַחֲנֹט, *pl.* יַחַנְטוּ) *tr.* 1. *to spice, to season with spices, to make spicy,* hence of the figtree, which matures and ripens its פַּגִּים Song of Sol. 2, 13. — 2. Metaphor. *to embalm,* i. e. to spice a dead body to preserve it from corruption Gen. 50, 2 26; Ar. حَنَطَ. Deriv. חֲנֻטִים and according to some חִטָּה. — Another sense of the stem, *to put forth* (fruit), *to bring forth,* is found in the Targ. חֲנַט, Arab. جَنَشَ, but is not used in Hebrew.

חָנַט II. (not used) *to be red, reddish, yellow-red,* of the colour of wheat; Ar. حَنَطَ the same, whence حَانِط *reddish.* Deriv. חִטָּה (which see).

חֲנַט (not used) *Aram.* same as Hebrew חָנַט II.; hence חִנְטָא.

חִנְטָא (*pl.* חִנְטִין) *Aram. f. wheat* Ezr. 6, 9; 7, 22; from חֲנַט.

חֲנֻטִים (only *pl. abstr.*) *m. the act of embalming, mummifying* Gen. 50, 3.

חִנְטִין see חִנְטָא.

חַנִּיאֵל (*El is kind;* from חַן, whose *fem.* חַנָּה; comp. חֲנַנְאֵל, חֲנַמְאֵל, חֲנַנְיָה, אֶלְחָנָן, יוֹחָנָן, חֲנָדָד, and the Phenic. חַנְמִלְקַר Hamilcar, חַנִּבַּעַל Hannibal &c.) *n. p. m.* Num. 34, 23, where the cod. Samar. has חַנֵּאל.

חָנִיךְ (*plur.* with *suff.* חֲנִיכָיו) *m. the initiated, trained* (in arms), *practised,* Gen. 14, 14 (Jer. Targ., *Saʿadia, Kimchi*); according to others *belonging to,* i. e. devoted to the Lord, as the LXX, Targ., Sam. and Syr. seem to take it, from חָנַךְ in its original meaning.

חֲנִינָה *f. mercy, favour, grace,* Jer. 16, 13.

חֲנִית (from חָנָה II., with the fem. termination ־ִית, after the form שְׁבִית, בְּכִית; with *suff.* חֲנִיתוֹ, חֲנִיתְךָ; *pl.* חֲנִיתִים and ־תוֹת, retaining the sing. termination as is the case with שְׁחִית, כֶּסֶת, דֶּלֶת) *f. lance, spear,* a weapon for piercing 1 Sam. 26, 16, along with חֶרֶב 13, 19, כִּידוֹן Job 39, 23, מַסָּע 41, 18, חִצִּים Ps. 57, 5, סְגֹר 35, 3, therefore chiefly the sticking, piercing point, cuspis Is. 2, 4; Mic. 4, 3; then used generally. The shaft is called עֵץ חֲנִית 2 Sam. 23, 7 or חֵץ חֲ׳ 1 Sam. 17, 7, the bright point לַהַב חֲ׳ Job 39, 23, לַהֶבֶת חֲ׳ 1 Sam. 17, 7, poet. בְּרַק חֲ׳ Nah. 3, 3. חֲנִית is distinct from כִּידוֹן 1 Sam. 17, 45.

חָנַךְ (*imp.* חֲנוֹךְ; *fut.* יַחְנֹךְ, *pl.* יַחְנְכוּ) *tr.* prop. *to cut in, to pierce into, to press into, to imprint,* cognate in sense with חָךְ (whence the nouns חֵךְ, חַכָּה, חָךְ) and חָכָה; intimately connected in its organic root חָ־נַךְ with that in אָ־נַךְ. Hence 1. *to hang firmly upon a thing,* of bondmen and slaves, who are comprehended as it were in the master, whence חָנִיךְ and perhaps the proper name חֲנוֹךְ. — 2. *to make firm, to imprint, to educate,* נַעַר Prov. 22, 6; *to instruct, to make wise, experienced, to teach;* deriv. חָנִיךְ and the proper name חֲנוֹךְ. — 3. Fig. *to dedicate,* a house Deut. 20, 5, a temple 1 Kings 8, 63, in the deriv. also used of חוֹמָה Neh. 12, 27, מִזְבֵּחַ Num. 7, 10; prop. to

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make firm, definite, to make ready or fit. Deriv. חֲנֻכָּה.

חָנֻךְ *masc.* see חֲנֻכָּה.

חָנַךְ *Aram.* same as Hebr. חָנַךְ, whence חֲנֻכָּא.

חֲנֻכָּא (*constr.* חֲנֻכַּת) *Aram. f. dedication*, בֵּית אֱלָהָא Ezr. 6, 16, צַלְמָא Dan. 3, 2.

חֲנֻכָּה (*constr.* חֲנֻכַּת; formed from the masc. חָנֻךְ) *f. dedication*, of an altar Num. 7, 11, of the temple Ps. 30, 1, of walls Neh. 12, 27; LXX *ἐγκαίνια*, as in 1 Macc. 4, 59 and John 10, 22 the eight-day festival instituted by Judas Maccabeus (2 Macc. 10, 6 seq.) is called, named by *Josephus* (Ant. Jud. 12, 7, 7) *φῶτα*, i. e. the feast of light.

חָנַם (not used) *intr. to be hard, firm, pressed together, compact*, of stones, hail-stones (comp. אֶבֶן). With this stem is identical צָנַם (which see), Ar. صَنَمَ (to be strong, firm), Aram. צוּנְמָא (stone); as כָּנַע is identical with צָנַע; besides, קָנַם (which see), whence קִנְּם belonging to קָנָנִי, and the Aram. קוּנְם = עָצַם (something firm, a substance). Deriv. חִנָּם belonging to חֲנַמְאֵל, and perhaps to the proper name חֲנַמְאֵל.

חִנָּם (after the form עָנָק, בָּרָד; *constr.* חִנַּם; not used) *m. stone, rock*, so called from hardness and density; Aram. צוּנְם the same. Derivatives the proper names חֲנַמְאֵל and חֲנַמֵּל.

חִנָּם (formed from חֵן with the termination ־ָם as an old accusative, like שֶׁגֶם, דּוּמָם, אֲמָנָם, מְחֻרְתָּם, רֵיקָם, יוֹמָם, comp. *Fürst's* Lehrgeb. pag. 179 note) *adverb*, prop. out of goodness, complaisance, therefore 1. *without reward* or *fee*, gratis, gratuito Gen. 29, 15; Ex. 21, 2; — 2. *to no purpose, in vain*, frustra, i. e. without attaining the end, Prov. 1, 17; more rarely אֶל־חִ' i. e. *for in vain* Ez. 6, 10, comp. *δωρεάν* in the N. Test. for gratis and frustra; — 3. *without cause* or *occasion* 1 Sam. 19, 5, put as a genitive to the noun, e. g. קְלָלַת חִנָּם Prov. 26, 2, דְּמֵי חִ' 1 Kings 2, 31; *without cost* 2 Sam. 24, 24.

I.

חֲנַמְאֵל (*El is a rock, safety*; comp. אֶבֶן יִשְׂרָאֵל Gen. 49, 24, צוּר י' 2 Sam. 23, 3) *n. p. m.* Jer. 32, 7 9 and LXX also 31, 38 (*Ἀναμεήλ*) for חֲנַנְאֵל, the builder of a tower in Jerusalem Zech. 14, 10; Neh. 3, 1. It is possible, however, that *m* arose here from *n*, as the LXX write *Μαδιάμ* for מִדְיָן, and the Mishna פַּמְיָס for Paneas.

חֲנַמֶּל (from חָנָם with the derivative syllable *él*, as in גַּרְגֶּר, חַשְׁמַל, Aram. in חַנְמָל, צַרְקָל; *pause* חֲנַמֶּל) *m. collect. hail-stones, hail* (parallel בָּרָד) Ps. 78, 47, an explanation already given by *Ibn Esra* (חֲנַמֶּל הִיא אֶבֶן מְמִירֵי) and *Kimchi* (מִין מְמִירֵי חֲנַמֶּל הִיא אֶבֶן הַבָּרָד), and which *Ibn Ganâch* (الصقيع), *Saadia*, and before them the LXX and Vulg. intended. According to the Targ. and Rashi: *a sort of locusts*, a meaning which is merely derived by conjecture from its position after בָּרָד (in the ten plagues of Egypt).

חָנַן I. (*perf.* either in the resolved form חָנַן Gen. 33, 5, חָנָנוּ Lament. 4, 16, or in the contracted חַן, hence חַנֵּנִי; חַנּוֹתִי; *part.* חוֹנֵן; *inf. absol.* חָנוֹן, *constr.* חַנֵּנְכֶם, therefore with *suff.* חָנְנָה, חַנֵּנְכֶם, and perhaps also חַנּוֹת Ps. 77, 10; *imp.* חָן, with *suff.* חָנֵנִי, חָנְנוּ, חָנֵנִי, חָנֵּנִי; ־נוּ; seldom חַנֵּן, attaching itself to the fut. יְחָנֵּן, and so with *suff.* חַנֶּנְנִי Ps. 9, 14, where חְנִ' stands in our mss., comp. שְׁדָדִי Jer. 49, 28 = שַׁדְּדִי; *fut.* יָחֹן, *ap.* יְחִי, with *suff.* יְחָנֵם, יְחָנֵנִי, יְחָנְךָ, יְחָנְנוּ, יְחָנְנוּהוּ, whence also יְחָנֶךָּ Gen. 43, 29, Is. 30, 19, arising out of יְחָנְךָ; חֶנְנָךְ only in Am. 5, 15) *intr.* prop. to incline to, to bend to one, inclinare, conseq. identical in its organic root with that in חָנֵ־ה, אָנֵ־ה, כָּנֵ־ע II. &c. (Ar. حَنَّ the same); with reference to the mind, *to be inclined, favourable, kind, gracious*, with accus. of the person Ex. 33, 19, 2 Sam. 12, 22, or absol. *to be kind, liberal* Ps. 37, 21 26, seldom with לְ of the person Ps. 109, 12; *to favour*, with accus. of the person 102, 14; *to spare* Lament. 4, 16; *to pity*, with accus. of the person 2 Kings 13, 23; Job 19, 21; *to permit*, therefore

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to bestow, with a double accusat. Gen. 33, 5; Judges 21, 22; Ps. 119, 29. In most cases, therefore, ל is regarded as *trans.* and construed with the accusat. Derivat. חֵן, חִנָּם, חַנִּיאֵל, חַנָּה, the proper names חַנָּה, חָנָן, חָנוֹן, חַנְנָאֵל, חַנַנְיָה, חַנַנְיָהוּ, חַנַנְיָהוּ, חַנְנִי, חַנְנִיאֵל, חַנְנִיאֵל, חַנְנִיאֵל

clean, *to be desecrated*, Is. 24, 5, Jer. 3, 1 (for which טָמֵא stands in Lev. 18, 25), Ps. 106, 38, by זְנוּת, רָעָה (Jer. 3, 2), דָּמִים (Ps. l. c.), עֲבֹר תּוֹרֹת (Is. 24, 5) &c.; yet the statement of what causes the desecration is sometimes wanting Mic. 4, 11. Only once does it stand entirely in the sense of טָנַף as *trans.* with the accus. of the object Jer. 3, 9, and therefore the Vulg., Syriac and *Parchon* identify it with that verb. Deriv. חָנֵף, חֹנֶף, חֲנֻפָּה.

Hif. הֶחֱנִיף (*fut.* יַחֲנִיף) *to seduce to hypocrisy* (i. e. to heathenism) Dan. 11, 32; *to make unholy*, *sinful*, *godless*, אֶרֶץ Num. 35, 33; Jer. 3, 2.

The fundamental signification of the verb חָנַף *to flatter*, *play the hypocrite*, simulare, ὑποκρίνεσθαι, mentiri, proceeding from that of veiling, is already given by the Vulg. (Dan. 11, 32), the LXX (Job 34, 30; 36, 13), Aq., Symm. and all the Jewish interpreters, as *Ibn G'anâch*, *Ibn Esra*, *Kimchi* &c.; which is also confirmed by the usus loquendi of the Mishna and Talmud, by the Targ. חֲנַף and the Syr. ܚܢܦ (with its derivatives) having sometimes the meaning *to apostatise*, *to be rebellious*, sometimes that of *to be unclean*. The organic root חָ־נַף is also found in צָ־נַף, כָּ־נַף, Sanskrit *nûbh*, Pers. *nubh*, Lat. *nûb*, Greek νυφ, in which the conception of *veiling* lies. If the Targ. and Syr. render it sometimes by טְנַף, ܛܢܦ, followed by the Vulg. or LXX, it does not at all prove that they take חָנַף and טָנַף (perhaps like חָרַף and טָרַף) to be equivalent, but that they expressed the ulterior meaning *to be unholy*, *godless*, *impure*. The Arabic حنف is only a collateral form of جنف, Hebrew גָּנַב, to bend off, to turn aside; and does not belong here.

חָנֵף (*pl.* חֲנֵפִים, *constr.* חַנְפֵי) *masc.* (prop. a participial adj.) *a godless man*, *a flatterer*, *a hypocrite*, Is. 9, 16; Ps. 35, 16; Job 8, 13; Syr. ܚܢܦܐ a heathen.

חָנֹף *adj. m.* see חֲנֻפָּה.

חֹנֶף *m. dissimulation*, *deceit*, then *impiety*, Is. 32, 6.

חֲנֻפָּה (from the masc. חָנֹף) *f.* the same, Jer. 23, 15.

חָנַק (Kal not used) *trans.* prop. *to narrow*, *to enclose*, *to close about*, consequently identical with חָמַק (חָבַק) in its organic root, as also with the *intrans.* אָ־נַק, Aram. שְׁ־נַק; then there arose out of that the idea of *to choke*, strangulare, suffocare; comp. Greek ἄγχειν, Lat. *ango*, German *eng*. The Ar. خنق is intrans. *to be choked*, *to be suffocated* Deriv. מַחֲנַק; and according to some חֶנֶק.

Nif. נֶחֱנַק (*fut.* יֵחָנֵק) *to strangle oneself*, *to hang oneself*, Ar. خنق 2 Sam. 17, 23.

Pih. חִנֵּק *to strangle*, of lions Nah. 2, 13.

חֶנֶק (this form is also in the Mishna; *constr.* חֲנַק, like זֶרַע, נֶטַע from זֶרַע, נָטַע) *m. suffocation*, *strangulation*, in which elephantiasis usually ends, Job 7, 15 *and thou choosest more than my strangling* (מַחֲנַק נַפְשִׁי, as Rashi and many mss. read), i. e. something worse; but others read מַחֲנַק as an absolute state, referring נַפְשִׁי to תִּבְחַר.

חַנָּתוֹן (formed from חַנָּה, i. e. *dedicated to the goddess Harmonia*) *n. p.* of a city in Zebulon Jos. 19, 14.

חָסַד I. (Kal unused) 1. *tr. to bend*, *to bow*, *to crook*, e. g. the neck, Arab. خَضَدَ (to bend the neck), عَصَدَ (to bow the neck); derivat. perhaps חֲסִידָה. — 2. *intr. to incline to*, *to turn to* (one), and figurat. *to be favourable*, *kind*, *gracious*, and with reference to God, *to be pious;* deriv. חֶסֶד 1, חָסִיד, the proper names חֶסֶד, חָסָד in חֲסַדְיָה.

Hithp. הִתְחַסֵּד *to shew oneself kind*, *gracious*, *benign*, 2 Sam. 22, 26; Ps. 18, 26.

חָסַד II. (Kal unused) *tr.* prop. to cut, e. g. grain, Aram. חֲצַד, Ar. حَصَدَ, hence figurat. *to cut with sharp words*, scindere, i. e. *to abuse*, *to insult;* comp.

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Arab. أَسَدَ, Aram. חַסַּד, Arab. حَسَدَ to disgrace. Deriv. חֶסֶד 2.

Pih. חִסַּד *to asperse, to disgrace* PROV. 25,10; Syr. ܚܣܕ, Targ. חַסַּד, Ar. حَسَدَ.

חֶסֶד (*constr.* חֲסַד) *m. kind, gracious*, only in the proper name חֲסַדְיָה.

חֶסֶד (*pause* חֵסֶד, with *suff.* חַסְדִּי, חַסְדּוֹ; *pl.* חֲסָדִים, *constr.* חַסְדֵי, with *suff.* חֲסָדָיו) *m.* 1. (from חָסַד I.) prop. inclination to, hence *kindness, benevolence, complaisance, favour, love*, a) of men to men JOSH. 2,12, 1 SAM. 15,6, along with אֱמֶת (fidelity), רַחֲמִים (mercy), חַיִּים (life), thus חֶסֶד עָשָׂה עִם JOSH. 2,12, 1 SAM. 20,8 or לְ PS. 18,51 *to shew favour, love to one;* אִישׁ חֶסֶד PROV. 11,17, מָלַךְ חֶסֶד 1 KINGS 20,31. In this sense חֶסֶד is also to be understood in Is. 40,6 of human favour and grace, which the LXX translate freely by δόξα (comp. 1 PETER 1,24), without its being properly = חֵן. b) of man with relation to God, *piety*, hence אַנְשֵׁי חֶסֶד Is. 57,1 = חֲסִידִים, in which sense the *pl.* חֲסָדִים is to be taken, *pious deeds*, NEH. 13,14; 2 CHR. 6,42. c) of God towards men, *grace, favour, divine good-will*, Ps. 13,6, Is. 54,8, along with אֱמֶת (faithfulness) Ex. 34,6, פְּדוּת (redemption) Ps. 130,7, בְּרִית (covenant) DEUT. 7,9, אֱמוּנָה Ps. 98,3; and thus it is sometimes used of God in a concrete sense for עֹשֵׂה חֶסֶד Ps. 144,2; JON. 2,9 &c.; in the plur. חַסְדֵי יְיָ *God's gracious manifestations* 17,7, or without יְיָ Is. 63,7; חַסְדֵי דָוִד 55,3 *the mercies shewn to David*, which may also be taken subjectively 2 CHR. 6,42. It is therefore said of God as well as of man שָׁמַר חֶסֶד לְ DEUT. 7,9, עָשָׂה חֶסֶד עִם 2 SAM. 2,6, עָשָׂה חֶסֶד לְ Ex. 20,6, נָתַן חֶסֶד לְ MIC. 7,20, נָטָה חֶסֶד אֶל GEN. 39,21, and הֵפֵר בְּרִית חֶסֶד Ps. 89,34 = הֵפֵר בְּרִית. — 2. (from חָסַד II.) *reproach, disgrace, shame*, LEV. 20,17; PROV. 14,34; Targ. חִסּוּדָא, חֲסִידָא for Hebrew חֶרְפָּה, Syr. ܚܣܕܐ. — 3. (*kindness* viz. El is) *n. p.* of an officer (נָצַב) of Solomon's, fully בֶּן־חֶסֶד (which see) 1 KINGS 4,10. Moreover חֶסֶד forms the last part of the proper name יְהוֹשַׁב חֶסֶד, which see.

חַסְדְיָה (*Jah is gracious*) *n. p. m.* 1 CHR. 3,20, whose brother is יְהוֹשַׁב חֶסֶד.

חָסָה (3 *fem.* חָסְתָה, the original *aë* passing into *ay*, and still retaining the accent, 3 *pl.* חָסוּ, and חָסְיוּ after the same manner; *inf. constr.* חֲסוֹת; *fut.* יַחֲסֶה and יֶחֱסֶה, 3 *pl.* יַחְסוּן) *intr.* prop. *to flee*, towards something, conseq. *to seek protection, refuge*, with בְּ of the person or thing where one seeks protection Ps. 2,12; 18,3; 64,11; Is. 14,32; sometimes with the addition of בְּצֵל כְּנָף or בְּצֵל כִּנְפֵי RUTH 2,12, JUDGES 9,15, Is. 30,2, or בְּסֵתֶר כְּנָף Ps. 57,2, for which is also used תַּחַת כַּנְפֵי Ps. 91,4 or בְּסֵתֶר כִּנְפֶיךָ 61,5; then generally and absolutely, *to trust* Ps. 17,7; PROV. 14,32. Deriv. מַחְסֶה, חֲסוּת, and the proper names מַחְסִיָּה, חֹסָה. — The organic root in חָסַד is closely connected with that in חָשָׂה (which see).

חֹסָה (*a refuge, protection*, viz. El is) *n. p. m.* 1 CHR. 16,38.

חֲסוּת (after the form גְּלוּת) *fem. refuge-seeking*, as the verb, with בְּצֵל following Is. 30,3.

חָסִיד (with *suff.* חֲסִידְךָ; *pl.* חֲסִידִים, with *suff.* חֲסִידָיו) 1. *adj. m. kind, pious, amiable, benevolent*, hence אִישׁ חָסִיד DEUT. 33,8 *a pious man*, לֹא־חָסִיד *not well-disposed*, i. e. *hostile* Ps. 43,1; here perhaps the fem. חֲסִידָה JOB 39,13 *amiable, tender*, belongs, but see חֲסִידָה. — 2. *subst. a good, gracious, amiable person*, of God JER. 3,12, Ps. 145,17, conseq. same as עֹשֶׂה חֶסֶד JER. 32,18, חֹסֶה בּוֹ MIC. 7,18, parall. צַדִּיק; or of men towards God, *a pious, God-worshipping one* 2 SAM. 22,26 (parall. זַךְ תָּמִים Ps. 18,26) Ps. 12,2; חָסִיד לוֹ 4,4, = חֲסִידָו. It is therefore applied to the Levites and priests 2 CHR. 6,41, and to the whole Jewish people Ps. 85,9. In particular חָסִיד is used of the steadfast and persecuted worshippers of God in the Maccabaean period Ps. 79,2; 97,10; 132, 9 16; 149,9 and in other Psalms of that

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time; the same expression being preserved in Ἀσιδαῖοι 1 Macc. 2, 42; 7, 13; 2 Macc. 14, 6.

חֲסִידָה *f.* name of an unclean bird Lev. 11, 19, Deut. 14, 18, which nestles upon בְּרוֹשִׁים Ps. 104, 17, flies high towards the heavens, has a definite time of departing and coming like other birds of passage Jer. 8, 7, and whose wings are large and far outstretched Zech. 5, 9. According to the Targ. (חַוָּרִיתָא), Talm. (Chullin 63ª דַּיָּה לְבָנָה), *Kimchi* and others it is *the white goshawk*, or *the white kite;* according to the Vulg. (on Jerem.), the LXX (Job 39, 13), *Rashi* and others *the stork*, noted for its affection to its young, among the ancients (*Arist.* hist. anim. 9, 3; *Ael.* hist. anim. 3, 23; *Plin.* 10, 23), which suits the name, and was an early interpretation. Better according to Aq., Symm., Theod., LXX and others *the heron*, ἐρωδιός, ardea, which is also celebrated for its affection to its young (*Ael.* hist. anim. 3, 23), from חָסַד to bend, to curve, because it is constantly bending its long neck. Here belongs, according to some, Job 39, 13: *is her wing* (אֶבְרָה) *that of the heron* (אֵבֶר חֲסִידָה) *and of the pelican* (נֵץ = נֹצָה)? But since אֶבְרָהּ does not stand there and נֹצָה always means *feather*, it is better to translate: *is it a pious wing and feather?*

חָסִיל *m.* name of a species of locust, mentioned with אַרְבֶּה and גָּזָם 1 Kings 8, 37, Joel 2, 25, which devours the fruits of the field Ps. 78, 26. According to Joel 1, 4 חָ׳ appears to signify *the stripped* (of the last skin), from חָסַל, as βροῦχος from βρύκω to devour.

חָסִין (*constr.* חֲסִין) *m. powerful, strong*, חֲסִין יָהּ *the mighty of Jah*, i. e. *great in might* Ps. 89, 9; יָהּ in the genitive is put with nouns, to express the greatest degree.

חַסִּיר (from Pah. חַסֵּר) *Aram. adj. m. wanting, deficient, light*, in weight Dan. 5, 27.

חָסַל (*fut.* יַחְסֹל) *to eat off, to tear off*, of locusts Deut. 28, 38, or *to strip off*, the skin, spoken of their sloughing; comp. Targ. חֲסַל, to make an end of, to destroy, Arab. خَصَلَ (to cut off), خَزَلَ (to cut away). It is identical with גָּזַל; and in the organic root חָ־סַל, with that in פָּ־צַל, נָ־צַל, בָּ־צַל, אָ־צַל. Deriv. חָסִיל.

חָסַם (*fut.* יַחְסֹם) *trans. to bar, to muzzle, to close*, the mouth of the ox treading corn Deut. 25, 4; figurat. *to hinder, to keep back*, עֹבְרִים Ez. 39, 11, i. e. by the number of corpses. Deriv. מַחְסוֹם. The verb is identical with חָטַם, חָתַם, אָטַם, עָצַם and the Ar. حَسَمَ (to cut off, to hold off), حَزَمَ (to bar). The organic root is חָ־סַם.

חָסַן (Kal unused) *trans. to bring together*, for preserving, *to gather in*, into a store-house, *to heap up*, Arab. خَزَنَ (to conceal, to keep), hence مَخْزَن a magazine; Targ. חֲסַן, hence the noun חֲסַן magazine. Deriv. חֹסֶן 2.

Nif. נֶחְסַן (*fut.* יֵחָסֵן) *to be heaped together* Is. 23, 18, parall. יֵאָצֵר.

חָסֵן (not used) *intr.* 1. *to be strong, mighty, powerful*, applied to oaks and men, Ar. حَصَنَ (to be firm, hard), Targ. חֲסַן, Syr. ܚܣܢ; and therefore closely connected with אָשַׁן I. (which see), Ar. اسن (whence اسينة hardness), اثن (whence اثين hard, strong), Targ. עֲשַׁן, אֲשַׁן (hence אֲשִׁין, עֲשִׁין firm, hard). Deriv. חָסֹן, חֶסֶן 1, חָסִין. — 2. Figur. *to be wealthy, rich*, ideas of strength being elsewhere transferred to riches or property. Deriv. חֹסֶן 1.

חָסֹן *adj. m. mighty, strong*, of an oak or of men; usually *a subst.* Is. 1, 31; Am. 2, 9.

חֵסֶן (*def.* חִסְנָא, with *suff.* חִסְנִי) *Aram. m. might, strength* Dan. 2, 37; 4, 27.

חֹסֶן *m.* 1. *strength, might*, metaphor. *riches, wealth* Jer. 20, 5; Ez. 22, 25; Prov. 27, 24. — 2. *treasure*, where all is heaped together Is. 33, 6, parallel אוֹצָר.

חֲסֵן (Peal not used) *Aram. to be strong*,

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powerful (in the Targ.), Syr. ܚܣܢ a fortress; deriv. חֶסֶן. Figurat. *to be rich, wealthy.*

Af. הַחְסִין (3 *pl.* הֶחְסִינוּ, 3 *pl. fut.* יַחְסִינוּן) *to give possession*, with a double accusat. Dan. 7, 18 22.

חָסַף (Kal not used) *trans. to peel off, to pull off, to unscale, to scrape off*, connected in its main idea with חָשַׂף (which see), transposed שָׂחַף, סָחַף and סָחַב, Targ. חַסַף, Syr. ܣܚܦ, Ar. حَسَفَ (transp. كَحَفَ), خَرَفَ (whence خَرَفٌ a scale) خَشَفَ &c.; which fundamental signification is already adopted by the Targ., Syr. &c.

Pih. redupl. (unused) חִסְפֵּס (abridged from חִסְפְּסָה) *to make a thing scaly*, as it were, i. e. *to make it in the form of scales.*

Puh. חְסְפַּס (*part.* מְחֻסְפָּס) *to be made scaly*, Ex. 16, 14 *fine, scaly*, Targ. מְסַמְּקָא, Syr. ܡܣܡܩܐ.

חָסַף (not used) *Aram. intr. to be held together, to be tough, sticky*, spoken of tough, binding, earth or clay; connected with the Hebrew חָשַׁב (to bind). Derivative

חֶסֶף (*pause* חֶסֶף, *def.* חַסְפָּא) *Aram. m. clay*, the material of the potter Dan. 2, 42, opposed to iron, copper, silver and gold 2, 33 34 45, which is supposed not to mix with the metals named 2, 42 43; חֶסֶף טִינָא 2, 41 43 *clay of mire* i. e. miry clay, a strengthening of the simple word, like טִיט הַיָּוֵן Ps. 40, 3. In the Targ. and the dialects this word is also used of what is made from clay, of sherds &c., in the same sense as חֲרֶשׂ. Ar. خَزَفٌ sherd, earthen ware, Syr. ܚܣܦܐ the same.

חָסַר (3 *pl. in pause* חָסְרוּ; *inf. abs.* חָסוֹר; *fut.* יֶחְסַר) *intr.* prop. to be cut off, abridged, torn off, lessened, hence *to grow less, to decrease* Gen. 8, 3 5; 1 Kings 17, 14; *to want*, with accus. Deut. 8, 9; Jer. 44, 18; *to be without* Deut. 15, 8; Prov. 31, 11; *to be in want* Neh. 9, 21; *to suffer want* Ps. 23, 1. It is construed with לְ of the person Deut. 15, 8 and with the accus. of the thing, like all verbs of want Song of Sol. 7, 3, if it do not stand absol. in the sense of *to suffer want;* comp. Targ. חַסַר, Syr. ܚܣܪ, Ar. خَسِرَ. The trans. form which does not occur, would be חָסַר, Ar. خَسَرَ (to lessen, to damage), prop. to cut off, to pluck off, identical with גָּזַר, גָּזַר &c., and so used in the same metaphor. manner as בָּצַר, גָּרַע, פָּחַת. The organic root is חַסַר, also found in חַסַר II., חָסַר II., חָסַר II., חָסַר &c.; comp. Phenic. מְחְסָר to be shortened, little, hence מְחְסָר בְּאָם וּמַמָּא (Mass. 5) *littleness*, בְּמִחְסַר בְּאָם *in the smallness of a berry* (בְּאָם from בּוֹסְרִית Talm. גִּיסְרִית Berach. 36[b] and בָּאָם Chull. 59[a], from בָּסַם, Ar. بَسَطَ; comp. גַּרְגַּר a measure) *and below it.* Deriv. חֶסֶר, מַחְסוֹר, חֶסְרוֹן, חֹסֶר, חָסֵר, חַסְרָא.

Pih. חִסַּר *to cause to be less*, with מִן *than* Ps. 8, 6; *to cause to want*, with מִן of the thing Eccles. 4, 8.

Hif. הֶחְסִיר *to cause to fail*, with a double accusat. Is. 32, 6; *to suffer want* Ex. 16, 18.

חֶסֶר (*constr.* חֲסַר) *adj. m. wanting, lacking*, like the verb with the accus. of the thing 1 Kings 11, 22, therefore in close connection with nouns to express a privative, e. g. חֲסַר־לֵב *senseless* Prov. 6, 32, *without understanding* 7, 7; 9, 4, *foolish* 12, 11; חֲסַר תְּבוּנוֹת 28, 16 *without insight;* חֲסַר לֶחֶם 2 Sam. 3, 29 *lacking bread;* חֲסַר מְשֻׁגָּע 1 Sam. 21, 16 *without a madman.* Seldom with מִן of the thing and לְ of the person Eccles. 6, 2.

חֹסֶר (*constr.* חֹסַר Prov. 10, 21) *m.* 1. *want, necessity, poverty* Prov. 28, 22; Job 30, 3. — 2. Coupled with לֵב Prov. 10, 21 *want of understanding.*

חְסַר *m. want*, with accus. Deut. 28, 48 57; Am. 4, 6.

חָסַר (not used) *Aram. intr.* same as Hebr. חָסַר.

Pa. חַסַּר (not used) same as Hebr. חִסַּר. Deriv. חַסַּרְיָא.

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חַסְרָה *n. p. m.* 2 Chr. 34, 22, for which חַרְחַס stands in 2 Kings 22, 14. The proper name appears to be transposed from חַרְסָה (*splendour*, *glitter*), as חַרְחַס is reduplicated from חָרַס.

חֶסְרוֹן (after the form יִתְרוֹן) *m. deficiency*, *defect* Eccles. 1, 15, formed from חָסֵר.

חַף (after the form קַל) *adj. m.* polished, rubbed off, from חָפַף, Targ. שְׁזִיג (washed off), but usually *clean* (in a moral sense), *innocent* Job 33, 9.

חֹף masc. for the fem. חֻפָּה see חֻפָּה; in the signification of *bank*, *coast*, see חוֹף.

חָפָא (Kal not used) *tr. to cover*, *veil*, *conceal*, identical with חָפָה, חָבָא. The organic root lies also in חַב, חַף, כָּפָה, גָּף, גַּף, עָף.

Pih. חִפָּא (3 *pl. fut.* וַיְחַפְּאוּ) *tr. to clothe*, *to adorn*, idols (דְּבָרִים אֲשֶׁר לֹא־כֵן), with עַל *at* or *beside* a person, about whom an action is prominent 2 Kings 17, 9, which suits what follows, the setting up of idolatrous high places, because idolatry was practised with external show. The LXX translate rightly ἠμφιέσαντο.

חָפָה *tr.* 1. *to cover*, *to veil*, רֹאשׁ 2 Sam. 15, 30, Jer. 14, 3 4, פָּנִים Esth. 7, 8, as a sign of mourning; hence חֲפוּי רֹאשׁ cognate in sense with אָבַל 6, 12; or of humiliation 2 Sam. 15, 30; comp. Ar. خَفَا, Syr. ܚܦܐ. — 2. Figurat. (not used) *to protect*, *to screen;* see *Puhal.*

Nif. נֶחְפָּה *to be covered*, with בְּ (of the material) *wherewith* Ps. 68, 14.

Pih. חִפָּה (*fut. apoc.* יְחַף, with *suff.* וַיְחַפֵּהוּ) *to overlay*, *to cover*, with gold 2 Chr. 3, 5 8 9 or wood 3, 5, with a double accus. as such verbs are used elsewhere (in 1 Kings 6 צִפָּה stands for it); comp. Targ. חַפֵּי, אַחְפֵּי in the same sense. As it is interchanged with צִפָּה, and as *ch* elsewhere passes into a sibilant (see pag. 409), צָפָה appears as a collateral form of חָפָה.

Puh. חֻפָּה *to be veiled*, *covered*, figur. *to be protected*, with עַל of the thing Is. 4, 5, i. e. all the glorious is protected, as the LXX appear to take it. See however

חֻפָּה (from חָפַף; with *suff.* חֻפָּתוֹ, ־ָהּ) *f.* prop. veiling, covering, hence 1. *a place of protection*, *a tent*, where one is concealed; *the protected bride-chamber* Joel 2, 16; Ps. 19, 6; *protection* generally Is. 4, 5 joined with עַל. Comp. Hebr. סִתְרָה Deut. 32, 38, for which אַגְנוּ stands in the Samar.; Sam. אֲגַן, Syr. ܐܓܢܘܢܐ for Hebrew אֹהֶל; Phenic. אֶגֶן house, tent, temple, whence אַגְנָן holy (Mass. 5); Syr. ܐܓܢܘܢܐ (a heathen sanctuary): all proceeding from the idea of protecting. — 2. (*protection*) *n. p. m.* 1 Chr. 24, 13; comp. חֻפִּים.

חָפַז (*inf.* חֲפֹז, with *suff.* חָפְזִי; *fut.* יַחְפּוֹז) 1. *intr. to be moved to and fro uneasily*, *to be uneasy* Deut. 20, 3 (with יָרֵא), Ps. 31, 23; *to be afraid*, *to become anxious*, Job 40, 23 *if the river flows with violence*, *there is no fear to him;* חָפַז לָנוּס 2 Sam. 4, 4 *to be anxious to flee*, i. e. *to flee uneasily;* then *to flee* (from anxiety) 2 Kings 7, 15 K'ri, for which the K'tib has Nif. — 2. *tr. to wag*, i. e. to move to and fro, זָנָב Job 40, 17, for which חָפַץ is used.

Nif. נֶחְפַּז (*fut.* יֵחָפֵז, *inf.* with *suff.* הֵחָפְזָם K'tib) *to tremble*, *to quake*, *to be afraid* Ps. 48, 6; with נִבְהַל, *to flee uneasily* 1 Sam. 23, 26; 2 Kings 7, 15 K'tib; Ps. 104, 7.

Pih. (not used) חִפֵּז *to hasten greatly*, *to go quickly.* Deriv. חִפָּזוֹן.

The fundamental signification of חָ' is here only that of waving, trembling, terror, or of anxious and hasty flight, as a similar development of ideas lies in חָרַד, חָרַג; the Arab. حَفَزَ (to drive hither and thither, to push to and fro) has the same idea in a transit. sense. The organic root is חָ־פַז, wich is also in פַּז (which see).

חִפָּזוֹן (from Pih.) *m. haste*, *hasty flight* Ex. 12, 11; Deut. 16, 3.

חֻפִּים (formed from חֹף out of חָפַף

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and used in the plur. as an abstract; *protection*, *screen*) *n. p. m.* GEN. 46, 21, elsewhere written חוּפִּם 1 CHR. 7, 12.

חָפַן (not used) *intr.* 1. *to be bent*, *to be curved*, *to be put together in a ball*, spoken of the hand, hence חֹפֶן 1. Accordingly the stem is identical with גָּבַן, גָּמַן, כָּפַן, the only difference being, that the fundamental signification is modified farther. In the same manner we have from the roots pug, *πυγ*, which signify *to be put together as a ball*, *to be thick*, *firm*, *condensed*, the derivatives *πυγμή*, pugnus, *πυκνός*, pug-nare, packen &c. — 2. Figur. *to be close*, *dense*, therefore *to be strong*, *firm*, *powerful*, other verbs with a like fundamental signification being used metaphorically in the same manner. Deriv. חֹפֶן 2, whence the proper name חֲפָנִי. — The organic root is חָפ־ן, as is seen from גָּבַן, גָּפַן.

חֹפֶן (*dual* חָפְנַיִם, *constr.* חָפְנֵי, with *suff.* חָפְנִיו, חָפְנֵיכֶם) *m.* 1. prop. what is put in the shape of a ball, hence *the balled hand*, *the fist*, and dual *the two fists*, *the two hands*, in which one takes or seizes a thing PROV. 30, 4, EZ. 10, 2; מָלֵא חָפְנָיִם EX. 9, 8, LEV. 16, 12, ECCLES. 4, 6 *handful;* Targ. and Syr. חוּפְנָא, شَعْدَا, Ar. حَفْنَة the same, and Talm. denomin. deriv. חָפַן, whence the noun חֲפִינָה, and Pih. חִפֵּן. — 2. (not used) *density*, *strength*, hence

חֲפָנִי (*a strong*, *powerful person*) *n. p. m.* 1 SAM. 1, 3; 2, 34.

חָפָה I. (only *part.* חֹפֶה) *tr.* same as חָפָא, חָפַף *to cover*, *to overlay*, *to protect*, *to screen*, with עַל of the person DEUT. 33, 12, as the LXX and Targ. take it, and as כִּסָּה is also construed with עַל; Ar. حَفَّ the same. Deriv. חֵפָה and the proper name חֲפָרַיִם. It is singular that Aq. and Vulg. should have taken it as a denom. from חֵפָה.

חָפָה II. (not used) *tr. to rub off*, with a comb, *to cut off*, with a knife, *to purify*, *to rinse*, with water, *to wash off* &c., prop. *to make bare;* comp. Targ. חָפַף (to rub off, to comb away), Syr. سعف, elsewhere for שָׁטַף; Ar. حَفَّ. We recognise the organic root from the cognate stems שָׁ־טַף, סָ־טַף, יָ־טַף. Deriv. חֵפָה. For חָזוּת, on the contrary, see חֵזוּת.

חָפַץ (only *fut.* יַחְפֹּץ) *trans.* same as חָפַז *to move to and fro*, *to wag*, זָנַב JOB 40, 17.

חָפֵץ (3 *fem. in pause* חָפְצָה; *inf. abs.* חָפוֹץ; *fut.* יַחְפֹּץ and יַחְפֵּץ without distinction of meaning) *intr.* prop. *to incline*, to one, *to bend*, *to bow*, by way of pleasure in, to shew an inclination for a thing, as the Ar. حَفَصَ in a trans. and physical sense (to incline, to bend) proves. Hence *to have an affection for*, *a pleasure in*, with בְּ of the person or thing GEN. 34, 19; 2 SAM. 24, 3; *to love*, with accus. MIC. 7, 18; *to desire*, PS. 40, 7; *to be disposed*, to do a thing, i. e. *to wish*, followed by the infin. with לְ DEUT. 25, 8, JUDGES 13, 23, or without לְ IS. 53, 10, JOB 13, 3, also absol. PS. 115, 3; *to have an inclination* SONG OF SOL. 2, 7. Derivat. חֵפֶץ, חָפֵץ, the proper name חֶפְצִי־בָהּ.

חֵפֶץ (*pl.* חֲפָצִים, *constr.* חֲפְצֵי, once with *suff.* חֲפָצֵיהֶם PS. 111, 2 contracted from חֲפָצֵיהֶם, as the Targ., Syr., Vulg., *Kimchi* have taken it) *adj. m.*, חֲפֵצָה *f. wishing*, *desiring*, with accus. of the object, רָצָה PS. 35, 27, רָצוֹן 40, 15, שָׁאַל 5, 5, or followed by the infin. with לְ NEH. 1, 11; coupled with the pers. pronoun it is a periphrasis for the verb 1 KINGS 21, 6, MAL. 3, 1; *willing* 1 CHR. 28, 9, with שָׁלֵם.

חֵפֶץ (with *suff.* חֲפָצִי; *plur.* חֲפָצִים, with *suff.* חֲפָצֶיךָ) *m.* 1. *desire*, *wish* 2 SAM. 23, 5, 1 KINGS 5, 22, conseq. with לְ of the person to describe the person wishing, desiring and longing for JOB 22, 3, and with בְּ of the thing 1 SAM. 15, 22; 18, 25; *delight*, PS. 16, 3 *all my delight is in them*, i. e. in the קְדֹשִׁים and אֵין כָּל־חֶפְצִי בָם (where אַדִּירֵי is for בְּ); לְפִי בְּ *to have no delight in a thing* ECCLES. 5, 3; 12, 1; MAL. 1, 10; *plea-*

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sure Ps. 1, 2; *agreeableness*, כָּל־חֶפְצָהּ 1 Kings 10, 13 *all that was agreeable to her*. Metaphor. *joy*, Mal. 3, 12 *land of joy; preciousness*, אֶבֶן חֵ׳ *a precious stone* Is. 54, 12, particularly so in the pl. Prov. 3, 15; 8, 11; *valuable*, Eccles. 12, 10 *valuable things; longed-for*, Ps. 107, 30 *in their longed-for haven*. — 2. In later Hebrew: *a matter, thing, business* Eccles. 3, 1 17 (5, 7 *on this matter*); Is. 53, 10; 44, 28; 58, 3; Job 21, 21; hence LXX πρᾶγμα, properly that after which one strives, which he designs; comp. Syr. ܚܦܘ business, matter, from ܚܦܐ = חָפֵץ; שְׁאֵלָא Dan. 4, 14 &c.

חֶפְצִי־בָהּ (*my delight in her*) *n. p. f.* 2 Kings 21, 1, and symbolically Is. 62, 4 of Zion.

חָפַר (*fut.* יַחְפֹּר) *tr.* prop. same as חָבַר II. (which see), Ar. حَبَرَ; to cut into, to indent; therefore 1. *to cut into a thing, to bore into, to dig into*, of the horse's hoofs Job 39, 21: *they dig* (their hoofs) *into the plain*, paw in the plain, as a sign of the war-spirit; comp. in Virgil: *cavant tellurem* or *quatit ungula campum*, Ar. حافر *hoof*. But the word usually means: *to dig*, בְּאֵר Gen. 21, 30, גּוּמָּץ Eccles. 10, 8; *to excavate*, בּוֹר Ps. 7, 16, stronger than כָּרָה Jer. 13, 7; *to dig for*, with the accus. Job 3, 21, with בְּ of the instrument Deut. 23, 14, of time Gen. 26, 18 and of place 26, 19; rarely with the omission of שַׁחַת Ps. 35, 7. Perhaps also absol. *to dig, to till the field*, and generally *to labour*, Job 11, 18 *and if thou hast digged* (i. e. cultivated the fields), *thou mayest lie down quietly*; comp. on this usus loquendi Aristoph. Av. 1432. Others take the passage in signif. 2 *to search out, explore*, or חָפַר = כָּפַר I., Ar. خَفَرَ *to protect*, which does not suit well. Deriv. חֲפֹר in לַחְפֹּר פֵּרוֹת Is. 2, 20 (according to some), חֶפֶר in the proper name חֲפָרַיִם, and the proper name חֵפֶר. — 2. Figur. *to dig for something*, i. e. *to search out, spy out*, with accus. of the object Job 39, 29; *to explore* Ex. 7, 24; Josh. 2, 2 3. — For this stem comp. the Ar. حفر (to dig the ground); as the connection with קָבַר becomes clear from حَفِير (grave); Syr. ܚܦܪ. The org. root is obviously חָ־פַר, which lies also not only in חָ־בַר II., קָ־בַר, שָׁ־פַר belonging to שׁוֹפָר, but also in פָּר II. whence פּוּרָה, בָּר whence בּוֹר, פָּאַר whence פָּארָן, בָּאַר, Talm. פָּר to dig, whence פֶּירָא (a pit).

Pih. חֲפַרְפַּר (redupl. form) *to dig repeatedly*, applied to animals that dig or burrow much, assumed for the noun חֲפַרְפֶּרֶת Is. 2, 20 (after Ibn Esra), which is probable. Deriv. חֲפַרְפֶּרֶת.

חָפֵר (*in pause* חָפֵרָה, חָפֵרוּ; *fut.* יֶחְפַּר, *pl.* יַחְפְּרוּ, *pause* יֶחְפָּרוּ) *intr.* prop. *to become red*, with shame, different from בּוּשׁ (to become pale, with shame), coupled with פָּנִים: *to be ashamed, to be put to shame*, Ps. 34, 6; because of a frustrated prophecy Mic. 3, 7, or other things Ps. 70, 3; 83, 18, placed in parallelism to בּוּשׁ Jer. 15, 9; 50, 12; Ps. 71, 24; rarely with מִן of the thing Is. 1, 29; metaphor. 24, 23. Hence perhaps the proper name חֵפֶר 3.

Hif. הֶחְפִּיר (*fut.* יַחְפִּיר) *to bring to shame, to cause disgrace* Prov. 19, 26, with הֵבִישׁ; *to shew shame*, i. e. *to stand ashamed* Is. 33, 9; *to be ashamed* 54, 4.

The fundamental signification of the stem is sufficiently certified by כָּפֵר (which see), whence כֹּפֶר; and the Ar. خمر (to redden) is identical with it; elsewhere we also meet with خَفِرَ to become red, to be ashamed. The org. root is חָ־פַר, כָּ־פַר, which is found also in סָ־פַר belonging to סַפִּיר, in שָׁ־פַר &c.; comp. the Greek πυρ, πυρρ.

חֵפֶר 1. (*a well*, prop. abstr. *the digging*; comp. בְּאֵר, בְּאֵרוֹת) *n. p.* of a city in the south of Palestine, coupled with תַּפּוּחַ, consequently in Judah, once the seat of a Canaanitish king Josh. 12, 17. At the time of Solomon a district belonging to this city was named אֶרֶץ חֵ׳, which, like שֹׂכֹה, belonged to the governor בֶּן־חֶסֶד residing in אַרְבּוֹת, 1 Kings

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4, 10. — 2. A more exact appellation of a city גַּת, which, being situated in the province of חֵפֶר, is named in full גַּת הַחֵפֶר to distinguish it from another city Gath 2 Kings 14, 25. With *a* of motion it is גִּתָּה חֵפֶר Josh. 19, 13. As this Hepher-Gath is described in Josh. l. c. and 2 Kings l. c. as belonging to Zebulun and the birth-place of Jonah, whom tradition likewise traces to the tribe of Zebulun (Beresh. rab. ch. 98), a חֵפֶר must also have been situated in the district of Zebulun. This חֵפֶר was still standing in later, christian times, and is specified as being very near the city of Sepphoris (wa-Yikra rab. ch. 20 §. 6; J. Gittin ch. 1, h. 2). See גַּת p. 304. — 3. (*beauty*) *n. p. m.* Num. 26, 32; 1 Chr. 4, 6; 11, 36. Deriv. *the patronym.* חֵפְרִי Numb. l. c.

חֵפֶר see חֲפָרִים.

חֹפֶר *m. a hollow, pit, slough;* only in לַחְפֹר פְּרוֹת Is. 2, 20 *into the hole of the mice* (פֶּרֶה, Arab. فَأْر a mouse), as Rashi, Kimchi and others take it; see חֲפַרְפֶּרֶת.

חֲפָרַיִם (*double-well*) *n. p.* of a city in Issachar Josh. 19, 19.

חָפְרַע (after the Coptic ⲟⲩⲏⲁ ⲫⲣⲏ *priest of the sun*) *n. p.* of an Egyptian king contemporary with Nebuchadnezzar Jer. 44, 30, who also bore the general name פַּרְעֹה Jer. 37, 5 7; Ez. 29, 3. The name חָ is in the LXX Οὐαφρῆ, in Manetho Οὐάφρις, elsewhere Ἀπρίης; his reign is said to have lasted 25 years (till 570 B. C.). Jeremiah l. c. announces misfortune and destruction to him; and we learn from other quarters (Herod. 2, 161-3; 169), that he warred with Cyrene, that his subjects rebelled against him, and that at last a rival king Amasis delivered him up a prisoner to the people, who put him to death.

חֲפַרְפֶּרֶת (*plur.* -פְּרוֹת) *f. an animal which digs strongly and repeatedly* Is. 2, 20 (consequently to be read as a single word according to Ibn Esra and 3 mss. of Kennicott), understood since Jerome to mean *a mole*, talpa, elsewhere called חֻלְדָּה, with which opinion Ibn Esra and others agree. Some, however, understand it to mean a sort of bird (in Kimchi), like the Ar. خُفَّاش, *a bat*, which suits beside עַטַלֵּף; but there is not sufficient warrant for this.

חָפַשׁ (Kal unused) *intr. to flow along freely, to run along*, therefore *to be loose, unembarrassed, free;* cognate in sense דָּרַר, also applied metaphor. to *freedom*. Tropically *to be set free* (of slaves), *to be exempted* (from tax), *to run along unbound, untamed*, of פֶּרֶא, Ar. حفش (to pour out freely), and therefore the opposite of *to be taken, bound, fettered, hindered*. Derivat. חָפְשִׁי (according to some), חָפְשִׁי, חָפְשִׁית. — The organic root חָ־פְ־שׁ is also found in חָ־פְ־זִ (to start away, to flee), particularly in פָּשׁ.

Puh. חֻפַּשׁ *to be set free*, Lev. 19, 20.

חָפָשׁ *m. a beetle*, Hab. 2, 11 according to the reading of the LXX for כָּפָיס, as they have translated κάνθαρος (Jerome found σκώληξ here in 2 mss.), conseq. = חִפּוּשִׁית in the Mishna, Ar. خُنْفُس. See כָּפָיס.

חָפַשׂ (not used) *intr.* 1. *to be stretched out, to be laid, to be spread out*, e. g. of a horse-cover, of a couch, Ar. خَفَسَ II. in a trans. sense. Hence metaphor. *to be prostrate, to be weak, feeble, sick*, the same metaphor. application taking place in חָלָשׁ and in the Ar. حفش in most of their forms and derivatives. Deriv. חָפְשׁוּת, חִפְשִׁית and חֹפֶשׂ (according to some). The organic root is חָ־פָ־שׂ.

חֹפֶשׂ (from חָפַשׂ I.) *m. a device, plan*, prop. devising, Ps. 64, 7, see מְזִמָּה.

חֹפֶשׂ (with *suff.* חָפְשִׁי; from חָפַשׂ) *m.* 1. *a spreading out, a couch*, Ps. 88, 6 *my couch is among the dead;* in Talmudic *the grave* (J. Ketub. 34[a]). — 2. *a cover, a cushion*, prop. a spreading out, Ez. 27, 20 *with outspread coverings* (i. e. which are spread upon horses) *for riding*. The

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ancient interpreters have improperly assigned the meaning in both cases: *freedom* (from חָפַשׁ).

חָפַשׂ I. (*fut.* יַחְפֹּשׂ, 3 *plur.* יַחְפְּשׂוּ־) *tr.* properly *to dig, to dig through*, Targ. חֲפַס for the Hebr. חָפַר (Gen. 26, 21); hence figur. *to scrutinise, to devise*, עוֹלֹת Ps. 64, 7; *to search for, to seek out, to spy out* Prov. 2, 4; 20, 27; Lament. 3, 40, the same tropical application being found in חָפַר and חָקַר.

The stem is not connected with בָּקַשׁ (which see), Targ. בְּחַשׁ, the organic root there being בָּ־קַשׁ, which is also well attested and grounded in other ways; here the organic root is חָ־פַשׂ with the fundamental signification "to separate, to split asunder"; which root is also found in פַּז, פָּצָ־ה.

Nif. נֶחְפַּשׂ *to be searched out, investigated*, מַצְפֻּנִים Ob. 6, with נִבְעָה.

Pih. חִפֵּשׂ (*fut.* יְחַפֵּשׂ) *to seek out*, with accus. of the object and בְּ *among* 1 Sam. 23, 23, or with מִן *out of* a thing Am. 9, 3; *to search through*, to plunder 1 Kings 20, 6; *to examine* 2 Kings 10, 23; *to rummage*, בַּנֵּרוֹת Zeph. 1, 12; figur. *to make search, to meditate*, e. g. רוּחַ (the spirit) Ps. 77, 7.

Puh. (*part.* מְחֻפָּשׂ, *fut.* יְחֻפַּשׂ) *to be sought out* (i. e. investigated), Ps. 64, 7: *we have accomplished the plan* (חֵפֶשׂ) *devised* (מְחֻפָּשׂ).

חָפַשׂ II. (Kal not used) *tr. to veil, to envelop, to muffle, to clothe, to conceal, to hide.* The organic root חָ־פַשׂ is also found in this sense in חָ־בַשׁ, לָ־בַשׁ, כָּ־פַשׁ &c.; and the traces may be followed in the extra-Semitic department.

Puh. חֻפַּשׂ prop. *to be concealed*, hence *to hide oneself* Prov. 28, 12 (in the parallel place 28, 28 נִסְתַּר occurs); in this sense Rashi takes Ps. 64, 7: *we have completed the concealed plan.*

Hithp. הִתְחַפֵּשׂ (*fut.* יִתְ־) *to disguise oneself, to mask*, 1 Sam. 28, 8; 1 Kings 22, 30; with בְּ of the thing *wherewith* 20, 38; הִתְחַ׳ וָבֹא (inf.) 22, 20 *to disguise and come*, i. e. *I will come disguised.* Here belongs also Job 30, 18: *by the power* (of disease) *my skin* (לְבוּשׁ 41, 5) *is disfigured*, i. e. my skin is covered with a leprous crust by elephantiasis.

חֻפְשָׁה (developed out of חֹפֶשׁ from חָפַשׁ) *f. freedom, release*, Lev. 19, 20.

חָפְשׁוּת (out of חֹפֶשׁ from חָפַשׁ) *f.* prop. lying down, prostration, hence *a sick-couch*, κλίνη, with בֵּית *a hospital* 2 Chr. 26, 21 K'tib.

חָפְשִׁי (out of חֹפֶשׁ from חָפַשׁ; *plur.* חָפְשִׁים) *adj. m. free*, of slaves Job 3, 19, hence the expressions יָצָא חָ׳ Ex. 21, 5, שִׁלַּח חָ׳ Deut. 15, 13; *unrestrained, wild*, of פֶּרֶא Job 39, 5; *exempt from taxes, without burdens*, 1 Sam. 17, 25; *redeemed, freed* Is. 58, 6.

חָפְשִׁית *f.* same as חָפְשׁוּת 2 Kings 15, 5.

חֵץ (with *suff.* חִצִּי, חִצֶּךָ; *pl.* חִצִּים, *constr.* חִצֵּי; another plural חִצִּי 1 Sam. 20, 38 K'tib has arisen from the shortening of *im* into *i*, but the K'ri reads חִצִּים, and perhaps the form חֵצִי 1 Sam. 20, 36 37 arose out of the fluctuation between חֵץ [sg.] and חִצִּי [pl.], as it is actually interchanged with חִצִּים; in 2 Kings 9, 24 חֵצִי stands for חֵץ; — once with *suff.* in a resolved form חֲצָצֶיךָ Ps. 77, 18 *thy lightnings*, comp. a similar resolution in צֵל, גֵּל, הַר, שֹׁר) *m.* prop. something cutting into or piercing (see חָצַץ), hence 1. *an arrow* (as *sagitta* from seco, σχίζα = βέλος from σχίζω) 1 Sam. 20, 20, *a missile*, mentioned with קֶשֶׁת Is. 7, 24, חֲנִית Ps. 57, 5, אֲבָנִים 1 Chr. 12, 2, מֵפִיץ and חֶרֶב Prov. 25, 18, the shooting of which is expressed by יָרָה 2 Kings 19, 32, דָּרַךְ Ps. 64, 4, כּוֹנֵן 11, 2, שָׁלַח 2 Sam. 22, 15 or עָרַךְ עַל with the omission of חֵץ Jer. 50, 9, יָדָה 50, 14, and the condition of which is described by בָּרוּר Is. 49, 2, שָׁנוּן Psalm 45, 6, שׁוֹחֵט or שָׁחוּט Jer. 9, 7. חָמַל אֶל־חֵץ Jer. 50, 14 is *to spare arrows;* הֵבֵר חֵץ *to sharpen an arrow* 51, 11; קִלְקֵל בַּחֵץ Ez. 21, 26, the same. פָּעַל חִצִּים לַדֹּלְקִים *to make the arrows burning*, i. e. to wrap them about with combustible materials and to shoot them off on fire Ps. 7, 14

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(elsewhere זִקִּים and זִיקוֹת are applied to such arrows). בַּעַל חִצִּים *an archer* Gen. 49, 23. חִצָּיו Numb. 24, 8 = בְּחִצָּיו. — 2. Tropically *suffering*, *punishment*, *sickness*, Deut. 32, 23; Ps. 7, 14; hence חִצֵּי שַׁדַּי Job 6, 4 *sufferings sent by God;* אָנוּשׁ חִצִּי 34, 6 *my disease is deadly*, in which sense חִצֵּי הָרָעָב Ez. 5, 16 &c. is also to be understood. — 3. *lightning*, God's arrow Hab. 3, 11, Ps. 18, 15, as the arrow is compared with it Zech. 9, 14; comp. חָזִיז, חָצָץ, Ar. حُسْبَان (arrows and lightnings). — 4. A collateral form of עֵץ *shaft* 1 Sam. 17, 7 K'tib, for which the K'ri and parallel places 2 Sam. 21, 19 and 1 Chr. 20, 5, as also the LXX and Vulg., read עֵץ. Deriv. the denominative

Pih. חִצֵּץ (*part.* מְחַצֵּץ) *to shoot arrows*, part. *an archer*, Judges 5, 11 *far from the noise of archers* (*Kimchi* and others); but see חָצַץ.

חָצַב I. (*fut.* יַחְצֹב) *tr.* prop. *to cut*, *to cut into* (identical with קָצַב, חָטַב), but definitely *to hew out*, stones, i. e. *to break out* (from quarries), with בְּ of the place 1 Kings 5, 29, 2 Chr. 2, 1, different from חָרַשׁ 1 Chr. 22, 15; *to hew*, spoken of stone-cutters 1 Chr. 22, 2, with skill, e. g. עַמּוּדִים Prov. 9, 1; seldom *to split*, *to cut*, wood Is. 10, 15; also *to dig out*, יָקֶב 5, 2, בֹּר Deut. 6, 11, בֹּאר Jer. 2, 13, קֶבֶר Is. 22, 6; *to fetch* נְחֹשֶׁת *out of the mine* (in the mountains) Deut. 8, 9; figurat. חֹצֵב לַהֲבוֹת אֵשׁ Ps. 29, 7 *the thunder of Jehovah cleaves* (i. e. throws out in a cleft or forked form) *flames of fire*, comp. trisulcos ignes (Ov. Met. 2, 848), Ar. حصب; *to smite*, *to kill* (prop. to cleave) men, Hos. 6, 5, parall. הָרַג. Deriv. חָצֵב, מַחְצֵב.

Nif. נֶחְצַב *to be cut*, *to be graven*, בַּצּוּר Job 19, 24.

Puh. חֻצַּב *to be broken out*, *to be hewn out*, of the rock, figurat. Is. 51, 1.

Hif. הֶחֱצִיב *to slay*, *to destroy*, רַהַב Is. 51, 9, prop. to cut in pieces; see רַהַב.

חָצַב II. (Kal not used) *tr.* same as חָשַׁב) *to bind*, *to knot* (see חֵשֶׁב), prop. to draw firmly together, to twist together; Ar. حصف.

Pih. חִרְצֵב (with *r* inserted instead of a duplication, as in the case of כִּרְסֵם; not used) *to bind very firmly*, *to gird*, Ar. حَصْرَبَ, حَصْرَمَ, حَظْرَبَ the same. Deriv. חַרְצֻבָּה (which see).

חָצֵב (formed from חָצִיב) *adj. m. dug out*, *cut out* Is. 5, 2.

חָצָה (*fut.* יֶחֱצֶה, *ap.* יַחַץ) *tr.* prop. to separate, to split, like חַץ, hence *to divide*, into two Gen. 32, 8 or three parts Judges 9, 43, with בֵּין ... וּבֵין Num. 31, 27, or merely בֵּין Job 40, 30; *to separate*, with מִן of the person or thing Num. 31, 42. The original signification *to cut in*, *to separate*, *to break through*, is still found in Is. 30, 28 *it divides even to the neck*, i. e. it reaches so far; Ps. 55, 24 *their days are not broken through*, i. e. they do not live out half their lives. Deriv. חֲצִי, חָצוֹת, מֶחֱצָה, מַחֲצִית, the proper names יַחְצְאֵל יַחְצִיאֵל.

Nif. נֶחְצָה (*fut.* יֵחָצֶה, abridged יֵחָץ) *to separate oneself*, *to be divided* 2 Kings 2, 8 14; Ez. 37, 22; Dan. 11, 4.

חָצוֹר (*an enclosed place*, *a castle;* from חָצַר) 1. *n. p.* of a Canaanitish city in the north of Palestine, Josh. 11, 1, over מֵי מֵרוֹם i. e. upon the marshy sea or lake *Samochonitis*, now lake Huleh (*Jos.* Antiq. 9, 11, 1), Josh. 11, 5 7, then the name of a whole kingdom. In the neighbourhood of חָצוֹר, over which Canaanite princes ruled under the name of יָבִין Josh. 11, 1, and which was also the head of three kingdoms (מָרוֹן, אַכְשָׁף, שִׁמְרוֹן) 11, 10, lay קֶדֶשׁ נַפְתָּלִי Judges 4, 6, upon הַר נַפְתָּלִי (Josh. 20, 7), now הַר צְפַת (G'ibl Saffad); קֶדֶשׁ being named together with חָצוֹר 2 Kings 15, 29. חֲרֹשֶׁת הַגּוֹיִם was also situated there, Judges 4, 2. This kingdom of *Hazor* was allotted to the tribe of Naphtali Josh. 19, 36, after Joshua had burnt its capital 11, 19, and slain its king, 11, 10; 12, 19. At a later period Canaanites

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had re-established it and acquired power over Israel, till Barak put an end to it, Judges chs. 4 and 5. As it belonged to the Israelite territory, Solomon fortified and made it a key towards the north, 1 Kings 9, 15, till Tiglath-Pileser conquered it 2 Kings 15, 29. — 2. *n. p.* of a city in Judah Josh. 15, 23, a קֶדֶשׁ being there also. — 3. *n. p.* of another city in Judah, elsewhere called חֶצְרוֹן Josh. 15, 25. — 4. *n. p.* of a city in Benjamin Neh. 11, 33. — 5. *n. p.* of a kingdom or territory of a Sheikh belonging to the nomad Arabs Jer. 49, 28, perhaps named from חֲצֵרִים (Is. 42, 11), i. e. *wall-less villages.* It lay on the other side of the Euphrates, and is mentioned with קֵדָר. חָצוֹר, LXX Ἄσωρος, is also the Phenician name of places: e. g. חָצוֹר, Ἄσσουρος (Ptol. 5, 3), n. p. of a city in the district of Carthage; חָצוֹר, Asurae, in proconsular Africa; חָ׳, Ἀσσωρός between Agyrium and Enna in Sicily.

חָצוֹר חֲדַתָּה (*new Hazôr*) *n. p.* of a city of Judah Josh. 15, 25, so called to distinguish it from חָצוֹר 15, 23, which was named *Hazôr* absolutely, or חָ׳ יְשָׁנָה (old Hazôr). חֲדַתָּה is an Aramaean adj. fem. of חֲדַת (which see), and was occasionally put for חֲדָשָׁה. On the point comp. the Phenic. חֲדָשָׁא (Chadaso, Adaso) or חָדָשׁ (Chadas, Adas) in names of places, e. g. מָקֹם חָדָשׁ Makom-Adas, i. e. Macomades (Plin. 5, 3), *Μακονάδα* (Ptol. 4, 3), קֶרֶת חֲדָשָׁא Karthadaso, abridged Carthado, whence *Καρθηδών*.

חֲצוֹצְרָה see חֲצֹצְרָה.

חָצוֹת (after the form אָחוֹת, חָמוֹת; *constr.* חֲצוֹת) *f. the middle*, e. g. לַיְלָה Ex. 11, 4.

חִצִּי (see חֵץ) *m. pl.* for חִצִּים 1 Sam. 20, 36-38, like עַמִּי 2 Sam. 22, 44, Ps. 144, 2, רִמֹּנִי Song of Sol. 8, 2, מִנִּי Ps. 45, 9 for עַמִּים, רִמֹּנִים, מִנִּים.

חֲצִי (*in pause* חֵצִי, with *suff.* חֶצְיוֹ, חֶצְיְנוּ) *m. the half, half part* (of a thing divided into two halves), applied to דָּם Ex. 24, 6, יְרִיעָה 26, 12, מִזְבֵּחַ 27, 5, בָּשָׂר Num. 12, 12, = חָצוֹת Judges 16, 3, particularly to measures Num. 15, 9; 1 Kings 7, 35. חָלַק לַחֲצִי 1 Kings 16, 21 *to divide into two parts*, prop. to separate into halves. חֲצִי פֶלֶךְ Neh. 3, 9 12 16-18 *a half district*, the district (פֶּלֶךְ) being divided into two that it might be managed more easily. Then *the middle* Josh. 10, 13, Ps. 102, 25, מֵחֶצְיוֹ Zech. 14, 4 *out of its midst*, i. e. in the midst. Probably too it means the *middle point* or *centre*, in the proper names חֲצִי הַמְּנֻחוֹת, חֲצִי הַמָּנַחַת. On Maccabean coins חֲצִי is half a שֶׁקֶל.

חֵצִי *m.* merely an enlargement of חֵץ, which see.

חֲצִי הַמְּנֻחוֹת (*midst of resting-places*) *n. p.* of a locality in Judah, whose prefect (אָב) is called once הָרֹאֶה 1 Chr. 2, 52 (it must have been written הָרֹאֶה אֲבִי חֲ׳ הַמְּ׳). Its inhabitants were descendants of Salma son of Caleb 2, 54. See חֲצִי הַמָּנַחַת.

חֲצִי הַמָּנַחַת (*middle of resting-place*) *n. p.* 1. of a locality in Benjamin, whither the inhabitants of גֶּבַע (which see) were driven, and which place is called simply מָנַחַת in 1 Chr. 8, 6. Elsewhere it is mentioned as מְנוּחָה, as far as which the Israelite army retreating in feigned flight enticed the Benjamites Judges 20, 43, an act which is more exactly described as done at נֹכַח הַגִּבְעָה. — 2. of a city in Judah, elsewhere named חֲצִי הַמְּנֻחוֹת 1 Chr. 2, 52, with בֵּית לֶחֶם, נְטוֹפָה, בֵּית יוֹאָב, עַטְרוֹת, צֹרַע (= צֹעַר), whose inhabitants were the posterity of שַׂלְמָא, a son of Caleb. Derivat. the *patron.* חֲצִי הַמָּנַחְתִּי 1 Chr. 2, 54, i. e. an inhabitant of *Hazi ha-Manâchath*, in Judah.

חָצִיר (lengthened from חָצַר, comp. יָשֵׁשׁ and יָשִׁישׁ) *m.* 1. (from חָצַר) *an enclosed place, a court, a dwelling*, generally *home* Is. 34, 13; but חָ׳ in Is. 35, 7 belongs perhaps to signification 2; comp. Phenic. חָצִר in the proper name חֲצִר צָדָא Hizirzada (hunting court), a place in Numidia. — 2. (*constr.* חָצִיר from

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חָצִיר) *grass*, *grass-blade*, the provender of cattle Ps. 104, 14, Job 40, 15, which grows on heights Ps. 147, 8 and is often used as an image of decay on account of its quick and easy withering Ps. 37, 2; 90, 5; 103, 15; especially what springs up from the floor of the flat roofs and dries up hastily for want of nourishment; called חֲצִיר גַּגּוֹת 2 Kings 19, 26; Ps. 139, 6; comp. Phenic. חָצִר in the names of many herbs, e. g. חֲ׳ גֹּזֶל, חֲ׳ תִּפְחַ, חֲ׳ רִישִׁי &c. — 3. *a leek* Num. 11, 5.

חָצַן I. (not used) *tr. to surround*, *to fence about*, *to enclose*, a place, comp. Ar. حِصْن (a lurking-hole), hence applied to the bosom of garments which protects around and in which something may be concealed, or to the enclosed lap; Ar. حَضَنَ to embrace, to conceal (a child) in the arms; *to hatch*, i. e. to protect the eggs, to cover them, حَصُنَ to be protected around, i. e. to be firm; figuratively to be modest, chaste. The organic root is חָצ־ַן, which is found in the same signification in חָז, חָזָה (see חֹזֶה 3). Deriv. חֵצֶן, חֹצֶן 1.

חָצַן II. (not used) *tr. to cut into*, *to pierce*, of a pointed, cutting weapon, Ar. خَصَنَ the same, whence خَصِين (an axe, hatchet), Phenic. חָצַן, Targ. חֲצַן the same, whence חֲצִינָא (axe) &c. Deriv. חֹצֶן 2, as some mss. read for הֹצֶן.

חֵצֶן (with *suff.* חִצְנוֹ), *m. the lap*, in which one carries a thing, coupled with כַּף Ps. 129, 7 *and the binder of sheaves fills his bosom with ears of corn.*

חֹצֶן (with *suff.* חָצְנִי, from חָצַן I) *m.* 1. *the bosom* Is. 49, 22, either used for the arm upon which one protects and carries children, or for *the bosom of a garment*, sinus, Neh. 5, 13; usually applied to attendants male and female. For it חֵיק stands elsewhere Num. 11, 12; Ruth 4, 16. — 2. (from חָצַן II.) prop. axe, adze, then *battle-axe*, mentioned with רֶכֶב (war-chariot) and גַּלְגַּל (which see) as offensive weapons; Ez. 23, 24 *and they* (the Chaldeans and Assyrians) *come upon thee with* (בְּ is omitted here because it stands with וּבִקְהַל עַמִּים, comp. 26, 7) *battle-axe*, *chariots and wheeled waggons*, *and with hosts of people* (comp. רַעַשׁ, הָמוֹן Jer. 47, 3). For the explanation of the word comp. the Phenic. and Targ. חֲצִינָא, axe, which passed from the Phenicians to the Greeks (ἀξίνη), Arab. خَصِين, and though the Masora reads הֹצֶן, it does not alter the meaning. See הֹצֶן.

חֲצַף (Peal not used) *Aram.* prop. to storm, to rush, like the Hebr. קָצַף, Ar. حصف (to rush along, of the horse), خصف IV. (to rush along, of a race,) غَضِبَ (to be kindled), hence *to rage*, *to be angry*, *to be severe;* in the Targ. for הֵעֵז, consequently also, *to be insolent.*

Af. אַחְצַף (*partic.* מַחְצְפָה and מְהַחְ׳) *to shew strictness*, *rage*, *severity*, applied to דָּתָא Dan. 2, 15, מִלַּת מַלְכָּא 3, 22.

חָצַץ (only in *part.* חֹצֵץ) *trans.* 1. *to divide*, *to partition*, into crowds, divisions, ranks; *line* or *rank* being conceived of as *a segment* (comp. Talm. שִׁרְטוּט a line, from שָׁרַט). Hence חֹצֵץ *forming ranks*, *lines* (i. e. arranged divisions), *in bands*, festival processions and the march of armies being so described elsewhere (see *Pih.*) Prov. 30, 27. Deriv. the proper name חֲצָצוֹן. — 2. (not used) *to cut in pieces*, *to divide into parts*, *to separate into pieces*, or *to break off in splinters*, *to disjoin* (from a larger piece), deriv. חָצָץ; *to cut to a point*, *to sharpen* (an arrow), deriv. חֵץ. — The fundamental signification of the stem is sufficiently clear from comparing it with חָצָה, חָץ, and with גַּז, קַץ, Arab. حَصَّ (to divide, to allot), Talm. חֲצַץ to cut in, whence חֲצִיצָא an incision, a cleft.

Pih. חִצֵּץ *to march along in rank and file*, *to go in ranks*, *in orderly bands*, Judges 5, 11, *louder than the cries of men marching in a festival procession well-arranged.*

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Puh. חֻצַּץ *to be cut off, to be shortened*, of the days of one's life, hence *to be completed, at an end*, Job 21, 21; in Ethiopic to be lessened.

חָצָץ (but חֲצָצֶיךָ is from חֵץ) *m.* that which is broken off, separated (from a large piece), hence *a small stone, gravel*, whose points hurt; consequently different from חוֹל, Prov. 20, 17; Lament. 3, 16; Targ. חֲצָצָא (on Prov. 20, 17), Syr. ܚܨܨܐ.

חֲצָצוֹן (from חָצָץ after the form רְעָבוֹן from רָעָב, *constr.* חֲצַצֹּן) *m. a row*, of trees, only used in union with תָּמָר, conseq. חַ׳ תָּמָר (*palm-rows, palm-forest*) *n. p.* of a place between קָדֵשׁ and the south end of יַם הַמֶּלַח, as far as which point the Phenician race אֱמֹרִי dwelt Gen. 14, 17; comp. Judges 1, 36. At the same place is the present *Kurnub* still existing in ruins (*Robins.* III, 178 sq. 186 sq.). חֲצַצֹּן תָּמָר (see תָּמָר) is obviously identical with תָּמָר Ez. 47, 19; 48, 28, the southernmost boundary of Palestine; with Θαμαρά of Eusebius (Onom. s. v. Hazazon Thamar), which was distant a day's journey from חֶבְרוֹן on the way from the latter to אֵילַת, and where a garrison was still in his day; perhaps also with תָּמָר "in the wilderness, in the land" 1 Kings 9, 18 K'tib, which Solomon fortified. In 2 Chr. 20, 2 this place is identified with עֵין גְּדִי the most southern town, according to Josh. 15, 62, on the western side of the Dead Sea, and inhabited by Israelites (1 Sam. 24, 1 2), belonging to Judah, whose situation has been ascertained in the present day (*Robins.* II, 445 sq.); עֵין עֶגְלַיִם Ez. 47, 10, now ʿAin el-Feshkah (*Robins.* l. c. p. 491), being situated in the same westerly direction, towards the north end of the יַם הַמֶּלַח. See עֵין גְּדִי.

חֲצַצֹּן see חֲצָצוֹן.

חֲצֹצֵר Pihel-form of the stem חָצֵר (which see).

חֲצֹצְרָה (*pl.* ־רוֹת, contracted out of חֲצַרְצְרָה) *f. a trumpet*, used when the people were being called together Hos. 5, 8, at public festivals of joy 2 Kings 11, 14, at sacrifices 1 Chr. 13, 8 &c., and whose different signs were more exactly denoted by תָּקַע, הֵרִיעַ. It is coupled with מְצִלְתַּיִם 1 Chr. 16, 42 and שׁוֹפָר Ps. 98, 6, without being identical with them.

חָצַר (not used) *tr. to enclose with a hedge, to enclose, to surround*, a fortress, a court, connected with חָדַר, עָצַר, עָזַר, קָשַׁר, חָשַׁר, אָזַר &c.; comp. حصر, whence حِصَار (a fence, a fort), حظر (to enclose, to lock, to bar). Deriv. חָצֵר, חָצִיר 1, the proper names חֲצֵרוֹת, חָצוֹר, חֲצֵרִים, חֶצְרוֹן.

חָצֵר (Kal unused) *intr.* 1. *to sound shrill, to clang, to peal*, of the clear and bursting voice of man, of musical instruments; cognate in sense הָלַל, צָלַל. This idea proceeds from that of *shining, glittering, being clear;* the same metaphor happening in הָלַל and other words; accordingly the organic root is חָ־צֵר, which is also found in זָהַר (which see), צָהַר with the initial sound enlarged. See Pihel. — 2. *to bloom, to be green, to sprout forth*, Ar. خَضِرَ, particularly applied to the first glistening green. The same metaphor is also in זָהַר (Ar. زَهْر flower), נָצַץ &c. Deriv. חָצִיר 2.

Pih. I. חִצֵּר (*part.* מְחַצְּרִים K'ri) *to sound*, with the trumpet, *to blow the trumpet*, 2 Chr. 5, 13 K'ri, where the K'tib has the Pihel-form חִצְצֵר (*part.* מְחַצְצְרִים).

Pih. II. חִצְצֵר (for חִצֵּר, with Dagesh resolved, hence *part.* מְחַצְצְרִים) *to blow the trumpet* 2 Chr. 5, 13 K'tib.

Pih. III. חִצְרֵר (with the last radical repeated, as in רַעֲנַן, שַׁאֲנַן, another mode of gradation or intensity; *part.* מְחַצְרְרִים K'tib) *to sound the trumpet* 2 Chr. 5, 12 K'tib, where the K'ri has the Hif. מַחְצְרִים.

Pih. IV. חֲצֹצֵר (contracted from חֲצַרְצֵר as עֲזָאזֵל from עֲזַלְזֵל, Aram. חֲטוֹטַר from חֲטַרְטַר; *part.* מַחֲצֹצֵר) *to blow the trum-*

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pet 1 Chr. 15, 24; 2 Chr. 7, 6; 13, 14; 28, 28 in K'tib, for which the K'ri reads מַחְצְרִים in all these places. Deriv. חֲצֹצְרָה.

Hif. הֶחְצִר (only *part.* מַחְצְרִים K'ri) *to sound the trumpet, to blow with the trumpet* 1 Chr. 15, 24; 2 Chr. 7, 6; 13, 14; 29, 28.

חָצֵר (*constr.* חֲצַר, with *suff.* חֲצֵרוֹ; *pl.* חֲצֵרִים with *c.* חַצְרֵי, and חֲצֵרוֹת with *constr.* חַצְרוֹת, from חָצַר) *common gend.* 1. *a court*, atrium, of a palace 1 Kings 7, 8, of a temple 2 Kings 21, 5, particularly of the fore-court, hind-court, or middle court of God's temple; prop. an uncovered space enclosed on every side, therefore *a court-yard* Ez. 40, 14, more exactly described by הַפְּנִימִי 40, 19 28, הַתִּיכוֹן 47, 16 or תִּיכֹנָה 2 Kings 20, 4, חִיצוֹנָה Ez. 40, 31, פְּנִימִית 1 Kings 6, 36. עִיר is put for it even in the K'tib 2 Kings 20, 4, because of its fundamental signification. חָצֵר was also a *guard-court* or prison belonging to the royal castle, denoted more precisely by הַמַּטָּרָה Jer. 32, 2, Neh. 3, 35, being also found in private houses Ex. 8, 9, 2 Sam. 17, 18, and in gardens Esth. 1, 5; sometimes also of the court of the holy tent Ex. 27, 12. חֲצֵרוֹת קְטֻרוֹת Ez. 46, 22 *courts bridged over* (see קָטַר). — 2. *a village, a hamlet*, villa, vicus, which though not enclosed by walls Lev. 25, 31, is still enclosed within itself, different from טִירָה *a moveable camp* (Ps. 69, 26) Gen. 25, 16, and usually belonging to city districts Josh. 13, 23; chs. 15. 18. 19; Neh. 12, 29; it is seldom *the encampment* of nomadic tribes, which commonly consisted of a circle of tents Is. 42, 11; Ps. 10, 8. — Many names of places are compounded with חָצֵר, like the German *Hof*, such as

חֲצַר־אַדָּר (*Addar-court*, see אַדָּר) *n. p.* of a city in the south of Judah near Edom Num. 34, 4, probably used for חֶצְרוֹן (because Hezron is omitted), and conseq. different from אַדָּר Josh. 15, 3. אַדָּר (Addar) appears to be identical with אֲדַר, the name of a God (see אַדְרַמֶּלֶךְ, אֲדַר, אֲדֹר, אֲדָר, אֲדַרְגָּזֵר); comp. Malcander (Plut. de Isid. 13) = מֶלֶךְ אֲדַר, with *n* inserted; Adramytos (Xanthus apud Ath. 12. p. 515) = אֲדַר־מוּת; Amandra (the original name of the Greek Iconium, because the Assyrian Perseus planted the pillar of Adar) = חַמַּן אֲדַר &c.

חֲצַר גַּדָּה (*Gadda-court*, see גַּדָּה p. 263) *n. p.* of a city in Judah Josh. 15, 27, probably named from the Gadda-worship that took place there at one time.

חֲצַר סוּסָה (*horse-court*, i. e. court of the horses of the sun, in the sun-worship) *n. p.* of a place in Simeon Josh. 19, 5, but called in 1 Chr. 4, 31 חֲצַר סוּסִים; comp. as the designations of places בֵּית שֶׁמֶשׁ, בֵּית הַמֶּרְכָּבוֹת. On the heathen worship of the sun with consecrated steeds and chariot see 2 Kings 23, 11. In Phenician the proper name כְּפַר־סֻס *Cabarsus* in Byzacium and the proper name masc. עֲבַד־סֻסִם (Kit. 2) are also to be derived from this worship.

חֲצַר סוּסָה see חֲצַר סוּסִים.

חֲצַר עֵינוֹן (*court of the holy fountain*) *n. p.* of a place in the north eastern point of the holy land, at the border of Damascus Ez. 47, 17, called elsewhere חֲצַר עֵינָן Num. 34, 9 10; Ez. 48, 1. עֵינוֹן is the Phenician pronunciation of עֵינָן; the worship of fountains is known from עֵין־רִמּוֹן, עֵין־שֶׁמֶשׁ &c.

חֲצַר עֵינָן see חֲצַר עֵינוֹן.

חֲצַר שׁוּעָל (*court of jackals*) *n. p.* of a city in Simeon Josh. 15, 28; 19, 3; Neh. 11, 27. Names of places and districts are sometimes denoted by שׁוּעָל, שַׁעַל, שַׁעֲלַב.

חָצֵר הַתִּיכוֹן (*the middle* חָצֵר, to distinguish it from two other neighbouring ones) *n. p.* of a locality towards the border of Hauran, the most easterly point of Palestine towards the north Ez. 47, 16.

חֶצְרוֹ see חֶצְרַי.

חֶצְרוֹן 1. (from חָצֵר; *blooming, beautiful*) *n. p. m.* Gen. 46, 9 12, Greek Ἐσρώμ (Matth. 1, 3); *patr.* חֶצְרֹנִי Num. 26, 6. — 2. (from חָצֵר; *hamlet*) *n. p.* of a city in Judah Josh. 15, 25, elsewhere חָצוֹר 15, 23.

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חֲצֵרוֹת (*hamlets*) *n. p.* of a station of the Israelites in the Arabian desert Num. 11, 35; 12, 16; Deut. 1, 1.

חֶצְרַי (same as חֶצְרוֹן 1) *n. p. m.* 2 Sam. 23, 35 K'tib, for which the K'ri and 1 Chr. 11, 37 have חֶצְרוֹ = חֶצְרוֹן.

חֲצַרְמָוֶת 1. *n. p.* of the third son of the Arabian progenitor יָקְטָן in the ethnographical table Gen. 10, 26, 1 Chr. 1, 20, prop. the name of an Arabian race which was a branch of the Joktanites, having their seat in the district *Chazarmavet* (Ar. حَضْرَمَوْتٌ, رَمَوْت, مُوت). — 2. (*court of Mut*, i. e. of the God of the lower world, Pluto, which מוּת signifies in Sanchon. p. 36; comp. אֲחִימוֹת) *n. p.* of a district east of Yemen on the Indian ocean (*Niebuhr*, Arabien p. 283-94), where there was abundance of frankincense, myrrh and aloes, which became articles of commerce. But it was very insalubrious and destructive to the inhabitants (Beresch. rab. ch. 37; Arr. Peripl. 9, 7; Agatharch. 10). It was originally an emporium of the Phenicians, who called it חֲצַרְמוּת (Samar. חַצְרִימוּת) on account of its injurious climate. The Hebrews changed מוּת into מָוֶת, which they did also in the case of צַלְמָוֶת for צַלְמוּת (from צָלַם), and of the proper name עַזְמָוֶת for עַזְמוּת. The Arabs retained it as a foreign word, wavering in the last syllable between *Mut* and *Maut;* and as another, foreign (Phenician) dialect was spoken there, they formed out of it a verb حَضْرَمَ *barbare loqui*, though this verb has not the remotest connection with the appellat. signification of the place.

חִצְרֵר Pihel-form of חָצַר which see.

חֵק I. *bosom*, *lap*, see חֵיק.

חֵק II. (only *constr. pl.* חִקְקֵי, in a resolved form like צִלְלֵי, עַמְמֵי; from חָקַק) *m. a regulation*, *decree*, חָקַק חֵ׳ Is. 10, 1 *to make a regulation;* חֵ׳ לֵב *decrees of the heart*, i. e. well grounded Judges 5, 15, for which חִקְרֵי (counsellings) is put in 5, 16 by way of irony.

חֹק (before Makkeph חָק־, with *suff.* חֻקִּי, חֻקָּהּ, also חוּקָּהּ; *pl.* חֻקִּים, *c.* חֻקֵּי, with *suff.* חֻקֶּיךָ, חֻקָּיו; from חָקַק) *m.* prop. marked in, engraved, hence 1. *a thing firmly established* or *determined*, *a statute* Gen. 47, 26, with מִשְׁפָּט 1 Sam. 30, 25; *custom*, *usage* Judges 11, 39; 2 Chr. 35, 25; particularly *a law* Is. 24, 5, or also collect. *laws* Ex. 15, 25; hence the phrases שָׂם חֹק ibid., נָתַן חֹ׳ Ps. 99, 7, לִמֵּד חֹ׳ Ezr. 6, 10, עָשָׂה חֹ׳ Deut. 6, 24, שָׁמַר חֹ׳ 1 Kings 3, 14, הָלַךְ בְּחֹ׳ Ez. 11, 12; and in the plural also. It is distinguished from מִשְׁפָּט by this, that it appears as an absolute thing, without a motive, and therefore it means *decree*, חֻקִּי Job 23, 24 *what is decreed for me; a determination*, of God Zeph. 2, 2; fig. *a definite*, *appointed time*, e. g. of the regularly returning rain-season Job 28, 26. — 2. *what is determined*, *meted out*, *allotted*, and therefore *what is imparted* Gen. 47, 22; Prov. 30, 8; *a task*, *what is proposed* Lev. 10, 14; *an appointed inheritance* Ezek. 16, 27; *due*, *income* 45, 14; *allotted food* Prov. 31, 15. — 3. *bound*, *limit*, applied to space Micah 7, 11; Prov. 8, 29; Jer. 5, 22; *boundary*, *circle* Job 26, 10; *shore* 38, 10, hence שָׁבַר חֹ׳ *to break off the rocks of the shore*, probably from חֵק = חָק (which see). Fig. *limit* Job 14, 5; לִבְלִי חֹק Is. 5, 14 *boundless*, *measureless*. — 4. *bosom*, *interior* = חֵק, Job 23, 12 *I kept the words of his mouth more than my interior;* so the LXX. אֶל־חֹק Ps. 2, 7 = אֶת־חֹק, אֶל standing for אֶת.

חָקָה (Kal unused) *tr.* same as חָקַק to cut in, to hew into, to engrave, hence *to carve*, images; *to draw*, *to paint;* comp. γράφειν.

Puh. חֻקָּה (*part.* מְחֻקֶּה) *to be engraved*, *carved*, *painted*, with עַל *in* or *upon* a thing 1 Kings 6, 35; Ez. 8, 10; 23, 14.

Hithp. הִתְחַקָּה (*fut.* יִתְחַקֶּה) *to put a circle or limit* (חֹק) *about* (עַל) a thing, Job 13, 27 *thou puttest thyself as a limit round about the roots of my feet.* Perhaps it is a denom. from חֹק.

חֻקָּה (*constr.* חֻקַּת; *pl.* חֻקּוֹת) *f. a law*,

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determination, *ordinance*, proceeding from God Ex. 13, 10, of פֶּסַח 12, 43; the pl. in Lev. 18, 4; of heathen laws Jer. 10, 3, i. e. idolatry, Mic. 6, 16 *the idolatrous ordinances of Omri;* then *an established*, *appointed time*, of קָצִיר Jer. 5, 24, of the laws of nature 33, 25; *customs*, mores, 1 Kings 3, 3.

חֲקוּפָא (*urging on*, *incitement*, viz. Jah is) *n. p. m.* Ezr. 2, 51; Neh. 7, 53.

חָקַף (not used) *intr. to bend oneself*, *to be crooked*, Ar. حقف, identical with חָגַב belonging to חָגָב 4 and חֲגָבָא; more correctly perhaps = אָכַף (which see) *to urge on*, *to drive on;* deriv. the proper name חֲקוּפָא.

חָקַק (i. e. חַק; 2 *pers.* חַקּוֹתָ, with *suff.* חַקֹּתִיךְ; *part. act.* חֹקֵק, *part. pass.* חָקוּק; *inf. constr.* חֹק, with *suff.* חֻקּוֹ; *imp.* with *suff.* חֻקָּהּ) *trans.* same as חָק־ה: 1. *to cut into*, *hew into*, *to dig*, מִשְׁכָּן (a dwelling), with בְּ of the place Is. 22, 16; *to inscribe*, in סֵפֶר, with עַל 30, 8 (Greek γράφειν), in לְבֵנָה Ez. 4, 1, fig. עַל־כַּפַּיִם Is. 49, 16; *to trace*, *pourtray* Ez. 23, 14. — 2. Metaphor. *to establish*, *to lay the foundation of*, חוּג (the arch of heaven) = רָקִיעַ Prov. 8, 27; מוֹסְדֵי אֶרֶץ 8, 29. — 3. Figur. *to prescribe*, *to ordain*, *to give laws* Is. 10, 1, *part.* חוֹקֵק = מְחֹקֵק *lawgiver*, *leader*, *ruler* Judges 5, 9. Deriv. חֹק, חֻקָּה, חֵק II. (חֵקֶק).

Pih. חֹקֵק (*part.* מְחֹקֵק and חֹקֵק; *fut.* יְחוֹקֵק) *to engrave*, *to inscribe*, laws, hence *to decree* Prov. 8, 15, where צֶדֶק is an adverb; *to lead*, *rule*, מְחֹקֵק *lawgiver* Judges 5, 14, *king*, *leader* Is. 33, 22, חֶלְקַת מְחֹקֵק Deut. 33, 21 *the portion appointed by the lawgiver;* מְחֹקֵק metaph. *a sceptre*, the instrument and badge of a ruler (Hom. Il. 2, 86. 101. 279; 3, 218; 14, 93) Num. 21, 18; Ps. 60, 9; 108, 9, therefore the parall. מָעוֹז רֹאשׁ (strength of the head = *helmet*) 60, 9 and שֵׁבֶט (sceptre) Gen. 49, 10, only poetically for *dominion*, *rule*.

Puh. חֻקַּק prop. to be cut, engraved, hence *to be established*, *determined*, as right, law; מְחֻקָּק *right* Prov. 31, 5. Derivat. the proper name חֻקֹּק.

Hof. חוּחַק (*fut.* יֻחַק) *to be inscribed*, *engraved*, בַּסֵּפֶר Job 19, 23.

חֵקֶק a singular form for the *constr. pl.* חִקְקֵי, see חֵק II.

חֻקֹּק (with *a* of motion ־קָה; *a ditch*) *n. p.* of a city in Asher 1 Chr. 6, 60 (where חוּקֹק is written), situated on the border of Naphtali Josh. 19, 34; but in 21, 31 the same city is named חֶלְקָת, and in 19, 25 חֶלְקַת; which seems, however, to have been a place in the vicinity of חֻקֹּק, with which it was confounded. This city still appears in the Talmudic period; and is perhaps the present Jakôk, four hours from Tabor (*Robins.* III. p. 133 App.).

חָקַר (*inf. constr.* חֲקֹר, *imp.* with *suff.* חָקְרֵנִי; *fut.* יַחְקֹר) *trans.* prop. to dig, to dig through, to break through, the organic root חָ־קַר being also in נָ־קַר, בָּ־קַר, דָּ־קַר, זָ־כַר, כָּר־ה &c. Only figur. *to search out*, 1 Sam. 20, 12; Prov. 18, 17; 28, 11; *to explore* Job 5, 27; 28, 27; *to spy out*, *to reconnoitre* Judges 18, 2; 2 Sam. 10, 3; *to examine*, דָּבָר Prov. 25, 2, דֶּרֶךְ Lament. 3, 40, רִיב Job 29, 16. Deriv. חֵקֶר, מֶחְקָר.

Nif. נֶחְקַר *to be searched out*, *ascertained* 1 Kings 7, 47; *to be investigated* 31, 37; אֵין חֵקֶר = לֹא נֶחְקַר.

Pih. חִקֵּר *to find out*, *to exhibit fundamentally*, מְשָׁלִים Eccles. 12, 9.

חֵקֶר (*constr. plur.* חִקְרֵי) *m.* 1. *a searching out*, *examination*, of God and divine things, with אֵין (Is. 40, 28; Ps. 145, 3; Prov. 25, 3; Job 5, 9; 9, 10) or לֹא (34, 24; 36, 26) *unsearchable*, *unfathomable*, or *not to be explored*, *infinite* &c. — 2. *a finding out by minute and persevering investigation*, i. e. an investigation exceeding the appointed measure, Prov. 25, 27 *and their soul's minute investigation* (of divine things) *is a burden* (see כָּבוֹד), i. e. as the eating of much honey is not good, so also is the tedious examination of divine things burdensome (comp. Sir. 3, 21-25); or לֹא

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should be supplied to the last כָּבוֹד, out of the first hemistich, with the meaning, *is not laudable* (Levi ben Gershom). — 3. the object or result of searching, what is to be searched out, i. e. *deep wisdom, philosophy*, Job 8, 8; 11, 7; *the deepest, innermost, most hidden*, 38, 16 = מֶחְקָר (Ps. 95, 4). — 4. same as חֵק II. *determination, decision* Judges 5, 16.

חֹר (only *pl.* חֹרִים, *constr.* חֹרֵי, with *suff.* חֹרֶיהָ; once חוֹרִים Eccles. 10, 17) *m.* 1. (from חָרַר) *noble, free* (comp. Aram. חֹר, חָרִי, Syr. ܚܳܪܳܐ, Ar. حُرّ), of the Edomites Is. 34, 12 or the Jews Jer. 27, 20, who were near to royalty 1 Kings 21, 8 11, or out of whom kings were chosen at the election of a sovereign Is. l. c. — בֶּן־חוֹרִים Eccles. 10, 17 *a free one*, a periphrasis for the sing. — 2. (from חָר II.) *a hole, a breach*, in a wall Ez. 8, 7, in a door 2 Kings 12, 10; *eye-hole* Zech. 14, 12; *hole in the earth* 1 Sam. 14, 11; Job 30, 6; *hole of prey* Nah. 2, 13; but for *window, opening* חוֹר (which see) stands, in Song of Sol. 5, 4. The proper names חֹרוֹן in בֵּית ח׳, חֹרֹנַיִם, the Gent. חֹרֹנִי, חֹר in חֹר הַגִּדְגָּד (see גִּדְגָּד), the name of the tribe חֹרִי (*pl.* חֹרִים), and the proper name masc. חֹרִי should be taken agreeably to this meaning. — 3. (from חָר I.) a basis for the farther developed חֹרִי (which see); see moreover חוֹרֵי.

חֹר *m.* Is. 11, 8, see חוּר (in its three meanings) and as a proper name.

חָרָא I. and חָרָה in derivatives (not used) *tr. to clean from dross, to purify*, especially the body by excrements, comp. Talm. חֲרָא to scour away, to purify, Ar. هَرَّ (to separate dirt); and also خَرِىَ and خَرَأَ in the derivatives. Deriv. חֶרֶא, חֲרִי, חֲרִיוֹן, מַחֲרָאָה.

חָרָא II. (not used) and חָרָה *tr.* prop. to knot around, to twist round, cognate with אָרָה IV., Arab. أَرَى, therefore *to embrace firmly*, of a coat of mail, harness. Deriv. תַּחֲרָא, and the proper name חַרְהַיָּה.

חֶרֶא (from חָרָא I.; *pl.* חֲרָאִים, *constr.* חַרְאֵי, with *suff.* חַרְאֵיהֶם) *m. offscouring, excrement, dung* Is. 36, 12 K'tib, for which חֲרֵיהֶם from חֲרִי (which see) stands in the original passage 2 Kings 18, 27. The K'ri has always in its stead euphemistically the word צוֹאָה, whose vowels are put to the noun before us, in the text.

חָרַב I. (*imp.* חֲרֹב, *pl.* חִרְבוּ) *trans.* 1. (not used) same as חָרַף, חָרַם I., גָּרַב *to cut, to divide, to tear asunder*, comp. Aram. חוּרַף knife. Deriv. חֶרֶב 1 and 2. — 2. *to fight, contend*, Syr. ܚܪܒ, Ar. حَرَبَ, prop. to tear in pieces, to lacerate; comp. Ar. حَرْب war. Hence *to kill* Jer. 50, 21, with הֶחֱרִים; *to slaughter*, פָּרִים ib. 50, 27 (a figure of destroying the adult male population 48, 15). Deriv. חֶרֶב 3.

Nif. נֶחְרַב *to contend with one another, to extirpate*, 2 Kings 3, 23 according to the LXX. Comp. Syr. ܐܬܚܪܒ.

Hof. הָחֳרַב (*inf. absol.* הָחֳרֵב) *to be subdued* 2 Kings 3, 23.

חָרַב II. (not used) *intr.* same as הָרַם, אָרַם, חָרַם II. *to be high, firm*, comp. besides אַרְמוֹן and הַרְמוֹן the Ar. إِرَم (a stone pillar, a grave-stone), هَرَم (pyramid); and even *pyramis* has come from p' (the Egyptian article) and إِرَم (iram). Deriv. חֳרָבָה 2, חֶרֶב 5.

חָרֵב (*fut.* יֶחֱרַב, sometimes יֶחְרַב in mss.; *imperat. f.* חֳרָבִי) *intrans.* prop. *to burn up, to dry up* (in consequence of heat), therefore 1. *to become dry*, of מַיִם Gen. 8, 13, יָם Ps. 106, 9, of נָהָר Is. 19, 5, Job 14, 11, מַעְיָן Hos. 13, 15, יְאֹר Is. 19, 6; *to be dry*, of צוּלָה 44, 27, פְּנֵי הָאֲדָמָה Gen. 8, 13. — 2. Figur. *to be stiff, motionless* (what is fluid being conceived of as movable), hence of the heavens Jer. 2, 12, comp. יָבֵשׁ 1 Kings 13, 4 with a like metaphor. application.

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In the same manner the Ar. حار *emaciatus fuit* and *obstupuit;* comp. *torpere* with *torrere.* — 3. *to be desolate, laid waste,* or *to become so,* of עִיר Jer. 26, 9, בָּמוֹת Ez. 6, 6, מִקְדָּשִׁים Am. 7, 9; transferred to persons, *to be destroyed,* Is. 60, 12. Comp. Ar. خَرِبَ. The transition from signif. 1. is observable from Is. 42, 15; 48, 21 &c. Deriv. חָרֵב, חֹרֶב, חֶרֶב 4, חֲרָבוֹן, חָרְבָּה, חֳרָבָה, חָרָבָה, the adj. חֹרֵב, and the proper name חֹרֵב.

Nif. נֶחֱרַב *to be laid waste,* of עִיר Ez. 26, 19; 30, 7.

Puh. חֹרַב *to be dried* Judges 16, 7 8.

Hif. הֶחֱרִיב 1. *to dry up,* יָם Is. 50, 2; 51, 10; יְאֹר 37, 35. — 2. *to lay waste, to destroy,* עִיר Ez. 19, 7, חוּצוֹת Zeph. 3, 7, אֶרֶץ Judges 16, 24; referring to persons 2 Kings 19, 17.

Hof. הָחֳרַב *pass.,* of עִיר Ez. 29, 12. On the other hand, in אִמָּלְאָה הָחֳרָבָה 26, 2 *I will be filled with the desolated* (Tyre), as Rashi, Kimchi and others understand it, the word is a noun, with the accent irregular. The ancients have translated: *I fill myself,* (*if*) *it be wasted.*

חָרֵב *adj. m.,* חֲרֵבָה *f.* 1. *dry,* oppos. to בָּלוּל Lev. 7, 10; of פַּת Prov. 17, 1, i. e. without the addition of fat. — 2. *deserted, desolated,* of מָקוֹם Jer. 33, 10, בַּיִת Hag. 1, 9, עִיר Ez. 36, 38, with נָשַׁם 36, 35 (see חֹרֵב adj.).

חֶרֶב (with *suff.* חַרְבִּי, חַרְבְּךָ, חַרְבּוֹ; *plur.* חֲרָבוֹת, *constr.* חַרְבוֹת, with *suff.* חַרְבוֹתָיו) *f.* 1. (from חָרַב I.) *a sword* (prop. edge, sharpness) Ez. 5, 2, to which are applied חַדָּה Ps. 57, 5, מֹרָטָה Ez. 21, 16, פְּתוּחָה, מְרוּטָה 21, 33, שְׁלוּפָה Num. 22, 23, קָשָׁה, גְּדוֹלָה Is. 27, 1; and which as a weapon is coupled with חֲנִית 1 Sam. 13, 22, מָגֵן 1 Chr. 5, 18, חֵץ שָׁנוּן Prov. 25, 18, קֶשֶׁת Hos. 2, 20, כִּידוֹן 1 Sam. 17, 45. The expression לְפִי חֶ׳ *at the edge of the sword* Judges 1, 8, i. e. with the edge of the sword, for which also הִכָּה בַחֶ׳ 2 Sam. 12, 9, הָרַג בַּחֶ׳ Josh. 13, 22 are used, is frequent; נָפַל לְפִי חֶ׳ Is. 8, 24 and נָפַל בַּחֶ׳ Num. 14, 3 being also said. עֲוֹן חֶ׳ Job 19, 29 is *sin of the sword,* i. e. by which one incurs the punishment of the sword or death, comp. עֲוֹן קֵץ Ez. 21, 34, ἁμαρτία πρὸς θάνατον 1 John 5, 16. — 2. *a sharp instrument, a knife,* for circumcising Josh. 5, 2; *a razor* Ez. 5, 1; *axe, hatchet,* 26, 9; *a chisel* Ex. 20, 22; *teeth,* of the Nile-horse or hippopotamus Job 40, 19, on account of its two large tusks. — 3. *war* (Ar. حَرْب war), represented as a calamity along with דֶּבֶר 1 Chr. 21, 12, שְׁפוֹט 2 Chr. 20, 9, הֶרֶג Esth. 9, 5, רָעָב Ez. 14, 21 &c. Coupled with מְנֻסָּה *flight* Lev. 26, 36, שְׁבִיּוֹת *captives* Gen. 31, 21, חָלָל *slain* Num. 19, 16 &c. where the genitive is to be translated *by, from, before* &c. — 4. (from חָרֵב) *m. dryness, consumption,* as a disease of men Deut. 28, 22. — 5. (from חָרַב II.; *pl.* with *suff.* חַרְבֹתֵיהֶם) *grave, mausoleum, palace of the dead* 2 Chr. 34, 6 K'ri, where the verse is connected with the two preceding ones and should be translated: *and in the cities of Manasseh and Ephraim and Simeon as far as Naphtali he has burnt* (the priests' bones) *in their palatial resting-places round about.* On the K'tib see בָּחַר I.

חֹרֶב (*pl.* חָרְבוֹת) *m.* 1. (from חָרֵב) *heat, glow,* Gen. 31, 40, either external Is. 25, 5, extinguished by the shadows of the clouds 25, 5, or internal Job 30, 30; *dryness, drought,* Judges 6, 37; *the drying up,* of water Jer. 50, 38; and coupled with חֶרֶב being an image of the drying up of the sea of peoples. — 2. *desolation, wasting,* עָרֵי חֹ׳ Is. 61, 4 *cities of desolation,* i. e. desolated cities, and therefore associated with שַׁמָּה Jer. 49, 13, or חֶרְפָּה; as לְחָרְבוֹת 25, 9 stands similarly; in an intensive way חֹ׳ שְׁמָמָה Ez. 29, 10; *destruction* Hag. 1, 11, without any necessity for reading חֶרֶב with the LXX. The Aram. and modern Hebrew חוּרְבָּן and חָרְבָּן are developed out of it. — 3. Prop. a wilderness-bird, concrete *bustard* Zeph. 2, 14, i. e. a bird of the desert which continues on the

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ground, named along with the ostrich (Xenoph. Exp. Cyr. 1, 5, 2), Ar. خَرِبٌ. In the parallel passage Is. 34, 11 עֹרֵב stands for it; which the LXX and Vulg. have here.

חָרֵב (not used) 1. *adj. m.*, חֲרֵבוֹת *adj. f. pl.* equivalent to חָרָב Ez. 36, 35 38. This form has arisen out of the low and somewhat Phenician pronunciation of the ־ָ. — 2. חֹרֵב or חוֹרֵב (*the waste, desert*, viz. mountain) *n. p.* of a top of Sinai, on which the Mosaic law was announced Ex. 3, 1; 17, 6; Deut. 1, 2; 1 Kings 8, 9, now *G'ibl Mûsa* (جبل موسى). Formerly חֹרֵב was the general name, and סִינַי the more restricted. Compare on G'ibl Mûsa *Robinson*, Bibl. Res. I. p. 177, 551 &c.

חָרֵב (Peal not used) *Aram.* = Hebr. חָרַב.

Hof. הָחְרַב *to be laid waste, destroyed*, Ezr. 4, 15.

חָרְבָּה (formed from חָרֵב and only sing.) *f. wasteness, desolation*, of עִיר Jer. 27, 17, בַּיִת 22, 5, אֶרֶץ 7, 34, מַחֲמַדִּים (desirable pleasure-grounds) Is. 64, 10; coupled with שַׁמָּה Jer. 25, 11 and שְׁמָמָה 44, 6; *a desert* Ez. 25, 13; figur. *calumniated, despised* Ez. 5, 14, with חֶרְפָּה. Ar. خَرِبٌ the same.

חָרְבָה (from חָרַב) *f. dryness*, oppos. to יָם Ex. 14, 21, Hagg. 2, 6, יְאֹר Ez. 30, 12; *dry ground* Josh. 4, 18 (cognate נַבָּשָׁה). חָרְבוֹת Is. 48, 21 is = חָרְבָה.

חָרְבָה (*pl.* חָרָבוֹת, *constr.* חָרְבוֹת) *f.* 1. *a wilderness, a desert district*, Ps. 102, 7; *desert cities and places* which have become so by the inhabitants being carried into exile, and may cease to be so again Ez. 33, 24; 36, 33; in opposition to which *primitive deserts* 26, 20 are called חָרְבוֹת מֵעוֹלָם; elsewhere *cities lying in ruins for generations past* are also termed חָרְבוֹת עוֹלָם Is. 58, 12; 61, 4. Farther *ruins* Is. 51, 4; *destroyed buildings* Mal. 1, 4; Ez. 13, 4. — 2. (only *plur.*; from חָרַב II.) *palace of the dead, mausoleum, pyramid*, Job 3, 14, for which in 3, 15 בָּתִּים stands with the meaning of בַּיִת Is. 14, 18, i. e. house of the dead. The vain kings of Egypt built pyramids for their sepulchres and filled them with their treasures (*Jahn*, Biblische Archäologie I. 2. p. 439 seq.).

חַרְבוֹן (*pl. constr.* חַרְבֹנֵי) *m. heat, glow*, Ps. 32, 4.

חַרְבוֹנָא or ־נָה (Persian) *n. p. m.* Esth. 1, 10; 7, 9; comp. Pers. خربان (ass-driver).

חַרְבוֹנָה see חַרְבוֹנָא.

חָרַג (*fut. pl.* יַחְרְגוּ) *intr.* 1. (not used) *to leap forth, to spring forward, to break forth*, out of a place, comp. Ar. خَرَجَ (to break forth, to go out), in which sense the Targ. even takes the passage Ps. 18, 46, therefore *to hop, to spring*, of the locust. Deriv. חַרְגֹּל. — 2. *to quake, to tremble, to be moved with fear, to hasten with trepidation*, therefore חָרַג מִן Ps. 18, 46 *to flee trembling out of* (*Rashi*), for which Mic. 7, 17 has רָגַז מִן; comp. חָרַד מִן Hos. 11, 10 *to flutter with trepidation*, and the Ar. خَرَجَ (to be fearful), خَرَعَ (to hasten with trepidation); Targ. חָלַג the same, whence אַרְמָה = חַרְגָּא (*Rashi*). חָגַר (which see) standing for חָרַג 2 Sam. 22, 46 is transposed.

חַרְגֹּל (from חָרַג with the formative syllable ־ל after the type of קָרְסֹל from קֶרֶס, אֶשְׁכֹּל from אֶשֶׁד, שִׁמְאל = שְׂמֹאל from שֹׂם, Aram. נַחְשַׁל from נָחַשׁ; see *Fürst*, Lehrgeb. p. 203, and the חֲרוּזֵי פְּנִינִים p. 103) *m. an edible, winged species of locust* Lev. 11, 22, Ar. حرجل (as one may read in Casiri Bibl. 1, 300) a kind of locust, حَرْجَلَة (march of locusts); and from it the denomin. there حرجل (to leap, to spring, of locusts or horses).

חָרַד (*fut.* יֶחֱרַד, *pl.* יֶחֶרְדוּ) *intr. to be afraid, to quake, to tremble*, absol. Is. 19, 16; 32, 11, along with פָּחַד, רָגַז; sometimes joined with לֵב, as the seat of terror 1 Sam. 28, 5; with לְ of the

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thing of which one is afraid Job 37, 1. חָ׳ אֶל 2 Kings 4, 13 *to be uneasy for one;* חָ׳ אִישׁ אֶל־אָחִיו Gen. 42, 28 *one turns to the other trembling;* חָ׳ לִקְרַאת 1 Sam. 21, 2 *to meet one fluttering with trepidation;* חָ׳ מִן Hos. 11, 11 *to flutter with fear;* so that the fundamental signification is *to be moved with trepidation*, as in פָּחַד Hos. 3, 5, חָרַג &c., Ar. خرد (to be afraid). Derivatives חָרֵד, חֲרָדָה, and the proper name חֲרֹד.

Hif. הֶחֱרִיד (*part.* מַחֲרִיד) *to terrify*, Lev. 26, 6; Judges 8, 12; *to put into fear* Ez. 30, 9, where the LXX read לְהַחֲרִיב. The organic root חָ־רַד is closely connected with the root in רָעַד, רַת, רַט.

חָרֵד (*pl.* חֲרֵדִים) *adj. m.* 1. *trembling, fearful*, Judges 7, 3, with עַל *of* that for which one trembles 1 Sam. 4, 13. — 2. Figurat. *filled with reverence, with holy awe*, with אֶל־ Is. 66, 5, עַל 66, 2, בְּ of the thing for which one is so filled Ezr. 9, 4.

חֲרֹד (*place of terror*, comp. חֲרָדָה 2) *n. p.* of a place in the plain of יִזְרְעֶאל at גִּלְבֹּעַ, whence were two of David's heroes; *Gent.* חֲרֹדִי 2 Sam. 23, 25. In the vicinity of this place at the foot of Gilboa is עֵין חֲרֹד (*fountain of Harod*), i. e. a fountain bubbling up beneath a hole in a wall of conglomerate rock, which was called in the Middle ages *Tubania*, and is now *En Galûd*. Above it Gideon encamped Judges 7, 1. In Judges 7, 4 it is simply named מַיִם and in 1 Sam. 29, 1 עַיִן in Jezreel.

חֲרָדָה (*constr.* חֶרְדַּת, *pl.* חֲרָדוֹת) *f.* 1. *terror, fear*, 1 Sam. 14, 15; *consternation* Jer. 30, 5; *disquiet* 2 Kings 4, 13; *fearfulness* Is. 21, 4; חֶ׳ אֱלֹהִים 1 Sam. 14, 15 *frightful trepidation;* חֶ׳ אָדָם Prov. 29, 25 *the fear of man.* — 2. (*place of terror*) *n. p.* of a station of the Israelites in the desert Num. 33, 24.

חָרָה I. same as חָרָא I.; deriv. חֲרִי, חֶרְיוֹן.

חָרָה II. (*inf. abs.* חָרֹה, *constr.* חֲרוֹת; *fut.* יֶחֱרֶה, *ap.* יִחַר) *intr. to glow, to burn*, particularly of anger, hence 1. *to be kindled*, with אַף Ex. 22, 23, Deut. 7, 4, seldom without אַף 2 Sam. 22, 8; with בְּ Num. 11, 33, or עַל Zech. 10, 3, or אֶל of the person at whom one is angry Num. 24, 10; omitting אַף and with לְ of the person who is angry Gen. 18, 30, or with the addition of בְּעֵינָיו 31, 35; with עַל of the cause 2 Sam. 19, 43. — 2. Figurat. *to be fretful, vexatious, excited, moved, sad* (cognate in sense with עָצַב, זָעַם) Gen. 4, 5; 34, 7; Jon. 4, 4; *to be zealous*, with בְּ *against* something Hab. 3, 8, and, as one may see from Pih. *to oppose*, from Hithp. *to be jealous, envious*, and according to some also from Nif., *to rage*. Deriv. חֳרִי, חָרוֹן 1. — 3. *to prick, to sting*, of thorns &c., like חָרַר. Deriv. חָרוֹן 2.

Nif. נֶחֱרָה in Song of Sol. 1, 6 and Is. 41, 17, see חָרַר.

Pih. תִּחֲרָה (*fut.* יְתַחֲרֶה) *to strive, to carry on war*, with אֶת or בְּ *with* one Jer. 12, 5; 22, 15, where for בָּאֶרֶז, which yields no suitable meaning, the LXX read בְּאָחָז, an allusion to Ahaz's fondness for building (2 Kings 16, 10); the cod. Alex. and the Ar. read בְּאַחְאָב. This singular, quadriliteral Pihel-form, with the Hithpahel too perhaps, seems to have arisen from a noun תַּחֲרוּת (*opposition, combat*), which is still preserved in the popular dialect; especially as the letter *Tau* has established itself in the Syr.

Hif. הֶחֱרָה (*fut. ap.* יַחַר) *to stir up anger* (אַף) Job 19, 11, with עַל of the person; figur. *to act with ardour* or *zeal* Neh. 3, 20.

Hithp. הִתְחָרֶה (*fut. ap.* יִתְחַר) *to be incensed, to be indignant*, with בְּ of the person or thing against one or a thing, Prov. 24, 19; Ps. 37, 1 7; seldom absolutely Ps. 37, 8. See Pihel.

The stem חָרָה is the Syr. ܚܪܐ, ܚܪܝ, and the Arab. حَرَى (hence حَرْوَة heat), as the derivatives shew. Instead of it the usual Syr. and Ar. are ܚܪ, Ar. حَرَّ; as in Hebrew the organic root חָר־ה is interchanged with חַר in this sense.

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חָרָה III. (not used) *tr.* same as חָרָא II. (belonging to תַּחְרָא), hence *to screen, to protect round about.* Deriv.

חַרְהַיָּה (out of חֲרַהְיָה, *Jah is protecting;* from חָרָה=חָרָא II.) *n. p. m.* Neh. 3, 8; for which mss. have חַרְחַיָּה (which see).

חָרוּז (*pl.* חֲרוּזִים) *m.* prop. strung together, joined together, therefore *a string of pearls, a neck-lace*, Song of Sol. 1, 10; Ar. خَرَزٌ, خَرَزَةٌ.

חָרוּל see חָרֹל.

חֲרוּמַף (i. e. חֲרוּם אַף, *snub-nosed*) *n. p. m.* Neh. 3, 10.

חָרוֹן (*constr.* חֲרוֹן, with *suff.* חֲרוֹנִי; *pl.* with *suff.* חֲרוֹנֶיךָ) *m.* 1. = חֳרִי *anger, wrath, the glow of anger*, usually coupled with אַף, seldom without it Ex. 15, 7. In חֲרוֹן הַיּוֹנָה Jer. 25, 38 חָרוֹן obviously stands for חֶרֶב, as the LXX and mss. read, especially as the same phrase appears correctly in 46, 16 and 50, 16; because in the 25 chapter v. 16 and 27 חֶרֶב stands in the phrase; and finally because חָרוֹן is not femin., and consequently יוֹנָה cannot by any means refer to it. חֲרוֹן has only been introduced because it stands before and after. Figurat. *divine wrath, punishment*, Neh. 13, 18, pl. *chastisements* Ps. 88, 17. — 2. *a withered, sharp-pointed sort of brushwood* (from חָרָה *to sting, to pierce*, comp. חָרֹל), applied for culinary purposes in the wilderness, Ps. 58, 10, with חַי (see חַי I. in signif. 3. and the organic root to חוֹחַ) *thorn-bushes*, which were likewise used for the same end; comp. חָרִית (in the Mishna) *the pointed birch*, Syr. ܚܪܘܬܐ. — 3. written instead of חָזוֹן Ez. 7, 12 14, as בָּרָק and בָּזָק are interchanged in that place.

חֹרוֹן (see בֵּית חֹרוֹן) *n. p.* of a place in the vicinity of תִּמְנַת סֶרַח, afterwards כְּפַר חֶרֶס, now the village *Chawara*, perhaps identical with Upper-Beth-Horon. Deriv. the *Gentile* חֹרֹנִי (חֹרוֹן the place from which Sanballat came) Neh. 2, 10 19 *the Horonite.*

חָרוּף (*the early-born*, i. e. strong; see חָרַף II.) *n. p. m.*, but only in the *patronym.* חֲרוּפִי 1 Chr. 12, 5 K'tib. See חָרִיף.

חָרוּץ (significations 1—5 and 7 from חָרַץ I.) 1. *decision, judgment*, כִּלְיוֹן חָ׳ Is. 10, 22 *destruction of decision*, i. e. a decided, determinate destruction; עֵמֶק הֶחָ׳ Jo. 4, 14 *valley of decision*, i. e. of judgment (LXX, Theod.), probably an earlier name of the עֵמֶק יְהוֹשָׁפָט 4, 2 12, because judgment was held there. — 2. *the marked-out quarter* Dan. 9, 25, coupled with רְחוֹב constituting the entire extent of the city. — 3. *a rent, an incision*, in the eye-lid Lev. 22, 22 (J. Targ. I.; Talm. Bechor. 39; Ibn G'anâch, Tanchum), hence the Talmudic חָרוּץ (Gittin 56) or חָרִיץ (Bechor. 39) the eye-lid itself, as if like a split in the eye. — 4. *a pointed instrument*, for threshing, figurat. Job 41, 22, *pl.* חֲרֻצוֹת Am. 1, 3; an adjective to מוֹרַג Is. 41, 15, or alone 28, 27, identical with חָרִיץ 2 Sam. 12, 31 and 1 Chr. 30, 3. — 5. (out of חַרּוּץ, therefore the *plural* חֲרוּצִים) *a diligent one*, oppos. to עָצֵל Prov. 10, 1; 12, 24; 13, 4; 21, 5. See חָרַץ I, 4. — 6. (from חָרַץ III.) *gold*, the finest and best Prov. 3, 14; 16, 16; Zech. 9, 3, mentioned with פַּז Prov. 8, 10 19, whose colour is יְרַקְרַק glittering. — 7. (*industrious, zealous*) *n. p. m.* 2 Kings 21, 19.

חָרַז (not used) *tr. to arrange, to put together in a row, to string*, on a cord or lace, Ar. خَرَزَ, Syr. ܚܪܙ, Talm. חָרַז, חֲרַז, with the numerous derivatives. The organic root is closely connected with that in גָּ־רַשׁ II., יָ־רַשׁ II. &c. Deriv. חָרוּז.

חָרַח (not used) *tr. to veil, to protect round about*, same as כָּרַךְ, and like it arising from reduplication of the simple organic root. Derivative

חֶרֶח (not used) *m. protection, defence*, only in the proper name חַרְחַיָּה.

חַרְחוּר (*nobility, distinction;* from the Pihel of חָרַר) *n. p. m.* Ezr. 2, 51; Neh. 7, 53.

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חַרְחַיָּה (*Jah is a protection;* from חֶרֶח which see, conseq. out of חַרְחִיָּה) *n. p. m.* Neh. 3, 8, but only according to some mss., the usual reading being חַרְהַיָּה.

חַרְחַס (*splendour, glitter;* from חָרַס reduplicated) *n. p. m.* 2 Kings 22, 14, for which 2 Chr. 34, 22 has חַסְרָה = חַרְסָה.

חַרְחֻר (see Pihel of חָרַר) *m. inflammation*, Deut. 28, 22, which the Syr. has well rendered by ܚܠܘܦܬܐ.

חָרַט (not used) *tr.* 1. *to engrave, inscribe*, a writing, prop. to cut in; connected with חָרַץ, חָרַת, חָרַשׁ, קָרַד belonging to קַרְדֹּם, Talm. קָרַט, Greek χαράσσω, χαράττω, Pers. خريدن, and in the modern languages with *grattare, gratter, to grate* &c. Derivat. חֶרֶט 1, חַרְטֹם. — 2. *to sculpture, to cut out, to hollow out, to deepen.* Deriv. חָרִיט and חֶרֶט 2.

The fundamental signification of the stem is sufficiently certified by the Syr. ܚܪܛ (to cut in, to pierce), ܚܘܪܛܐ (an incision, puncture), Ar. خرط (like the Hebrew בָּרָא metaphor. applied to *forming, creating*); the Talm. חֲרַט (to repent) is figurative, prop. pungi conscientia. The organic root appears to be חָ־רַט, as is seen from גָּרַד.

חֶרֶט *m.* 1. *a style* or *stylus*, for inscribing letters, therefore metaphor. (like stylus) *a character*, Is. 8, 1 *with a man's style*, i. e. with the common, usual characters so as to be easily read. — 2. *a graving-tool*, Ex. 32, 4 *and he formed it with the graving-tool* (LXX, Onk., Sam., *Kimchi*, after the Ar. خرط). But this meaning does not suit either the signification of וַיָּצַר, or the context. Others, therefore, understand *form, pattern, type* (Saad., Ibn Esra); but this signification for חֶ׳ is by no means proved. Better with reference to the same phrase in 2 Kings 5, 23: *bag*, and so the passage is to be translated: *and he rolled it* (the gold) *up in a bag* (Targ.), conseq. = חָרִיט.

חַרְטֹם (*pl.* חַרְטֻמִּים, *constr.* ־מֵּי; developed out of חֶרֶט 1 with the noun-ending ־ֹם, like קַרְדֹּם) *m. a writer, a writer of hieroglyphics*, ἱερογραμματεύς, and at the same time *an interpreter of the sacred writings and customs, as well as of dreams*, Gen. 41, 8 24; Ex. ch. 8 and 9. The LXX render חַרְטֻמִּים by ἐξηγηταί (Gen. 41, 8), σοφισταί Ex. 7, 11; Dan. 1, 20. Hence the word embraces the priestly class of Egypt, and is then transferred to the Magi, Dan. 1, 20; 2, 2. חַכִּים, כַּשְׂדִּי, מְכַשֵּׁף, אַשָּׁף (Aram.) appear to have formed distinct classes besides. The hypotheses that חַ׳, denoting what is specifically Egyptian, is the Coptic ⲉⲣϫⲱⲙ (Jablonski) *thaumaturgus*, or ⲥⲁⲣⲉⲥⲧⲱⲙ (de Rossi) *guardian of mysteries*, or the Persian خِرَدْمَنْد *a wise man*, Zend. *Khratumat* (*Hyde*, de rel. vett. Persarum p. 379), or that it proceeds from חָטַם = Ar. حتم (to decide), are without foundation.

חַרְטֹם (*pl.* חַרְטֻמִּין, *def.* ־מַּיָּא) *Aram. m.* the same, Dan. 2, 10 27; 4, 4; 5, 11.

חֳרִי (from חָרָה) *m. anger, glow of anger*, usually coupled with אַף Ex. 11, 8; Deut. 29, 23.

חֹרִי see חוֹרִי.

חֹרִי (formed out of חֹר, with the adjective termination ־ִי) *m.* 1. (from חָר I. = חָוַר) *white* i. e. *fine bread* (LXX, Aq., Syr., Vulg., Gr. Ven., Saad.) Gen. 40, 16; and so also Onk. and Jonath. (Jer. Targ. I.) appear to understand it; Ar. حُوَّارِى the same. Symm. has derived it from חָר II. referring it to סַל, which, however, is less appropriate. — 2. (from חָר II.; *inhabitant of the caves, troglodyte; pl.* חֹרִים) *n. p.* of the original people in Edom, who were afterwards conquered and destroyed by the Edomites Gen. 36, 20-30, Deut. 2, 12 22, probably named from their dwelling in the rocky holes of mount Seïr. At an earlier period, however, they had also heads of tribes (Gen. 36, 20) among the Edomites. — 3. (from חָר I. in signif. 2. *noble, free;* comp. the Phenic. חֹר noble,

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n. p. m. Kit. 2, 1; 15, 1) *n. p. m.* Gen. 36, 22; Num. 13, 5; 1 Chr. 1, 39; comp. the proper names חוּר, חוּרִי, חוּרַי, חוּרָם, חִירָם, חִירֹם, חִירָה &c.

חֲרִי (*constr. pl.* חֲרֵי) *m.* same as חֶרֶא *dung.* חֲרֵי יוֹנִים 2 Kings 6, 25 (according to another reading of the K'tib) *doves' dung*, which was eaten in a great famine (v. 28. 29), as is also said of חֶרֶא 18, 27; comp. *Joseph.* Jewish war 5, 13, 7; *Celsii* Hierobot. II. p. 30.

חֶרְיוֹן (after the form דִּבְיוֹן [which the K'ri has], אֶבְיוֹן, עֶלְיוֹן; *pl.* חֶרְיוֹנִים) *m. dung* 2 Kings 6, 25 K'tib (after another reading); perhaps a kind of roasted sweet vetches which look like doves' dung (see *Boch.* Hieroz. II. 44).

חָרִיט (*pl.* חֲרִיטִים) *m.* prop. hollowed out, therefore *pocket*, *bag*, which was either carried by itself or fastened to the dress 2 Kings 5, 23; Is. 3, 22. See חֶרֶט 2.

חָרִים see חָרִם.

חֹרִים see חֹר and חֹרִי.

חָרִיף (*one early-born*, strong, the early-born being thought strong; from חָרַף II.) *n. p. m.* Neh. 7, 24; 10, 20; in Ezr. 2, 18 יוֹרָה stands for it. — Aram. חוּרָף, Ar. حَرُوف lamb, is so named from juiciness and freshness. *Patron.* חֲרִיפִי 1 Chr. 12, 5 K'ri: *belonging to a family Hariph* (otherwise unknown). See חָרוּף. Ar. حَرِيف autumnal rain.

חָרִיץ (*pl. constr.* חֲרִיצֵי or חֲרִצֵי; from חָרַץ I, 3) *m.* 1. *a pointed instrument*, a threshing roller, with the addition of בַּרְזֶל 2 Sam. 12, 31, 1 Chr. 20, 3, same as חָרוּץ 4. Another meaning of ח' was *ditch*, which is still preserved in the Mishna; comp. Phenic. חָרִץ *grave*, Hesych. s. v. ἀρίζος. — 2. *a piece*, *a slice*, of cheese or curds 1 Sam. 17, 18 (LXX, Vulg., Targ.); Greek τμῆμα, Ar. كَرِيص the same.

חָרִישׁ (with *suff.* חֲרִישׁוֹ) *m.* 1. *a field*, that is ploughed 1 Sam. 8, 12. — 2. *time of ploughing* Gen. 45, 6, Ex. 34, 21, just like the forms אָסִיף, קָצִיר, זָמִיר, אָבִיב.

חֲרִישִׁי *adj. m.*, ־שִׁית, *f. silent*, *still*, of the east wind (Targ.), therefore *sultry*, *not cooling* Jon. 4, 8; LXX and Vulg. according to the sense, *burning*. The derivation from חָרַשׁ = חָרַץ *to be sharp*, and חֲרִישִׁית = עַזָּה (Ex. 14, 21) cannot be proved.

חָרַךְ I. (*fut.* יַחֲרֹךְ) *tr. to roast*, צַיִד, Prov. 12, 27 *laziness* (i. e. the lazy man) *does not roast his game* (either because he is lazy and takes nothing in hunting or leaves unroasted what he has caught; so *Ibn Ganâch*, *Ibn Koreish*, *Kimchi* and others); Ar. حرق. רְמִיָּה (from רָמָה = רָפָה *to be slack*) stands for אִישׁ ר'. The explanation of the LXX, Trg., Syr., Vulg. from חָרַךְ II. (which see) is less suitable, partly because not hunting is no sign of idleness, partly because what is acquired by hunting is conceived of as already existing.

The stem is identical with the Targ. חֲרַךְ, Syr. ܚܪܟ, Ar. حَرَقَ, and therefore the signification is completely guaranteed; the fundamental signification is "to glow, to burn, to singe, to illumine"; and the organic root appears to be חָ־רַךְ, like that in בָּ־רַק, זָ־רַח &c.

חָרַךְ II. (not used) *intr. to catch in one another*, of lattice-work; identical in its organic root חָ־רַךְ with that in אָ־רַג, שָׂ־רַךְ, שָׂ־רַג &c. Hence

חָרָךְ (*pl.* חֲרַכִּים, like the *pl.* קְטַנִּים, גְּמַלִּים from קָטָן, גָּמָל) *m. trellis-work*, *lattice*, Song of Sol. 2, 9; Targ. חֲרַכָּא the same.

חֲרַךְ (Peal not used) *Aram. tr.* same as Hebr. חָרַךְ I., *to singe*, *to burn*.

Ithpa. הִתְחָרַךְ *to be singed*, *burnt*, of the hair Dan. 3, 27.

חָרַל a stem assumed for

חָרֹל (for חַרֹּל, from חָרַר with the formative syllable ־ֹל as in קַרְסֹל, אֶשְׁכֹּל; yet חָרוּל stands for it in the sing.; *pl.* חֲרֻלִּים; the *l* being frequently doubled

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in the case of this ending) *m. a thorn, a buck-thorn, thorny bushes* Zeph. 2, 9; Job 30, 7; כֻּסָּה חֲרֻלִּים *to be covered with thorn bushes* Prov. 24, 31; comp. Phenic. חַרְדֶּן (χερδάν Diosc. 3, 21), a sort of thistle, from חָרַד *to prick, to burn*, a farther developed form of חַר; hence in the vulgar Hebrew חַרְדָּל *mustard*, from חָרַד *to prick*.

חָרַם I. (*part. pass.* חָרֻם) *tr.* 1. *to cut off, to blunt, to abridge*, the nose; hence חָרֻם Lev. 21, 18 (Targ., LXX) *snub-nosed;* generally *to cut away, to cut off*, spoken of the sword, *to mow*, of the scythe. Deriv. חֶרְמֵשׁ, חֵרֶם 1, the proper names חָרִם, חֲרוּמַף. The same meaning belongs to the Ar. خَرَمَ, Targ. and Talm. חֲרַם, therefore the Talm. חָרֵם *a robber, plunderer*. Our stem appears to be closely connected with חָרַב I. — 2. (not used) figurat. *to shut out, to separate*, from general use, therefore *to devote*, to God, or to a curse, ban, destruction, perdition, i. e. *to ban, to curse, to destroy;* comp. Arab. حرم the same; Phenic. חָרַם *to curse*, metaph. applied as in the case of לָעַן, *to be sharp, harsh, bitter*, whence the Phenic. חַרְמֶל (χουρμά Diosc. 3, 46; Ar. حَرْمَل Avic. 174) a sort of bitter herb, ruta, חַרְמֶל שֶׁמָּקֶד (χουρμα σεμμακεδ Diosc. 3, 47) *a Macedonian bitter herb*, applied to the ruta silvestris, as indigenous to Macedonia. That χουρμα=χουρμαλ is only חַרְמֶל, may be seen from the fact that ἄρμαλα is also used for it. Deriv. חֵרֶם 2 and חֶרֶם.

Hif. הֶחֱרִים (2 *pl. perf.* הֶחֱרַמְתֶּם and הַחֲרַמְתֶּם; *fut.* יַחֲרִים) *to cut in pieces, to split up, to divide* (see Kal signific. 1), Is. 11, 15 *and Jehovah divided the tongue of the sea of Egypt*, i. e. the gulf of Heroopolis, in order that the Hebrews might pass through; where the Targ., LXX, Syr. incorrectly read הֶחֱרִיב. — 2. *to devote*, to the sword, לְפִי חֶרֶב Josh. 11, 11, 1 Sam. 15, 18, to punishment Is. 34, 2, to extermination 2 Kings 19, 11, Jer. 51, 3, or to God (לַיי) Lev. 27, 28; Mic. 4, 13; then *to destroy utterly*, with הִשְׁמִיד Dan. 11, 44, and therefore it is also applied to God Is. 34, 2, to the extermination of persons Josh. 10, 39, or things Num. 21, 3. הֶחֱרִים אַחֲרֵי *to destroy after* Jer. 50, 21 is to be taken like בִּעֵר אַחֲרֵי 1 Kings 14, 10, standing with חָרַב (*to murder*).

Hof. הָחֳרַם (*fut.* יָחֳרַם) *to be devoted, exterminated* Ex. 22, 19; Lev. 27, 29; Ezr. 10, 8.

חָרַם II. (not used) *tr.* prop. transposed from חָמַר (see p. 460) *to bind, to bind into each other*, and therefore connected with כָּמַר. Deriv. חֵרֶם 3.

חָרַם III. (not used) *intr.* same as הָרַם *to be high, to be prominent*, of the peaks of a mountain-chain &c., Ar. هَرَمَ, وَرَمَ, أَرَمَ and حَرَمَ the same; metaph. *to be firm*. Deriv. the proper names חֶרְמוֹן, חָרֵם, חָרְמָה.

חָרֵם (*fortress, fort;* from חָרַם III.) *n. p.* of a city in Naphtali Josh. 19, 38.

חָרִם (i. e. חָרִים = חָרוּם *snub-nosed;* comp. Lat. Simus, Silus as proper names, and for the meaning comp. חֲרוּמַף) *n. p. m.* Ezr. 2, 32; Neh. 7, 42; but in 12, 3 רְחֻם stands for it.

חֵרֶם (with *suff.* חֶרְמִי; *pl.* חֲרָמִים) *m.* 1. (from חָרַם I.) *a sword, weapon*, Hab. 1, 16 *therefore he sacrifices to his sword* (חֵרֶם), alluding to חֵרֶם *net*, the Scythians having sacrificed to the sword as a symbol of Mars (Herod. 4, 59 62). — 2. *curse, extermination* Josh. 6, 18. הָיָה חֵ׳ Deut. 7, 26, הָיָה לְחֵ׳ Josh. 7, 12, נִתַּן לַחֵ׳ *to be devoted to a curse, to extermination;* אִישׁ חֵ׳ 1 Kings 20, 42 *a man devoted to destruction;* עַם חֵ׳ *the people devoted to punishment* Is. 34, 5. Metaphor. *property cursed, devoted* Deut. 13, 18. — 3. (from חָרַם II.) *a net* Ez. 26, 5; 32, 3; Hab. 1, 15 17.

חֶרֶם (from חָרַם I.) *m. curse, extermination*, Zech. 14, 11.

חָרְמָה (*fortress, mountain-fastness;* from חָרַם III.) *n. p.* of a royal city of the Canaanites at the border of the

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Edomites towards the south, where the Jews made a vain attempt to penetrate from קָדֵשׁ into Palestine, probably at the pass el-Sufat Num. 14, 45; 21, 3. After the occupation of Palestine it lay in the territory of Judah Josh. 15, 30, but was subsequently assigned to the tribe of Simeon 19, 4; 1 Chr. 4, 36; comp. 1 Sam. 30, 30. Anciently it is said to have been called צְפַת (which see) Judges 1, 17, at which passage the name *Hormah* is accounted for.

חֶרְמוֹן (from חָרַם III.; *prominent, rugged mountain*) *n. p.* of the highest peak of a mountain range in the north-east of Palestine, a part of לְבָנוֹן (Josh. 11, 17; 13, 5) and the extreme boundary of Israel east of Jordan Deut. 3, 8; 4, 48; Josh. 12, 1. At its northern foot lay the old בַּעַל גָּד Josh. 11, 17; 13, 5. Hermon is a part of the modern G'ibl el-Sheikh (جبل الشيخ), i. e. of Anti-libanus, and its highest peaks are covered with perpetual snow (hence טוּר תַּלְגָּא stands for it in Onk., the Jer. Targ. I. on Deut. 3, 9, Targ. on Song of Sol. 4, 8, Samar. Targ. on Deut. 4, 48). As there were several such ridges, the plur. of it חֶרְמֹנִים also appears, to which a הַר נִצְצָר seems to have belonged Ps. 42, 7; comp. the Alps, the Appennines. This chain of tops was also called שִׂיאֹן (which see) Deut. 4, 48, by the Amorites שְׂרְיֹן 3, 9, by the Sidonians שִׂרְיֹן ibid.; but probably these were merely names of single parts, which are sometimes distinguished from one another 1 Chr. 5, 23; Song of Sol. 4, 8.

חַרְמַשׁ (for חֶרְמִישׁ, from חָרַם with the noun-ending שׁ־, as in חַלָּמִישׁ, עַכְבִּישׁ) *m. a sickle* Deut. 16, 9. The noun is incorrectly taken as a compound of חָרַם and חָמַשׁ or of חָרַם (Ar. حَرَمَ resecuit) and חָמַשׁ (Ar. خمش rasit), or from חָמַשׁ = חָמֵשׁ.

חָרָן (for חֲרָן, from חָרַר) 1. (*a noble, freeman*) *n. p. m.* Gen. 11, 26-31, where he appears as an Aramaean, and consequently ancestor of an Aramaean race; 1 Chr. 2, 46. — 2. (*parched place, steppe*; with *a* of motion חָרָנָה) *n. p.* of a north-western Mesopotamian city in the oldest patriarchal time Gen. 11, 31; 12, 5; 27, 43; 28, 10; 29, 4, which must be touched at on the way from Ur (of the Chaldees) to Canaan. It was probably founded by Haranites; as the relations of Haran, viz. פַּלְגּ and שְׂרוּג, gave names to certain places and territories there, e. g. פַּלְגּא to the Mesopotamian city פַּלְגּ in the district where the Chaboras falls into the Euphrates (see Steph. Byz. s. v. *Φάλγα*); שְׂרוּג to the district in the north west of Mesopotamia where חָרָן also lies (see Barhebr. Chron. Syr. p. 142). In the classics it is called *Κάῤῥαι*, Carrae, among the Syrians and Arabians حَرَّان, and was formerly a flourishing city. At the time of its conquest by the Assyrians 2 Kings 19, 12, Is. 37, 12, it had given its name to a district belonging to it. — 3. *n. p.* of a place on the Arabian gulf, 12 stations south of Mecca (Assemani, Bibl. Orient. III, 2. p. 563; Steph. Byz. s. v. *Κάῤῥαι*), beside the purely Arabian places, viz. כַּנֵּה on the south coast of Arabia (called among the Greeks *Κάνη* Ptol. 6, 7, 10), עֵדֶן the Arabia Felix of the ancients; described as an emporium together with שְׁבָא, and a medium for Tyrian traffic Ez. 27, 23.

חֹרֹנִי see חוֹרוֹן.

חֹרַנִּים (*district of caves*, see חֹרֵן) *n. p.* of a Moabite city situated on a declivity, not far from לוּחִית Is. 15, 5; Jer. 48, 3 5 34. Perhaps the dual originated in the fact of there being an upper and lower town; *Joseph.* Ὀρωναι. The *Gentile* חֹרֹנִי Neh. 2, 10 may also be derived from it.

חַרְנֶפֶר *n. p. m.* 1 Chr. 7, 36. According to Simonis from נָחַר (constr. of נַחַר) *snorting*, and נָפַר *panting* (Syr. نعر anhelavit); but this explanation gives no suitable sense. Perhaps the proper name has arisen from the combination of חָרַף and חָנַף, or from חָנַף alone with ר inserted; according to which ר at

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the end would be a mere formative syllable.

חָרַס I. (not used) *intr.* prop. to be held together, to be bound together, then *to be tough*, *clammy*, spoken of viscous, binding earth or clay (cognate in sense Aram. חֲסַף which see); comp. Talm. חַרְסִית loam, חֲרֹסֶת loam-like food. Deriv. חַרְסוּת, חֶרֶס 3, חַרְסִית. — The organic root ח־רַס is closely connected with that in חָ־רַז, אָ־רַז, אָ־רַץ, קָ־רַס &c.; the fundamental signification of hanging closely together lying in all these words.

חָרַס II. (not used) *intr.* 1. same as חָרַשׂ *to become* or *be rough*, of the skin; *to be scabby*, i. e. not to be smooth, Ar. حَرَشَ, Syr. ܚܪܫ the same; comp. Syr. ܚܪܘܫܐ the upper, rough wind-pipe, Ar. II. and III. to irritate, embitter, حرشون a kind of thorn, Syr. ܐܬܚܪܫ to be hard and rough. — 2. *to be full of blisters*, of the skin, Ar. IV. the same. Deriv. חֶרֶס 2.

חָרַס (not used) *intr. to shine*, *to glitter*, *to vary colours*, *to illuminate*, of the sun, conseq. same as חָרַץ (which see) belonging to חָרוּץ 6, and not connected with חָצַר (which see), as the organic root here is ח־רַס, Sanskr. rûsh, Pers. rûsh-en. According to others, the fundamental signification is *to cut off*, therefore חֶרֶס is properly the disk of the sun, or has the same meaning with חָרַס, חָרַשׂ; which, however, is forced. Deriv. חֶרֶס 1, חַרְסָה, the proper name חַסְרָה = חַרְסָה.

Pih. (redupl.; not used) חִרְחֵס *to shine strongly*, *to glitter*, derivat. the proper name חַרְחַס.

חֶרֶס (from חָרַס) *m.* 1. *the sun*, prop. glitter, splendour, therefore זָרַח is used of its rising Job 9, 7, and בָּא of its going down Judges 14, 18. In this sense 16 mss., many editions, the Talm. (Menachot 110[a]), Symm., Vulg., Saad. and others in Is. 19, 18 read חֶרֶס, understanding by it coupled with עִיר *Heliopolis*, but see הֶרֶס. — 2. (from חָרַס II.) *the itch*, *scab*, prop. blisters, by which the skin gets a rough appearance Deut. 28, 27, with גָּרָב. — 3. (*place of clay*, *of loam*, from חָרַס I.) in the *proper name* תִּמְנַת חֶרֶס (*possession of the clay-place*) Judges 2, 9, for which תִּ׳ סֶרַח occurs in Josh. 19, 50 and 24, 30, by transposing the letters. It is the name of the city built by Joshua in the Ephraimite mountains Josh. 19, 50, where he lies buried 24, 30; Judges 2, 9. In Eusebius's time his grave was still pointed out in the city Θαμνασταρά (i. e. Θαμνατσαρά, Onom. s. v.) on the northern part of the mountain גַּעַשׁ (ibid. s. v.), which was also seen by the pilgrim *Paula* (Jerome in Epitaphio Paulae). At a later period the place dwindled down to a village called כְּפַר חֶרֶס, where the graves of Joshua and Caleb existed furnished with monuments (*Schwarz*, das heilige Land, p. 115. 119). — 4. (the same) *n. p.* of a place in the territory east of Jordan beyond סֻכּוֹת. Being situated on a mountain a steep road led to it, called מַעֲלֵה הַחֶרֶס, whither (לְמַעֲלֵה הַחֶרֶס) Gideon pursued the Midianites, so that he did not turn about till he arrived there (מִלְמַעֲלֵה הַחֶרֶס) Judges 8, 13. The LXX and Peshito considered חֶרֶס here to be the proper name of a place; and even Aquila and Symm. did not read הָרִים but selected the mountain merely because of its situation.

חַרְסָה *m.* same as חֶרֶס 1, Judges 14, 18.

חַרְסוּת (K'tib) *f. the place of pot-sherds* or *potters* Jer. 19, 2, the name of a gate leading to תֹּפֶת near which they threw broken pottery; on which account the Targ., Talm. (Jer. Erub. 5) and *Rashi* understand by it *the dung gate*, which is not correct. As the name does not appear in the lists of the city-gates (Neh. chs. 3. 12); and the Harsûth-gate, since it led to Tophet, must have been in the south where the city-walls had no gates whatever, a gate of the עֲזָרָה appears to be meant (see *Kimchi*).

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חַרְסִית *f.* K'ri for חַרְסוּת Jer. 19, 2.

חָרַע (not used) *intr.* same as אָרַע *to flee with flutter and haste*, Arab. هرع. The organic root is חָ־רַע, אָ־רַע, which is also in עָ־רַק, Ar. عَرَق. Deriv. the proper name תַּחְרֵעַ, as תַּאְרֵעַ is to be derived from אָרַע.

חָרַף I. (*fut.* יֶחֱרַף, *part.* חֹרֵף, *inf. constr.* חֲרֹף) *tr.* 1. (not used) *to pull off*, *to pluck off*, leaves, fruit, prop. *to separate*, *to tear off*, *to snatch away*. The organic root חָ־רַף is therefore identical with that in גָּ־רַף, טָ־רַף; Ar. خَرَفَ the same, whence خَرِيف; as *herbst* from *herp* = carp-o. Deriv. חֹרֶף (according to some), the proper names חָרִיף, חָרֵף, חָרוּף (according to some). — 2. Figur. *to reproach*, *upbraid*, *scorn* (comp. proscindere, *to rebuke*), with accus. of the object Ps. 69, 10; 119, 42; Prov. 27, 11, i. e. to injure, to tear with words (comp. אָכַל, קָרַץ, Ar. جنا *carpsit* and *laesit*), Job 27, 6 *my heart reproaches not one of my days*, i. e. I can never reproach myself. Deriv. חֶרְפָּה 2. For בְּחָרְפָם 2 Sam. 23, 9 we should either read with 1 Chr. 11, 13 בַּפַּס דַּמִּים the name of a place which Josephus also has; or take it as construed with בְּ of the object in signification 2. *to cut in*, which should be reckoned to Pihel. — 3. (not used) same as חָרַב I. *to cut*, *to cut asunder*, with an instrument for dividing, then *to point*, *to sharpen;* comp. Targ. חֲרִיף sharp, cutting, חוּרַף edge; figurat. of the incision in the female pudenda. Deriv. חֶרְפָּה 1. — 4. (not used) *to bare*, *to make naked* (proceeding from the fundamental signification "to pluck off, to tear off"), hence applied to a woman: *to be exposed*, *delivered over*, i. e. betrothed, comp. Talm. חֲרוּפָה for אֲרוּשָׂה (Kidd. 6 ᵃ); or generally *to give up*, life; of buildings, *to destroy*, *to lay waste*. Deriv. חֶרְפָּה 3.

Nif. נֶחֱרַף *to be delivered over*, *betrothed* (to a man), spoken of a woman Lev. 19, 20.

Pih. חֵרֵף (*fut.* יְחָרֵף) 1. *to upbraid*, *to reproach*, *to scorn*, with accus. of the object 1 Sam. 17, 26, Ps. 74, 18, along with גִּדֵּף 2 Kings 19, 22, or with the accus. חֶרְפָּה Ps. 79, 12; seldom with לְ 2 Chr. 32, 17. — 2. *to cut into*, with בְּ of the object 2 Sam. 23, 9 (if the reading be right). — 3. *to expose*, *to deliver up*, נֶפֶשׁ the life, Judges 5, 18, like הֶעֱרָה (from עָרָה) Is. 53, 12.

חָרַף II. (not used) *intr.* 1. *to inundate*, *overflow*, of rain, connected with עָרַף I. Deriv. חֹרֶף. — 2. Figurat. *to be juicy*, *fresh*, prop. to have moisture, life-juice, life-marrow, and then metaph. applied to *vigour*, *youthful strength*, as in the case of כֹּחַ and לֵחַ. Deriv. the proper names חָרֵף, חָרִיף, חָרוּף.

חֹרֶף (with *suff.* חָרְפִּי) *m.* 1. *harvest*, *harvest-time*, opposed to קַיִץ, with which it constitutes the whole year Ps. 74, 17; the Hebrews dividing the year only into these two halves. As the time of cold it is the same as קֹר Gen. 8, 22, denoting the cold rainy season generally Prov. 20, 4, in which rooms were warmed through by fire-pots; for which purpose the kings of Israel and Judah had peculiar divisions in the royal palace Jer. 36, 22; Am. 3, 15. Hence ח׳ cannot be derived from חָרַף I. "to pluck off" (as *Herbst* from *herp*) and then understood to mean the time of gathering fruit, because the language has אֹסֶף, אָסִיף for the latter, and ח׳ is never described as such a season; but from חָרַף II., which perhaps the proper names חָרִיף, חָרוּף and חָרֵף confirm. — 2. Prop. moisture, figurat. *the sap and marrow of life*, *the juice*, *freshness*, therefore *the freshness of youth*, *the time of youthful freshness*, Job 29, 4, like לֵחַ vigor aetatis Deut. 34, 7, כֹּחַ (which see) from כָּחַח. Thus signification 2. is closely related to signification 1. From signification 1. comes

חָרַף (*fut.* יֶחֱרַף) denom. *to pass the winter*, with עַל of the place Is. 18, 6.

חָרֵף (prop. *a powerful*, *strong one*, hence of fresh age, or *early-born* = Aram.

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בַּכִּיר, in which language חָרַף has the same signification, and is opposed to אֲפִיל) *n. p. m.* 1 Chr. 2, 51. See חָרִיף.

חֶרְפָּה (*constr.* חֶרְפַּת; *plur.* חֲרָפוֹת, *c.* חֶרְפּוֹת) *f.* 1. prop. fissure, split, therefore *vagina, female pudenda* Is. 47, 3, cognate in sense with פֹּת, parall. to עֶרְוָה, as there could be no euphemistic paraphrase in this place. — 2. *reproach*, Gen. 34, 14; 1 Sam. 11, 2; *reviling* Lament. 3, 61; *a shame* Is. 30, 5, with בֹּשֶׁת Ps. 69, 20, בּוּז 119, 22, קָלוֹן Prov. 18, 3, גְּדוּפָה Ez. 5, 15, מָשָׁל Jer. 24, 9, שַׁמָּה 49, 13 &c. Hence the expressions and phrases: הָיָה חֶ׳ Neh. 2, 17 *to be a reproach*, or with לְ of the person to whom one is so Ps. 74, 4; הָיָה לְחֶ׳ *to be an object of scorn* Jer. 6, 10; שָׂם חֶ׳ לְ Ps. 44, 14 *to make one a shame among;* נָשָׂא חֶ׳ עַל 15, 3 *to put* or *bring one to shame*, or without עַל Mic. 6, 16; הֵסִיר חֶ׳ מֵעַל, גָּלַל 1 Sam. 17, 26, Ps. 119, 22, or אָסַף חֶרְפַּת פְּ׳ Is. 4, 1 *to take away the shame.* — 3. (from חָרַף I. signif. 4) *desolation*, Jer. 49, 13, along with שַׁמָּה, חֹרֶב (signif. 2); on the other hand, חָרְבָּה coupled with חֶרְפָּה Ez. 5, 14, gets the meaning of *calumny.*

חָרַץ I. (*fut.* יֶחֱרַץ) *tr.* 1. *to split, to separate, to divide*, cognate in sense with גָּזַר, חָתַךְ, then according to a usual metaphor, *to decide*, מִשְׁפָּט (*a sentence*) 1 Kings 20, 40; deriv. חָרוּץ 1. — 2. (not used) *to separate, mark off, to mark out*, a quarter, as גָּזַר referring to גִּזְרָה; deriv. חָרוּץ 2. Figurat. *to limit, determine*, of the days of life Job 14, 5. — 3. Proceeding from the idea of *cutting in pieces, splitting, dividing into parts*, then by a usual metaphor *to make an incision, a fissure, a puncture in*, spoken of the fissures or incisions of the eyelids, lips &c., Arab. حَرَصَ (to cut into the skin, to puncture, to wound), deriv. חָרוּץ 3, חָרִיץ 1; *to cut off, to separate*, deriv. חָרִיץ 2; *to point, sharpen*, figurat. of the pointing of the tongue (for offending) Ex. 11, 7; Josh. 10, 21; comp. Jud. 11, 13. Here belongs the signification *to make incisions, to dig*, still preserved in the Phenic. and Talm., whence in the Mishna חָרִיץ a ditch, Phenic. חָרִץ a grave. Deriv. חָרוּץ 4 and חָרִיץ 1. — 4. *to be zealous, to be sharply at one's heels* (Ar. حَرَضَ) 2 Sam. 5, 24, for which we have in the parallel place 1 Chr. 14, 15 אָז תֵּצֵא בַמִּלְחָמָה (see however חָרַץ II.); *to be industrious*, deriv. חָרוּץ 5; of taste, *to be sharp, sour*, Ar. the same; whence حُرْض a salt, sharp herb, Kali. Deriv. חַרְצַן (according to some).

Nif. נֶחֱרַץ (only *part. fem.* as a *subst.* נֶחֱרָצָה, *constr.* נֶחֱרֶצֶת) *to be decided, determined*, part. fem. Dan. 11, 36 as a subst. *decree;* כָּלָה וְנֶחֱרָצָה *extermination and decree*, i. e. the decreed destruction Is. 10, 23; 28, 22; Dan. 9, 27; נֶחֱרֶצֶת שֹׁמֵמוֹת Dan. 9, 26 *decree of desolation*, i. e. by which desolation is effected.

חָרַץ II. (*fut.* יֶחֱרַץ) *intr. to equip* or *gird oneself;* therefore *to be nimble, warlike* 2 Sam. 5, 24 (Targumic תְּקַף), which suits the parallel place 1 Chr. 14, 15; Hebrew חָלַץ and Targumic חֲרַץ the same. Hence generally *to be strong, firm*, deriv. חַרְצַן; comp. Phenic. חָלֻץ a warrior, whence the proper name חֲלֻצְבַּעַל Mass. 1.

חָרֵץ (not used) *intr.* same as חָרַס *to glitter, shine*, of gold colour; Phenic. חָרֵץ the same, hence חַרְצִת (Diosc. 4, 58 χουρζῆτα i. e. χρυσάνθεμον) a sort of golden flower. Deriv. חָרוּץ 6.

חֲרַץ (not used) *Aram. intr.* same as Hebrew חָרַץ II.

חֲרַץ (*def.* חַרְצָא, with *suff.* חַרְצֵהּ; *pl.* חַרְצִין) *Aram. m. loin*, Dan. 5, 6, like Hebr. חָלָץ, so called from strength and firmness; more frequent in the Targ.; Syr. ܚܨܐ with Resh elided.

חַרְצֻבָּה (*pl.* חַרְצֻבּוֹת, from חַצֻּבָּה with ר instead of the resolved Dagesh, from חָצַב II.) *f. the firmly knotted, a fetter* Is. 58, 6; figurat. *torture, pain* Ps. 73, 4. What is drawn tightly and fetters, represents the idea of pain, of writhing,

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of convulsion, as in חָבָל. The Arab. has also Resh in the verb خَصْرَبَ.

חֲרוּצוֹת see חָרוּץ 4.

חֲרוּצִים see חָרוּץ 5.

חַרְצָן (from חָרַץ I, 4; *pl.* חַרְצַנִּים) *m.* (according to the Arab. and Samar.) *sour grapes* Num. 6, 4, so called from their sharp taste; but according to the Targ., Onk., Talm., ʿArûch, Tanchum and others *kernel of berries*, which suits זָג, whence the word is to be derived from חָרַץ II.

חָרַק (*fut.* יַחֲרֹק) *tr. to rub violently against one another, to grate, grind*, Ar. حَرَقَ to rub by filing, عَرَقَ to gnaw, عَرَكَ to rub; hence *to rub together, to grind*, the teeth, *to gnash*, with the accusat. Ps. 112, 10 or בְּ Job 16, 9 and עַל of the person 37, 12; comp. the name of the vowel חֶרֶק (=חֲרֵק), explained by שֶׁבֶר.

חָרַר (3 *p. fem.* חָרָה for חָרְתָה; on the contrary חָרוּ Is. 24, 6 belongs to חָרְרָה) *intr.* 1. *to glow, to burn*, of fire; metaphor. *to be hot* (spoken of the bones), of the heat of fever Job 30, 30; *to glow*, of metal Ez. 24, 11; from other conjugations and from derivatives it means also *to be parched, overheated*, spoken of the throat or lungs, with too much crying (Ps. 69, 4), compared to a bellows-bag which has become hot (Jer. 6, 29); *to be consumed*, of wood (by fire), *to be arid, burnt up by the sun*, of land &c. Deriv. חֹרֶר, and the proper name חֹרֹן. Figur. *to sting, to burn*, of thorns. Deriv. חָרוֹן (according to some) and חָרֹל. — 2. same as חִר I. and חָרַר *to be white*, figurat. *to be shining, distinguished, noble*; derivat. perhaps חֹרִים (see חֹר, חוֹרִי); see also חֲרִיחוּר.

Nif. נֶחֱרַר after the form נֶגַשׂ, together with נֶחֱרָה after the form נֶחֱתָה (3 *pl.* נֶחֱרוּ the duplication entirely abandoned, as תֶּחֱלֶינָה Ez. 36, 3 from עָלַל to bring in, go in; hence the *part.* נֶחֱרִים; *fut.* יֵחָר) *to be heated, to glow*, of מַפּוּחַ Jer. 6, 29, חָרוֹן Ps. 69, 4; *to be burned* Ez. 15, 4; *to be dried up* 24, 10. Figurat. *to burn*, with hatred and rage, with בְּ of the person Is. 41, 11; 45, 24; Song of Sol. 1, 6.

Pih. חִרְחֵר (redupl.; *inf. constr.* חָרְחֵר) 1. *to kindle, to make burn*, רִיב Prov. 26, 21; *to glow strongly, to burn*, spoken of fever. Derivat. חַרְחֹר. — 2. *to be very distinguished, noble*; derivat. the proper name חֲרִיחוּר.

In Arabic the verb حَرَّ besides the meaning "to be hot, to glow" has also that of حُرّ, حُرّ, i. e. to be noble, free; and it is possible that both senses belong together in Hebrew also.

חָרֵר (only *pl.* חֲרֵרִים) *m. a sun-parched land, a waste, a desert* Jer. 17, 6.

חָרַשׁ (*fut.* יַחֲרֹשׁ) *tr. to cut in* (wood, metal or stone), *to grave*, upon (עַל) a table (for which חֶרֶת I. occurs in Ex. 32, 16), and figurat. Jer. 17, 1; prop. to divide, to split, coinciding with פָּרַת, חָרַת, חָרַץ, גָּזַר and others. Deriv. חֹרֶשׁ 1 and 2, and the proper name חֲרֹשָׁא. — 2. *to plough*, Deut. 22, 10; Is. 28, 24; 1 Kings 19, 19; Job 1, 14. Am. 9, 13 *the plowman will approach the reaper*, i. e. these two employments will constantly succeed one another closely by reason of prosperous increase; חָרַשׁ 1 Sam. 8, 12 *to cultivate the field* (comp. Ar. أَرَسَ to carry on husbandry; usually حَرَثَ); figurat. חָרַשׁ עַל־גַּב פּ Ps. 129, 3 *to plough upon one's back*, i. e. to maltreat one; figur. *to work* Judges 14, 18. Deriv. חֲרִישׁ. — 3. *to fabricate with skill, to fashion*, out of wood, metal, stone Gen. 4, 22, 1 Kings 7, 14, prop. to cut, בָּרָא and other verbs of cutting being metaphorically applied in the same way; Ar. حراث the notch of a bow. Figurat. *to devise, to machinate*, רָעָה Hos. 10, 13, רָשַׁע Prov. 3, 29 with עַל of the person, אָוֶן Job 4, 8, prop. *to form*. Derivat. חֹרֶשׁ, חֹרֶשׁ 1, חֹרֶשׁ II., חֲרֹשֶׁת 1 and 2, the proper name חֲרֹשָׁא 1. From the fundamental signification "to divide, to cut in pieces, to make inci-

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sions, to grave" has arisen, according to some, the meaning *to be sharp, zealous, violent, powerful*, as in the case of חָרֵץ I., and by it they explain חַרִישִׁי; but see חָרִישׁ.

Nif. נֶחֱרַשׁ (*fut.* יֵחָרֵשׁ) *to be ploughed*, Jer. 26, 18; Mic. 3, 12.

Pih. חֵרֵשׁ (not used) *to form with skill, to fashion*, in wood, stone, or metal. Deriv. חָרָשׁ I.

Hif. הֶחֱרִישׁ (*part.* מַחֲרִישׁ) 1. *to plough*; deriv. מַחֲרֵשָׁת and מַחֲרֵשָׁה. — 2. *to work*, עֲדָה 1 Sam. 23, 9, agreeably to the metaphor. application of signif. 2 of Kal.

חָרַשׁ I. (not used) *intr.* prop. same as חָרַס, חָרַץ, *to shine, to glitter*, therefore according to the usual metaphor, *to be green, to grow, to shine in green*, spoken of a wood; comp. יַעַר (*thicket, forest*) from עָרָה III. (*to sprout, to grow*), Targ. אַבָּא (*forest*) from אָבַב. Derivat. חֹרֶשׁ, adj. חָרֵשׁ, the proper names חֹרֶשׁ (for חָרֵשׁ = חֹרֵשׁ), חָרֵשׁ and חֲרֹשֶׁת 2. (according to some). Others compare the Ar. حَرِشَ to be rough, of the skin, thence transferred to the bushy ground like *aspretum;* but this is the Hebr. חָרַשׁ II.; and the analogy of יַעַר and Aram. אַבָּא is against the supposition.

חָרַשׁ II. (*fut.* יַחֲרֹשׁ) *intr.* 1. (not used) *to speak softly, in a whispering, murmuring manner*, spoken of magicians and soothsayers, who lisp forth their formulas or sentences slowly and mysteriously (see צְפְצָפָה, הֶהְגֶּה, Is. 8, 19; 29, 4), therefore *to practise magic* (comp. Targ. חֵרֵשׁ to act the magician, חָרֵשׁ, fem. חָרֵשָׁא an enchanter male and female). Deriv. חֲרָשִׁים 3 (pl.) and the proper name חָרָשָׁא 2. — 2. *to be silent, quiet, still, inactive*, proceeding from the idea of whispering and soft murmuring, the opposite of noisy and lively. Hence a) *to be inactive*, spoken of the still, inactive rest of God, when He will not regard man's supplications, Ps. 35, 22 and 109, 1 *be not silent*, i. e. be not inactive, but help, hear, along with שָׁקַט 83, 2 (so also are חָשָׁה and דָּמִי used, עָנָה being the opposite); with מִן of the person, *to turn from a person in silence* (i. e. not hearing and bringing help) 28, 1; with אֶל of the thing, *to be inactive at* or *in something* 39, 13; b) *to march along without noise and bustle*, of God Ps. 50, 3, since he is elsewhere represented as coming with thunder (Ex. 19, 16); c) *to be silent*, of the ears, i. e. *to be deaf* Mic. 7, 16, hearing in the verb שָׁמַע (= שָׁמַץ in Ethiop. to rustle, to make a noise) being named from the opposite; d) *to be quiet, sultry*, of the east wind (according to some), *to act secretly, covertly, with all quietness* &c. Deriv. adj. חֲרִישִׁי (according to some), and חֶרֶשׁ 2. Ar. حَرِسَ to be deaf, Syr. ܚܪܫ.

Pih. חֵרֵשׁ (not used) *to be deaf*, of men, as an organic disease; or figurat. of the serpent, which does not listen to the charmer. Deriv. חֵרֵשׁ.

Hif. הֶחֱרִישׁ or הֶחֱרִישׁ (*fut.* יַחֲרִישׁ or יַחֲ-) *to practise silence*, i. e. *to be silent*, Prov. 17, 28, opposite to דִּבֵּר Job 33, 31 or עָנָה 2 Kings 18, 36; *to keep quiet* 2 Sam. 13, 20; 19, 11; *not to beseech, to repent* Ps. 32, 3; with לְ of the person, *to observe silence towards one, not to gainsay* or *reply* Num. 30, 5 8; with אֶל *to be silent towards one, to listen to one in silence*, Is. 41, 1, and opposite to הֶהָחְרִישׁ מִן Job 13, 13 *to be silent from one*, i. e. quietly to let him alone; with accus. of the person, *to bring a person to silence* 11, 3; Jer. 38, 27; *to pass over in silence* Job 41, 4; Jer. 4, 19. But it is also used like Kal, of God, when he does not help Hab. 1, 13, or with מִן of the person *to turn from one in silence* 1 Sam. 7, 8. Phenic. חֵרֵשׁ the same, Hif. הֶחֱרִישׁ to bring to silence, אַחְרִישֵׁן for אַחְרִישׁוֹ (Poenul. of Plaut. 2, 7).

Hithp. הִתְחָרֵשׁ *to keep oneself still, inactive, quiet*, Judges 16, 2; הֶחֱרִישׁ also having this meaning Ex. 14, 14.

חָרַשׁ I. (not used) *intrans.* same as חָרַס I. *to be soft, viscous*, of plaster, clay. Deriv. חֶרֶשׁ 1 and 3; the proper names חֹרֶשׁ and חֲרֹשֶׁת coupled with קִיר.

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חָרַשׁ II. (not used) *intrans.* same as חָרַשׂ II. *to become* or *be rough*, of potsherds; comp. Ar. حرش scabit, or intr. asper fuit; حرش scaber fuit. Derivat. חֹרֶשׁ 2.

חָרַשׁ I. (for חַרַשׁ, wherefore the first Kametz remains; *constr.* חָרַשׁ, *pl.* חֲרָשִׁים, *constr.* חֲרָשֵׁי) *m. a cutter in wood, metal* or *stone, one cutting, graving* or *fabricating*, therefore חָרַשׁ אֶבֶן Ex. 28, 11 *stone-cutter*, חָ בַּרְזֶל Is. 44, 12 *blacksmith*, חָ עֵצִים 44, 13 *joiner;* always applied to one who fabricates his material with edged tools. Without appendage it is applied to all sorts of workers using tools that cut, along with חֹשֵׁב (*a weaver*) and רֹקֵם (*embroiderer*) Ex. 35, 35; 38, 23. Consequently it denotes *workers in metal* 1 Chr. 29, 5; Is. 40, 19; 44, 12, *in wood* 2 Kings 22, 6, Is. 40, 20, *in stone;* also *a maker of arms* Is. 44, 11, *a lock-smith* 1 Sam. 13, 19, *an architect* Zech. 2, 3. Figurat. Is. 45, 16 *workmen of sorrows*, i. e. who prepare sorrows; Ez. 21, 36 *workmen of destruction*, i. e. who produce destruction. In הֶחָרָשׁ וְהַמַּסָּגֵר 2 Kings 24, 14 16, Jer. 24, 1 and 29, 2 they are *workmen, artificers*, who, as belonging to the staple of the nation, were transported into exile by the enemy (see, however, מַסָּגֵר), like the חָרָשִׁים 2 Chr. 24, 12. Phenic. חָרָשׁ the same (Kit. 4, 3).

חָרַשׁ II. (only *pl.* חֲרָשִׁים) *m. a workman, artificer* 1 Chr. 4, 14, therefore גֵּיא חֲרָשִׁים (*workmen's-valley*) 4, 14, or גֵּי הֶחָרָשִׁים Neh. 11, 35, the proper name of a place (see גַּי p. 280).

חָרֹשׁ (*constr.* חֲרֹשׁ; from חָרַשׁ I.) *adj. m.* (according to some) *wooded, dense*, an adjective to מֻצָּל (after the form מֻסָּב, מֻצָּר) *foliage*, by which shade is caused Ez. 31, 3, which suits גְּבַהּ קוֹמָה, where the adject. always precedes in the construct state.

חֹרֶשׁ *m.* 1. only the *pl.* חֲרָשִׁים *artificial work*, therefore חֲ חָכָם Is. 3, 3 *skilled in arts*, skilful artificers having occupied the highest social place. But as the phrase stands beside לָחַשׁ, נָבוֹן, signification 3 (*skilled in magic arts*) seems to be more suitable. — 2. (from חָרַשׁ II.) *stillness, silence*; hence Josh. 2, 2 adv., *in stillness, silently.* — 3. *pl. enchantment* Is. 3, 3, properly the whispering of enchanters.

חֶרֶשׁ (*pl.* חֲרָשִׂים, *constr.* חַרְשֵׂי) *m.* 1. (from חָרַשׂ I.) *loam, clay*, a material for earthen ware, hence כְּלֵי חֶ Lev. 6, 21 and often; יוֹצֵר חֶ Jer. 19, 4 *a potter;* נִבְלֵי חֶ Lament. 4, 2 *earthen pitchers;* then alone, *what is made of clay*, Prov. 26, 23. — 2. (from חָרַשׂ II.) *potsherds* Ps. 22, 16, or *vessels* broken into sherds Is. 45, 9, from their rough, scabbed and scratchy nature Job 2, 8; 41, 22. חַרְשַׁיָּה Ez. 23, 34 has been taken as שָׁמְרִיָּה = חַרְשִׁיָּה (Ps. 75, 9), since the Ar. حرس (to keep, to guard) is = שָׁמַר. But it is better here to understand the fragments of a cup. In Phenic. חֶרֶשׁ is the same, therefore חֶרֶשׁ הַהֲלֹכֹת is the sherd, which was the token of hospitality, tessera hospitalis (Plaut. Poen. 1, 8). — 3. (*pottery*) only in union with קִיר *n. p.* of the chief city of Moab Is. 16, 11, also called קִיר מוֹאָב 15, 1 or קִיר חֶרֶשֶׂת 16, 7; 2 Kings 3, 25. It is the later כְּרַכָּא (so Targ.), *Kerakka, Charaka* 2 Macc. 12, 17, now *Kerak, Kerek*, three hours south east of עַר (Num. 21, 15) i. e. עָר מוֹאָב (Is. 15, 1). It is still inhabited, and provided with a fort (*Robins.* Bibl. Res. II, 569).

חֹרֶשׁ (with *a* of motion חֹרְשָׁה, *pl.* חֳרָשִׁים; from חָרַשׁ I.) *m.* 1. *thicket, forest*, 1 Sam. 23, 16 18, Targ. חוּרְשָׁא, Sam. אַרְשָׁא (the ח softened into א) the same, Talm. חֲרִישָׁא forest, Targ. denomin. חָרַשׁ to grow into one another as in a thicket. Hence the phraseological allusion כָּעֲזוּבַת הַחֹרֶשׁ וְהָאָמִיר Is. 17, 9 *like the abandonment* (desolation) *of the forest and of the mountain-top* (mountain-fort, see אָמִיר), i. e. like as the Amorites and other Canaanite tribes abandon their last places of refuge before the victoriously-pressing Israelites. Hence it is

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unnecessary to read, with the LXX, כַּעֲזוּבַת הַחִוִּי וְהָאֱמֹרִי; or with Aq., Symm., Theod., Syr., Saad. and others, to take the word in signif. 2 as a proper name. To this head has also been referred Ez. 31, 3 (see חָרֹשׁ); perhaps only 2 Chr. 27, 4 rightly. — 2. (*forest*) *n. p.* of a wooded mountain in מִדְבַּר זִיף of Judah 1 Sam. 23, 15, interchanged with הַר 23, 14. There were מְצָדוֹת (*strongholds*) 23, 14 19; besides, there was in the same place a hill חֲכִילָה (which see) 23, 19.

חֵרֵשׁ (for חֵרֵשׁ) *m. deaf*, whose ears are silent, as it were, Is. 35, 5; 43, 8; also in a metaphor. sense 42, 19; of the serpent Ps. 58, 5, i. e. which is deaf to enchantment. From חָרֵשׁ II.

חֹרֵשׁ *m.* 1. (a participial form) *a worker*, in brass 1 Kings 7, 14. — 2. (an abstract form like אֹבֵד, יֹתֵר) *a cutting-instrument* Gen. 4, 22.

חַרְשָׁא 1. (Aram. defin. from חֲרַשׁ = Hebr. חָרָשׁ, *worker*) *n. p. m.* Ezr. 2, 52; Neh. 7, 54. Many explain it *one born at the time of ploughing*, like the proper name Sertor among the Romans, one born at seed-time, or in the signification *Silens*, conseq. = Tacitus. — 2. in תֵּל חַרְשָׁא (*hill of magician*, comp. אַכְשָׁף, מְעֹנְנִים) *n. p.* of a locality along the river כְּבָר, where was a colony of Jewish exiles Ezr. 2, 59, Neh. 7, 61; as there were in the same direction the exile-places תֵּל מֶלַח ib. ib., תֵּל אָבִיב Ez. 3, 15, תְּלַאשַּׂר 2 Kings 19, 12, תְּלַשַּׂר Is. 37, 12 from תֵּל אֲשֵׂר. With these compounds of תֵּל may be compared besides *Thiluta*, *Thilsaphata* (Amm. Marc. 24, 2; 25, 8).

חֲרֹשֶׁת *f.* 1. *artificial work*, with אֶבֶן Ex. 31, 5 *stone-masonry*, with עֵץ 35, 33 *joinery*. — 2. (*city of crafts*, *place of artificial work;* according to others *forest*) *n. p.* of a city in northern Palestine, situated in אֶרֶץ הַגָּלִיל (1 Kings 9, 11), which was also called on account of its Phenician and heathen population גְּלִיל הַגּוֹיִם (Is. 8, 23), and therefore it is named חֲ׳ הַגּוֹיִם Judges 4, 2 13 16. In the vicinity of this locality, upon הַר נַפְתָּלִי (Josh. 20, 7), now G'ibl Safad (הַר צְפָת), lies קֶדֶשׁ נַפְתָּלִי Josh. 21, 32, also called קֶ׳ בַּגָּלִיל (1 Macc. 11, 63), where there is still at the present day a village *Kedes* (*Robins.* III, 622). From the appendage it may be inferred that there was still חֲרֹשֶׁת.

חֲרֹשֶׁת see חֶרֶשׁ 3.

חָרַת (*part. pass.* חָרוּת) *tr.* same as חָרַשׁ *to engrave*, with עַל of the thing *in which*, Ex. 32, 16; Targ. חֲרַת, Syr. ܚܪܬ, Ar. خَرَتَ the same.

חָרֵת (not used) *intr.* same as חָרֵשׁ I., חָרֵס I. and חָרֵץ. Derivative

חֶרֶת (*thicket*, from חָרֵת, see חָרֹשׁ, חֲרֹשֶׁת, חֹרֶשׁ 2) *n. p.* of a forest in the western part of the Judah-mountains 1 Sam. 22, 5, not far from קְעִילָה 23, 1.

חָשַׁב (*inf. constr.* חֲשֹׁב, after לְ also חֲשֹׁב; *fut.* יַחְשֹׁב, before Makkeph יַחֲשָׁב־) *tr.* 1. *to bind*, *to bind together*, *to knot*, viz. a) *to knot* threads, spoken of a weaver, *part.* חֹשֵׁב *a weaver* (Ex. 26, 1 31; 28, 6), with חֹרֵשׁ (35, 35; 38, 23) denoting the artificial work necessary for the tabernacle; Phenic. חשב the same (Kit. 7, 4). b) *to unite artificially*, musical instruments Amos 6, 5, artificial works Ex. 31, 4, hence חֹשֵׁב 2 Chr. 26, 15 *an artificer;* of the inventors of warlike implements see Pih. c) *to bind about*, *to gird about*, a girdle. Derivat. חֵשֶׁב. d) *to fence*, *to encircle*, *to fortify around*, a place, or *to make firm*, proceeding from the idea of uniting, chaining together; comp. קָשַׁר Neh. 3, 38, אֲגֻדָּה Am. 9, 6, the proper name אַכַּד, Ar. رباط, firm building, prop. ligatio; hence perhaps חוֹשֵׁב 2 Chr. 26, 15 *a fortification-architect*, *one who builds a stronghold*, if this word does not belong to signif. b. Derivat. מַחֲשָׁבָה 1, מַחֲשֶׁבֶת 1, the proper name חֶשְׁבּוֹן. — 2. Metaphor. *to meditate*, *to devise*, a spinning together as it were of ideas (a similar metaphor occurring in זָמַם, אָרַב, כָּזַב); commonly in a bad sense, with accus. of the object, מְזִמָּה

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Ps. 21, 12, רָעָה 35, 4, אָוֶן Mic. 2, 1, תַּהְפֻּכוֹת Prov. 16, 30, לֹא־כֵן (*unrighteous*) Is. 10, 7, also with מְחַשָּׁבָה 2 Sam. 14, 14, Jer. 49, 20, or followed by infin. with לְ 1 Sam. 18, 25, Lament. 2, 8, Jer. 18, 8, Neh. 6, 6, Ps. 140, 5, and with עַל of the person Jer. 11, 19; 49, 30; Gen. 50, 20. To this figurative signification belongs *to think* 1 Sam. 18, 25; *to meditate* 2 Sam. 14, 13; *to purpose* Ps. 140, 5; *to account*, i. e. *to value, to esteem highly* Is. 13, 17, Mal. 3, 16, *to count as*, לְזוֹנָה Gen. 38, 15, לְשִׁפְחָה 1 Sam. 1, 13, *to count to* Gen. 15, 6, Ps. 32, 2, *to esteem, to regard*, Is. 33, 8; 53, 3; *to reckon*, i. e. *to judge, to weigh, to reflect upon*. Deriv. חֶשְׁבּוֹן. — 3. (not used) *intr. to be allied, to be befriended, to be attached to*. Deriv. חֶשֶׁב (in the proper name חֶשְׁבְּרִיָּה), חֶשְׁנִי (in חַשַּׁבְנְיָה, חַשַּׁבְנִיָּה), חֶשְׁבָּה (in חַשְׁבַּדָּנָה).

Nif. נֶחְשַׁב (*fut.* יֵחָשֵׁב) *to be counted as* Deut. 2, 11, Prov. 17, 28, with לְ Lament. 4, 2, כְּ Job 18, 3, בְּ Is. 2, 22, עִם Ps. 88, 5, כְּמוֹ Hos. 8, 12, or with the accus. of the person or thing *for which* a thing is taken, and therefore in this case it has the meaning *to be like to;* then *to be esteemed* 1 Kings 10, 21; *to be reckoned* 2 Kings 22, 7; *to be imputed* Lev. 7, 18; *to be counted to*, with לְ Josh. 13, 3 or עַל 2 Sam. 4, 2; *to be considered*, with לְ of the person Num. 18, 27.

Pih. חִשֵּׁב (*fut.* יְחַשֵּׁב) 1. (not used) *to make artificially, to put together*, of warlike machines; figur. *to devise plans, intrigues*. Deriv. חִשְׁבּוֹן. — 2. *to meditate* (with exertion), *to think* Ps. 73, 16, דַּרְכּוֹ Prov. 16, 9; *to devise*, with accus. רַע Hos. 7, 15 or לְהָרַע Prov. 24, 8 and אֶל of the person, חֹ֫שְׁבֵי עַל־מִבְצָרִים Dan. 11, 24 *to plan against strongholds* (in order to take possession of them); absol. *to form hostile designs* Nah. 1, 9; *to think over* (examining) Ps. 119, 59; *to review* 77, 6; *to make account of* Ps. 144, 3; *to reckon* 2 Kings 12, 16; of inanimate things *to be about* to do or suffer Jon. 1, 4. — 3. *to be very friendly to, allied with*. Deriv. the proper name חֲשׁוּב.

Hithp. הִתְחַשֵּׁב *to reckon oneself, to count oneself*, with בְּ *among* Num. 23, 9.

The stem חָ֫שַׁב is closely connected with חָצַב II. belonging to חֲרָצְבָה, חָזַב, Ar. خَصَفَ (to draw firmly together), كَسَفَ (to fetter), خَشَبَ and أَشَبَ &c.; but the organic root is חָ֫שַׁב, חָ֫צַב, comp. Talm. צָב to bind, צִיב bundle &c.

חֶשְׁבָּה (*constr.* חֶשְׁבַּת) see חַשַּׁבְנְיָה.

חֵ֫שֶׁב *m. girdle, belt* Ex. 28, 28, Lev. 8, 7, applied to the girdle of the ephod.

חֶשְׁבָּה (in compounds חִשְׁבַּת) see חַשְׁבַּדָּנָה.

חָשַׁב (*part. pass.* חָשֵׁיב) *Aram. tr. to regard, to count*, כְּלָא = כְּחָלָא Dan. 4, 32 *as nothing* (see לָהּ).

חַשְׁבַּדָּנָה (compounded of חִשְׁבַּת from חָשַׁב *befriended*, and הַדְּנָה from דָּן 3 with ־ה wanting the accent, i. e. *Eshmûn* or Pan, therefore it means *Eshmûn is a friend;* see דְּנָה יָצַן) *n. p. m.* Neh. 8, 4.

חָשַׁב (after the form מָלַךְ) has in proper names especially the meaning *befriended, associated, servant* (of a deity), proceeding from the fundamental signification. דָּן is a Phenician name of *Eshmûn* (אֶשְׁמֻן), a Phenician God, called by the Greeks *Pan*, as the proper names דָּן, דָּן יָצַן, דָּן יָצִין prove.

חֲשַׁבְיָה (*friendship, association*) *n. p. m.* 1 Chr. 3, 20.

חִשְׁבּוֹן *m.* 1. *power of combining, excogitation, computation*, therefore *judgment, understanding* Eccles. 7, 27, with מַעֲשֶׂה 7, 25; *reason* 9, 10 with חָכְמָה *action*, making up the sum of what is to be done in life. — 2. (*stronghold*) *n. p.* of the residence of the Amorite king Sihon, who took it and the whole territory north of the Arnon from the Moabites Num. 21, 26-30; Deut. 1, 4; 2, 24 26 30; 3, 2; Josh. 9, 10. When the Israelites conquered it, it was allotted to the tribe of Reuben Num. 32, 37, Josh. 13, 17, then to that of Gad Josh. 21, 39, was made a Levitical city, and was celebrated for its fish-ponds Song of Sol. 7, 5. The Ammonites preferred an unjust claim to it Judges 11,

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19 26. When Moab afterwards became free, after Ahab's death, it retook Heshbon; but it was wrested from it anew Is. 15, 4; Jer. 48, 2. *Joseph.* (Ant. 12, 4, 11) calls it Ἐσσεβών and the district belonging to it Ἐσσεβωνῖτις; Euseb. and Ptolemy name it Ἐσβοῦς; and so the ruins still existing are called on coins.

חֶשְׁבּוֹן (*pl.* חֶשְׁבֹּנוֹת with Dagesh retained irregularly) *m.* 1. *surrounding, enclosing, strong works* 2 Chr. 26, 15. — 2. *inventions*, malae artes Eccles. 7, 29.

חֲשַׁבְיָה (*Jah is associated*, from חָשַׁב) *n. p. m.* 1 Chr. 6, 30.

חֲשַׁבְיָהוּ (the same) *n. p. m.* 1 Chr. 25, 3.

חֲשַׁבְנָה (not used) *m. befriending, attachment*, used only in proper names. It is an Aramaean form for חֶשְׁבּוֹן, as חָשְׁבּוֹן and חִשְׁבּוֹן occur also from the same stem; in the construct state it is חַשְׁבַּנְ־.

חֲשַׁבְנְיָה (contracted from חֲשַׁבְנְיָהוּ; *Jah is a friend*) *n. p. m.* Neh. 10, 26.

חֲשַׁבְנְיָהוּ (the same) *n. p. m.* Neh. 3, 10; 9, 5.

חָשָׁה (*inf.* חֲשׁוֹת, *fut.* יֶחֱשֶׁה) *intr. to be quiet, inactive, still*, of waves Ps. 107, 29, opposite of הָמָה; *to be silent, speechless* Eccles. 3, 7, opposite of דָּבַר; therefore with שָׂקַט Is. 62, 1 *not to press with words; to keep close* 65, 6, i. e. not to think of; applied to God, *to do nothing* 64, 11; to men, *not to pray.* חָשׁ מִן Ps. 28, 1 = הֶחֱרִישׁ מִן, *to turn away in silence from one.*

Hif. הֶחֱשָׁה (*part. pl.* מַחְשִׁים; *imp. pl.* הַחְשׁוּ preserving ־ from the perfect, as הַעְמִיקוּ Jer. 49, 8 30) 1. *to observe silence*, i. e. to be silent (see הֶחֱרִישׁ), of God, *not to help* Is. 42, 14; *to be still* 57, 11; 2 Kings 2, 3 5; with מִן of the object *to remove oneself in silence from* Ps. 39, 3; *to be inactive* Judges 18, 9; 1 Kings 22, 3; 2 Kings 7, 9. — 2. *to reduce to silence*, with לְ of the person Neh. 8, 11. — וַתַּחַשׁ Job 31, 5 see חוּשׁ.

The stem is connected with הָסָה (p. 369).

חֲשׁוּב (*associate, friend*, viz. of Jah) *n. p. m.* Neh. 3, 23; 10, 24.

חֲשׁוּכָא (*def.* חֲשׁוֹכָא) *Aram. m. darkness, obscurity* Dan. 2, 22.

חֲשׂוּפָא (*uncovering, nakedness*) *n. p. m.* Ezr. 2, 43; Neh. 7, 46.

חָשׁוּק see חָשַׁק.

חָשׁוֹק see חָשַׁק.

חָשׁוּר see חָשַׁר.

חָשַׁח (*part. pl. m.* חֲשָׂחִין, *f.* חֲשָׂחָן with ־ for ־, after a guttural) *Aram. intr.* prop. to be binding, compelling, therefore *to have need, to want, to make use of*, Dan. 3, 16 *we do not want*, i. e. we do not think it necessary; Ezr. 6, 9 *and what is necessary*, i. e. and all necessary things. Deriv. חֲשׂוֹחִי.

The stem חַ׳ is thus used in the Syr. in the Peal- and Ethpael-form, in the signification *to be suitable, useful, convenient, necessary;* and as the old interpreters translate it by צָרַךְ (aram. צְרַךְ), חוּשָׁשׁ (from חוּשׁ), there can be no farther doubt about the meaning. The form is obviously abridged from the reduplicated חַשְׁחַשׁ (comp. רָיר, לָוּל, שָׁיח, חָשׁ, זָיז, סָיס, סוּס); and the simple root חָשׁ has the meaning *to bind, to draw together firmly, to attach firmly;* hence the redupl. denotes partly *to be compelling, binding, necessary*, partly *to be suitable, convenient*, its organic root being connected with that in אָחַז.

חַשְׁחוּחַ (*c.* ־חוּת) *f. need* Ezr. 7, 20.

חֲשַׁכָּה see חֲשֵׁכָה.

חֲשֵׁכָה see חֲשֵׁכָה.

חָשַׁךְ (*fut.* יֶחְשַׁךְ) *intr. to be dark*, הַיּוֹם Ez. 30, 18, *to be obscured*, הַשֶּׁמֶשׁ Is. 13, 10, אוֹר 5, 30, כּוֹכְבֵי נֶשֶׁף Job 3, 9, of the light of a tent 18, 6, *to be extinguished*, of the light of the eye Ps. 69, 24, Lament. 5, 17; Eccles. 12, 3 *and the lookers out of the windows are quenched*, i. e. the eyes; of a land covered with locusts Exod. 10, 15, of the darkening of the visage Lament. 4, 8. Figurat. of mental or political obscuration, of misfortune or a low con-

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dition, hence *to be unfortunate, low, fallen, unknown, helpless.* Deriv. חֲשֻׁכָּה, חֻשָּׁךְ, מַחְשָׁךְ, חָשׁוּךְ, חֲשֵׁכָה. — The fundamental signification seems to be *to veil, to cover* (see עָלַם, עוּף), since darkness is usually regarded as a veiling of light; accordingly the organic root חְ־שָׁ־דְ is cognate with that in זָק, חָ־שַׁ־קְ, נָ־שַׁ־קְ &c.

Hif. הֶחְשִׁיךְ (1 *p.* הֶחְשַׁכְתִּי; *fut.* יַחְשִׁיךְ, יַחְשֵׁךְ) 1. *to make dark, to darken,* with accus. (יוֹם) Am. 5, 8, or with לְ 8, 9, of the darkening of the earth by a total eclipse of the sun in the year of Jeroboam's death; or absol. and figurat. Jer. 13, 16, i. e. helplessness breaks in; *to spread darkness* Ps. 105, 28; 139, 12. — 2. Figurat. *to darken, to confuse,* עֵצָה Job 38, 2.

חָשַׂךְ (*part.* חוֹשֵׂךְ; *fut.* יַחְשֹׂךְ, אֶחְשֹׂךְ or אַחְשִׂךְ) *tr. to hold, to hold back, to keep off,* with מִן of the person *to withhold, to detain, to refuse* Gen. 22, 12; 39, 9, *to keep from, to deliver* 1 Sam. 25, 39; with the simple accus. of the object *to save* 2 Sam. 18, 16, *to keep far from* 2 Kings 5, 20; *to spare* Prov. 13, 24; 17, 27; חָ רָק Job 30, 10 *to keep back the spittle,* i. e. not to spit out before one; *to reserve* 38, 23; *to give a check to* Jer. 14, 10; *to put a stop to* Job 16, 5; Is. 58, 1; *to snatch,* נַפְשׁוֹ, from the pit Job 33, 18, Ps. 78, 50, for which חָשַׂךְ stands once Is. 38, 17; נָתַן וְלֹא חָ *to give and not withhold,* i. e. to give abundantly Prov. 21, 26; *to deliver* 24, 11, Ps. 19, 14; without stating the object Ezr. 9, 13 *thou hast delivered* (us) *below our iniquity,* i. e. undervaluing our iniquity; *to limit* Is. 54, 2; *to moderate,* i. e. to hold 14, 6. In Ez. 30, 18 mss. and interpreters (*Rashi, Kimchi*) have read חָשַׂךְ הַיּוֹם and translated: *the day has denied* (its light); perhaps the more correct reading is חָשַׁךְ.

Nif. נֶחְשַׂךְ (*fut.* יֵחָשֵׂךְ) *to be held in, moderated* Job 16, 6, *to be delivered* 21, 30.

The fundamental signification of the organic root חְ־שַׂ־כְּ (Targ. חַסַּךְ to lessen, to draw off, Syr. ܚܣܟ to withhold, to keep back) appears to be *to cut off,* like פָּצַר, and therefore it is connected with the organic root in שְׂכִ־ה (belonging to שַׂכִּין), Lat. sec-are, Targ. חַסּוֹךְ a little piece.

חָשֹׁךְ (only *pl.* חֲשֹׁכִים) *adj. m. dark, low, poor, mean,* therefore חֲשֹׁכִים Prov. 22, 29 *obscure, low people;* Targ. חַשּׁוֹכָא, חֲשִׁיכָא for חַל.

חֹשֶׁךְ (with *suff.* חָשְׁכִּי) *m.* 1. *darkness,* opposed to אוֹר Gen. 1, 4 18; Eccles. 2, 13, conceived of as an independent material Is. 45, 7; Job 38, 19; *duskishness* Josh. 2, 5; *a dark night* Job 3, 4, with צַלְמָוֶת (*dark shadow*), עֲנָנָה (*dark cloud*) 3, 5; 10, 21; 34, 22, or with אֲפֵלָה and עֲנָן Deut. 4, 11; אֲפֵלָה Zeph. 1, 15, closely connected with the latter to intensify the meaning Ex. 10, 22, parall. לַיְלָה Job 5, 14. — 2. Figurat. *helplessness* 5, 14; 12, 25, opposed to יוֹם and צָהֳרַיִם; *horrid, dark sheol* 10, 21; *the grave* 17, 13, אוֹצְרוֹת חֹ Is. 45, 3 *treasures of the grave* (because great treasures were concealed in a Babylonian sepulchre, Herod. I, 187); *a prison* Is. 42, 7; *danger* Job 15, 22, *misfortune, misery* 15, 23 30; 20, 26, *threatening danger* 22, 11; 29, 3; *death* 18, 18; *wretchedness* 23, 17, חֹ צָר Is. 5, 30 = צָרָה וַחֲשֵׁכָה 8, 22 as a climax. Then *darkness of the understanding,* i. e. *ignorance, short-sightedness* Job 37, 19; Eccles. 2, 14; *falsehood, injustice* Is. 5, 20; Prov. 2, 13; Eccles. 2, 13; *sadness* Eccles. 5, 16.

חֲשֵׁךְ *Aram.* same as Hebr. חֹשֶׁךְ. Deriv. חֲשׁוֹךְ.

חֲשֵׁכָה (fem. of חֹשֶׁךְ, like עֲזֻבָה *abandonment* Jer. 49, 11 from עָזַב, עֲשֻׁקָה *pressure* Is. 38, 14 from עָשַׁק; the Dagesh lene expected at the beginning of the second syllable is omitted, because a sibilant [שׁ, ז] precedes, as is also the case with ר, e. g. יְרֵכָה, שַׁרְבִיט, עֲרְבִי, דָּרְבָן, though the rule has not been carried out) *f. darkness* (parallel לַיְלָה), Mic. 3, 6 *and darkness shall be to you, that you may not receive an answer.*

חֲשִׁיכָה or חֲשֵׁכָה (*c.* חֲשֵׁכַת after the form בְּהֵמַת from בְּהֵמָה; on the omission

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of Dagesh lene see חֲשֵׂכָה) *f.* same as חֹשֶׁךְ Gen. 15, 12; Is. 8, 22; Ps. 82, 5; 139, 12.

חֲשֵׂכָה see חֲשֵׂכָה.

חֲשֵׁכִים (pl.) *m. darkness*, figur. *misery, misfortune* Is. 50, 10.

חָשַׁל (Kal unused) *intr. to reel to and fro, to totter;* hence *to be weak, decaying, feeble, exhausted*, a collateral form of כָּשַׁל (which see); comp. Arab. حسل, حشل, خسل, خشل (to be weak, slack, then to be bad, mean, worthless), حتل (to be lean, weak), كسل (to be inert, flabby) &c.

Nif. נֶחְשָׁל *to be enfeebled, exhausted, decaying*, whence נֶחְשָׁלִים Deut. 25, 18 *enfeebled.*

חַשַּׁל (*part.* חָשֵׁל) *Aram. tr. to rub* or *beat fine, to crush*, cognate in sense with דַּק (a verb) Dan. 2, 40; Syr. ܫܚܠ to beat out thin, of tin, Talm. חוּשָׁלָא what is pounded, bruised, gravel, like גֶּרֶשׁ of similar derivation; figurat. Syr. ܫܚܠ to analyse closely, finely, subtly, to think, as דַּקְדֵּק. The fundamental signification is unconnected with the Hebr. חָשַׁל.

חָשַׁם (not used) *intr. to shine, to glitter, to be luminous*, spoken of shining brass, connected with כָּתַם, חָשַׁן, Aram. חַשְׁמַן. Metaphor. (like other verbs having the same fundamental signific., e. g. חָר, חור), *to be shining, distinguished, rich, noble*, or physically, *to be large, strong, corpulent*, like the Ar. جسم, حشم; of places, *to be fruitful, fat.* Deriv. חֶשְׁמֹן belonging to the ulterior developments חַשְׁמַן, חַשְׁמַל, the proper names חֶשְׁמֹן (perhaps also חַשְׁמוֹן), חַשְׁמוֹנָה.

חַשְׁמָן (*noble, distinguished, rich*, or *shining*, viz. Jah is) *n. p. m.* Ezr. 2, 19; Neh. 7, 22.

חֶשְׁמֹן see חוּשִׁם.

חֶשְׁמוֹן (*fruitfulness, fulness*) *n. p.* of a place in Judah Josh. 15, 27, whence in the later period of the language *the Gentile* חַשְׁמוֹנִי or נַי־ or נָאִי־ *Hashmonaean*, i. e. proceeding from Hashmon; in *Josephus* (Ant. 12, 6, 1) Ἀσαμωναῖος, a surname borne by the Maccabean family from their ancestor downwards.

חַשְׁמַל (from חָשַׁם *splendour, glitter*, with the derivative ending לַ־, as in חַנְמַל, אַגְרְמַל; with *a* of motion חַשְׁמָלָה) *m. shining* or *burnished brass, polished gold*, Ez. 1, 4 27; 8, 2, obviously identical with נְחֹשֶׁת קָלַל (according to the LXX *shining brass*, elsewhere *smelted* or *burnished brass*) 1, 7 or נְחֹשֶׁת מְצֻהָב (Ezr. 8, 27); Revelation 1, 15 and 2, 18 χαλκολίβανος. It is possible, however, that the word is foreign, i. e. Assyrian, and might be known as such in Mesopotamia, where Ezekiel lived. The *electrum*, as the LXX and Vulg. render it, is a mixture of silver and gold, a clear, shining metal; comp. *Pliny* 33, 4.

חַשְׁמַן (from חָשַׁם with the derivative syllable נַ־, as in אַשְׁפָּן, חַרְצָן; *plur.* חַשְׁמַנִּים) *m.* 1. properly shining, hence *noble, distinguished, a magnate*, Ps. 68, 32 (Kimchi), confirmed by the Arabic; the family name חַשְׁמְנָאִים has also been understood in conformity with this signification, but improperly. — 2. *n. p.* of Hermopolis in Egypt, Coptic ϭmounc, Ar. اشمونين, in which sense *Ibn Sarûk* takes חַשְׁמַנִּים Ps. 68, 32 i. e. the inhabitants of Hashman in Egypt; which, however, is very problematical.

חַשְׁמֹנָה (*fruitfulness*) *n. p.* of a station of the Israelites in the desert Num. 33, 29.

חָשַׁן (not used) *intr.* same as חָשַׁם *to shine, to glitter, to be beautiful*, of dress, conseq. connected with the Ar. حسن, whence the proper names حسن (חסן) &c. Deriv. חֹשֶׁן. But as the signification of the verb is too indefinite for the derived noun, it is better to compare the former with חָצַן I.: *to surround, to hedge about, to enclose, to conceal*, of a magazine, comp. חָצַן and חָצַן 1.

חֹשֶׁן *m.* properly *bag*, therefore *the four-cornered gorget worn by the high-priest on the breast*, which was set with

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12 precious stones in gold, arranged in four rows, the hollow part of it having the אוּרִים and תֻּמִּים Ex. ch. 25. 28. 29. 39; Lev. 8, 8. As it gave decisions in difficult questions, it was called ח׳ הַמִּשְׁפָּט Ex. 28, 29 30. The version of Symmachus δόχιον refers to the fundamental signification; and that of λόγιον (Philo) and λογεῖον (LXX) to the operation. See Ben-Sira 45, 10.

חָשַׂף I. (*part. pass. pl. constr.* חֲשׂוּפֵי a Syriac form for ־פֵי Is. 20, 4, as שָׂרֵי Judges 5, 15 = שָׂרֵי; *inf. absol.* חָשׂוֹף, *constr.* with לַחְשׂוֹף ל; *imp. f. sing.* ־חֶשְׂפִּי; *fut.* יֶחֱשֹׂף) *tr.* 1. *to separate, to divide, to strip off*, like חָסַף (which see); whence חָשׂוֹף (a noun). — 2. Metaphor. *to make bare, to uncover*, Ar. كسف. So e. g. שֵׁת Is. 20, 4, שֹׁבֶל 47, 2, שׁוּלַיִם Jer. 13, 26, a sign of contemptibleness and meanness; ח׳ זְרוֹעַ *to make bare the arm* Is. 52, 10, Ez. 4, 7, i. e. to go courageously into the fight, heroes having been accustomed to bare the right arm in battle, in ancient times (Arr. Alex. 5, 18; Silius Ital. 12, 715; Stat. Theb. 1, 413; Lucan. 2, 543); *to discover*, e. g. the hiding-places of the enemy Jer. 49, 10; of יַעַר Ps. 29, 9, גֶּפֶן Jo. 1, 7 *to strip off the bark* (of a tree), *to strip it of leaves*, which is tantamount to its uncovering. Deriv. מַחְשֹׂף, the proper name חֲשׂוּפָא.

חָשַׂף II. *tr. to draw*, מַיִם (with מִן *out of*) Is. 30, 14; פּוּרָה Hag. 2, 16. The organic root appears to be connected with ח־שַׂף and with שָׁאַב.

חָשֹׂף (*pl. constr.* חֲשֹׂפֵי) *m. a division, a little flock*, of goats 1 Kings 20, 27 (Targ., LXX, Vulg.).

חָשַׁק I. *intr. to cleave* or *tie* or *bind oneself to something*, deriv. חָשֻׁק or חָשׁוּק; *to be attached to, united to, firmly bound to a thing;* fig. with בְּ of the pers. *to have pleasure, delight in one*, Gen. 34, 8; *to love* Deut. 21, 11; *to adhere to* 7, 7; Ps. 91, 14; or absolutely with an infin. following, *to have an inclination, desire, pleasure*, in or for doing a thing 1 Kings 9, 19; 2 Chr. 8, 6. Deriv. חֵשֶׁק.

Pih. חִשֵּׁק *to fasten together, to knot together, to bind* (by cross-poles) Ex. 38, 28. Deriv. חִשֻּׁק.

Puh. חֻשַּׁק (*part.* מְחֻשָּׁק) *to be united* Ex. 27, 17; 38, 17.

The stem is sufficiently ascertained by means of חָזַק (which see), Ar. عَسِقَ (to adhere to), عَشِقَ (to love), حَزَقَ (to bind), Targ. חֲשַׁק for Hebrew חָבַשׁ &c. The organic root is ח־שַׁק, also found in נָ־שַׁק, זַק, Ar. حَزَكَ &c.

חָשַׁק II. *tr.* same as חָשַׂךְ Is. 38, 17, as the latter stands in a similar phrase in Ps. 78, 50 and Job 33, 18.

חָשֻׁק or חָשׁוּק (*pl.* חֲשֻׁקִים) *m. what is fastened* (to two opposite points), *a junction-rod, a cross-pole*, Ex. chs. 27. 36. 38.

חִשֻּׁק (*pl.* ־קִים) *m. a spoke*, connecting the rim with the nave 1 Kings 7, 33.

חֵשֶׁק (with *suff.* חִשְׁקִי) *m. désire, what is pleasing*, opposed to what is useful or necessary; *ease*, Is. 21, 4; metaphor. *pleasant-building*, 1 Kings 9, 1 19; 2 Chr. 8, 6.

חָשַׁר (not used) *tr.* same as קָשַׁר *to knot around, to bind about, to bind, to unite*, hence like the Ar. حشر *to assemble, to bind together;* spoken of water, *to run together* (into thick clouds); from which fundamental signification it meant even at an early period *to arrange, to bring together in harmony;* Phenician חָשַׁר the same, and therefore in the Phenician cosmogony חשׁר (Chusor, like Ulom = עֹלָם) was the principle of order, τάξις, hence the name of the world-arranger, χουσωρός in Damascius (in his Phenician cosmogony); and חַשָּׁר, Ἄσσωρος, arrangement, the eighth principle of power in the primitive cosmogony of the Babylonians; with קִשָּׁרָא Κισσάρη (union), חֹשֶׁרֶת, Χουσάρθις (Sanch. p. 42), a name of Harmonia, by which is meant personified law Θαυρώ (תּוֹרָא), so far as harmony and order are the consequence of law. The organic root is ח־שַׁר, קָ־שַׁר,

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also existing in קָשַׁר II., Aram. קְשַׁר, and in שָׁר. From the fundamental signification may naturally result the meaning *to be firmly wound together*, *to be strong*, *firm;* which the Targ. assumes for חַשְׁרָה.

חַשְׁרָה (*constr.* חִשְׁרַת) *f. a gathering*, *denseness*, with מַיִם as a poetical periphrasis for *thick cloud* 2 Sam. 22, 12, rendered by *Ibn Ganâch fulness of rain.* The LXX and Syr. read חֲשֵׁכַת after Ps. 18, 12.

חִשֻּׁר (*plur.* ־רִים) *m. the nave*, of a wheel, modiolus, in which the spokes unite 1 Kings 7, 33.

חָשַׁשׁ (not used) *intr.* same as קָשַׁשׁ (belonging to קשׁ) *to be parched*, *sapless*, *withered*, *hard*, of grassblades. Arab. حَشَّ IV. dried up.

חָשַׁשׁ (after the form חָתַת, a collateral form of חָשַׁשׁ) *m. dry grass*, *hay*, which the fire easily catches Is. 5, 24. It seems to be interchanged with קַשׁ 33, 11. Ar. حَشِيش the same.

חַת (after the form חַל, רַב, זַךְ; *pl.* חַתִּים) 1. *adj. m. dismayed*, *terrified*, *fearful*, 1 Sam. 2, 4, where חֲשֻׁקֵי גִבֹּרִים stands poet. for גִּבֹּרֵי חֲשֻׁקִים; as elsewhere the verb חָת is applied to גִּבֹּרִים (Ob. 9), oppos. to אֲזַר חַיִל; Jer. 46, 5. — 2. (*pause* חָת; with *suff.* חִתְּכֶם) *subst. fear*, *dread*, Job 41, 25; חִתְּכֶם *the terror of you* Gen. 9, 2, where the suff. is in an objective sense. From this noun is developed חִתָּה, חִתִּית.

חֵת (*giant*, prop. terror, the same metaphor as in אֵמִים, see אֵם) 1. *n. p.* of a son of Canaan, mentioned as the second after צִידוֹן Gen. 10, 15; *Gent. pl. m.* בְּנֵי חֵת 23, 3, *fem.* בְּנוֹת חֵת 27, 46, or *sing. masc.* חִתִּי, *fem.* חִתִּית Ez. 16, 3, *fem. plur.* חִתִּיּוֹת 1 Kings 10, 1. — 2. Collect. designation of a race Exod. 3, 8, also *pl.* חִתִּים Josh. 1, 4. In the patriarchal time this tribe had their centre (Gen. ch. 23) at Hebron, the oldest city in the world according to the Israelite view (Numb. 13, 22); and became related to the Edomites 26, 34; 27, 46; 36, 2. The tribe חִוִּי only is mentioned as dwelling in the midst of the Hittites at that time, 34, 2. Hence the Hittites occupy the first place in the enumeration of the Phenician tribes inland Ex. 3, 8 17; 13, 5; Josh. 3, 10; Judges 3, 5; Ezr. 9, 1; Neh. 9, 8; and in archaic phraseology all the interior was even named אֶרֶץ הַחִתִּים Josh. 1, 4. At the time of Moses they had entirely disappeared, at least as the leading tribe, and dwelt as a scattered remnant among the Jebusites and Amorites Num. 13, 29, Josh. 11, 3; the latter having stepped into their place. — 3. In consequence of violent commotions in Palestine before the conquest of it by the Israelites, the Hittites were driven out of the land, in their collective capacity, and peopled the opposite island of Cyprus, which must have been called not merely *the island of the* כִּתִּים, but also that of the חִתִּים. At the time of Solomon, when all the remains of the Hittites in Palestine were doomed to eternal servitude 1 Kings 9, 20 21, there were still מַלְכֵי הַחִתִּים with מַלְכֵי אֲרָם 10, 28, which can refer only to the numerous kings of Cyprus (where were nine kingdoms Diod. 16, 42; Mel. 2, 7; Plin. H. N. 5, 35); and the חִתִּית, whom Solomon married 1 Kings 11, 1, the fear of the Syrians for the מַלְכֵי הַחִתִּים with the מַלְכֵי מִצְרַיִם 2 Kings 7, 6, as also Judges 1, 26 can also refer to nothing but Cyprus, as Josephus (Ant. 9, 4, 5), Eusebius and Jerome (s. v. *Χεττιείμ*) have understood the point. But as Greece had attained to an ascendancy there at an early period, the ethnographical table (Gen. 10, 4) reckons the כִּתִּים to יָוָן, a double derivation of a similar kind occurring in the case of other tribes also (10, 7 28 29). In Phenician sources כִּתִּי is the proper name of the city Citium in Cyprus (on a Sidonian coin with the inscription לְאֶלֹהֵי אֵם בַּעַל אֲפֵא כִּתִּי צֹר), the oldest town of the Phenicians on this island; then the name of the whole territory; written elsewhere כִּתִּים (in Chittite inscriptions). In addition to these forms there occurs on Tyrian and Chittite

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coins חֵת. An inhabitant of this city is called כִּתִּי, *Κιττεύς* (Athen. inscript. 2, 1), for which חִתִּי also appears (33. inscript. of Citium); pl. כִּתִּן (Kit. 1, 1).

חָתָה (*infin. constr.* with לְ: לַחְתּוֹת; *fut.* יַחְתֶּה, with *suff.* יַחְתְּךָ) *tr. to take, lay hold of, seize* (*Kimchi*), with נָסַח Ps. 52, 7 *to take and pluck;* חָ׳ אֵשׁ Prov. 6, 27 *to take up fire*, with מִן of the place *whence* Is. 30, 14; with עַל of the person and accus. of the object. In Prov. 25, 22 it is a praegnans expression for, *to take up and lay upon one*, or חָתָה has also the meaning of נָחַת. חֵתַת Prov. 17, 10 can only be the fut. apoc. of חָתָה according to the Milel-accent, like תֵּתַע from תָּעָה (*Kimchi*), and with בְּ of the person = אָחַז בְּ *to lay hold of, to seize*; and the meaning of the phrase is, *reproof lays hold of the wise man more* &c. Ar. خَتَأَ the same. Deriv. מַחְתָּה; on the contrary the proper name מַחַת comes from מָח = מַח, like נַחַת from נָח; see אֲחִימוֹת.

The organic root of the stem חָת־ה is closely connected with that in אָ־חַד, אָ־חַז.

חִתָּה (from חָתַת after the form סִבָּה) *f. terror, fear* Gen. 35, 5.

חִתּוּל *m. a bandage*, שָׂם חִ׳ Ez. 30, 21 *to put a bandage* = חָבַשׁ in the same place; Talm. חוּתַל *basket*, made of twigs or rods plaited into one another.

חַתְחַת (from the redupl. Pihel חִתְחֵת after the form גַּלְגַּל; only *pl.* חַתְחַתִּים) *m. terrors, dangers*, Eccles. 12, 5, incorrectly taken by Jerome and the Vulg. for a *part. pl. terrified, fearful.*

חִתִּי (*patronym.* from the proper name חֵת; *pl.* חִתִּים) *m.*, חִתִּית (*pl.* חִתִּיֹּת) *f.* see the proper name חֵת.

חָתִים *m.* same as חוֹתָם Gen. 38, 18 25 in the Samar. text.

חִתִּית (with *suff.* חִתִּיתָם) *f.* 1. same as חֵת, חִתָּה, חַתְחַת, *terror*, cognate in sense with בֶּהָלָה; Ez. 32, 27 *for the heroes were a terror* (or to read with vss. 29 30 גְּבוּרָתָם *their heroship*); the LXX read כִּי חִתְּתוּ כֻלָּם. Ez. 32, 30 בְּחִתִּיתָם מִגְּבוּרָתָם *with their terror of their might*, i. e. that proceeded from their might. נָתַן חִ׳ 32, 24 32 *to cause terror.* — 2. *respect, awe*, 26, 17. — Another חִתִּית see under חֵת.

חָתַךְ (Kal unused) *tr.* 1. *to cut, to divide* (cognate in sense גָּזַר), Targ. חֲתַךְ, closely connected in its organic root with that in נָ־תַח, בָּ־תַק, about which fundamental meaning the numerous derivatives in the Targ. and Mishna hardly leave a doubt. — 2. *to establish, to determine, to decree*, as גָּזַר, חָרַץ.

Nif. נֶחְתַּךְ *to be determined, decreed, upon* (עַל) one, Dan. 9, 24.

חָתַל (Kal unused) *tr.* 1. *to enwrap, to swathe*, a new-born child; *to wrap up, to bind*, a wound (cognate in sense חָבַשׁ), proceeding from the fundamental signification "to wind, to bind", and identical in its organic root חָ־תַל with that in גָּ־דַל, פָּ־תַל, Aram. גְּ־דַל, ܓܕܰܠ, Arab. كَتَلَ &c. Deriv. חָתֹל, חֲתֻלָּה. — 2. Figurat. either *trans. to cover, to conceal, to hide*, or *intrans.* e. g. of a lurking-hole; better, however, after another metaphor, *to be strait, firm, dense, strong.* Deriv. the proper name חֶתְלֹן.

Pih. חִתֵּל (not used) *to bind about strongly* or *firmly*, a wound, *to put on a bandage.* Deriv. חִתּוּל.

Puh. חֻתַּל *to be swaddled*, Ez. 16, 4.

Hoph. הָחְתַּל the same, Ez. 16, 4.

חָתֹל (not used) *adj. m.*, only *fem.* as *the substantive*

חֲתֻלָּה (with *suff.* חֲתֻלָּתוֹ) *f. a swaddling-cloth, cover*, in a fig. sense Job 38, 9.

חֶתְלֹן (*lurking-hole* or *stronghold*) *n. p.* of a place in Damascene Syria Ez. 47, 15; 48, 1; Ar. خِتْل latibulum.

חָתַם (*fut.* יַחְתֹּם) *tr.* 1. same as חָטַם *to shut up*, חָ׳ בְּעַד Job 9, 7, *to enclose, to close, to veil*, like סָגַר בְּעַד; *to seal*, with בְּ of the instrument, בְּחֹתָם 1 Kings 21, 8, בְּטַבַּעַת Esth. 8, 8 10, as the close or

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subscription, חֲתוּמִים *the undersigned* Neh. 10, 2; *to seal up*, i. e. to close, Jer. 32, 10 44, opposite to גָּלוּי vss. 11 and 14; Is. 29, 11; *to seal*, with בְּ of the thing, *to press the seal upon a thing*, i. e. *to seal it up*, Job 33, 16; 37, 7; comp. Greek σφραγίς (seal) from φράσσω (to close). — 2. Figur. *to seal, to close*, = סָתַם Dan. 12, 4 9, i. e. not to publish a book or a prophecy; *to close* מַעְיָן Song of Sol. 4, 12, the image of an untouched maiden; *to confirm* Dan. 9, 24, like σφραγίζειν, conseq. = *to justify, to recognise; to fill* חַטָּאוֹת (the measure of sin) Dan. ibid.; *to keep* Is. 8, 16, with צַר (*to bind up*), of a judge's sentence of punishment Job 14, 17 which is in a צְרוֹר or אוֹצָר Deut. 32, 34. *Part.* חוֹתֵם Ez. 28, 12 *a sealer*, i. e. *last*, viz. *highest*, *supreme*. Deriv. חוֹתָם, חֹתֶמֶת, חָתִים.

Nif. נֶחְתַּם (*inf. absol.* נַחְתּוֹם) *to be sealed* Esth. 3, 12; 8, 8.

Pih. חִתֵּם *to close, to shut up*, Job 24, 16, with לָמוֹ as a dat. commodi.

Hif. הֶחְתִּים *to close, to stop*, from (מִן) a thing Lev. 15, 3.

The stem has its analogy in חָטַם, חָסַם, אָטַם, עָצַם, Ar. كتم, ختم &c., but the organic root is manifestly חָ־תַם; Arab. also, to bolt.

חֹתָם see חוֹתָם.

חֲתַם (with *suff.* חַתְמָהּ) *Aram. tr. to seal, to close up*, Dan. 6, 18.

חֹתֶמֶת *fem.* same as חוֹתָם Gen. 38, 25.

חָתַן (in Kal only the *part. m.* חֹתֵן, with *suff.* חֹתְנוֹ; *fem.* חֹתֶנֶת, with *suff.* חֹתַנְתּוֹ) *trans.* prop. to bind, to wind, to tie, connected in its organic root חָ־תַן with that in אָ־טַן, טָנָ־א, יָ־תַן, כָּ־תַן (which see) &c. But in use it is only metaphorical, a) *to effect a union, an affinity*, spoken of the father of a maiden, hence חֹתֵן *a father-in-law*, Ex. 18, 1; Num. 10, 29; Judges 4, 11; 19, 9, prop. one who makes an alliance; חֹתֶנֶת *a mother-in-law*, Deut. 27, 23, i. e. the mother of the wife. For the father and mother of the husband the language has חָם, חָמוֹת of like derivation. Deriv. חָתָן. b) *to marry*, i. e. to enter into an alliance. Deriv. חֲתֻנָּה. c) *intr. to be related, made a friend of*. Deriv. חָתָן 4.

Hithp. הִתְחַתֵּן *to contract affinity by marriage*, with אֶת־ (accus.) Gen. 34, 9, 1 Kings 3, 1, בְּ 1 Sam. 18, 21 and לְ of the person 2 Chr. 18, 1, only applied to that which arises on the woman's side.

In explanation of the fundamental signification comp. Arab. حَتِنَ III. to contract affinity by marriage, II. and IV. to marry, حَتَنَ to bind, out of which has arisen a) the meaning *to circumcise*, i. e. to devote by vow to a god, to unite in marriage with a god, as it were, circumcision expressing ideal union with God; b) to keep a feast at a wedding or a circumcision.

חָתָן (*constr.* חֲתַן, with *suff.* חֲתָנוֹ; *pl.* חֲתָנִים, with *suff.* חֲתָנָיו) *m.* prop. one allied, married, hence 1. at a marriage-feast, *a bridegroom*, who rejoices in conducting home the bride Is. 62, 5, and like the latter exults in that day (see כַּלָּה) Jer. 7, 34; 16, 9; 25, 10, who wears a chaplet Song of Sol. 3, 11, and encircles his head like a priest Is. 61, 10; who with joyful spirit and full of life's enjoyment goes forth from the bride-chamber (חֶדֶר, חֻפָּה) with the feeling of vigour, Jo. 2, 16, Ps. 19, 6, after he has become in the wedding-night by the offering of the maiden's blood a חֲתַן דָּמִים, i. e. one allied by the maiden's blood (Ex. 4, 25 26), an idea which was subsequently transferred to circumcision. — 2. *a bridegroom of circumcision*, i. e. who is allied to God by the dedication of the blood of circumcision (*Kimchi, Ibn Ganâch, Ibn Esra*), called from the consummation of marriage חֲתַן דָּמִים Ex. 4, 25 26; hence Ar. ختن to circumcise, حتين circumcised, حتان circumcision &c. — 3. *a son-in-law*, Gen. 19, 14, 1 Sam. 22, 14, sometimes with לְ instead of the genitive 1 Sam. 18, 18, Neh. 13, 28; as אָדוֹן, עֶבֶד, אֹהֵב, שֹׂנֵא, רֵעַ לְ are also used. — 4. Generally *a relative* by marriage 2 Kings 8, 27.

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חֲתֻנָּה (from the masc. חָתֹן) *fem. espousals, nuptials*, Song of Sol. 3, 11.

חָתַף (*fut.* יַחְתֹּף) *tr. to tear away, to rob*, = חָטַף, קָטַף, Ar. حَتَفَ (of death's seizure), hence *to catch, seize*, Job 9, 12, where the LXX read חָלַף. Deriv.

חֶתֶף (after the form מֶלֶךְ) *masc. a robber*, Prov. 23, 28, not the abstract *robbery;* Ar. حَتْف (robber, death).

חָתַר (*fut.* יַחְתֹּר, *pl.* יַחְתְּרוּ) *tr. to break through*, with בְּ of the object, e. g. a wall Ez. 8, 8; 12, 5 12, seldom with the accus., e. g. בָּתִּים Job 24, 16; *to break through into, to press into*, with בְּ of the limit to which, Am. 9, 2; figurat. as הִבְקִיעַ (2 Kings 3, 26), פָּרַץ (2 Sam. 13, 25 27), *to make an exertion*, of sailors Jon. 1, 13; where the Targ. and Vulg. translate according to the sense "to row". The Ar. ختر "to deceive" is not connected with the word.

Hif. הֶחְתִּיר (not used) *to break in*, of a thief, deriv. מַחְתֶּרֶת.

חָתַת (i. e. חַת, *fem.* חַתָּה, *pl.* חַתּוּ, *in pause* חָתָּה, חָתּוּ; *imp. pl.* חֹתּוּ; *part.* חַת, *pl.* חַתִּים; *fut.* יֵחַת, תֵּחַת, אֵחַת, as in other intrans. verbs of this class, e. g. יֵקַל, יֵמַר, יֵרַךְ, יֵחַם; 1 *pers.* with *a* of motion אֵחַתָּה; *pl.* יֵחַתּוּ, תֵּחַתּוּ. Another יֵחַת, e. g. Jer. 21, 13, belongs to נָחַת, and here belongs also יֵחַתּוּ Job 21, 13 for יֵחָתוּ) *intrans.* 1. *to be overthrown, brought to shame, to be disgraced, disappointed*, with הֹבִישׁ or בֹּשׁ Is. 20, 5; 37, 27; Jer. 8, 9; 17, 18; 48, 1 20; 50, 2, of which it is a stronger expression; *to be confounded, sad*, Jer. 14, 4; *to be in despair* 48, 1; *to be dismayed* 48, 39; *to be terrified* Job 32, 15; with יָרֵא *to be alarmed* Deut. 1, 11, Josh. 10, 25, with מִן Is. 30, 31 or מִפְּנֵי of the person Jer. 1, 17 or also מִן of the thing Is. 31, 9; *to be dispirited, helpless* Jer. 50, 36 (parallel נוֹאַל); Ob. 9; Is. 8, 9. — 2. *to be crushed, bruised, broken in pieces*, objectively and subjectively Is. 7, 8; 51, 6 and perhaps in other places. The connection of the two senses is seen from שָׁבַר (Job 41, 17), and from the Arab. verbs فرق, هَدَّ, كسر, where both exist likewise. But see Pihel. Deriv. חַת (adj. and subst.), חֲתַת, חִתָּה, חִתִּית, the proper name חֵת.

Nif. נִחַת *to be afraid*, construed with מִפְּנֵי Mal. 2, 5. But as Kal has this meaning, the form may perhaps be better referred to נָחַת after the form נִחַם.

Pih. I. חִתַּת (3 *fem.* חִתְּתָה) 1. *to terrify, to put into fear*, with בְּ of the thing by which, Job 7, 14, in which sense Hifil (31, 34) and the noun (6, 21) are used. In חִתְּתָה קַשְׁתּוֹתָם Jer. 51, 56 it is usual to read either קַשְׁתָּם or חִתְּתוּ to bring out agreement in gender and number, and to take the sense intransitively (like פִּתַּח Is. 60, 11, פִּחֵד 51, 13) "*to be broken to pieces*", translating *their bows are broken;* 1 Sam. 2, 4 being rendered in the same manner. But though חָתַת (perhaps = כָּתַת, כָּתַשׁ, Ar. هَدَّ) has the signification *to be broken in pieces*, we have seen under חַת (above) that there is no need to depart from the usual meaning even when the word is coupled with קֶשֶׁת (1 Sam. 2, 4). קֶשֶׁת stands for אִישׁ קֶ׳ *an archer*, and חִתְּתָה refers to בָּבֶל, the leading subject in this verse and the next, so that we should translate: *she puts their archers* (the reading should be קַשְׁתּוֹתֶיהָ) *in fear*, חַת being parallel to לָכַד (as in Jer. 8, 9) and גִּבּוֹרִים to קַשְׁתּוֹת.

Pih. II. (not used) חִתְחַת the same. Deriv. חַתְחַת.

Hif. הֵחַת (2 *pers.* הַחִתֹּתָ for הַחִ׳, as is sometimes the case before gutturals, comp. e. g. הַעִרֹתָה from עוּר; 1 *pers.* הַחְתַּתִּי, with ו convers. וְהַחְתַּתִּי, abridged from הֲחִתֹּתִי, as הֵמַתִּי out of הֲמִיתֹתִי from מוּת, the vowel between the last radical and the personal suffix often falling away, e. g. וְצַרְתִּי Ex. 23, 22 from צַר, וּנְמַלְתֶּם Gen. 17, 11 Nif. of מַל; *fut.* יָחַת, אָחַת, with *suff.* יְחִתֵּנִי, אֲחִתְּךָ. — יְחִיתַן Hab. 2, 17 stands, according to some, for יְחִתֵּן, instead of

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which the LXX and Jerome read יְחִתֵּךְ) *to put in fear*, *to scare*, Jer. 1, 17; 49, 37; *to scare with anguish* Is. 9, 3; *to terrify* Job 31, 34. In Hab. 2, 17 if we are to read יְחִתֵּן, the suff. should be referred to בְּהֵמוֹת; but if יְחִתֶּךָ, it is to be taken as a parallel to יְכַסֶּךָ. Deriv. מְחִתָּה.

חֲתַת *fearful*, *a fearful state*, Job 6, 21. In Gen. 9, 2 the cod. Samar. uses it for the subst. חַת.

ט

ט, called טֵית (i. e. טַיִת from טוּת, טָת, *to knot*, *to knot together*, *to twist into each other*) or טֵיט (i. e. טַיִט from טוּט, טָט), as the name of a letter signifies *twisted together*, *united into one another*, *wound together*, concrete *a basket* (see דּוּד), apparently because in old Hebrew and Phenician writing (U, ⊙, Θ), and therefore in old Greek &c., as also in Palmyrene, the sign so used represents the outline-form of a household basket. The orthography טֵית, whence the Greek *Θῆτα*, is the older; and the meaning *serpent*, after the Arab. طَيْط, or after another Arabic word *skin*, rests in part on a misconception of the true form, and in part on a misinterpretation of the word. See טוּט, טוּת. But the ancient Semitic term was not chosen on account of the form of the letter, but for the sake of the initial sound, as is the case with all the names of the letters of the alphabet. As a sound of the alphabet it was uttered *ṭe*, like *be*, gi, de, he &c. in primitive fashion; and the name טֵית must have adapted itself to the original sound in this instance, as in the case of the other letters. As a numeral it denotes 9, ט״ו 15, ט׳ 9000, ט being the ninth letter of the alphabet.

With reference to the pronunciation, ט stands in the same relation to the other *t*-sounds as ק does to the *k*-sounds, i. e. it is a sort of guttural, an aspirated *t*, which the Greeks represent by *Θ*, e. g. טֵית *Θῆτα*, מֶלֶט *μάλθα*, טָרַף Greek *θρύπτω*, the Germans by *ṭ* or *th*, the English by *ṭ*; whilst ת is only a *t*-sound. Some have wished to find the application of an aspiration to it, orthographically, in מְטֹהָרָה Ez. 22, 24, aptly read by the LXX מְטֹהָרָה = מְטֻהָרָה (from מָטָר); but this is not proved. So early as the LXX the relation was the reverse. So e. g. שָׁפָט *Σαφάτ*, יָקְטָן *Ἰεκτάν*, טֶבַח *Ταβέκ*, מַטְרֵד *Ματραίθ*, ת being represented vice versa by *θ* (see ת). There are but few departures from this mutual normal condition in which ט is set forth by *θ* or even *δ*, e. g. פּוּט *Φούδ*, אֱלִיפֶלֶט *Ἐλιφαλάθ*. The same holds good in the rendering of the Punic in Plautus's Poenulus, e. g. מְטָרָא (= Hebr. מַטָּרָה in the sense of "duty, obligation", Poen. 1, 13 *mutro*), and in other Phenician words scattered through Greek and Latin writers, e. g. אֲטָדִם *Ἀταδίν* (Diosc. 1, 119). Here, as in the LXX, nothing more than the later period of the pronunciation is shewn, which is also followed by the Syriac orthography. Besides the original, guttural, dull-aspirated ט, there was also a sibilated i. e. one mixed with a sibilant, sound, denoted in Arabic by a diacritic point (ظ). This division of the letter appears clearly from the different significations of stems written alike.

From the diverse nature of the ט-sound just given we can explain 1. its interchange with the other *t*-sounds, when the *t*-power prevails, a) with ד, as טָפַשׁ and דָּבַשׁ, טָבַל II. and דָּבַל, טוּף and דָּוָה II., טוּר and דּוּר; comp. דִּבָּה Aram. טִבָּא Syr. ܛܒܐ, בֶּטֶן Arab. بَدَن; b) with ת, as תָּעָה and טָעָה, חָטַף and חָתַף, פְּסַנְתֵּרִין (Dan. 3, 5 and 10, 15) and פְּסַנְטֵרִין (10, 7), רָטַט and רָתַת, עָטַר and כָּתַר, טָבַר and תָּבַר; comp. קָטַל Arab. قَتَل, קֹשֶׁט Syr. ܩܘܫܬܐ, קָטַר Arab.

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גּ. — 2. with ח, when the dull guttural power prevails, e. g. סָבַל II. and חָבַל, עָבַט and חָבַט; comp. חָשַׁק Zab. חבק, שׁבּ and שׁבח &c. — 3. with the sibilant צ, as חָמַם and חָצַב, טָבַע and טָבַח, עָטַר and נָצַר, טָהַר and צָהַר, טָמַח and צָמַח; and sometimes also with the other sibilants, e. g. טָא and סָא and זָע, טָבַח and זָבַח, טָבַל I. and שָׁבַל, טָהָה and צָהָה, טוּר and שׁוּר &c. Besides these normal changes caused by the peculiarity of the ט-sound there are other rarer ones, viz. 1. with ר on account of the similarity of ט and ר in the old writing, e. g. בּוֹטָח Jer. 12, 5 for בּוֹרֵחַ; 2. with ל, e. g. עָמַח for עָלַח; פּוּל Is. 66, 19 for פּוּט, hence the LXX *Φούδ*, through the medium of ר perhaps. — Moreover ט was sometimes assimilated before מ in old language, e. g. Targ. מִמָּן, Syr. ܡܡܢ, in the New Test. *μαμμωνᾶς* (Matth. 6, 24; Luke 16, 9 11 13), Phenic. מַמָּן (*Augustine* on the Sermon on the Mount lib. 2), from נִיטְמָן, מַטְמֹן.

In a completed stem-formation, Teth appears at the beginning, with reference to the mother-form, as often inorganic, i. e. not belonging to the organic root, e. g. טָ־בַח, טָ־בַל, טָ־חַר, טָ־נַף, טָ־רַד &c.

טָא (Kal unused) *trans. to drive, to drive forward, to push, to push forward*, cogn. with סָא (whence סְאָה), זָא belonging to the redupl. form זָאזָא, from which the verb זוּז I. and perhaps also II., זָע (whence זָעזַע) and טָע in the org. root of נָ־סַע, שָׁא belonging to שׁשׁא = שׁאשׁא; sharpened in its last sound and connected with דָּח, דָּ־חַח, דָּח־ה, נָ־דַח, נָ־דַח־ה; in intrans. signific. with דָּהָה (to hasten forward, to hunt after quickly) belonging to the redupl. form דְּהַדֵּהַ (which see); with דָּא the organic root of דָּא־ה, and נָ־דָא (which see). This root-theme is also represented very frequently in the other Semitic dialects.

Pih. (redupl.) טֵאטֵא (1 *p.* טֵאטֵאתִי) *to drive forcibly, to drive forward*, hence *to sweep, to sweep away*, i. e. to destroy Is. 14, 23, comp. גֵּעַר אַחֲרֵי 1 Kings 14, 10 and 21, 21, מָחָה 2 Kings 21, 13 in a similar sense. For the form comp. סֵאסֵא in a like sense, in Talmudic (Rosh ha-Shana 26[b]) the abridged טֵאֵט (to sweep out), whence the noun טְאוּט (scouring out, cleansing), Aram. טָאטָא (to sweep out) and the noun טָאטֵי (def. טאטיחא) *a besom* (in the Talmudic place mentioned), cognate with סָאפָא Is. 27, 8 from סָא *to push*. Deriv. מַטְאֲטֵא (for מִטַּאֲטֵא).

טְאַב *Aram.* same as Hebr. טָב (טוּב) prop. to shine, to glitter, therefore metaphor. *to be joyful*, with עַל *over* a thing Dan. 6, 24, referring here to the person rejoicing, conseq. = *to rejoice in oneself;* Syr. ܛܒ the same. See טוֹב.

טָאטָא see טָא.

טַב (from טוּב) *Aram. adj. m. good*, like Hebr. טוֹב Dan. 2, 32; *agreeable, pleasing* Ezr. 5, 17. In compound Aramaean proper names טַב occurs besides טָב (see טַבְרִמּוֹן, טַבְאֵל).

טָב see טַב.

טַבְאֵל (*El is good;* in pause טָבְאֵל, as ַ often arises in pause out of ֶ, e. g. חָתְּזִ Is. 18, 5, קָמֶל 38, 9, חָשֶׁב 42, 22, שָׁשֶׂר Ez. 23, 14) *n. p.* of a Syrian, a vassal of Rezin Is. 7, 6, as also the name of a Persian prefect in Samaria Ezr. 4, 7, who was probably a Syrian. On טָב comp. the Hebrew form טוֹב in the proper names טוֹבִיָּה, טוֹבִיָּהוּ &c., the Aramaean form being afterwards indigenous among the Jews, e. g. טָבִיָּאל (Tob. 1, 1), *Ταβιήλ*. אֵל is also used among the heathen Semites for a designation of the supreme Being (see אֵל p. 89-91).

טָבַב (not used) a stem assumed for טַבַּת; but see טַבַּת.

טְבוּל (only *pl.* טְבוּלִים, from טָבַל II.) *m. a turban, a tiara, mitre* Ez. 23, 15, i. e. that part of it which surrounds the head, as one still meets with it on Babylonian monuments (Herod. 1, 195;

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Münter, Relig. d. Babyl. p. 97), the overhanging part being called סְרוּחַ (after the form לְבוּשׁ), hence Ezek. ibid. סְרוּחֵי טְבוּלִים *overhanging high turbans*, out of סְרוּחִים וּטְ׳. According to the LXX, Vulg. and the old interpreters from טָבַל I. which is less suitable.

טַבּוּר (from טָבַר) *m. a high point*, *a height* (*navel* according to the LXX, Vulg. and others; Talmudic the same), with הָאָרֶץ *projecting point of the earth* Judges 9, 37, *mountain-summit*, identical with רָאשֵׁי הֶהָרִים 9, 36, and also as running out in a slope on all sides, *a high land*, *land of the middle*, spoken of Palestine Ez. 38, 12. תָּבוֹר as a proper name occurs in a similar original sense. In Phenic. טְבֹר, *c.* טְבֻר (Thubur, Tubur) is the same, in the metaphor. sense *hill*, *mountain*, *height;* conseq. in names of places e. g. טְבֻרְנִיקָא (Thuburnica, *hill of moistening;* יְנִ׳ = נִיקָא) n. p. of a hill in Numidia; טְבֻרְשִׁיקָא (Thubursica, *hill of overflowing*) n. p. of a city there.

טָבַח I. (*inf. constr.* טְבֹחַ, *imp.* טְבֹחַ Gen. 43, 16 for טְבַח) *tr.* 1. *to slaughter*, cattle Ex. 21, 37, Deut. 28, 31, particularly for eating Gen. 43, 16, 1 Sam. 25, 11, Prov. 9, 2, slaughtering for the altar being expressed by זָבַח. Generally *to cook*, prop. to prepare the principal meal, which consisted for the most part of what had been slaughtered. Ar. طبخ to cook, to roast; Greek μάγειρος a cook and a slaughterer or butcher. — 2. Metaph. *to kill*, *to murder*, *to massacre*, men Jer. 25, 34; Ez. 21, 15; Lament. 2, 21; Ps. 37, 14. Deriv. טֶבַח, טִבְחָה.

Pih. טִבַּח (not used) *to slaughter repeatedly* or *to cook repeatedly*, spoken of a cook; metaphor. *to massacre repeatedly*, of an executioner. Deriv. טַבָּח, טַבָּחָה.

Hif. הִטְבִּיחַ (not used) same as Kal. Deriv. מַטְבֵּחַ.

The stem (Ar. طبخ, Syr. ܛܒܚ) is connected in its organic root טָ־בַח with that in אָ־בַח, זָ־בַח, Aram. דְּ־בַח.

טָבַח II. (not used) *intr.* same as טָפַח, צָפַח, prop. to extend, to spread, hence *to be wide*, *extended*, *thick*, *fat;* the organic root being טָ־בַח. Deriv. the proper names טֶבַח, טִבְחַת, perhaps also טַבַּח.

טְבַח *Aram.* same as Hebr. טָבַח I.

Pah. טַבַּח same as Hebr. טִבַּח. Deriv. טַבָּח.

טֶבַח (with *suff.* טִבְחָהּ, from טָבַח I.) *m.* 1. *slaughter*, of cattle Is. 53, 7, Prov. 7, 22, hence *banquet* Gen. 43, 16, prop. the copious slaughter for the guests invited Prov. 9, 2. Metaphor. *massacre*, *murder*, *destruction* Is. 34, 6; 65, 12; נָתַן לַטֶּ׳ *to give up to the massacre* 34, 2; יָרַד לַטֶּ׳ *to meet destruction* Jer. 48, 15. — 2. (from טָבַח II.; *thick*, *strong*) *n. p.* of a son of נָחוֹר Gen. 22, 24, then of a Nahorite Aramaean tribe, mentioned along with the Nahorites גַּחַם, תַּחַשׁ and מַעֲכָה (which see). — 3. (*extension*, *level*) *n. p.* of a Mesopotamian locality, where this Nahorite branch had their seat, belonging to אֲרַם צוֹבָא, which David wrested from Hadadeser the contemporary king of Aram Zoba, along with בֵּרֹתַי (which see) 2 Sam. 8, 8 (Syr. ܛܒܚ, a reading that the Ar. and LXX [Μετεβάκ] have also had, while we have in our text the transposed form בֶּטַח). In 1 Chr. 18, 8 טִבְחַת stands for it. A trace of the city has been found in a city *Taibeh* situated on the caravan route from Aleppo to the Euphrates, as בֵּרֹתַי has been found in *Berah*, south east of Damascus; but there may have been other places, derived from the tribe Thebach, which bore this or a kindred name. See טִבְחַת.

טַבָּח (from Pih.; *pl.* טַבָּחִים) *m.* 1. *a cook* 1 Sam. 9, 23 24, i. e. he who slaughters for the principal meal. — 2. *a slaughterer*, *slayer*, *executioner*, in the royal body-guard, *pl. the body-guard*, *the life-guardsmen*, whose chief was called שַׂר הַטַּ׳ (Gen. 37, 36; 39, 1), or רַב טַ׳ (Jer. 39, 9), and who as head of the pretorians was at the same time head of the army 2 Kings 25, 8. Hence the Vulg. translates *princeps exercitus*. The שַׂר הַטַּבָּחִים or רַב טַ׳ had chiefly to ex-

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ecute sentences of death, as he was commander of the royal palace-guard; corresponding to the Persian *Nasakshi Bashi* (*Morier's* Journey I. p. 5), to the Turkish *Capi Agassi* (*Lüdke*, Beschreibung des türk. Reiches p. 290) or *Kapidshi Bashi;* under whose inspection the state-prison was put Gen. 40, 3; 41, 10; the same that conducted transportations of the people 2 Kings 25, 8; Jer. 39, 9 &c.

טַבָּח (*def. pl.* טַבָּחַיָּא) *Aram. m.* the same Dan. 2, 14.

טַבָּחָה (*pl.* ־חוֹת) *f. a female cook* 1 Sam. 8, 13, with אֹפָה and רַקָּחָה.

טִבְחַת (from טָבַח II.; *extension, level*) *n. p.* of a city in Aram Zobah 1 Chr. 18, 8, together with כּוּן, for which in 2 Sam. 8, 8 טֶבַח (בֶּטַח) with בֵּרֹתַי (which see) stands. The city Thaebata (from טִבְחַת = טֶבַחְתָּא) in the north-west of Mesopotamia (Pliny, N. H. 6, 30), or the place Θεβηθά (טִבְחַת = טֶבַחְתָּא) of Arrian (in Steph. Byz.) which lay according to the Peutinger tables (XI, e) south of Nisibis, may refer to this name. See טַבַּת.

טָבַל I. (*part.* טֹבֵל; *fut.* יִטְבֹּל) *tr. to moisten, to sprinkle*, rigare, tingere; therefore *to dip, to immerse*, in anything fluid, with accus. of the object (רֶגֶל, אֶצְבַּע, כְּתֹנֶת, פַּת &c.) and בְּ of the liquid (בַּמַּיִם, בַּחֹמֶץ, בַּשֶּׁמֶן, בְּדָם) Lev. 14, 51; 1 Sam. 14, 27; to dip in שַׁחַת (*a slimy pit*) Job 9, 31 where one is dirtied, hence *to defile* generally (Syr. only in this sense); omitting the accus. Ex. 12, 22; also *to bathe* Deut. 33, 24, seldom intrans. 2 Kings 5, 14. — The fundamental signification of the stem is *to moisten, to besprinkle*, connected in its organic root טָ־בַל with that in בַּל II., יָ־בַל, שָׁ־בַל &c. and accidentally coinciding with טָבַע, which originally denotes to press into, to sink in, only in the ulterior application of the meanings. Comp. Ar. طمل *to dye*, prop. to dip in colours, where *b* has passed into *m*. The noun טָבוּל has been improperly referred to this signification.

Nif. נִטְבַּל *to be moistened* Josh. 3, 15.

טָבַל II. (not used) *tr.* 1. *to wind, to wind about, to cover*, connected in the organic root טָ־בַל with that in דָּ־בַל 2, כָּ־בַל, גָּ־בַל, חָ־בַל; in Ethiopic the same. Deriv. טָבוּל. — 2. Figur. *to cover around, to protect;* hence טָבַל in the proper name טְבַלְיָהוּ.

טָבָל (*constr.* טְבַל) see טְבַלְיָהוּ.

טְבַלְיָהוּ (*Jah is protector*) *n. p. m.* 1 Chr. 26, 11.

טָבַע (*fut.* יִטְבַּע) 1. (not used) *tr. to press in, to impress*, into a thing, of a seal, particul. in Pih. (deriv. טַבַּעַת); comp. Talm. טָבַע to impress, in metal, hence מַטְבֵּעַ a stamp, a coin, Ar. طبع to impress a seal, to seal, Syr. the same; *to sink in, to fasten in*, of mountains, that are fastened into the earth, of thresholds sunk into the ground &c. — 2. *intr. to sink, to sink into* (בְּ), טִיט Jer. 38, 6, שַׁחַת Ps. 9, 16, יְוֵן מְצוּלָה 69, 3, אֶרֶץ Lament. 2, 9; *to press into* (בְּ), מֵצַח; absol. *to sink down* Ps. 69, 15.

Pih. טִבַּע (not used) 1. *to impress*, a seal, hence *to seal*, like the Syr. and Ar.; deriv. טַבַּעַת, which see. — 2. *to dip abundantly, to sink in*, hence *to dye*, conseq. = Talm. צִבַּע, as the idea implied in טָבַע passes elsewhere into צָבַע. Deriv. the proper name טַבָּעוֹת.

Puh. טֻבַּע *to be sunk down in, to be immersed* Ex. 15, 4.

Hof. הָטְבַּע *to be sunk, stuck into, to be put into* Jer. 38, 22; Prov. 8, 25; Job 38, 6.

The stem טָ׳ is connected with צָבַע I., as is seen from the dialects; and the organic root is טָב־ַע. For the proper name טַבָּעוֹת we may compare perhaps טָבַע with צָבַע II.

טַבָּעוֹת (*pl. subst. variegatedness, spottedness*) *n. p. m.* Ezr. 2, 43; perhaps from טָבַע = צָבַע II., צִבְעוֹן also appearing as a proper name.

טַבַּעַת (with *suff.* טַבַּעְתּוֹ; *pl.* טַבָּעוֹת, *constr.* טַבְּעוֹת, with *suff.* טַבְּעֹתָם) *f.* prop. what presses into, hence 1. *a signet-ring*,

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Ar. طَابِع, a sign of the highest dignity, with which the king's writing was marked below Esth. 3, 12; 8, 8 10, worn by the prime minister among the Persians 3, 10; 8, 2, as also among the Egyptians Gen. 41, 42 (in the Grecian period the state-seal was in the hands of the regent 1 Macc. 6, 15; Curt. Alex. 10, 5; Justin. 12, 15; among the Turks it is in the hands of the grand-vizier). It was also worn by private men but rarely, and named חוֹתָם Jer. 22, 24; Ben-Sira 49, 13. — 2. A female ornament, named along with חַח, נֶזֶם, כּוּמָז, עָגִיל, צָמִיד, אֲצַעֲדָה Ex. 35, 22; Num. 31, 50; Is. 3, 21. — 3. *a ring* generally Ex. 25, 12; 28, 23; 36, 34; 37, 3, whether it was for holding together the boards of the tabernacle, or for the חֹשֶׁן אֵרִיוֹן &c. — According to signific. 3, which occurs oftenest, the fundamental meaning of טַ appears to be *roundness*, so that the third would be the first sense; the stem would be טָבַע = טָבַר, צָפַר, *to turn in a circle*, ר- having passed into ע (ô); and in all similar cases this syllable was pronounced perhaps nothing but ô, inasmuch as וֹ- stands instead of it. The same has happened in בָּצַע = בָּצַר, בָּקַע = קָצַע, קָצַר = קָרַץ, קָרַע = קָצַע, בָּקַר, צָר, see יְדִדָנִים, עִיר (belonging to יִעַר), עָז, חֲצוֹצְרָה; comp. Phenic. בּוֹמִלְקַר Bomilcar (= בַּרְמִלְי) &c.

טָבַר (not used) *intr. to be heightened, formed into a hill, to project*, spoken of a mountain, of a peak; metaphor. applied to the projection of the belly, the navel. The stem טַ is also found in the Hebrew תָּבֹר I. to the proper name תָּבוֹר (which see); Sam. טָבַר, hence the noun טַבְּרָה *a mountain;* Aram. טָוַר, טָבַר, the same, and so טוּר from טָוַר (= טָבַר after the form שָׁלֵם) *mountain, height;* Phenic. טָבַר the same, from which טְבַר (Tubur, Thubur) in the names of many places; as also from the Phenic. תָּבַר comes the noun אַתָּבִר the name of a mountain in Rhodes, Sicily &c. The organic root seems to be טָ-בַ-רַ, with the fundamental signification "to heap together, to accumulate", as in צָ-בַ-רַ; or with that of projecting, as in אָ-מַ-רַ, תִּ-מַ-רַ &c.

Pih. טִבֵּר (not used) *to project strongly*, deriv. טִבּוּר.

טַבַּר Aram. see טִוּר.

טַבְרִמּוֹן (*Rimmon is good*) *n. p.* of a Syrian, father of Benhadad 1 Kings 15, 18. טַב is abridged from טָב, and רִמּוֹן (which see) is the proper name of a Syrian deity, who had a temple in Damascus 2 Kings 5, 18. See הֲדַדְרִמּוֹן. Comp. the Phenic. proper name טַבְנְאֵם (*Aram is good*, Tugg. 2; see *Gesenius*, Mon. p. 456), אֵרַם being = רָם the name of the Libyan Baal, Ῥάμας in Hesychius, Ὑψουράνιος in Sanchoniathon.

טַבַּת (probably contracted from טַבְחַת, with elision of ח, as in מִטְבָּחַת of the Classics) *n. p.* of a city lying somewhat south of Abel-Mehola, consequently a little farther from בֵּית שָׁאָן than אָבֵל מְחוֹלָה Judges 7, 22; it belonged to Issachar, like Abel-Mehola itself.

טֵבֵת *m.* the name of the tenth Hebrew month Esth. 2, 16, written by Josephus (Ant. XI, 5, 4) Τεβεθούς, Τεβέθ. According to *C. B. Michaelis* it is abridged from טִבְעַת, signifying *dirt-month* (from טָבַע = Ar. طَبِغَ *to be very dirty*). But as the names of the months are foreign, according to tradition (Rosh ha-Sh. ch. 1), i. e. non-Semitic, it is better to explain the word out of the old Persian, where the Jewish calendar originated; and that again agrees with the Indian. Among the different series of the Indian months occurs one (Asiat. Res. III. p. 258), where that of *Tapas* corresponds to *Thebet*, the former denoting *winter, the cold time of the year* (*Wilson*, Sanscr. Dict. s. v. tapas). The name may have come out of India into the territories of Persia. From the word *Tapas* has arisen the Hebrew טֵבֵת, Samar. טֵבִית, Palmyrene טֵבֵת, Coptic ⲧⲱⲃⲓ, Ar. طُوبَة, Greek τύβι and τῆβι.

טָהָה I. (not used) *intrans. to be soft, kneadable, sticky*, spoken of tough, clam-

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my and binding earth; cognate in sense דָּגַג, דָּבַשׁ, טָפַשׁ, חָרַס I., Aram. חֲסַף, though different in their application. In this simple organic root, it is identical with the fundamental signification in טַח (טוּחַ), טָח (טָחַח), where the *h* is hardened into *ch;* the idea of *plastering over* (τέγγω) also in תָּפַל proceeding properly from that of *being slimy*, *sticky*, and the same idea being perceptible likewise in טָפַשׁ, דָּבַשׁ. Arab. طَاءَ the same, whence طَاءَة loam. In Hebr. the noun (טִיט) is developed out of the reduplicated form. The identification of the stem with טָא (which see), and the acceptation of the noun טִיט as *offscouring* are incorrect, because טִיט is represented as a soft mass into which one sinks (Jer. 38, 6), and that is worked up as material by the potter (Is. 41, 25).

Pih. (redupl.; not used) טִיטָה (out of טִהְטָה) *to plaster with clay*, or *to be very sticky*, *kneadable.* Deriv. טִיט.

The organic root טָה, as has been already mentioned, is hardened perhaps into טָח, where it has received a transitive collateral sense; in Arab. besides طَاءَ (to be viscous, clammy), شَاى, whence شَاو (slime, dirt), also belongs to the stem.

טָה II. (not used) 1. *trans. to knot to*, *to knot together*, *to join together*, *to twist together*, spoken of basket-work (cogn. סָא in אָ־סָא, Syr. ܐܣܐ, see p. 126), prop. *to bind*, *to bind about* (same as חָבַשׁ), *to put on a bandage*, hence *to heal;* the idea of *healing* in רָפָא being derived from the same point of view. On the contrary, the organic root in טָו־ה, Arab. طَوَى and ظَوِىَ, identical with that in חָ־צַב II., כָּ־זַב, חָ־שַׁב &c., does not belong here. — 2. *intr. to twist*, of the serpent.

Pih. (redupl.) טִהְטָה or טִיטָה (not used) *to twist* or *interweave into one another strongly*, of a basket, *to twist its folds into one another*, of the serpent. This reduplicated form is then abbreviated into a simple verb, into טִיט or טוּט (which latter is afterwards changed into טוּת), whence the noun טִיט, the name of the letter טֵיט (i. e. טַיִט), טֵית (i. e. טַיִת) *a basket*, طَيْط, طَوْط *a serpent*, can be explained. In Phenic. טָוֹט (*Taaut*) is a name for the principle of κόσμος and οὐρανός; heaven and the world being described as a twisted serpent (*Sanch.* p. 6 and 22; *Varro*, de ling. lat. V, 10; *Macrob.* Saturn. 1, 9); and from this is also to be derived the Egyptian name טוֹט (Thot, Thoyt, comp. Μωυσῆς = מֹשֶׁה), Alexandr. טוֹט (Θώθ) and טָט, an Egyptian name of Esculapius, whose worship came from Phenicia.

טָהוֹר or טָהֹר (*constr.* טְהוֹר, before Makkeph טְהָר־; *pl.* טְהֹרִים, טְהוֹרִים) *adj. m.*, טְהוֹרָה or טְהֹרָה (*pl.* טְהֹרוֹת) *f. clean*, in the widest sense, therefore *purified*, spoken of זָהָב Ex. 25, 11, כֶּתֶם Job 28, 19, *white*, *shining*, *pure*, of צָנִיף Zech. 3, 5, of vessels Lev. 24, 4, Is. 66, 20, of a place Lev. 4, 12, of water Ez. 36, 25, but especially in the Levitical sense, of men and things Lev. 7, 19, Num. 9, 13, 1 Sam. 20, 26; of animals permitted by the law for food Gen. 7, 2; מִנְחָה טְהֹרָה Mal. 1, 12 *a pure meat-offering;* in a moral sense, *innocent*, *pious*, *pleasing to God*, *true* &c. Ps. 51, 12; Job 14, 4.

טָהֵר (*imp.* טְהַר, *fut.* יִטְהַר) *intrans.* 1. (not used) *to shine*, *to glitter*, *to be illuminated*, spoken of the sun, same as צָהֵר; Targ. טְהַר, Syr. the same, whence טִיהַר splendour, טְהִירוּ the same, ܛܗܪܐ noon, Ar. ظَهَرَ, whence ظَهْر mid-day; but طهر to be pure. Derivat. טֹהַר 1, and perhaps מִטְּהָר. — 2. Metaphor. *to be clean*, oppos. to טָמֵא, spoken of a menstruous woman Lev. 12, 7; 15, 28, of a man affected with an issue 15, 13, or leprosy 2 Kings 5, 10 12, of Levitical purity Lev. 11, 32; 12, 8; in a moral sense, *to be innocent*, *sinless*, *righteous*, Ps. 51, 9; Jer. 13, 27; commonly with מִן of the thing from which one is clean Prov. 20, 9; only in Job 4, 17 is 'טָ with מִן (*beside*) construed in another sense. Deriv. טָהוֹר (טָהֹר), טֹהַר 2, טָהֳרָה.

Pih. טִהַר (*fut.* יְטַהַר) 1. *to make clear*,

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bright, *shining*, the heavens Job 37, 21, hence *to make clean*, *to purify*, silver, Mal. 3, 3. — 2. Metaphor. *to cleanse*, from leprosy Lev. 13, 13, in a Levitical sense e. g. a house 14, 48, a country 2 Chr. 34, 8, things Neh. 13, 9, men Mal. 3, 3 &c.; *to dedicate*, *consecrate*, Num. 8, 6, Ez. 43, 26, and also in an ethical sense Jer. 33, 8; Ez. 24, 13.

Puh. טֹהַר (*part.* מְטֹהָר) *to be cleansed* Ez. 22, 24, as the ancients mostly understood it. But the LXX read מְטָרָה (from מָטָר), parall. to גֻּשְׁמָה (from גֶּשֶׁם); on the contrary, they have in 39, 16 טֹהֲרָה for טֹהֲרוּ.

Hithp. הִטַּהֵר (*part.* מִטַּהֵר, *fut.* יִטַּהֵר) *to purify oneself*, in a Levitical sense Lev. 14, 4, in a moral sense Josh. 22, 17; *to consecrate oneself* Is. 66, 17.

טָהֹר see טָהוֹר.

טֹהַר (with *suff.* טָהֳרָהּ) *m.* 1. *splendor*, *shining*, then *pureness* Ex. 24, 10. In הִשְׁבַּתָּ מִטֳּהָרוֹ the noun is either to be looked for in טֳהָר, or it should be read מִטְּהָר (after the form מִקְּדָשׁ), which latter is the more probable. — 2. *purification*, spoken of a menstruating woman Lev. 12, 4 6.

טֳהָר see מִטְּהָר.

טָהֳרָה (*constr.* ־רַת, with *suff.* טָהֳרָתוֹ) *f. purification* (= טֹהַר 2), דְּמֵי טָ׳ Lev. 12, 4 5 *blood of purification*, i. e. from which one is to be purified; (*Levit.*) *cleansing*, Neh. 12, 45 *and the ward of the purification;* Lev. 13, 7 35; 14, 32. 1 Chr. 23, 28 *and in the purifying of all holy things*, i. e. if they be unclean. Figur. and ethically 2 Chr. 30, 19 *the purification of holiness*, i. e. the purification pertaining to the holy.

טוּא (i. e. טָא) assumed for טִאטֵא; see טָא.

טְוָא (not used) *Aram. intrans. to be strung together*, *to be laced* or *intertwined*, of the entrails, hence *to fast*, the Arab. طَوِىَ plainly pointing out this transition of significations; the verbs قوى, نكظ signifying to be laced together, then to be hungry, to fast; and the Hebr. צָם = צַם proceeding from the same point of view. Accordingly it is identical with the Hebr. טָוָה (which see). Deriv. טְוָת.

טוּב (a half-passive formation with ô, after the form אוֹר, like ô in some regular verbs, such as in קָטֹן, יָכֹל, יָגֹר, שָׁכֹל; 3 *pl.* טֹבוּ; *fut.* יִיטַב or יִטַב, passing entirely into פ״ו, without our having to assume a separate stem יָטַב on that account, comp. יִישַׁם Ez. 6, 6 from שָׁם = שַׁם, and with a passive sense יִישַׁם Gen. 24, 33 K'tib from שָׂם, יִיסַךְ Ex. 30, 32 from סָךְ = נָ־סַךְ; תֵּיטְבִי 2 *pers. sing. fem.* Nah. 3, 8 stands for תִּיטְבִי after the form תִּירְאִי for the sake of euphony) *intr.* prop. to shine, to glitter, cognate in sense with שָׁפֵר, conseq. connected with צָהַב in the organic root טָב; metaphorically a) of the aspect, *to be shining*, *beautiful*, *lovely*, *pleasing*, Num. 24, 5; Ps. 69, 32; Esth. 2, 9; b) of taste: *to be lovely*, *agreeable*, Song of Sol. 4, 10, comp. 7, 10; c) of smell: *to be fragrant*, Jer. 6, 20; d) of the frame of mind: *to be cheerful*, *joyful*, spoken of לֵב 1 Sam. 25, 36, 2 Sam. 13, 28, Esth. 1, 10, with עַל of the person, and בְּ of the thing whereby; hence *to be consenting*, *comfortable* Eccles. 7, 3; Judges 19, 9; *to be pleasant*, with בְּעֵינֵי פְּ׳ Num. 24, 1; in later language with עַל of the person Esth. 1, 19, Neh. 2, 5, seldom with לְ Job 10, 3; e) of the state of a person: *to be well*, *in health*, 1 Sam. 16, 16; *to thrive* Deut. 4, 40, with אֶל of the person 1 Sam. 20, 12; *to go well with*, with לְ of the person Gen. 12, 13, and so in a great variety of applications. Deriv. טוֹב, טוּב, טוֹבָה, the proper name טוֹב alone and in compounds (e. g. in טוֹבִיָּה, טוֹב אֲדֹנִיָּהוּ), טוּב (in אֲחִיטוּב, אֲבִיטוּב), יָטְבָה, יָטְבָתָה and perhaps also יוּטָּה.

Hif. הֵטִיב (like הֵקִים from קוּם; 2 *pers.* הֱטִיבֹתָ 1 Kings 8, 18, 1 *pers.* וְהֵטִבֹתִי Ez. 36, 11, where the form fluctuates between ע״ו and פ״י; elsewhere are the usual forms of פ״י, as occurs in other ע״ו also, e. g. בּוֹשׁ, conseq. הֵיטִיב, הֵיטַבְתָּ, הֵטַבְנוּ, *part.*

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מֵיטִיב, מֵטִיב, *inf. absol.* הֵיטֵב, הֵיטִב, *constr.* הֵטִיב, הֵי־, *imp.* הֵיטִיבָה, הֵיטִיבוּ; *fut.* אֵיטִיב, יֵיטִיב for which stands יִיטַב Job 24, 21, *apoc.* יֵיטַב, תֵּיטַב) *to do well, to do good*, with לְ of the person Gen. 12, 16; *to show goodness, benevolence* Numb. 10, 29, with the inf. following having the force of an adverb 1 Sam. 16, 17; Ez. 33, 32; elsewhere the causative of all the meanings of Kal: *to make beautiful*, or *shining*, *to adorn*, Hos. 10, 1, *to amend* Jer. 7, 3, *to cheer* Eccles. 11, 9, *to provide* 1 Sam. 16, 17, *to rejoice* Judges 19, 22, *to settle, prepare*, i. e. *to trim* Ex. 30, 7, *to do good to*, with לְ 1 Sam. 25, 31, accus. Deut. 8, 16, עִם Numb. 10, 32; seldom *intrans.* like Kal *to be good*, with עִם of the person Mic. 2, 7, with אֶל־ *to please* 1 Sam. 20, 13. The inf. absol. is commonly used as an adverb for *well, accurately, carefully* &c. (see הֵרֵבָּה) Deut. 9, 21; 13, 15.

The stem טָב (an intrans. form for יָטַב) is the Targ. יָטַב, Syr. ܛܒ (whence many forms), Ar. طَابَ &c., along with the Targ. נְטָאַב, Syr. ܢܛܒ i. e. נָטַב (which is another intrans. form). In some forms, e. g. in the fut. of Kal and in Hiphil, the stem is enlarged into יִ־טַב, without our needing to look for the forms in question under that; since the usage varies in many ways, as we have seen. The organic root טָב, יִ־טַב, נָטַב (טְאַב) is obviously connected, and that closely, with the organic root in צָהַב, and we must set out with the idea *to be bright, shining, beautiful, cheerful, joyful*, in putting together so many meanings; the Aram. שְׁפַר also corresponding to the word before us. In Ar. طَابَ with the meaning *to be pleasant, lovely, good, fragrant, cheering* (which حسن also signifies) is related to وطُبَ *to be firm, enduring, to be copious*, inasmuch as the idea in *right, correct, good, fit, suitable*, may be easily enlarged into the other. The assumption that יָטַב is connected with יָסַר (Meier) or טָב and יִ־טַב with אָבָה (Böttcher), will hardly be approved by any one.

טוֹב I. (with *suff.* טוֹבָם; *pl.* טוֹבִים, *constr.* טוֹבֵי) *adj. m.*, טוֹבָה (*constr.* טוֹבַת, *pl.* טוֹבוֹת, טֻבוֹת) *f.* 1. suiting and agreeable to the senses, *beautiful*, spoken of the appearance, καλός, pulcher Gen. 6, 2; usually with מַרְאֶה 24, 16, תֹּאַר 1 Kings 1, 6, רְאִי 1 Sam. 16, 12; but also without an addition, spoken of אַדֶּרֶת Josh. 7, 21, בַּיִת Is. 5, 9, מְחַמַּדִּים Jo. 4, 5; *fragrant*, of שֶׁמֶן Is. 39, 2, קָנֶה Jer. 6, 20; *well-tasted* Gen. 2, 9, of דָּבָשׁ Prov. 24, 13, יַיִן Song of Sol. 7, 10. טוֹב as a subst. *comfortableness, convenience, ease, pleasure* Gen. 49, 15, Ps. 73, 28, and therefore coupled with fem. nouns. In a similar way as a neuter also: *pleasant, agreeable, corresponding to*, to be so explained when connected with לְפָנַי, בְּעֵינֵי פִּי or לְ of the person Num. 24, 1; Eccles. 7, 26; Deut. 23, 17. — 2. *good*, spoken of internal, valuable ability, like ἀγαθός, therefore *fruitful, fruit-bearing, luxuriant*, of the אֶרֶץ Ex. 3, 8, שָׂדֶה Ez. 17, 8, מִרְעֶה 34, 14, עֵץ 2 Kings 3, 19; *healthy, fat*, of בְּהֵמָה Lev. 27, 10, opposite to רַע Gen. 41, 27; *solid*, of זָהָב Gen. 2, 12; הַטּוֹבִים *the principal*, optimi, by internal goodness 1 Sam. 8, 14; 1 Kings 20, 3; *able, select*, of persons Ex. 2, 2; 1 Sam. 9, 2; *eloquent*, i. e. agreeable, of דָּבָר Ps. 45, 2. — 3. *good* with regard to usefulness and advantageousness, hence *salutary, useful* Ex. 14, 12, or with בְּ of the person Eccles. 2, 24; *suitable* Gen. 29, 19; *beneficent, profitable* Gen. 1, 4; 2 Sam. 17, 7. — 4. *good* with respect to extent, like bonus transferred to multitude, hence *rich, copious*, of עָשִׁיר Eccles. 4, 9, זָהָב Gen. 30, 20, סָחַר Prov. 31, 18, figurat. of שִׂיבָה Gen. 15, 15, i. e. far-advanced, of חֶסֶד Ps. 69, 17 i. e. rich. — 5. in a metaphor. sense, of the disposition: *joyful, cheerful*, coupled with לֵב 1 Kings 8, 66, Eccles. 9, 7; *festive*, of יוֹם Eccles. 7, 14, Esth. 8, 17, Lat. bonus dies (Ov. Fast. 1, 72), מוֹעֵד Zech. 8, 19; *prosperous, happy*, of persons Is. 3, 10, Ps. 112, 5, or things Am. 6, 2, and therefore with יוֹם 1 Sam. 25, 8, שִׂמְחָה

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2, 24, בְּשׂרָה 2 Sam. 18, 27, דְּבָר Josh. 21, 45 in this sense. — 6. in an ethical sense, with relation to piety, morals, goodness of feeling, hence *honest*, *of good morals* 1 Sam. 2, 26; *good-intentioned* Prov. 2, 20; *kind*, *benevolent*, with לְ of the person 1 Sam. 25, 15; *gracious* Ps. 25, 8, הַטּוֹב of God 2 Chr. 30, 18; *friendly*, *liberal*, with עַיִן Prov. 22, 9, opposite to רַע עַיִן (*evil-eyed*); *mitigating* Prov. 12, 28; *right*, *true*, *righteous*, with דֶּרֶךְ 2 Sam. 15, 3; *pious*, *good*, of נָכֹחַ 1 Sam. 12, 23, Jer. 6, 16, מַעֲגָל Prov. 2, 9 &c. — In most of the significations adduced the masc. טוֹב as well as the fem. טוֹבָה appear at the same time as nouns; but these are here given separately as such.

טוֹב II. *m.* 1. *pleasantness*, *delight*, Gen. 49, 15; Ps. 73, 28; *prosperity* Hos. 8, 3; *a good* Prov. 18, 22; *comfort*, *peace* Ps. 34, 11; *beneficence* Prov. 3, 27; *good* 12, 14; *fortune's goods*, *riches* Job 22, 18; *reputation*, *might*, 1 Kings 10, 7; *a prosperous condition* Ps. 23, 6; hence the expressions לִין בְּלָהּ יָמִים, or כְּלָה רָאָה בַּטּוֹב Ps. 25, 13; Job 21, 13; 36, 11; Eccles. 2, 1, or in the accus. מָצָא, פָּתַר טוֹב, בִּשֵּׂר, אָכַל, נָחַל &c. — 2. in an ethical sense: *the good*, *the right*, τὸ καλόν, hence the combinations עָשָׂה ט׳ Ps. 14, 1, רָדַף ט׳ 38, 21, אָהַב ט׳ Am. 5, 15, שָׂנָא ט׳ Mic. 3, 2, חָרַשׁ ט׳ 5, 14, דָּרַשׁ ט׳ Prov. 14, 22. — 3. as an adverb: *well*, καλῶς 1 Sam. 20, 7; Ruth 3, 13. — 4. (*fruitful district*) *n. p.* of a land lying north east of Palestine, in Syria, to which Jephthah fled from Gilead Judges 11, 3, and from which the Ammonites hired troops as well as from other Syrian districts 2 Sam. 10, 6. 1 Macc. 5, 13 and 2 Macc. 12, 17 *Τώβιον* or *Τούβιον*. — In the proper name טוֹב אַדְנִיָּהוּ (*Adon-Jah is good*) 2 Chr. 17, 8 טוֹב is an adjective as in טוּבִיָּה, and טָב in טָבְאֵל.

טָוַב *Aram. intr.* same as the Hebrew verb טוּב. Deriv. טָב, טֵב.

טֵוַב *m.* 1. *beauty*, of the beautiful neck of the heifer Hos. 10, 11; *majesty*, *excellency* Ex. 33, 19; *excellence*, i. e. corporeal faultlessness and vigour, of youths Zech. 9, 17, like יֶפִי of maidens in the same place. — 2. *cheerfulness*, *joyfulness*, *well-being*, coupled with לֵב Deut. 28, 47, Is. 65, 14, oppos. to שֶׁבֶר רוּחַ; metaphor. *good luck*, *prosperity*, *external welfare* Job 20, 21; 21, 16 (like טוֹב 21, 13). In Prov. 11, 10 it is better to take בְּטוּב as an infin. — 3. *the good*, i. e. the chief, the best productions, cognate in sense with שֵׁשׁ (Ps. 65, 12) Gen. 45, 13 18, Is. 1, 19, Jer. 2, 7, along with פְּרִי, also called טוּב יי *the blessing of God* Jer. 31, 12 14, Hos. 3, 5, and taken generally Ps. 27, 13; *riches* 65, 5; Deut. 6, 11; 2 Kings 8, 9; *the right*, *rectitude*, of טַעַם Ps. 119, 66; *goodness*, *benevolence*, of God 25, 7; 31, 20. — 4. in the proper names אֲבִיטוּב, אֲחִיטוּב, which see.

טוֹב אֲדֹנִיָּהוּ (*good is Adon-Jah*) *n. p. m.* 2 Chr. 17, 8.

טוֹבָה *f.* prop. an adject., with נַעֲרָה Gen. 24, 16, שָׂכֶל 1 Sam. 25, 3, חֵן Nah. 3, 4 taking them in a higher degree, and generally used in the very various senses of טוֹב. As *a subst.*, however, 1. *goodness*, *well-being*, as action Neh. 5, 19; 13, 31, oppos. to רָעָה; *beneficence*, *kindness*, beneficium, in the expressions עָשָׂה ט׳ Ex. 18, 9, שִׁלַּם ט׳ Gen. 44, 4, הֵשִׁיב ט׳ 1 Sam. 25, 21, of gratitude; הֵכִין בְּט׳ לְ *to be in readiness with beneficence* (i. e. to give help) *for one* Ps. 68, 11, הֵכִין בְּ׳ expressing the procuring of help with something, as also in נָתַן בְּ Ps. 46, 7, הֵצִיז בְּ Prov. 7, 13 the means *by which* are expressed by בְּ. — 2. *goodness*, as a thing received, hence *prosperity*, *welfare* Job 9, 25, *enjoyment* Eccles. 5, 17, אָכַל בַּט׳ Job 21, 25 prop. to bite prosperity, i. e. to taste, *to enjoy prosperity*; then *fulness*, *fulness of blessing*, *fruitfulness*, Ps. 65, 12 *the year of thy full blessing*, i. e. *the year with thy fulness of blessing*, the object in the accusat. united with the *wherewith* into one idea, as in Ps. 74, 19; 90, 12; Hagg. 1, 9; *good*, Ps. 16, 2 *my good* or *happiness* (goes) *not be-*

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yond thee. — 3. *goodness, good quality,* in the plur. NEH. 6, 19.

טוֹבִיָּה (*Jah is good*) *n. p. m.* (in the later period of the language) EZR. 2, 60, NEH. 2, 10, *Τωβίας.*

טוֹבִיָּהוּ (the same) *n. p. m.* ZECH. 6, 10.

טָוָה (3 *p. pl.* טָווּ) *trans. to twist together, to knot together, to weave together,* hence *to spin, to weave,* Ex. 35, 25 26; deriv. מַטְוֶה. — The stem טָוַה (Targ. טְוָא, hence מַטְוָאָה spider, Syr. ܛܘܐ, Ar. طوى the same) has for its organic root טָו־ה with the fundamental signification *to twist firmly* or *compactly together,* connected with that in חָ־צַב II., חָ־שַׂב, חָ־בַשׁ, חָ־גַב, פָּ־זַב, דָּ־וַה (טוּחַ), חָ־גַב &c.; Phenician טָוָא the same, whence the proper name מָטָוָא (spinning) *Motye,* the name of a Phenician colonial city in the north-west of Sicily.

טָוַח (טָח, מָחוּ, מָחְתָּם; *part.* טָחִים; *inf. constr.* טְוֹחַ) *tr. to smear, to paste, to paste over, to coat over, to plaster over,* קִיר 1 CHR. 29, 4, בַּיִת LEV. 14, 42, sometimes, moreover, with the accus. of the material טִיחַ or טָפַל. Fig. *to make deceptive, to make hypocritical,* Ez. 13, 12 14, where *white-wash* is a figure of deceit (see MATTH. 23, 27; ACTS 23, 3), and טָחִים (*white-washers*) Ez. 13, 15 are the deceiving prophets. Deriv. טִיחַ.

Nif. נָטוֹחַ (*inf. constr.* הִטּוֹחַ) *passive* LEV. 14, 43 48.

The organic root טָח, together with טָה, Ar. طاخ (to besmear, to bedaub, to overlay with fat), is also found in בָּ־טַח II. and perhaps in טָח־ה; and is connected with the root in τέγγ-ω, ting-o, German *tünchen.*

טָוֹט as a noun, see טָה II. Pih.

טוֹם as a noun, see טָה II. in Pih.

טוּט (not used) 1. *intr. to be viscous, soft,* a stem assumed for the noun טִיט, though the latter originated in the redupl. form טִיטָה (= טְהָטָה) from טָה I. and should be referred to it. — 2. *trans. to twist* or *weave strongly into one another* (of a twisted basket), *to fold up within itself* (of a serpent), arising from טִיטָה, טְהָטָה from טָה II. a shorter stem. Deriv. the name of the letter טֵית (for טֵיט), for which there is also טֵת, as if from טוּת = טְוִיט.

טוֹטָפֹת (contracted from טָפְטָפֹת, like כּוֹכָב from כָּבְכָּב; only in *pl.* טְוָטָפוֹת; the stem is טוּף) *f. a band, a fillet,* about the forehead Ex. 13, 16, DEUT. 6, 8 and 11, 18, to be put בֵּין עֵינַיִם i. e. *before* or *above* the eyes (Megilla 24; Mechilta on the passage), and not *between* the eyes (Menachot 37), viz. for remembrance or for a memorial (לְזִכָּרוֹן) Ex. 13, 9; Targ. (טְוָטְפָא, *def.* טְוָטְפָתָא, *pl.* טְוָטְפֵי) also *a band for the arm* (2 SAM. 1, 10), *an ornament for the head* (Ez. 24, 17 23), *a crown* (ESTH. 8, 15), for the Hebrew words צְנִיף, אֲצַנְפָּה, פְּאֵר, עֲטָרָה; talm. (טוֹטָפֹת Sabb. 57[a] and [b]) *an ornament for the forehead,* whose knot on the high point of the forehead was called חִוְּמַרְתָּא דְּקָטָפְתָּא; it reached from ear to ear (מֵאָזֶן לְאָזֶן, Sabb. ibid.) and was commonly worn by women. We see from this the universality of its original signification. The LXX translate it ἀσάλευτον (*the immovable, firmly sitting*), Aquila ἀτιναχτά (nearly the same), which was in use perhaps at that period for this forehead-ornament; like the later תְּפִלִּין because worn at prayer (תְּפִלָּה), and the φυλακτήρια because applied as an amulet; which, however, do not really correspond to the true sense of the word before us.

טוּל I. (not used) *intr. to totter, to reel, to move, to stir, to move forward,* of persons walking; cognate in its organic root טָל with that in אָ־זַל I., זָל &c. Targ. the same; and therefore there we have the *Pael* טַיֵּל ambulare, whence טִיּוּל ambulacrum.

Pih. (redupl.) טַלְטֵל (*part.* מְטַלְטֵל) *to fling forward, to throw about, to cast about* Is. 22, 17, assuming the accus. טַלְטֵלָה by way of strengthening the idea, where the adverb to it is גֶּבֶר

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(*mightily*). Targ. טַלְטֵל the same, whence the noun טִלְטוּל a wandering about, Talm. מְטַלְטְלִים moveable goods, oppos. to מְקַרְקְעִים; Samar. for הֵנִיעַ and Zab. טַרְטֵל (out of טַלְטֵל) in a like sense. Deriv. טַלְטֵלָה.

Hif. הֵטִיל (*fut.* יָטִיל, *apoc.* יָטֵל) *to cast*, with accus. of the object, מֵעַל *out of* and עַל *to* Jer. 16, 13; 22, 26; *to throw about* Ez. 32, 4, with אֶל Jon. 1, 12 15; *to throw* 1 Sam. 18, 11, with עַל *to* or *at* 20, 33; figurat. הֵ׳ רוּחַ אֶל Jon. 1, 4 *to cast forth a storm upon a thing*, i. e. to set in motion by a storm (of the *μελαμβόρειος* in the country about the Mediterranean Sea).

Hof. הוּטַל (*fut.* יוּטַל, once יֻטַּל) *to be tossed about*, with עַל whither Jer. 22, 28, with הֻשְׁלַךְ; of a lot, *to be cast*, with בְּ Prov. 16, 33; of men, *to be prostrated* Ps. 37, 24; Job 41, 1 [9] *will he not be cast down even at* (אֶל) *the sight of him?*

טוּל II. (not used) *tr.* 1. *to heave* (on high), *to lift up*, *to remove*, *to bear*, cognate in sense with נָשָׂא, and conseq. identical in its organic root טָל with that in נָ־טַל (which see). — 2. Metaph. *to rock*, the same metaphor being in סָלָא, סָלָה, שָׁקַל; *to be weighty*, *heavy*, as also in נָטַל, שָׁקַל. Deriv. מָטִיל.

טוּן i. e. טָן (not used) *Aram. intr.* same as טָה I. (out of which it is enlarged by the addition of *n;* as זוּן III., i. e. זָן to adorn, Ar. زان, is enlarged from זָה) *to be soft*, *kneadable*, *viscous*, like the Hebr. and Aram. סוּן (which see), from סָא. Deriv. טִין.

טוּף (not used) *tr. to bind about*, *to cover around*, *to fold about*, identical in its organic root טָף with that in עָ־טַף, דָּו־ה II.; Ar. طَافَ the same. Deriv. the proper name fem. טָפַת (ornament); comp. עֲטָרָה as a proper name fem.

Pih. (redupl.; not used) טִפְטֵף *to wind strongly about.*

Puh. טָפְטַף (not used) *passiv.* Deriv. טוֹטֶפֶת.

טוּר I. (not used) *intrans. to wait*, *to wait for*, *to hope*, *to hope for*, identical in its organic root טָר with that in נָ־טַר (Targ. נְ־טַר, Syr. ܢܛܪ, Ar. نطر), נָ־צַר &c. Deriv. perhaps טֶרֶם (*expectation*, *hope*), which, however, probably comes from the stem טָרַם enlarged out of טָר, as כָּרַם (belonging to כֶּרֶם), צָלַם (belonging to צֶלֶם), תָּלַם (belonging to תֶּלֶם), לָחַם (belonging to לֶחֶם) are to be referred to כַּר, צַל, תַּל, לַח. See טֶרֶם, טָרוֹם.

טוּר II. (not used) *tr. to surround*, *to turn around*, *to enclose around*, spoken of a fence, a wall, and so the noun developed out of the part. pass. is used of circular tents, enclosed courts, folds &c. The organic root טָר is identical with that in דָּר I. (דָּהַר), תָּר, גָּ־דַר, חָ־דַר &c., Arab. طَارَ, where the fundamental signification is *to surround*, *to enclose;* besides, *to fly in a circle*, *to make a circular flight*, spoken of birds. Deriv. the noun טוּר 1, טִירָה, the proper name יְטוּר.

טוּר III. (not used) *trans.* same as דּוּר III. *to arrange*, *to put in a row*, *to dispose*, identical in the organic root טָר with that in סָ־דַר. Deriv. טוּר 2.

טוּר *m.* 1. (from טוּר II.) *a circle*, *a round thing*, for holding kettles, belonging generally to the kitchen-department of the priests Ez. 46, 23; Ar. طَوْر, limes. — 2. (from טוּר III.) *a row*, *series*, of precious stones Ex. 28, 17, or applied to a row of גָּזִית in a building 1 Kings 6, 36, of שְׁקֻפִים 7, 4, עַמּוּדִים 7, 2 &c.

טוּר (*def.* טוּרָא) *Aram. m. a mountain*, *a height*, Dan. 2, 35 45, Ar. طُور of Sinai, taken from the Aramaean. The stem is טְבַר = Hebr. טָבַר, and טוּר has arisen out of טְוָר = טְבָר (Hebr. טָבוֹר); טַוָּר (= Hebr. טַבּוּר) also occurring in the Targ.

טוּשׁ (*fut.* יָטוּשׁ) *intr. to fly*, *to fly forward*, prop. *to push*, *to push down*, spoken of the eagle's pushing flight

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Job 9, 26; comp. Syr. ܛܣ for the Hebr. דָּאָה, Targ. טוּס the same, whence טְיָסָא for עַיִט, Arab. طَاسَ (Kamûs p. 773). The organic root טָשׁ lies not only in רָ־טַשׁ, נָ־טַשׁ, but also in תָּשׁ (whence תַּיִשׁ, prop. pusher).

טוּת see טוּט.

טְוָת (from טְוָא, like כְּנָת, מְנָת, קְצָת from כְּנָא, מְנָא, קְצָא) *Aram. f. fasting*, and in the accus. as an adverb *fasting* Dan. 6, 19, interpreted by the ancients as ܨܘܡܐ (Ephrem), תַּעֲנִית (Saadja, Ibn Esra); the noun being also found in a saying preserved in the Talmud.

טָחָה I. (Kal unused) *tr. to draw, to draw up, to extend*, the bow (קֶשֶׁת), i. e. *to stretch* (cognate in sense מָשַׁךְ, which is also used of stretching the bow); Ar. طَحَا (to stretch out), طَاحَ (to extend) with the same fundamental signification; comp. دَحَا, دَحَى and طَحَّ. The organic root טָח־ה is therefore connected with that in בָּ־טַח I., שָׁ־טַח.

Pih. טִחֲוָה (arising from a duplication of the last original radical and changing one into ו, as in הִשְׁתַּחֲוָה, נָאוָה) *to stretch*, a bow, hence מְטַחֲוֵי קֶשֶׁת Gen. 21, 16 *bowmen*, who stand at a certain distance from the mark.

טָחָה II. see טֻחָה.

טֻחָה (only *pl.* טֻחוֹת) *f.* usually *the reins* (Targ., *Kimchi* and others, Vulg. and LXX in part) i. e. what is overspread with fat, consequently *the fat of the reins* (from טוּחַ) Ps. 51, 8, Job 38, 36, the reins also being elsewhere brought into combination with fat Deut. 32, 14; like חֵלֶב and לֵב (in Arabic usus loquendi) to be explained agreeably to the same view. But the reins are not the seat of חָכְמָה, but of the feelings (Psalm 16, 7; Prov. 23, 16; Job 19, 27), and the context (Job 38, 33-38) requires another noun. We should assume, therefore, that the word signifies 1. *the concealed, the closed, the hidden* Ps. 51, 8, i. e. the heart (*Ibn Esra*), parall. to סָתָם, LXX τὰ ἄδηλα, comp. Romans 2, 29, conseq. from טָחָה II. = Ar. طَخَا to be darkened, veiled, whence طَخَآءٌ (a cloud). — 2. *a dark cloud* Job 38, 36, parall. to שֶׂכְוִי (meteor, phenomenon).

טְחוֹן *m.* prop. *a mill*, then *a millstone* Lament. 5, 13.

טְחוֹר see טְחֹר.

טֻחוֹת see טֻחָה.

טָחַח (3 *p. perf.* טַח) *intr.* same as טָח (טוּחַ) Is. 44, 18.

טָחַן (*part.* טוֹחֵן, *inf. abs.* טָחוֹן, *fut.* יִטְחַן) *tr. to crush, to beat small* (with a hand-mill), with בְּ of the place Judges 16, 21 and *by which* Num. 11, 8; טֹחֲנוֹת Eccles. 12, 3 *the grinders*, i. e. the teeth. Grinding was the employment of slaves Is. 47, 2, Ex. 11, 3 (Job 31, 10), comp. Matth. 24, 41; Hom. Od. 20, 105-8; fig. *to allow to be a concubine, to be given up to that* Job 31, 10; and *to crush, bruise* = דִּכֵּא, i. e. *to maltreat* Is. 3, 15. Ar. طحن, Aram. טְחַן, ܛܚܢ the same. Deriv. טַחֲנָה, טְחוֹן.

טַחֲנָה *f. a mill*, only metaph. Eccles. 12, 4 of the internal work of the mouth.

טָחַר (not used) *intr. to glow, to burn, to kindle*, of sores and inflammations, from the organic root טָ־חַר, coinciding in its original signification with חַר, שָׁ־חַר I. &c. and in part also with צָ־חַר. Deriv. טְחֹר. The Syr. ܛܚܪ, Ar. طحر (to snort, to pant) have nothing in common with our stem.

טְחֹר (only *pl.* טְחֹרִים) *m. carbuncle of a disease, a diseased ulcer* Deut. 28, 27, named with שְׁחִין מִצְרַיִם; הִכָּה בַּטְּ׳ 1 Sam. 5, 6 12 *to smite with ulcers, buboes* or *boils*, spoken of God doing so, הִכָּה בְּ׳ being so used (Gen. 19, 11; Num. 14, 12; Deut. 28, 22 27 28), and conseq. טְחֹר can only be the name of a disease and not of the member; נִשְׂתְּרוּ טְ׳ לְ 1 Sam. 5, 9 *the boils broke out in one*. The disease of טְחֹרִים was infectious 5, 9; but if the disease broke out in boils, it was

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less dangerous 5,12; described in general as מַגֵּפָה 6, 4. The K'tib has for it commonly עֳפָלִים (from עֹפֶל) *heights, blisters, boils.* In his τὸ τῆς φαγεδαίνης ἕλκος Aquila understood sores eating about themselves. By way of expiation the Philistines made golden images in the shape of hemorrhoids for the temple 1 Sam. 6, 4 5 11 17. In addition to these infectious sores the plague of the field-mice also entered 1 Sam. 6, 1 (where after חֳדָשִׁים in the LXX stood וַתִּשְׁרֹץ אַרְצָם עַכְבָּרִים), as often happened, probably; and so the figure of a mouse symbolised a pestilence (Herod. 2, 241, also in the hieroglyphics).

טָט see טָה II. in Pih.

טִיחַ *m. plaster* Ez. 13, 12, from טִוחַ.

טִיט (from טָה I.) *m. loam, clay,* potter's material Is. 41, 25; Nah. 3, 14; *slime* Is. 57, 20, Jer. 38, 6, Ps. 18, 43, always applied to the soft, kneadable mass into which one sinks, or which can be worked at pleasure. The Ar. ضَوِيطة (mire) may be connected with it. See טוּט.

טִין (*def.* טִינָא) *Aram. m. loam, clay,* Dan. 2, 41 43, Syr. ܛܝܢܐ, Ar. طين the same. From the latter comes the denominative طَانَ to form out of clay, to bespread with clay, طِينَة (swamp) n. p. for *Pelusium* (a city in marshes Strab. 17. p. 802). The Hebrew סִין (a proper name, which see), Targ. סְיָן, Syr. ܣܝܢܐ is just the same.

טִירָה (*constr.* טִירַת, with *suff.* טִירָתָם; *pl.* טִירוֹת, with *suff.* טִירֹתָם, טִירוֹתֵיהֶם) *f. a habitation, hut, tent,* of shepherds, יִשַּׁב ט׳ Ez. 25, 4 *to pitch a tent,* parall. to מִשְׁכָּן; *an encampment, a hamlet,* which was commonly circular Gen. 25, 16, Num. 31, 10, 1 Chr. 6, 39, Ar. دُوَار (see *Burckhardt* on the Beduins, p. 26); generally *a dwelling* Ps. 69, 26, parall. to אֹהֶל; *a rustic village* with all belonging to it, Song of Sol. 8, 9. — 2. same as טוּר 1, Ez. 46, 23.

טַל (with *suff.* טַלָּם, טַלֶּךָ; from טָלַל I.) *m.* 1. *dew,* prop. moisture, supposed to drop from the heavens (שָׁמַיִם), the clouds (שְׁחָקִים) or (מֵעָל) from above Gen. 27, 28 39, Deut. 33, 28, Prov. 3, 20, Zech. 8, 12, coming only from God, who begets its drops (אֲגָלִים) Job 38, 28. טַל is an image of the blessings of heaven and called מֶגֶד שָׁמַיִם Deut. 33, 13. As a sign of little fertility the expression כָּלְאוּ שָׁמַיִם מִטַּל Hag. 1, 10 *the heavens are stayed from dew,* i. e. they give none, is used; and sometimes טַל is combined with מָטָר 2 Sam. 1, 21; 1 Kings 17, 1. Dew quickens the branches which it moistens Job 29, 19, the dew-cloud refreshes the vines Is. 18, 4, causes the plants to sprout forth with new life, and animates generally 26, 19. It is, therefore, an image of quickening Hos. 14, 6, Mic. 5, 6, and refreshing Prov. 19, 12, or of freshness and vigour; coupled with יַלְדֻת Ps. 110, 3. On the contrary the early disappearing dew (טַל מַשְׁכִּים הוֹלֵךְ) is a figure of prosperity that vanishes quickly Hos. 6, 4; 13, 3. Elsewhere it is applied to quickening speech Deut. 32, 2. Ar. طَلّ fine rain. — 2. (from טָלַל II.) *a protection, screen;* only in the proper names אֲבִיטַל, חֲמוּטַל, חֲמִיטַל.

טַל *Aram. m.* the same, Dan. 4, 12 20 22 30; 5, 21; = Hebr. טַל 1.

טָלָא prop. *intr. to be rent in pieces, to hang down in tatters,* spoken of clothes, probably connected in the organic root with דַּל I. and זַל; then *tr.* 1. *to put into tatters, to stitch on* or *together torn pieces, to furnish with shreds* (the remains of garments, pieces of stuff), בָּמוֹת טְלֻאוֹת Ez. 16, 16 i. e. בָּמוֹת *covered with pieces of tapestry* or *garments;* generally *to patch.* — 2. *to shew spots,* i. e. *to be variegated, spotted,* spoken with relation to colour; cognate in sense with נָקַד, and therefore applied to the colour of sheep and lambs Gen. ch. 30. In the Talmud טָלָא and טָלָה is to patch, whence the nouns טוּלָא, טְלָאִי, טְלִי, מִטְלִית tatters.

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Puh. טֻלָּא *to be clouted, patched*, of נְעָלוֹת Josh. 9, 4.

טְלָאִים see טְלִי.

טָלָה (not used) *intr.* same as טָרָה *to be fresh, blooming, young*, Greek θάλλ-ω, particularly applied to young and tender cattle, Arab. طَلَا generally to the young of other animals; Syr. and Targ. ܛܠܐ, טְלָא applied also to men. Deriv. טָלָה, טְלִי, and the proper names טְלָאִים, טֶלֶם.

טָלֶה (*constr.* טְלֵה; prop. *part.* of טָלָה) *m.* prop. the young, the tender, hence *a lamb* Is. 65, 25; טְ׳ חָלָב *a sucking lamb* 1 Sam. 7, 9. Comp. Targ. טָלִי, טְלֵי, טְלִי (def. טַלְיָא) a boy, טַלְיָא a maiden &c., Ar. طَلَا a young gazelle.

טִלְטֵל see טוּל.

טַלְטֵלָה *f. a casting about, a throwing about, a casting* Is. 22, 17, where גֶּבֶר is an adv. (*forcibly*).

טְלִי (only *pl.* טְלָאִים for טְלָיִים; comp. צְבִי, *pl.* צְבָאִים) *m.* 1. same as טָלָה Is. 40, 11. The Rabbins have also taken טְלָאִים 1 Sam. 15, 4 for the same, which is incorrect. — 2. (for בֵּית טְלָאִים *place of lambs*) *n. p.* of a place in Judah near the Edomite border 1 Sam. 15, 4, for which the LXX have גִּלְגָּל; but whether it be identical with טֶלֶם Josh. 15, 24 (*Kimchi*), is still questionable.

טָלַל I. (not used) *intr. to drop, to leak, to pour gently*, cognate in its organic root טַל with טָל־ָה, טָר־ָה *to be juicy, moist*, as also with the organic root in נָ־זַל; Ar. طَلَّ the same, Aram. טַל, ܛܠ. Deriv. טַל 1.

טָלַל II. (Kal unused) *tr. to shade, to cover, to conceal*, metaphor. *to protect, to screen* (like other verbs of covering). The organic root טַל is a collateral form of צַל; and the Ar. ظَلَّ, Targ. טַל, Syr. ܛܠ express the same thing; comp. Greek θόλ-ος. Deriv. טַל 2.

Pih. טִלֵּל (*fut.* יְטַלֵּל only in the later, Aramaeising language) *to cover, to put the beams* or *rafters upon*, cognate in sense with קָרָה Neh. 3, 15; comp. Gen. 19, 8 צֵל קוֹרָתִי. Targ. טַלֵּל and אַטֵּל the same, hence טְלָל *a roof*, מְטַלָּא, מְטַלְלָא *a sheltering tent, a cover*, טַלִּית *a covering*.

טְלַל (Peal not used) *Aram. tr.* same as טָלַל II. *to overshade, to give a shade.*

Af. אַטְלֵל *to find shade, to enjoy shade* Dan. 4, 9; comp. הַצְּלֵל (with Dagesh) in the proper name הַצְּלֶלְפּוֹנִי; comp. Targ. טֹל, טְלָל shade, טַלָּן shadowy spirit.

טָלַם (not used) *tr. to do violence, to oppress*, Targ. טְלַם, Syr. ܛܠܡ, Arab. طلم the same; comp. תָּלַם II. in an intrans. sense *to be bold, stout-hearted, courageous.* Deriv. the proper name טַלְמוֹן.

טֶלֶם (formed from טָל־ָה with the termination ־ֶם, comp. צֶלֶם, כֶּרֶם; *place of lambs*) *n. p.* of a city in Judah Josh. 15, 24, perhaps identical with טְלָאִים 1 Sam. 15, 4.

טַלְמוֹן (*oppressor, violent*) *n. p. m.* Ezr. 2, 42; Neh. 7, 45; comp. the n. p. תַּלְמַי.

טָמֵא (*fut.* יִטְמָא; *inf. constr.* טָמְאָה, on the contrary Mic. 2, 10 = טֻמְאָה as a noun) *intr.* prop. *to be muddy, dark, obscure, black*, oppos. to טָהֵר to shine; Ar. the same, hence ظما (a dark, black colour), اظمى (dark, black); comp. Sanskr. *tam*, prop. to be dark (also to mourn), *tamas* darkness; Pers. *tem.* Metaphor. *to be dirty, rancid, stinking*, sordidum esse, identical with the organic root in זָהֵם (which see), and then, because it constitutes the essence of uncleanness, *to be unclean*, in a Levitical sense, spoken of men Lev. 11, 1-31, animals 22, 5 or things 11, 24-30; 15, 4-26. Figurat. *to be desecrated, to be spiritually unclean* Ez. 43, 8, Ps. 79, 1 &c., in particular Ps. 106, 39, Ez. 22, 4 with בְּ of the thing *by which.* Deriv. טָמֵא, טָמְאָה, טֻמְאָה.

Nif. נִטְמָא (2 *p.* נִטְמֵתֶם omitting the א; *part. pl.* נִטְמְאִים) *to defile oneself*, with בְּ Lev. 11, 43 or לְ of the thing

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Ez. 20, 31 *by which;* especially in a spiritual sense, *to be profaned*, *defiled* Hos. 5, 3, Ez. 23, 7, of the pollution of a woman by adultery Num. 5, 29. יִטַּמֵּא from Hithp. stands for the future.

Pih. טִמֵּא (2 *p. f.* טִמֵּאת; *inf. c.* טַמֵּא, with *suff.* טַמַּאֲכֶם; *fut.* יְטַמֵּא) in the widest sense: *to desecrate*, *profane*, *to make unclean* (spiritually or Levitically) what before was holy, הֵיכַל קָדְשׁ Ps. 79, 1, מִקְדָּשׁ Ez. 5, 11, מִשְׁכַּן יי Num. 19, 13, שֵׁם קָדְשׁ = מִקְדָּשׁ Ez. 43, 8, אַדְמַת יי 36, 18, בַּיִת יי 9, 7, בֵּית יי 2 Chr. 36, 14, either by Levitical uncleanness; or by idolatry and wickedness as פְּסִילִים Is. 30, 22, בָּמוֹת 2 Kings 23, 13, תֹּפֶת 23, 10 i. e. *to repudiate*, to treat as an abomination (שִׁקּוּצִים), conseq. = *to bedaub*, *to tear off*, *to destroy*. Farther, *to deflour*, a woman Gen. 34, 5 13; Ez. 18, 6 11; 33, 26; *to pronounce unclean*, spoken of the priest Lev. ch. 13, רֹאשׁ נָזִיר Num. 6, 9, which was otherwise holy; Ez. 20, 26 *and I declare them unclean by their own gifts*, inasmuch as they are offered in a heathen manner.

Puh. טֻמָּא *pass.* Ez. 4, 14, of נֶפֶשׁ.

Hithp. הִתַּמֵּא (only the *fut.* יִתַּמָּא, supplying the place of Nifal) *to make oneself unclean*, by touching a dead body Lev. ch. 21, Num. 6, 7, by idolatrous worship Ez. 20, 7 18, by the bread of mourners Hos. 9, 4, with בְּ or לְ of the object by which one is defiled, or absol.

Hothp. הִטַּמֵּא (in a purely passive sense) *to be defiled* Deut. 24, 4; comp. הִדַּשֵּׁן, הִכַּבֵּס.

טָמֵא (*constr.* טְמֵא, *pl.* טְמֵאִים) *adj. m.*, טְמֵאָה (*constr.* טְמֵאַת) *f. unclean*, in a Levitical sense, spoken of men Lev. 13, 44, of animals 5, 2; 7, 21, or of things 5, 2; 14, 40; 27, 11, whether by seminal flux, contact with the heathen Ez. 4, 13, or other things which were regarded unclean, as נִדָּה 22, 10, animals Lev. 5, 2, meats Judges 13, 4; opposed to טָהוֹר. טָמֵא לָנֶפֶשׁ Num. 5, 2 or טָמֵא נֶפֶשׁ Lev. 22, 4 *unclean by touching a corpse* (נֶפֶשׁ = נֵ׳ מֵת Num. 6, 6, oppos. to נֵ׳ חַי Job 12, 10). Figurat. as a subst. *an uncircumcised one*, along with עָרֵל Is. 52, 1, because circumcision was a symbol of purity; *a heathen* 35, 8; 64, 5; טְמֵאַת הַשֵּׁם Ez. 22, 5 *of an unclean* i. e. heathen, *name* or calling; and therefore a heathen land (Am. 7, 17) and the food of a strange country (Hos. 9, 3) were reckoned *unclean*. טְמֵא שִׂפָתַיִם Is. 6, 5 *unclean of lips*, i. e. sinning with them. In a moral sense, *guilty*, *sinful*, Job 14, 4.

טָמְאָה (after the form פָּצְמָה) *f. uncleanness*, Mic. 2, 10.

טֻמְאָה (*pl.* טֻמְאוֹת) *f. impurity*, in a Levitical sense Lev. 5, 3, of a menstruating woman Ez. 36, 17, of idolatry Ezr. 6, 21, of whoredom Ez. 24, 13, of adultery Num. 5, 19, of sinfulness Ez. 39, 24; רוּחַ הַטֻּמְאָה Zech. 13, 2 *a lying spirit*, i. e. a strange, godless spirit (Is. 52, 11; Ezr. 6, 21), proceeding from unclean gods (Jer. 23, 13), comp. *πνεῦμα ἀκάθαρτον* (Luke 11, 24; Revel. 16, 24).

טָמֶה a weak form of טָמַע, which see.

טְמוּן (*pl.* טְמוּנִים) *m.* 1. *a hiding-place*, *a prison*, figurat. darkness, Job 40, 13 *enclose their face in darkness.* — 2. Only *plur. goods*, *treasures*, cognate in sense with שְׂפוּנִים, Deut. 33, 19 *and treasures*, (precious) *goods of the sand*, i. e. *glass.*

טָמַן (*inf. constr.* טְמוֹן, *fut.* יִטְמֹן) *tr. to conceal*, *to hide*, יָד Prov. 19, 24, חֶבֶל Job 18, 10; *to conceal*, אָזוֹר Jer. 13, 7, אֶבֶן 43, 10, עָוֹן (guilt) i. e. to dissemble Job 31, 33, with בְּ of the object; with accus. of the object Josh. 7, 21 and בְּ of the place Jer. 13, 4; *to make invisible*, *to cause not to come forth into sight*, hence נֶפֶל טְמוּן Job 3, 16 *an abortion which has not come forth;* then *to keep*, *to preserve*, חֶשֶׁךְ (*calamity*) Job 20, 26; *to enclose* 40, 13 בֶּעָפָר, i. e. to withdraw from the light of the world; *to sink*, בַּמָּלְט Jer. 43, 9. טָ׳ פַּח Ps. 140, 6 or plur. טָ׳ פַּחִים Jer. 18, 22 *to lay a snare;* טָ׳ רֶשֶׁת Psalm 9, 16 and 31, 5 *to set a net;* טָ׳ שַׁחַת 35, 7 *to make a pit*, being

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concealed, prepared, and laid for one. Deriv. טָמוּן, מַטְמֹן.

Nif. נִטְמַן *to hide oneself, to conceal oneself*, with בְּ of the object Is. 2, 10.

Hif. הִטְמִין *to keep, to preserve* 2 Kings 7, 8.

According to the usual interchange of consonants the stem טָמַן is closely connected with צָפַן, and then with סָפַן (at Deut. 33, 21), שָׂפַן (Deut. 33, 19); and by an interchange of ן and ר the Targumic טְמַן = טְמַר (Syr. and Sam. in the same manner), Ar. طمر; Phenic. טָמַן the same, and therefore מַמָּן comes out of מַטְמָן = מַטְמֹן (which see); but the organic root is ט־מַן with the fundamental signification *to hold firmly together, to keep together*, related to the Persian *mân*-den, Lat. man-ere, Greek μέν-ειν.

טָמַע (Kal not used) *intrans.* prop. *to be gloomy, obscure, dark;* metaphor. *to be dirty*, figur. *sinful;* conseq. = טָמֵא in its fundamental signification, as is also the Targumic טְמַע, ܛܡܰܥ, Arab. طَمِغَ; also like חָשַׁךְ *to be poor, low, helpless* (see חָשֹׁךְ).

Nif. נִטְמַע (only 1 *person pl.* נִטְמִינוּ for נִטְמַעְנוּ, after טָמַע has been softened into טָמָה) *to become helpless, to become poor* Job 18, 3, which suits the parallelism; in Targumic it is represented by טְמַע.

טָנָא (not used) *tr. to knot, to twist, to twist together*, e. g. willows, twigs (for a basket), whose organic root טָנ־א is also found in אָ־טַן, חָ־תַן (which see), צַן (belonging to צִנָּה, צִנְצֶנֶת), רָ־טַן (to fetter), שָׂ־טַן (to weave cunning), Aram. צְנָ־א, Ar. وَضَنَ (to twist), طَنَّ (to bind) &c. In Phenic. טָנָא (fut. יִטְנָא) denotes *to set, to erect*, a memorial, *to place, to set up* (Kit. 2, 2; 3, 1; 8, 1; 23; Athen. 4), and is closely connected with תָּנָה I. and the organic roots in נָ־תַן, נָ־דַן II.; consequently it belongs to quite another stock of roots. Derivative

טֶנֶא (with *suff.* טַנְאֲךָ) *m. a basket* (of *twisted* work) Deut. 26, 2 4; 28, 5 17; Targ. צֶנֶא, Talm. טְנִי, Ar. مِيضَنَة, the same.

טָנַף (Kal unused) *intr. to be dirty, soiled*, after the Aram. טְנַף, ܛܢܶܦ; prop. to be enveloped with dirt, to be covered with it; identical with the organic root in נָף, חָ־נַף, צָ־נַף, גָּ־נַב in its original meaning. It is possible, however, that it has in Hebrew only the signification *to be enveloped, covered*, since לָבַשׁ is a parallel to its use in Pihel.

Pih. טִנֵּף (*fut.* יְטַנֵּף) *to soil, to defile*, Song of Sol. 5, 3 (LXX, Vulg.), perhaps better *to wind about, to envelop*, parallel לָבַשׁ.

טָעָה (Kal unused) *intrans.* = תָּעָה *to wander about, to wander hither and thither, to go astray*, Targ. טְעָא, Syr. ܛܥܳܐ, Ar. طغا and طغى the same. The organic root טָע־ה, which is also in תַּע, תָּע־ה, has for its fundamental signification *to reel to and fro, to waver*, in walk, discourse, or actions. See תָּעָה.

Hif. הִטְעָה *to conduct* or *lead astray* Ez. 13, 10. Adopted from the Aramaean.

טָעַם (*inf. abs.* טָעֹם; *fut.* יִטְעַם) *intr. to take food, to taste*, לֶחֶם 1 Sam. 14, 24, 2 Sam. 3, 35, אֹכֶל Job 12, 11, i. e. to perceive by the gums (חֵךְ) or the sense of taste, *to try* food by the latter, Job 34, 3, therefore *to taste* 1 Sam. 14, 29 43; Jon. 3, 7; different from אָכַל and לָחַם, which express the biting and consumption of food. — 2. in a metaphor. sense, *to feel, to perceive, to understand* Ps. 34, 9; Prov. 31, 18. Derivat. טַעַם, מַטְעַם.

The stem is more frequently used in the Semitic dialects (Targ. טְעֵם, Syr. and Zab. ܛܥܶܡ, Ar. طَعِمَ, Ethiop. the same) both in a physical and mental acceptation; but the fundamental meaning appears to be *to sting, to prick, to press,*

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spoken of the sharp feeling connected with food tasted, of the strong irritation of the feeling of taste, as sentire (to feel) is connected with sentis a thorn (comp. תֶּדֶק); and so the word in its first conception is essentially related to טָעַן I. (to prick).

טַעַם (with *suff.* טַעְמוֹ, טַעְמֵךְ) *masc.* 1. *taste*, of food Ex. 16, 31; Num. 11, 8; Jer. 48, 11; *flavour* Job 6, 6 (comp. מַטְעָם). — 2. Metaphor. *feeling*, *perception*, *understanding*, 1 Sam. 25, 33; Job 12, 20; *discreet judgment* Prov. 11, 22; 26, 16; *knowledge* Ps. 119, 66; *a judicial decree*, *a public sentence* Jon. 3, 7.

טְעַם *Aram. m. decree*, *determination*, spoken of God Ezr. 6, 14; 7, 23; מִן טְ׳ *according to the decree*, *command* = מִטְּעַם 6, 14.

טְעֵם (Peal unused) *Aram. intr.* same as Hebrew טָעַם, appearing frequently in Targumic.

Pah. טַעֵם (*fut.* יְטַעֵם) *to give to taste*, *to give to eat*, Dan. 4, 22; 5, 21.

טַעֲם (*def.* טַעֲמָא) *Aram. m.* 1. *taste*, *flavour*, sapor, בְּטַעֲם חַמְרָא Dan. 5, 2 *at the flavour of the wine*, i. e. in a proud wine-freak. — 2. *an intellectual decree*, hence *a royal sentence*, *command*, שָׂם טְ׳ *to command*, *to order* Dan. 3, 10; Ezr. 5, 3; 6, 12; pass. שִׂים טְ׳ עַל 7, 21, with מִן Dan. 3, 29 or מִן־קֳדָם of the person *who commands* 6, 27, and עַל 6, 14 or לְ of the person *who* is commanded Ezr. 5, 3. Rarely, *a reason*, *an account*, שָׂם טְ׳ *to make account of* Dan. 3, 12; יְהַב טְ׳ 6, 3 *to render an account; discretion*, הַתִּיב טְ׳ 2, 14 *to speak discreetly*, like the Hebr. הֵשִׁיב טַעַם Prov. 26, 16; בְּעַל טְ׳ Ezr. 4, 8 9 17 *lord of counsel*, *of decree*, i. e. *counsellor*, *royal prefect*, rendered by Jewish interpreters מַזְכִּיר or סָגָן, but more correctly = פַּחַת Ezr. 5, 3; 6, 6; Phenician בַּ׳ עַם (Numid. 3, 3) the same.

טָעַן I. (Kal unused) *tr. to bore through*, *to pierce*, Arab. طَعَنَ the same, Targ. טְעַן for Hebrew דָּקַר, הִמְרִית, הִכָּה; connected in its organic root partly with טָעַם, partly with צָעַן, שָׁעַן, and modifying in various ways the original meaning.

Puh. מְטֹעָן (*part.* מְטֹעָן) *to be pierced*, *thrust through*, by a חֶרֶב Is. 14, 19.

טָעַן II. (only Kal) *to load*, *to put on luggage*, *to burden*, with accus. of the object Gen. 45, 17, consequently same as צָעַן; Targ. טְעַן, Syr. ܛܥܢ in an intransitive sense: to bear. In Ar. طَعَنَ has also had this meaning, hence طَعُون a loaded camel.

טָף (with *suff.* טַפִּי, טַפָּם; only sing., for טַפֵּינוּ Gen. 43, 8 stands for טַפָּנוּ) *m.* collect. prop. a heap, a crowd, hence *a troop of children*, *children*, Gen. 34, 29; 43, 8; 45, 19; 46, 5; Ex. 12, 37, coupled with women Jer. 40, 7, Esth. 3, 13, different from youths and maidens Ez. 9, 6, seldom embracing a whole family Gen. 47, 12; Ex. 10, 10; Num. 32, 16; 2 Chr. 20, 13. In itself it does not denote *the quick and tripping* (in gait), but *the heaped together*, *a multitude*, *mass*, *heap;* and therefore the LXX put for it λαός, ὄχλος (ἀκολουθία), οἰκία, συγγένεια; conseq. it is from טָפַף II. = Arab. صَفَّ to heap together, to collect, and so صَفَّة a mass of men, صَفِيف coetus &c.

טָפַח (Kal unused) *tr. to spread out*, *to stretch out*, expandere, of the hand, of a mantle &c.; cognate in sense צָפַח. The organic root טְ־פַח is also found in פָּחַח (פַּח) II.; Arab. طَفَحَ to be full to redundance, therefore to overstep the limit, to rise, to swell, to overflow &c. Deriv. טֶפַח, טֹפַח, טְפָחָה, מְטֻפָּחוֹת.

Pih. טִפַּח *to stretch out*, *to spread out*, שָׁמַיִם (as a tent) Is. 48, 13; figurat. *to extend* = *to grow*, *to cause to thrive*, i. e. *to bring up*, *to educate*, *to nurse* (spoken of children) Lament. 2, 22, parallel רָבָּה. It is unsuitable to take it as a denomin. from טֶפַח (Kimchi). Deriv. מְטֻפָּחוֹת.

טֶפַח (only *sing.*) *m.* prop. the flat, spread hand, as a measure *a hand-*

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breadth (expansio manus), palmus, *παλαιστή* 1 Kings 7, 26; 2 Chr. 4, 5. A טֶ׳ is equivalent to four fingers'-breadth = 1/6 of an אַמָּה; elsewhere טֹפַח stands for it.

טִפֻּחַ (only *pl.* טִפֻּחִים) *m.* abstract, *bringing up, education* Lament. 2, 20.

טֹפַח *m.* same as טֶפַח a measure Ez. 40, 5 43; 43, 13.

טְפָחָה (only *pl.* טְפָחוֹת) *f.* 1. *a hand-breadth*, but only figur. *measured out* Ps. 39, 6. — 2. In architecture, *the pinnacle-like fence* (of flat roofs), *a roof-enclosure* (in the form of fingerless palms) or *corbel*, 1 Kings 7, 9.

טָפַל (*fut.* יִטְפֹּל) *tr.* prop. *to fasten, to fix to, to paste upon, to spread over* (plaster), therefore in part equivalent to תָּפַל *to overspread, to smear over*, in part to תָּפַר (which see). The Ar. طفل, which is the same word, is applied to artificial arrangement of a discourse. טָ׳ is only used figurat. *to impute, to fasten upon, to charge with*, שֶׁקֶר, with עַל of the person Ps. 119, 69; טֹפְלֵי שֶׁקֶר Job 13, 4 *liars, imputers of falsehood, devisers of falsehood;* טָ׳ עַל עָוֹן 14, 17 *to stitch upon an iniquity others besides*, i. e. to fabricate iniquity against one. Comp. the Aramaean טְפַל to spread over, to besmear, Syr. to soil, to spot, Talm. טָפִיל plaster, clay, to which meaning is akin that of entering upon or joining in a thing, to take part in it (Arab. طفل), to belong to &c. See תָּפַל.

טָפַס the stem perhaps of טִפְסַר.

טִפְסַר (*pause* טִפְסָר, *pl.* טַפְסְרִים) *m.* *a commander, leader*, Jer. 51, 27, Nah. 3, 17 (Targ., *Rashi, Kimchi*), in which sense it has been taken sometimes like the Persian تاوسر dux bellicus, or the Persian تابسر princeps altus, sometimes as transposed from the Persian سترب *satrap*. In both passages, however, the meaning *heap, troop, army* suits better. The LXX have correctly *συμμικτός* (a mixed company or army). The word seems to come either from טָפַס = תָּפַשׂ *to put together, to bring together*, with the rare noun-formative syllable ־ַר, or to be Assyrian.

טָפַף I. (*inf. absol.* טָפוֹף) *tr. to turn hither and thither* (the hinder parts, the hips), spoken of the dishonourable movement and gait of coquettish females Is. 3, 16, and therefore the Targ. has at the place בְּפָתְהֵן מַקְפָּן, Saad. *they waddle*, Luther *sie schwänzen* (i. e. wag the tails), which is tantamount to turning their hips about; the Ar. طَفَّ, دَفَّ has originally the same meaning.

טָפַף II. (not used) see טַף.

טְפַר (not used) *Aram. tr.* same as Hebr. צָפַר (belonging to צִפֹּרֶן) *to point, to cut in, to scratch into*, identical in the organic root טְ־פַר with that in פָּר, חָ־פַר, סָ־פַר &c. The Arab. طفر proceeds from the same sense. Derivative

טְפַר (with *suff.* טִפְרֵיהּ, טִפְרֵהּ; *plur.* טִפְרִין, with *suff.* טִפְרוֹהִי) *m.* properly a point, a prick, hence *a nail* (of men), *a claw* (of animals) Dan. 4, 30; 7, 19; Syr. ܛܦܪܐ, ܛܘܦܪܐ, Ar. ظُفْر the same.

טָפַשׁ (only Kal) *intr.* properly *to be slimy, viscous, fat*, applied to a mass of fat, metaphor. *to be without feeling, obdurate*, Ps. 119, 70; שָׁמֵן (Is. 6, 10), Greek *παχύς*, Lat. pinguis, being metaphor. used in the same manner. Targ. טְפַשׁ, Syr. ܛܦܫ the same, hence טַפֵּשׁ *to be very foolish, to be dull*, טִפֵּשׁ a fool, טִפְשׁוּ folly &c. The stem is closely connected with דָּבַשׁ.

טָפַת (from טוּף; *ornament*) *n. p. f.* 1 Kings 4, 11; comp. עֲטָרָה.

טָרַד (*part.* טֹרֵד) *trans. to drive, to press, to thrust*, דֶּלֶף טֹרֵד *a pressing, driving drop*, i. e. one drop thrusting the other forward Prov. 19, 13; 27, 15; Ar. طرد the same, Targ. טְרַד, Syr. ܛܪܕ for גֵּרֵשׁ to drive forward; perhaps the same stem may be in *trud*-ere. Talm. טְרַד or טָרַד to press, טָרִיד pressed, i. e. employed in various ways.

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Hif. הִטְרִיד (not used) *to drive forward, to push forward.* Deriv. the proper name מַטְרֵד.

טְרַד (*part. pl. m.* טָרְדִין; *pass.* טְרִיד) *Aram. tr. to thrust forth, drive forth,* with מִן *from* Dan. 4, 22 29 30; 5, 21.

טָרָה (not used) *intr.* prop. same as טָלָה *to be fresh, tender, young, blooming, juicy,* but here only *to be fresh, juicy* of לְחִי; *to suppurate, to be fresh,* of מַכָּה; Ar. طَرِىَ, طَرُوَ the same; on the contrary טָרַף is not connected with it. Derivat. טָרִי.

טָרוֹם (from טוּר I.) *m.* prop. *expectation, hope;* hence בְּטָרוֹם as an adv. *in expectation* (that something will take place), *before,* coupled with the future Ruth 3, 14 K'tib; in K'ri the usual בְּטֶרֶם stands for it. The noun comes from טָר (טוּר) I. with the termination ־וֹם, the same ending as the usual ־וֹן appearing also in words from verbs ע״ע and ל״ה, e. g. דָּרוֹם from דַּר, פִּדְיוֹם from פָּדָה.

טָרַח (Kal not used) *intr. to exert, to tire oneself,* with work, Targ. טְרַח, Ethiop. שרח (interchanging ט and שׁ) the same; comp. the modern Hebr. טָרַח with its derivatives. The signification "to throw, to press, to drive" in the Ar. طرح lies in its connection with طَرَّ, as may be seen from the derivatives. Derivat. טֹרַח.

Hif. הִטְרִיחַ (*fut.* יַטְרִיחַ) *to load, to burden,* e. g. the clouds *with moisture* (רְוִי = רִי), i. e. with rain-water, Job 37, 11; Symm. ἐπιβρίσει. See רִי.

טֹרַח (with *suff.* טָרְחֲכֶם) *m. a burden, charge, trouble,* Deut. 1, 12; Is. 1, 14.

טָרִי (after the form עָנִי) *adj. m.,* טְרִיָּה *f. moist, suppurating,* of מַכָּה Is. 1, 6; *fresh,* of לְחִי Judges 15, 15; comp. Syr. ܛܪܘܢܐ wet, fresh.

טָרַם a stem assumed for טֶרֶם, according to some, in the signification to interrupt, to stop, like the Ar. طَرِمَ; but see טֶרֶם.

טֶרֶם (from טוּר I. or טָרַם = טָר) *m.* prop. *expectation, hope,* same as טָרוֹם, consequently like עֶלֶם from עַל (עוּל), כֶּרֶם from כַּר = כַּר, צֶלֶם, תֶּלֶם from תַּל, צַל, out of טַר with the termination ־ֶם; but merely as an adverb, *in expectation,* expectanter, hence *before, not yet,* coupled with the fut. as the sign of what is unfinished, either in a clause expressing state, with the subject preceding Gen. 2, 5, 1 Sam. 3, 3, Josh. 2, 8, or without a subject before it, e. g. Ex. 10, 7 *dost thou not yet know?* or subordinated to a preceding statement, and translated *before* Ex. 12, 34, Josh. 3, 1, but for which בְּטֶרֶם stands usually 2 Kings 2, 9, Jer. 1, 5; seldom strengthened by a subordinate negative (לֹא) Zeph. 2, 2. It is rarely coupled with the perfect, as עַד לֹא (Prov. 8, 26) or קַדְמַת (Ps. 129, 6), and used of the past with the meaning *while not yet,* Gen. 24, 15; 1 Sam. 3, 7; Ps. 90, 2; Prov. 8, 25. מִטֶּרֶם Hagg. 2, 15 *from not yet,* i. e. *before,* coupled with the infinit., and compounded like מִנֶּגֶד.

טָרַף (*part.* טֹרֵף; *inf. abs.* טָרֹף, *constr.* טְרֹף, before Makkeph טְרָף־; *fut.* יִטְרֹף, once יִטְרַף Gen. 49, 27) *tr.* 1. *to pull in pieces, to tear in pieces,* spoken of wild beasts (זְאֵב, אַרְיֵה) Ps. 7, 3; 17, 12; 22, 11; metaphor. *to strike, to inflict disastrous strokes* Hos. 6, 1, parallel to הִכָּה; *to be greedy of booty, to be fond of war,* Gen. 49, 27; figurat. of destroying, lacerating anger (אַף) Am. 1, 11; Job 16, 9; 18, 4. — 2. *to tear off, to pluck off,* from a tree. טָרָף Gen. 8, 11 stands for מְטָרָף = מְטֹרָף and belongs to Puhal; but see also טָרָף adject. Deriv. טְרִפָה, טֶרֶף 1.

Nif. נִטְרַף *to be torn in pieces, lacerated* Ex. 22, 12; Jer. 5, 6.

Puh. טֹרַף the same Gen. 37, 33; 44, 28; *to be plucked off, torn off,* Gen. 8, 11, where טָרָף stands for טֹרָף out of מְטֹרָף; see, however, the adject. טָרָף.

The stem is manifestly connected with דָּרַב, צָרַב (in the meaning "to tear up, to cut up"), and in Arab. the stem طَرَفَ must also have had the meaning "to cut off" (= קָץ); hence the noun طَرَف

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margin, extremity (= קֵץ), Greek θρύπτω; but the organic root is טָ־רַף, existing also in חָ־רַף, גָּ־רַף.

טָרָף (from טָרַף I.) *adj. m. fresh-sprouting, green*, Gen. 8, 11, and so relating to עָלֶה. See also טָרַף in *Puhal*.

טָרֵף I. (not used) *to shoot forth*, spoken of the leaves of a plant, like עָלָה belonging to עָלֶה, generally *to sprout forth, to germinate, to break forth*, of fresh plants; metaphor. *to be fresh, new*, Ar. طَرُفَ. Deriv. טֶרֶף 2, טָרָף.

טָרֵף II. (Kal unused) *intr. to be satiated, nourished*, connected with the Sanskrit trip, Greek τρέφ-ειν. Deriv. טֶרֶף 3. *Hif.* הִטְרִיף *to feed, to nourish*, with accus. of the person Prov. 30, 8.

טֶרֶף (with *suff.* טַרְפּוֹ, טַרְפֵּךְ) *m.* 1. *prey, booty*, prop. the lacerated, Job 4, 11; 38, 39, the torn away Gen. 49, 9; הַרְרֵי טֶ׳ Ps. 76, 5 *mountains of prey*, i. e. the strongholds out of which incursions are made; comp. 1 Macc. 5, 5. — 2. (only *pl. constr.* טַרְפֵּי) *a leaf*, Ez. 17, 9 *all its leaves will wither*. — 3. *food, nourishment*, Ps. 111, 5; Prov. 31, 15; Mal. 3, 10.

טְרֵפָה *f. what is torn*, by wild beasts Gen. 31, 39; forbidden for food like נְבֵלָה Lev. 17, 15; *booty*, of wild beasts Neh. 2, 13, in a figurat. sense.

טַרְפֶּל *n. p.* of an Assyrian land, mentioned with the Assyrian provinces דִּין (which see), אֲפָרַס (which see), דֶּה (which see), שׁוּשָׁנַךְ, בָּבֶל, אַרְכּוּ, אֲפַרְסָתַךְ, עֵלַם, out of which together the great and powerful ruler *Osnapar* had transplanted colonists to Samaria. These colonists were called טַרְפְּלָיֵא (a Gentile pl. from a sing. טַרְפְּלַי) from their former Assyrian country Ezr. 4, 9; and being imported, foreign, and heathen inhabitants who had adopted Judaism in part, they endeavoured to calumniate the Jews in the eyes of the Persian king אַרְתַּחְשַׁשְׁתָּא. The territory *Tarpel* has been supposed to be found in *Tapur* of Ptolemy (p. 148), east of *Elam*, with which it is mentioned; more correctly perhaps, the territory *Tarpet* is at the Maeotic swamp, whose inhabitants Ταρπῆτες are mentioned in Strabo (I. p. 757). In no case can it be the Phenician *Tripolis*.

טַרְפְּלַי see טַרְפֶּל.

י

י, called יֹד (a Phenician pronunciation for יָד, comp. עֵילוֹם 2 Chr. 33, 7 = עֵילָם, עוֹלָם; חִירָם = חִירֹם), *Yôd*, as a letter signifies *the hand*, because it is alleged that in old writing its figure presented the rude image of a hand spread out, with its fingers; comp. the Phenician 𐤉, 𐤊, 𐤌, 𐤍 &c., whence *Yod* in the old Hebrew, Samaritan, Aramaean-Egyptian and Palmyrene writing originated. It is more correct, however, to assume, that the name was selected merely on account of the initial sound, as in the case of the other names of alphabetical letters. In the Greek name Ἰῶτα (יוֹתָא), ד has been changed into ר, because of its similarity of sound to Ἦτα, Θῆτα &c. The Ethiopic name *Yaman* (= יָמִין) leads to the same initial sound. As a numeral י being the tenth letter of the alphabet denotes 10, ־ֹ 10,000; it is pronounced *yô*.

With respect to the pronunciation of *Yôd*, a threefold course may be distinguished in it: 1. as a final development of the *k*-sound, arising as it were out of *ǵ* (*dsh*), *Yod* is connected in part with the *k*-sounds. Hence a) its interchange with ג, e. g. יָדַע II. with גָּדַע; גָּאָה with יָאָה; גָּרַשׁ I. with יָרַשׁ I., גָּרַשׁ II. with יָרַשׁ II.; יָבַם perhaps with גָּבַם, out of the root גב, expressing the idea of relationship; comp. Talm. יוּהַר Ar. جواهر (precious stone), Arab. يهود Pers. جـ (Judah), יְטוּר Ar. جيدور (Ituraea), יַיִן Armen.

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gini &c. b) with ח, e. g. יוֹם (יָם) with חוֹם, יָמַם with חָמַם, יָנָה with חָנָה; יָאַב with חָאַב II. &c. c) with כ, e. g. יָשַׁר with כָּשַׁר. d) with ק, e. g. יָשַׁשׁ and שָׁשַׁשׁ; יָתַר and קָטַר II. e) with ע, e. g. יָצַר I. and עָצַר, יָבַשׁ and עָבַשׁ; yet this interchange with ע is capable of another explanation. In the present direction *Yod* may have been developed out of *ǵ* (*dsh*), as vice versa a *ǵ* comes out of *y*, e. g. Sanskrit *yuvan* (juvenis), Pers. جوان (ǵuvân). — 2. as a soft, liquid sound, so that it may either be formed out of *n* or *l*, or may be interchanged with them, both in Hebrew itself, or in relation to other dialects, hence a) it is interchanged with נ, e. g. יָאָה and נָאָה, יַב Ar. نَبَّ (to roar), cogn. to Hebr. נָב; יָקַע (Ar. وَقَعَ) and נָקַע; יָצָא cognate with נָסַע Ar. نزع, نصا, יָצַק and נָצַק Ar. نشغ, נָקַב and נָסַךְ = נָסַךְ and יָסַךְ; יָצַב and נָצַב; יָצַע and נָצַע; יָדָה and Ar. نعى; יָגָה and Ar. نَحَا; יָאַר and נָהַר. Whether מוֹנֵךְ Is. 51, 23 can be explained in this way for מוֹנֵךְ 49, 26 remains doubtful. b) with ל, though seldom, e. g. יָעַז Is. 33,19 and לָעַז; יָקַע and Ar. لقع &c. — 3. as a semivowel, i. e. standing in the closest connection with the vowel *i*, this vowel being hardened into the consonant *y*. As such, though it is still a consonant, *Yod* appears a) in the place of Vau, when the latter was originally the first radical, e. g. in יָאַל, יָבֵשׁ, יָלַע, יָגַד, יָדַע, יָסַד &c., which were originally וָאַל; rarely in primitive words, e. g. יַיִן *wine*, from יָנַן, or in the middle of a word, e. g. מְחִיָּה Lev. 13, 10 from חָוָה, comp. p. 377. b) when the vowel *i* or *e* is added to the consonant *y*, the softer pronunciation by א sometimes appears, e. g. אִישַׁי 1 Chr. 2,13 out of יִשַׁי, אִשׁ 2 Sam. 14,19 and Mic. 6,10 out of יֶשׁ, אֶזְכֶּה (for which the Masora has אֶזְכֶּה) 6,11 out of יִזְכֶּה; or out of *yi* arises merely *i*, when a vowelless consonant precedes, e. g. וַיִּלְכַּד Jer. 25, 36, לִיקְרוֹתֵיךְ Ps. 45,10, כִּיתַרְוֹן Prov. 30, 17, לִיקָרָה Eccles. 2, 13 out of לִיתַרְוֹן, כִּיקָרוֹתֵיךְ. On the contrary, the separated *i-a* or *i-ya* in the middle of compound proper names pass into *one* syllable *ya*, e. g. אֶלְיָקִים, אֶלְיָדָע, אֶלְיָסָף, אֶבְיָתָר, אֲבִיאָסָף, אֲבִיאָתָר out of אֲבִיתָר, אֶלְיָשִׁיב out of אֶלְיָהוּד, אֶלְיָשִׁיב, אֶלְיָקִים, אֶלְיָדָע, אֶלְיָסָף, אֶלְיָאתָה. c) *Yod* as a consonant at the beginning of words often appears to be pronounced like *i*, hence יְהוּדָה LXX Ἰουδά, יָוָן Ἰαυάν &c.; and in Syriac all ܝ sound as if written with *i*, e. g. ܝܲܡ.

In addition to these organic modifications and changes in the nature of the *Yod*-sound, it is frequently interchanged with א, ה and ע, which may lead to the conclusion that it has a connexion with the gutturals, so e. g. a) with א in אֶבֶל and יָבֵל, אֶבֶץ and יָבֵשׁ; אֶגֶר Aram. יְגַר; יוֹצֵר Zech. 11,13 and אוֹצֵר; יְחִידָה and אִחִיד III.; יָזַן I. and אָזַן; יָחַד and אָחַד; יָחַד and אָחַר; יָחַד and אָחַד; Targ. אַתָּא and יְתָא; Hebr. אָמַן II. and יָמַן &c. b) with ה, e. g. הָלַךְ and יָלַךְ; הָדָה and יָדָה III.; הָגָה and יָגָה. c) with ע, e. g. עָבַשׁ and יָבֵשׁ.

יָאַב (1 *pers. sing.* יֶאֱבְתִּי) *intr. to long for, to desire*, with לְ *for a thing* Ps. 119, 131; Syr. ܐܰܒ the same. In this stem *Yod* should be looked upon as a softened k-sound, and therefore יָאַב is identical with חָב II., Ar. حَبَّ, with the organic root in אֲ־הַב, עֲ־גַב; the Sanskrit *ap* = Latin *ap* in ad-*ip*-isci, German *happ*-en, Lat. *cup*-ere &c. belong to this root. Out of the softened root אָב have afterwards grown the stems אָ־ה, תְּ־אַב, אַב־ה &c.

Hof. הוּאַב (not used) *to be wished for, longed for*, hence probably the proper name מוֹאָב for מוּאָב.

יָאָה (3 *fem.* יְאֵתֶה) *intr. to agree*, convenire, *to suit, to be adapted, to beseem*, Jer. 10,7; Targ. יְאָא, Syr. ܐܳܐ the same. Hence the *part. m.* יָאֶה, יָאֵי, *fem.* יָאָה, יָאֵת contracted יָא and many nouns besides. It is a collateral form of נָאָה II. (which

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see), where the fundamental idea may also be seen.

יְאוֹר see יְאֹר.

יַאֲזַנְיָה (*Jah is hearer;* יַאֲזַן is originally an old part. fut. of Hifil from the stem אָזַן and became a noun in the formation of proper names) *n. p. m.* Jer. 35, 3; Ez. 11, 1; comp. אֲזַנְיָה.

יַאֲזַנְיָהוּ (the same) *n. p. m.* 2 Kings 25, 23; Ez. 8, 11. But for this proper name there is in Jer. 40, 8 and 42, 1 יְזַנְיָהוּ, יְזַנְיָה, which may be contracted from it.

יָאִיר (*enlightener*, viz. Jah is) *n. p. m.* Num. 32, 41, Judges 10, 3, Esth. 2, 5; in the New Test. Ἰάειρος (Mark 5, 22). *Patr.* יָאִרִי 2 Sam. 20, 26, where, however, it is better to read with the Syr. הַיַּתִּרִי (belonging to *Jattir*, in the mountains of Judah).

יָאַל I. (i. e. וָאַל; Kal not used) *intr. to be slack, feeble, weary, lazy*, cognate in sense כָּסַל and נָבַל with a similar fundamental signification; metaphor. *to be foolish, dull, bad*, slackness and weariness being transferred to foolishness and badness, as vice versa vigour and power (חַיִל) are applied to honesty and virtue. The organic root (ואל) is the same as in אָ־וַל (which see), עָ־וַל, Aram. נְ־וַל; with a harder initial sound in נָ־בַל, בָּל־ה; and here belongs too the Ar. بَلِهَ to be slack, weak.

Nif. נוֹאַל (3 *pl.* נוֹאֲלוּ, 1 *pl.* נוֹאַלְנוּ) *to act as a fool* Jer. 5, 4, *to appear as a fool* 50, 36, *to be foolish* (sinful) Num. 12, 11, *to dote* Is. 19, 13. In putting it with אָוַל, we may look upon נוֹאַל as arising out of נאוַל, consequently from אָוַל (see p. 37), but that is not necessary.

יָאַל II. (i. e. וָאַל; Kal unused) *intr. to will* (*Kimchi*), identical in its org. root with the Sanskrit *wal*, Greek βούλ-ομαι, Latin vol-o, Gothic vil-jan &c. To put it with אָל II. (אול) is incorrect, since that is only a softened form of חַל (which see).

Hif. הוֹאִיל (*imper.* הוֹאֵל, הוֹאֶל־, *pl.* הוֹאִילוּ; *fut.* יֹאֵל, *apoc.* יֹאֶל, יוֹאֶל) *to manifest the will, to undertake, to venture*, Gen. 18, 27, *to make a determination* Josh. 17, 12; Judges 1, 27 35; 1 Sam. 17, 39; *to be content* 2 Kings 5, 23; *to be pleased* Judges 19, 6; *to execute the will* Job 6, 9. In all these and similar significations the idea of a resolution arising out of one's own free-will lies; and it is construed with לְ before the infinitive, or with the finite verb with or without a copula. The meaning *to begin*, which the LXX and Vulg. have eleven times, can only be explained by the idea of *making a determination*, and should be looked upon as a periphrasis. In 2 Kings 5, 23 the LXX read הֲלוֹא for הוֹאֵל.

יָאַל III. (not used) *intr.* same as אוּל II. *to be before, first, forward, to begin;* deriv. perhaps partic. Hof. מוּאָל (which see), contracted מוֹל, מוּל (which see).

יָאַר (not used) *intr.* prop. *to glitter, to shine*, with quick motion; therefore metaphor. partly *to lighten, to shine*, like the Samar. adj. m. יְאִירַי, fem. יְאִירָאָה, shining, beautiful; partly *to bloom, to sprout*, like the Samar. יֶאֶר for דֶּשֶׁא, comp. נָצַץ, פָּרַח after a similar metaphor; partly *to bubble, to flow*, a similar metaphorical application taking place in נָהַר, with which it is identical, agreeably to the interchange of Yod and Nun (comp. יָאָה and נָאָה, יָצַב and נָצַב, יָסַךְ and נָסַךְ). It is possible, however, that the organic root י־אַר is connected with אֹר and with that in תָּ־אַר, which would lead to the same fundamental meaning. Deriv. יְאֹר.

יְאֹר, rarely יְאוֹר (with כְּ, כִּיאוֹר and כַּיְאֹר, once כָּאֹר Am. 8, 8 eliding Yod quiescent, which orthography has been in Ben-Sira 24, 37, causing the incorrect rendering ὡς φῶς; with *a* of motion יְאֹרָה, with *suff.* יְאֹרִי; *pl.* יְאֹרִים, *constr.* יְאֹרֵי) *m.* 1. generally *a river*, occurring with נָהָר (*a stream*) and אָגָם (*a pond*) Ex. 8, 1, Is. 33, 21, sometimes distinguished from these, sometimes identical with them; metaphor. יְאֹרִים *the*

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wet passages in mines, shafts Job 28,10, identical with נְהָרוֹת 28, 11. On this general meaning comp. the Zab. יְאוֹרָא *a river.* — 2. Specially, the river of Egypt, *the Nile* (as *Ganga* prop. means a river, then Ganges; *Rhenus, Rhine*, prop. a river) Gen. ch. 41; Ex. ch. 2. 4. 7. 8; Is. 19, 7 8; Ez. 29, 3; whose *canals* and *arms* are sometimes called יְאֹרִים 29, 3; 30, 12, sometimes נְהָרוֹת Is. 19, 6. In full form the Nile is styled יְאֹר מִצְרַיִם Am. 8, 8; 9, 5, and its arms יְאֹרֵי מָצוֹר or מְצָרַיִם 2 Kings 19, 24; Is. 37, 25. קְצִיר יְאֹר *the harvest of the Nile* Is. 23,3, i. e. the corn of Egypt. As the river at the time of its overflowing spread over Egypt to a wide extent (Am. 8, 8; 9, 5), the Nile is used as an image of unlimited enlargement Is. 23,10. — 3. *the Tigris* Dan. 12, 5 6.

The noun יְאֹר, whose appellative signification both in Hebrew and Greek is apparent, seems to have come out of the Semitic into Egyptian, where the Copt. ειοορ (river), ιορ, ειερο, ιερο (Thebaic), ιεππο (Bashmuric), ιαρο, ιαρω (Memphitic) denote *river, stream, valley-stream, Nile;* especially as no clear derivation for it is to be found in Egyptian. The other names of the Nile too bear a Semitic stamp. The Greek name *Νεῖλ-ος*, Nilus, Nile, is the Phenician נַחַל = Hebr. נַחַל (a bed with flowing water) prop. *Nile-valley*, for according to a tradition (Plut. de Is. et Osir. 66) the whole land was so called, comp. Ar. نَوْلٌ river-bed; שִׁחוֹר for the Nile is probably identical with شَحْرٌ river-bed and شَحْرَةٌ. The old Ethiopic name too *Σίφ-ις* for Nile and *sir* on the Rosetta stone (lines 14 and 15) is nothing but the Semitic שִׁחוֹר. The explanation from the Sanskrit which has been attempted, as if *Νεῖλ-ος* = Sanskrit *Nilas*, black, יְאֹר Sanskr. *Jaras* flowing, is to be rejected.

יָאַשׁ (Kal not used) *intr. to forsake, to give up*, a thing, *to desist* from a thing, Ar. يَئِسَ together with أَيِسَ desperavit de aliqua re; in Talmudic this stem is frequent.

Nif. נוֹאַשׁ (*part.* נוֹאָשׁ) giving up *to desist from* (מִן) *one* 1 Sam. 27, 1; *to despair*, part. נוֹאָשׁ *one in despair* Job 6, 26, who gives up; then as an adverb *in vain, there is no hope* Jer. 2, 25; 18, 12; Is. 57, 10.

Pih. יִאֵשׁ (*inf. constr.* יָאֵשׁ) *to cause to despair* or *to give up*, with accus. of the object, Eccles. 2, 20. Talm. יֵאוּשׁ abandonment.

יְאוֹשִׁיָּה (*Jah is supporter*, moulded together out of יאֹשָׁה [from אָשָׁה and יָהּ) *n. p. m.* Zech. 6, 10.

יֹאשִׁיָּהוּ (the same) *n. p. m.* 2 Kings 23, 23; 2 Chr. 34, 33. The proper names יוֹאָשׁ and יְהוֹאָשׁ have the same meaning, from אָשָׁה = אָשַׁשׁ.

יְאִתְרִי (for יְאַתְרִי out of יְאָתַר with the adj. termination ־ִי, *following the track of one*, from אָתַר, Aram. אֲתַר; more correctly from אָתַן = אָתַן *to be firm, steadfast*, Ar. أَتَنَ belonging to أَتِينٌ firmus, stabilis, hence יְאַתְרִי is interchanged with אֶתְנִי) *n. p. m.* 1 Chr. 6, 6 [21], for which verse 26 has אֶתָנִי.

יָבָא a stem incorrectly adopted for מוֹבָא Ez. 43, 11, 2 Sam. 3, 25 K'ri, but which occurs with מוֹצָא for מוֹבָא only on account of the resemblance of the two. Besides, if such a stem were to be assumed, יָבָא could only be an enlargement of בָּא.

יָבַב I. (i. e. יב; Kal unused) *intr. to cry aloud, to call, to sound afar, to resound*, Ar. أَبَّ originally to cry aloud, with يَبَّ to howl (of the beasts of a desert), only in

Pih. יִבֵּב (*fut.* יְיַבֵּב) *to cry out painfully, to complain* (Vulg.) Judges 5, 28, an interpretation implying joy finding no place in it, according to 5, 29. See יָבַל II.

The stem יב (יָבַב) is closely connected with the Ar. نَبَّ (to bellow), *Yod* being

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often interchanged with *Nun* as an initial sound; but on the other hand the interchange of *Yod* with *Alef* also existed in this stem, as is shewn by the Arabic, and by אֲבַב in modern Hebrew in the sense of, to flute. In Targumic יַבֵּב stands for the Hebrew הֵרִיעַ, רִנֵּן, and the Syr. ܝܒܒ has the meanings to exult, to cry aloud, to trumpet &c. The stem יָבַל II. appears to be lengthened out of יַב. Deriv. the proper name יוֹבָב 1.

יָבַב II. (not used) *intr. to wind, to turn, to turn back*, conseq. from יַב = יָב (יוּב), אָב (אוּב), Ar. أَابَ (from أَوَبَ reversus est), and connected moreover with שָׁב. Deriv. the proper name יוֹבָב 2.

יְבוּל (after the form רְכוּב, גְּבוּל; with *suff.* יְבוּלָהּ, ־לָם) *m.* produce, hence *fruit*, of אֶרֶץ Judges 6, 4, גֶּפֶן Hab. 3, 17, prop. what is moved in, brought into the barn, from יָבַל I. to move into, to be brought in; figurat. *goods, riches*, of a house Job 20, 28. More probably, however, from יָבַל I. in signific. 3. *to sprout, to grow*, whence also come תֵּבֵל, תּוּבָל, conseq. *what is brought forth, grown, produce.*

יְבוּס (after the form יְקוּם; *ground trodden down*, from בּוּס; but according to others from יָבַשׁ = יָבֵס) *n. p.* of the city which was afterwards called Jerusalem Judges 19, 10 11; 1 Chr. 11, 4; *Gentile* יְבוּסִי or הַיְבוּסִי, i. e. the Phenic. tribe that dwelt *in* and *about* Jebûs and the neighbouring mountains Num. 13, 30; Josh. 11, 3. Rarely is the city called עִיר־הַיְבוּסִי Judges 19, 11 or simply הַיְבוּסִי Josh. 15, 8 and 18, 16, poët. יְבוּסִי Zech. 9, 7, and mentioned with the half-Benjamite half-Judaic cities צֶלַע and אֶלֶף (= אַלֵּף Zech. 9, 7) Josh. 18, 28. יְבוּסִי as an insignificant Phenician tribe of the mainland is always enumerated last Gen. 15, 20, Josh. 3, 10; and perhaps they would not have been distinguished as a separate tribe, had they not been the only one in southern Palestine that maintained their independence till the time of David 2 Sam. 5, 6 seq. They seem to have belonged to the leading race of the Amorites.

יִבְחָר (*chooser, selecter*, viz. Jah is) *n. p. m.* 2 Sam. 5, 15.

יָבִין (*intelligent;* from בּוּן) *n. p.* of the Phenician kings of northern Palestine Judges 4, 2, who resided commonly at *Hazor* Josh. 11, 1 10 11; 12, 19. The name appears to have become a general title, since it always recurs. The stem בָּן was also peculiar to the Phenician dialect, as appears from the phrase בִּין נוֹדָע (*it is clearly known*) Plaut. Poen. 5, 1, 9, rendered by the Latin text "monstratum est".

יָבִישׁ see יָבֵשׁ.

יָבַל (not used) *intr. to be condensed, tight, strong*, proceeding from the idea of being wound together, verbs of winding and binding being generally applied metaphor. to strength; Phenic. יָבַל the same. Deriv. יֹבֵל 1.

The organic root י־בַל is closely connected with that in חָ־בַל I., כָּ־בַל, particularly with that in גָּ־בַל, where the idea of strength, thickness, firmness, lies in the corresponding Arabic stem. In this sense of *to be strong, firm*, the stem בַּל (בּוּל) for the noun בּוּל (1 Kings 6, 38, Is. 44, 19) is also to be presupposed; since the two significations of the noun, a) *the strong one, the powerful one*, = בַּעַל, b) *block, log*, are only explicable from this fundamental meaning; the stem בָּעַל too being probably referrible to it.

יָבֵל I. (not used) *intr.* 1. *to well, to flow, to stream*, Arab. وَبَلَ (to flow copiously, to stream, to rain); deriv. יָבָל, יוּבָל, perhaps מַבּוּל, and אֻבַל as an Aramaeised form for יוּבָל. — 2. *to well up, to spring up*, therefore *to suppurate, to ulcerate*, especially so in Pihel (see יַבֵּל). — 3. *to be moist, wet*, metaphor. *to be fresh, green, fruitful, to shoot forth, to grow*, the same metaphor being also found in בַּל, בַּל, אָבַל; deriv. יְבוּל, תֵּבֵל, proper name תּוּבַל; comp. Phenic. יָבֵל to sprout, whence יְבָל (Ἰεβάλ, ἄγρωστις

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Diosc. 4, 30) a sprout, Syr. ܝܒܠ grass. — 4. *to move*, *to move forward*, *to walk along gently*, a meaning often derived metaphor. from that of flowing; comp. אָזַל in connection with נָזַל, הָלַךְ with הֵלֶךְ 1 Sam. 14, 26; the French *aller* with the German *wallen*. Hifil and Hofal are to be explained by this fact. Deriv. the proper name יָבַל (2).

Pih. יִבֵּל (not used) *to fester*, *to suppurate*, spoken of a wound; deriv. יַבָּל, יַבֶּלֶת.

Hif. הוֹבִיל (*fut.* יוֹבִיל, יֹבֵל) prop. *to make go*, then *to lead*, *to conduct* Jer. 31, 9, with הוֹלִיךְ, with the accus. of place *whither* Ps. 60, 11; 108, 11; *to lead along*, *to bring forward*, *to offer*, שַׁי 68, 30 and 76, 12, מִנְחָה Zeph. 3, 10, with לְ of the person; figurat. *to carry afar off*, of the feet Is. 23, 7.

Hof. הוּבַל (*fut.* יוּבַל) *to be carried*, *led*, with לְ to a place Jer. 11, 19, Job 21, 32, Is. 53, 7, and מִן *from* Job 10, 19; *to be offered* (as a gift) Hos. 10, 6, שַׁי Is. 18, 7, שֶׁמֶן (as produce of the land) Hos. 12, 2; *to be led* or *conducted away*, i. e. *to be rescued* Is. 55, 12; Job 21, 30 *on the day when the floods of wrath descend*. The nouns יוּבַל, אוּבַל are Aramaeising forms out of Kal, for אֹבֶל, יֹבֶל; conseq. they must be derived from Kal.

The transitive idea of this stem appears to have been *to drive*, *to drive on*, conseq. *to lead*, which is connected with *moving*, *walking*, in which sense the organic root י־בל may be related to that in חָ־בַל III., הָ־בַל (to roam about, to wander) belonging to the proper name הֶבֶל (prop. the wanderer, the nomad, comp. Syr. ܗܒܠ to rove).

יָבַל II. (not used) *intr. to shout in joy and triumph*, an ulterior development of יַב (see יָבַב II.), hence *to sound*. Deriv. יֹבֵל 2 and the proper name יוּבַל.

יָבָל (*pl. constr.* יִבְלֵי) *m.* 1. *a brook*, *a stream*, *a river*, coupled with מַיִם Is. 30, 25; 44, 4. — 2. (*mover*, *wanderer*, *nomad*) *n. p.* of the first son of Lamech, the father of nomadic life and of moving about with flocks Gen. 4, 20. From יָבַל I.

יְבַל (Peal unused) *Aram. intr.* same as Hebr. יָבַל I.

Af. הֵיבֵל (*inf.* הֵיבָלָה) same as Hebr. הוֹבִיל *to bring*, *to lead* Ezr. 5, 14; 7, 15.

יַבָּל (out of Pih. from יָבַל I.) *adj. m.*, יַבֶּלֶת *fem. festering*, *suppurating*, of a wound, *having sores* Lev. 22, 22.

יֹבֵל or יוֹבֵל (*pl.* יוֹבְלִים) *m.* 1. (from יָבַל) *a he-goat*, *ram*, aries (so named from its strength like אַיִל), hence קֶרֶן הַיּוֹבֵל Job 6, 5, שׁוֹפַר הַי׳ 6, 4 6 8 13, and with the omission of קֶרֶן Ex. 19, 14, *ram's-horn*, a wind-instrument. This explanation is already in the Targ. (דּוּכְרָא) and the Jewish interpreters, agreeably to tradition (Rosh ha-Shana 3), from which we learn that the word had the same sense in old Arabic; Phenic. יֹבֵל (Mass. 7) the same; comp. *Munk*, l'inscription phén. de Marseille p. 34. — 2. (from יָבַל II.) *a cry of joy*, *a joyful noise* (connected with the proper name יוּבַל), a designation of the great jubilee-feast on the 10th of the 7th month of every 50th year, announced by trumpets (שׁוֹפָר) through the whole land Lev. 25, 8. It was a year in which agriculture rested 25, 11, and Hebrew slaves without distinction had to be set free (קָרָא דְרוֹר) 25, 10; Jer. 34, 8; in which alienated pieces of land reverted to their original possessors or their heirs Lev. 25, 8-17 39-41 54; 27, 17 seq.; and according to *Josephus* (Antt. 3, 12 13) even all debts were remitted. In full form they said שְׁנַת הַיּוֹבֵל Lev. 15, 13 28 40 50 52 54; 27, 17 18 23 24; but שְׁנַת is also omitted Lev. 25, 31, and therefore יֹבֵל in this respect is sometimes masc. Num. 36, 4, sometimes fem. Lev. 25, 10.

יִבְלְעָם (as the name of a person *conqueror of a people*, as the name of a place *place of victory*, compounded of יִבְלַע־עָם) *n. p.* of a city between מְגִדּוֹ

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(afterwards *Legio*) and יִזְרְעֶאל, mentioned with תַּעֲנָךְ, consequently situated in the territory of Manasseh Josh. 17, 11 (21, 25); Judges 1, 27. In 1 Chr. 6, 55 בִּלְעָם stands for it, as the LXX have *Βαλαάμ* Judges 1, 27. Another city in the same neighbourhood was גּוּר (see p. 275), where there was also a height (מַעֲלֶה).

יַבֶּלֶת see יַבֵּל.

יָבַם (not used) *intr.* usually *to be bellied*, *thick*, *extensive*, therefore *to be pregnant*, consequently = בָּם (בּוּם, see p. 187), בָּהַם (בָּהַן), פָּאַם, פָּם; deriv. Pih. יִבֵּם (not a denominative) *to impregnate*, spoken of marrying the wife of a brother to perpetuate his name by means of children. Probably, however, the fundamental idea is *to be allied*, *related*, *joined in affinity*; דָּמָה II. belonging to חָם and חָמוֹת, חָתַן &c. also proceeding from the same point of view; except that it is specially applied here to a *brother-in-law*. Accordingly the verb stands for כָּבַם, גָּבַם (י changing with כ or ג, *Yod* generally being related to *k*-sounds) = כָּבַן, גָּבַן which see; but the general use of it is lost in this very old word. Deriv. יָבָם, יְבֵמֶת, and the denomin. יִבֵּם.

יָבָם (prop. part. Kal; with *suff.* יְבָמִי, יְבָמָהּ) *m. brother-in-law*, i. e. brother of the husband, who had to marry by law the wife of his brother that had died childless Deut. 25, 5-9. Only in such a case does Scripture employ this primitive word. The Aramaean dialects (Targ., Syr., Samar.) preserve the archaic Hebrew expression. Deriv. the denomin.

Pih. יִבֵּם (*inf. constr.* יַבֵּם) *to fulfil the duty of the* יָבָם Deut. 25, 5 7, i. e. to marry the widow of a brother (after his decease); transferred to the time before the revelation of the law Gen. 38, 8.

יְבֵמֶת (only with a *suff.* יְבִמְתּוֹ, יְבִמְתֵּךְ; from a masc. יָבָם) *f. sister-in-law*, Deut. 25, 7 9; Ruth 1, 15.

יַבְנְאֵל (*El is builder*) 1. *n. p.* of a city in Judah Josh. 15, 11, according to the usual account one hour north-west of *Akar*, i. e. עֶקְרוֹן. But though on the Philistine border, its situation cannot be determined exactly; since it cannot be identified with יַבְנֶה. — 2. *n. p.* of a border city of Naphtali Josh. 19, 33, on the south shore of the יַם כִּנֶּרֶת; which *Josephus* (Jewish wars 2, 25, 6) calls *Jamnia* (יַבְנֶה) or *Jamnith* (יַבְנִית) in upper Galilee. In the time of the Talmud it was called כְּפַר יַמָּא (Jer. Megilla 1, 1).

יַבְנֶה (*builder* viz. *El is*) *n. p.* of a primitive Philistine city between יָפוֹ and אַשְׁדֹּד, which Uzziah was the first to conquer 2 Chr. 26, 6; afterwards it was called *Jamnia* or *Jamneia*. It was 240 stadia from Jerusalem (2 Macc. 12, 9), 12 Roman miles from Diospolis (according to Euseb.), situated on the Mediterranean Sea, having a good harbour (Ptol. 5, 16), a large Jewish as well as heathen population (*Josephus*, Jewish war 1, 7, 7; Philo II. 575), playing a part in the Maccabean wars (1 Macc. 4, 15; 5, 58; 10, 69), and was subdued by Pompey to Syria (*Jos.* l. l.). At the time immediately before and after the destruction of Jerusalem it was celebrated as being the seat of the Sanhedrim and the academy (Rosh ha-Schana 29[b]); comp. *Sperbach*, diss. de academia Jabhnensi etc. Wittenb. 1740, 4. At the present day the place is called *Yebna*, to the west of Ekron, 1 hour from the sea (*Robinson's* Bibl. Res. III. p. 22). In Phenic. יָבְנָא (Jomnium) is the name of a Mauritanian city.

יִבְנְיָה (*Jah is builder*) *n. p. m.* 1 Chr. 9, 8.

יִבְנִיָּה (the same) *n. p. m.* 1 Chr. 9, 8.

יָבֵס belonging to יְבוּס see בּוּס.

יָבַץ (not used) *intr.* same as בָּץ *to shine*, *to glitter*, *to be beautiful*, Arab. وَبَصَ. Deriv. n. p. תֵּבֵץ.

יָבַק (not used) *intr. to break forth*, *to flow forth*, *to stream out*, *to pour out*,

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of a river; the organic root is יָ־בַ־ק, Ar. بَقَّ the same, and is also found in בָּכַ־ה, Ar. بكى, in פָּכַ־ה &c.

Pih. (not used) יִבֵּק *to pour out strongly;* derivative

יַבֹּק (formed from the Pihel of יָבַק after the form מַלְאָ; *the running, flowing forth*) *n. p.* of a river beyond Jordan, which takes its rise in the mountains of עַמּוֹן, forming the border of עַמּוֹן towards the Hebrews NUM. 21, 24, JOSH. 12, 2, JUDGES 11, 13, over against שְׁכֶם, and after a course of one and a half hours (*Burckh.* II. 597) falling into the יַרְדֵּן. At present it is called *Sarka* (blue river), زَرْقَا, dividing el-Belka from another territory. The Targ. has יוּבַק; written in Greek it is Ἰαβώχ, Ἰάβαχος, Ἰαβάκχος, Ἰαβόκ &c., all which refer to the Hebrew name. Scripture (GEN. 32, 25) seems to have considered יָבֹק = אָבַק and the river to have been named from wrestling or struggling.

יְבָרְכְיָהוּ (*Jah is blesser*) *n. p. m.* Is. 8, 2. יְבָרְ is an abridgment of יְבָרֵךְ, and even בְּרֶכְיָה originated from the same.

יָבֵשׁ I. (*inf. absol.* יָבוֹשׁ, יָבֹשׁ, *constr.* יְבֹשׁ and in a feminine form יְבֹשֶׁת; *fut.* יִיבַשׁ or יִבַּשׁ, *pl. in pause* יִבְּשׁוּ) *intr. to be dried, withered, parched,* by loss of the juices and fluids of life, hence a) of plants, חָצִיר Is. 15, 6, עֵץ LAMENT. 4, 8, נְאוֹת מִדְבָּר JER. 23, 10, עֵשֶׂב Ps. 102, 12, שְׂרֵשׁ HOS. 9, 16, רֹאשׁ הַכַּרְמֶל (of the wood-crowned Carmel) AM. 1, 2, מַרְפֵּא, צֶמַח (the leafy sprouts) Ez. 17, 9, קָצִיר (bough) Is. 27, 11, מִזְרָע (crop) 19, 7; parallel נָבֵל, מוֹלֵל, הִכְהָה, אָבֵל &c. b) *to dry up,* of wet, moist, fresh, juicy objects, of לֶחָם JOSH. 9, 5, אֶרֶץ GEN. 8, 14, עֵצֶם Ez. 37, 11. c) *to wither,* of זְרוֹעַ ZECH. 11, 17, יָד 1 KINGS 13, 4. d) *to be drained, to subside,* of נָהָר Is. 19, 5, אַפִּיקֵי מַיִם Jo. 1, 20, מַיִם GEN. 8, 7, נַחַל 1 KINGS 17, 7, נְקוּדִים HOS. 13, 15, where, however, the form יִבּוֹשׁ should be referred to בּוֹשׁ. e) figur. of כֹּחַ (the vital fluid of the body) Ps. 22, 16 (= לְשַׁד 32, 4), לֵב 102, 5 &c.

The stem יָ־בַ־שׁ is closely connected with בּוֹשׁ I. (see pp. 189. 190), the organic root in both standing in primitive relationship to בֶּן, Sanskrit *ush*, Latin *fusco, bus-*to &c. The idea of *paleness, dunness, whiteness*, applied to the colour of the face, is only a drying up, or withering of the juices, and the other metaphorical uses should also be referred to the same origin. Targ. יְבַשׁ, Syr. ܢܨܚ, Ar. يَبِسَ the same; but whether יָבֵשׁ and יָבֵס belong to the same root is questionable. Deriv. יָבֵשׁ adj. (יָבֵשׁ the name of a person is from בּוֹשׁ).

Pih. יִבֵּשׁ (*fut.* וַיְיַבֵּשֶׁהוּ for וַיְבַ) *to make dry, to dry up,* יוֹנֵקֶת JOB 15, 30, by שַׁלְהֶבֶת (fire) = קָדִים (GEN. 41, 6) or רוּחַ זְלָעָפוֹת (Ps. 11, 6); *to make exhausted,* יָם NAH. 1, 4; figurat. *to dry,* גֶּרֶם PROV. 17, 22. Deriv. יַבֶּשֶׁת and יִבֵּשֶׁת.

Hif. הוֹבִישׁ (*fut.* יוֹבִישׁ) *to make dry,* מֵי יַם־סוּף JOSH. 2, 10, מֵי הַיַּרְדֵּן 5, 1, דְּרוֹת Ps. 74, 15, אֲגַמִּים Is. 42, 15, מָקוֹר JER. 51, 36; *to make to wither* or *to be without juice,* פְּרִי Ez. 19, 12, עֵץ לַח 17, 24, עֵשֶׂב Is. 42, 15; *to cause to disappear,* תִּירוֹשׁ Jo. 1, 10. To these meanings may be referred some forms of the Hifil of בּוֹשׁ e. g. Jo. 1, 12, since the intrans. signification is not necessarily to be assumed there, because a Hebrew thought of every thing in nature as operative.

יָבֵשׁ II. in the signification of בּוֹשׁ (which see), and so for the n. p. m. יָבֵשׁ, see בּוּשׁ I.

יָבֵשׁ 1. *adj. m.* (*pl.* יְבֵשִׁים), יְבֵשָׁה (*pl.* יְבֵשׁוֹת) *fem. dry, parched, sapless,* spoken of שֶׁקֶ JOB 13, 25, עֵץ Is. 56, 3; *withered,* of עֵצֶם Ez. 37, 4; *dried,* of עֲנָבִים NUM. 6, 3, oppos. to לַח; figurat. *dried up, perished,* of נֶפֶשׁ 11, 6. — 2. (from יָבֵשׁ = בּוּשׁ I. in Hif.; *having paleness, dunness*) *n. p. m.* 2 KINGS 15, 10-13 14. — 3. (*a dry place*, from יָבֵשׁ I.; with *a* of motion יַבָּשָׁה 1 SAM. 31, 12 which occurs even after the pre-

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position בְּ 31, 13, often written, however, יָבֵישׁ; comp. Phenic. יְבֶשֶׁת in בֵּת יְ׳ *Tebeste* the proper name of a Numidian town) *n. p.* of a city in Gilead, fully יָבֵשׁ גִּלְעָד Judges 21, 8 seq. or יָבֵישׁ גִּ׳ 1 Sam. 11, 1, perhaps to distinguish it from another Jabesh. It lay the distance of a night's journey from בֵּית שָׁן (Scythopolis) 1 Sam. 31, 11, on a river called Jabesh (נַחַל יָבֵשׁ), at the present day *Wady Jabes* (*Burckhardt's* travels p. 451), which flows not far from Betshean into the Jordan. Eusebius (Onomast. s. v.) relates, that a small village of this name still existed in his day, six Roman miles distant from Pella towards Gerasa (גָּרָשׁ). Comp. *Robins.* new Bibl. Res. p. 415 &c. This city was also poet. termed merely גִּלְעָד Hos. 6, 8, characterised by the prophet as a city of blood; and גִּלְעָד 1 Kings 17, 1 the abode of Elijah (who was born in תִּשְׁבֵּה) is, according to Tosaphot (Taanit 3ª) our Jabesh-Gilead, as also הַגִּלְעָדָה 2 Sam. 24, 6 according to the Midrash on the place; and since גָּרָשׁ, i. e. *Gerasa*, was in the neighbourhood, the Midrash and afterwards Saadia had the name of the place גָּרָשׁ for this Gilead. At the present day, four hours east of Jordan, there is still a village יָבֵשׁ, on Wady Jabis (*Schwarz*, Palästina p. 186).

יְבֵשׁ (not used) *Aram. intr.* = Hebr. יָבֵשׁ I.

Pael יַבֵּשׁ same as Hebr. יִבֵּשׁ; deriv. יַבֶּשֶׁת.

יַבָּשָׁה *f. the dry*, i. e. *dry land*, *dry ground*, opposed to יָם Jon. 1, 9; Ps. 66, 6; so too Ar. يَبْس; בַּיַּבָּ׳ Ex. 14, 16 *on the dry ground*, *dry-footed*.

יִבְשָׂם (*the lovely one*, from בָּשַׂם) *n. p. m.* 1 Chr. 7, 2; comp. מִבְשָׂם, בָּשְׂמַת.

יַבֶּשֶׁת *f.* same as יַבָּשָׁה Ex. 4, 9; Ps. 95, 5.

יַבֶּשֶׁת (*def.* יַבֶּשְׁתָּא) *Aram. f.* same as Hebr. יַבֶּשֶׁת Dan. 2, 10.

יִגְאָל (from גָּאַל; *a deliverer*, *revenger* viz. El is) *n. p. m.* Num. 13, 7; 2 Sam. 23, 36; 1 Chr. 3, 22.

יָגַב (*part.* יֹגֵב) *trans. to dig*, *to dig through*, e. g. arable land, with hoe and mattock; יֹגֵב *a husbandman* Jer. 52, 16 (Targ., Rashi), along with כֹּרֵם vine-dresser; different from אִכָּר, *a labourer with the plough*. The organic root י־גב lies also in גָּב I., which is used in the parallel passage 2 Kings 25, 12 K'tib.

יָגֵב (contracted from יָגִיב, like פָּלֵט, יָגֵעַ; *pl.* יְגֵבִים) *m. cultivated land*, *a field*, along with כֶּרֶם Jer. 39, 10, which the Vulg. has singularly interpreted *cistern* (גֹּב).

יִגְבְּהָה (from גָּבַהּ; *high-place*) *n. p.* of a city in Gad, in the neighbourhood of נֹבַח Judges 8, 11, formerly called קְנָת Num. 32, 42, and still preserved in the modern قنوات Kanuat (see *Burckhardt*, p. 157, and 504 of the German translation); elsewhere named with יַעְזֵר 32, 35.

יִגְדַּלְיָהוּ (*Jah is a great one*) *n. p. m.* Jer. 35, 4.

יָגָה I. (Kal unused) *intr. to feel pain*, *to suffer pain*, doluit, as also יָגֵעַ, Arab. وَجِعَ and עָצֵב have the same fundamental signification; therefore *to grieve*, *to be fatigued*, *to be pained*, *troubled*, *melancholy*, other cognate verbs being metaphorically applied in a similar manner; comp. Arab. وجى. Deriv. יָגוֹן.

Nif. נוּגָה (for נוֹגָה, as מוּסָר for מוֹסָר; *part. m.* נוּגֶה, *pl. constr.* נוּגֵי, *fem. pl.* נוּגוֹת) *to be afflicted*, Zeph. 3, 18 *the afflicted remote from* (מִן) *the solemn assembly* (Kimchi); Lament. 1, 4 *their maidens are afflicted*.

Pih. יִגָּה (*fut.* יַגֶּה for יְיַגֶּה; see יִבֵּשׁ) *to afflict*, *to prepare grief for* Lament. 3, 33.

Hif. הוֹגָה (with *suff. f.* הוֹגָהּ; *part.* מוֹגֶה; *fut.* יוֹגֶה, 2 *plur.* תּוֹגוּ = תֹּגְיוּן) *to afflict*, *to grieve*, with accus. of the person Job 19, 2, Lament. 1, 5, or absol. 3, 32; *to torment*, מוֹגַיִךְ Is. 51, 23 *thy tormentors*, without any necessity for reading with some mss. and agreeably to 49, 26 מוֹנַיִךְ (from יָנָה). Deriv. תּוּגָה (after the form תּוֹרָה).

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יָגָה II. (Kal unused) *tr. to push away, to impel forward, to remove, to separate, to put away*, identical with the Ar. يجه, يجا and وجى, Talm. הָגָה, Syr. ܝܓܐ, as also with הָגָה II. (page 348).

Hif. הֹגָה *to remove, to put away*, with מִן of the place 2 Sam. 20, 13, where, however, the suffix is wanting (for הֹגָהוּ), as 20, 12 proves. So the Targ., Syr., Vulg. &c. Syr. ܐܘܓܐ to expel.

יָגוֹן (with *suff.* יְגוֹנָם) *m. affliction, grief, sorrow*, Ps. 13, 3; 31, 11; coupled with אֲנָחָה Is. 35, 10, רָעָה Ps. 107, 39, צָרָה 116, 3, עָמָל Jer. 20, 18, opposite to שִׂמְחָה Esth. 9, 22; שִׂמַּח מִיָּ׳ Jer. 31, 13 *to cause sorrow to be followed by joy;* comp. מֵעָמָל Is. 53, 11. שִׁכָּרוֹן וְיָגוֹן Ez. 23, 33 = שִׁכְרוֹן יָגוֹן *drink of sorrow* (instead of יַיִן, comp. Is. 51, 21, and שֵׁכָר = שִׁכָּרוֹן or אֶשְׁכָּר according to the LXX 2 Sam. 6, 19).

יָגוֹר *adj. m. fearing, fearful*, Jer. 22, 25; 39, 17; in Phenic. a subst., where the fem. יְגֹרָא means having reverence, serving God, in n. p. f. אֲמַתְיְגֹרָא (Ampsigura) Plaut. Poen. V, 2, 105. 108.

יָגוּר (*dwelling-place*, from גּוּר I.) *n. p.* of a city in Judah Josh. 15, 21; comp. גּוּר 2 Kings 9, 27, גּוּר בַּעַל 2 Chr. 26, 7; Phenic. גֻּר and גֻּרְבַּע (= גֻּרְבַּעַל).

יָגִיעַ (prop. *part. pass.; plur. constr.* יְגִיעֵי) 1. *adj. m. wearied, tired*, coupled with כֹּחַ and substantively Job 3, 17: *who strains his strength*, i. e. wastes it = an oppressed, persecuted, pious one. — 2. (*constr.* יְגִיעַ, with *suff.* יְגִיעֲךָ, *pl.* with *suff.* יְגִיעֵי) concrete *what is gained by work, procured by wearisome labour, gained by effort*, often coupled with כַּפַּיִם, i. e. what is worked for, and procured by physical labour, Ps. 128, 2, especially *corn raised by cultivation* Hagg. 1, 11; *goods* Is. 45, 14 with סַחַר, *produce of the field* Job 39, 11, *produce of cattle* Jer. 3, 24, Gen. 31, 42, Deut. 28, 33, *property* Ps. 109, 11, *riches* Jer. 20, 5, *possession* Is. 55, 2, *field* Ps. 78, 46, in short all that one has acquired by effort Hos. 12, 9; figurat. of God, *a work* Job 10, 3. — 3. Abstract, *labour, work*, Job 39, 16.

יְגִיעָה (*constr.* יְגִעַת) *f. weariness, exhaustion*, Eccles. 12, 12 *exhaustion of the flesh* (the body).

יָגְלִי (out of the Hofal of גָּלָה; *exiled, carried away*) *n. p. m.* Num. 34, 22.

יָגַן a stem assumed for גָּת and synonymous with Ar. وجن; but see גָּתַת.

יָגַע (*fut.* יִיגַע, יִגַע) *intrans.* same as יָגָה I. (Ar. وَجِعَ the same) *to grieve, to be weary, to be uneasy*, therefore *to be wearied* or *weak with toil*, coupled with יָעַף Is. 40, 28 30 (or עָיַף Deut. 25, 18), *to exert oneself, to strive*, הֶבֶל (adv.) *in vain* Job 9, 29, לָרִיק prop. *for what is empty* i. e. in vain Is. 65, 23, for which בְּדֵי־רִיק stands in Jer. 51, 58; *to torment oneself*, followed by an infin. Prov. 23, 4, but elsewhere with an object *wherewith* or *upon which* one toils, with בְּ Josh. 24, 13; Is. 47, 12. Figurat. *to work with toil in* a thing 43, 22, i. e. to consider it as a yoke, as burdensome. Seldom with the accus. 47, 15 or absol. in the sense *to be weary, weak* Lament. 5, 5. Deriv. יְגִיעָה, יָגִיעַ, יָגָע, יָגֵעַ.

Pih. יִגַּע (*fut.* יְיַגַּע) *to weary, to make faint*, with accus. of the object Josh. 7, 3; *to exhaust* Eccles. 10, 15.

Hif. הוֹגִיעַ *to weary, to oppress*, with בְּ of a thing Is. 43, 23 24; Mal. 2, 17.

יָגָע *m. what has been got by labour, earnings, goods*, Job 20, 18; Phenic. יַגְעַת (*place of earnings;* comp. Hebr. דַּמֶּשֶׂק, עֶתֶר) n. p. of a Tangier city Ptol. 4, 1.

יָגֵעַ (*pl.* יְגֵעִים) *adj. weary, weak, exhausted*, coupled with עָיֵף Deut. 25, 18 or רְפֵה יָדַיִם 2 Sam. 17, 2; *wearying* Eccles. 1, 8; Phenic. יָגֵעַ old (Trip. 2, 3).

יָגֹר (יָגֹרְתִּי, יָגֹרְתָּ; after the form קָטֹן, שָׁכֹל, יָכֹל) *intr.* prop. *to turn, to withdraw timidly*, therefore *to be afraid*, מִפְּנֵי of a thing Deut. 9, 19; 28, 60, like גָּר II. (page 275) also construed with מִפְּנֵי; seldom with accus. Job 3, 25; *to shud-*

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der, with accus. 9, 28 *I shudder with all my pains.* Deriv. יָגוֹר (יָגֹר) adject.

The organic root יָ־גֹר is identical with גָּר II. (page 275), and the present stem is an ulterior development of the other; Arab. وَجَرَ and وَجِلَ the same. Phenician יָגֹר the same, whence יְגֹרֶת (Ἰογόρθας, Jugurtha, i. e. holy awe, reverence) said of Baal; then a proper name; comp. in Hebrew פַּחַד Gen. 31, 42, מוֹרָא Ps. 76, 12, of Jehovah.

יְגַר (not used) *Aram. tr. to heap together, to carry together* (stones), *to roll* (round masses), identical in the organic root יְ־גַר with Hebr. גָּר I. (page 274), גַּר I. (page 301), אָ־גַר (page 20), and remotely with גַּל (page 287) also; comp. Aram. זְ־גַר. Deriv.

יְגַר *Aram. m. a heap of stones* Gen. 31, 47, Targ. יַגְרִין for Hebrew גַּלִּים Jer. 51, 37 and עִיִּין Mic. 3, 12, Syr. ܝܓܪ the same.

יְגֹרֶת see יָגֹר.

יָד (like דָּם from דָּמָה abridged from יָדָה which is prop. a participle from the stem יָדָה III., and in this abridgment also before apodoses; *constr.* יַד, with *suff.* יָדוֹ, יָדְךָ, but יֶדְכֶם Gen. 9, 2 and יֶדְכֶן Ez. 13, 21 for יַדְכֶם and יַדְכֶן; *dual* יָדַיִם, abridged יָדַי Ez. 13, 18, if we should not read with the LXX and Vulg. and according to the parallels יָד *arm, constr.* יְדֵי; *pl.* in a technical sense יָדוֹת, *constr.* יְדוֹת) *f.* (as the names of the human members always are, e. g. זְרֹעַ, בֹּהֶן, אֶצְבַּע, פַּעַם, רֶגֶל, יָמִין, כַּף &c.; *masc.* only in Ez. 17, 12, and according to the Sam. text Lev. 25, 28 and Deut. 19, 5; Ez. 2, 9 is uncertain) prop. what lays hold of, seizes, hence *the hand*, the human member with which one takes or seizes Ex. 19, 3, and generally, with which one acts 1 Sam. 24, 13; 1 Kings 11, 26. In this original signification one says נָתַן יָד Gen. 38, 28 *to stretch out the hand*, נָטָה יָד Ex. 7, 19, קָפַץ יָד Deut. 15, 7 &c.; or יָד is put as a more specific explanation, with a noun, as תְּשׂוּמֶת יָד Lev. 5, 21 *the pledging of the hand, note of hand*, שֶׁבֶר יָד 21, 19 *brokenness of hand*, אֶבֶן יָד Num. 35, 17 *hand-stone*, i. e. which one seizes with the hand, and not אֶבֶן קֶלַע; כְּלִי־עֵץ יָד *a wooden utensil for the hand* 35, 18, i. e. which is taken in the hand; סְחֹרַת יָד Ez. 27, 15 *merchandise of the hand* i. e. direct merchandise, as סֹחֵר יָד 27, 21 *one who brings wares directly.* To be more express one says יַד יָמִין Gen. 48, 17, יַד שְׂמֹאל Judges 3, 21; yet יָד also stands as a parallel to יָמִין 5, 26, Is. 48, 13, without there being any need to assume that יָד signifies here *the left hand.* Seldom is it used of the fore feet of animals, e. g. the שְׂמָמִית Prov. 30, 28. — Here belong also the expressions יָד לַפֶּה *the hand to the mouth*, a gesture expressive of meditation Prov. 30, 32; שִׂים יָד עַל־פֶּה Job 21, 5, Mic. 7, 16 (שִׂים כַּף לְפֶה Job 29, 9), שׂוּם יָד לְמוֹ פֶה 40, 4 *to be dumb, silent;* שׂוּם יַד עַל־רֹאשׁ 2 Sam. 13, 19 *to put the hand upon the head*, as a sign of heavy sorrow, of being oppressed by God's hand. — Other phrases in which יָד is applied may be found under שָׁלַח, רָפָה, נָשָׂא, נָטָה, מָצָא, מִלֵּא, תָּקַע, תָּמַךְ &c., where יָד is frequently taken in the following metaphor. significations. Here belongs also the expression בֵּין יָדַיִם *between the hands*, i. e. upon the breast Zech. 13, 6 = בֵּין־זְרֹעַיִם 2 Kings 9, 24, comp. בֵּין עֵינַיִם Deut. 11, 18 the forehead. — יָדַיִם *the pair of human hands*, often for the pl. Is. 13, 7; Prov. 6, 17; Job 4, 3.

The following metaphor. meanings in peculiar phrases have arisen out of this literal signification: a) *assistance, help, support*, in the phrases הָיָה יַד פ׳ עִם־פ׳ 1 Sam. 22, 17 or אֶת־פ׳ 2 Kings 15, 19, more rare is the same meaning in the formula יַד פ׳ בִּפ׳ 2 Chr. 30, 12; *screen, sheltering power*, Is. 25, 10, particularly so of the guarding hand of God Ezr. 7, 6 &c. in the most various phrases; where, however, sometimes יָד הַטּוֹבָה 7, 9 or לְטוֹבָה 8, 22 is employed for perspicuity. In like manner the signification *human help, human cooperation* belongs here, opposed to יַד יי, e. g. לֹא בְיָד Job

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34, 20 *not by a hand* (human one) i. e. not by man's help; בְּאֶפֶס יָד Dan. 8, 25, Aram. לָא בִידַיִן 2, 34; חָלוּ יָדַיִם בְּ Lament. 4, 6 &c. — b) *force*, *violence*, *enmity*, Gen. 16, 12, *attack* 37, 27, prop. attacking with the hand, so especially in the phrase יַד פְּ׳ הָיְתָה בְּפְ׳ 1 Sam. 18, 17; applied to God, *suffering*, *punishment*, *stroke* Ex. 9, 3. In a similar sense occurs נָתַן יָד בְּ Ex. 7, 4 or יָצְאָה יָד בְּ Ruth 1, 13, where לְרָעָה is but seldom added Judges 2, 15; הֵשִׁיב יָד עַל Is. 1, 25 and Am. 1, 8 *to turn the hand* (violence) *against one*, seldom with אֶל־ for עַל Ez. 13, 9. — c) of the super-human power and might of God that seizes man, hence same as *the spirit* (of God), that powerfully excites and impels man; so especially in the phrases הָיָה יַד יי׳ עַל Ez. 1, 3, with אֶל־ for עַל 1 Kings 18, 46; יַד יי׳ חָזְקָה עַל Ez. 3, 14; נָפְלָה יַד יי׳ עַל 8, 1, for which רוּחַ stands in 11, 5; in which acceptation is to be taken the noun-expression חֶזְקַת הַיָּד Is. 8, 11 *the power of God's might*, i. e. the being impelled by the Spirit of God. מִפְּנֵי יָדֶךָ Jer. 15, 17 *because of the might of thy Spirit which overcomes and impels me* (Rashi). — d) *joining of the hands*, as a sign of assurance, fidelity, promising and confirmation, hence נָתַן יָד 2 Kings 10, 15 and Ezr. 10, 19 same as *to assure*, *confirm*, *to determine*, coupled with בְּרִית and אָלָה Ez. 17, 18; נָתַן יָד לְ (or with accus.) *to vow subjection to one* Lament. 5, 6, 2 Chr. 30, 8, for which we have also נָתַן יָד תַּחַת *to submit oneself* 1 Chr. 29, 24. So too the phrase יָד לְיָד Prov. 11, 21 *hand to hand*, i. e. *the hand upon it*, *in truth*, as an assurance, like 16, 5. On the contrary absol. נָתַן יָד Jer. 50, 15 belongs to יָד in signif. (2) *side*. — e) the hand as the medium of activity, hence *action*, *doing* Job 27, 11 = דֶּרֶךְ in a general sense. — f) *guidance*, *leading*, attaching to the idea of doing or conduct, צֹאן יָדוֹ Ps. 95, 7 *the flock of his guidance* or *oversight*, *guardianship*, *care*, hence עַל־יְדֵי פְ׳ *at the hand of one*, i. e. under his oversight, guidance 1 Chr. 25, 3; *direction*, עַל־יְדֵי פְ׳ 2 Chr. 23, 18 *according to the direction of one;* also *pattern* 29, 27.

Akin to this יָד is coupled with prepositions, as g) in the sense of *possession*, therefore בְּיַד with *suff. in possession of*, after verbs of carrying, leading &c. 1 Sam. 14, 34, Jer. 38, 10; אֵין בְּיָדוֹ Eccles. 5, 13 *he possesses not;* so too in the Aram. Ezr. 7, 25. — h) *power*, *might*, after verbs of giving over, giving up (שִׁלַּח, שׂוּם, מִגֵּן, נָתַן) Gen. 9, 2, 2 Sam. 18, 2, where בְּיַד may be translated *into the power of*. In this sense is also to be taken מִיַּד פְּ׳ after verbs of demanding, taking, liberating (לָקַח, בִּקֵּשׁ, דָּרַשׁ, הִצִּיל), viz. (*to tear*) *out of the power*, *might*, or also *out of the possession* &c. Farther עַל־יְדֵי פְ׳ *upon the hands of one*, i. e. into the power of one, after נָתַן Gen. 42, 37, הֵבִיא 2 Kings 10, 24, הִגִּיר (prop. to pour out, i. e. *to expose*) e. g. Ps. 63, 11 *he will be abandoned to the power of the sword*, Jer. 18, 21; Job 16, 11; farther תַּחַת יַד פְּ׳ Gen. 16, 9; 41, 35; Jer. 3, 6; בְּיַד *with power* Is. 28, 2 i. e. powerfully. In Is. 20, 2 the LXX, *Saadia* and many expositors have unnecessarily rendered בְּיַד יְ׳ *into the power* (i. e. to give over to one); but better in signif. i. — To the meaning *might* belongs the phrase קְצַר יָד *short in hand* i. e. *impotent*, *powerless* Is. 37, 27, comp. 50, 1, a mode of expression usual among the Arabians and Persians too (see קָצַר). On the contrary, *long-hand* (אֶרֶךְ יָד, אֲרַךְ־יָד) *μακρόχειρ*, longimanus (a surname of Artaxerxes) means *powerful*. For this meaning comp. *manus* with *μένος strength;* Ar. اد power, victory, with اد *hand*. — i) *mediation*, hence בְּיַד פְּ׳ *by means of*, *by*, *per*, spoken of revelations, commands, promises of God, or used also after verbs of sending a message Num. 15, 23; 1 Kings 12, 15; Jer. 37, 2; Prov. 26, 6. — k) *holding*, *catching*, *seizing*, hence בְּיָדָם 1 Sam. 21, 14 *while they held him*, i. e. among their hands, in their presence. In Job 15, 23 בְּיַד stands in the sense of לְיַד (1 Sam. 19, 3) *at the side*, and נָכוֹן בְּיָדוֹ = נָכוֹן לְצַלְעוֹ Job 18, 12. — l) the hand considered as bestow-

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ing, hence כְּיַד פ׳ *according to the bounty* i. e. the liberality of one 1 Kings 10, 13; Esth. 1, 7.

Besides this original signification and the metaphorical ones, יָד has still the following figurative meanings, 1. (in the *pl.* יָדוֹת) an artificial hand, i. e. *a hold* or *support*, *an axle* 1 Kings 7, 32 33, *a stay* 10, 19; Targ. אַשְׁדָּא fulcrum, sustentaculum, comp. Ar. يَد manubrium and similar figur. designations in Aram., Pers. &c. (see כַּפּוֹת). — 2. *side*, i. e. where the hands of men are, e. g. יַד הַיְּאֹר Ex. 2, 5 *a side* i. e. *bank of the Nile*, and interchanged with שָׂפָה Deut. 2, 37. Therefore with prepositions, לְיַד *at the side*, *at* 1 Sam. 19, 3; Prov. 8, 3 *at the side of the doors;* בְּעַד יַד 1 Sam. 4, 18 *by the side*, since Eli sat יַד שַׁעַר מְצַפֶּה (LXX) 4, 13 (K'ri); אֶל־יַד 2 Sam. 14, 30 *at the side of;* עַל־יַד the same 15, 2, or also in the pl. עַל־יְדֵי *at* Num. 34, 3, Judges 11, 26, הֶעֱמִיד עַל־יְדֵי שִׁיר 1 Chr. 6, 16 [31] *to appoint to*, *in* or *by the temple-music*. The Samar. cod. at Deut. 33, 12 has translated יַד יַד יי׳ יִשְׁכֹּן *at the side*, *the side of God will he dwell*, which is far-fetched, according to our text. For another meaning of עַל־יְדֵי see above. In this sense also stands the dual יָדַיִם *the two sides*, coupled with רָחָב *wide towards both sides*, i. e. stretching right and left Gen. 34, 21; Is. 33, 21; Ps. 104, 25. Comp. the same application in the Aram. ܝܕ, Lat. manus, Greek χείρ &c. — 3. (from יָדָה IV.) *a place* Deut. 23, 13; אִישׁ עַל־יָדוֹ *every one in his place* Num. 2, 17; *spot* Jer. 6, 3; dual *room*, *space* Josh. 8, 20, but where one would have expected לָהֶם instead of בָּהֶם, and therefore it is better to take יָדַיִם there in the meaning of *capability*, *power to act*, *power*. יָדַיִם in the phrases רְחַב יָ׳, רַחֲבַת יָ׳ may belong to this signification. — 4. (from יָדָה IV.) prop. a projecting thing, hence *a monumental pillar* 2 Sam. 18, 18, *a trophy* 1 Sam. 15, 12, *a way-mark*, *a characteristic sign*, Ez. 21, 24 *and choose out for thee a way-mark* (צִיּוּן Jer. 31, 21) *at the beginning of the road;* then *a tooth*, *a point*, יְדֵי סֶלַע Ps. 141, 6 *rock-points;* in a figurat. sense Is. 56, 5 *remembrance;* trop. *the pin*, penis erectus, Is. 57, 8 *thou pointest the pin* (see חָזָה), which suits אָהַבְתָּ מִשְׁכָּבָם (the Targ., Syr. and Kimchi have taken it less properly in signific. 3). — 5. (from יָדָה III.) prop. *gripe*, hence *a part*, only in *pl.* יָדוֹת Gen. 43, 34; 47, 24; 2 Kings 11, 7; Neh. 11, 1; thence *times* Dan. 1, 20. On the contrary יָד Dan. 12, 7 has the usual meaning *might*, as in Deut. 32, 36; and חַיַּת יָד Is. 57, 10 means *animation of power*.

יַד (*def.* יְדָא, with *suff.* יְדָךְ, יְדֵהּ, יֶדְהֹם; *pl.* יְדַיִן) *Aram. f.* same as Hebr. יָד *hand* Dan. 2, 34; 5, 5; then *possession* Ezr. 7, 25 &c., *power*, יְהַב בְּיַד *to invest with power* 5, 12; *might* Dan. 6, 28.

יִד see יִדְאֲלָה.

יְדָא (from וְדָא; Peal not used) *Aram. intr.* same as Hebr. יָדָה I. (which see), prop. *to name*, *to utter*, *to express;* hence a) *to confess*, b) *to praise;* only

Af. הוֹדֵא (*part.* מְהוֹדֵא, contracted מוֹדֵא) *to thank*, *to praise*, *to celebrate*, with שַׁבֵּחַ Dan. 2, 23; 6, 11. Targ. the same; also to confess, like Peal; Syr. ܐܘܕܝ the same. The proper name יְהוּד and the Gentile יְהוּדִי are from the same stem; but they come only through the medium of the Hebrew.

יִדְאֲלָה (*memorial-stone of El*) *n. p.* of a city in Zebulon Josh. 19, 25. יִד is an old pronunciation for יַד, as is still found in the Syr. and Samarit., and אֲלָה is elsewhere also a fem. form of אֵל, being in the proper names תַּרְאֲלָה, יוֹעֵאלָה (see אֲלָה). In Phenician יִד is compounded with the epithet of God עֶלְיוֹן (Ἐλιοῦν καλούμενος Ὕψιστος in Sanchon. p. 24) in proper names, e. g. *Idalion* (יִדְעֶלְיוֹן *memorial stone of Elyon*) n. p. of a Cyprian city. In such Phenic. compounds the construct state frequently seems to be pronounced יְדִי (idi, iddi), as in יְדִיקָרָא (*place of the city*) Idicara, n. p. of a city in Numidia; יְדִיקַר (the same), n. p. of a Phenician colony in

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Babylonia; יְדִיבַעַל (*strength of Baal*) Iddibal, n. p. of a Punic suffete.

יִדְבָּשׁ (from דָּבַשׁ; *a stout*, *fat one*) *n. p. m.* 1 Chr. 4, 3.

יָדַד I. (i. e. יַד, from וַד, as may be seen from the Arabic; not used) *intr. to be bound*, *to be united*, *to be in close friendship; to be attached to*, therefore *to love; to be faithful to*, *a friend*, *beloved.* Deriv. יָדִיד, יְדִידוּת, the proper names יִדּוֹ, יַדַּי, יְדִידָה, יְדִידְיָה and מֵידָד.

The stem יָדַד should be properly written יַד, and has originated from וַד (softening the initial sound *v* into *y*, as is always done in Hebrew stems, Ar. وَدَّ to love). But וַד has been probably transposed from דַּו forming the basis of the reduplicated form דּוּד. Under דַּו and דּוּד we have given the connexion of it with the organic roots of other stems, and a comparison with similar roots in the extra-Semitic languages.

יָדַד II. a stem assumed for יַדּוֹת, יַדּוּ; but see יָדָה II.

יָדָה I. (out of וָדָה, by changing the initial *v*-sound, as usual, into *y;* Kal unused) *intr. to pronounce*, *to utter*, *to name*, hence metaphor. a) *to confess*, *acknowledge*, *to announce in words*, b) *to praise*, *to celebrate*, in poems and songs; Ar. ودى, Aram. יְדָא, ܝܕܐ the same; but the ו appears there in the Pael and Afel forms, as may be seen from וַדִּי and אוֹדֵא. Deriv. perhaps the nouns יְדוּת, יְדֻת, and יְדִית in the proper names יְדִיתוּן, יְדוּתוּן, יְדֻתוּן; יָדַי in the proper name יְדָיָה.

Hif. הוֹדָה (*part.* מוֹדֶה; *inf. c.* הוֹדוֹת; *fut.* יוֹדֶה, but also יְהוֹדֶה Ps. 28, 7; 45, 18; Neh. 11, 17) 1. *to express*, therefore *to admit*, *acknowledge*, *confess*, with accus. Prov. 28, 13 or עַל of the object Ps. 32, 5, as in Hithp. (Neh. 1, 6; 9, 2); the same meaning is found in ودى, and in Aramaean. — 2. *to give thanks*, *to praise*, *to celebrate*, *to glorify*, i. e. to name aloud, to celebrate, with accus. of the object יי Ps. 7, 18; 9, 2, אֶת־יי Gen. 29, 35, Jer. 33, 11, or paraphrastically אֶת־שֵׁם יי 1 Kings 8, 33, also frequently with לְ 1 Chr. 25, 3; Neh. 12, 46 &c., coupled with הִלֵּל 2 Chr. 5, 13 and הִזְכִּיר 1 Chr. 16, 4. Deriv. תּוֹדָה 1 (after the form תּוֹצָא). From the Aram. אוֹדֵא (הוֹדֵא) there are derived the nouns אוֹדָאָה (*def.* ־אֲתָא), אוֹדוּ (*def.* ־תָא), אוֹדִי (*def.* ־תָא), תּוֹדָא (תּוֹדְתָא). — 3. *to tune together*, of a choir, *to sing in concert*, prop. *to make a loud sound;* deriv. תּוֹדָה 2, whence הוֹדָה (denomin.) *to lead a choir* (תּוֹדָה) Neh. 11, 17. In this meaning, as probably in signific. 2 also, יָדָה may be identical with הַד I., Ar. هَدَّ, as well as with הָד (הוּד) belonging to הֻיְּדָה, the initial י being interchanged with ה (as יָדָה IV. is with הָדָה I. and יד with an old הָד Ar. أَدَّ); hence it would be better perhaps to fix a separate stem יָדָה V., unconnected with יָדָה I. The noun הֻיְּדָה is to be derived from the Pual of הָד (הוּד) = יָדָה, these stems coinciding in their meanings; and so it is used besides תּוֹדָה 2. Deriv. possibly יְדוּת, יְדֻת, יְדִית in the proper names יְדוּתוּן, יְדֻתוּן, יְדִיתוּן.

Hof. (not used) הוּדָה (*fut.* יְהוּדָה) *to be praised*, *celebrated.* Deriv. the proper name יְהוּדָה, the Gentile יְהוּדִי, Aram. יְהוּד, Gentile יְהוּדִי; the proper names יְהוּדִי, יְהוּדִית, and the denom. יָהַד; perhaps also הֻיְּדָה (see יְדוּת).

Hithp. הִתְוַדָּה (*part.* מִתְוַדֶּה, *pl.* מִתְוַדִּים; *inf.* הִתְוַדֹּת; *fut.* אֶתְוַדֶּה) *to confess*, hence *to make confession of sin*, absol. Dan. 9, 4, Neh. 9, 3, or with accus. of the object חַטָּאת Num. 5, 7, עָוֹן Lev. 26, 40; seldom with עַל, prop. *to make a confession about a thing* Neh. 1, 6; 9, 2, or with עַל *in* the thing sinned in Lev. 5, 5, or *upon* a thing (laying the hands upon) 16, 21, rarely with לְ of the person 2 Chr. 30, 22. In the Targ. and Talm. appears also Pa. וַדִּי in this sense; whence וִדּוּי confession.

The stem יָדָה I. i. e. וָדָה (as plainly appears from Hithp., Aram. Pael and Ar. ودى) may be easily perceived in its fundamental signification from the

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organic root יָד־ה, cognate with בָּד־ה, בָּט־א, Sanskrit *wad* (loqui, dicere), Greek *αὐδ-ή, ὑδ-ειν, ἀείδ-ειν*, and Sanskrit *wand* to praise (from *wad* with *n* inserted) &c. In a wider development of meaning, יָדָה coincides with הָד (הוּד; comp. Sanskrit *id* laudare), whence הֻיְּדָה, without their being radically connected. On דֹּת in דֹּתָן, דֹּתַיִן, and דָּת in דָּתָן, see the words themselves.

יָדָה II. (*imp. pl.* יְדוּ) *tr.* same as יָרָה (on the interchange of *d* and *r* see p. 305) *to cast, to hurl* Jer. 50, 14 (Targ., LXX, Syr.), where חֵץ is to be supplied out of the following, and יְרוּ is found as a various reading; yet the idea is also implied in יָדָה; Arab. وَدَى the same. Comp. Sanskrit *judh* (pugnare). Ethiopic the same.

Pih. יִדָּה (*inf. constr.* יַדּוֹת; 3 *pl. fut.* יַדּוּ for יְיַדּוּ) *to throw away*, קַרְנוֹת הַגּוֹיִם (the horns, i. e. the powers or kingdoms of the heathen) Zech. 2, 4; *to cast*, אֶבֶן Lament. 3, 53, גּוֹרָל Jo. 4, 3; Nah. 3, 10; Ob. 11.

יָדָה III. (not used) *tr. to take, to lay hold of*, a collateral form of הָדָה I.; the organic root lies also in the Lat. *hend* in pre-*hend*-ere, and in the Gothic *had* in *hand* &c. Deriv. יָד, and יִד in proper names.

יָדָה IV. (not used) *to stretch, to extend*, of space or place, then *to project, to be prominent*, spoken of a monument, way-mark &c., consequently = הָדָה I., which has the same sense transitively. Deriv. יָד 3 and 4. — Under הָדָה I. we have conjectured that it may be a denomin. from יָד = הָד; which must be retracted.

יִדּוֹ (= יִדּוֹן *favourite*, from יָדַד I.) *n. p. m.* Ezr. 10, 43 K'tib; 1 Chr. 27, 21.

יְדוֹן (*judging*, viz. El is) *n. p. m.* Neh. 3, 7; comp. בְּדָן, דָּנִיֵּאל, אֲבִידָן, דָּן (see p. 181) and שְׁפַטְיָהוּ, שְׁפַטְיָה, שָׁפָט, אֱלִישָׁפָט, יְהוֹשָׁפָט, Phenician שְׁפַטְבַּעַל &c.

יַדּוּעַ (from יָדַע; *much-knowing, wise, prophesying*) *n. p. m.* Neh. 10, 22; 12, 11; comp. the proper names יָדָע and אֲבִידָע (out of אֲבִידָע), שְׁמִידָע, יְהוֹידָע, יוֹידָע, בְּעֶלְיָדָע &c.

יָדוּעַ see מַדּוּעַ.

יְדוּת or יְדֻת (from יָדָה I. after the form רְאוּת Eccles. 5, 10 K'ri, שְׁחוּת Prov. 28, 10; not used) *f. praise, thanksgiving*, to God, concrete *a choir praising;* תּוֹדָה 2, תְּהִלָּה (Neh. 11, 17) *a choir of praise*, signif. 3 of הוֹדָה *to conduct a choir of praise* (Neh. ib.), and הֻיְּדָה (12, 8), which may have also arisen from הוּדָה, referring to this signification; if יָדָה = הַד I. not should be adopted for the meaning in question. Only in the following proper name

יְדוּתוּן (in use with יְדֻתוּן 2 Chr. 35, 15 and יְדִיתוּן Neh. 11, 17 K'tib, 1 Chr. 16, 38 K'tib, Ps. 39, 1 and 77, 1 K'tib; *belonging to a choir of praise;* the termination ־וּן bearing an adjective character in the proper names formed by it) 1. *n. p.* of a Levite distinguished under David as a chorister in the temple-music along with הֵימָן and אָסָף, 1 Chr. 16, 41, upon חֲצֹצְרוֹת and מְצִלְתַּיִם, giving the tune and music to others (לְמַשְׁמִיעִים), performing (נִבָּא, comp. 25, 1, and מַשָּׂא 15, 22 in the same sense) beautifully and fine upon the כְּלֵי שִׁיר הָאֱלֹהִים 16, 42, or also upon (בְּ) the כִּנּוֹר in (עַל) songs of praise to God 25, 3. His children practised the art of sacred music under their father in part 25, 1-3 6, and in part were porters 16, 42. As נִבָּא, מַשָּׂא and הִגָּיוֹן are also applied to the execution of musical pieces, it is easily explained why Jeduthun was also called חֹזֶה 2 Chr. 35, 15. — 2. *n. p.* of one of the 24 (1 Chr. ch. 25) musical choirs (תּוֹדָה Neh. 12, 31) left by David, which bore the honorary title *Jeduthun* or *Jedithun*, perhaps from him, as its founder, Ps. 62, 1 and 77, 1 *to the director* (מְנַצֵּחַ president, overseer, leader) *of the choir Jeduthun* (comp. בֵּן). The use of עַל before יְדוּתוּן shews plainly that it is the name of a choir, over which a מְנַצֵּחַ was set, to whom the psalm was consigned for performance. A choir of this

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name may have been employed still later, even after the exile 2 Chr. 35, 15; Neh. 11, 17. — 3. *n. p.* of a supposed post-exile poet from whom Ps. 39 proceeds, the author being always distinguished from the מְנַצְּחִים by לְ. In Arabic the writer is also denoted by ل.

יָדִי (a very old participial form from יָדָה I.) see יְדָיָה.

יַדַּי (from יָדַד I. after the form חַגַּי; *a favourite, friend*) *n. p. m.* Ezr. 10, 43 K'ri.

יָדִיד (*constr.* יְדִיד, with *suff.* יְדִידוֹ; *pl.* יְדִידִים) *adj. m.*, יְדִידָה (*pl.* יְדִידוֹת) *f.* prop. *lovely, friendly, befriended;* but commonly a *subst. a friend*, applied to God Is. 5, 1, in his relation to the Israelite people, or vice versa to the people Jer. 11, 15 in their relation to God; in the pl. Ps. 60, 7; 108, 7; elsewhere יְדִיד יי means the pious 127, 2, spoken of Benjamin Deut. 33, 12. The pl. fem. is frequently used in an abstract sense, as is common in language, *loveliness, delight*, hence שִׁיר יְדִידוֹת Ps. 45, 1 = דָּבָר טוֹב 45, 2, יְדִידוֹת מִשְׁכָּנוֹת 84, 2 *the loveliness of the temple* (pl. מִשְׁ' also in Ps. 132, 5 of the temple).

יְדִידָה *adj.* and *subst.* see יָדִיד.

יְדִידָה (*a beloved one*) *n. p. f.* 2 Kings 22, 1.

יְדִידוֹת see יָדִיד.

יְדִידוּת *fem. loveliness, delight*, with נֶפֶשׁ, applied to the Israelites Jer. 12, 7.

יְדִידְיָה (*Jah is a friend*) *n. p. m.* 2 Sam. 12, 25.

יְדָיָה (contracted from יָדַי and יָהּ, *Jah is praise*) *n. p. m.* Neh. 3, 10, 1 Chr. 4, 37, formed in the later period of the language after אוֹדֶה יָהּ (Ps. 118, 19).

יְדִיעַ see

יְדִיעֲאֵל (*El is intelligent;* יָדִיעַ, *constr.* יְדִיעַ, lengthened out of יָדַע) *n. p. m.* 1 Chr. 7, 6.

יְדִית (from יָדָה I. after the form שְׁבִית Num. 21, 29, בְּכִית Gen. 50, 4) *f.* same as יְדוּת; only in the proper name

יְדִיתוּן see יְדוּתוּן.

יִדְלָף (*melting away, languishing person*, from דָּלַף) *n. p. m.* of a Nahorite Gen. 22, 22, then of a Nahorite-Aramaean tribe, named with the races חֲזוֹ, פִּלְדָּשׁ, כֶּשֶׂד.

יָדַע I. (out of יָדַע; *inf. absol.* יָדֹעַ, *constr.* דַּעַת, with *suff.* דַּעְתִּי, once דֵּעָה Ex. 2, 4; *imper.* דַּע, once דְּעָה Prov. 24, 14 for דְּעָה, *a* of motion being blunted off into *e; fut.* יֵדַע, once יְיֵדַע Ps. 138, 6, like יְיֵטִיב Job 24, 21, אֲיֵלִיל Jer. 48, 31, the radical *Yod* being firmly retained) prop. *trans.* then *intrans.* 1. *to see, to perceive by the organs of sight*, and in this sense *to mark, to perceive*, alternating with רָאָה in phrases Deut. 34, 10 compared with Gen. 32, 31, for רָאָה שְׁלוֹם פְּ' in Gen. 37, 14 יָדַע being put in Esth. 2, 11; comp. שָׁמַע prop. to perceive by hearing, טָעַם to know by the taste. According to this primitive physical signification יָדַע is applied with שָׁמַע Is. 40, 21 28, is conceived of as the result of רָאָה Is. 6, 9, particularly 44, 18, Eccles. 6, 5, 1 Sam. 23, 23, rarely the reverse 23, 22; and so יָדַע is to be taken in many other places where it might almost be translated by *to see* Gen. 3, 7; Ex. 2, 4. The LXX frequently render י' by ἰδεῖν (1 Sam. 10, 11; Job 28, 13; Eccles. 3, 21). — 2. *to perceive, to mark, to experience*, first, it is true, by sight Is. 6, 9, 1 Sam. 22, 3, Job 5, 24, but then by hearing also Gen. 9, 24, Lev. 5, 1, or by feeling Gen. 19, 33, so that it might be translated by *to hear, to feel.* Here belongs the signification of feeling and experiencing by the senses, particularly in the case of threatenings, promises &c., as far as punishment, promise &c. are said to be felt by the senses Ex. 6, 7; Ez. 6, 7; 7, 4; 11, 10; Hos. 9, 7; similarly the Ar. علم. Hence *to feel*, punishment Ps. 14, 4; on the contrary it is better to take Eccles. 8, 5 and 9, 1 according to signification 3. Metaphorically from this, *to lie with*, spoken of a man Gen. 4, 1 and 24, 16, or a woman Gen. 19, 8, Judges 11, 39, in which latter case the addition

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of מִשְׁכַּב זָכָר 21, 18 or לְמִשְׁכַּב זָכָר Num. 31, 17 sometimes occurs; it is even applied to lewd cohabitation and sodomy Gen. 19, 5 (prop. to perceive or feel by the senses a man, a woman; or to come to know them sensually). This euphemistic application of יָדַע, in the Pentateuch occurring only in the Jehovist, is also used by the Syrians (ܝܕܥ, ܚܟܡ), Arabians (عَرَفَ), Greeks (γινώσκω), Romans (cognoscere) &c. — 3. *to mark, to understand, perceive, discover*, mentally, Gen. 8, 11, Judges 13, 21, 1 Sam. 20, 33, once with the addition עִם לֵבָב Deut. 8, 5, perhaps also Is. 44, 18, and therefore coupled with בּוּן and הִשְׂכִּיל; with בְּ of the means which produce knowledge Gen. 15, 8. In this sense Eccles. 9, 1 *man does not know either love or hatred*, i. e. he has no perception of them. By this subjective signification are to be explained the secondary senses: a) *to be concerned about* Eccles. 8, 5; *to direct the attention to* a thing, i. e. to look into it Gen. 39, 6; and so coupled with בֵּין to give force to the meaning of בָּחַר Job 34, 4; *to have a care for* Prov. 27, 23; *to observe closely* Job 9, 21; *to have intimate acquaintance* with a thing, Is. 51, 7, i. e. *to love* Gen. 18, 19; *to see to* a thing Prov. 9, 13, constantly with the accusat. of the object, rarely with בְּ Job 35, 15. Hence applied to God, *to provide for, to take under special protection* Ps. 73, 11, *to select* Nah. 1, 7, with מִן; to men, *to adore, reverence* Ps. 9, 11; Hos. 8, 2; Job 18, 21. b) *to come to know*, in the first instance by inspection Num. 14, 31, but also entirely subjectively, e. g. חָכְמָה Prov. 24, 14. c) *to perceive, to search after* a thing, *to look after* 1 Sam. 12, 17; 23, 22 23; Job 5, 27. d) *to know*, a person Gen. 29, 5, 2 Sam. 3, 25, עַם Ps. 18, 44; or a thing, *to understand* e. g. שָׂפָה (a language) 81, 6, סֵפֶר Is. 29, 12; sometimes *to be acquainted with* a thing, *to comprehend* Is. 1, 3; י׳ שָׁלוֹם *to lay hold of* or *desire peace* Is. 59, 8. It is construed with the accusat. Ex. 1, 8, seldom with לְ of the object Ps. 69, 6; but it also stands absol. Job 36, 26, or with the accusat. of the object and כִּי in the apodosis 2 Sam. 17, 8. י׳ בְּשֵׁם Ex. 33, 12 *to know by name*, i. e. very intimately, שֵׁם denoting essence or essential nature. יֹדֵעַ *an acquaintance, a friend*, Job 19, 13, opposed to זָר; יָדוּעַ *one known*, i. e. distinguished above others Deut. 1, 13. With this is connected e) *to be skilled in*, e. g. צַיִד Gen. 25, 27, הַיָּם 1 Kings 9, 27, נְהִי Am. 5, 16, דָּת וָדִין Esth. 1, 13, i. e. not only to have understanding of such things, but also to practise them. — 4. *to know* (generally), scire, more fully with דַּעַת Prov. 17, 27, בִּינָה 1 Chr. 12, 32, i. e. to have a clear consciousness of a thing. Hence it is followed a) by an apodosis, with כִּי Gen. 20, 6, or without כִּי Job 19, 25, or with הֲ interrogative Judges 18, 5, מִי Gen. 21, 26, מָה Ex. 32, 1, לָמָּה Dan. 10, 20, מֵאַיִן and אָנָּה Josh. 2, 4 5, אֵי מִזֶּה 1 Sam. 25, 11, בְּשֶׁלְּמִי Jon. 1, 7. Often too b) by a simple accusat. of the object Job 15, 9, or בְּ Gen. 19, 33, עַל Job 37, 16, בֵּין ... לְ 2 Sam. 19, 36, modifying the acceptation of the object of יָדַע. c) by an infin., without לְ Jer. 1, 6, or with לְ Eccles. 4, 13, more rarely by a finite verb, either immediately Job 32, 22 or separated from it by וְ. d) Absol., the object of knowledge being combined with the idea of the verb Gen. 4, 9; 48, 19 &c., after the object has been already spoken of either before Job 38, 5, or in the apodosis 2 Sam. 12, 22; or יָדַע denotes *to have experience* Job 8, 9, *to be wise* Ps. 73, 22; hence יֹדְעִים Job 34, 2 = חֲכָמִים. י׳ טוֹב וָרָע Gen. 3, 5 22 *to know good and evil*, i. e. to have moral perception, which separates man from the beasts. — Deriv. דַּעַ, דֵּעָה, דַּעַת, מַדָּע (מַדַּע), מֵידַעַת, יָדוּעַ (in מַדּוּעַ), the proper names יָדָע (by itself and in אֶלְיָדָע, אֲבִידָע, יְדַעְיָה, שְׁמִידָע, בְּעֶלְיָדָע, יוֹיָדָע, יְהוֹיָדָע), יָדִיעַ in יְדִיעֲאֵל, דַּע (*constr.* דַּע, abridged perhaps from יָדָע), in דְּעוּאֵל (perhaps also in אֲבִידָע, שְׁמִידָע), according to some דַּע (= דֵּעַ) in the proper name דַּרְדַּע.

Nif. נוֹדַע (*fut.* יִוָּדַע, *pause* יִוָּדֵעַ) *pass.*

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of the different meanings of Kal, *to be seen*, *perceived*, *observed*, Gen. 41, 21, *to be known*, 1 Kings 18, 36, *to appear* i. e. *to be recognised* Ps. 74, 5, *to be well-known*, *celebrated*, with לְ of the person Ruth 3, 3 and בְּ of the thing Ex. 33, 16, or בְּ Ps. 76, 2 where or by which one is famous; or כִּי or מִי follow in the apodosis Ex. 21, 36; Deut. 21, 1. נוֹדַעְתִּי in Ex. 6, 3 was not read הוֹדַעְתִּי by the Targ. and LXX, but the original passive sense was changed into an active, in order to express the contrast, to Moses, more sharply. See יָדַע II.

Pih. יִדַּע (2 *pers.* יִדַּעְתָּה) 1. *causat. to cause to know*, with a double accusat., *to show*, *to point out*, Job 38, 12, where the K'ri reads יִדַּעְתָּ הַשַּׁחַר. — 2. (not used) an intensive of Kal, *to be very knowing*, i. e. *to be wise*, *prudent*, *skilled in enchantment;* deriv. יִדְּעֹנִי (out of יִדָּעֹן), n. p. יַדּוּעַ.

Puh. יֻדַּע (*part. m.* מְיֻדָּע, *f.* מְיֻדַּעַת Is. 12, 5 K'tib, if it be not a noun מֵידַעַת after the form מֵיפַעַת from יָפַע) *to be known*, Is. 12, 5, hence partic. *an acquaintance*, *a friend*, Ps. 31, 12; 55, 14; 88, 9; parallels שָׁכֵן, אַלּוּף, אֹהֵב, רֵעַ.

Poel יוֹדַע see יָדַע III.

Hif. הוֹדִיעַ (*imp.* הוֹדַע, *fut.* יוֹדִיעַ) *causat.* of Kal in all the different senses of it, *to cause to know* or *experience*, i. e. *to show*, with לְ of the person and accus. of the thing Ex. 18, 20; *to make to feel*, with a double accusat. Jer. 16, 21; *to announce*, *to inform*, *to relate*, with an accusat. of the person and thing Gen. 41, 39; or with accusat. of the thing and לְ of the person Deut. 4, 9, 1 Sam. 10, 8, or with לְ of the person and אֶל of the thing Is. 38, 19 in the sense of *respecting;* or with accus. of the person and an apodosis Job 10, 2, or with omission of the accusat. of the pronoun Jer. 11, 18, or simply with accusat. of the thing Is. 12, 4, or with מִן of the thing of which the announcement takes place, Is. 47, 13 *the new-moon prognosticators announce of the things that shall come;* then *to give an answer*, with accus. of the person Job 38, 3; *to teach*, with לְ of the person Prov. 9, 9 or accusat. of the thing Ex. 18, 16, or a double accusat. Is. 40, 14; *to communicate*, דָּבָר 1 Sam. 14, 12 (ironically), and so in the most varied senses.

Hof. הוֹדַע (for הוּדַע; *part. m.* מוֹדַע or מוֹדָע as a subst., *fem.* מוֹדַעַת or מוּדַעַת) 1. *to become known*, *manifest*, with אֶל of the person Lev. 4, 23 24, Targ. אִתְיְדַע. *Part. fem. known*, *revealed* Is. 12, 5 K'ri. — 2. *to be acquainted*, *befriended;* derivat. subst. מוֹדָע, מוֹדַע, מוֹדַעַת.

Hithp. הִתְיַדַּע *to make oneself known* Gen. 45, 1; *to reveal oneself*, with אֶל of the person Num. 12, 6.

The fundamental signification of the stem יָדַע i. e. וָדַע (Aram. יְדַע, Phenic. יָדַע the same, hence the Phenic. in *Nifal* אִוָּדֵעַ Plaut. Poen. 5, 1, 16 *I will obtain knowledge*, נוֹדָע [בִּין] ibid. 5, 1, 9 *it is intelligently perceived*, in Itpeal אִתְיְדַע ibid. 5, 1, 8 *to be perceived*, and so in the proper name יְדַעְקָם, Δακάμας) appears to have been "*to see*", to which may be attached the idea of "*coming to know*" inasmuch as the basis, *to distinguish*, *separate*, *divide*, may belong to *seeing*, as in the case of חָזָה (see pag. 430); conseq. prop. to separate sharply by the eye; comp. *cernere*, ἰδεῖν, *videre* and *dividere*, *Idus* &c. The same organic root in the meaning *to see*, *know*, *perceive*, exists in the extra-Semitic languages also, e. g. Sanskrit *wid*, to know, Greek ἰδ-εῖν out of Ϝιδ-εῖν and the basis of οἶδα, Lat. *vid*-ere and di-*vid*-ere, connected with *fid* in *findo* (to divide, separate), Gothic *wit*-an (to know and see), *vait*, to know &c. From this development of the idea, we can explain the Ar. وَدَعَ to lay aside, prop. to divide off, to separate, to remove, وَذَأَ to stop up, to check &c., which could not be united with יָדַע otherwise. And so the original idea is given in יָדַע II. which is here treated separately, because it appears but seldom in Scripture.

יָדַע II. (*part. pass.* יָדוּעַ, *fut.* יֵדַע) *tr.*

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prop. *to divide*, *separate*, *split*, *cut*, conseq. יָדַע = גָּדַע (see pag. 527). Hence a) like גָּדַע (Lament. 2, 3) *to shatter*, *to destroy*, אַלְמָנוֹת (= אַרְמָנוֹת Is. 13, 22) Ez. 19, 7, as the Targ. and LXX already translate, without reading וַיֵּרַע. b) *to break into*, *to cut into*, of an enemy Ez. 38, 14, without any necessity for reading תֵּעֹר (after Jer. 6, 22 and Jo. 4, 12). c) Figurat. *to chastise*, *to visit*, יְדוּעַ חֹלִי Is. 53, 3 *visited with sorrow*, where interpreters and translators unnecessarily abide by the general signification of יָדַע I.; *to punish*, Gen. 18, 21 according to the Targ.

Nif. נוֹדַע (*inf.* with *suff.* הִוָּדְעִי; *fut.* יִוָּדַע, *in pause* יִוָּדֵעַ) *to be chastised*, *punished* Prov. 10, 9; *to be visited*, Jer. 31, 19 *after I was visited*, *I smote upon my hip*, i. e. I performed repentance (and so it is a stronger way of expressing what is in the protasis).

Hif. הוֹדִיעַ (*fut. apoc.* יֹדַע) *to cut*, *to pierce*, *to bore into;* generally, *to chastise*, with בְּ of the thing by which, and the accusat. of the object, Judges 8, 16 *and he chastised with them* (with thorns and thistles), parallel דּוּשׁ 8, 7, as the Targ. (תַּבַּר), Syr., LXX, Vulg. have understood it, without our being obliged to suppose that they read וַיֵּרַע; and as *Ibn Koreish*, *Ibn Ganâch* &c. have explained the word.

יָדַע III. (Kal not used) *tr.* a transposed form of יָעַד (which see), as on the contrary יָעַד in וְנוֹעַדְתִּי Ex. 25, 22, אִוָּעֵד 29, 42 are translated by the LXX as = יָדַע; comp. similar transpositions עָבְרוּ Ps. 18, 13 for בָּעֲרוּ (see 2 Sam. 22, 13), קִרְבָּם Ps. 49, 12 according to the LXX, Vulg., Syr. for קִבְרָם, and perhaps also בֶּתֶר Song of Sol. 2, 17 for תֶּבֶר = proper name תָּבֹר, which is connected with the pl. הָרִים (mountains) on account of its extent.

Po. יוֹדַע (1 *pers.* יוֹדַעְתִּי for יוֹעַדְתִּי) *to appoint* 1 Sam. 21, 3, with אֶל *to*, as also נוֹעַד Num. 10, 4; Neh. 6, 10.

יָדָע (*a knowing*, *wise one*, viz. El is) *n. p.* I. *m.* 1 Chr. 2, 28. This י׳ still exists in the proper names אֶלְיָדָע, יְהוֹיָדָע, יוֹיָדָע, בְּעֶלְיָדָע, יְדַעְיָה, see also דָּע pag. 335.

יְדַע (*fut.* יִנְדַּע) *Aram. intr.* same as Hebr. יָדַע *to understand*, *to feel* Dan. 2, 9; 5, 23, coupled with חֲזָא and שְׁמַע; *to observe* 2, 30; *to be convinced* 2, 8; 4, 14; *to come to know* 4, 6; *to perceive* 6, 11; *to learn* 5, 22; *part. pass.* יְדִיעַ *known*, notum Ezr. 4, 12.

Af. הוֹדַע (*part.* מְהוֹדַע, *fut.* יְהוֹדַע) same as Hebr. הוֹדִיעַ *to make known*, *to announce*, with dative of the person and accus. of the thing Dan. 2, 15 17 28, or also with accus. of the person 2, 23.

יִדְּעוֹן (from יִדַּע) *m. the spirit of an oracle*, *the spirit of sorcery*, which is knowing and wise, see יִדְּעֹנִי.

יְדַעְיָה (*Jah is knowing;* יְדַע *c.* of יָדַע) *n. p. m.* 1 Chr. 9, 10; Phenic. constr. יְדַע, abridged דַּע in the proper name דַּעְקָם.

יִדְּעֹנִי (formed from יִדָּעוֹן after the type of פִּקָּדוֹן with the termination ־ִי) *m.* prop. one possessing the יִדָּעוֹן (oracle-spirit), i. e. *a sorcerer*, *magician*, adduced along with אוֹב, and spoken of lying prophets Lev. 19, 31; Deut. 18, 11; rarely the spirit of the oracle itself (i. e. the knowing, the wise) Lev. 20, 27. The Ar. عَالِم is metaphorically applied in the same way.

יְדֻתוּן see יְדוּתוּן.

יָהּ (out of the first syllable of the name of God יִהְוֶה; *i* being changed into *a*) *m. God*, after exclamations of praise, e. g. after the imper. pl. הַלְלוּ frequent from the 104 Psalm onward, or in other forms of praise, as יְהַלֶּל־יָהּ 102, 18, תְּהַלֵּל יָהּ 150, 6, or elsewhere in short members of hymns Ex. 15, 2, Is. 12, 2, and in the Psalms (Ps. 94, 7; 111, 1); elsewhere only in very old remains of poems Ex. 15, 2; 17, 16 (where the LXX obviously read בְּיָד כְּסֵיָּה) and in very old poets. יָהּ is annexed to nouns to denote the extraordinary — that which exceeds the usual and natural, e. g. מַאֲפֵלְיָה Jer. 2, 31 *horrible darkness;* שַׁלְהֶבֶת־יָהּ Song

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of Sol. 8, 6 *fearful flame* (the LXX read שַׁלְהֶבֶתְיָהּ); חֲסִין יָהּ *one great in power* Ps. 89, 9; מַפְלְאֵי־יָהּ *the mighty deeds*, Ps. 77, 12 *I praise* (according to the K'tib) *the mighty acts, when I think of thy wonders of old;* מְרֻחָב יָהּ (not מְרֻחָב) 118, 5 *and he heard me with the most perfect enlargement;* perhaps זִמְרָת יָהּ Ex. 15, 2 *my triumph and high praise* (*is he*) should also be taken so. The noun is more firmly attached in עֲלִילְיָהּ *great deed*, Jer. 32, 19 *and mighty in great deeds.* Comp. אֵל Ps. 36, 7, אֱלֹהִים 68, 16, 1 Sam. 14, 15, לַאלֹהִים Jon. 3, 3, לִפְנֵי יי Gen. 10, 9 in the same sense, designating the highest degree of the idea belonging to the noun. Perhaps יָהּ is appended to certain tenses of the verb only for the purpose of expressing the conception of the verb in a stronger degree; and so the places adduced above would have to be translated otherwise. As יָהּ is identical with יְהוֹה, it is natural to suppose that it cannot be found in composition with the latter, and when it appears in Is. 12, 2, we should consider that it is wanting in the parallels (Ex. 15, 2, Ps. 118, 14) as well as in mss. and versions, and is probably spurious on that account. Even in Is. 26, 4, though *Aquila* has it there already, it is either a very ancient gloss, or it must be explained in connexion with בְּיָהּ which is just about to be elucidated. — In בְּיָהּ Is. 26, 4 and Ps. 68, 5 the בְּ before יָהּ has usually been regarded as *Beth essentiae*, and so the word has been translated in a far-fetched way, or generally so as not to be satisfactory, though the use of such a בְּ actually exists in the language (page 175). It is more probable that a more mysterious, perhaps a holier name (בְּיָהּ) existed from primitive times besides the short name of God יָהּ, under whose form יָהּ may have been conceived of as invested with higher attributes. The passages would accordingly be translated: Is. 26, 4 *B'Jah is* יְהוָה, Ps. 65, 5 *B'Jah is his name.* Comp. the annexation of the *B* in the name of the God *Βάχχος* (intimated in Plut. de Is. ch. 34), whose primitive form was *Ἴαχχος* (Arrian, exped. Alex. II, 16). But the etymological derivation and meaning of this בְּ is not ascertained.

The application of this short name of Deity יָהּ to the formation of the names of human beings, by its being made to follow its epithet, does not appear till after the time of Moses, in this case always with the omission of the Mappik in ה; though יָהּ was already known in the primitive period. So in the proper names אֲחַזְיָה, אֲזַנְיָה, אוּרִיָּה, אֲבִיָּה, אֲבִיָּהוּ, אֲבִיָּהוּא, אֲבִיָּהוּד, אֲבִיָּהוּדָה, אֲבִיָּהוּל, אֲבִיָּהוּלָה, אֲבִיָּהוּלִי, אֲבִיָּהוּלִיאֵל, אֲבִיָּהוּלִיאֵלִי, אֲבִיָּהוּלִיאֵלִית, אֲבִיָּהוּלִיאֵלִיתִי, אֲבִיָּהוּלִיאֵלִיתִית, אֲבִיָּהוּלִיאֵלִיתִיתִי, אֲבִיָּהוּלִיאֵלִיתִיתִית, אֲבִיָּהוּלִיאֵלִיתִיתִיתִי, אֲבִיָּהוּלִיאֵלִיתִיתִיתִית, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִי, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִית, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִי, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִית, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִי, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִית, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִי, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִית, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִי, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִית, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, אֲבִיָּהוּלִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, אֲבִיָּהוּלִיאֵלִית, אֲבִיָּהוּלִיאֵלִיתִי, אֲבִיָּהוּלִיאֵלִית, אֲבִיָּהוּלִיאֵלִיתִי, אֲבִיָּהוּלִיאֵלִית, אֲבִיָּהוּלִיאֵלִיתִי, אֲבִיָּהוּלִיאֵלִית, אֲבִיָּהוּלִיאֵלִיתִי, אֲבִיָּהוּלִיאֵלִית, אֲבִיָּהוּלִיאֵלִיתִי, אֲבִיָּהוּלִיאֵלִית, אֲבִיָּהוּלִיאֵלִיתִי, אֲבִיָּהוּלִיאֵלִית, אֲבִיָּהוּלִיאֵלִיתִי, אֲבִיָּהוּלִיאֵלִית, אֲבִיָּהוּלִיאֵלִיתִי, אֲבִיָּהוּלִיאֵלִית, אֲבִיָּהוּלִיאֵלִיתִי, אֲבִיָּהוּלִיאֵלִית

יָהַב (*imp. sing. m.* הַב, but also retaining, and at the same time lengthening the vowel, i. e. with *a* of motion הָבָה, rarely הַבָה, *f.* הָבִי, *pl.* הָבוּ) *tr.* 1. *to give* Gen. 29, 21; *to reach forth, present*, as a gift Job 6, 22, omitting the accusat. of the object; *to ascribe* Deut. 32, 3; *to procure*, בָּנִים Gen. 30, 1, עֵצָה 2 Sam. 16, 20. — 2. *to set, appoint, to put* Deut. 1, 13; 2 Sam. 11, 15; *to lay, to lay upon*, a burden, always proceeding from the fundamental signification *to give*. The imper. הָבָה is used, moreover, as an exclamation: *come! come on!* like לְכָה (which see); and in this sense it stands also for the fem. Gen. 38, 16 and the pl. masc. Ex. 1, 9. Deriv. יְהוּב. For הָבוּ Hos. 4, 18 see under אָהַב.

Pealal יַהֲבַהֲב (not used) *to give wholly*, i. e. *to bestow*, whence, according to Kimchi and others, הַבְהָב (from יְהַב) *a present;* but see הַבְהָב, which is derived from הַבְהַב (*to roast, burn*, torrere), the simple stem of which is הָב (הוּב) *to sting, to burn*, of the nettle, comp. the Targ. הוּבָא *the nettle* Is. 7, 23 (see הוּב p. 353).

The fundamental signification of the stem יָהַב, though the Hebrew and Phenician have usually נָתַן for it, is sufficiently established by the Semitic dialects (Ar. وَهَبَ, Targ. יְהַב, יַב, Syr. ܝܗܒ, Sam. יְהַב); and every other explanation comparing it with יָאַב, אָבָה is to be decidedly rejected. But the organic root is יב = גב (by interchanging י and ג); and as such it is already found in extra-Semitic languages (see *Fürst's* Lehrgeb. p. 42).

יְהַב (after the form קְרַב, כְּתַב; with *suff.* יְהָבֵךְ) *m. what is given, allotted* (*Kimchi*), hence *fate, lot*, in the phrase הַשְׁלֵךְ עַל־יְ׳ Ps. 55, 23 *leave to God the lot, entrust God with it.* On the use of הַשְׁלֵךְ see Ps. 22, 11 or the cognate in sense גָּל (to roll) 37, 5, where the general word דֶּרֶךְ (way, opportunity, fate) stands for יְהַב; comp. too מָנָה (from מָנָה to apportion, to give) what is allotted, gift, lot (Ps. 11, 6; 16, 5; Jer. 13, 25), translated by the Targ. in the passages in question מְזַבְּנָא, יְהַבְנָא. According to the Talmud (Meg. 18ᵃ) יְ׳ is said to mean *possession, goods*, as in the Aramaean phrase שְׁקַל יְהָבָךְ וּשְׁדִי אַגַּמְלָאי (*take thy property and throw it on my camel*), which coincides with *given, alloted.* According to another meaning of יָהַב (to give up, to impose) יְהַב may signify *a burden*, in which sense the Targumic כְּבָרְכָךְ on Ps. 55, 23 may be understood. But it is probable that the Targ., LXX and Vulg. had merely the figurative use of the word in their mind while employing סָבָל, cura, *μέριμνα.*

יָהַב (יָהַבוּ, יָהַבְתְּ; *part.* יָהַב, *pl.* יָהֲבִין; *part. pass.* יְהִיב), which is united with a pers. pron.; *imper.* קָב; on the contrary *fut.* and *infin.* from נָתַן *Aram. tr.* same as Hebrew יָהַב and more frequent; with the dative of the pers. and accus. of the thing Dan. 2, 21; Ezr. 5, 14; יָהַב בִּידָ פְּ׳ *to give into one's power* Dan. 2, 38; *to deliver over, to give up to* 7, 11; *to put*, i. e. to lay a foundation, אֲשַׁיָּא Ezr. 5, 16.

Ithpe. אִתְיְהַב (*fut.* יִתְיְהַב) *to be delivered over*, with לְ of the person Dan. 4, 13.

יְהַד denom., see יְהוּדָה and יְהוּדִי.

יְהוּד (*place of renown*, from הוּד) *n. p.* of a Danite, formerly a Phenician, town Josh. 19, 45, mentioned along with אֵלְתְּקֵה, בְּנֵי־בְרַק, עִיר שַׁמַּי &c.

יְהוּדִי (from יְהוּדָה II., *leader, guide*, viz. Jah is) *n. p. m.* 1 Chr. 2, 47.

יְהוּ (abridged from יַהְוֶה = יַהְוָה, but with the first syllable preponderating, therefore *Milel*) *m.* a characteristic name of God among the Hebrews, applied perhaps even at a very early period, but frequently used *only* in post-Mosaic proper names, e. g. אֲבִיהוּ, אֶלְיְהוּ &c. For this older יְהוּ־, added to proper names, there often appears in later orthography with the same names the shorter יָהּ e. g. for יְכָלְיָהוּ 2 Kings 15, 2 יְכָלְיָהּ 2 Chr. 26, 3; sometimes it is also interchanged with יְהוֹ־ at the commencement of proper names, e. g. אֲחַזְיָהוּ 2 Kings

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8, 24 for יְהוֹאָחָז 2 Chr. 21, 17. See יְהוֹ־ or יוֹ־.

The very ancient name of God *Yâho*, which is preserved only in proper names as an enclitic, written in Greek *Ἰαώ*, appears, apart from its derivation, to have been an old mystic name of the supreme deity of the Semites. In the old religion of the Chaldeans, whose remains are to be found among the new Platonists, the highest divinity, enthroned above the seven heavens, representing the spiritual light-principle and also conceived of as demiurge, was called *Ἰαώ*, יָהוֹ (*Lydus*, de mens. IV. 38. 74. 98; *Cedrenus* I. p. 296), who was like the Hebrew Yâho mysterious and unmentionable (*Proclus* in Tim. p. 11), and whose name was communicated only to the initiated (*Julian*, Orat. V. in matrem deor. p. 172). The Phenicians had a supreme god, whose name was triliteral (litera trina) and secret; invented (*Sanchon.* p. 40 ed. Orelli) as is alleged by the hierophant Istris, the brother of *Chna*, כְּנַע (i. e. since the origin of the Phenician people), and he was *Ἰαώ* (*Lydus* l. c.; *Cedrenus* l. c.). This Phenician *Yâho*, a knowledge of whom spread farther, represented *the sun-god* (Sol, *Ἥλιος*) in a fourfold variety of senses, agreably to the oracle of Apollo Clarius (*Macrobius*, Saturn. I. 18), i. e. he represented *Baal* according to an account in *Eustathius* (see *Münter*, Religion der Karth. p. 40), whose image was set up in the temple by Manasseh (Suidas sub v. *Μανασσῆς*); he represented also Dionysos, Adonis &c. The identification of the *Ἰαώ* of the heathen Semites with *Yâho* or *Jehovah* of the Hebrews is already in *Tacitus* (Hist. V. 5), *Plutarch* (Symp. I. IV. quaest. 5 seq.), *Julian* (see Cyrill. adv. Jul. p. 145. 148) &c. which makes it necessary to seek a Semitic origin alone for the name. In the proper names אֲבִיהוּא, אֱלִיהוּא (אֱלִיהוּ), יֵהוּא, כְּלוּהוּ (K'ri), the last constituent is either הוּא, הוּ, which does not belong here, or it has originated in יְהוּ = יָהוּ. See יְהוָֹה.

יְהוֹ־ *m. God*, same as יָהוּ, but only placed at the commencement of human names, e. g. יְהוֹאָחָז, יְהוֹזָבָד; yet the abridged form הוֹ־ occurs 3 times instead of it in הוֹשָׁמָע 1 Chr. 3, 18, הוֹשֵׁעַ Num. 13, 8 16, and הוֹהָם Josh. 10, 3; very often the contracted form יוֹ־, e. g. יוֹאָחָז, יוֹזָבָד &c. is interchanged with יְהוֹ. Elsewhere it is also interchanged with יָהוּ־, יָהּ־, e. g. יוֹאָחָז 2 Chr. 21, 17 with אֲחַזְיָה and יָהוּ־ 22, 1; 2 Kings 8, 24; 9, 16; with יוֹ, e. g. יְהוֹיָכִין 2 Kings 24, 6 with יוֹיָכִין Ez. 1, 2 and יְכָנְיָה Jer. 27, 20 and יָהוּ־ 24, 1; farther with אֶל־, e. g. יְהוֹיָקִים Jer. 1, 3 and אֶלְיָקִים 2 Kings 18, 18, with יֵ־ e. g. יְהוֹשֵׁעַ Ex. 17, 9 and יֵשׁוּעַ Neh. 8, 17. See יְהוָֹה.

יֵהוּא (contracted from הוּא and יָהּ = יָהּ; *Jah is God*) *n. p. m.* 1 Kings 16, 1; 2 Kings ch. 9; 1 Chr. 2, 38; 4, 35; 12, 3. י is lengthened out of the first syllable of the original name of Deity יְהוָֹה, viz. from יְהֹ־, according to the usual laws of the language, and הוּא in signification 3 (see p. 353, as in the proper names אֱלִיהוּא, אֲבִיהוּא &c.) means *God*. See יֵשׁוּעַ.

יְהוֹאָחָז (*Yehô is preserver* or *helper*) *n. p. m.* 2 Kings 10, 35, 2 Chr. 36, 1, for which יוֹאָחָז also stands in 36, 2; 21, 17, for which אֲחַזְיָהוּ in 22, 1; עֲזַרְיָהוּ in 22, 6 and אֲחַזְיָה in 2 Kings 9, 16 occur; 2 Chr. 34, 8. See אָחָז, אַחְזֵי.

יְהוֹאָשׁ (*Yehô is supporter;* אָשׁ *part.* of אוּשׁ III. page 45 = אָשָׁה) *n. p. m.* 2 Kings 12, 1, for which יוֹאָשׁ stands in 11, 2; and 13, 10, for which is יוֹאָשׁ 13, 9. See יֹאשִׁיָּה.

יְהוּד (abridged from the Hebrew יְהוּדָה, like תּוֹר out of תּוֹרָה) *Aram. f.* same as יְהוּדָה the name of Jewish Palestine, *Judea*, Dan. 2, 25 *the sons of the captivity of Judea*, i. e. the Jewish exiles; 5, 13; 6, 14; Ezr. 5, 1 8; Syr. ܝܗܘܕ the same. It does not occur as a name for *a Judean*. In Ar. يَهُود and هُود means Jews collect. abridged from the Hebrew. In אֲבִיהוּד, הוּד אֲחִיהוּד, עַמִּיהוּד, אִישְׁהוּד is = הוֹד.

יְהוּדָה (a participial noun from the

fut. Hophal of the verb יָדָה I.: *praised*, viz. is Jah, but Scripture gives other allusions to this proper name GEN. 29, 35 and 49, 8) 1. *n. p. m.* of the fourth son of Leah and the patriarch Jacob GEN. 29, 35; 43, 3 8. After him the name of one of the twelve tribes, fully מַטֵּה יְהוּדָה NUM. 1, 27, more rarely בֵּית יְ׳ 2 SAM. 2, 4 or בְּנֵי יְ׳ JER. 7, 30; in the prophets יְהוּדָה alone HOS. 4, 15; 5, 5; a tribe that already exceeded the others at an early period, in numbers, distinction, and fame GEN. 49, 8; NUM. 1, 27; 2, 3 &c.; JUDGES 1, 2 seq. As the designation of a tribe יְ׳ is commonly masc. Is. 3, 8; HOS. 4, 15; 5, 5 13; 6, 4; but as collective it is also construed with the pl. JER. 31, 24; or with the fem. NAH. 2, 1; LAMENT. 1, 3; MAL. 2, 11. A usual name among the later Jews also, as Ἰούδας Λεββαῖος (לַבִּי), Ἰούδας Ἰσκαριώτης (אִישׁ־קְרִיּוֹת), Ἰούδας the Galilean (הַגְּלִילִי), Ἰούδας Βαρσαβᾶς (בַּר־שַׁבָּא) &c. — 2. *n. p. f.* of the district allotted to the tribe of Judah in the south of Palestine, and described in JOSH. 15, 1 sq. and 19, 1-9; fully אֶרֶץ יְ׳ RUTH 1, 7; therefore it is added to certain parts of the land, e. g. מִדְבַּר יְ׳ JOSH. 15, 61, בֵּית לֶחֶם יְ׳ RUTH 17, 7. After the division of the kingdom, יְ׳ denoted the new kingdom, contrasted with that of Israel, which consisted of Judah, Benjamin, and in part Simeon and Dan, with Jerusalem for metropolis; opposed to יִשְׂרָאֵל and אֶפְרַיִם, in which sense we must take הַר יְהוּדָה JOSH. 11, 21 (oppos. to הַר יִשְׂרָאֵל or הָהָר), מַלְכֵי יְ׳ 1 KINGS 14, 21, אִישׁ יְ׳ Is. 5, 3, בְּנֵי יְ׳ JER. 7, 30, בֵּית יְ׳ Is. 22, 21, poet. בַּת יְ׳ LAMENT. 2, 2, אַרְצוֹת יְ׳ Is. 26, 1, אַדְמַת יְ׳ 19, 17, עָרֵי יְ׳ JER. 4, 16 &c. עֵיר יְהוּדָה 2 CHR. 25, 28 is a designation of Jerusalem. In the standing expression יְ׳ וִירוּשָׁלַם the connecting Vau has an appositional character. In the post-exile period יְהוּדָה denoted the whole Jewish land HAGG. 1, 14; 2, 2. — Here belongs accordingly the denomin. verb *Hithp.* הִתְיַהֵד *to turn to Judaism, to make oneself a Jew*, ESTH. 8, 17. — 3. *n. p. m.* of several persons EZR. 3, 9; NEH. 11, 9; 12, 8 34 36, interchanged with other cognate names in the appellative signification.

יְהוּדִי (from יְהוּד; only *pl.* יְהוּדִים, *def. pl.* הַיְּהוּדִים or אֵי־ (*Aram. Gent. m. a Jew*, DAN. 3, 8, EZR. 4, 12, like יְהוּדִי Hebrew.

יְהוּדִי (*pl.* יְהוּדִים, sometimes in K'tib יְהוּדִיִּים) *Gent. m.*, יְהוּדִיָּה *fem.* (on the contrary יְהוּדִית in another sense) 1. a member of the kingdom of Judah, *a Judahite*, so far as יְהוּדָה forms the antithesis of אֶפְרַיִם or יִשְׂרָאֵל 2 KINGS 16, 6; 25, 25. But usually — 2. in the post-exile sense of יְהוּדָה (HAGG. 1, 14; 2, 2) *a Jew*, one who professes Judaism; consequently in opposition to a heathen, especially so in the books of Esther and Nehemiah ESTH. 3, 10; 5, 13 &c., NEH. 1, 2; 3, 33. The pl. has sometimes the meaning *the Jewish people* JER. 52, 28 30, put along with כַּשְׂדִּים or סָגָנִים NEH. 2, 16; and probably in this sense also JER. 32, 12 &c. But it may also be taken otherwise, in signif. 1, though not constantly so, in Jeremiah, e. g. 34, 9. Instead of יְהוּדִי occurs elsewhere אִישׁ יְהוּדִי ESTH. 2, 5 besides. It is uncertain whether יְהוּדִיָּה 1 CHR. 4, 18 should be taken in signif. 1 or 2. — 3. *n. p. m.* JER. 36, 14 21 23. The meaning of this proper name "converted to Judaism" cannot be intended, because his father (שֶׁלֶמְיָהוּ) and grandfather (נְתַנְיָהוּ) have already Jewish names, and, moreover, יְהוּדִית appears as a Hittite (i. e. a Phenician) proper name. Probably the name should be taken as יְהוּדָה in signif. 1.

יְהוּדִית 1. *adj. fem.* from יְהוּדָה, but used only as an adv. *in Jewish*, i. e. *in Hebrew, in the Hebrew language* 2 KINGS 18, 26 28; Is. 36, 11 13; 2 CHR. 32, 18; also opposed to אַשְׁדּוֹדִית i. e. *in the dialect of Ashdod* NEH. 13, 24. The word may have arisen after the ten tribes were carried into exile. — 2. *n. p. f.* of a Hittite GEN. 26, 34, whence the name seems to have been used in Phenician also. Probably it has the meaning of

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יְהוּדִי as a proper name. *'Ιουδίθ*, the name of the heroine in the apocryphal book called after her, is the same.

יְהֹוָה (from הָוָה) *m.* a pre-Mosaic old Semitic name of the supreme God, which was specially revealed for the older אֵל שַׁדַּי at the establishment of the Mosaic religion, as an abstract of all divine greatness and holiness in the view of the Hebrews, Ex. 6, 2-6 (comp. 3,13-15); who is therefore described as the God of the עִבְרִיִּים 3, 18. Hence the forms that are abridged from it, יָהוּ (which see), יָהּ (יָה, ־ָה), יְהוֹ, יוֹ and (יָ) יָה, and are found appended or prefixed in the formation of the proper names of men, did not come into use till the time of Moses Num. 13,16 (with the sole exception of יוֹכֶבֶד); while those with אֵל and שַׁדַּי existed before. This explains the fact, a) that in the Pent. from Ex. 6, 8 and onward the name אֱלֹהִים ceases to be characteristic of whole sections (except Ex. 13, 17—19 and ch. 18); and the indiscriminate use of both appears; b) that God e. g. appeared to Abraham only as אֱלֹהִים or אֵל שַׁדַּי Gen. 17,1 seq., 28, 3; 35, 11; 48, 3, and that up to the Mosaic time only אֱלֹהִים is used in the ground-document of the Pentateuch, which, called the Elohim-document, has been supplemented and worked upon by a later writer who employed the name יְהֹוָה as the appellation of Deity, and has been hence called the Jehovist. This writer accordingly either prefixed יְהֹוָה to אֱלֹהִים, or used יְהֹוָה alone, or regarding the holiness of both, used them interchangeably, Gen. 7, 16; 27, 27 seq.; Ex. 3, 4. See *Knobel*, die Genesis p. I-XVIII.; *Astruc* (physician to Louis XIV.), Conjectures sur les Mémoires originaux, dont il parait que Moyse s'est servi pour composer le Livre de Genèse, Brüssel 1753. Except in the transition from the one to the other in Gen. ch. 2 and 3, the compound name appears only in Ex. 9, 30; 2 Sam. 7, 22 25; Ps. 72, 18; 84, 9 12; 1 Chr. 17, 16 17; 28, 20; 29, 1; 2 Chr. 6, 41 42; 26, 18; unless אֱלֹהִים has the article 1 Sam. 6, 20 or stands in the genitive Gen. 24, 7, Ex. 7, 16, Deut. 1, 21; to account for which, reasons have been sought either mystical, or rational (*Böttcher*, Jena Critical Review 1847, 273 p. 1092), but always unsatisfactory ones. Elsewhere appear יְהֹוָה אֵל עֶלְיוֹן Gen. 14, 22, where the writer makes Abraham prefix the name יְהֹוָה in his oath to the God of Melchizedek; אֵל אֱלֹהִים יְהֹוָה Josh. 22, 22; הָאֵל יְהֹוָה Is. 42, 5; יְהֹוָה קְדוֹשׁ יִשְׂרָאֵל 45, 11 in solemn speech. On its combination with אֲדֹנָי or צְבָאוֹת, see my Concordance at אֲדֹנָי and צְבָאוֹת.

Like יָהּ, יְהוֹ &c. the *full* name is also employed by the Jehovist for forming proper names. Thus 1. יְהֹוָה יִרְאֶה (*Jehovah sees*, i. e. provides) *n. p.* of the temple-mountain, given by Abraham Gen. 22, 14, and accordingly explained by the author as an old saying. The other name מוֹרִיָּה should therefore be interpreted in accordance, מָרְאֶה־יָהּ (*revealed* or *shown by Jah*). — 2. יְהֹוָה נֵס (*Jehovah is a banner*) *n. p.* of an altar so named by Moses Ex. 17, 15. — 3. יְהֹוָה צֶדֶק (*Jehovah is righteousness*) *n. p.* of a promised Davidic king Jer. 23, 6, who in agreement with this name is named צֶמַח צַדִּיק, and is described as practising צְדָקָה 23, 5. The name, which was looked upon as a fortunate prognostic, is said to refer to king צִדְקִיָּהוּ. The same appellation was to belong to Jerusalem also 33, 16. — 4. יְהֹוָה שָׁלוֹם (*Jehovah is peace*, *salvation*) *n. p.* of an altar so called by Gideon, Judges 6, 24. — 5. יְהֹוָה שָׁמָּה (*Jehova there*) *n. p.* of the future city of Jerusalem Ez. 48, 35.

This very sacred name of God which was made known to Moses, may have been regarded even in the most ancient times as mysterious, secret, and unmentionable, as an ἄῤῥητον (comp. Gen. 32, 30; Josh. 5, 14 15; Judges 13, 18; *Philon*, vita Mosis ed. Col. III. p. 519; *Josephus*, Ant. II, 12, 4; see *von Coelln*, Bibl. Theol. I. p. 99); mysterious names of deities being used generally in the religions of the East (see *Jamblichus*, de mysteriis, and *Gale* on the same

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p. 290). Thus the Egyptian Hermes had a name which durst not be uttered (*Cicero*, de nat. deor. 8, 16); according to some even its correct pronunciation was punishable with death (see Ex. 20, 7; Lev. 24,16), comp. *Malala* p. 61. Accordingly the name יְהוָֹה was pronounced אֲדֹנָי, for which the Samaritan translation substituted שִׁימָא (equivalent to the הַשֵּׁם of the later Jews), the LXX ὁ κύριος; and when the vowel points were introduced (6th century), it received those of אֲדֹנָי, except that the simple ְ was put for the compound ֲ. In this manner our vowelled יְהוָֹה originated, written with prefixes לַיהוָֹה, בַּיהוָֹה, מֵיהוָֹה, וַיהוָֹה &c.; the Dagesh lene following in the בגדכפת letters being always directed by אֲדֹנָי; but where אֲדֹנָי itself follows in the text Is. 28, 16, the vowels of אֱלֹהִים are assigned to it, hence יֱהוִֹה.

As to the etymological derivation, meaning, and exact grammatical determination of the name in question, which are closely connected with the original pronunciation, we remark 1. that according to the view of the Jehovist in Scripture, the name should be expressed as יִהְוֶה (or יֶהְוֶה) and the signification of יִהְיֶה given to it; God calling Himself אֶהְיֶה Ex. 3, 14. Hence it is to be derived from a stem הָוָה, which was tantamount to הָיָה with an Aramaean impress during the pre-Mosaic time, having the meaning *the existing*, i. e. he who has come into existence by nothing outside Himself, *the continuing*, *permanent*, *everlasting;* its antithesis or opposite being *the non-real*, *the transitory*, *the nought* (אֱלִיל). According to this explanation are to be taken: a) the expressions of Scripture to the effect, that יְהוָֹה does not change Mal. 3, 6, and that *the being* constitutes the essence of God (שֵׁם or זֵכֶר) Ex. 3, 15, Hos. 12, 6 &c.; b) the designation of יְהוָֹה in the LXX, ὁ ὤν (Ex. 3, 14) *the existing*, which Philo (quod deter. potiori insid. p. 184) explains more exactly by saying, that the condition of existence lies in himself, and existence itself is his inner necessity; c) the designation of the Apoc. 1, 4 8 *who is*, *as he will be*, i. e. the unchangeable, eternal; comp. the inscription of the temple at Sais (Plut. de Isid. ch. 9): ἐγώ εἰμι τὸ γεγονὸς καὶ ὂν καὶ ἐσόμενον. Accordingly the word, which is the 3 pers. of fut. of Kal made into a noun, can neither be vowelled יַהְוֶה nor יַהְוָה, since this form does not exist in Kal. The abridged forms יְהוֹ־ and יָה are best explained according to this acceptation; the preformative יִ passing into יְ in other instances in the stem, e. g. יְהוּא Eccles. 11, 3 out of יִהְוֵא; and ו might easily become *o* after the last ה has fallen away. Out of יִהְ־ in the first syllable of יִהְיֶה first arose יֶה־, as in the apocopated יֶהִי; and this was farther changed into יֵה־, lengthened in proper names into יֵ־, e. g. יֵהוּא, יֵשׁוּעַ; as in יֵרֶא (fut. Kal) ֵ originated from ־. — 2. According to the traditions of the ancients, the name is said to have been pronounced יַהְוֶה or יַהְוָה. *Epiphanius* (I. p. 296 Petav.) mentions among the Hebrew names of God Ἰαβέ (יַהְוֶה) together with Ἰά (יָהּ), which *Theodoret* (quaest. 15 on Ex.) marks as a pronunciation of the Samaritans; *Jerome* (on Ps. 8) has also expressed יַהְוָה viz. *Jahvo* (as we should there read in the text for *Jaho*), the ָ being uttered according to the vulgar and Phenician method like *o;* so too *Irenaeus* (adv. haer. 2, 66) has *Jaoh* i. e. *Javoh* (as we should read there); *Porphyry* (in Eus. Praep. Ev. 10, 11) has Ἰευώ, i. e. יַהְוָה (יַהְוְ becoming Ἰευ, as elsewhere הו becomes ευ). Even the form existing in Greek orthography Ἰαού (*Clemens* Alex. Strom. 5. p. 666 Oxon.) is יַהְוָה, *ου* standing for *υο* (־וָה). This form, out of which the shorter יָהּ, יָה, יָהוּ and the general Semitic name Ἰαώ may be explained, can only be a noun developed out of the fut. Hifil of הָוָה; and if הָוָה always stands in the usual signification of הָיָה, יַהְוֶה can be nothing else than the *existence-giving*, *the one calling into existence*, *the creator*, like the Sanskrit *dhâtri*. The difference between the two

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pronuntiations is manifestly this, that the former has its root only in Hebraism, while the latter was the general Semitic one; and if *Epiphanius* (l. c.) and *Clemens* Alex. (l. c.) along with the general Semitic pronunciation still abide by the Scripture interpretation, they have been guided by the Biblical view, not by a grammatical one. — 3. Other derivations from the stem הָוָה in senses which do not agree with the usual one of הָיָה, are a) from הָוָה 3 *to overthrow*, and thus יְהוָֹה would be *overthrower*, *lightning-sender;* b) from הָוָה = שָׁמָה, whence the derivat. יְהוָֹה would mean *heaven;* as some think they find יְהוָֹה explained by שָׁמַיִם in Gen. 19, 24; c) from הָוָה = יָפָה *to shine*, *to glitter*, *to lighten*, *to be clear*, conseq. יְהוָֹה would be equivalent to *light*, *luminous ether*, *heaven*, as *div* in Sanskrit, *Zεύς* in Greek, *deus* in Latin, and *Ju*-piter are said to be the same original conception; comp. the oracle of Apollo Clarius (Macrob. Sat. I. 18), where Ἰαώ is said to be the sun-god; d) from הָוָה in the sense of הָיָה φῦναι, fieri, conseq. יְהוָֹה would be *the becoming*, i. e. he who has a being induced, the revelation of whose essence is conceived of as *becoming;* e) from הָוָה = חָוָה I. *to live*, conseq. יְהוָֹה would be *the animating*, *the producing* &c. But all these explanations are too artificial; and depart from Scripture.

יְהוֹזָבָד (*Yehô is giver*) *n. p. m.* 1 Chr. 26, 4 (and his brother נְתַנְאֵל of like signification) 2 Kings 12, 22; 2 Chr. 17, 18; comp. the proper name זָבָד (which see), also coupled with יוֹ־, יְהוֹ־, אֶל־, עַמִּי־, as in זְבַדְיָה, זְבַדְיָהוּ; farther זֶבֶד in זַבְדִּי, זַבְדִּיאֵל &c.

יְהוֹהָנָן (*Yehô is good*) *n. p. m.* 2 Chr. 17, 15; 28, 12; 1 Chr. 26, 3; his brother was זְבַדְיָהוּ; Neh. 6, 18; 12, 13; Ezr. 10, 6, for which Neh. 12, 22 has יוֹחָנָן, and 12, 11 יוֹנָתָן; Ezr. 10, 28; Neh. 12, 42. In the New Test. Ἰωάννης (Matth. 3, 1) or Ἰωαννᾶς (Luke 3, 27); on the contrary, the form Ἰωάννα (Luke 8, 3) is according to the form יוֹחַנָּה. See חָנָן.

יְהוֹיָדָע (*Yehô is wise*) *n. p. m.* 2 Sam. 8, 18; 2 Kings 11, 4; 1 Chr. 12, 27; 27, 34. See יָדָע.

יְהוֹיָכִין (*Yehô is appointer, establisher*) *n. p. m.* 2 Kings 24, 6, who is called Ez. 1, 2 יוֹיָכִין and Esth. 2, 6 יְכָנְיָה, Jer. 24, 1 יְכָנְיָהוּ and in a shorter form כָּנְיָהוּ 22, 24; יָכִין (Hif.) and יָכֹן (Kal) interchanging in the name, as being alike in signification. See יָכִין and יָכֹן.

יְהוֹיָקִים (*Yehô is setter up*) *n. p. m.* 2 Kings 23, 34, who is previously called אֶלְיָקִים 18, 18. See יָקִים, קָם (in אֲחִיקָם, אֲדֹנִיקָם, עַזְרִיקָם and in קָמוּאֵל), יָקֹם (in יְקַמְעָם for יְקָמְעָם, יָקְמְעָם) and יוֹקִים.

יְהוֹיָרִיב (*Yehô is a combatant*) *n. p. m.* 1 Chr. 9, 10; Neh. 11, 5; in 1 Macc. 2, 1 Ἰωαρίβ. See the proper names יָרִיב, יְרִיבַי, יָרֹב (in יְרֻבַּעַל, יְרֻבֶּשֶׁת), רִיבַי.

יְהוּכַל (prop. fut. Hof. of יָכֹל; *one potent*, viz. Jah is, comp. יְכָלְיָה in the same sense, conseq. יְהוּ is not = יְהוֹ) *n. p. m.* Jer. 37, 3, for which יוּכַל stands in 38, 1.

יְהוֹנָדָב (*Yehô is munificent*) *n. p. m.* 1. 2 Sam. 13, 5, for which is יוֹנָדָב in 13, 3; 2 Kings 10, 15, for which Jer. 35, 6 has יוֹנָדָב; the name of a Rechabite, of the Midianite tribe *Kin* (1 Chr. 2, 55) or *Kayin*, which was on friendly terms with Israel, as we learn from other places (1 Sam. 15, 6).

יְהוֹנָתָן (*Yehô is giver*) *n. p. m.* 2 Sam. 15, 27; 21, 21; 23, 32; Judges 18, 30 &c., interchanged with יוֹנָתָן; seldomer with יְהוֹחָנָן or יוֹחָנָן.

יְהוֹסֵף (for יוֹסֵף, retaining the ה of Hifil, as in יְהוֹשִׁיעַ) *n. p. m.* Ps. 81, 6, applied to the Israelite people, as בֵּית יוֹסֵף &c. See יוֹסֵף.

יְהוֹעַדָּה (*Yehô is the unveiling*, i. e. he unveils, עַדָּה a noun from עָדָה II.) *n. p. m.* 1 Chr. 8, 36, for which יַעְרָה (a noun from עָרָה I. in Hif., *unveiler*) stands in 9, 42. It is possible that יעדה may have stood in 9, 42 and become יַעְרָה by the interchange of ד and ר (see ד).

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יְהוֹעֲדָן (*Yehô is provider of sexual pleasure;* עֲדָן a noun from עָדַן which see; comp. עֲדָנָה) *n. p. f.* 2 KINGS 14, 2, where the K'ri reads יְהוֹעַדִּין having the same sense; עַדִּין after the form שַׁלִּיט being also a noun. See עָדַן.

יְהוֹצָדָק (*Yehô is righteous*) *n. p. m.* HAGG. 1, 1 12; 2, 2, for which יוֹצָדָק stands in EZR. 3, 2 seq.; comp. צָדוֹק and צָדָק in מַלְכִּיצֶדֶק, צִדְקִיָּה, אֲדֹנִיצֶדֶק. צִדְקִיָּהוּ, צָדוֹק and צָדָק are also epithets and names of deity elsewhere, see צָדוֹק.

יְהוֹרָם (*Yehô is exalted*) *n. p. m.* 1 KINGS 22, 51; 2 KINGS 1, 17; 2 CHR. 17, 8; Ἰωράμ MATTH. 1, 8. רָם is very often used in proper names as an epithet of God, e. g. הֲדוֹרָם, רָם (= הֲדוֹר רָם), עַמְרָם, אַבְרָם, אֲבִירָם, אֲדוֹנִרָם, יוֹרָם, רַמְיָה. מַלְכִּירָם, אֲלִיהוֹרָם; so too in

יְהוֹשַׁבְעַ (*Yehô is a covenant;* see שָׁבַע) *n. p. f.* 2 KINGS 11, 2, who is named יְהוֹשַׁבְעַת in 2 CHR. 22, 11. Comp. the proper names שֶׁבַע, בְּאֵר שֶׁבַע, שִׁבְעָה, בַּת שֶׁבַע (אֱלִישַׁבַּע), יְהוֹשֶׁבַע, אֱלִישֶׁבַע &c.

יְהוֹשֻׁעַ or יְהוֹשֻׁעַ (*Yehô is help;* שׁוּעַ, יָשַׁע is a noun from יָשַׁע [שׁוּעַ] = יֵשַׁע after the form טוּב, רוּחַ; as also יָשַׁע [after the form חָק, קָר, נָר] in the proper name יְהוֹשָׁעַ = יְהוֹשֻׁעַ; and the noun שׁוּעַ itself in the sense of יָשַׁע appears in the proper names יְשׁוּעַ (יְהוֹ = י), אֱלִישׁוּעַ, &c.) *n. p. m.* Ex. 17, 9, called at first הוֹשֵׁעַ; 2 KINGS 23, 8; ZECH. 3, 1; in the LXX Ἰησοῦς, in Vulg. *Josua.* If the proper names יְשַׁעְיָה, יְשַׁעְיָהוּ, יְשַׁעְיָהוּ, הוֹשַׁעְיָה, מִיכָיָהוּ be considered, it is apparent that the nouns שׁוּעַ and יָשַׁע in יְהוֹשׁוּעַ and יְהוֹשָׁעַ can only be taken in the sense of יָשַׁע. Originally indeed, the proper name הוֹשֵׁעַ was a noun formed from Hifil (*helper*), like הוֹשִׁיעַ in הוֹשַׁעְיָה; but after Moses had already changed the name into יְהוֹשֻׁעַ in order to bring out the name of God in it, it was seen that in the הוֹ of הוֹשֵׁעַ there was nothing but an abridgment of יְהוֹ. See יָשַׁע, שׁוּעַ, אֲבִישׁוּעַ, אֱלִישׁוּעַ, בַּתְשׁוּעַ, מַלְכִּישׁוּעַ, where שׁוּעַ may have arisen in part out of other elements.

יְהוֹשָׁפָט (*Yehô is judge*) 1. *n. p. m.* 2 SAM. 8, 16; 1 KINGS 4, 17; 15, 24; 2 KINGS 9, 2; comp. the proper names שָׁפָט, יוֹשָׁפָט, אֱלִישָׁפָט, שְׁפַטְיָה &c. — 2. *n. p.* of a valley (עֵמֶק) between Jerusalem and the mount of Olives Jo. 4, 2, so called because God will there hold a judicial process on the nations; to which meaning the prophet refers 4, 2 12, and therefore calls it עֵמֶק הֶחָרוּץ (*valley of decision*) 4, 14. At the time of king יְהוֹשָׁפָט the valley in question was called עֵמֶק בְּרָכָה 2 CHR. 20, 26, but already in Joel's day the Jehoshaphat-valley, because God held a judicial process there upon the heathen nations; and for that reason it should again become at a future time a valley of judgment. At a very ancient period the valley was termed עֵמֶק שָׁוֵה (*valley of the dale*), and then as a meeting-place of many kings עֵמֶק הַמֶּלֶךְ (*king's valley*) GEN. 14, 17, where the childless Absalom subsequently erected a monument to himself 2 SAM. 18, 18. Thus the valley was termed in succession a) עֵ׳ שָׁוֵה, b) עֵ׳ הַמֶּלֶךְ, c) עֵ׳ בְּרָכָה, d) עֵ׳ יְהוֹשָׁפָט or עֵ׳ הֶחָרוּץ. It lay on the south side of Jerusalem. Through it the Kedron flows, running into the Dead Sea; and it contains row upon row of sepulchres.

יָהִיר *adj. m. elated, proud, arrogant, puffed up,* of גֵּאֶה HAB. 2, 5; PROV. 21, 24; comp. Arab. تَيْهُور = Hebr. תְּהוֹם. See יָהַר.

יְהַלְלְאֵל (*El is the glorious*) *n. p. m.* 1 CHR. 4, 16; 2 CHR. 29, 12; comp. מְהַלַּלְאֵל.

יַהֲלֹם (from הָלַם I. = חָלַם) *m.* the name of a precious stone, so called from its hardness EX. 28, 18; according to *Ibn Esra, Jak. Tussi, a diamond,* ἀδάμας having the same etymology; while שָׁמִיר is merely the point of the diamond; in any case different from אַחְלָמָה.

יָהַץ (not used) *tr. to tread down with*

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the feet, *to stamp down*, Arab. وَهَصَ. Hence

יַהַץ (*a place firmly trodden down*) *n. p.* of a Moabitish city, on the former border of the Amorite kingdom, mentioned with מֵידְבָא, דִּיבוֹן, קִיר מוֹאָב, עָר, נְבוֹ, חֶשְׁבּוֹן, אֶלְעָלֵה Is. 15, 4, Jer. 48, 34, formerly belonging to the tribe of Reuben Num. 21, 23, Josh. 13, 18, and also called יַהְצָה (cod. Sam. יַחְצָה).

יַהְצָה (*place trodden down*, *threshing-floor*, Arab. وهصة, threshing-floor) see יַהַץ.

יָהַר (not used) *intr.* 1. *to be high*, *to rise up*, *to be prominent*, spoken of a hill, mountain; cognate in sense עָפַל. — 2. Figurat. *to be arrogant*, *high-minded*, *proud*, as the Aram. יְהַר and אִתְיְהַר (whence יְהִירוּ, יוּהַר) shew; and the Ar. يَهَرَ may have likewise proceeded from the same fundamental signification. Derivat. יָהִיר. The organic root י־הַר is probably connected with הַר (הָרַר), הָר־ה.

יוֹ־ (contracted from יְהוֹ־) see יְהוֹ.

יוֹאָב (see אָב, אֲבִי and יוֹ־) *n. p. m.* 1 Sam. 26, 6; Ezr. 2, 6; 1 Chr. 4, 14; comp. אֲבִיאֵל, אֲבִיהוּא, אֲבִיָּהוּ, אֲבִיָּה, אֱלִיאָב. Hence בֵּית יוֹאָב a family of Joab, well known at that time, from which a city עַטָּרוֹת (which see) got its name 1 Chr. 2, 54.

יוֹאָח (see אָח 7 and יוֹ־) *n. p. m.* 2 Kings 18, 18; 1 Chr. 6, 6; 26, 4; 2 Chr. 34, 8. On the name comp. אֲחִיָּהוּ, אֲחִיָּה, אַחְאָב, אַחְיוֹ &c.

יוֹאָחָז (see יְהוֹאָחָז) *n. p. m.* 2 Chr. 34, 8; 36, 2; comp. אֲחַזְיָה.

יוֹאֵל (see אֵל and יוֹ־) *n. p. m.* 1 Sam. 8, 2, for which 1 Chr. 6, 13 has וַשְׁנִי, if we should not read there יוֹאֵל הַבְּכוֹר וְהַשֵּׁנִי אֲבִיָּה (see וַשְׁנִי); 6, 21 (where it has been proposed to read יוֹאֵל [from יָאַל II.] i. e. a wished one; for which שָׁאוּל stands in 6, 29); Jo. 1, 1 &c.; Ἰωήλ Acts 2, 16; comp. אֱלִיאֵל, אֵלִיָּה.

יוֹאָשׁ (see יְהוֹאָשׁ) *n. p. m.* 1 Kings 22, 26; 2 Kings 11, 2; 13, 9; Judges 6, 11; 1 Chr. 4, 22; 12, 3; comp. אָשָׁה and אוּשׁ.

יוּב (not used) *intr. to turn back*, *to turn about*, Ar. آب (i. e. אוּב) the same; then = Hebr. שׁוּב. Hence

יוֹב (*returner*, *returner home*) *n. p. m.* 1. Gen. 46, 13, for which occurs, in the same sense, יָשׁוּב Num. 26, 24 or יָשִׁיב K'tib 1 Chr. 7, 1. — 2. (*converted*) according to the LXX, Vulg. and New Test. (James 5, 11) for אִיּוֹב, which may come from אוּב = יוּב.

יוֹבָב 1. (from יָבַב I., *howling*, i. e. desert [see יְלֵיל], as a proper name *inhabitant of the desert*) *n. p. m.* of an Arabian tribe belonging to the family of Joktan, and called after him Gen. 10, 29, of whose dwelling-place nothing definite can be given. — 2. (from יָבַב II., same as the proper name יָשׁוּב) *n. p. m.* among the Edomites Gen. 36, 33, Phenicians Josh. 11, 1, and Hebrews 1 Chr. 8, 9 18.

יוֹבֵל see יֹבֵל.

יוּבַל (after the form סוּגַר, from יָבַל I.) *m. a river*, Jer. 17, 8, the Aramaeised form of which is אֻבַל.

יוּבָל (a participial form from יָבַל II.; *playing*) *n. p. m.* Gen. 4, 21, ancestor of such as play on the harp and pipe. Probably there is an allusion in the name to יָבַל I., according to which יוּבַל signifies *rover*, *nomad*, music being thought an accompaniment of pastoral life, among all nations. See יָבַל 2.

יוֹזָבָד (see יְהוֹזָבָד) *n. p. m.* Ezr. 8, 33; 10, 22; 2 Chr. 31, 13; Ἰώσαβδος 4 Ezr. 8, 63; comp. זְבַדְיָה.

יוֹזָכָר (*Yô is worthy of remembrance*, comp. the proper names *Diomnestes*, *Mne-* or *Mnasitheus*, *Theomnestus*) *n. p. m.* 2 Kings 12, 22, for which 2 Chr. 24, 26 has זָבָד (out of זָכָר?); comp. the proper names זְכַרְיָה, זִכְרִי, זֶכֶר, זַכּוּר.

יוֹחָא (*Yô is living*; חָא stands for

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חָאִי, as there was also at a later time a name יוֹחָאִי, from a stem חָא *to live* = חָה, whence in part חַי, *constr.* חֵי, like דַּי, *constr.* דֵּי from דָּה; partly *constr.* חִי in חִיאֵל, as פִּי) *n. p. m.* 1 Chr. 8, 16; 11, 45.

יוֹחָנָן (see יְהוֹחָנָן) *n. p. m.* Neh. 12, 22, for which יוֹנָתָן in 12, 11; 1 Chr. 3, 15; 5, 35; 12, 4 12; 1 Chr. 3, 24; Ezr. 8, 12; 2 Kings 25, 23; 4 Ezr. 9, 1 (Luke 3, 30 Ἰωνάν; afterwards there was a *n. p. f.* יוֹחַנָּה Luke 8, 3); comp. חֲנַנְיָה.

יוּטָה see יֻטָּה.

יוֹיָדָע (see יְהוֹיָדָע) *n. p. m.* Neh. 3, 6; 12, 10; comp. יְדַעְיָה.

יוֹיָכִין (see יְהוֹיָכִין) *n. p. m.* Ez. 1, 2; comp. יְכָנְיָה.

יוֹיָקִים (see יְהוֹיָקִים) *n. p. m.* Neh. 12, 10; comp. יְקַמְיָה, אֶלְיָקִים.

יוֹיָרִיב (see יְהוֹיָרִיב) *n. p. m.* Ezr. 8, 16; Neh. 11, 5 10; in 1 Macc. 2, 1 Ἰωαρίβ.

יוֹכֶבֶד (*Yô is glory*) *n. p. f.* Ex. 6, 20, the only pre-Mosaic name compounded with יוֹ; comp. the Greek proper names Athenocles, Diocles, Dionysocles, Heracles, Metrocles, Pythocles &c.; Germ. *Theutbrecht*, i. e. glory of Theut, and in Hebrew too the proper name אִי כָבוֹד (= אֲבִי כָבוֹד).

יוּכַל (see יְהוּכַל) *n. p. m.* Jer. 38, 1, for which יְהוּכַל stands in 37, 3; the Masoretes have considered אֻכַל Prov. 30, 1 as an Aramaean form of this name. But see אֻכַל.

יוּם (i. e. יָם; not used) *intr.* 1. *to shine, to glitter, to be clear, to lighten* (e. g. of the day), which stem suits the deriv. יוֹם very well (comp. Gothic *dag-s*, German *Tag*, from the stem *dag* = Sanskrit *dah*, urere); Ar. يَامَ the same, Targ. יָם and יַם, Syr. ܝܡܳܐ and ܝܳܡܳܐ the same. Deriv. יוֹם, יוֹמָם. On the other hand, יָמָה = יָם (יוּם) should be assumed as the stem for יָמִים, יָמוֹת and the proper names יְמוּאֵל, אֲבִיָּם. — 2. *to be hot, warm*, a transition from signific. 1, as is the case with other verbs of shining, lightening (see אוֹר, נוּר &c.). Deriv. יָם.

The stem יָם (יוּם) is preserved in Semitic only in derivatives; and يوم, ܝܘܡ, יוֹם, יָמָם, ܐܝܡܳܡܳܐ can only be explained by means of the word not being used as a verb يَامَ, Aram. יָם and יַם. From يَوْم have originated in Arabic the denominative verbs وَمَهَ *to be hot, to glow*, وَمَا *to glitter, to shine* (whence مَوْمَاء *wilderness*, comp. the derivatives of زَهَرَ). The organic root יָם is obviously connected very closely with חָם, חַם, with جم in أَجَمَ (to be hot) &c.; as also the Hebrew יָפָה (*to shine*) is = Ar. خَفَا (to shine), and יָפַע (to glitter) is = خَفَا.

יוֹם (used only in the *sing.*, with *suff.* יוֹמִי, יוֹמְךָ, and the *dual* יוֹמַיִם, יֹמַיִם, and from this form the adv. יוֹמָם; from יוּם 1) *m.* (*fem.* Ez. 7, 10, טוֹבָה Eccles. 12, 14, and רָעָה Jer. 17, 18 being nouns) prop. brightness, splendour, shining, light, hence 1. *the day* (for only light, אוֹר, was originally called יוֹם Gen. 1, 5, like the Latin dies compared with the Sanskrit div to lighten; Ar. نَهَار *day*), opposed to night Gen. 1, 14; 7, 4; 8, 22; 29, 7. — In this sense חֹם הַיּוֹם 18, 1 means *the time of mid-day*, prop. the heat of the day, for which a poetical paraphrase is נְכוֹן הַיּוֹם Prov. 4, 18 *the fixedness* or *steadiness of the day*, i. e. mid-day (see כּוּן); פּוּחַ הַיּוֹם Song of Sol. 2, 17 *the day cools*, i. e. a cooling wind blows at the departure of the day; עֶרֶב יוֹם Prov. 7, 9 *the evening of the day*, i. e. the twilight following the day, for which לֹא־יוֹם וְלֹא־לָיְלָה stands in Zech. 14, 7; כִּמְרִירֵי יוֹם (from כָּמַר) Job 3, 5 *darkenings of the light of day*, i. e. obscurations of the sun, and so it is explicable that אוֹר stands for it in Zech. 14, 7. — 2. *the civil day*, including night Gen. 7, 24; 50, 3; Job 3, 6. In this sense are used the expressions י׳ הַשַּׁבָּת Ex. 20, 8, י׳ כִּפֻּרִים Lev. 23, 28, י׳ תְּרוּעָה Num. 29, 1, and so in various applications. Me-

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taphor. derived from the present meaning are a) *birth-day* Job 3, 1, as appears from 3, 2; Hos. 7, 5 according to some. b) *crowning-day* Hos. 7, 5 (Targ.). c) *festival day* 2, 15. d) *day of slaughter* 2, 2, comp. Is. 9, 3. e) *day of punishment, of downfall, of misfortune* Ps. 37, 13; 137, 7; Job 18, 20; Ob. 12; *day of death* 1 Sam. 26, 10; Ez. 21, 30; *day of defeat* Is. 9, 3; *the judicial day* (of God) 2, 12; 13, 6; Jo. 1, 15. f) *the present time*, hence מִיּוֹם *from this day onward* Is. 43, 13; Ez. 48, 35; לִפְנֵי יוֹם Is. 48, 7 *before now, before this hour.* g) *final time, end*, of life, thus לֹא־יוֹם Job 15, 32 *the not-end*, i. e. remote from the end of life. h) *the time of life*, מְשֻׁאַת יוֹם Job 30, 25 *who has a heavy time of life*, i. e. one oppressed. i) any time fixed by a more definite statement Judges 18, 30 (see pl. יָמִים). j) *the time* or *duration of a day*, hence *a day's journey* Deut. 1, 2, fully דֶּרֶךְ יוֹם Num. 11, 31. k) *a short space;* particularly so מִיּוֹמַיִם Hos. 6, 2 *from two days onward*, i. e. after two days, after a short interval. l) Adv. = יוֹמָם *by day*, opposed to בַּלַּיְלָה Ps. 88, 2, where צָעַקְתִּי is to be supplied in the second member, and נָגְדֶּךָ in the first. יוֹם יוֹם *every day*, i. e. *daily* Gen. 39, 10; *at every time, constantly* Ps. 61, 9; יוֹם וְיוֹם *day by day* Esth. 3, 4, for which בְּכָל־יוֹם וְיוֹם stands in 2, 11; יוֹם בְּיוֹם *day by day* 1 Chr. 12, 22, for which is also used לְיוֹם בְּיוֹם 2 Chr. 24, 11, or also in the sense *every day* (see דָּבָר); כְּיוֹם בְּיוֹם *one day as another* 1 Sam. 18, 10; מִיּוֹם אֶל־יוֹם *from day to day*, i. e. daily Num. 30, 15. The Ar. יַוְם is also used in manifold ways, as for day of slaughter, time of life &c.; הַיּוֹם to-day &c.

The following formulas belong to the adverbial character of יוֹם, where it is coupled with the article or with prepositions prefixed, a) הַיּוֹם *this day, to-day*, hodie (= hoc die) Gen. 4, 14, עַד־הַיּוֹם 19, 37 *till to-day, till now*, fully הַיּוֹם הַזֶּה 1 Sam. 17, 10, עַד־הַיּוֹם הַזֶּה Gen. 26, 33, while זֶה הַיּוֹם 1 Kings 14, 14 should be otherwise taken (see זֶה); *by day, during the day* = יוֹמָם Hos. 4, 5, opposed to הַלַּיְלָה Neh. 4, 16; *at that time, then* 1 Sam. 12, 17; *about the* (forementioned) *time* 2 Kings 4, 8. — b) בְּיוֹם followed by an infin. *on the day when* Gen. 2, 17, *at the time when* 2, 4, *after that* 2 Sam. 21, 12, *when* Ex. 32, 34, seldom with the perfect following Lev. 7, 35; sometimes בְּ alone stands for it Gen. 2, 4. — c) בַּיּוֹם *in the day, at the time of the day* Gen. 31, 40; *on the same day*, i. e. *immediately* Prov. 12, 16; *to-day* Judges 13, 10, where, however, it is better to translate *these days*, i. e. recently. — d) כַּיּוֹם *about this day*, i. e. *at present, now* Gen. 25, 31, which never has the meaning *before, formerly;* כַּיּוֹם הַזֶּה or כְּהַיּוֹם הַזֶּה *as at this time*, i. e. *as at present, as just now* Gen. 50, 20, Deut. 2, 30, 1 Sam. 22, 8, even if the subject to which allusion is made be already past, the formula being specially used in fulfilled prophecies, with the meaning, *as it is now, as is the case at present* Jer. 11, 5; 25, 18; Ez. 9, 7; yet sometimes *about this day*, i. e. the day the author has in his mind Gen. 39, 11. — e) מִיּוֹם *from the day when, since* Ex. 10, 6; Deut. 9, 24. — f) כָּל־הַיּוֹם *all the day*, i. e. *daily* Ps. 42, 4; 73, 14, parallel לַבְּקָרִים; *the whole day* 32, 3, parallel כָּל־הַלַּיְלָה Is. 62, 6; *at all times, constantly, always* Ps. 52, 3, Prov. 21, 26, with תָּמִיד sometimes added for perspicuity's sake Is. 51, 13; in like manner בְּכָל־יוֹם Ps. 7, 12, and probably also 88, 10, where, however, some take יוֹם = עֳנִי *misfortune.* — For supplementing the meanings and applications of יוֹם comp. the other noun-form יֶמֶה, *pl.* יָמִים, *constr.* יְמֵי, and יָמוֹת, *constr.* יְמוֹת.

יוֹם (*def.* יוֹמָא; *pl.* יוֹמִין, *constr.* once יְמֵי Ezr. 4, 7, *def.* יוֹמַיָּא; from the pl. with a feminine ending comes the *constr. pl.* יוֹמָת) *Aram. m.* same as Hebrew יוֹם in all its variety of senses Dan. 6, 11; Ezr. 6, 15.

יוֹמָם (out of יוֹם with the old termination ־ָם, which was originally an accusative form) *adv.* 1. *by day, in the daytime* Ex. 13, 21, Is. 4, 5, oppos. to לַיְלָה,

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hence יוֹמָם וָלַיְלָה *day and night*, i. e. *always* Ps. 1, 2, more rarely the reverse לַיְלָה וְיוֹמָם Deut. 28, 66; in the later usage of the language and with an Aramaean colouring בְּיוֹמָם Neh. 9, 19 occurring instead of it; comp. Syr. ܒܝܘܡܡ. — 2. *daily, day by day* Ps. 13, 3, hence without the opposite לַיְלָה. — 3. *by the light of day*, Ez. 30, 16 *and Memphis will have enemies by the light of day;* comp. Jer. 15, 8 שֹׁדְדֵי לַיְלָה and the opposite שֹׁדְדִים בַּצָּהֳרַיִם Ob. 5.

יָוַן (not used) *tr.* probably same as יָגַן (interchanging *g* and *v* or *b*, as יָדַע II. i. e. וָדַע changes with בָּדַע, Pers. kerm = Germ. Wurm, Greek κως = πως, comp. p. 249) *to stamp, to push, to press*, deriv. perhaps יָוֵן; figurat. *to subdue, oppress*, deriv. יוֹנָה 3, and according to some the noun יָוָן.

יָוָן *n. p. m.* 1. the fourth son of Japhet Gen. 10, 2, conseq. the fourth Japhetic leading race. By it is principally meant the Hellenic race, *the Ionians*, then all the Greeks in Greece Is. 66, 19; next *the Greek-Macedonian empire*, whose first king was Alexander Dan. 8, 21. — In Daniel's prophetic symbols the continuators of יָוָן are: Seleucus I. Nicator, Antiochus I. Soter; Antiochus II. Theos; Seleucus II. Callinicus; Seleucus III. Ceraunus; Antiochus III. the Great; Seleucus IV. Philopator; Heliodorus; Demetrius I. Soter, Dan. 7, 24. — Gradually יָוָן came also to mean the Greeks in Asia Minor, or the south-eastern ones at the Black Sea, dwelling beside the Tiberanians and Moschites, or those called the *Achaeans* in classical authors Jo. 4, 6, Zech. 9, 13, who dealt in slaves; the Phenicians often being the mediums of barter Ez. 27, 18, Is. 66, 19. — The form of the name יָוָן is closely connected with the Greek Ἰών, Ἰάν, Ἰᾶνες &c.; for the basis of all seems to have been Ἰάονες, with the digamma Ἰάϝονες. As to the meaning, that of "*the young*" has been adopted (*Pott*, Etym. Forsch. I. p. XLI), opposed to the Γραικοί, *the old;* the Greeks themselves relating (*Aristot.*, Meteorol. 1, 14), that the Hellenes were formerly called Γραικοί; comp. Sanskr. *juvan*, Zend. *jawan* i. e. juvenis. — 2. *n. p.* of a city in Yemen, called in Ar. يُونٌ or يَوَانٌ (probably = يَمَنٌ), then taken for the territory of Yemen generally Joel 4, 6, adduced along with שְׁבָא 4, 8 and דָּן (= דְּדָן) and אֶזָל (an old name for the metropolis of Yemen *Sanaa*) Ez. 27, 19. Deriv. יְוָנִי (*pl.* יְוָנִים) *a patronym. m.* from יָוָן Jo. 4, 6.

יָוַן (not used) *intr.* 1. *to be soft*, of a mass, hence like מָהַ I. (to מָיַח) *to be clammy, viscous*, of a mass of dung (the Arab. وَنَى [وَنَهَ] has the same meaning taken figurat.); deriv. the noun יָוֵן (see מָיַח). — 2. Figurat. as in the Arab. stem, *to be lax, soft, weak*, and therefore *to be tender, mild*, spoken of the dove. Deriv. יוֹנָה 1 and 2.

יָוֵן (*constr.* יְוֵן) *m. mud, dung, swamp*, cogn. in sense with מָיַח מַיְוֵן; מָיַח combined Ps. 40, 3 *dung of mire*, i. e. dirty slime, an intensifying of the simple idea, like שַׁחַת בּוֹר שָׁאוֹן ib., שַׁחַת בְּלִי Is. 38, 17; יְוֵן מְצוּלָה *swamp of the depth*, i. e. deep swamp Ps. 69, 3. The stem of this noun is יָוַן in the meaning just given; but others derive it from יָגַן, and regard יְוֵן as lengthened out of יְוֵר in the sense of *trodden down, bruised*, which is less appropriate, because יָגַן is thought of as liquid.

יוּן (i. e. יָן; not used) *tr. to press the vine, to tread* or *to press out the grapes.* The organic root יָן is identical with that in יָ־נַן, יָ־גַן (interchanging *Yod* and *Gimel*). According to this etymology one might take the noun יַיִן to mean *a pressed* or *trodden thing*, if such were not too general, and if it were not improbable that the word should have come to extra-Semitic peoples under that name.

יוֹנָדָב (see יְהוֹ־) *n. p. m.* 2 Sam. 13, 3; Jer. 35, 6.

יוֹנָה (*pl.* יוֹנִים; *constr.* יוֹנֵי) *f.* 1. (from יָוָה 2, conseq. formed out of יָוַן) prop.

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a tender, mild bird, therefore *the dove* Gen. 8, 8, the dove being also called among the Romans avis Cytheriaca; בֶּן־י׳ *a young dove* Lev. 12, 6, pl. בְּנֵי י׳ 12, 3. The dove is an emblem of purity and innocence Song of Sol. 1, 15; 4, 1; 5, 12, is used on account of its loveliness and mildness as an epithet for dear, beautiful, beloved 5, 2; 6, 9, and is conceived of generally as full of simplicity Hos. 7, 11 (comp. Matth. 10, 16), as cooing with dull and melancholy tones (הָמָה, נָהַג, הָגָה) Is. 38, 14; Nah. 2, 8; Ez. 7, 16, and as flying quickly, like (the clouds) homewards to the אֲרֻבּוֹת Is. 60, 8; Ps. 55, 7; Hos. 11, 11. It is said of the wild dove that it flies shyly to the mountains Ez. 7, 16, directs its course by its wings (אֵבֶר) to far distant parts in order to settle there Ps. 55, 7; and makes its nest in the hidden clefts of rocks Song of Sol. 2, 14, or on the margins of yawning precipices Jer. 48, 28. כַּנְפֵי יוֹנָה *the wings of a dove* Ps. 68, 14, a symbol of the timid and fleeing wings of an army (see כָּנָף). Hence too symbolically *the timid*, *fugitive Jewish people*, specially so in an old poem יוֹנַת אֵלֶם רְחֹקִים (Ps. 56, 1), which words should be read יוֹנַת אֵל מֵרַחֲק־יָם (*dove of God from the far sea*), after which poem the 56th psalm was sung. — 2. *n. p.* of a prophet 2 Kings 14, 25; Jon. 1, 1. — 3. (only in sing. and that from יָוָנָה, from יָוַן) *f. violence*, *a trampling down*, *oppression*, חֲרוֹן הַיּוֹנָה *wrath of down-treading*, i. e. oppressive or cruel wrath Jer. 25, 38, translated by the LXX *great*, *violent*; חֶרֶב הַיּ׳ *sword of violence*, i. e. the murderous sword 46, 16; 50, 16, where the LXX read חֶרֶב הַיְּוָנָה and translate *μάχαιρα Ἑλληνική*, as they explained the chapter of Alexander's march, at whose approach the Persians cleared away in the hasty flight of בָּבֶל and מִצְרַיִם "before the Greek sword" (Curt. 4, 7; Arr. 3, 1, 16). In הָעִיר הַיּוֹנָה Zeph. 3, 1 הַיּוֹנָה is in apposition and = עִיר הַיּוֹנָה, spoken of נִינְוֵה. In every case the acceptation of יוֹנָה as a part. fem. should be rejected on account of Jer. 25, 38.

יוֹנֵק or יֹנֵק (*pl.* יֹנְקִים, *constr.* יֹנְקֵי, prop. *a part.* of יָנַק) *m.* 1. *a sucking babe*, who becomes a גָּמוּל Is. 11, 8, coupled with עוֹלֵל (which see) Ps. 8, 3, Lament. 2, 11, opposed to אִישׁ שֵׂיבָה Deut. 32, 25, in full form יוֹנֵק שָׁדַיִם Jo. 2, 16. — 2. *a young twig*, *a shoot*, a sucker, as it were, of a tree Is. 53, 2, opposed to שֹׁרֶשׁ (comp. Greek *μόσχος* and *κόρος*). Usual, however, in this meaning is

יוֹנֶקֶת (with *suff.* יֹנַקְתּוֹ; *pl.* with *suff.* יֹנְקוֹתָיו) *f.* same as יוֹנֵק 2: *twig*, *shoot*, Ez. 17, 22, where יוֹנֵק should be supplied to רַךְ (*a tender twig*); *a branch* Hos. 14, 7; יָצְאָה י׳ עַל *the shoot runs over a thing* Job 8, 16; *a sprout* 14, 7; *a bough* Ps. 80, 12.

יוֹנָתָן (see יְהוֹ־) *n. p. m.* 1 Chr. 2, 32, Neh. 12, 11, for which occur also יוֹחָנָן or יְהוֹחָנָן, Greek *Ἰωνάθαν* (Tob. 5, 13).

יוֹסֵף (a noun from the fut. Kal of יָסַף; *increaser*, viz. Jah is; comp. אֶלְיָסָף, יוֹסִפְיָה) *n. p. m.* Gen. 30, 24 (where the name is interpreted); 30, 23 (where the name is derived from אָסַף); chs. 37-50. Instead of it there is in Ps. 81, 6 יְהוֹסֵף, the ה of the Hif. being also in fut. retained in יְהוֹדֶה (Ps. 45, 18), יְהוֹשִׁיעַ (116, 6), and יְהֵילִיל (Is. 52, 5). As his two sons *Ephraim* and *Manasseh* were the heads of separate tribes, both together were also called יוֹסֵף, or in full form בְּנֵי, מַטֵּה, בֵּית י׳ 2 Sam. 19, 21. And as they were the leading tribes in the kingdom of Israel, יוֹסֵף also meant the kingdom of the ten tribes Am. 5, 6; Zech. 10, 6. More rarely does it mean the whole nation of Israel Ps. 80, 2, Am. 5, 15, for which in Ps. 77, 16 בְּנֵי יַעֲקֹב וְיוֹסֵף is put. יוֹסֵף does not appear as a proper name belonging to others, till a later period of the language, Ezr. 10, 42; Neh. 12, 14; 1 Chr. 25, 2.

יוֹסִפְיָה (*Jah is increaser*) *n. p. m.* Ezr. 8, 10.

יוֹעֵאלָה (compounded of אֵלָה and יוֹעֶה fut. Hif. of יָעָה; *El is snatcher;*

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comp. יְעוּאֵל, יְעִיאֵל, and see too אֵלָה page 93) *n. p. m.* 1 Chr. 12, 7.

יוֹעֵד (*Yô is powerful;* עֵד from עוּד which see) *n. p. m.* Neh. 11, 7.

יוֹעֵה see יוֹעֵאלָה.

יוֹעֶזֶר (*Yô is help*) *n. p. m.* 1 Chr. 12, 6; comp. אֱלִיעֶזֶר.

יוֹעֵינִי see אֶלְיוֹעֵינַי.

יוֹעָשׁ (*Yô is hastener to*, see עוּשׁ I.) *n. p. m.* 1 Chr. 7, 8; 27, 28.

יוֹצָדָק (see יְהוֹ־) *n. p. m.* Ezr. 3, 2. In Ben-Sira 49, 12, 4 Ezr. 5, 5, and in the LXX, the form was יוֹצֶדֶק Ἰωσεδέκ.

יוֹצֶדֶק see יוֹצָדָק.

יוֹצֵר or יֹצֵר (with *suff.* יֹצְרִי, יֹצְרֵנוּ; *plur.* יוֹצְרִים, *constr.* ־רֵי; a participial noun from יָצַר) *m.* 1. prop. fashioner, former, hence *a potter*, who treads clay Is. 41, 25 (רָמַס טִיט), works in loam (חֹמֶר, חֶרֶשׂ) 29, 16; 45, 9; 64, 7; Jer. 18, 4; 19, 1, and makes earthen vessels 2 Sam. 17, 28; Ps. 2, 9. נֶבֶל יוֹצְרִים Is. 30, 14 *pitcher of the potter*, i. e. an earthen pitcher. הַיּוֹצְרִים 1 Chr. 4, 23 is the designation of a corporation of potters, who sprung from the tribe of Judah, from שֵׁלָה, and are spoken of as the inhabitants of יֹשְׁבֵי לֶחֶם (לֶחֶם should be read there for יֹשְׁבֵי לֶחֶם, according to the Midrash on Ruth ch. 1, with which opinion agrees *El. Wilna* in his commentary on Chronicles), a city of Judah (whence perhaps the Gentile לַחְמִי 1 Chr. 20, 5), into which came also the inhabitants of the cities of Judah נְטָעִים and גְּדֵרָה (see Josh. 15, 36, 1 Chr. 12, 4), for the purpose of working for the king. — 2. *a former* of the פֶּסֶל Is. 44, 9, Hab. 2, 18, i. e. *a statuary*. It is applied to a carver in wood (the verb is also used of forming in metals). — 3. *a creator*, i. e. former, spoken of God, and therefore coupled with בֹּרֵא Jer. 10, 16, Am. 4, 13, and so used generally without regard to the form or figure of what is created. — 4. Figurat. *a framer*, one who forms and creates in his mind, spoken of men Ps. 94, 20, or of God Jer. 18, 11. — 5. = אוֹצַר same as אוֹצָר (if we should not read יוֹצָר), *treasure*, Zech. 11, 13, particularly of the temple, where there was such (1 Kings 14, 26; comp. Mark 12, 41 seq.).

יוֹצָר see יוֹצֵר.

יוֹקִים (a noun developed out of the fut. Hif. into a proper name, the Hif. הוֹקִים, fut. יוֹקִים, being formed in the Aramaean manner; *a setter up*, viz. Yô is) *n. p. m.* 1 Chr. 4, 22. The later pronunciation of יוֹרִים (Ἰωρείμ Luke 3, 29) is analogous, earlier יוֹרָם.

יוֹר see יָרָה.

יוֹרָה (*harvest-born*) *n. p. m.* Ezr. 2, 18, for which Neh. 7, 24 חָרִיף; comp. יוֹרַי.

יוֹרֶה (*part.* of יָרָה II. i. e. from וָרָה = רָוָה, the cognate stem יָרָא being actually interchanged with רָוָה Prov. 11, 25) *m. the fructifying seed-rain*, *the autumnal rain*, different from מַלְקֹשׁ Deut. 11, 14; Jer. 5, 24.

יוֹרַי (same as יוֹרָה) *n. p. m.* 1 Chr. 5, 13.

יוֹרִים see יוֹקִים.

יוֹרָם (see יְהוֹרָם) *n. p. m.* 1 Chr. 26, 25, Ἰωράμ Matth. 1, 8; 2 Sam. 8, 10, for which 1 Chr. 18, 10 has הֲדוֹרָם (an interchange between יוֹ־ and הֲדוֹר, see הֲדֹרָם).

יוּשַׁב חֶסֶד (*grace is returned*) *n. p. m.* of a son of Zerubbabel 1 Chr. 3, 20, the hopes and consolations of the returning Israelites being mirrored in the names of his other sons also.

יוֹשִׁבְיָה (*Jah causes to dwell;* יוֹשִׁב is fut. Hif. of יָשַׁב) *n. p. m.* 1 Chr. 4, 35.

יוֹשָׁה (*Yô is a gift;* שָׁה = שַׁי) *n. p. m.* 1 Chr. 4, 35.

יוֹשַׁוְיָה (*Yô is correspondence*, i. e. is self-satisfying; שַׁוְיָה a noun from שָׁוָה, the proper names יִשְׁוִי and יִשְׁוָה coming from the same stem also) *n. p. m.* 1 Chr. 11, 46.

יוֹשֵׁעַ (Ἰωσῆς Matth. 13, 55; Luke 3, 29) see יֵשׁוּעַ.

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יוֹשָׁפָט (see יְהוֹ־) *n. p. m.* 1 Chr. 11, 43; 15, 24.

יוֹתָם (*Yô is perfect;* comp. Ps. 18, 26 31) *n. p. m.* Judges 9, 5 7; 2 Kings 15, 32-38; in the LXX and N. Test. (Matth. 1, 9) Ἰωάθαμ, which seems to imply a form יוֹיָתָם.

יוֹתֵר see יֹתֵר.

יוֹתֶרֶת see יֹתֶרֶת.

יִז, יַז see נָזָה.

יְזַב (Peal not used) *Aram. to flee from, to slip out of, to escape,* danger; Ar. وَزَبَ the same. Hence the further Shafel-form שֵׁיזֵב. See שְׁזַב.

יָזָה (not used) *intr.* same as נָזָה II. (see י) *to be collected, to be united, to join,* i. e. to betake oneself to the protection of a person; Ar. وَزَى the same. Derivative

יְזִיאֵל (*El is the uniting* = יִזִּיָּה; יְזִי a noun from יָזָה) *n. p. m.* 1 Chr. 12, 3.

יִזֶּה see יִזִּיָּה.

יְזִי see יְזִיאֵל.

יִזִּיָּה (*Jah unites* or *assembles;* יִזֶּה from נָזָה II. = יָזָה) *n. p. m.* Ezr. 10, 25; comp. for the appellative meaning קַבְצְאֵל, יְקַבְצְאֵל &c.

יָזִיז (from זוּז III.; *shining,* viz. Jah is) *n. p. m.* 1 Chr. 27, 31; comp. זִיזָה.

יִזְלִיאָה (= יִזְלִיָּה, *Jah is a deliverer;* from זָלָא or זָלָה = דָּלָה) *n. p. m.* 1 Chr. 8, 18.

יָזַם a stem adopted for יָזְמוּ (for יָזֹמּוּ from זָמַם) Gen. 11, 6, see זָמַם.

יָזַן (not used) *tr.* same as אָזַן I. (see page 51); deriv. יָזָן (*constr.* יְזַן) in the proper names יְזַנְיָה, ־יָהוּ.

יָזָן (*constr.* יְזַן), see יָזַן.

יְזַנְיָה (either contracted from יַאֲזַנְיָה, or from יָזַן = אָזַן I. with the meaning "to weigh, to determine", and so יְזַן is construct of יָזָן; *Jah is determiner*) *n. p. m.* Jer. 42, 1, elsewhere יַאֲזַנְיָהוּ.

יְזַנְיָהוּ (the same) *n. p. m.* Jer. 40, 8, instead of which occurs elsewhere יְזַנְיָה.

יָזַע (not used) *intr.* same as זָע (זוּעַ) II. *to run, to trickle, to drop, to drop out;* hence figurat. *to sweat;* comp. Ar. وَزَعَ (to run, to flow) and Ethiopic, the same, = وَذَعَ and نَذَعَ (to flow out). The stem is connected with נָזָה, יָצַק, נָסַךְ, יָסַךְ, the *y* initial sound being frequently interchanged with the initial *n* elsewhere. The organic root י־זַע lies also in זָע II.; and זָע is usual for it in Aramaean. Derivative

יֶזַע *m.* same as זֵעָה *sweat,* Ez. 44, 18 *they shall not gird themselves with sweat,* i. e. where they are easily exposed to sweat (Targ., Talm.), or while they sweat (Aquila, Symm., Jerome), or so warmly that they shall sweat (perspiration being considered as unseemly in holy persons).

יִזְרָח (*a native,* see זָרַח) *n. p. m.* same as אֶזְרָח (1 Kings 5, 11) or זֶרַח (Gen. 38, 30; 46, 12), the head of a family in the tribe of Judah; hence הַיִּזְרָח *the Izrahite,* one belonging to the family of זֶרַח 1 Chr. 27, 8. In this form the fifth of David's twelve heroes is designated, as being descended from Izrah; the eighth and tenth (לַזַּרְחִי) being likewise traced back to the same head of the family, 1 Chr. 27, 11 13. The right name of this princely leader (שַׂר) was שַׁמְהוּת (which see) or שַׁמּוֹת (= שַׁמְהוֹת) or שַׁמָּה (= שַׁמְהָה) *son of Agee* (בֶּן־אָגֵא) of the place הָרָר (הָרָרִי), or הֲרָר (הַהֲרָרִי) or הֲרוֹר (הַהֲרוֹרִי); according to another account of חֲרֹד (which see) 1 Chr. 11, 27; 2 Sam. 23, 25.

יִזְרַחְיָה (*Jah is appearing*) *n. p. m.* 1 Chr. 7, 3; Neh. 12, 42.

יִזְרַע (from זָרַע I.; *planter, founder*) *m.* only in the proper name יִזְרְעֶאל or ־עֶאל.

יִזְרְעֶאל or ־עֶאל (*El is founder,* see יִזְרַע; with *a* of motion ־עֶאלָה) 1. *n. p.* of a city in the tribe of Issachar Josh. 19, 18, though belonging to Manasseh 17, 16 (as Eusebius and Jerome already

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rightly observe), in the north of Palestine, where the Israelite king Ahab (1 KINGS 18, 45 46; 21, 1; comp. 21, 18) had his favourite place of residence, and which Jehu made his dwelling place altogether (2 KINGS chs. 9 and 10). Both drew on themselves there the guilt of shedding much blood (the latter by murdering Ahaziah and his brothers 2 KINGS 9, 27; 10, 14, and by the other massacre which he caused there 10, 11), to which Hos. 1, 4 alludes in דְּמֵי י׳. This blood-guiltiness, as Hos. 1, 5 prophesies, was to be avenged in the plain of יִזְרְעֶאל by a decisive day of slaughter (יוֹם י׳), on which the kingdom of Israel was to be exterminated 2, 2; as Naboth's blood was formerly avenged there 2 KINGS 9, 25 26. The plain, in which the city of Jezreel lay, is called עֶמֶק י׳ JOSH. 17, 16, JUDGES 6, 33, Hos. 1, 5; in the Apocrypha and Josephus *τὸ μέγα πεδίον Ἐσδρηλών* (JUDITH 1, 8), or simply *τὸ πεδίον μέγα* (1 MACC. 12, 49); but the district belonging to the city was styled חֶלְקַת י׳ 2 KINGS 9, 10 36 37; for which חֶל י׳ occurs once 1 KINGS 21, 23 (חֶלְקַת = חֶל according to all the versions). In other places יִזְרְעֶאל alone also denotes a great territory lying around the city of Jezreel 2 SAM. 2, 9, mentioned along with גִּלְעָד, אַשּׁוּר (see page 158), בִּנְיָמִן, אֶפְרַיִם as a chief one of the places that held to the dynasty of Saul; or also named with תַּעְנָךְ (now Taanak on the south-eastern slope of mount Carmel), מְגִדּוֹ (now el-Legûn, but a little to the north-west of the preceding), and בֵּית שְׁאָן (now Beisan, where the plain of Jezreel opens into the Jordan-valley) &c. 1 KINGS 4, 12. At a later period it was even a designation of the kingdom of the ten tribes generally Hos. 2, 24; and accordingly this prophet calls his son symbolically Jezreel 1, 4, alluding to the appellative meaning 2, 25; for it was never the name of a person; יִזְרְעֶאל in 1 CHR. 4, 3 as well as פְּנוּאֵל, עִירָם &c. being nothing else but names of places. According to Eusebius, Jezreel lay between Legio (מְגִדּוֹ) and Scythopolis (בֵּית שְׁאָן); and the mountain of גִּלְבֹּעַ was also in its vicinity from which a fountain (עַיִן) reached to the city 1 SAM. 29, 1, on which lay also the town עֵין־דּוֹר נוֹב־. This fountain was also called עֵין Tubania (William of Tyre 22, 26). At the present day traces of this city are found in *Zerîn* or *Serin* from Seril (Robinson III. pp. 162. 173. 227 seq.), to which the founder of the sect *Serini* belonged. — *Gentile m.* יִזְרְעֵאלִי 1 KINGS 21, 1, *fem.* יִזְרְעֵאלִית or עֶלִית- 1 SAM. 27, 3; 30, 5. — 2. *n. p.* of a city in Judah JOSH. 15, 56.

יַחְבָּא (formed out of the Hif. of חָבָא I.; *protector*) *m.* only in the proper name אֲלִיחַבָּא.

יָחַד (*fut.* יַחַד) *intr. to be united, to be bound together*, with one, אֶת פְּ Is. 14, 20; *to associate oneself, to attach oneself*, to one, with בְּ GEN. 49, 6, i. e. to participate in a thing; conseq. only a collateral form of אָחַד, which is a denom. from אֶחָד; Ar. وَحَدَ, وَحَّدَ the same; in Phenic. בְּאֶחָד (hence בְּאֶחָד *for one*, Mass. 3), its denomin. אָחַד and its collateral form יָחַד also existing; and from the latter come יַחַד (*together with, besides*, Plaut. Poen. V. 1, 3) and יַחְדָּם (una cum, ib. III., act. V. sc. 3 v. 22), יָחִד, *'Iesoûd* (Philo Bybl. 42 Orell.) = Hebrew יָחִיד *μονογενής*. Deriv. יַחַד, יַחְדּוֹ and יַחְדָּו, יְחִידָה, יָחִיד, יְחִידִיר, with the proper name יַחְדּוֹ.

Pih. יִחֵד (*imp.* יַחֵד) *to unite*, i. e. to collect, לֵב Ps. 86, 11; in modern Hebr. often meaning, to express or recognise oneness, to unite, from which comes יִחוּד.

יַחַד (*pause* יָחַד) *m.* 1. *subst. communion, oneness*, 1 CHR. 12, 17 *I will have towards you a heart for oneness*, i. e. I will have *one* heart with you (לֵב אֶחָד 12, 38). — 2. *adv. conjointly, together, with one another*, junctim, a) of united action Ps. 2, 2; 31, 14, to the exclusion of others, with the personal pronoun: *only we, you, they together*, EZRA 4, 3; coupled with נִלְחַם to contend (1 SAM. 17, 10), נִשְׁפַּט to plead (Is. 43, 26), עָמַד to step forth into debate (Is. 50, 8), it expresses mu-

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tual and hostile action; while in other places, joined with הִתְמַלֵּא Job 16, 10, רָנַן 38, 7, הִתְלַחֵשׁ Ps. 41, 8 &c. it denotes community of action. b) of place or persons: *una*, *together*, *in one place*, 1 Sam. 11, 11; 2 Sam. 10, 15. גַּם יַ׳ Ps. 133, 1 is probably nothing but a strengthening of the idea. c) of time: *at the same time*, simul Job 6, 2, or referring to place and time at once 2 Sam. 21, 9. d) it expresses the closer union of two persons Ps. 49, 3 (parall. גַּם – גַּם) or agencies Is. 42, 14; 44, 11; Ps. 40, 15; Latin *pariter*. e) it denotes all individual things put together in one, the comprehension of a whole, and is therefore to be translated by *entirely*, *all together*, Ps. 62, 10; 74, 8; Job 40, 13; in this sense with כֹּל 34, 15, or even for כֹּל 38, 7; with a negative (יַחַד לֹא) *none* Hos. 11, 7; יַחַד סָבִיב Job 10, 8 *all together round about*, i. e. totally, without aught being wanting. From this meaning has arisen the rare one: *wholly*, *unhurt*, *unscathed*, Ps. 141, 10 (the wicked may fall into its [the פַּח's] nooses) *I remain unscathed*, *I escape continually*.

יִחַד see חָדָה.

יֶחֶד see יֶחְדְּיָהוּ.

יַחְדָּו (in three later passages יַחְדָּיו Jer. 46, 12 21 and 49, 3, as if ־ָו were the suff. pl.; but the proper form is יַחְדָּו = יַחְדּוֹ from יַחַד, which is an old accusative form, besides ־ֹם; ־ָם also existing as such a form together with ־ָה, used adverbially) *adv. together*, *with one another*, unâ, but by virtue of its signification it is only applied to a number Deut. 33, 17, or with verbs in the plural 2 Sam. 2, 16. As an adv. it refers also to verbs or pronouns of the 1 pl. masc. Is. 41, 1, Ps. 34, 4, or fem. 1 Kings 3, 18, or to the 2 pers. pl. Is. 45, 20, or to nouns with a collective idea Ex. 19, 8, Is. 40, 5, where כֹּל precedes in order to strengthen the expression. The meanings are similar to those of יַחַד, and express united action, *together*, *all together*, Is. 11, 14, Ps. 34, 4; therefore it is joined to reciprocal verbs (e. g. נוֹעַץ, נוֹעַד &c.) Ps. 55, 15; Job 2, 11; Is. 41, 1; *together*, *with one another*, Gen. 13, 6; 22, 6; Judges 19, 6; Josh. 9, 2; *at the same time*, simul Is. 1, 31; Ps. 4, 9; *in like manner*, pari modo 1 Sam. 30, 24; Deut. 12, 22; *as well... as also*, pariter ac Jer. 6, 12; *entirely*, embracing a number of single things in one Jer. 5, 5, Job 24, 17, and so after כֹּל Is. 22, 3; or כֹּל is omitted Is. 10, 8; Ps. 37, 38. Phenic. יַחְדָּם the same.

יַחְדּוֹ (out of יַחְדּוֹן; *union*, viz. of El) *n. p. m.* 1 Chr. 5, 14; comp. יַחְדִּיאֵל, יֶחְדְּיָהוּ; see אֵחוּד.

יַחְדִּיאֵל (compounded of אֵל and יַחַד; *union of El*) *n. p. m.* 1 Chr. 5, 24; see יַחְדּוֹ.

יֶחְדְּיָהוּ (the same) *n. p. m.* 1 Chr. 24, 20; 27, 30; comp. יַחְדִּיאֵל. יֶחְדְּ comes from יֶחֶד = יַחַד.

יְחַוֶּה see יְחַוְּאֵל.

יְחַוְּאֵל (*El is the animating*; יְחַוֶּה from חִוָּה [from חָוָה I.] = חִיָּה) *n. p. m.* 2 Chr. 29, 14 Ktib.

יַחֲזֶה see

יַחֲזִיאֵל (*El is revealer*; יַחֲזֶה is a noun from the fut. Hif. of חָזָה; comp. the proper names חֲזָאֵל, חֲזִיאֵל, חֲזָיָה, חֲזוֹ, חֶזְיוֹן) *n. p. m.* 1 Chr. 12, 4; 16, 6; 23, 19; 2 Chr. 20, 14; Ezr. 8, 5; see יַחְזִיָּה.

יַחְזִיָּה (*Jah is a revealer*) *n. p. m.* Ezr. 10, 15.

יֶחֱזַק see יְחֶזְקֵאל.

יְחֶזְקֵאל (out of יֶחֱזַק־אֵל *El is mighty*, as יְחִזְקִיָּה arose out of יֶחֱזַק־יָהּ; the Syrian, Greek and Latin translators in forming the name followed the model חִזְקִיֵּאל *El is strength*) *n. p.* of the great priestly prophet, who lived and prophesied in Mesopotamia, among the Jewish exiles, at the river Chaboras Ez. 1, 3; 24, 24. The word also occurs as a proper name masc. in 1 Chr. 24, 16.

יְחִזְקִיָּה (see יְחֶזְקֵאל) *n. p. m.* Hos. 1, 1, Mic. 1, 1; for which in other places stands יְחִזְקִיָּהוּ Is. 1, 1, or חִזְקִיָּה 2 Kings 18, 1 10; Ezr. 2, 16.

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יְחִזְקִיָּהוּ (the same) *n. p. m.* 2 Chr. 28, 12; Is. 1, 1. The form Ἐζεκίας is developed after חֶזְקִיָּה.

יַחְזֵר see

יַחְזְרָה (out of יַחְזֵר יָהּ *Jah is the Protecting*, or *Jah is the home-bringer*, from חָזַר I.) *n. p. m.* 1 Chr. 9, 12; for which Neh. 11, 13 has אַחְזַי (which see).

יָחִי see חָיָה.

יְחִיאֵל (*El is the Living;* comp. חַי יי) *n. p. m.* 1 Chr. 15, 18, for which 15, 24 has יְחִיָּה; 27, 32; 2 Chr. 21, 2; 29, 14, where the K'tib has יְחַיְאֵל; 35, 8; Ezr. 8, 9. The abridged form is חִיאֵל (which see). *Patr.* יְחִיאֵלִי 1 Chr. 26, 21.

יָחִיד (*pl.* יְחִידִים) *adj. m.*, יְחִידָה *f.* 1. *only*, of בֵּן Gen. 22, 2, but also a subst. without בֵּן, *an only son*, אֵבֶל י׳ Jer. 6, 26 and Am. 8, 10 *mourning for an only son*, i. e. great mourning; in Zech. 12, 10 יָחִיד refers to the mourning for הֲדַד. Sometimes *an only beloved* Prov. 4, 3, LXX ἀγαπώμενος. Fem. יְחִידָה Judges 11, 34 referring to בַּת. — 2. *alone*, *forsaken*, *unfortunate*, coupled with עָנִי Ps. 25, 16, comp. 27, 10; and to this meaning belongs the pl. יְחִידִים Ps. 68, 7 *solitary*, *wandering*, *left behind* (in campaigns); parallel אֲסוּרִים (prisoners of war).

יְחִידָה *fem.* prop. the only, the best, what cannot be replaced, unicum, i. e. *the life*, *the soul*, Ps. 22, 21; 35, 17; comp. כָּבוֹד.

יְחִיָּה (*Jah is the Living*) *n. p. m.* 1 Chr. 15, 24, for which יְחִיאֵל stands in 15, 18.

יָחִיל (extended from יָחֵל) *adj. m. hoping*, *trusting*, Lament. 3, 26.

יָחַל I. (Kal not used) *intr.* same as חָל (חוּל) 5 *to be intent upon something*, *to wait for*, *to hope*, *to trust*, *to bear;* cognate in sense קִוָּה. Deriv. the adj. יָחִיל; perhaps too יַחַל in the proper name יַחְלְאֵל; if it be not derived from חָלָה II.

Nif. נוֹחַל (3 *fem.* נוֹחֲלָה; *fut.* יִיָּחֵל, *apoc.* יִיָּחֶל, out of יִוָּחֵל, יִוָּחֶל) *to wait* Gen. 8, 12; 1 Sam. 13, 8 (according to the K'tib); *to be kept in suspense* Ez. 19, 5. Perhaps the adoption of a Nifal form should be entirely discarded; for וייחל Gen. 8, 12 should either be read by the analogy of 8, 10 וַיָּיחֶל (fut. Hif. of חוּל), where in the unpointed text the dageshed Yod was compensated by duplication (comp. יראייה Jer. 37, 13 for יִרְאִיָּה); or וַיֵּיחֶל after the form of וַתֵּינֶק (1 Sam. 1, 23, which is the fut. Hif.); or lastly וַיִּיחַל after the form וַיִּיקַץ (fut. Kal) Gen. 28, 16; as also ויישם Gen. 24, 33 and 50, 26, ואישמה Judges 12, 3 should either be expressed וַיֵּישֶׂם, וָאֵישְׂמָה (fut. Hif. of יָשַׂם) or וַיִּישַׂם, וָאִישְׂמָה. As for נוֹחֲלָה Ez. 19, 5, either יָחַל should be taken here as = חָלָה I., which suits אָבַד; or with the LXX the reading ought to be נִדַּח לָהּ. The former is preferable.

Pih. יִחֵל (3 *pl.* יִחֲלוּ, *in pause* יִחֵלּוּ, with Dagesh forte after the accented vowel in the liquid consonants, Job 29, 21, as in מוֹרָטָה, נָתָנוּ, חָדֵלּוּ; *part.* מְיַחֵל; *imp.* יַחֵל; *fut.* אֲיַחֵל, אֲיַחֲלָה, 3 *pl.* יְיַחֵלוּן) 1. *to wait*, *to long for*, a thing with לְ Is. 42, 4; *to hope in* (אֶל) a thing 51, 5; frequent in the psalms, e. g. in God Ps. 31, 35; 130, 7, his goodness 33, 18, his judicial procedure 119, 43, his promise 119, 74; seldom absol. 71, 14; Mic. 5, 6; *to wait for* Job 30, 26. — 2. *to continue*, *to persevere*, *to be patient*, therefore absol. Job 6, 11, parall. הֶאֱרִיךְ נֶפֶשׁ = הֶאֱרִיךְ אַף (to be patient), which sense it probably has in 13, 15: *behold*, *he slays me*, *I will not be patient any more*, which suits the context; 14, 14 *all the time of my service will I wait.* — 3. Causat. *to cause to hope*, *to excite hope*, *to console*, with עַל of the thing and the accus. of the person Ps. 119, 49; followed by the infin. with לְ Ez. 13, 6.

Hif. הוֹחִיל (*fut.* יוֹחִיל, אוֹחִיל, *cohort.* אוֹחִילָה, תּוֹחֵל, *apoc.* וַיּוֹחֶל K'ri) *to wait*, *to tarry*, absol. 1 Sam. 10, 8; 13, 8 K'ri; *to hope*, absol. Lament. 3, 21, but usually with לְ *for a thing* Job 32, 11; 2 Kings 6, 33; *to wait for* Job 32, 16. In Jer. 4, 19 K'ri and 2 Sam. 18, 14

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אוֹחִילָה stands for אָחִילָה (fut. Hif. of חִיל) in the sense of, *to quake, to tremble*, and does not, therefore, belong to our verb. Along with the Hifil form הוֹחִיל another may have existed, viz. הֵיחִיל; by which the K'tib יֵיחֵל 1 Sam. 13, 8 is to be explained. Deriv. תּוֹחֶלֶת.

The stem יָחַל is connected in its organic root (יָ־חַל) with חָל (חוּל), and also with כָּל (כִּיל); as the Arab. وَكَلَ (I. IV.) *to trust* is connected with יָחַל.

יָחַל II. = חָלָה I. see יָחַל I. Nif.

יַחְלְאֵל (*El is pacifier;* from יָחַל out of יַחֲלָה, a noun from the fut. Hif. of חָלָה II., or from יַחַל *continuance, eternity*, and אֵל) *n. p. m.* Gen. 46, 14; *Patron.* יַחְלְאֵלִי Num. 26, 26.

יַחְלְאֵל see יַחְלְאֵל.

יָחַם (*fut.* יֶחַם = יִיחַם, but for which occur also יֵחַם, יִיחַם = יֵחַמְנָה, יִיחַמְנָה; on the contrary יְחַמְּתֵנִי belong to *Pihel*) *intr.* same as חָם, חָמָה III., חם (חום) *to be warm, to have* or *feel warmth* 1 Kings 1, 1; Eccles. 4, 11; *to be hot, boiling, warm*, Ez. 24, 11; figurat. (of the heat of feeling) *to be excited* Deut. 19, 6; *to be in the rut, to conceive* Gen. 30, 38, where the old general form יָ־נָה is used for the feminine, as 1 Sam. 6, 12. Ar. وَحِمَ to be hot, to rut. All the forms here reckoned as belonging to יָחַם may also be referred to חָמַם (which see).

Pih. יִחֵם (3 *pers. fem.* יִחֲמָה Ps. 51, 7, 3 *p. pl.* יִחֲמוּ for יָחַמְנָה, as אַחֲרוּ for אָחֲרָה from אָחַר; *inf. constr.* יַחֵם, with *suff.* יַחֲמָתָהּ) *to be very warm, hot, to be in the rut*, stronger than Kal; hence applied to the begetting of sheep Gen. 30, 39 41; 31, 10, and to the conception of woman Ps. 51, 7. These forms, however, may also be referred to חָמַם.

יַחְמוּר (from חָמַר) *m.* the name of an animal belonging to the hart-species, constituting with אַיָּל and צְבִי the commonest game of Palestine Deut. 14, 5; 1 Kings 5, 3; LXX *πύγαργος*, Vulg. *bubalus;* probably a species of deer of a red colour, like the buck; Ar. يَحْمُور.

יַחְמַי (from חָמָה I. in Hif.; *protecting*, viz. *Jah is*) *n. p. m.* 1 Chr. 7, 2.

יָחַן see חָנָה.

יָחַף (not used) *intr. to be bare, naked*, of the feet, connected in its organic root יָ־חַף with חָף, and with that in יָ־חַף, שָׂ־חַף, סָ־חַף; Ar. حَفِيَ VIII. to uncover oneself; Syr. the same; Targ. יְחַף, Pa. נַחַף, Ithpa. אִתְנַחַף the same. The fundamental signification proceeds from the idea, to be rubbed off, peeled off. Hence

יָחֵף *adj. m. bare, naked*, of the feet, *bare-footed*, 2 Sam. 15, 30, along with עָרוֹם (applied to the body) Is. 20, 2 3, and חָשׂוּף (applied to the pudenda) 20, 4; but also as a subst. and so coupled with a femin. noun Jer. 2, 25, like שְׂאֶנֶךָ Is. 37, 29.

יַחְצְאֵל (*El is an apportioner;* יַחְצְ is from יָחְצָה, a noun from the fut. Hif. of חָצָה in the sense of חָלַק) *n. p. m.* Gen. 46, 24; for which 1 Chr. 7, 13 has יַחְצִיאֵל. *Patronym.* יַחְצְאֵלִי Num. 26, 48.

יָחְצָה see יָחַץ.

יַחְצְאֵל see יַחְצְאֵל.

יַחְצִיאֵל (= יַחְצְאֵל) *n. p. m.* 1 Chr. 7, 13.

יָחַר (3 *p. fut.* יִיחַר 2 Sam. 20, 5, and 1 *p. fut.* אֶחַר Gen. 32, 5 for אִיחַר) *intr. to delay*, same as אָחַר, to which also the two forms יִיחַר and אֶחַר may be referred; though the stem יָחַר (וָחַר) may have existed in Semitic, as appears from the Maltese wachar.

Hif. הוֹחִיר, only *fut. apoc.* וַיּוֹחַר 2 Sam. 20, 5 K'ri; it is better, however, to read it as the future Kal יוֹחַר (like אֶחַז from יוֹחַז), and so refer it to אָחַר.

יְחַר see חֲרָה.

יָחַשׁ (Kal not used) *intr. to sprout, to shoot forth, to grow*, of plants, corn;

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figurat. of men, *to arise* or *descend from*, prop. to be born or begotten; cognate in sense with יָלַד (comp. Hithp.); Aram. יְחַס. Deriv. יַחַשׂ.

Hithp. הִתְיַחֵשׂ (*inf. constr.* הִתְיַחֵשׂ, with *suff.* הִתְיַחְשָׂם) same as הִתְיַלֵּד (Num. 1, 18), *to announce oneself according to descent, origin, family* (לְתוֹלֶדֶת Gen. 10, 32), *to be registered* or *to cause oneself to be enrolled in a* סֵפֶר תּוֹלְדוֹת (see Gen. 5, 1). At a later period of the language הִתְיַחֵשׂ was used for הִתְיַלֵּד. Passively, *to be enrolled according to descent* Ezr. 8, 3, e. g. לִזְכָרִים (according to males, in the male line) 2 Chr. 31, 16, fully חִתְיַ׳ לְתוֹלְדוֹת 1 Chr. 5, 7; 7, 9; but also absolut. *to be enrolled genealogically* 1 Chr. 5, 17; 9, 1. לְהִתְיַחֵשׂ 1 Chr. 5, 1 *to be registered genealogically* e. g. לַבְּכֹרָה (according to the rank of the first-born); Neh. 7, 5 *in order to be registered;* 2 Chr. 31, 19 *and to every one who was registered* (הִתְיַחֵשׂ for אֲשֶׁר הִ׳) *among the Levites.* הִתְיַחֵשׂ (inf. constr.) also as a noun expressing an act, *enrolment, registration* (according to genealogical descent) 2 Chr. 31, 17; concr. *the register*, 1 Chr. 4, 33 *and their genealogical register was to them*, i. e. they had their own; 1 Chr. 7, 5 *their register in relation to all*, i. e. the sum total of the enrolled; 7, 7; 7, 40 *and their list is according to the army* (בַּצָּבָא), i. e. according to what they contribute to the army setting out; 9, 22 *their register is in their villages.* כְּתָב הַמִּתְיַחְשִׂים Ezr. 2, 62 and Neh. 7, 64 *the genealogical table*, for which סֵפֶר הַיַּחַשׂ occurs 7, 5.

The stem יָחַשׂ is identical with the Targ. יְחַס (in a figurat. sense), Arab. نَحَسَ, نَحَزَ (interchanging נ and י) to spring, to descend from (whence نَحَازٌ sprout, origin, root); and the organic root יָ־חַשׂ is also found in שָׁ־חַס (to shoot forth out of the root-stock), סָ־חַשׂ (which see), and others. In Syriac ܫܚܣ to sprout, to grow (whence ܫܚܣܐ = יַחַשׂ), is cognate with it in sense, and the stem *shreb* is connected with the Hebrew שָׁלַף *to shoot up high* Ps. 122, 6, חָלַף *to sprout, to grow, to grow after* Ps. 90, 5 (comp. ܚܠܦܐ sprout, חִלְפָּא pasture).

יַחַשׂ *m.* prop. *descent, lineage*, סֵפֶר הַיַּ׳ Neh. 7, 5 *a book in which descent is registered*, therefore like תּוֹלֶדֶת *race, family, stem*, Targ. יַחַס the same.

יַחַת (same as the proper name נַחַת = *revival, comfort*, viz. Jah is) *n. p. m.* of a descendant of Judah, whose families and offshoots dwelt in צָרְעָה 1 Chr. 4, 2; also as a Levitical family 6, 5 28; 23, 10; 2 Chr. 34, 12. Any derivation of the word from חָתָה, out of יַחְתֶּה, or from יָחַד, developed out of יַחֶדֶת, is unsuitable.

יָחַת an assumed stem for the proper name יַחַת which see.

יַט, יֵט see נָטָה.

יָטַב I. (only *fut.* יִיטַב, יִטַּב, once יֵיטַב Nah. 3, 8, which future or imperfect forms may be also referred to טוֹב (which see) though the existence of the stem יָטַב is well founded in other ways) *intr.* same as טוֹב (see p. 514) prop. *to shine*, then 1. *to be beautiful, lovely, pleasing*, of the aspect Esth. 2, 49, with בְּעֵינֵי of the person. — 2. *to be cheerful, joyous*, and then *glad, merry*, of לֵב Judges 18, 20, Ruth 3, 7, *to be pleasant*, בְּעֵינֵי פ׳ 1 Sam. 18, 5, or לִפְנֵי פ׳ Neh. 2, 6, Esth. 5, 14, לְ Ps. 69, 32, *to please*, בְּעֵינֵי פ׳ Gen. 34, 18. — 3. *to go well with, to receive good*, with לְ of the person Gen. 12, 13; generally in all meanings of טוֹב, whose supplement it is. Deriv. מֵיטָב.

Hif. הֵיטִיב and הֵטִיב, see Hif. of טוֹב p. 515[a], where is also to be found the etymological investigation of the present word. Deriv. the proper name מְהֵיטַבְאֵל (which see) = מֵטִיב אֵל.

For the organic root יָ־טַב comp. also the Sanskr. *div, dûp*, prop. *to shine*, then *to be cheerful.*

יָטַב II. (not used) *intr. to flow copiously*, of water-brooks, cognate in its organic root יָ־טַב with נָ־טַף (which see). Deriv. the proper names יָטְבָה, יָטְבָת, and perhaps also יֻטָּה.

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יְטַב (only *fut.* יֵיטַב) *Aram. intr.* same as Hebr. יָטַב I. Ezr. 7, 18.

יָטְבָה (*rich in rivers*, see יָטַב II.) *n. p.* of a city in Judah (Jerome) 2 Kings 21, 19; prob. identical with יוּטָה or יֻטָּה (out of יָטְבָה = יֻטְבָה), which is mentioned along with כַּרְמֶל and זִיף Josh. 15, 55, and is still preserved in the modern village *Jatah*, an hour south of Hebron, and half an hour north west of el-Ḳirmil (כַּרְמֶל).

יָטְבָת (only with *a* of motion יָטְבָתָה) *n. p.* of a station of the Israelites in the desert Num. 33, 33, Deut. 10, 7, which was rich in water. The Targ. writes יָטְבָת; and so it is different in form from יָטְבָה.

יֻטָּה (also יוּטָה, see יָטְבָה) *n. p.* of a city in Judah, south of Hebron Josh. 15, 55, which was assigned to the priests 21, 16. Comp. *Robins.* Pal. II. p. 190. 195. 628.

יְטוּר (from טוּר II., *protector*, or *circle*, *district*) *n. p.* of the 10th son of Ishmael, and so the name of one of the Ishmaelite races, *the Itureans*, mentioned along with נְבָיוֹת, קֵדָר, אַדְבְּאֵל, מִבְשָׂם &c. Gen. 25, 15; 1 Chr. 1, 31. They carried on an unfortunate war with the two and half Israelite tribes beyond the Jordan, in which they were defeated, as well as the הַגְרִיאִים, נוֹדָב and נָפִישׁ 1 Chron. 5, 20. The territory inhabited by this race was likewise called יְטוּר; and was still known in later times under the name of *Iturea* (Ar. جيدور *G'idûr*) Luke 3, 1. It lies between Hermon and the pilgrims' road separating it from Haurân (*Robins.* Palest. III. p. 901 seq.), east of the sea of Tiberias (*Münter*, de rebus Ituraeorum, Hafniae 1824, 4to).

יַיִן (from יוּן i. e. וְוֹן, after the form חַיִל, if the noun be of Semitic origin; *constr.* יֵין, once יַיִן Song of Sol. 8, 2, with *suff.* יֵינִי) *m. wine*, a favourite noble drink Job 1, 13, Is. 22, 13, from עֲנָבִים or תְּאֵנִים Neh. 13, 15, coupled with שֵׁכָר Lev. 10, 9, שֶׁמֶן Prov. 21, 17, חָלָב Is. 55, 1; but also *bunches of grapes*, with קַיִץ Jer. 40, 10; *intoxication* Gen. 9, 24. The application of this expression to wine in the Hebrew language, is very frequent in prose; in poetry the Aramaeising חֶמֶר (which see) stands. — As to the derivation, a Semitic verb-stem has been adopted for the word, יָוַן = יוּן *to tread the grapes*, conseq. יַיִן is *trodden out*. The Greek οἶνος, Lat. *vin*-um, German *Wein*, English *wine*, Armenian *gini* &c. are obviously without any clear etymology in the Indo-Germanic; but they are identical with יַיִן, and seem to have come from the East. Ar. وَيْن a bunch of grapes, Ethiopic (wain) wine. See יוּן.

יִיף see יָפָה.

יַךְ 1 Sam. 4, 13 K'tib, for which the K'ri and several mss. read correctly יַד; and after the latter (according to 4, 8) הַשַּׁעַר has dropped out, which the LXX express.

יָכַח (Kal not used) *intr.* 1. *to be strong*, *firm*, *powerful*, identical with the Arab. وَقَعَ and بَقَعَ (firmus, stabilis fuit); and the organic root יָ־כַח may be also the basis of כַּח (which see) *to be powerful*, Ar. حَاكَ (firma est res); the organic roots in חָקָ־ה, חָכָ־ה being of cognate import. — 2. Figurat. *to be established*, *strengthened*, i. e. *to be proved*, *justified*, a meaning that comes out more clearly in Nif., Hif., Hof. and Hithp.

Nif. נוֹכַח (*part. f.* נוֹכַחַת) *to act rightly to one another*, *to dispute with one another*, therefore *mutually to arrange a dispute* Is. 1, 18, *to put forth a cause mutually*, with עִם of the person Job 23, 7; or passively, *to be set to rights*, *to have one's right secured* (according to mutual arrangement), Gen. 20, 16 *right has been obtained with regard to all.* נְכֹחִים see נָכַח.

Hif. הוֹכִיחַ (הֹכִיחַ; *inf. abs.* הוֹכֵחַ, *constr.* הוֹכִיחַ, הוֹכַח; *fut.* יוֹכִיחַ, *ap.* יוֹכַח) 1. *to decide*, between disputants, *to judge*, with לְ of the person Is. 2, 4, coupled with שָׁפַט בֵּין; *to determine*, בְּמִישׁוֹר (with equity, impartiality) 11, 4; *to appoint*

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Gen. 24, 14; מוֹכִיחַ *a mediator, umpire* Job 9, 33; 32, 12; with לְ of the person in whose favour one decides, and עִם of the opponent Job 16, 21; *to prove, to shew*, חֶרְפָּה (reproach), with עַל of the person, i. e. to demonstrate it against one Job 19, 5. — 2. *reprove, rebuke* Job 40, 2; Amos 5, 10; *to punish, chastise, blame, chide*, i. e. to set right to one's disadvantage 2 Sam. 7, 14; Ez. 3, 26; Is. 37, 4 &c. Deriv. תּוֹכַחַת and תּוֹכֵחָה.

Hof. הוּכַח *to be chastened, punished* Job. 33, 19.

Hithp. הִתְוַכֵּחַ *to dispute*, with עִם of the person, Mic. 6, 2.

A comparison of this word with the Ar. وكم to tread, which has been attempted, does not suit.

יָכִיל (*constr.* יְכִיל) *m.* 1. a noun from the fut. Hif. of כּוּל, *the persevering, strong*, only in the proper name יְכִילְיָה. — 2. *measure*, cognate in sense with מִדָּה in this signification, 1 Kings 7, 26 *a thousand baths as a measure*, 7, 38; 2 Chr. 4, 5. Comp. כִּיל, מְכִילָא, מְכוֹל in Aramaean. The stem is כוּל.

יְכִילְיָה (*Jah is the Strong, Enduring*, see יָכִיל) *n. p. f.* 2 Chr. 26, 3 K'tib, for which the K'ri is יְכָלְיָה. But יְכָלְיָה and יְכִילְיָה may also spring from יָכַל.

יָכִין (*an Establisher, Founder*, viz. Jah is) *n. p. m.* 1. Gen. 46, 10, elsewhere יָרִיב; Neh. 11, 10; 1 Chr. 24, 17. — 2. (*the Holding firm, Protecting*, prob. referring to God and not to the pillar; the name was merely the dedication which was given to the pillar by means of it) *n. p.* of one of the two pillars before Solomon's temple 1 Kings 7, 21. That the pillars יָכִין and בֹּעַז (which see) were symbols of the sun's rays (*Bauer*, Relig. des Alten Test. II. 92) or of Saturn (*Movers*, Relig. der Phönicier I. 293) or emblems of the Tyrian Hercules (*Vatke*, Relig. des Alten Test. I. 324. 336) is improbable.

יָכַל (3 times יָכוֹל, 3 *pers. fem.* יָכְלָה, 2 *p. m.* יָכֹלְתָּ, 1 *pers.* in pause יָכָלְתִּי, elsewhere יָכֹלְתִּי; 3 *pl.* יָכְלוּ, in pause יָכָלוּ; *inf. abs.* יָכֹל, יָכוֹל, *constr.* יְכֹלֶת; used in Kal only in the perf., while the imperfect is borrowed from Hofal, as in יָרָה, קוּץ and יָקַץ &c. the forms supplement one another) *intr.* prop. *to be wide-embracing, roomy* (after which הֵיכָל is to be explained), *to put together, to hold together, to receive* (into self), *to contain in self* (as is seen from the derivative מְיֻכָּל); therefore figurat. *to bear* (see Is. 1, 13), i. e. to take up what is laid upon one, a burden; *to refrain* Gen. 37, 4, i. e. to hold together the forces or passions of one, in order not to allow them to break out. But usually a) *to be able, I can*, an auxiliary verb, as it were, followed by an infin. with לְ Gen. 45, 1, Ex. 40, 35, or also without לְ 2, 3, Judges 8, 3; seldom absolutely Ex. 8, 14, Jon. 1, 13; *to dare, I may*, i. e. to be empowered Num. 9, 6; and in this general meaning even יָכֹל לְהָכִיל *to be able to hold* 2 Chr. 7, 7, יְ׳ לָשֵׂאת *to bear* Gen. 36, 7, an idea which lies originally in יָכַל alone. b) *to prevail, to overcome*, i. e. *to have power over* a thing, with accus. of the object Ps. 13, 5, or with לְ Ob. 7; Jer. 38, 22. Deriv. כַּלְכֹּל, מִיכָל, הֵיכָל.

The organic root of the stem יְ־כַל, agreeably to the development of the significations just given and to the similar meaning of the Aram. כְּהַל (which see), is closely connected with כָּל (כּוּל, whence כִּילַי); as the nouns מִיכָל, הֵיכָל derived from the present stem already set forth. The present root also exists in הְ־כַל, if the latter be adopted as the stem for הֵיכָל (which see), Targ. עְ־כַל (to be strong, firm, enduring), Arab. عَقَلَ, عَكَلَ, وَكَلَ (to have a firm support in a thing, to trust in), and in כָּל־אֵ (כָּלָה). It is possible, however, that יְ־כַל is connected with חָל (חוּל), Ar. حَالَ to be firm, strong, which appears likewise in יְ־חַל (which see).

Hof. הוּכַל (only *fut.* יוּכַל) *to be enabled*, therefore *to be able, I can*, and in all the meanings of Kal generally (supplementing the imperfect of Kal in this manner) Gen. 19, 19, followed by the infin. with לְ 31, 35 or without לְ Num. 22, 38, and also absolutely in many modifications,

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e. g. *not to prevail* Job 31, 23, i. e. to be powerless. Instead of the inf. with or without לְ, sometimes the accus. of the thing follows Job 42, 2, or a finite verb, in the same number and tense, Lament. 4, 14 *they cannot touch;* or the accompanying verb stands in another number Num. 22, 6; or the latter has וְ prefixed Esth. 8, 6. Deriv. the proper names יוּכַל, יְהוּכַל; (on the contrary יְכָלְיָה, ־יָהוּ are to be referred to כּוּל).

יְכֵל (or יְכֹל, 2 *pers.* יְכֵלְתָּ; *part. m.* יָכֹל, *pl.* יָכְלִין; *imperf.* יִכֹּל, תִּכֹּל with יוּכַל) *Aram. intr.* same as Hebrew יָכֹל *to be able, I can*, followed by the infin. with לְ Dan. 2, 47; 3, 17; 4, 34; *to overcome, to prevail*, with לְ of the object 7, 21.

Af. הַיְכֵל *to be able, I can*, Dan. 6, 21 followed by the infin. with לְ.

Of. הוּכַל (*fut.* יוּכַל, תּוּכַל) like the Hebrew Hof. Dan. 2, 10; 5, 16 K'tib.

יָכֹל (*constr.* יְכָל) *m.* see יְכָלְיָה, ־יָהוּ.

יְכָלְיָה (*Jah is the Strong;* יְכָל is abridged from יָכֹל = יָכוּל from כּוּל, like יְכָנְ in יְכָנְיָה out of the fut. Kal of כּוּן) *n. p. f.* 2 Chr. 26, 3 K'ri, for which also occurs

יְכָלְיָהוּ (the same) *n. p. f.* 2 Kings 15, 2.

יָכֹן (*constr.* יְכָנְ) *m.* see יְכָנְיָה.

יְכָנְיָה (*Jah is Establisher*) *n. p. m.* Jer. 27, 20; 28, 4; Esth. 2, 6; 1 Chr. 3, 16 sq., for which יְהוֹיָכִין 2 Kings 24, 6 or יוֹיָכִין were used at an earlier period of the language. Comp. the proper name יָכִין.

יְכָנְיָהוּ (the same) *n. p. m.* Jer. 24, 1, for which the abridged form כָּנְיָהוּ is in 22, 24. See also כְּנַנְיָהוּ, כְּנַנְיָה, כָּנַנְיָהוּ, כּוֹנַנְיָהוּ.

יָלַד (prop. וָלַד, *pause* יָלָד, with *suff.* יְלָדָךְ, יְלָדוֹ; 3 *pers. fem.* with *suff.* יְלָדַתּוּ; 2 *fem.* יָלַדְתְּ, once יָלַדְתִּי Ez. 16, 20; but along with יָלַד having *a* medial, the form יָלֵד [comp. Aram. ܝܠܕ] existed, by which are to be explained the forms יְלִדְתָּנִי, יְלִדְתִּיךָ, יְלִדְתִּיהוּ; *part. f.* יֹלֶדֶת Is. 7, 14, and where the second person is spoken of יֹלַדְתְּ Gen. 16, 11 and Judges 13, 5, on account of the similarity of the second person fem. sing.; *inf. absol.* יָלֹד, *constr.* לֵדָה [out of יְלֵדָה] after the form דֵּעָה, but which is already a subst. in Is. 37, 3 &c., usually לֶדֶת after the form שֶׁבֶת, רֶדֶת, with *suff.* לִדְתִּי, לִדְתָּנָה, with lengthened form of the suff. for לִדְתָּן like Gen. 42, 36, but also a subst.; in 1 Sam. 4, 19 once contracted לַת as אַחַת is abridged from אֲחַדְתְּ; *fut.* יֵלֵד, eliminating the radical י after the personal sign י, *apoc.* יֵלֶד) *trans.* prop. *to break through, to press through*, coinciding in its organic root י־לַד with that in ח־לַד I., and therefore by a usual figure 1. (comp. בָּקַע to cleave, to open, to bear) *to bear*, spoken of women Lev. 12, 2 or of beasts Gen. 30, 39; even *to lay eggs*, of birds Jer. 17, 11; comp. Lat. ova parere, Greek ὠὰ τίκτειν. As a transit. verb it has with it the accusat. of the object, e. g. בֵּן Gen. 19, 38, בַּת 30, 23, בָּנִים Is. 51, 18, זָכָר Lev. 12, 2, נְקֵבָה 12, 5, often too with the dative of the father to whom the offspring is born Gen. 17, 21; 21, 3. Elsewhere too יָלַד stands absol. expressing the bearing of children Gen. 17, 17, 1 Kings 3, 17, or the capacity of bearing (opposite עֲקָרָה Judges 13, 2), or the time of bearing Eccles. 3, 2 (opposite מוּת), also with the dative of the father Gen. 16, 1. Once יָלַד stands for יָלְדָה 1 Chr. 2, 48, which latter is found in some mss. יוֹלֵדָה *one who bears*, conceived of as in the act of bearing Is. 21, 3, Hos. 13, 13, but יֹלֶדֶת is either a mere participle Gen. 17, 19 for which יֹלַדְתְּ 16, 11 and Judges 13, 5 also occurs; or it is = יוֹלֵדָה Lev. 12, 7; seldom poetically for *mother*, Prov. 23, 25 יֹלֶדֶת הַשִּׁבְעָה *the mother of seven* (children) i. e. of very many Jer. 15, 9, comp. 1 Sam. 2, 5, and for the number seven compare Ruth 4, 15; Prov. 26, 25. *Part. pass. m.* יָלוּד *he that is born*, natus, i. e. *a son, a boy*, 1 Kings 3, 26, 1 Chr. 14, 4, in the latter place, however, = יִלֹּדִים 2 Sam. 5, 14. The phrase יְלוּד אִשָּׁה *born*

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of a woman, a man, occurs only in Job 14, 1; 15, 14; 25, 4. — 2. Figurat. *to bring forth*, e. g. רִיּוֹן, אָוֶן, שֶׁקֶר, דָּבָר (as expresses to be pregnant with a plan, to brood over it) Job 15, 35; Ps. 7, 15; Is. 33, 11; generally *to make appear*, כְּפֹר Job 38, 29, *to bring* Prov. 27, 1, of יוֹם; *to cause to take place*, of חֹק Zeph. 2, 2, generally in a subjective, figurative sense Is. 49, 21. — 3. Also applied to the father, *to beget* (as the Arab. ولد, Greek τίκτειν, γεννᾶν, Lat. *parere* are applied to the father) Gen. 4, 18; 10, 8 &c..(where the cod. Sam. has often and unnecessarily the Hif. הוֹלִיד for יָלַד). יְלָדִים *parents* Zech. 13, 3, explained by אָב וְאֵם; Greek οἱ τεκόντες (parents). Figurat. *to create, produce*, Deut. 32, 18; *to appoint*, (of God) the son as king Ps. 2, 7; comp. creare regem, γεννάω 1 Cor. 4, 15. Deriv. יֶלֶד, לֵדָה, יַלְדָּה, יַלְדוּת, יַלְדָּה, יָלִיד, יֶלֶד, יְלִידָה in the proper name אֲחִילוּד.

Nif. נוֹלַד (3 *p. pl.* נִוָּלְדוּ; *part.* נוֹלָד, *pl.* נוֹלָדִים; *inf.* הִוָּלֶד, and with the accent drawn back הִוָּלֶד; *fut.* יִוָּלֵד) *to be born*, with the dative of the father Job 1, 2, Gen. 10, 1 &c., but the subject is often omitted Gen. 17, 17, as the object is in Kal. — Peculiarities are the following: a) the subject occurs in this conjugation with אֵת Gen. 4, 18; 21, 3; 46, 20, as is sometimes the case in Nifal elsewhere. b) The verb stands in the sing. even where it refers to plurality 1 Chr. 2, 9; 3, 4. נוֹלַד רָשׁ *to be born as a poor man* Eccles. 4, 14. Figurat. עַם נוֹלָד Ps. 22, 32 *a new and later generation*; comp. דּוֹר אַחֲרוֹן, עַם נִבְרָא. From this tense comes the noun הִוָּלְדוֹן (=הִוָּלְדוֹן) Eccles. 7, 1 = הִוָּלְדוּת *origin* (oppos. מָוֶת); i. e. the termination וֹן sometimes arises out of וּת after rejecting ת, as רִבּוֹן from רִבּוּת, חֲלָיוֹן Eccles. 5, 16 from חֲלָיוּת; seldom וּת merely e. g. דַּלְיוּ Prov. 26, 7 = דַּלְיוּת.

Nif. and Hof. נוּלַד (3 *pl.* נוּלְדוּ) *to be born*, 1 Chr. 3, 5; 20, 8. The form has arisen from a fluctuation between Nif. and Hof.

Pih. יִלֵּד (*inf. constr.* יַלֵּד, *part. fem.* מְיַלֶּדֶת) 1. *to make to bear, to help to bring forth*, spoken of a midwife, with accus. of the object Ex. 1, 16; hence מְיַלֶּדֶת *a midwife* Gen. 35, 17; Ex. ch. 1. — 2. *intens.* of Kal, *to bear*, whence the noun יְלוּד with a passive sense.

Puh. יֻלַּד (twice יוּלַּד, sometimes also יֻלַּד without a pause; *part.* יוּלָּד Judges 13, 8 without מָ) *to be born* Gen. 10, 21, also with the omission of בָּנִים; *to be created*, Ps. 90, 2; in Job 5, 7 some read יוֹלֵד, *man is the begetter of* עָמָל.

Hif. הוֹלִיד or הֹלִיד (*part.* מוֹלִיד, *pl.* מוֹלִידִים; *inf. abs.* הוֹלֵיד, *constr.* הוֹלִיד; *fut.* יוֹלִיד, *apoc.* יוֹלֶד) 1. *to make bear, to cause to bring forth*, spoken of God, i. e. to bestow the faculty of bearing Is. 66, 9. — 2. *to beget*, of a father Gen. 11, 27, with accusat. of the child, בֵּן Ez. 18, 14; more rarely *to fructify*, with accus. of the woman 1 Chr. 2, 18, figur. of the earth Is. 55, 10; *to produce, to execute* 59, 4; *to create*, אֶגְלֵי טָל Job 38, 28. — 3. *to propagate, to give origin to*. Deriv. מוֹלֶדֶת, תּוֹלֶדֶת, the proper names תּוֹלָד, אֶלְתּוֹלָד in תּוֹלַד, מוֹלִיד, מְוֻלָּדָה (מוֹלֶדֶת).

Hof. הָיְלַד (הוּלַד; *inf.* הִוָּלֶד, הִוָּלְדָה) *to be born*, hence יוֹם הִוָּלְדָה Gen. 40, 20 *the day of birth*; then *birth* Ez. 16, 4, prop. *the being born*, like the Nif. with אֵת.

Hithp. הִתְיַלֵּד *to announce oneself as having been born*, i. e. *to cause oneself to be enrolled in* סִפְרֵי תּוֹלְדוֹת Num. 1, 18, for which הִתְיַחֵשׂ (which see) was used at a later period of the language.

יֶלֶד (*pl.* יְלָדִים, *constr.* יַלְדֵי Is. 57, 4, usually יַלְדֵי; with *suff.* יְלָדֵיהֶם, יַלְדָּיו) *m.* prop. what is born, natus, therefore *a child*, without respect to sex Ex. 2, 3 6 8 9 &c., though as a rule it is used in the sing. only of a male child, but in the plur. it is always applied to both sexes, *children* 1 Sam. 1, 2, Ezr. 10, 1, Neh. 12, 43 &c., if יְלָדוֹת does not stand beside it Zech. 8, 5; transferred to the young of animals Is. 11, 7; Job 38, 41. יֶלֶד is used of newly-born children Ex. 1, 17, or of such as are carried by the

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nurse Gen. 21, 8, as also of larger boys that play 2 Kings 2, 24, of youths Gen. 4, 23; 42, 22; Dan. 1, 4; 1 Kings 12, 8; especially Eccles. 4, 13. It is figurat. applied to *Ephraim* who, after conversion, was to be a יֶלֶד i. e. *son* of delight Jer. 31, 20. It is also used to describe some nouns intensively, e. g. יַלְדֵי נָכְרִים Is. 2, 6 *strangers* (apostates, heathen), comp. *υἱες Ἀχαιῶν*; יַלְדֵי־פֶשַׁע 57, 4 i. e. (vicious) פֹּשְׁעִים; יַלְדֵי יַעֲקֹב Is. 29, 23 i. e. *the* (pious) *sons of Jacob*. Parallel with it is אִישׁ Gen. 4, 23, opposite *an old man* 1 Kings 12, 8.

יִלֹּד see יִלּוֹד.

יַלְדָּה (*pl.* יְלָדוֹת) *f. a maiden* Zech. 8, 5, but also = נַעֲרָה *a virgin* Gen. 34, 4; Jo. 4, 3.

יַלְדוּת, יַלְדֻת (a late word like שַׁחְרוּת) *fem. childhood, youth*, Eccles. 11, 9 10; metaphor. *young men* Ps. 110, 3; comp. בַּחוּרִים Jer. 15, 8; Ez. 30, 17.

יָלַהּ (*fut. apoc.* יֵלַהּ, וַתֵּלַהּ after the form יֵלֶךְ, יֵלֶד) *intr.* prop. *to gape from dryness*, or better *to gasp for a thing* (from the excitement of hunger), languere, then *to be starved, exhausted, enfeebled*, Gen. 47, 13 *and the land of Egypt was exhausted by reason of famine.* — The stem יָלַהּ (which was already assumed by *Schultens* and *Michaelis*) has for its organic root יָ־לַהּ (*Kimchi* comparing it with לַהּ in the reduplicated form of the Hithp. הִתְלַהְלֵהַּ, though another radical signification lies at the basis of this), Ar. لع (redupl. لعلع II. to be weak, languishing, exhausted); out of which root the stem לָאָה (which see) has been developed. The latter form has also been assumed as the stem here by the Targ., LXX, *Ibn Ganâch*, *Ibn Chajjûǵ*, *Saadia* &c., inasmuch as they considered תֵּלַהּ to arise from תִּלְהָה, תִּלְאָה. The Sam. cod. has even וַתֵּלֶא in the text. See לָאָה and לָהָה.

יְלוּד (after the form גְּמוּל, unused) *m.* prop. *birth*, only in the proper name אֲחִילוּד (which see).

יִלּוֹד (*pl.* יִלֹּדִים, out of יִלּוּד) *m. born*, i. e. *a boy, a child*, Jer. 16, 3, 2 Sam. 5, 14; sometimes an apposition to בֵּן Ex. 1, 22, 2 Sam. 12, 14, where, however, it appears to be an ulterior development of יָלוּד.

יָלוֹן (from לוּן; *the abiding, continuing one*, viz. Jah is) *n. p. m.* 1 Chr. 4, 17.

יָלִיד (*constr.* יְלִיד, *pl. constr.* יְלִידֵי) *m. born*, i. e. *a child*, יְלִיד בַּיִת Gen. 14, 14 *a domestic*, i. e. (applied to slaves male and female) one born and brought up in the house, looked upon as faithful and attached; opposed to such as were bought 17, 12; elsewhere used only in an archaic manner for *offspring;* of the descendants of giants Numb. 13, 22, 2 Sam. 21, 16 18, 1 Chr. 20, 4, for which בֵּן also stands in other places.

יָלַךְ (only *inf. constr.* לֶכֶת, with and without a suff.; *imper. m.* לֵךְ, לֶךְ־, with He opt. לְכָה, *in pause* לֵכָה, three times לְךָ; *imp. f.* לְכִי, *pause* לֵכִי; *pl.* לְכוּ, *pause* לֵכוּ, *pl. f.* לֵכְנָה and לֵכְנָן; *fut.* יֵלֵךְ, *pause* יֵלֵךְ, *apoc.* יֵלֶךְ, once written אֵילְכָה with י Mic. 1, 8, and this like פ״י in all forms of the future) *intr.* same as הָלַךְ (which see) *to go, to walk along*, see the very various applications and senses under הָלַךְ. In Phenic. יָלַךְ and הָלַךְ the same, hence הֲלִכֹת *course, journey* (helicot, elychoth, elicos, Plaut. Poen. 1, 8 12), הֹלֵךְ (hulec, *a guest* ibid. 1, 13; 2, 20); and from Hif. תְּהוֹלֵךְ (ibid. 1, 5) a place where one turns in, hospitium.

Hif. I. הוֹלִיךְ (*part.* מוֹלִיךְ, *fem. pl.* מוֹלִיכוֹת; *inf. constr.* הוֹלִיךְ; *imp.* הוֹלֵךְ, *pl.* הוֹלִיכוּ; *fut.* יוֹלִיךְ, יוֹלֵךְ, *apoc.* יוֹלֶךְ, יֹלֶךְ) *to conduct, to lead*, with accus. of the person Deut. 8, 2 and בְּ of the place *where* Is. 48, 21, Prov. 16, 29; or the accus. of the place *whither* Hos. 2, 16, 2 Chr. 36, 6; more rarely with אֶל of the person Num. 17, 11 or of the thing Jer. 31, 9, or עַל 2 Kings 25, 20, Ez. 36, 12 (where the LXX read incorrectly וְהוֹלַדְתִּי); with מִן of the place *whence* 2 Kings 24, 15; *to cause to flow* Ez. 32, 14, *to carry abroad* Eccles. 10, 20.

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Hif. II. הֵילִיךְ (only in *imper. fem.* הֵילִיכִי) *to carry off, take away* Ex. 2, 9.

The stem יָלַךְ, in which *Yod* appears sometimes as original, sometimes as arising out of *Vau*, is closely connected with הָלַךְ, according to a well-known interchange of verbs פ״י and פ״ה (comp. הָגָה and יָגָה, הָדָה and יָדָה &c.). The Arabic stems هَلَقَ (to go quickly), وَلَقَ (to hasten) and وَلَجَ (to go into), lead to the fundamental signification. The organic root יָ־לַךְ, הָ־לַךְ, also found in לָאַךְ, שָׁ־לַח, שָׁ־לַךְ, leads to the same, and is given in הָלַךְ.

יָלַל (Kal not used) *intr. to wail, to lament*, identical with אָלַל II. if it forms the stem of the interjection אַלְלַי; identical with אָל־ה II. Jo. 1, 8, Ar. أَلَّ (to sigh), ول (= יַל) redupl. وَلْوَلَ (ululavit), Syr. and Targ. יְלַל, ܝܠ and ܐܠܐ, Greek ὀλολύζειν, Lat. ululare &c. The fundamental signification, however, appears to be *to howl, yell, cry, cry out*, which is also that of أَلَّ; and therefore הָלַל I. in the sense "to halloo, to utter clear sounds" may be connected with it. Other verbs of complaining and wailing proceed from the same fundamental signification (see אָנָה I., אָנַח, אָנַק, נָהַק, נָהָה, קוּן, הָמָה &c.). Deriv. יְלַל, יְלָלָה.

Hif. הֵילִיל (*fut.* יֵילִיל Mic. 1, 8, oftener pushing the vowel forward יְיֵלִיל, יְיֵלִילוּ, אֲיֵלִיל, תְּיֵלִילוּ, see יָטַב; once in the original sense יְהֵלִילוּ Is. 52, 5 keeping the *h* of the perfect) 1. *to shout triumphantly*, Is. 52, 5 *their rulers* (the Babylonians) *triumphantly shout*. This is best suited to the radical sense of the stem, especially as the Syr. ܐܝܠ is also used of the cries of warriors. The Targ. and Rashi, followed by others, saw here a different meaning from the usual one, and took יָלַל as = הָלַל I. in the sense of "to boast, to brag", which is unnecessary. — 2. *to break out into cries of woe, to lament*, absol. Jer. 47, 2, coupled with סָפַד 4, 8, מִשֶּׁבֶר רוּחַ Is. 65, 14 *from the breaking of the spirit*, i. e. because of a broken heart; or with עַל of the person *for whom* Jer. 48, 31, or לְ of the thing which one bemoans Is. 16, 7, or עַל of the place where one wails Hos. 7, 14. Also figurat. of inanimate objects, e. g. בְּרוֹשׁ Zech. 11, 2, שַׁעַר Is. 14, 31, אֳנִיּוֹת תַּרְשִׁישׁ 23, 1. The original signification is still perceptible from the fact that it is coupled with זָעַק Ez. 21, 17, Jer. 48, 20, and that it means also *to utter complaining, sorrowful sounds;* Am. 8, 3 *and the joyous songs of the palace utter sorrowful sounds* (comp. 8, 10; Jer. 25, 10; 1 Macc. 9, 41). In Ps. 78, 63 some read הוֹלִלוּ (as a collateral form of הֵילִלוּ), and translate in parallelism with verse 64: *and their virgins made no lamentation*, which seems to have been intended by the LXX. But Targ., Rashi, Ibn Esra, Kimchi and others too have rightly left הוּלַּל untouched, and referred it to הָלַל I. (which see). As no Hifil or Hofal form הוֹלִיל, הוּלַל of יָלַל occurs, the derivation of תּוֹלָל Ps. 137, 3 from יָלַל (*Mos. Chequitilla, Kimchi*) should also be rejected. There is no reason for assuming a noun הֵילַל to Ez. 21, 17 and Zech. 11, 2.

יְלֵל (after the form רְתֵת) *m. a howling* (of wild beasts), Deut. 32, 10 *howling of the wilderness*, i. e. a frightful wilderness; Arab. يَبَاب (howling) for خراب يباب wilderness of howling.

יְלָלָה (*constr.* יִלְלַת) *f. wailing, cry of sorrow, lamentation*, Is. 15, 8; Jer. 25, 36; Zeph. 1, 10.

יָלַע I. (only used in *perf.*) *intr. to speak inconsiderately, rashly*, particularly *in vowing*, Prov. 20, 25 *the snare of a man* (is he who) *rashly vows as holy* (*Kimchi*), which suits the context; and therefore the organic root יָ־לַע would be = Ar. لغى (to swear inconsiderately) Sura 2, 225; لغا the same. It comes to the same sense if we read יֶלַע קֹדֶשׁ, by which the sentence is only made less hard. The fundamental meaning appears

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to be *to stammer*, *to prattle* (thoughtlessly), *to speak foolishly*, like לָעָה Job 6, 3 (where the accent is drawn back on account of the pause, see Ps. 37, 20; 137, 7) and Obad. 16 (as in Is. 28, 11 לָעַג is supposed to be a consequence of drinking wine), or לָע (לוּעַ) = לָעָה, if we adopt this as a stem for those places. In putting the accents the Masoretes wavered between יָלַע (3 perf. Kal) and יָלַע (3 fut. apoc. Kal of לוּעַ), and therefore they appended both accents; a difference which does not alter the sense.

יָלַע II. (not used) *tr. to eat*, *to gnaw* at a thing, *to eat up*, *to lick up*, prop. same as בָּלַע to swallow, to destroy, to annihilate; the ancients already adopting in יָלַע I. the meaning of בָּלַע. Deriv. תּוֹלַע, תּוֹלֵעָה, תּוֹלַעַת to designate a worm, as the noun יֶלֶק is derived from the cognate stem יָ־לַק or לַק (לָחַךְ), and רִמָּה (which see) from רָמַם = Arab. رَمَّ comedit, voravit. Accordingly the organic root יָ־לַע exists also in לָע (לוּעַ), בָּ־לַע &c. See תָּלַע.

יֶלַע *m.* see יָלַע I.

יָלַף (not used) *intr.* same as אָלַף *to stick fast*, *to cling*, *to cleave to*, particularly of scurf or tetter, which sticks fast to the skin; Ar. ولف III. to be attached to, united, Targ. לַף, לְפַף tr. to bind together; and even the organic root of חָלַף II. is connected with it. The Targumic יְלַף is used in the 2d signif. of אָלַף.

Pih. יִלֵּף (not used) *intens. to stick very fast*, of scab and tetter. Hence

יַלֶּפֶת *f. an itching scab*, *tetter*, Lev. 21, 20, from יָלַף (Gittin 70a); LXX λειχήν.

יָלַק (not used) *trans. to lick up*, *off*, *away*, *to eat off*, *to graze on* (spoken of a locust that eats away the grass) according to Ibn Esra (as לָחַךְ is applied to oxen Num. 22, 4); hence יֶלֶק. — The organic root יָ־לַק exists also in לָחַךְ, לָקַק, יָ־לַע II. &c. But לַק may also pass for the stem of יֶלֶק.

יֶלֶק *m.* the name of a grass-eating locust (as חָסִיל devours the corn Deut. 28, 38 and גָּזָם the fruit Am. 4, 9) Jo. 1, 4; 2, 25, which bears the epithet of סָמָר Jer. 51, 27 on account of its rough horn-like membranes in which the wings stick, and which are put off when receives its last skin, a process that fits it for flight. יֶלֶק פָּשַׁט וַיָּעֹף *the yelek strips off* (the wing-covering) *and flies away* Nah. 3, 15. Yet חָסִיל Ps. 78, 46 also stands in poetry for יֶלֶק 105, 34; and both for אַרְבֶּה Ex. ch. 10, without their being identical on that account. The LXX have sometimes βροῦχος, sometimes ἀκρίς; the Trg. has פָּרְחָא (flying), the Syr. ܐܰܪܳܐ.

יַלְקוּט (from לָקַט) *m. a shepherd's pocket* or *bag* 1 Sam. 17, 40, distinct from כְּלִי הָרֹעִים.

יָם I. (from the stem יָמָה I. = יָם [יוּם], in the sing. = יוֹם, as an epithet of Jah only in the proper name אֲבִיָּם; *c.* יְמוּ in the proper name יְמוּאֵל; *pl.* יָמִים from יָם or יָמָה, once יָמִין, *constr.* יְמֵי, with *a* of motion יָמִימָה; more rarely and poetically the *plur.* יָמוֹת, *constr.* יְמוֹת Deut. 32, 7, Ps. 90, 15, after the analogy of the Aramaean, where the pl. is יוֹמָת, which is even the reading of the Sam. cod. Deut. 32, 7) *m.* 1. *clearness*, *light*, like יוֹם originally. In this sense יָם is weakened into יָן in the proper name אַחְיָן, which see. — 2. only in *the pl.* The signification of it is the same as that of יוֹם, *day* (including the night) Gen. 8, 10, Lev. 8, 33 &c., whence יָמִים אֲחָדִים Gen. 27, 44 *some days*, i. e. *a very short time*, as vice versa יָמִים רַבִּים Dan. 8, 26 means *a long time*. Elsewhere יָמִים alone denotes a) *days*, i. e. a short time 8, 27; Neh. 1, 4; b) *an indefinite time* Gen. 40, 4; c) *a long time* Numb. 9, 22; 1 Sam. 29, 3; in which cases some have incorrectly understood an exact and fixed period of time. In such senses יָמִים is found where the meaning becomes stronger, and in phrases of the signification a): יָמִים אוֹ עָשׂוֹר Gen. 24, 55: *days or a tenth*, i. e. a few days

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or a whole tenth of days, so that עֲשׂוֹר is more than the mere יָמִים, יוֹם in other instances also introducing the greater; 1 Sam. 29, 3, where יָמִים is less in relation to the following שָׁנִים. עוּל יָמִים *a suckling of days* Is. 65, 20 i. e. who is not yet a full year old. מִיָּמִים Judges 11, 4 and 14, 8 *after days*, i. e. *after not very long a time* (for which 2 Chr. 21, 19 has לְיָמִים מִיָּמִים), מִיָּמִים רַבִּים Josh. 23, 1 standing for the reverse. So too are to be understood מִקֵּץ יָמִים Gen. 4, 3 and לְקֵץ י׳ Neh. 13, 6, the opposite of which is מִקֵּץ י׳ רַבִּים Jer. 13, 6. Lastly we find יָמִים applied to larger periods, introduced by אוֹ, in signif. c Numb. 9, 22: *two days or a month or a considerable time* (יָמִים).

The pl. יָמִים is more used than the sing. יוֹם in the sense of *time*, without respect to days, single or in groups, e. g. כָּל־הַיָּמִים Deut. 4, 40 *all time*, i. e. *always*, omni tempore; דִּבְרֵי הַיָּמִים *histories of times* 1 Kings 14, 19, i. e. annals; אַחֲרִית הַיָּמִים *the time following*, *the future* Gen. 49, 1, Is. 2, 2 (in prophetic, promising, and Messianic discourses); בִּימֵי פ׳ *in the times of* ... Gen. 26, 1; 1 Sam. 17, 12; 1 Kings 10, 21; particularly as comprehending in itself the following groups of years 1 Kings 2, 11, and therefore immediately preceding שָׁנִים Gen. 47, 8, or placed after definite times, e. g. after שְׁנָתַיִם Gen. 41, 1, שָׁבֻעִים Dan. 10, 2, חֹדֶשׁ Num. 11, 20, יֶרַח Deut. 21, 13, as an adverbial accusative, for the purpose of generalising, as it were, the fixed time which is previously put, somewhat like the common saying: *two years' time*. In threatening prophecies יָמִים is also used of terrible times that are coming on Is. 39, 6; Jer. 7, 32 &c. — Other applications of יָמִים are these: a) *a definite cycle*, which may include many years, Gen. 29, 21 *my years of service* (יָמַי) *are full*. b) *time of life, age;* hence the phrases בּא בַּיָּמִים Gen. 24, 1 *to come into days*, i. e. to be advanced in age; כַּבִּיר י׳ *very aged* Job 15, 10, opposite to קְצַר י׳ 14, 1; יְמֵי אֱנוֹשׁ 10, 5 *the period of human life* &c. &c.; figur. *great age* = רַב יָמִים Job 32, 7, parallel רַב שָׁנִים; *continuance*, of inanimate things Gen. 8, 22. c) *a year*, 1 Sam. 27, 7 *a year and four months;* Lev. 25, 29, when שְׁנַת מִמְכָּר is past; לַיָּמִים *yearly* Judges 17, 10; זֶבַח הַיָּמִים 1 Sam. 2, 19 *yearly sacrifice;* מִיָּמִים יָמִימָה Ex. 13, 10 *from year to year* (Saadia); 1 Sam. 1, 3; for which 1, 7 has יָמִים שָׁנִים; שָׁנָה בְשָׁנָה *two years* 2 Chr. 21, 19 = שְׁנָתַיִם יָמִים (2 Sam. 13, 23), as the Vulg., Syr. and others have also taken it; יָמִים עַל יָמִים 2 Chr. 21, 15 *year by year*, comp. Is. 29, 1. There is uncertainty in the passage Am. 4, 4 (*and bring*) *your tithes every three days*, which should be translated, according to *Kimchi*, *every three years*, with reference to Deut. 26, 12; but *Ibn Ezra* takes it literally and in irony. *Rashi* also takes it literally, and as an antithesis to the appointments of the true worship. Comp. for this signification the Targumic עִדָּן, and many expressions for "time" in Arabic, which denote a year. See יוֹם.

יָם II. (from יָמַם I.; *constr.* יַם retaining Kametz, and יָם only in the combination יַם־סוּף; with *a* of motion יָמָּה; with *suff.* יַמָּהּ; *pl.* יַמִּים, which is also used collectively for the sing.) *m.* prop. a heap of water, a conflux, a collection of water, a mass of water, cognate in sense with מִקְוֶה (Is. 22, 11); hence *sea*, Gen. 1, 10 *and the collection of water he called sea* (יַמִּים). יַמִּים is used in poetic language for the sing. יָם, as חוֹל יַמִּים Job 6, 3, חוֹף יַמִּים Gen. 49, 13, לֵב יַמִּים Ps. 46, 3, for which formulas יָם stands in prose Gen. 32, 13; Josh. 9, 1; Prov. 23, 34. יָם is the opposite of יַבָּשָׁה Ps. 66, 6 or חָרָבָה Hagg. 2, 6. It is also used a) for *a sea of clouds*, *thunder-clouds*, Job 9, 8, perhaps also 36, 30; מַיִם also being so employed Ps. 29, 3. b) for *great rivers*, e. g. the Nile Is. 18, 2; 19, 5; Nah. 3, 8, the pl. for the Nile-canals Ez. 32, 2; the Euphrates Is. 27, 1, מַיִם עַד־יָם Am. 8, 12 and Zech. 9, 10 *from the Nile to the Euphrates*, as far as the promised territory was to reach (Gen.

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15, 18); the Red Sea, the Jordan Ps. 114, 3 5. c) for the great iron laver in the court before Solomon's temple 1 Kings 7, 24, 2 Chr. 4, 3, fully יָם הַנְּחֹשֶׁת 2 Kings 25, 13 or הַיָּם מוּצָק 1 Kings 7, 23, so called from its resemblance to the sea-basin. d) *the bed of a sea*, filled with a mass of waters Is. 11, 9. e) *brooks*, *streams*, which flow into the sea, Am. 5, 8; 9, 6; Eccles. 1, 7. f) figur. *the mass of an army*, *a sea of people* Jer. 51, 42 (comp. Ez. 26, 3; Ps. 18, 16; Is. 8, 9); Hab. 3, 8. g) *New Tyre*, more fully מָעוֹז הַיָּם Is. 23, 4, as Tyre is described *situate at the entrances* or *gateways of the sea* Ez. 27, 3. But in general h) *the Mediterranean Sea* (otherwise in prose הַיָּם הָאַחֲרוֹן Deut. 11, 24 or הַיָּם הַגָּדוֹל Num. 34, 6), from whose bed and channels (אֲפִיקִים) 2 Sam. 22, 16 and bubbling springs (נְבָכִים) in the lowest depth Job 38, 16, and double doors or restraining shores (דְּלָתַיִם) 38, 8 and immeasurableness Lament. 2, 13, Job 11, 9, and uttermost part (אַחֲרִית) Ps. 139, 9 &c. the poets drew their images. אִיֵּי הַיָּם *the islands of the Mediterranean* Is. 11, 11, for which יָם alone is also used in Hos. 11, 10. See אִי. Because this sea lies west of Palestine, יָם also denotes i) *the west*, *the western quarters*, e. g. רוּחַ י׳ Ex. 10, 19 *the west wind*, פְּאַת י׳ *the west side* 27, 12; יָמָּה *westward* Gen. 28, 14, which means also *to the sea* Numb. 34, 5; מִיָּם לְ *to the west of* ... Josh. 8, 9. Also specially k) *the eastern sea*, *the Dead Sea*, Is. 16, 8, Ez. 47, 8; and l) *the South Sea* Is. 49, 12, Ps. 107, 3, contrasted with the north; consequently not *the west* always. — For the combination of יָם with certain exacter designations or adjectives see under the words (e. g. מֶלַח, פְּלִשְׁתִּים, כִּנֶּרֶת and סוּף, יַעְזֵר, מִצְרַיִם, יָפוֹ, עֲרָבָה, כִּנְּרוֹת, קַדְמֹנִי, גָּדוֹל, אַחֲרוֹן, נְחֹשֶׁת). In Arabic يَمّ and بَحْر are likewise applied in manifold ways.

יַם (*def.* יַמָּא) *Aram. m.* same as Hebr. יָם II. Dan. 7, 2 3.

יֵם (from יוּם; only in *pl.* יֵמִים) *m. a warm spring* (Vulg.). An Edomite עֲנָה had discovered such, when he fed the asses of his father צִבְעוֹן in the wilderness Gen. 36, 24. מִדְבָּר may here be a part of מִדְבַּר אֱדוֹם (2 Kings 3, 8), south of מוֹאָב; and therefore the warm springs rise in a tract south-east of the Dead Sea, flow in *Wady el-Achsa*, and make it luke-warm (*Burckh.* Syria p. 674). The LXX retain the word, considering it a sing. (τὸν ἰαμείν); the Syr. has ܡܝܐ transposed from ܝܡܐ = יֵם, and therefore it also does not translate the word. According to a tradition (in Jerome and Diod.) warm springs were called among the *Carthaginians* (Jerome: nonnulli putant, aquas calidas juxta linguae Punicae viciniam, quae hebraeae contermina est, hoc vocabulo significare), *Syrians* and *Hebrews* (Diod.: ὁ Σύρος καὶ ὁ Ἑβραῖος τὸν ἰαμεὶν [יֵמִם] ὕδωρ βούλονται λέγειν) יֵמִים. Agreeably to a second tradition (cod. Sam., Targ., Onk.) יֵמִים is = אֵמִם (Deut. 3, 11), a name of the giants and aborigines of the Moabite border, whom the Horite ʿAnah first met there, or first conquered (מָצָא as in Ps. 21, 9) as *Ibn Parchon* (s. v.) thinks. According to a third tradition (Targ. Jerushalmi I., Midr. rabba ch. 82, 17, Rashi, Kimchi, Nachmani, Arab. &c.) it means *mules*, which ʿAnah is said to have produced by the mixture of species. But there is no etymological ground for the last two explanations.

יָמָא (not used) *intr.* same as יָמָה I. *to be clear*, *bright*, then *to be warm*, spoken of a region; lengthened by *n* יָמַן (whence תֵּימָן) which see. Ar. ومه to be hot, of the day; originally, to be clear. Deriv. תֵּימָא.

יָמָה I. (not used) *intr.* same as יָם (יוּם) which see; by which the sing. יָם I. (*constr.* יְמוּ) and the pl. יָמִים, יָמוֹת are to be explained. To this signification of יָמָה = יָם belongs the fundamental meaning of יָמָא for the proper name תֵּימָא, where the Ar. is compared. See יָמַם II.

יָמָה II. (not used) *intrans. to swear*,

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like the Targumic יְמָא, Syr. ܝܡܐ; hence the noun מוּמָה (with suff. מוּמָם DEUT. 32, 5) after the form מִכְסֶה, מִקְנֶה. Probably the fundamental signification is *to make clear, manifest, certain*, so that it is the subjective and figurat. meaning of יָמַד I. A farther development of this stem by means of *n* is יָמַן, Ar. يَمِنَ *to swear;* but יָמַד should not be considered, reversely, as an abridgment of יָמַן.

יְמוּאֵל (*El is light, splendour;* יְמוּ *constr.* of יֹם I.) *n. p. m.* GEN. 46, 10, for which NUM. 26, 12 has נְמוּאֵל (which see), and to which perhaps the proper name לְמוּאֵל also belongs.

יְמוֹת see יֹם I.

יְמִים see יֹם I.

יְמִימָה see יֹם I.

יְמִימָה (from יָמַם II., *the pure*, as day-light, comp. Diana from *dies*, and so the Arab. يَمَامَةٌ, *dove;* according to others = יְמִינָה *the fortunate*, which is improbable) *n. p. f.* JOB 42, 14.

יָמִין (from יָמַן; *constr.* יְמִין, with *suff.* יְמִינִי, יְמִינְךָ) *f.* (*masc.* in PROV. 27, 16, Ex. 15, 6, but where יָמִין may also be taken as fem.) 1. *a light, clear region, the day-side*, i. e. *the south* (= תֵּימָן) Ps. 89, 13, oppos. to צָפוֹן (dark, covered, gloomy region, i. e. the north); JOB 23, 9 *he veils himself in the south* (עָטָה like all verbs of clothing with the accus.), *and I see not*, opposite שְׂמֹאול (north); as in the passage just cited קֶדֶם (east) and אָחוֹר (west) appear; Is. 54, 3 *for thou wilt spread thyself out towards the south* (יָמִין) *and towards the north* (שְׂמֹאול), i. e. southwards in the direction of Edom, northwards in the direction of Phenicia, while no extension towards the east and the west is possible, because in the former case the desert is an obstacle, in the latter the sea; GEN. 13, 9; JOSH. 17, 7 &c. Hence in the construct state יְמִין לְ *south of* ... 1 SAM. 23, 24, 2 SAM. 24, 5; מִיְּמִין לְ *on the south, on the south-side of* 1 SAM. 23, 19; 2 KINGS 23, 13; comp. נֶגֶב south, prop. heat, dryness or clearness; Arab. يَمَنٌ (Yemen), prop. southern Arabia. — 2. *the right, the right hand*, making departure from the east the standard (hence פָּנִים or קֶדֶם east, אָחוֹר west, שְׂמֹאול north). To describe the members belonging to the body of a human being or of an animal more definitely יְ is put in the genitive, e. g. with עַיִן 1 SAM. 11, 2, שׁוֹק Ex. 29, 22, יָד Ps. 73, 23, יָדְךָ JUDGES 3, 16, for which, however, the adj. יְמָנִי or יְמִינִי also stands. יָמִין alone is often used for the hand as a symbol of help and protection SONG OF SOL. 2, 6, of good or bad action Ps. 26, 10; JUDGES 5, 26; hence we find it applied to God, e. g. יְמִין יי Ex. 15, 6, יְ עֶלְיוֹן Ps. 77, 1, as a helping Ps. 60, 7, supporting 63, 9, strong Ex. 15, 6 12, holding Ps. 139, 10, beneficent and beatifying 16, 11 or threatening and crushing power LAMENT. 2, 4; and so in the very various significations of זְרוֹעַ and יָד generally. Hence the following phrases are to be explained in accordance with this idea: אִישׁ יְמִין פְּ Ps. 80, 18 *man of the right hand of one*, i. e. whom one's right hand supports; מִיְּמִין פְּ Ps. 16, 8 *at the right hand of one*, i. e. at his side; יָשַׁב לִ׳ פְּ *to sit at the right hand of one* Ps. 110, 1, i. e. to be his administrator, friend &c. Also applied to other objects: עַל־יְ *at the right hand* GEN. 24, 49, יְ *to the right hand* NUM. 22, 26, for which also לַיָּמִין GEN. 13, 9 or לַיְמִינָה NEH. 12, 31 &c. occurs. Sometimes יְמִין stands along with יָד Ps. 73, 23 or זְרוֹעַ 44, 4 tautologically, or to strengthen the idea. Figur. = *right, correct, proper*, ECCLES. 10, 2 *the heart of a wise man is at his right*, i. e. in the right place, just as the Germans apply *linkisch*, meaning by it "unfit, unskilful". — 3. *prosperity*, the right side and south being regarded as natural symbols of good fortune; whereas on the contrary a dark, gloomy region, the left- or night-side is an image of misfortune (see שֹׂם, שְׂמֹאול); comp. Ar. يُمْنٌ good fortune, شَأْمٌ (hebr. שְׂמֹאול) to be on the left side

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and unfortunate &c. This meaning of יָמִין is found Gen. 35, 18 in the name בִּנְיָמִין (*son of prosperity*), which name is also written בִּנְיָמִן Num. 1, 36 (see בִּנְיָמִן); separately בֶּן־יָמִין 1 Sam. 9, 1 K'tib; besides in אִישׁ־יָמִין, whence the *patronym.* אִישׁ־יְמִינִי 1 Sam. 2, 1. יָמִין alone appears as *a proper name* (comp. Felix) Gen. 46, 17; Num. 26, 12; 1 Chr. 2, 27; Neh. 8, 7. To יָמִין in this sense belong also the proper names מִיָּמִין (from בֶּן־יָמִין = מִן־יָמִין) Ezr. 10, 25, Neh. 10, 8, 1 Chr. 24, 9, and מִנְּיָמִין (= בִּנְיָמִין) Neh. 12, 17; 2 Chr. 31, 15. See יִמְנָה. — 4. *an oath* Ps. 144, 8 11, to which meaning שֶׁקֶר is suitable as an epithet, and according to the requirement of the first member of the verse. *Ibn-Balam* has already compared here the Ar. يمين (swearing), יָמַן 4 (see too יָמָה II.) and Ar. يمن X. (to swear) confirming the same sense fully; though the meaning "right hand" might be retained, agreeably to Is. 62, 8. — 5. same as תֵּימָן the name of a district in Edom, Deut. 33, 2 *from his Yamin-region to Eshdot* (i. e. to Ashdot ha-Pisga) *he came to them* (see אֶשְׁדָּת p. 157), תֵּימָן actually appearing in the parallel passage Hab. 3, 3. In this sense יָמִין like תֵּימָן may properly denote a dry, scorched, sunburnt land, as in Arab. تيما is = تيمن *wilderness*, and as from وَمَا (= יָמָה) appears the noun مَوْمَاء (*desert*). Deriv. יְמִינִי, יָמִינִי, and the denominative

יָמַן (a denomin. from יָמִין; Kal not used), whence

Hif. הֵימִין, also in the forms הֵמִין, הֵיְמִין, הֵאֱמִין (*inf. c.* הֵמִין; *imp. f.* הֵימִינִי; *fut.* יֵימִין, 2 *pl.* תַּאֲמִינוּ) *to use the right hand*, e. g. to sling stones, to send arrows from a bow 1 Chr. 12, 2, oppos. to הִשְׂמִאל; 2 Sam. 14, 19 *if any thing is to be done to the right or left, of all that my lord the king has spoken*, i. e. on no side is his command to be departed from; then *to direct the course toward the south* Gen. 13, 9; *to lead to the right* Ez. 21, 21, where הִתְאַחֲרִי (see אָחַר denom.), הֵשִׂים (פָּנִים), הִשְׂמִיל are applied to other quarters; *to turn to the right* (or the straight way) Is. 30, 21. In all these meanings the opposite is הִשְׂמִאל (הִשְׂמִיל).

יְמִינִי (from יָמִין) 1. *adj. m. the right*, e. g. עַמּוּד 2 Chr. 3, 17 K'tib; צַד Ez. 4, 6 K'tib, for which the K'ri has the usual יְמָנִי. — 2. *Gent. m.* from the proper name יָמִין (in the appellative meaning *prosperity*) = בִּנְיָמִין, in the phrase אִישׁ יְ׳ *a Benjamite* 2 Sam. 20, 1, Esth. 2, 5, for which בֶּן־אִישׁ יְ׳ 1 Sam. 9, 1, or בֶּן־יְמִינִי 9, 21, Ps. 7, 1, or בֶּן־הַיְמִינִי 2 Sam. 16, 11, *pl.* בְּנֵי יְ׳, also occur. Once with אֶרֶץ there is merely יְמִינִי *Yamin-land* 1 Sam. 9, 4, which appears to have been the name of a piece of land in a territory which was not Benjamite; though the meaning "Benjamite" is also probable in the passage.

יָמִינִי *Patronym. m.* from the proper name masc. יָמִין Num. 26, 12.

יִמְלָא (*fulfiller*, viz. Jah is, from מָלֵא) *n. p. m.* 2 Chr. 18, 7 8.

יִמְלָה (the same) *n. p. m.* 1 Kings 22, 8.

יַמְלֵךְ (*the Ruling one*, viz. Jah is) *n. p. m.* 1 Chr. 4, 34.

יָמַם I. (i. e. יַם; not used) *intr.* to be collected or heaped together in a mass, *to flow together* (in heaps), hence יָם II. — The organic root יַם (יָמַם) is completely identical with that in אַ־גַם (whence אֲגַם 1 and אַגְמוֹן 1, גַּם I. (גָּמַם) and עַם (עָמַם), כָּם (כּוּם) &c., Ar. جَمَّ (whence جم a collection of water), جمع (to collect); but especially قم, redupl. قَمْقَمَ (to gather together), whence قَمْقَام (sea); since the interchange of the *k*-sound with Yod is certain (see p. 249 and 528). In Ar. there was also a stem يَمَّ, whence يَمٌّ sea; only this was less used.

יָמַם II. (not used) *intr.* same as יָם (יוּם) *to be clear, pure;* figur. *to be lovely, innocent.* Deriv. the proper name יְמִימָה.

יָמַן (not used) *intr.* 1. *to be luminous,*

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clear, spoken of a region or quarter of the globe, like יָם (יוּם), יָמָ־ה, out of which the stem seems to be enlarged by means of *n*. Deriv. תֵּימָן 1. — 2. *to be southerly*, the south side being considered the clear, bright one; the north the reverse (see צָפוֹן), as dark and clouded; *to be on the right*, an oriental being accustomed to make the east his standard or starting point, and therefore the south serves to denote the right, while the opposite side is the left. Deriv. יָמִין 1 and 2, יָמָן, יְמָנִי, יְמִינִי 1, denom. הֵימִין, for which there is also הֶאֱמִין, without יָמַן being on that account = אָמַן (see אָמַן II.). — 3. *to be prosperous*, brightness (see signific. 1) being a sign of prosperity, the clear, the right, and the day-side being considered the fortunate one, but the gloomy, the dark, the left (see שָׂמָה belonging to שַׂם in שְׂמֹאל) being the unfortunate one; Ar. يَمَنَ the same. Deriv. the proper names יָמִין 3, יְמִינִי, יִמְנָה. — 4. *tr. to make clear, bright, manifest, to swear*, conseq. transferred from the fundamental signification; or *to lift up the right hand, to swear by means of the right hand* (see Is. 62, 8). Deriv. יָמִין 4. — 5. *to glow, to burn, to be hot*, of a desert. Derivat. תֵּימָן and יָמִין 5.

Hif. הֵימִין, and הֵמִין 2 Sam. 14, 19, הֶאֱמִין Is. 30, 21, הֵימִין 1 Chron. 12, 2, denom. from יָמִין (which see).

יָמָן (not used) *m.* same as יָמִין in signific. 2, Ar. يَمَن the same. Hence the adj. m. יְמָנִי, fem. יְמָנִית.

יִמְנָה (*prosperity*, from יָמַן 3; comp. Arab. يَمْنَة felicitas) *n. p. m.* Gen. 46, 17; 2 Chr. 31, 14.

יְמָנִי (from יָמָן = יָמִין, Ar. يَمَن) *adj. m.*, יְמָנִית *f. right*, 1 Kings 7, 21, 2 Kings 11, 11 (used of inanimate things), particularly of members that are in pairs, as אֹזֶן Ex. 29, 20, יָד Lev. 8, 23, רֶגֶל 8, 24. יְמָנִית alone, *a subst., the right hand* Lev. 14, 16.

יִמְנָע (*a holder back, a keeper*, viz. Jah is) *n. p. m.* 1 Chr. 7, 35. Comp. תִּמְנָע.

יָמַר I. (Kal not used) *tr.* same as מָר (מוּר which see) *to change, to alter*, identical in its organic root with מָהַר II. But in this meaning it occurs only in the

Hif. הֵימִיר *to change, to exchange* Jer. 2, 11, if it be not better to take הֵימִיר for הֵמִיר (see טוֹב in Hif.).

Hithp. הִתְיַמֵּר *to change oneself*, with בְּ *with a thing*, i. e. *to enter into the place of, to take one's place*, Is. 61, 1 *into their splendour ye shall enter* (Saadia, Rashi), the Ar. بدل (to exchange) having this sense also in conjug. V. It is not necessary to assume a peculiar stem יָמַר for this conjugation; since the Hithp. may be formed so from simple stems in the Aramaean fashion (comp. Targ. אִתְיַמֵּס from מַס). The Targ., Syr. and Vulg. take it as = הִתְאַמֵּר Ps. 94, 4 in the meaning "to glory", an assumption which is unnecessary. But see יָמַר II.

יָמַר II. (Kal not used) *intr. to stretch upwards*, hence *to be elevated, high*, same as אָמַר (which see); deriv. the noun יֵמֶר in the proper name יִמְרָה, יֶמֶר in יַמְרִיָּה, יַמְרִי. According to this fundamental signification is the explanation of

Hithp. הִתְיַמֵּר *to glory*, with בְּ of the object, Is. 61, 6 *ye shall glory in their splendour* (Targ., Syr., Vulg., *Kimchi, Ibn Esra* &c.), conseq. = הִתְאַמֵּר Ps. 94, 4, which is = הִבִּיעַ עָתָק in the passage.

יֵמֶר see יִמְרָה.

יֶמֶר see יַמְרִיָּה and יַמְרִי.

יַמְרֵא, Ἰαμβρῆς, see יִמְרָה and מָרָה.

יִמְרָה (out of יֵמֶר יָהּ *height of Jah;* יֵמֶר from יָמַר II. = אָמַר, the same stem lying also in the proper name masc. יַמְרִי i. e. Ἰαμβρί 1 Macc. 9, 36, originating in יַמְרִיָּה from יֶמֶר = יֵמֶר, for which Josephus has Ἀμαραῖος, i. e. אֲמַרְיָה, the Syr. אַמְרִי = אַמְרִיָּה in a like sense) *n. p. m.* 1 Chr. 7, 36. The proper names אִמְרִי (out of אִמְרִיָּה) and אֲמַרְיָה, אֲמַרְיָהוּ (above p. 117 seq.) may be better taken in the sense of יִמְרָה here; on the contrary another proper name יַמְרֵא i. e. Ἰαμβρῆς (2 Tim. 3, 8), in the Talmud מַמְרֵא, is

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derived from מָרָא, מָרָה = אָמַר meaning *to prophesy*, *to announce* (Ethiop. מרי), and should therefore be taken in the signification of *magician*, *enchanter* &c., after which manner מְרָיָה and מְרָיוֹת are also to be explained.

יַמְרִי, Ἰαμβρί, from יָמַר II. see יִמְרָה.

יַמְרִיָּה see יִמְרָה.

יָמַשׁ (Kal not used) *intr.* same as מָשַׁשׁ *to touch*, *to feel;* only in

Hif. הֵימִישׁ *to let feel*, hence *imper.* with *suff.* הֵימִשֵּׁנִי JUDGES 16, 26 K'tib, *let me feel*, for which the K'ri has הֲמִישֵׁנִי, as if from מָשׁ (מוּשׁ) = מַשׁ.

יָנֵאץ ECCLES. 12, 5 should be referred to נָאַץ and נָצַץ, the signification of both verbs being purposely expressed in the word. See חָגָב.

יָנָה (*fut.* יִינֶה, נִינָה, with *suff.* נִינָם; יוֹנָה JER. 25, 38; 46, 16; ZEPH. 3, 1 is not the part. of יָנָה, but a noun from יָוַן which see) *tr. to tread down*, *to oppress*, *to suppress*, *to extirpate*, Ps. 74, 8 *we will crush them entirely* (*Ibn G'anâch*, *Ibn Parchon*), a verb being really necessary there. The organic root of the stem יָנ־ה would accordingly be identical with that in יָ־גַן, יָ־וַן, according to the well-known and proved interchange of י and ג, as well as of ג and ו; Targ. יְנָא, יְנִי the same. But as יָנָה does not appear elsewhere in Kal, other ancient expositors (Targ., LXX, Kimchi) take נִינָם as a subst. נִין (which see) with the suff., *their whole brood* (will we destroy); so that the verb has dropped out. יוֹנָה is a subst. which see.

Hif. הוֹנָה (3 *pl.* הוֹנוּ, *part. pl. m.* מוֹנִים, with *suff.* מוֹנַיִךְ; *inf. c.* הוֹנֹת, with *suff.* לְהוֹנֹתָם; *fut.* יוֹנֶה, 3 *pl.* יוֹנוּ) *to maltreat*, *to oppress*, with the accus. of the object Ez. 18, 12 16; *to overreach* 22, 7; *to deceive*, by extortion DEUT. 23, 17; *to torment*, of enemies Is. 49, 26; *to thrust* or *push away*, with accusat. of the object and מִן Ez. 46, 18, comp. 45, 8. The Targumic אוֹנִי has the same meaning. With the stem יָנָה may be also compared עָנָה II.

יָנוֹחַ (with *a* of motion יָנוֹחָה, *resting-place*, from נוּחַ) *n. p.* of a city on the confines of Ephraim and Manasseh JOSH. 16, 6 7; on the contrary, another city of the same name is meant in 2 KINGS 15, 29, situated in the extreme north of Palestine, west of the lake Merom, probably יָנוּן; a city of that name being indicated in that district.

יָנוּם (from נוּם = נוּן; *propagation*) *n. p.* of a city in Judah JOSH. 15, 23 K'tib, for which the K'ri has יָנוּס (*place of flight*).

יָנוּן see יָנוּחַ and יָנוּם.

יָנוּס see יָנוּם.

יָנַח belonging to הִנִּיחַ see נוּחַ.

יְנִיקָה (from יָנִיק = יָנֵק) *a sucker*, *sprout*, Ez. 17, 4, = יוֹנֵק 2. and יוֹנֶקֶת 17, 22; Phenic. יֶנֶק (Diosc. 3, 121) a kind of geranium.

יָנַק (*part. m.* יוֹנֵק; *fut.* יִינַק) *tr. to moisten*, *to wet the lips* (see נָקָה), then *to suck*, with accus. שָׁדַיִם (the breasts) JOB 3, 12, particularly in the *part. m.* יוֹנֵק SONG OF SOL. 8, 1, Jo. 2, 16, where it is used as a subst.; figurat. *intr. to enjoy in abundance* Is. 60, 16; *to receive* or *take in rich abundance* 66, 11 12; DEUT. 33, 19; Phenic. יָנַק the same. Deriv. יוֹנֵק, יוֹנֶקֶת, יְנִיקָה.

Hif. הֵינִיק (once הֵנִיק LAMENT. 4, 3; *part. f.* מֵינֶקֶת, with *suff.* מֵינִקְתּוֹ, and *pl.* מֵינִיקוֹת as a subst., but the latter also adjectively GEN. 32, 16; *inf. constr.* הֵינִיק; *imp.* with *suff.* הֵנִיקֵהוּ; *fut.* יֵינִיק, *apoc.* יֵינֶק) *to suckle*, בָּנִים GEN. 21, 7; 32, 16; 1 KINGS 3, 21; applied to animals too LAMENT. 4, 3. Part. מֵינֶקֶת *a wet-nurse* GEN. 24, 39; also in a figur. sense Is. 49, 23; הֵינִיק, *to cause* or *let enjoy*, being also applied thus in DEUT. 32, 13.

יַנְשׁוּף (once יַנְשׁוֹף, after the form יַלְקוּט, יַחְמוּר) *m.* the name of an unclean water-bird LEV. 11, 17, DEUT. 14, 16, which frequents solitary marshes and lakes Is. 34, 11; coupled with other animals that shun the presence of man, such as קָאַת, עֹרֵב and קִפֹּד (ZEPH. 2, 14; Ps.

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102, 7). According to the Targ. (קִקָּוֹף), Syr. and *Kimchi: the night-owl*, conseq. from נָשַׁף; according to the LXX and Vulg. *the ibis* (an Egyptian bittern or heron), conseq. from נָשַׁף *to blow*.

יָסַד (*part.* יֹסֵד, *inf. constr.* יְסֹד, also with לְ יְסוֹד 2 Chr. 31, 7, because even in the fut. Kal Yod the first radical is resolved into the second Is. 28, 16; *fut.* יִסַּד according to some) *trans. to set*, like סָד (סוּד) intr. to sit; metaph. *to found*, בַּיִת Ezr. 2, 12, i. e. *to build up*, usually spoken of God, *the earth* Is. 48, 13; 51, 13; Job 38, 4, with עַל *upon* Ps. 24, 2; 104, 5; *to found* (*the vault of heaven*) Am. 9, 6; *to create* (*the world*) Ps. 89, 12. Figur. *to pile up in strata*, עֲרֻמּוֹת 2 Chr. 31, 7, such piling resembling the building of a house; *to prepare, to appoint*, i. e. to assign Ps. 104, 8, like שׂוּם elsewhere (Ex. 21, 13); *to constitute*, always with לְ for a thing, לְהוֹכִיחַ *for punishment* Hab. 1, 12, parallel שָׂם לְמִשְׁפָּט (to appoint as a judge); Is. 23, 13 *Ashûr constituted this people* (the Chaldeans, אֶרֶץ as in Is. 11, 4; 66, 8) *into inhabitants of the steppes*; then *to establish*, עֵדוֹת Ps. 119, 152. For the etymology see under סוּד. Deriv. יְסֹד, יְסוֹד, יְסוּדָה, מוֹסָד, מוּסָדָה, מְיֻסָּדָה, מַיְסָדָה.

Nif. נוֹסַד (*inf.* הִנָּסֵד, with *suff.* הִוָּסְדָם; *fut.* יִוָּסֵד) 1. *to be planted*, applied to a people who settle down Ex. 9, 18; *to be built up*, of הֵיכָל Is. 44, 28. — 2. *to sit down together*, for consultation (see סוֹד), hence *to take counsel together*, with עַל of a person Ps. 2, 2; 31, 14.

Pih. יִסֵּד (*inf. constr.* יַסֵּד; *fut.* יְיַסֵּד) 1. *to found, to build*, a city Is. 14, 32, a temple Zech. 4, 9; *to lay the foundation-stone*, with בְּ of the cost Josh. 6, 26, with accus. of the material 1 Kings 5, 31. — 2. Figur. *to prepare*, עֹז *praise* Ps. 8, 3, *to appoint* Esth. 1, 8, *to ordain* 1 Chr. 9, 22.

Puh. יֻסַּד (*part.* מְיֻסָּד) *to be grounded, set, upon* (עַל) something 1 Kings 6, 37, Song of Sol. 5, 15, with accus. of the material *out of which* 1 Kings 7, 10.

Hof. הוּסַד (*part.* מוּסָד, *inf.* הוּסַד, also used as a subst.) *to be established* 2 Chr. 3, 3; Ezr. 3, 11. Is. 28, 16 *an established foundation*, i. e. a firm foundation. — מוּסָד is a subst. with an irregular Dagesh forte in ס, and stands for מוֹסָד. — Comp. Phenic. יסד *to set, to fix*, a monumental grave-stone; part. pass. יְסִד (Kit. 23, 3).

יְסֹד *m. foundation, act of laying the foundation-stone*, only metaph. *beginning* Ezr. 7, 9.

יְסֹדֹת (only *pl.* יְסֹדוֹת) *f.* same as יְסוֹד *foundation*, cognate in sense with שָׁתוֹת; figur. Lament. 4, 11; Ez. 30, 4.

יְסוֹד (with *suff.* יְסוֹדוֹ, יְסוֹדָם; *plur.* יְסוֹדִים, with *suff.* יְסוֹדֶיהָ) *m. ground, foundation*, on which a thing rests, e. g. of an altar Ex. 29, 12, Lev. 4, 7, of the temple 2 Chr. 24, 27, but also in a figur. sense Hab. 3, 11 *making the foundation naked* (by the swelling flood) *which reaches up to the neck* (i. e. the depth of a man), spoken of the Chaldean empire (uncovering or laying bare the foundation, הַגְלָה, עֶרְוָה, is a sign of destruction) Ez. 13, 14; Mic. 1, 6; Ps. 137, 7; יְ׳ עוֹלָם *foundation of eternity* Prov. 10, 25, i. e. eternal duration (comp. 10, 30; Ps. 125, 1); *that on which something is founded, basis*, Job 4, 19; *firm position* 22, 16. שַׁעַר הַיְסוֹד 2 Chr. 23, 5 the name of a gate of the palace, which is called שַׁעַר סוּר in 2 Kings 11, 6; see סוּר. יְסֹדֹת see יְסֹדֹת.

יְסוּדָה (with *suff.* יְסוּדָתוֹ) *f. foundation* Ps. 87, 1.

יְסוֹר (*plur.* יְסוֹרִים, with *suff.* יְסוֹרַי K'tib, where, however, it is better to read יְסוֹרָי as an old plural; from סוּר) *m. one drawing back, an apostate*, Jer. 17, 13 K'tib *the apostates* (יְסוֹרִים = יְסוֹרָי) *are written in earth* (not in stone Job 19, 24), i. e. their memory will be soon extinguished. The K'ri reads יְסוֹרָי = יְסוֹרִים, where סוּר has the same sense. See סוּר. יְסוֹרָי or סוֹרָי stands parallel to עֹזְבֵי יי.

יְסוֹר (after the form שְׁפוֹר, גְּבוֹר, from יָסַר) *m. a reprover*, Job 40, 2 *shall*

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the reprover contend with the Almighty? רָב is an infin. absol. (JUDGES 11, 25); and יְסוֹר is parallel with מוֹכִיחַ.

יָסַף (only *fut.* יִסֹּף) *intr. to pour*, with עַל *upon*, EX. 30, 32 *it shall not be poured on the flesh of a man.* It is unnecessary to take it passively and יִסַּף as = יוּסַף; יִיסַּם also is not passive.

יְסִפְיָה (contracted out of יְסַפְיָהוּ, from סָפָה; *Jah is a looking one*) *n. p. m.* GEN. 11, 29.

יִסְמָה *m.* see

יְסַמְכְיָהוּ (*Yahû is Supporter*) *n. p. m.* 2 CHR. 31, 13; comp. סַמְכְיָהוּ, אֲחִיסָמָךְ.

יָסַף (usually in the perf., יָסָף, *in pause* יָסָף; יָסְפָה, יָסַפְתָּ, יָסַפְתִּי, יָסְפוּ, *in pause* יָסָפוּ; יָסְפוּ, *part. pl. m.* יֹסְפִים; *inf. constr.* סְפוֹת instead of סֶפֶת, the termination *ôt* sometimes appearing also in verbs לא and עי e. g. הִנָּבְאוֹת ZECH. 13, 4, שָׁנְאוֹת PROV. 8, 13, שַׁמּוֹת EZ. 36, 3, without its being necessary on that account to assume a stem סָפָה = יָסָף; *imp.* סָף, but only in the *pl.* סְפוּ; *fut.* יוֹסֵף, יֹסֵף, יֹסֶף, יֹאסֵף, *apoc.* יֹאסֶף, after the form יֹחֵז, יֹאחֵז, the stem יָסַף coinciding with אָסַף in form and idea, as vice versa אָסַף has also יֹסֵף in the fut.; on the contrary the forms יוֹסִיף, יוֹסֵף, יֹאסֵף, יֹסֶף belong to *Hifil* which coincides in meaning, in the case of this verb, with Kal) 1. *to bring together*, *to bring to*, hence *to add*, with accus. of the object and עַל of the thing to which the addition is made LEV. 5, 16, seldomer with אֶל 2 SAM. 24, 3; but the accus. is oftenest omitted entirely DEUT. 13, 1, PROV. 30, 6, the *addition* being merely considered by itself; *to increase*, hence followed by an infin. with לְ expressing the increase of an action following, GEN. 38, 26 *and he added not to know her*, i. e. and he knew her no more. In this case יָסַף is like an auxiliary verb, which, in combination with the verb-idea belonging to the infin. following, and changed thereby into a finite verb, may be translated *farther*, *more*, *thenceforth*, *in future*, *once again*, *again*, *longer*, *still more*, just according to the context, GEN. 8, 12 *and it returned not again;* 2 SAM. 2, 28 *and they fought no longer;* LEV. 26, 18 *and will punish you in the future still farther.* Instead of the infin. with לְ following our verb, as is usual, the former follows occasionally even without לְ GEN. 4, 12; 37, 5; or the finite verb too in the same form GEN. 25, 1, JUDGES 11, 14, HOS. 1, 6, more rarely in another tense, number and form; all being then taken as a collective idea, e. g. Is. 47, 1, where לְהִקָּרֵא יִקְרְאוּ לָךְ stands for יִקָּרֵא לָךְ. To heighten still more the adverbial intensifying of the conception in the verb יָסַף עוֹד is sometimes added GEN. 37, 5; 1 SAM. 18, 29; 2 SAM. 3, 34. Sometimes the verb which has to follow יְ, is omitted, when it can be supplied from the preceding context, JOB 20, 9 *the eye sees him and not farther*, conseq. (לְשָׁזוֹת) וְלֹא תוֹסִיף; in the same manner 34, 32; 38, 11; 40, 5 32; EX. 11, 6; NUM. 11, 25; DEUT. 5, 19; 25, 3; Jo. 2, 2; in which sense the formula כֹּה יַעֲשֶׂה אֱלֹהִים וְכֹה יוֹסִיף 1 SAM. 3, 17 and 14, 44 is also to be explained, the latter for וְכֹה יוֹסִיף לַעֲשׂוֹת. In Is. 11, 11 the verb לַשְׁלֹחַ is omitted, the seer having conceived of the first exodus out of Egypt as being already mentioned. — 2. *to increase*, *to give abundantly*, with עַל of the person, Ez. 5, 16 *I have given you numerous plagues;* besides, *to do good to*, with לְ of the person PS. 120, 3; *to exceed*, *to surpass*, with עַל 2 CHR. 9, 6 or אֶל of the thing 1 KINGS 10, 7, and the accusat. of the material *in which* 1 KINGS ibid.; and so too הוֹסִיף ECCLES. 1, 16; *to enhance*, with עַל of the object, PS. 71, 14 *and I enhanced all thy praise*, i. e. I praised thee more; then *to multiply*, *enlarge*, *extend*, *to make more abundant*, *more numerous*, with עַל PS. 115, 14, EZR. 10, 10, אֶל Ez. 23, 14, לְ Is. 26, 15 or accus. of the object LEV. 19, 25; *to augment*, with the accus. PROV. 1, 5; JOB 17, 9; Is. 29, 19; *to become richer*, in a thing 2 KINGS 19, 30; יְ לְמִשְׁנֵה JOB 42, 10 *to increase double.* Deriv. the proper names יוֹסָף

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(identical with יְהוֹסָפְיָה from Hifil), יוֹסְפִיָּה. The noun יָסָף (increaser) in אֲבִיסָף 1 Chr. 6, 8, אֶלְיָסָף Num. 1, 14, does not probably belong here, but to אָסַף.

Nif. נוֹסַף (*part.* נוֹסָף) *to be added*, with עַל Num. 36, 3; *to be appended* Jer. 36, 32; *to join oneself*, with עַל Ex. 1, 10; *to be increased* Prov. 11, 24. *Part. f. pl.* נוֹסָפוֹת subst. *additions*, *something new*, a new mishap Is. 15, 9.

Hif. הוֹסִיף (throughout the whole *perfect; part.* מוֹסִיף; *inf. constr.* הוֹסִיף; *fut.* יוֹסִיף) same as יָסַף in Kal (which see), the two being even interchanged, 1 Kings 10, 7 and 2 Chr. 9, 6; sometimes also interchanged with אָסַף, without having another signification Ex. 5, 7. Deriv. the proper name יְהוֹסָף.

Hof. הוּסַף (only in *fut.* יוּסַף) 1 Sam. 27, 4 K'tib, same as נוֹסַף.

יָסָף (*increaser*) assumed to be in the proper names אֲבִיסָף, אֶלְיָסָף, but see them.

יָסַף (*Pe.* not used) *Aram. tr.* = Hebr. יָסַף.

Hof. הוּסַף (*fem.* הוּסְפַת) *to be added*, Dan. 4, 33 [36].

יָסַר (Kal only in the *part.* יֹסֵר; *fut.* יִסַּר after the form יִצַּר Gen. 28, 18, יִצָּר, therefore with *suff.* אֲסַרְכֶם Hos. 10, 10) *trans.* prop. *to bind*, *to tame*, *to restrain*, connected with אָסַר; יָסַר being also put in combination with the taming of a bullock (Jer. 31, 18); then *to administer discipline*, and generally *to chastise*, *to instruct* Prov. 9, 7; *to admonish by reproof* Ps. 94, 10, parallel יָכַח; *to correct*, *punish* Hos. 10, 10, with an alliteration to אָסַר. Deriv. מוּסָר, מֹסָר and מוֹסָר. Usually the

Nif. נִוָּסַר (*imp.* הִוָּסֵר, *fut.* יִוָּסֵר) *to be chastened, instructed, admonished, to allow oneself to be corrected, to be brought to understanding* Ps. 2, 10; *to learn reproof, to be amended* Jer. 6, 8; 31, 18; *to be chastised, restrained* Prov. 29, 19.

Pih. יִסַּר (*part.* מְיַסֵּר; *inf. abs.* יַסֵּר, *constr.* יַסֵּר and יַסְּרָה; *imp.* יַסֵּר; *fut.* יְיַסֵּר) *to chastise*, *to punish*, with accus. of the object and בְּ of the instrument 1 Kings 12, 11; 2 Chr. 10, 11; proceeding from God Lev. 26, 18, or from men Prov. 19, 18; figurat. *to stir up*, *to excite* Ps. 16, 7, where לֵילוֹת is an adv. of time; *to admonish* Prov. 9, 7; יִ׳ לַמְשַׁפֵּט *to admonish to right* Is. 28, 26; יִ׳ עַל־עָוֹן *to chastise on account of sin* Ps. 39, 12; *to exercise* Hos. 7, 15; יִסַּר מִן *to dissuade from* a thing Is. 8, 11. Deriv. יְסוּר.

Hif. הֵיסִיר (for הוֹסִיר; *fut.* יֵיסִיר) *to admonish, to threaten*, Hos. 7, 12 *agreeably to what is heard . . . will I threaten them.*

Nithp. נִוַּסַּר (3 *p. pl. perf.* נִוַּסְּרוּ) *to be instructed, corrected*, Ez. 23, 48, conseq. after the form נִכַּפֵּר (Deut. 21, 8); if we should not read נִסְרוּ, since no Hithp. of יָסַר appears.

The organic root of the stem יָ־סַר, which also lies in אָ־סַר (where are to be found its other comparisons and combinations), signifies originally *to bind*, *to tame*, *to restrain*, from which fundamental signification the rest are developed. This connection is still perceptible partly from the different applications of the verb, and partly from מוּסָר and מוֹסָר, so that it cannot be doubted.

יְסַת belonging to חַטַּאת see סוּת.

יָעַ (out of יָעָה from יָעָה; *pl.* יָעִים) *m. a shovel*, for removing ashes from the altar Ex. 38, 3; 1 Kings 7, 40; Jer. 52, 18 (Targ., *Kimchi*). The LXX and many interpreters have wished to explain it otherwise, in consequence of its being put with other utensils; but that is not necessary.

יַעְבֵּץ (*height*, *high place*, from עָבֵץ = אָבֵץ, יָבֵץ, as from the latter come the names of places אֶבֶץ, חֶבֶץ, and from the cognate in sense יָפַע, the names יִפְעָה and מִיפַעַת) 1. *n. p.* of a place, where the families of the learned or Soferim (מִשְׁפְּחוֹת סוֹפְרִים) dwelt at a later period 1 Chr. 2, 55. It lay probably in Judah, since the Judah-territory alone is spoken of in the whole geographical appendix (1 Chr. 2, 42-55) to the 70 descendants of Judah (1-41).

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Hence its identity with אֶבֶץ (*Rashi*) in Issachar must be rejected. — 2. (*a Shining one* viz. is Jah) *n. p.* of a celebrated family-head of the race of Judah, descended from קוֹץ, and farther back from אַשְׁחוּר, viz. from his first wife חֶלְאָה, 1 Chr. 4, 9 compared with 4, 5-8. The conclusion of the 7th and beginning of the 8th verse may have been: צֶרֶת וְצֹחַר וְאֶתְנָן וְקוֹץ׃ וְקוֹץ הוֹלִיד אֶת־עָנוּב וְאֶת־יַעְבֵּץ הוּא אֲבִי יַעְבֵּץ וכו׳. Two verses about the history of this *Jabez* are inserted in 1 Chr. 4, 9-10, taken from an old source; in which יַעְבֵּץ is derived from עָצַב.

יָעַד I. (*fut.* יִיעַד) *tr. to appoint*, *to fix*, spoken of a place Jer. 47, 7, of time 2 Sam. 20, 5; *to order*, מַטֶּה (the rod of chastisement, i. e. a hostile army) Mic. 6, 9; elsewhere also *to appoint* or *cite* (before a tribunal), on a definite day; *to promise*, *to determine beforehand* &c. — The organic root י־עַד lies also in עָד (עוּד) and עַד with a cognate fundamental meaning, Ar. وعد, Syr. ܘܥܕ, and is connected with עַז; see also יָדַע III. Deriv. מוֹעֵד 1. Phenic. יָעַד the same; hence Plautus Poen. 1, 9 בִּין נוֹעָד *it is intelligently appointed*, if we should not read בִּין נוֹדָע.

Hif. הוֹעִיד (*fut.* יוֹעִיד) *to appoint*, *to cite* (before a tribunal), on a certain day Jer. 49, 19; 50, 44; Job 9, 19.

Hof. הוּעַד (*part. m. pl.* מוּעָדִים, *f. pl.* מֻעָדוֹת) *to be fixed*, *appointed*, Jer. 24, 1; *to be ordered*, *directed* Ez. 21, 21 [16].

יָעַד II. (*fut.* יִיעַד) *tr.* 1. *to bring together*, *to collect*, congregare, hence עֵדָה 1, מוֹעֵד; *to bind*, *to unite single parts*, hence the proper names מוֹעַדְיָה, נוֹעַדְיָה. — 2. Figur. *to marry*, i. e. to contract an engagement Ex. 21, 8; *to give in marriage*, with accus. of the woman and לְ of the person to whom 21, 9. Also according to the derivatives, *to agree*, *to concert*, whence מוֹעֵד 2; *to come together*, at a place or a definite time, *to meet together*, hence מוֹעֵד 3.

Nif. נוֹעַד (*fut.* יִוָּעֵד) *to resort*, with accus. of the place *to which* and לְ of the person *to whom* Ex. 25, 22; *to repair to* 29, 42 43 (see יָדַע III.); *to make one's appearance*, with אֶל *to* one Num. 10, 4; נוֹעַד עַל־פּ׳ *to gather together against one*, *to conspire* Num. 16, 11, and also *to collect about one* 1 Kings 8, 5; 2 Chr. 5, 6; *to agree upon*, *unite* Ps. 48, 5; *to join with one another*, *to gather together*, with בְּ Neh. 6, 2 or אֶל of the place 6, 10; with the adv. יַחְדָּו *to agree entirely*, followed by the infin. with לְ Job 2, 11; *to meet* Am. 3, 3.

Hof. הוּעַד (not used) *to be collected*, *brought together*, *united*, in a place of refuge; therefore like the passive of אָסַף *to be received*. Deriv. מוּעָדָה.

The fundamental significations of יָעַד I. and II. *to appoint*, *to fix* and *to collect* cannot be doubted, both because of the usage of the verbs and their radiations in derivatives; and though these ideas can be apparently separated, yet both seem to have united in one primitive conception. The organic root י־עַד appears to be connected with that in גַּד II. (page 263), whence גְּדוּד, with גַּד II. (page 270), אָ־גַד (page 18), אָ־חַד and יָ־חַד, אָ־כַד, עָ־קַד, and in numerous identical terms in Aram. and Arab. Hence the fundamental signification was *to bind*, *to put together*, *to unite*, *to gather together*, cognate in sense with קָוָה &c. From such radical meaning proceeded that of *appointing*, *establishing;* the same sense being developed out of other verbs of binding or uniting. On the other hand, יָעַד I. may be connected with עַד and גַּד.

יַעַד, *m. feast*, prop. an established time, whence יֶעְדּוֹ and יֶעְדַּי.

יֶעְדּוֹ (out of יֶעְדּוֹן from יַעַד, which comes from יָעַד; *born on a festival*) *n. p. m.* 2 Chr. 9, 29 K'ri, for which the K'tib has יֶעְדַּי. Elsewhere עִדּוֹ and עִדּוֹא (which see) from עַד with a like sense, stand for it.

יֶעְדַּי see יֶעְדּוֹ.

יָעָה (only 3 *p. perf.*) *tr. to snatch away*, *to sweep away*, *to beat away*, of hail Is. 28, 17 (Vulg., *Saadia*, *Kimchi* &c.), as שָׁטַף is applied to water; generally, *to*

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put away, to clear away, whence יָע (for יָעָה); *to destroy*, whence the nouns יְעוּ and יְעִי (from יְעוּת and יְעִית) in יְעוּאֵל and יְעִיאֵל.

Hif. (not used) הוֹעָה (*fut.* יוֹעֶה) *to snatch away, to destroy*, of God; deriv. the noun יוֹעֶה (*snatcher*) in the proper name יוֹעֵאלָה, which see.

The stem יָעָה appears to be of the same form and fundamental signification as יָגָה II. (which see), הָגָה II. (which see), ע and ג being often interchanged; and also as the Arab. وَعَى (but which has developed the radical meaning in another direction, *to collect*, comp. אָסַף and סָפָה) and بَعَى X. (to separate).

יְעוּ see

יְעוּאֵל (*El is snatching away*, i. e. *a snatcher*) *n. p. m.* 1 Chr. 9, 6; 9, 35 K'tib; 11, 44 K'tib; 2 Chr. 26, 11; 29, 13; Ezr. 8, 13; for which the K'ri has יְעִיאֵל for the most part.

יְעוּץ (from עוּץ; *the Counselling one*, viz. Jah is) *n. p. m.* 1 Chr. 8, 10.

יָעוּר (*forest*) *n. p. m.* 1 Chr. 20, 5 K'tib, for which יָעִיר stands in the K'ri. See יַעַר.

יָעוֹר (only *plur.* יְעוֹרִים) *m. a forest*, Ez. 34, 25 K'tib, a collateral form of יַעַר (which see).

יְעוּשׁ (*a collector*, viz. Jah is; from עוּשׁ) *n. p. m.* Gen. 36, 18, for which יְעִישׁ stands in K'tib 36, 5 14; 2 Chr. 11, 19; comp. יוֹעָשׁ.

יָעַז I. (Kal not used) *intr.* same as עַז (עָזַז) *to be hard, bold, impudent, shameless* (Targ., Vulg., Syr., *Kimchi* &c.); *part. Nifal* נוֹעָז (עַם) Is. 33, 19 *a people conducting themselves boldly and impudently*, comp. גּוֹי עַז פָּנִים Deut. 28, 50, מֶלֶךְ עַז פָּנִים Dan. 8, 23. Its connection with עַז (עָזַז) would be explained accordingly, like that of יָחַם, יָלַק with חַם, לַק. But עַם נוֹעָז stands in the passage just cited in relation to עַם עִמְקֵי שָׂפָה, עַם נִלְעַג לָשׁוֹן, and the language can be used only of a foreign-speaking people. It is better, therefore, with *Rashi* to take נוֹעָז = לוֹעָז = לֹעֵז Ps. 114, 1, the foreign-speaking people being regarded as inimical, in the midst of whom one could not feel at home. While the stem נָעַז is = לָעַז, we must either read נוֹעָז = לֹעֵז, or look upon נוֹעָז (after the form חוֹתָם as a collateral form of חוֹתֵם) as a collateral form of לוֹעֵז. See נָעַז.

Nif. נוֹעַז see Kal.

יָעַז II. (not used) *intr. to command, to determine, to rule, to decide*, Ar. وعز the same, the organic root י־עַז being identical here with עַז (to be strong, firm, determined, firmly resolved). Deriv. the noun יַעַז in the proper names יַעֲזִיאֵל (abridged עֲזִיאֵל) and יַעֲזִיָּה.

יַעַז see יָעַז II. and יַעֲזִיאֵל, יַעֲזִיָּה.

יַעֲזִיאֵל (*El is the Commanding, Determining one*, from יַעַז and אֵל) *n. p. m.* 1 Chr 15, 18, for which 15, 20 has the abridged עֲזִיאֵל.

יַעֲזִיָּה (the same) *n. p. m.* 1 Chr. 24, 26.

יַעְזִיר see יַעְזֵר.

יַעְזֵר (*a place hedged about*, from עָזַר; twice יַעְזִיר 1 Chr. 6, 66 and 26, 31) *n. p.* of a city in Gilead 2 Sam. 24, 5, which was wrested from the Ammonites Num. 21, 32, and allotted to the tribe of Gad 32, 3 35; Josh. 13, 25. It was appointed a Levitical city 21, 37; 1 Chr. 6, 66. In the times of the great prophets Isaiah and Jeremiah it belonged to Moab, and was celebrated for its wine Is. 16, 8 9; Jer. 48, 32. The fruitful district about *Jazer*, abounding in wine, was called אֶרֶץ יַ׳ Num. 32, 1. יָם יַ׳ Jer. l. c. may have been a brook or pool at יַ׳, since a sea of the name is not known to exist; and under יָם Is. l. c. this pond may likewise be intended. According to Euseb. (Onom. s. v. Ἰαζήρ) the place is six hours from חֶשְׁבּוֹן, four hours from רַבָּה; and it still existed at the beginning of the 14th century (Estori ha-Farchi). But now there are only ruins there under the name of *Szir* (*Seetzen*,

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p. 430; *Burckh.* p. 622) or *Seir* (*Buckingham*, Syria II. p. 109). A spring Wady Seir rises there, from which perhaps יַם יַ׳ is to be explained. There is also a mountain יַעְזֵר, which the Targ. calls מַכְוַר (see J. Shebi'it ch. 9. 3), lying in southern Belka, Ar. *G'ibl Asora*, 3½ hours south west of Heshbon, belonging to the Jazer-district. The Phenic. proper name *Jader* is not יַעְזֵר but יַאְדֵּר (*a Glorious one*, viz. El is).

יָעַט (only 3 *pers. perf.* with *suff.* יְעָטָנִי) *tr.* same as עָטָה I. *to cover*, *to clothe*, with a double accus. Is. 61, 10. Perhaps יְעָטָנִי is a mixed form of the perf. and imperf. Kal from עָטָה I.

יְעַט (*part.* יָעֵט, *pl.* with *suff.* יַעֲטֹהִי) *Aram. trans.* same as Hebr. יָעַץ, prop. *to make firm*, hence *to determine*, *to form a determination*. *Part. counsellor* Ezr. 7, 14 15. Deriv. עֵטָא.

Ithpa. אִתְיָעַט *to consult together*, *to come to a united resolution* Dan. 6, 8, = Hebr. נוֹעַץ Ps. 83, 6.

יְעִי see

יְעִיאֵל (same as יְעוּאֵל) *n. p. m.* 1 Chr. 5, 7; 15, 18; 2 Chr. 35, 9; Ezr. 10, 43; and elsewhere in the K'ri.

יָעִיר (*an inhabitant of the forest*) *n. p. m.* 1 Chr. 20, 5 K'tib, for which the K'ri has יָעוֹר; and 2 Sam. 21, 19 יַעֲרֵי.

יְעִישׁ see יְעוּשׁ.

יַעְכָּן (from עָכַן = עָכַר; *afflicting*) *n. p. m.* 1 Chr. 5, 13.

יָעַל (Kal not used) *intrans.* same as עָלָה (which see) 1. *to ascend*, *to climb* (a mountain), applied to the goat, the chamois, or also men; Ar. وَعَلَ the same. Deriv. יָעֵל 1 and 3, יַעֲלָה 1, the proper name יַעְלָם. — 2. *to be prominent*, *to be conspicuous*, of a mountain, وعل the same. Deriv. the proper name יָעֵל 2. — 3. Fig. *to be high*, *to have worth*, *to be profitable*, *useful*, to be mentally prominent as it were, a cognate sense existing in עָלָה also. Deriv. יַעַל in בְּלִיַּעַל, the proper name יַעֲלָה (יַעֲלָא).

Hif. הוֹעִיל (*part. m.* מוֹעִיל; *fut.* יוֹעִיל) *to be of use*, *to serve* (cognate in sense סָכַן), with בְּ of the thing Job 15, 3, or absol., and כִּי in the apodosis 21, 15; with לְ Jer. 23, 32 or the accus. of the person Is. 57, 12; לְהַוָּתִי יֹעִילוּ Job. 30, 13 *they help my fall*, comp. Zech. 1, 15 עָזַר לְרָעָה; *to have value* Jer. 16, 19, הוֹעִיל מִן *to be of more use than*, *to be more advantageous than*, Job 35, 3; לֹא־יוֹעִיל *an idol*, Jer. 2, 8. In modern Hebrew the deriv. תּוֹעֶלֶת *use*.

יַעַל (from יָעַל 3, or from עָלָה, like יַעַן from עָנָה) *m. height*, in a concrete sense; figur. *worthiness*, *height*, *excellence*, in the compound בְּלִיַּעַל (which see).

יָעֵל (only in signif. 1. *plur.* יְעֵלִים, *constr.* יַעֲלֵי; from יָעַל) *m.* 1. properly a climber, hence *a chamois*, which climbs rocks or high mountains Job 39, 1; Ps. 104, 18. *The rocks of the wild goats* 1 Sam. 24, 3 were situated in the desert of En-gedi. Ar. وَعِل, وعْل the same. — 2. (*a prominent one*, figur. a prince, as in Arab.) *n. p. m.* of a judge otherwise unknown, to whom there is a reference in Judges 5, 6. — 3. (*chamois*) *n. p. f.* of a Kenite woman Judges 4, 17 18; 5, 24.

יַעֲלָא see יַעֲלָה 2.

יַעֲלָה (*constr.* ־לַת) *f.* 1. same as יָעַל 1. Prov. 5, 19, hence יַעֲלַת חֵן *chamois of grace*, a flattering address to a woman. — 2. (*elevation*) *n. p. m.* Ezr. 2, 56, for which Neh. 7, 58 has יַעֲלָא.

יַעְלָם (from יַעַל with the termination ־ָם, the ending ־ָם or ־ָן being also found in other stem-names of the Edomites, e. g. in גַּעְתָּם, הֵימָם, אוֹנָם, חֻשָׁם, עִירָם &c.; *ascender of the mountains*) *n. p. m.* of an Edomite Gen. 36, 5 14, the head of a race.

יָעַן (not used) *intr.* same as עָנָה I. in its variety of significations: 1. *to howl*, *to complain*, *to screech complainingly*, of animals of the desert, prop. to raise a cry (as עָנָה I. is used of a rejoicing cry Jer. 51, 14 or a shout of victory

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Ex. 32, 18, of a howling complaint Is. 13, 22, of a song of praise and response Ex. 15, 21; 1 Sam. 21, 12). Deriv. יַעֲנָה, יָעַן (which see). — 2. *to utter, say, teach aloud, clearly, openly;* of God, *to hear*, this second meaning being also unfolded in עָנָה with great varieties. Deriv. יַעַן and the proper name יְעִיאֵל.

In the organic root יְ־עַן, also found in עָנַ־ה I., כָּנַ־ה, נָ־גַן, קָן &c., the significations follow one another in the way now given; *sagen* and *singen* being also connected in German.

יָעֵן (prop. *part. m.;* only in *pl.* יְעִנִּים Lament. 4, 3 K'ri) *m. the ostrich* Lament. 4, 3 K'ri, prop. a screeching, lamenting animal of the desert (*Kimchi*, whom *Aurivillius*, *Oedmann* &c. follow); and in reality, the ostrich has become proverbial for its screeching, doleful cry (Mic. 1, 8; Job 30, 29); as the Samar. version puts בַּת הַיַּעֲנָה for בַּת עַמִּי. In like manner, the other name of the ostrich, רְנָנִים (*screech*, the plural form denoting the abstract) Job 39, 13, and the Ar. name نعام for the female ostrich point to the etymology given. The K'tib reads כִּי עִנִּים, *for they are screechers* (ostriches) *of the desert.*

יַעַן (from יָעַן 2, or from the synonymous עָנָה I., whence also מַעַן, just as יַעַל and יַעֲלָה may be referred to עָלָה and עֲלָה) *m. an exact account, an exact expression*, given according to purpose, aim, intent, *attestation* (in a judicial sense), *proof*, i. e. correspondence to judicial investigation, *the act of having in view*, by means of utterance (see עָנָה); therefore *plan, aim, intent*, מַעַן and מַעֲנֶה also proceeding from the idea of *answer, correspondence* (the answer corresponding to the question). Hence 1. *a preposition: on account of*, propter, i. e. where a result corresponds to a past cause, with a noun following Ex. 5, 9; יַעַן בֵּיתִי Hagg. 1, 9 *on account of my house* (which lies waste); יַעַן מָה *on account of what?* Hagg. l. c.; followed by an infin. with the suffix Is. 30, 12 *because of your despising*, where לָכֵן stands in the apodosis at the introduction of the conclusion or consequence 30, 13, as לָכֵן also follows in the case of signif. 2. 29, 13 14; Jer. 23, 38 39; Ez. 5, 7 10; 13, 8. Sometimes as a conjunct. *because* (see signif. 2) with the finite verb it is omitted in the course of the sentence, and must be repeated Is. 37, 29; but usually the apodosis of consecution is introduced by the finite verb merely Jer. 7, 13 14; 48, 7. — 2. *A conjunction, although, albeit*, Ez. 5, 7 *although ye have become richer* (הֲמֹנְכֶם) *than the nations round about you, yet* .... Accordingly it forms together with the apodosis the ground of a result, *because, eo quod, quia*, with the relative אֲשֶׁר following, always at the beginning of a clause or a new address; while לְמַעַן with אֲשֶׁר following, expresses the aim itself Gen. 22, 16; Deut. 1, 36; also with כִּי following Num. 11, 20, 1 Kings 13, 21, which is sometimes omitted Num. 20, 12. The perfect always follows Is. 3, 16, and in the apodosis of consequence or consecution לָכֵן or וְלָכֵן sometimes stands 8, 6 7; 29, 13 14, which is also frequently omitted. It is occasionally doubled in solemn judicial style: יַעַן *because yea because* Lev. 26, 43; Ez. 13, 10; 36, 3; once with the imperf. following Ez. 44, 12, where עַל־כֵּן stands in the apodosis. — 3. *in order that, so that*, ut, with the imperf., Ez. 12, 12 *he shall cover his face that he may not see the land with his eyes;* elsewhere לְמַעַן stands instead of it (Gen. 18, 19). — 4. (*singing, playing*, the pipe, applied to the Phenic. god דָּן *judge, ruler*, who is also called בַּעַל יַעַן, corresponding to the Pan of the Greeks) *n. p.* an epithet of Baal or Dan playing on the pipe, therefore in the proper name דָּן יַעַן 2 Sam. 24, 6. See דָּן 4.

יַעֲנָה (after the form יַעֲלָה, from יָעַן, prop. *howl, cry*) *f. the ostrich*, always coupled with בַּת, plur. בָּנוֹת, because יַעֲנָה alone expresses nothing but the abstract idea of a doleful cry. The ostrich is represented as dwelling in waste places Is. 13, 21; 34, 13; 43, 20;

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Jer. 50, 39, wailing and awfully crying Mic. 1, 8, Job 30, 29; and is reckoned among the unclean animals Lev. 11, 16; Deut. 14, 15. The Targ. has for it נַעֲמָא, נַעֲמִיתָא, the Syr. ܢܥܡܐ, Ar. نَعَام and نَعَامَة, a word which is also in the Talmud, and comes from נָעַם, ܢܥܡ to utter a wailing cry, Ar. نعم = نَعِمَ to utter melancholy sounds.

יַעֲנַי (*answerer*, i. e. hearer, viz. Jah is) *n. p. m.* 1 Chr. 5, 12.

יָעַף (3 *p. pl.* in pause יָעֲפוּ Jer. 51, 58 64; *fut.* יִיעַף, יִעַף, 3 *p. pl.* יֵעָפוּ, in pause יִיעָפוּ, יִעָפוּ) *intr. to be weary*, *faint*, *to exert* or *fatigue oneself*, Is. 40, 28 30 31, coupled with יָגַע, as in German *lass und matt*, *matt und müde*, in English *faint and weary;* oppos. to be vigorous, powerful, strong. The being fatigued is conceived of as arising from active exertion, internal weakness, exhausting walking or running Is. l. c., Jer. 2, 24; יָ׳ בְּדֵי־רִיק Hab. 2, 13 *to be weary in vain;* יָ׳ בְּדֵי־אֵשׁ Jer. 51, 58 *to be wearied for the fire* (where the Vau must be erased); then *to faint*, with thirst Is. 44, 12 (as also עָיֵף), *to be exhausted*, with hunger (see יָעֵף); figur. *to perish* Jer. 51, 64; *to yearn for* (consolation), see יָעֵף. Deriv. יָעֵף, and according to some יָעֵף.

Hof. הוּעַף (only *part. m.* מֻעָף) *to be wearied*, *exhausted*, Dan. 9, 21 *exhausted with a wearisome course*, i. e. with haste (*Ibn Esra*, and perhaps the LXX). See יָעֵף.

The organic root יָ־עַף lies also in עָף (עוּף) 1 Sam. 14, 28 31 (to be exhausted or faint, with hunger) and in עָיֵף; and the fundamental idea seems, as in the stems עָטָה, עָטַף, עָלַף (which see), to proceed from that of veiling, covering, enwrapping, according to a usual figure; so that the other meanings in עָיֵף, יָעֵף, עָף are clearly connected; Ar. وعف IV. to walk wearily.

יָעֵף (*plur.* יְעֵפִים; from יָעַף) *adj. m. wearied*, *faint*, spoken of a hard pursuit Judges 8, 15; *subst. a weak*, *powerless one* Is. 40, 29, *faint* 2 Sam. 16, 2; in a spiritual sense Is. 40, 4. Phenic. יָעִיף = יָעֵף (Kit. 23, 2) *weak with old age.*

יָעַף (transposed from יָפַע; Kal not used) *intrans.* 1. *to shine*, *to glitter*, this sense being usual in יָפָה, יָפַע. Deriv. יְעָף. — 2. Figurat. *to be high*, i. e. to shine or appear at a distance; comp. נָס II., יָפַע, אָבַץ &c. where the same metaphor. transference appears.

Hof. הוּעַף (only *part. m.*) *to shine*, *to glitter*, Dan. 9, 21 *shining in splendour.*

Hif. הוֹעִיף (= הוֹפִיעַ; not used) *to make to shine forth*, *to make appear*, figurat. *to be very high.* Deriv. תּוֹעֶפֶת (which see).

יְעָף (from יָעַף after the form יְקָר) *m. splendour*, *glitter*, Dan. 9, 21. The LXX, Vulg., Syr. and *Kimchi*, *Ibn Esra* &c. have derived the noun from יָעַף.

יָעַץ (*part. m.* יוֹעֵץ, *part. f.* with *suff.* יוֹעַצְתּוֹ; *part. pass. f.* יְעוּצָה; *fut.* יִיעַץ) *tr.* 1. *to make firm*, *to establish*, *to support*, since the organic root יָ־עַץ is identical with that in עָצַ־ה I. (whence מַעַץ), only that the latter is intrans. (to be strong, hard); comp. Ar. عَصَى and عَصَّ (to be firm, strong), Syr. ܥܨܐ (the same), and the Hebrew עַז (עָזַז), Arab. عَزَّ, יָ־עַז I. to walk along quickly &c., but especially יָ־עַד. From this we can explain the signification *to fasten*, i. e. to make fast, עַיִן (the look), *upon one* (עַל־פְּ׳), Ps. 32, 8 *I will fasten mine eyes upon thee*, as the Targ., LXX and Vulg. already understood it. The stems, Targumic יְעַט, Ar. وَعَظَ (to admonish, to advise), وَعَزَ (to decide), وَغَدَ (to support), are concentrated in the Hebr. יָעַץ. — 2. Figur. *to resolve firmly*, *to decide*, absol. Is. 14, 24 27; Mic. 6, 5; followed by the infin. with לְ Ps. 62, 5; 2 Chr. 25, 16; oftenest with the accus. of the object, as זִמּוֹת Is. 32, 7, עֵצָה 8, 10, עֲצַת־רָע Ez. 11, 2, רָעָה Is. 7, 5, with עַל 19, 12, Jer. 49, 30 or אֶל of the person

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against whom one determines 49, 20; *to bring on*, *to bring about*, *to prepare*, *to ground*, with accus. of the object and לְ of the person HAB. 2, 10; PROV. 12, 20. — 3. *to counsel*, with accus. of the person and of the thing 2 SAM. 17, 15, or in the sense of *exhorting*, with accus. of the person Ps. 16, 7, parall. to יָסַר; *to advise*, עֵצָה 2 SAM. 17, 7, with עַל *against* one 17, 21, or לְ *for* one JOB 26, 3, or also with accus. of the person EX. 18, 19, 1 KINGS 1, 12; or the object is expressed in a special clause 2 SAM. 17, 11. Even in this sense, the language does not refer to pondering on all sides of a question; but it is a mental urgency and support, which is closely connected with the fundamental signification. Hence יוֹעֵץ as an official designation, *counsellor*, mentioned along with kings, judges &c. Is. 1, 26; 19, 11; MIC. 4, 9; 1 CHR. 27, 32, or with other supporters of the state Is. 3, 3; spoken of one who can always determine wisely and therefore firmly, by his possessing wisdom; and so it is a quality of the future offspring of David, the Messiah Is. 9, 5; comp. מָלַךְ to determine, to advise, whence מֶלֶךְ (which see). Seldom *to counsel* generally 2 CHR. 22, 3. Deriv. מוֹעֵצָה, עֵצָה. Phenic. יָעַץ the same, hence יָעַץ *a royal counsellor* (Kit. 33, 4), imp. עֲצַ with לְ of the person (Trip. 2, 1).

Nif. נוֹעַץ (*part. m.* נוֹעָץ, *pl.* נוֹעָצִים; *fut.* יִוָּעֵץ) *to consult*, *with* one, אֶת־פְּ׳ Is. 40, 14, or עִם פְּ׳ 1 CHRON. 13, 1, seldomer אֶל־פְּ׳ in the sense *to give one's decision to a person* (for the purpose of judging it) 2 KINGS 6, 8; *to admonish*, the people 2 CHR. 20, 21; *to be advised* PROV. 13, 10; *to decide* or *to fix upon mutually* 1 KINGS 12, 6 9; 2 CHR. 10, 6; with יַחְדָּו *to consult together* Is. 45, 21, NEH. 6, 7, לֵב יַחְדָּו ב׳ *to consult together with one heart* Ps. 83, 6, parall. כָּרַת בְּרִית עַל.

Hithp. הִתְיָעַץ (*fut.* יִתְיָעַץ) *to decree*, עַל־פְּ׳ *against one* Ps. 83, 4.

יַעֲקֹב (*heel-holder* according to GEN. 25, 26, from עָקַב a denom. from עָקֵב *heel*, comp. HOS. 12, 4; *a cunning one*, *a deceiver*, according to GEN. 27, 36; but the name seems to be derived, more correctly, from עָקַב meaning *to be after*, *to follow*, denoting *successor*, *one born after*; comp. the proper name עַקּוּב, Ar. عَقُوب successor) *n. p. m.* of the famous Jewish patriarch and progenitor, also called יִשְׂרָאֵל (which see), whose life and fortunes are described in GEN. 25, 26 - ch. 49. Hence it is used for the whole Jewish people NUM. 23, 7; DEUT. 32, 9; Is. 27, 6; JER. 10, 25; AM. 6, 8 &c.; בְּנֵי־יַעֲקֹב *in the Jewish people* GEN. 49, 7, retaining the image of Jacob's personality Is. 44, 1; OB. 10; poet. for בֵּית ר׳ in this sense זֶרַע ר׳ Is. 2, 5, 45, 19, קְהִלַּת ר׳ 1 KINGS 18, 37, בְּנֵי ר׳ DEUT. 33, 4. In the same sense should also be taken אֲבִיר ר׳ Ex. 3, 6 and אֱלֹהֵי ר׳ Ps. 132, 2 of the God of Israel; and in Ps. 24, 6 mss., the LXX, Syr. read אֱלֹהֵי ר׳; see also אַבְרָהָם, יִצְחָק with the same usage. Elsewhere it is used for the kingdom of the ten tribes Is. 9, 7; 17, 4; MIC. 1, 5; and after its destruction, for the whole kingdom of Judah NAH. 2, 3; OB. 18. — Probably it was owing to reverence for the name that it was never given to another person during the life of the Hebrew language; just as אַבְרָהָם and יִצְחָק too, never appear as the names of other persons.

יַעֲקֹבָה (from יַעֲקֹב with *a* of motion, *to Jacob*, i. e. reckoned; comp. אַשַּׂרְאֵלָה 1 CHR. 25, 2, יְשַׂרְאֵלָה 25, 14 *to Asarel*, *to Jesharel*) *n. p. m.* 1 CHR. 4, 36. The form of proper names with an accentless ־ָה appended, did not originate till a later period of the language.

יַעְקָן (from עָקַל = עָקֵל; *a Sagacious*, *Intelligent one*, viz. Jah is) *n. p. m.* of an Edomite chief 1 CHR. 1, 42, one עֲקָן also appearing among the dukes of Edom (GEN. 36, 27). The whole race bore the name of בְּנֵי ר׳ NUM. 33, 31, which became also the name of a pasture in the wilderness, where many springs existed DEUT. 10, 6.

יָעַר (not used) *intr.* same as עָרָה III.

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(whence עָרוֹת and perhaps מַעֲרֶה) and עַר II. (עָרַר, whence עַרְעָר 2 and עֲרוֹעֵר 2) *to sprout thickly, to grow, to grow green*, particularly applied to the thick branches of a forest intertwined with one another, or to the bushes of a forest; cognate in sense אָבַב (page 5), Aram. אֲבַב, whence אִבָּא forest; in like manner חָרֵשׁ I. (to grow green, to grow), whence חֹרֶשׁ forest, חָרַת, whence חֶרֶת forest. Deriv. יַעַר, יַעְרָה, יָעוֹר, the proper names יַעֲרִי, יָעוּר, יָעִיר.

יַעַר (from יָעַר or עָרָה III.; with *a* of motion יַעֲרָה, with *suff.* יַעְרִי, יַעְרוֹ; *pl.* יְעָרִים) *m. sprouts, a thicket*, i. e. a thick plantation of trees, in a garden or park Eccles. 2, 6, י׳ כַּרְמֶל *a thick garden-wood* 2 Kings 19, 23, Is. 37, 24, of the thick, richly-planted places of Lebanon. Usually *a forest*, where there is a growth of wild trees, in opposition to כַּרְמֶל Is. 29, 17, in which sense עֵצִים are specially marked Is. 7, 2; 44, 23; Ps. 96, 12; where a fruit-tree seldom grows Song of Sol. 2, 3; whose wood is better for use than that of the vine Ez. ch. 15; where the wild beasts dwell Ps. 50, 10, Is. 56, 9, Am. 3, 4, and which is seldom traversed Deut. 19, 5. סִבְכֵי הַיַּעַר Is. 9, 17 and 10, 34 *the thickets of the forest*, which יַעַר means also by itself. י׳ הַבָּצִיר *the steep Lebanon-forest, situated on the highest summit* Zech. 11, 2. Then *a wilderness covered with shrubs*, Is. 21, 13 *ye caravans of the Dedanites, ye must lodge at evening* (בָּעֶרֶב = בַּעֲרָב) *in the wilderness covered with shrubs*, instead of in the accustomed places of shelter; generally *a wilderness*, Hos. 2, 14 (parall. שָׂדַי Is. 56, 9); בָּמוֹת י׳ Mic. 3, 12 *wilderness-hills*. Figurat. *a thick, wood-like mass*, e. g. בֵּית הַיַּ׳ Is. 22, 8, elsewhere בֵּית י׳ הַלְּבָנוֹן 1 Kings 7, 2 and 10, 17 21 *forest-house of Lebanon*, a great armoury built by Solomon at Jerusalem, so called either because its pillars were made out of cedars, or because it was erected of cedar-wood; with which, however, הַנֶּשֶׁק Neh. 3, 19 is not identical. Still further, *a city thickly studded with houses* Jer. 21, 14; *a forest of men* 46, 23; *a strong, thick, warlike army* Is. 10, 18 19 33; 32, 19; י׳ הַנֶּגֶב Ez. 21, 3 or י׳ הַשָּׂדֶה נֶגֶב 21, 2 *forest of the south, forest of the field in the south*, i. e. the thick population of Judah (נֶגֶב is the south of Palestine generally, poet. the kingdom of Judah; שָׂדֶה poet. land, like אֲדָמָה 21, 7). — In this appellative sense *pl.* יְעָרִים (viz. קִרְיַת, *city of forests, forest-town*) *n. p.* of a city on the border between Judah and Benjamin Josh. 9, 17; 18, 15; Judges 18, 12, formerly called בַּעֲלָה 15, 9 or קִרְיַת בַּעַל Josh. 15, 60, elsewhere also ק׳ הַיְּעָרִים Jer. 26, 20, abridged ק׳ עָרִים Ezr. 2, 25, or קִרְיַת alone Josh. 18, 28. Poetic. שְׂדֵי יַעַר (*fields of the forest*) stands once for קִרְיַת יְעָרִים (comp. 1 Sam. 7, 1 &c.) Ps. 132, 6. — Metaph. *a thicket of reeds*, where the wild bees abide, and which they cover with honey 1 Sam. 14, 25 (where דְּבַשׁ should be supplied before יַעַר); *honey-copse*, while יַעֲרַת דְּבַשׁ 14, 27 is a single honey-shrub, Targ. קִנָּא. — יַעְרִי עִם־דִּבְשִׁי Song of Sol. 5, 1 poetically for דְּבַשׁ יַעְרִי. On the noun comp. the Ar. transposed يراع and يروع a thicket of reeds, a shrubbery of rushes, وَعْر a forest-like, rugged place (whence the denom. وَعَرَ to be difficult of access), Syr. ܝܥܪܐ a thorn-thicket for the Hebr. רֹאשׁ, שָׁמִיר and שַׁיִת, Targ. עַרְעַר myrica, Arab. عرين thorn-bushes, &c., whence the connection of the senses comes out clearly. Phenic. יַעַר wood.

יַעְרָה (*pl.* יְעָרוֹת; after the form מַלְכָּה) *f.* 1. same as יַעַר, *forest* Ps. 29, 9, of the forests of Lebanon and Sirion. — 2. same as יַעַר in a metaphor. sense, *honey-twig* 1 Sam. 14, 27. — 3. (from עָרָה I.; *unveiler*, viz. Jah is) *n. p. m.* 1 Chr. 9, 42, for which 8, 36 has יְהוֹעַדָּה (which see).

יַעֲרִי (*inhabitant of the forest*, derived from יַעַר) *n. p. m.* 2 Sam. 21, 19, where אֹרְגִים came up out of the following line, in consequence of which יַעֲרֵי was read. For this name, יָעוּר stands

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in K'tib 1 Chr. 20, 5, the K'ri having יָעִיר.

יְעָרִים as a proper name see יַעַר.

יַעֲרֵשׁ (*constr.* ־רֶשׁ, a noun from the fut. Hif. of עָרַשׁ, Ar. عرس II., to settle, to abide; *habitation-giver*) *m.* only in

יַעֲרֶשְׁיָה (*Jah is the procurer of a habitation* i. e. a home-giver) *n. p. m.* 1 Chr. 8, 27; see יַעֲרֵשׁ and עָרַשׁ.

יַעֲשֶׂה (from עָשָׂה) *m. making.* It is a noun formed from the fut., existing in the proper names יַעֲשַׂי, יַעֲשׂוֹ.

יַעֲשׂוֹ (= יַעֲשׂוֹן *maker*, viz. Jah is) *n. p. m.* Ezr. 10, 36 K'ri, for which the K'tib has יַעֲשַׂי (which see).

יַעֲשַׂי (abridged from יַעֲשַׂיָּה, *Jah is the making one*) Ezr. 10, 36 K'tib, for which the K'ri has יַעֲשׂוֹ.

יַעֲשִׂי (= יַעֲשֶׂה) see

יַעֲשִׂיאֵל (*El is a creating one*) *n. p.* of one of David's heroes 1 Chr. 11, 47, called הַמְּצֹבָיָתִי = הַמְּצֹבָיָה, i. e. sprung from a city מְצֹבָיָה (which see); comp. עֲשָׂהאֵל.

יִפְדֶּה (*liberator*) *m.* Hence

יִפְדְּיָה (*Jah is freer*) *n. p. m.* 1 Chr. 8, 25; comp. פְּדָיָה, פְּדַהְאֵל, ־יָהוּ.

יָפָה (2 *p. fem.* יָפִית; *fut.* יִיפֶה, *ap.* יִיף) *intr.* same as יָפַע (comp. יָגָה I. and יָגַע, وَجَعَ) *to shine, to glitter, to be bright* (see יָפָה Song of Sol. 4, 10 and יָפִי), hence 1. *to be beautiful, to be comely*, of the form Ez. 16, 13, of the individual parts of the body Song of Sol. 7, 2; abstr. of love (אַהֲבָה, דֹּדִים) 4, 10; 7, 7; cognate in sense נָעַם. In its derivatives, *to be good, distinguished, right, able;* cognate in sense טוֹב. — 2. According to a usual figure, *to be prominent, to appear afar*, applied to a tall cedar Ez. 31, 7 &c., the same metaphor being in יָפַע also. Deriv. יָפָה, יָפִי, perhaps מוֹפֵת (which see), the proper name יָפוֹ (יָפוֹא), and perhaps יֶפֶת.

Pih. יִפָּה (*fut.* יְיַפֶּה) *to beautify, adorn*, with בְּ of the thing Jer. 10, 4.

Puh. (redupl.) יָפְיָפָה (2 *pers. m.* יָפְיָפִיתָ) *to be very beautifully formed*, with מִן (*more than*) Ps. 45, 3. The irregularity of this reduplicated form merely consists in this, that it stands for יָפִיפָה, the second Yod not being the first radical repeated, but arising out of the third (ה); and ־יָפִיתָ being put by the punctuators after the analogy of Kal. An active form to it would be יְפִיפָה, contracted יְפֵיפָה, or יְפֵה־פָה, whence the adj. יְפֵה־פִי is actually derived.

Hithp. הִתְיַפָּה *to beautify oneself* Jer. 4, 30.

The organic root of the stem is also found in יָ־פַע, Targ. פַּע whence the redupl. פַּעְפַּע, Ar. خفا (to shine, glitter, *y* being changed into the *k*-sound), يَفَعَ (eminuit); and the Sanskr. *bhâ* (to shine), the Greek φᾶ (in φαίνειν, φά-ος, contracted φῶς) &c. is the same root. The Ar. وَفَى (to be perfect, to be complete) may have also come from it.

יָפֶה (*constr.* יְפֵה) *adj. m.*, יָפָה (*constr.* יְפַת; *pl.* יָפוֹת, *constr.* יְפוֹת) *f.* 1. *beautiful*, applied to the form of men Song of Sol. 1, 16, 2 Sam. 14, 25, and women Gen. 12, 14, 1 Kings 1, 3; usually with the addition of תֹּאַר Gen. 39, 6, Deut. 29, 17 or מַרְאֶה 1 Sam. 17, 42, Gen. 29, 17; even to animals Gen. 41, 2 18. Used also of single members of the human body 1 Sam. 16, 12, or of inanimate things Ez. 31, 3; *agreeable* 33, 32. — 2. *high, overtopping*, of נוֹף (a hill) Ps. 48, 3. — 3. Figurat. *suitable* Eccles. 3, 11, *useful, excellent* 5, 17.

יְפֵה־פִי (after the last two radicals are reduplicated to shew that the idea is made stronger, the adjective-ending is regularly formed as in רָזִי, עָנִי, נָקִי) *adj. m.*, יְפֵה־פִיָּה (which alone occurs) *f. very beautiful, well-looking*, of עֶגְלָה (*cow*); a figure of Egypt Jer. 46, 20, as its god is called אַבִּיר (bullock, *Apis*) 46, 15 (which the gloss of the LXX and *Theodoret* have here already).

יָפוֹ (once יָפוֹא Ezr. 3, 7 according to a later orthography, comp. אֵפוֹ with אֵפוֹא; *high-town*, i. e. which projects to a height above the sea) *n. p.* of an old (Plin. 5, 14) Philistine maritime city on

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the Mediterranean Sea, at the border of Dan, but belonging to פְּלֶשֶׁת Josh. 19, 46, a port in Solomon's time 2 Chr. 2, 15 (comp. 1 Kings 5, 23), but especially celebrated as such in the Persian period Ezr. 3, 7. In the Maccabean period *Japhô* was taken by Simon (1 Macc. 14, 5); and from the time of Jonathan (ibid. 10, 76) it was recovered by the Israelites. It lies 150 stadia from Antipatris (*Josephus*, Antt. 13, 15, 1), six miles west of Rama (Abulf.), and above ten hours from Jerusalem; at the west end of the mountain-road. After undergoing manifold fortunes since the time of the Macabees, it is still called by the Arabs يَافَا (*Jafa*) or يَفَّا (*Jaffa*), by the Syrians ܝܘܦܐ (*Jopi*), in Greek (after the Syriac form) Ἰόπη or Ἰόππη; which names all come from the Hebrew form (יָפֹא, יָפוֹ or יָפֵי). The Phenician pronunciation may have been יָפֵא (= יָפָה); and *Strabo* already describes it as being ἐν ὕψει (16, 2, 28). The Phenician פַּעְפֻּעַ Παππούα, the name of a mountain near Hippo regius (Procop. 5, 2, 4), and Paphos, פַּעְפָּע, have a similar meaning.

יָפוֹא see יָפוֹ.

יָפַח (Kal not used) *intr.* prop. to breathe, to puff, to blow, same as נָפַח; hence *to pant* after something, *to press*, *to drive*, *to hasten*, cognate in sense with שָׁאַף (Eccles. 1, 5); fig. *to sigh*, *to gasp*, other verbs of puffing or blowing taking the same course of consecutive meanings. Deriv. יָפֵחַ. — The organic root is יָ־פַח, נָ־פַח, with a like signification also found in פַּח (פּוּחַ).

Hithp. הִתְיַפַּח *to pant*, *to sigh*, perhaps *to sob*, prop. to breathe violently Jer. 4, 31.

יָפֵחַ (*constr.* יְפַח) *adj. m. puffing*, with accus. of the object חָמָס (violence) Ps. 27, 12; elsewhere פּוּחַ is frequently used for it in the sense of *pressing*, *driving*. With לְ *after which* Hab. 2, 3 (according to some). The signification *to utter words*, *to speak*, which the old interpreters gave to the verb and derivative, is unproved.

יֳפִי (once *constr.* יְפִי, *in pause* יֹפִי, with *suff.* יָפְיֵךְ, יָפְיוֹ) *m. splendour*, *majesty* Is. 33, 17; *beauty*, corporeal Prov. 31, 30, Esth. 1, 11, of a city Ps. 50, 2; כְּלִילַת י׳ Lament. 2, 15 and Ez. 27, 3 *the perfection of beauty;* comp. כְּלִיל י׳ 28, 12; figur. *prosperity* Zech. 9, 17, parallel טוּב.

יִפִּי see יֳפִי.

יָפִיעַ (*hill-place*, from יָפַע) 1. *n. p.* of a place in Zebulon Josh. 19, 12, according to *Eusebius* the city *Sykaminos* (שִׁקְמוֹנָה Baba Bathra 119ᵃ), which, as *Josephus* already states, lay upon the Mediterranean Sea in the vicinity of כַּרְמֶל between עַכּוֹ and Caesarea (קִסְרִין), and was called Ἡφά in his time. But though not exactly identical with Sykaminos, it was situated in the very neighbourhood, and is the same that is called in Arab. جيفا *Chaifa* (*Golius* on Alpharag. p. 132), in Talmudic חֵיפָה (Sabb. 26ᵃ), in *Pliny* (5, 18) Jebba (Jeba), different from Sykaminos. — 2. (*distinguished*) *n. p. m.* in Phenician Josh. 10, 3, as well as in Hebrew 2 Sam. 5, 15; 1 Chr. 3, 7; 14, 6.

יִפְלַט (*a deliverer*, viz. Jah is) 1. *n. p. m.* 1 Chr. 7, 32; comp. פַּלְטִי, פַּלְטִיאֵל and פְּלַטְיָה. — 2. (*place of refuge*) *n. p.* of a place, perhaps identical with בֵּית פֶּלֶט (which see); and hence *the Patron.* יַפְלֵטִי *one belonging to Japhlet* Josh. 16, 3.

יָפֵן adopted for the noun תְּפִין; but see תּוּף.

יְפֻנֶּה (a noun from the fut. Puhal of פָּנָה; prop. who becomes visible, *an appearing one*, viz. Jah is) *n. p. m.* Num. 13, 6; 1 Chr. 7, 38.

יָפַע I. (Kal not used) *intr.* prop. same as יָפָה 1. *to shine*, *to glitter*, *to appear*, whence יִפְעָה; metaphor. *to appear*, i. e. to become visible; applied to persons, *to be distinguished*. Deriv. יָפִיעַ 2. — 2. *to appear afar off*, *to be prominent*, of localities, i. e. to be situated high. Deriv. the proper names יָפִיעַ 1, מֵיפַעַת, מוֹפַעַת; perhaps תּוֹעֶפֶת also, transposed from

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תּוֹפָעַת, should be referred to it; see too מוֹפָת. Comp. Ar. بَفَعَ in both senses, وَفَعَ to be high.

Hif. הוֹפִיעַ (*fut.* יוֹפִיעַ) 1. same as הֵאִיר *to cause to shine*, אוֹר עָנָן (*lightning*) JOB 37, 15, with עַל *upon* a thing 3, 4. On JOB 10, 22 see יָפַע II. — 2. *to appear, to come to* (as also זָרַח) DEUT. 32, 2; Ps. 50, 2; 94, 1. — 3. Figur. *to enlighten*, i. e. *to favour*, with עַל of the object JOB 10, 3.

יָפַע II. (Kal not used) *tr. to envelop, to veil*, connected in its organic root יפ-ע with חפ-ה.

Hif. הוֹפִיעַ (*fut. ap.* יֹפַע) *to envelop, to veil*, JOB 10, 22 *and it* (אֶרֶץ) *veils like darkness*, i. e. this land of Sheol veils in deepest darkness.

יְפַעַה *f. splendour, beauty, majesty* Ez. 28, 7 17.

יָפַת (not used) *tr. to select, to mark out*, proceeding from the idea of *separating, splitting* (cognate in sense פָּלָא); particularly to make into something extraordinary, distinguished, wonderful. The organic root י-פת would accordingly be that in בַּד, פֶּתִי (which see) &c. Derivat. the noun מוֹפָת; the partly cognate פָּלָא and the Aramaean פְּרִישָׁא, פְּרִישׁוּ proceeding from the same view. But see מוֹפָת.

יֶפֶת (formed out of יַפְתְּ, fut. apoc. Hif. of פָּתָה, after the analogy of segolate nouns; *extender, spreader*, viz. Jah is, the Scripture itself GEN. 9, 27 pointing to this derivation) *n. p.* of the third son of נֹחַ GEN. 6, 10; 10, 1; afterwards represented in the ethnographical table as the most distinguished next to שֵׁם 9, 27; 10, 2 21. In that table GEN. 10, 2-5 Japhet is given as the progenitor of 14 peoples, to which are added the inhabitants of the lands (10, 5) washed by the sea; so that geographically the name comprehends all Europe, Asia Minor, with the exception of the south of Taurus and of Asia between the Black and Caspian seas. As to the name, it has been brought into connexion with Ἰαπετός of the Greek mythology (*Bochart*, Geogr. sacra; *Hasse*, Entdeckungen II. p. 131), and explained accordingly (*Buttmann*, Mythol. I. p. 222), or with other parts of the Greek myth. But such comparisons are very insecure; and if we take the passage GEN. 9, 27 not as an explanation but a bare assonance, יֶפֶת may be derived from יָזַהּ (after the form פֶּלֶג, דֶּלֶת) denoting the white-coloured race distinguished for its beauty; after the analogy of חָם and שֵׁם. In modern Hebrew the proper name حسان (beauty) *Hassan* was translated by it.

יִפְתָּח (from פָּתַח; *a breaker through*, i. e. *causing to bear*, viz. Jah is, if it be not already in itself an epithet of the supreme deity, like the Egyptian *Ptah* and Phenic. *Pataik* from the same stem) 1. *n. p. m.* JUDGES 11, 12; 1 SAM. 12, 11; Greek Ἰεφθάε. — 2. *n. p.* of a place in Judah JOSH. 15, 43.

יִפְתַּח-אֵל (*El is a begetter*) *n. p.* of a valley on the borders of Asher and Zebulon JOSH. 19, 14 27. It is conjectured to be the present *Jefât* (*Robinson*, new Bibl. Researches p. 135 seq.).

יָצָא (once, with the elision of א, יְצַתִּי JOB 1, 21; *inf. abs.* יָצוֹא, *constr.* צֵאת contracted from צְוֵאת; *imp.* צֵא, with *a* of motion צְאָה JUDGES 9, 29, *pl. f.* צֶאנָה SONG OF SOL. 3, 11, because with רְאֶינָה; *part. m.* יוֹצֵא, *f.* יוֹצֵאת Ps. 144, 14 or יוֹצֶאת DEUT. 28, 57 or יֹצְאָה out of יֹצֵאָה ECCLES. 10, 5; *fut.* יֵצֵא) *intr.* 1. expressing self-activity, *to go out, to go forth*, from a place, oppos. בּוֹא, usually a) with מִן of the place *whence* GEN. 8, 19, JOB 3, 11, yet also (comp. the Latin *egredi urbem*) with the accus. EX. 9, 29, 2 KINGS 20, 4, therefore in the participial construction יֹצְאֵי הָעִיר GEN. 32, 23 *those going out of the city*, יֹצְאֵי הַתֵּבָה 9, 10, יֹצְאֵי שַׁעַר 34, 24. In going out of a door or gate, the place is usually joined with בְּ (*through*), because it is also a going through, JER. 17, 19, NEH. 2, 13, but also with מִן JUDGES 11, 31, and with the accus. of the object JOB 30, 24; GEN.

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34, 26. — b) without regard to place, expressing mere agency, hence absol. GEN. 24, 11; EX. 16, 4; JUDGES 3, 24. To b) belongs the signification *to walk*, where also no stress is laid upon the act of going out; with accus. *whither*, AM. 4, 3 *and ye shall go to the breaches;* יָצָא אַחֲרֵי יְ׳ *to follow* 2 SAM. 11, 8; *to go out to war* Is. 42, 13; יָצָא לִפְנֵי יְ׳ *to march before*, to war 1 SAM. 8, 20; יָצָא לִקְרַאת יְ׳ *to go to meet* JOB 39, 21 &c.; יָצָא אֶל־פְּנֵי יְ׳ *to come to one* Is. 36, 16; *to travel*, in order to trade DEUT. 33, 18; *to go out free*, of slaves EX. 21, 3, fully יָצָא יְ׳ חָפְשִׁי 21, 5 or יָצָא יְ׳ לַחָפְשִׁי 21, 2; יָצָא even of inanimate things, which revert free to their first possessors LEV. 25, 28. — 2. *to go away, to go forth*, from a person, construed with מֵעִם EX. 8, 26, מֵאֵת 5, 20, מִלִּפְנֵי GEN. 41, 46, ESTH. 8, 15, with little distinction in the meaning, according as the being with one is expressed by עִם, לִפְנֵי or אֵת־. Going away from God stands with מִלִּפְנֵי GEN. 4, 16, מֵאֵת פְּנֵי JOB 2, 7, seldom with the accus. in the meaning *to forsake* JER. 10, 20. — 3. Metaphor. in a variety of applications as *to withdraw, remove*, with מִן *from* Is. 49, 17 (parall. רָחַק 49, 19); JER. 43, 12; LAMENT. 1, 6; *to march off*, with the accus. of time 2 KINGS 11, 7 9; *to wander forth*, absol. PS. 144, 14, with בְּ *to* a place JER. 29, 16 and מִן *whence*, but also generally *to wander, to go*, with מִן *whence* and אֶל *whither* JER. 9, 2; 25, 32; *to go to hunt* 1 SAM. 17, 35; *to go to till the fields* PS. 104, 23; *to go forth*, from the mother's womb, *to be born*, GEN. 25, 25; 38, 28, frequently with the addition of מִבֶּטֶן JOB 1, 21, מִמְּעֵה 3, 11, מֵרֶחֶם JER. 1, 5; seldom מִבֵּין רַגְלִים DEUT. 28, 57; of animals, with מִשִּׁלְיָה Is. 14, 29; *to arise*, with מִן (*out of*) JOB 38, 29; *to spring from, to be begotten*, with מֵחַלְצֵי יְ׳ GEN. 35, 11, מִמְּעֵי 46, 26, מִמְּתֵי יְ׳ 15, 4, once מִמְּעֵי יְ׳ Is. 48, 1, the progenitor being elsewhere compared to a spring (PROV. 5, 16 18; PS. 68, 27); *to proceed* GEN. 10, 11; 17, 6; 1 CHR. 2, 53; *to go out*, from prison ECCLES. 4, 14, distress PROV. 12, 13, danger JER. 11, 11, slavery 2 KINGS 13, 5, i. e. *to be liberated*, sometimes with מִתַּחַת יָד; *to escape*, with accus., an evil ECCLES. 7, 18; *to go forth*, by lot 1 SAM. 14, 41, from trial JOB 23, 10; יָצָא יְ׳ לֵב, נֶפֶשׁ ׳יְ *to go out*, of the mind of a person GEN. 42, 28; SONG OF SOL. 5, 6; *to proceed from, grow, sprout, bloom*, of plants 1 KINGS 5, 13; JOB 14, 2; *to bear* DEUT. 14, 22; *to grow out*, of a horn DAN. 8, 9; *to appear, become visible*, of the sun GEN. 19, 23, the stars NEH. 4, 15, the morning-dawn HOS. 6, 3, figur. of salvation Is. 51, 5; *to move along, to move down*, of fire NUM. 26, 35, lightning EZ. 1, 13, wind ZECH. 6, 5; *to gush out* EX. 17, 6, comp. מוֹצָא מַיִם; *to be drawn*, of lots JOSH. 16, 1, with לְ of the person; *to be shot*, of an arrow ZECH. 9, 14; *to be brought out of*, of wares 1 KINGS 10, 29 (comp. מוֹצָא vs. 28); *to spend, pay away*, with עַל *for* a thing 2 KINGS 12, 13; *to run on, to extend, to pass on*, of a boundary NUM. 34, 9; JER. 31, 39; *to project*, of מִגְדָּל, with מִן *out of* NEH. 3, 25; with דָּבָר *to bring forth words, to speak* Is. 6, 10; *to speak forth* = *to command* ESTH. 7, 8; *to promise* Is. 45, 23; *to issue*, of a decision PS. 17, 2; *to flow out* JUDGES 13, 14, and so in the same manner other applications. Deriv. יְצִיא, תּוֹצָאָה, מוֹצָאָה, מוֹצָא.

Hif. הוֹצִיא (*fut.* יוֹצִיא, *ap.* יוֹצֵא; *imp.* מוֹצִיא, once הוֹצֵא Is. 43, 8; *part.* מוֹצִיא, once מוֹצֵא PS. 135, 7) *caus. to cause to go out* or *forth*, hence *to lead out*, with accus. of the person and מִן of the place EX. 13, 3; EZ. 11, 7 &c.; *to lead away*, with מֵעַל of the person GEN. 45, 1; *to lead to*, with אֶל of the person or place 19, 5, EZ. 46, 21, or also with לְ of the place 2 CHR. 29, 16; *to carry through*, with בְּ of the place EZ. 12, 5. In fig. applications as in the case of Kal, *to free*, from slavery EX. 13, 14, from prison Is. 42, 7, from trouble PS. 25, 17, from an enemy's power (מֵאוֹיֵב) 2 SAM. 22, 49 (for which the PS. 18, 49 has פָּלַט); *to lead to war* Is. 43, 17; *to drive forth* EZR. 10, 3; *to cause to arise, to be born* JOB 10, 18; *to bring forth*, by art Is. 54, 16; *to put forth*, plants, fruits GEN. 1, 12; PS. 104, 14; *to cause to ap-*

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pear, to make visible Is. 40, 26; Job 38, 32; *to make clear, to bring to light* Ps. 37, 6; Job 28, 11; *to take forth, to separate*, with מִפְּנֵי Lev. 26, 10 or מִן *out of* Jer. 15, 19; *to bring out*, i. e. *to spread*, a report, with עַל of the person *respecting* one Num. 14, 37; *to announce*, with לְ of the person Neh. 6, 19; *to draw out* Ex. 4, 6; Ez. 21, 8; 24, 6; *to exact*, or *to impose a tribute*, with עַל 2 Kings 15, 20.

Hof. הוּצָא *to be brought out, led forth*, Gen. 38, 25; *to flow out*, i. e. to be sent forth from a spring Ez. 47, 8, if we should not take מוּצָאִים here as a noun in the sense of mouths.

The stem יָצָא has been preserved pure only in the Aramaean יְצָא, ܝܨܐ (to shoot forth, to grow) and in the Ethiopic וצא *wazêa;* elsewhere it is = נָסַע and then = نزع (to go out), نَضَا (the same), *Yod* and *Nun* being interchanged in the initial sound. The organic root is יָ־צָא, which exists also in צָא belonging to צֵאָה, צוֹאָה, צוֹא, צֶאֱצָא (Aram. יְצָא belonging to שֵׁיצָא, שֵׁיצִיא, see שְׁצָא), in נָ־סַע &c. In the dialects ܢܦܩ, נָפַק, خَرَجَ are in use for it. Phenic. יָצָא (*part. pl. m.* יֹצְאִם [iusim Plaut. Poen. 1, 10]) the same.

יָצַב (Kal not used) *tr.* same as נָצַב (which see) *to set, to put, to place*, a signification usually assumed to explain the Hithp. But neither this Hithp. nor the collateral form נָצַב (necessarily to be assumed as a Kal to Hif., Nif., Hof., and as a stem for the nouns נִצִּיב, נִצָּב, מַצָּב, מֻצָּב, מַצָּבָה, מַצֵּבָה) render the assumption of a *transitive* signification for *Kal* necessary; rather do the identity of the stem with the Ar. وَصَبَ (to stand, to stand fast, to endure), وَصِبَ (to stretch or lay upon the ground), وَضَبَ (to be constant, enduring) and its manifest connection with יָשַׁב, as well as all the stems compared at נָצַב point to an *intrans.* meaning: *to be firmly in a place, to stand firm or sit, to lie firmly in a place* &c. Phenic. יָצַב *tr.* to place, *part.* יֹצֵב.

Hithp. הִתְיַצֵּב (*fut.* יִתְיַצֵּב; 3 *fem.* once תֵּתַצֵּב for תִּתְיַצֵּב Ex. 2, 4; *imp.* in pause הִתְיַצָּבָה) *to stand forth*, Job 38, 14 *they stand there like a garment*, i. e. as if dressed out; Ex. 2, 4 *and his sister stood afar off;* Jer. 46, 4 *shew yourselves standing forth with your helmets;* with עִם פ׳ *to stand against one* Ps. 94, 16, but also *to stand with* or *on the side of one* Num. 11, 16; *to stand firm*, in opposition, *to withstand* 2 Chr. 20, 6; 2 Sam. 21, 5; *to take a stand* 1 Sam. 17, 16; *to set oneself*, with בְּ Ex. 19, 17 or עַל of the place Hab. 2, 1. The combination with עַל of a person or thing is most frequent in these applications: a) *to stand with a person* or *thing* Num. 23, 3; *to take up a position with one* 2 Chr. 11, 13; b) *to stand against one, to rise up against* Ps. 2, 2; c) *to stand before one*, to do service Job 1, 6, but in the last sense it is also construed with לִפְנֵי פ׳ Ex. 8, 1 6, in which manner עָמַד also appears Prov. 22, 29.

יְצַב (Peal not used) *Aram. intr.* same as Hebrew יָצַב; comp. נְצַב.

Pah. יַצֵּב (*inf. constr.* יַצָּבָא) *to make sure, determinate, clear, certain*, Dan. 7, 19 with עַל: *then I wished that he would give me assurance respecting* . . . (the reading יַצִּיבָא from יַצִּיב does not at all give a good sense). Deriv. יַצִּיב.

יָצַג (Kal unused) *tr.* prop. same as יָצַע *to lay down, to set down;* the Ar. وَضَعَ (to put, to lay) also pointing to this transitive signification.

Hif. הִצִּיג (*part.* מַצִּיג; *inf. constr.* הַצֵּג; *fut.* יַצִּיג, *ap.* יַצֵּג) *to place*, persons Gen. 43, 9 or things Deut. 28, 56, 1 Sam. 5, 2, also with the accusat. *to* Jer. 51, 34, more frequently with לְ Job 17, 6; with עַל *upon* Deut. 28, 26; fig. *to establish, determine, set up firmly*, מִשְׁפָּט Am. 5, 15; with עִם of the person *to make to stand with one* Job 33, 15.

Hof. הֻצַּג *to be left, to remain*, Ex. 10, 24.

The organic root of the stem should

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be compared chiefly with that in יָצַע, partly also with יָצַק (see Hif.); but not with יָצַב, since the latter is intrans.

יִצְהָר (a noun from the fut. Kal of צָהַר) *m.* 1. what shines or gives light, hence *oil*, coupled with תִּירוֹשׁ Num. 18, 12; Deut. 7, 13; 28, 51; fig. בְּנֵי הַיִּצְהָר Zech. 4, 14 *those anointed with oil*, the two heads (the spiritual and the civil). — 2. (*a Shining one*, viz. Jah is) *n. p.* of a Levite Ex. 6, 18, who became head of a family; *patr.* יִצְהָרִי Num. 3, 27.

יָצוּעַ (with *suff.* יְצוּעִי; *plur. constr.* יְצוּעֵי, with *suff.* יְצוּעֶיהָ; prop. *part. pass.*) *m.* 1. spread out, hence *a couch*, *a bed*, either *a marriage-bed* Gen. 49, 4, one of the *dead* Job 17, 13, or *a couch to rest upon* Ps. 63, 7; sometimes appended to עֶרֶשׂ 132, 3; the spreading of it is denoted by רָפַד Job l. c. — 2. (*f.* only in 1 Kings 6, 6) an expression in architecture 1 Kings 6, 5 6 10 K'tib, which has sometimes been explained *story* (contignatio = stratum), sometimes *floor* (Symm., Joseph.); probably it means *the* (*extended*) *lower building*, substructum, except that both single stories or floors 6, 6 10, as well as the whole building are denoted by it. The K'ri has another form יְצִיעַ, to give a form for the technical application of the word.

יִצְחָק (*mocker*, *laugher;* in Gen. 17, 17 and 18, 12, the laughter, sometimes of Abraham, sometimes of Sarah, sometimes that of people at the birth 18, 6, is assumed as the occasion of the name; it is best explained by the joy of the parents at his being born in their old age) *n. p. m.* of the great progenitor *Isaac*, whose life is described at length in Gen. ch. 21-28. Like יַעֲקֹב and אַבְרָהָם, יִצְחָק is also put for all Israel. Sometimes יִשְׂחָק (which see) is put instead Am. 7, 9; Jer. 33, 26; Ps. 105, 9. LXX Ἰσαάκ.

יְצִיא (*constr. pl.* יְצִיאֵי) *m. shoot*, *son*, 2 Chr. 32, 21 K'ri, prop. *those come forth*, *born*, therefore with the addition of מֵעַיִם; the K'tib reads מֵיְצִיאַי = מִן־אֲשֶׁר יָצְאוּ; prepositives at a later period attaching themselves to the perfect without the relative אֲשֶׁר.

יָצִיב (*def.* הַיָּצִיב) *adj. m.*, יְצִיבָא *f.*, *sure*, *irrevocable*, Dan. 6, 13; *faithful*, *exact*, 2, 45; 7, 16; יְצִיבָא *adv. certainly*, *surely*, 3, 24, for which 2, 8 has מִן־יַצִּיב.

יְצִיעַ see יָצוּעַ 2.

יָצַע (Kal not used) *tr.* same as יָצַג (which see), *to put*, *to set*, *to place*, usually *to spread out*, a bed, a bed-like building; whence מַצָּע (modern Hebrew pl. מַצָּעוֹת), יָצוּעַ and יְצִיעַ.

Hif. הִצְיִיעַ (*fut.* יַצְיִיעַ) *to spread out*, for a couch, *to make as a bed*, with accusat. of the material, שְׂאוֹל (as object) Ps. 139, 8, i. e. to make the couch in Sheol; *to spread sackcloth and ashes* Is. 58, 5, as penitents do.

Hof. הֻצַּע (*fut.* יָצַע) *to be spread underneath as a bed*, שַׂק וָאֵפֶר Esth. 4, 3; with תַּחַת, and רִמָּה spread under Is. 14, 11; yet it is better to take יָצַע as a noun in the last passage signifying *cushion*, on account of the parallel מְכֻסֶּה.

יָצַע *m. cushion* Is. 14, 11, see יָצוּעַ.

יָצַק I. (*part. pass. m.* יָצוּק, *pl.* יְצֻקִים, *fem.* יְצֻקוֹת; *inf. constr.* צָקֶת; *imp.* יְצֹק and צָק; *fut.* I. יִצֹּק after the form יִלֹּד, יִלַּד, *ap.* יִצָּק 1 Kings 22, 35, *fut.* II. יִצֹּק = יִיצֹק, therefore *pl.* יִצְקוּ 1 Kings 18, 34, 2 Kings 4, 40, more frequently *fut.* III. יִצֹּק, אֶצֹּק, before Makkeph אֶצֹּק־; fut. I. occurs only in an intrans. sense) 1. *tr.* same as צָק II. (צוּק) *to pour*, *to pour out*, a liquid, as דָּם Lev. 8, 15, שֶׁמֶן 2 Kings 3, 11, מַיִם Gen. 28, 18, with עַל of the person or thing *on which* Lev. 2, 1; 1 Kings 18, 34; hence יָצַק שֶׁמֶן עַל־רֹאשׁ פְּ׳ 1 Sam. 10, 1 *to anoint*, also with omission of the object or accus. 2 Kings 4, 4; seldom with אֶל for עַל 2 Kings 9, 6. With בְּ *to pour in* Ez. 24, 3; *to pour out*, a liquid food, with לְ of the person 2 Kings 4, 41 or with לִפְנֵי פְּ׳ 2 Sam. 13, 9. Figur. with עַל *to pour out*, on the thirsty, desert land, i. e. to refresh and make it fruitful Is. 44, 3; *to pour the spirit of life upon a thing*, i. e. to in-

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vigorate, to elevate Is. l. c. Here belongs the *part. pass.* יָצוּק Ps. 41, 9; *an evil is poured upon him* (i. e. sickness penetrates him); as one says of anger, it is poured forth Jer. 42, 18. — 2. In a metallurgical sense: *to cast*, *to melt*, metals, with accus. of the object Ex. 38, 5 and לְ of the person *for whom* 25, 12 and בְּ of the place *where* they are cast 1 Kings 7, 46. יָצוּק Job. 28, 2 and 29, 6 belongs to צוּק II. (which see); while יָצוּק 41, 15 16 belongs to צוּק III.; on the contrary, the forms יְצֻקִים 1 Chr. 7, 24, 2 Chr. 4, 3, and יְצֻקוֹת 1 Kings 7, 30 belong here to the meaning *to found* or *cast metal*, as also the infinitive constr. צֶקֶת Ex. 38, 27; while in Job 38, 38 it belongs to יָצַק II. — 3. *intr. to flow out*, of the blood of a wound 1 Kings 22, 35. Deriv. יְצֻקָה.

Pih. יִצֵּק (only *part. fem.* מְיַצֶּקֶת K'tib) *to pour out continuously*, oil 2 Kings 4, 5, where the K'ri has מוֹצֶקֶת (part. Hif.).

Hif. הוֹצִיק (after the form הוֹלִיד; only *part. f.* מוֹצֶקֶת) *to pour out* 2 Kings 4, 5 K'ri; the K'tib has מְיַצֶּקֶת. (The Hifil-form of יָצַק III. is הִצִּיק, after the analogy of הִצִּיג.)

Hof. הוּצַק (*fut.* יוּצַק; on the contrary *part. m.* מֻצָּק, *constr.* מֻצַּק, as a *subst.*) 1. *to be poured out* Lev. 21, 10; *to become fluid*, נָהָר *into a river* Job 22, 16; yet יוּצַק may be taken in the latter place as a part. = מְיֻצָּק in the sense of *to be poured out*, i. e. to leave no trace. We might read still better יוֹצֵק (fut. Hif.) and translate with the Vulg. *a river washes away their foundation.* — 2. In a metallurgical sense, hence מֻצָּק 1 Kings 7, 16 *a molten work of brass.* Deriv. מוּצָק, מוּצֶקֶת 1 and 2.

The stem in its first signif. coincides exactly, as to its organic root, with that in נָ־סַךְ, סָךְ, יָ־סַךְ, מָ־שַׁח, and in signification 2 also with זַק, זַךְ.

יָצַק II. (*part. pass. m.* יָצוּק; *inf. constr.* צֶקֶת) *intr.* 1. same as צָק III. (צוּק) *to be firm*, *condensed*, *hard*, hence יָצוּק *hardened*, i. e. very firm Job 41, 16, of the hardness of a stone, especially of the lower millstone. Hence too 41, 15 = מֻצָּק 11, 15 *a firm mass.* יָצוּק Job 29, 6 and perhaps also 28, 2 belongs to יָצַק I. — 2. *to become thick*, *to thicken* Job 38, 38.

Hof. הוּצַק (*part.* מֻצַּק) *to become firm*, *thick*, *strong*, hence the *part. firm*, *strong*, Job 11, 15. Deriv. מוּצָק.

The organic root of this stem is closely connected with that in חָ־זַק, זַק, חָ־שַׁק &c.

יָצַק III. (Kal not used) *tr.* same as יָצַג (which see), whose collateral form it is.

Hif. הִצִּיק (*fut.* יַצִּיק) *to set*, with accus. of the object 2 Sam. 15, 24, and with לִפְנֵי of the person Josh. 7, 23.

יְצֻקָה (with *suff.* יְצֻקָתוֹ, from יָצַק I.) *f. a casting*, of metal 1 Kings 7, 24.

יָצַר I. (*fut.* יֵצַר after the form יֵלֵד, *ap.* יֵצֶר; 2 *p. fem.* תֵּצְרִי, 3 *pl. m.* יֵצְרוּ, which may also be referred to צָרַר) *intr.* same as צַר I. (צָרַר) and צָר I. (צוּר) *to be narrow*, *pressed together*, from the fundamental signification "to be enclosed, fenced about". Hence figur. *to be straitened*, in step (צַעַד), i. e. not to be free in his movement Prov. 4, 12; Job 18, 7; *to have no room*, for dwelling, Is. 49, 19 *thou wilt be narrower than the inhabitants*, i. e. too narrow for the inhabitants; metaphor. *to be in distress* (parallel יָרֵא), *trouble*, *sorrow*, *misfortune*, and used impersonally like רַע and טוֹב Gen. 32, 8; 1 Sam. 30, 6; 2 Sam. 13, 2; Judges 2, 15; 10, 9; Job 20, 22. יָצֹר belongs to צָרַר I.

The stem יָצַר in this signif. is identical in its organic root (יָ־צַר) with that in חָ־צַר, חָ־דַר, עָ־צַר, עָ־זַר, in all which lies the fundamental meaning of hedging about, enclosing; Ar. صَرَّ to straiten.

יָצַר II. (*part. m.* יוֹצֵר, most frequently used as a noun, which see; fut. I. יִצֹּר, אֶצֹּר, with *suff.* אֶצָּרְךָ Is. 42, 6; 49, 8, K'tib אֶצּוֹרְךָ; also the *o* is lost, as יִצְּרֵהוּ Is. 44, 12; *fut.* II. יִיצַר, יִצַּר, *ap.* יִיצֶר, יִצֶר) *tr.* prop. *to cut*, secare,

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cognate in sense with בָּרָא (=בָּרַהּ), hence *to form, to fashion*, of a carver in wood, a joiner Is. 44, 9 12, but also of a smith 54, 17, oftenest of a potter 64, 7. Phenic. יוֹצֵר a potter. Hence figur. *to create*, of God, supplementing בָּרָא and עָשָׂה Is. 43, 7; 45, 7; JER. 33, 2; AM. 4, 3; with accus. of the object and accus. of the material GEN. 2, 19; but the latter is frequently omitted Ps. 104, 26; AM. 4, 13. The idea is, however, only applied generally, and in such a way as that the original meaning *to form* is entirely in the back-ground Is. 45, 7; ZECH. 12, 1. Metaphor. in general *to make into something, to destine, to appoint*, with accus. of the object and לְ *to* Is. 42, 6; 49, 5; *to devise*, where עָשָׂה or הֵבִיא denotes the execution and completion Is. 22, 11; 37, 26; 46, 11; 2 KINGS 19, 25; with עַל of a person or thing *to plot against* one or a thing JER. 18, 11; Ps. 94, 20 *devising mischief against* (עַל) *the law*. For יוֹצֵר or יֹצֵר as a noun, in its variety of senses, see under יוּצַר. Deriv. יֵצֶר, יְצִיר.

Nif. נוֹצַר prop. to be formed, fashioned, therefore *to exist, to be*, Is. 43, 10 *before me there was no God*, parall. הָיָה.

Puh. יֻצַּר *to be preformed, predestined*, יָמִים (*days of life*) Ps. 139, 16.

Hof. יוּצַר *to be made*, כְּלִי Is. 45, 17.

The organic root of this stem יצר with the fundamental meaning "to cut" is also in צוּר II. (צוּר), whence the noun צוּר edge, and image, form. This root is moreover in יָצַר I. (Targ. יְצַר, Syr. ܝܨܰܪ, Ar. وَصَرَ II.), קָצַר, גָּזַר (which see), חָסַר (intrans.), Ar. حَسَرَ (prop. to cut) &c., where the same fundamental meaning is found. Hence the metaphor is just as in בָּרָא; and in actual usage there is no distinction between the two verbs. See צוּר II.

יֵצֶר (with *suff.* יִצְרִי, יִצְרְכִי) *m.* 1. *concr. formation, frame*, of a יֹצֵר, particularly of man as a weak creature of the dust Ps. 103, 14; *the clay-work*, of the potter Is. 29, 16; *an idol* HAB. 2, 18. — 2. Figur. *the formation of the thought, the inclination and endeavour*, after evil, usually coupled with לֵב GEN. 8, 21, or מַחְשְׁבוֹת לֵב 6, 5; 1 CHR. 29, 18; seldom without לֵב DEUT. 31, 21; but also generally *purpose*, in a good sense, Is. 26, 3 *thou preservest those that are staid in purpose*, where יֵצֶר is the accus., standing for סְמוּךְ יֵצֶר. — 3. (*creation*, viz. of Jah) *n. p. m.* GEN. 46, 24; *patr.* יִצְרִי NUM. 26, 49.

יִצָּר (only *pl.* יְצָרִים) *m. the form*, of the members, *the bodily structure* JOB 17, 7.

יְצִירִי (from יְצִירָה *creation*, i. e. *a creator is Jah*) *n. p. m.* 1 CHR. 25, 11, for which 25, 3 has צְרִי, with Yod rejected at the beginning.

יָצַת (only *fut.* יִצַּת, תִּצַּת, תְּצַתֶּנָּה, where Yod the first letter of the root instead of quiescing is assimilated to the following sound by Dag. forte, as in יִשַּׁר, יְצַר, conseq. for וַיִּצַּת or וַיֵּצַת &c.; 3 *p. pl.* in pause יִצְתוּ doubling the last radical, as in מוֹרָטָה, נָחְפוּ, חָרְלוּ &c.) *intr. to burn, to be set on fire, to kindle*, with בְּ *in* a thing, Is. 9, 17 *and it kindles in the thickets of the forest; to be burned*, בָּאֵשׁ *in fire*, i. e. to perish in the fire 33, 12; JER. 49, 2; 51, 58.

Nif. נִצַּת (after the form נִצַּת, like נִצַּב and נִצָּב; used only in the *perfect*) *to be burned, consumed*, of a country JER. 9, 11; with כַּמִּדְבָּר or also without any addition, of pastures 9, 9; generally *to be desert, waste* 46, 19, where the LXX read נִצַּת, from צִיתּ, Ar. صَاتَ (to call, comp. the Phenic. n. p. מִצְתְּבַעַל invocation of Baal); in the later period of the language like Kal, *to be consumed*, with בָּאֵשׁ *to perish in fire* NEH. 1, 3; 2, 17. Figur. of burning anger, with בְּ of the person *in* whom 2 KINGS 22, 13, or of the object *in* which it flames up 22, 17; for which the usual יִקַּד stands in the parallel passage 2 CHR. 34, 21 25. In JER. 2, 15 the K'ri has the pl. נִצְּתוּ (from נֵצֶת in an objective meaning), while the K'tib reads נִצְּתָה in the sing.; in no case should a stem נָצָה be thought of.

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Hif. הִצִּית (after the form הִצִּיק, הִצִּיג, הִצִּיעַ from יָצַע, יָצַק, יָצַג; *part.* מַצִּית; *fut.* יַצִּית, *ap.* יַצֶּת; but also once regularly the *perf.* הוֹצִית 2 Sam. 14, 30 K'tib) *to burn*, *to set on fire*, *to kindle*, with accus. of the object kindled, חֶלְקָה 2 Sam. 14, 30, מִשְׁכָּן Jer. 51, 30, עִיר 32, 29; but when אֵשׁ stands with it to supplement the idea of the verb, and the meaning accordingly is *to set fire to*, the object *wherein* stands with בְּ Jer. 17, 27; 21, 14; 33, 12; 50, 32; Am. 1, 14; Lament. 4, 11, where אֵשׁ may also be put after Ez. 21, 3; twice עַל stands for בְּ Judges 9, 49, Jer. 11, 16, as vice versa בְּ (פָּקַד) for עַל 9, 8. הִצִּית בָּאֵשׁ *to cause to perish by fire*, with accusat. of the object 2 Sam. 14, 30, where the K'tib reads הוֹצִית. Another form, הֵצִית after the analogy of הֵטִיב (from יָטַב), whence comes the *fut.* with *suff.* אֲצִיתֶנָּה Is. 27, 4, belongs also to our stem; but we should read אֲצִי־.

The organic root of the stem יָ־צַת lies also in יָ־שַׁת belonging to the Nifal נִשַּׁת and in שַׁת (שָׁתַת) or נָ־שַׁת, if this be the stem.

יָקַב (not used) *intr. to be hollowed out*, *to be deep*, of a tub, hole, pit. The org. root יָ־קַב is also found in נָ־קַב I., קַב II. (קָבַב), קָב (קוּב), Aram. גַּב (גְּבַב), whence גֹּב, Hebr. גָּבָ־ה I., גָּב II., יָ־גַב, softened in the initial sound into אָב (אוּב), Aram. אַב (אֲבַב), Hebr. חָ־גַב III. &c., as well as in numerous stems in the Aramaean and Arabic. The Arab. وَقَبَ to be hollow, deep, spoken of a pit, a hole, is specially to be compared. Derivative

יֶקֶב (with *suff.* יִקְבֶּךָ; *pl.* יְקָבִים, *constr.* יִקְבֵי, with *suff.* יְקָבֶיךָ) *m.* 1. *the vat* (cupa) of the press, into which the new wine flowed Jo. 2, 24; 3, 18; Hagg. 2, 16, Greek ὑπολήνιον; figur. conceived of as a main dispenser of drink 2 Kings 6, 27, without its being = גַּת on that account. It stands in poetry, however, for גַּת (the trough, in which the grapes lie to be trodden); hence דָּרַךְ יֶ׳ Job 24, 11 or דָּרַךְ בְּיֶ׳ Is. 16, 10, דָּרַךְ בְּגַת standing elsewhere (Is. 63, 2). יִקְבֵי הַמֶּלֶךְ Zech. 14, 10 *the king's wine-presses*, which were situate at the royal garden within the double wall at Jerusalem. — 2. (*depth*, *hollow*) *n. p.* of a celebrated battle-field where the Midianites suffered a defeat; called יֶקֶב זְאֵב Judges 7, 25 because the Midianite king זְאֵב succumbed there. Whether the place should be looked for in a district east or west of the Jordan, is uncertain.

יְקַבֵּץ (from קָבַץ) *m. gatherer*, see

יְקַבְצְאֵל (*El is gatherer*) *n. p.* of a city in the south of Judah on the Edomite border Neh. 11, 25; on the other hand, in Josh. 15, 21 and 2 Sam. 23, 20 קַבְצְאֵל stands for it.

יָקַד (*part. f.* יֹקֶדֶת; *part. pass. m.* יָקוּד; *inf. constr.* יְקוֹד; *fut.* יֵקַד and יִיקַד) *intrans. to glow*, *to burn*, *to flame*, spoken of fire, burning anger Is. 65, 5, Deut. 32, 22; of annihilation and destruction Is. 10, 16. יָקוּד has become a noun, prop. anything kindled, hence *a burning log* Is. 30, 14. Deriv. יָקוּד, יְקוֹד, מוֹקֵד, מוֹקְדָה, and יֹקֶד in the proper name יָקְדְּעָם.

Hof. הוּקַד (only *fut.* יוּקַד) *to be kindled*, *to be burned*, with בְּ of the place *in which* Lev. 6, 2 5, seldom with עַל; *to flame up*, *to burn*, like Kal, of anger, absol. Jer. 17, 4, or with עַל of the person 15, 14.

The stem יָקַד is identical with יָצַת, since צ is interchanged with ק in stems (comp. בָּקַע and בָּצַע, עָצַר and עָקַר, בָּצַר and בָּקַר &c.); Ar. وَقَدَ, Syr. ܝܩܕ and ܝܩܕ the same. But the organic root is יָ־קַד, which is also in כַּד (כָּדַד).

יְקַד (*part. f. def.* יָקִידְתָּא or יָקִדְתָּא) *Aram. intr.* same as Hebrew יָקַד Dan. 3, 6 15 17 21 23 26. Deriv. יְקֵדָא.

יֹקֶד (*constr.* יָקְדְּ) *m. the glow of anger*, see יָקְדְּעָם.

יְקֵדָא (*constr.* יְקֵדַת, *def.* יְקִדְתָּא) *Aram. f. a conflagration* Dan. 7, 11.

יָקְדְּעָם (*wrath of the people*) *n. p.* of a locality in the mountains of Judah Josh. 15, 56.

יָקָה (not used) *intr.* prop. *to keep*, *to*

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hold fast, *to guard;* particularly in a religious sense, *to be pious*, *God-fearing*, i. e. *to hold to God*, *to keep him for oneself*, Ar. وَقَى V. VIII. Comp. the stem יָקַהּ connected with the present, *to be obedient*, prop. *to hold to one*, *to resort to one*, *to attach oneself to him*, Hebr. קָהָה (to collect), whence the proper names קְהָת, תָּקְהַת, Targumic and Talmudic קְהָא (to collect), Ar. نَقَهَ (the initial *y* and *n* interchanged) *to be bound*, i. e. firm, strong, and *to apprehend*, a discourse. Yet it is probable that יָקָה is also said of God, *to keep* (a man), *to protect*, *to hold to him*. From all these verbs (קָהָה, יָקָה, יָקַהּ, enlarged קָהַת, Ar. وَقَى, وَقَهَ, نَقَهَ, Aram. קְהָא &c.) it is evident that the organic root קה is altogether identical with the root קו in the sense *to gather* to a thing or person, *to hold firmly* by one, *to comprehend thoroughly*, *to trust* (קִוָּה), *to be strong*, *firm*, with which may be compared the Sanskrit *kû*, to be mighty, the Zend *kavi* a king, the Pers. *kav* firm, valiant &c. Deriv. יְקוּת in the proper name יְקוּתִיאֵל and the name יָקֶה; on the other hand the K'tib תּוֹקַהַת 2 Chr. 34, 22 belongs to יָקַהּ.

יָקֶה (prop. *part. m.* of יָקָה, *one holding by the assembly of the wise*) *n. p. m.* Prov. 30, 1, a name that appears to be symbolic like that of the son אָגוּר; the superscription here having necessarily to be interpreted symbolically.

יָקַהּ (not used) *intr. to obey* (Ar. وَقَهَ the same, whence وَقْهَة *obedience*) prop. *to hold to one*, *to be attached to one*, *to hope*, *to trust*, which ideas have been already unfolded under יָקָה. Derivat. יִקְהָה, and the proper name תּוֹקַהַת K'tib.

יִקְהָה (*constr.* יִקְהַת with Dagesh in ק in the construct state as in עִנְּבֵי, חַלְּקֵי, יִקְּרוֹת, עַצְּרוֹת; from יָקַהּ) *fem. obedience*, *reverence*, *respect* Gen. 49, 10 (Targ., *Ibn G'anâch* who compares the Arab., *Kimchi* and others); Prov. 30, 17. It is true that the Vulg., Syr., LXX (in the Genesis passage) take it to mean *expectation*, *hope* = תִּקְוָה, which the word may also signify; that *Rashi*, the cod. Sam. (see קָהַת), *Levi ben Gershom* &c. suppose it to denote *attachment to*, a sense which also lies in the verb; and that the LXX, Targ. and *Rashi* on Prov. understand it to mean *old age*, from קָהָה *to be weak;* but the first signification is preferable because of its naturalness.

יְקוּד *m. a burning log* Jer. 30, 14.

יְקוֹד *m. a burning* Is. 10, 16.

יְקוֹט (in mss. יָקוּט; from קוּט) *masc. a thing to be rejected* or *cast away* Job 8, 14. See קוּט.

יְקוּם (a noun from the fut. Kal of קוּם) *m. the existing substance*, i. e. the living things of the earth Gen. 7, 4 23; Deut. 11, 6; perhaps from קוּם *to live*, so that י׳ would denote *a living thing*.

יָקוּשׁ (after the form עָצוּם, שָׁלוּם 2 Sam. 20, 19, from יָקֹשׁ, and = יָקוֹשׁ Hos. 9, 8, being in signif. = part., see יוֹקֵשׁ; *pl.* יְקוּשִׁים) *m. an ensnarer*, *a net-layer*, *a fowler*, Prov. 6, 5, usually with פַּח (which see) laid by the יָקוּשׁ Ps. 91, 3; Hos. 9, 8; שַׁךְ יְקוּשִׁים Jer. 5, 26 *the stooping* (שַׁךְ infin. of שָׁכַךְ) *of the fowlers*.

יָקוֹשׁ see יָקוּשׁ.

יְקוּת (from יָקָה after the form רְאוּת Eccles. 5, 10 K'ri, שְׁבוּת, שְׁחוּת) *fem. might*, only in

יְקוּתִיאֵל (*El is almightiness*) *n. p. m.* 1 Chr. 4, 18, formed from אֵל and יְקוּת with the vowel of union ־ִי.

יִקְטָן (a noun formed from the fut. Hof. of קָטֹן, prop. a curtailed, shortened one, i. e. *a little one*, comp. the proper name קָטָן; the LXX and Vulg. read יִקְטָן, from the fut. of Kal; the Arab. was spoken and written *Kachtân*, قحطان) *n. p.* of a son of *Eber*, of the fifth generation after Noah, from Shem, and therefore to be considered a Semitic progenitor Gen. 10, 25. The thirteen tribes de-

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scended from *Joktan* viz. אַלְמוֹדָד, שֶׁלֶף, חֲצַרְמָוֶת, יֶרַח, הֲדוֹרָם, אוּזָל, דִּקְלָה, יוֹבָב, חֲוִילָה, אוֹפִר, שְׁבָא, אֲבִימָאֵל, עוֹבָל had their abode in southern Arabia, and gave their names to the countries there 10, 25-30. According to 10, 30 the Joktanites dwelt from מֵשָׁא till where one comes to סְפָר, even to the east-mountain, i. e. from *Bisha* on the great road of *Neǵd*, called the key of Yemen, to *Safar*, the metropolis of the kings of Saba and Himyar, and as far as the eastern mountain-territory. Comp. *Pococke*, spec. Hist. Arabum p. 338.

יָקִים (*A setter up*, viz. Jah is, from קוּם) *n. p. m.* 1 Chr. 8, 19; 24, 12.

יַקִּיר (formed from the Pihel of יָקַר) *adject. m. dear*, *costly*, *valuable*, Jer. 31, 20.

יַקִּיר (*def.* יַקִּירָא) *Aram. adj. m. weighty*, *important*, Dan. 2, 11; *distinguished*, *noble* Ezr. 4, 10.

יָקַם (not used) *intr.* same as קָם (קוּם), out of which it is lengthened (in its application to proper names); as it is also elongated at the end into קָמָה. Derivat. the noun יָקָם (*constr.* יְקַם) in the proper names יְקַמְיָה, יְקַמְעָם, and יֹקֶם (*constr.* יָקְמְ) in the proper name יָקְמְעָם.

יָקָם (*constr.* יְקַם) *masc.* see יְקַמְיָה, יְקַמְעָם.

יֹקֶם (*constr.* יָקְמְ) *m.* see יָקְמְעָם.

יְקַמְיָה (*Jah is the Continuing*, *Enduring*, see יָקַם) *n. p. m.* 1 Chr. 2, 41; 3, 18.

יָקְמְעָם (*continuance of the congregation;* יָקְמְ *constr. state* of יֹקֶם) *n. p.* of a Levitical city in Ephraim, south-west of אָבֵל מְחֹלָה on the mountain that rises rugged above the plain of the Jordan, nearly opposite to the mouth of the יַבֹּק 1 Kings 4, 12, 1 Chr. 6, 53; for which another Ephraimite city קִבְצַיִם is mentioned in Josh. 21, 22.

יְקַמְעָם (*continuation of the family*) *n. p. m.* 1 Chr. 23, 19. The reference of יְקַם to יָקֹם, *constr.* יְקָם, is not sufficient; rather see יָקַם.

יָקְנֶה (from קָנָה I.) *masc. possession*, see

יָקְנְעָם (from יָקְנֶה עָם *possession of the congregation;* יָקְנֶה is a noun from the Hofal of קָנָה I.) *n. p.* of a Levitical city in Zebulon Josh. 21, 34, situated at mount Carmel, and therefore called יָ׳ לַכַּרְמֶל 12, 22, where a brook rising in Carmel flowed by 19, 11. It was formerly the residence of a Canaanite king 12, 22. There appears to have existed also another city of this name; because the addition of לַכַּרְמֶל was put to ours.

יָקַע I. (only *fut.* יֵקַע, תֵּקַע, while the synonymous נָקַע is used in the *perf.* Ez. 23, 18 22 28) *intr.* same as נָקַע *to be taken away*, *removed*, *struck off*, as the Ar. نَكَعَ (to strike away, to knock off, to drive away) has the same fundamental signification when *trans.* Hence figurat. a) *to be dislocated* (of a limb) Gen. 32, 26; b) *to stand off*, from a thing, *to turn away from*, with מִן Jer. 6, 8 or מֵעַל of the person Ez. 23, 17 18, therefore *to be tired of*. Cognate in sense is קָץ, קָט (to withdraw from a thing, to feel disinclination to it). The organic root יָ־קַע, as a collateral form of נָ־קַע, lies also in קָץ (קוּץ), ע and צ, as also צ and ט being frequently interchanged in the formation of roots; in the Arab. only the above-mentioned نكع and also بقص (to loosen, to break off, to put away) are connected with it.

יָקַע II. (Kal not used) *tr. to stick in*, *to fix firmly to* a thing, Arab. وَقَعَ (to push or stick into a thing, figurat. to curse, to reproach); with which نَقَعَ (to cut into) and لَقَعَ (to pierce) are also connected. The organic root יָקַע is closely related to קַע (which see), קָץ II. &c.

Hif. הוֹקִיעַ (*imp.* הוֹקַע, *fut.* יוֹקִיעַ) *to fasten*, to a stake, *to impale*, *to nail to*, i. e. to crucify, as the Vulg. rightly translates; while *to hang* or *hang upon* is expressed by תָּלָה Num. 25, 4, 2 Sam. 21, 6 9; with לְ or לִפְנֵי of the person for

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whose satisfaction the punishment takes place.

Hof. הוּקַע (*part.* מוּקָע) *pass. to be impaled* 2 Sam. 31, 13.

יָקַף (in Kal is used only the 3 *p. fut. pl.* יִנְקֹפוּ for יִקֹּפוּ from יִקֹּף after the form יִצֹּק, יִצֹּר with Dagesh resolved) *intr. to be bent, to be round* or *shaped like a circle, to move in a circle*, Is. 29, 1 *the feasts may revolve*, i. e. make their circuit, go from one passover to another. In its organic root י־קַף it is identical with that in גַּב, גָּב־ע, גַּף I., כַּף, קַב &c., where the same fundamental signification is found, with greater or less modification. The same meaning is borne by the Ar. وقف, whence وقف limbus, armilla; and especially by the simple stem קָף (קוּף) belonging to תְּקוּפָה, but which may also be derived from יָקַף, like תְּשׁוּעָה from יָשַׁע. The organic root in נ־קַף (which see), whence נֹקֶף, נִקְפָּה, written with initial נ in Arab. and Targ. also, and coinciding with נָגַף, belongs to a quite different group.

Hif. הִקִּיף (after the form הִצִּיעַ, הִצִּיג from יָצַע, יָצַג; *inf. absol.* הַקֵּף, הַקִּיף; *fut.* יַקִּיף) *to do in a circle, to surround, to encircle*, with accus. of the object Ps. 22, 17, sometimes with the addition of סָבִיב *round about* 1 Kings 7, 24, and fig. Is. 15, 8; but also with עַל of place 2 Kings 6, 14, Ps. 17, 9, parall. to סָבַב 88, 18, or together with סָבִיב 2 Kings 11, 8; *to encompass*, מָצוֹד, with עַל of a person Job 19, 6, yet figuratively עַל is sometimes omitted Lament. 3, 5; *to go round in a circle*, יְמֵי הַמִּשְׁתֶּה Job 1, 5; *to cut round* Lev. 19, 27, to leave a tuft in the middle of the head. הַקֵּף Josh. 6, 11 or הַקִּיף 6, 3 is used adverbially for *round about*, circumcirca.

יָקַץ (only *fut.* יִיקַץ, יִקַץ, once יִקַּץ 1 Kings 3, 15 after the form יִסַּר, *apoc.* יִיקֶץ) *intr. to stir, to move*, opposite to rest, hence *to awake* Gen. 41, 4 21, opposite to יָשַׁן 1 Kings 18, 27; sometimes with the addition of מִשֵּׁנָה *out of sleep* Judges 16, 14, or מִיַּיִן *from intoxication* Gen. 9, 24. The stem יָקַץ is in Arab. يَقِظَ with a similar fundamental signification; but the organic root is י־קַץ, which is also in קָץ (קוּץ); the Hif. of קָץ is very common in prose for יָקַץ.

יָקַר (*fut.* יִיקַר, יֵיקַר and יֵקַר) *intr.* prop. *to be heavy, weighty*, like the Targumic יְקַר, Syr. ܝܩܪ, Ar. وَقَرَ &c., which make this fundamental sense clear; and here it is even active in part, *to make heavy, to burden*. Hence metaphor.: *to be distinguished, famous*, שֵׁם 1 Sam. 18, 30, *unattainable, dear* Ps. 49, 9, *costly, valuable* 72, 14; *to be dear, precious*, usually with בְּעֵינֵי פ׳ of the person 1 Sam. 26, 21; Is. 43, 4; 2 Kings 1, 14; *to be difficult to comprehend*, with לְ Ps. 139, 17 (comp. Dan. 2, 11). Only in appearance is יָקַר construed with מֵעַל of the person Zech. 11, 13, since מֵעַל here refers rather to הִשְׁלִיךְ (which is construed with מֵעַל of the person 2 Kings 13, 23; 24, 20; Ez. 18, 31; Deut. 9, 17), the sense of the passage being: *cast into the treasury* (of the temple) *the* אֶדֶר הַיְּקָר (prop. *costly prophetic mantle*, from which the figure is taken, then *the honorary reward* for it), *with which I was honoured*. In derivatives also, *to be dear, splendid, shining, distinguished, honourable, composed, meek, mild*. Deriv. יָקָר, יְקָר, יְקָרוֹת, יִקְרָה.

Pih. יִקֵּר (not used) *to be very dear, very valuable*. Deriv. יַקִּיר.

Hif. הוֹקִיר (*imp.* הֹקַר; *fut.* יוֹקִיר) *to make precious* or *dear*, with מִן *more than* Is. 13, 12; figurat. *to make rare*, with מִן *to withdraw from* ... Prov. 25, 17.

The original signification of the stem יָקַר is, as already mentioned, sufficiently and unquestionably confirmed by the Targumic יְקַר *to be burdened, charged, obdurated, hardened, weighty, heavy;* Syr. ܝܩܪ partly trans. *to burden, make heavy*, partly intr. *to be oppressed by a burden*, Pael *to honour, reckon worthy* &c., Sam. יְקַר *to be burdened* and *to be honoured, valued;* Arab. intr. وقر *to be earnest, steadfast, calm, dignified, mild*,

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tame, and trans. وَقَرَ *to burden*, *to make heavy* &c.; especially as the development of the meanings in the cognate (in sense) כָּבֵד forms a complete analogy; and also in the Latin stem grav the same connexion of signification exists. Both the noun יְקָרוֹת (Zech. 14, 6) in the sense of the noun קָרָה (Nah. 3, 17), and the adj. יָקָר (constr. יְקַר) Prov. 17, 27 K'ri, interchanged with קַר (ibid. K'tib), and the analogy of the cognate (in sense) כָּ־בֵד in its organic root, point to the original conception of the organic יָ־קַר, which is therefore, *to be drawn* or *pressed closely together*, *to be pressed thickly* or *closely*, *to be heavy*, *weighty*, the heavy, weighty, thick and dense appearing as a mass firmly bound and drawn together; manifestly connected with קַר (קָרַר), Ar. قَرَّ *to draw together*, *to stiffen* (with frost), *to freeze* (the same figure being also in קָפָא = קָוָה, גָּבָא), *to be cold*, קַר III. (קוּר) *to knot to*, *to bind to*. The same is the case with כָּ־בֵד. The Ar. كبد means *to be drawn together*, *to be thick*, of the belly (كَبِدٌ belly), to be thickened in a point into a knot; of curdled milk (comp. קָפָא, גָּבָא II., גָּבַן), *to be drawn together*, *to be stiffened*, by severe cold (كبدة cold). The organic root of כָּ־בֵד is also in בַּד II. i. e. בָּדַד (which see).

יָקָר (*constr.* יְקַר, with כְּ, כִּיקַר; *pl.* יְקָרִים) *adj. m.*, יְקָרָה (*constr.* יִקְרַת; *pl.* יְקָרוֹת) *f.* 1. prop. *contracting*, hence fig. *reserved*, *thoughtful*, of רוּחַ Prov. 17, 27 K'ri, for which the K'tib has קַר (which see). — 2. *weighty*, *heavy*, *large*, of building stones for the purpose of strengthening 1 Kings 5, 31; 7, 9 10, explained by the appended אֲבָנִים גְּדֹלוֹת and גָּזִית (freestone) 2 Chr. 3, 6. In Is. 28, 16 it is better to take יִקְרַת as the constr. state of the noun יִקְרָה (which see). — 3. *great*, *powerful*, *considerable* (in number), an adjective to הוֹן Prov. 1, 13; 12, 27; 24, 4 = עָתֵק 8, 18, רַב 13, 7. — 4. Fig. *dear*, *costly*, *precious*, spoken of precious stones 2 Sam. 12, 30; 1 Kings 10, 2 10; 1 Chr. 20, 2; Ez. 27, 22; Job 28, 11; of men Lament. 4, 2; Prov. 6, 26; *valuable* Ps. 36, 8; Jer. 15, 19 (opposite זוֹלֵל); Prov. 3, 15; *rare* (comp. Hif. of יָקַר) 1 Sam. 3, 1; Ps. 116, 15; *splendidly*, *majestically*, adverbially Job 31, 26; *subst. splendour*, hence יְקַר כָּרִים Ps. 37, 20 *beauty of the meadows*, i. e. grass.

יְקָר (with *suff.* יְקָרוֹ) *m. preciousness*, i. e. *treasure* Job 28, 10; *dignity*, *honour* Ez. 22, 25; Esth. 1, 20; *splendour* 1, 4; *costliness* Prov. 20, 15; *dignity*, *high position* Esth. 6, 9; *riches* Ps. 49, 13 21.

יְקַר *Aram. intr.* = Hebrew יָקַר. Deriv. יְקָר.

Pah. יַקֵּר (not used) *to be extraordinary*, *singular*, *very distinguished*. Deriv. יַקִּיר.

יְקָר (*constr.* יְקַר, *def.* יְקָרָא, יְקָרָה) *Aram. m. riches*, *treasures*, Dan. 2, 6; *dignity*, coupled with שָׁלְטָן, מַלְכוּ 7, 14; *authority* 5, 20.

יִקְרָה (after the form רִשְׁעָה, יִרְאָה, שִׂנְאָה, an infinitive noun, *constr.* יִקְרַת; *pl.* with *suff.* יִקְרוֹתֶיךָ) *f.* 1. *weight*, of a stone, Is. 28, 16 *a stone of the corner*, *of weight*, *of an established foundation*, i. e. a weighty foundation-stone suitable for a corner, for which purpose the heaviest and largest were taken. — 2. *preciousness*, *valuable possession*, Ps. 45, 10 *daughters of kings are among thy valuable possessions* (in בִּיקָר׳ the Dagesh is to be explained as in לִיסּוֹד above p. 579).

יָקֹשׁ (1 *pers.* in pause יָקֹשְׁתִּי, 3 *pl.* יָקְשׁוּ, once in pause יְקֹשׁוּן Is. 29, 21, where in appending a Nun the preceding vowel ָ is lost; *part.* יוֹקֵשׁ) *tr.* prop. *to knot*, *to ensnare*, *to wind*, *to lay snares*, with accusat. פַּח Ps. 141, 9, the nouns יָקוֹשׁ and יָקוּשׁ being usually also coupled with פַּח; but also without פַּח, and merely with לְ of the person *to lay snares*, spoken of fowlers, and metaphor. Is. 29, 21, Jer. 50, 24, which is followed by נִלְכַּד the effect. Deriv. יָקוֹשׁ, יָקוּשׁ, מוֹקֵשׁ, and the proper name יָקְשָׁן.

Nif. נוֹקַשׁ (*fut.* יִוָּקֵשׁ) reflexive, *to be*

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snared, to be caught, coupled with נִלְכַּד Is. 8,15; 28,13; construed with בְּ *by* Deut. 7,25; Prov. 6,2. — נוֹקֵשׁ Ps. 9,17 stands for נוֹקֵשׁ (3 *pers. perf. sing.*), since the reflexive signification alone suits here.

Hof. הוּקַשׁ (*part. m. plur.* יוּקָשִׁים = מְיוּקָשִׁים) *to be snared, caught*, Eccles. 9,12 *like them* (birds) *are men snared.*

The fundamental signification of the organic root of this stem יָ־קֹשׁ, which is also found in קוּשׁ, נָ־קַשׁ, עָ־קַשׁ and many others, is *to knot, to bind, to intertwine;* and is copiously unfolded under קוּשׁ with comparison of the cognate Semitic stems.

יֹקֶשׁ *m.* see

יָקְשָׁן (from יֹקֶשׁ with the termination ־ָן; *fowler*) *n. p.* of a son of Abraham by Keturah Gen. 25,2, from whom the Arabian tribes שְׁבָא and דְּדָן were derived 25, 3.

יָקַת (not used) *tr. to reward* (combatants), *to give the reward of victory;* the Ar. وقت and Ethiop. have the same meaning. Deriv. the noun

יֹקֶת (*constr.* יָקְתְּ) *m. reward of victory*, only in

יָקְתְּאֵל (usually explained, from יָקְתֶּה אֵל *subdued by El*, יָקְתֶּה Hof. of קָתָה, Ar. قتا to serve; better from יֹקֶת אֵל *El's reward of victory*, from יָקַת) *n. p.* of a city in Judah Josh. 15, 38. With regard to the signification of this name, Amaziah had given it to the city סֶלַע (Petra) after he had got a great victory in the valley of salt, south of the Dead Sea (el-Ghôr) 2 Kings 14, 7.

יָרָא I. (only *inf. constr.* יְרוֹא) *trans.* same as יָרָה I.

Hif. הוֹרִיא (only *part. m. pl.* מוֹרְאִים and 3 *p. fut. pl.* יֹרְאוּ) in a similar sense to הוֹרָה from יָרָה I.

יָרָא II. (not used) same as יָרָה III., only

Hof. הוֹרָא (*fut.* יוֹרֶא = יוּרָא), like the Hof. of יָרָה III.

יָרָא III. see יָרֵא.

יָרֵא (1 *p. perf.* יָרֵאתִי, 2 *p.* יָרֵאתָ &c., but also יְרָאתֶם Josh. 4, 24, as if the ground form were יָרָא after the type of קָרָא; *part. m.* יָרֵא; *inf. constr.* יְרֹא, but with לֵרֹא לְ for לִירֹא = לִירֹא, more frequently יִרְאָה; *imp.* יְרָא, *pl.* יְרָאוּ with Alef quiescent by an Aramaeism; *fut.* יִירָא, יִרָא, *pl.* יִירְאוּ, יִרְאוּ) *intr.* 1. *to tremble, to quake*, for fear or also from faint-heartedness Ps. 76,9, coupled with חָרַד Judges 7, 3 or חָפַז Deut. 20, 3, but also with joyous surprise (*Ibn Esra*) Is. 60,5: *then wilt thou tremble and beam* (with joy); פָּחַד also, which stands as a parallel to תִּרְאִי (or תִּירְאִי, as mss. have it), being taken in the same sense. Comp. פָּחַד and רָגַז Jer. 33, 9 in this signification; and if רָאָה sometimes appears in the expression of joy (Is. 66, 14; Zech. 10, 7), it only describes the idea of joy at seeing a thing, without there being an identity with the present passage. — 2. *to be afraid, to tremble, to be fearful*, either absol. appearing only as a consequence of what has preceded Gen. 3, 10; 18, 15; Jer. 3, 8; or that of which one is afraid, follows in the apodosis Ps. 46, 3, Jer. 51, 46, but always circumstantially; and when the act of fear has relation to a person or thing, מִן follows (Ps. 3, 7; Job 5, 21) or מִפְּנֵי (2 Kings 1,15; 19,6) or מִלִּפְנֵי (1 Sam. 18,12) *of*, or in addition לְ of the person or thing for whom one fears Prov. 31, 21; Josh. 9, 24. When the thing of which one is afraid follows in a verb, the infin. and לְ are put Gen. 19, 30, or the infin. and מִן Gen. 46, 3, 1 Sam. 3, 15; or an apodosis follows, introduced by פֶּן Gen. 31, 31; 32, 12. Sometimes יָרֵא is put to have an assonance with רָאָה, without another meaning, e. g. Job 6, 21; 1 Sam. 28, 13; Ps. 40, 4; 52, 8 &c. — 3. *to fear*, with accus. of the person Num. 14, 9, Job 9, 35, or of the thing Ps. 23, 4, as an active verb. — 4. in a noble sense: *to feel awe*, hence *to reverence, esteem highly, honour*, parents Lev. 19, 3, a king 1 Kings 3, 28, leaders Josh. 4, 14, prophets 1 Sam. 12, 18, the sanctuary Lev. 19, 30, an oath

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1 Sam. 14, 26. For the most part applied to religious awe and the fear of God, where the object אֱלֹהִים, or יי, or שֵׁם יי, stands in the accus. Ps. 33, 8; 102, 16; Is. 59, 19, seldom with מִלִּפְנֵי Eccles. 8, 12; or יי is omitted Jer. 44, 10. Hence it means directly *to be pious, faithful, God-fearing* Ps. 40, 4; 52, 8; 64, 10; Is. 41, 5; Mic. 7, 17, i. e. to have an awe of God who does mighty deeds 1 Sam. 12, 18, who reveals Himself by His servants Ex. 14, 31, who avenges injustice Ex. 1, 17; Prov. 3, 7; Job 1, 9. Then generally, *to worship*, God 1 Kings 18, 12; idols 2 Kings 17, 7; Deut. 3, 22. Deriv. מוֹרָא, יִרְאָה, יִרְאָא and perhaps the proper names יִרְאִיָּה, יִרְאוֹן. — 5. proceeding from the fundamental signification, *to turn* or *bend back*, like the Arab. وَرَأَ, and therefore also *to refrain*. Derivat. יִרְאָה.

Nif. נוֹרָא (only *part. m.* נוֹרָא, *f.* נוֹרָאָה, *pl.* נוֹרָאוֹת, and *fut.* יִוָּרֵא) *to be feared*, hence *to be fearful, terrible, dreadful*, of a people Is. 18, 2 7, Hab. 1, 7, a wilderness Deut. 1, 19, Is. 21, 1, the day of judgment Jo. 2, 11; 3, 4; *to be reverenced*, of God Ps. 130, 4. *Part.* נוֹרָא *awe-inspiring, exciting astonishment, wonderful, stupendous*, an epithet of God Deut. 10, 17, Dan. 9, 4, of the name of God Deut. 28, 58, Mal. 1, 14, of angels Judges 13, 6, of a holy place Gen. 28, 17, of mighty deeds Ps. 66, 3 5, of praise Ex. 15, 11. נָאוֹר also appears once for נוֹרָא, as an epithet of God, Ps. 76, 5, as well as 76, 8; though one may also abide by the textual reading. נוֹרָאוֹת subst. *wonderful acts*, deeds of kings or heroes Ps. 45, 5, or of God Deut. 10, 21; as an adv. *in a wonderful way* Ps. 65, 6; 139, 14, like נִפְלָאוֹת as an adverb.

Pih. יֵרֵא (*part. m.* מְיָרֵא, *inf.* יָרֵא, with *suff.* יְרָאֵם) *to terrify, to make afraid*, with בָּהָל, with the accus. of the object 2 Sam. 14, 15; Neh. 6, 9 14 19; 2 Chr. 32, 16.

Hithp. הִתְיָרֵא (according to the cod. Sam. Gen. 42, 1, which the Targ., Syr. and others follow in translating) *to be mutually afraid*, therefore *to be helpless*; but it is neither necessary to write תִּתְיָרְאוּ, nor to regard תִּתְיָרְאוּ as = תִּתְיָרְאוּ, since the Hithp. of רָאָה suits very well.

The original signification of the stem is clear from יָרֵהּ (which see), Ar. وَرِعَ (to tremble, to be afraid), יָרֵעַ (which see), Ar. وَرِعَ and وَرِغَ (to be afraid, to quake, to retreat timidly); and the transition to *to retreat timidly, to be timorous, fearful*, and *to be pious* with relation to God, is indicated both by the Ar. وَرَعَ, and the stems in Arab. and Syr. cognate with the original conception.

יָרֵא (*constr.* יְרֵא, *plur.* יְרֵאִים; prop. *a part.*) *adj. m.*, יְרֵאָה (but only *constr.* יִרְאַת Prov. 31, 30 for יְרֵאַת) *f. fearing, anxious, faint-hearted*, in a worldly sense Deut. 20, 8, Jer. 42, 16, but usually in a religious meaning; in which case יי 2 Kings 4, 1 and 17, 32, or אֱלֹהִים Jon. 1, 9 follow sometimes in the accus., sometimes in the genitive Ps. 15, 4; Prov. 31, 30; Eccl. 7, 18; so also joined with מִצְוָה Prov. 13, 13, דְּבַר יי Ex. 9, 20, שְׁבוּעָה Eccles. 9, 2, שֵׁם יי Mal. 3, 20 in the accus.; it is seldom with מִפְּנֵי Deut. 7, 19 or מִלִּפְנֵי of the person; or the infin. with לְ follows Judges 7, 10. For יְרֵא (יי) אֱלֹהִים Eccles. 8, 12, Mal. 3, 16, יְרֵאִים never stands alone to denote the pious.

יִרְאָה (an infin. noun; *constr.* יִרְאַת, with *suff.* יִרְאָתִם, יִרְאָתִי) *f.* 1. prop. an infin. substantively, *reverence*, construed with accus. אֶת־יי Deut. 4, 10; 5, 26; מִיִּרְאָה 2 Sam. 3, 11 also belonging to it. — 2. *a quaking*, coupled with בֶּצַע Ps. 55, 6, *a fright* Ez. 30, 13, יְרֵא יי Jon. 1, 10 *to have a terror*, to be seized with terror; *terror-exciting* Ez. 1, 18 (but see יִרְאָה); *fear* Job 22, 4, where the suffix is to be taken objectively (*fear of thee*), just as in the meaning *fear of God, piety*, the suffix sometimes stands objectively Jer. 32, 40. יִרְאַת is sometimes a *preposition: from fear of* Is. 7, 25, nouns in the construct state being so used elsewhere, e. g. תְּחִלַּת 2 Sam. 21, 9. — 3. *piety, fear of God*, in the constr. with יי (Prov. 1, 7; 9, 10) or אֱלֹהִים (Gen. 20,

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11; 2 Sam. 23, 3), אֲדֹנָי Job 28, 28; the supplement is but seldom omitted Job 4, 6; 15, 4. יִרְאָתִם אֹתִי Is. 29, 13 *their reverence for me*, i. e. their fear of me.

יְרֵאָה (see יָרֵא 5) *f. the under side, hind-side*, Ez. 1, 18 (as may be read for יִרְאֵיהֶן) *and they have a hind-side*, opposed to גֵּבָהּ *upper side*; comp. Ar. وَرَاءٌ (what is behind).

יִרְאָה (a noun formed from the fut. Kal of רָאָה; *seeing*) *m.* only in the proper name יִרְאֵאֵלִיָּה and in יִרְאֶה יְיָ (see יְהוָה).

יִרְאוֹן (*place of terror*) *n. p.* of a city in Naphthali Josh. 19, 38, now *Jarûn*; see *Seetzen* II, 123.

יִרְאִיָּה (*Jah is the Seeing*) *n. p. m.* Is. 37, 13 14.

יָרֵב (properly = יָרִיב Hif. of רוּב, as Jerome actually read it; *one fighting, an adversary, enemy*) a symbol. *n. p.* of the warlike Ashur Hos. 5, 13; 10, 6, and therefore standing as a parallel to אַשּׁוּר; comp. רַהַב for Egypt. It is also possible that it is an old Assyrian word. Vulg. *ultor*. Others take *Jareb* to mean *great, powerful* from רַב = רָבַב, which the Syr. ܪܒ actually signifies.

יָרִב (prop. fut. Kal of רוּב, made into a noun for יָרִיב, *constr.* יְרַב) *m. disputer, fighter*, only in the proper names יְרַבְּעַל, יְרַבֶּשֶׁת; for the sense comp. the proper names יָרַב, יָרִיב, יְרִיבַי.

יָרֹב (*constr.* יְרַב, a noun from the fut. Kal of רָבַב I.) *m.* only in the proper name יְרֻבַּעַם.

יֶרֶב (from רָבָה) *m. multitude*, K'ri 2 Chr. 24, 27.

יְרֻבַּעַל (contracted from יְרַב בַּעַל, *Baal is contender, disputer;* in Judges 6, 32 another turn is given to the signification of the name, which does not at all seem to have been the original one) *n. p.* of the judge known elsewhere by the name of גִּדְעוֹן Judges 6, 32. Inasmuch as בַּעַל is identical with בֹּשֶׁת = בֻּשֶׁת in the religious views of the ancient Hebrews, he is called in 2 Sam. 11, 21 יְרֻבֶּשֶׁת (which see). LXX Ἰεροβάαλ, Sanchoniathon (Eus. Praep. Ev. 1, 10) Ἰερόμβαλος (termed a priest of Jehovah). The name was at first an epithet of the Phenician *Archal*, i. e. Hercules, in Palmyrene יְרִיבֹעַל (Palmyr. Denkmäler IV, 5); and Gideon may have received this surname as a warrior.

יִרְבְּעָם (*God is enlarger*, see עָם) *n. p.* of the first king of the ten tribes 1 Kings ch. 12-14, and then of another king 2 Kings 14, 23-29.

יְרֻבֶּשֶׁת see יְרֻבַּעַל and בֹּשֶׁת.

יָרַד (3 *p. perf.* once רָד Judges 19, 21 abridged from יָרַד; in the old triumphal song of Deborah, which has much Aram. colouring, יָרַד 5, 13 occurs twice, since the perf. is necessary here on account of אָז compared with verses 11 19 22, as the old translators also take it; *inf. abs.* יָרֹד, *constr.* יֶרֶד [with *suff.* רִדְתִּי] and once רְדָה Gen. 46, 3 [elsewhere with the first vowel ־, e. g. לַרֶדֶת, נַרְדָה], once even יְרֹד, with *suff.* יְרֹדִי Ps. 30, 4 K'ri; *imp.* רֵד or lengthened רְדָה; *fut.* יֵרֵד omitting the first radical, *apoc.* יֶרֶד, *in pause* יֵרֶד) *intr.* properly *to fall from* or *down, to go, run, flow down*, to which fundamental signification all the meanings and all comparisons lead. Hence *to move downwards, to descend, to come down*, from a higher place to a person or thing Ex. 19, 11 18, Ps. 144, 5; with מִן of the place *whence* 2 Kings 1, 10, Deut. 28, 24; and with עַל *to*, if it be an elevated place Ex. 19, 18; Mic. 1, 3; *to descend, come down, go down, travel down* &c. with מִן of a place Ex. 19, 14, Ez. 27, 29; but with מֵעַל, if the verb to be supplied before יָרַד must be coupled with עַל, Judges 4, 15; 1 Sam. 25, 23; Ez. 26, 16; seldom with מֵעִם Judges 9, 37. The place *to which* stands with עַל, when it is an elevated point Ez. 47, 8, but otherwise with אֶל 2 Sam. 11, 10 or לְ Song of Sol. 6, 2, or with an accus. with or without *a* of motion Ps. 55, 16, Job 7, 9, Gen. 12, 10; which accus. with a partic. is so expressed as that יָרַד stands in construct state with the follow-

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ing noun, e. g. יֹרְדֵי עָפָר, יֹרְדֵי בוֹר, Ps. 22, 30, *going down into the pit, into the dust;* seldom with בְּ Ex. 15, 5, Is. 63, 19, which usually means *to come down by* or *on* a thing GEN. 28, 12, JUDGES 7, 11, 2 KINGS 20, 11, *to descend into* something Is. 5, 14; JON. 1, 3. With אֶל of a person Ex. 11, 8. Very often יָ stands absol. GEN. 43, 20; Ex. 19, 24; Is. 47, 1; and to supplement the idea a verb in the infin. with לְ follows 2 KINGS 8, 29, 1 CHR. 7, 21, JUDGES 15, 12, or without לְ 1 SAM. 17, 28; or also a finite verb 2 SAM. 23, 20; NUMB. 11, 17. The applications of יָ are very numerous, and may be grouped under the following significations: *to be brought down*, בְּיָד in the hand 1 SAM. 23, 6, *to fall down* JER. 13, 18, *to be precipitated down* Ex. 9, 19, *to run downwards*, of a boundary NUM. 34, 11, JOSH. 18, 16, *to lead down*, of a way PROV. 7, 27, *to sink, perish* (fig.) Ez. 30, 6, *to go down*, of the shadow on the hands of a sun-dial 2 KINGS 20, 11, Is. 38, 8, *to come down, to descend*, at the manifestation of God Is. 63, 19; 64, 2, *to rush down*, to battle JUDGES 5, 13, *to incline*, of the day JUDGES 19, 11, *to enter*, when the thing is conceived of as lying lower, e. g. into a ship JON. 1, 3, into a well 2 SAM. 23, 20, *to walk down*, to the sea or to a port JON. 1, 3, to a spring GEN. 24, 16, to a garden SONG OF SOL. 6, 2; *to put to sea* Is. 42, 10; *to come down* from a city (because cities were usually on heights) RUTH 3, 3, 2 KINGS 6, 18, from the citadel 1 SAM. 9, 25, from the temple to the citadel JER. 22, 1; 26, 12; *to go into the combat*, because fights were usually on a plain 1 KINGS 18, 44; *to go to the slaughter-bench* JER. 48, 15; *to travel*, to a country lying lower JUDGES 7, 24, 1 SAM. 25, 1, so from Jerusalem to Egypt GEN. 12, 10, to Philistia and the lands on the coast JUDGES 14, 1, 1 SAM. 13, 20, into the Jordan-valley 10, 8; it is even coupled with עַל־הֶהָרִים JUDGES 11, 37, when the country out of which one goes to the mountains lies still higher; *to flown down* DEUT. 9, 21; *to fall down*, of rain, of dew NUM. 11, 9, and so in a great variety of applications. Like other words of flowing, overflowing, יָרַד (likewise Ar. وَرَدَ) has with it an accus. of the thing which descends, e. g. *the eye flows with* פַּלְגֵי מַיִם LAMENT. 3, 48, מַיִם 1, 16, דִּמְעָה JER. 9, 17, seldom with בְּ Is. 15, 3. Deriv. מוֹרָד and the proper names יַרְדֵּן, יֶרֶד.

Hif. הוֹרִיד (*part.* מוֹרִיד, *fut.* יוֹרִיד) prop. to cause a thing to go down, *to bring down* JUDGES 7, 4; 1 SAM. 30, 15; *to let down* JOSH. 2, 15; *to send down* EZ. 26, 20; *to cast down* PS. 56, 8; *to put down* Is. 10, 13; *to subdue, chastise* 2 SAM. 22, 48, for which וַיַּדְבֵּר stands in the parallel place of the Psalm; *to let flow down, shed*, tears LAMENT. 2, 18; *to sink*, the head 2, 10; *to cause to flow down* Is. 63, 6.

Hof. הוּרַד *pass.* of Hifil: *to be led down* GEN. 39, 1, *to be taken down* NUM. 10, 17, *to be cast down* Is. 14, 15.

The original idea of יָרַד is both a motion downwards and a motion forwards, to proceed, to proceed descending, to fall forwards, to which the same stem in Ethiopic, and usage in Arabic (وَرَدَ to go down) point. Hence it is cognate with יָרַם (which see) *to throw headlong, to precipitate*, with לְנֶגֶד פְּ *to run to meet, to precipitate before*, and Pih. יָרַם trans. The organic root יְ־רַ־דְ, יְ־רַ־מְ is identical with that in יָרֵךְ, רָדַ, רָדַם &c.

יֶרֶד (according to some *low ground, water*, comp. יַרְדֵּן) *n. p. m.* GEN. 5, 15, the sixth in the series of the patriarchs GEN. ch. 5; and if we assume that the fathers before the flood only denoted a very old circle of gods, we may understand by this the god of low ground, of water, somewhat = the Indian Varuna. As a designation of a certain circle of time יֶרֶד may denote *a marching down*, i. e. the going down to the plain to carry on the cultivation of the soil. In any case יֶרֶד appears to be identical with עִירָד of the other narrator. A name of later times 1 CHR. 4, 18.

יַרְדֵּן (prop. *river*, from יָרַד, as in

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Syr. from the same stem comes the noun ܝܰܪܳܕܳܐ lake, sea; comp. יְאֹר the Nile, prop. river, stream, שִׁחֹר, and the Nile itself [see יְאֹר], also *Ganges* from *ganga*, prop. river, Lat. *Rhenus*, German *Rhein*, prop. flowing, river, &c. &c. The termination ־ָן, as already remarked by *Hiller* in his Onomast. p. 194, is a very old Aramaeising dual form [comp. Aram. תְּרֵין], because the river is divided by the Sea of Genesareth, comp. קַרְתֵּין = קִרְיָתַיִם) *n. p.* of the great river of Palestine, *the Jordan*, usually with the article on account of its easily observable appellative signification Gen. 13,10; 32, 11; 50,10; Is. 8, 23; Jer. 12, 5 &c.; the article is omitted only in Ps. 42, 7, where the poet calls all Palestine אֶרֶץ יַ׳, and Job 40,23, where יַ׳ denotes *stream*, *river* generally. In Phenic. יַרְדַּן was also the name of a river in Crete (Hom. Odyss. γ', 292). The Jordan has its different springs at the foot of Antilibanus, and comes forth from a hollow (Pan's hollow) south of the city דָּן יַעַן (Phenic. בַּעַל יַעַן i. e. Paneas, Banjas), for which reason the Talmud (Bechoroth 55) looked upon the name as moulded together from יֶרֶד דָּן (river of Dan). כִּכַּר הַיַּ׳ see כִּכָּר; עֵבֶר הַיַּ׳ see עֵבֶר; גְּאוֹן הַיַּ׳ see גָּאוֹן. As to the orthography of the name, there was in addition to יַרְדֵּן (whence the Targ. יַרְדְּנָא, Phenic. יַרְדַּן) a יָרְדֵּן (from יֹרֵד), from the latter of which arose the Greek Ἰορδάνης, Lat. *Jordanes* and *Jordanis* (Plin. H. N. 5, 15), Syr. *Jurdnon*, Arab. *el-Urdan* (it is, however, so called only as far as the lake of Tiberias, for south of that it is named *el-Sahriat*, الشريعة i. e. the ford), Pers. *Hordum*. The derivation of it from רָדַן, Ar. ردن, to rush, should be rejected.

יָרַהּ (only *fut. pl.* תִּרְהוּ, which should be read תִּרְהוּ, as some mss. have תִּירְהוּ) *intr.* same as יָרֵא *to be terrified*, *afraid* Is. 44, 8, coupled with פָּחַד; Ar. وَرِهَ the same. See יָרֵא.

יָרָה I. (1 *p. perf.* יָרִיתִי; *part. m.* יוֹרֶה, *pl.* יוֹרִים, יֹרִים; *inf. abs.* יָרֹה, *c.* יְרוֹת, with לְ, לִירוֹת, once יְרוֹא 2 Chr. 26, 25; *imp.* יְרֵה; *fut.* יִירֶה, which does not, however, occur) *tr.* 1. *to throw with a sling*, with בְּ of the shooting-engine 2 Chr. 26, 15; *to shoot*, arrows (חִצִּים, זִקִּים) 1 Sam. 20, 36 37, Prov. 26,18, omitting חֵץ 2 Kings 13,17, Ps. 64,5, with לְ *at* one Ps. 11,2; יוֹרֶה (*pl.* יֹרִים) *an archer* 1 Chr. 10, 3; 2 Chr. 35, 23. On נִירָם see יָרָה II. — 2. *to lay*, the foundation- or corner-stone Job 38, 6; *to erect*, a memorial stone Gen. 31,51; generally *to found*; the Aram. רְמָא, Syr. ܪܡܳܐ, Greek βάλλεσθαι, Lat. *jacere* being also used in the same sense. Derivat. יְרוּ (for יְרוּת), יְרִי (for יְרִית) in proper names; perhaps also the proper name masc. יוֹרַי (from יוֹרָיָה *Jah is founder*). See יְרוּשָׁלַם and יְרִיאֵל.

Nif. נוֹרָה (only in *fut.* יִיָּרֶה for יִוָּרֶה) *to be struck with arrows* Ex. 19,13.

Hif. הוֹרָה (with *suff.* הֹרַנִי; *part. m.* מוֹרֶה, *plur.* מוֹרִים, but also מוֹרְאִים; *fut.* יוֹרֶה, *apoc.* יוֹר, 3 *pl.* יוֹרוּ, יוֹרְאוּ) *to cast*, *to throw*, Job 30,19 *he has cast me into the dust; to shoot*, arrows 1 Sam. 20, 20, 2 Kings 13, 17, as in Kal also with the omission of חִצִּים, מוֹרִים or מוֹרְאִים *archers* 2 Sam. 11, 24; 1 Chr. 10, 3. Fig. *to hurt*, *to injure* Ps. 64, 5. יוֹרֶא Prov. 11, 25 see Hof. of יָרָא II. = רָוָה and יָרָה III.

יָרָה II. (in Kal only *fut.* יִירֶה, 1 *pl.* with *suff.* נִירָם) *intr.* same as אָרָא II. (page 141), אָרָה (page 145), Ar. أَرِيَ, أَرَى, لَرَّ and وَرَى, comp. Sanskrit *ar*, Latin *ur*) 1. *to glow*, *to burn*, in which latter sense once *trans.* Num. 21, 30 *we burnt them* (בָּמוֹת בַּעַל = בַּעַל בָּמוֹת, עָר), *Heshbon is destroyed unto Dibon*, *we desolated them* (נַשִּׁים fut. Hif. of נָשָׁה = נָצָה Jer. 4, 7) *as far as Nofach* (Nobach), *the fire* (אֵשׁ for אֲשֶׁר, as the LXX read) *reacheth unto Medeba*. — 2. *to shine*, *to glitter*, *to light*, hence *to see*, which is an illumination (comp. λεύσσω); as רָאָה (which see), is also capable of being referred to this primitive idea;

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and the redupl. יָרָה comes back to the signification just given. See Hifil.

Hif. הוֹרָה (*part.* מוֹרֶה; *pl.* מוֹרִים; *inf. tonstr.* הוֹרוֹת; *fut.* יוֹרֶה) 1. *to shew, to point out*, i. e. to cause to see, with accusative of the person and also of the thing, as עַיִן Ex. 15, 25, דֶּרֶךְ Ps. 27, 11, seldomer with בְּ *to point to* a thing, as בְּדָרֶךְ 1 Sam. 12, 23, בְּיַד אֶל Job 27, 11, or with אֶל 2 Chr. 6, 27, but also with the omission of דֶּרֶךְ Gen. 46, 28; with מִן of the thing *out of which*, Is. 2, 3 *and he will shew us* (one) *of his ways*, in a fig. sense; sometimes also with בְּ of the instrument Prov. 6, 13. — 2. *to teach, to instruct*, prop. to point out a way, an outlet or expedient, with accus. of the person Job 6, 24 or accus. of the thing Is. 9, 14, or with a double accus. Ps. 27, 11; 86, 11 &c.; seldom with לְ of the person Deut. 33, 10, Hos. 10, 12; or absol. Hab. 2, 19; Job 36, 22. Hence מוֹרֶה *a teacher, master*, prop. instructor Is. 9, 14; once מוֹרֶה stands for it Ps. 9, 21, as the LXX and Syr. have taken it. On the meaning "lord, ruler" see under מָרָה; and מוֹרֶה in proper names see under מוֹרָח. — Derivat. תּוֹרָה and perhaps תּוֹר 1.

יָרָה III. (i. e. רָוָה, transposed from רָוָה; in Kal only *part. m.* יוֹרֶה) *intr. to flow abundantly, to stream over, part.* יוֹרֶה as a noun *the early rain*, as that which pours in abundance Deut. 11, 14; Jer. 5, 24; on the contrary יוֹרֶה Hos. 6, 3 is the fut. Hif. for אֲשֶׁר יוֹרֶה and has therefore the accus. with it. The noun יוֹרֶה as a proper name is only a collateral form of יוֹרָה; and perhaps the proper name יוֹרִי also belongs here.

Nif. נוֹרָה (only *fut.* יִוָּרֵא Prov. 11, 25, which stands perhaps for יִוָּרֶה) *to be moistened*, see Hof.

Hif. הוֹרָה (הִרְוָה, *fut.* יוֹרַד, *part.* מוֹרִיד) 1. *to water, to fructify*, with the accus. אֶרֶץ Hos. 6, 3; *part.* יוֹרֶה = מוֹרֶה *the richly-fructifying early rain* Jo. 2, 23, along with מַלְקוֹשׁ, as יוֹרֶה in Jer. 5, 24; on the other hand מוֹרֶה Ps. 84, 7 is the proper name of a parched and fruitless valley, through which the pilgrims had to go, as well as through that of *Baca*. Other places were also designated more exactly by מוֹרֶה, as אֵלוֹן Gen. 12, 6, גִּבְעַת הַמּוֹרֶה Judges 7, 1; a point which will be explained under מוֹרֶה. — 2. *to fructify, to beget*, of a man, Job 3, 3 *and the night, which said, a man has begotten.* But see הָרָה.

Hof. הוּרָה (*fut.* יוּרָא = יִוָּרֵא, which, however, is better taken as Nif.) *pass. to be moistened, quickened*, Prov. 11, 25.

יְרִי (an old form for יְרִיָּה from יָרָה I.) *f. foundation, place*, only in the proper names יְרִיאֵל, יְרִיאֹתַם, יְרִיעוֹת.

יְרִיאֵל (*foundation of El*) *n. p.* of a desert, the south-eastern continuation of the desert תְּקוֹעַ, 2 Chr. 20, 16 compared with 20, 20; and probably the large flat territory which is now named el-Husâsah (הַחֲצֵיץ) from a נַחַל (Wady) on its northern side (*Robinson*, Palest. II. p. 480).

יְרֹחַ (perhaps denom. from יֶרַח; *born at the new month*) *n. p. m.* 1 Chr. 5, 14. Comp. אֲלוּלַי (see אֱלוּל), חֻדָּשׁ (see חֹדֶשׁ 4), פָּסֵחַ, שִׁבְתַּי, חַגַּי, חַגִּית, חַגִּיו, חַגָּי, פֶּסַח (modern Hebrew פֶּסַח = פֶּן־סַח), שַׁבְּתַי.

יֶרֶק *m.* same as יָרָק *green thing, green herb* Job 39, 8.

יְרוּשָׁא (*possession*, viz. of Jah) *n. p. f.* 2 Kings 15, 33, for which 2 Chr. 27, 1 has יְרוּשָׁה.

יְרוּשָׁה *n. p.* see יְרוּשָׁא.

יְרוּשָׁלַם (originating in יְרוּ־שָׁלַם, according to the Masora on Jer. 26, 18 written fully five times יְרוּשָׁלַיִם, as it was at a later period on Maccabean coins and in modern Hebrew; with *a* of motion יְרוּשָׁלַמָה 1 Kings 10, 2 or fully יְרוּשָׁלַיְמָה 2 Chr. 32, 9; with prefixes־יְרוּשָׁ, בִּירוּשָׁ־, מִירוּשָׁ־ &c.) *n. p. f.* (Is. 3, 8; 10, 11; 37, 10 &c.), the metropolis of the Israelite kingdom from David onward 2 Sam. ch. 5. 6, after having been previously merely a royal city of the Canaanites Josh. 10, 1 5; 15, 8, called at first only שָׁלֵם (which see) Gen. 14, 18, afterwards יְבוּס Judges 19, 10, or עִיר הַיְבוּסִי 19, 11, or simply

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יְבוּסִי Zech. 9, 7. The name שָׁלֵם was sometimes also used later by poets Ps. 76, 3, as well as יְבוּסִי Zech. l. c. According to Jewish tradition (Beresh. rab. ch. 43) Jerusalem had also the name צֶדֶק, interpreted by the prophet Isaiah Is. 1, 21; for which reason its kings were called מַלְכִּי־צֶדֶק (Gen. 14, 18), אֲדֹנִי־צֶדֶק (Josh. 10, 1). It had also the names עִיר אֱלֹהִים Ps. 46, 5, עִיר יי׳ צְבָאוֹת 48, 9, עִיר הַקֹּדֶשׁ Neh. 11, 18. The inhabitants of Jerusalem were called יֹשְׁבֵי יְרוּשָׁלַם Jer. 4, 4; 8, 1; 11, 12, or יוֹשֵׁב יְרוּ׳ (collect.) Is. 5, 3; 8, 14; 22, 21, or בַּת יְרוּ׳ 37, 22 and finally יְרוּשָׁלַם alone 4, 4; by which even the Jews in exile were designated 40, 2 9; 41, 27. Poetically as an image of beauty Song of Sol. 6, 4. The city lay on the confines of Judah and Benjamin (Josh. 15, 63 comp. with Judges 1, 21; and so Joma 12, Sebachim 53).

As to the derivation of the name, the last part of the compound שָׁלֵם (i. e. שָׁלַיִם) obviously originated as a dual form from the double city (upper and lower); and the almost painfully defective orthography, with the appearance of שָׁלֵם as a complete name of the city (Gen. 14, 18; Ps. 76, 3), the Arabic orthography سلام (= שָׁלוֹם), and the Greek Σόλυμα (*Joseph.* Antt. 1, 10, 12) as well as the Latin *Solyma* (*Mart.* 10, 65, 5) = שָׁלוֹם, point unmistakeably to the primitive form שָׁלֵם (which see) = שָׁלוֹם. This שָׁלֵם is like שָׁלוֹם (in אֲבִישָׁלוֹם) an epithet of the supreme deity, with which the very ancient city was invested. The first part of the compound (יְרוּ) has been taken since Reland, and even earlier and better in Beresh. rabb. c. 56, for יִרְאוּ = יִרְאוּת *vision*, from רָאָה with relation to the name יי׳ יִרְאֶה in Abraham's history Gen. 22, 8-14; or for יְרוּא (from יָרֵא), so that the sense would be "*Shalem's veneration*", or for יְרוּשׁ (from יָרַשׁ) *possession*, conseq. "*Shalem's possession*" (*Simonis*, *Ewald*), so that the Shin is represented as excluded by the following שָׁלֵם; in which case a Dagesh forte rather should have been expected. Lastly, and altogether unsuitably, it has been referred to יְרוּשָׁה (*Kaplan*, *Hitzig*). As יְרוּ appears in the name of the wilderness near Jerusalem, and יְרוּ, יְרִי appear generally in proper names, it is better to take יְרוּ so here also; whence the appellative meaning would be *foundation* (or place, abode), an interpretation which *Saadia* had in his mind (on Is. 44, 28; 51, 17; 60, 1; 62, 1 6) in his دار السلام and (Is. 40, 2) مدينة السلام. The later Arabic name *el-Kuds* or *Beit el-Mukaddas* (بيت المقدس) is only a paraphrase like *Ir ha-Kodesh* in Hebrew (Neh. 11, 18). The name of reproach given by the emperor Hadrian, Aelia Capitolina, written by the Arabs ايليا, was never generally adopted.

יְרוּשְׁלֶם *Aram.* the same Ezr. 5, 14; 6, 9; also יְרוּשְׁלֵם Ezr. 4, 20 24; 5, 1; Syr. ܐܘܪܫܠܡ.

יְרוּשְׁלֵם see יְרוּשְׁלֶם.

יָרַח (not used) *intr.* prop. same as אָרַח *to go about*, *to wander*, same as סָבַב, סָחַר, prop. to turn, to go about, here *to make a circuit*, spoken of the moon, the moon being generally celebrated for her majestic walking (Job 31, 26). Deriv. יָרֵחַ, יָרַח, the proper names יָרַח and יָרוֹחַ.

The fundamental signification of the stem י׳ to יָרַח does not lie in *to shine*, *to glitter*, even if לְבָנָה (which see), Ar. قَمَر, Latin luna, proceed from that; but in the regular monthly circuit; and the Ar. أَرَخَ (to run through a cycle of time), together with وَرَخَ, whence أَرْخَة a section of time, تَأْرِيخ a chronicle, and ورخ II. to describe a monthly date, confirm this fundamental meaning, which can only be in the organic root אָ־רַח, found also in בָּ־רַח, תָּ־רַח &c.

יָרֵחַ (prop. a particip. noun; with *suff.* יְרֵחֵךְ) *m.* prop. *that which makes a circuit* (monthly), hence *the moon*, a heavenly body determining times Ps. 104, 19; in

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prose with the article Gen. 37, 9; Deut. 4, 19; 17, 3; 2 Kings 23, 5, seldom in poetry Ps. 136, 9; rather is it omitted there Job 25, 5; 31, 26. לִפְנֵי יָ׳ Ps. 72, 5 *before the moon*, i. e. as long as the moon endures, *always*, like עַד בְּלִי יָ׳ *till there is no more moon*, i. e. always; 89, 38 confirming this manner of expression. In Targumic, Syr., Zab. and Arab. are used for "moon", like the Hebr. לְבָנָה in poetry, such nouns as have stems denoting *to shine*, Aram. סַהֲרָא, Syr. ܣܗܪܐ, Ar. قَمَر (from قَمِرَ to be white); but the use of the word for "month" is a sure proof of the derivation given. The Arab. رَاحَ to come at evening, of the new moon, is a denom.

יֶרַח (*pl.* יְרָחִים, *constr.* יַרְחֵי) *m.* 1. prop. time of the cycle of the moon, i. e. *a lunar month*, Deut. 33, 14; Job. 3, 6; 7, 3 &c., used in poetry as well as prose, though the later חֹדֶשׁ (which see) is more frequent. יֶ׳ יָמִים Deut. 21, 13 and 1 Kings 15, 13 *a month of time*, i. e. a month long. גֶּרֶשׁ יְרָחִים Deut. 33, 14 *fruit of months*, i.e. what the months bring; poet. יַרְחֵי קֶדֶם Job 29, 2 *months of the past*, i. e. earlier days. — יֶ׳ is related to יָרֵחַ as *moon* to *month*, μήνη to μήν; Aram. יַרְחָא, ܝܪܚܐ, Zab. transp. יַחְרָא the same; and the noun may also have been in Arab., as is to be seen from ورخ II. — 2. (perhaps = חֹדֶשׁ *new moon*, and then like it applied to proper names) *n. p.* of the fifth son of Joktan Gen. 10, 26; 1 Chr. 1, 20; afterwards the name of a tribe related to the Hadramautites, and of a region, by which is understood the moon-coast (غب القمر) and moon-mountains (جبل القمر) with their inhabitants in the neighbourhood of Hadramaut.

יְרַח (not used) *Aram.* same as Hebr. יָרַח, hence

יְרַח (*pl.* יַרְחִין) *Aram. m. month* Dan. 4, 26; Ezr. 6, 15.

יְרֵחוֹ (the usual orthography, elsewhere יְרִיחוֹ also, in the book of Joshua, and once יְרִיחֹה; formed from the fut. Hifil of רוּחַ *to smell, to be fragrant;* the termination וֹ- or ה- stands for וֹן-; *the fragrant with spices*) *n. p.* of a celebrated city of Palestine in the neighbourhood of the Jordan and the Dead Sea, in Benjamin Josh. 18, 21, whose abundance in palms (therefore called also עִיר הַתְּמָרִים which see), roses, balsam and honey was much famed (Ben Sira 24, 18; Justin. 36, 3; *Jos.* Antt. 4, 6, 1; 14, 4, 1; 15, 4, 2), now called by the Arabs *Richa* (ريحا). LXX Ἱεριχώ, in Strabo Ἱερικοῦς.

יְרַחֵם *m. mercy*, see יְרַחְמְאֵל.

יְרֹחָם (formed from the fut. Puhal of רָחַם; *a beloved, favoured one*, viz. is El) *n. p. m.* 1 Sam. 1, 1; Neh. 11, 12; 1 Chr. 8, 27; 9, 8 12; 12, 7; 27, 22; 2 Chr. 23, 1.

יְרַחְמְאֵל (*El is pitier*, from יְרַחֵם אֵל) *n. p. m.* 1 Chr. 2, 9; 24, 29; Jer. 36, 26. *Patr.* יְרַחְמְאֵלִי 1 Sam. 27, 10.

יַרְחָע (Egyptian) *n. p.* of an Egyptian slave 1 Chr. 2, 34 35, who had become a citizen in the tribe of Judah.

יָרַט (only *perf.*) *intr. to go forward, to rush* or *run forward*, with לְנֶגֶד פְּ׳ *against one*, Num. 22, 32 *for the journey ran against me*, i. e. I was compelled to it against my will. The stem is connected with יָרַד (which see); and the Arab. ورط also proceeds from the same fundamental signification.

Pih. יִרַט (only 3 *p. perf.* with *suff.* יִרְטֵנִי as יִסְּרֵנִי Is. 8, 11, conseq. ־ֵנִי for ־ַנִי) *to hurl*, עַל יְדֵי פְּ׳ *into the hands of one*, Job 16, 11 *he hurled me into the hands of the wicked*, as the LXX, Symm., Vulg. have already taken it; Ar. وَرَّطَ.

Puh. יֹרַט (*part.* מוֹרָט) *to be swift, nimble*, as חַד (Hab. 1, 8) of the Chaldeans, hence מוֹרָט, coupled with מְמֻשָּׁךְ, Is. 18, 2 7; describing the bold and warlike Ethiopians at Meroë. But see מָרַט.

יְרִי (an old form for יְרִית from יָרָה I.) *f. foundation*, same as יְרוּ, only in the proper names יְרִיאֵל, יְרִיָּה, יְרִיָּהוּ.

יְרִיאֵל (*foundation* or *possession of El*) *n. p. m.* 1 Chr. 7, 2.

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יָרִיב (a noun developed out of the fut. Hif. of רוּב) *m.* 1. *an opponent, adversary, enemy* Is. 49, 25; Jer. 18, 19; Ps. 35, 1. — 2. (*a leader of combat*, viz. Jah is) *n. p. m.* Ezr. 8, 16. The proper names יְהוֹיָרִיב, יוֹיָרִיב are compounded with it.

יְרִיבַי (contracted from יְרִיבְיָהוּ; *Jah is a leader of combat*) *n. p. m.* 1 Chr. 11, 46. The proper name יִרְבַי is abridged from it.

יְרִיָּה (contracted from יְרֵי יָהּ; *foundation of Jah*) *n. p. m.* 1 Chr. 26, 31.

יְרִיָּהוּ (= יְרִיָּה) *n. p. m.* 1 Chr. 23, 19; 24, 23.

יְרִיחָה see יַרְחָה.

יְרִיחוֹ see יַרְחוֹ.

יְרִימוֹת (*elevation*, see יַרְמוּת) *n. p. m.* 1 Chr. 7, 7; 12, 5; 25, 4; 27, 19; 2 Chr. 11, 18; 24, 30; 31, 13.

יְרִימוֹת see יַרְמוּת.

יְרִיעָה (*pl.* יְרִיעוֹת, from יָרַע which see) *f. the curtain* (from its tremulous motion) of the tabernacle Ex. ch. 26-36; Num. 4, 25; *the hanging*, of a tent Ex. 26, 12; metaph. *tent* Ps. 104, 2, parallel to אֹהֶל Jer. 4, 20; 10, 20; 49, 29; Song of Sol. 1, 5; therefore coupled with בְּתוּךְ 2 Sam. 7, 2, תַּחַת 1 Chr. 17, 1, יְרִיעוֹת being the chief parts of the tent. Poet. יְרִיעוֹת אֶרֶץ Hab. 3, 7 *the tents of the earth* i. e. the nomadic peoples of the earth. Syr. ܝܪܝܥܬܐ also *a tent*.

יְרִיעוּת (*shyness, timidity;* pl. for the abstract) *n. p. f.* 1 Chr. 2, 18.

יָרַךְ (not used) *intr.* same as רָכַךְ *to be soft*, especially applied to the soft flesh of the loins or flanks; hence יֶרֶךְ, יַרְכָה, the proper name רֵכָה. According to the Ar. رَكَنَ, يَ would mean *to bend towards, to lean to*, and the noun יֶרֶךְ might well be derived from that; but the Ar. رَكَنَ is obviously a denom. from رُكْنٌ signifying prop. to bend to a side, so that the fundamental signification *to be soft* remains.

יֶרֶךְ (*constr.* יֶרֶךְ Gen. 24, 9, Ex. 1, 5, Lev. 1, 11, comp. עֶרֶל, constr. עֶרֶל; with *suff.* יְרֵכִי, יְרֵכְךָ; *du.* יְרֵכַיִם, with *suff.* יְרֵכֶיךָ; cod. Sam. יְרֵכֶיתָ Ex. 25, 31; 37, 17; from יָרַךְ) *f. the thigh*, i. e. the fleshy mass which arches out at the end of the loins (מָתְנַיִם), called in animals *leg*, מִמָּתְנַיִם וְעַד יְרֵכַיִם Ex. 28, 42 *from the loins even to the thighs;* Song of Sol. 7, 2 *the roundings of thy thighs*, i. e. the beautiful archings of them; כֹּחַ הַיָּרֵךְ Gen. 32, 26 *the socket of the thigh*, i. e. the hollow between the thigh-bone and the loins. Peculiar phrases are: הִכָּה שׁוֹק עַל־יָרֵךְ יָרֵךְ Judges 15, 8 *to smite the hip together with* (עַל so employed also in Gen. 32, 12; Ex. 12, 9; Job 38, 32) *the thigh*, a proverbial phrase for, to smite violently, fearfully even to maiming, partly the same in Arab. too (see Hamasa ed. Freytag p. 250). סָפַק עַל יָרֵךְ (or אֶל־יָרֵךְ) Jer. 31, 15, Ez. 21, 17 *to smite violently on the thigh*, a gesture of pain and aversion, comp. Hom. Il. 16, 125; Od. 13, 198. יָצָא יֶרֶךְ פְּ׳ Gen. 46, 26, Ex. 1, 5 = יָצָא מֵחַלְצֵי פְּ׳ Gen. 35, 11 signifying *to be descended from*, יְרֵכַיִם as well as חֲלָצַיִם being thought of as organs of generation; hence *to put the hand under the thigh* Gen. 24, 2 and 47, 29 equivalent to *to take a solemn oath*, the organs of the generating power of nature having in the view of the ancients a certain sanctity (Herod. 2, 48, 1; Plut. de Isid. 18). Metaphor. *nates* (buttocks) Num. 5, 21 27; *the flank*, Judges 3, 16 21, Ps. 45, 4, in animals *the leg, ham* Ez. 24, 4, in inanimate things *the side* Ex. 40, 22 24, *the bending, turning*, i. e. the lower side Ex. 25, 31; 37, 17; but יַרְכָה as a peculiar form stands for this more frequently.

יֵרֶךְ see יֶרֶךְ and יַרְכָה.

יַרְכָא (only with *suff.* יַרְכָתֵהּ) *Aram. f. thigh, side*, of inanimate things Dan. 2, 32.

יַרְכָה (from a masc. יֵרֶךְ, with *suff.* יַרְכָתָם, יַרְכָתְוֹ K'tib; *dual* יַרְכָתַיִם, but *constr.* יַרְכְתֵי with Dagesh lene in Kaf) *fem. the side*, hence *dual, the two hinder sides* of a thing, e. g. of מִשְׁכָּן Ex. 26, 23 27; 36, 27, i. e. the hindmost, last,

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extreme space which is conceived of as two hinder sides. So also of בִּירָה 1 Kings 6, 16; Am. 6, 10; אֶרֶץ Jer. 6, 22; 50, 41 (interchanged with כַּנָּפוֹת in the same sense); בּוֹר Is. 14, 15; Ez. 32, 23; דֹּר Judges 19, 18; מְעָרָה 1 Sam. 24, 4; סְפִינָה Jon. 1, 5; צָפוֹן Is. 14, 13; Ez. 38, 15; Ps. 48, 3; לְבָנוֹן 2 Kings 19, 23; Is. 37, 24. The sing. is but seldom used in the sense *issue, end* Gen. 49, 13 and Ez. 46, 19 K'ri. The transference of the names of members to inanimate things is also found in שְׁכֶם, פִּיחָה, כָּנָף &c.

יַרְכַיִם see יָרֵךְ.

יָרַם (not used) *intr.* same as אָרַם, רָם, *to be high, large, to be elevated.* As an organic root רם is developed into stems in all sorts of possible enlargements; and is found in רָם, רָאַם, הֲדַרְמ֫וֹן, עֲדַרְמ֫וֹן, אֲדַרְמ֫וֹן; we have to assume a stem יָרַם for the derivatives יַרְמוּת, יַרְמוּת, יַרְמַי &c. all the more readily, as גָּרַם occurs in Ar. also with a like meaning.

יָרֵם (*constr.* יְרֶם) *m.*, יַרְמָה *f.* see יַרְמַי, יַרְמוּת.

יַרְמָה (arising from the fut. of רָמָה) *m. the elevated*, only in the proper name יַרְמָה, יַרְמוּת.

יַרְמוּת (*height, hill*) *n. p.* 1. of a city in the plain of Judah, formerly the residence of a Canaanite king Josh. 10, 3; 12, 11; 15, 35, and inhabited again after the exile Neh. 11, 29. According to Jerome it lay in the vicinity of אֲשְׁתָּאוֹל about 1½ German miles from Beth-Gabrin; now the hamlet *Jarmuk*. — 2. of a Levitical city in Issachar Josh. 21, 29, which is called רָמֹת 19, 21, and רָאמוֹת 1 Chr. 6, 58; different from רָאמוֹת of Gad in Gilead 6, 65.

יִרְמוֹת (from יָרֵם *m.*, יַרְמָה *f.*; the plur. for the abstract, *elevation*) *n. p. m.* 1 Chr. 8, 14; 23, 23; 25, 22, for which יְרִימוֹת stands in 24, 30 and 25, 4; Ezr. 10, 26 27; 10, 29 K'tib, for which the K'ri has רָמוֹת; יְרִימוֹת 1 Chr. 7, 8.

יִרְמְיָה (from יָרֵם יָהּ *Jah is an exalted one*; יָרֵם *constr.* of יָרוּם) *n. p. m.* Ezr. 10, 33.

יִרְמְיָהוּ (contracted from יִרְמְיָהוּ; *Jah is the exalted one*) *n. p. m.* of the famous priestly prophet, to whom belongs the well-known collection of oracles in the Old Testament Jer. 27, 1; Dan. 9, 2; Greek Ἰερεμίας (Matth. 16, 14). Also a proper name for different persons 1 Chr. 5, 24; 12, 4 10; Neh. 10, 3; 12, 1 12.

יִרְמְיָהוּ (the same) *n. p. m.* of the same prophet Jer. 1, 1 &c. A name also of other persons 1 Chr. 12, 13; 2 Kings 23, 31; Jer. 35, 5.

יָרַע (only 3 *pers. perf.* יָרְעָה) *intrans.* 1. *to turn back timidly, to be afraid, to despair, to tremble, to quake*, identical with יָרֵא, יָרֵה, Arab. يَرِعَ (to be fearful, despairing), وَرِعَ (to recede timidly). Hence with a play on the word Is. 15, 4 *therefore the equipped of Moab cry out* (יָרִיעוּ), *their souls despair;* or *on that account the heroes of Moab cry out, their souls tremble within them.* Deriv. the proper name יְרִיעוֹת. — 2. Metaphor. *to wave hither and thither, to flutter*, spoken of inanimate things, cognate in sense רָעַל (= רָעַד), whence רְעָלָה (a veil). The fut. יִרַע belongs to רָעַע. Deriv. יְרִיעָה.

יִרְפְּאָא *m.* see יִרְפְּאֵל.

יִרְפְּאֵל (from יִרְפָּא אֵל *El is builder up*) *n. p.* of a city in Benjamin Josh. 18, 27; comp. יַבְנְאֵל, יַבְנֶה, and see רָפָא.

יָרַק (only in *perf.* and *infin. absol.* יָרֹק) *intr.* same as קָקַק II. (רָקַק) *to spit*, with בְּפָנָיו פ׳ *in the face of one* Num. 12, 14, Deut. 25, 9, prop. *to expel, cast forth* (the saliva), Aram. רוּק, Syr. ܪܘܩ *to spit* or *to cast out blood*, Ethiop. ירק the same. See יָרֹק.

יָרַק (not used) *intrans. to sprout, to grow, to be green*, crescere. Deriv. יֶרֶק, יָרָק, יְרָקוֹן. — 2. *to be a bright green*, the idea of *green* colour proceeding from the fresh-springing grass; bright-green colour includes at the same time green-

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ish yellow, golden colour; comp. Sanskrit *hiranja* green, gold, Greek χρύσεος, with the Sanskrit *harita* green. See Pih. I. and II. Deriv. the proper name יִרְקוֹן.

Pih. I. יִרְקֵק (a redupl. form; not used) *to be greenish yellow, gold-coloured, shining*, designations of *yellow* and *green* being often derived from the vegetable kingdom; comp. Greek χλωρός from χλόη, Syr. ܚܰܡܪܳܐ flavus from ܚܰܡܺܪ, Ar. يَرَقَان the yellowing of corn, from a stem يَرَق = وَرَق; and from another stem of the same root وَرِس to be green, to grow, comes ورسي yellowish red, وارس yellowish. Derivat. the adject. יַרְקְרַק.

Pih. II. יִרַּק (not used) *to be very pale, to be fawn-coloured*, i. e. to be of a pale yellow; of the yellowish colour of the face, of the yellowing of corn &c. Deriv. יֵרָקוֹן.

As to the stem, it is usually separated from יָרַק; but if one keeps in view the organic root of both (יְ־רַ־ק, יָ־רַ־ק), and puts it with that in רָק II., רָךְ, מָ־רַ־ק II., פָּ־רַ־ק II., זָ־רַ־ק, there appears as a common fundamental signification the intr. *to be moist, juicy;* hence of plants, *to sprout, to be green, to grow*, or *to be fresh, tender, green* (יָרַק); of food, *to be fluid, thin* (מָרַק II., פָּרַק II.); of a fluid, *to flow, to pour;* of mud, *to flow out*, hence act. *to spit out* (רָקַק); of a fluid material, *to wet, moisten* (זָרַק); and lastly, of earthy or firmer parts *to be soft, thin, tender*, so far as that expresses the fluidity of them. From *to sprout, to be green*, has arisen the verb of colour *to be green*, of the bright green of plants; then *to become yellow, to be yellow*, taken from the ulterior progress of plants; and even *to be reddish yellow*, of the glitter of gold, and accordingly *to shine*; ideas of *shining, glittering* being elsewhere connected with that of *blooming, sprouting*, and thus זָרַק I. and II. would coincide. Hence in Arab. there is a radical connection between the stems ورق (to sprout, to be green), ورق (to put forth leaves), يَرَق (to be yellow, yellowish green), وَرَق (to wet, to moisten), رَقَّ (to be thin, tender, weak), مَرَق (to be fluid, of soup; the usual مَرَق is a denom.). See the derivatives of the single stems.

יֶרֶק (*constr.* יֶרֶק) *m. the tender, fresh sprout*, of the הַשֶּׂא 2 Kings 19, 26, Is. 37, 27, which has no continuance לְעֶנֶי קָמָה (קָדִים should be read for קָמָה). גַּן הַיֶּרֶק *a garden of green*, e. g. of herbs &c. Deut. 11, 10; 1 Kings 21, 2; אֲרֻחַת יָרָק *a portion of herbs*, i. e. cabbage Prov. 15, 17. Comp. Ar. وَرَقَة leaf, ارك a kind of fodder, from ارك = رَكَّ (to be green, tender), Syr. ܡܰܪܟܳܐ, ܡܰܪܟܽܐ (cabbage, herbs), ܪܰܥܢ (green, from ܪܥܐ), ܪܥܝ (to be moist, to sprout), Ar. مَرْج (meadow) from مَـرَـج &c. &c.

יֶרֶק *m. greenness, verdure*, coupled with עֵשֶׂב Gen. 1, 30; 9, 3, דֶּשֶׁא Ps. 37, 2, הַשָּׂדֶה Num. 22, 4, עֵץ Ex. 10, 15. See יָרוֹק.

יֵרָקוֹן (from Pih. II. of יָרַק) *m. pale yellow*, the colour of the face Jer. 30, 6, comp. Greek χλωρός, ὠχρός; then *yellowness*, of corn Deut. 28, 22, Am. 4, 9, Hagg. 2, 17, coupled with שִׁדָּפוֹן (a disease of grain); Ar. يرقان, ارق the same.

יַרְקוֹן (*pale yellow*, as a colour of water, from יָרַק) *n. p.* of a city in Dan, coupled only with מֵי, perhaps because it lay upon a river named מֵי הַיַּרְקוֹן Josh. 19, 46, not to be identified with הַיַּרְקוֹן.

יִרְקָע (*constr.* יִרְקַע) *m.* see

יִרְקְעָם (from עַם and יִרְקַע fut. Hof. of רָקַע; *spreading of the people*) *n. p.* of a city in Judah 1 Chr. 2, 44.

יַרְקְרַק *adject. m.*, *plur. f.* יַרְקְרָקוֹת, 1. *greenish, greenish yellow*, of the colour of the leprosy in clothes Lev. 13, 49; 14, 37. — 2. *greenish yellow*, of gold, or *reddish yellow*, of the colour of חָרוּץ Ps. 68, 14, in Ethiopic *gold* itself, Ar. وَرْس

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money), ארקן crocus, Sanskrit *hiranja*, greenish and gold &c.

יָרַשׁ I. (*inf. constr.* יְרָשָׁת; *fut.* יִירַשׁ) *trans.* same as גָּרַשׁ I. *to drive*, *to drive forth*, *to chase away*, *to take away*, with accus. of the person DEUT. 2, 21 22; 9, 1, coupled with הִשְׁמִיד 2, 12; but always with the additional idea of taking possession of what belongs to the expelled DEUT. 11, 23; 12, 2; 18, 14; 19, 1; 31, 3; JER. 49, 2; PROV. 30, 23. The LXX and other translators have for the most part the translation of גָּרַשׁ I. מִפְּנֵי פ׳ *to drive one away from the face of a person*, i. e. that he should see him no more DEUT. 12, 29, JUDGES 11, 24, = גָּרַשׁ מִפְּנֵי פ׳ EX. 34, 11; but the Hif. הוֹרִישׁ JUDGES 11, 23 or הִשְׁמִיד DEUT. 31, 3 are usually employed in this sense; and then יָרַשׁ follows in signification II., as a supplement.

Nif. נוֹרַשׁ (*fut.* יִוָּרֵשׁ) *to be robbed*, of possessions, *to be taken away*, hence *to become poor* GEN. 45, 11; PROV. 20, 13; 23, 21; 30, 9, identical with רוּשׁ (רָשׁ), which means, in its fundamental sense, the same as ראשׁ *to snatch away*.

Hif. הוֹרִישׁ (*part.* מוֹרִישׁ; *fut.* יוֹרִישׁ) *to snatch away*, *to carry away*, *to destroy*, by pestilence NUM. 14, 12; *to root out* EX. 15, 9; *to expel*, *drive away* JUDGES 1, 29 30 31 33; 11, 23; JOSH. 3, 10; 17, 13; NUM. 33, 52; PS. 44, 3, and like Kal in this sense coupled with מִפְּנֵי פ׳ EX. 34, 24; NUM. 32, 21; 1 KINGS 14, 24; 21, 26; 2 KINGS 16, 3; metaphor. *to rob*, hence *to make poor* 1 SAM. 2, 7, opposite to הַעֲשִׁיר, and fig. *to drive out*, *tear away*, unrighteous property, JOB 20, 15 *God drives out of his belly* (the unjust property).

This signification of יָרַשׁ I. and its connexion with גָּרַשׁ I. (according to an interchange of ג and י existing elsewhere in the language), is unquestionable; and in fact most of the places just quoted cannot be taken otherwise. The organic root is ר־ש.

יָרַשׁ II. (also יָרַשׁ in יְרַשְׁתָּהּ DEUT. 30, 5, יְרַשְׁתֶּם 4, 1, יְרַשְׁתִּיהָ IS. 34, 11; *imp.* רַשׁ and רָשׁ, also יְרַשׁ; *inf. constr.* רֶשֶׁת, with *suff.* רִשְׁתִּי, also יְרֻשׁ JUDGES 14, 15 according to the acceptation of *Norzi* in the *Minchath Shay*; *fut.* יִירַשׁ, *pl.* יִירְשׁוּ together with יִרְשׁוּ) *tr.* 1. *to take*, *to seize*, *to snatch to oneself*, particularly by force, rapere, 1 KINGS 21, 15 16 18; *to take possession of*, with accus. of a place GEN. 15, 7, LEV. 20, 24, NUM. 13, 30, JOSH. 1, 11, spoken of a land, house, riches &c. EZ. 7, 24, PS. 105, 44; *to conquer* IS. 14, 21, PS. 83, 13, but seldom absol. DEUT. 2, 24. יוֹרֵשׁ *he who takes possession*, *a conqueror* JER. 8, 10, MIC. 1, 15 (with an allusion here to the word מוֹרָאשָׁה). Here belongs also the expression יְ׳ שַׁעַר אֹיְבָיו GEN. 22, 17 *to conquer the gate of the enemy*, i. e. his cities. — 2. Like the cognate in sense אָחַז *to possess*, *to inhabit*, *to hold in possession*, spoken of lands, regions &c. LEV. 25, 46; EZ. 36, 12; IS. 60, 21. Also trop. of inanimate things HOS. 9, 3, or of animals IS. 34, 11. Here belongs the passage JUDGES 18, 7: *and the possessor of the dominion* (יוֹרֵשׁ עֶצֶר) *injured nothing in the land.* — 3. *to inherit*, *to take possession of as an inheritance*, absol. GEN. 21, 10, or with accus. of the thing NUM. 36, 8; *to be heir of*, with accus. of the person GEN. 15, 3 4. יוֹרֵשׁ *an heir* 2 SAM. 14, 7. Deriv. יֶרֶשׁ, יְרֻשָּׁה, מוֹרָשׁ, מוֹרָשָׁה, תִּירוֹשׁ, and the proper names מוֹרֶשֶׁת, יְרוּשָׁה, יְרוּשָׁא.

Pih. יֵרַשׁ (*fut.* יְיָרֵשׁ) *to hold in possession*, *to receive*, figurat. DEUT. 28, 42.

Hif. הוֹרִישׁ (*fut.* יוֹרִישׁ) *to give in possession*, with a double accus. JUDGES 11, 24, 2 CHR. 20, 11, hence figurat. JOB 13, 26: *thou leavest me in possession of the sins of my youth* (i. e. the punishment of them); *to leave for an inheritance*, with לְ of the person EZR. 9, 12.

As to the stem יָרַשׁ II. which is in Arabic ورث, in Syr. ܝܪܬ, it is identical with גָּרַשׁ II., אָרַשׁ &c. in the organic root; whence we see that the fundamental signification is *to bind*, *to unite*, *to comprehend*.

יְרֻשָּׁה *f. an object of possession*, *of conquest* (of enemies) NUM. 24, 18.

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יְרֻשָּׁה *f.* 1. *a possession*, Deut. 2, 5; Josh. 1, 15; Judges 21, 17. — 2. *inheritance* Jer. 32, 8.

יֵשׁ (a very old noun from a verb-stem יָשָׁה, which has lost, however, the final sound in pronunciation, the same thing taking place also in other nouns from לֹה, as in the case with שֵׁם, זַן, דַּם, עֵץ, בֵּן, מַת, שַׁל, אַל; before Makkeph יֵשׁ, with suff. יֶשְׁכֶם, יֶשְׁנוֹ, יֶשְׁךָ) *m. being, existence.* But in actual use יֵשׁ subordinates itself 1. to another noun (as כֹּל, לְבַד, מְלֹא &c.), so that it cannot be conceived of without a supplement, e. g. יֵשׁ אֱלֹהִים *the existence of a God*, i. e. there is a God Ps. 58, 12, יֵשׁ מַשְׂכִּיל 14, 2; and it has rather the sense of a verb, like its opposite אַיִן and like עוֹד, i. e. though a subst. it appears almost entirely as a verb, and the suffixes to it are verbal, i. e. with נ inserted, as יֶשְׁנוֹ *there is* Esth. 3, 8; hence it does not appear in the constr. state. — יֵשׁ forms along with the noun following either a proposition by itself, as יֵשׁ תִּקְוָה Job 11, 18 *there is hope*, יֵשׁ־לִי תִקְוָה Ruth 1, 12 *I have hope;* or it stands in connection with a succeeding proposition whose noun is indefinite, and which is better helped forward by it, Prov. 18, 24 *there is a friend who is more faithful than a brother;* Job 5, 1 *there is one that hears thee.* More rarely is יֵשׁ succeeded by definite nouns in a circumstantial statement Judges 6, 13; or in conditional clauses Gen. 24, 49; Judges 6, 36. For לֹא יֵשׁ Job 9, 33 should be read לֹא יֵשׁ (לוֹ = לֹא) according to the LXX and Syr. — 2. Like the idea of a verb in the 3d person it may either stand alone and without a supplement, e. g. יֵשׁ אִתָּךְ *there is with thee* Prov. 3, 28; or separated from its reference, e. g. יֵשׁ־לִי רָב Gen. 33, 9 *there is much to me*, i. e. I have much; or like a verb it is put after the subject, e. g. עֵינַיִם יֵשׁ *eyes are there*, i. e. are not wanting Is. 43, 8, 1 Sam. 21, 5, hence also as an answer יֵשׁ *it is, yes*, Jer. 37, 17; in a strengthened form יֵשׁ וָיֵשׁ *it is certainly* 2 Kings 10, 15. Here belongs also the union with אֲשֶׁר in יֵשׁ אֲשֶׁר *there are many who* . . . i. e. many . . . Neh. 5, 2 3 4. — 3. equivalent to תּוּשִׁיָּה (which is from the same verb) *essential*, i. e. *enduring possession* Prov. 8, 21, as *Ibn Esra* already translates; the LXX having ὕπαρξις, Gr. Venet. οὐσία. — By an Aramaeism אִשׁ stands in 2 Sam. 14, 19 and Mic. 6, 10, in many mss. אִישׁ, for יֵשׁ, which should be referred perhaps to a stem אָשָׁה = יָשָׁה; in Aram. אִית stands for it (which see), whence in conjunction with לָא has arisen לֵית. As the proper name יִשַׁי is formed from יֵשׁ; so is the proper name אִישַׁי (a collateral form of יִשַׁי) from אִישׁ or אִשׁ; and from אִית is a proper name אִיתַי. Phenic. אֵשׁ (ης, *os, us*) the same (Plaut. 1, 7).

יָשָׁא (not used) *intr.* same as יָשָׁה, אָשָׁה. Deriv. the proper name מֵישָׁא, which see.

יָשַׁב (*part. m.* יוֹשֵׁב, *f.* יוֹשֶׁבֶת and יוֹשְׁבָה Neh. 3, 8, with the very old annexed ־ִי before the genitive יֹשְׁבִי *m.* Ps. 123, 1 and יֹשַׁבְתִּי *fem.* Jer. 10, 17; 22, 23; Lament. 4, 21; *inf. absol.* יָשׁוֹב, once שׁוֹב with Yod thrown away Jer. 42, 10, and the reverse once יָשׁוֹב 2 Sam. 15, 8 K'ri for שׁוֹב from שׁוּב; *inf. constr.* שֶׁבֶת, with *suff.* שִׁבְתִּי, once שַׁבְתִּי [according to some] Ps. 23, 6; *imp.* שֵׁב, before Makkeph שֶׁב־, and שְׁבָה; *fut.* יֵשֵׁב, *apoc.* יֵשֶׁב, once תִּישַׁבְנָה Ez. 35, 9 K'tib, while the K'ri like 1 Sam. 7, 14 has תָּשֹׁבְנָה, but Ez. 36, 33 is in favour of the K'tib) *intr. to be firm in a place, to hold it fast, to possess*, hence 1. *to sit*, comprehending with קוּם (to rise up) Ps. 139, 2 or יָצָא וָבוֹא Is. 37, 28, all doings and transactions. With בְּ of a place when it is of such a kind that one sits in it Gen. 19, 1, 2 Sam. 7, 1; elsewhere with עַל, when one sits *upon* 1 Kings 1, 35, 2 Kings 13, 13 or *at* something 1 Sam. 20, 24; also with לְ and the infinitive following Prov. 23, 1; seldom with לְ of a place Ps. 132, 12; Is. 47, 1. With עִם of a person *to sit along with one*, i. e. to be on terms of communion with Ps.

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26, 4 5; Jer. 15, 17. To this belongs the signification *to sit down*, i. e. to enjoy the rest of sitting Gen. 27, 19, with לְ of the place Ps. 9, 5; יְ׳ לִימִין פָּ׳ *to sit at one's right hand* Ps. 110, 1, which is a seat of honour (1 Kings 2, 19), or with עַל Is. 47, 1; 1 Kings 2, 19. With מִנֶּגֶד Gen. 21, 16 *to sit over against*, where לָהּ is inserted in order to express *self*. יְ׳ has often the secondary sense a) *to sit in judgment, to judge* (comp. Lat. sedere, Ar. جلس V.), applied to God and men Ps. 9, 5; 9, 8 לְעוֹלָם יֵשֵׁב *will judge for ever;* Mal. 3, 3; hence the phrase יְ׳ עַל־הַמִּשְׁפָּט Is. 28, 6, because judges usually sat on high chairs; sometimes it is the case that even שָׁם follows in the infin. as a supplement Jo. 4, 12; of God, who *sits for judgment* לַמַּבּוּל i. e. *in order to bring a flood* Ps. 29, 10. b) *to be enthroned*, of kings Ps. 61, 8, Is. 14, 13, along with מָשַׁל Zech. 6, 13; of God Ps. 2, 4; 55, 20; 102, 13; in which sense it is construed with עַל, בְּ &c.; יוֹשְׁבִים *enthroned ones*, i. e. princes Is. 10, 13. To this belongs the signification *to rest upon* a thing, = רָכַב, *the act of being enthroned*, as it were, *above a thing*, with accusat. יֹשֵׁב הַכְּרוּבִים *enthroned on the Cherubim* 1 Sam. 4, 4; 2 Sam. 6, 2; 2 Kings 19, 15; 1 Chr. 13, 6; parall. with רָכַב עַל־כְּרוּב Figurat. יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל Ps. 22, 4 *enthroned over Israel's songs of praise;* יֹשֵׁב קֶדֶם Ps. 55, 20 *enthroned* or *riding along upon the east wind*, in order to punish. c) *to sit* in ambush, *to lurk*, Ps. 17, 12; though יָשַׁב in this sense is usually combined with other words, e. g. אוֹרֵב Judges 16, 9, לָמוֹ אֹרֵב Job 38, 40, בְּמַאֲרָב Ps. 10, 8; comp. Greek λοχεύω from λέχος. On the contrary יְ׳ Jer. 3, 2 has only the meaning *to abide*, sofar as the harlot was accustomed to tarry in the ways (Prov. 7, 12). d) *to sit* as an expression of being bowed down, struck down and forsaken, with לָאָרֶץ Is. 3, 26; Job 2, 13; עַל־עָפָר Is. 47, 1; בַּדָּד Lament. 1, 1; 3, 28; מִשּׁוֹמֵם Ezr. 9, 3; אַלְמָנָה Gen. 38, 11; Is. 47, 8. e) *to sit* in inactivity Is. 30, 7, quietly waiting for something (עַל) Jer. 8, 14, hence *to lie in rest and idleness* Judges 5, 16, elsewhere רָבַץ Gen. 49, 14; to this head belongs also יְ׳ 1 Sam. 13, 16. f) *to sit* spoken of inanimate things, i. e. *to be put, placed*, Ps. 122, 5 *for there are set thrones for judgment* (Targ., LXX, Syr.); *to stand there* 125, 1 (Targ.), parallel לֹא יִמּוֹט; *to be firmly established*, Zech. 12, 6 *and Jerusalem shall be firmly established in its own place at Jerusalem*, i. e. just where it stands at present; 14, 10; Jer. 30, 18 *the palace shall stand at the proper place*, parall. נִבְנְתָה עַל־תִּלָּהּ; *to lie there*, Zech. 2, 8 *Jerusalem shall lie there as* פְּרָזוֹת (an open place), i. e. be no עִיר מְבֻצָר. — 2. *to abide, to remain*, with בְּ 2 Sam. 10, 5, עַל 1 Sam. 25, 13, and the accus. of the place Ruth 2, 7; with לְ of the person for whom one tarries Ex. 24, 14, Num. 22, 19 (where this dative is omitted), Hos. 3, 3; and also with a pleonast. dat. Gen. 22, 5. Figur. of inanimate things, Gen. 49, 24 *and his bow remained in strength*, i. e. it always continued firm and strong. — 3. *to inhabit*, with the accusative Gen. 4, 20; 25, 27; Is. 44, 13; 42, 11; יוֹשְׁבִים *inhabitants* Ez. 26, 17, in which sense we frequently find such combinations as יוֹשְׁבֵי בָבֶל, יוֹשְׁבֵי יְרוּשָׁלַם Jer. 51, 12, יוֹשֵׁב שׁוֹמְרוֹן Is. 9, 8 &c. Then *to possess*, i. e. to have Gen. 4, 20; *to dwell*, with בְּ of the place Gen. 13, 12, עַל *on* or *in* Lev. 25, 18, אֶל, לְ, עִם and אֵת *with*, *at* a thing or person Gen. 27, 44; 34, 16; Judges 5, 17; Ez. 3, 15. יְ׳ בֶּטַח *to dwell in safety*, see בֶּטַח. Also, *to be inhabited* Jer. 17, 25; Jo. 4, 20; Zech. 7, 7; Is. 13, 20; which is the sign of a prosperous state, hence = *to flourish*, oppos. to שָׁם Jer. 50, 13; Jo. 4, 20; Ezech. 14, 10. Deriv. שִׁבְתָּה, תּוֹשָׁב, מוֹשָׁב, שֶׁבֶת, in proper names the parts יְשֵׁב, יָשָׁב, יֶשֶׁב, שֶׁבֶת, יִשְׁבִּי, יִשְׁבּוֹ, יוֹשָׁב.

Nif. נוֹשַׁב (*part. fem.* נוֹשֶׁבֶת) *to be inhabited*, of אֶרֶץ Ex. 16, 35; עִיר Ez. 26, 19; חָרְבוֹת 38, 12; נוֹשֶׁבֶת מִצַּיִם (of צֹר) Ez. 26, 17 *inhabited out of the seas*, i. e.

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projecting above the surface of the water, and inhabited. According to *Rashi*, however, מִיַּמִּים is to be taken here as = מִיָּמִים (viz. קַדְמֹנִים), with reference to the appellation of Tyre עֲלִיזָה מִימֵי־קֶדֶם Is. 23, 7.

Pih. יִשֵּׁב *to pitch* (*a dwelling*), Ez. 25, 4 *and they* (בְּנֵי קֶדֶם) *pitched their* טִירוֹת (huts) *in thee.*

Hif. הוֹשִׁיב (1 *person* with *suff.* once הוֹשְׁבוֹתִים Zech. 10, 6, a flexion borrowed from שׁוּב, which was not carried out; as in שׁוּבָה Num. 10, 36, שׁוֹב Jer. 42, 10, שַׁבְתִּי Ps. 23, 6 the flexion is borrowed from שׁוּב, and vice versa perhaps 2 Sam. 15, 8; *part.* מוֹשִׁיב, *fut.* יוֹשִׁיב) *to set, to cause to sit* 1 Sam. 2, 8, *to cause to dwell* Ps. 4, 9, with accusat. of the place and of the person 113, 9 or with בְּ Gen. 47, 6, עַל of the object Hos. 11, 11; *to make a dweller* Ps. 68, 7; Hos. 11, 11; *to cause to be inhabited* Is. 54, 3; Ez. 36, 33. From the fundamental signification has then arisen, as in the case of יָעַד II. the meaning *to marry*, with the accus. Ezr. 10, 2 10 14 17 18; Neh. 13, 27. Derivat. the proper name יוֹשִׁבְ־יָה.

Hof. הוּשַׁב (*fut.* יוּשַׁב) *to be inhabited, to become flourishing* Is. 44, 26; *to be made to dwell, to be settled in* 5, 8. יוּשַׁב in a proper name belongs to שׁוּב.

The fundamental signification of the stem is not, as has been falsely assumed after the Arabic, to draw the feet together, to squat; but it is identical with יָ־צַב, in its organic root (יָ־שַׁב), *to keep firmly in a place*, to hold it firmly, to possess it, and therefore *to sit*, or still more correctly figere (sedem), *to fix in the tent-pegs, to make a habitation*, comp. سَبَّ to stick, Aram. שַׁב, ܫܒ to dwell near, hence ܫܒܒܐ accola, neighbour. In Arab. وَثَبَ had the same meaning (hence وِثَاب seat, chair), a verb in the Himyaritic dialect also; so also وتب, and here again the organic root is و־ثب (comp. Aram. יְ־תַב), therefore also ثَبَّ, redupl. ثَبْثَبَ (to set oneself firmly); Phenic. יְשַׁב the same, whence שֶׁבֶת (sibit, sibt, dwelling) Plaut. 1, 9 in מְקֹם שֶׁשִּׁבְתּוֹ (place of his dwelling), שִׁבְתּוֹ = שִׁבְתּוֹן) syptu (dwelling place) n. p. of a place in Mauritania; and also טוּב שִׁבְתּוֹ the proper name of a city there. The meaning "to spring forth, from a lair, to lie in wait" is derived, as in the Hebrew, from the idea of sitting (in ambush); and the Arab. قعد has the same metaphor. transference, though the fundamental meaning be "to sit", as in יָשַׁב.

יָשָׁב (*constr.* יְשַׁב) *masc. dweller*, see יָשָׁבְעָם.

יָשֻׁב see יָשׁוּב.

יָשֹׁב (*constr.* יָשַׁב) *m.* see יָשָׁבְעָם.

יֶשֶׁב *m.* see יֶשֶׁבְאָב, יִשְׁבּוֹ בְנֹב and יִשְׁבִּי בְנֹב.

יֹשֵׁב see יָשְׁבְּקָשָׁה.

יֹשֵׁב see יֹשֵׁב בַּשֶּׁבֶת.

יֶשֶׁבְאָב (*throne of God*, see אָב) *n. p. m.* 1 Chr. 24, 13.

יֹשֵׁב בַּשֶּׁבֶת (*dwelling in the* [*people's*] *habitation;* שֶׁבֶת for שֶׁבֶת עָם) *n. p. m.* of one of David's heroes 2 Sam. 23, 8, descended from a family תַּחְכְּמֹן or חַכְמֹן (which see), therefore named תַּחְכְּמֹנִי 2 Sam. l. c. or בֶּן־חַכְמֹנִי 1 Chr. 11, 11. Instead of יֹשֵׁב בַּשֶּׁבֶת the parall. 1 Chr. l. c. has יָשָׁבְעָם, which would have the same appellative sense, if we read יְשַׁבְעָם (= יְשַׁבְ־בְּעָם).

יִשְׁבּוֹ see יִשְׁבּוֹ בְנֹב.

יִשְׁבּוֹ בְנֹב (*dwelling on the mountain;* יִשְׁבּוֹ from יִשְׁבּוֹן from יָשַׁב) *n. p. m.* of a giant 2 Sam. 21, 16 K'tib, for which the K'ri has יִשְׁבִּי בְנֹב.

יִשְׁבַּח (*an appeaser*, viz. is Jah) *n. p. m.* 1 Chr. 4, 17.

יִשְׁבִּי see יִשְׁבּוֹ בְנֹב.

יָשֻׁבִי see יָשֻׁבִי לֶחֶם see יָשׁוּב.

יִשְׁבִּי בְנֹב (= יִשְׁבּוֹ בְנֹב) *n. p. m.* 2 Sam. 21, 16 K'ri.

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יִשְׁבִי לָחֶם (*turner back to* [Beth-] *Lehem*) *n. p. m.* a descendant of Judah and founder of a great family 1 Chr. 4, 22. See יָשׁוּב.

יִשְׁבְּעָם (*the people turn home*) *n. p. m.* 1 Chr. 11, 11, elsewhere יֹשֵׁב בַּשֶּׁבֶת (which see, where too another explanation is given).

יִשְׁבָּק (*a free one;* from שָׁבַק which see) *n. p. m.* Gen. 25, 2; comp. שׁוּבָק.

יִשְׁבָּקָשָׁה (from יָשַׁב בְּקָשָׁה *seat in misfortune;* see קָשָׁה) *n. p. m.* 1 Chr. 25, 4 24.

יָשָׁה (not used) *intr.* prop. same as אָשָׁה *to be strong, firm, to stand firm* (see תּוּשִׁיָּה), hence *to be, to exist*, like כָּן (כּוּן), Ar. كان; prop. *to stand firm*, then *to be;* comp. Ar. أَسَا (to support, to make firm), أَسَّ, أَصَّ (to be firm, hard), Hebr. אָשׁ III. (אוּשׁ) to support, establish, אָת III. (אוּת) to be, to exist, אָשׁ I. (אָשַׁשׁ) to be powerful, strong &c. The organic root is also in Sanskrit *as*, Latin *es*-se &c. Deriv. יֵשׁ, יֶשׁ, תּוּשִׁיָּה, and perhaps the proper name יוֹשָׁה.

Pih. יִשָּׁה (not used) *to be firm, to exist*, of God. Deriv. the proper name יְשִׁיָּה, יְשִׁיָּהוּ.

יָשׁוּב (*turner back, turner home*, viz. El is; formed from the fut. Kal in the sense of שָׁב שְׁבוּת) *n. p. m.* Num. 26, 24, for which 1 Chr. 7, 1 has יָשִׁיב in K'tib. שְׁאָר יָשׁוּב (*the remnant will be converted*) is a symbolical name of Isaiah's son Is. 7, 3 (Ezr. 10, 29). *Patron.* יָשֻׁבִי Num. l. c.; comp. יִשְׁבְּעָם.

יְשׁוּעָה (from the fut. Kal of שָׁוַע; *self-answering, self-satisfying*, viz. is Jah) *n. p. m.* Gen. 46, 17. See יְשׁוּעִי.

יְשׁוּחַ (= יָשׁוּחַ *bowed one*), see יְשׁוּחִיָּה.

יְשׁוּחִיָּה (from יָשׁוּחַ יָהּ *one humbled by Jah*) *n. p. m.* 1 Chr. 4, 36.

יְשׁוּעִי (from יְשׁוּעָה, *Jah is self-satisfying*) *n. p. m.* Gen. 46, 17; 1 Sam. 14, 49.

יְשׁוּעַ (*Jah is help;* י is lengthened from יָהּ = יָהוּ, and שׁוּעַ is a noun from יָשַׁע = שָׁעַע) 1. *n. p. m.* Neh. 8, 17, for which occur elsewhere יְהוֹשֻׁעַ (comp. Ben-Sira 46, 1) and הוֹשֻׁעַ; Ezr. 2, 2, otherwise called יְהוֹשֻׁעַ; 1 Chr. 24, 11; 2 Chr. 31, 15 &c. &c. The name Ἰησοῦς (Matth. 1, 21) is also the same. — 2. *n. p.* of a place in Judah Neh. 11, 26, beside מוֹלָדָה, בֵּית־פֶּלֶט &c.

יְשׁוּעָה (once יְשׁוּעָתָה Ps. 3, 3 with an accentless *a* appended, as is sometimes the case in poetry, comp. אֵימָתָה, עֶזְרָתָה; *pl.* יְשׁוּעוֹת) *f. deliverance, rescue*, from danger Is. 56, 1; Ps. 14, 7; *salvation* Is. 49, 8; *the giving of help* Ps. 3, 9; and because God is constantly ready to help he is named אֵל, צוּר, אֱלֹהֵי י׳ Ps. 89, 27; 88, 2; *acquittal*, from an accusation Job 13, 16; *help*, spoken of God Ps. 9, 15, fully יְשׁוּעַת יי Ex. 14, 13; *victory* 1 Sam. 14, 45, קוֹל י׳ *cry of victory* Ps. 118, 15; *a fortunate state, prosperity*, i. e. honour, distinction &c. Job 30, 15, and also elsewhere in a great variety of senses; more rare is the pl. Is. 26, 18; Ps. 18, 51. יְשׁוּעוֹת פָּנִים Ps. 42, 6 12 *the salvation of the face*, i. e. which is bestowed upon one.

יָשַׁח (not used) *intr. to gape, to yawn*, of the stomach or belly, in consequence of emptiness or disease of the stomach (Targ., *Rashi*); hence it is only a modified designation of יָשַׁע, Arabic وَسِعَ, except that in Arab. the transposed form وَحَشَ (to be empty, of the belly) is used for the signification of the present word in Hebrew. Deriv. יֶשַׁח. But this meaning seems attributed to the verb only on account of the clause preceding יֶשַׁח Mic. 6, 14; and as the sense in question has no analogy in Hebrew, it is better to bring the organic root י־שׁ־ח into connexion with שׁח, שׂח, and to assume the signification *to be twisted together* (of the entrails by hunger).

יֶשַׁח (with *suff.* יִשְׁחֲךָ) *emptiness*, of the stomach or belly Mic. 6, 14; more correctly *a state of being shrunk* with hunger. See יָשַׁח.

יִשְׁחָק see יִצְחָק.

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יָשַׁט (Kal unused) *intr. to be extended, stretched out, wide*, identical in its organic root יָשַׁם, שָׁטַם-ה, שָׁטַח-ה, Ar. ﺳﻄﺢ (to extend, spread out). Targ. יְשַׁט, Af. אוֹשַׁט the same.

Hif. הוֹשִׁיט (*fut.* יוֹשִׁיט) *to stretch, to extend*, with accusat. of the object and לְ of the person Esth. 4, 11; 5, 2; 8, 4.

יִשַׁי (from יִשְׁיָה *Jah is existing, living*) *n. p. m.* of David's father 1 Sam. 16, 1 seq., and therefore David is also called בֶּן־יִשַׁי, denoting his descent, 20, 27; 22, 7; 2 Sam. 20, 1; 1 Kings 12, 16. גֵּזַע יִשַׁי Is. 11, 1 is the Davidic royal family; שֹׁרֶשׁ יִ׳ 11, 10 the Messiah. Once the form אִישַׁי (which see) stands for יִשַׁי 1 Chr. 2, 13. LXX *Ἰεσσαί* (יִשַׁי).

יָשִׁיב (*requiter*) *n. p. m.* 1 Chr. 7, 1 K'tib, where the K'ri has יָשׁוּב; elsewhere called יוֹב Gen. 46, 13. See also אֶלְיָשִׁיב.

יִשִׁיָּה (formed from יָהּ and יָשָׁה Pihel of יָשָׁה, *Jah is existing, living*) *n. p. m.* 1 Chr. 7, 3; 23, 20; Ezr. 10, 31.

יִשִׁיָּהוּ (the same) *n. p. m.* 1 Chr. 12, 6.

יְשִׁימִים *adj. m.*, יְשִׁימָה *f.* see יְשִׁימוֹת and יְשִׁימוֹן.

יָשָׂם (*establisher*, from the Hifil of שׂוּם) *m.* only in

יָשַׂמְאֵל (*El is founder*) *n. p. m.* 1 Chr. 4, 36, compounded of יָשָׂם אֵל.

יְשִׁימָה see יְשִׁימוֹת.

יְשִׁימוֹן (formed like יְשִׁימָה from an adj. יְשִׁים) *m. a waste, desert*, Is. 43, 19; Ps. 107, 4; with the article a desert specified by the context Num. 21, 20; the desert of Judah 1 Sam. 23, 19; also poet. without the article, e. g. of the Sinaitic desert Deut. 32, 10. The proper name שִׁירָמוֹן belongs to the stem שׂוּם.

יְשִׁימוֹת (from a sing. יְשִׁימָה) *f. pl.* 1. *desolation, destruction* Ps. 55, 16 K'tib, comp. תְּבוֹאָדוּ שׁוֹאָה 35, 8. — 2. (joined with בֵּית in בֵּית הַיְשִׁימוֹת *place of desolations*) *n. p.* of a Moabite city Num. 33, 49. But it is possible that יְשִׁ׳ has another meaning in names of places.

יָשִׁישׁ (only in the book of Job, lengthened out of יָשָׁשׁ; *pl.* יְשִׁישִׁים) *m. an old man*, Job 12, 12; 15, 10; 29, 8; Targ. שִׁישָׁא קַשִּׁישָׁא the same.

יְשִׁישַׁי (from יְשִׁישִׁיָּה *Jah is an aged one*) *n. p. m.* 1 Chr. 5, 14; comp. Dan. 7, 9.

יָשַׁם (*fut.* יִישַׁם Ez. 6, 6, and יֶשֶׁם, תֵּשֶׁם Gen. 47, 19; Ez. 12, 19) *intr.* same as שָׁמֵם *to be waste, desert*, Gen. 47, 19; Ez. 6, 6; *to be terrified* Ez. 19, 7, generally in all the significations of שָׁמֵם. Deriv. יְשִׁימוֹן, יְשִׁימָה, and the proper name יְשִׁימוֹת.

Hif. הֵשִׁים (after the form הֵצִיץ, הֵנִיץ; *fut.* יָשִׁים) *to make an astonishment of* Jer. 49, 20; 50, 45 *surely* (see אִם d) *he shall make their fold an astonishment on account of them* (i. e. on account of their fate). וַיָּשִׂימוּ Num. 21, 30 should be referred to נָצָה = נָשָׂה.

יָשַׁם (*fut.* יִישַׂם, אִישַׂם, *ap.* יֶשֶׂם) *tr. to put, to lay*, same as שָׂם (שׂוּם), with לִפְנֵי פ׳ *to lay* or *put before one* Gen. 24, 33 K'tib; וְאִישְׁמָה Judges 12, 3 K'tib *and I put*. In the former place the K'ri has וַיִּישַׂם (fut. Hof.), in the latter וְאָשִׁימָה (fut. Hif.); an alteration which is unnecessary. Without a K'ri וַיִּישַׂם stands in Gen. 50, 26, where a passive meaning is not necessary. See שׂוּם.

יִשְׂמָא (from שְׂמָא = שָׂמָה; *a high, elevated one*, viz. El is) *n. p. m.* 1 Chr. 4, 3.

יִשְׁמַע (or יִשְׁמָע, from the fut. Kal of שָׁמַע) *m. a hearer*, only in the three following proper names.

יִשְׁמָעֵאל (*El is hearer*; comp. אֶלְיִשְׁמָע) *n. p.* of a son of Abraham by Hagar, the ancestor of many tribes Gen. 25, 12-18; *patr.* יִשְׁמְעֵאלִי (eliminating the א 1 Chr. 27, 30) *pl.* ־לִים, the name of an Arabian people, who carried on a caravan traffic with Egypt, to whom in particular the *Nabathaeans* and *Kedarenes* belonged; and whose territory sometimes extended from Egypt to Assyria Gen.

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25,18; 37,25; 39,1; JUDGES 8,24; Ps. 83,7. Also *n. p. m.* of other persons in later times JER. 40, 8; 1 CHR. 8, 38; 2 CHR. 23, 1; EZR. 10, 22.

יִשְׁמַעְיָה (*Jah is hearer*; comp. שְׁמַעְיָה) *n. p. m.* 1 CHR. 12, 4.

יִשְׁמַעְיָהוּ (the same; comp. שְׁמַעְיָהוּ) *n. p. m.* 1 CHR. 27, 19.

יִשְׁמָר (from the fut. Kal of שָׁמַר) *m. keeper, guardian*, only in

יִשְׁמְרַי (contracted from יִשְׁמַרְיָה, *Jah is keeper*) *n. p. m.* 1 CHR. 8, 18; comp. שִׁמְרִי, שְׁמַרְיָה.

יָשַׁן I. (not used) *intr. to be juiceless, weak, fading, old*, oppos. חָדַשׁ; derivat. יָשָׁן and the proper name יְשָׁנָה. The organic root יְשַׁן is also found with this meaning in extra-Semitic languages.

Nif. נוֹשַׁן (*part. m.* נוֹשָׁן, *f.* נוֹשָׁנָה) *to be old, sapless*, spoken of grain of a former year LEV. 26,10; *to be dried up, old*, of leprosy 13,11; figurat. *to dwell long in a place* DEUT. 4, 25.

יָשַׁן II. (not used) *intrans. to shine, glitter, light*, same as חָשַׁן, חָשַׁם, דָּשַׁם (which see). Derivat. the proper name יְשָׁן.

יָשַׁן (*perf.* יָשַׁנְתִּי, יָשַׁנְוּ; *inf. constr.* יְשׁוֹן; *fut.* יִישַׁן) *intr.* properly *to sink down*, from exhaustion and weariness; *to be languid, inactive, weary;* hence *to sleep* JOB 3,13, with נוּחַ; *to fall asleep*, a consequence of שָׁכַב Ps. 3, 6; 4, 9, and stronger than נוּם Is. 5,27, oppos. to עוּר Ps. 44, 24; of men 1 KINGS 19, 5 and animals Ez. 34, 25; metaphor. of inactivity Ps. 121, 4 and the sleep of death JOB 3,13; the latter fully יָשַׁן שְׁנַת י׳ הַמָּוֶת or י׳ עוֹלָם JER. 51, 39 or י׳ Ps. 13, 4. Deriv. שֵׁנָה (שֵׁנְאָ), שְׁנוֹת, יָשָׁן, שְׁנָת.

Pih. יִשֵּׁן (*fut.* יְיַשֵּׁן) *to cause to sleep* JUDGES 16, 19.

The organic root of the stem יְשַׁן (Targumic יְשַׁן, Ar. وَسِنَ) with its fundamental signification of rest and inactivity is also found in שָׁאַן (to be at rest, inactive), שָׁן I. (שִׁוּן); and even the stem שָׁעַן (to lean or rest upon) belongs to this root; as the Syr. ܫܥܐ to support oneself, to rest, denotes "to sleep" also.

יָשָׁן (*pl.* יְשָׁנִים) *adj. m.*, יְשָׁנָה *f.* 1. *old, belonging to a former year*, spoken of grain LEV. 25,22, of fruit SONG OF SOL. 7,14, metaphor. *old*, of an aqueduct in Jerusalem Is. 22, 11, out of the upper Gihon 2 CHR. 32,30, which is also called the upper pool Is. 7, 3; 36, 2, made by Hezekiah; of a gate NEH. 3, 6; 12, 39. — 2. Only in בֵּית יָשָׁן abridged from בֵּית כַּר יָשָׁן, which the Syr. and Arab. have (1 SAM. 7, 11), i. e. old Beth-Cor, which is identical with old Mizpeh 1 SAM. 7, 11. יָשָׁן may also be read for הַיָּשָׁן 7, 12.

יָשֵׁן (prop. *part.*; *pl.* יְשֵׁנִים, *constr.* יְשֵׁנֵי) *adj. m.*, יְשֵׁנָה *f.* 1. (from יָשַׁן) *sleeping*, as a consequence of שָׁכַב 1 SAM. 26, 7, oppos. to מֵקִיץ 26,12 or עֵר SONG OF SOL. 5, 2; יְשֵׁנֵי אַדְמַת עָפָר DAN. 12, 2 *the dead*. In דּוֹבֵב שִׂפְתֵי יְשֵׁנִים SONG OF SOL. 7, 10 (see דָּבַב) five versions read שִׂפְתֵי וְשִׁנַּיִם, which yields no sense; others wish to read שִׂפְתָם שְׁנִים (their purple lips) or שִׂפְתֵי יְשִׁנִים (lips of age); but it is not necessary to depart from the usual reading. — 2. (from יָשַׁן II. *a Shining one*, viz. El is) *n. p. m.* 2 SAM. 23,32, for which 1 CHR. 11,34 has הָשֵׁם (which see).

יְשָׁנָה (*the old*) *n. p.* of a city in the neighbourhood of בֵּית אֵל (which see) and עֶפְרַיִן; all which the Judean king Abijah wrested from Jeroboam 2 CHR. 13,19. As Bethel lay on the border of Benjamin, and Ephrain (K'ri, = אֶפְרַיִם 2 SAM. 13,23 and Ἐφραΐμ JOHN 11,54) or Ephron (K'tib, LXX, Vulg.) according to *Josephus* (Jewish War 4, 9, 9) was in the neighbourhood of Bethel (see אֶפְרַיִם), יְשָׁנָה may have also been situated in their vicinity. According to this, י׳ cannot be identified with אַשְׁנָה (which see). At first י׳ may have been merely an epithet or adjective to the proper name of the city, as it is still in the Mishna (Erachin 32 a); but subsequently it was put alone like חָדְשָׁה (which see).

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יָשַׁע (Kal not used) *intr.* prop. *to be wide*, the Ar. وَسِعَ and the preceding יָשַׁח having the same fundamental signification; cognate in sense רָחַב, רָחַח, opposite צָר. Hence metaphor. *to be free, fortunate, unrestrained, delivered* (from oppression); the ideas of *wide* and *strait* being elsewhere transferred in the language to *fortunate* and *unfortunate*. יָשַׁע II. (שׁוּעַ) has the same meaning, whence come יְשׁוּעָה, יְשׁוּעַ, תְּשׁוּעָה, and the proper names יְהוֹשֻׁעַ, יְשׁוּעַ, שׁוּעָא. יָשַׁע, מוֹשָׁעוֹת, מוֹשִׁיעַ, יְשׁוּעָה, and the proper names מִישָׁע, יְשַׁעְיָה in יְהוֹ-, יְשַׁעְיָהוּ, יְשַׁעְיָה in יְהוֹ-, יְשַׁעְיָהוּ. — Derivat. יָשַׁע, יְשׁוּעָה, יְשׁוּעַ, יְשׁוּעָא, שׁוּעָא, יְהוֹשֻׁעַ.

Nif. נוֹשַׁע (*part.* נוֹשָׁע, *fut.* יִוָּשַׁע) *to be delivered*, with מִן of the person or thing *from whom* or *which* Num. 10, 9, 2 Sam. 22, 4, Jer. 30, 7, and בְּ *by which* Deut. 33, 29; Ps. 33, 16; *to be saved* Jer. 8, 20; *to be happy* Prov. 28, 18; *to be victorious* Zech. 9, 9.

Hif. הוֹשִׁיעַ (*fut.* יוֹשִׁיעַ, retaining ה יְהוֹשִׁיעַ, *apoc.* וְיוֹשַׁע; once with *suff.* in the short form יֹשִׁיעֵכֶם for יוֹשִׁיעֲכֶם Is. 35, 4) prop. to make wide, i. e. free, hence 1. *to deliver, to save*, with accus. of the object Ps. 3, 8; 20, 7, with מִן of the person or thing *from whom* or *which* 7, 2; 34, 7; 44, 8; 59, 3, and בְּ *whereby* Hos. 1, 7; 1 Sam. 17, 47. הִ׳ מִטֻּמְאוֹת Ez. 36, 29 *to free from the power of impurities* (i. e. sins); הִ׳ מֵרָחוֹק Jer. 30, 10 *to bring deliverance from afar*; seldom absolutely Is. 45, 20 *a God that does not deliver*. In this sense *a deliverer* or *saviour* is called מוֹשִׁיעַ, spoken of God Is. 19, 20, Zech. 8, 7; or of men Neh. 9, 27. — 2. *to help, to support*, with accusat. of the person Ex. 2, 17, 2 Sam. 10, 19; applied also to God Ps. 12, 2; seldom with לְ of the person Ps. 72, 4; 86, 16; or absol. 2 Sam. 14, 4; metaphor. *to give victory* Deut. 20, 4, Josh. 22, 22, 2 Sam. 8, 6; also with an accusat. תְּשׁוּעָה 1 Chr. 11, 14. A peculiar expression is הוֹשִׁיעָה לִּי יָדוֹ *my hand helps me*, i. e. I conquer only by myself Job 40, 9; for יָד occur also יָמִין Ps. 98, 1 or זְרוֹעַ Is. 59, 16. 1 Sam. 25, 26 and 33 is to be taken otherwise: *to support by a violent measure.*

יֶשַׁע (only five times) *m. deliverance, rescue* Hab. 3, 13, where it has the accusat. with it, like an infinit.; elsewhere as a construct to יְמִין Ps. 20, 7 or אֱלֹהִים 50, 23, to denote the help of God or of his omnipotence. הֲשִׁית בְּיֶשַׁע Ps. 12, 6 *to set at liberty, to put into a state of victory.* יֶשַׁע stands for the pause-form.

יְשַׁע (only in pause; with *suff.* יִשְׁעִי, יִשְׁעֲךָ, once יִשְׁעֲכָה) *m. freedom,* Job 5, 11 *and the gloomy* (i. e. those in distress) *are strong in freedom;* hence of God אֱלֹהֵי יִ׳ 18, 3, צוּר יִ׳ 2 Sam. 22, 47, קֶרֶן יִ׳ Ps. 18, 47, or יֶשַׁע alone 27, 1 as *the bringer of salvation* Is. 62, 11. Figur. *blessing* (of fruitfulness) 45, 8, *prosperity* 61, 10, *salvation* Ps. 132, 16. — Deriv. the proper name יִשְׁעִי.

יְשַׁע (*constr.* יֶשַׁע) *m. helper*, only in יְהוֹ-, יְשַׁעְיָהוּ.

יִשְׁעִי (from יְשַׁעְיָהוּ *Jah is salvation*) *n. p. m.* 1 Chr. 2, 31; 4, 20; 5, 24.

יְשַׁעְיָהוּ (*Jah is helper*) *n. p. m.* Ezr. 8, 7 19; Neh. 11, 7; 1 Chr. 3, 21.

יְשַׁעְיָהוּ (the same) *n. p.* of the famous prophet of the Old Testament, whose name is borne by a collection of oracles Is. ch. 1-66; 2 Kings 19, 20; and of other persons besides 1 Chr. 25, 3; 26, 25.

יָשַׁף (not used) *intrans. to be hard, firm*, Ar. يَشَفَ, يَشَبَ, يَطَبَ, which must likewise proceed from this fundamental signification. The org. root is יָשַׁח. Deriv. יְשָׁפֶה, יְשָׁפֵה, and the proper names יִשְׁפָּן, יְשָׁפֶה.

יְשָׁפֶה (or יְשָׁפֵה according to mss.) *m. jasper*, a very hard half-precious stone which is wrought in order to make jewels and ornaments Ex. 28, 20; 39, 13; Ez. 28, 13; Ar. jashm, jashb, jashf the same; Greek ἡ ἴασπις. It seems that the name was spread abroad by the Phenicians.

יִשְׁפָּה (for יְשָׁפְיָה from יָשַׁף; *a firm, strong one*, viz. Jah is) *n. p. m.* 1 Chr. 8, 16.

יִשְׁפָּן (*a firm, strong one*, from יָשַׁף) *n. p. m.* 1 Chr. 8, 22.

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יָשַׁר (*fut.* יִישַׁר, once in a form that does not appear again יָשַׁר 1 Sam. 6, 12) *intr.* prop. same as כָּשַׁר, אָשַׁר (which see), conseq. 1. *to be straight*, of a way that deviates neither to the right nor left, *to go straight*, 1 Sam. 6, 12 *and the kine went straight* (i. e. the straight way) *forward;* then *to be even, level*, of a country, opposite עָקַל; Ar. يسر to be easy. Derivatives יָשָׁר 1, יֹשֶׁר 1, מִישׁוֹר 1, שׁוּרוֹן 1. — 2. Figur. *to be right, good, pleasing*, אָשַׁר also being used in a moral sense; hence in the phrase יָשַׁר בְּעֵינֵי פ׳ *to be right in one's eyes* Num. 23, 27; Judges 14, 3; of the soul, *to be even, tranquil, composed*, Hab. 2, 4, i. e. not to be overbearing, not to overstep חֹק, oppos. to עָפַל; comp. שָׁוְה Is. 38, 13. Deriv. יָשָׁר 2, יָשׁוּר 2, מִישׁוֹר 2, מֵישָׁר; the proper names יְשֻׁרוּן, יָשָׁר; and יָשָׁר in יְשַׁרְאֵלָה. On וַיְשַׁרְנָה 1 Sam. 6, 12, see the analytical part at the end.

Pih. יִשֵּׁר (*part.* מְיַשֵּׁר, *fut.* יְיַשֵּׁר, once וַיְשַׁר 2 Chr. 32, 30 for וַיְיַשֵּׁר) *to make straight*, אֹרַח Prov. 9, 15, לֵכֶת 15, 21, of moral conduct; *to make even* or *level* (i. e. to remove all obstructions), in a physical and spiritual sense, דֶּרֶךְ Is. 45, 13, אֹרַח Prov. 3, 6, הֲדוּר Is. 45, 2; *to direct, to lead straightly* 2 Chr. 32, 30, metaph. Job 38, 3; *to approve, to esteem as right* Ps. 119, 18.

Puh. יֻשַּׁר (*part.* מְיֻשָּׁר) *to be made right, prepared*, spoken of a thin plate of gold which is cut into ornaments 1 Kings 6, 35.

Hif. הֵישִׁיר and הוֹשִׁיר (*fut.* יַישִׁיר) *to make even*, דֶּרֶךְ, with לִפְנֵי of the person Ps. 5, 9; *to keep a straight direction* Prov. 4, 25, without דֶּרֶךְ.

יָשָׁר (*constr.* יְשַׁר; *pl.* יְשָׁרִים, *c.* יִשְׁרֵי) *adj. m.*, יְשָׁרָה (*pl.* יְשָׁרוֹת) *f.* 1. *straight*, i. e. not bent, but upright Ezr. 1, 7; of a way 1 Sam. 12, 23; *even, plain* Jer. 31, 9, then figur. Ezr. 8, 21; on the contrary יְשָׁרִים in Dan. 11, 17 should be derived from יָשַׁר; *straight*, in a moral sense Job 33, 27, Mic. 3, 8, where the doing of the opposite is expressed by הַעֲוָה, עָקַשׁ. — 2. *to be right, good, pleasing*, particularly in the combination בְּעֵינֵי פ׳ *pleasing to one, beloved by one* Josh. 9, 25, Judges 17, 6, *well-pleasing* Deut. 12, 25, *agreeing with* 2 Sam. 19, 7, in which sense לִפְנֵי פ׳ sometimes occurs Prov. 14, 10; *just, righteous*, either of God Deut. 32, 4, his judgments Ps. 119, 137 and his word 19, 9; or of men, *honest, upright, just, morally good* 1 Sam. 29, 6; Job 1, 1; 8, 6, for which is also יְשָׁרִים יְשַׁר דֶּרֶךְ Prov. 29, 27; *pl.* יְשָׁרִים Job 4, 17; 17, 8, for which are also יִשְׁרֵי לֵב Ps. 7, 11 (once in the sense, *of an honest, willing mind*, 2 Chr. 29, 34) and יִשְׁרֵי דֶרֶךְ Ps. 37, 14 or יְשָׁר בְּלֵב 125, 4; *upright* in acting Prov. 20, 11. As a subst. *the best* Mic. 7, 4, *pious* Ps. 37, 37 &c.; hence plur. *the Israelites* Num. 23, 10; Ps. 111, 1 (where וְעֵדָה is to be taken for וְעֵדָתָם). For the use of יָשָׁר in יְשַׁרְאֵלָה (according to the reading of many mss.) 1 Chr. 25, 14, see under יְשַׁרְאֵלָה. The acceptation of יָשָׁר in the phrase סֵפֶר הַיָּשָׁר Josh. 10, 13 and 2 Sam. 1, 18 is difficult. According to the Syr. and Ar. versions followed by *Lowth, Michaelis, Herder* and others. it is said to be equivalent to הַשִּׁיר (*book of the poem* or *poems*); or according to the Ar. حماسة (valour, ability) *the book of heroes;* but יָשָׁר is better taken as a collect. for *Israelites* according to the tradition in the Talm., like יְשָׁרִים Num. 23, 10, Ps. 111, 1; and so translated *book of the Israelites*, i. e. national book.

יָשָׁר (= יָשָׁר) *m. honest*, see יְשֻׁרוּן.

יֹשֶׁר (only *pl.* יְשָׁרִים after the form שְׁבָרִים, שְׁמָרִים from שֶׁבֶר, שֶׁמֶר) *m. accommodation, settlement*, prop. a making smooth, Dan. 11, 17 וְיֹשָׁרִים עִמּוֹ יַעֲשֶׂה (according to the reading of the LXX, Theod., Vulg.) *and he will bring about a settlement with him*, conseq. = עֲשֶׂה מֵישָׁרִים 11, 6, and like δίκαια 1 Macc. 7, 12. But if we abide by עֲשֶׂה, we must at least erase the copulative וְ, as being repeated out of עִמּוֹ.

יְשַׁר (*righteousness*, viz. of El) *n. p. m.* 1 Chr. 2, 18.

יֹשֶׁר (with *suff.* יָשְׁרוֹ) *m.* 1. *straightness*, of a way Prov. 2, 13; 4, 11; *right*,

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uprightness, truth, Job 6,25; *duty* 33, 23; *honesty, piety* 1 Kings 9, 4, also with the addition of לֵב or לֵבָב Deut. 9, 5, 1 Chr. 29, 17; Job 33, 3 עַל-יְשָׁר (according to *Norzi* עֲלֵי-) *against right.* In this sense יְשָׁר stands once adverbially = מֵישָׁרִים Eccles. 12, 10 *and to note down rightly* (if we read וְכָתוֹב), or *and rightly noted down* (if we read וְכָתוּב). — 2. = עֹשֶׁר, with which it is connected by its root, *property, substance* Prov. 11, 24.

יִשְׂרָאֵל (from יִשְׂרָה אֵל *El is ruler;* but in Gen. 32, 29 and Hos. 12, 4 it is explained *wrestler with God;* with the emphasis on *El* Gen. 32, 31; 28, 17 20; 35, 10) 1. *n. p. m.* the patriarch Jacob, which name he bore afterwards in addition, and whose origin is told in Gen. 32, 29; 35, 10; Hos. 12, 4. He has the name in Gen. 35, 21 22; 37, 3; 43, 6, and in many other passages of Genesis, in accordance with which his sons are called בְּנֵי יִשְׂרָאֵל 42, 5; 45, 21. See יַעֲקֹב. — 2. בְּנֵי יִשְׂרָאֵל in the historical books from Exodus onward = *the Israelite people,* for which בֵּית יִשְׂרָאֵל Ex. 16, 31; 40, 38 and עֲדַת יִשְׂרָאֵל Ex. 12, 3 &c. stand, But יִשְׂרָאֵל alone is most frequently used to express this Ex. 5, 2, Num. 21, 1, Josh. 4, 22; which with עַם or עֵדָה to be supplied, is sometimes construed with the sing. masc. Josh. 4, 22, or the sing. fem. Jer. 3, 11; sometimes with the pl. masc. Josh. 3, 17. In this sense we should take the combinations זִקְנֵי יִ׳ Ex. 3, 16, נְשִׂיאֵי יִ׳ Num. 7, 2, שִׁבְטֵי יִ׳ Ex. 24, 4, אִישׁ יִ׳ Josh. 9, 7, בְּנוֹת יִ׳ Deut. 23, 18, אֱלֹהֵי יִ׳ Ex. 5, 1, אֶרֶץ יִ׳ 1 Sam. 13, 19 (for which also יִשְׂרָאֵל merely stands as a fem. Is. 19, 24); and יִ׳ with this meaning is frequently conceived of as a single person and figur. represented accordingly Ex. 4, 22; Num. 20, 14; Is. 41, 8; 42, 24; 43, 1 &c. — 3. Emphatically, *the true, pious, faithful Israel,* and so a title of honour for the select of the people Is. 49, 3, Ps. 73, 1 (parallel בָּרֵי לֵבָב), Hos. 8, 2; as also יַעֲקֹב Ps. 24, 6 (parall. דֹּרְשֵׁי יְיָ׳); comp. John 1, 48; Romans 9, 6. — 4. In the period when the kingdom was divided, יִ׳ is the name of the ten tribes, in opposition to the kingdom of Judah 2 Sam. 2, 9; 19, 40-43; 1 Kings 12, 1, because the majority of the people attached themselves to it; in which sense we must take מַלְכֵי יִ׳ 1 Kings 14, 19; 16, 5 (opposite מַלְכֵי יְהוּדָה). In the same sense stands also בֵּית יִ׳ Hos. 1, 4; 5, 1, or יִשְׂרָאֵל alone Hos. 4, 15; 5, 3. As *Ephraim* took the lead among the ten tribes, הַר יִ׳ Josh. 11, 16 is = הַר אֶפְרָיִם. Sometimes the two kingdoms are called שְׁנֵי בָּתֵּי יִ׳ Is. 8, 14; and the kingdom of Judah alone, after the ten tribes were exiled, שְׁאָר יִ׳ Is. 10, 20. — 5. After the exile יִ׳ was again used for the whole kingdom (in Ezr., Neh., Chr. &c.), even when an earlier time and Judah specially is spoken of 2 Chr. 12, 1; 15, 17; 19, 8; principally in the psalms Ps. 14, 7; 22, 4 &c. — *Gent. m.* יִשְׂרְאֵלִי *Israelite* 2 Sam. 17, 25, where it should be read, however, as in 1 Chr. 2, 17, יִשְׁמְעֵאלִי; *fem.* יִשְׂרְאֵלִית *Israelitess* Lev. 24, 10.

יִשְׂרָאֵל s. יִשְׂרָאֵל.

יִשַׂרְאֵלָה (a ground-form to יִשְׂרָאֵל; *El is a true, honest one*) *n. p. m.* only with *a* of motion 1 Chr. 25, 14, for which, however, mss. read יְשַׂר, = אֲשַׂרְאֵל (which see) 1 Chr. 4, 16.

יִשַׂרְאֵלָה (from יְשַׂר, *constr.* יְשַׁר, and אֵל with *a* of motion, *belonging to Jesharel,* see יִשְׂרָאֵל) *n. p. m.* 1 Chr. 25, 14, interchanged with אֲשַׂרְאֵלָה 25, 6. But as many mss. read יְשַׂר, it is better to compare יְשַׂר (*constr.* יְשַׁר) with אֲשַׂר (*constr.* אַשַׁר) in אֲשַׂרְאֵל (which see).

יִשְׂרֶה (from the fut. Kal of שָׂרָה) *m.* usually *wrestler, struggler.* But as the verb means in Hebrew nothing but *to rule, to govern* = שָׂר (which see); it is better to render it *ruler.* Only in the proper name יִשְׂרְאֵל.

יִשְׂרַת (*constr.* יִשְׂרַת) *f. honesty, piety,* 1 Kings 3, 6.

יְשֻׁרוּן (from יָשָׁר = יְשָׁר, like קָטָן = קְטֹן, with the diminutive termination וּן־, to express affection) *m.* a poetical

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(and rare) name for the people of Israel Deut. 32, 15; 33, 5 26; Is. 44, 2, prop. *the good little people*, just as Israel is elsewhere termed יְשָׁרִים in poetry, in opposition to the heathen Num. 23, 10; Ps. 111, 1 (*Aq.*, *Symm.*, *Theod.*, *Saadia*, *Ibn Esra*, *Kimchi*). The view of *Grotius* that it is a diminutive from יִשְׂרָאֵל, cannot be justified by the form. Ἰσραηλίσκος in the Gr. Venet. version has no etymological warrant; more correct is the translation εὐθύς (Aq., Symm., Theod.).

יָשַׁשׁ (not used) *intr.* same as שָׁשׁ (שׁוּשׁ) *to be white*, *to shine*, metaphor. *to be gray*, *to be white*, of the hair, *to be old*, conseq. of a similar fundamental signification to that of שַׂב (שׂוּב which see); and even the assumption of an organic root יַשׁ = וַשׁ, identical with בַּץ, בַּשׁ, leads to the same radical meaning. But as the same stem is in Aram. קַשׁ, ܩܫ, Ar. قَشَّ, and as the interchange of י with ח or ק (which see) is possible in Hebrew, it is better to compare יַשׁ with קַשׁ and חַשׁ, meaning *to be sapless*, *dry*, which suits the idea of *being old* very well; Maltese *jass* the same. Deriv. יָשִׁישׁ, the proper name יְשִׁישַׁי and

יָשֵׁשׁ *m. an old man*, *one gray-headed*, along with זָקֵן 2 Chr. 36, 17. From יָשִׁישׁ in a proper name we see that it is also an epithet of Jah, because wisdom is in him as in old men (Job 12, 12), which quality belongs to the judicial office; besides, the primitive Deity is so called in opposition to the newly originated unreal gods (Deut. 32, 17; Jer. 23, 23); on which account Daniel calls him עַתִּיק יוֹמִין (7, 9 13 22); comp. πεπαλαιωμένος ἡμερῶν (Sus. 52).

יִשָּׂשכָר (contracted from יִשָּׂא שָׂכָר, *he*, i. e. El, *brings reward*) *n. p. m.* Gen. 30, 18, comp. v. 16. As the pronunciation varied between יִשָּׂכָר and יִשָּׂשָׂכָר, the singular orthography יִשָּׂשכָר arose.

יָשַׁת (Kal unused) *intr. to dry up*, *to become exhausted*, of water, by heat and drought, identical with יָצַת in its organic root, except that the latter is applied to combustible materials. נָשַׁת is just the same stem (Is. 41, 17; Jer. 51, 30); as יָצַת and נָצַת, יָצַב and נָצַב mutually supplement one another.

Nif. נִשַּׁת (after the form נִצַּת; 3 *pl.* נִשְּׁתוּ) *to become dry*, of water (by means of heat), Is. 19, 5 *and the waters of the Nile* (יָם the Nile Is. 18, 2 comp. Nah. 3, 8, now called el-Bahr, i. e. the sea) *become dry*, parallel יָבֵשׁ, חָרֵב. The versions (Targ., Symm., Aq., LXX, Syr. &c.) have more or less paraphrased this meaning; but *Ibn Esra* has already taken it rightly. Of the collateral form נָשַׁת the Nifal יִנָּתֵשׁ appears once Jer. 18, 14 for יִנָּשֵׁת.

יָת or (weakened) יַת (with *suff.* יָתְהוֹן, in Targ. יַתְהוֹן) *Aram. m.* prop. *person*, *body*, *essence*, *being*, as *Bar Ali* explains the Syr. ܝܬ, identical with the Hebr. אוֹת (page 45) or אֵת (page 168); as it is derived either from יְתָא = Hebr. יָשָׁה, or from יוּת = אוּת. In usage only as a sign of the accusative Dan. 3, 12. The original form may have been וָת (from יוּת, וּוּת = אוּת), as is still perceptible from the compounds כְּוָת, לְוָת, the syllable וָת = יָת being attached to לְ, כְּ.

יְתָא see יָת.

יְתִב (Targ. יְתִיב; *part. pl. m.* יָתְבִין) *Aram. intr.* same as Hebr. יָשַׁב *to sit*, דִּינָא *to judgment* Dan. 7, 10 26, also without any addition 7, 9; *to dwell* Ezr. 4, 17.

Af. הוֹתֵב (Targ. אוֹתֵב and Ittaf. אִתּוֹתֵב) *to cause to dwell*, *to plant*, with accus. of the person and בְּ of the thing Ezr. 4, 10.

יָתַד (not used) *tr. to pierce into*, *press into*, identical in its organic root with אָטַד (which see), Targ. אֲטַד, אֲטַט, Phenic. אָטַד, Ar. وَتَدَ. Deriv. יָתֵד, and according to some יְתֵת.

יָתֵד (*constr.* יְתַד; *pl.* יְתֵדוֹת, *constr.* יִתְדוֹת, but with *suff.* יְתֵדֹתָם, יְתֵדֹתָיו) *comm. a peg*, *nail*, driven into the wall Is. 22, 25, Ez. 15, 3; *a tent-pin*, to which

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a tent is fastened JUDGES 4, 21, Ex. 27, 19; the fastening being used as an image of being established Is. 22, 23, of remaining EZR. 9, 8, for which גָּדֵר stands in 9, 9; as also for the figure of a נוֹגֵשׁ, who keeps together a multitude of men ZECH. 10, 4; metaphor. *a shovel* DEUT. 23, 14; י׳ הָאֶרֶג *the pin of a web* JUDGES 16, 14, i. e. the roller or beam to which the threads of the warp are fastened.

יָתָה see אֱלִיָּתָה.

יָתוֹם (from יָתַם; *pl.* יְתוֹמִים, with *suff.* יְתֹמָיו, יְתֹמֶיךָ) *m.* 1. prop. a deserted, forsaken one, hence *an orphan*, Is. 1, 17, being without a protector, i. e. a father; therefore coupled with אַלְמָנָה JER. 7, 6, דָּךְ Ps. 10, 18, דַּל 82, 3, עָנִי ZECH. 7, 10, גֵּר DEUT. 24, 17; generally *forsaken, helpless*, JOB 6, 27; 29, 12; HOS. 14, 4. Ar. يَتِيم the same. — 2. same as תָּם spoken of God, *a Perfect, Pure one*, Ps. 10, 14; comp. Ar. يَتِيم perfectus (Golius p. 2763).

יְתוּר (according to *Kimchi* from תּוּר I. after the form יְקוּם) *m. what is sought out, selected*, JOB 39, 8. According to the Targ. (with the approbation of the LXX and Vulg., and agreeably to the accents) a poetical (Aramaeising) form of the imperfect = יָתוּר *he spies out*, parallel to יִדְרֹשׁ; according to *Le Clerc* יְתוּר = יֶתֶר *superfluity, riches*. But the explanation of Kimchi is the most probable.

יָתַח (not used) *tr. to push, to strike*, connected in its organic root י־תח with that in דָּח, דָּח־ה, נָ־דַח, דָּךְ, דָּכ־א, דָּכ־ה; while the idea of pushing or striking is transferred to striking down, pressing down, striking away, pushing away. But as the Arab. وتخ has obviously for its first meaning *to divide, to separate*, whence مِيتَخَة *bough* (cut off from the palm), *stick, club*, it is better to identify י־תח with the organic root in נָ־תַח, בָּ־תַק, חָ־תַךְ, תָּךְ, in signif. *to split, to separate*. Deriv. תּוֹתָח.

יַתִּיר (*the wide, roomy*, viz. city) *n. p.* of a city in the mountains of Judah which was given to the priests JOSH. 15, 48; 21, 14. *Gentile* יַתִּירִי 2 SAM. 23, 38, as the versions read for יִתְרִי, if we do not assume that יֶתֶר is = יַתִּיר. The place is now called *Attir*, lying south of Hebron.

יַתִּיר (*def.* יַתִּירָא) *Aram. adj. m.*, יַתִּירָה, יַתִּירָא *f. exceeding, extraordinary, powerful* DAN. 2, 31; 5, 12. The fem. is also an adv. *very, exceedingly* 3, 22; 7, 7.

יָתַל I. (Kal not used) *intr.* same as הָתַל (which see) *to laugh, to jest, to make oneself merry, to mock*. The interchange of ה and י at the beginning is also found in הָלַךְ and יָלַךְ, הָדָה and יָדָה, הָגָה and יָגָה.

Hif. הֵתִיל (after the form הֵלִיל, הֵמִין, הֵטִיב omitting the radical *Yod* in the orthography; 2 *p. perf.* הֵתַלְתָּ) *to mock, to deride*, with בְּ of the person JUDGES 16, 10 13 15. On the contrary, הֵתֵל, and with the accent drawn back הֵתֵל GEN. 31, 7, as also the inf. constr. הָתֵל, fut. יְהָתֵל, belong to Pih. II. of הָתַל (which see), with the same meaning as Hif. here.

Hof. הוּתַל *to be deceived, taken in*, Is. 44, 20.

יָתַל II. (not used) *intr.* same as תַּל *to be high, hilly*, hence the proper name

יִתְלָה (*hill-place*) *n. p.* of a place in Dan JOSH. 19, 42. Perhaps the stem יָתַל is here = חָתַל (which see) and the meaning as in חֶתְלוֹן.

יָתַם (*fut.* 1 *p.* אֵיתַם, *in pause* אֵיתָם) *intrans.* 1. *to be alone, bereft, forsaken, solitary*, prop. to be separated, cut off from a thing, *to be deprived;* connected in its organic root with תַּם, which means "to come to an end, to disappear, cease, to be concluded". Deriv. יָתוֹם 1. and the proper name יִתְמָה. — 2. in a moral sense, *to be bare, deprived, released from, alone*, without sin, which is conceived of as an oppressive burden; hence *to be*

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pure, guiltless, free, irreprehensible, pious, Ps. 19, 14. Deriv. יָתוֹם 2.

Hif. הֵתִים (only the *inf.* with *suff.* הַתִּימְךָ Is. 33, 1, as we should read for הַתִּימְךָ) *to make an end of, to have done with*, which is a cutting off, a concluding Is. 33, 1.

The org. root of the stem (Arab. يَتَمَ, يَتَمَّ) is expressed in תָּם (תָּמַם), where also a copious explanation may be found.

יִתְמָה (*purity, guiltlessness*, see יָתֵם 2) *n. p. m.* 1 Chr. 11, 46.

יָתַן (not used) *intr. to continue, to endure, to hold on, to be constant* (with reference to time), hence *to be old*, of peoples that always continue; of rivers, *to be ever-flowing, inexhaustible*, oppos. to כָּזַב, hence also *to flow;* of continuance as a sign of firmness and strength, hence *to be firm, strong, powerful*, figur. *to be distinguished;* in a bad sense *to be severe, rough, hard, violent*, oppos. to חָנַן. The noun אֵיתָן derived from it (which see) appears in all these meanings; and the Ar. وَثَنَ has likewise the same multiplicity of significations; just as the stem אָתַן belonging to אָתוֹן has perhaps the same fundamental signification of strength and continuance. The organic root is יְ־תָן. Deriv. the proper name יִתְנָן.

יִתְנָה (from the fut. Hif. of תָּנָה II.) *m. bestower, communicator*, only in the proper name

יִתְנִיאֵל (*El is bestower*) *n. p. m.* 1 Chr. 26, 2.

יִתְנָן (*fortress, strengthened place*, from יָתַן) *n. p.* of a city in Judah Josh. 15, 23.

יָתַר I. (Kal unused) *intr.* prop. same as אָתַר (page 172) *to extend, to spread, to stretch afar*, hence *to go beyond* or *exceed* (what is usual), *to project, to overtop*, of an extended space; of a number, *to be over and above, to exceed* (the common measure), *to be more, to be redundant, to overflow;* in a moral aspect, *to be prominent, worthy, noble, distinguished* &c. Deriv. יֶתֶר, יוֹתָר, יִתְרָה, יֶתֶר 2,

מוֹתָר, יִתְרוֹן, יִתְרֵת, the proper names יֶתֶר (also in יִתְרְעָם), יִתְרוֹ, יִתְרָן, יִתְרְאָא; יִתְרָא in אֲבִיתַר יֶתֶר.

The organic root of the stem יְ־תַר appears clearly, in its original signification, from that in עָ־תַר II. (whence עֶתֶר and the proper name עֶתֶר), Arab. عَتَرَ, كَ־ثَرَ, هَ־دَرَ, عَ־شَرَ II., Arab. يَسَرَ V. (to spread, extend) &c.; and we may see that the root תר may be connected with תל and תן.

Nif. נוֹתַר (*fut.* יִוָּתֵר, *apoc.* יִוָּתֶר) *to remain, to be left remaining*, of a number or mass of persons or things Ex. 10, 15, Josh. 11, 22, with מִן of the whole of which somewhat remains Num. 26, 65, 2 Sam. 13, 30; and לְ of the person 1 Sam. 25, 34; 2 Sam. 9, 1; or also with בְּ of the whole Neh. 6, 1, Ex. 14, 22, or *where* something still remains behind Lev. 8, 32; seldom with a number of persons for מִן 2 Sam. 17, 12, where the versions express מִן; with אַחֲרֵי *to be left after*, i. e. after the death of a person 1 Kings 9, 21; *to be left* Gen. 32, 25; *to remain* 1 Kings 18, 22; *to abide* Dan. 10, 13, where it is not necessary to take נוֹתַר in the sense *to obtain the preeminence*, comp. נִשְׂאָר Num. 11, 26. The *part. m.* נוֹתָר Ex. 29, 34, 2 Kings 4, 7, and נוֹתֶרֶת *fem.* Lev. 2, 3 are used as substantives, *the remainder, remnant*. In 1 Sam. 30, 9 we should read הַמְפֻגָּרִים for הַנּוֹתָרִים.

Pih. יִתֵּר (not used) *to extend* or *spread out strongly*, hence *to be roomy*, of a place; Aram. to be distinguished, pre-eminent, violent. Derivat. the proper name יִתְּיר.

Hif. הוֹתִיר (*inf. absol.* הוֹתֵר, *constr.* הוֹתִיר; *imper.* הוֹתֵר; *fut.* יוֹתִיר, יוֹתֵר) 1. *to let remain, to leave*, with accus. of the thing Ex. 10, 15, Ruth 2, 18, with מִן of a person or thing *of* which one leaves some Ex. 16, 19, Lev. 22, 30, Num. 33, 55, Ez. 39, 28, and לְ of the person *to* whom it is left Is. 1, 9; Jer. 44, 7; more rarely does ה׳ stand absolutely, 2 Kings 4, 43; Ruth 2, 14. The passage Ex. 6, 8 וְהוֹתַרְתִּי בְּהִוּרוֹת לָכֶם is difficult;

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where we must either suppose that בְּדַוּוֹת has been incorrectly taken out of the 13 verse, or that וְהוֹ should be taken in signif. 2. Figur. *to preserve, to spare* Ps. 79, 11. — 2. *to give a preference to*, prop. to make higher, superior, distinguished, with accus. of the person, Deut. 28, 11 *and God shall give thee a superiority for good*, with בְּ *wherein;* but also with לְ of the person, Ez. 6, 8 *and I will give you a preeminence* (וְהוֹתַרְתִּי לָכֶם), *while you will have among the nations the escaped of the sword* (בַּגּוֹיִם לָכֶם), the first לָכֶם being dropped). Gen. 49, 4 is Hof.

Hof. הוּתַר (*fut.* יוּתַר, for which, however, יוֹתַר stands), *to be exalted;* Gen. 49, 4 *thou shalt not be exalted*, where there is an assonance with יִתְרוֹ. As Hif. does not at all suit here, it is better to take תּוֹתַר for תּוּתַר, as הוֹדַע stands for הוּדַע.

יָתַר II. (unused) *tr.* same as קָטַר I., אָטַר 2. and others (from the organic root יתר) *to knot, to bind*, cognate in sense with חָבַל; deriv. יֶתֶר 1, מִיתָר and יִתְרָה.

יָתַר *Aram.* same as Hebr. יָתַר I.

Pael יַתֵּר (not used), deriv. יְתִיר.

יִתְר *m. a distinguished, noble one*, see אֲבִיתַר.

יֶתֶר (with *suff.* יִתְרִי, יִתְרָם; *pl.* יִתְרִים) *m.* 1. (from יָתַר II.) *a rope*, to bind with, Judges 16, 7; *a cord* by which a tent is held together, like מִיתָר (Is. 54, 2), and metaphor. *the thread of life* Job 4, 21, so that it is not necessary to read יִתְרָם; *the string of a bow* Ps. 11, 2; *the girdle* of a common man Job 30, 11 K'tib, for which the K'ri has יִתְרִי from יֶתֶר in the sense of *bridle*. Arab. وَتَرٌ, Syr. ܝܬܪܐ the same, and also *lute-string*. — 2. (from יָתַר I.; with *suff.* יִתְרָם) a) *the remainder, the rest*, e. g. of הָעָם Judges 7, 6, צֹאן Hab. 2, 8, הַנִּבְחָרִים Neh. 6, 14, שָׁנִים Is. 38, 10, where יֶתֶר may be rendered by the adj. *remaining;* but sometimes the noun following is in the genitive, e. g. Jo. 1, 4 *that which is left by the* אַרְבֶּה; *the residue* Is. 44, 19; *what remains of* Deut. 3, 11, hence יֶתֶר הַדָּבָר Num. 31, 32 *what remained after* בַּד, i. e. besides the בַּד; so יֶתֶר דִּבְרֵי פ' *the acts of one that are still to be narrated* 1 Kings 11, 41. b) that which exceeds what is necessary, i. e. *superabundance, riches, substance* Ps. 17, 14; Job 22, 20. c) *preeminence*, Gen. 49, 3 *the preeminence in height, and the preeminence in strength*, for the concrete *excellent, distinguished; excellence*, Prov. 17, 7 *a lip of excellency* i. e. commanding speech. d) as an adverb *more than, besides*, valde, satis superque Dan. 8, 9, like יֹתֶר (Eccles. 2, 15); עַל־יֶתֶר *richly, above all measure* Ps. 31, 24; with an adj. coupled with מְאֹד, *much more abundant* Is. 56, 12. e) (*preeminence* i. e. *preeminent*, viz. is El) *n. p. m.* Ex. 4, 18, otherwise called יִתְרוֹ; Judges 8, 20; 1 Chr. 2, 32; 4, 17; 7, 38, elsewhere יִתְרָן; 1 Kings 2, 5, elsewhere יִתְרָא. f) *n. p.* of a city = יַתִּיר, whence the *Gentile* יִתְרִי 2 Sam. 23, 38.

יֹתֶר (or יוֹתָר) *m.* prop. (a *part.*) *what stands out, the remaining*, therefore *the remainder* 1 Sam. 15, 15, *preeminence, advantage, gain* Eccles. 6, 8. As an *adv. superfluously, quite too much*, Eccles. 2, 15; 7, 16, parallel הַרְבֵּה; *more* Esth. 6, 6; *better* Eccles. 7, 11; *moreover*, 12, 12 *moreover instruct thyself out of them;* 12, 9 *moreover* (it is to be said), *that Koheleth was a wise man.*

יִתְרָא (*excellence* is El) *n. p. m.* 2 Sam. 17, 25, for which יֶתֶר stands in 1 Kings 2, 5.

יִתְרָה *f.* usually *what is saved, acquired*, hence *property, fortune* Is. 15, 7 (conseq. like יֶתֶר Ps. 17, 14), to which belongs עָשָׂה *to acquire* = קָנָה (Gen. 12, 5). Better, *remnant, rest of the people*, according to which we should translate: *therefore* (i. e. on account of this great misfortune) *they possess but a remnant*, i. e. they keep only a יֶתֶר. See יִתְרָה.

יִתְרוֹ (= יִתְרוֹן *preeminence*) *n. p. m.* Ex. 3, 1; 4, 18; elsewhere termed יֶתֶר and יֶתֶר יְעוּאֵל.

יִתְרוֹן *masc. excellence, preeminence,*

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Eccles. 2, 13; *advantage*, *gain*, *use* 2, 11; 3, 9. It is a late Hebrew word, used only by the author of Ecclesiastes.

יִתְרָן (*the Excellent one*, viz. Jah is) *n. p. m.* 1 Chr. 7, 37, for which יֶתֶר stands in 7, 38.

יִתְרְעָם (from יֶתֶר and עַם, *remnant of the people*) *n. p. m.* 2 Sam. 3, 5; 1 Chr. 3, 3.

יֹתֶרֶת *fem. the net-like covering of the liver*, fully יֹתֶרֶת עַל־הַכָּבֵד י׳ Ex. 29, 13, י׳ הַכָּבֵד 29, 22, י׳ מִן־הַכָּבֵד Lev. 9, 19, either from יָתַר I. to be prominent, to cover over; or better from יָתַר II. to bind, to knot, so that יֹתֶרֶת properly means *a net* (see רֶשֶׁת).

יִתְרַת only in Jer. 48, 36, prop. constr. state of יִתְרָה, for which the parallel passage in Is. 15, 7 has יִתְרָה; but possibly it is conceived of as an adv. to עָשָׂה, the construct state being used adverbially elsewhere; and in general Jeremiah modifies and alters considerably the expressions of Isaiah. It might be translated: *for he has lost all that has been done with respect to the remainder.*

יָתַת (not used) *tr.* same as הָתַת and the similar הָתָה, Arab. وَتَّ (comp. דָּלַךְ and יָלַךְ) *to press upon one, to thrust into, to overthrow* (see הוּת); hence *to subjugate, to subject;* fundamental signification the same in Arabic. Derivative

יְתַת (after the form רְתַת; *subjugation, subjection*) *n. p. m.* Gen. 36, 40. According to Simonis contracted from יְתֹדַת (pin), which is improbable.

כ

כ, called כָּף (which see), *Kaf*, as a letter of the alphabet means *the hollow of the bent hand* (palma cava, the hollow palm), because, as is alleged, the letter represented the rough form of the palm, in old writing, as is still visible in the Phenician Kaf (, ,); in old Hebrew, Samaritan, old Aramaean, Palmyrene, as also in the later square character, it is said that this was the model; and the Greek *Κάππα* (כַּפָּא), *K*, is only a reversed Phenician figure. But here also as in other letters, the name has been selected only on account of the initial sound. As a numeral כ signifies 20, being the second letter in the series of tens. When כ stands at the end of a word, the lower and bent part is stretched out downwards, i. e. as is done in the case of נ, פ, צ (ן, ף, ץ). It is pronounced *ka*.

As to the pronunciation of *Kaf*, it is usually hard like *k*, being a *litera muta;* but like the letters בגדפת it has an inclination towards the stronger aspirated *kh*, for which reason the LXX sometimes represent it by χ. The aspirated pronunciation afterwards became the usual one, the harder being designated by Dagesh lene. In Phenician a twofold pronunciation of Kaf must have existed likewise; as it is represented in the Punic of Plautus sometimes by *ch*, sometimes by *c;* and one sees plainly from the difference between his older and more recent text, that Kaf was not aspirated at an early period. When Semitic words passed into Greek through the Phenicians, whether they were originally Phenician or not, we find sometimes κ, sometimes χ, e. g. כַּד *κάδος*, כְּנוֹר *κινύρα*, כֹּפֶר *κύπρος*, כֻּתֹּנֶת (כְּתוֹן) *χιτών*, כַּשְׂדִּים *Χαλδαῖοι* &c.

As a hard and aspirate *k*-sound *Kaf* is interchanged chiefly 1. with ג, as כָּפַן and גָּבַן, כָּבַל and גָּבַל, כָּבַע and גָּבַע; 2. with ח, as כָּמַהּ and חָמַהּ, כָּשַׁל and חָשַׁל; 3. with ק, as כָּבַע and קָבַע, כָּהָה and קָהָה. Since י and ע also belong in part to the *k*-sounds, we also find 4. an interchange with י, as כָּשַׁר and יָשַׁר, יָם I. and כָּם; 5. with ע, as כָּזַב and עָזַב II., כָּחַר and עָטַר, כָּלַם and עָלַם &c. As an aspirated sound it is also interchanged 6. with ה, as

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מָכַר and מָהַר, מַהֲמֹר and מַכְמֹר &c.; as also the Sanskrit final *h* (Visarga) sometimes appears as ך in the Hebrew roots. Most of these changes, which appear more or less in the formation of stems, are best adduced in the etymological explanation of the stems, where comparisons with the dialects may also be found. — Other peculiarities connected with *Kaf* are a) a transposition, e. g. כֹּחִי Ps. 22,16 for חִכִּי, comp. תִּמְחַץ 68, 24 for תֶּחְמַץ; b) an interchange with נ, e. g. נִבְשָׁן Josh. 15, 62 for כִּבְשָׁן, מַכּוֹת 2 Chr. 2, 9 for מָנוֹת; כַּנֹּלֹתְךָ Is. 33, 1 for כְּכַלֹּתְךָ; c) a change of ך and ר, e. g. אֶת־תַּעֲנָךְ Josh. 17, 11 and אֶת־עָנַר 1 Chr. 6, 55. But in all these instances other explanations have been attempted.

ַךְ is an old termination, frequently preserved in extra-Semitic, *ak* = *ka* as a suffix to adjectives, as we see it still existing in שַׁדְרַךְ, מֵישַׁךְ, גַּנְזַךְ, חַדְרַךְ, פַּרְנַךְ, שֵׁשַׁךְ, מָרְדַּךְ, סָרַךְ, בְּרֹאדַךְ, מְרֹאדַךְ, though in proper Hebrew words the formation has been entirely lost. For this ַךְ *ak* = *ka* ךְ alone sometimes appears, abridged from *ka*, as in הַמְנִיךְ (which see), or a final *a* coupled with *ak*, and changed into *ôk*, e. g. in אַרְיֹךְ, from *Arya-ak*, נִסְרֹךְ from *Nisra-ak*, and many others. This formative syllable ַךְ *ak*, still preserved in Hebrew, out of the Aryan language, in some remains of the former, is sometimes written ַח *ach*, e. g. in בְּדֹלַח (which see); with which comp. Aram. טְלֹפַח, צְלֹפַח, צְלֹבַח &c.

ֹךְ see ַךְ.

ךְ see ַךְ.

כְּ (before monosyllabic particles כָּ, e. g. כָּזֹה, כָּזֹה, כָּזֹאת, only once כְּזֹאת Gen. 45, 23 in another sense, and in כְּעַל Ps. 119, 14, Aram. כְּעַן Dan. 2, 23, כְּמָה Dan. 3, 33 relat.; so too before the suffixes כָּכֶם, כָּהֶם, כָּהֵם; before מוֹ = מָה either כְּ, as כְּמוֹ [a peculiar particle], or before light suffixes כָּמוֹ־; before the interrogative particles מָה, מֶה, it is coupled with them in close union by means of Dagesh forte, conseq. כַּ, as כַּמָּה, כַּמֶּה; Phenic. כְּ the same) 1. *an adv.* a) *a relative adverb*, *how*, *in what way*, quomodo, after a verb Eccl. 11, 5 (thou canst not know) *how the bones in the body of the pregnant woman* (are to be distinguished from the softer parts) = אֵיךְ Ruth 3, 18. — b) *an adverb of quality*, *as*, *so*, Greek ὥς, Lat. ita, sic, hoc modo, to express state, sometimes coinciding with כֵּן and אֵיךְ, and with them denoting qualitative, modal comparison and likeness Is. 1, 7 8; hence doubled כְּ — כְּ *as* — *so*, *as well* — *as also*, when two things are compared or placed together, so that *one* is to stand in place of *the other*, or both together are alike in one relation, e. g. *so* (כְּ) *thou as* (כְּ) *Pharaoh* Gen. 44, 18, i. e. thou art like him in power; *the stranger as well as the native* Lev. 24, 16, i. e. both; *as well* — *as also*, quantus — tantus, talis — qualis Josh. 14, 11, for which also כֵּן — כְּ Ps. 127, 4, or וּכְ — כְּ 1 Sam. 30, 24 are put. — c) expressing indefinite, inexact likeness: *about*, *nearly*, circiter, e. g. Dan. 10, 18 *somewhat like the appearance of a man*, i. e. not exactly like him, as כְּבַר אֱנָשׁ 7, 13; *any thing like this great thing* Deut. 4, 32, and so always in כָּזֶה, כָּאֵלֶּה. This application is usually found with numerals, with words of measure, of time &c., where the original signification *as* being a measure of comparison almost disappears, in German: *ungefähr*, *etwa*, English *about*, e. g. *about four hundred men* 1 Kings 22, 6; *about an Ephah of barley* Ruth 2, 17; *about a day's journey* Num. 11, 31; coupled with בְּ, *about the middle of a furrow* 1 Sam. 14, 14. To this belongs the meaning *about* in specifications of time, e. g. *about midnight* Ex. 11, 4; and so also כְּ, כָּ in כָּעֵת מָחָר Ex. 9, 18 and כְּעֵת מִנְחַת עֶרֶב Dan. 9, 21 are to be taken. — d) indicating resemblance only to an ideal object not to one mentioned, and therefore representing the thing itself in an intensive completeness, one as high as possible, without reference to an actually existing thing, *very*, *so much*, *even*, *extremely*, e. g. Neh. 7, 2 *for he is*

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a very faithful man (כְּאִישׁ אֱמֶת), i. e. as only a faithful man can be; ECCLES. 8, 1 *who is so very wise;* IS. 1, 7 *desolation, so severe a destruction of enemies;* 1, 9 כִּמְעַט *so very few;* כִּשְׁנִית SONG OF SOL. 1, 7 *one so very feeble*, or (if we read שְׁטֻדָה) *wandering about.* In a like sense should be taken כְּנִשָּׁה EX. 22, 24, כְּמַחֲנִים NUM. 11, 1, כְּמַחֲרִישׁ 1 SAM. 10, 27, כַּנֹּגַהּ JOB 24, 14, כַּמָּוֶת LAMENT. 1, 20, כַּשֹּׁד (*the most devastating weather*) Is. 13, 6 &c. In this sense does כְּ stand before participles, adjectives, substantives and adverbs; and the old grammarians called it כָּף הַדְּמָיוֹם, כָּף הַעֶצֶם or כָּף הַהַמְחָוֹת, because it regularly denotes the superlative degree of a condition. — To this belongs e) the designation of a firmly settled time, e. g. כַּיּוֹם GEN. 25, 31, 1 KINGS 1, 51 *at this present time*, i. e. *at present, now*, for which also כָּעֵת JUDGES 13, 23 or כַּיּוֹם הַזֶּה stand DEUT. 2, 30; 4, 38; 1 KINGS 8, 24; 1 CHR. 28, 7; even DEUT. 8, 18 and JER. 11, 5 are to be referred to this meaning, taken specially from the stand-point of the present-speaking God. 1 SAM. 2, 16 *at that past time* also belongs here, i. e. *formerly, before;* on the contrary in כְּיוֹם JOSH. 10, 13, כָּעֵת DAN. 9, 21 כְּ has the sense of circiter, *about.* כָּעֵת חַיָּה GEN. 18, 10 is *about this reviving* (i. e. returning the next year) *time*, which is more definitely explained in 18, 14 by לַמּוֹעֵד, in 2 KINGS 4, 16 by כָּעֵת הַזֹּאת; כְּרֶגַע לַמּוֹעֵד הַזֶּה NUM. 16, 21 *at this moment;* כִּמְעַט *in a little, forthwith, in the shortest time*, brevi, cito PS. 2, 12; 81, 15; 94, 17; 2 CHR. 12, 7, for which is also used כִּמְעַט רֶגַע referring to time only Is. 26, 20; EZR. 9, 8. — f) expressing the greatest possible limitation of the time, condition &c. before which כְּ stands, e. g. כְּפַסְעִי 1 SAM. 20, 3 *only a step;* כִּמְעַט *only a little* PS. 73, 2; כְּאַיִן ib. *only a nothing in time*, only a little time, stronger than כִּמְעַט. — g) lastly as a particle of time: *at, at the time when*, determining and accurately fixing the time GEN. 18, 1; 2 CHR. 12, 1; Is. 18, 4 *at a clear heat;* כְּעֵב טַל ib. *at the time of the dew-cloud;* כְּתֹם־פֶּרַח 18, 5 *at the ceasing of the blossom.* — 2. *A preposition: according to, after, in pursuance of,* κατά, secundum, where that which is denoted by כְּ serves as a type to what is compared with it, consequently the comparison is not complete, e. g. כִּדְמוּתֵנוּ GEN. 1, 26 *after our likeness*, i. e. our דְּמוּת may serve as a model, and so 4, 17 *after the name;* JOSH. 6, 15 *according to this way;* PS. 78, 72 *according to the simplicity of his heart;* ZECH. 2, 10 *and I scatter you after the likeness of the four winds*, i. e. the four winds shall serve for a type of the dispersion; consequently it is not necessary to read either בְּאַרְבַּע or לְאַרְבַּע. In this sense כְּכֹל and כְּיַד are also to be taken. — 3. Denoting the comparison of two actions with one another, so that the one takes place, while the other too is done, hence a) comparing the time of two actions, GEN. 39, 18 *when I lifted up my voice ..., then he left* (1 SAM. 5, 10; 1 KINGS 1, 21; 2 KINGS 2, 9), and in conditional clauses expressing even the imperfect tense GEN. 44, 30 31; DEUT. 16, 6; JER. 25, 12. In this way כְּ usually stands before infinitives, or also before a verbal noun or a participle. b) standing before a noun, in order to compare two positions, e. g. Is. 8, 23 *as the earlier time brought down the land of Zebulon ..., so will the following time* &c.; but usually in this sense כֵּן — כַּאֲשֶׁר NUM. 2, 17, JUDGES 1, 7, or in the apodosis the verb merely OBAD. 15; JOB 10, 19. c) completing a comparison of two positions on a smaller scale, and prefixed to both, e. g. JOSH. 14, 11 *as my strength once was, so is my strength now*, where the comparison has the character of a uniting clause, besides its reference to condition. But for כְּ — כְּ there stands also כֵּן — כְּ JOSH. 2, 21, PS. 127, 4, PROV. 26, 8, or וְכ — כְּ JOSH. 14, 11; EZ. 18, 4. — Of the particles compounded with כְּ we may mention כְּאֶתְמוֹל, כְּאֶמֶשׁ (see אֶתְמוֹל), כְּבָעֵל (see כָּל), כְּבָעֵל (see בָּעַל), כְּאֶחָד (see אֶחָד), כְּאַיִן (see אַיִן), כַּאֲשֶׁר (see אֲשֶׁר), כְּ and כָּאֵלֶּה (see אֵלֶּה), כְּהַנָּה (see הֵנָּה), כְּזֶה, כְּחַמָּה (see הֲמָה), כְּחֵמָה (see זֹאת, זֶה, זֵה), כְּזֹאת, כְּזֶה (see

פֶּה), כְּנֶגֶד (see נֶגֶד), כִּמְעַט (see מְעַט), כְּדֵי, כַּמָּה, כַּמֶּה, כְּמוֹ (see מָה, מֶה, מוֹ), כְּדֵי (see דַּי, דֵּי).

The etymological derivation of this כְּ must be looked for under כֹּה, כָּה, כִּי; for it is obviously abridged from a fuller form, but not from כֵּן.

כְּ *Aram.* the same Dan. 6, 1; 7, 4 9. The compounds כְּדִי, כִּדְנָה, כַּחֲדָה see under דַּן, דִּי, חֲדָה.

כַּ see כְּ.

כָּ see כְּ.

כָּאֵב (*part. m.* כֹּאֵב; *fut.* יִכְאַב) *intr. to feel a pang, a pain*, hence *to suffer* Ps. 69, 30; *to be sick* Prov. 14, 13; *to lie down sore* Gen. 34, 25; seldom with עַל of the person, when the object specially suffering accompanies it Job 14, 22. Deriv. כְּאֵב, מַכְאֹב.

Hif. הִכְאִיב (*part.* מַכְאִב; *inf. constr.* הַכְאִיב Ez. 13, 22 for הַכְאוֹת according to the LXX and Targ.; *fut.* יַכְאִיב) 1. *to prick*, of קוֹץ Ez. 28, 24; *to wound, to injure* Job 5, 18, opposite חָבַשׁ (to heal); figur. *to trouble, to make sad* Ez. 13, 22. — 2. *to mar*, poet. a field, i. e. *to spoil*, with בְּ of the thing *wherewith* 2 Kings 3, 19, the idea being more plainly expressed in verse 25; comp. מוּת (Gen. 47, 19) of the field, הָרַג of the vine (Ps. 78, 47); the field being conceived of as a body.

The stem כָּאַב (Aram. כְּאַב, Syr. ܟܐܒ, Ar. كَئِبَ, Phenic. כָּאֵב) is mostly used in the dialects in the sense of *to be sad, sorrowful, to suffer;* but the fundamental signification does not lie in *to be bent*, but in the idea of *piercing*, as is seen from Hif., Targ. כָּב (כּוּב), Syr. ܟܒ tr. *to pierce*, whence כּוּבָא, ܟܘܒܐ a thorn, a thorn-bush.

כְּאֵב (from כָּאֵב) *m. pain, suffering* Is. 17, 11, coupled with נַחְלָה (according to mss.) = מַחֲלָה; *the stinging pain* (of leprosy) Job 2, 13; 16, 6; with אָנוּשׁ *desperate* Is. l. c., נֶעְכָּר *excited* Ps. 39, 3, נֶצַח *lasting* Jer. 15, 18. Mentally, *sorrow*, coupled with לֵב Is. 65, 14. Phenic. כִּבָא = כְּאֵבָה as a proper name.

כָּאָה (Kal not used) *intrans.* same as כָּהָה prop. *to be weak, feeble, soft, dull, troubled, shy;* metaphorically *to be faint-hearted, lowly, bowed down.* The idea of being dull, weak and slack proceeded from that of the natural sharpness and power being destroyed or confined; and the organic root may have a connection with that in כָּה (whence perhaps comes directly the subst. כִּי), נָ־כָה, to which the Syr. ܟܠܐ *to sting, to chide*, and cognate stems in Ar., point. Deriv. the noun כָּאֶה K'ri.

Nif. נִכְאָה (*part.* נִכְאֶה, *constr.* נִכְאָה) *to be bowed down, humbled*, Dan. 11, 30, נִכְאָה לֵבָב *of humble heart*, i. e. pious Ps. 109, 16. נִכְאוּ Job 30, 8, which many read נִכְאוּ and refer to the present word, we should have to translate: *they were banished from the land* (rebuked); but see נָכָא.

Hif. הִכְאָה (*inf. constr.* הַכְאוֹת) *to wound, to hurt* Ez. 13, 22, according to the fundamental signification of Kal, and as the Targ. and LXX translate; parallel הִכְאִיב. On this assumption it seems unnecessary to read הַכְאִיב.

כָּאֶה (*pl.* כָּאִים) *m. troubled, wretched*, Ps. 10, 10 *the crowd of the dejected ones* (חֵל כָּאִים with the separate reading); but see חֶלְכַּי.

כָּאַר I. (not used) *intr.* same as כָּעַר (in the Talmud), *to be dirty*, especially applied to water, conseq. = עָכַר. Deriv. according to some כָּאֹר.

כָּאַר II. *tr. to shut around, enclose, fetter*, comp. the organic root גַּר, סָ־גַר &c.; better = כָּר *to bore through* Ps. 22, 17; where either כֹּאֲרֵי (*part. m. pl. constr.*) or כָּאֲרוּ should be read.

כָּאֹר *m. dirt* Am. 8, 8 according to some. But it is demonstrably = כַּיְאֹר. See יְאֹר.

כָּבַב (i. e. כַּב, not used) *intr. to be round, circular*, of a level thing or an

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arched body. The organic root כַּב is identical with that in גַּב, גֵּו, קַב; Ar. كَبَّ, so also Ethiopic, Syr. ܟܒ the same, of coiling up, and of what is round, of lumps &c.; comp. Ar. كُبَّة a coil, كُبْكُوب balls, Syr. ܟܒܟܒܐ glomus. Deriv. the proper name כִּבְזָן; on the contrary כּוֹכָב is not from כַּב (כָּבַב), but is to be derived from גַּב (כָּוַב).

כָּבֵד (3 *fem.* in pause כָּבְדָה; once כָּבֵד Is. 24, 20; *inf. abs.* כָּבֹד; *fut.* יִכְבַּד) *intr.* prop. *to shrink* (into a dense, thick mass), *to become dense, thick, to be pressed closely together*, the Ar. كَبِدَ having the same original signification. Then *to be dense, thick, weighty, heavy*, the heavy being conceived of as a dense, thick mass; cognate in sense רָקַר (which see). Hence 1. *to be heavy, weighty*, Job 6, 3; *to be a heavy burden upon*, e. g. יָד spoken of superior power, preponderance Judges 1, 35, as עֲזָה יַד פְּ׳ עַל 3, 10; of the punitive omnipotence of God Ps. 32, 4; of the oppressive power of sin Is. 24, 20; of labour Neh. 5, 18; *to be troublesome, burdensome* 2 Sam. 13, 25, always with עַל of the person, and only in 1 Sam. 5, 6 with אֶל for עַל; with מִן of the person *to be too heavy for* Ps. 38, 5. Comp. Ar. كَبِدَ (to be troublesome), and the Ethiopic, of burden, weight. — 2. Metaphor. a) *to be sore, severe*, of מִלְחָמָה Judges 20, 34, with אֶל of the person 1 Sam. 31, 3; b) *to be numerous* Job 6, 3 (comp. Hithp.); c) *to be rich, abundant in*, with בְּ *in* (what) Gen. 13, 2, like יָקַר, Greek βαρύς, Germ. *gewichtig;* d) *to be exalted, renowned, honoured, valued, worthy, majestic* Is. 66, 25; Job 14, 21; Ez. 27, 25, opposite קַל (קָלַל); e) *to be heavy*, spoken of members of the body, i. e. stiff and immoveable as to activity, hence *to be dim, dull*, of the eyes Gen. 48, 10; of the ears, *to be hard of hearing* Is. 59, 1; of the mind, *to be obdurate*, Ex. 9, 7. For the derivatives *to be hard*, applied to sluggishness in speech (Ex. 4, 10), comp. Arab. جبس (to be heavy; of the tongue, stammering); the Arab. وقر, Syr. ܟܒܕ are used for it. — The significations of the stem present themselves in the derivatives in greater variety than in the verb. Deriv. כֶּבֶד, כָּבֵד (adj.), כָּבוֹד, כָּבֶד, כְּבִידָה, כְּבֵדוּת, כְּבֵדוּת; in proper names כָּבוֹד (in אִי־כָבוֹד) and כֶּבֶד (in יוֹכֶבֶד).

Nif. נִכְבַּד (*part.* נִכְבָּד, *pl.* נִכְבָּדִים, but *constr.* נִכְבְּדֵי, with *suff.* נִכְבַּדֵּיהֶם and once נִכְבְּדֵיהֶם Ps. 149, 8, *pl. f.* נִכְבָּדוֹת; *inf. constr.* הִכָּבֵד; *fut.* יִכָּבֵד) *reflex.* and *pass.* of the signific. of Kal, *to be heavy-laden*, נִכְבְּדֵי־מָיִם Prov. 8, 24 *rich in water; to make oneself great, mighty, many* Is. 26, 15; *to shew oneself great, mighty* 2 Sam. 6, 20; Ez. 39, 13; 2 Kings 14, 10 *shew thyself great and remain at home*, i. e. shew thy greatness at home; *to be distinguished* Is. 43, 4; *to be highly esteemed, glorified* Lev. 10, 3; Ez. 28, 22; *to be brought to honour* Is. 49, 5, with בְּ of the person *in* or *by* whom Ex. 14, 4; *to feel oneself honoured* Hagg. 1, 8; *to be honourable, eminent* Gen. 34, 19, 1 Sam. 9, 6; *to be famous* 2 Sam. 23, 19 23; hence נִכְבָּד is opposed to נִקְלֶה Is. 3, 5; נִכְבְּדֵי אֶרֶץ Is. 23, 8 9 *the honoured* i. e. *princes* or *nobles of the earth*, also נִכְבָּדִים, נִכְבְּדִים alone Nah. 3, 10; Ps. 149, 8. נִכְבָּדוֹת as a subst. *glorious things*, Ps. 87, 3.

Pih. כִּבֵּד (*part.* מְכַבֵּד, *fut.* יְכַבֵּד) *to honour, to hold in honour*, with accus. of the object Ex. 20, 12; *to favour*, with a double accus. Is. 43, 23; seldomer with מִן Prov. 3, 9 or בְּ of the thing with which one honours Dan. 11, 38; *to shew honour*, with לְ of the person Ps. 86, 12, also with the accus. 22, 24; Is. 24, 15; *to esteem holy* or *high* Is. 58, 13; 60, 13; *to glorify*, with בְּ *in* a thing Judges 9, 9.

Puh. כֻּבַּד (*part.* מְכֻבָּד, *fut.* יְכֻבַּד) *to be honoured, to be esteemed* Is. 58, 13; Prov. 13, 18.

Hif. הִכְבִּיד (*part.* מַכְבִּיד; *inf. abs.* הַכְבֵּד, *constr.* הַכְבִּיד; *fut.* יַכְבִּיד, *ap.* יַכְבֵּד) 1. *to make heavy, oppressive*, עֹל 1 Kings 12, 10 14; נְחֹשֶׁת (the fetter) Lament. 3, 7; עַבְטִיט Hab. 2, 6 with עַל of the person; with the omission of עַל Neh. 5, 15. — 2. Fig. *to bring to honour* Is. 8, 23, op-

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posite הֵקַל (to bring to disgrace); *to acquire renown* 2 Chr. 25, 19 (for which the Nif. stands in 2 Kings 14, 10); *to make numerous*, *to increase* Jer. 30, 19, opposite צָעַר; *to make heavy*, the ears Is. 6, 10; *to harden*, לֵב Ex. 9, 34.

Hithp. הִתְכַּבֵּד (*part.* מִתְכַּבֵּד) 1. *to make oneself many*, *to be numerous*, Nah. 3, 15, with an assonance to הִרְבִּית and כָּבֵד, אַרְבֶּה 2, 10. — 2. *to glory*, *to honour oneself* Prov. 12, 9, opposite נִקְלָה.

כָּבֵד (*constr.* כְּבַד, once כֶּבֶד Is. 1, 4; *pl.* כְּבֵדִים, *constr.* כִּבְדֵי) I. *adj. m.* 1. *heavy*, *weighty*, *large* (in extent and weight), of עֹל 1 Kings 12, 11, מַשָּׂא Ps. 38, 5, סֵנֵא Is. 32, 2; *clumsy*, of an old man 1 Sam. 4, 18, of the hands Ex. 17, 12; *thick*, of עָנָן 19, 16. Hence figur. *oppressive*, *grievous*, of עָוֹן Is. 1, 4, שִׁעְבּוּד 2 Sam. 14, 26, רָעָב Gen. 43, 1, כַּעַס Prov. 27, 3. — 2. Metaphor. *numerous*, *much*, *great* (in number), of מַחֲנֶה Gen. 50, 9, עָרֹב Ex. 8, 20, מִקְנֶה 12, 38, חַיִל 1 Kings 10, 2, עַם 3, 9; *rich* Gen. 13, 2; *vehement*, of אֲבֵל 50, 11, דֶּבֶר Ex. 9, 3, מִסְפֵּד Gen. 50, 10; *awkward*, *sluggish*, of פֶּה Ex. 4, 10, לָשׁוֹן ib. v. 16; *hardened*, of the לֵב 7, 14; *difficult*, of דָּבָר 18, 18. — II. *subst.* (with *suff.* כִּבְדִי, כִּבְדוֹ) *m.* prop. a mass of blood thickened (into a firm body), hence *the liver*, as the thickest part of the viscera (Galen. de usu partium 6, 17) Ex. 29, 13 22; Lev. 3, 4; 8, 16; Ar. כִּבְדָא the same. רָאָה בַכָּבֵד Ez. 21, 26 *to look into the liver*, a kind of sacred augury among the Chaldeans (Diod. 2, 29), Etrurians (Cic. de divin. 1, 42; 2, 13) and other ancient peoples. *The liver is poured out on the ground* Lament. 2, 11, i. e. the gall, the emptying of the gall being looked upon as a result of injury to the liver (see Job 16, 13), and that being regarded as dangerous to life; figur. for *the heart is wounded*.

כֶּבֶד *m.* 1. *fame*, *majesty*, only in the proper name יוֹכֶבֶד. — 2. as a stat. constr. of כָּבֵד, which see.

כָּבְד (after the form אָרְךְ, עָמֹק) *adj. m.*, כְּבוּדָה (fluctuating between כְּבֻדָּה and כְּבוּדָה) *f.* prop. *splendid*, *shining* Ez. 23, 41; *much*, *rich*; but the masc. as well as the fem. only substantively *riches* Nah. 2, 10, *possession* Judges 18, 21, *splendour*, *magnificence* Ps. 45, 14. For כָּבֵד as a subst. see כְּבוֹד.

כֹּבֶד *m. heaviness*, *weight* Prov. 27, 3, metaphor. *a multitude* Nah. 3, 3, *violence* Is. 21, 15, *slowness*, of a slowly approaching thunderstorm 30, 27.

כְּבֵדוּת *f. heaviness* Ex. 14, 25, i. e. slowness.

כָּבָה (*fut.* יִכְבֶּה) *tr.* prop. *to cover*, *to conceal*, *to veil*, *to envelop*, conseq. in its fundamental signification = חָבָא, חָבַב I., חָפָה, חָפַה, כָּפָה &c.; usually metaphor. *to put out*, *quench*, spoken of fire Lev. 6, 6, Prov. 26, 20, of light 31, 18; figur. of God's burning wrath Jer. 7, 20, of a wick going out, as the figure of a weakened, perishing enemy Is. 43, 17 (comp. 42, 3). Ar. כְּבָא to cover the fire (with ashes), خَبَا to be quenched. — The organic root is כְּבַ־ה (see חָבָא).

Pih. כִּבָּה (*inf. constr.* כַּבּוֹת; *fut.* יְכַבֶּה) *to quench*, with the accus. נֵרוֹת 2 Chr. 29, 7, the burning פִּשְׁתָּה Is. 1, 31, נְעֹרֶת 42, 3, אֵשׁ Am. 5, 6; figur. חֲמָה Jer. 4, 4, אַהֲבָה Song of Sol. 8, 7, שָׁמַיִם Ez. 32, 7. כִּבָּה אֶת־גַּחֶלְתִּי 2 Sam. 14, 7 *to quench the coal*, i. e. to destroy the last shoot; כִּ' אֶת־נֵר פִּ' 21, 17 *to put out the light of Israel*, i. e. to destroy all its best things.

כְּבוֹד (*constr.* כְּבוֹד, כְּבֹד, with *suff.* כְּבֹדִי; written sometimes fully, sometimes defectively) *m.* (fem. only in Gen. 49, 6, but in the Sam. cod. masc. there also) 1. *a weight*, *a burden*, Prov. 25, 27 *and the searching out of their* (i. e. of divine things) *interior* (כְּבוֹד 2, c.) *is a burden* (כְּבוֹד), i. e. the minute examination of divine things is burdensome (comp. Ben-Sira 3, 21-25); see חֵקֶר. — 2. Metaphor. a) *riches*, *substance*, particularly what has been brought together Gen. 31, 1; Is. 10, 3; 66, 12, coupled with חַיִל 61, 6; Ps. 49, 17, frequently with עֹשֶׁר 1 Kings 3, 13; Prov. 3, 16;

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8,18, or נְכָסִים Eccles. 6,2. — b) *honour, fame, renown*, partly as a consequence of riches 2 Chr. 1,11, partly as the opposite of קָלוֹן, in a moral sense. Then, *dignity* Prov. 11, 16; 20, 3, with הָדָר Ps. 8, 6; *a crown of glory*, parall. עֲטָרָה Job 19, 9. Figur. *the ark of the covenant* 1 Sam. 4,22. Of God, *glory*, i. e. renown-deserving agency Ps. 19,2; *magnificence, majesty* Is. 42, 8; hence God is called מֶלֶךְ הַכָּבוֹד Ps. 24, 7. נָתַן כָּבוֹד לְ *to give honour, to hold in honour, to esteem honourable* Prov. 26, 8; *to celebrate, to praise*, God, Jer. 13,16, for which also שִׂים כָּ׳ לְ Is. 42, 12 or יָהַב כָּ׳ לְ Ps. 29, 1 sometimes occur. עָשָׂה כָּ׳ לְ *to give an honourable burial* 2 Chr. 32, 33. Still farther, *high position* Gen. 45, 13; *splendour*, of a residence Is. 11, 10, of fine chariots 22, 18, of a throne 22, 23; *ornament, beauty*, of לְבָנוֹן 35, 2, hence הָדַר לְ 4, 2 *to adorn one*; especially *the majesty, glory, renown, excellency*, of God in his manifestation on mount Sinai, shining with fire, surrounded by clouds, and sending forth lightnings Ex. 16, 7 10; in the tabernacle; in the temple of Solomon; or in prophetic revelation Is. 6, 3, Ez. 1, 28; called in the New Test. δόξα κυρίου (Luke 2, 9). Hence God is termed כְּבוֹד יִשְׂרָאֵל Jer. 2, 11, Ps. 106, 20, poet. כָּבוֹד alone Is. 3, 8; also of God in the proper name אִי־כָבוֹד (which see). So too כָּבֵד in יוֹכָבֵד. — c) Concrete *the noble, the best*, either collectiv. for *the temple and Jewish people* Is. 4, 5, *the nobility, nobles* 5, 13; 8, 7; 17, 3, *the honoured, honoured relations* 22, 24, or conceived of individually for נֶפֶשׁ Gen. 49, 6, חַיִּים Ps. 30, 13. — d) adv. *with honour, gloriously*, Ps. 73,24 *and at last thou shalt receive me gloriously.*

כְּבוּדָה see כָּבֵד.

כָּבוּל (from כָּבַל II.; *a dry, parched, sandy place*) 1. *n. p.* of a border-city of Asher in the north-east of Palestine, adduced with בֵּית הָעֵמֶק (Talm. כְּפַר עֵמָק) and נְעִיאֵל Josh. 19, 27. It was still in existence during the time of the second temple; and after the destruction of the latter a Jewish congregation was there, since mention is made in the Midrash rabba (Lev. ch. 21) of the great ones of Cabul (גְּדוֹלֵי כָבוּל). This Cabul is called by *Josephus* (Vit. §. 43. 44; B. J. 3, 3, 1) Χαβαλώ; and is said to be in the vicinity of עַכּוֹ, viz. two hours north of it, in which district there is at the present day a village *Cabul* (*Robins.* New Bibl. Researches p. 113), where the graves of *Ibn Esra* and *Ibn Gebirol* are shewn; in the Talmud (Pesach 51ᵃ) it is mentioned with בִּירִי (*Birya*, 1/2 an hour north of עַכּוֹ) and צִפֹּרִי; and this may also be the كابول in the eparchy of צָפַת, mentioned by *Edris* in his description of Syria. — 2. *n. p.* of a district in Galilee comprising twenty towns 1 Kings 9,11; which was called אֶרֶץ כָּ׳ according to the etymologising narrative 9, 12-13, because it was unfruitful, sandy and dry. According to Josephus this territory bordered on that of Tyre, formed a barren sandy mountain-basin, and may have received its name at an earlier period from the city כָּבוּל in Asher, to which the district probably belonged; the appellation being merely interpreted afterwards. As to the signification of the name, the Targ., Syr. and Vulg. have not attempted to give any, but merely retained the word. The LXX identify it with גָּבוּל, גְּבָל; Josephus explains it (Antt. 8, 5, 3), like the Phenician חֲבָלֹן, Χαβαλών (corruption, uselessness, unprofitableness) and therefore describes it by οὐκ ἀρέσκον; Jerome (on Amos ch. 1) derives it from כְּ *as* and בּוּל = יְבוּל; the Talmud (Sabb. 54ᵃ) from כְּבַל = חוֹל belonging to חוֹל (sand); *Rashi, Kimchi* and others from כָּבַל (to entwine, interlace); *Hiller* (Onom. p. 435) from כְּהֶבְוִל (*as nothing*, הֶבֶל = הֶבְוִל); others from כְּ *as* and בּוּל = בְּלִי (nothing). But it is best to suppose that the application of the word alludes simply to the signification of the name. See כָּבַל II.

כַּבּוֹן (*circle of tents, hamlet*, from כָּבַב; comp. חַוָּה 1. and חִוִּי with a like fundamental signification) *n. p.* of a city in Judah Josh. 15, 40. But as in all probability the same city is called 1 Chr.

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2, 49 מַכְבֵּנָא; and since מַכְבֵּנַי elsewhere appears as the proper name of a person, it is safer to refer it to the stem כָּבַן (which see).

כָּבִיר (*pl.* כַּבִּירִים) prop. *adj. m. great, much, mighty*, spoken of masses of waters Is. 17, 12 as a figure of the Assyrian army; *violent*, of רוּחַ (a storm) Job 8, 2, a figure of rushing, stormy speech; *subst. a mighty* or *great one* Job 34, 17 24, and therefore an epithet of God 36, 5, or supplemented and determined by לֵב and תֹּקֶף ibid. i. e. כַּבִּיר תֹּקֶף and כַּבִּיר לֵב; with יָמִים *of great age* 15, 10. As a neuter, *anything mighty, great, much* 31, 25; Is. 16, 14. Comp. Phenician כַּבִּרִם (in Sanchoniathon pages 22, 38 *Κάβειροι, Κάβηροι*), a name of the seven sons of צָדִק (= צַדִּיק) in the Phenician mythology, who symbolised the seven planets. So the planet Jupiter was called, according to a gloss in Hesychius, מֶלֶךְ כַּבִּר.

כְּבָיָר *m. a texture, covering*, of goat's hair 1 Sam. 19, 13 16, for which the LXX and *Josephus* read כָּבֵד (*liver*) understanding by it a goat's liver still moving, which Michal put into the bed, to make the messengers believe that a breathing sick man was lying there.

כָּבַל I. (not used) *trans.* same as גָּבַל *to bind about, to wind around, to twist about*, hence *to bind, to fetter, to entangle* &c.; deriv. כֶּבֶל. The fundamental signification is sufficiently clear from the stems חָבַל, כָּפַל, גָּבַל &c. Arab. كَبَلَ (whence كابل a hunting-net), Aram. כְּבַל the same. The offshoots of this fundamental idea are a) *to knot into one another, to mix with one another, to intertwine* (comp. Aram. גְּבַל to knead); b) *to be closely* or *firmly twisted together*, metaphor. *to be firm, dense, thick, great* (see גָּדַל). The organic root is כְּ־בַל, also lying in בַּל I.

Pih. כִּרְבֵּל (not used; with ר inserted) *to veil around, to enwrap*, arising out of כִּבֵּל.

Puh. כְּרְבַּל (*part.* מְכֹרְבָּל) *to be clothed about* 1 Chr. 15, 27, with בְּ *wherewith*; comp. כִּרְבְּלָא Dan. 3, 21.

כָּבַל II. (not used) *intrans. to be dry, parched*, like the Arab. كَفَلَ; hence *to be unfruitful*. Derivative the proper name כָּבוּל.

כֶּבֶל (*pl. constr.* כִּבְלֵי) *m. a fetter*, Ps. 105, 18; 149, 8; Arab. and Syr. the same.

כָּבַן (not used) *tr.* usually *to bind, to draw together, to intertwine firmly*, cognate in sense גָּבַל; Syr. ܟܒܢ the same. It is better, however, to take it = גָּבַן 3. *to be heaped together, to be contracted*, into a mass; hence *to be hilly, uneven*, spoken of places; *to be thick, fat*, of persons. Deriv. the proper names מַכְבֵּנָא, מַכְבֵּנַי, and perhaps כַּבּוֹן.

כָּבַס (in Kal only *part. m.* כֹּבֵס) *tr.* prop. *to tread* (with the feet), *to stamp upon*, clothes (in order to clean them); hence *to full, to wash;* רָחַץ applying only to the washing of the body. Comp. Greek *πλύνειν* as distinguished from *λούειν*. *Part.* כֹּבֵס 2 Kings 18, 17, Is. 7, 3 *a washer, a fuller;* Phenic. כֹּבֵס the same.

Pih. כִּבֵּס (more frequently כִּבֶּס; *part.* מְכַבֵּס; *fut.* יְכַבֵּס) *to wash, to clean*, clothes Ex. 19, 10, Lev. 11, 25, Num. 19, 7, for which purpose בֹּרִית Mal. 3, 2 or נָתַר Jer. 2, 22 was applied. *To wash the garments in wine* is a poetical figure of fulness Gen. 49, 11. Figur. *to purify*, from sin Jer. 4, 14; Mal. 3, 2; Ps. 51, 4 9.

Puh. כֻּבַּס *to be washed, purified*, Lev. 13, 58; 15, 17.

Hothp. הִתְכַּבֵּס (arising from הִתְחַכֵּס) *to be purified*, from leprosy Lev. 13, 55 56.

The organic root of the stem כָּ־בַס exists also in בַּס (בּוּס), רָ־פַס, רָ־שַׁשׁ, רָ־מַס, and is connected with כָּ־בַשׁ I.

כָּבַע (not used) *intr. to be high, to be hill-shaped* or *dome-shaped*, prop. to be highly bent, highly rounded, hump-shaped, identical with גָּבַע, קָבַע I. The

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org. root is כָּבַ֫ע, which lies also in גָּבַ֫ב (גָּבַב), קָבַ֫ב, גָּבַ֫ח, גָּחַ֫ח, גָּחַ֫ר &c. Deriv. כּוֹבַ֫ע. The Ar. كَبَعَ (to be subjected) belongs to another group of roots.

כָּבַר (Kal not used) *tr.* 1. *to bind firmly together, to weave* or *knot together firmly;* the stems גָּבַר (page 260), חָבַר (page 414), כָּבַל, כָּפַל, גָּבַל I., חָבַל II., כָּמַר &c. which are closely connected with כָּבַר, pointing to this fundamental signification. Hence *to plait into one another*, spoken of a sieve, *to lattice, to make* or *form net-work*, deriv. כְּבִיר, מִכְבָּר, מַכְבֵּר; *to bind, to unite*, whence the proper name כְּבָר. — 2. By an usual metaphor (as in חָזַק, קָשַׁר, גָּוַה &c.) *to be* physically *strong, powerful, mighty, forcible;* with relation to extent, *to be large, long, widely extended*, deriv. כְּבָרָה 1.; with relation to fulness, *to collect, to heap up, to make much*, deriv. מַכְבִּיר; with relation to time, *to be advanced in years, old, continuing* (in time), deriv. כְּבִר.

The stem כְּ is found more frequently in Arabic (كَبُرَ to be great, كَبِرَ to be advanced in years, and then in the most various significations), Syr. (ܟܒܪ to become rich, powerful), & Ethiopic; so that its use in Job, Ecclesiastes &c. appears to have originated rather from the influence of Aramaean.

Pih. כִּבֵּר (not used) *to be very strong, violent, massy, celebrated, manifold, old;* in every relation an intensification of the second signif. of Kal. Deriv. כַּבִּיר.

Hif. הִכְבִּיר (*fut.* יַכְבִּיר) *to make many, to heap up*, מִלִּין Job 35, 16, clear in its meaning after יֶרֶב 34, 37; the LXX incorrectly read יַכְבִּיד. Deriv. the subst. מַכְבִּיר 36, 31 = לֵב in Elihu's mode of speaking.

כֶּבֶר 1. *m.* prop. *length, extent, continuance*, of time, as the fem. כְּבָרָה (*constr.* כִּבְרַת) is applied to length or extent of space; the Arab. كِبَرٌ (old age) is the same word. Mostly occurring as an *adv.* *long ago, already* Eccles. 1, 10, coupled with לְעֹלָמִים (centuries ago); כְּשֶׁכֶּ֫ר *while long ago*, 2, 16, where it belongs to the verb, הַיָּמִים הַבָּאִים (*in future times*) forming an adverbial accusative. But it is also a *subst. anything old*, i. e. what was long ago, 3, 15 *what has become somewhat old* (כְּבָר), *and what is to be, was long ago* (כְּבָר); Syr. ܟܒܪ the same. — 2. (*the uniting*, viz. river) *n. p.* of a river which runs through or washes Chaldea and Babylon. Rising in the neighbourhood of Nisibis, it falls into the Euphrates at כַּרְכְּמִישׁ, after having united numerous streams with itself (*Golius* on Alferg. page 243 &c.). It is identical with the Ἀβόρρας (Strabo 16, 748) or Χαβώρας (Ptol. 5, 18) Ez. 1, 3; 3, 15 23; 10, 15 22; Syr. ܟܒܪ the same. Probably this river was called in Hebrew חָבוֹר; the orthography כְּבָר in Ezekiel being merely an Aramaeism. Hence the חָבוֹר in Assyria, or better between Media and Assyria, is more exactly denoted by נְהַר גּוֹזָן.

כְּבָרָה (*constr.* כִּבְרַת; from כָּבַר) *f.* 1. *length, extent*, always in the combination כִּבְרַת הָאָרֶץ (Gen. 35, 16; 48, 7; 2 Kings 5, 19) *an extent* or *tract of land*, i. e. a stretch of way, which was either a definite measure of distance (according to the Syr. either a פַּרְסָה, *parsang*, ܦܪܣܐ, parasanga; according to Saadia ميل, milliare, a Roman mile; according to Jerome about 5000 paces), or as must be inferred from 2 Kings l. c., it expresses no definite measure, but corresponds to the German "eine Strecke Weges". The LXX have retained the word untranslated Gen. 35, 16; in 48, 7 they add as a gloss κατὰ τὸν ἱππόδρομον (a race-course) i. e. a stage or 3 parsangs (like the Arab. شوط الفرس), which, however, also stands in the same verse for בְּדֶרֶךְ אֶפְרָת. Indefinite names of size, length and weight have often fixed time, measure and weights, as we see from סְאָה, מְנָה, שֶׁקֶל, Aram. עִדָּן, שְׁעָא. Comp. ὥρα (a short time), *Pondo* &c. — 2. *a sieve* Am. 9, 9.

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כָּבַשׁ I. (*part. pl.* כֹּבְשִׁים, *inf. constr.* כְּבוֹשׁ, *fut.* יִכְבּוֹשׁ) *trans.* properly *to tread* (under foot), upon a thing, as כֶּבֶשׁ makes clear; *to tread down*, metaphor. *to oppress, suppress*, i. e. *not to regard, to disregard, to leave unnoticed*, עֲוֹנוֹת Mic. 7, 19; *to subdue*, לַעֲבָדִים Neh. 5, 5; 2 Chr. 28, 10; Jer. 34, 16; *to force*, a woman Esth. 7, 8; poet. *to conquer, tread down*, אַבְנֵי קֶלַע (sling-stones) Zech. 9, 15,, a figure of the heathen; while the Israelites are called אַבְנֵי נֵזֶר 9, 16. Derivative כֶּבֶשׁ.

Nif. נִכְבַּשׁ *to be conquered, taken possession of*, אֶרֶץ, with לִפְנֵי of the person Num. 32, 22; Josh. 18, 1; *to be subdued* Neh. 5, 5.

Pih. כִּבֵּשׁ *to subdue*, a people 2 Sam. 8, 11.

Hif. הִכְבִּישׁ (*fut.* יַכְבִּישׁ) *to subdue*, into slaves and handmaids Jer. 34, 11 K'tib, while K'ri has Kal.

The stem כָּבַשׁ, identical with כָּבַס, is in Targumic כְּבַשׁ (deriv. כִּבְשָׁא a trodden way, כְּבִישׁ and כִּיבַשׁ foot-stool), Syr. ܟܒܫ, Ar. كَبَسَ; and has for its organic root כָּ־בַשׁ, as mentioned above under כָּ־בַס and בָּס.

כָּבַשׁ II. (not used) *intr. to glow, to burn, to be hot*, cognate in sense with חָם, חַם (which see), especially of a kiln for burning lime; metaphor. *to be heated, burnt, blackened;* then *to be black, dark-coloured*, חָם also being so applied. Deriv. כִּבְשָׁן, the proper names כּוּשׁ (Gentile כּוּשִׁי), כּוּשִׁי, כּוּשָׁן.

For the stem כָּבַשׁ II. we have chiefly to compare the Arab. قَبَسَ (trans.) to kindle, set fire to; next the stem of כּוּשׁ, which was manifestly = כָּבַשׁ, and is also represented in Arab. by حَبَشَ, where the fundamental signification can only be that which is given, since the same metaphor. application is found in חָם and in כָּמַר. The stem כָּמַשׁ (ב changed into מ) belonging to the proper name כְּמוֹשׁ (which see) proceeds from the same fundamental meaning, so that there cannot be any more doubt about the signification of the stem. A farther development of the idea "to glow, to burn, to be hot" is *to dry up, to wither*, the same development of meaning being found in other verbs of burning (see חָרַב, חָרַר), whence we see that the organic root כָּ־בַשׁ, כָּ־מַשׁ stands in primitive relationship to that in בּוֹשׁ I., יָ־בֵשׁ, בֵּץ, Sanskrit *ush*, Latin *bus*-tum, *fus*-co &c.

כָּבֵשׁ (not used) *intr.* either same as خَفَشَ *to be thin, lank*, of a lamb; or = خَفِسَ *to be weak, weakly*, more or less after the analogy of טָלֶה from טָלָה (which see). But as the derivative nouns of our stem denote a sheep which is strong, advanced in age and firmness; and as even the Arab. كَبْش and Syr. ܟܒܫܐ denote a ram which is elsewhere characterised by its strength (comp. אַיִל), it is better to adopt for the fundamental signification *to be strong, powerful, stout*, especially of sheep, and conseq. it is equivalent to the verb חָמֵשׁ (p. 460), Ar. جبش, جبز &c. Deriv. כֶּבֶשׂ, כִּבְשָׂה, כַּבְשָׂה, transposed כֶּשֶׂב, כִּשְׂבָּה.

כָּבָשׁ (= כָּוָשׁ) see under כּוּשׁ.

כֶּבֶשׁ *m.* prop. a tread, hence *footstool*, for a throne 2 Chr. 9, 18, Talm. the lowest step (of stairs), Syr. ܟܘܒܫܐ. But as in the text of 1 Kings 10, 19 which entirely agrees with 2 Chr. 9, 18 רֹאשׁ עָגוֹל stands for כֶּבֶשׁ, and the LXX read רֹאשׁ עֵגֶל, we may perhaps read כֶּבֶשׂ as a periphrasis of עֵגֶל in the passage.

כֶּבֶשׂ (*pl.* כְּבָשִׂים) *m. a young sheep*, after it has ceased to be טָלֶה (a lamb) and has become stronger, usually till three years old, and if it be of one year, the fact is expressly given Num. 7, 15 17; 29, 13. In other respects כֶּ׳ is described as feeding in meadows Is. 5, 7, Hos. 4, 16, yielding wool Prov. 27, 26, Job 31, 20, and characterised by tameness and patience Jer. 11, 19; Arab. and Syr. *a ram*, which suits well the idea of the derivation, being from a

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stem denoting force and strength. For it we have also כֶּשֶׂב Lev. 3, 7; 4, 35, plur. כְּשָׂבִים Gen. 30, 32. Arab. كَبْش a lamb of one year.

כַּבְשָׂה *f.* same as כִּבְשָׂה Lev. 14, 10; Num. 6, 14.

כִּבְשָׂה (*constr.* כִּבְשַׂת; *plur.* כְּבָשׂוֹת, *constr.* כִּבְשׂוֹת) *f.* the same Gen. 21, 28 29, 2 Sam. 12, 3 4, without distinction of gender, probably applied at first to other small animals likewise. Instead of this form is also used כִּשְׂבָּה Lev. 5, 6.

כִּבְשָׁן (from כָּבַשׁ II.) *m. an oven, a furnace*, for burning lime or smelting metals, and for the preparation of glass, out of which, while it is heated, a thick smoke ascends Gen. 19, 28, and in which ashes and soot rest Ex. 9, 8 10; not different in fundamental signification from תַּנּוּר (from נוּר to burn). See כּוּשׁ.

כַּד (from כָּדַד I.; *pl.* כַּדִּים) *comm. a bucket, a pail, a vessel* (for holding meal) Gen. 24, 14, 1 Kings 17, 14, Judges 7, 16, coupled with גֻּלָּה (a bowl) Eccles. 12, 6. The word which is the most common of all for *pail* or *bucket* came from the Phenicians to other peoples also; comp. Sanskrit *ghada* (an earthen pitcher, see *Bopp*, Glossar. p. 60), Greek *κάδος*, *κάδδος*, Latin *cadus*, Slavon. *Kad* &c. In Arab. the denomin. كَدَّ to draw, comes from it.

כָּדַב (not used) *Aram. tr.* prop. to spin, to bind, to bind together; metaphor. *to lie, to dissemble*, like the Hebr. כָּזַב. Derivat. כָּדָב. The Pael is commonly used in the Targ., Syr. &c.

כָּדָב (*def.* כִּדְבָא) *adj. m.*, כִּדְבָה *f. lying* Dan. 2, 9, like שְׁחִיתָה an adjective to מִלָּה, and not a subst. In the Targ. כִּדְבָא, pl. כִּדְבִין (Is. 57, 11) and כַּדְבִין (Ez. 13, 19), is a subst., like כָּזָב in Hebrew.

כָּדַד I. (i. e. כַּד; not used) *tr.* same as גָּתַת (pag. 305) *to deepen*, a vessel, in order to put something in, hence like גָּתַת identical with the Targumic חַט, Syr. ܚܛ &c. The root exists also in the extra-Semitic languages. Deriv. כַּד.

כָּדַד II. (not used) *intr. to glow, to burn, to blaze, to sparkle;* metaphor. *to be of a sparkling, red colour.* The organic root כַּד is closely connected with that in יָ־קַד (which see). Comp. Arab. كَادَ to give fire. A farther development of the signif. of the verb is the same as in חָרַר *to stick, pierce, bore;* the ideas of *burning* and *pricking* being conceived of alike, particularly in the piercing of thorns (comp. קָמַשׁ, כָּמַשׁ belonging to כְּמוֹשׁ, קִמּוֹשׁ, cognate with כָּבַשׁ II., חָרֹל from חָרַר, צָרַב *to burn* and *to prick*); on which account we have to compare with it the Ar. كَدَّ *to pierce*, of thorns, *to torment*, whence كِدَّاد Coluthea spinosa &c. In the latter signif. it is the verb-root of כִּידוֹן 1, which is to be derived from כָּדַד II.

Pih. I. כִּדֵּד (not used) *to spread heat, to emit flames.* Deriv. כִּידוֹד.

Pih. II. כִּדְכֵּד (redupl.; not used) *to lighten, to sparkle*, spoken of a clear, red colour. Deriv. כַּדְכֹּד.

כַּדּוּר (after the form אַלּוּף) *m.* 1. *a clue, ball*, Is. 22, 18, governed as an accus. by צָנַף, and in apposition with צְנֵפָה, whence we should translate: *he will roll thee together like a coil, like a ball.* But as the verb is wanting to the following words, we may more suitably read כָּדוֹר. — 2. same as כִּידוֹר *a surrounding besieging line* of troops, like the Latin corona (*Caesar*, B. G. 7, 72; *Virg.* Aen. 9, 508; *Liv.* 4, 47) Is. 29, 3, parallel מֻצָּב (a military post), and חָנָה עַל there denotes actively *to set up about a thing*, with the accus. כַּדּוּר; like צָר עַל *to erect by way of siege about a thing*, with accusat. מֻצָּב. Hence the *Kaf* in כַּדּוּר can only belong to the stem, in this passage. Talm. כַּדּוּר a round disk, a circle.

כְּדֵי see דַּי.

כְּדִי see דִּי.

כַּדְכֹּד *m.* the name of a shining, sparkling precious stone, prob. *a carbuncle* (*Ibn Koreish*), so called from its

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red-sparkling colour Is. 54, 12; Ez. 27, 16; Targ. כַּדְכְּדָן or כַּדְכְּדוֹן, כַּדְכּוֹד, כַּדְכּוּדָן for Hebrew נֹפֶךְ or יַהֲלֹם; Ar. كَدْكَدَة rubedo maxima, and كركند. The Greek καρχηδόνιος may be corrupted from this word.

כַּדְנָא see נְבוּכַדְנֶאצַּר.

כָּדַר I. (*inf. abs.* כָּדוֹר Is. 22, 18, as one may read, parallel to צָנוֹף) *tr.* prop. same as כָּתַר, עָטַר, חָדַר *to enclose, surround, encircle*, the same meaning being decidedly expressed in חָזַר I., גָּדַר, חָצַר, עָצַר &c., hence 1. *to swing forward in a circle, to toss forward*, Is. 22, 18 כָּדוֹר אֶל־אֶרֶץ רַחֲבַת יָדַיִם *tossing circularly into a distant land;* but we may also retain כַּדּוּר. — 2. *to circle, to make a round motion*, of a ball, a coil. — 3. *to besiege* or *storm*, a place, consisting in surrounding it, כָּתַר appearing in the same use. The application of this word in Arab. (كدر) *to be disturbed, troubled*, of water, *to be mixed together*, of an army, has arisen from the fundamental signification just given, properly to be turning, whirling, circling. עָתַר also seems to belong here.

Pih. כִּדֵּר (not used) *to enclose in a circle, to besiege, to press upon round about*, a slight addition to the force of Kal. Deriv. כַּדּוּר 2, כִּידוֹר.

כָּדַר II. *to bind, to plait together*, the same idea being also expressed in the cognate verbs קָטַר, יָתַר II., without there being any connection with signif. I. on that account; Ar. كَدَرَ the same, whence كَدَرَة a bundle. The signif. *to be much* in Arab. is to be explained by كدر in the sense of the Hebrew כָּתַר. Deriv. כַּדּוּר 1, כְּדֹר (*constr.* כְּדָר־) in the proper name כְּדָרְלָעֹמֶר.

כַּדְרָא see נְבוּכַדְנֶאצַּר.

כְּדָרְלָעֹמֶר (*binding of a sheaf*) *n. p.* of a king of עֵילָם i. e. Elymais or Susiana on the east side of the lower Tigris Gen. 14, 1 9. As the form of the proper name before us is Hebrew; and the Aryan language, as is well known, prevailed in Susiana, we must either assume that the name is translated or Hebraised.

כָּה a verb-root to the noun כִּי I.

כָּה a particle demonstrative referring to quality; sometimes to express a comparison, *thus, so;* sometimes pointing to time, place or manner, *now, here, there, in this* or *that way*. It is closely connected with כְּ. In Hebrew it is only met with in the compounds אֵיכָה, אֵיכָכָה, כָּכָה, and abridged in אֵיךְ, in Aram. also in דֵּךְ; but it is a primitive form which is still preserved in Aramaean. See כִּי.

כָּה *Aram.* the same, hence עַד־כָּה *hitherto* Dan. 7, 28; Hebrew עַד־כֹּה.

כֹּה *adv. thus, so*, ita, οὕτως, referring either to the preceding by way of comparison Gen. 15, 5, Ex. 5, 15, 1 Sam. 17, 27, or still oftener to something that follows next Gen. 31, 8, Deut. 7, 5; hence when the words of others are quoted exactly Ex. 5, 10, Judges 11, 15, Jer. 2, 2; and in the formula of swearing, *God do so and more also* (on the phrase itself see עָשָׂה), where the particular of comparison is almost imperceptible 1 Sam. 14, 44; 1 Kings 19, 2. כֹּה is used besides 1. as a particle of time, *now*, prop. *so far*, 1 Kings 18, 45 *till so far*, i. e. not long; Ex. 7, 16 *till now*. — 2. a particle of place: *here* Num. 23, 15, Ruth 2, 8, 2 Sam. 18, 30, after verbs of motion *hither* Gen. 31, 37; Num. 23, 15; כֹּה — כֹּה *here — there* 11, 31; כֹּה וָכֹה *hither and thither* Ex. 2, 12; עַד כֹּה *to that place, yonder* Gen. 22, 5. — 3. as a particle of manner: *in this manner, of this sort*, Is. 20, 6 *behold, of such kind is our hope;* בְּכֹה — בְּכֹה *in this — in that way* 1 Kings 22, 20. In all the three meanings the demonstrative fundamental signification prevails. — As to the derivation, כֹּה is abridged from כָּהוּ, and belongs to the family of the pronominal roots כְּ, כִּי, כּוֹ &c.; it is also found in the compound אֵיכֹה (which see).

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כָּהָה (*inf. abs.* כָּהֹה; *fut.* יִכְהֶה, *ap.* יִכְהֵ) *intr.* prop. same as כָּאָה *to be feeble, weak*, hence *to be quenched*, of the eye, *to become blind* Zech. 11, 17, *to be dim* Gen. 27, 1, Deut. 34, 7, Job 17, 7; also in derivatives *to be quenched* of a burning wick, a figure of *being weak, faint, dying; to become pale*, of inflammations; fig. *to despair, to fail* Is. 42, 4.

Pih. כִּהָה (3 *fem.* כִּהֲתָה) 1. *intr. to be very dull;* of the mind, *to despond* Ez. 21, 12. — 2. *tr. to make timid, dejected, desponding*, i. e. *to chide, to admonish*, with בְּ of the person 1 Sam. 3, 13, like גָּעַר בְּ (Zech. 3, 2), this being a damping and weakening of the excesses of others; Targumic כְּהָא. The Syr. ܟܗܐ has already this meaning in Peal. Ar. كَهِيَ to be weak. The form כִּהָה can only be taken as an adjective feminine, not as the 3 pers. of perfect of Pih. Deriv. כֵּהָה, כִּהָה.

כֵּהָה *f. mitigation, alleviation*, of a wound Nah. 3, 19, different from גֵּהָה (Prov. 17, 22), which has another fundamental signification.

כֵּהֶה (from the Pihel of כָּהָה) *adj. m.* (not used), כֵּהָה (*pl.* כֵּהוֹת) *f. dim*, of a burning wick Is. 42, 3; *pale, faint*, of נֶגַע Lev. 13, 6 &c., where נֶגַע is always construed as a fem.; כֵּהוֹת לְבָנוֹת Lev. 13, 39 *palish-white; dim*, of the eyes, 1 Sam. 3, 2; fig. *dejected, despairing*, of רוּחַ Is. 61, 3.

כְּהַל (only *part. m.* כָּהֵל, *pl.* כָּהֲלִין) *Aram. intr.* prop. to catch, to hold, hence like the Hebr. יָכֹל *to be able, I can*, with לְ and the infin. following Dan. 2, 26; 5, 8; or a noun in the accusat. follows 5, 15. — The Aram. stem, found elsewhere only in Ethiopic, is enlarged out of the organic root כָּל by extending the fundamental vowel into He, as is also the case in כָּהֵן. See יָכֹל (Hebrew).

כָּהֵן (not used, only *part.* כֹּהֵן, which is given below as a substantive) *trans. to perform, execute, prepare*, e. g. the offices of worship, conseq. enlarged out of כֵּן (כּוּן), except that the latter is intrans.; the Arab. كَهُنَ and كَهَنَ have also, partly as verbs, partly in derivatives, the meaning *to stand by, to support, to be the medium of executing a business* &c., whence have then arisen "to perform a divine service; to be a priest, prophet; to prophesy, to divine". In the Syr. ܟܗܢ, which, in the very various forms of the verb and in its derivatives, likewise began with the fundamental signification here given, there is the same ground-sense, enlarged into "to be prepared, dressed; (of a country) to be fruitful, cultivated; to procure, to obtain (property, goods), therefore to be rich, fortunate"; ܟܘܗܢܐ, for the Hebrew שָׁלִי and נָכוֹן, denotes to be firmly-grounded, calm, secure, rich; Ar. كَاهِن a counsellor, helper; comp. Latin *facere* for "to sacrifice". To this belongs in Hebrew the meaning *to serve, to do service* (cognate in meaning with שָׁרַת) in a spiritual and secular sense; therefore spoken also of persons who were not priests, as is seen below under כֹּהֵן. Deriv. כְּהֻנָּה, כִּהֲנָה.

Pih. כִּהֵן is to be regarded as a denom. from כֹּהֵן which see.

כָּהֵן (*def.* כַּהֲנָא; *pl.* כַּהֲנִין, *def.* כַּהֲנַיָּא and כְּ, with *suff.* כַּהֲנוֹהִי and כְּ) *Aram. m.* same as Hebr. כֹּהֵן *a priest*, e. g. of Ezra Ezr. 7, 12 21; coupled with Levites and Israelites 6, 16; 7, 13.

כֹּהֵן (*plur.* כֹּהֲנִים, *c.* כֹּהֲנֵי, with *suff.* כֹּהֲנַי, כֹּהֲנֵיהֶם; prop. part.) *m.* 1. *a servant* (in a higher dignity), *a minister, a counsellor performing service* (which originally the word means, according to *Kimchi*, in accordance with the stem) 2 Sam. 8, 17 (for though Zadok and Ahimelek were of priestly descent, the author intended to relate in this passage a kingly official dignity only, as in the case of בֶּן־ צְרוּיָה, סוֹפֵר, מַזְכִּיר, הַצָּבָא, especially as two high priests would not have performed their functions at the same time); 8, 18 of the בְּנֵי דָוִד, which the Targ. renders by רַבְרְבִין and 1 Chr. 18, 17 by רֵאשׁוֹנִים לְיַד הַמֶּלֶךְ, the LXX by *αὐλάρχαι, πρῶ-*

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τοι διάδοχοι τοῦ βασιλέως, similarly the Syr. and Ar.; 2 Sam. 20,26, where עִירָא as an officer is merely put on a par with the preceding; 1 Kings 4,4; *house-officer* 4,5, explained by רֵעֶה; Judges 17, 10, like אָב there, *counsellor*, where Kimchi already renders it בַּעַל עֵצָה; 2 Kings 10,11 coupled with מְיֻדָּע, where Kimchi explains it by רֹאשׁ; 11, 9, according to the LXX also Job 12,19, same as יוֹעֲצִים 12,17; in the passages Gen. 41,45; Ex. 3, 1; 18, 1; Ps. 110, 4 we have to suppose at least a union of spiritual and secular dignity, according to the Targum. — 2. *a servant of God*, who had charge of the sacrificial worship Lev. 1, 9 13 15, the expiations 5, 13; 6, 19 and cures 13, 3 6 seq., the mediations 27,12 23; Num. 5,15 &c.; *a priest*, spoken of Aaron of the tribe of Levi, who was set apart to the service by a divine covenant Num. 3, 6, 1 Sam. 2, 27 28, who had a knowledge of the law and its interpretation Ez. 44, 15-31; Mal. 2, 7; Hagg. 1, 12 14; Jer. 18, 18 &c. The priests were also designated according to their office by the expressions מְשָׁרְתֵי יי׳ Jo. 1, 9, מְשָׁרְתֵי הַמִּקְדָּשׁ Ez. 45, 4, שֹׁמְרֵי מִשְׁמֶרֶת הַבַּיִת 40, 45, מְשָׁרְתִים בְּבֵית אֱלֹהִים Neh. 10, 37 or מוֹרִים 2 Chron. 15, 3. As a rule one understands by כֹּהֵן *a priest of Jehovah* Ezr. 9, 7, Neh. 10,1, Ps. 78,64; but sometimes the genitive יי׳ stands with it 1 Sam. 14, 3, or לַיי׳ Lev. 23, 20, 1 Kings 2, 27, or לְאֵל עֶלְיוֹן Gen. 14, 18 (in the mind of the writer). כֹּהֵן is also frequently used of heathen priests who were devoted to idolatry in certain places (2 Chron. 13, 9) e. g. כ׳ הַבַּעַל 2 Chr. 23, 17, כֹּהֲנֵי דָגוֹן 1 Sam. 5, 5, כ׳ אֹן Gen. 41, 45, כ׳ מִדְיָן Ex. 3, 1, כ׳ בֵּית אֵל Am. 7, 10, כֹּהֲנֵי הַבָּמוֹת 1 Kings 13, 2, כ׳ לְלֹא אֱלֹהִים 2 Chr. 13, 9; also כֹּהֲנִים alone Zeph. 1, 4, distinct from כְּמָרִים which appear rather to describe heathen prophets (1 Kings 18, 40); for the Targumic כּוּמָר is a free paraphrase. The Israelite priest appears along with נָבִיא Jer. 8, 10; 14, 18; Lament. 2, 20, מֶלֶךְ 2, 6, עָם Is. 24, 2, Jer. 23, 34, Hos. 4, 9, עַם הָאָרֶץ Zech. 7, 5, סָרִיס Jer. 34, 19, שַׂר Neh. 10, 1, עֹבֵד 2 Kings 10, 19, according as he is associated or put in contrast with a class in society. As to the designations of the different gradations of Jehovah's priests, we have to remark, that the high priest is named הַכֹּהֵן הַגָּדוֹל Lev. 21, 10, Josh. 20, 6, 2 Kings 22, 4, כֹּהֵן הָרֹאשׁ 25, 18, 2 Chr. 19, 11, הַכֹּהֵן הָרֹאשׁ Ezr. 7, 5 or lastly הַכֹּהֵן הַמָּשִׁיחַ Lev. 4, 3 5 16; while he that takes the lowest or second rank is called כֹּהֵן הַמִּשְׁנֶה. In Arabic and Aramaean the idea is much more widely extended, كَاهِن denoting a heathen soothsayer, revealer of secrets, administrator, mediator, assistant, authorised agent &c., as is given under the stem; in Phenic. כֹּהֵן is applied to the Cabiri-priests, comp. Hesych.: *Κοίης (Κοίην) ἱερεὺς Καβείρων ὁ καθαίρων φονέα, οἱ δὲ Κοής;* כג may therefore, perhaps, denote on a Cilician coin (A) כֹּהֵן גָּדֹל; elsewhere the high priest is called מָג רשׁ (Kit. 11,1) or רַב כֹּהֲנִם (Athen. 4). Derivat. the denominative

Pih. כִּהֵן (*inf. constr.* כַּהֵן, *fut.* יְכַהֵן) *to perform the office of* כֹּהֵן 1 Chr. 5, 36; *to do priestly service* Ex. 28, 41; 29, 1; Ez. 44, 13; *to be a priest* Hos. 4, 6; 2 Chr. 11, 14; figur. *to make priestly*, i. e. ornamented, much adorned Is. 61, 10, if the passage should not be translated agreeably to the fundamental signification, *to prepare*, *to make*.

כְּהֻנָּה (*constr.* כְּהֻנַּת, with *suff.* כְּהֻנָּתָם; *pl.* כְּהֻנּוֹת) *f. priesthood*, *the priest's office* Ex. 29, 9, Num. 16, 10, particularly that of Jehovah, fully כְּ׳ יי׳ Josh. 18, 7. בְּרִית הַכְּ׳ Neh. 13, 29 is the law of the priesthood. The pl. in 1 Sam. 2, 36 denotes *the sacerdotal functions*.

כַּו (Targ. *def.* כַּוָּא, *fem.* כַּוָּא, *constr.* כַּוַּת, in Scripture only the *pl.* כַּוִּין) *Aram. f. a window* Dan. 6, 11, prop. a hole; as חַלּוֹן from חָלַל, so כַּו from כַּו (כְּוַן), identical with the organic root in קַב, יָ־קַב, נָ־קַב &c. Ar. كُوّ, كُوَّة, Syr. ܟܘܬܐ the same. On the passage in Dan. l. c. "*and his windows were open in his upper cham-*

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ber toward Jerusalem" we have to remark, that suppliants in a foreign land turned their face toward the holy city (Tob. 3, 11; comp. 1 Kings 8, 33 35 38 44 48); as in Jerusalem itself the person praying turned his face to the temple (Ps. 28, 2). Among the Islamites Jerusalem was likewise their Kibla at first.

כּוֹ, same as כֹּה, is only met with in the compound אֵיכוֹ (which see), 2 Kings 6, 13 K'ri.

כּוּב (not used; i. e. כָּב) *intr. to shine, to glitter, to appear*, Ar. خَفَا, in Hebr. only as an organic root in the enlarged and altered stems אָ־זַב, זָאַב, צָהַב, זָהַב, זָ־ה, זָו, עָ־שַׂב (comp. Sanskr. *subh*, Pers. *khûb*, to shine, glitter), the *k*-sound being interchanged with sibilants (see p. 409). Deriv. out of the reduplicated root, כּוֹכָב a star, considered in the first instance as a light-giving, shining body. According to this assumption, the organic root כָּב would be the same as הָב (הוּב p. 353), אָפָ־ה, Syr. ܚܒܐ, where the fundamental signification is to glow, burn, then to enlighten. According to others the fundamental signification of this verb is either *to be round, disc-formed, ball-shaped*, Ar. كَبَّ, and Ethiopic the same, Syr. ܟܒܒܐ glomus, Ar. كُبَّة coil, and therefore the noun כּוֹכָב derived from it would be named from its disc-form; or *to be pointed*, i. e. *of many rays*, put along with כָּאַב. But the etymology first given is the most probable.

Pih. (redupl.) כִּבְכֵּב *to shine strongly, to glitter* or *appear in a strong light;* deriv. כּוֹכָב.

כּוּב *n. p.* of a people and country who hired troops to the Egyptians, and therefore shared Egypt's fate Ez. 30, 5. As *Kub* is mentioned here along with פּוּט and לוּד (which see) as well as עֶרֶב (which see), it is to be looked for either in the great territory of north Africa, where *Puth* and *Lud* are also found, belonging to the Libyan race (comp. *Coba* a Mauritanian city, in Itin. Anton. p. 18); or *Nubia* is meant, which belonged to כּוּשׁ in old times, whether we read with the Arab. version נוּב, or translate it by לוּב, which signifies Nubia in Nah. 3, 9 and 2 Chr. 16, 8. Possibly it should be brought into connection with *Cobe*, now the name of a harbour in Ethiopia, formerly perhaps the name of a whole territory; or it is a part of the district *Mareotis*, where was a place *Cobium*.

כּוֹבַע *m.* same as כּוֹבָע 1 Sam. 17, 5; in a figur. sense Is. 59, 17.

כּוֹבָע (from כָּבַע, like עוֹלָם from עָלַם, but once in the middle of a clause כּוֹבַע Ez. 27, 10; *pl.* כּוֹבָעִים) *m. a helmet*, of the warrior, coupled with מָגֵן Ez. 27, 10 and 38, 5, רֹמַח 2 Chr. 26, 14, and סִרְיוֹן Jer. 46, 4, so called from its round, projecting form; while the German Helm is derived from helen = celare (to conceal, protect). The double form and accentuation of the word is founded in its traditional, fluctuating pronunciation. See קוֹבָע.

כּוּד (not used) *tr. to pierce*, into a thing; *to wound*, by a pointed thing; metaphor. *to injure, to corrupt, to hurt*; comp. Sanskr. *kad, kath*, dolere, *kad* findere. Conseq. the org. root כָּד exists also in גַּד I., קַד &c. Deriv. כִּיד, while כִּידוֹן is to be derived perhaps from כָּדַד II.

כָּוָה (Kal not used) *tr. to pierce into, to burn into*, the skin; *to scratch into*. Deriv. כִּי (= כְּוִי), כְּוִיָּה, מִכְוָה; yet כִּי may also be derived from a stem כָּה = כָּוָה. — The stem is found in the Syr. ܟܘܐ, Ar. كوى (to bore or to pierce into a thing, to burn into, figur. to taunt, to chide), Greek καίω, καύω, Koptic ϫⲟⲏ (flame); but the ground-form of this organic root has perhaps nothing in common with קָע belonging to the reduplicated form קַעֲקַע.

Nif. נִכְוָה (*fut.* יִכָּוֶה) *to be burned* Is. 43, 2; Prov. 6, 28.

כְּוַו (not used) *Aram. tr. to hollow out, to deepen*, identical with קַב in many stems; deriv. כַּו.

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כּוּחַ (not used) *intr. to be strong, firm, powerful*, whence כֹּחַ 1, allied in its organic root כָּח to that in יָ־כַח, and also remotely cognate to חָכָ־ה; comp. Arab. حَاكَ (to be firm), وَ-قَعَ, يَ-قَعَ (to be firm, enduring), with many others. But the idea of strength does not appear to be original; rather does the primary one seem to be, *to be marrowy, juicy, fresh;* and then borrowed from the invigorating juices of life, *to be strong*, by which primitive meaning the noun כֹּחַ 2 is explained; comp. Talm. כִּיחַ juice, moisture, Sanskr. *çak*, Greek *κίκ-υς, κήκ-υς*, German *quik*, Engl. *quick*. The assumption of a stem כַּח (כָּחַח) for כֹּחַ is already contradicted by the Talm. כִּיחַ, the full orthography כּוֹחַ, and the Arabic forms حَاكَ and كَاعَ. The assumption of a stem כָּוַח and كَيَحَ *to be strong, firm*, is unnecessary, because it may be only an enlargement of כָּח.

כּוֹחַ as a noun see כֹּחַ.

כְּוִיָּה (from a masc. כְּוִי) *f. a burning, brand* Ex. 21, 25; prop. abstr., the burning in. Targ. כְּוָאָה.

כּוֹכָב (originating from כַּבְכָּב, kab being = kav, kau, kô, like טוֹטֶפֶת from טַפְטֶ׳; *constr.* כּוֹכַב; *pl.* כּוֹכָבִים, *constr.* כּוֹכְבֵי, with *suff.* כּוֹכְבֵיהֶם) *m.* 1. *a star.* The stars are named with the sun and moon Gen. 37, 9, Ps. 8, 4, Jer. 31, 35, as luminous bodies Jo. 2, 10, without number Gen. 15, 5, Ex. 32, 13, which have their courses Judges 5, 20, above which God is enthroned Is. 14, 13, out of which astrologers give certain indications of fate Is. 47, 13, whose light God alone is able to suppress Job 9, 7, Ez. 32, 7; Is. 13, 10 which may also be taken figuratively. בֵּין־כּוֹכָבִים Ob. 4 *between the stars*, i. e. in heaven. Phenic. כֹּכָב the same, metaphor. the pupil, album oculi (Eryc. 4). — The stars were considered animate heavenly beings (ζῶα) or angels Job 25, 5, hence 2. spec. the name of a deity Am. 5, 26, either *Lucifer* (Jerome), or *Saturn*, to whom the seventh day of the week was sacred. — 3. Fig. *A prince* Num. 24, 17, as in Arabic and Ethiopic.

כּוֹל see כֹּל.

כּוּל (3 *p. perf.* כָּל) *tr.* 1. *to keep* or *hold together*, of misers (Saadia); as קָמַץ in later Hebrew with its opposite פָּזַר. Deriv. כִּילַי, כֵּלַי. — 2. *to measure, to measure off, to weigh*, particularly dry goods Is. 40, 12 (where the LXX alone translate כָּל *all*); which signific. the verb also has in Syr. ܟܠ to measure, ܟܝܠܐ a measure), in Targumic (כָּל the same, for the Hebr. מַד, hence מְכִילָא a measure), and Arabic (كَالَ the same, hence the nouns كيل, مكيل).

If we compare the organic roots in יָכֹל, הָ־כַל, Aram. כְּהַל, עֲ־כַל, which are identical with our כָּל, we perceive that the idea "to measure" is merely secondary; and that the primary meaning must be *to be much-embracing, to contain, to hold in*, retinere (of the avaricious, hence כִּילַי, כֵּלַי), *to receive* (deriv. הֵכִיל), *to hold out, to be strong* (comp. כִּלְכֵּל). On the whole then it is connected with כָּלָא, כָּלָה I., out of which the idea of *measuring* arose, especially in the sense *to hold, to contain*, as we say "it measures" i. e. contains so much.

Pih. (redupl.) כִּלְכֵּל (*part.* מְכַלְכֵּל, *inf. constr.* כַּלְכֵּל, *fut.* יְכַלְכֵּל) 1. *to receive, to hold*, a thing, enclosing it altogether, hence figur. 1 Kings 8, 27, *behold, the heaven and the heaven of heavens contain thee not* (God); 2 Chr. 2, 5; 6, 18. — 2. *to bear, to hold out*, מַחְלָה (disease) Prov. 18, 14; the office of prophesying imposed Jer. 20, 9; the judicial day of the Lord Mal. 3, 2. — 3. *to maintain, to protect* Ps. 55, 23. — 4. *to measure, to weigh*, דְּבָרִים Ps. 112, 5, i. e. to speak in cautious and measured terms. — 5. *to nourish, to sustain, to provide with nutriment*, with accus. of the person Gen. 45, 11; 50, 21; 2 Sam. 19, 33; 1 Kings 4, 7; sometimes also with the accus. of the thing besides Gen. 47, 12; 1 Kings 18, 4; comp. Aram. סְבַר, ܣܒܪ to hold, bear, nourish.

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Puh. (redupl.) כֻּלְכַּל pass. *to be nourished, sustained* 1 Kings 20, 27.

Hif. הֵכִיל (*infinit. constr.* הָכִיל, *fut.* יְכִיל, with *suff.* יְכִילֵנִי) 1. usually *to hold, to contain*, with a measure adduced 1 Kings 7, 26 38. But as in 2 Chr. 4, 5 יָכִיל at the close would be quite otiose, the idea of *holding, containing* being already in מַחֲזִיק, and as besides in 1 Kings l. c. יָכִיל as the 3 pers. imperf. (where one expects the part.) would be partly otiose, partly incorrect, it is better to take יָכִיל as a noun = מְדָה, like the Aram. כִּיל, מְכִילָא, מָכוֹל, ܡܟܘܠ &c., and accordingly we ought to translate 1 Kings 7, 26, *two thousand baths in measure;* 7, 38, *forty baths in measure;* 2 Chr. 4, 5, *containing three thousand baths in measure.* The usual meaning, however, occurs in 2 Chr. 7, 7 *it could not hold;* Ez. 23, 32 *which makes much* or *multiplies* (מַרְבֶּה is to be read here for מַרְחֶבֶת) *to hold*, i. e. which holds and contains much, of a כּוֹס which is deep and broad. Then, *to hold in, to keep* Jer. 2, 13. — 2. Figur. *to bear, to hold out* Jer. 6, 11; 10, 10; Jo. 2, 11; Am. 7, 10; of the sword, *to be hardened, made firm*, Ez. 21, 33 *it is whetted for endurance*, where others incorrectly refer the word to אָכַל. — 3. *to appear strong* or *firm, to be able.* Deriv. יָכִיל as a noun; and in another sense the constr. in the proper name יְכָלְיָה, and יָכוֹל, constr. יְכָל, in the proper name יְכָלְיָהוּ.

כּוּם (not used) *tr. to bring together, to heap up, to heap together, to collect*, in its fundamental signific. being identical with אָם (אָמַם), גֹּם, עָם, Ar. جَمَّ, كَامَ, and the organic root in אַגַּם; comp. Sanskr. *jam, gam*, Greek γαμ-εῖν, γαμ-βρ., Lat. gem-inus &c. Ar. كُومَة heap, of corn, كُوم troop. Deriv. כִּימָה.

כּוּמָז (after the form שׁוֹגָב) *m.* prop. lock, hence *buckle, bracelet*, a kind of ornament Ex. 35, 22, Num. 31, 50, conseq. from כָּמַס = כָּמַז to conceal, to close; in Arab. a sort of *jewel, round like a ball.*

כּוֹן (i. e. כָּן; in Kal only *part. m. act.* כָּן, a noun, adj. and particle; *part. pass.* כּוּן, only as a proper name; *fut.* [according to Jewish interpreters] יָכוֹן, with *suff.* יְכוֹנֶנּוּ Job 31, 15, for which the text has יְכוֹנְנֵהוּ or יְכוֹנְנֵנִי) 1. *intr.* same as כָּן (כָּנַן) prop. *to stand, to stand upright, to stand firm*, therefore *to be, to exist*, like the Arab. كَانَ to be, to exist, to happen, Ethiop. to have happened, Syr. ܟܳ, Phenic. כָּן (כוּן) the same, where the perf. כָּן (Mass. 4. 6. 8. 10. 11), and fut. יָכֵן (ibid. 3. 7 &c.) appear in the signif. *to be*, and fut. apoc. יָכֶן־ (Plaut. Poen. 1, 12) in the meaning *to happen, to come to pass.* The org. root is conseq. identical with קָם and כָּנַן. — 2. *tr. to prepare, to create*, Job 31, 15, according to Jewish interpreters = כּוֹנֵן. Deriv. מָכוֹן, מְכוֹנָה, תְּכוּנָה 1, תְּכוּנִית Ez. 43, 10; מָכוֹן = מָכוֹן Job 18, 12, the proper name מְכוֹנָה.

Nif. נָכוֹן (3 *p. fem.* נָכוֹנָה, 3 *p. pl.* נָכְנוּ; *part. m.* נָכוֹן, *pl.* נְכֹנִים, *fem.* נְכוֹנָה; *imp.* הִכּוֹן; *fut.* יִכּוֹן) 1. *to stand firm*, of a base, therefore *part.* נָכוֹן *basis, centre, highest point*, of the day, i. e. noon Prov. 4, 18 (comp. Greek σταθερὸν ἦμαρ, σταθερὰ μεσημβρία, τὸ σταθερὸν τῆς μεσημβρίας, Arab. قَائِم الظهر); *to be set up, raised up, to be arched*, of the שְׁדֵמִים Ez. 16, 7 (LXX, Syr.); *to be raised on high*, of the temple-mountain Is. 2, 2, Mic. 4, 1 (in a spiritual sense); *to be founded* Judges 16, 26; *to be firm, to be established*, מַלְכוּת 1 Kings 2, 12, כִּסֵּא 2, 45, תֵּבֵל Ps. 93, 1; נָכוֹן with בְּ Job 15, 23 or לְ 18, 12 *to stand firm on* or *at; to exist*, of יְרֵחַ Ps. 89, 38; *to continue, to remain, to endure* Job 21, 8; Prov. 12, 3; *to abide* Prov. 16, 3; 20, 18; and so in the most various applications. — 2. in a moral sense, *to be firm, steadfast, enduring*, of רוּחַ Ps. 51, 12, לֵב 78, 37; *to be faithful, full of trust*, of לֵב 57, 8; *to be determinate, fixed* Gen. 41, 32, *certain* Deut. 13, 15, *sure* Hos. 6, 3, *true, honest, reliable* Ps. 5, 10; Job 42, 7; *to be right, equitable, fit* Ez. 8, 22. אֱל־ נָכוֹן 1 Sam. 23, 23 and 26, 4 *for certain*, i.e.

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certainly; to be ready, determined, with לְ of the person Prov. 19, 29; Neh. 8, 10; *to be conducted, managed* 2 Chron. 8, 16; 35, 10; also with לְ of time Ex. 19, 11; Josh. 8, 4; *to prepare oneself* Am. 4, 12. נָכוֹן in the proper name 2 Sam. 6, 6 is a noun, and is found under נָכוֹן.

Pih. I. כּוֹנֵן (*imp.* כּוֹנֵן, with *-ah* כּוֹנְנָה, and with *suff.* כּוֹנְנֵהוּ; *fut.* יְכוֹנֵן) 1. *to set*, i. e. to make a thing to exist Ps. 9, 8; *to make firm* or *sure* 7, 10; *to set up, to set forth* 9, 8; *to support* 90, 17; *to found* Ex. 15, 17; Ps. 119, 90; *to build up* Hab. 2, 12; *to create, to make ready* Deut. 32, 6; Ps. 119, 73; and so in the greatest variety of applications. — 2. *to direct* (to an object), תֵּץ Ps. 11, 2, *to aim* 7, 13; 21, 13, with עַל at a thing; metaphor. *to direct the mind to* a thing, with לְ Job 8, 8; Is. 51, 13; omitting לֵב (conseq. = שִׂים לֵב, for which also שִׂים stands alone) Job 8, 8.

Pih. II. כִּנֵּן (not used) prop. *to make firm, to ground*, cognate in sense אָשַׁשׁ 2; metaphor. *to spread out, to make broad, flat*, of a cake; the same transference of idea taking place in אָשִׁישׁ and אֲשִׁישָׁה also. According to others, *to form, to fashion*, which Pih. I. and Hif. also mean. After the Aramaean usage *to prepare beforehand, to direct, aim at* a thing (to direct the attention, the purpose). But our explanation suits the Hebrew derivative better. Deriv. כַּנּוֹן.

Pih. III. כִּנֵּן (not used) *to set up, erect*, a pillar. Deriv. כִּיּוּן.

Puh. כּוֹנַן *to be firmly directed*, of the steps Ps. 37, 23, so that they do not totter or deviate from the straight path; *to be formed, prepared* Ez. 28, 13.

Hif. הֵכִין (1 *p. perf. pl.* הֲכִינוּ 2 Chr. 29, 19; *part.* מֵכִין; *inf. absol.* הָכֵן *constr.* הָכֵן, on the contrary the הֵכִין in בְּהָכִין 2 Chr. 1, 4 is not at all the infin. constr. but the 3 pers. perf. standing for בַּאֲשֶׁר הֵכִין; because the demonstrative הַ in Chronicles as in the Vulgar dialect generally stands for the relative אֲשֶׁר 1 Chr. 26, 28; *imp.* הָכֵן; *fut.* יָכִין, *apoc.* יָכֶן) 1. *to set, to put, to set up, erect*, Ps. 103, 19; Job 29, 7; *to found* Jer. 10, 12; Prov. 8, 27; *to constitute, appoint* Josh. 4, 4; *to appoint as* Jer. 51, 12; *to establish*, with לְ to a thing 2 Sam. 5, 12; *to set up* 1 Sam. 13, 13; Is. 9, 6; *to cause to endure* Ps. 89, 5; *to raise up*, לֵב (the spirit) 10, 17; *to restore* 2 Chr. 35, 20. הָכֵן and הָכֵן (infin.) also *adverbially, with firm footing* Josh. 3, 17; 4, 3. — 2. *to prepare, to make ready* Gen. 43, 25; Zeph. 1, 7; *to institute* Is. 14, 21, with לְ *for; to arrange, settle* 1 Kings 6, 19, with לְ *for* Ex. 23, 20; *to arm*, for war Ez. 7, 14, put with Nif. 38, 7 or Hithp. Jer. 46, 14; *to execute*, מְרִמָּה Job 15, 35, prop. *to bear*, therefore also בְּטָנָם; *to procure, to provide*, Num. 23, 1; 1 Chr. 22, 3; *to bring about* Judges 12, 6; *to furnish with* Job 38, 41; 2 Chr. 26, 14; *to take charge of, to transact* Prov. 24, 27; *to create, to cause to spring up*, of God Ps. 65, 10; 74, 16; 147, 8. — 3. *to point, to aim*, a shot, with לְ *to* or *against* Ps. 7, 14, *the face towards a thing*, with אֶל Ez. 4, 3; *to direct*, the steps Jer. 10, 23, Prov. 16, 9, the way 21, 29, the heart (לֵב), followed by the infin. with לְ 2 Chr. 12, 14; 19, 3; also with the omission of לֵב 1 Chr. 28, 2 (Targ. כַּנָּן לְ the same); הֵכִין לֵב אֶל-יי 1 Sam. 7, 3 *to direct the mind to Jehovah* i. e. to pray to him, comp. 2 Chr. 20, 33, also אֶל-יי being omitted Job 11, 13; Ps. 78, 8; sometimes with לֵב omitted in the sense *to give heed* 1 Sam. 23, 22. Deriv. the proper names יָכִין, יְכָנְיָה, יְהוֹיָכִין, כָּנָנְיָה.

Hof. הוּכַן (*part.* מוּכָן) *to be firmly set, founded* Is. 30, 33; *to be prepared, made ready* ibid., *to be equipped* Prov. 21, 31; *to be set in order* Zech. 5, 11; generally as the pass. of Hif.

Hithp. הִתְכּוֹנֵן (*fut.* יִתְכּוֹנֵן), more frequently הִכּוֹנֵן (*fut.* יְכוֹנֵן, with the assimilation of ת) *to be set up, built, established* Num. 31, 27; Is. 54, 14; Prov. 24, 3; *to prepare oneself* (for battle), *to make oneself ready* Ps. 59, 5.

כֵּן (prop. *establishing, founding of the*

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world, then *Saturn*) *n. p.* of a city in Aram-Zobah, along with טִבְחַת or בֶּטַח =טֶבַח, lying on the high road toward the Euphrates 1 Chr. 18, 8; called בֵּרֹתַי (which see) in 2 Sam. 8, 8. It is difficult to decide whether *Kûn* be identical with the city Conna (Itin. Ant. p. 199 ed. Wesseling) between Laodicea and Heliopolis (אֹן in Syria) on the Lebanon-height, and whether *Berothai* be identical with Barathena (in Ptolem. Geogr. 5, 19) in the same latitude as Damascus, only nearer the Euphrates. The Phenician בֵּרוֹתָה (Ezek. 47, 16), *Berytus*, was alleged to be founded by Saturn (Stephan. Byz. s. v.), and the almost wholly homophonous Syr. בֵּרֹתַי (2 Sam. 8, 8), for which כּוּן stands, can only be considered as meaning Saturn-city, from which the explanation of this local name is to be derived, which existed perhaps along with בֵּרֹתַי. On Numidian inscriptions Saturn is called בַּעַל כֻּן, Phenic. and Babylonian כּוּן, כֹּן and כֻּן; hence the proper names כְּנֵאלְאֲדָן i. e. כֻּן־אֵל־אֲדָן *Kyn-El-Adan*, predecessor of Nabopolassar (*Adan* is found in Bal-*Adan*, Nabu-sar-*adan*, *el* corresponds to *bal* i. e. Baal, and *sar* is Azar, Persian *azer* in those names), כְּנְאֲצַר *Chynzerus*, the name כְּנְעָצָם i. e. כּוּן עָצוּם (*Kyn-asym*) in Punic, רֹשְׁכֹּן (i. e. רֹאשׁ כּוּן Rus-con) the name of a Lybian cape &c. &c. From these remarks one sees clearly that the city, elsewhere called בֵּרֹתַי, was so named either from the worship of Saturn, or because Saturn was supposed to be its founder. How it came to pass that the supreme deity *Saturn* got the name כּוּן, is either to be explained by כּוּן *anything founded*, *a pillar*, as אָמוֹן (see above), a pillar symbolising the firmness and continuance of the deity (Clemens Alex. Strom. 1, 25. p. 418), comp. Hebr. יָכִין (in the book of Enoch יָכוּן); or כּוּן signifies *foundation*, *firmness*, *continuance*, then concrete, the world-founding and world-upholding Deity Himself.

כַּוָּן (*pl.* כַּוָּנִים) *m. a cake*, *a sacrificial wafer*, which was prepared for the goddess מְלֶכֶת הַשָּׁמַיִם (*queen of heaven*) Jer. 7, 18; 44, 19, which goddess was called ἡ Οὐρανίη (Herod. 3, 8) by the Greeks; the *Νηῖδ* (Phenician תָּנֵת, *Ταναΐς*, *Ταναῖτις*) of the Phenicians and Egyptians. The cake is the Egyptian confection *Neideh* (*de Sacy*, Chrest. Ar. II. p. 25 seq.), offered as a מִנְחָה to the goddess, and coupled with נֶסֶךְ. The LXX retain the word (*χανῶνας*, *χανῶνας*), which the Etym. Magn. and Suidas explain *bread mixed with oil;* Theodoret *a cake seasoned with pine-nuts*, *raisins;* and Jerome has *placentas*.

כּוּס (not used), כָּס, *tr. to conceal*, *to receive*, *to keep*, of something deepened out, connected with the idea of *bringing together*, *collecting* into a thing; identical in its organic root כָּס partly with כָּת (belonging to נָכוֹת), partly with that in נָ־כַס; comp. Syr. ܟܘܣ to collect (Peshito on Prov. 11, 29), Arab. كيّت to fill; and كَاسَ appears to have had the meaning *to receive*, since its derivative كيس (purse) is used; also كَاسَ a cup. כָּס is not connected with כָּנַס (גָּנַז), Aram. כְּנַשׁ, or with סָכַן &c.; neither is it connected with כָּרַס (which see). Deriv. כּוֹס and כִּיס.

כּוֹס (with *suff.* כּוֹסִי, *pl.* כּוֹסוֹת) *fem.* prop. receiving, concealing, gathering into itself, hence 1. *a cup*, *a wine-vessel* Gen. 40, 11 13 21, particularly the circling social cup. *To drink out of one's cup* 2 Sam. 12, 3, is to live in intimate association with one; *the overflowing of it* is expressed by רָוָה; *to make eyes in the cup*, of wine Prov. 23, 31, i. e. to form pearls. — 2. *a portion*, distributed in the cup, *a part* contained in it; fully מְנָת כּוֹס (Ps. 11, 6); then *lot*, *portion*, *fate*, a natural figure of *μοῖρα*. The destiny and allotments of God, such as *salvation* Ps. 116, 13, *divine wrath* Is. 51, 17, *consolation* Jer. 16, 7 &c. are represented as poured out in a cup to men. God reaches out to men the wrath-cup Is. 51, 22, Hab. 2, 16, Ez. 23, 31; and there

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arise as consequences of the drinking, what happens in the case of strong drinks, viz. intoxication and reeling, vomiting and fainting Jer. 25, 16 27; Ez. 23, 33. Conseq. *lot*, *fate*, generally Ps. 11, 6; 16, 5; cogn. in sense with חֵלֶק, גּוֹרָל, נַחֲלָה, חֶבֶל. — 3. *craw*, *pouch* (which is capable of receiving a thing into it), hence *the pelican*, so called from its pouch, like truo from trua, an unclean bird living among ruins Lev. 11, 17; Deut. 14, 16; Ps. 102, 7; comp. Aram. בֵּי־כַסְיָא a part of the entrails (Midrash), in the Talm. בֵּית הַכּוֹסוֹת, in the Mishna כּוּס *chuck-hole*. Aram. כּוּזָא, כּוּזָא, כּוֹסָא, כָּסָא, Syr. ܟܘܣܐ. In Ar. كَأْس cup, كَوْس pouch, are from the same stem; but the Pers. كُوز is commonly used for cup.

כּוּף (not used), see כֵּף.

כּוּר I. (not used) *trans.* 1. *to bore*, *pierce*, *dig through*, in its organic root כָּר equivalent to כָּר־ה I., אָ־כַר, כָּאַר (?), קָר, נָ־קַר, דָּ־קַר, Arab. كَارَ to hollow out, to deepen, a vessel; like the cognate root in קָעַר, belonging to קְעָרָה. Another كَارَ means to twist around, to wind about, to bind. — 2. Figurat. *to dig out*, i. e. *to derive origin from*, *to descend from;* Arab. the same, designated as dialectic, whence كُوْر *character*, i. e. what is impressed. Deriv. מְכוּרָה, מְכוֹרָה 1, כֹּר (the name of a measure), and also according to some כָּר belonging to כָּרִי, and מְכֵרָה.

Pih. כִּיֵּר (not used, from כּוּר, like קִיֵּם from קוּם) *to hollow out*, *to deepen*, a vessel or cup; deriv. כִּיּוֹר, כִּיֹּר. There may have been also a Pihel-form כִּוֵּר, Aram. כַּוֵּר, ܟܘܪ, hence Syr. ܟܘܪܐ (kawro) basket, modern Hebrew כַּוֶּרֶת bees-skep, Ar. كُور and مُكْوَر a basket-shaped camel's saddle.

כּוּר II. (not used) *intr. to glow*, *to burn*, of an oven or hearth, for cooking food or melting metals, conseq. cognate in sense with נוּר to תַּנּוּר, כָּבַשׁ II. to כִּבְשָׁן; Syr. ܟܪ the same, whence Ethpa. ܐܬܟܘܪ to be heated, to glow; Arab. كَارَ the same, whence كُور, كِير (a furnace, hearth). The organic root כָּר is accordingly identical with that in גָּר IV. (to glow with heat, to cook, to seethe), עָר III. (which see), Arab. غَارَ, חַר, חָר־ה, Arab. حَرَى, حَرَّ, Syr. ܚܪ; and perhaps also with that in בָּ־חַר I., בָּ־כַר II., בָּ־קַר II. On the nouns כִּכָּר, כִּרְכָּרָה, כַּר, see the words themselves. Derivat. the nouns כּוּר, כִּיר, כּוֹר in כּוֹר־עָשָׁן, and the proper name מְכֵרָה.

כּוּר (after the form רוּחַ, טוּב, from כּוּר II.) *m.* prop. *smelting*, hence *a furnace*, *crucible*, to purify metals from the dross, either gold Prov. 17, 3, parallel מִצְרָף; 27, 21; or silver Ez. 22, 18 20 22; figur. כּוּר הַבַּרְזֶל Deut. 4, 20, 1 Kings 8, 51, Jer. 11, 4 *furnace of iron*, i. e. in which iron is melted, for which the greatest heat is necessary, and therefore a figure of fearful slavery and oppression, which כְּ׳ עֹנִי Is. 48, 10 also means. Arab., Syr., Ethiop. the same. Comp. מְכֵרָה as a proper name.

כּוֹר (not used) *m.* 1. same as כּוּר *furnace*, only in the proper name כּוֹר־עָשָׁן. — 2. same as כֹּר (a measure), which see.

כּוֹר־עָשָׁן (*smoking furnace*, comp. תַּנּוּר עָשָׁן Gen. 15, 17 and the proper name צָרְפַת) *n. p.* of a city on the border of Judah and Simeon 1 Sam. 30, 30, probably named from a smelting place there. Instead of it is also used the abridged form עָשָׁן Josh. 15, 42; 19, 7; 1 Chr. 4, 32; 6, 44. The Vulg. and Syr. incorrectly read בּוֹר.

כּוּשׁ (contracted from כָּבַשׁ, כָּוַשׁ, from כָּבַשׁ II., like שׁוּק from שָׁוַק, hence pl. שְׁוָקִים; *black*, *dark-coloured*, as the proper name חָם) 1. *n. p.* of the oldest son of חָם, whose brothers were מִצְרַיִם and פּוּט Gen. 10, 6; and who, according to the ethnographical table, was the head of the great Ethiopian race that dwelt

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farthest towards the south in north Africa. Scripture and the classics also understand by the name the dark-coloured people who lived in southern India (*Ctesias*, Ind. 9. p. 176 ed. Lion; *Arrian*, Ind. 6, 9), in upper Egypt (Sync. I. p. 286), in southern Arabia (2 CHR. 21,16) and elsewhere. — 2. (like חָם 2. *southern land*) *n. p. f.* (Ps. 68, 32), by which are understood a) *Meroe* often mentioned along with Ethiopia (from the Ethiop. רוי = Hebr. רָוָה the rich in water, conseq. = מְרֻוֶּה), enclosed by the two rivers (נְהָרִים), the Astapus (Nile of the moderns) and Astaboras (Atbar; see Plin. 5, 10; Diod. 1, 37), ZEPH. 3, 10; b) Ethiopia proper, i. e. Abyssinia, which the Arabs call حَبَش (which also signifies *southland* only, and is not connected with حَبَش "to collect"), mentioned with סְבָא, מִצְרַיִם Is. 11, 11, and with upper Egypt 43, 3; 45, 14; c) the land south of Ethiopia 18, 1, adduced with פּוּט and לוּד (which see) JER. 46, 9; d) the land of the Cossaeans or Cussaeans in Susiana and partly in Media GEN. 2,13, which is also designated by classical writers as a seat of Ethiopians; e) the land east of Babylonia, called by the ancients *Κυσσία χώρα*, by the later Hebrews כּוּשׁ אֶרֶץ. — 3. *n. p. m.* of a Benjamite Ps. 7, 1.

כּוּשִׁי I. (*pl.* כּוּשִׁים or כּוּשִׁיִּים, from כּוּשׁ) *Gent. m.*, כּוּשִׁית *f. an Ethiopian man* or *woman*, i. e. he or she of Cush, hence a) a real, dark-coloured Ethiopian, *a moor*, JER. 13, 23; b) one who is employed as the guardian of a harem 38, 7 10 12; 39, 16 (comp. Terent. Eun. 1, 2, 85), who assumed the name עֶבֶד־מֶלֶךְ, if the name be not Hebraised from an Ethiopic one, like that of the Ethiopian זֶרַח 2 CHR. 14, 8, who invaded Judah and was prop. named *Osorkhon*, the second Egyptian king of the 22d dynasty, following Shishak; c) *an Ethiopian* and *Libyan* in foreign service DAN. 11, 43; d) *a Philistine* and *Aramaean* AM. 9, 7; e) *a Midianite* NUM. 12, 1.

כּוּשִׁי II. (*black*) *n. p. m.* ZEPH. 1, 1.

כּוּשָׁן (a collateral form of כּוּשׁ) *n. p. f. Ethiopia* HAB. 3, 7, a designation of Midian, which stretched as far as Sinai (Ex. 3,1); as Moses's wife is called כּוּשִׁית.

כּוּשָׁן רִשְׁעָתַיִם *n. p.* of a Mesopotamian king, JUDGES 3, 8 10. The Targ., Pesh., Ar. and ancient interpreters have explained the name *Cushan of twofold wickedness*, i. e. the horrible; more correctly, perhaps, רִשְׁעָתַיִם may be explained from the Ar. الرياستين (ذو) i. e. *president of two governments* (Abulf. Ann. II. p. 100), out of which it may be Hebraised. Josephus writes *Χουσαρσαθάϊμ*; the LXX *Χουσαρσαθαΐμ*.

כּוֹשָׁרָה (*pl.* שָׁרוֹת- only in later Hebrew out of Aramaean, from the stem כָּשַׁר) *f. prosperity, prosperous state*, only in the pl. Ps. 68, 7, i. e. freedom.

כָּוָה (not used) *tr.* same as כָּוַס *to conceal, to keep*, of goods, treasures, cognate in sense צָפַן, טָמַן; deriv. part. m. Nif. נָכוֹחַ (which see), after the form נָלוֹז as a noun, *the kept, concealed, treasure*, like צָפוּן, מַטְמוֹן. See נָכוֹחַ.

כּוּת and כּוּתָה *n. p.* of an Assyrian district, whence Shalmaneser brought colonists into depopulated Samaria 2 KINGS 17, 24 30. A locality and river Kuta (كوثى, كوتى) are mentioned by Arabian geographers in the district of Kocha (*Istachri* p. 54; *Kasvin*, Cosmogr. II. p. 301), which is termed *Kushân* in Masudi, because an Ethiopian settlement was there. Besides, a territory at the Persian gulf, in Susiana, bears the name *Kuta*, according to which fact the Cutheans would be identical with the Cossaeans, and the Persian province *Jutiya* in the Darius-inscription at Behistûn (see *Benfey*, die pers. Keilinschriften p. 18. 32) should be identified with it; especially as this country is now called *Khusistan*. On account of the Samaritan colonists having come from Cuta, the Samaritans are called *Χουθαῖοι* by Josephus; in the Talmud כּוּתִים, Targ. כּוּתָאֵי.

כּוֹתֶרֶת see פֹּתֶרֶת.

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כָּזַב (only *part.* כֹּזֵב) prop. *tr. to spin together*, *to bind together*, cognate in sense זָמַם; metaphor. *intr.* 1. *to lie*, *to speak falsehood* (conseq. to spin something), *to deceive* Ps. 116, 11. — 2. *to dry up*, *to become exhausted*, of water, as it disappoints. Deriv. כָּזָב, כֹּזֵב, כֹּזֶב (in the proper name), כְּזָב in אַכְזָב, the proper names אַכְזִיב, כְּזִיב, כֹּזֵבָא, כָּזְבִּי.

Nif. נִכְזַב *to be found a liar*, Prov. 30, 6; *to be false*, *deceitful* Job 41, 1.

Pih. כִּזֵּב (*infin.* with *suff.* כַּזֶּבְכֶם, *fut.* יְכַזֵּב) prop. *to bring together*, *to spin together*, hence with the object שֶׁקֶר *to spin lies* Mic. 2, 11; usually *to lie*, *to deceive*, absol. Prov. 14, 5, or with לְ of the person to whom one lies Ez. 13, 19, and with בְּ of the member with which lies are told Ps. 78, 36; metaphor. *to become faithless*, with לְ of the person Ps. 89, 36, or also with בְּ 2 Kings 4, 16; of inanimate things, *not to be confirmed*, *not to prove true*, *not to be fulfilled* Hab. 2, 3; fig. of water, *to dry up* Is. 58, 11, comp. Kal and the Latin "spem mentita seges" (Hor. epist. 1, 7, 87), Greek ἀπατάω (Hesiod).

Hif. הִכְזִיב (*fut.* יַכְזִיב) *to give one the lie*, with accus. of the person Job 24, 25.

The stem כָּ׳ (Arab. كَذَبَ), only in Pihel, and in Aram. nearly altogether in Pael, has for its fundamental signification *to spin*, *to knot;* so that the organic root is כָּ־זַב, identical with that in חָ־שַׁב, חָ־צַב II. (which see).

כָּזָב (after the form קָהָל, שָׂכָר, אָסָם; *pl.* כְּזָבִים, with *suff.* כִּזְבֵיהֶם) *m.* 1. *abstract: a lie*, *falsehood*, *deception*, *nothingness*, Is. 28, 15, like שֶׁקֶר (Ps. 33, 17); הֵפִיחַ כְּזָבִים *to breathe out lies*, i. e. *to speak lies* Prov. 6, 19; 14, 5; 19, 5, elsewhere דִּבֶּר כְּ׳ Dan. 11, 27, דָּבַר כְּ׳ Ps. 5, 7; *falsity*, hence אִישׁ כְּ׳ Prov. 19, 22 *a deceiver;* קֶסֶם כְּ׳ *a false oracle* Ez. 13, 6; 21, 34; לֶחֶם כְּזָבִים Prov. 23, 3 *disappointing bread*, i. e. whose enjoyment is only apparently agreeable. — 2. *concrete: any deluding thing*, e. g. of idols Am. 2, 5; Ps. 40, 5.

כֹּזֵב see כָּזַב and כֹּזֵבָא.

כֹּזֶב (not used) *m. a lie*, *deception*, only in the proper name כָּזְבִּי.

כֹּזֵבָא (*drying up of water*) *n. p.* of a place in the plain of Judah 1 Chr. 4, 22, otherwise called כְּזִיב (Gen. 38, 5), also אַכְזִיב (which see). The well-known Jewish hero under Hadrian may have been named from this place בַּר־כֹּזֵבָא; changed into בַּר כּוֹכְבָא, because he was the pretended Messiah.

כָּזְבִּי (abridged from כָּזְבִּית, as the cod. Samar. actually has it, and this from כֹּזֶב; *deception*) *n. p. f.* Num. 25, 15.

כְּזִיב (*lying stream*, *false brook*, comp. נַחַל אַכְזָב, opposite נַחַל אֵיתָן) *n. p.* of a locality in Judah Gen. 38, 5, elsewhere named אַכְזִיב Josh. 15, 44; Mic. 1, 14 (where there is an allusion to the name), and כֹּזֵבָא 1 Chr. 4, 22.

כָּזַר (not used) prop. *trans. to break in*, *to press in*, to something, Ar. كَسَرَ and قسر to injure, cognate in sense with עָרַץ (= רָעַץ) and פָּרַץ; but only figur. and *intrans. to be bold*, *valiant*, *spirited*, *audacious;* in a bad sense, *to be wild*, *hard*, *barbarous*, *destructive*, of men and things. Derivat. אַכְזָר, אַכְזָרִי, אַכְזְרִיּוּת. — The organic root כָּ־זַר is also found in צַר; Syr. ܟܙܪ the same, hence ܟܙܝܪܐ valiant.

כֹּחַ (Dan. 11, 6 כּוֹחַ; with *suff.* כֹּחִי, כֹּחָם; from כּוּחַ) *m.* 1. *strength*, *power*, of vital strength Ps. 22, 16; 31, 11; 38, 11, arising from the juice and marrow of life; but also of war-like, heroic force Judges 16, 5, Is. 63, 2, manly strength; and in the latter sense taken for the first-born Gen. 49, 3, like the strength i. e. the fruit of the earth Gen. 4, 12; also of the strength of animals Job 40, 16; Dan. 8, 7; fig. of the might of God Jer. 10, 12, Job 26, 12, which is also called once כֹּחַ לֵב i. e. *strength of understanding*, *the highest understanding* Job 36, 5. Besides, *exertion*, *striving*, Gen. 31, 6; *substance*, *possessions*, *wealth*, *riches* Job 6, 22; 36, 19; Prov. 5, 10; *violence* Eccles. 4, 1; in phrases *ability*, *power to do* 1 Sam. 28, 20; 30, 4;

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Is. 50, 2. לֹא־כֹחַ Job 26, 2 *weakness*. In אַמִּיץ כֹּחַ Job 9, 4, שַׂגִּיא כֹחַ 37, 23, גִּבּוֹר כֹּחַ Ps. 103, 20 כ׳ there is merely a closer defining of nouns or adjectives. — 2. *the slimy*, hence a sort of lizard Lev. 11, 30; according to the LXX and Jerome the chameleon; according to the Ar. a kind of land-crocodile, which appears to be only a conjecture.

כָּחַד (Kal not used) *tr.* prop. *to remove, to separate, to divide, to sunder, to put aside;* therefore *to conceal, to cover, to hide*, fig. *to deny, to deceive, to lie*, or *to corrupt, to destroy, to cause to disappear.* — With the stem כָּחַד are identical the Ar. خَدَعَ (to divide, to sunder, to cover, to deceive), حَدَّ (to separate, disjoin), جَحَدَ (to deny), Ethiop. כחד kacheda (to deny); whence one sees that the organic root is כָּ־חַד, with which is to be compared the Ar. كَادَ (to hinder); comp. also the Greek καδ-, κάζ-ομαι.

Nif. נִכְחַד (*part. f.* נִכְחֶדֶת, *pl.* נִכְחָדוֹת; *fut.* יִכָּחֵד) *pass.* 1. *to be concealed, hidden*, with מִן of the person 2 Sam. 18, 13; Ps. 69, 6; 139, 15; *to be unknown*, with a negative = יָדַע Hos. 5, 3. — 2. *to be destroyed, cut off*, of men, as קִים Job 22, 20, יְשָׁרִים 4, 7, or animals Zech. 11, 9 16; *to be demolished*, of עָרִים Job 15, 28.

Pih. כִּחֵד (3 *p. pl.* כִּחֲדוּ, *paus.* כִּחֵדוּ; *fut.* יְכַחֵד) 1. *to hide, conceal, to withhold*, דָּבָר, with מִן of the person 1 Sam. 3, 18; Jer. 38, 14; with the omission of דָּבָר Josh. 7, 19, or with כִּי in the apodosis Gen. 47, 18. — 2. *to deny*, Job 15, 18 *and they deny not what is from their fathers*, i. e. they proclaim aloud what has been handed down, as the object is to be supplied here; elsewhere the accus. of the object is put Ps. 40, 11; Job 6, 10; 27, 11 *that which is with the Almighty will I not deny.*

Hif. הִכְחִיד (*fut.* יַכְחִיד) 1. *to destroy, to kill*, Zech. 11, 8; Psalm 83, 5; with הִשְׁמִיד 1 Kings 13, 34. — 2. *to keep back*, תַּחַת לָשׁוֹן Job 20, 12.

כָּחַח assumed to כֹּחַ (see כּוּחַ), because in Syr. ܟܚܐ, ܐܟܚ appears in the sense of *to blow;* and that idea coincides or coexists with strength. But ܟܚ is there merely a collateral form of פָּח, agreeably to the interchange of כ and פ.

כָּחַל (2 *f.* כָּחַלְתְּ) *tr. to paint*, the eyes (עֵינַיִם) Ez. 23, 40, prop. *to make dark* or *black*, the eye-brows, in order to heighten the expression of the look; cognate in sense הֵשִׂים בַּפּוּךְ עֵינַיִם 2 Kings 9, 30; Jer. 4, 30; Ar. كَحَلَ (from which different conjugation-forms and noun-derivatives come), Aram. כְּחַל, ܟܚܠ the same, Maltese *kahhal*, to cover a wall with cement; Ethiop. as in Arabic. The *intr.* signif. of the stem is *to be black, dark-coloured*, Ar. كَحِلَ (nigris palpebris fuit), still preserved in the transposed forms חָכַל (which see), Ar. حَكَلَ, حَلَكَ. The organic root is כָּ־חַל, חָ־כַל, which lies also in חָל־ה.

כָּחַשׁ (Kal rarely) *intr.* 1. *to decrease, to lessen, to fail*, בְּשָׂרִי כָּחַשׁ מִשֶּׁמֶן Ps. 109, 24 *my flesh decreases in fatness*, i. e. becomes lean. Hence כַּחַשׁ 1. — 2. (not used) *to lie*, prop. to lessen the truth; *to dissemble, to deceive* (see Pihel). Deriv. כַּחַשׁ 2.

Nif. נִכְחַשׁ (*fut.* יִכָּחֵשׁ) prop. *to lessen oneself, to shew oneself small*, i. e. *to submit oneself* Deut. 33, 29; comp. Hithp.

Pih. כִּחֵשׁ (*inf. constr.* כַּחֵשׁ, *fut.* יְכַחֵשׁ, before Makkeph יְכַחֵשׁ) 1. a stronger expression of Kal: *to become very lean, to decline much, to lessen much, to cease*, Hab. 3, 17 *the growth* (מַעֲשֶׂה, comp. עָשָׂה פְרִי) *of the olive ceases*, therefore parallel to the intransitive לֹא־תִפְרַח, אֵין יְבוּל. Hos. 9, 2 *and new wine shall fail in it*, i. e. in the vat; בָּהּ refers here to יֶקֶב, which is fem. along with גֹּרֶן. — 2. *to deny*, the truth Gen. 18, 15; *to lie*, coupled with גָּנַב Josh. 7, 11, שִׁקֵּר Lev. 19, 11, אָלָה Hos. 4, 2; *to renounce* or *deny*, God Prov. 30, 9. With בְּ of the person Josh. 24, 27, Is. 59, 13, Jer. 5, 12 i. e. not wholly to deny, or to disbelieve entirely in his existence, but to diminish his

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personality, as it were, *to begin to deny*, i. e. to hold the Deity to be really less than he is. This is clear from Lev. 5, 21: *and he denies to* (בְּ) *his neighbour a* (בְּ) *possession entrusted to him*, where person and thing are both construed with בְּ in order to denote a part in which the diminution or denial is. With לְ of the person prop. *to lie to one* 1 Kings 13, 18, Job 31, 28, i. e. *to pretend, to deceive.* — 3. *to feign*, with לְ of the person Ps. 18, 45; 66, 3; 81, 16, i. e. *to shew submission*, conseq. identical with Nif. and Hithp. merely in sense. Deriv. כֶּחָשׁ.

Hithp. הִתְכַּחֵשׁ (*fut.* יִתְכַּחֵשׁ) *to submit oneself* 2 Sam. 22, 45, for which Nif. is used elsewhere.

The development of the idea here given being indisputable, the primitive conception belonging to the meaning *to lessen, to decrease, to disappear* is prop. *to be separated, cut off.* The organic root is כָּ־חַשׁ, which lies also in the Ar. حَاسَ (to lie), حَاشَ, كَاسَ (to lessen). Otherwise the Ar. كحط "defecit" is used to express the same idea.

כַּחַשׁ (with *suff.* כְּחָשִׁי; *pl.* כְּחָשִׁים, with *suff.* כַּחֲשֵׁיהֶם) *m.* 1. *leanness*, i. e. prolonged sickness Job 16, 8, as כְּחִישׁוּ in Aram. — 2. *a denial*, of God Hos. 10, 13, *deceit, a lie*, i. e. idolatry 12, 1, for which the pl. also occurs 7, 3; *flattery* i. e. faithlessness Nah. 3, 1; with אָלָה Ps. 59, 13.

כָּחָשׁ (for כַּחַשׁ; only *pl.* כְּחָשִׁים) *adj. m. lying, false*, to God Is. 30, 9. In the Sam. cod. in Gen. 3, 2 we have הַכְּחָשׁ for הַנָּחָשׁ, which is either a mistake in orthography, or the effect of a dogmatic view.

כִּי I. (probably contracted from כָּוִי, as רִי from רְוִי; otherwise it might be derived from כָּוָה = כָּהָה) *m. a prick, mark*, like *στίγμα*, stigma; *a brand*, Is. 3, 24 *a brand instead of beauty*, i. e. scratchings in the face from pain and mourning (Jer. 16, 6; Cyrop. 3, 1, 13). Ar. كَيٌّ the same. Comp. the Talm. saying formed according to it (Sabb. 62 b) חַלּוּפֵי שׁוּפְרָא כְּוָאדֵי.

כִּי II. (a pronominal root, with which כְּ is closely connected) *conj. relat.* in the widest sense, whose meanings are unfolded in the following order: 1. usually *a relative particle, that*, quod, *ὅτι*, to denote the relation of the preceding to the following clause, a) *in indirect speech*, after the verbs רָאָה Gen. 1, 10, Job 2, 13, שָׁמַע Gen. 14, 14; 43, 15, יָדַע Gen. 20, 6, 1 Sam. 14, 3, הִגִּיד Gen. 3, 11, זָכַר 21, 7, הֶאֱמִין Ex. 4, 3, אָמַר Ps. 78, 35, Job 7, 7, שָׂכַח 39, 15, שָׂמַח Job 31, 25, Ps. 58, 11, נִחַם Gen. 6, 7 &c., where the apodosis with כִּי is conceived of as a sort of object in the accusative. When a double apodosis follows, כִּי is repeated, so that both are introduced by כִּי ... וְכִי Gen. 3, 6; 29, 12; Ex. 3, 11. After a protasis to which no accusat. of the object is to be supplied, e. g. in טוֹב כִּי *it is good that* 2 Sam. 18, 3, Lament. 3, 27, the apodosis is to be supposed in the nominative, in which case כִּי is sometimes omitted Gen. 2, 18. b) *in direct speech* (arising like *ὅτι* out of the proper use in indirect discourse, Syr. ?, and not to be translated as a demonstr. = הִא ita, sic), where we do not at all expect *that* in English, and therefore כִּי may be omitted in translating, e. g. in quoting a direct expression, Gen. 29, 32 *she said*, (כִּי) *God has seen my affliction*, 29, 33, Ex. 3, 12, Josh. 2, 24, 1 Kings 11, 22, in which case also כִּי is occasionally omitted Ex. 4, 23; after formulas of swearing, e. g. after חַי אָנִי Job 27, 2, חַי אֲנִי Is. 49, 18, חֵי יי 2 Sam. 2, 27, חֵי יי 1 Sam. 20, 3, כֹּה יַעֲשֶׂה אֱלֹהִים וְכֹה יוֹסִיף 14, 44, where one has to supply a verb *to swear, to aver;* or after נִשְׁבַּע Gen. 22, 16, where the discourse is direct only in appearance, because of the elliptical manner of speaking. c) as a wider introduction to direct discourse even at the beginning of new sections Is. 8, 23; 15, 1; Job 28, 1; arising from its usage after אָמַר, and not to be translated. d) after particles (adverbs, prepositions, interjections), which are conceived of as including a whole proposition in themselves, e. g. after אָמְנָם Job 12, 2, הִנֵּה

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Ps. 128, 4, הֲלֹא 1 Sam. 10, 1, אַף 1 Sam. 21, 6, Hab. 2, 5, Gen. 3, 1, whether אַף is to be considered an exclamation, a question, or an emphatic confirmation; after אָפֵס Amos 9, 8, יַעַן Num. 11, 20, 1 Kings 13, 21; after the interrogative הַ in הֲכִי, whether there be a mere question 2 Sam. 9, 1, Job 6, 22, or whether an affirmative answer be expected Gen. 27, 36; and so after other particles, where כִּי may sometimes remain untranslated, or if beginning an apodosis may be sometimes rendered *that*. See עֲקֵב, עֵד, תַּחַת עַל, אֲשֶׁר &c. In all such cases כִּי is a vocable of relation, whether a direct or indirect protasis exist; whether we have to suppose the protasis under the preceding noun or under the particle; or finally whether we must entirely supply the protasis, of whose apodosis כִּי is the commencement. It is always a conjunct. relat. connecting clauses and propositions. — 2. *a relative particle of time*, if time past be spoken of, *when, since, as*; when the present and future are referred to, *when*; and where an abiding past is spoken of, *as often as*, conseq. a) *when*, quum, *as long as*, dum, Hos. 11, 1 (where the verb *to be* should be supplied); Ps. 32, 3 *when I kept silence*, i. e. did not confess guilt; Judges 2, 18 *and when God appointed for them judges;* so also Jer. 44, 19; *if* Ez. 3, 19 &c.; particularly in the narrative phrase וַיְהִי כִּי *it came to pass when* Gen. 6, 1. In this sense כִּי stands with the perf. when the past is spoken of. b) *when, as soon as*, quando, ubi, when the future or present is spoken of, in which case it is mostly coupled with the imperfect, Gen. 4, 12 *when thou tillest the ground;* 24, 41; 30, 33; 32, 18, where the imperfect may also stand in the sense of time present Is. 8, 19; Ps. 8, 4; Job 22, 2. Seldomer does כִּי occur in this meaning with a participle, to denote time present Jer. 44, 19, which is omitted in Job 39, 24. c) *as often as*, with a continuing, possibly ever-returning time (imperf.), e. g. Judges 21, 22 *as often as their fathers or their brethren shall come;* Is. 16, 12; Jer. 5, 19; *as soon as*, when a definite time is indicated 1 Sam. 10, 7. In all such cases the conditional idea is often incorporated with the clause of time; but for that very reason כִּי is quite distinct from the purely conditional אִם, as is clearly seen from Ex. 21, 2 3 5 14 18 &c. It is but rarely that a coincidence between them is observable, whether the perf. Ex. 22, 25 or the imperfect follows Gen. 46, 33; 2 Kings 4, 29. As a particle of time it also stands d) as the consequence of a preceding proposition, and should be translated *so, then*, whether one of the conditional particles, e. g. אִם (Job 8, 6; 37, 20), לוּ אִם לֹא (Is. 7, 9), לוּלֵי (Job 6, 2), לוּלֵי (Gen. 31, 42; 43, 10), אוּלַי (Num. 22, 33), אֲשֶׁר (meaning *when* Eccles. 8, 12), יַעַן אֲשֶׁר (Gen. 22, 16 17), or a noun absolute, stand in the protasis, e. g. Gen. 18, 20 *as to the cry* &c., *so* ...; Ps. 128, 2. [Here we omit *so* or *then* in English, and leave the כִּי untranslated. The Germans put *so* for it.] — 3. *a causal particle*, to be rendered a) *because*, quia, ὅτι, when a causal proposition with כִּי precedes, e. g. Gen. 3, 14 *because thou hast done this*, 3, 17. b) *for*, nam, γάρ, where the causal proposition comes after, which is a more frequent case Gen. 2, 3 23; 3, 20; also where the causal clause appears only as an intermediate one Gen. 2, 5. c) When various causes follow one another, we find, where the causal positions stand in close relation to one another, כִּי ... כִּי *for ... and*, Lat. nam ... et, quia ... et quia Is. 6, 5; Ps. 22, 12; or also where the causal clauses are but loosely connected Is. 9, 3-5; 15, 6 8 9; Job 3, 24 25; comp. γὰρ ... γὰρ Matth. 6, 32; 18, 10 11. But וְכִי ... כִּי is also used either where a causal clause is subordinate to the preceding context Gen. 33, 11, Is. 65, 16, Job 38, 20, or where one is dependent on the preceding; in which case we have sometimes כִּי ... כִּי nam ... quia (Gen. 26, 7; 43, 32; 47, 20), sometimes also וְכִי ... כִּי 1 Kings 18, 27. d) The signification *for*, nam, is indeed the usual one of כִּי, but the causal relation does not come out openly and clearly, and must be looked for,

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either in the preceding context Is. 5, 10, where כִּי attaches to שַׁמָּה vs. 9, likewise 7, 22 where כִּי refers to vs. 21, and Job 5, 23; or in the following Ps. 22, 10, where כִּי is supposed to be the consequence of vs. 12; or in the remote preceding Is. 10, 25, where כִּי gives the cause of the admonition in vs. 24. — 4. A mixture of the causal signification with other applications of כִּי takes place, either by means of the consecution of clauses, or by dependence on preceding negations, antitheses, comparisons &c., a) where opposition also is meant to be expressed by כִּי along with its causal sense, i. e. where the causal statement is so dependent as to exclude the first statement, and here it may be translated by aa) *but*, sed, German *sondern*, when a negative (ne, non) precedes, e. g. Gen. 24, 4, where כִּי refers to לֹא vs. 3 (instead of כִּי is also used אִם־לֹא vs. 38; 45, 8); sometimes לֹא alone forms the protasis 19, 2, or אֵין 1 Kings 21, 15. Instead of כִּי in this sense we have also כִּי אִם after a negative, also meaning *but* Gen. 15, 4; 32, 29; Josh. 17, 3 &c., the אִם alone remaining untranslated; vice versa sometimes כִּי alone stands for כִּי אִם *unless*, 1 Sam. 27, 1. bb) *nay but*, *nay for*, *but no* (in contrast with the preceding), when an open and clear negation does not precede, but the negative force appears from the position of the protasis in relation to what follows it, e. g. Micah 6, 3 *no*, *for* (כִּי) *I brought thee*; Job 31, 18 *but no*, minime vero; 2 Sam. 19, 23 *nay but*. cc) *but yes*, *but indeed*, *but yet*, ἀλλὰ γάρ, where the antithesis is expressed without a negation Is. 28, 28; Job 23, 10 &c.; but in all these clauses כִּי may also be taken in another sense. dd) *but now*, in a comparison, where opposition is introduced by כִּי, Job 14, 16 *but now thou numberest my steps*. ee) *although*, where the opposition is much weakened, Ps. 49, 11 *though he sees*. b) where כִּי announces the consequence of a ground not specially mentioned, and should be translated *for which reason*, conseq. prop. quae causa est quod, non est quod, nihil est quod, Gen. 40, 15 *I have done nothing why* (i. e. that is a reason for) *they have put me into the prison*, where *that* might be substituted for *why;* so also 20, 9; Is. 36, 5; Ps. 8, 5; Hos. 1, 6. On כִּי עַל כֵּן see עַל כֵּן.

In all these meanings, of which several sometimes occur even in *one* passage Josh. 17, 18, the original one, namely that of a relative conjunction, is still perceptible in כִּי; and by it the etymological analysis and establishment of the fundamental idea is to be sought. In the first place we look upon *ki* (כִּי), simplified out of *kvi*, *qui*, as correlative of the demonstrat. *ta*, *ti*, i. e. originally an interrogative, as in the western tongues (comp. Sanskr. kva *where?* Lat. *quis*, and also *ka* in its very diversified forms; the Syr. ܟܰܝ is also still an interrogative particle, see *Schaaf* s. v.); secondly as a relative pronoun used in mutually related clauses, like the Latin qui beside quis, except that it remained impersonal, and has therefore the quality of a conjunction, Greek ὅτι, ὅτε, Lat. quod. Amid the mutual relation in which like is compared to like (for which the Greek is ὡς, Lat. *quam*, Sanskr. jatha and the appendage *-vat*, Germ. *wie*), כִּי is weakened into כְּ (which see); which latter appears again in the greatest variety of compounds, e. g. כֵּן (out of כְּהֵן), כֹּה, כָּה &c. The Persian and Zabian وى, וי (*who*) is nothing but a weak form of כִּי, כ being pronounced like *qu;* comp. *guerre* and *war*, Gothic *hwas*, *hwa*, German *wie*. The relation of this pronominal root to the Coptic ⲕⲁ, ⲕⲱ, ⲕⲉ ponere, cannot be shewn farther.

כִּי אִם (both vocables being fused into one idea) unites in itself the above-mentioned peculiarities of כִּי and אִם, except that in translating sometimes the one and sometimes the other recedes into the background, and is omitted in English. The significations are divided into 1. those in which both meanings appear, viz. a) *but* (כִּי) *if* (אִם), *but when*, *unless*, where a negative precedes, and either a verb

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follows, כִּי אִם being translated by nisi quod, praeterquam quod, Gen. 32, 27, Am. 3, 7, Judges 2, 16; or a noun follows, כִּי אִם being translated by non, nihil, nemo Gen. 39, 9; Lev. 21, 2; Jer. 7, 23. For the negative which falls away, there is sometimes a dependent question with a negative force Is. 42, 19, Mic. 6, 8, where, however, we may also translate *only*. b) *but only*, sed, Gen. 15, 4; 32, 29; Josh. 17, 3; Jer. 3, 10; 39, 12 (where the K'ri omits אִם); here too the preceding negation is sometimes omitted, and should perhaps be supplied 1 Sam. 26, 10; 2 Sam. 13, 33. — 2. cases where the idea of כִּי prevails so much that that of אִם entirely disappears, particularly a) in the signific. of the causal *for*, nam Job 42, 8, after formulas of swearing and asseverations, for which כִּי alone stands elsewhere 2 Sam. 15, 21 (the K'ri expunges אִם, as in other places in a similar case the אִם is expunged by the K'ri e. g. Ruth 3, 12; 2 Sam. 13, 33; Jer. 39, 12); 2 Kings 5, 20; Jer. 51, 14; after אָמְנָם Ruth 3, 12, where the formula of swearing is seldom omitted, and כִּי אִם is to be translated by *yea*, *certainly* Judges 15, 7; 1 Sam. 21, 6; 1 Kings 20, 6. b) in the meaning *but* Gen. 40, 14; Num. 24, 21. — 3. cases where the כִּי goes into the back-ground, and the meaning of אִם only is perceptible 1 Sam. 25, 34; 2 Sam. 3, 35.

כָּיד (not used) a stem assumed for the noun כִּיד, and compared with the Ar. كَادَ (med. Ye) to violate; hence to combat, to destroy, to cheat; but from comparison within the language itself כּוּד should be assumed as the stem (which see).

כִּיד (from כּוּד) *masc.* prop. violation, hence *destruction*, *misfortune*, Job 21, 20. See כִּידוֹן 2.

כִּידוֹד (extended from כִּדּוֹד; *constr. pl.* כִּידוֹדֵי; from כָּדַד II.) *m. a spark*, *a flame*, Job 41, 11 (Targ., *Kimchi*), parallel לַפִּידִים. The Vulgate, which translates *firebrand*, did not read כְּאוּדֵי, but took כִּידוֹד = לַפִּיד.

כִּידוֹן (out of כִּדּוֹן, from כָּדַד II. in the sense of to pierce) *m.* 1. *a javelin*, *a spear*, borne upon the shoulder 1 Sam. 17, 6 7, to the point of which a flag was sometimes fastened Josh. 8, 18, thrown after brandishing Job 39, 23; 41, 21, and common as a weapon among the Babylonians and Persians Jer. 6, 23; 50, 42. — 2. same as כִּיד (from כּוּד) *destruction*, *death*, only in גֹּרֶן כִּידוֹן (*threshing-floor of death*) *n. p.* of a place between Jerusalem and Kirjath-jearim 1 Chr. 13, 9, for which גֹּ׳ נָכוֹן stands in 2 Sam. 6, 6 (see נָכוֹן).

כִּידוֹר (= כִּדּוֹר) *m. circumvallation*, *siege*, *storming*, of a fortress, Job 15, 24 *as a king equipped for storming*, i. e. like an enemy's assault; comp. for the figure the כְּאִישׁ מָגֵן Prov. 6, 11. The versions have rendered the sense freely. See כַּדּוּר.

כִּיּוּן (from Pih. III. of כּוּן), *masc.* (like the noun כּוּן which see) *n. p.* of a deity, whose image was worshipped and carried about by the Israelites in the wilderness, Am. 5, 26 *and Kiyyûn*, *your god* (צְלָמִים is used here like גִּלּוּלִים, שִׁקּוּצִים &c. as a sing. for idol, conseq. צַלְמֵיכֶם is only an apposition to כִּיּוּן; the Syr., translating ܟܐܘܢ ܨܠܡܟܘܢ, had nothing but this explanation of the passage in view). This deity is nothing but *Saturn* who is called in Ar. كيوان (*Keiwân*, see *Golius* and *Freitag*; *Pococke*, Spec. p. 103; *Bochart*, Hieroz. I. p. 864); in Zabian כֵּיוָן (*Norb.* Lex. Nasar. p. 54); among the Syrians ܟܐܘܢ (*Ephrem.* Tom. II. App. p. 458), and so too among the Rabbins (*Buxt.* s. v.), all which forms proceed from the present stem; the Phenicians, Babylonians, Numidians and Egyptians (see כּוּן) had also an appellation of Saturn almost the same. This explanation is confirmed by *Aq.* and *Symm.* (who retain the word on that account), by the LXX (who translate it Ῥαιφάν, Ῥηφάν, or Ῥεμφάν, Ῥεμφᾶ Acts 7, 43, which was the name of Saturn in the Egyptian language, comp. Copt. ⲣⲏⲫⲁⲛ *Saturn* in *Kircher*, Ling. Aegypt. rest. p.

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49. 527, ρομφεϱ or ρημφεϱ *king of heaven* apud *Jablonski*), by *Jerome* (who translates, however, *Lucifer*) as well as by *Ibn Esra* and *Kimchi* who appeal to the use of *Keiwân* in Arab. and Persian.

כִּיּוֹר (with כִּיֹּר; *pl.* כִּיֹּרִים 2 Chr. 4, 6 and כִּיֹּרוֹת 1 Kings 7, 38 40; to be derived from the Pihel of כּוּר I.) *m.* 1. *a pot*, for cooking 1 Sam. 2, 14 (different from דּוּד, קַלַּחַת and פָּרוּר); with אֵשׁ *a fire-pot*, *a fire-pan* Zech. 12, 6; also *a water-basin*, for washing Ex. 30, 18, Lev. 8, 11, 1 Kings 7, 30, 2 Kings 16, 17, 2 Chr. 4, 6, and therefore rendered by the Vulg. *luter* i. e. λουτήρ, by *Josephus* λουτὴρ στρόγγυλος, χυτρόγαυλος, by the LXX γαῦλος, (according to Hesychius a round-built Phenician merchant-ship was so called, from גֹּל = Hebrew גֻּלָּה, which the Targ. translates *cup*), by the Syriac ܟܘܠܐ. — 2. Metaphor. a basin-shaped gallery, *a pulpit*, set up in Solomon's temple before the altar 2 Chr. 6, 13 (comp. 1 Kings 8, 22); therefore it is not necessary to read כִּיּוֹן, and regard it as = מָכוֹן. The derivation from כָּר = כַּר *to be round* should be rejected if for no other reason than because other words too for cup and basin are derived from verbs having the meaning *to be deep*, *to be deepened out*.

כִּילַי (from כִּיל with an old termination ־ַי, as in דּוּדַי, לוּלַי) *m.* prop. keeping or holding together, hence *avaricious*, one that closes his hand against the poor; *hard-hearted* Is. 32, 5; opposite שׁוֹעַ *noble*, *liberal*, who is still more than נָדִיב. There is no reason for deriving the word from נָכַל and taking it for נְכִילַי, or for regarding it as = כִּלַּי (destroyer, consumer) from כִּלָּה; especially since all the ancients except Jerome have correctly derived it from כּוּל.

כֵּילַף (from כָּלַף after the form צֵלַח, a rare Aramaeising form, as for example קֵיסַם, a collateral form of the nouns טִיהַר, שִׁיחַן, רִיסַן; *pl.* כֵּילַפּוֹת) *m.* usually *a club*, *a hammer*, prop. striker, Ps. 74, 6, coupled with כַּשִּׁיל as a weapon of destruction; Aram. כּוּלַף, כּוּלַב, קוּלַף, גּוּלַף, Syr. ܟܘܠܒܐ the same. Better, *a hoe*, *a mattock*, and so according to the LXX *a sledge-hammer*, Vulg. ascia, Symm. *a double-pointed instrument*. The Coptic κελεβιπ *axe*, like the Aram. כּוּלַב bidens and the Arab. كَلَاب *a pointed instrument*, *hoe*, *sting*, *thorn*, point to the latter signif. alone. See כָּלַף.

כִּימָה (from כּוּם) *fem.* prop. a little crowd, a group, hence *the Pleiades*, Am. 5, 8, Job 9, 9, the Greek Πλειάς also proceeding from the same etymology. In Arab. the seven stars or Pleiades, at the back of the bull, are called ثُرَيَّا, which means *group*. The *Hyades* of the Vulg. expresses a cluster of stars similar to the Pleiades. Arab. كُومَة, Syr. ܟܘܡܐ heap.

כִּיס (with *suff.* כִּיסְךָ) *m.* 1. = כּוֹס *a cup* Prov. 23, 31 K'tib. — 2. *a purse*, for money Prov. 1, 14, Is. 46, 6; or for weights Prov. 16, 11; Deut. 25, 13; Mic. 6, 11. Arab. كيس, Syr. ܟܝܣܐ.

כִּיר (*dual* כִּירַיִם) *m. a cooking furnace*, *a fire-hearth*, probably consisting of two ranges of stones which met together in a sharp angle, Lev. 11, 35., Talm. כִּירָה the same. On the contrary the Talm. כִּיר may be derived from כּוּר I., signifying *a trough*, in which olives were pressed.

כִּיֹּר (*pl.* כִּיֹּרִים, כִּיֹּרוֹת) see כִּיּוֹר.

כִּישׁוֹר (after the form קִימוֹשׁ, conseq. for כִּשּׁוֹר, קִמּוֹשׁ; formed from the Pihel of כָּשַׁר) *m. a distaff*, about which flax was wound for spinning Prov. 31, 19; Targ. כּוּשְׁרָא, כּוּנְשְׁרָא the same.

כָּכָה (with the accent on the penult, also in Ex. 12, 11 not on the last syllable, on which see the Masorah there; fused together out of כָּה כָּה, כָּה being a collateral form of כֹּה) *a relative particle*, used for comparing similar things, like כֹּה, except that it strengthens, conseq. *so*, *thus*, referring sometimes to what is past and known Ex. 29, 35; Num. 8, 26; 11, 15; Deut. 29, 35; Hos. 10, 15, sometimes to what follows Ex. 12, 11;

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1 KINGS 1, 48. It is stronger than כֵּן, and always stands alone, as well as after כְּ *as*, like an apodosis 1 SAM. 2, 14; 19, 17. In Aram. it is abridged again into כְּךָ. A farther compound is אֵיכָכָה (which see), SONG OF SOL. 5, 3.

כִּכָּר (contracted from כִּרְכָּר from כָּרַר; *constr.* כִּכַּר; *dual* כִּכָּרַיִם, somewhat more closely united 1 KINGS 16, 24 כִּכְּרַיִם; *pl.* 1 כִּכָּרִים, *constr.* כִּכְּרֵי; *pl.* 2 כִּכָּרוֹת, *constr.* (כִּכְּרוֹת) *f.* (כִּכָּרוֹת in signif. 2. also *masc.* 1 SAM. 10, 3) prop. round, circular, hence 1. *a circuit, a circumjacent tract, the environs*, of a city, e. g. of Jerusalem NEH. 12, 28; but commonly *the circuit of the Jordan*, i. e. the valley on both sides of the Jordan from the Sea of Tiberias to the Dead Sea, now called *el-Ghur* (الغور), i. e. the plain; sometimes designated כִּכַּר הַיַּרְדֵּן GEN. 13, 10 11, 1 KINGS 7, 46, 2 CHR. 4, 17, sometimes *κατ' ἐξοχήν* הַכִּכָּר GEN. 13, 12; 19, 17, to which the valley of שִׁדִּים also belonged at an earlier period GEN. 14, 3; called by the LXX and MATTH. 3, 5 *ἡ περίχωρος τοῦ Ἰορδάνου*. Comp. גְּלִיל and פֶּלֶךְ (circle, circuit) of similar fundamental meaning. — 2. Prop. round-shaped, hence *a round loaf* or *cake*, fully כִּכַּר לֶחֶם EX. 29, 23, 1 SAM. 2, 36, to denote a thing of insignificant value PROV. 6, 26; *pl.* כִּכְּרוֹת לֶחֶם JUDGES 8, 5; 1 SAM. 10, 3. Comp. Syr. ܟܘܟܪܐ (cake), where *r* is changed into *l*; in Armenian an *n* is inserted for Dagesh. — 3. *a round, circular weight*, i. e. a mass of metal melted in a round form, as the Greeks similarly speak of *φθοϊδες χρυσίου*; commonly *a talent*, the greatest weight of the Hebrews, consisting of 3000 שֶׁקֶל of the sanctuary (EX. 38, 25 27), the shekel according to tradition = 320 average (i. e. great and little mixed together) barley-corns, so that in strict computation a כִּכָּר = $83^1/_2$ Dresden pounds. In order to designate a definite mass of metal formed into a weight the noun is followed by זָהָב (2 SAM. 12, 30; 1 KINGS 9, 14; 10, 10 14), or סֶתֶם (EX. 38, 27; 2 KINGS 5, 22), or עֹפֶרֶת (ZECH. 5, 7) as a supplement; but in later Hebrew the supplement precedes, e. g. זָהָב 1 CHR. 22, 14; 29, 7; 2 CHR. 3, 8; EZR. 8, 26.

כִּכָּר (*pl.* כַּכָּרִין) *Aram. fem.* same as Hebr. כִּכָּר in signif. 3. EZR. 7, 22.

כֹּל (once כּוֹל JER. 33, 8 K'tib, where one expects כֹּל; with Makkeph and without an accent כָּל־, but twice without Makkeph and with Merka PS. 35, 10; PROV. 19, 7; with *suff.* כֻּלּוֹ MIC. 2, 12 and כֻּלָּךְ Is. 14, 29, כֻּלּוֹ and כֻּלָּהּ Is. 15, 3, כֻּלָּהּ, כֻּלָּנוּ, כֻּלָּכֶם, כֻּלָּם, and with כֻּלָּם, 2 SAM. 23, 6 appears once the primitive form in pause כֻּלָּהֶם; for כֻּלָּן there is in GEN. 42, 36 כֻּלָּנָה and once כֻּלָּהֵנָּה 1 KINGS 7, 37; from כָּלַל) *m.* prop. *all, whole, totality*, in the construct state prefixed to the noun which is supposed to be genit., and then 1. to be rendered *all, whole*, i. e. adjectively (totus, a, um, *ὅλος*), GEN. 9, 19 *all the earth*, 19, 4 *all the people* &c. &c., prop. "the totality of the earth, the allness of the people," where the reference is to *one* subject, embracing it, so to speak. The following noun in the genitive is put sometimes with the article GEN. 31, 8, EX. 29, 18 (comp. *πᾶσα ἡ γῆ*), sometimes without it 2 KINGS 23, 3; PS. 111, 1; but it is always absent in combinations, where the article is otherwise wanting, especially when the genitive is followed by another GEN. 13, 10; 17, 8, or when a suff. is united with the genitive 41, 40; DEUT. 4, 29, or lastly before proper names 1 CHR. 11, 1. כֹּל is seldom put after the noun in apposition, e. g. חָזוּת הַכֹּל Is. 29, 11 *the prophecy, the whole*, i. e. the sum total of the prophecies (comp. כְּלִיל in this usage Is. 2, 18); more usually the noun is repeated in its suffix with כֹּל (also in Aramaean, where כֹּל is prefixed), e. g. יִשְׂרָאֵל כֻּלּוֹ *all Israel* 2 SAM. 2, 9, מִצְרַיִם כֻּלָּהּ *all Egypt* EZ. 29, 2, תֵּבֵל כָּל־כֻּלָּהּ *the whole world* JOB 34, 13; also with the suffix alone כֻּלָּךְ, כֻּלּוֹ *thou whole* Is. 22, 1; MIC. 2, 12. — 2. It describes plurality of individual persons or things, and should be translated *all*.

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The subst. following in the genitive is either in the plur. with or without the article, Gen. 5, 5 *all the days of Adam;* Is. 18, 3 *all the inhabitants of the world;* 2, 2 *all peoples;* 13, 7 *all hands;* or as a collective noun in the sing., also with or without the article, Gen. 7, 21 *all men*, Ex. 1, 22 *all sons*, Gen. 46, 15 *all souls;* or lastly the plur. is paraphrased, e. g. בְּכָל־דֹּר וָדֹר Ps. 45, 18 *in all ages.* For the noun in the plur. there is often put the suff. plur., as כֻּלָּנוּ Gen. 42, 11 *we all*, כֻּלְּכֶם Deut. 1, 22 *ye all*, כֻּלָּם Is. 14, 10 *they all*, the latter also as an apposition to a clause, where the discourse is in the second person Mic. 1, 2; seldom does the demonstr. feminine pronoun occur as a neuter and plur. e. g. כָּל־זֹאת Is. 5, 25 *all this.* — 3. It describes plurality as a whole and as individual separate objects, therefore *every*, quivis, quaevis, quodvis. In this application, the noun following stands in the sing. and without the article, e. g. כָּל־עָם Esth. 3, 8 *every people*, כָּל־גּוֹי 2 Chr. 32, 15 *every nation*, כָּל־אָדָם Job 21, 33 *every man* &c. &c.; while כָּל־הָעָם Gen. 19, 4 means *the whole people*, כָּל־הַגּוֹי *the whole nation;* seldom do both coincide, as כָּל־פֶּה Is. 9, 17 and כָּל־הַפֶּה 1 Kings 19, 18. The verb is usually regulated, when this is the meaning, by the noun governed Ps. 150, 6, seldom by that governing Gen. 8, 29. — 4. It makes a single one prominent from among a plurality, hence *any one*, *any thing*, or *something*, ullus, a, um, quicunque, and the sing. commonly follows, as כָּל־דָּבָר Ruth 4, 7 *anything whatever*, כָּל־כְּלִי Num. 35, 22 *any vessel*, כָּל־מְלָאכָה Ex. 12, 16 *any work;* rarely the plural, as כָּל־מִצְוֹת Lev. 4, 2 *any commandments.* With a negative it is naturally to be rendered *none at all*, nullus, whether the negation (אַל, לֹא) coupled with the verb precedes Ex. 20, 4, or follows 12, 16; or whether אֵין goes before, Eccl. 1, 9. — 5. It comprehends a plurality of individualities of different kinds, and should be translated *of all kinds*, *of every kind* or *sort*, e. g. כָּל־עֵץ Lev. 19, 23 *every kind of trees*, כָּל־מֶכֶר Neh. 13, 16 *all manner of wares.* — 6. כֹּל also frequently stands as a subst., absolutely in all the five signific. e. g. לַכֹּל 1 Chr. 7, 5 *in all*, i. e. with respect to the sum total of those reckoned; יָדוֹ בַכֹּל Gen. 16, 12 *his hand against all;* כַּכֹּל Job 24, 24 *as all*, coupled with the sing. Ps. 14, 3; הַכֹּל 49, 18 *anything.* — 7. *Adverb: wholly, altogether*, כָּל־הֶבֶל Ps. 39, 6 *wholly vanity;* כָּל־כְּבוּדָּה 45, 14 *altogether glorious;* or coupled with other particles, e. g. כָּל־עֻמַּת שֶׁ· *just as, in all points like as*, Eccles. 5, 15; כָּל־עוֹד Job 27, 3 *wholly as long as.*

כֹּל (united by Makk. כָּל־, and defin. כֹּלָא, with *suff.* כָּלְהוֹן, כָּלְהֵן) *Aram. m.* same as Hebrew כֹּל in the sense of *whole* Ezr. 6, 11; *all* Dan. 3, 2; 4, 9; *every* 2, 38; *any one* 6, 24 &c. It is followed either by sing. Ezr. 7, 16, or the pl. Dan. 3, 7; either by לָא 2, 10 as a negative, or by a relative דִּי 2, 38; absol. כֹּלָא, 2, 40 is = Hebr. הַכֹּל. Besides, it is coupled, as in Hebrew, with other particles, where it assumes an adverbial character. See קְבַל and קֳבַל and דִּי.

כָּלָא I. (*part. pass.* כָּלוּא, כָּלֻא, *inf. constr.* כְּלוֹא, *imp.* כְּלָא, *fut.* יִכְלָא, תִּכְלָא; but many forms are moulded after כָּלָה = כָּלָא, others fluctuate between both) *tr.* 1. *to close*, *to bar*, *restrain*, hence *to enclose*, *to shut up*, with accus. of the person Jer. 32, 3; Ps. 88, 9; Num. 11, 28; of the earth, *to stay*, יְבוּלָהּ Hagg. 1, 10 (כָּלָא is not to be taken intrans. with כָּלְאוּ שָׁמַיִם מִטָּל, but the accus. of the object is left out, and מִן denotes *from* a thing, as Num. 24, 11); *to keep off*, *to hinder* 1 Sam. 25, 33; *to withhold* Ps. 119, 101; *to restrain* Ps. 40, 12; metaphor. probably *to protect*, *to guard around.* Deriv. כֶּלֶא 1 (and the first part in the proper name כִּלְאָב which see), כְּלוּא, כְּלִיא, מִכְלָאָה. — 2. (not used) *to separate*, *divide*, hence *to make individual*, *to make distinct*, i. e. so that a thing does not coincide with others. Deriv. כֶּלֶא 2.

The signification of the stem is suf-

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ficiently clear, partly by means of the Semitic dialects (Targ. כְּלָא, Syr. ܟܠܳܐ, Ar. كَلَأَ, Ethiop. the same, Phenic. כְּלָא), partly by the cognate stems still preserved in extra-Semitic tongues (Latin cel-o, cul in occulo, enlarged in claudo, Greek in κλείω, κωλύω, κολούω &c.). The organic root is כָּלַ־א, also found in other stems.

Nif. נִכְלָא (*fut.* יִכָּלֵא) *to be restrained, hindered*, with מִן from a thing Ex. 36, 6; of things *to cease* Gen. 8, 2; Ex. 31, 15.

Pih. כִּלָּא (only *inf. constr.* כַּלֵּא) *to withhold, to keep off, to shut up*, פֶּשַׁע Dan. 9, 24, along with וַלַחְתֹּם חָטָאוֹת (according to the K'tib) as its parallel, which meaning *Theod.* has already, without reading לְכַלְּאָ on that account. *To shut up sin* means to wrap it up and not to seek it out any more, as in Job 14, 17. But see כִּלָּה in Pihel.

כָּלָא II. in some forms for כָּלָה II. which see.

כֶּלֶא (with *suff.* כִּלְאוֹ; *pl.* כְּלָאִים; only in signific. 2. *dual* כִּלְאַיִם) *m.* 1. prop. seclusion, separation, hence as a genit. to בַּיִת *a prison*, 1 Kings 22, 27; 2 Kings 17, 4; Is. 42, 7; Jer. 37, 15; but also without בַּיִת 2 Kings 25, 29; Jer. 52, 33; Phenic. כְּלֹאת=כְּלָאת (Melit. 2, 2) *the grave.* — 2. *anything separated, single*, different from another thing, hence *dual* כִּלְאַיִם *two things separated and different, heterogeneous*, of stuffs or animals Lev. 19, 19, Deut. 22, 9, a word common in modern Hebrew (Talmud), out of the vulgar language. The idea of duality also lies in the Ethiopic *k'lé* two, of two sorts, Ar. كِلَا, dual كِلَانِ *both.*

כִּלְאָב (moulded together out of כֶּלֶא אָב; *Áb*, i. e. God, *is protection*) *n. p. m.* of a son of David 2 Sam. 3, 3, for which the parallel place in 1 Chr. 3, 1 has דָּנִיֵּאל (*El is judge*), while the LXX have Δαλονία i. e. דְּלָיָה (*Jah is deliverer*).

כִּלְאַיִם see כֶּלֶא.

כָּלַב I. (not used) *tr.* same as חָלַם II. I. *to weave, to plait together*, out of willows, Ar. كَلَبَ (to plait), Syr. ܟܠܰܒ the same. The verb may also be connected, in its organic root, with that in πλέκω, plico, plecto. Deriv. כְּלוּב 1 and 2.

כָּלַב II. (not used) prop. *tr.* same as כָּלַח *to press* or *pierce* into something, *to attack, to lay hold of with violence, to fall upon*, e. g. of the wild, ill-natured dogs of the East which are greedy after flesh and seize upon men in their fury; of bold, valiant heroes &c. According to form and derivatives however, it may also mean *to be violent, audacious, pressing, raging.* In Arab. both forms exist, viz. كَلِبَ (to be violent, furious, to fall upon, to attack, to lay hold of) and كَلَبَ (to pierce, of a sting or thorn); Syr. ܟܠܰܒ (to lay hold of, to pierce). The assumption of an onomatopoeia *to yelp, to bark*, for which the Hebrew has נָבַח, must be rejected, because the manifold applications of the verb in Semitic point only to the fundamental signification given; comp. the Ar. كَلَبٌ violence (of cold), wickedness, كَلَابَةٌ tongs (comp. λαβίς tongs, from λαμβάνειν to lay hold of), كَلْبٌ (an animal attacking, e. g. a lion), كَلُّوبٌ a pointed instrument, a hook, thorn, claw, tongs, كلبة thorn-bush, dual tongs; Syr. ܟܽܠܳܒ tongs; and many others. Deriv. כֶּלֶב, proper names כָּלֵב, כְּלוּבַי.

כָּלֵב see כָּלַב II.

כָּלֵב (*the bold, the valiant*, i. e. *a hero*, viz. is Jah) 1. *n. p. m.* Num. 13, 6, 1 Chr. 2, 18, for which כְּלוּבַי stands in 2, 9; 2, 50. *Patr.* כָּלֵבִי 1 Sam. 25, 3 K'ri *a Calebite*, Targ. מִדְּבָרִית כָּלֵב, Jerome *de genere Caleb*, Caleb having actually had his portion in the territory there meant. The LXX, Syr. and Arab. have here taken כָּלֵב as = כֶּלֶב incorrectly, and translated כְּלֻבִּי *doggish.* The K'tib has כְּלֻבּוֹ (secundum cor suum i. e. *stubborn*, from לֵב), but the reading of the

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K'ri is preferable. — 2. *n. p.* of a territory in Judah (probably inhabited by Calebites), whose south part is called נֶגֶב כָּלֵב 1 Sam. 30, 14, the Philistine district there (inhabited by Cretans) being named נֶגֶב הַכְּרֵתִי. Another part of this territory was called כָּלֵב אֶפְרָתָה, i. e. *Caleb of Ephrath* or Bethlehem 1 Chr. 2, 24, in the neighbourhood of which the town lay. Yet it is better there to read (instead of בָּא כָלֵב אֶפְרָתָה (וַיָּבֹא כָלֵב אֶפְרָתָה *Caleb came to* (his wife) *Ephrath*, for so his wife was called 1 Chr. 2, 19. Perhaps כָּלְבִּי 1 Sam. 25, 3 should be referred to this place.

כֶּלֶב (*pl.* כְּלָבִים, *constr.* כַּלְבֵי, with *suff.* כַּלְבֶּיךָ) *m.* 1. prop. an attacking, violent and furious beast (Ar. كَلْب also a lion), hence *a dog*, particularly the wild, greedy animal that runs about without a master, and eats even corpses (1 Kings 14, 11; 16, 4; 21, 23; Jer. 15, 3; Ps. 22, 17 21; 59, 7 15), such as is found in the East, and, as the nomad-dog is described, vicious and furious (*Strabo* XVII, 821). Hence it is a figure of raging enemies Ps. 22, 17. כֶּלֶב was also reckoned an unclean Is. 66, 3, despised creature Eccles. 9, 4; 1 Sam. 17, 43; the latter is still more fully expressed by כֶּלֶב מֵת 1 Sam. 24, 15; 2 Sam. 9, 8; 16, 9, once כֶּלֶב רֹאשׁ 2 Sam. 3, 8, which means, however, according to some dog-keeper, dog-feeder = *κυναγωγός* (Germ. Hundsfott i. e. a whipper in), the existence of so low an office being perceptible from Job 30, 1. — 2. Figur. *a male prostitute*, therefore מְחִיר כֶּלֶב *the hire of sodomy* Deut. 23, 19, as קָדֵשׁ 23, 18; comp. *κύνες* Revel. 22; 15.

כָּלֵב אֶפְרָתָה see כָּלֵב 2.

כָּלָה I. (2 *p. perf.* with *suff.* כִּלִּתָנִי 1 Sam. 25, 33; 3 *pl.* כָּלוּ 6, 10; *fut.* יִכְלֶה Gen. 23, 6) *tr.* same as כָּלָא, of which it is a collateral form; as *vice versa* forms are developed after כָּלָא, e. g. תִּכְלֶה 1 Kings 17, 14 from כָּלָה II. (which see); and, according to some, the infin. Pihel כַּלֵּא Dan. 9, 24.

כָּלָה II. (*fut.* יִכְלֶה, but in 1 Kings 17, 14 תִּכְלֶה after the manner of verbs לא) 1. *tr. to make ready*, *to prepare* (conficere, *τεύχειν*, old German *zeugen*, whence the noun *Zeug*), i. e. to accomplish or complete a thing by manual work, e. g. a vessel, a garment, a ship, an utensil, an instrument, armour &c.; deriv. כְּלִי and כְּלִיָּה. Figur. with the accus. of the object, Prov. 22, 8 *and the rod of chastisement* (שֵׁבֶט) *prepares* (יִכְלֶה) *his punishment* (עֶבְרָתוֹ), like כָּלָה רָעָה 16, 30 *to prepare* or *do evil*; with בְּ of the person Ez. 5, 13 *to practise* אַף *against one*. — 2. *to complete*, *bring to an end*, *finish* (as *fertigen* is connected with *fertig*), in which sense it differs from עָשָׂה, which expresses merely the objective idea of work and treatment. But only *intr.*, and either objectively *to be completed*, *ready*, עֲבֹדָה Ex. 39, 32, הַמְּלָאכָה 1 Kings 6, 38, הַבַּיִת 2 Chr. 29, 34, or figur. *to be at an end* or *past*, בָּצִיר Is. 24, 13, שְׁנֵי הָרָעָב Gen. 41, 53, קָצִיר Jer. 8, 20, parallel עָבַר; *to be determined*, *resolved upon*, with מֵאֵת of the person *by whom* Esth. 7, 7, or with עִם 1 Sam. 20, 7, and with אֶל of the person *upon whom* it is determined; *to be fulfilled*, of a prophecy, promise, or threatening Dan. 12, 7; Ezr. 1, 1; 1 Chr. 36, 22; comp. *τελεῖν ὑπόσχεσιν*. — 3. Metaphor. *to come to an end*, *to be done*, this being thought of as a state of completeness, coupled with חָסַר 1 Kings 17, 16, also with קַן of the vessel in which a thing comes to an end, Gen. 21, 15; *to be destroyed*, *to be consumed*, *to perish* Is. 1, 28; Jer. 16, 4; Mal. 3, 6; Ps. 39, 11; *to vanish*, *to pass away*, *to disappear*, of a cloud Job 7, 9, of time 7, 6, of smoke Ps. 37, 20; *to pine away*, of the strength Ps. 71, 9; *to languish*, *to melt away*, *to waste away* (from longing, unfulfilled hope), of the בָּשָׂר Job 33, 21, שְׂאֵת Prov. 5, 11, עֵינַיִם Lament. 2, 11, Job 11, 20 and 17, 5, נֶפֶשׁ Ps. 84, 3, רוּחַ 143, 7, כְּלָיוֹת Song of Sol. 19, 27, and even of animals Jer. 14, 6; hence נֶכְסָף נִכְלְתָה נַפְשִׁי *to long*, with לְ after a thing Ps. 84, 3.

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Derivat. כָּלָה (*fem.* כְּלָה), כִּלָּה, מִכְלָה, תַּכְלָה, תַּכְלִית, and the proper name כִּלְיוֹן.

The organic root of the stem כָּל־ה has obviously for its fundamental signification only *to make ready, prepare*, and is closely connected with the organic root in עָלַל (על), כָּלַל (כל) &c.; but this idea itself proceeded from that of "to wind a thing, to move round and round, to carry on", the conception of *winding, turning about* appearing to exist still in כְּלִים (Is. 32, 7 *serpentine motions, crookednesses, crooked plans*); conseq. connected with the organic root in עָקַל, עָגַל, so that it is still in union with חָלַל, גָּלַל, as may be seen from כָּלַל. "To make ready, to conclude, to complete" is merely a farther development of the original idea "to do repeatedly till the completion", as is still to be perceived from עָלַל. The Syr. ܟܠܐ a binding about the head, and the Ar. كَلَا the banks enclosing a river, point to the original meaning.

Pih. כִּלָּה (1 *p.* כִּלֵּיתִי Ez. 6, 12 and כִּלִּיתִי Num. 25, 11; *inf. abs.* כַּלֵּה, once כַּלֵּא Dan. 11, 24, *inf. constr.* כַּלּוֹת; *fut.* יְכַלֶּה, *ap.* יְכַל) 1. *to do, to transact, to effect*, e. g. רָצָה Prov. 16, 30; *to execute* Gen. 6, 16; כִּלָּה חֲמָה (אַף) (Ez. 6, 12; 7, 8; 13, 15; 20, 8; Lament. 4, 11) *to make one's wrath act against a person*, i. e. to pour it out upon one. Accordingly it is cognate in sense with עָשָׂה, of which it is a stronger expression; and almost of the same sense with עוֹלַל, with which it is identical in root. — 2. *to complete, to end*, מְלָאכָה Gen. 2, 2; *to accomplish*, חֹק Ex. 5, 14, דָּבָר Ruth 3, 18, expressing, along with the infin. following, the additional idea of completeness, e. g. כִּלָּה לְקַצֹּר *to reap to the end* (i. e. wholly) Lev. 19, 9; *to fill up*, הַפֶּשַׁע (the measure of sin) Dan. 9, 24, with הַחָתָם; hence *to end, to cease*, opp. to הֵחֵל Gen. 44, 12; 1 Sam. 3, 12; *to intermit* 1 Chr. 27, 24, usually followed by an infin. with לְ, which receives by that means the adverbial accessory idea of *being at an end, completed, entirely*, e. g. כָּלָה לְדַבֵּר Gen. 18, 33, כִּ׳ לְשַׁחֵת 24, 19, כִּ׳ לֶאֱכֹל 43, 1; more rarely followed by an infin. with מִן Ex. 34, 33; *to make an end of, to cause to cease* Num. 17, 25. — 3. *to cause to pass away, to make vanish*, time Ps. 78, 33; *to make disappear*, days Job 36, 11; *to use, to spend* Is. 27, 10, strength 49, 4; *to use up*, Deut. 32, 23; *to destroy, to consume*, Gen. 41, 30; Num. 25, 11; 2 Sam. 21, 5; *to cause to fail*, the eyes of one Lev. 26, 16, i. e. to make them pine away in anxiety and hope; on the contrary עַד כָּלָה 2 Kings 13, 17, עַד לְכַלֵּה 2 Chr. 24, 10 is merely an adverbial expression, *entirely, completely, fully*, prop. even to completion, where כָּלָה has more the character of a noun than that of an inf. absol., since the infin. construct stands elsewhere 1 Sam. 15, 18. Deriv. כִּלָּיוֹן, כְּלָה.

Puh. כֻּלָּה (3 *p. pl. fut.* יְכֻלּוּ) or כָּלָה (3 *p. pl.* כָּלוּ) *to be completed, finished*, Gen. 2, 1; Ps. 72, 20.

כָּלֶה (after the form שָׁנֵה) *f.* 1. *consumption, total destruction*, כ׳ עָשָׂה *to make a complete destruction*, Jer. 4, 27; 5, 10; Neh. 1, 8; Zeph. 1, 18; כָּלָה וְנֶחֱרָצָה Dan. 9, 27 *destruction and decree*, i. e. decreed destruction. Sometimes also with בְּ Jer. 30, 11 and אֶת (אֵת or אַת) of the person 5, 18; Ez. 11, 13; וְכָלָה בְיָדוֹ Dan. 11, 16 *and destruction is in his power.* — 2. *completion;* therefore as an adverbial accusative, *completely, wholly, altogether*, prorsus, plane, joined to the verbs עָשָׂה Gen. 18, 21, גָּרַשׁ Ex. 11, 1; for which לְכָלָה also stands 2 Chr. 12, 12; Ez. 13, 13.

כָּלַח (not used) *intr.* same as כָּלַח (which see) *to be robust, firm.* The final sound כַּ־ח is interchanged with כַּ־ה, as in גָּבַהּ and גָּבַח. Deriv. the proper names כִּלְאָב and כִּלְיָב.

כָּלֶה (prop. *part.*) *adj. m.*, כָּלָה (*pl.* כָּלוֹת) *f. pining*, of the eye Deut. 28, 32, i. e. looking with longing desire.

כַּלָּה (from כָּלַל; *pl.* כַּלּוֹת) *f.* prop.

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adorned, crowned, hence 1. *a bride*, sponsa, who adorns herself with קִשֻּׁרִים, עֲדִי כֵלִים Is. 49, 18; 61, 10 &c. &c.; Syr. ܟܠܬܐ. — 2. *a daughter-in-law*, properly כַּלָּה of the son Gen. 38, 11; Lev. 18, 15; Ruth 1, 6; but in Ar. كَنَّة.

כַּלָּה *m.* (see כָּלָה in Pih.) *completion, completeness*, hence עַד כַּלָּה 2 Kings 13, 17; עַד לְכַלָּה 2 Chr. 24, 10 *even to completion*, i. e. *completely, fully.*

כְּלָה (only *pl.* כְּלִים, with *suff.* כֵּלָיו) *m.* prop. serpentine motion, writhing, therefore *a crooked plan, a cunning purpose*, Is. 32, 7, if we should not take it here as = כְּלִי in the meaning *instrument, medium;* see כָּלָה II. (in its etymological development)

כְּלוּא (prop. *part. pass.*) *m. confinement, a prison*, Jer. 37, 4 K'ri, which is explained by כָּלָא in vs. 15; 52, 31 K'ri. In both places the K'tib has כְּלִיא, which arose out of the other. Phenic. כְּלָא enclosure; hence כְּלָא־מָקֹם Columacuma (Ptol. 4, 3) a fortress, n. p. of a city in Byzacene.

כְּלוּב (from כָּלַב I.) *m.* prop. plait, wicker-work, of wood or willows, therefore 1. *a trap for birds*, in which are many birds Jer. 5, 27 and a מַשְׁחִית 5, 26 i. e. a wooden bar set upright, the falling of which causes the cover to fall, and effects a capture; comp. Ben-Sira 11, 31 (37); perhaps also originally *a bird-cage*, like the Phenic. כְּלֻב, כְּלֻבָּא, which word, along with the thing, passed over to the Greeks (*κλωβός, κλουβός, κλοβός*). — 2. *a basket*, of wicker work, to put fruit in, Am. 8, 2, Syr. ܟܠܘܒܐ the same. — 3. *heroic courage, boldness* (see כָּלַב II.), only in the proper name כְּלוּבַי.

כְּלוּבַי (*heroic;* from כָּלַב II.) *n. p. m.* 1 Chr. 2, 9, for which 2, 18 has כָּלֻב.

כַּלּוּהִי (=יְהוּן; *robustness, strength*) *n. p. m.* Ezr. 10, 35 K'ri, for which the K'tib is

כַּלְוַי (*strong, robust*) *n. p. m.* Ezr. 10, 35 K'tib.

כְּלוּלוֹת *f. pl. the bridal state*, Jer. 2, 2, in the first instance a denom. from כָּלָה.

כָּלַח (not used) *intr.* same as Aramaean קְלַח, *to be robust, firm, stiff*, of a shaft, stem, trunk; metaphor. *to be firm, sound*, of the body; *to be powerful*, of the state of the body. This explanation must have been followed by the Syriac interpreter, who translates כֶּלַח (Job 30, 2) by ܚܝܠܐ (strength); and *Ibn Chiquitilla* (see Beiträge by Ewald and Dukes I. p. 84) also approves of it, except that he identifies the noun with כֹּחַ. Deriv. כֶּלַח.

Many have been the attempts to explain this stem. According to the Targ. and LXX כָּלַח is = כָּלָה (comp. קָשָׁה and קָשַׁח, פָּצָה and פָּצַח) with the meaning *to be completed, complete*, of the time of life; but this signification does not at all suit the noun כֶּלַח Job 30, 2, where one rather expects a noun with a meaning similar to that of כֹּחַ. According to *Saadia* and *Kimchi* same as Arab. كَلِحَ, كَلَحَ with its cognate, enlarged and transposed stems, which signify *to dry up, to shrink together, to be decaying, to be old* &c., but this too does not suit Job 30, 2. Our explanation seems the best.

כֶּלַח *m.* 1. same as Aram. קֻלַּח, *a trunk, shaft, stem*, hence fig. *robustness, firmness, soundness*, Job 5, 26 *thou shalt go to the grave in robustness* (i. e. healthy and strong), viz. unweakened and unbent by old age; 30, 2 *their strength has vanished*, i. e. they are weakly, miserable, sick, without vital strength; parallel כֹּחַ. — 2. *n. p.* of a city built by Nimrod in Assyria (אַשּׁוּר) with three others (רְחֹבֹת עִיר, נִינְוֵה, רֶסֶן) on the east side of the Tigris, after he had left *Shinar* (שִׁנְעָר) i. e. Babylonia Gen. 10, 11 12 (Onk., Jer. Targ. I., and so later writers). This כֶּלַח appears to have lain farther north than נִינְוֵה, in a territory of the same name, which *Strabo* (XI. 530) reckons to the plain about Ninus (נִינְוֵה), and which is described by *Pto-*

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lemy (6, 1) as north of Adiabene, and is called *Καλαχηνή* or *Καλακινή*, consequently in the district of the modern desolate place *Khorsabad*, north east of Mosul. According to the Talmud (Joma 10) כֶּלַח is said to have been situated on the Euphrates at Borsippa (בּוֹרְסִיף), i. e. Babylonia; which clearly arose from a misunderstanding of the passage. According to the Syr. it would be the city ܚܶܛܪܳܐ (*Ephrem*, Opp. I. p. 58), Arab. حضر (Abulf. in Paulus' Repert. III. p. 30), an old town of Mesopotamia, opposite to Tekrit on the Tigris; which is merely conjectural. Its identification with חֲלַח (2 Kings 17, 6) is problematical.

כֵּלַי *m.* same as כִּילַי Is. 32, 7, selected merely to have an assonance with כֵּלָיו.

כְּלִי (*in pause* כֶּלִי, with *suff.* כֶּלְיְךָ, as in פְּרִי, שְׁבִי; *pl.* כֵּלִים with the prefixed vowel ֵ from a sing. כֵּלָה after the form שֵׁמוֹת, עֵצִים, *constr.* however again כְּלֵי, with *suff.* כֵּלַי, כֵּלֶיךָ, כְּלֵיכֶם, כֵּלָיו &c.) *m.* prop. *anything made*, *prepared* (see כָּלָה II.), hence generally *a vessel*, *implement*, comp. Germ. *Zeug* from *zeugen* = *τεύχειν* i. e. to make. Spec. *a seat*, put on a camel's saddle, *a palanquin* Gen. 31, 37, for travelling or sitting 45, 20; Lev. 15, 4; כְּלֵי גוֹלָה Jer. 46, 19 *travelling equipage*, i. e. tapestry- or carpet-seats of this kind; *a vessel*, vas, made of silver, gold or clay Gen. 24, 53; Ex. 3, 22; Lev. 11, 33; Jer. 19, 11; of the vessels of the temple Is. 52, 11; Ezr. 1, 7; Num. 4, 15; belonging to a thing Ex. 27, 19; 31, 7; 38, 3; *garments* Deut. 22, 5; *ornaments*, of a bride Is. 61, 10; the things belonging to oxen, as *the yoke*, *threshing implements* 2 Sam. 24, 22; *a boat*, *a skiff* (made from the papyrus) Is. 18, 2, comp. *σκεῦος*, German Gefäss, applied to a ship; *an instrument*, of music 1 Chr. 15, 16, with the instrument itself in apposition Ps. 71, 22; *instruments of war*, *weapons*, *arms*, 1 Sam. 14, 1, בֵּית כֵּלִים *armoury* Is. 39, 2, fully כְּלֵי מִלְחָמָה Judges 18, 11; כְּלֵי מָוֶת *deadly weapons* Ps. 7, 14; figur. *means*, *instrument*, *plan* Gen. 49, 5 (see כֵּלָה). In Aram. מָאן, ܡܳܢ is used for it.

כְּלִיא *m.* see כְּלוּא.

כִּלְיָה (from *masc.* כְּלִי, like שִׁבְיָה from שְׁבִי, comp. too עֶרְיָה, בִּרְיָה; only *pl.* כְּלָיוֹת, *constr.* כִּלְיוֹת, with *suff.* כִּלְיוֹתַי &c.) *f.* 1. *the reins*, which are double Ex. 29, 13 22; Lev. 3, 4 (adduced with קֶרֶב, יֹתֶרֶת &c. in sacrificial animals 3, 4; 9, 19), whose fat, as being the finest and tenderest, was offered up Lev. 3, 10, Is. 34, 6; and therefore the fat of the reins is applied metaphor. to fat wheat Deut. 32, 14. — 2. Metaphorically *the interior*, = לֵב, with which it is often put, or the place of which it occupies. The reins, like the heart, were looked upon as a part of the body, an injury to which is painful and dangerous Ps. 73, 21, Job 16, 13, Lament. 3, 13, as the seat of feeling and longing Job 19, 27, of counsel, passion Ps. 16, 7, and of determination Jer. 12, 2. Being thus a seat of resolve, God proves and examines them Jer. 11, 20; 20, 12; Ps. 7, 10. The word, which exists also in the other Semitic dialects (Targ. כֻּלְיָא, Syr. ܟܘܠܝܬܐ, Ar. كُلْيَة &c.), should be placed, as to form, along with כְּלִי, of which it is the feminine; and then it would either mean *vessel* in a medical sense, or denote some peculiar form of a specific vessel; especially as the names of many members of the body are taken from those vessels, in the language. More appropriate seems to me the fundamental signification *cartilage*, *excrescence*, like *Niere* in German, the reins being a thickened, fleshy mass, interwoven with a sort of hard little bodies. The stem כָּלָה might accordingly be = גָּלַע (Ar. عقل) *to be firm*, *strong*, *hard*, *thick*, a signification which lies also in חָל (page 426) no. 4, from which we may infer its connexion with the original meaning of כָּלָה (*to wind together*, *to twist together*, then *to be stout*, *to be tight*).

כִּלָּיוֹן (*constr.* כִּלְיוֹן) *m.* 1. *a pining*, of the eyes, i. e. unfulfilled hope, restless longing Deut. 28, 65. — 2. *con-*

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sumption, *destruction* Is. 10, 22 = כָּלָה, hence כִּ׳ חָרוּץ same as כָּלָה וְנֶחֱרָצָה (which see).

כִּלְיוֹן (*longing desire*) *n. p. m.* Ruth 1, 2.

כָּלִיל (*constr.* כְּלִיל) 1. (from כָּלַל I.) *adj. m.*, כְּלִילָה (*constr.* ־לַת) *f. complete*, *finished*, *perfect* Ez. 27, 3; 28, 12 *complete in beauty;* 16, 14 *it is perfect in my splendour.* — 2. *subst.*: *the whole*, Is. 2, 18 *and the idols* — *the whole* (of them) *perish*, where חָלַף can only refer to כָּלִיל; Judges 20, 40 *the whole of the city*, i. e. the whole city; תְּכֵלֶת כְּלִיל Ex. 28, 31 *the whole of purple blue*, i. e. all blue; also an *adv. wholly* Lev. 6, 15. — 3. (from כָּלַל II.) prop. *the burnt*, hence *sacrifice* = עֹלָה, applied both to corn and animals, provided they were burnt Lev. 6, 16; Deut. 13, 16; 33, 10; it is also occasionally an apposition to עֹלָה 1 Sam. 7, 9; Ps. 51, 21. The LXX have ὁλοκαύτωμα, where ὁλο- is merely an explanatory addition; Phenic. כָּלָל *sacrifice* in general, שֶׁלֶם כָּלָל *an offering* (Mass. 3), אֶלֶף כָּלָל *a sacrifice of oxen* (ib.). Coptic ϭⲗⲓⲗ = עֹלָה.

כֵּלִים Is. 32, 7 see כֵּלֶה.

כַּלְכֹּל (*maintainer*, *supporter*, viz. God is; prop. an abstract) *n. p. m.* of a wise man before the age of Solomon, otherwise unknown 1 Kings 5, 11; but of the tribe of Judah 1 Chr. 2, 6. Tradition considers him a prophet, who lived in Egypt (Seder Olam rabba).

כָּלַל I. (3 *p. pl.* כָּלְלוּ) *tr.* prop. *to turn*, *to wind*, *to wind about*, *to make circular*, conseq. in its organic root כַּל same as גַּל (גָּלַל intr.), גָּל (גּוּל), חַל II. (חָלַל II.), חָל (חוּל intr.), עַל I. (עָלַל I.) &c. Hence 1. *to crown*, *to encircle with a garland*, *to adorn*, other verbs of the same fundamental signification having a similar enlargement of idea; Arab. كَلَّ, Syr. ܟܠܠ, Targ. כַּל, particularly in the intensive form (in derivatives in Hebrew), the same. Comp. Arab. لكليل chaplet, diadem, Syr. ܟܠܝܠܐ. — 2. same as כָּלָה II. *to handle*, *practise*, *do*, *carry on*, *transact*, properly to turn a thing, to move round and round, of the performance of a thing; the same metaphorical application of the fundamental idea taking place in עָלַל I. Hence *to accomplish a thing*, *to complete*, *to finish*, *to make perfect;* Ez. 27, 4 11 *thy builders have made thy beauty perfect.* Comp. also the Aram. שַׁכְלֵל and the pass. אִשְׁתַּכְלַל. Derivat. כָּלִיל 1 and 2; מִכְלָל, כֹּל, כּוֹל and the proper name כָּלָל.

Pih. כִּלֵּל (not used) *to encircle with a crown* or *chaplet*, *to adorn;* deriv. כַּלָּה, and hence the denom. כְּלוּלוֹת.

כָּלַל II. (not used) *intr. to glow*, *to burn*, of animal or other constituents, identical in its organic root כַּל with עָלַל II. belonging to עָלִיל (Ps. 12, 7) according to the Targ.; Ar. غَلَّ to glow, to burn; with קַל (קָלַל II.) belonging to the noun קָלָל, and perhaps also in קִלְקֵל (Eccles. 10, 10); also connected with קָל־ה I. (Ar. قَلَى, قَلَأَ, Targ. קְלָא for שָׂרַף and יָבַשׁ), עָל־ה II. belonging to עֹלָה (comp. Coptic ⲁⲗⲉ to kindle), and with גָּחַל, Ar. جَهَلَ, قَهَلَ &c., comp. κηλ-εῖν, *cal*-ere. Deriv. כָּלִיל 3. This primitive idea of "glowing, burning" is sometimes applied to *smelting* (metals by heat), sometimes to that of *shining*, *sparkling*, as of colour *to be bright red*, *clear blue*, of violet or red purple; the idea of a bright colour proceeding in other cases in the language from that of glittering, shining. Deriv. מִכְלוֹל (interchanged with תְּכֵלֶת, and interpreted in the Targ. by גְּמַר, from גְּמַר to glow, to burn, comp. גּוּמַר a coal) and מַכְלֻלִים. See also תְּכֵלֶת.

Hif. הִכְלִיל (3 *p. pl.* הִכְלִילוּ) *to make red* or *shining*, עֵינַיִם, only in the Sam. cod. Gen. 49, 12.

כְּלַל (Peal unused) *Aram. tr.* same as Hebr. כָּלַל I., *to complete*, *to perfect*, *to finish.* Deriv. כֹּל.

Shaf. שַׁכְלֵל (with *suff.* שַׁכְלְלֵהּ; 3 *p. pl.* שַׁכְלְלוּ; *inf. constr.* שַׁכְלָלָה) *to complete*, *to finish*, *to bring to an end*, a building,

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a wall, Ezr. 4, 12 K'ri; 5, 3 9 11; 6, 14; also in the Syr. *to adorn*, *to ornament*.

Ishtaf. אִשְׁתַּכְלִי (3 *p. pl.* אִשְׁתַּכְלִי; *fut.* יִשְׁתַּכְלֵל) *pass.* Ezr. 4, 12 K'tib; 4, 13.

כְּלָל (*perfection*, *completeness*) *n. p. m.* Ezr. 10, 30.

כָּלַם (Kal unused) *trans.* prop. *to cut in*, *to prick*, *to pierce*, *to wound*, hence (like other stems of a similar fundamental signification, e. g. נָגַד, נָקַב &c.) *to hurt*, *to injure*, *to grieve*, *to revile*, *reproach*, *insult*, proscindere. Derivat. כְּלִמּוּת, כְּלִמָּה.

The fundamental signif. of the stem is still preserved, unquestionably, in the Ar. كَلْمٌ (to wound, to cut in, whence كَلْمٌ a wound), cognate with قَلَمَ (to cut off) and with the Hebr. כָּלָה; and the meaning *to speak* (Hebr. דָּבַר) in Ar. كَلَمَ has proceeded from the fundamental signification given, prop. to make incisions (in tones or sounds), to articulate; the same metaphor being supposable in מָלַל also.

Nif. נִכְלַם (*part.* נִכְלָם, נִכְלָמִים, *pl. m.* נִכְלָמִים, *f.* נִכְלָמוֹת; *inf. constr.* הִכָּלֵם; *fut.* יִכָּלֵם) *to be insulted*, *reviled*, *mortified*, 2 Sam. 10, 5; 1 Chr. 19, 5; *to be ashamed*, with בֹּשׁ Jer. 31, 19; Is. 55, 16; Ezr. 9, 6; with מִן of a thing *to feel shame of a thing* Ez. 16, 27; 36, 32; *to be put to shame* Jer. 22, 22, with בְּ of the person by whom one is put to shame Ps. 69, 7; *to be made ashamed* 2 Sam. 19, 4, hence נִכְלַם with עַד Ps. 74, 21.

Hif. הִכְלִים and הַכְלִים (*part.* מַכְלִים, *inf. constr.* הַכְלִים, *fut.* יַכְלִים) *to reproach*, *to revile*, 1 Sam. 20, 34, where the LXX, Arab. and Syr. appear to have read כִּלָּה עָלָיו הַדָּבָר instead of הִכְלְמוֹ אָבִיו; *to hinder* 25, 7, so that it is not necessary to read הַכְלָאנִים; *to shame* Job 11, 3, i. e. to contradict; with the accusat. of the person Prov. 25, 8; Ruth 2, 15; *to put to shame* Ps. 44, 10; seldom *intrans. to feel shame* Jer. 6, 15. As to the passage Judges 18, 7 וְאֵין מַכְלִים דָּבָר, the LXX (cod. Alex.) have looked upon מַכְלִים as a participle of יָכֹל (to be able); the Vulgate and other translators did not understand it; *Tanchum* has got no more suitable sense by transposing into וְאֵין דָּבָר מַכְלִים (*and nothing offended*); it is therefore better to take מַכְלִים as a noun with the fundamental signification of the stem, viz. meaning *a cutting off*, *abridgment*, *want* (see מַכְלִיא), so that the sense of the passage would be, *and there was no want of anything*, for which 18, 10 has אֵין מַחְסוֹר כָּל־דָּבָר. Deriv. מַכְלִים.

Hof. הָכְלַם *to be shamed* Jer. 14, 3; *to be hurt* 1 Sam. 25, 15.

כִּלְמַד *n. p.* of a land mentioned with אַשּׁוּר, which had intercourse with Tyre, and is adduced with כַּנֵּה, חָרָן, עֶדֶן and שְׁבָא as a Tyrian trading place Ez. 27, 23. According to the Targum (מָדַי) it is *Media*; according to the LXX and Syr. *Χαρμάνη*, a city in Mesopotamia (Xenoph. Anab. 1, 5, 10); but the former of these explanations has no foundation, and the latter should be rejected because a land is required, and the copula should not be wanting. Kimchi seems to have read כִּלְמַד. See כַּנֵּה.

כְּלִמָּה (*constr.* כִּלְמַת, with *suff.* כִּלְמָתִי; *pl.* כְּלִמּוֹת) *f. shame*, which covers the face, hence like בֹּשֶׁת coupled with the verbs בּוֹשׁ, כָּלַם, כָּסָה, עָטָה Jer. 51, 51; Ps. 71, 13; 109, 29; with חֶרְפָּה and בֹּשֶׁת 69, 20; more rarely with אֶגְלָת Prov. 18, 13; נָשָׂא כְּ׳ *to bear reproach* i. e. to feel it Ez. 16, 52; 32, 24; *contumely* Job 20, 3; הָלַךְ בְּפִי׳ *to go to confusion* Is. 45, 16; *maltreatment* 50, 6; *invective*, Mic. 2, 6 *he does not remove* (the limits of) *invective*.

כְּלִמּוּת *f.* the same Jer. 23, 39.

כַּלְנֵה *n. p.* of a very old city in Babylonia, over which Nimrod is said to have ruled, as he did over אֶרֶךְ (אֻרְכִּי), and אַכַּד and בָּבֶל, and which he may have found perhaps as a Chaldean place Gen. 10, 10. At the time of the prophet Amos *Calneh* was looked upon,

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along with חֲמַת רַבָּה (which see) and גַּת, as a peculiar heathen kingdom that had fallen Am. 6, 2 (where כַּלְנֶה stands); i. e. it was conquered as a territory by Assyria Is. 10, 9 (where is כַּלְנוֹ); and Tyrian commerce with it was very active Ez. 27, 23 (where is כַּנֵּה; but see כַּנֵּה). Tradition (Jer. Targ. I. and II., Jerome, Euseb., Ephrem, va-Yikra rabba ch. 5 &c.) understands by it *Ctesiphon* on the east bank of the Tigris, opposite Seleucia, north east of Babylon; in which case the name of the place would be transferred to the whole territory called *Chalonitis* or *Kallonitis* (Plinius 6, 30. 31).

כַּלְנֶה see כַּלְנֵה.

כַּלְנוֹ see כַּלְנֵה.

כָּלַף (not used) *tr. to split, to cut in pieces, to hew*, with an instrument for cutting or piercing; hence *to fell*, a wooden idol; comp. כָּלַב II. (which see), כָּלַם (which see), Arab. كَلَبَ to pierce (whence كلوب a pointed instrument, كلبة a thorn-bush &c.), Syr. ܟܠܒ the same, whence ܟܘܠܒܐ, כּוּלְבָא axe, hatchet. It is therefore not to be compared with the onomatopoeic Greek κολάπτω &c. Deriv. כֵּילַף.

כָּמַהּ *intrans. to pine, to long for*, with לְ of the person after whom Ps. 63, 2; prop. *to be weary*, from longing, the colour getting pale in those that are longing (see כָּסַף), while the strength is weakened and taken away (see כָּלָה); Ar. كَمِهَ to decline, to become dull or weak (of the light of the eye, of colour, of the understanding); Syr. ܟܡܗ the same; comp. Greek κάμ-ω, κάμνω; Pers. كَم declining, failing. Derivat. the proper names כִּמְהָם, כִּמְהָן and כְּמוּהָם.

כַּמָּה (the pronoun interrog. מָה with כְּ closely attached, and even doubling the מ), *a prepos.* with *interrog. pron.*, prop. *as what? for what?* but in use an interrog. particle 1. of space, e. g. Zech. 2, 6 *how great is the breadth of it!* or of time, Ps. 35, 17 *how long wilt thou look on?* Job 7, 19 *how long wilt thou not turn away* (the angry look)? conseq. = עַד־מָה. — 2. of number, quot? *how many?* Gen. 47, 8; 2 Sam. 19, 35; Job 13, 23. — 3. without a question, Zech. 7, 3 *so many years;* Ps. 78, 40 *how often? how many times?* i. e. very often; or the interrogative element is intended to manifest a doubt in the frequency, or even to imply a denial of it, Job 21, 17 *how often* i. e. *not often, seldom.* Arab. كَم the same. See Hebrew מָה. For כַּמָּה sometimes כַּמֶּה stands; as elsewhere, מָה alone and in compounds, is changed into מֶה. In modern Hebr. כַּמּוּת (quantity) is formed from כַּמָּה, like אֵיכוּת (quality) from אֵיךְ.

כְּמָה (from מָה and כְּ) *Aram. adv. interrog.* like the Hebrew מָה, מַה־, but where the comparison of the כְּ before the interrogative idea disappears almost entirely, Dan. 3, 33 *his signs how great!* See Aram. מָה.

כִּמְהָם (from כָּמַהּ; *pining, longing*) *n. p.* of a son of Barzillai 2 Sam. 19, 38 39, who is called כִּמְהָן in 19, 41. From this *Chimham* a settlement in the vicinity of Bethlehem was called גֵּרוּת כִּמְהָם Jer. 41, 17, where the K'tib has כְּמוּהָם.

כִּמְהָן see כִּמְהָם.

כְּמוֹ (compounded of מוֹ = מָה and כְּ; so before the grave suffixes, as כְּמוֹכֶם, כְּמוֹהֶם, and before nouns; before light suffixes כָּמוֹ, as כָּמוֹנִי, כָּמוֹךָ, כָּמוֹהוּ, כָּמוֹנוּ) 1. *a preposition* like כְּ, of which it is merely an enlargement, pointing out a qualitative similarity in comparisons, hence = ut, sicut, ὡς, e. g. כָּמוֹנִי *as I* Neh. 6, 11; כְּמוֹ אֶבֶן *as a stone* Ex. 15, 5; כְּמוֹ אֹפֶל Job 10, 22 *like the thickest darkness* (i. e. midnight-darkness); in poetical language the suff. is omitted. From this meaning an adjective one has arisen, e. g. כָּמֹהוּ *he, such an one, such like*, Ex. 9, 18; Hagg. 2, 3; כָּמוֹנִי *such as I* 2 Sam. 9, 8; כְּמוֹ־אֵלֶּה *like these* Job 12, 3. — 2. *a conjunction* = כַּאֲשֶׁר

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as, like as, as how, like what, prop. sicut id quod, partly comparing one clause with another, and effecting a union by that means Is. 41,25; partly comparing times, and binding clauses together, e. g. 26,18 *when we brought forth*, i. e. at the time of our bringing forth, *it was wind;* Gen. 19,15 *as the dawn arose.* — 3. *an adverb* = כְּ *thus, in the manner of*, similiter, itidem, properly sicut tale, therefore in repetitions *as thou, so they* Judges 8,18. The passage Ps. 73, 15 אֲסַפְּרָה כְמוֹ is difficult, where the usual translation is *I will speak thus*, i. e. as the wicked; which the LXX translate οὕτως, and in Ethiopic the particle has really this meaning. But it is better to suppose that כְּמוֹ has arisen out of כְּמוֹ־אֵלֶּה. — On this particle comp. Targ. כְּמָא, Syr. ܐܟܡܐ, ܐܟܡܢ, Samar. כְּמָה, Ar. كَمَا &c., which are also compounds, and denote the same thing.

כָּמוֹ see כְּמוֹ.

כְּמוּהָם see כְּמוֹהָם.

כַּמּוֹן see כַּמֹּן.

כְּמוֹשׁ (from כָּמַשׁ, which see; *fire, hearth*) *n. p.* of the supreme deity of the Moabites, to whom Solomon built a בָּמָה 1 Kings 11, 7, which Josiah was the first to defile 2 Kings 23, 13, and which was an abomination to the Israelites (called שִׁקֻּץ מוֹאָב); hence exile was prophesied to him and his worshippers Jer. 48, 7. For this reason Moab was called עַם כְּמוֹשׁ Num. 21, 29. Sometimes the Ammonites too may have worshipped him, Judges 11, 24. — As to the characteristics of this supreme deity of the Moabites, he symbolised the fire-god as Mars and Πυρόεις, standing on a fire-pillar with fagots at its side; for on coins of עָר (Area, Areopolis), the metropolis of Moab, called also רַבַּת מוֹאָב, *Chemosh* is represented as having a sword in the right hand, in the left a lance and shield, standing on a fire-pillar, 2 bundles of fagots on both sides, with the inscription Ῥαβάθμω i. e. רַבַּת מוֹאָב (*Eckhel*, doctr. num. vet. III. p. 394). The deity is also called אֲרִיאֵל, אֲ׳ מוֹאָב in this respect. The worship of this Moabite god as Mars, and as the destroying element of fire, passed, as we have seen, to the Ammonites and occasionally to the Israelites. According to Berosus, the second Babylonian king was also called *Komosbelus* (כְּמוֹשׁ־בֵּל); in Syncellus (p. 169) Chomosbelus. Besides the form כְּמוֹשׁ there was also another, viz. כְּמִישׁ, preserved in the city-name כַּרְכְּמִישׁ (contracted from כְּרַךְ כְּמִישׁ), i. e. Circesium in Mesopotamia, which was dedicated, perhaps, to this deity; and also preserved in the Egyptian Kêmis, the second name of *Horus* (Plut. de Isid. 56). See מִכְמָשׁ, מִכְמַשׁ.

כָּמַז (not used) *tr.* usually *to conceal, to shut up*, a precious thing, conseq. = כָּמַס, גָּנַז, and perhaps also = כָּמַת; *to embrace;* more correctly, perhaps, after the Arab. كَمَزَ *to span, to make round as a ball.* Deriv. כּוּמָז.

כְּמִישׁ see כְּמוֹשׁ.

כָּמַן I. (not used) usually *tr. to keep, to conceal, to cover*, a treasure, Arab. كَمَنَ; *intrans.* to be hidden, to abscond, conseq. to waylay, to lie in wait; Targ. כְּמַן for the Hebrew טָמַן, אָרַב, צָדָה &c. Deriv. מִכְמָן. But it seems preferable to take כָּמַן I. = כָּבַן (גָּבַן) in the meaning *to heap together.*

כָּמַן II. (not used) *tr. to spice*, i. e. to scatter over with spices, after the Syr. ܟܡܢ, which meaning of the verb has been usually adopted for the general Semitic כַּמֹּן. Better *to cut, to pierce, to press into, to prick sharply*, from the sharp-scented and somewhat bitter taste of the Syrian and Egyptian cumin. The signification "to pierce" in order to denote a sharp smell or taste, i. e. piercing the nose, the tongue, the palate, has given name to many spices in general; as the Ar. حزى dill, شبث (שֶׁבֶת) anise, حرف cress, كبر mustard, شعار fennel, Hebr. קֶצַח &c. The organic root is כָּ־מַן.

כַּמֹּן *m. cumin*, so called from the

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sharp smell of the seeds Is. 28, 25 27, Ar. كَمُّون, Targ. כַּמּוֹנָא, German *Kümmel;* on the contrary, the Greek κύμινον, Latin *cuminum* should be explained by the Phenician form כֹּמֶן.

כָּמַס (only *part. pass.* כָּמֻס; for which the cod. Sam. has כָּנוּס) *tr. to conceal, to keep*, Deut. 32, 34, as all the old versions render the stem; it seems to be connected etymologically with גָּנַז, כָּנַס. The proper name מִכְמָס is a collateral form of מִכְמָשׁ &c., and therefore not to be derived from this stem. The Ar. كمس to be dark, does not belong here. See כָּמַר 4.

כָּמַר (Kal not used) 1. *tr. to draw together, to plait, to braid*, yarn for a net (of fishers or hunters), identical with כָּבַר plexit, texuit, הָמַר (which see), חָבַר I. (p. 414) &c.; consequently like the Targ. קְמַר to bind about, to gird (Talm. to lattice), for the Hebrew חָגַר, אָזַר, whence קְמוֹר, קוּמְרָא, קַמְרָא a girdle; the verb being found in this signification in Syr. and Arabic also, whence كمر a priest's girdle, كمرى short, little. Derivat. מִכְמָר, מַכְמֹר, מִכְמֹרֶת, מִכְמֶרֶת. — 2. *Intr. to contract, to shrink together, to dry up*, of the skin, by hunger. Deriv. Nif. נִכְמַר 1. — 3. Figur. *to contract* or *shrink together*, of the feelings, i. e. to be seized with pain or love, solicitude or compassion, without its being necessary on that account to take כָּמַר in the sense of *to boil, to bubble up, to be excited, to heave* = חָמַר. Deriv. Nif. נִכְמַר 2. — 4. Prop. to be dense or drawn closely together, hence *to be dark, obscure, gloomy*, e. g. of the day by the obscuration of the sun; just as the cognate-in-sense verbs חָשַׁךְ, עָלַט, עוּף and the Arab. كَمَسَ, غَمَسَ, كَمِهَ with the meaning "to be dark, obscure, gloomy, dense, blind" proceed from the fundamental signification *to be contracted, thickened.* Deriv. Pih. כִּמְרֵר. — Metaphor. 5. of a dark and melancholy disposition; Syr. ܟܡܰܪ to be sad, melancholy, *Af.* for הִקְדִּיר (Ez. 31, 15) to cause to mourn, whence ܟܡܰܪܳܐ sorrow, mourning; then an ascetic, a priest, who is described elsewhere as sorrowful; comp. Ar. ابيل, Syr. ܐܰܒܺܝܠܳܐ an ascetic, a priest, espec. spoken of a christian one. We need not refer this metaphorical signification of the stem to the black dress of priests and ascetics (*Kimchi*). Deriv. כָּמָר.

From the succession of meanings here arranged, beginning with the simply objective and proceeding to the metaph. and figurative, the Nifal in its double signification, the Hebr. derivatives and the use of the same stem in Targ., Syr., Samar. &c. may be explained very well; the etymological connexion with other stems of the language being unquestionable, so that it is not necessary to adopt two stems of different significations.

Nif. נִכְמַר (3 *p. pl.* נִכְמְרוּ) 1. *to be contracted, shrunk up, parched*, of the skin, by hunger, Lament. 5, 10 *our skin is parched as by a furnace* (כִּתַּנּוּר=כִּבְתַנּוּר). The signification "to be scorched" (Vulg.), or "to be blackened" (Targ., *Kimchi*) is less suitable, because such are not the effects of famine. — 2. *to be contracted, to be fastened together*, of רַחֲמִים (*the feelings of love*), with עַל 1 Kings 3, 26 or אֶל of the person Gen. 43, 30, or of נִחוּמִים (*sympathy*) Hos. 11, 8, i. e. the feeling of love or compassion is concentrated, strong, or powerful. The LXX at Gen. 43, 30 have συστρέφω. The same manner of speaking is also in Aramaean and Samaritan. The explanation of *Kimchi* by "to grow warm" is only conjectural.

Pih. (redupl.) כִּמְרֵר *to be strongly darkened*, of the day, by the obscuration of the sun. Deriv. כִּמְרִיר.

כָּמָר (*pl.* כְּמָרִים, with *suff.* כְּמָרָיו) *m. an ascetic, a priest*, who has to offer incense 2 Kings 23, 5, particularly idol-priests, servants of Baal Zeph. 1, 4; so that כֹּהֲנִים become כְּמָרִים, i. e. priests of an illegal Jehovah-worship Hos. 10, 5. The application to idolatrous priests is obviously only a Hebrew peculiarity, since the Syr. ܟܡܳܪܳܐ denotes any priest;

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and it is a question, how this designation is united with the meaning of the stem. According to *Kimchi* the idolatrous priest is so named from his gloomy, black dress, or from the Syriac meaning of the stem *to mourn*, then *to be an ascetic*, as also in fact among oriental christians أَبِيل, أَحْمَلَا mean *an ascetic*, *a monk* (comp. אָבֵל in modern Hebrew). But if a particular fundamental signification of the stem should be assumed for this noun, it would be appropriate to take כָּמַר = עָמַר I., Ar. عَمَرَ coluit deum; and accordingly כָּמָר would be a serving one, *a servant*, like כֹּהֵן in its fundamental meaning.

כִּמְרִיר (after the form שַׁפְרִיר, סַגְרִיר, חַכְלִיל, except that at the beginning ִ stands for ַ; *constr. pl.* ־רִירֵי) *m. obscuration*, *darkening*, of the יוֹם (light of day), i. e. an eclipse, which caused terror among the ancients, because it was supposed to announce misfortune (בְּעֵת) Job 3, 5. Most (Targ. Aq. Syr. Vulg. Saadia &c.) take כִּמְרִירֵי as compounded of כְּ and מְרִירִים (*bitternesses*, i. e. misfortunes), and translate: *as the misfortunes of the day*, which, however, disturbs the parallelism. There is no reason whatever for reading כִּמְרִירֵי־יוֹם and taking it like כְּמוֹרְדֵי־אוֹר 24, 13.

כָּמַשׁ (not used) *intr.* same as כָּבַשׁ II. (see farther comparisons there), *to glow*, *to burn* (see כּוּשׁ), Ar. قَبَسَ (tr.) to set fire to, to burn; hence the deriv. כְּמוֹשׁ prop. fire, glow, which became a name of the fire-god of the Moabites. To compare it with כָּבַשׁ I. in the meaning *to tread down*, *to subdue*, then *to rule*, so that כְּמוֹשׁ would mean prop. *rule*, concrete *ruler*, does not correspond so well to the character of this deity. Deriv. the proper names מִכְמָשׁ, מִכְמַשׁ, כְּמוֹשׁ, כְּמִישׁ in כַּרְכְּמִישׁ. In the Syr., however, there was a verb ܟܡܫ with the meaning of Hebr. כָּבַשׁ I., hence ܟܡܫܐ night-mare; Arab. كابوس the same, ܟܡܫܢܐ vinacea.

כָּמַת (not used) *tr.* same as כָּמַס (interchanging the sibilant ת with ס) *to conceal*, *to hide*, a meaning which the verb had most decidedly at the time of Ben-Sirá, since he explains (6, 21) חַכְמוֹת (wisdom, comp. Prov. 9, 1) as a concealed thing (from כָּמַת); an explanation which even if it be an accommodation is possible only by connexion with כָּמַת. Deriv. the proper name מִכְמְתָת.

כֵּן see כֵּן II. and כַּנָּה.

כֵּן I. *m.* an alleged singular to כִּנִּים (see כִּנָּה) and in כְּמוֹ כֵן Is. 51, 6 (according to de Dieu, Vitringa, Lowth); but it should be referred to כֵּן IV. (which see).

כֵּן II. (along with כֵּן, but with *suff.* כַּנּוֹ, כַּנֶּךָ, כַּנִּי; from כָּנַן) *m.* 1. *a base*, *pedestal*, *stand* (of a basin) 1 Kings 7, 29 (but where the old versions have either taken it in the meaning of כֵּן III., or read וְכֵן which they have united with מִמַּעַל). מַעֲשֵׂה כֵן 7, 31 *pedestal-work*, a well-known form of the *Kên*, probably of the laver before the tabernacle Ex. 30, 18; 31, 9; 35, 16; 38, 8; Lev. 8, 11; in any case different in form from מְכוֹנָה (which see). כֵּן תֹּרֶן Is. 33, 23 *the pedestal of the mast*, i. e. the socket in which the mast stands, the Greek μεσόδμη, ἰστοπέδη &c. — 2. Metaphor. *place*, *station*, *office*, Gen. 40, 13; 41, 13; Dan. 11, 20 *and in his place will stand up*, i. e. will follow him (Antiochus the great); 11, 21; עַל־כַּנּוֹ יְכַבֵּד 11, 38 *in his place* (i. e. in his temple) *he shews honour to him* (to אֱלֹהַּ מָעֻזִּים, i. e. the Melcart at Tyre). More difficult linguistically is the passage 11, 7: *and a shoot* (מִן to be explained as in 11, 5; Neh. 13, 28; Ex. 6, 25) *of her roots* (i. e. who comes from the same origin) *shall rise up in his place* (where the prepos. עַל is left out before כַּנּוֹ, or direction stands in the accus.); hence the LXX and Vulg. have taken כֵּן here in the sense of כַּנָּה (Ps. 80, 16), which, however, is unnecessary. Syr. ܟܢܐ, ܟܢܬܐ the same.

כֵּן III. (prop. *part. m.* of כּוּן, then a participial adjective; *pl.* כֵּנִים) 1. *adj.*

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m. prop. standing upright, standing firm, like יָשָׁר, hence figur. *upright*, *honest*, Gen. 42, 11 19 31 33 34, oppos. to מְרַגֵּל (spy). — 2. *Subst. neuter*, and so an *adv.* to the verbs עָשָׂה *right*, *honestly* 2 Kings 7, 9, Eccles. 8, 10, to דָּבַר Num. 27, 7; 36, 5, דִּבֶּר Ex. 10, 29; *rightly* Josh. 2, 4; Ezr. 10, 2; *sure*, *right*, לֹא כֵן *not sure* Prov. 15, 7 (LXX and Syr.); לֹא־כֵן *the not right*, i. e. the false, empty Is. 16, 6; Jer. 8, 6; 23, 10 *their strength is unjustness;* 48, 30 *and the falsehood of his speeches;* while 2 Sam. 18, 14, Ez. 11, 5 and 33, 10, Zech. 11, 11, Neh. 2, 16 are better referred to כֵּן IV. Syr. ܟܐܢܐ the same.

כֵּן IV., before Makkeph כֶּן־ (a particle of confirming and comparison, which has nothing in common with the idea of a verb, and should not, therefore, be derived from a verb-root) *adv.* (*comparing* and *confirming*) *so*, *thus*, *just so*, sic, ita, οὕτως, where a confirmation of what precedes, or agreement with it, is intended to be expressed Gen. 1, 7 9 11; 1 Kings 20, 40; Jer. 5, 31; Am. 4, 5, or a comparison is emphasised by it, *thus and not otherwise*, so to speak, 1 Sam. 23, 17, *in this manner;* 1 Kings 1, 36 *God so grant* (i. e. confirm), where three mss. read כֵּן יַעֲשֶׂה; Jer. 5, 31 *my people love it so*, i. e. will have it take place so. Strictly considered, כֵּן is used a) as a comparison-particle of condition, *so*, *of such a nature*, *of such kind*, talis, ita comparatus, Job 9, 35 *I am not of such a nature, so constituted, with myself*, i. e. it does not look so in my heart; Jer. 14, 10 *in so peculiar a way do they love to wander*, referring to 13, 27; Ps. 127, 2 *just so*, i. e. so good and copiously, *does the Lord give his beloved*, or כֵּן is here = כָּזֹאת *of such kind.* Here belongs also Ps. 61, 9 *in this manner* (i. e. with such instrumental music) *do I praise thee.* b) increasing the quality or quantity, i. e. comparing a thing with what is higher or nobler, Nah. 1, 12 *though they be complete and so very numerous ... yet they will be cut off entirely.* c) a particle of comparing number: *so much*, *in such number*, tot, Ex. 10, 14; Judges 21, 14; 1 Kings 10, 12. d) referring to time: *so long*, *immediately*, *forthwith*, 1 Sam. 9, 13, where כְּ stands in the preceding member, which is also omitted in poetry Ps. 48, 6; Greek ὡς ... ὥς. e) comparing the strength of degree, Hos. 11, 2 *they call to them*, *in the same degree they turn from them;* in this case we have elsewhere either כְּ ... כְּ Gen. 18, 25, or כֵּן ... כְּ Ps. 127, 4; Jo. 2, 4; 2 Kings 7, 18-20. f) the element of comparison going into the background and the confirmation-power alone appearing, as in אָכֵן (which see): *certainly*, *surely*, *yea* Ps. 61, 9; 63, 3; therefore it even introduces a new clause Prov. 11, 19. g) like אָכֵן (which see) limiting what precedes, *however*, *but*, *yet*, Prov. 28, 2 *but it continues long under intelligent, knowing men;* Ps. 90, 12 *yet teach us to number our days.*

The application of כֵּן compounded with prepositions is much more extensive, whether they be independent words (אַחַר, אַחֲרֵי, עַל, עַד), or attach themselves to it inseparably (בְּ, לְ), or if it be connected with *â* demonstrative (אָכֵן). To these belong: a) אַחַר כֵּן prop. after it was so, *hereupon* Lev. 14, 36, coinciding almost with אַחַר זֶה 2 Chr. 32, 9, אַחַר אֲשֶׁר Ez. 40, 1; אַחֲרֵי כֵן *afterwards* Gen. 15, 14, אַחֲרֵי כֵן אֲשֶׁר *after that* 6, 4; מֵאַחֲרֵי כֵן *afterward* 2 Sam. 3, 28. b) בְּכֵן *in such wise*, *so*, Eccles. 8, 10 (the adversative *yet* lies here in וּ), Esth. 4, 16, without there being any necessity for taking the בְּ as in בְּיַעַן for בְּ essentiae. c) לָכֵן (לָ instead of לְ, when the part attached is firm or has the accent immediately after לְ, comp. לָרֹב, לָעַד, לָנֶצַח) prop. to such, at such, then a *causal adverb*, *on such account*, *on that account*, *therefore*, usually at the beginning of an important inference (propterea, ideo, idcirco) Ex. 6, 6; Judges 10, 13; 1 Sam. 2, 30; *therefore* that something may not take place Gen. 4, 15. Sometimes יַעַן כִּי stands in the protasis Is. 8, 6 7, or יַעַן alone 29, 13 14. Also: *for this very reason*, 26, 14 *so that they* (the oppressors) *may be destroyed for*

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ever. Sometimes it refers to the following, as also עַל־כֵּן (Job 34, 27) Job 20, 2. In an adversative sense, like אָכֵן (which see) and כֵּן alone, with the meaning *yet, yet therefore, nevertheless*, Is. 7, 14; 10, 24; 27, 9, with אִם (*although*) in the protasis Jer. 5, 2; yet it may be sometimes taken as in (a) Ez. 39, 25; Hos. 2, 11. d) עַל־כֵּן *on that account because*, almost like לָכֵן, *for that very reason, therefore*, as a consequence Gen. 2, 24; 10, 9; 1 Sam. 5, 5, *for that reason* Is. 5, 25, conseq. coordinate with the preceding of which it expresses the sequel. Occasionally עַל־כֵּן does not introduce a consequence, but the reason, *because*, as in south German *drum* for *weil*, Jer. 31, 20 *because my bowels are moved for him, I will have mercy upon him;* 48, 36 *for they have lost all that they have done with relation to the remnant* (see יִתְרָה); Ps. 1, 5 *because sinners do not stand in the judgment* &c., they shall perish like chaff; 42, 7 *for I remember thee from the land of Jordan and the Hermon mountain* (i. e. from the holy land); 45, 3 *for God has blessed thee for ever.* Rarely with the meaning of לָכֵן (Jer. 5, 2) = בְּכָל־זֹאת *with all this, nevertheless* Hab. 1, 17. e) כִּי עַל־כֵּן prop. quod propterea, propterea quod, *for because, for on this account* &c., where כִּי establishes the union with the preceding Gen. 18, 5; 19, 8; 33, 10; 38, 26; Num. 10, 31; 14, 43; 2 Sam. 18, 20 K'ri; Jer. 29, 28; 38, 4. f) עַד־כֵּן *until now*, hucusque Neh. 2, 16, where כֵּן appears to be = Aram. כְּכֵן, since עַד־כְּכֵן (Ezr. 5, 16) is used in the same sense.

As to the derivation of this particle, its origin from כּוּן cannot be thought of, whether we look to its manifold significations, or its connection with כְּ and כָּהּ, or its applications and modes of orthography in the Babylonian (Chaldean), Syrian, Zabian, Arabian &c. In Babylonian, it is true, it is also כֵּן, but entirely with the meaning of the Hebr. כָּהּ, referring to what follows (see Aram. כֵּן); but כָּאן *here, there*, i. e. כֵּן in בְּכָאן here, לְכָאן hither, מִכָּאן from here, Zab. ita, utique, Syr. *now, then,* so, usually corresponds to it; and from arises in compounds, after *n* is changed into *l;* Ar. كَنْ, still preserved in لَكِنَّ (nevertheless). We see from this, that כֵּן may have been a very old particle, of which כֵּן is a collateral form. The Babylonian כְּעֵן (which see) must also be referred to this place both in signification and form; along with which there also existed כְּעֵן (after the form בְּעֵל), whence the feminine כְּעֶנֶת (which see) was developed; and therefore כְּ should not be here a preposition.

כֵּן *Aram. adv. so, thus*, ita, as a comparison-particle referring to what immediately follows Dan. 2, 25; 4, 11; 6, 7; 7, 23; Ezr. 5, 3; 6, 2; = Hebr. כֹּה, with which it is connected etymologically.

כְּנָא *Aram.* same as Hebr. כָּנָה in Pih. (which see). Deriv. כְּנָמָא, כְּנָת.

כָּנָה (Kal unused) *tr. to distinguish, to come to know*, a person or thing being distinguished from others by marks, name, and appellation. The fundamental signification is, as in יָדַע I. and II. (which see) and in בִּין, *to divide, separate, sunder*, then *to mark, to know.* The stem is thus connected with חָנָה II. belonging to חֲנִית, with קַן, and in this metaphor. sense with the Sanskr. *ǵna*, Lat. *gno, gnâ*, Greek *γνω;* as also in its original meaning with the Greek *κνά-ω, κνή-θω, κνί-ζω* "to pierce into a thing" (comp. כָּנַם). Ar. كَنَى, Aram. כְּנָא and כְּנֵי the same. Deriv. כִּנָּה.

Pih. כִּנָּה (*fut.* יְכַנֶּה) 1. (not used) *to pierce, bite, cut into*, of biting or stinging little animals, as gnats, worms &c. Deriv. כְּנָה. — 2. Prop. *to make knowable (by surnames, marks, titles)*, hence *to name, to distinguish, to address, to call by an honourable name* Is. 44, 5; 45, 4; therefore with אֶל of the person *to speak confidentially to one, to flatter*, so far as addressing by surnames was a token of familiarity Job 32, 21 22; comp. Arab. كَنَى II. the same, whence كُنْيَة *a surname*, agnomen (= ad-nomen), Syr.

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the same; nomen itself arose from gnomen, from gnosco (*Fürst*, Lehrg. 178).

כַּנָּה *f. a layer-plant, a shoot* (from the masc. כֶּן) Ps. 80, 16, conseq. referring to וּפְקֹד vs. 15 (Targ.). It should be derived from כָּנַן *to set, to plant*, which this verb may also mean (comp. נָטַע, שָׁתַל).

כְּנָה *n. p.* of a city and territory, designated along with חָרָן and עֶדֶן as a Sabean mart (רֹכְלֵי שְׁבָא), אַשּׁוּר and כִּלְמַד in its vicinity being likewise mentioned as Sabean places of commerce, with which the Tyrians carried on business intercourse Ez. 27, 23. Since שְׁבָא is known to be the great district of the Sabeans in south-western Arabia, comprehending several tribes and territories (see שְׁבָא), חָרָן, עֶדֶן, אַשּׁוּר and כִּלְמַד should be looked for in south Arabia: חָרָן must be *Κάῤῥαι* situated on the Arabian gulf, 12 stations south of Mecca (Assemani B.O. III, 2. p. 563; Steph. Byzant. s. v.), see חָרָן p. 491; עֶדֶן is the modern *Aden* (Ar. عَدَن) in Yemen, likewise on the south-coast, the Arabia felix of the ancients; אַשּׁוּר may be identified with the district of the Aser-tribes, also in the south, where כִּלְמַד should be looked for; and therefore *Canne* on the south-coast of Arabia, called by the Greeks *Κάνη* (Ptol. 6, 7, 10; Plin. H. N. 6, 26), should be looked for in our כְּנָה. If this be so, כַּנָּה should not be identified with כַּלְנֵה (which see).

כִּנָּה (*pl.* כִּנִּים, as the plur. of פִּשָּׁחָה, יוֹנָה, נְעָלָה, &c. is formed in the same way) *f.* prop. a piercing and biting little animal, hence *a gnat, a stinging-fly* Ex. 8, 13 14. Ps. 105, 31, such being frequent in the swamps of Egypt; Targ. קַלְמָא, Syr. ܟܡܟܐ, Ar. قمل (in Saadia), applied to all kinds of stinging insects; which expressions have proceeded from a similar fundamental signification. Comp. Talm. כָּנָּה (Pea ch. 9) a sort of grain-worm, כִּנָּה רֹחֶשֶׁת a louse, כִּנָּה קֹפֶצֶת a flea, כִּנִּין tongs from כָּנָה to lay hold of, כַּנְיָא the name of a piercing worm.

כִּנָּן see Aram. כְּנַן.

כִּנּוֹר or כִּנֹּר (with *suff.* כִּנֹּרִי; 1 *pl.* כִּנּוֹרִים, with *suff.* כִּנֹּרֵךְ; 2 *pl.* כִּנֹּרוֹת, with *suff.* כִּנּוֹרוֹתֵינוּ) *m. a harp*, usually supposed to be named from its tremulous, stridulous sound (see הָמָה); more correctly from its bent, arched form (see כָּנַר), the invention of which, as well as of the עוּגָב (which see), is ascribed to the Cainite *Jubal* Gen. 4, 21, i. e. it originated in pastoral life; as the god Pan is said to have invented the reed-pipe (fistula pastoricia) and flute (Plin. H. N. 7, 57), and Apollo the lyre. It was the most usual instrument of the Hebrews. Being a stringed instrument it was played upon with the hand (נָגַן), נִגֵּן בְּיָד) by the ancient Hebrews, and served to dispel melancholy 1 Sam. 16, 16 23; 18, 10; 19, 9; or to accompany a poem or song of praise Ps. 49, 5, זַמֵּר בְּכִנּוֹר *to sing to one with the accompaniment of the harp* 71, 22; 98, 5; 147, 7; הוֹדָה לְ׳ בְּכִנּוֹר *to give praise to one accompanied by the harp* 33, 2; 43, 4; also הַלֵּל בְּכִנּוֹר 150, 3. It was also used in divine service 1 Kings 10, 12, then to accompany the songs at drinking feasts Is. 5, 12; 24, 8, and by the roving courtesan 23, 16, generally in rejoicing Gen. 31, 27, but also in mourning Job 30, 31. The instrument immediately following the כִּנּוֹר is the עוּגָב Gen. 4, 21, subsequently the תֹּף was added 31, 27; and in Samuel's time the נֵבֶל and חָלִיל 1 Sam. 10, 5. In contrast with the נֵבֶל, כִּנּוֹר got the epithet נָעִים Ps. 81, 3. In the temple-music מְצִלְתַּיִם were added to the כִּנּוֹר Neh. 12, 27. כִּנּוֹר was also used by leading musicians (מְנַצֵּחַ) to give the tune and tone 1 Chr. 15, 21 (see שְׁמִינִית); נְבָלִים and מְצִלְתַּיִם being also applied to that purpose 15, 28; 16, 5. Playing on the harp is expressed by תָּפַשׂ Gen. 4, 21, נִגֵּן בְּיָד 1 Sam. 16, 16, נָגַן 16, 23; the mode of execution upon it by נָקַף 1 Chr. 25, 1 3 and perhaps also הָגָה (which see) Ps. 92, 4. Giving the keynote with it is denoted by הִשְׁמִיעַ 1 Chr. 15, 28 or נִצַּח 15, 21. — This genuine

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Hebrew word, which is confirmed as a native of the language by כְּנַרְיָה (which see), is called in Syr. ܟܢܪܐ or ܟܢܪܝ, Ar. كِنَّارٌ (appearing in a great variety of transpositions). In Phenic. כְּנֹר is the same, which was played at the mourning festivals of Adonis, and personified by the Greeks as the father of Adonis; from the Phenicians the word passed over to the Greeks in κινύρα, κιννύρα.

כְּנָת *Aram.* see כְּנַת.

כְּנוֹת see Hebr. כְּנַת.

כְּנַיָּהוּ (*Jâhu is founder*) *n. p. m.* Jer. 22, 24, for which there are, in 24, 1 יְכָנְיָהוּ, in Esth. 2, 6 יְכָנְיָה, in 2 Kings 24, 6 יְהוֹיָכִין, in Ez. 1, 2 יוֹיָכִין. כֵּן may be the participle Kal of כּוּן, with a like meaning to יָכִין.

כָּנַם (not used) *tr. to pierce into, to cut into, to pinch*, same as כָּנָה, of which it is an enlarged form; as also the Greek κνιπ, κνηθ, κνιφ are merely enlarged from a simple form identical with כָּנָה. Arab. كَنَمَ the same, hence كُنْمَةٌ a wound. Deriv. from an intensive form

כִּנִּים (from כָּנַם) *coll. f.* same as כִּנִּים from כָּנָה Ex. 8, 13 14; but as כִּנִּם stands defect. also in 8, 12, it should perhaps be merely pointed כִּנִּם, as the Sam. cod. has; Talm. כִּנְיָמָא fruit-worm.

כִּנְמָא (formed from כְּנָא or כְּנִי with the termination מָא) *Aram. adv. so, thus*, nominatim, nam, referring to what follows Ezr. 4, 8; 5, 9 11, or to what precedes 5, 4; 6, 13; on the form and derivation comp. *Fürst*, Lehrg. p. 188. A derivation of it from אֲמַר according to the Talmudic future form יֵימַא, יֵימָא is inadmissible, because a) a Talm. form can hardly be accepted here, b) it must have been written כְּנִימָא, and c) coupled with אֲמַרְנָא Ezr. 5, 4, it does not at all suit. The Syr. ܟܘܡܐ *namely*, from ܐܡܪ, only proves that the Resh of אֲמַר may disappear.

כָּנַן (not used) 1. *intr.* same as כָּוַן (כּוּן) *to stand upright, to stand fast*, of a base, *to be set up, to be fixed*, of a post, *to be set, planted*, of a slip; deriv. כֵּן II., כֵּן, כַּנָּה. — 2. also like כֵּן *tr. to prepare, to make, to fit;* deriv. כָּנַן in the proper names כְּנָנִי, כְּנַנְיָהוּ, כְּנַן־. — The stem is closely connected in its organic root with קָנַן III. and קָנָן, while the Ar. كَنَّ should be combined with the Hebrew גָּנַן, גָּנָן; in Phenic. כָּנַן is the same, from which comes the intensive form כַּנָּן (channon) set upright, erected, *a post*, palus, stipes (*Plaut.* Poen. 2, 53); זְקִיפָא crux in Aramaean having proceeded from a similar fundamental conception.

כָּנַן (*constr.* כְּנַן) see כְּנָנִי, כְּנַנְיָה, כְּנַנְיָהוּ.

כְּנָנִי (abridged from כְּנַנְיָה; *Jah is the Creating*) *n. p. m.* Neh. 9, 4.

כְּנַנְיָה see

כְּנַנְיָהוּ (the same as כְּנָנִי) *n. p. m.* 1 Chr. 15, 22, for which 15, 27 has כְּנַנְיָה.

כְּנַנְיָהוּ (the same) *n. p. m.* 2 Chr. 31, 12. The ָ under כ has remained.

כָּנַס (*part.* כֹּנֵס, *inf. constr.* כְּנוֹס) *tr.* 1. *to collect, to bring together*, אֲבָנִים Eccles. 3, 5, oppos. to הִשְׁלִיךְ; *to heap up*, along with אָסַף 2, 26; *to assemble* Esth. 4, 16, 1 Chr. 22, 2, כָּל בְּ *to collect into a thing* Neh. 12, 44; *to gather together* מֵי הַיָּם Ps. 33, 7. Phenic. כָּנַס the same (Kit. 15, 4); Targ. כְּנַס and כְּנַשׁ, Syr. ܟܢܫ, Ar. كنز, كنس the same, hence כְּנִיָּשָׁא, the modern Hebrew כְּנֶסֶת, Ar. كَنِيسَةٌ a place of meeting, synagogue, church, temple. (The stem גָּנַז adduced above page 294 has also this meaning in the first instance.) — 2. (not used) *to veil, to hide*, the members or parts of the body, as also גָּנַז 3 has the same signification, whence the noun גִּנְזָ (= גִּלּוּם) is derived. Comp. Ar. كناس ambush. Deriv. מִכְנָס.

A fundamental signification *to conceal, to cover*, does not shew itself in Hebrew in this verb, especially as the nouns כְּוִס and כִּיס do not at all agree with it; it is also a question whether

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the two meanings of כָּנַס as well as גָּנַז belong together, and whether כָּנַס and גָּנַז should not be combined in their second meaning with חָלַל I., חָלַץ I., Aram. חֲלַז.

Pih. כִּנֵּס (*fut.* יְכַנֵּס) *to collect*, the dispersed ones Ex. 22, 21; 39, 28; Ps. 147, 2.

Hithp. הִתְכַּנֵּס *to hide oneself, to wrap oneself*, in a covering, Is. 28, 20 *and the covering is too narrow to wrap himself in*, a proverbial expression to denote an inconvenient situation.

כָּנַע (Kal not used) *intr. to bend down, to knuckle down, to bend*, hence *to be low*, of a country, i. e. to be deep-lying; *to be bowed, bent*, i. e. *to be oppressed; to be bent together*, i. e. laid together, folded together, of a travelling bundle; perhaps also *to be laid down*, of possessions — but always in an intransitive sense only. Comp. Targ. גְּנָא, Syr. ܟܢܐ to lie down, incubuit, ܟܢܥ to be low, humble, Ar. كَنَعَ to be bent together, folded together. The organic root is more remotely connected with γον, γνυ in γόνυ, γνυπετεῖν, Lat. gen-u, Sanskr. ǵan-u, Germ. Knie &c. The verb seems to have no relationship to כָּרַע; near though it apparently be. Deriv. כְּנַע, כְּנָעָה in the proper names כְּנַעַן, כְּנַעֲנִי; n. p. כְּנַעֲנָה.

Nif. נִכְנַע (*inf. constr.* הִכָּנַע, *fut.* יִכָּנַע) *to bow oneself, to humble oneself, to submit*, 1 Kings 21, 29, construed with מִפְּנֵי 2 Kings 22, 19, לִפְנֵי 2 Chr. 34, 27, or מִלִּפְנֵי of the person ibid., more rarely absol. 12, 12; *to be subdued, subjected* Judges 11, 33, 1 Sam. 7, 13, sometimes with the addition תַּחַת יַד פ׳ Ps. 106, 42; Judges 3, 30.

Hif. הִכְנִיעַ (*fut.* יַכְנִיעַ, *ap.* יַכְנַע) *to bow down, to humble, to oppress*, גְּאָוָה Job 40, 7, לֵב Ps. 107, 12, שְׁאוֹן זָרִים Is. 25, 5; *to vanquish, to subdue* 2 Sam. 8, 1, sometimes with לִפְנֵי פ׳ Judges 4, 23.

כְּנַע *m.* see כְּנַעַן.

כְּנָעָה (only with *suff.* כְּנָעָתְךָ) *f.* usually something placed or folded together (see כָּנַע, espec. according to the Arabic meaning), hence *a bundle, a package, a travelling bundle*, Jer. 10, 17 *snatch up together thy bundle from the ground*, i. e. to go into captivity; comp. Juvenal 6, 146 "colligе sarcinulas et exi"; the Targ. סְחוֹרָא (combined with כְּנַעֲנָן 3) i. e. *wares, commodities*, perhaps only with the idea of contempt, seems to follow this explanation. More correctly: *travelling carpet, travelling cover*, which the traveller takes with him to sleep or rest upon; for which כְּלֵי גוֹלָה stands in Jer. 46, 19, and that is also understood to mean travelling covers (see כְּלִי p. 661). The LXX have *ὑπόστασις support*, which also suits the usual meaning of the stem very well.

כְּנַעַן (out of the primitive form כְּנַע, which still appears in Phenician, with the termination נָה, except that כְּנַעֲנָה, which appears otherwise as a proper name, is abridged in כְּנַעַן, like שְׁמַעְיָן from שְׁמַעְיָה) 1. *n. p. m.* of Ham's fourth and youngest son Gen. 10, 6, like all the posterity of Noah there enumerated, at the same time the progenitor of many peoples descended from him (חָם, צִידוֹן, חֵת, יְבוּסִי, אֱמֹרִי, גִּרְגָּשִׁי, חִוִּי, עַרְקִי, סִינִי, אַרְוָדִי, צְמָרִי, חֲמָתִי) 10, 15-18. — Scripture alludes to the signification of this name when narrating the deepest slavery and subjection of the Canaanites to the Shemites and Japhetites Gen. 9, 20-27; and in the narrative neither Ham, who is properly the sinning one, nor his other three sons are cursed. The Carthaginians in Augustine's time still referred to the origin and meaning of the name as intimately connected with themselves (Aug. exp. epist. ad Rom. §. 13: interrogati rustici nostri, quid sint, Punice respondentes כְּנַעֲנִי). The curse actually took place so far, that the Semite Hebrews and Japhetic inhabitants of Asia Minor actually subdued the Canaanites on their coasts, though at first the name had not this meaning. The Phenicians called their progenitor כְּנַע (*Χνᾶ*), which is the primitive form of כְּנַעַן (Steph. Byz. s. v.), and was still in existence along with the other. — 2. (*low tract, flat country*) *n. p.* of the low and

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level coast district of Palestine from the northern boundary of the Sidonian state as far as Gaza, inhabited by the Phenicians, principally in very early times, i. e. Phenicia in a more confined sense, a part of the Palestinian coast to which the district of Tyre and Sidon belonged Is. 23, 11, and whose inhabitants were called exclusively כְּנַעֲנִי Ex. 3, 8 17; 13, 5; 33, 2; Josh. 3, 10; 11, 3; Judges 3, 5; Ezr. 9, 1; Neh. 9, 8, mentioned along with the other Phenician tribes, e. g. חִתִּי, חִוִּי, פְּרִזִּי, יְבוּסִי, גִּרְגָּשִׁי, אֱמֹרִי, that dwelt in the interior. And the district of the two Sidonian states was actually called "the great plain" (*τὸ μέγα πεδίον, Joseph.* Ant. 5, 3, 1); the ancients (*Augustini* enarr. in Psalmos 104 §. 7; *Hieron.* de nominibus hebr.) already explaining the name כְּ' as above; Scripture, in like manner, describing the Sidonian plain in the north as the border land of Canaan Gen. 10, 19, Philistia in the south being excluded, Is. 23, 11 compared with Jer. 47, 4. But this original limitation of Canaan, adapted as it was to the name, was much extended at certain times, so that the signification of the name remains quite unregarded. So e. g. פְּלֶשֶׁת is reckoned to Phenicia Zeph. 2, 5, Gen. 10, 19, and the southern border is extended as far as Egypt, to El-Arish at Rhinocorura &c. Num. 34, 5; Josh. 13, 3; 15, 4 47. For the whole Palestine on this side Jordan the name כְּ' was used only because Phenician tribes had settled there before the Hebrews, and it was therefore applied only archaically in describing pre-Israelite states, i. e. when the ancient inhabitants (Num. 33, 40; Deut. 11, 30; Ez. 16, 29; Ps. 106, 38), the wanderings of the patriarchs and progenitors of tribes in this land (Gen. 16, 3; 36, 6; 37, 1), the promises respecting it (Gen. 11, 31; 12, 5; 17, 8; Ps. 105, 11), and their fulfilment (Lev. 14, 34; 18, 3; 25, 38; Num. 13, 2; 34, 29) were the subject, as well as when later writers speak of the relations of primitive times (Jud. 6, 10; *Joseph.* in the first books of Ant.); but the appellation ceases with the settlement of the Israelites; except that occasionally when one wished to designate the inhabitants of the deep Jordan-valley (Num. 13, 29; Josh. 11, 3), or to speak of the land on this side Jordan in contrast with the high land of *Gilead* (Num. 33, 51; Josh. 22, 9 11 32; Judges 21, 12; compared with Gen. 33, 18; 35, 6), he used the name כְּנַעַן with a consciousness of its meaning. For כְּנַעַן alone we have often אֶרֶץ כְּ' Gen. 11, 31 &c. — 3. (*pl.* with *suff.* כְּנַעֲנֶיהָ) *Canaanites*, *Phenicians*, standing for אִישׁ כְּנַעַן or כְּנַעֲנִי, as דַּמֶּשֶׂק (Gen. 15, 2) is for דַּמֶּשְׂקִי or אִישׁ דַּ', in the sense of *merchants* Is. 23, 8, Hos. 12, 8, Zeph. 1, 11, כְּנַעֲנִי (which see) being also used in this meaning.

כְּנַעֲנָה (*Phenicia*, the original form of כְּנַעַן) *n. p. m.* 1 Chr. 7, 10, 2 Chr. 18, 10, spoken of Benjamite families, perhaps because they were received out of Phenicia, such being found in this tribe also from חֲרֻשִׁישׁ, כּוּשׁ &c.

כְּנַעֲנִי (*pl.* כְּנַעֲנִים) *Gentile m.* (from כְּנַעַן), כְּנַעֲנִית *f.* 1. *a Canaanite male* or *female*, *a Phenician male* or *female*, Gen. 38, 2; 46, 10; Ex. 6, 15; Ob. 20; Neh. 9, 24; but הַכְּנַעֲנִי is most frequently used as a collective Gen. 24, 3, Judges 1, 1, construed with the sing. Gen. 50, 11. As we see under כְּנַעַן, the Phenicians at the sea are chiefly meant by the word Josh. 5, 1; then the inhabitants of the depressed valley of the Jordan Num. 13, 29, Deut. 11, 30, Josh. 11, 3, without including the Phenician tribes, e. g. פְּרִזִּי Gen. 13, 7, חִתִּי, חִוִּי (חַת) Ex. 23, 28, אֱמֹרִי and יְבוּסִי 13, 5, קֵנִזִּי Deut. 7, 1, גִּרְגָּשִׁי Gen. 15, 19-21. But all the inhabitants of Palestine on this side Jordan were archaically called so by the Hebrews before the latter got possession of the country Gen. 10, 18 19; 12, 6; Judges 1, 10; hence אֶ' כְּנַעַן = אֶרֶץ הַכְּנַעֲנִי Ex. 3, 17, Deut. 11, 30, for which also we have מְקוֹם כְּ' Ex. 3, 8 for Palestine on this side Jordan. — 2. *merchant*, *tradesman* (see כְּנַעַן) Zech. 14, 21, Job 40, 30, Prov. 31, 24, because the Phenicians were the

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principal commercial people in ancient times.

כָּנַף (Kal unused) 1. *intr. to be at the side, to be bent* or *turned to the side, to give way to the side;* comp. גָּנַב to lay aside, to purloin, Arab. جَنَبَ to bend off to the side, to give way sideways (whence جَنْب side), جَنَفَ the same, خَنَفَ (חָנַף) deflexit, especially to turn from one religion to another, whence حَنِيف a believer, i. e. one who has turned from a false to the true religion, and perhaps the Hebrew חָנֵף vice versa to turn from the true religion, to apostatise (according to which the fundamental signification of חָנַף above would have to be altered); Targ. גְּנַף = Hebrew כָּנַף. Whether, with this fundamental signification, the organic root lies in גַּב (see גָּנַב), since Targ. גַּב, Syr. ܓܒ (with ܠܒ) signify "side", is improbable, according to the analogy of the Arabic; rather does the organic root appear to be here also גַּ־נַף. Hence according to some the *Nifal.* — 2. *to surround with a rim, to wind about, to cover, to protect, to border*, a meaning which the Ar. كنف has decidedly; whence كَنِيف a covering, a veil. Deriv. כָּנָף.

The two meanings distinctly expressed in the verb belong together, and are to be developed out of one another, since a) צָלַע (Ar. ضلع) to bend or turn off, from which comes צֶלַע and צֵלַע side, wing (of a door), country, district, is connected with צָל to cover or veil around; b) Aram. דֶּפֶן, דִּיפֵן, דִּיפָא side, comes from דָּפַן, דָּפֵף, Ar. دَفَنَ to cover about, c) Hebrew אֶצֶל side, from אָצַל, Arab. وَصَلَ to bind about, d) Ar. قُطْر side, country, from قَطَرَ to bind about, e) Hebrew חֶבֶל country, district, from חָבַל to border about, to bind around; and f) Targ. גְּדַנְפָּא, Syr. ܓܕܢܦܐ circumference, enclosure, margin, standing for Hebr. גְּבוּל and מִסְגֶּרֶת, signifies also "wing", like the simple גֶּדֶף &c. &c. The original idea is prob. *to enclose, to surround with a rim, to cover about*, i. e. to make a bending line round and round. spoken of an enclosure, an edging, a border, *to surround with a border;* hence כָּנָף may mean an edge, border (metaphor. final point, extreme end, point, and Ar. كَنَف a district bordered about, like חֶבֶל, גְּבוּל) and protection all round; out of which also the noun-idea "side" and "wing" might be easily explained, as if they were a kind of enclosure or protection of a body, just as the verb צָד belonging to the noun צַד is connected with צָד. From this fundamental signification כָּנַף means metaphor. *to bend* or *turn aside* &c. out of which we can explain Nifal. The organic root is כָּ־נָף, which exists also in חָ־נַף, כָּ־נַף &c. Comp. Ar. كنيف covering, protection.

Nif. נִכְנַף (*fut.* יִכָּנֵף) *to put oneself aside, to turn away*, Is. 30, 20 *thy teacher* i. e. thy prophet (מוֹרֶיךָ for מוֹרֵךָ) *shall not turn away*, instead of being obliged to withdraw sooner (*Ibn Ganâch*).

כָּנָף (*constr.* כְּנַף, with *suff.* כְּנָפִי, כְּנָפְךָ; *du.*, also as *pl.*, כְּנָפַיִם, *constr.* כַּנְפֵי, with *suff.* כַּנְפֵיהֶם, כַּנְפֶיךָ, כַּנְפָיו; *plur.* in another sense כְּנָפוֹת, *constr.* כַּנְפוֹת) *f.* (seldom *masc.* 2 Chr. 3, 11 12 13; Ez. 7, 2 K'ri) 1. *a wing* (see כָּנַף), so called from covering the body Is. 10, 14; Job 39, 13; Ez. 1, 8; dual כְּנָפַיִם a pair of wings Ex. 25, 20, 1 Kings 8, 7, also for the plural Is. 6, 2; Ez. 1, 6; 10, 21; collect. in צִפּוֹר כָּנָף Gen. 1, 21, צִפּוֹר כָּנָף Deut. 4, 17, Ps. 148, 10 *birds of wing*, i. e. birds which have wings (wings being the chief characteristic of birds); poet. בַּעַל כְּנָפַיִם Prov. 1, 17, or בַּעֲלַת הַכְּנָפַיִם Eccl. 10, 20 *possessor of wings, a winged one*, i. e. a bird; seldom כָּנָף alone for *bird* Is. 10, 14; sometimes without such close union, e. g. צִפּוֹר כָּל־כָּ׳ Ez. 39, 17, כָּל־ צִפּוֹר כָּל־כָּ׳ Gen. 7, 14. — As a figure a) of swiftness, hence *wings of the wind* Ps. 18, 11, *of the dawn* 139, 9, and to this the ancients (LXX, Targ., Kimchi) also referred צְלְצַל כְּנָפַיִם Is. 18, 1 *ships*

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of wings, i. e. *winged ships* (צְלָצַל = Ar. ظلظل ships, Kam. pag. 1495, but see signif. 5); b) very often a figure of protection, hence the expressions פָּרַשׂ כָּ׳ עַל Ruth 3, 9, הִסְתִּיר בְּצֵל כְּנָפַיִם Ps. 17, 8, חָסָה בְצֵל כְּ׳ 36, 8; 57, 2, חָסָה תַחַת כְּ׳ 61, 5, חָסָה בְסֵתֶר כְּ׳ Ruth 2, 12, expressing the idea of *protection*. — 2. *the skirt*, of an upper garment 1 Sam. 24, 6, fully כְּנַף הַמְּעִיל 24, 5 12 or כְּ׳ הַבֶּגֶד Num. 15, 38, Hagg. 2, 12, for which we have also כָּנָף alone 2, 12, Zech. 8, 23, in which sense כַּנְפוֹת also stands for the constr. pl. Deut. 22, 12. — 3. *the upper garment*, with which one is covered at night, or *the covering* itself Ez. 16, 8, and פָּרַשׂ כָּנָף עַל (= ἐπισκιάζειν Luke 1, 35) of sexual connexion, like גִּלָּה כְנַף פְּ׳ (= גִּלָּה עֶרְוַת פְּ׳) *to remove the coverlet of one* Deut. 23, 1; 27, 20. — 4. *edge*, *extreme border*, of the earth, prop. corner, the earth being conceived of by the ancients (e. g. by Eratosthenes) as a garment spread out, Is. 24, 16 *from the edge of the earth*, i. e. from the Philistine and Phenician coasts, they being called אַפְסֵי הָאָרֶץ (Ps. 72, 8; Zech. 9, 10); usual is the constr. pl. כַּנְפוֹת of the four extreme ends of the earth, the four quarters of the world Is. 11, 12; Ez. 7, 2 K'ri; Job 37, 3. — 5. *side* (see כָּנָף), Is. 8, 8 *the extensions of his sides are a fulness of the breadth of the land*, i. e. the overflowing waters extend widely on both sides, and fill the land. Here belongs אֶרֶץ צִלְצַל כְּנָפַיִם Is. 18, 1 *the land of the shadow of both sides*, i. e. the shadow of the two mountain-chains of Egypt (*Saadia*, *Ibn G'anâch*), or better *the land of the double shadow*, i. e. which throws its shadow sometimes to the south, sometimes to the north, a fact which the ancients found worthy of notice at Meroe (Luc. Phars. 4, 333; Plin. H. N. 2, 75). See צְלָצַל. — 6. *the upper*, *extreme end of a building*, *a point*, *head*, *pinnacle* &c., generally all that has any resemblance to "a wing". Hence Dan. 9, 27 *and upon the battlement* (i. e. the extreme end above) *of the horrible abomination* (שִׁקּוּצִים מְשֹׁמֵם 9, 27 = שִׁקּוּץ שֹׁמֵם and הַשִּׁקּוּץ מְשֹׁמֵם 11, 31; 12, 11), i. e. of the idolatrous altar, *and even to destruction and the decree* (i. e. till the completed, perfect annihilation) *will God's anger be poured out upon the abomination*. Ar. كَنَف the same.

כָּנַר (not used) *tr. to make bow-shaped*, *arched*, *bellied*, *basin-shaped*, *to bend*; Ar. حَنَرَ the same, whence حَنِيرَة arched, bent work, especially after the manner of tortoise-shell boxes, or what is made out of tortoise shell. The Hebr. צָנַר (according to the frequent interchange of כ and צ), and Ar. صَنَرَ have the same fundamental signification (see צָנַר). The attempt to explain כָּנַר as onomatopoeic, must be rejected, because of the derivatives.

Pih. כִּנֵּר (not used) *to make greatly bent*, *arched*, *bellied*. Deriv. כִּנּוֹר, and the proper names כִּנֶּרֶת, כִּנְּרוֹת, כִּנְּרוֹת.

כִּנְּרוֹת see כִּנֶּרֶת.

כִּנֲּרוֹת see כִּנֶּרֶת.

כִּנֶּרֶת (prop. *basin*, from כָּנַר) 1. *n. p.* of a basin-shaped and very fruitful district (בִּקְעָה) and territory from the sea of מֵרֹם to the south point of Gennesaret, which has some resemblance to the hollowed out body of a כִּנּוֹר Deut. 3, 17 (where, however, the Jer. Targ. 1. takes it merely as the name of a city, and identifies it with Tabariyya). *Josephus* (B. J. 3, 10, 7 and 8), as also the Talmud (Berach. 44), already describe the fertility of this low-lying territory (Γεννησαρῖτις, גְּנֵסֶרֶת), which was 30 stadia long and 20 broad, according to the former. The word commonly occurs in the plur. כִּנְּרוֹת 1 Kings 15, 20 or כִּנֲּרוֹת Josh. 11, 2. — 2. *n. p.* of a city built in this basin at the sea of Galilee (יַם כִּנֶּרֶת), which was assigned to Naphthali Josh. 19, 35. In later times it was called גְּנוּסַר *Genusar* (Megilla 6ᵃ). In the Talmudic period one Jonathan ben Charsa was born there (Tosiphta Kelim, at the end); and at the time of Farchi (at the beginning of the 14th century) it

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was still in existence, lying, without doubt, one hour north-west of Tabariyya, where the ruins of *Gansur* are still found at the present day. From the name of this city the sea of Galilee, so-called at a later time, was styled יָם־כִּנֶּרֶת Num. 34, 11, Josh. 13, 27, or יָם כִּנְּרוֹת 12, 3; in the Talmud יַמָּא שֶׁל טְבַרְיָא. The later word גְּנוּסַר, גְּנֵסַר (in the Targ. and Mishna), *Γεννησάρ* (1 Macc. 11, 67), *Γεννησαρέθ* (גְּנֵסֶרֶת) in Josephus and the New Test., is to be derived perhaps from גָּנַס, Ar. خَنَسَ to make a bow, to bend (comp. عَنَسَ, عَنَشَ inflexit, incurvavit) with the formative syllable ־ַר (comp. סְנַפִּיר, סְמָדַר, עַכְבָּר &c.), which amounts to the same fundamental signification. The Galilean Sea is now called *el-Shuweir*.

כָּנַשׁ (*inf.* מִכְנַשׁ) *Aram. tr. to gather together*, Dan. 3, 2, Hebrew כָּנַס, Syr. ܟܢܫ, Arab. كنس.

Ithpe. אִתְכְּנַשׁ (*part. pl.* מִתְכַּנְשִׁין) *to be gathered together* Dan. 3, 3 27.

כְּנָת (after the form מְנָת, קְצָת, see *Fürst*, Lehrgeb. p. 177; *pl.* כְּנָוֹת after the Aramaean manner, since in Hebrew we should expect כְּנָאוֹת like מְנָאוֹת, or כְּנָיוֹת like מְנָיוֹת from מְנָת, with *suff.* כְּנָוֹתָו) *fem.* prop. abstr. *the giving of a title, the being invested with an honourable name, acquaintance, intimacy*, like מוֹדַעַת; therefore concrete: *one invested with office, a friend, an associate, colleague* Ezr. 4, 7 (the idea of likeness lies more in the suffix than the noun).

כְּנָת (only *pl.* כְּנָוָן, *constr.* כְּנָוָת, with *suff.* כְּנָוָתֵהּ, כְּנָוָתְהוֹן, as if from כְּנוּ) *Aram. f.* same as Hebr. כְּנָת Ezr. 4, 9 17 23; 5, 3 6; 6, 6 13; Syr. ܟܢܘܬܐ the same.

כַּס see כַּסְלֹח.

כֵּס *m. a throne*, in the old poem Ex. 17, 16 for כִּסֵּא, which form singularly abridged was interpreted by the Talmudic Hagada like the use of יָהּ (see *Rashi*). But the cod. Sam. has the full form כִּסֵּא instead. Since, however, the meaning "throne" gives no sense whatever, and a verb is wanting to the phrase כִּי־יָד עַל־כֵּס יָהּ, moreover since the formula of an oath is never expressed so, and also because the introductory כִּי is obviously intended to explain the preceding altar-name יי׳ נִסִּי (17, 15), it is better to read נֵס, and translate with the preceding verse: *and Moses built an altar* (in remembrance of the victory over Amalek), *and called it* (better "the banner planted upon it") "*God is my banner*". *And he said* (as the reason of this appellation): *for the memorial* (see יָד page 539) *is upon the banner of God: "Jehovah wages war with Amalek from generation to generation"* i. e. the sentence from מִלְחָמָה to דֹּר is the memorial or sign of remembrance, the inscription (יָד), as it were, upon the divine banner (נֵס יָהּ) of the altar יי׳ נִסִּי. The LXX read כִּי בְיָד כְּסֻיָּה (ἐν χειρὶ κρυφαίᾳ) *for with veiled* (i. e. invisible) *power* (God wages &c.), which must be rejected on occount of its total deviation from the text.

כָּסָא (not used) *tr.* same as כַּס (כָּסַס which see) 1. *to determine, to appoint*, a festival-time; Syr. ܟܣܐ I. (not connected with ܟܣܐ II. *to cover*), cognate in sense יָעַד I. whence יַעַד (feast) and מוֹעֵד (the same) which connects with עַד (עָדַד), Ar. عَدَّ, Syr. ܥܕ *to establish, to determine;* comp. Syr. ܥܕܥܕܐ feast, proceeding from the same fundamental signification. Comp. too מַס I. (which see), whence מַס and מִסָּה. Deriv. כֶּסֶא and כֵּסֶא (according to mss.). — 2. *to establish;* in relation to number, *to enumerate; to appoint, fix*, with relation to price, amount; deriv. מִכְסָה (after the form מִצְוָה), or with relation to tax, census, whence מֶכֶס (after the form מַעַן, מַעַל 2, מַעַר, מֶזֶו from עָנָה, עָלָה, עָרָה and זָוָה).

The meaning of the verb now given being sufficiently attested by origin and analogy to the nouns derived from it, it only remains to investigate the point, from what objective view the significa-

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tion *to determine* &c. proceeded. From comparison with כָּסַס the fundamental signification is certainly *to divide, separate, partition*, whence has arisen, as in the case of חָתַךְ, גָּזַר, קָצַב, מָנָה, *to determine, decide, fix, establish, enumerate* &c.; conseq. כִּסֵּא is = גְּזֵרָה, גֵּז, קְצָצָה, קֶצֶץ, as כָּס also is connected with קֶצֶץ; Ar. كَسَّ the same, whence the derivative nouns كُسٌّ, كُسٌّ section, part.

כִּסֵּא (in 2 mss. כִּסֵּה, in many editions כִּסָּא) *m.* prop. *festival, feast-day*, like מוֹעֵד, whether at the new or full moon; metaphor. *a settled, definite time*, without relation to a festival Prov. 7, 20 (*Rashi*), where *Aquila* and *Jerome* unnecessarily translate "feast-day of the full moon", *Ibn Esra* "feast-day of the new moon"; Syr. ܟܣܐ prop. festival, on the 14th ('Isa bar 'Ali), the 15th (Peshito on 1 Kings 12, 32), the 23d (ibid. on 2 Chr. 7, 10) of a month, either in Tisri (Peshito l. c.), November (Assem. B. O. II. 304) or December (ibid. 277). See כֵּסֶה.

כֻּסֵּא see כֵּסֶה.

כִּסֵּא (Job 26, 9 and 1 Kings 10, 19 כִּסֵּה; with *suff.* כִּסְאִי, כִּסְאֲךָ, כִּסְאוֹ, *pl.* כִּסְאוֹת, with *suff.* כִּסְאוֹתָם, in which forms the Dagesh is dropped; from כָּרַס, which see) *m. a high seat, an elevated, arched seat* (see כָּרַס); hence *a throne*, a) of the high priest 1 Sam. 1, 9; 4, 13, to give public audience from it. b) of a king, a symbol of his dignity and honour Gen. 41, 40, 1 Kings 1, 37 47; hence it is taken for *kingdom* = מַמְלָכָה, מַמְלָכוּת, מַלְכוּת (so the LXX) 2 Sam. 3, 10; 14, 9; 1 Kings 2, 12 33; Jer. 22, 4; 43, 10, fully כִּסֵּא מַמְלֶכֶת Deut. 17, 18; 2 Sam. 7, 13; 1 Kings 9, 5, כִּסֵּא מַלְכוּת 1 Chr. 22, 10; 28, 5, כִּסֵּא מַמְלָכָה 2 Chr. 23, 20. The throne of David, i. e. the sovereignty of his dynasty, is called כִּסֵּא דָוִד 2 Sam. 3, 10, כִּסֵּא יִשְׂרָאֵל 1 Kings 8, 20, כִּסֵּא מַלְכוּת יי 1 Chr. 28, 5, כִּסֵּא יי 29, 23, כִּסֵּא בֵּית־יִשְׂרָאֵל Jer. 33, 17, or כִּסֵּא merely, 2 Sam. 7, 16. c) of a vicegerent, i. e. his seat of rule Neh. 3, 7. d) *an elevated seat, place of honour* generally, in palaces and among the great, Prov. 9, 14; Is. 47, 1. e) *a seat of judgment* Ps. 122, 5, fully כִּסֵּא דִין Prov. 20, 8, hence tribunal. f) figur. *the throne of God*, i. e. his government, administration Jer. 3, 17, Ps. 11, 4, and judicial office 9, 8; 97, 2; 1 Kings 22, 10; also called כִּסֵּא קָדֶשׁ Ps. 47, 9 or כִּסֵּא כָבוֹד Jer. 14, 21. The splendid description of God's throne Is. 6, 1 seq., Ez. 1, 26 and 10, 1, Job 26, 9 &c. is to be taken as visionary and symbolical.

The noun כִּסֶּה (כִּסֵּה Job 26, 6 originated perhaps from כִּסְאֹה = כִּסְאוֹ) is developed out of כִּרְסֶה, כִּרְסֵה (after the form אַרְיֵה, עַשְׂתֵּה) by the assimilation of *r*, as the Targ. כּוּרְסָא, כֻּרְסָא, כּוּרְסֵי, כּוּרְסֵי, Syr. ܟܘܪܣܝ, Arab. كُرْسِيّ clearly shew; and since the Syr. ܟܘܫܐ *knapsack*, Targ. כֻּרְסָא, Syr. ܟܘܫܐ belly, body, is connected with it, the tracing of it back to an arched, rounded and raised form is unquestionable; see כָּרַס.

כַּסְדִּי see כַּשְׂדִּי.

כָּסָה (in Kal only *part. act. m.* כֹּסֶה, *pass.* כָּסוּי, *constr.* כְּסוּי) *trans. to cover* (with a lid), *to clothe, to envelop* (with a veil); *to enclose*, of a case, a capsule (see כֶּסֶת); *to cover over, to conceal*, sin Ps. 32, 1, shame Prov. 12, 16, knowledge 12, 23; but Pihel usually stands for this. Deriv. כְּסוּת, כְּסוּת, כֶּסֶת, מִכְסֶה.

The stem כָּס, Targ. כְּסָא, כְּסֵי (to cover, to hide, to conceal), Syr. ܟܣܐ II. (to bedeck, to clothe), Arab. كَسَا (to attire), appears to have also had for its fundamental signification *intr. to be fat, thick, fleshy*, since fleshiness, fatness, thickness, fulness were conceived of as a state of the body clothed or covered, to which Job 15, 27 points, where we have the expressions "to cover with fat, to put on suet". Besides, the idea of density, pressing together, binding together is cognate, the one being merely an extension of the other. Accordingly,

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כָּסָה (which see), Ar. خَظِىَ (to be thick, dense), خَظَا (to be fleshy), كَثَّ and كَثَأَ (to be dense, to be twisted together), كَشِىَ (to be full, whence كشية fat on the belly), جَسَأَ (to become fat), Syr. ܟܣ (to be thick-fleshed, whence ܟܣܣܐ hip MATTH. 3, 4) &c. &c. are identical with כָּסָה. The idea of "covering" passes over, in another direction, to that of "protecting" (see Is. 51, 16); and therefore כָּ׳ is also connected with חָסָה (חָוֹס), Arab. حَاصَ (to cover or close the eyes), חָזָה (חָוָה) &c. &c. Once it appears to stand for חָסָה Ps. 143, 9 (LXX).

Nif. נִכְסָה (*inf.* הִכָּסוֹת) *to be covered*, of a land by (בְּ) הֲמוֹן גַּלִּים JER. 51, 42; *to be covered over* Ez. 24, 8.

Pih. כִּסָּה (*part.* מְכַסֶּה; *inf. constr.* כַּסּוֹת; *fut.* יְכַסֶּה, *apoc.* יְכַס) *to cover*, NUM. 22, 5, Ps. 78, 53, figur. Ez. 7, 18; JER. 51, 51; Ps. 69, 8; JOB 22, 11 *the overflow of the waters* (i. e. peril of death) *covers thee*, i. e. surrounds thee on all sides; 23, 17 *and because of my countenance, which darkness covers* (i. e. suffering covers); *to cover over*, חַטָּאת, said of God, i. e. not to regard it = נָשָׂא Ps. 85, 3; *to veil, enfold* NUM. 9, 15; 17, 7; *to cover with a veil* GEN. 38, 15; Is. 29, 10 *your heads — the seers — hath he covered*, i. e. put into a state of sleep and unconsciousness; JOB 9, 24 *the face of their judges he veils*, so that they cannot distinguish right and wrong; *to cover over* DEUT. 23, 14, with בְּ wherewith LEV. 7, 13; JUDGES 4, 18; 1 KINGS 1, 1; *to enwrap* Ps. 147, 8; כְּ׳ פָּנָיו בְּחֶלְבּוֹ JOB 15, 27 *he hath covered his face with his fat*, i. e. he has fattened himself, he has been a slave to his body; but also with the accus. of the covering along with the accus. of the object, HAB. 3, 3 *he covered the heavens with his splendour*. Then *to conceal, to keep secret, to make invisible* JOB 31, 33; 33, 17; PROV. 10, 6 18; 11, 13; 28, 13; *to protect*, בְּצֵל יָד Is. 51, 16; *to clothe* 58, 7, also with the accus. of the garment Ez. 16, 10; 18, 16; figur. Ps. 104, 6; *to fill*, with עַל JOB 36, 32 *he fills his hands with light*, i. e. he has his hands full of lightnings. But כָּ׳ is frequently put with עַל of the object LEV. 4, 8; NUM. 16, 33; JOB 21, 26. In JOB 36, 30 עָלָיו should be supplied from the first member, and the translation is: *and with the roots of the sea* (i. e. with the depths of the sea of clouds) *he covereth himself*. Here belong also the passages where כִּסָּה has apparently an *intr.* signification GEN. 38, 14, DEUT. 22, 12, JON. 3, 6, but where only עַל of the person with the suff. is left out. With בְּ Ps. 44, 20 or the accus. of the covering Ez. 24, 7; seldom with לְ of the object Is. 11, 9; in the sense *to keep secret* with מִן of the person GEN. 18, 17. Construed with אֶל Ps. 143, 9 כָּסָה appears to be = חָסָה, the LXX reading the latter. מְכֻסֶּה LEV. 9, 19, Is. 14, 11 and 23, 18, Ez. 27, 7 is to be taken as a noun.

Puh. כֻּסָּה (*part.* מְכֻסֶּה, *fut.* יְכֻסֶּה) and כָּסָה (3 *p. pl.* כָּסוּ) *to be covered, clothed*, GEN. 7, 19 20; Ps. 80, 11; PROV. 24, 31; figur. ECCLES. 6, 4.

Hithp. הִתְכַּסֶּה (*part.* מִתְכַּסֶּה; *fut.* יִתְכַּסֶּה, *apoc.* יִתְכַּס) *to cover* or *clothe oneself*, *to wrap oneself up*, with בְּ *of the covering* 1 KINGS 11, 29; 2 KINGS 19, 2; figur. Is. 59, 6 *and they do not cover themselves with their works*, i. e. they are good for nothing; seldom with the accus. JON. 3, 8, or absol. GEN. 24, 65.

כֶּסֶה see כִּסֵּא.

כֵּסֶה (see כִּסֵּא; once, in 18 mss. כִּסֵּא) *m.* same as כִּסֵּא, but principally used of the feast held at the new moon of Tisri Ps. 81, 4, where it is parall. with חֹדֶשׁ and designated as יוֹם תְּרוּעָה; the Talm. כִּסֵּא is also used of this festival. From verse 6. and onward, the feast-poem of verses 2-5. is not continued.

כִּסֶּה see כִּסֵּא.

כְּסוּחָה (*fem.* of the masc. כָּסוּחַ, from כָּסַח *Pih.*) *cut off*, spoken of dry withered twigs, as fuel for burning Is. 5, 25 (*Ibn Esra, Kimchi*); it is therefore unnecessary to take כְּ as meaning *as*. Accord-

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ing to the Targ., LXX and Vulg. it comes from סוּחַ or סָחָה.

כָּסוּי (*constr.* כְּסוּי) *m. a covering* Num. 4, 6 14.

כְּסוּת (with *suff.* כְּסוּתְךָ, כְּסוּתָהּ), *f. a covering, upper garment* Deut. 22, 12, Is. 50, 3, *cover* Ex. 22, 26, *clothing* 21, 10, for protection against cold Job 24, 7; 31, 19; metaphor. *veiling, concealment* 26, 6. כְּ׳ עֵינַיִם Gen. 20, 16 *a veiling of the eyes*, i. e. not seeing what is done = *appeasement, expiation;* conseq. the passage should be translated: *behold, this is to thee an expiation for all that has happened to thee;* comp. כִּסָּה פְנֵי פ׳ (Job 9, 24), כִּפֶּר פְּנֵי פ׳ (Gen. 32, 21), עִוֵּר עֵינַיִם (Ex. 23, 8); as *vice versa* we have the expression גִּלָּה מָסַךְ פ׳ (Is. 22, 8). The Targ. and LXX have rendered the phrase according to the sense.

כָּסַח (*part. pass. m.* כָּסוּחַ, *pl.* כְּסוּחִים, *fem.* כְּסוּחָה) *tr. to cut off, to hew off,* קוֹצִים Is. 33, 12; *to prune,* גֶּפֶן Ps. 80, 17, in order to burn the branches; Targ. כְּסַח, Syr. ܟܣܚ the same. The stem is connected with קָצַע, גָּזַע, Ar. كَسَأَ. The organic root is כָּ־סַח.

Pih. כִּסֵּחַ (not used) *to cut off,* thorn-twigs. Deriv. (according to some) כַּסּוּחָה.

כְּסִיל (*pl.* כְּסִילִים, with *suff.* כְּסִילֵיהֶם) *m.* 1. the obdurate (the sense proceeding from the objective idea *to be thick, fleshy, fat,* comp. Germ. feist and fest), hence *a fool,* whom correction does not improve Prov. 20, 1 and 17, 16, whom one does not like to meet 17, 12 &c.; often used in Proverbs and Ecclesiastes, out of which a picture of the person may be derived, and by which the word may be strictly distinguished from בַּעַר, פְּתִי, אֱוִיל. Fatness and fleshiness symbolise obduracy, dulness, insensibility, and sinfulness Is. 6, 10; Ps. 17, 10; 73, 7; 119, 70; just as שָׁמֵן and טָפַשׁ (in their objective meaning *to be fat*) are also applied in the sense of, *to be foolish, stupid, dull* (comp. παχύς, pinguis, in the classics), and from the Aram. טְפַשׁ, ܛܦܫ *to be fat* come טַפֵּשׁ to act very foolishly, טִפֵּשׁ a fool, טִפְשׁוּ folly; for which reason the analogy of אָיַל, נָבַל, as given above, should be abandoned. — 2. *rich,* Prov. 19, 1 (Syr., Vulg.), oppos. to רָשׁ (עָשִׁיר stands in the almost verbally repeated passage 28, 6), naturally with the accessory idea of pride, high-mindedness, sinfulness (see Prov. 18, 23; Mic. 6, 12; Matth. 19, 23), which suits the fundamental signification of כָּסַל. — 3. (*pl.* כְּסִילִים) *a firm one, a strong one, a hero, giant,* hence the constellation *Orion,* which was conceived of as a giant walking along the vault of heaven Am. 5, 8, Job 9, 9 (LXX Ἕσπερος, probably for Ἀρκτοῦρος) and 38, 31 (LXX Ὠρίων), then the great constellations generally Is. 13, 10 (according to *Ibn Ganâch* Canopus); the Semites in other respects (Targ. נְפִילָא, Syr. ܓܒܪܐ, Ar. جَبَّار), and in part the Persians and Greeks representing Orion in in a similar light. The מַעֲדַנּוֹת (fetters) are the indissoluble clusters of stars. — 4. (*fat district*) *n. p.* of a locality in the south of Judah Josh. 15, 30 (כְּסָלוֹן 15, 10 is different).

כְּסִילוּת *f. obduracy, folly* Prov. 8, 13.

כָּסַל (*fut.* יִכְסַל) *intr.* 1. *to be thick, fleshy, fat,* cognate in sense with שָׁמֵן and טָפַשׁ (Ar. كَتَلَ, whence the noun كتل thickness of body, fatness), particularly applied to the fleshy, fat loins (see Job 15, 27). Deriv. כֶּסֶל 1, כְּסָלָה in the proper name כִּסְלוֹת תָּבוֹר. — 2. Figur. a) *to be fat, fruitful,* of a district or locality, חָלַב I. (חֶלֶב, חָלָב, חֶלְבָּה, אַחְלָב, חֶלְבּוֹן) and שָׁמֵן being also transferred to names of places; deriv. the proper names כְּסָלוֹן, כְּסָלָה, כְּסִיל 4. b) *to be strong, powerful, heroic, stout,* of persons, as also חָלַב I. (see the proper name חֵלֶב) and שָׁמֵן; deriv. כְּסִיל 3, כִּסְלֵו, כַּסְלוּל, כַּסְלֵו, the proper name כִּסְלוֹן. c) generally *to be firm, strong, to shew firmness, to trust,* deriv. כִּסְלָה 1, כֶּסֶל 2; and metaphor. *to be rich* (comp. كَتَلَ to heap

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up, to bring together), deriv. כְּסִיל 2. — 3. *to be obdurate, dull, foolish*, hence *to be sinful*, like טָפַשׁ and שָׁמַן; and so coupled with בָּעַר Jer. 10, 8. Deriv. כְּסִיל 1, כְּסָלָה, כִּסְלוּת 2.

כִּסְלוֹת־תָּבוֹר see כְּסָל.

כֶּסֶל (with *suff.* כִּסְלֶךָ; *pl.* כְּסָלִים, with *suff.* כִּסְלֵי) *m.* prop. a fleshy, firm mass, a thick lump, hence 1. *loin*, of men Job 15, 27, Ps. 38, 8, or of animals Lev. 3, 4; 4, 9; 7, 4; Ar. كَسَل (thickness). — 2. Figur. *firmness, strength*, then *steadfastness, trust*, בְּ׳ עִזִּים כֶּ׳ Ps. 78, 7 *to put trust in one;* Job 8, 14; *strength, support* 31, 24 (parallel מִבְטָח); Prov. 3, 26 (like עֻזּוֹ Ex. 18, 4), Targ. סְעַד, where the Vulg. translates it unnecessarily by *side*, after כֶּסֶל 1. — 3. *obduracy, folly*, Ps. 49, 14 *this their doing*, i. e. their trust in wealth (vs. 7) and the final, visible uselessness of it, *is their folly;* Eccles. 7, 25.

כִּסְלָה (with *suff.* כִּסְלָתְךָ) *f.* 1. *confidence, hope* Job 4, 6, coupled with תִּקְוָה. — 2. *folly*, i. e. *stupidity, unbelief* Ps. 85, 9.

כְּסָלָה (*constr. pl.* כִּסְלוֹת, from a masc. כְּסָל) *f. flank, side*, prop. loin; see כִּסְלוֹת תָּבוֹר.

כִּסְלָה (only *pl.* כִּסְלוֹת) see כִּסְלוֹת.

כִּסְלָו see כִּסְלֵו.

כִּסְלֵו *m.* name of the ninth month among the later Hebrews Zech. 7, 1, Neh. 1, 1, introduced along with the names of the other months (Rosh ha-Shana ch. 1, see טֵבֵת, אֱלוּל &c.) out of Babylonia by the exiles, when they returned home. The Targ. writes כִּסְלֵיו, the *Apocr.* and *Joseph.* read כַּסְלֵו (1 Macc. 1, 54 *Χασελεῦ*; Antt. 12, 5, 4 and 7, 6 *Χασλέβ*); in Palmyrene it is כִּסְלוּ; and the somewhat singular form כִּסְלָו, כַּסְלָו may therefore be referred to כְּסָלְוִל. — As to its derivation, it has sometimes been compared with كَسِلَ *to be inert, torpid*; sometimes with the Aram. כְּסָלָא *dirt*, and finally with כָּסַל *to contract, to be cold*, all referring to the state of the weather. But apart from the fact that these significations of the stems and their application are very uncertain, we must presuppose, even from the analogy of the other names of the months which have come into use through the Aramaeans, as אֱלוּל, אַדָר, תַּמּוּז (which see) &c., that כִּ׳ originated in the primitive Semitic worship, and should therefore be explained accordingly. In the forms כְּסָלְוִל, כִּסְלוּ, כִּסְלָו, כִּסְלֵו we should probably venture to adopt the meaning of כְּסִיל, i. e. *Orion* = *Mars*, the formidable hunter (Il. 22, 29; Odyss. 5, 275), who plays a part in the mythology of the old Semites and Asiatics generally; hence he was represented as an archer. Among the Syrians and ancient Arabians this month was called كانون, Ar. كَانُون (see Peshito on Zech. 7, 1), which is only a collateral form of the noun כִּוּן (which see), which latter was also a deity of the old Asiatics.

כַּסְלְוִל see כִּסְלֵו.

כִּסְלוֹן (*strength, power*, concr. a strong one) *n. p. m.* Num. 34, 21.

כְּסָלוֹן (*fatness, fruitfulness*) *n. p.* of a city in the north of Judah, in the northern Judah-mountain הַר יְעָרִים Josh. 15, 10.

כְּסֻלוֹת (the same) *n. p.* of a city in Issachar (occurring with the article) Josh. 19, 18.

כְּסֻלוֹת־תָּבוֹר (*the loins*, i. e. the sides or firm points, *of Tabor*) *n. m.* of a city at mount Tabor, in the east of Zebulun Josh. 19, 12; תָּבוֹר merely 19, 22; 1 Chr. 6, 62. At the time of Jerome it was called כְּסָל; *Josephus* calls it Ξαλώθ (כְּסָלוֹת); in Arab. it is Iksal.

כַּסְלֻחַ *n. p.* of that Egyptian district, which, situated at the sea, reaches from the Pelusiac mouth of the Nile as far as Palestine proper; called by *Ptolemy* (4, 5, 12) and *Amm. Marc.* (22, 16) *Cassiotis*, i. e. province of כַּס, because the famous mountain *Casius* (הַר כַּס) was there;

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having a Phenician sanctuary of *Baal-Cas* (בַּעַל כָּס, Jupiter Casius), and a station for sailors and merchant-caravans out of Palestine and all Asia (*Strabo* 1, 3, 17; *Jos.* B. J. 4, 11, 5; *Sanchoniathon* ap. Eus. Praep. Ev. 10, 10, 17). There was also a place *Cassium* (Ptol. l. c.) at the foot of this mountain, now *el-Cas* i. e. כָּס; and the sandy, desert Cas-districts (i. e. חַרְרֵי כָס; Lucan. Phars. 8, 539) are mentioned in the same country. *Caslochian* cloth, linen &c. (*Κασιανὰ ὑφάσματα, Κασιωτικὰ ἱμάτια*, Steph. Byz. s. v.) were also known in antiquity. The LXX translate כַּסְלֻחִים by *Χασμωνιείμ* (i. e. *Κασμωναΐμ* = כַּסְמוֹנָאִים i. e. inhabitants of the *Cas-pastures*, from the Coptic ⲙⲱⲛⲓ to pasture); probably a tract of this Cas-territory was so named in their time. As towns in the territory we find mention of *Pentaskoenon* (Steph. Byz. under *Μαγδαλός*; hence פְּנֵי הַסַּכָּן in Jer. Targ. I. and II. and Targ. Chron. for כַּסְלֻחַ), *Migdol* (מִגְדּוֹל Ez. 29, 10; 30, 6), בַּעַל צְפוֹן (see Steph. Byz. under *Ἥρω*), *Liebris* (לִעְבְרִי i. e. Hebrew-settlement, see Steph. Byz. under *Λίηβρις*), רַעַמְסֵס i. e. Herò (*Ἥρω*), פִּתֹם (which see), and many others. Once the Jer. Targ. I. puts פְּנֵי הַפּוֹלִיס i. e. Pentapolis, thinking of the חָמֵשׁ עָרִים Is. 19, 18; but more exact details cannot be had. The inhabitants of this eastern tract of Egypt bordering upon Palestine, Philistia and Arabia, where were also גֹּשֶׁן (which see) and the home of the Hyksos (i. e. Hebrew, Syrian, Phenician, Arabian and Carian settlers), were therefore called כַּסְלֻחִים Gen. 10, 14, 1 Chr. 1, 12, who being mixed with Hamite Egyptians presented a mongrel people with a more Semitic colouring, of whom a part emigrated to Philistia, being פְּלִשְׁתִּים (which see) according to Gen. l. c. Another colony founded by the Caslochians is said to have been *Colchis* (from *Caslochis*); since the Colchians came from Egypt, according to the testimony of antiquity (Pindar, Herodotus, Strabo).

As to the derivation of the name, the first part כַּס appears to be certain in its manifold applications, and originated with the Phenicians or Semites who settled and traded in that territory, calling a) the mountain district at the Orontes connecting Lebanon and Taurus (Plin. 4, 22, 18), and reaching from Antiochia to Seleucia, by that appellation, and practising the worship of בַּעַל כַּס. b) The same Semites or Phenicians named similarly the haven-town Cassope in Epirus (situated in a mountainous district at the Ambracian gulf), and supported a temple of Baal-Cas (Jupiter Casius) there, see *Suetonius*, Nero ch. 21. c) They also designated in the same way the city and harbour *Κασσιόπη* (Plin. 4, 12, 29) in Corcyra, having a similar temple, except that the worship was afterwards Graecised; and so we have *Ζεὺς Κάσιος* on coins. The meaning of כַּס appears to be in Phenician *mountain*, *hill* (Ar. كَسَأَ, حَزَى to project, to be high), with the accessory idea of wildness or barrenness (comp. גְּזֵרָה), identical in stem with קָסַס, גָּזַז; the Coptic ⲕⲁⲥ *mountain* is borrowed from the Phenician. The second syllable לֻחַ is to be derived from לוּחַ *to lighten, to burn, to shine, to make dry*, these ideas being connected in other words also, Ar. لَهَقَ, لَاحَ (to lighten, to shine, make dry). לוּחַ is identical with the org. root in דָּלַק, conseq. the noun לֻחַ denotes *dryness, the state of being burnt with the sun*. Thus כַּסְלֻחַ means *a dry, barren mountain*. The attempted explanation from a self-developed Sanskrit word *katshalôko*, said to mean *coast-land* (*Hitzig*, Urgeschichte etc. I. p. 92), must be rejected because no information exists of an extra-Semitic immigration there.

כַּסְלֻחִים see כַּסְלֻחַ.

כָּסַם (*fut.* יִכְסֹם, *inf. abs.* כָּסוֹם) *tr.* 1. prop. to cut, to cut off (comp. Targ. כְּסַם to cut in, then to injure, to offend, like קָלַם), hence *to shear*, *to poll*, the hair of the head after a certain measure Ez. 44, 20, so as to be neither too

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long nor too short; identical with the stems גָּזַם (not גָּזַם), חָסַם, גָּדַם, קָדַם (to קָרַם), Syr. ܩܨܡ, Ar. قطم, جذم, كزم, قسم &c. — 2. (not used) *to split*, *divide*, *separate*, cogn. in sense with עָשַׂר I., פָּרַע, בָּזַז, constantly proceeding from the idea of *cutting*, *separating from one another*, *dividing off*; metaphor. *to form hairs*, *bristles*, *hair-like points*, hair being conceived of as a thing singled, divided (comp. שֵׂעָר, שָׂעַר, פֶּרַע, Aram. בִּרְיָנִית); applied especially to the bristly, rugged points of certain ears of corn, e. g. barley (see שִׂעֹרָה).

Pih. כִּרְסֵם (= כִּסֵּם with *r* inserted; *fut.* יְכַרְסֵם) *to browse*, *to feed upon*, prop. to cut away, to shear off, spoken of the feeding of the wild boar Ps. 80, 14; Aram. קַרְסֵם, Arab. قَرْطَمَ, قَرْصَمَ, كَرْزَمَ &c., all connected with the fundamental signification mentioned.

Puh. כֻּסַּם (not used) *to be furnished with rugged*, *bristly points*, of certain kinds of spelt. Deriv. כֻּסֶּמֶת.

כֻּסֶּמֶת (from Puh. כֻּסַּם; *pl.* כֻּסָּמִים) *fem.* a low kind of barley with bristly, rugged and sticking up points, usually *the prickly spelt*, which is coupled with דֹּחַן Ez. 4, 9 a mean species of grain, sown on the borders of barley fields as a sort of enclosure to them Is. 28, 25, and which ripens, like חִטָּה, later than common barley Ex. 9, 32. LXX, Aq. and Theod. translate ζέα, which signifies a kind of barley (= Sanskrit *java*, Pers. *ǵav* barley); on the other hand, *Saadia* and *Ibn Ganâch* (but only by conjecture) have كِرْسَنَّة (Talm. כַּרְשִׁנָּא) or جُلْبَان (Talm. גּוּלְבָּא, גּוּלְבָּנָא) *vetch*.

כָּסַם (*fut.* יִכְסֹם, 3 *p. pl.* יִכְסְמוּ) *tr.* prop. to split, to divide, to separate, thence *to number*, *to determine*, cogn. in sense with מָנָה (Targ. and Syr. render it by מְנָא, סכם) Ex. 12, 4; identical, as a stem, with גָּזַז, קָצַץ, חָצַץ, כָּסַ־א in its organic root. In elucidation of the fundamental signification comp. Targ. כַּס to cut, to pierce, hence to chew, to bite in pieces (figur. to violate), כַּס the same.

כָּסַף I. (*fut.* יִכְסֹף) *intr.* prop. equivalent to, to draw in, to withdraw hastily, e. g. the light (Ar. كسف and خسف to withdraw the light, of the sun and moon, comp. אָסַף), or a lively, bright-shining colour (so that an object becomes weak, pale), or the vital juice; conseq. identical in its organic root with that in סָמַךְ, סָמַ־ה, אָ־סַף. Hence 1. (not used) of colour, *to be pale*, *white*, *whitish-grey*: a) of the glimmering whitish colour of silver, Ar. خَصَفَ of the greyness of ashes, خَصِيف ashes, أَخْصَف ashy-coloured, خَصَف grey; b) *to become pale* or *whitish*, with shame (comp. חָוַר, לָבַן), *to be ashamed*, of the whitish-grey colour of the face in manifesting this feeling; בָּשׁ also proceeding from the same fundamental signification; Ar. خَشَمَ (out of خَشَفَ) the same, whence خِشْمَة shame; c) *to be terrified*, which shews itself by a person becoming pale (see Nif.). — 2. *to withdraw the vital juice*, *the life-blood* (דָּם which see), *the vital force*, *the moisture*, i. e. *to appear juiceless*, *dry*, *withered*, *languishing*, and like כָּלָה, *to pine for*, *to long after*, Job 14, 15; Arab. خَسَفَ to be dry, withered. Deriv. כֶּסֶף, the proper name כִּסְפִּיא.

Nif. נִכְסַף (*part.* נִכְסָף, *inf. absol.* נִכְסוֹף) 1. *to turn pale*, *to be terrified*, Zeph. 2, 1 *the people not afraid* (i. e. defiant) (LXX, Syr.). — 2. *to long after*, with לְ, *to desire greatly* Gen. 31, 30; Ps. 84, 3.

כָּסַף II. (*fut.* יִכְסֹף) *intr. to assail*, *to rush*, *to pursue closely*, Ps. 17, 12 *like a lion which assails in order to tear in pieces*, which suits the parallelism. From this fundamental signification we might perhaps explain better signif. 2. of כָּסַף I. *to desire a thing violently*, *to long for*. The stem is closely connected with חָצַץ, Aram. חֲצַץ, Arab. حصف, خصف.

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כֶּסֶף (with *suff.* כַּסְפִּי, כַּסְפָּם; *plur.* כְּסָפִים, with *suff.* כַּסְפֵּיהֶם) *m. silver*, so called from its whitish-grey, pale colour, like ἄργυρος from ἄργος (albus), and argentum; and vice versa זָהָב (which see) from זָהַב = צָהַב. It is used to denote a) silver as a metal of which something is made Ex. 3, 22; 20, 23, especially the שֶׁקֶל Gen. 23, 15; Lev. 27, 3; in the latter application of it שֶׁקֶל is frequently omitted, so that כֶּסֶף alone signifies a shekel of silver Gen. 20, 16; 37, 28; Deut. 22, 19; Phenic. כֶּסֶף a shekel (Mass. 3. 5); *silver-ore* which is purified from its dross, i. e. from particles of tin and lead; applied in a moral sense to internal purification Is. 1, 25; Mal. 3, 2 3. Put along with זָהָב it denotes every thing valuable Gen. 44, 8; Num. 22, 18; Deut. 7, 25; כֶּ׳ alone expresses the same idea Judges 5, 19; 2 Chr. 9, 20; opposed to אֹכֶל Deut. 23, 20 or בַּרְזֶל Is. 60, 17; also *treasure* Job 3, 15; 27, 16. b) *money*, like ἀργύριον, silver, especially unstamped Gen. 23, 13; 43, 15, and with which a thing is bought, therefore מִקְנַת כֶּסֶף *what is bought for money*, i. e. a slave bought for money Gen. 17, 12; Ex. 12, 44; *plur.* pieces of money Gen. 42, 25.

כְּסַף (*def.* כַּסְפָּא) *Aram. m.* the same Dan. 2, 35; 5, 2; Ezr. 5, 14.

כַּסְפִּי see כָּסְפְיָא.

כָּסְפְיָא (*the white-mountainous* or *snowy-mountainous Caucasian region*) *n. p.* of a place (perhaps also of a country, for מָקוֹם, which is always appended, stands in Ex. 3, 8 for אֶרֶץ) in greater Asia. Though Ezra himself did not touch at it on the way home from Babylonia to Jerusalem, yet he sent messengers thither where there was a colony of exiles, from the river אַהֲוָא, to bring servants for the temple of God Ezr. 8, 17. It lay in the south of Media, where were many colonies of the Caspians (Strabo 1, 506; Herod. 7, 67), and which, as is well-known, bordered on the Caspian Sea in the north, as well as on Babylonia on the other side. Hence it was not far from the route of the Israelites as they returned. According to tradition (wa-Yikra rabba ch. 5. §. 5) the *large distant country*, to which *Shebna*, the treasurer or major-domo of Hezekiah, was banished (Is. 22, 15-19), was the remote כַּסְפְּיָא i. e. Caspiana, which probably included *Albania*. The name כָּסְפְיָא (from an adj. m. כָּסַף) i. e. *alba*, like כַּסְפִּי (adj. m. from the verb כָּסַף I.) should be put beside *kasp*, *casp* in numerous appellations in the territory *Caspiana*, which comes to the same meaning as that of כָּסַף. The inhabitants call the Caucasus covered with snow in its middle region „*the Caspian mountain*, Caspius mons", i. e. הַר כַּסְפִּי, the snow-white mountain (Eratosth. ap. Strab. 11. page 497; see also גּוֹג), or perhaps from the colour of the white-grey rocks (comp. לְבָנוֹן, *the snow-white*, because its highest point is covered with perpetual snow, styled in the Targ. טוּר תַּלְגָּא); and *Procopius* (Goth. 4, 3) describes it as a very high Alpine mount (Latin *Alpes*, Greek αἱ Ἄλπεις, German *Alpen*, connected with *albus*, a designation of every snow-covered mountain). The dwellers about this mountain were called *Caspians*. The mountain too which forms the eastern boundary of Armenia towards northern Media, was called Caspius mons, Κάσπιον ὄρος (Plin. 5, 27); and the great inland sea which washes the countries at the Caucasus (Albania, Iberia, Media, Hyrcania &c.) was thence termed *the Caspian sea*, (Caspium mare, Κασπία θάλασσα, Κάσπιον πέλαγος Herod. 1, 203). Of similar meaning is the name Albania, denoting the land at the Caspian sea and the Caucasus (Ptol. 5, 12), where was also the territory Caspiana (Plin. 6, 13; Mela 3, 5), whose inhabitants were named Albani. The Κάσπιαι πύλαι, Caspiae portae, i. e. the Caspian passes, are both etymologically and actually identical with the Albaniae pylae, with which they interchange their name (Ptol. 5, 12).

כַּסְפְּיָא see כָּסְפְיָא.

כֶּסֶת (from כָּסָה, as דֶּלֶת from דָּלָה;

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pl. כְּסָתוֹת, with *suff.* כִּסְתּוֹתֵיכֶן, כִּסְּ׳, ־כֶנָה) *fem.* usually *a pillow*, *a cushion*, Ez. 13, 18 (according to the Talmud). But as this signification does not suit in the remotest degree, it is better to take the word as meaning *a case of skin* or *parchment* (i. e. embracing, covering all round, from כָּסָה) or *a box* in which oracular little images or oracular sayings were kept, and which were fastened and bound (תָּפַר) to the joints of the hand, עַל כָּל־אַצִּילֵי יָד 13, 18, or to the arms, עַל זְרוֹעוֹת 13, 20, in order to serve as an oracle-requisite for lying prophetesses (בְּנוֹת עַם הַמִּתְנַבְּאוֹת מִלִּבְּהֶן 13, 17); just as the false prophet wore a hair-mantle לְמַעַן כַּחֵשׁ Zech. 13, 4. See מִסְפָּחָה. In the feminine termination ־ֶת the Thau frequently remains.

כְּעַל see עַל.

כְּעַן *Aram. adv. of time: now*, nunc, Dan. 2, 23; 3, 15; 4, 34 &c., a meaning which the Hebrew כֵּן (which see) and even כְּ alone also have. It is probable that כְּ is here radical; and that כְּעַן, like כְּעֵן belonging to כְּעֶנֶת, is the same as the Aram. כָּאן, and identical with כֵּן. עַד כְּעַן *till now* Ezr. 5, 16. Targ. מִכְּעַן *from now*. Originally כְּעַן may also have been an adverb of place, *here*. The assumption that it is a contraction of כְּעִדָּן, must be rejected on linguistic grounds; for the assimilation of the ד in קַמָּא out of קַדְמָא, and the elimination of the ע in הָשַׁתָּא from הָא שַׁעְתָּא take place only because they are vowelless.

כְּעֵן see כְּעֶנֶת.

כְּעֶנֶת (*fem.* from the *masc.* כְּעֵן = כְּעַן) an *adverb of time*, *now*, but also according to another meaning of כֵּן, *so now*, וּכְעֶנֶת *and so now* Ezr. 4, 10; 7, 12, i. e. *and so forth*, et cetera; contracted וּכְעֶת 4, 17.

כָּעַס (*fut.* יִכְעַס, *inf. constr.* כְּעוֹס) *intrans.* 1. (not used) *to be rocked to and fro*, *to be pushed about*, *to be moved about*, *to be driven hither and thither*, identical with גָּעַשׁ (which see), Targ. עֲגַשׁ, Syr. ܓܥܫ, Ar. جهش, and with the organic root in נָ־גַשׁ, perhaps also in חָשׁ (which see). — 2. Figur. *to rage*, *to foam up*, cognate in sense קָצַף, opposite שָׁקַט Ez. 16, 42, and parallel חָרַק שֵׁן Ps. 112, 10; *to be disturbed*, Eccles. 5, 16 *and he is very much disturbed*, *and harm is to him* (חֳלִי לוֹ = חָלְיוֹ) *and excitement*; then *to be angry*, *to be indignant*, Eccles. 7, 9; *to be displeased*, *out of humor* Neh. 3, 33, with אֶל of the person *to be wroth with one*, 2 Chr. 16, 10. Deriv. כַּעַס, כַּעַשׂ.

Pih. כִּעֵס *to provoke*, *to irritate*, with בְּ with a thing, and accus. of the pers. Deut. 32, 21; *to grieve* 1 Sam. 1, 6, where, however, the verse appears to have been וַיֵּ״ סָגַר רַחְמָהּ לְכַעֲסָהּ וּלְצָרָתָהּ וַתִּכְעַס בַּעֲבוּר עַרְעֵרָהּ, according to the LXX.

Hif. הִכְעִיס (*part.* מַכְעִיס, *inf. constr.* הַכְעִיס; *fut.* יַכְעִיס, *apoc.* יַכְעֵס) *to make dispirited*, *to excite*, *to terrify* Ez. 32, 9; *to provoke*, *to make angry*, e. g. God by idolatry &c. 1 Kings 15, 30; Jer. 7, 18; *to cause vexation*, *sorrow*, 7, 19; in a stronger form הִכְ׳ כַּעַס 1 Kings 15, 30 and 21, 22; poet. הַכְ׳ תַּמְרוּרִים Hos. 12, 15 *to provoke most bitterly*.

כַּעַס (4 times in Job כַּעַשׂ; with *suff.* כַּעַסְךָ, כַּעְסִי; *pl.* כְּעָסִים) *m. sorrow*, *vexation*, Prov. 17, 25; 21, 19; Ps. 10, 14, *anger* Prov. 27, 3, *agitation*, *dislike*, 12, 16; Eccles. 7, 9; *provocation*, of God 1 Kings 15, 30; 21, 22; 2 Kings 23, 26; Deut. 32, 19; hence *sinfulness* Ez. 20, 28; *unquietness* Eccles. 2, 23; 11, 10; *insecurity* 1, 18.

כַּעַשׂ *masc.* the same, Job 5, 2; 6, 2; 10, 17; 17, 7; Phenic. כַּעַשׂ the same (Tug. 5).

כְּעֶת see כְּעֶנֶת.

כַּף (from כָּפַף I.; with *suff.* כַּפִּי, כַּפּוֹ; *dual* כַּפַּיִם, *constr.* כַּפֵּי, with *suff.* כַּפַּי, כַּפֶּיךָ; *plur.* כַּפּוֹת; Arab. كَفّ); *f.* (like other names of the members of the body פַּעַם, רֶגֶל, בֹּהֶן, אֶצְבַּע, יָמִין, יָד &c.) *the curved hand*, *the hollow of the hand*, into

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which one pours a thing Lev. 14, 15, which one fills 1 Kings 17, 12, in which something is held Is. 28, 4, conseq. different from יָד; compare the northern *krumma*, the hollow hand, Greek *κυλλή* a cup and the hollow hand. In use 1. for *hand* generally, with which one seizes Deut. 25, 12, Ez. 21, 16, or works Prov. 10, 4. Here belong the phrases גָּאַל, פָּדָה, הוֹשִׁיעַ, הִצִּיל מִכַּף פ׳ *to rescue, liberate, redeem* &c. *out of one's power*, Judges 6, 14; 1 Sam. 4, 3; Jer. 15, 21; Mic. 4, 10; as one says in an opposite sense נָתַן בְּיַד פ׳ Judges 6, 13, בָּא בְכַף פ׳ Prov. 6, 3; where also יָד may always stand. Other expressions are שִׂים כַּף עַל פ׳ either *to lay the hand upon one* Job 40, 32, or *to protect* Ps. 149, 5; שִׂים כַּף לָפֶה *to lay the hand upon the mouth*, a token of silence Job 29, 9; שִׂים נֶפֶשׁ בְּכַף *to stake the life* Judges 12, 3, prop. to carry the life in the hand in order to give it up. הִכָּה כַף see נָכָה; תָּקַע כַּ׳ see תָּקַע; מָחָא כַּ׳ see מָחָא. Dual כַּפַּיִם *both hands*, Is. 36, 32; 49, 16; but more frequently as a plur. especially in the phrases נָשָׂא כַּ׳ Ps. 63, 5 (and the noun-form in accordance 141, 2) *to pray;* נָשָׂא כַּ׳ אֶל 119, 48 *to lift up the hands to a thing*, i. e. to appropriate it willingly; פָּרַשׂ כַּ׳ אֶל Ex. 9, 29 or לְ Ps. 44, 21, merely פֵּרֵשׂ כַּ׳ Is. 1, 15 or with the accus. of direction 1 Kings 8, 22, and שִׁטַּח כַּ׳ אֶל Ps. 88, 10 *to pray, to turn as a suppliant to;* נָשָׂא עַל־כַּ׳ *to bear upon the hands*, i. e. to protect Ps. 91, 12; חַק עַל־כַּ׳ *to grave upon the hands* (i. e. the names) = to remember continually Is. 49, 16; and so many other modes of expression which are to be found under the verbs belonging to them. Pl. כַּפּוֹת, coupled with יָדַיִם, either as a mere tautology for יָדַיִם, or better the palm of the hand as a part of it, whether living Dan. 10, 10, or cut off 2 Sam. 5, 4; 2 Kings 9, 35. — 2. *the paw, the forefoot*, of animals Lev. 11, 27. — 3. with רֶגֶל *the sole of the foot* Deut. 2, 5, coupled with *even to the* רֹאשׁ Is. 1, 6 or קָדְקֹד Deut. 28, 35 denoting the whole length of the body. For this stands also the pl. כַּפּוֹת Josh. 3, 13, and that either for רֶגֶל generally Deut. 28, 65, or figurat. in עַל־כַּפּוֹת רַגְלַיִם *to the soles of the feet*, i. e. in the dust Is. 60, 14, seldom of the ark Ez. 43, 7 (see הֲדוֹם), or with the addition of פַּעַם 2 Kings 19, 24. — 4. *a pan, a dish*, in the sing. and plur., on account of its resemblance to the bent hand Num. 7, 14 56; כַּף הַקֶּלַע 1 Sam. 25, 29 *the dish* (hollow) *of the sling;* כַּף הַיָּרֵךְ Gen. 32, 26 *the hollow* or *socket of the thigh*. — 5. *handle*, only in plur. Song of Sol. 5, 5. — כַּפּוֹת Lev. 23, 40 belongs to כַּפָּה = כִּפָּה.

כֵּף (*plur.* כֵּפִים; from כּוּף) *masc. a cliff, a rock*, in whose חֹרִים the original inhabitants of Edom lived like troglodytes Job 30, 6. An invading enemy clambers over כֵּף (עָלָה בְ Deut. 5, 5; Jer. 5, 10; Ps. 24, 3) Jer. 4, 29. In Aram. (Targ. כֵּיפָא, Syr. ܟܶܦܳܐ, ܟܰܦܳܐ, hence כֵּיפָא, *Κηφᾶς* in the New Test. for the proper name *Πέτρος*) it is the usual word for *stone, rock, cliff, reef, projecting bank*. The stem כּוּף has chiefly the meaning "to project, to be prominent, to rise aloft", the same existing in extra-Semitic languages (comp. Sanskrit kap in *kap*-ala, Greek *κεφ-αλή, κύφ-ος, κύβ-η*, Latin *cap*-ut, German Kapp, Kuppe, Kopf, Gipf-el &c. &c.); and since גָּדָה I. belonging to the noun גָּדָה (pl. גָּדוֹת) *bank* proceeds from the same point of view, and כֵּיף in Aram. actually means bank, the verb חוּף for the noun חֹף seems to have the same meaning as כּוּף. The original signification is *to cut off, to split off*, like the Ar. كَافَ (secuit); and therefore it is applied to a separated, divided, rough rock, to an inaccessible cliff, as is also סֶלַע from סָלַע, Ar. سَلَعَ (to divide, to cut off), صلاع a rock. The verb צוּר belonging to the noun צוּר rock, and the Greek *ἀπότομος, ἀκρότομος, ῥάκτος* proceed from the same mode of viewing a thing.

כָּפָה (*fut.* יִכְפֶּה) *tr.* same as כָּבָה (of which it appears to be a collateral form) *to extinguish*, אַף (anger) Prov. 21, 14

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(Targ., Vulg.), comp. Jer. 7, 20; like the compared verb prop. to conceal, to cover, to hide, conseq. it is also connected with חָבָא, חַב I., חָפָא, חָפָה; on the contrary the Ar. كفأ (to turn away) must be put with כָּפַף.

כַּפָּה (only *pl.* כַּפּוֹת; from כָּפַף II.) *f. a branch*, of the palm Lev. 23, 40, so called from its rising upward; hair, branches, tops being in other instances also named from the verb-root "to shoot upwards, to rise aloft".

כִּפָּה (with *suff.* כִּפָּתוֹ; from כָּפַף II.) *f. top*, of the high, slender palm, *top-branch* Job 15, 32; fig. כִּפָּה וְאַגְמוֹן Is. 9, 13 and 19, 15 *the palm-top and bulrush*, i. e. the high and low; LXX μέγαν καὶ μικρόν or ἀρχὴν καὶ τέλος.

כְּפוֹר (*pl. constr.* כְּפוֹרֵי) *m.* 1. (from כָּפַר III.) *a cup, a goblet*, different from מִזְרָק, which is adduced by itself 1 Chr. 28, 17; Ezr. 1, 10; 8, 27; called from its deepened form. — 2. (from כָּפֵר I.) *hoar-frost*, which is scattered about Ex. 16, 14; Psalm 147, 16; Job 38, 29. — 3. (from כָּפֵר II. or כָּפַר IV.) *Cyprus*, the island, = כֹּפֶר 4. It is the ground-form of כַּפְתֹּר II. (which see).

כָּפִיס *m. a beam*, holding together a wooden building (עֵץ) Hab. 2, 11 (Symm., Theod., Kimchi &c.). The LXX seem to have read חָפָשׁ (which see), if their κάνθαρος is not to be understood of a beam, after Vitr. 4, 2; the Targ. has *a splinter*, from כָּפַס = חָפַשׂ *to cleave*.

כְּפִיר (*pl.* כְּפִירִים from כָּפַר II.) *m.* 1. same as כָּפָר *a village*, Neh. 6, 2. — 2. prop. the strong, the powerful, hence *a lion*, particularly the wild and blood-thirsty one Ps. 17, 12; 91, 13; Is. 11, 6, that goes forth for prey 5, 29; Mic. 5, 7; Jer. 25, 38, and roars in its fierceness Judges 14, 5; Jer. 2, 15; Am. 3, 4, more advanced in age and strength than a גּוּר Ez. 19, 2 3. Fig. of fierce, blood-thirsty enemies Ps. 35, 17, Jer. 2, 15; hence the Egyptian king Pharaoh is called כְּ׳ גּוֹיִם because of his wild rage for booty Ez. 32, 2; also generally *a ruler, a king*, Ez. 19, 2; 32, 2; 38, 13.

כְּפִירָה (*village, hamlet*) *n. p.* of a place of the Hivites, which the Benjamites afterwards got Josh. 9, 17; 18, 26; Ezr. 2, 25; Neh. 7, 29. The place is now called *Kefir*, near Yâlo, east of Nicopolis (*Robinson's* New Biblical Res. p. 190).

כָּפַל (*part. pass. m.* כָּפוּל) *tr.* prop. *to bind together, to tie* or *plait together*, identical with גָּבַל, חָבַל, כָּבַל (which see) in its fundamental idea. Hence *to fold together, to lay together, to double*, i. e. to put together, or over against one another, two similar things Ex. 26, 9; 28, 16; 39, 9; Targ. קַפֵּל *to fold, to double up*, Syr. *to intertwine*, Sam. *to practise usury, to surround, to enclose*, from which the fundamental signification clearly appears; Arab. and Ethiop. also *to divide into two like parts*, whence كِفْل *a like part, the corresponding portion*, which is merely a farther development of the idea. Derivat. כֶּפֶל, dual כִּפְלַיִם.

Nif. נִכְפַּל (*fut.* יִכָּפֵל) usually *to be repeated, to be doubled*, Ez. 21, 19 [14] *and let the sword be repeated the third time* (שְׁלִישִׁתָה adv.). But since the Nif. of כָּפַל and שְׁלִישִׁתָה as an adv. do not further occur, and the latter may be taken merely as a fem. adject. to חֶרֶב as the LXX understand it, it is better to consider it as an allusion to the preceding כַּף, and to read וְתָכֹף לְחֶרֶב שְׁלִישִׁתָה *thou bendest* (the hand) *for a third sword.*

Hif. הִכְפִּיל (not used) *to be wound, to be serpentine, uneven, inaccessible* (of a country), so proceeding from the fundamental signification. Targ. כִּפְלָא (Is. 40, 4) *a mountain spiral* (rich in incisions and indentations). Deriv. מַכְפֵּלָה.

כֶּפֶל (*du.* כִּפְלַיִם) *m. a doubling*, כֶּ׳ רֶסֶן *a double row of teeth* Job 41, 5; dual *the doubled*, כִּפְלַיִם לְתוּשִׁיָּה 11, 6 *the doubled in wisdom* (truth), i. e. as wise again as one thinks and apprehends; לָקַח כִּפְלַיִם *to take double*, i. e. richly Is. 40, 2.

כָּפַן (3 *fem.* כָּפְנָה) *intr.* prop. *to curve*,

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to contract, *to bend*, identical with גָּבַן, גָּפַן, כָּבַן (which see); and as these are enlarged from the simple stems גַּב, גַּף, כַּב, so is כָּפַן from כַּף by *n* added; Ar. كَفَنَ to twist, to roll up, to enwrap. Hence 1. *to bend*, *to wind*, with עַל *whither*, Ez. 17, 7 *and lo! this vine bends with its roots to him* (*to the eagle*), כָּפְנָה by way of assonance to גָּפֶן, which is of like origin. The Vulg. has taken it in the sense of שִׁלְּחָה in the second hemistich, without reading כְּפֹנָה; but the LXX like the Targ. retain the fundamental signification (= כַּף). — 2. (not used) *to shrivel*, *to be folded together*, *to be fastened together*, of the entrails; hence *to hunger*, *to thirst* (comp. Aram. טְוָא, Hebr. צָם, צָמֵא with the Arabic analogy there given), Aram. כְּפֵן, ܟܦܢ (to hunger, to thirst, also figur.). Deriv. כָּפָן.

כָּפָן *m. hunger*, Job 5, 22; 30, 3; Targ. כַּפְנָא, Syr. ܟܦܢܐ, Żab. ܟܘܦܢܐ the same.

כָּפַס (not used) *tr. to hold together*, *to draw together*, *to bind*, *to close*, of a beam which keeps a building together; קָרָה belonging to the noun קוֹרָה having also this meaning; comp. קָפַץ (which see), כָּפַת, Targ. כְּפַת, Ar. قَفَسَ with the same fundamental signification. Derivat. כָּפִיס (which see).

כָּפַף I. (i. e. כַּף, but also resolved כָּפַף; *part. pass.* כָּפוּף; *inf. constr.* כֹּף) 1. *tr. to curve*, *to bend*, רֹאשׁ, of bulrushes and of men Is. 58, 5 (on Ez. 21, 19 see כָּפַל Nif.); fig. *to bow*, *to humble* Ps. 145, 14; 146, 8 (oppos. זָקַף); *to cast down*, *to make succumb*, 57, 7 *they have cast me down*, i. e. bent me down into the net, for כָּפַף stands here for כָּפְפוּ, LXX καὶ κατέκαμψαν τὴν ψυχήν μου. — 2. *intr.* (not used) *to be curved*, *bent*, hence a) *to be arched*, *hill-shaped*, *humped*, *bellied*; b) *to be deepened* or *hollowed out* (in a round and bent form). Deriv. כַּף.

The intr. signif. of the stem lies also in the Syr. ܟܦ (to be curved, bent, with age; to be humped, bunched), Zab. ܟܦ (to be arched, bow-shaped), Arab. كَفَّ; and the organic root is connected with גַּב (גָּבַב), Ar. جَابَ, Targ. גַּב, גָּוָה I. and גַּו I. (גָּוַו), גָּבַע, Ar. قَبَعَ; the signif. *to be hollow* merely proceeding from a curved, concave form, and not from that of to dig through, to hollow throughout: whence גָּבָא I., גּוּב II., יָ־גַב &c. have nothing to do with it, and just as little have גָּבַח, גָּבַהּ. But the stem גַּף (גָּפַף) is entirely identical with it, having the meaning to be curved, bent, arched, an enlargement of which is גָּפַן; so is the Aram. ܓܦ, therefore ܓܦܐ flexure, arm, wing, Ar. جفن arch of the eyes. The primitive conception of bentness, roundness, circularity, whether of a flat or an arched body, lies also in כַּב (כָּבַב), Ar. كَبَّ, Syr. ܟܒ. The Phenic. כָּפַף is, to be hill-shaped, hence the proper name of a city in Phenic. Africa כְּפִפָא ap. Ptol. (4, 3) κίπιπα, Gent. כְּפִפִי (Tug. 7). In extra-Semitic tongues we have to compare with כַּף the Pers. *kaf*-ten, Lat. *cub*-o, *cumbo*, Greek κάμπω &c.

Nif. נָכַף (*fut.* אִכַּף) *to bow*, *to humble oneself*, with לְ *before* one Mic. 6, 6.

כָּפַף II. (not used) *intr. to rise aloft*, *to project upward* (of the projecting branch of the palm), *to be high*; connected, in its organic root, partly with גָּבַהּ, גָּבַח, partly with עָפָה belonging to עֳפִי. Deriv. כִּפָּה, כַּפָּה.

כָּפַץ (*fut.* תִּכְפֹּץ) *tr. to close*, only in the cod. Sam. Deut. 15, 7 for תִּקְפֹּץ.

כָּפַר I. (Kal not used) *tr.* 1. *to cover* (see כַּפֹּרֶת). — 2. Fig. *to cover over*, *to conceal*, sin, hence *to atone for*, *to forgive*. Comp. Ar. كَفَرَ to cover, to conceal, along with غَفَرَ (of similar meaning). Fig. (also in Aram. and Talm.) to conceal, to hide, to dissemble, which is a covering; comp. also جَفَرَ to hide. כָּפַר Gen. 6, 14 is a denom. from כֹּפֶר 3 (which see); since a meaning "to overlay, to cover over, to plaster" (cognate in sense טָח, טָפַל, תָּפַל) in the verb, has not been proved. Deriv. כֹּפֶר 1.

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Pih. כִּפֶּר (*fut.* יְכַפֵּר, *inf. constr.* כַּפֵּר) only fig. 1. *to cover*, transgression, hence *to forgive*, *to pardon*, with accus. of the thing, פֶּשַׁע Ps. 65, 4, עָוֹן 78, 38, Dan. 9, 24, but commonly (like all verbs of covering) with עַל of the thing, עָוֹן Jer. 18, 23, חַטָּאת Lev. 19, 22, Ps. 79, 9, שְׁגָגָה Lev. 5, 18, also with עַל of the person Lev. 19, 22, or with both 5, 18; more rarely have we לְ of the person Deut. 21, 8, and לְ of the thing Ez. 16, 63, or עַל of the person and בְּעַד of the thing Lev. 4, 26, Num. 6, 11; still more rarely בְּ of the thing Lev. 17, 11. — 2. *to make expiation*, *to procure* or *effect forgiveness*, hence like verbs of interceding, praying, seeking God (הִתְפַּלֵּל, קָרָא, הֶעְתִּיר, נָשָׂא תְפִלָּה &c.) construed with בְּעַד (which see) *for*, as well with בְּעַד of the person Lev. 9, 7; 16, 6; 2 Chr. 30, 18 (where the following verse is to be linked to, and the relative אֲשֶׁר is wanting) as with בְּעַד of the thing Ex. 32, 30. — 3. *to expiate*, generally, i. e. *to free from impurity*, *sinfulness*, *guilt*, *crime*, with accus. of the thing Lev. 16, 33; Deut. 32, 43; Ez. 43, 20 26; 45, 20; more rarely with עַל Ex. 29, 36. The phrase כִּפֶּר פָּנִים בְּ׳ Gen. 32, 21 *to cover the face with a thing*, returns to the original image, meaning not to see what is done, conseq. = *to propitiate* (see כְּסוּת פָּנִים); fig. like כָּבָה of the same meaning *to extinguish*, anger, i. e. to hush up Prov. 16, 14; metaphor. *to cover* = *to smother*, *to suppress*, הוֹדָה Is. 47, 11. Deriv. כַּפֹּרֶת, כִּפֻּר.

Puh. כֻּפַּר (*fut.* יְכֻפַּר) 1. *to be atoned for*, *forgiven*, עָוֹן חַטָּאת Prov. 16, 6, Is. 6, 7; or absol. and with לְ of that which is forgiven or expiated Num. 35, 33. — 2. Figur., like כָּבָה, *to be extinguished*, *weakened*, = *to perish*, *to cease*, בְּרִית Is. 28, 18; also in Aram. Peal in this sense.

Hithp. הִתְכַּפֵּר (*fut.* יִתְכַּפֵּר) *to be expiated*, *forgiven*, with לְ of the person 1 Sam. 3, 14.

Nithp. נִכַּפֵּר (out of נִתְכַּפֵּר, compounded of Nif. and Hithp.) *to be forgiven*, Deut. 21, 8.

כָּפַר II. (not in use) *tr.* 1. *to string together*, *to unite*, *to bind together*, *to put together*, e. g. villages in a place, hence as a stem = חָבַר I. (whence חֲבַרוֹן village), the fundamental signification also existing in אָבַר I. (which see), גָּבַר, כָּבַר, אָסַף II. (to אָסַף), Syr. ܟܦ, עָפַר II. (belonging to the names of places עֲפָרָה, עָפְרוֹן, עֶפְרוֹן) &c.; as also the Ar. كَفَرَ, Syr. ܟܦ have the same ground-sense. Derivat. כֹּפֶר 1. (also in many proper names), (כְּפָרָה), כְּפִיר 1, כֹּפֶר 2. and the proper name כְּפִירָה. — 2. Metaphor. *to be strong*, *powerful*, *courageous*, prop. to be pressed, condensed, the idea of being pressed or stout proceeding from the fundamental signification "to wind together, to bind together", also in the verbs חָבַר, כָּבַר, גָּבַר, אָבַר, which are identical with the present stem; and this is the case with קָשַׁר, חָזַק also, as is well known. The same transference is found in the verb גָּפַר, which is of cognate stem. Derivat. כְּפִיר 2, כֹּפֶר 3. and the denom. כָּפַר.

כָּפַר III. (not used) *tr.* prop. *to cut through*, *to break through*, *to hollow throughout*, identical with חָפַר II., חָקַר (which see), שָׂפַר (belonging to שׂוּפָר), and in its organic root with בָּר (belonging to בּוֹר), פָּר II., בָּאַר, פָּאַר (belonging to פָּאָרָן); hence also *to deepen*, *to hollow out*, a vessel. Deriv. כָּפוֹר I.

כֹּפֶר IV. see כֹּפֶר 4.

כָּפָר (*constr.* כְּפַר, *pl.* כְּפָרִים) *m.* 1. (from כָּפַר II.) *a hamlet*, prop. an union of houses, hence *a village* Song of Sol. 7, 12, 1 Chr. 27, 25, for which the forms כְּפִיר 1 and כֹּפֶר 2 also occur; Ar. كَفْر, Aram. כְּפַר, ܟܦܪ the same. Very often is this word applied, at a later period, in compounds, in order to give names to smaller localities, of which an example appears already in Josh. 18, 24; the term being also met with both in Arabic and Syriac in local names. In the Talmudic period, many localities of Palestine, Phenicia and Syria

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compounded with כְּ are adduced, as כְּפַר אָבוּס (J. Sanh. 11), כְּ׳ גְּבוּר חַיִל (Meg. 18[a]), כְּ׳ אָמִּי (J. Nedar. 4), כְּ׳ בִּיוּחַר (Chall. 4, 10), כְּ׳ אַרְיָה (J. Kil. 1), כְּ׳ אִמְרָא (J. Taan. ch. 4), כְּ׳ בַּר קָא (Kerith. at the end), כְּ׳ שַׁחְרָא (Tosifta Jebam. at the end), כְּ׳ עֲנִים (Pesikta rab. 23), כְּ׳ תִּמַּרְחָא (Tos. Chall. 13; Meg. 16[a]), כְּ׳ עִיתָם (Jebam. ch. 12 at the end), כְּ׳ דְּרוֹם (Soth. 20[b]), כְּ׳ נְמִרָה (Midr. Echa 72[a]), כְּ׳ בִּרְקָאֵי (Pesach. 57[a]) &c.; sometimes also the feminine form כְּפָרָה (hamletship) alone (J. Meg. 1); comp. in the New Test. and Apocrypha *Καπερναούμ* i. e. כְּפַר נַחוּם (Matth. 4, 13); *Χαφαρσαλαμά* i. e. כְּפַר שָׁלֵמָא (1 Macc. 7, 31), which is called in Talmudic (J. Aboda-Sara 44) כְּ׳ שָׁלֵם, &c. Comp. the Phenic. כְּפַרָא (Gaphara) n. p. of a locality at Leptis, כְּפַר כָּס or כְּפַר כָּסָם (Cabarsus, -sussi) n. p. of a place in Byzacium, כְּפַר צְדָפָא (Cebaradefa) n. p. of a city there, כְּפַרְת (Cufruta) n. p. of a city there too. — 2. (only pl. כְּפָרִים) *cypress-flowers* Song of Sol. 4, 13, = כֹּפֶר 4.

כָּפַר I. (not used) *intr. to fly about, to be scattered about* (of dust, hoar-frost &c.), *to fly to and fro in crisp masses*, conseq. connected with עָפַר, אָפַר I. (which see); the idea of being bruised in pieces and crumbled (see פַּר), not being the original one in both. Deriv. כְּפוֹר 2.

כָּפַר II. (not used) *intr. to be of a clear red*, of the cypress-flower or blossom, with the dust of which persons coloured red; identical with חָפַר (which see). In general, perhaps in the first instance, *to shine*, *to glitter*, *to bloom*, the same fundamental signification lying in סָפַר, שָׁפַר, which is then transferred to a bright colour; but see כֹּפֶר 4, כָּפֹר 2 and כָּפוֹר 3, with the proper name כַּפְתֹּר.

כְּפַר הָעַמּוֹנִי (*village of the Ammonites*) *n. p.* of a locality in Benjamin Josh. 18, 24 K'ri, for which the K'tib has כְּ׳ הָעַמּוֹנִי; probably a settlement of Ammonites was there at an earlier time.

כְּפַר הָעַמּוֹנִי I. see כְּפַר הָעַמּוֹנָה.

כְּפַר הָעָפְנִי (*village of the Ophnites*, see עָפְנִי = עָפֶן) *n. p.* of a locality in Benjamin, in the neighbourhood of *Gophen* (גָּפֶן, עָפֶן) or *Gophna*, lying, according to Euseb., five Roman miles from גִּבְעָא (which see) Josh. 18, 24, where כְּפַר is to be supplied from the preceding context. It may also have lain, like *Gophen* or *Gophna* itself, not far from גִּבְעַת שָׁאוּל (Joseph. B. J. 5, 2, 1). A small hamlet in the neighbourhood may have been early colonised by the inhabitants of עָפֶן (which see), Aram. *'Ophna* (עָפְנָא, גָּפְנָא in Joseph., Euseb. &c.), Talm. גּוּפְנִית (Berach. 44[a]), גּוּפְנָא (J. Taan. 4) and בֵּית גּוּפְנִין (Tosifta, Ohol. at the end); since the adjective form in עָפְנִי would be difficult to explain in case of complete identity.

כֹּפֶר (with *suff.* כָּפְרוֹ, כָּפְרָהּ) *m.* 1. *propitiation* (from כָּפַר I.), then *ransom*, *ransom-price*, by which what is to be punished is protected Is. 43, 3; Ps. 49, 8; *price of expiation*, נֶפֶשׁ כ׳ Ex. 30, 12 *price of life*, i. e. what covers it; with לְ of the person for whom the propitiation is made Prov. 21, 18; generally *redemption-money*, *value of redemption* Ex. 21, 30; Num. 35, 31. — 2. same as כְּפַר 1 *hamlet*, *village* 1 Sam. 6, 18. — 3. prop. a strong, firm, hard species of trees, like the synonymous גֹּפֶר (which see), cognate by stem with *κυπάρισσος*, cupressus, Germ. *Kiefer* (which is resinous wood with needle-like foliage generally). Then perhaps *the resin of pine*, *the pitch of pine*, got out of the tree, applied to the pitching of ships Gen. 6, 14, conseq. not asphalt or bitumen (LXX, Vulg.), or any resinous substance of the earth or mineral kingdom; Targ. כּוּפְרָא, כּוּפְרֵי, Syr. ܟܘܦܪܐ, Ar. كُفْر, كُفْي the same, though farther extended; deriv. the denom. כִּפֶּר *to besmear with the resin of a tree* Gen. ib. (signif. 2 and 3 from כָּפַר II.). — 4. (from כָּפַר) *cypress-plant*, *cypress-bush*, whose beautifully formed and sweet smelling flowers appear in grape-shaped clusters (אֶשְׁכֹּל) from May till August, Song of Sol. 1, 14 (LXX); called in Ar. الحِنَّاء (el-hinna, *Kimchi*).

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כֹּ׳ is said to be named from the bright red capsules of the fruits of the cypress; better perhaps from the greyish white colour of the blossom (Diosc. 1, 125), from כָּפַר IV. = עָפַר (to עֹפֶרֶת), חָוַר (=לָבַן), Aram. אֲבַר, Ar. حفر. The Phen. כֹּפֶר, Greek κύπρ-ος, Lat. cypr-us, and the name of the island in the Mediterranean Sea, Κύπρος, Cyprus, are the same Semitic word, because the cypress grew abundantly in that island; wherefore Homer calls it εὐώδης (*the sweet-smelling*). כְּפוֹר is the same, which is a basis for כַּפְתֹּר II.

כִּפֻּר (only *pl.* ־רִים) *m. collect. expiation, forgiveness*, Ex. 29, 36; חַטַּאת הַכִּ׳ 30, 10, אַיִל הַכִּ׳ Num. 5, 8 *the sacrifice of atonement, the ram of atonement*, i. e. by which the expiation was effected; יוֹם הַכִּ׳ Lev. 23, 27 *the day of atonement.*

כַּפֹּרֶת (no other flexion of which appears) *f. cover, lid* of the ark of the covenant in the holy of holies Ex. 25, 17; 26, 34; 40, 20 &c. (*Saadia, Kimchi*), on which the כְּרוּבִים stood, and which they covered with their wings 25, 20; 37, 9, whence God was thought to speak 25, 22, Lev. 16, 2, Num. 7, 89; and therefore where כְּבוֹד יי׳, ἡ δόξα τοῦ Κυρίου, afterwards called the שְׁכִינָה, was enthroned. The most holy place was termed on this account בֵּית הַכַּפֹּרֶת 1 Chr. 28, 11, Targ. בֵּית כַּפּוֹרֵי for דְּבִיר (1 Kings 6, 5). The same explanation of the word is also given by the LXX in their ἐπίθημα (top-piece, cover); but it was afterwards glossed by ἱλαστήριον, according to the Hagada (Tanchuma, section va-Yakhel), in which it was derived from כִּפֶּר *to atone.* And this gloss was adopted by the New Testament (Hebr. 9, 5), the Syr. and the Vulg.

כָּפַשׁ (Kal not used) *tr. to tread down, to press down, to bend down; to press* or *stuff into, to fill in;* conseq. equivalent to כָּבַשׁ I., the Talm. כָּפַשׁ (Jebam. 107ᵇ) also meaning the same thing, and the Ar. كَبَسَ may be put beside it; according to others (in *Kimchi*) *to roll*, like the Ar. كفس III., as is alleged.

Hif. הִכְפִּישׁ *to press down, to bow down*, בָּאֵפֶר *in ashes* Lament. 3, 16; Targ. כְּנַע.

כָּפַת (not used) *tr.* 1. *to bind about, to tie about*, therefore *to encircle, to crown*, cognate in sense with כָּתַר, עָטַר; Ar. كفت the same. — 2. *to be round, ball-shaped*, identical with צָפַת (which see); deriv. כֶּפֶת = צֶפֶת belonging to כַּפְתֹּר I. — 3. *to bind together, to arrange, to regulate.*

כֶּפֶת *m.* a foundation word for כַּפְתֹּר I. (which see).

כְּפַת (*part. pass. m.* כְּפִת, which is then inflected as a verb) *Aram. tr. to bind, to fetter* Dan. 3, 21. More frequent in the Targ., Talm., Zabian. It also appears in Samar. with the meaning to stop, to hinder.

Pah. כַּפֵּת (*part. pass. m.* מְכַפֵּת, only *pl.* מְכַפְּתִין; *inf. constr.* כַּפָּתָה) *to bind strongly, to fetter* Dan. 3, 20 23.

כַּפְתֹּר I. (once plene כַּפְתּוֹר Am. 9, 1; *pl.* כַּפְתֹּרִים, with *suff.* כַּפְתֹּרֵיהֶם, כַּפְתֹּרֶיהָ; from כָּפַת) *m.* 1. *a pillar-top, chapiter, capital of a column*, so called from its roundness and ball-form. Over it were the סִפִּים (ressaults) Am. 9, 1. As it was a work of art and ornament, its lying on the ground, where hedge-hogs made their abode upon it, was used as an image of destruction Zeph. 2, 14. — 2. *an ornamental crown* of the golden candelabra Ex. 15, 31 33 seq.; LXX σφαιρωτήρ (once with Symm. ἱλαστήριον, because reading כַּפֹּרֶת), Vulg. *sphaerula*, and so the Targ. and Syr., all with relation to the proper etymology. The explanation *pomegranate-shaped* (Josephus), *apple-shaped* (*Saadia, Kimchi*), after the Aram. כּוּפְתָא, ܟܘܦܬܐ rose-cup, flower-calix, is merely from another application of the verb-idea; no other signification of the verb lying at the basis of it. The ground-element of the quadriliteral noun is כֶּפֶת = צֶפֶת (head-top), and ־ֹר is a formative noun-syllable.

כַּפְתֹּר II. (from כְּפוֹר, כְּפֹר 3) *n. p.* of the island *Crete*, which is termed אִי כַ׳ in Jer. 47, 4, the native land of a race

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of Philistines; *Gent. m.* כַּפְתֹּרִי, *pl.* כַּפְתֹּרִים Gen. 10, 14; Deut. 2, 23. As a race named פְּלִשְׁתִּים (which see) came out of כַּסְלֻחַ (which see), so a race of כַּפְתֹּרִים immigrated out of *Crete*, i. e. *Caphtor*, into the coast-territory of Palestine at the Mediterranean Sea reaching from Joppa to the boundary of Egypt Am. 9, 7. Accordingly Scripture recognises the immigrations of two races of the Philistines, from two directions. The Caphtorim destroyed the primitive inhabitants, the עַוִּים, who dwelt in villages as far as עַזָּה Deut. 2, 23; 1 Chr. 1, 12. As the name כְּרֵתִי, *pl.* כְּרֵתִים, meaning *Cretan*, *Cretans*, also appears for the Philistines (ap. LXX, Syr. and others) 1 Sam. 30, 14, Zeph. 2, 5, Ez. 25, 16 (where פְּלִשְׁתִּים stands in the parallel member of the sentence), if כַּפְתֹּר be not identified with Crete (כְּרֵת), we must still assume a third immigration. On the other hand it must appear strange that the Hebrews should have had two names (כַּפְתֹּר, כְּרֵת) for Crete. But since it cannot be doubted that the Cretans (כְּרֵתִים) formed a principal race of the Philistine population in the south of Philistia Ez. l. c. and Zeph. l. c. (LXX); and that David's body-guard consisted of them under the name of הַכְּרֵתִי (the Cretans) along with Philistines (הַפְּלֵתִי, made from הַפְּלִשְׁתִּי for the sake of assonance to הַכְּרֵתִי) 2 Sam. 8, 18; as the most southern part of Philistia was called because of this very race נֶגֶב הַכְּרֵתִי 1 Sam. 30, 14 (where it is plain from 30, 16 that Philistines are meant); as, according to an account in *Tacitus* (Histor. 5, 2) the inhabitants of Palestine (meaning Philistia, as he also identifies the Jews and Philistines) immigrated into it from Crete; and as the Philistine city עַזָּה according to Steph. Byz. (s. v. *Γάζα*) was early called *Minoa*, after Minos, king of Crete, for which reason the Cretan Zeus, i. e. מָרָן, was worshipped there (Steph. Byz. s. v. *Μινώα*): — the opinion already put forth by *Lakemacher* (Obs. philol. II. p. 11 seq.), *Calmet* (Bibl. Unters. III. 25) and *Rosenmüller* (Bibl. Alterthumsk. II. 2, 363; III. 385), that the island Caphtor as the home of the Philistines, can only be Crete, should probably be retained. The Hyksos-race of the Caphtorim that emigrated out of Egypt at a very early period and went to Crete (Gen. l. c.), for whom there was no room in the Egyptian home, gave the name אִי כַפְתֹּר to the island of Crete, among the Hebrews; and the Carian, Phenician, half-Semitic barbarian peoples mentioned by classical writers, the Eteocretes, the Cydonians, who are said to have inhabited the island before the Hellenes (Herod. 1, 173; Thukyd. 1, 8; Hom. Od. 9, 174 seq.; Strabo p. 475), may have been the Egyptian immigrant כַּפְתֹּרִים, as the immigrant פְּלִשְׁתִּים came at another time out of כַּסְלֻחַ direct, and not intermediately by Crete. See פְּלִשְׁתִּים, כַּר (כָּרִים). The ancients (LXX, Targ., Vulg. and others) understand by כַּפְתֹּר the coast-district *Cappadocia*, which tradition asserts to have been peopled by Egyptians or Semites. Others (Theodoret on Jer. l. c. and Is. 9, 12, among the moderns Schulthess, Swinton, Michaelis) understand it to be *Cyprus*, which is manifestly allied to it in name. But none of these explanations has so much in its favour as Crete.

As to the derivation and meaning of the word, it denotes, like כֹּפֶר (כְּפֹר), Greek *κύπρος*, *a cup*, *a basin*, *a calix;* and as in addition to the original name for Cyprus, proceeding out of the mythic period, חֵת, כֵּת (which see) there was still another appellation כֹּפֶר, so the neighbouring island of Crete which shared the same fate with respect to Egyptian-Semitic immigrations, had along with its very ancient name כְּרֵת (which see) another one כַּפְתֹּר, formed out of כְּפֹר (= כֹּפֶר 4) with an inserted *t* (ת), like צַנְתֹּר (same as צַנְתָּר) out of צְנֹר, עַשְׁתֹּרֶת out of עַשְׁרֶת (together with עַשְׁתָּרָה out of עַשְׁרָה); comp. עָרֵל Ez. 32, 27 *naked*, Syr. ܥܪܛܠ. The collateral forms *Κρύπτος* (i. e. *Κύπτρος*) and *Κράπαθος* (i. e. *Κάπαθρος*) for *Κύ-*

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προς, which existed in addition, as well as the old Cretan city *Aptera* (Strabo 10, 479 *ἡ Ἀπτέρα*) for *Καπτέρα* (where the Caphtorim that immigrated from lower Egypt may have first settled), have both preserved the name before us, and prove themselves to be identical; just as the old names כֵּת and כְּרֵת for the two islands of Cyprus and Crete are unquestionably identical; especially as by their position they belong together, and both received colonists from lower Egypt at a very ancient period.

כַּר (*pl.* כָּרִים; from כָּרַר I.) *m.* 1. *a sheep* (never a tender lamb), more than כֶּבֶשׂ (which see, and comp. כָּבַשׂ), the stronger, solid, especially the well-fed, fat animal (Targ., Syr., Ar.), of whose חֵלֶב and דָּם Scripture speaks Deut. 32, 14, Is. 34, 6; different from אֵילִים (rams), and עַתּוּדִים (he-goats) Ez. 39, 18; *a fat sheep*, intended for tribute 2 Kings 3, 4, or special booty 1 Sam. 15, 9 (Targ., Syr.) and for slaughter Jer. 51, 40; in Am. 6, 4 coupled with עֵגֶל מַרְבֵּק; also collect. *herds of fat sheep*. The Targ. has referred כָּרִים Ps. 37, 20 to this head; but it suits signif. 2. better. — 2. *a wether*, *he-goat*, *ram*, hence Ps. 65, 14 *the rams copulate* (see לָבַשׁ) *with the sheep* (Targ.). Fig. *an iron battering-ram*, an instrument used in besieging cities (along with מָצוֹר, דָּיֵק &c.) against the walls and gates Ez. 4, 2 and 21, 27 (Targ.); for which 26, 9 has מְחִי קֹבֶל (*counter-thrust*, *wall-breaker*). The Vulg. has *aries* (ferreus), *Jos. Kimchi* כֶּבֶשׂ after the Arab. كَبْش (ram and battering-ram); Greek *κριός* (see 2 Macc. 20, 8). — 3. *fat pasture*, *a luxuriant meadow*, *a green grass-plot*, כַּר נִרְחָב *an extensive*, *fat pasture* Is. 30, 23, Ps. 37, 20; probably also 65, 14, where the Syr. ܐܬܪܐ ܫܡܝܢܐ (fat district) correctly, and similarly the LXX. Comp. the noun כָּרָה. — 4. (*fat pasture-land*) *n. p. f. Caria*, *Καρία*, Caria, a land of Asia Minor in the south west, lying between Phrygia and Lydia, the inhabitants of which, afterwards celebrated in antiquity as mercenary soldiers and seamen, served foreigners, especially the Phenicians, and bore a principal part in the undertakings, wanderings and settlements of the people in whose service they were engaged. They spread themselves over the islands and coasts of the Mediterranean Sea (Syme, Rhodes, Carpathus, Crete), over the Peloponnesian coast (Hermione, Epidaurus), over the islands Cos, Calymna, Icaria, Samos, Chios and even as far as the remote coasts of Pontus, colonising the island of *Crete* (כְּרֵת) in particular. This is confirmed by the fact that both the Scripture (2 Sam. 20, 23 and 1 Kings 11, 4 19 compared with 2 Sam. 8, 18) identifies *the Carians* (כָּרִי) and *Cretans* (כְּרֵתִי), and also Herodotus (1, 171) regard the Cretans and Curetes as Carians. Phoenix and Cadmus also played a part in the old traditions of the Carians. The name כַּר frequently appears in the appellations of Carian places, e. g. in Cary-anda, Caropolis, Car-mylessus, Car-ura, Car-pathus, Car-is (Cos) &c. For the form and meaning see כָּרִי and כְּרֵתִי. — 5. prop. *something blown out*, *thick*, then metaph. *a blown out bolster*, a camel's saddle, for sitting upon, and thick enough for something to be hidden in it Gen. 31, 34. Targ. עֲבִיטָא, Syr. ܥܒܝܛܐ (Arab. غبيط), Arab. نردعة (*Kimchi* מִרְדַּעַת) the same; perhaps also the Ar. كُوْر and قَرّ (seat) are identical. The modern Hebrew pl. כָּרִים is *bolster* or *cushion*.

As to the manifold use of this noun in Hebrew, it is unquestionably of Semitic origin, and to be derived from the verb-stem כָּרַר I. (which see) that means *to be thick*, *fat*, *heavy;* metaphor. *to be strong*, *firm*, *powerful*, of animals; *to be fruitful*, *luxuriant*, of a land; *to be thick*, *blown out*, of things &c. — כַּר in signif. 1. (a fat sheep, fat wether) may have also existed in Phenician, and so too among the Carians (Hesych. s. v.), whose language was unintelligible to the Greeks (Herod. 8, 155), and whose land (Caria) was also called *Phenicia* according to Corinna and Bacchilides (Athen. 4. p. 174). The *κάρ*, *κάρον*, *κάρνος* adopted by the Greeks, and its

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softened form ἄρς, ἄρνος *sheep*, κριός (from καρ) *wether*, is taken from the Carian; and there is the closest connection between signif. 1. and 2. (as also in the case of כֶּבֶשׂ, which see, and comp. the Ar. signification). The transition to signif. 3. exists also in the case of שָׁמֵן and other cognate stems; and that the fruitful country inhabited by the Carians, so rich in pastures and well adapted for cattle might be so named, is shewn by the Hebrew names of places חֶשְׁמוֹן, חֶלְבּוֹן, חֶלְבָּה, חֶלֶב, אַחְלָב, חַשְׁמֹנָה (see also שְׁמַנִּים), for which numerous analogies present themselves in extra-Semitic tongues.

כֹּר (from כּוּר I., not from כַּר) *m.* prop. a deepened vessel (see קַב), then the later name of a measure for dry goods, containing 10 ephahs or baths, and = a חֹמֶר 1 Kings 5, 2 11; 2 Chr. 2, 9; 27, 5; Ez. 45, 14; Phenic. כֹּר, Aram. כּוֹר, ܟܘܪܐ, Arab. كُرٌّ (which is fixed in the Kamoos at 40 Artabs or 12 lasts) the same. From the Phenician it passed into Greek and Latin, κόρος, *corus*.

כְּרָא (Peal unused) *Aram. intr.* properly *to be turbid*, *to be dim by stirring*, of water, squalidum esse, identical with כָּאַר I. (Talm. כָּעַר), and with the organic root in עָ־כַר. Hence figur. *to be grieved*, *disturbed*, of the mind (רוּחַ), *to grieve;* Targ. כְּרָא, כְּרִי *to be pained*, *sorrowful* (on Prov. 14, 17; 23, 35), whence subst. כּוּרְהָן, כִּרְהָא sickness; Syr. ܟܪܐ the same. It is absurd to look for a connection of the word with כָּרַע (*Meier*).

Ithpe. אִתְכְּרִי (3 *fem.* אִתְכְּרִיַּת with the Targumic אִתְכְּרִיאַת) *to be grieved*, Dan. 7, 15 *my spirit was grieved*, i. e. I myself; רוּחִי = נַפְשִׁי.

כָּרַב (not used) *tr.* 1. *to seize*, *catch*, *lay hold of*, applied to a bird of prey (*Fürst*, Concord. p. 571); a genuine Semitic stem, which is also found, amid the modifications of the meaning of seizing or laying hold of, in tearing off, tearing away, tearing in pieces, in גָּרַף, גָּרַב, חָרַב I., קָרַב (belonging to עַקְרָב), and in the corresponding Aramaean and Arabic stems; the organic root presenting itself at the same time in רָף, רָב, in טָ־רַף, דָּ־רַב &c. proceeding from the same fundamental signification. In extra-Semitic languages the same stem appears with a like signification: in the Sanskrit *gṛibh*, Pers. گرفتن (giriften), Greek γρυπ, γρυφ, German *grip*, *krip*, *greif* &c. In the extra-Semitic comparison made for כְּרוּב by *Eichhorn* (Einleitung III. p. 80 ed. 4.), *Tychsen* (see *Heeren*, Ideen I. p. 386), *Vatke* (Bibl. Theol. I. p. 325) the Semitic origin of the stem is not perceived; and *Delitzsch* (Genesis II. p. 208) after *Fürst* (Concord. s. v.) first took the stem correctly for a Semitic one. — 2. *to tear up the soil*, *to plough*, a farther development of the original conception; Babyl. כְּרַב, Syr. ܟܪܒ, Arab. كَرَبَ the same; hence the Targumic כַּרְבָּא a ploughed field, كريب sulcus agri. — 3. Fig. *to be in anguish*, *to be seized with pains* or *suffering;* so in the Ar. كَرَبَ and كَرُبَ, comp. אָחַז. Deriv. כְּרוּב.

כִּרְבֵּל see כָּבַל I. *Pih.*

כֻּרְבַּל see כָּבַל I. *Puh.*

כַּרְבְּלָא (*constr.* כַּרְבְּלַת, *def.* כַּרְבַּלְתָּא; *plur.* כַּרְבְּלָן, *constr.* כַּרְבְּלָת, with *suff.* כַּרְבְּלָתְהוֹן) *Aram. f.* commonly *an upper garment*, *mantle*, Hebrew מְעִיל (1 Chr. 15, 27) Dan. 3, 21 (Syr.). But as the word לְבוּשׁ an upper garment (2 Kings 10, 22; Job 24, 7) follows, it is better to compare the Targumic כַּרְבַּלְתָּא, Syr. ܟܪܒܠܬܐ *the comb* (of birds), from its twisted form; and to translate *turban*, *tiara* (Gr. Veneta, Hebrew transl.), consequently a head-dress, from כָּבַל to wind, to bind, like the Hebrew מִצְנֶפֶת from צָנַף.

כָּרָה I. (*fut.* יִכְרֶה) *tr.* 1. *to dig*, בּוֹר, with חָפַר Ps. 7, 16; Ex. 21, 33; בְּאֵר Gen. 26, 25; Num. 21, 18; שִׁיחָה Ps. 57, 7; שִׁיחוֹת 119, 85; שׁוּחָה Jer. 18, 20; שַׁחַת

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Prov. 26, 27; also according to some *to cut out*, *to dig out*, קֶבֶר Gen. 50, 5 (LXX, J. Targ. I., Vulg., Saadia &c.) = חָצַב. — 2. Figur. a) *to dig*, i. e. *to bring to light*, *to lay bare*, רָעָה Prov. 16, 27, where the figure is taken from a pit, like חָפַר לְ Ps. 35, 7; b) *to dig out* = *to open*, *to make bare*, hence אֹזֶן Ps. 40, 7 *to open the ear* (comp. פָּתַח אֹזֶן Is. 50, 5, גָּלָה אֹזֶן 1 Sam. 20, 2); the LXX translating στόμα (to be read for σῶμα) δὲ κατηρτίσω μοι, may have read שְׂפָתַיִם כָּרִיתָ לִי; comp. Ps. 40, 10 שְׂפָתַי לֹא אֶכְלָא. On Job 6, 27 and 40, 30 see כָּרָה II. Deriv. מִכְרֶה and the proper name כְּרִית.

Nif. נִכְרָה (*fut.* יִכָּרֶה) *to be digged*, שַׁחַת Ps. 94, 13.

The stem כָּרָה (Targ. כְּרָא, whence כַּרְיָא a pit, Ar. كرا to dig out, and also like the Hebrew חָפַר Job 39, 21 to paw, to stamp, of the horse in his eager gallop for battle) is identical in its organic root with that in כַּר I., אָ־כַר, קָר, נָ־קַר, דָּ־קַר, קָעַר &c.

כָּרָה II. (*fut.* יִכְרֶה, but 1 *pers.* אֶכְּרֶה with Dagesh dirimens before ר, like 1 Sam. 28, 10; Job 9, 18; 17, 2) *trans.* 1. *to buy*, מַיִם Deut. 2, 6, קֶבֶר Gen. 50, 5 (Onk., Syr.), 2 Chr. 16, 14, אִשָּׁה Hos. 3, 2; with עַל of the person *to conclude a purchase upon* or *for one* Job 6, 27, parallel הִפִּיל (גּוֹרָל) עַל (to cast lots for one); 40, 30 *the companions* (parall. כְּנַעֲנִי) *conclude a bargain for him*, incorrectly translated by the LXX and Targ. *make a banquet* (see כֵּרָה), which suits neither 6, 27 where כָּרָה עַל appears, nor כְּנַעֲנִי. — 2. Like קָנָה, *to acquire*, *to take possession of*, *to appropriate*, to which some passages adduced under signif. 1. may be referred. Deriv. (according to *Kimchi*) מֶכֶר (out of מִכְרֶה, as מַעַן from עָנָה) Prov. 31, 10 = קִנְיָן *possession*, *acquisition*, and Num. 20, 19 *purchase-money*, a derivation from מָכַר not suiting there; but perhaps מֶכֶר Neh. 13, 15 16 is to be derived from מָכַר.

The stem כָּרָה II. = קָנָה II., Arab. كرا (to buy, to bargain for, to acquire), and identical in its organic root כַּר־ה with that in כָּ־כַר, שָׂ־כַר (Ezr. 4, 5), Aram. אֲ־גַר; Sanskrit kri i. e. kar, Pers. خريدن (khir-iden) the same. According to the Talm. (Rosh ha-Shana 26ᵃ) among the Phenician maritime cities (כְּרַכֵּי הַיָּם) כְּרָא still meant in the second century *the purchase*, after which כָּרִיתִי Gen. 50, 5 is explained.

כָּרָה (a fem. form of כַּר 3; *pl.* כָּרוֹת, as should be read for כְּרוֹת) *f. meadow*, *pasture-ground*, particularly a rich one, Zeph. 2, 6 = כָּרִים Ps. 65, 14, the form here selected on account of the accompanying synonymous constr. pl. נְוֹת = נְאוֹת, and with an assonance to כְּרֵתִים.

כָּרָה in בֵּית הַכָּרָה see בֵּית הַכֶּרֶם.

כֵּרָה (out of כִּרָּה, from כָּרַר II.) *fem.* prop. a company sitting round in a circle, a social dinner-circle, hence *a feast*, *a banquet*, 2 Kings 6, 23, as סַב (סָבַב) is also used of a company at table 1 Sam. 16, 11 (comp. Targ. and Zab. סְחַר to sit round in a social circle); whence the noun מֵסֵב Song of Sol. 1, 12 (and Talmudic מְסִבָּה, הֲסִבָּה). Derivative

כָּרָה (*fut.* הִכְרֶה) *denom.* (from כֵּרָה) *to give* or *prepare a banquet* 2 Kings 6, 23.

Hif. הִכְרָה (*inf. constr.* הַכְרוֹת) *to conduct to a banquet* (כֵּרָה) 2 Sam. 3, 35, for which the usual text has הַבְרוֹת (from בָּרָה).

כְּרוּב (*pl.* כְּרֻבִים; from כָּרַב) *m.* 1. prop. an abstract: the seizing, laying hold of (of large birds of prey), then commonly *a griffin*, winged or feathered beings of the bird-of-prey kind, which had to keep watch at the east side of the garden of Eden by the command of God, in order to debar the first beings, who had been expelled from the garden, from access to the tree of life Gen. 3, 24. In the same way, griffins lion- and eagle-shaped, which were supposed to be in the north of Europe (Herod. 3, 102. 116) or in the northern mountains of India (Ctes. Ind. 12) on the mountain of the gods there, were considered to

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be the appointed keepers of gold, according to the primitive traditions of the old world; and at Eden, as is well known, there was also a land of gold Gen. 2, 11. The γρῦπες (griffins) were sacred to the gods (e. g. Apollo, Minerva, Bacchus) in Greek mythology (see *Creuzer*, Symbolik II. p. 647; III. p. 159). Elsewhere the Cherub is represented as a being dedicated, crowned and anointed by God, כְּ מְמָשַׁח Ez. 28,14 (see מְמָשָׁח), i. e. a creature associated with God, destined for His vicinity, protecting and sheltering all around with its outspread pair of wings. The כְּרוּב הַסּוֹכֵךְ Ez. 28, 16 is enthroned *upon the holy mountain of God*, בְּהַר קָדְשׁ אֱלֹהִים Ez. 28, 14 or בְּתוֹךְ אַבְנֵי אֵשׁ 28, 16, i. e. upon הַר מוֹעֵד (Is. 14, 13), a mountain of the extreme north reaching up to heaven according to Asiatic tradition, which is called among the Zend-peoples the *Albordsh*, among the Indians the *Meru* (*Rhode*, Heil. Sage p. 230 seq.); or rather, it was supposed to be enthroned upon the top of it, whose dwelling was made unapproachable by the fiery stones there (see אַבְנֵי אֵשׁ), i. e. the fragments of the fire-vomiting mountain lying about there, though itself walks up and down, ib. 28, 14 16. To such a Cherub, the king of Tyre is compared, who guards his treasures in the fortress of the insular Tyre, and shelters his distant colonies, while he is himself unassailable. — 2. In imitation of this old symbolism of Cherubim belonging to God, two כְּרוּבִים artificial figures with outspread wings were put upon the ark of the covenant Ex. 37, 7 seq. 1 Kings 6, 23 seq., between or upon which Jehovah was supposed to be throned. Hence He is called יֹשֵׁב הַכְּרוּבִים 1 Sam. 4, 4, 2 Sam. 6, 2, Is. 37, 16, Ps. 80, 2; and in the theophany he rides upon them 2 Sam. 22, 11, Ps. 18, 11 (with an assonance to רָכַב). Accordingly they appear as the bearers of Jehovah and his throne, are mediums of the presence and dominion of God, in the temple as well as in the world, as Philo already intimates in part (Opp. I, 143); and were even identified with the divine chariot (מֶרְכָּבָה) 1 Chr. 28, 18. — These representations of the Cherub have numerous analogies in Egyptian and Asiatic, especially old Assyrian monuments; though that does not prove that Hebrew ideas were modelled after them. — 3. A farther description and portraiture of the Cherub is found in the visions of Ezekiel Ez. ch. 1 and 10. According to him, when Jehovah appears in the thunder-cloud and the storm which blows from the high mountains of the north (comp. Ps. 18, 11; 50, 3; Nah. 1, 3; Job 37, 22; 38, 1), the cherub is a being shining like burning brass (Ez. 1, 7), a living creature (חַיָּה, ζῷον) of human form 1, 5 and 10, 20, with four faces (on account of the four winds of heaven Zech. 6, 5), and four wings 1, 6, so as not to be obliged to turn with the course of the world 1, 12 and because he takes the attribute of God, as belonging to his vicinity, so that he has all before him, with no behind and before; his two feet, without any bend of knee, are upright and straight, so as to be able to go with ease to any quarter of the heavens, having no behind, for which reason they are rounded off in due proportion like those of a calf. On the other hand, the four hands that project under the wings are those of a man 1, 8. The four faces are those of a man, a lion, an ox, and an eagle, 1, 10, typifying kingly power manifesting itself in strength (Prov. 19, 12; 20, 2; Hos. 11, 10; Am. 3, 8), divine rule (a lion); the divine power of vision (Job 39, 29) into the far distance (the eagle); divine intelligence (Prov. 30, 2; Job 32, 8) and insight (man); the creation and preservation of the world (ox). And so also the remarkable portraiture in the two chapters just mentioned (ch. 1 and 10), which were probably occasioned by the Cherub-forms pictured on the walls and doors of the historic temple (1 Kings 6, 29; 2 Chr. 3, 7). — 4. *an ox*, properly a ploughing one Ez. 10, 14, for which the parallel place 1, 10 has שׁוֹר. — 5. *n. p.* of a locality along the river כְּבַר, where was a colony of exiles Ezr. 2, 59, Neh.

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7, 61, mentioned along with תֵּל מֶלַח, תֵּל חַרְשָׁא, אַדָּן or אַדּוֹן and אִמֵּר (the latter therefore are not to be looked upon as the names of persons).

Etymologically, כְּרוּב may very well be explained as coming from כָּרַב according to the signification already unfolded; the interpretation suiting the symbolism of the Cherub. The derivation from כָּרַב meaning, agreeably to the Syr. ܟܪܒ, to be strong, powerful, whence ܟܪܘܒܐ powerful; the putting of it with קָרוֹב (Hyde) near; or the supposition that it is a transposition from רְכוּב riding-beast, or according to the Ar. كَرِيب ship; — all these and like etymologies are to be rejected.

כָּרוֹז (*def.* כָּרוֹזָא) *Aram. m. a herald, a crier*, Dan. 3, 4; Syr. ܟܪܘܙܐ, Ar. كَارِز; Greek κήρυξ used for herald, preacher, proclaimer, praiser &c.; Pers. خروس *a cock*, i. e. caller.

כְּרַז (Pe. unused) *Aram. intr. to cry out, to proclaim, to cry aloud*, cogn. in sense with קָרָא, قَرَأَ &c.; this idea lying generally and onomatopoeically in the organic root *kar*, *gar* or *rag*, *rach* (comp. Hebr. גָּעַר, קָרָא, עָ־רַג, שָׁ־רַק, צָ־רַח, עָ־גַר); but in its enlarged state by means of ז (also in the Targ. [on Jon. 3, 7, Prov. 1, 21] and Talmud, Syr. ܟܪܙ, Zab. ܟܠܙ [*l* interchanged with *r*] and the Ar. كَرَزَ accordingly) to be derived perhaps, in the first instance, from the Greek κηρύσσ-ειν, with which comp. Sanskrit *kruç*, Zend. *khres*, Pers. *giris*-ten, Greek κρίζω, κράζω, Coptic κρωϣ (to flatter, i. e. to praise aloud) &c. Deriv. כָּרוֹז.

Af. אַכְרֵז *to announce, to make known*, with עַל of the person Dan. 5, 29.

כָּרִי *Gentile m.* (from כַּר 4), *a Carian*, commonly (like כְּנַעֲנִי Gen. 12, 6; 13, 7) collect. *the Carians*, a body-guard of queen *Athaliah*, Ahaziah's mother, who had usurped the throne, after destroying all who had even by possibility any claim to the throne (884-878 before Christ), and whom the high-priest *Jehoiada* caused to be slain after he had gained over the principal men (גִּבֹּרִים), the Carian body-guard (כָּרִי), and the other satellites (רָצִים which see) 2 Kings 11, 4 19. The Chronicle-writer puts אַדִּירִים (*heroes*) 2 Chr. 23, 20 for כָּרִי, because the latter word might be no longer clear to him; the Carian body-guard being looked upon as such. Elsewhere, this name of a division of the body-guard (הַכָּרִי) appears with the others הַפְּלֵתִי (which see) only in the K'tib 2 Sam. 20, 23, for which the K'ri has here and in other places the synonymous הַכְּרֵתִי (which see). The Carians, as well as the Cretans who were either allied to or identical with them (Herod. 1, 171-173; Strab. 14, 2), a very old warlike migratory people, were taken, in the very earliest period by African and Asiatic rulers as body-guards and hired soldiers. Already did they man Minos's ships (Herod. 1, 171), served as mercenaries in Egypt (ib. 2, 152-3), in Cyprus (ib. 5, 111) and in the trading colonies of the Phenicians (Thucyd. 1, 8). Out of this warlike people, commonly adduced by the name of כְּרֵתִי, king David also selected his body-guard (2 Sam. l. c.). To this class the רָצִים (which see) even in the time of Saul (1 Sam. 22, 17) may have belonged; and that David liked to take the warlike associates who protected his person from foreign peoples is plain from the fact that he had enlisted a troop of Philistines in גַּת 600 men strong and ready for battle (2 Sam. 15, 18, where the LXX, Vulg. and Joseph. translate correctly according to the sense *valiant warriors*, without reading גִּבֹּרִים). There were also foreigners in his army of heroes, or among his choice soldiers; such as ʿAmmonites (2 Sam. 23, 37), Hittites (23, 39), Moabites (1 Chr. 11, 46) and others. See פְּלֵתִי and כְּרֵתִי.

As to the explanations offered, the Syr. takes כָּרִי in the sense of רָצִים, *Kimchi* as = כָּרִים *rams, he-goats*, fig. *warriors; Hiller* and *Ewald* as = *bought slaves*

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(from כָּרָה II.); *Gesenius* as = *executioners*. But as the right view has been already perceived by some, after the example of *Kimchi* in his Dictionary under כָּרַתִי, and as כָּרִי is interchanged synonymously with כָּרֵתִי, I considered it advisable to develop the explanation which has been given.

כָּרִים in בֵּית הַכָּרִים, see בֵּית הַכֶּרֶם.

כְּרִית (*ditch, water-trench*) *n. p.* of a brook (נַחַל) with a deep channel, east of Jordan (קִדְמָה עַל־פְּנֵי הַיַּרְדֵּן), in the neighbourhood of which the prophet Elijah kept himself in concealment, and which, though abounding in water at other times, dried up with continued drought 1 KINGS 17, 3 5, comp. 17, 7. Probably it is the brook springing eastward of שֹׁמְרוֹן out of a pond-like source, and flowing with a short course down from mount Adshlûn into the Jordan, at whose springs lie the ruins of a place *Mar Elia* (מַר אֵלְיָהּ). Accordingly the brook *Cherith* would be situated sideways between שֹׁמְרוֹן and תִּשְׁבֵּה in Gilead, in the district to which the narrative refers. *Robinson* looks upon it as identical with *Wady Kelt*, near Jericho (Bibl. Res. II. p. 288).

כְּרִיתוּת (also כְּרֵתוּת; *pl.* כְּרִיתֻתִים) *f. separation, division*, of marriage, hence סֵפֶר כְּ DEUT. 24, 1, Is. 50, 1 *a book* or *bill of divorce* (comp. MATTH. 19, 7); pl. JER. 3, 8.

כָּרַךְ (not used) *trans.* 1. *to veil, to clothe, to cover*, with a mantle, a hood &c.; comp. Babyl. כְּרָךְ, Syr. and Zab. ܟܪܟ to surround, to bind about, to enfold, to enwrap, to encircle, Zab. ⱞⱣⱣⱁⱞ a circle, Ethiop. circular seat, comp. Targ. כְּרִיךְ surrounding, encircling, round about, כְּרִיכָא a sheaf-bundle &c. — 2. *to enclose, to surround, to make secure all round*, with walls, fortifications; Phenic. כָּרַךְ, Aram. כְּרַךְ the same. Derivat. כָּרָךְ (*constr.* כְּרַךְ).

Hif. הִכְרִיךְ (not used) like Kal; derivat. תַּכְרִיךְ.

This stem is abridged from כָּרְכַּר (from כָּרַר II.), like שָׁרַשׁ out of שָׁרְשַׁר from שָׁרַר, Aram. זָרַז out of זַרְזַר (Hebr. זִרְזֵר). Hence it properly belongs to כָּרַר II.

כָּרָךְ (*constr.* כְּרַךְ, in compounds כַּרְכְּ; not used) *m. a city fortified and walled round; a fortress, citadel, castle.* For the old רַבָּה (which see), עָר and עָר מוֹאָב (which see) was used, together with רַבַּת מוֹאָב and לְחֵיוֹת מוֹאָב, in later times also the name כָּרָךְ citadel, fortress (Aram. כְּרַכָּא דְמוֹאָב, *Χαραχμωβα* in Ptolem. and Steph. Byzant.); in profane writers Karrak, Kerek, Krack, Crac, Charac. The same word was applied in many other ways to denote strong cities, towers and castles. Phenic. כְּרָךְ (fort) n. p. m. (Kit. 25); כְּרְכִי (Carage) n. p. of a city in Byzacium; כַּרְכֶּן, כַּרְכֵּן (Carcina) n. p. of a strong island near Africa; כַּרְקְמָא (Carcoma) = כַּרְכְּ־קָמָא (tower of the height, i. e. high tower) n. p. of a Mauritanian city (Ptol.). Syr. ⱞⱣⱣⱁⱞ castle. Comp. כַּרְכְּמִישׁ.

כָּרְכַּב (not used) *intr. to be round, circular, enclosed round about;* Zab. and Arab. the same. Hence

Pih. כִּרְכֵּב (not used) *to surround, to enclose, to include, to draw a border round;* deriv. כַּרְכֹּב.

The proper stem is כַּב (i. e. כָּבַב which see) enlarged by the insertion of *r*, so that Pihel has arisen out of כִּכֵּב (for כִּבְכֵּב), and the Dagesh is compensated for by the *r* inserted (see the noun). To take it as a combination of כָּרַךְ and כָּבַב, which some do, is unnecessary.

כַּרְכֹּב (with *suff.* כַּרְכֻּבּוֹ, from כִּרְכֵּב which see) *m. a border, margin* Ex. 27, 5; 38, 4; Targumic סְוּבְבָא.

כַּרְכֹּם (with a *suff.* it would be כַּרְכֻּמּוֹ) *masc. Indian saffron, Crocus, Turmeric*, originally a dye-stuff; then sweet-smelling water, ointment, oil &c. prepared from it, SONG OF SOL. 4, 14, adduced with nard, calamus &c.; Targ. כַּרְכְּמָא (def. כַּרְכֻּמָא), adj. כַּרְכּוּמִי, verb. denominat. כִּרְכֵּם; Syr. ⱞⱣⱣⱁⱞⱣⱁⱞ, Ar. كُرْكُم, Armen. *khekhrym* the same. The word, like the

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plant, came from India; the Sanskrit *kankuma* (Crocus sativus) was changed among the Phenicians into carcom (כַּרְכֹּם) and crocom (כְּרֹכֹם); out of which has arisen the Greek *κρόκος*, Latin *crocus* (by rejecting the concluding *m*), Arab. كُرْكُم a sweet-smelling plant (*m* changed into *b*), زَعْفُون (out of قَرْقُون, *m* changed into *n*, the first *k* falling away) crocus; (out of this comes the denom. زعفن to colour with saffron) &c.

כַּרְכְּמִישׁ (also כַּמִּשׁ, contracted out of כַּרְכְּמוּשׁ and כְּמוּשׁ = כְּמִישׁ, Syr. ܟܪܟܡܘܫ: *citadel of Chemosh*) *n. p.* of the well-known and large city *Circesium* (*Κιρκήσιον*, Cercusium) in Mesopotamia, at the junction of the Chaboras with the Euphrates, on an island formed by the two rivers; also the name of an important Mesopotamian territory which was conquered by the Assyrians Is. 10, 9. At a later time this Assyrian fortress was besieged and taken by Necho, king of Egypt 2 Chr. 35, 20, but was afterwards recovered by Nebuchadnezzar Jer. 46, 2. This place is called in the Midrash (on Echa 1, 15) after the Greek קִרְקֶסְיוֹן, Ar. قرقيسيا.

כַּרְכַּס (old Persian; *a severe one*) *n. p. m.* of a Persian סָרִיס at the court of king אֲחַשְׁוֵרוֹשׁ Esth. 1, 10. For the meaning, comp. the Sanskrit karkaça *severe*.

כִּרְכֵּר a reduplicated Pihel-form of כָּרַר II., which see.

כִּרְכָּרָה (only *pl.* כִּרְכָּרוֹת; from כִּרְכֵּר belonging to כָּרַר II.) *f. a female runner*, of the swift-running female camel (*Ibn Sarûk*, *Ibn Esra*); hence *a dromedary*, Is. 66, 20, comp. Herod. 3, 103.

כָּרַם I. (not used) *tr.* same as כָּרַב (*b* passing into *m*) *to break through*, *to cut through*, the soil; *to furrow*, *to labour*, *to plough*, fruit-land; hence *to prepare*, *to cultivate*, *to make fruitful*, garden- and vineyard-land; comp. Ar. كَرُمَ fruitful, of land; كَرَم fruitland, مَكْرُمَة furrowed, digged, made fruitful. Deriv. כֶּרֶם, כֹּרֶם, כַּרְמֶל signif. 1-4.

כָּרַם II. (not used) *intrans.* 1. *to be bright red*, of scarlet or carmine colour, distinct from blue and red purple (תְּכֵלֶת, אַרְגָּמָן). The original verb-idea is *to glow*, *to burn*, then *to give light*, *to shine*, *to glitter*, whence again arises *to be of a fiery colour*, *to be red*, *to be scarlet-coloured*; comp. Hebr. זָהַר and Targ. זְהוֹרִי carmine red, Arab. وَجَمَ or أَجَمَ along with جَحِمَ to glow, to burn, whence جُوحَة the red rose. Deriv. כַּרְמִיל and כַּרְמֶל 5. — 2. *to be noble*, *generous*, prop. to shine, like חָרַר (which see) to glow, to give light, as a stem to חֹרִי *noble*, *free*. Deriv. n. p. כַּרְמִי.

For the explanation of the stem we may either look upon כָּרַם as transposed from כָּמַר (= חָמַר, Targ. גְּמַר to glow, to burn, to be fiery red, Arab. حَمَرَ rubuit, غَمَرَ to be a yellowish red), or we may compare it with the Ar. كَرُمَ (to be noble, distinguished, great-minded) having for its fundamental signification to shine, to lighten. But it is better to take כָּרַם as an independent verb with the meaning just given to it; whose organic root כ־ר־ם is also found in רָם II. (to רָמוּת) and רָמַ־ה IV. (to רָמוּת Ez. 32, 5), Arab. رَمَ and رَمِيَ (to be bright-red, blood-red).

כֶּרֶם (with *suff.* כַּרְמִי; *plur.* כְּרָמִים, *constr.* כַּרְמֵי; from כָּרַם I.) *m.* (*fem.* only in Is. 7, 2 3) 1. *fruit-land*, *garden-land*, generally well-cultivated, fruitful land, consequently a stronger word than שָׂדֶה Ex. 22, 4, 1 Sam. 22, 7, Jer. 35, 9, or גִּנָּה חֶלְקַת Job 24, 18, but different from גִּנָּה Amos 4, 9. כֶּ֫רֶם זֵית *an olive-plantation* Judges 15, 5, though כֶּרֶם does not stand elsewhere in the construct state to זֵית, but beside it Deut. 6, 11; Josh. 24, 13. — 2. *a vine-yard* Lev. 19, 10; 25, 4; Deut. 24, 21; fully כֶּ֫רֶם חֶמֶד Is. 27, 2, for which it is better to read with the LXX כֶּ֫רֶם חֶמֶד (after Am. 5, 11 and the analogy of שְׂדֵי חֶמֶד). Fig. of the Israelite people Is. 3, 14; 5, 1. In rural language: *a beloved possession*, *one beloved*

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Song of Sol. 1, 6; Jer. 12, 10; גֶּן also being so used. — 3. in בֵּית הַכֶּרֶם (which see) *n. p.* of a city not far from תְּקוֹעַ Jer. 6, 1, situated on a mountain; which was the chief place of a פֶּלֶךְ after the Babylonian exile Neh. 3, 14; Phenic. בת כרם (Beth Kerm, Bthekerm, Bsek., Sek., Segerm) n. p. of a locality in Byzacium. As there was also a בֵּית כֶּר (1 Sam. 7, 11), and as כְּרָיִם and כְּרָה were also used for כֶּרֶם of the proper name, the view (*Fürst*, Concord. s. v.), that כֶּרֶם may possibly be a farther development of כָּר, is not to be wholly rejected. Ar. كَرْم, Targ. כַּרְמָא, Syr. ܟܪܡܐ the same. — 4. a ground-word for כַּרְמֶל and כַּרְמִיל which see.

כֶּרֶם (denomin. from כֶּרֶם, like בֹּקֵר from בָּקָר, סֹפֵר from סֵפֶר) *m. a vine-dresser*, Jo. 1, 11, coupled with אִכָּר Is. 61, 5 and יוֹגֵב Jer. 52, 16.

כַּרְמִי (*a noble, distinguished one;* from כֶּרֶם II.) *n. p. m.* Gen. 46, 9; Josh. 7, 1; *patronym.* כַּרְמִי (for כַּרְמִיו) Num. 26, 6.

כַּרְמִיל (from כֶּרֶם, from כָּרַם II., with the termination ־יל, as in פְּתִילִים) *m. carmine, scarlet colour*, and then the cloth coloured with it 2 Chr. 2, 6. 13; 3, 14. To dye stuffs with crimson- and purple-colours was a peculiar employment of the Phenicians (not Persians); the scarlet-yielding insect, together with the plant it inhabits, is found in Palestine and hither Asia; and the derivation should therefore be looked for in Semitic alone. Out of *Karmil* came the Armenian *Karmir* (*l* changed into *r*), then our *carmine* (*l* changed into *n*). The Sanskrit kṛimiǵa, Pers. كِرْمِ i. e. *worm-produced*, from which the German "Kermes" comes, coincides but partially and accidentally with Karmil.

כַּרְמֶל (formed from כֶּרֶם with the formative-syllable ־ֶל, like עַרְבֶּל, אַרְאֶל; with *suff.* כַּרְמְלוֹ) *m.* prop. same as כֶּרֶם fruit-land, garden-land, well cultivated land, luxuriant plantation, hence 1. *a fruitful field, fruitful land*, i. e. adapted for agriculture 2 Chr. 26, 10, opposed to מִדְבָּר Jer. 2, 7 (comp. 2, 6); 4, 26; (hence מִדְבָּר and כַּרְמֶל *everywhere* Is. 32, 16); different from הָרִים (for vines) 2 Chr. l. c. This signification appears very obvious when כַּ is contrasted partly with the wild, unfruitful לְבָנוֹן, for which מִדְבָּר also stands, partly with the יַעַר Is. 29, 17 and 32, 15, יַעַר (the dense, agreeable plantation of a park, comp. Eccles. 2, 6) being there considered better than כַּרְמֶל; hence יַעַר כַּ *a thick garden forest*, applied to the thick terraces of Lebanon abounding in vegetables 2 Kings 19, 23, Is. 37, 24, i. e. יַעַר forms a part of כַּ Mic. 7, 14. Also *vineyard-land* Jer. 48, 33. עָרֵי הַכַּ Jer. 4, 26 are identical with עָרֵי הַמִּסְכְּנוֹת 1 Kings 9, 19, 2 Chr. 17, 12, i. e. cities in which the productions of כַּרְמֶל are kept for times of need, comp. 2 Chr. 32, 28. Hence the fruitful Canaan is called אֶרֶץ הַכַּ Jer. 2, 7; the Moab-territory rich in vines כַּ alone Jer. 48, 33 (where the LXX take it incorrectly as a proper name), Is. 16, 10. Fig. כְּבוֹד כַּ Is. 10, 18 *the splendour of the field of trees*, i. e. the splendid warlike masses, these being also called כְּבוֹד יַעַר. — 2. *garden-land grain*, corn got from good garden-like plantations, which is better than field-grain, and which is either eaten roasted, or pounded to groats Lev. 23, 14; coupled with קָלִי and לֶחֶם, 2 Kings 4, 42; גֶּרֶשׁ כַּ Lev. 2, 14 *grits of garden-grain* (Targ., Syr., *Ibn Ganâch*). Thus כַּ represents not merely vine-yard plantations, forests &c. but also the finer soil for producing grain. The ancients merely guess in their explanations. — 3. (*the fruitful mountain;* with *a* of motion כַּרְמֶלָה 1 Sam. 25, 5) *n. p.* of a celebrated promontory situated south of the bay of Acco, on the southern border of Asher Josh. 19, 26, commonly with the article הַכַּרְמֶל *the Carmel-mountain*, fully הַר הַכַּ 1 Kings 18, 19, in whose neighbourhood lay the city יָקְנְעָם (which see), and which towers above its environs Josh. 12, 22; Jer. 46, 18. Nabal had his stock of cattle on Carmel, because of the good pasture there 1 Sam.

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25, 2, as well as his country house 25, 36; and the beauty of the excellent plantations of Carmel (הַכַּרְמֶל) is figuratively applied like that of the cedars of Lebanon Is. 35,2, being also represented, with בָּשָׁן, הַר אֶפְרַיִם, גִּלְעָד &c. as an admirable pasture-district JER. 50, 19; Is. 33, 9; NAH. 1, 4. כַּ׳ is described as a watch-tower appearing to look out into the Mediterranean Sea, and to walk JER. 46, 18. In the middle of Carmel there was also a place of worship, where Jehovah was enthroned MIC. 7, 14; hence Elijah 1 KINGS 18, 19 20 42 and Elisha 2 KINGS 2, 25 and 4, 25 chose it as their temporary abode in order to verify there the Jehovah-worship. Even in *Vespasian's* time there still existed an altar in the place, as formerly (*Tac.* Hist. 2, 78; *Suet.* Vesp. 5), and an oracle (*Jamblichus* in his life of Pythagoras ch. 3). — 4. (with *a* of motion כַּרְמֶלָה) *n. p.* of a mountain-city west of the Dead Sea, south-east of Hebron, belonging to Judah JOSH. 15, 55, now el-Kirmel. *Gent. m.* כַּרְמְלִי 1 SAM. 30, 5, 2 SAM. 23, 35, *fem.* כַּרְמְלִית 1 SAM. 27, 3. — 5. same as כַּרְמִיל *crimson-splendour*, to which shining hair is poetically compared (*Ibn Ganâch*), SONG OF SOL. 7, 6; parallel אַרְגָּמָן (of locks). But as dark hair was highly esteemed by the ancient Hebrews (SONG OF SOL. 5, 11), only dark purple can be meant here by אַרְגָּמָן and כַּרְמִיל = כַּרְמֶל, of which Pliny says (H. N. 9, 38) *nigricans adspectu idemque suspectu refulgens;* and accordingly πορφύρεος is interchanged with μέλας (see the Greek Lexicons); comp. *purpurea coma* Propert. 3, 17, 22.

כָּרַן (not used) *tr.* same as the Arabic قَرَنَ *to bind, to knot together, to unite*, derivative

כֶּרֶן (*union, companionship*, concrete *companion*, comp. Ar. قَرِين an associate) *n. p. m.* of a Horite GEN. 36, 26.

כָּרַס (not used) *intr. to be high-arched*, or *raised up in a round shape*, כֶּרֶשׁ (which see) being similarly applied, e. g. to the rounded belly, to a round and raised seat &c.; Arab. كرش and كرس, Aram. כְּרַס, כְּרֵשׁ the same; Phenic. כָּרָס to be thick, fat, whence כֶּרֶס thickness, fatness, in the proper name כַּרְסְכָל (karsikâl, i. e. having thickness = *a thick one*, comp. אַרְכָּל having strength, force, a strong one, a giant, an epithet of Hercules: כָּל part. of כּוּל) Tug. 4. Deriv. כִּסֵּא (out of כִּרְסֵא, כִּרְסָה).

כֵּרַס (not used) *Aram. intr.* same as Hebr. כָּרַס. Deriv. כַּרְסָא.

כָּרְסָא (with *suff.* כָּרְסְיֵהּ, *pl.* כָּרְסָוָן) *Aram. f. a throne, a seat of judgment*, DAN. 5, 20; 7, 9; like the Hebr. כִּסֵּא. The form comes from כַּרְסָא (Syr. and Arab.).

כִּרְסֵם see כָּסַם.

כָּרַע (*fut.* יִכְרַע, 1 *p.* אֶכְרְעָה; *part. m.* כֹּרֵעַ, *pl.* כֹּרְעִים, *fem. pl.* כֹּרְעוֹת; *inf. constr.* כְּרֹעַ) *intr. to kneel down, to sink down*, עַל־בִּרְכַּיִם (*on the knees*), in order to drink water out of the brook JUDGES 7, 5 6; in order to entreat and pray 1 KINGS 8, 54; 2 KINGS 1, 13; EZR. 9, 5; *to bend*, of one that has been mortally wounded JUDGES 5, 27, stronger וַיִּפֹּל *to sink down* 2 KINGS 9, 24; JOB 4, 4; *to be overthrown* Is. 46, 1 2, parallel קָרַס; of the stumbling Ps. 20, 9; לָטֶבַח (to the slaughter-bench) Is. 65, 12; *to crouch, to lie down, to cower*, of a lion GEN. 49, 9, NUM. 24, 9, coupled with שָׁכַב, רָבַץ; *to bend oneself*, in order to pray to, with לְ Is. 45, 23, 1 KINGS 19, 18 or לִפְנֵי of the person Ps. 22, 30; 95, 6, or absol. 2 CHR. 29, 29; to shew reverence ESTH. 3, 2 5; 2 CHR. 7, 3, coupled with הִשְׁתַּחֲוָה; *to be bowed, bent, humbled*, Is. 10, 4 *except that they are bowed among the prisoners*, i. e. they will march on with the prisoners of war. Metaphor. a) כָּ׳ עַל־אִשָּׁה JOB 31, 10 *to kneel upon a woman*, i. e. eam comprimere, Greek κατακλίνειν; b) of those writhing in pain 39, 3, 1 SAM. 4, 19, *to kneel down*, in order to bring forth. Deriv. כֶּרַע.

Hif. הִכְרִיעַ (*inf. constr.* הַכְרִיעַ, *fut.* יַכְרִיעַ) *to make bow down*, an enemy, i. e. to subdue, to conquer Ps. 17, 13; 18, 40; *to cast down, to prostrate* 78, 31; fig. *to afflict, to grieve* JUDGES 11, 35.

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As to the original signification of the stem, the Targ. and Sam. כְּרַע (to bend, to lie down, comp. *κύπτω* i. e. caput declino), the transp. Ar. رَكَعَ (to be bent, with age or in prayer), and the perhaps cognate כָּנַע (which see) point to the meaning given; and the nouns derived from the verb, such as the lower part of the thigh, the shin-bone, the leg for leaping (of the locust), the foot (of animals), Ethiop. the elbow, and also the Ar. كُرَاع defile, كرعان an urchin, confirm the fundamental signification.

כָּרַע (only *dual* כִּרְעַיִם; from כְּרַע) *f. the two lower thighs* or *shanks* Lev. 1, 13; Am. 3, 12; *the legs for leaping*, of the locust Lev. 11, 21; so called from the bent form, or because one sinks down upon them; Ar. كُرَاع the same.

כַּרְפַּס (Persian) *m. cotton, cotton-stuff*, Esth. 1, 6, Pers. كرباس; comp. Sanskrit karpâsi, *cotton-shrub*, kárpâsa, *cotton*. The thing along with the name came out of Persia to the Phenicians (כַּרְפֵּס), Arabians (كُرْسُف), Greeks (*κάρπασος*) and Romans (carbasus). The classical writers describe this kind of flax as a production of the East (*Celsii* Hierobot. II, 157).

כָּרַר I. (not used) *intr.* 1. *to be firmly wound together, to be firmly drawn* or *bound together*, hence *to be puffed*, of a bolster (comp. קָוָה). Derivat. כַּר 5. — 2. *to be thick, fat, well-fed*, of sheep, developed out of signification 1 (comp. כָּסַל 1. to be thick, fleshy, fat, with the Arab. كتل to draw or heap together). Derivat. כַּר 1. — 3. *to be fat, fruitful, rich in grass*, of a district (comp. כָּסַל 2, where corporeal density and fatness are transferred to the fatness and fruitfulness of the ground). Derivat. כַּר 3 and 4. and כָּרָה. — 4. *to be strong, powerful, vigorous* (comp. כָּסַל, חָזַק and קָוָה). Derivat. כַּר 2.

The organic root כַּר with the fundamental signification already given and strongly expressed in derivatives, is identical with that in קַר and יְקַר (which see).

כָּרַר II. (not used) *intrans.* 1. *to be round, circular*, of a cake, a round mass of metal; *to be encircled, enclosed*, of a district. — 2. *to move round, to turn in a circle* (comp. the same ulterior development of the idea in חָגַג); metaphor. *to run swiftly*, the figure taken from a circular course, the same metaphor being also in דָּהַר (דּוּר); Ar. كَرَّ, كرى, كار, كرا the same. — 3. *to bind about, to enclose, to cover around*, an organic root to כָּרַךְ.

Pih. (redupl.) כִּרְכֵּר (*part.* מְכַרְכֵּר) 1. same as Kal in signif. 1. Deriv. כִּכָּר (from כִּרְכֵּר). — 2. *to run*, 2 Sam. 6, 14 16, for which 1 Chr. 15, 29 has רָקַד. Deriv. כִּרְכָּרָה.

כָּרַשׁ (not used) *intr.* same as כָּרַס; Ar. كَرَشَ to draw together or contract, to collect, as a condition of density and thickness; hence كَرِش troop, belly, pocket, purse, كُرْز the same. Derivative

כֶּרֶשׁ *the paunch, belly* Jer. 51, 34, a vulgar expression for בֶּטֶן; Aram. כְּרַס, כַּרְשָׁא, Ar. كرش the same; in the Mishna applied to a pregnant body.

כַּרְשְׁנָא (old Persian) see כּוֹרֶשׁ.

כּוֹרֶשׁ (together with כְּוֹרֶשׁ; old Persian) *n. p. m. Cyrus, Κῦρος*, an honorary name of the celebrated Persian king, as the conqueror of idolatrous Babylonia and deliverer of the Hebrew exiles, called by the prophets רֹעֵה יְיָ, מְשִׁיחַ Is. 44, 28; 45, 1; often mentioned in the history of the returning Hebrews Dan. 1, 21; 6, 29; 10, 1; Ezr. 1, 1 7 8; 3, 7; 4, 3 5; 5, 13 14 17; 6, 3 14; 2 Chr. 36, 22 23. The chief river of ancient Iberia and Albania, which flows into the Caspian sea, was called after this celebrated Persian king, *Κῦρος*, Cyrus (now *Kur*), when he had determined to conquer the land of Scythia (*Amm.* 22, 5); Median colonies generally being there. The same name was borne by a river

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in northern Media (Ptol. 6, 2, 1), and by one in Persia at Pasargadae (Strab. 15, 729); just as rivers received their names from Cambyses, Ochus and other princes. As to the meaning of the name, the ancients (Ctes. ap. Plut. Anton. in Opp. I. p. 1012; Hesych. s. v.; Etym. Magn. s. v.) have already observed, that it is an expression for *the sun*, Cyrus having been called Ἀργαδάτης before (Ctes. ib.); and in fact *the sun* was called in old Persian *Khor*, *Khur*, also in Khur-Shid (developed out of the Sanskrit *sûr*-a, *sur*-ya, Zend. *hvare*, *hur*, Pazend. *khur*, the Sanskrit *sv* or *s* passing into *kh*, Zend. into *h;* comp. *Burnouf*, Comm. on the Yasna p. 297, notes pp. 65. 85. 89). ־ֶשׁ is the sign of the Persian nominative *s* or *ush*, as in זֶרֶשׁ, דָּרְיָוֶשׁ (which see). In cuneiform inscriptions the name is *Khurush*.

כַּרְשְׁנָא (old Persian) *n. p. m.* of one of the seven princes at the court of אֲחַשְׁוֵרֹשׁ Esth. 1, 14. The word has arisen out of the Zend. kereç (כֶּרֶשׁ) *slender* (comp. the proper name kereç-aspa Vend. 119, 8 = Sanskrit n. p. kriçáçva having lean horses), and nâ, nominat. of nar, a man; and signifies *a slender* or *lean man*.

כָּרַת (*inf. abs.* כָּרֹת, *constr.* כְּרֹת, before Makkeph כְּרָת־; *imp.* before Makkeph כְּרָת־, with *h* כָּרְתָה; *fut.* יִכְרֹת) *tr. to cut off*, כְּנַף הַמְּעִיל 1 Sam. 24, 5, מַדְוֶה 2 Sam. 10, 4, זַלְזַלִּים Is. 18, 5, זְמוֹרָה Num. 13, 23; *to hew*, *to fell*, עֵץ Jer. 10, 3, יַעַר 46, 23, מִבְחַר אֲרָזִים 22, 7, אֲשֵׁרָה 2 Kings 18, 4; *to cut up*, לִשְׁנַיִם (*in two parts*) Jer. 34, 18; *to cut off*, the head 1 Sam. 5, 4, the foreskin Ex. 4, 25; *to cut*, שָׁפְכָה, Deut. 23, 2, i. e. to castrate, hence כָּרוּת *one castrated* Lev. 22, 24, Greek τομίας, ἐκτ-; generally *to destroy*, *to root out*, מֵאֶרֶץ חַיִּים Jer. 11, 19; *to cut off* or *separate*, with מִן of the place *from* Jer. 50, 16. A very common expression is כָּרַת בְּרִית *to make a covenant*, prop. to slaughter an animal at the making of a covenant Ps. 50, 5; a libation (σπονδή) being usual among the Greeks (hence σπονδή also means *a covenant*, comp. Latin *spondeo*); with אֶת (אֵת) Gen. 15, 18, Ex. 34, 27, Deut. 28, 69, Zech. 11, 10, or עִם of the person Ex. 24, 8, 1 Kings 8, 9; especially applied to the covenant of Israel with Jehovah. Yet it is also used of other things, conseq. *to make a compact*, Is. 28, 15, Job 40, 28, with לְ of the person in favour of whom, besides עִם of the person with whom one makes a compact Hos. 2, 20; with עַל of the person *against whom a league is made* Ps. 83, 6. Also omitting בְּרִית, hence Is. 57, 8 *and thou makest* a covenant (וַתִּכְרְתִי = וַתִּכְרָת־ בְּרִית) *for* (לְ) *thyself out of them* (מֵהֶם), i. e. out of the number of their gods. The ceremonial of a covenant among the ancients consisted in this, that the two parties passed between the slain animals Gen. 15, 10; Jer. 34, 18 19; comp. Targ. גְּזַר קְיָם, Syr. ܦܣܩ ܕܝܬܝܩܝ, Greek ὅρκια τέμνειν, τέμνειν σπονδάς, Latin icere, ferire, percutere foedus. כָּ׳ בְּרִית לְ *to impose a statute upon one* 2 Kings 11, 4, i. e. to prescribe a definite law, Job 31, 1; hence applied to the conqueror who imposes a compact on the conquered Josh. 9, 6; 1 Sam. 11, 1; and in this sense applied to Jehovah Is. 55, 3; Jer. 32, 40; Ps. 89, 4 &c.; though elsewhere construed with עִם, אֶת of the person. Of a people to God: *to vow* Ezr. 10, 3. Here בְּרִית is seldom omitted 1 Sam. 11, 2; 20, 16; 22, 8; 2 Chr. 7, 18. In later language sometimes אֲמָנָה Neh. 10, 1 or דָּבָר Hagg. 2, 5 are put for בְּרִית. Derivat. כְּרִיתֻת (from the adj. כָּרֵת), כְּרֻתוֹת.

Nif. נִכְרַת (*fut.* יִכָּרֵת) *pass.* of Kal 1. *to be felled* Job 14, 7; *to be destroyed*, of men Gen. 9, 11, Ps. 37, 9, and of things Gen. 41, 36; fig. of names Ruth 4, 10, an habitation Zeph. 3, 7, hope Prov. 23, 18 &c.; *to be taken away* Jo. 1, 5; *to be cut off* מִפֶּה (from the mouth) Jer. 7, 28; as a kind of punishment, with or without נֶפֶשׁ, where נִכְרַת is usually followed by מֵעַם Gen. 17, 14, מִקֶּרֶב עַם Lev. 17, 4, מִיִּשְׂרָאֵל Ex. 12, 15, מִתּוֹךְ הַקָּהָל Num. 19, 20, מֵעֲדַת יִשְׂרָאֵל

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Ex. 12, 19; rarely does נִכְרַת stand alone Lev. 17, 14; *to be divided*, of waters Josh. 3, 13; 4, 7; *to be consumed*, of food Num. 11, 33. — 2. Figur. *to be driven away* or *exiled*, Zech. 14, 2, i. e. to be cut off from the native city.

Puh. כֻּרַת and כֻּרַת (out of כְּרֻת) *to be cut down*, of an idol-statue Judges 6, 28; *to be cut off*, of the navel-string Ez. 16, 4.

Hif. הִכְרִית (*fut.* יַכְרִית) 1. *to root out, to destroy*, nations and races Josh. 23, 4, 1 Kings 11, 16, animals Ex. 8, 5, Mic. 5, 9, inanimate things Zech. 9, 10, idols Lev. 26, 30, cities Mic. 5, 10; and as there is appended to הִכְ׳ as a kind of punishment מִיִּשְׂרָאֵל מִקֶּרֶב עַם Lev. 20, 3, Is. 9, 13, so in other cases we have מִן of the city out of which one is destroyed Am. 1, 5; *to withdraw*, חֶסֶד 1 Sam. 20, 15, with מֵעִם and having an assonance to הַכְרֵת in its proper signif. ibid.

Hof. הָכְרַת *to be withdrawn*, with מִן of the place Jo. 1, 9.

As to the stem כָּ׳, it appears to be identical with גָּרַז, גָּרַד, גָּרַט, גָּרַס, גָּרַע, חָרַט, חָרַשׁ, חָרַד, חָרַץ (which see) &c. (under which words also the comparisons may be found); but the signification is modified in them; comp. Sanskrit krit, the same. The organic root is כָּ־רַת, also found in רָ־דָ־ה III.

כְּרֵת (enlarged from כֵּת by *r* inserted, as from כְּפֹר = כֹּפֶר there appears כַּפְתֹּר with *t* inserted) *n. p.* of the island *Crete*, belonging to Cyprus, which is called כִּתִּים (which see). Deriv. *Gent. m.* כְּרֵתִי, *plur.* כְּרֵתִים *Cretans*, Ez. 25, 16, Zeph. 2, 5, as the LXX and Peshito already translated. A part of the Philistines were emigrants from Crete, and therefore we read of Cretans in Philistia 1 Sam. 30, 14; as in Ez. l. c. the word כְּרֵתִים stands along with פְּלִשְׁתִּים. Other inhabitants of Crete were the Caphtorim (כַּפְתֹּרִים). From among the Cretans in Philistia, as well as from the Philistines themselves, David selected his warlike, heroic body-guard, who were at the same time skilled in shooting with the bow, and using the sling; and they are mentioned in Scripture as כְּרֵתִי וּפְלֵתִי (פְּלֵתִי for the sake of similarity in sound coupled with כְּרֵתִי instead of פְּלִשְׁתִּי, which see), where the sing. form is to be taken in a collect. sense 2 Sam. 8, 18; 15, 18; 20, 7 23; 1 Kings 1, 38 44, 1 Chr. 18, 16. The same king had also 600 Philistines of גַּת in his choice corps 2 Sam. 15, 18; 16, 6. The Targ. (*archers and slingers*) and Syr. have rendered these words correctly, as far as the sense is concerned. See כְּרִי and פְּלֵתִי. To take them as a troop of halberdiers, who performed the office of lictors, like the טַבָּחִים (which see) at the court of heathen kings, could only originate in an erroneous derivation from כָּרַת, which cannot by any means be defended linguistically.

כְּרֻתוֹת (an architectural expression) *f. pl. hewed beams*, i. e. cut straight on all sides 1 Kings 6, 36; 7, 12.

כְּרֵתִי see כְּרֵת.

כְּרֵתִים see כְּרֵת.

כֶּשֶׂב see כֶּבֶשׂ.

כֶּשֶׂב see כֶּבֶשׂ.

כַּשְׂבָּה see כִּבְשָׂה and כַּבְשָׂה.

כֶּשֶׂד 1. *n. p. m.* of a son of נָחוֹר, an Aramaean Semite Gen. 22, 22; then the name of a Chaldean race, a division of the Nahorites, of whom a separate horde along with the Sabeans plundered Job who dwelt in Uz (see עוּץ) Job 1, 17. *Patr. m.* כַּשְׂדִּי, but only pl. כַּשְׂדִּים or כַּשְׂדִּים (which see). — 2. *n. p.* a) of a territory in the north-west of Mesopotamia, where was a city אוּר (which see), thence called אוּר כַּשְׂדִּים Gen. 11, 28 31; 15, 7; Neh. 9, 7; b) of a territory in the neighbourhood of עוּץ (which see), conseq. in the east and north-east of Arabia deserta, and also of the people there, who still led a plundering, nomadic life; while the greatest part of this race had a regular government in Babylonia Job 1, 17; comp. Ptol. (5, 20, 3), who makes the *χώρα Χαλδαία* border upon Arabia deserta; c) it is applied to *Carduchia*, the northern part of Assyria towards Armenia, viz. the Car-

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duchian mountain-province, Xenoph. Anab. 4, 3, 1-4, which was the primitive land of the Chaldeans. But after the Assyrians had transplanted its warlike population to the Babylonian plains Is. 23, 13, there pressed into this district the non-Semite *Kurds*, modifying the name *Chald* into *Kard* (both from *Kasd*). d) it is applied to Babylonia, after the Chaldeans in the 8th century B. C. were transplanted from Carduchia to the Babylonian steppes; the Assyrians made use of them in war against Phenicia Is. l. c., and afterwards founded the Babylonian empire. In this sense, אֶרֶץ כַּשְׂדִּים or כַּ׳ alone is interchanged with בָּבֶל Is. 23, 13; Ez. 23, 23; Dan. 9, 1; even single provinces of Babylonia were designated as Chaldean Ez. 1, 3; 11, 24. But the Chaldean priestly caste (under the name of Orchenes, Hipparenes) had already in the earliest period, reaching up even to the mythical age, settled in Babylonia and acquired great distinction there (Diod. Sic. 1, 28; 2, 29; Euseb. Chron. arm. I. p. 10 seq. 46 seq.). It is said that kings of Babylonia were even selected from them, before the Assyrian dominion (Euseb. l. c. p. 40 seq. 48 seq.); and reference is made to them in Is. 47, 13; Dan. 2, 2; 4, 4; 5, 7 11 in their being distinguished from the wild warriors that immigrated later than they Is. 23, 13; Hab. 1, 6. On this account, because of the very ancient immigration, Babylonia has been looked upon as the birth-land of the Chaldeans Ez. 23, 15. At a still later time *Strabo* (16 p. 739. 767) speaks of a race of Chaldeans in Babylonia; and *Pliny* (H. N. 6, 30) names Babylon Chaldaiçarum gentium caput. e) of a territory north of the Persian gulf, where there was also a very strong Phenician settlement; hence this Chaldea was also called אֶרֶץ כְּנַעַן Ez. 16, 29; 17, 4. All these meanings are to be explained by the fact, that the Chaldean race made many emigrations, and colonised many places.

The origin of the name, though Semitic as well as the people, is very obscure and is still undeveloped; but it is certain, from the general law of sounds, that כַּשְׂדִּ *Casd* was the original group of sounds for the land and people. Out of *Casd* came the old Median *Casr* (*d* changed into *r*, comp. דְּדָן, *Dadan*, with *Daran*, Syr. Doron; *Mad*, a *Mede*, among the Libyans *Mar*, *Maur;* Latin *ar*, *arfuisse*, *arvehere*, *meridies*, out of ad, adfuisse, advehere, medidies, see *Klotz*, Handwörterbuch der Lat. Sprache I. p. 98), as a designation of the like-named Kurds (*Westergaard* in Ztschr. f. d. Kunde des Morgenl. VI. pag. 371); then *Kard*, Targ. קַרְדּוּ (the orig. *s* changed into *r*), or *Gord*, *Kurd*, to denote the *Kurds*, *Carduchians* (the latter arising from Kard with the Persian termination *ah* = *ch*), *Cordyeans*, *Gordyeans* (*Strabo* 16 p. 757), who forced their way into the seat of the Chaldeans and assumed their name, whence we find *Chardaja* (transp. Chadraja) in the Persian cuneiform inscriptions for Kurds (*Lassen*, Ztschr. l. c. p. 48); lastly *Chald* (*r* changed into *l*), *Golius* already perceiving the agreement (Alferg. p. 17).

כְּשַׂד in אַרְפַּכְשַׁד which see.

כַּשְׂדִּי (only *pl.* כַּשְׂדִּים, once כַּשְׂדִּים Ez. 23, 14 K'tib) *Gent. m. a Chaldean, the Chaldeans*, as they were known to the Hebrews in the place of the Assyrians who came out from Babylonia Ez. 23, 14, parallel to the בְּנֵי בָבֶל 23, 23; the besiegers and destroyers of Jerusalem 2 Kings 25, 4 seq.; 2 Chr. 36, 17; but whose kingdom was again overthrown by Cyrus Is. 43, 14. The Babylonian empire founded by the Chaldeans is therefore termed אֶרֶץ כַּשְׂדִּים Is. 23, 13, Jer. 24, 5, also כַּשְׂדִּים alone Is. 48, 14 20, Jer. 50, 10, with *ah* of motion כַּשְׂדִּימָה Ez. 11, 24; 16, 29; and conseq. the inhabitants are יוֹשְׁבֵי כַשְׂדִּים Jer. 51, 24 35, poet. בַּת כַּשְׂדִּים Is. 47, 1, for which בַּת בָּבֶל stands elsewhere. In this sense should also be understood the phrases מַלְכוּת כַּשְׂדִּים Dan. 9, 1 and כַּ׳ וְלָשׁוֹן כַּ׳ סֵפֶר 1, 4. The term was applied to the Chaldeans in Mesopotamia Gen. 11, 28, on the Chaboras Ez. 1, 3; 11, 24; those who had immigrated

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out of Carduchia into Babylonia Is. 23, 13, those in the neighbourhood of Edom near the Arabian desert Job 1, 17; and also the priestly caste who had settled in Babylonia at a very ancient period, and were distinguished as astrologers Dan. 2, 2 4 (see כַּשְׂדִּי).

כַּשְׂדִּי (*def.* כַּשְׂדָּאָה and כַּשְׂדָּיָא, *plur.* כַּשְׂדָּאִין, *constr.* כַּשְׂדָּאֵי, *defin.* כַּשְׂדָּאֵי, כַּשְׂדָּיֵא after the Syrian manner from כַּשְׂדָּאֵיא) *Aram. Gent. m.* 1. *a Chaldean, the Chaldeans*, a people inhabiting Babylonia generally Dan. 3, 8. — 2. those of an early period in Babylonia who were the priests of Belus (Herod. 1, 181. 183), and a race of Magi (*γένος Μάγων* Hesych.), who were occupied with conjurings, sorceries, the interpretations of dreams (Diod. 2, 29), as well as with astronomical observations (ib. 2, 9), mentioned with חַרְטֻמִּין, חַכִּימִין, אָשָׁפִין, גָּזְרִין אַשָּׁפִין Dan. 2, 5 10; 4, 4; 5, 7 11 30; there being in addition to the Chaldee priest-caste a Magian one (Curtius 5, 1 §. 22), who were of Median descent (Herod. 1, 101).

כַּשְׂדִּים see כַּשְׂדִּי.

כָּשָׁה *intrans. to be fat, thick, fleshy*, along with עָבָה and שָׁמַן Deut. 32, 15; Ar. (Saadia) جَسَأَ; it is connected perhaps with כָּסָה (which see), as *Kimchi* has already remarked, and as is even the reading of 3 mss. The Ar. كَشِئَ to be fed, to be satiated, is probably the same verb. Farther comparisons may be seen under כָּסָה.

כַּשִּׁיל (from כֻּשׁ out of כָּשַׁשׁ with the termination ־יל, as in כַּרְמִיל, פַּתִּישׁגִיל) *m. an axe, a hoe*, an instrument of destruction, Ps. 74, 6; Targ. the same, Jer. 46, 22 for קַרְדֻּם. See כָּשַׁשׁ.

כָּשַׁל (*fut.* יִכְשַׁל Prov. 4, 16 K'tib, *inf. absol.* כָּשׁוֹל) *intr.* prop. *to totter*, to and fro; *to waver, to faint* (from weakness, frailty, fatigue); not connected with כָּסַל (which see), but certainly with חָשַׁל (see its comparisons); hence *to stagger*, from weakness Is. 5, 27, coupled with עָיֵף; Ps. 105, 37; *to totter*, of the knees Is. 35, 3, Ps. 109, 24, a stronger form of which idea is that of נָפַל Jer. 31, 3; Jer. 46, 6; on account of too heavy a burden Lament. 5, 13; Job 4, 4; *to fall, to sink*, also in a subjective sense Hos. 4, 5; 14, 2; Is. 3, 8; 59, 14; כָּשַׁל בְּ *to stumble upon a person* or *thing* Lament. 5, 13, Lev. 26, 37, Jer. 46, 12, or *to push against one* (and fall) 6, 21, except where בְּ is a particle of time Is. 59, 10; more rarely with אֶל of a person Jer. 46, 16 *to fall upon one;* כָּשַׁל אָחוֹר *to fall backwards* Is. 28, 13; *to be weak, weary, exhausted* 2 Chr. 28, 15; *to fail*, of the strength Ps. 31, 11; Neh. 4, 4; figurat. *to sin* Prov. 4, 16 K'tib. כּוֹשֵׁל *weary, faint* = נִכְשָׁל. Deriv. מִכְשׁוֹל.

Nif. נִכְשַׁל (*fut.* יִכָּשֵׁל) same as Kal: *to totter*, Nah. 2, 6; 3, 3; *to stumble* Is. 40, 30; 63, 13; *to fall* Prov. 4, 12; 24, 17; metaphor. *to suffer*, נָפַל also being so used Dan. 11, 14; *to be overthrown* 11, 33 34; with בְּ *whereby* Jer. 31, 9; Hos. 5, 5; 14, 10; *to be subdued* Dan. 11, 41; *to perish*, coupled with אָבַד Ps. 9, 4; *to be weak, faint* 1 Sam. 2, 4.

Pih. כִּשֵּׁל (*fut.* יְכַשֵּׁל) *to make fall, to murder*, גּוֹיִם Ez. 36, 14 K'tib, for which 36, 15 has הִכְשִׁיל; but the use of שִׁכֵּל 36, 12 13 makes it probable that we should read with the K'ri שִׁכֵּל, or suppose a transposition, as Ez. 17, 21 has יִרְחַק for מִבְרַח, Eccles. 12, 6 יֵרָחֵק K'tib for יֵחָרֵק (Arab. خَرَقَ to tear in pieces). Deriv. כִּשָּׁלוֹן.

Hif. הִכְשִׁיל (*inf. constr.* הַכְשִׁיל, *fut.* יַכְשִׁיל) *to cause to fall* 2 Chr. 25, 8, i. e. to destroy; *to weaken, to bring down*, Lament. 1, 14; figur. *to seduce, to lead astray* 2 Chr. 28, 23; Prov. 4, 16 K'ri; with בְּ *whereby* Jer. 18, 15, or *against what* Mal. 2, 8; generally *to sin*, with עַל of a pers., Ps. 64, 9 *and their tongue sins against them*, i. e. slanders them. In Ez. 36, 15 תְּשַׁכְּלִי should be read (see Pih.); the Vulg. reads תַּשְׁלִיכִי. Deriv. מַכְשֵׁלָה.

Hof. הָכְשַׁל (*part. m. pl.* מְכֻשָּׁלִים) *to be overthrown, to be made to fall*, Jer. 18, 23.

The fundamental signification of the stem has been already developed un-

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der חָשַׁל; the Arab. كسل (to be feeble, sluggish) proceeds from the same signification. כָּשִׁיל is derived from כָּשַׁל.

כִּשָּׁלוֹן *m. a fall, ruin* Prov. 16, 18.

כָּשַׁף (not used) *intr.* same as אָשַׁף (which see) *to speak softly, to murmur, to whisper, to listen, to act mysteriously, to mutter;* hence *to practise magic*, i. e. to mutter magic formulas; Syr. ܟܫܦ in Ithpa. *to pray*, properly *to whisper;* as the Hebrew לָחַשׁ means *to whisper, to pray* and *to practise magic*, לַחַשׁ whispering, soft prayer, magic; so too חָרַשׁ II. (prop. to speak softly, in whispers) is *to practise magic, to soothsay*, Targ. חֲרַשׁ, Syr. ܚܫܦ, proceeding from the same fundamental signification; Arab. كشف the same, of theosophists; then to unveil, to reveal, of magicians or wise men. Thus it belongs to those Hebrew words, like סָגַד, כָּמַר, בָּעַל, חָנַן, קָסַם &c., which received in usage the additional idea of something heathenish, idolatrous and forbidden, while they were originally applied to the true worship, as is seen from the dialects; comp. Deva, among the Brahmins *God*, in Aryan *the devil*, ذَرْسَا *god-fearing*, Pers. *confessing a false religion*. For the better explanation of the idea, אָשַׁף and קָשַׁב may be compared, where reference is made to Semitic and extra-Semitic analogies. Deriv. כַּשָּׁף, the proper name אַכְשָׁף.

Pih. כִּשֵּׁף (especially *part. m.* מְכַשֵּׁף, *pl.* מְכַשְּׁפִים, *part. f.* מְכַשֵּׁפָה) *to practise magic*, i. e. to mutter magical formulas of incantation, which was done in the service of idolatry 2 Chr. 33, 6; different from עוֹנֵן and נִחַשׁ, and adduced with other vices Mal. 3, 5; among heathen kings applied to a class of Magi, who were occupied with horoscopy, the interpretation of dreams, astrology &c. Dan. 2, 2; coupled with חַרְטֻמִּים, אַשָּׁפִים, חַכָּמִים and כַּשְׂדִּים Ez. 7, 11. The Mosaic law enacted the punishment of death for such a practice Ex. 22, 17; Deut. 18, 10. Deriv. כִּשֻּׁף.

כַּשָּׁף *m. a magician*, one of the five classes of heathen prophets Jer. 27, 9.

כִּשֻּׁף (only *pl.* כְּשָׁפִים) *m. incantation, magic*, of the Chaldeans (comp. Diod. 2, 29), by which it was thought that threatening disasters could be averted Is. 47, 9 12, mentioned as the jugglery of idolatry Mic. 5, 11 and of idolatrous mysteries 2 Kings 9, 22; also *secret tricks*, of policy Nah. 3, 4.

כְּשָׁפִים see כִּשֻּׁף.

כָּשַׁר (*fut.* יִכְשַׁר) *intr.* same as אָשַׁר, יָשַׁר (which see), in fundamental signification *to be straight, upright, stiff* (see כִּישׁוֹר); but in use only fig. 1. *to be right, good, approved, pleasing*, with לִפְנֵי of the person Esth. 8, 5, like יָשַׁר. — 2. *to thrive, to grow*, of seed Eccles. 11, 6; *to prosper, to succeed*, manifested by similarity and evenness of state; *to be able, of the right sort, prosperous* (of result); Ar. يسر to be prosperous; comp. אָשַׁר. Aram. כְּשַׁר, כְּשַׁר, ܟܫܪ the same, and also meaning to be good for something, to be useful; but the fundamental signif. to be stiff, upright, also exists there; hence כְּשׁוֹר, ܟܫܘܪ a beam. From the idea of being stiff, straight, upright, came that of *being firm, dense, able*. Deriv. כּוֹשָׁרָה, כִּשָּׁרוֹן.

Pih. כִּשֵּׁר (not used) *to be quite upright* or *straight*, of a distaff, a beam &c. Deriv. כִּישׁוֹר.

Hif. הִכְשִׁיר (*inf. constr.* הַכְשִׁיר) *to carry on rightly, advantageously, prosperously*, חָכְמָה, Eccles. 10, 10 *and a preference* or *preferable* (to גְּבֶר חֲיָלִים) *is the able pursuit of wisdom* (הַכְשִׁיר חָכְמָה) constitutes but a single idea).

כִּשָּׁרוֹן *m. ability*, i. e. what is done in a right way Eccles. 2, 21; *prosperous issue, prosperity, success* (in labour) 4, 4; 5, 10.

כָּשַׁשׁ (i. e. כָּשׁ; not used) *trans. to cut* or *divide in pieces, to separate into parts*, transferred in language to pointedness and sharpness. Hence it is used of an axe, a hatchet; identical

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with קָץ (קָצַץ), חָץ (חָצַץ), and its enlarged form חָצַן II. (whence חָצַן 2. = Targ. חֲצִינָא axe, hatchet), with חַז (חָזַז), חָד (חָדַד), חָזַ־ה, Targ. חֲדָא &c., under which words may be found a comparison with Aram. and Arab. stems. Comp. also Ar. حَسَّ (to cut off, to cut into), حَشَّ the same. Deriv. בַּשִּׁיל.

כְּת *n. p.* 1. the city *Κήτιον, Κίτιον, Κίττιον*, Citium, in the island of Cyprus (Herod. 7, 90); the first establishment, perhaps, of the Carians and Phenicians there. — 2. the island of Cyprus generally (Num. 24, 24; Is. 23, 1 12), called also חִתִּים (which see) in primitive times; considered, it is true, at the period of the ethnographical table (Gen. ch. 10) to be a Greek colony, but designating at the same time all the coast-districts of Asia Minor and the islands of the Mediterranean Sea, conseq. the lands of the West (opposed to קֶדֶם Jer. 2, 10 in the East), even the remotest of them (Ez. 27, 6); *Ketes* (*Κέττης* i. e. כְּת) according to a tradition that has been preserved (Serv. on Virg. Buc. 10, 8; Schol. on Dionys. Perieg. 5, 509) having been a son of *Ion* (יָוָן = יָוָן), but yet in many ways connected with Egypt and Phenicia. — 3. a part of Cilicia, especially the entire coast-district (Ptol. 5, 7), *Κῆτις*. Agreeably to tradition, Joseph. (Antt. 1, 6, 1) and the fathers (Epiphan. adv. haer. 1, 25; Jerome on Gen. 10, 4; Saadia there &c.), all the islands and coasts of the Mediterranean Sea, Macedonia, and other countries besides into which the Kittians wandered, as the legends say, were understood by it.

As to the name designating a place or territory, it only appears in the Bible as the basis of the Gentile כִּתִּים. On the other hand, כְּת i. e. Citium, is mentioned as a Sidonian colony with כִּתְבָּ and אִפָּא in Phenician, upon a Sidonian coin (*Gesen.* monumenta &c. Tab. 34 and p. 265-268); and the same place is also written כִּתִּי, constr. כִּתִּי, in כִּתִּי כָּאְרִם (Citium of the Carians) particularly in Cittian inscriptions (*Movers*, Phönizien II, 2 p. 212. 213). The one form is exchanged in inscriptions with חֵת (which see); חִתִּים standing even in the Bible (Judges 1, 26; 1 Kings 10, 29; 11, 1; 2 Kings 7, 6; 2 Chr. 1, 17) for כִּתִּים. The Semitic etymology is given under חֵת. In any case כְּרֵת (which see) is an enlargement of it.

כָּתַב (*fut.* יִכְתֹּב) *tr. to grave, to cut in* (a wooden tablet), *to work in with the chisel* (in stone or metal), altogether like the identical stems חָטַב (which see), חָצַב I. (see Job 19, 24), קָצַב (which see) &c., under which farther Semitic comparisons may be found. Comp. *γράφειν* prop. to grave; Phenic. כְּתַב the same. Hence 1. *to write*, with accusat. of what is written, as אָלָ֫ה Num. 5, 23, דִּבְרֵי יי Deut. 31, 22, תּוֹרָה 31, 9, שִׁירָה Ex. 24, 4, דְּבָרִים Esth. 9, 20, סֵפֶר Ex. 32, 32, מִגִּלָּה Jer. 36, 27; כְּתוּב *written*, Ezr. 4, 7 in opposition to speech. The material *upon* or *in* which one writes, stands, besides the accusat. of what is written, with עַל Ex. 34, 1, Josh. 10, 13, 1 Chr. 29, 29, figurat. Jer. 31, 33 *to write upon the heart;* also with אֶל Jer. 36, 2, Ez. 2, 10 or בְּ Deut. 28, 61, Josh. 8, 34, according as one thinks of the writer's relation to the material. With the person to whom the writing is addressed is put אֶל 2 Sam. 11, 14, 2 Kings 10, 6 or לְ Deut. 24, 1, in later language עַל 2 Chr. 30, 1; Ezr. 4, 7; but כָּ֫תַב אֶל also means *to write of* or *concerning a person* or *thing* Jer. 51, 60, כָּ֫תַב עַל *for one* Esth. 8, 8, or *against one* Ezr. 4, 6. כָּ֫תַב לוֹ (dat. commodi) *to write for oneself* Jer. 30, 2. The thing *with which* the writing is done is expressed by בְּ Is. 8, 1; Ex. 31, 18. כָּ֫תַב מִפִּי *to write after the oral communication of a person* Jer. 36, 6. — 2. *to inscribe*, with the accus. יָד Is. 44, 5 and לְ of the person *for*, of inscribing the hand with Jehovah's name, to denote that one is his; slaves having been accustomed to have the name of their master, soldiers that of their leader, priests that of their god, tattoed upon their forehead, or in

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their hand; comp. Apoc. 13, 16. Therefore the nominat. is used with the passive form Ex. 32, 15; Ez. 2, 10. — 3. *to write down, to inscribe, to record*, as the Ar. كتب (of inscribing in the military lists) Num. 11, 26; 33, 2; Judges 8, 14; 1 Kings 11, 41; *to enroll*, in a register Jer. 22, 30, Ps. 69, 29, the rulers having a list of all Hebrews, out of which, however, they erased the dead (see Ez. 30, 12; 32, 33; Num. 1, 18; Ex. 13, 9). Hence the expression Is. 4, 3 *every one who is inscribed* (כָּתוּב) *unto life*, i. e. destined for preservation, who is in the book of life which Jehovah bears, and is not erased from it (comp. Dan. 12, 1; Phil. 4, 3), Ps. 87, 6 *at the writing up of the peoples*. Also: *to describe*, of the exact partition of a land Josh. 18, 4 6 8; fig. *to record*, the crimes, which God registers as it were, in order to visit them at the right time Is. 65, 6 (comp. Dan. 7, 10; Is. 49, 16). — 4. in a judicial sense: *to write down, to decree*, a punitive process, with עַל of the person *against whom* Job 13, 26; comp. כָּתַב and חָקַק (according to some) Is. 10, 1, Greek γράφεσθαι δίκην, Arab. كَتَبَ a sentence. — 5. *to prescribe*, with עַל of the person 2 Kings 22, 13; by which Psalm 40, 8 is explained, which would be better translated however: *behold, I come with the roll, graved upon me* (i. e. in my heart, עַל־לִבִּי = עָלַי); besides with אֶל Esth. 9, 23 or לְ of the person 2 Kings 17, 37; Prov. 22, 20. — 6. *to subscribe*, Jer. 32, 12. Deriv. מִכְתָּב, כְּתֹבֶת, כְּתֹבֶת.

Nif. נִכְתַּב (*fut.* יִכָּתֵב) *to be written*, Esth. 3, 12, with בְּ (1, 19; 9, 32) or עַל Ps. 139, 16 *in*, e. g. *in the dust* Jer. 17, 13 i. e. in loose earth, so that the characters may be easily effaced, a figure of being soon forgotten; opposite, in the rock (Job 19, 24); *to be inscribed, enrolled* Ps. 69, 29, *to be written down* Job 19, 23, with לְ of the person *for whom* Ps. 102, 19.

Pih. כִּתֵּב *to write down, to decree*, a sentence Is. 10, 1, like Kal; of legislative determinations Hos. 8, 12. מְכַתְּבִים Is. l. c. is a noun (see מְכַתָּב).

כָּתַב (3 *p. pl.* כָּתְבוּ; *part. m.* כָּתַב, *fem.* כָּתְבָה, *pl. f.* כָּתְבָן; *part. pass. m.* כְּתִיב; *fut.* יִכְתֹּב) *Aram. tr. to write*, Dan. 5, 5, with accus. of the object אִגְּרָא Ezr. 4, 8, לְ of the person Dan. 6, 26, with בְּ *in* Ezr. 5, 7; 6, 2; *to write down, to commit to writing* Dan. 7, 1.

כְּתָב (with *suff.* כְּתָבָם, כְּתָבָהּ) *m.* 1. *the civic book*, in which the living citizens with their children (Ps. 87, 6) or also as childless (Jer. 22, 30) were enrolled, and from which, when they died, their names were erased (Ex. 32, 32). Into it when the state had been newly arranged after the exile (Ez. 11, 17 seq.) the false prophets were not to be received Ezek. 13, 9; on the contrary כְּתָב הַמִּתְיַחְשִׂים Ezr. 2, 62, Neh. 7, 64, for which also סֵפֶר הַיַּחַשׂ stands in 7, 5, is *family-book*, in which descent, and reference to tribe as well as family, were noted down. Besides: *the Mosaic law, the Pentateuch, the written law*, to which David appeals; fully כְּתָב מִיַּד יְיָ 1 Chr. 28, 19 *the writing from the hand of Jehovah*, referring to Ex. ch. 25 and following; in modern Hebrew תּוֹרָה שֶׁבִּכְתָב. כְּ דָוִיד 2 Chr. 35, 4 *the writing of David*, i. e. in which the institutions of David were described at length, like מִכְתָּב שְׁלֹמֹה ibid. כְּ אֱמֶת *a book of truth* Dan. 10, 21, i. e. a book of fate, in which the secret (Deut. 32, 34) future destinies both of nations (Revel. 5, 1) and individuals (Ps. 139, 16) are written (רְשָׁמִים). Farther: *a written sentence, a written command*, Esth. 3, 14; 8, 8 13; fully כְּ הַדָּת 4, 8. — 2. *a writing, a written character*, Esth. 1, 22; 3, 12; 8, 9, with לָשׁוֹן tongue. — 3. *a letter*, hence בִּכְתָב *by letter* 2 Chr. 2, 10, opposed to *orally*; so also Ezr. 4, 7, where it is tautologically explained by the old Persian נִשְׁתְּוָן (which see), *letter*. Ar. كتاب the same.

כְּתֹב (once *constr.* כְּתָב Ezr. 6, 18, but which it is better to take here as a verb with the meaning *to prescribe; def.* כְּתָבָא, כְּתָבָה) *Aram. m.* 1. *catalogue, register*, hence דִּי־לָא כְתִיב Ezr. 7, 22 *which*

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is not in the list, i. e. at will; *a written document, an edict* 6, 9 10. — 2. *a writing, an inscription* Dan. 5, 8 16 17 25.

כְּתֹבֶת *f. a writing*, only of characters burnt into the skin Lev. 19, 28; Phenic. כְּתֹבֶת prescription (Mass. 18).

כִּתִּי *Gent. m.* from כִּתִּים, see כִּתִּים.

כִּתִּיִּים see כִּתִּים.

כִּתִּים *Gent. m. pl.* of כִּתִּי (which see) *the Chittim*, according to the widest and most extensive meaning of כִּתִּי; therefore אֶרֶץ כִּתִּים (*land of the Chittim*), a periphrasis for כִּתִּי. It signifies 1. the island of Cyprus Is. 23, 1, which belonged to Tyre, and whose revolt the prophet announced, as is confirmed by Menander (*Joseph.* Antt. 9, 14, 2). But more frequently כִּתִּים or כִּתִּיִּים alone stands for it, ib. 23, 12. — 2. אִיֵּי כִתִּיִּים *the Chittian islands*, denoting the islands and coast-territories of the West, opposed to the eastern קֶדֶם Jer. 2, 10, whence the Tyrians fetched larch-wood for their ships Ez. 27, 6 K'ri. — 3. *Macedonia, Italy*, hence צִיִּים כִּתִּים Dan. 11, 30 *Roman ships* (כִּתִּים adject. to צִיִּים), LXX Ῥωμαῖοι, Vulg. *Romani;* for which צִים מִיַּד כִּתִּים in Num. 24, 24, which is understood to refer to the Greek fleet that came to Cilicia to conquer the Assyrians (*Eus.* Chron. Arm. 1 p. 43. 53), understood by the Targ. of the Roman fleet; comp. 1 Macc. 8, 5, where Perseus is called king of the Chittians; ib. 1, 1, where Macedonia is so named.

The sing. of the Gentile, כִּתִּי, appears along with חִתִּי only on Phenician inscriptions in Cyprus (Gesen. l. c. p. 122. 152); but it was a ground-form to the Hebrew plural, except that it was sometimes considered an adjective.

כָּתִית (from כָּתַת) *m.* (coupled with שֶׁמֶן) *fine oil*, from pounded (not pressed) olives (Rashi) Ex. 27, 20; 29, 40; Lev. 24, 2; Num. 28, 5; 1 Kings 5, 25; prop. an adj. to זַיִת.

כָּתַל (not used) *tr.* (according to the usual assumption) *to heap together*, into a lump; *to press together*, = Ar. كتل, comp. כָּסַל; according to which the organic root would be כָּ־תַל, as in תַּל (which see). But it is better taken, after the analogy of חָרַץ and חוּץ, in the fundamental signification (*Fürst*, small school-lexicon s. v.) *to separate, to divide*, a space, identical in its organic root כָּ־תַל with that in נָ־צַל, חָ־סַל, אָ־צַל, Ar. حصل, خزل, Talm. חֲצַל. Deriv. כֹּתֶל, and כֶּתֶל in the proper name כִּתְלִישׁ.

כִּתְלִישׁ see כִּתְלִישׁ.

כֹּתֶל (with *suff.* כָּתְלֵנוּ) *m.* prop. a separation, like חֵרֶץ, hence *a wall* Song of Sol. 2, 9, by which a space is divided off; Targ. כְּתַל, כְּתַל.

כְּתַל *Aram.* see the noun כְּתַל.

כָּתַל (not used) *Aram. tr.* same as Hebrew כָּתַל. Deriv. כְּתַל, כְּתַל.

כְּתַל and כֻּתַל (comp. גְּבַר and גּוּבַר; *pl. def.* כְּתָלַיָּא) *Aram. m.* same as Hebrew כֹּתֶל Dan. 5, 5; Ezr. 5, 8.

כִּתְלִישׁ (from כֶּתֶל with the formative syllable יש־; prop. *separation*) *n. p.* of a city in Judah Josh. 15, 40.

כָּתַם I. (Kal unused) *tr.* 1. *to press into, to engrave, to inscribe, to write*, conseq. = כָּחַב which see (*b* changed into *m*); deriv. מִכְתָּם (according to the Targ., LXX and Vulg.). — 2. to cut signs into, to prick in, to indent, fig. *to make scars, stripes, punctures, spots;* Syr. ܟܬܡ, Targ. כְּתַם *to mark, to characterize*, ܟܡܥ, כְּתָמָא stigma. From this has arisen the meaning *to stain, to soil*, Syr. ܟܬܡ, Targ. כְּתַם.

Nif. נִכְתַּם (*part. m.* נִכְתָּם) *to be inscribed, written*, Jer. 2, 22 *thine iniquity is written before me* (*Kimchi*), i. e. it continues in the book of guilt, notwithstanding all attempts to wash it away. The LXX and Vulg. translate after signif. 2 of כָּתַם I. *to be soiled: thine iniquity retains its spot before me.* Comp. also كَتَنَ to be dirty, unclean; but كمت should not be compared.

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כָּתַם II. (not used) *tr.* 1. *to divide, to separate* (dross from metal), *to purify, to cleanse*, gold, cogn. in meaning with פָּז (which see); deriv. כֶּתֶם, and, according to some, מִכְתָּם. — 2. *to sever, to divide off, to conceal, to withhold*, Ar. كتم, without being identical with חָתַם.

Nif. נִכְתַּם *to be kept*, עָוֹן JER. 2, 22 (according to some); comp. כָּמַס, חֲתוּם, DEUT. 32, 34, JOB 14, 17, צְרוּר, צְפוּנָה HOS. 13, 12.

כֶּתֶם *m.* (poet. for זָהָב or parallel to it) usually *gold*, JOB 31, 24, PROV. 25, 12, and if it be referred to כָּתַם II., purified, fine gold. But as there was also כֶּתֶם which was neither good nor purified, טָהוֹר LAMENT. 4, 1 or טָהֳרוֹ JOB 28, 19 being coupled with it; as it was fetched, like זָהָב, from the gold countries אוּפָז DAN. 10, 5 and אוֹפִיר IS. 13, 12, JOB 28, 16; and as it cannot be identical with פָּז because the latter defines כֶּתֶם more closely JOB 5, 11: we can only understand by it a very valuable kind of metal like gold; perhaps from כָּתַם = חָשַׁם *to shine, to glitter* (see *Fürst*, Conc. s. v.).

כָּתַן (not used) *tr.* usually *to cover around, to veil, to clothe about*, which meaning the verb כדן has in Ethiopic; comp. Arab. ختن (to surround). But this signification may be merely secondary, since according to tradition (*Joseph.* Antt. 3, 7, 2) and the use of the derivatives in Aramaean, Phenician and Arabic it is only used of linen or cotton cloth. It appears more advisable therefore, to combine the verb כָּתַן with אָטַן (which see), whence came the Phenician and Greek אַטְנִי, *ὀθόνη* (as כְּתֹנֶת denotes *linen, linen-yarn, linen-dress*, then also *cotton*). The fundamental signification would be, accordingly, *to spin* (linen or cotton yarn). Derivative

כְּתֹן see כְּתֹנֶת.

כֻּתֹּן see כְּתֹנֶת.

כְּתֹנֶת (from the masc. כְּתֹן, with כֻּתֹּן from כְּתֹן, with *suff.* כֻּתָּנְתִּי; *plur.* כְּתָנוֹת, but *constr.* כָּתְנוֹת from כְּתֹן, with *suff.* כָּתְנֹתָם from כְּתֹן) *fem.* prop. *yarn*, (of linen or cotton), comp. Arab. كَتَّان linen, linen cloth, Targ. כְּתָן, Syr. כְּתָנָא the same; then clothing made out of it, worn on the bare body GEN. 37, 33, 2 SAM. 15, 32, sometimes with other notices of the stuff, as שֵׁשׁ EX. 39, 27, בַּד LEV. 16, 4, עוֹר GEN. 3, 21, or some other more specific designations GEN. 37, 3; EX. 28, 4. אֲזַר כְּתֹנִי JOB 30, 18 *to surround as a tunic*, because this encloses the body tightly. Phen. כְּתֹן the same; whence the Greek *χιτών, κιτών* should be derived. Arab. قُطْن, قُطُن cotton, cotton-stuff; our *cotton, cattun* is prop. the same word.

כָּתַף (not used) 1. *intrans.* deflexit, *to bend to the side, to turn, to make a turning*, a meaning also borne by the Hebrew עָטַף JOB 23, 9 (out of which its other signification has arisen, as is clearly proved under כָּנַף page 674) and Ar. عَطَفَ (whence عِطْف bend, turning, side); conseq. cognate in sense with גָּנַב, כָּנַף, חָנַף, Targ. גְּנַף &c. The Ar. stem كَتَفَ identical with it, has likewise the same fundamental signification; hence كَتِيف *side* (of a sword), كَتِف *wing* (besides the meaning "shoulder"), from which comes كتفان a locust in the state of its incipient flying; as from the Hebr. כָּנַף, Ar. جَنَبَ to bend aside, to turn, comes the noun כָּנֵף side, wing, Targ. גְּנַף. The Aram. גַּדְפָּא, from which comes the noun גַּדְפָּא *wing*, has the same fundamental signification. — 2. *tr. to enclose, to cover about, to shield round about*, both ideas being connected in כָּנַף (which see), and in other stems (see the copious enumeration in page 674). See too סָכַף. Deriv. כֶּתֶף, כְּתֵפָה.

כָּתֵף (*constr.* כֶּתֶף, like כֶּבֶד, עֶרֶל from כָּבֵד, עָרֵל; with *suff.* כְּתֵפִי, כְּתֵפָם; *dual* כְּתֵפַיִם, but only with *suff.* כְּתֵפָיו) *f.* 1. *the side*, of a house 1 KINGS 6, 8, 2 KINGS 11, 11, of a chair 1 KINGS 7, 39; *the side-district, border, projection,*

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e. g. of a land Ez. 25, 9; *side-piece, axle-piece, shoulder*, of the מְכֹנָה 1 Kings 7, 34; generally *what projects* or *lies at the side of an entire thing* Ez. 40, 18 40; 41, 2 26, of שֹׁעַר 46, 19, בַּיִת 47, 1 &c.; *the upper side*, of animals, יָרֵךְ 24, 4 or מָתְנַיִם meaning the lower side 29, 7; tautologically with צַד 34, 21; *border*, 29, 7 *and thou wilt open to them every border*, i. e. the enemy will be able to press in on all sides; *flank, side*, of localities Num. 34, 11; Josh. 15, 10; 18, 19; *slope* of a mountain Josh. 15, 10, comp. כֹּסֶל. — 2. *the shoulder-blade* Job 31, 22, *shoulder*, the part of the body on which a burden is laid or carried Is. 46, 7; 49, 22; Ez. 12, 6 7 12; 2 Chr. 35, 3, conseq. same as שְׁכֶם (which see), and merely an extension of the primitive idea, as may also be seen from Job 31, 22; *the back*, of men Neh. 9, 29, Zech. 7, 11, or animals Is. 30, 6; metaphorically *the shoulder-parts* Deut. 33, 12.

כֶּתֶפָה (only *pl.* כְּתֵפוֹת, *constr.* כִּתְפוֹת) *f.* the same Ex. 28, 7; 1 Kings 7, 30; Ez. 41, 26.

כָּתַר (Kal not used) *tr.* 1. same as כָּדַר, חָדַר, עָטַר *to enclose, surround, encircle*, connected with the stems חָזַר I., עָצַר, חָצַר, גָּדַר in its fundamental signification. Deriv. כֶּתֶר, כֹּתֶרֶת. — 2. prop. to surround, hence *to besiege, to storm all round* (comp. כָּדַר), *to close around, to embrace*. See Hif. — 3. *to shut out round about, to exclude, to keep off* (see Pih.); *intrans. to wait, to remain behind*, like חָדַר, חָכַר.

Pih. כִּתֵּר 1. *to encircle, to surround*, of enemies; *to. besiege all round*, with accusat. of the object Judges 20, 43; Ps. 22, 13. — 2. *to hold back* (emotion, passion), i. e. *to wait*, Job 36, 2, an usage also found in the Targ., Syr., Sam. and Zab.

Hif. הִכְתִּיר (*fut.* יַכְתִּיר) 1. same as כִּתֵּר *to surround in a hostile sense*, with accus. Hab. 1, 4. — 2. *to stand around*, with בְּ of the person Ps. 142, 8. — 3. *to embrace, to span*, with accus. Prov. 14, 18.

כֶּתֶר *m. a crown, a diadem*, a sign of rule Esth. 1, 11; 2, 17; 6, 8, so called from its encircling (כָּתַר) form; Phenic. כתר the same, whence κίταρις, κίδαρις among the Greeks; Arab. كِتْر dignity.

כֹּתֶרֶת (from כָּתַר; *plur.* כְּתָרוֹת) *f. a crown*, as an ornament (pl. LXX ἐπιθέματα) of a pillar, *capital* (Vulg. *capitella*) 1 Kings 7, 16-20; 2 Kings 25, 17; 2 Chr. 4, 12; so called from its *round* form, as מְעֻשֶּׂה שׁוּשָׁן 1 Kings 7, 19 confirms; and in Egyptian and Assyrian monuments round capitals only appear. In 2 Chr. 3, 15 צֶפֶת from צָפַת (which see) = כֶּתֶר stands for it. The כ consisted of two principal parts, of the crown proper, and a puffed, turban-shaped supporter (גֻּלָּה).

כָּתַשׁ (*fut.* יִכְתֹּשׁ) *tr.* 1. (not used) *to butt*, of horned animals, identical in the organic root כָּ־תַשׁ with that in תָּשׁ (תּוּשׁ); also applied to the pushing flight of birds of prey, identical in the organic root with that in טָשׁ (טָוַשׁ), طَاسَ, Aram. טָאַשׁ, and in נָ־טַשׁ, נָ־טָשׁ, רָ־טַשׁ; also *to strike, to push, to pierce, to wound, to make war upon*, like חָטַשׁ (above), meanings which the Targumic and Samar. כְּתַשׁ, Syr. ܟܬܫ, Ar. كَدَشَ still have, identical in the organic root with חָזַז (חָוַז), *to strike off, push off*, Ar. كَزَزَ, or with the meaning *to strike into pieces, to shatter*, identical with the organic root in רָ־טַשׁ. From all this we may see that it is not connected with כָּתַת, whose organic root is כָּתַת. — 2. *to beat to pieces, to bruise, to pound*, in a mortar Prov. 27, 22; *to make little*. Deriv. מַכְתֵּשׁ. — 3. *to hollow out, to deepen, to fit for the reception of persons* or *things*, a farther development of חָסַם=כָּתַת (which see), Ar. حَطَّ (in the fundamental signification); deriv. the proper name מַכְתֵּשׁ. This third meaning is not connected with signif. 1 and 2.

כָּתַת (1 *pers.* כַּתֹּתִי; *inf. abs.* כָּתוֹת; *imp.* כֹּת, *pl.* כִּתּוּ; *fut.* יִכֹּת) *tr.* 1. *to beat*

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in pieces, *to bruise*, things of metal Deut. 9, 21 (comp. Pih.), the testicles, i. e. to castrate Lev. 22, 24, coupled with מָעַךְ (to crush, to bruise), hence כָּתוּת *one castrated;* then *to reduce to pieces*, *to shatter*, a potter's vessel Is. 30, 14, coupled with שָׁבַר; *to pound*, זַיִת (olives), which is done before pressing to get finer and better oil (*Rashi*); figuratively *to break asunder*, an enemy, with מִפְּנֵי of the person Ps. 89, 24 (see Hif.). Derivat. כָּתִית and מְכִתָּה. — 2. same as גָּדַד, חָטַט *to point*, *to sharpen*, an instrument for piercing or cutting; hence also *to reforge*, e. g. אֵת into חֶרֶב Jo. 4, 10, the reverse in Is. 2, 4, where Pih. is used.

Pih. כִּתֵּת 1. *to beat in pieces*, *to shatter*, the iron serpent 2 Kings 18, 9, images of stone 2 Chr. 34, 7, strengthened by הֵדַק; *to reduce to ruins*, אֶרֶץ, i. e. *to desolate* Zech. 11, 6; *to strike against one another* (see Puh.). — 2. like Kal 2. prop. to point, to sharpen, hence to *reforge* Mic. 4, 3; Is. 2, 4.

Puh. כֻּתַּת *to be dashed together*, in a civil war 2 Chr. 15, 6.

Hif. הֵכַת (*fut.* יַכַּת) *to scatter*, an enemy Num. 14, 45; Deut. 1, 44.

Hof. הֻכַּת (*fut.* יֻכַּת Aramaeising for יוּכַת) *to be beaten in pieces*, *to be broken*, שַׁעַר Is. 24, 12; פְּסִילִים Mic. 1, 7; *to be beaten down*, *to be hunted down in flight*, גִּבֹּרִים Jer. 46, 5; *to be crushed*, i. e. annihilated Job 4, 20.

The two leading senses of the stem (*to break in pieces* and *to sharpen*) can only be developed by violence out of one primitive conception; for while כַּת 1. appears to be connected with חַת (cognate in sense שָׁבַר), כָּתַשׁ, Ar. كَدَّ, هَدَّ, and with the extra-Semitic quat-, cut-, cud-; in signif. 2 we can only compare חַד, גַּד, חַט &c.

ל

ל, called לָמֶד (= מַלְמֵד, *constr.* מַלְמַד Judges 3, 31), *Lamed*, as a letter signifies *ox-goad*, *βούκεντρον* (comp. *Homer* Il. 6, 135 *βουπλήξ*), because the figure of it, as is alleged, has still the rude shape of an ox-goad in old Hebrew (𐤋, 𐤋), as well as in the Samar. (𐤋, 𐤋, 𐤋) and Phenician alphabets (𐤋, 𐤋, 𐤋, 𐤋). It is clear, however, that the name was selected merely on account of the initial sound, without reference to the shape of the letter. In old Greek writing, the same form served as the basis, for the *Λάμδα* (לַמְדָא) was merely the Phenician figure reversed (𐤋, 𐤋). As a numeral ל denotes 30, being the third letter in the series of tens. As an alphabetical sound it is pronounced *la*.

As to the proper pronunciation of Lamed, being a liquid it is usually uttered stronger than *n* and softer than *r;* as a pure lingual it stands in the scale of sounds nearest the clear *d* and then the *t*-sounds generally; from which circumstance, as well as from the softness of the sound, its numerous interchanges with others are to be explained. It is interchanged 1. with *r* (ר), so far as *l* and *r* have a similar authority, e. g. כָּבַר with כָּבַל, חָבַר I. with חָבַל I., חָבַר II. with חָבַל II., כָּפַר II. with כָּפַל, גָּבַר with גָּבַל, שַׁרְשָׁה, Ar. سِلْسِلَة, modern Hebrew שַׁלְשֶׁלֶת; in מַרְגְּלִיתָא from *μαργαρίτης* the relation is otherwise; comp. *λεῖρον*, lilium, *φραγέλλιον*, flagellum. — 2. The *l* is merely hardened into *r*, so that the form with *r* is the irregular one, e. g. the Aram. pronominal stem אַר (in אֲרוּ, Targ. אֲרוּם) arose out of אַל (in אֲלוּ); אֲשֶׁר out of אֲשֶׁל; Targ. אַרְמְלָא (Syr. ܐܪܡܠܬܐ, Ar. أَرْمَلَة) from the Hebrew אַלְמָנָה; Targ. חַרְצָא from the Hebrew חֶלֶץ; מַזָּרוֹת from מַזָּלוֹת; שְׁדַר Dan. 6, 15 from שְׁדַל; Samar. אֱרָהוּת from אֱלָהוּת, as in other cases לָכִישׁ with רֶכֶשׁ Mic. 1, 13, נִרְאָה with נִלְאָה Is. 16, 12 form a paronomasia; comp. *tître* from *titulus*, *apôtre* from *ἀπόστολος*, *Gibraltar*

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from *G'ibl-al-Tar(ik)*, Spanish *arfil* (the bishop in chess) from *al-fil* (elephant). — 3. But usually *l* on the contrary arises from *r*, e. g. אַלְמָנוֹת Is. 13, 22 from אַרְמְנוֹת; תְּהִלִּים Ps. 104, 15 from תְּהַרִּים; Syr. ܫܦܝܪ from סַפִּיר; Arab. قَلْب from קֶרֶב; Ar. زَال from זָר; Targ. דְּגַלְתָּא, Ar. دجلة from the Zend. *Tighra* (but see חִדֶּקֶל); it is otherwise in כַּרְמִיל Armen. *karmir* &c. The affinity of the sounds *r* and *l* appears in many languages. The Samaritans put ל for ר in their alphabetical poems, and vice versa. The Chinese have no *r*, and put for it constantly *l*. The reverse is the case in Japanese. The old Egyptians placed *l* for *r*; and in the Pehlevi all is represented by *l* for which the Zend has *r*. — 4. As a liquid and lingual, ל passes into נ which is weaker; comp. לוּן and לִיל (whence לַיְלָה), לְשָׁכָה (λέσχη) and נִשְׁכָּה, לֶחִי and נָחִי; נָחָה and Targ. נְדַן along with לְדַן; לוּעַ and נוּעַ Is. 33, 19 (as should be read perhaps for נוּעַ); אֶלֶם and Arab. صَنَم; פְּסַנְתְּרִין and *ψαλτήριον*; גְּבְרִיאֵל, and Ar. جبرئين, اسرافين; in names of places *in* for *il* out of אֵל often stands in Arabic; *Delt* (Dalet) becomes in Ethiopic *Dent*; comp. also *ἦλθον*, Doric *ἦθον*, *βέντιστος* for *βελ-*. — 5. More rarely does the reverse happen, viz. that the softer *n* passes into the harder *l*, as נָקַב Ar. لَقَب; נָתַן Syr. ܢܬ; Targ. הָכֵן Syr. ܗܟܝ; comp. *δειλός* from *δεινός*, *νίτρον* Att. *λίτρον*, *νύμφη* = *lympha*, *ἔβενος* along with *ἔβελος*, the proper name *Nabonedus* (in Berosus) = *Labynetus* (in Herodotus), *Conrad* Portuguese *Colrut* &c. In Phenician writing *Lamed* and *Nun* are also easily interchanged. — 6. Through the medium of *n*, *l* is interchanged with *m*, e. g. גְּלְגֹּלֶת Ar. جُمْجُمَة; n. p. חֲכַלְיָה = חֲכַמְיָה; Ar. حلق (ambivit, cinxit), whence حَلْقَة *a ring, a circle;* גָּחַל and גָּחַם; Coptic ⲙⲟⲗⲁⲧ from ⲙⲟⲗⲁⲧ. — 7. More striking is the interchange of *l* with the *t*-sounds which are also lingual, e. g. דּוּשׁ with לוּשׁ; רָצַד with רָצַל; עַד Dan. 2, 30 &c. for עַל Job 32, 12 18; זָבַד with an assonance to זָבַל; עָטָה and עָלָה; קָדַח and קָלַח (to קַלַּחַת Mic. 3, 3); פּוּט Is. 66, 19 for פּוּל (LXX *Φούδ*); תַּרְפֶּל (which see) the country *Tarpet*. The same is the case in extra-Semitic languages also, as Odysseus = Ulysses; *δάκρυν* = lacrima; Sanskrit madha = mel; Zunge north German Tunge; lignum out of dignum from the Sanskrit *dah*, *δαίω* to burn; Sanskrit semitâ = simila (fine meal) &c. — 8. An interchange with א, e. g. אוּלַי = אוּלָי Num. 22, 33 for לוּלַי (perhaps also in the verb אָמַל for לָמַד; לָאַךְ, דְּלַךְ for Aram. דָּךְ; לָאַם for אַם), a fact which cannot always be explained by the similarity of the two letters in old writing. The interchange should by all means be attended to in the critical explanation of Biblical numbers. — 9. It is a peculiar sort of interchange between *l* and another consonant, when *l* as a very liquid sound like *n* shews a disposition to assimilate itself to the preceding or following consonant, so that the latter is doubled by Dagesh forte; e. g. אַפֵּק Ps. 139, 8 out of אַסְלֵק from סָלַק; רַקַּח from רִלַּקַח; כַּנָּה Ez. 27, 23 perhaps out of כַּלְנֵה Gen. 10, 10; שִׁנְהַבִּים 1 Kings 10, 22 out of שֶׁן־הַלְּבִים, while הַלְּבִים is the pl. of הֶלֶב = *ἔλεφ*, eleph, *elephant*; the article הַל before consonants when they are not gutturals; שֶׁל out of אֲשֶׁר = אֲשֶׁל before consonants.

Like the liquids ר and נ, ל is also applied to promote an internal strengthening or intensifying of the verb-idea by its insertion (having the same power as Dageshing), as is acknowledged to be done by ר (see חַרְצֻבָּה) and נ (see גָּנַב and גָּב; בָּנַט; Targ. חִנְטָא, חִנְטִין), e. g. זְלַקַּח out of זָקַח, perhaps גְּלַמַּד out of גָּמַד, Ar. جَمَد *to be hard*, still more frequent in Arabic (see *Dietrich*, Abhandlungen p. 308). But ל is used not merely in forming verbs of several letters, but also in making usual stems from primitive themes, like the other liquid sounds; as זָלַג, אָלַק, בָּלַק, דָּלַק, הָלַךְ, הָלַם, זָלַג &c. may perhaps be traced back to simple organic

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roots without ל. Individual stems may also originate by annexing ל to the end.

A very old normal termination which has been gradually lost in the language was that in *l* with all possible preceding vowels — a termination which may be connected with that in *n*. Originally the fundamental purpose of this terminating sound may have been intended to make the idea of the noun diminutive, as is still perceivable in some examples, and as the analogy of extra-Semitic languages shews; but in general the diminutive element is lost. Accordingly there appears with preceding vowels 1. ־ָל in חַגָּמָל from חָגָם, אַגַּרְטָל from אִגֶּרֶת = אִגֶּרֶט from גֶּרֶט, חַשְׁמַל from חֶשְׁמֶן, נַרְגָּל from נֶרֶג from נָרַג; comp. Targ. רַבְצָל (pocket) from רַבָּץ, עַרְסָל (hammock) from עֶרֶס, Ar. عنسل (a strong camel) from عَنَس (to be strong) &c. &c. — 2. ־ֻל in גּוּזָל from the noun גּוֹז, stem גּוּז; גּוּרָל from the noun גּוֹר, stem גּוּר III. — 3. ־ֶל in אֲרִיאֵל (from אֲרִיאֶה), כַּרְמֶל (from כֶּרֶם), חַבַּצֶּלֶת (the masculine form for חַבַּצֶּלֶת) from חֶבֶל, עַרְפֶּל (from עֲרָפָה), חֶדְקֶל (from חִדֶּקֶת), which ending should be adopted perhaps in the case of simple words also (e. g. in סֶפֶל, עֶרֶל &c.); comp. Aram. and modern Hebrew חִרְדָּל (see above חָרַל p. 490), Aram. קַרְטָל &c. — 4. ־ַל in אַרְאַל, אֲרַאל (which see); perhaps also in יִבְלָ. — 5. ־יל in כַּשְׁיל (from כֶּשֶׁת), כַּרְמִיל (from כֶּרֶם), פְּתִיגִיל (from פְּתִיג); comp. Aram. אַרְדִּיל (a kind of fungus), כִּיפְלִי fungus, Ar. غرل; Aram. הוּרְפִּיל, קַרְטִיל, נַרְגִּיל, עוּרְפִּיל, פַּצְצִיל &c. — 6. ־ל in אֶשְׁפָּל (from אֶשֶׁד), קַרְסָל (from קֶרֶס), שִׁמְאָל (from שֶׂמְאֹל), גִּבְעָל (from גֶּבַע), חַרְגֹּל (from חֶרֶג), חָרְוִל (from שָׂם שָׂם). — 7. ־ול in (see חָרַל), comp. Aram. חַרְחוּל, עַרְבּוּל &c. The diminutive element in *l* is also not constant in the Germanic dialects (Grimm II. 98-120).

It may have been another peculiarity of Hebrew that the syllable *al* passed into a mere vowel sound on account of the softness of *l*, either into *ô* for which was written א as a vowel-letter, e. g. מִעְכֶה (pronounce properly מִעְכֵּה, LXX *Μωχά*) from מַלְכָּה; or into *â* e. g. צַיְאזֵל out of עַזְלָזֵל (which see). Hence many stems terminating in א are to be compared with such as issue in *al*, e. g. טָבֵא with טָבַל Ar. طمل (to colour) &c. &c.; the same being the case in the terminating *ar* (see ר), where it also passes, in the middle, into *ô*. This phenomenon is frequent in Phenician, e. g. the proper name masc. אִבְּא = אִבַּל (Hebrew יוּבָל) Kit. 5, 2; מֹכְת out of מַלְכַּת Numid. 1, 2; 4, 2; מֹכְתּ out of מַלְכְּדּ = מַלְכְּדּ Tug. 1; מֹכְתּ out of מַלְכַּת, a coin of Iuba II.; מֹקְר out of מַלְכָּר = מַלְכַּר Trip. 2, 1; מֹקְרת out of מַלְקַרת Tug. 2; the proper names חַנֹּבַּע (Annibo, Chenebo) out of חַנֹּבַּל, אַפֹּע (Apo) out of אַפֹּל = אַפַּל (comp. אֶלְיַפַּל), בֹּרְקָא (Barca, Barcas) out of בַּרְקַאל = בַּרְקָאל &c.

לְ (sometimes לָ, with *suff.* לִי, לְךָ *pause* לָךְ, לָכֶם, לָנוּ, לָהּ, לוֹ, לָךְ, לָכֶן poet. לָמוֹ and לָהֵן) *prepos. prefixed*, prop. same as אֶל I. constr. אֶל (which see), from which it is abridged; hence like it, this לְ originally expresses motion or direction, i. e. the original demontrative idea contained in אֶל and לְ expresses direction and local motion, whether taken objectively or subjectively, corresponding to the question *whither? to what?* This meaning has so many shades and gradations, with such wide divergence, that even the being at rest in a place, pure rest, the state of abiding during an action or by an agent, is denoted by it. This extension of the idea is to be explained by the fact, that the direction as far as a thing or through it, the coming up to an object, are conceived of as completed, and as actually near. Accordingly the frequent use of לְ in the language may be traced back to the following *two* leading classes of meanings: *A*) לְ denotes direction or motion to a thing, a relation to something, whether local or mental. Hence 1. as a designation of purely local motion, translated by *to, towards, unto* (Greek εἰς; Lat. in, versus, ad); and so after

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verbs expressing direction or motion to a thing, as קָרַב לְ *to draw near to* Josh. 7, 14, Job 33, 22, הָלַךְ לְ *to go to* 1 Sam. 10, 26, בּוֹא לְ Is. 59, 20 *to come to*, שׁוּב לְ Ruth 1, 8 *to return to*, יָרַד לְ *to go down to* Song of Sol. 6, 2, נוּס לְ 2 Sam. 19, 9 *to flee to* &c. &c.; where לְ is interchanged with אֶל. In this case it is indifferent whether the direction be to a place or a person. So too לְ stands after הוּבַל Is. 53, 7, Job 10, 19, זֵרָה Ez. 5, 10, הוֹצִיא Mic. 7, 9. After similar verbs, particles of motion in place stand with לְ, e. g. לְאָחוֹר Ps. 114, 3, לְמַעְלָה Is. 8, 21, לְמַטָּה Eccles. 3, 21, לִקְרַאת Num. 21, 23, which remain adverbs even without such verbs. — 2. Expressing the direction of the mind or the movement of the understanding *to* one or *towards* a thing, and so after the verbs חִכָּה Ps. 33, 20, קִוָּה Gen. 49, 18, נָשָׂא עֵינַיִם Is. 51, 6, קָרָא Job 12, 4, הִשְׁתַּחֲוָה Ps. 99, 5, כָּלָה 84, 3, שָׁמַע 81, 12, הֶאֱזִין Ex. 15, 26, אָרַב Deut. 19, 11 &c., or also after nouns of the same kind, e. g. after חֵפֶץ 1 Sam. 15, 22. — 3. Expressing continuance of motion even to the extreme point, translated by *even to*, *even unto*, usque, and so either coinciding with עַד or interchanged with it, e. g. לְשָׂבְעָה Ez. 39, 19 *even unto satiety*, לְמוֹתָם Ps. 73, 4 *even to their death* (according to some), hence מִן ... לְ *from ... to* = מִן ... עַד Gen. 9, 10, Job 4, 20, or עַד ... וְעַד = לְ ... וְעַד Neh. 3, 15; אֶל also standing in the sense of עַד Jer. 51, 9; Job 40, 23. Here belongs also בֵּין ... לְ or בֵּין ... וּלְ instead of בֵּין ... וּבֵין Gen. 1, 6, Jo. 2, 17, prop. *between* from ... *to*, as is also the usage in Arab. and Syr. — 4. Expressing near relation to a person or thing, instead of motion; hence used as a dative before nouns after verbs of inclination for or contempt, as אָהֵב לְ Lev. 19, 34, שָׂנֵא לְ Deut. 19, 11, בָּזָה לְ 2 Sam. 6, 16, הִלְעִיג לְ Ps. 22, 8; after those of helping and healing, as רִפָּא לְ 2 Kings 2, 21, עָזַר לְ Job 26, 2, הוֹשִׁיעַ לְ Ps. 44, 4, of injuring and corrupting, as שִׁחֵת לְ Num. 32, 15, 1 Sam. 23, 10, of providing (rest, righteousness, bitterness &c.), as הֵמַר לְ Ruth 1, 20, הֵנִיחַ לְ Is. 14, 3, הִרְפָּה לְ 1 Sam. 11, 3, הִשְׁקִיט לְ Ps. 94, 13, הִצְדִּיק לְ Is. 53, 11, of giving, communicating, bestowing, bringing &c., as הֵבִיא, נָשָׂא, יָלַד, הִגִּיד, אָמַר, שׂוּם, נָתַן, גָּמַל, הֵשִׁיב, הִשְׁקָה, הֶחֱיָה, סִפֵּר, כָּרַת בְּרִית, יָעַץ &c. &c.; in which instances, however, the signification is frequently turned to the accus instead of לְ. The same use of לְ also occurs when this relation shews itself in another manner, in other languages. — 5. Denoting relations of very different kinds, which may indeed be always perceived as dative, but are expressed in our languages by prepositions. So a) with the meaning *for*, as רִיב לְ Judges 6, 31 *to plead for one;* הֶעְתִּיר לְ Ex. 10, 17 *to intreat for one;* מָצָא לְ Gen. 2, 20 *to find for one;* עָשָׂה אֵבֶל לְ 50, 10, לָקַח אִשָּׁה לְ 24, 4, בָּנָה מִזְבֵּחַ לְ 12, 7 &c. &c. לְ also appears in this sense in uniting two or more nouns, e. g. מָזוֹן לְ Gen. 45, 23 *meat for;* יִתְרוֹן לְ Eccles. 1, 3 *gain for;* תּוֹעֲבַת לְאָדָם Prov. 24, 9 *an abomination to man.* But לְ may be often rendered by the usual dative, e. g. טוֹב לְ Eccles. 6, 12 *it is good for one;* כַּעַס לְאָבִיו Prov. 17, 25 *a grief to the father.* לְ is frequently used in this sense, where the verb brings out the definite person less than the idea; and therefore the form of the verb (masculine or fem.) is equivalent to a neuter, e. g. יִנְעַם לִי, רַע לִי, מַר לִי, טוֹב לִי, עָשְׁקָה לִי, רָוַח לִי, חַם לִי, רַב לִי, צַר לִי &c. b) with immediate but express relation to the person of the verb, where a transaction, agency, motion of the verb is meant to be of use to the person. This לְ is called a sign of the dativus commodi. It expresses a peculiar participation of the actor in a thing, a certain heartiness or zeal with which he acts. Such לְ occurs rather in the language of the people, particularly after verbs of motion, going, fleeing, e. g. הָלַךְ, אָזַל, שׁוּב, נוּס, בָּרַח &c. But in other instances poetically Ez. 37, 11 נִגְזַרְנוּ לָנוּ *we are so enti-*

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rely cut off; Job 6,19 קִוּוּ לְמוֹ *they hoped very eagerly;* Am. 2,13 הַמְלֵאָה לָהּ *which is quite full;* Prov. 13,13 יֵחָבֵל-לוֹ *shall be entirely destroyed;* דְּמֵה לָךְ Song of Sol. 2,17 *thou art entirely like;* Eccles. 3,18 *that they themselves* (therefore הֵם ... הַמָּה) *are but beasts entirely.* c) *above,* e. g. הַתְחַנַּשֵּׂא לְכֹל 1 Chr. 29,11 *to be exalted above all.* d) *upon, in* (of a place) Jer. 17,1, interchanged with עַל. e) *before* Gen. 45, 1. f) *with relation to, as to,* quoad, usually to make a noun prominent in the sentence, e. g. לְעֹשֶׁר 1 Kings 10, 23 *with respect to riches;* לְרֵיחַ Song of Sol. 1, 3 *with relation to the savour;* לְשֹׂנְאַי Ex. 20, 5 *with respect to those who hate me;* לְאֹהֲבַי ib. 6 *with respect to those who love me.* g) *on account of,* e. g. לְטוֹב Mic. 1, 12 *on account of good;* לְקוֹלָם Num. 16, 34 *on account of their cry;* לְזֹאת Job 37, 1 *on account of this;* לָהֵן Ruth 1, 13 and לָהֶן Job 30, 24 *on this account* (see הֵן). h) *towards, against,* erga and contra, e. g. לְ חָטָא, לְ זָמַם, לְ חָרָה &c. &c. — 6. לְ appears before nouns most distinctly to express the idea of the genitive, i. e. the subordination of a second noun to a preceding one, because לְ as a prefix of the dative already gives the closest relation of a noun to the clause it belongs to. The cases in which this sort of subordination appears, instead of the usual one, are these: a) when a state of belonging to is connected with it in addition as in cases of descent, thus 2 Sam. 3, 2 *Amnon* (son) *of Ahinoam;* 3, 3 *Chileab of Abigail;* 3, 5 *Ithream of Eglah.* — b) in superscriptions and inscriptions, where the noun preceding לְ, supposed to be in the stat. constr., is frequently omitted, as Jer. 48,1 לִמוֹאָב, 49,1 לִבְנֵי, Ez. 37, 16 לִיהוּדָה, Is. 8, 1 לְמַהֵר, where we have to think of the genit. as referring to a memorial-tablet, a prophecy &c. So too the title לְדָוִד Ps. 25, 1, לִשְׁלֹמֹה 72, 1 is to be taken as a genitive, since לְדָוִד מִזְמוֹר also stands for it in point of fact 24, 1; 40, 1; 101, 1; 110, 1. — c) as a somewhat remote genitive, when it lies in the design of the writer or speaker to leave the governing one indefinite, and therefore he puts the second noun somewhat remote from the first, e. g. בֶּן לְיִשַׁי 1 Sam. 16, 18 *a son of Jesse;* while בֶּן-יִשַׁי 20, 27 is *the* (definite) *son of Jesse.* But a formal genitive arises, partly when it is meant to designate authorship, e. g. מִזְמוֹר לְדָוִד Ps. 3, 1 *a psalm of David,* מַשְׂכִּיל לְאָסָף 50, 1 *a psalm of Asaph,* מִכְתָּם לְחִזְקִיָּהוּ 86, 1, תְּפִלָּה לְדָוִד 53, 1, Is. 38, 9; partly when a state of relationship is intended, e. g. שַׂר צָבָא לַמֶּלֶךְ 1 Chr. 27, 34, לְבֵית יוֹסֵף 2 Sam. 19, 21, for which we find later אֲשֶׁר לְ 2 Sam. 2, 8, Song of Sol. 1, 1, seldom אֲשֶׁר alone 1 Sam. 13, 8; 1 Kings 11, 25. — d) לְ of the genitive in these cases may be usually rendered *by,* and it is therefore explicable how it is put after passive verbs, as לָכֶם Ex. 12, 16 *by you,* לְרֵעֵהוּ Prov. 14, 20 *by his neighbour,* Neh. 6, 1; or after הָיָה Is. 19, 15 and הָרָה Gen. 38, 18, which may be taken passively. — e) when the governing noun is separated from the governed by words inserted, as Hagg. 1, 1 שְׁנַת שְׁתַּיִם לַמֶּלֶךְ *in the second year of the king;* בָּרוּךְ ... לְאֵל Gen. 14, 19 *blessed ... by God,* which would be בָּרוּךְ אֵל (Gen. 24, 31) without an intercalated word. This separation of the regens from the rectum may also be made by the regens uniting itself with a suff. e. g. שְׁכָבְתְּךָ לְזֶרַע Lev. 18, 20 *thy issue of seed,* or with an adjective e. g. עִיר גְּדוֹלָה לֵאלֹהִים Jon. 3, 3 *a great city of God,* or when another more exact designation is put with the governing noun e. g. דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל 1 Kings 15, 23, which is also expressed by לְ אֲשֶׁר Gen. 41, 43; 1 Kings 4, 2. — f) coupled with the infin. constr. when a noun as regens precedes, it expresses the genit. of the infinitive noun or the Latin gerund, e. g. עֵת לָלֶדֶת Eccles. 3, 2. — g) very often לְ of the genitive stands before nouns which are preceded by such substantives as are used merely for prepositions, though they originally express pure noun-ideas, as סָבִיב לְ *round about the.* This takes place

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especially after those compounded with מִן, מִפַּחַת לְ, מִתַּחַת לְ, מִיַּיִן לְ, מֵעַל לְ as, מִמַּעַל לְ, מִבֵּית לְ, מֵהֶלְאָה לְ, מִנֶּגֶד לְ, מֵעֵבֶר לְ, מִבַּיִת לְ, מִבַּיְנוֹת לְ, מִמַּיִם לְ, מִצְּפוֹן לְ &c. — 7. From the idea of the dative, where לְ expresses an indirect relation, proceeds its designation of the accusat., which is predominant in Aramaean. This is the case a) after participles and infinitives of verbs active, as הַיֹּלֶדֶת לְ Lev. 12, 7, לְהַחֲיוֹת Gen. 45, 7, מְאַסֵּף לְ Num. 10, 25, בְּהַכְלוֹת לְ Ez. 26, 3, לְחַזֵּק לְ 1 Chr. 26, 27; 29, 12, these already forming a sort of noun. — b) where the active verb is put after the accusative of the object e. g. לַיִם מְכַסִּים Is. 11, 9, לְכֶלְכֶם יָשִׂים 1 Sam. 22, 7. — c) also in other cases as an accus. in Aramaeising writers, e. g. לָקַח לְ Jer. 40, 3; עוֹלַל לְ Lament. 3, 51; אָכַל לְ 4, 5; הָרַג לְ Job 5, 2; הֲגָלָה לְ 1 Chr. 5, 26; בָּרַךְ לְ 29, 20; שָׂמַר לְ 2 Chr. 5, 11; הִמְלִיךְ לְ 29, 22; שָׁלַח לְ 17, 7; Ezr. 8, 16; הִבְדִּיל לְ 2 Chr. 25, 10; Ezr. 8, 24; הִצִּיל לְ Jon. 4, 6 &c. — 8. The relation shews itself by passing over into a place or state, where לְ should be rendered by *into* (*εἰς*, in) or *to a thing*, hence after verbs *to change into a thing, to regard as a thing, to make into a thing* &c. So Gen. 2, 22 *and the Lord God built the rib into a woman;* שָׂם לְ Job 17, 12 *to make into a thing;* מָשַׁח לְ 2 Sam. 5, 3 *to anoint into*, i. e. as such; הָפַךְ לְ *to turn into* Ps. 66, 6; נָתַן לְ *to give* i. e. to make *into something* Ps. 106, 46; עָשָׂה לְ Gen. 12, 2, Jer. 10, 13 *to make into a thing*. It appears most frequently with הָיָה, when it means *to become*, or with verbs of a similar meaning. So e. g. הָיוּ לַאֲנָשִׁים 1 Sam. 4, 9 *become men;* יָצָא לַחָפְשִׁי Ex. 21, 2 *to come forth as a free one*, i. e. to become free; כָּרַת לִשְׁנַיִם Jer. 34, 18 *to cut into two parts;* נָתַח לְנְתָחִים Lev. 8, 20 *to divide into pieces*. So too in many expressions where the act of becoming, the being ruled or possessed are intended to be expressed, as חָלָה לְ Is. 1, 5 *to become sick;* לְנִבְּי חֹמֶר Job 13, 12 *to become entrenchments of clay* (i. e. untenable proofs); לְאַכְזָר Lament. 4, 3 *to become cruel;* לְאַיִן מַרְפֵּא 2 Chr. 21, 18 *to become incurable;* לְאֵבֶל Job 30, 31 *to be overcome with mourning* &c. Here belong the adverbs formed by לְ which express a becoming of what the noun says, e. g. לָעַיִן Ez. 12, 12 *to the eye*, i. e. plainly; לָבֶטַח Job 11, 18 *to safety*, i. e. safe, for which is also the בֶּטַח; לָרֹב 2 Chr. 20, 25 *to a multitude* i. e. much; לִרְקָמוֹת Ps. 45, 15 *to variegated garments*, i. e. dressed in variegated robes; לְהַדְרַת קֹדֶשׁ 2 Chr. 20, 21 *to holy praise*, i. e. praised as holy. — 9. Before the *infin. constr.* which should properly be considered a noun in the accus., genit. or dative, לְ is put, meaning *to*, to express a relation to the preceding verb upon which the latter depends; just as לְ is applied for the subordination of a noun, and also as in modern languages the idea-supplementing infin. stands with *to*. Thus e. g. חָדַל לְהַלָּחֵם יָכֹל *he ceased to go out;* לְצֵאת Num. 22, 11 *he was able to fight*. Only in poetry לְ is omitted Is. 1, 14; Jer. 3, 3. But this infin. with לְ also expressed, like the Latin gerund in *-ndum* or the participle in *-ndus*, must, should, may, will, can, or the object of the action denoted by the infin. e. g. לִפְתֹּחַ Song of Sol. 5, 5 *in order to open* (the object); לָנוּס Gen. 19, 20 *in order to flee* (the being able); לַעֲשׂוֹת 2 Kings 4, 13 *to do* i. e. one can do. Thus לְ, in this application of it, is not only interchangeable with לְמַעַן, e. g. לָמוּד Prov. 13, 14 = לְמַעַן סוּר 15, 24, conseq. = Ar. لِكَيْ, but it may be translated in many ways, e. g. לְבֻלּוֹם Ps. 32, 9 *it is to be tamed*, i. e. one must tame, viz. אֹתוֹ; לְבַלּוֹת שְׁאוֹל 49, 15 *to the being destroyed by Hades*, i. e. will be destroyed by Hades; לְשָׁכֵן 68, 19 *to dwell*, i. e. may dwell; לְהִתְרוֹעֵעַ Prov. 18, 24 *to prove himself bad*, i. e. can shew himself bad; לִמְצֹא 19, 8 *to find*, i. e. will find; לִישֹׁב Is. 10, 32 *to rest*, i. e. must rest; לִנְפֹּל Jer. 51, 49 *must fall*. Here belongs also לְתִתָּן 1 Kings 6, 19, which is moulded together from לָתֵת and לְתֵת (the vulgar form of the

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infin. constr.), which form appears also without לְ 17, 14 K'tib. This application of it appears especially after הָיָה Gen. 15, 12, or where the verb *to be* is to be supplied Judges 1, 19; Esth. 4, 2; 1 Chr. 15, 2; or after negatives Am. 6, 10. Regarded as a noun, the infin. with לְ is to be taken in a variety of ways, viz. sometimes as a noun in the genitive Num. 1, 1, sometimes with the meaning of the particles *while* Is. 7, 15, *on this account*, *because* 10, 2, *as if* 1 Sam. 20, 20, *when*, *at*, *whilst* (a designation of time) Gen. 24, 63. — *B*) לְ denotes, like לְ in demonstrative particles, direction and rest, as if relating to the questions, when? where? whereto? about what? of what? in what way or manner? how long? how often? &c. Setting out with this, its applications fall into the following order: 1. לְ expresses rest in a place, and the being *at* or *beside* a place, Latin *ad*, Greek *εἰς*, German *zu*, in which case אֶל is also used occasionally. So e. g. לִימִין פְּ׳ Is. 63, 12 *at one's right hand*, לְיַד פְּ׳ 1 Sam. 19, 3 *at the side of one;* לְפֶתַח Prov. 9, 14 *at the door;* לְפִי 8, 3 *at the entrance;* לְחֹף Gen. 49, 13 *on the coast;* לַחוּץ Ps. 41, 7 or לַחוּצָה 2 Chr. 32, 5 *without;* לְמִצְפָּה Hos. 5, 1 *at Mizpeh.* Here belongs its usage in forming prepositions: לִקְרַאת (from לְקִרְאַת) *to meet*, לְבֹא *towards*, versus, prop. where one comes to, לְאָחוֹר, לְמַטָּה, לְעֵינֵי, לִפְנֵי, לְנֶגֶד, לְנֹכַח. — 2. It denotes the condition of rest, and therefore frequently forms adverbs and prepositions before nouns and infinitives, e. g. לְבַעֲבוּר *for the sake of*, *in consequence of* (prop. in fruit); לְמַעַן *with reference*, *on account of*, *because;* לְבִלְתִּי *in want of*, hence *not;* לְאֵין *in nothingness* i. e. nothing; לְהַרְבֵּה *much;* לְכָלָה *entirely;* לִמְאֹד *very much;* לְכַלֵּה *completely*, *fully;* לְבַד *besides*, *except;* לְאַט *gently;* לְצֶדֶק *rightly;* לָבֶטַח *securely;* לְעֻמַּת *together with;* לְאֵל *in force;* לְלֹא and לִבְלִי *without.* Inasmuch as such adverbs and prepositions frequently stand without לְ, it almost appears as if לְ were here entirely superfluous; and there is an accumulation of particles with the apparently superfluous לְ, e. g. לְמִבַּיִת Num. 18, 7, לְמִתַּחַת לְ 1 Kings 7, 32, though the לְ can be explained on closer examination. Comp. Phenic. לִבְאֶחָד (Mass. 12); לְמִבַּחַיַּי (Kit. 2); לְמִמִּשְׁכַּב (Sid. 8, 5). — 3. It expresses rest, nearness and continuance in relation to time, like the Lat. ad diem, ad horam &c. So לַבֹּקֶר Ps. 30, 6 *in the morning;* לָאוֹר Job 24, 14 *in the twilight;* לָעֶרֶב Gen. 49, 27 *in the evening;* לְרוּחַ הַיּוֹם 3, 8 *towards the breeze of the day*, i. e. towards evening; לְשָׁנִים שָׁלֹשׁ 2 Chr. 11, 17 *three years long.* — 4. In designations of numbers and time לְ denotes *within*, intra, as לִשְׁלֹשֶׁת הַיָּמִים Ezr. 10, 8 *within three days; in*, as אַחַת לְשָׁלֹשׁ שָׁנִים 1 Kings 10, 22 *once in three years;* לְיָמִים עוֹד שִׁבְעָה Gen. 7, 4 *in days still seven until.* Distributively, *each*, *every*, as לִשְׁלֹשֶׁת יָמִים Am. 4, 4 *every three days;* לַבֹּקֶר Jer. 21, 12 *every morning*, so too לִבְקָרִים Job 7, 18; לְמֵאוֹת 2 Sam. 18, 4 *every hundred;* לְאַחַד אֶחָד Is. 27, 12 *singly;* לִשְׁנָתַיִם יָמִים 2 Sam. 13, 23 *at two cycles of days* (times) i. e. after two years, compare תְּשׁוּבַת הַשָּׁנָה 11, 1. — 5. Coupled with nouns or particles it expresses the relation of rest, the being *in* a thing, hence = בְּ, e. g. לִצְמָאִי Ps. 69, 22 *in my thirst;* לִלְשֹׁנֵנוּ 12, 5 *with our tongue;* לִבְלִי = בִּבְלִי Job 38, 41; 41, 25; לְהַדְרַת קֹדֶשׁ 2 Chr. 20, 21, for which Ps. 29, 2 has בְּהַדְרַת ק׳; לְלֹא 2 Chr. 15, 3 = בְּלֹא.

As to the form, the vocalising of לָ is pointed out in grammars, as well as the mode of its union with suffixes; and only some anomalies remain to be noticed here in particular. For לְךָ there occurs once for the sake of emphasis לְכָה Gen. 27, 37; לָכֶן is lengthened in Ez. 13, 18 into לָכֶנָה; so too לָהֵמָּה Jer. 14, 16, לָהֵנָּה Ez. 1, 5 23; 42, 9; Zech. 5, 9, out of לָהֶם, לָהֶן. To take לָם Is. 9, 6 as = לָהֶם is incorrect; and לְמַרְבֶּה should be read, as in 33, 23. On the combinations לָהֵן, לָכֵן, לְלֹא, לָמָּה, לָמָה,

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לְמוֹ, לָמוֹ, לְמוֹ, לְמוֹ, לְמַדִּי, לְמִי, לְמָה, לָא, כֵּן, הֵן see לָמָּה, מַדִּי, מִי, מוֹ.

As to the general Semitic use of לְ, the Ar. لِ and لَ, Syr. ـܠ &c. correspond to it, in which dialects too the greatest variety of meanings may be found, e. g. لِ has a causal signif. *on account of* (*de Sacy* I. p. 1049) like לְ Is. 15, 5; 45, 5, interchangeable also with לְמַעַן; also the meaning *in relation to*, which may be translated *respecting*, *of* (*de Sacy* ibid. no. 4), like לְ Is. 46, 2 &c. The meanings in Phenician are expressed in very great variety.

לְ *Aram.* 1. *preposition*, same as Hebr. לְ, namely *to* . . ., *into*, DAN. 2, 17, *towards* 4, 19; a sign of the dative 2, 5 7 9, and almost oftener of the accusat. 2, 10 12 14 19 &c. &c., as well as of the genitive EZR. 5, 11; 6, 3 15; לְ is also coupled with the infin. constr., where it expresses the same thing as in Hebrew DAN. 2, 9 10 12. — 2. *a preformative* to the 3 pers. fut. for *Yod*, for which *Nun* stands in Syriac; but this is met with only in הֲוָא in the case of the Biblical Aramaean. So לֶהֱוֵא DAN. 2, 20 28 29 (twice) 41, *plur. m.* לֶהֱוֹן 2, 43; 6, 2, *pl. f.* לֶהֱוֶיָן 5, 17 — for יְהֲוֵא, יְהֲוֹן, יְהֲוָיָן. As *Rashi* has already represented these forms to be the 3 pers. fut.; as only the future meaning is possible in all places where the forms in question appear in Daniel and Esra; as in the dialect of the Talmud this sort of formation of the 3 pers. fut. is met with in the case of other verbs also, e. g. לִשְׁמְעִנְּוֹ, לְקוֹם = יִשְׁמְעֵנוּ, יְקוֹם; and as *De Dieu* has recognised the forms as such, in consequence of the same view and comparison, — I have established in detail the present designation of לְ in my *Lehrgebäude der aram. Idiome* p. 113-114.

לֶ see לְ.

לָא (seldom לָהּ) *Aram. adv.* same as Hebr. לֹא: *not*, DAN. 2, 5 9-11; 3, 12 14; with the interrog. הַ it is הֲלָא 3, 24; 4, 27 = Hebr. הֲלֹא. Once לָהּ is = לָא as *a subst. nothing*, hence כְּלָהּ *as nothing* 4, 32 (Theod., Vulg., Syr.); but it is probable, that a transcriber read כְּלָא = כְּלָה here, and therefore wrote ה. The meaning *atom* (Rashi, Saadia) is only a periphrasis of the subst. לָא.

לָא see לוּלָא.

לֹא (according to the Masora לוֹא 35 times, rarely לוֹ) a very old vocable of negation radically connected with אַל II. (see p. 86) and לָא, לֵי, לֵא, לִי that only attach themselves to other words, *not*, an absol. negative, like *οὐ*, *οὐκ*, non. Hence it stands alone for the most part, partly as a negative answer to a question, JOB 23, 6 *will he enter into a judicial dispute with me with the fulness of his might?* (לֹא) *no*; partly as a refusal, GEN. 19, 2 *and they said, nay*; so also GEN. 18, 15; with the perfect לֹא הִמְטִיר GEN. 2, 5 *he did not allow it to rain*, לֹא שָׁעָה 4, 5 *he did not look to*; with the imperfect only, when either a certainty is intended to be expressed by it, as לֹא מוּת תְּמֻתוּן GEN. 3, 4 *ye shall not surely die*, or a command, a shall, a must, a prohibition, e. g. לֹא תָשֻׁב 24, 8 *thou shalt not turn back*, לֹא תַעֲזֹב Ps. 16, 10 *thou forsakest not*, לֹא תִגְנֹב EX. 20, 15 *thou shalt not steal*, לֹא יִחְיֶה GEN. 31, 32 *he shall not live*, i. e. he shall die; while אַל with the imperf. expresses (subjectively) only dissuasion GEN. 22, 12, a wish, a request 1 SAM. 26, 20, and generally that which passes in the feelings and thoughts of the speaker GEN. 49, 4; for which reason it is but seldom interchanged with לֹא 22, 22 24. Elsewhere we find לֹא 1. at the head of negative propositions, e. g. לֹא נָבִיא אָנֹכִי AM. 7, 14 *I am no prophet*, לֹא יי שְׁלָחָנִי NUM. 16, 29 *God has not sent me*, whether such denial stands immediately before the verb, or before a noun for emphasis; or an intermediate clause comes between it and the verb. — 2. Introducing interrogative propositions, where לֹא properly speaking stands for הֲלֹא, the הַ being omitted, as JOB 2, 10 לֹא נְקַבֵּל *shall we not receive?* 14, 16 לֹא תִשְׁמֹר *dost thou*

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not keep watch? So 2 KINGS 5, 26; JER. 49, 9; LAMENT. 3, 36; JON. 4, 11. — 3. Coupled with nouns and adjectives, for the purpose of negativing the ideas involved in them, the poets sometimes form compounds, e. g. לֹא־אֵל DEUT. 32, 21 *not-God, no-god*, i. e. an idol, parallel הֶבֶל; לֹא־עַם ib. *not a people*, parallel נָבָל; גּוֹי לֹא אֱלֹהַּ 32, 17, parallel שֵׁדִים; לֹא־אֱמֶן 32, 20 *not faithfulness*, i. e. faithlessness, parallel תַּהְפֻּכֹת; לֹא עֵץ Is. 10, 15 *not wood*, i. e. man, who is possessed of active strength in opposition to wood; לֹא אִישׁ, לֹא אָדָם 31, 8 *no-man, not-man*, i. e. God, who can execute a thing without help; לֹא־כֹחַ JOB 26, 2 *not-strength*, i. e. impotence; לֹא־עֹז ib. *not-power*, i. e. weakness; לֹא־חָכְמָה 26, 3 *not-wisdom*, i. e. ignorance; לֹא־סְדָרִים 10, 22 *not-order*, i. e. disorder; לֹא־חֹמֶס 16, 17 *not-injustice*, i. e. uprightness; לֹא בְצָעָה 8, 11 *not-mire*, i. e. dryness; לֹא־אוֹר 12, 25 *obscurity, darkness*. With adjectives: לֹא־חָסִיד Ps. 43, 1 *not gracious*, i. e. unmerciful, cruel; לֹא־עָצוּם, לֹא־עָז PROV. 30, 25 26 *not strong*, i. e. weak; לֹא־חֲכָם DEUT. 32, 6 *not wise*, i. e. foolish. Also with adverbs, e. g. לֹא־מְעַט Is. 10, 7 *not a little*, i. e. much. Here belongs also JER. 49, 25, where the denying adjective לֹא־ עֻזְּבָה *unforsaken* precedes, on account of the exclamation אֵיךְ, and the passage should be translated: *Woe! the unforsaken city of praise.* — 4. With a similar meaning to בְּלִי, בְּלֹא *without, un-, -less*, simply negativing the idea, e. g. לֹא־דָרְךְ 1 CHR. 2, 30 *childless;* לֹא־בָנִים JOB 12, 24 *without a way;* לֹא־אִישׁ 38, 26 *without men, desolate;* לֹא־חֵקֶר 34, 24 *without searching out*, i. e. without an examination being necessary; לֹא־עֲבוֹת 2 SAM. 23, 4 *without clouds.* — 5. The negative adjective-conception is sometimes expressed by an entire proposition with לֹא, in order to make a noun prominent, e. g. מִדְבָּר לֹא־אָדָם בּוֹ JOB 38, 26 *the wilderness in which men are not*, i. e. a desolate wilderness; בָּתִּים לֹא־יֻשַּׁב לָמוֹ 15, 28 *houses not dwelt in*, i. e. uninhabited houses. — 6. Denoting *before* (cogn. in sense טֶרֶם), e. g. לֹא יָצָא 2 KINGS 20, 4 *before he went out;* וְלֹא אֶחָד Ps. 139, 16 *before there was yet one.* — 7. Coupled with particles, to which it gives another turn, e. g. before גַּם, see גַּם 2 and 3; before עַד, see עַד; before מֵאֵימָתַי, see מֵאֵימָתַי; after טֶרֶם, see טֶרֶם; before כָּל, see כָּל. — 8. *substant. nothing*, nihil, JOB 31, 23 *I could do nothing;* דָּמַד לֹא 6, 21 *to become a nothing*, Aram. לָא. — 9. same as הֲלֹא, out of which it seems to be abridged LAMENT. 1, 12; EX. 8, 22; 1 SAM. 14, 30.

With prepositions: 1. בְּלֹא, where לֹא is defined by the numerous significations of בְּ. Its meanings are a) *not yet, before*, as בְּלֹא יוֹמוֹ JOB 15, 32 *his final day not yet*, i. e. long before it comes; conseq. almost = בְּטֶרֶם. b) *out of*, praeter, extra, i. e. not in a certain time, as בְּלֹא עֵת LEV. 15, 25 *out of the time.* c) *not for*, as בְּלוֹא־כֶסֶף Is. 55, 1 *not for money*, i. e. gratuitously; בְּלוֹא־מְחִיר ib. *not for price*, i. e. gratis; בְּלֹא־הוֹן Ps. 44, 13, for which לֹא בְ also occurs Is. 45, 13. More frequently d) בְּלֹא *without*, as בְּלוֹא־לֶחֶם Is. 55, 2 *without bread;* בְּלוֹא לְשָׂבְעָה ib. *without to the satisfying*, i. e. without receiving bread to satisfy; בְּלֹא לֵב וָלֵב 1 CHR. 12, 33 *without a double heart*, i. e. unanimously; בְּלֹא כַכָּתוּב 2 CHR. 30, 18 *without conformity to what was written*, i. e. contrary to prescription; so Ps. 17, 1; EZ. 22, 29. Also for this meaning a more favourite expression is לֹא בְ, as לֹא בְיָד JOB 34, 20 *without the hand of man*, i. e. without human cooperation; לֹא בְכֶסֶף Is. 48, 10 *without the gain of money.* e) *not by* = לֹא בְ e. g. בְּלֹא חַמָּה JOB 30, 28 *not by the heat of the sun.* f) coupled with the imperf. to express a negative proposition modified according to the signif. of בְּ, e. g. בְּלוֹא יוֹעִיל JER. 2, 11 *for that which is of no use;* בְּלֹא יוּכְלוּ LAMENT. 4, 14 *without their being able*, for which לֹא יָכְלוּ (=Aram. לָא יְכִלוּ) stands in ESTH. 4, 16. — 2. הֲלֹא (with הַ interrogative) by which is expressed a question in a negative form, to which an assuring, affirmative answer is expected, as GEN. 4, 7 *is there not elevation, if thou*

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actest well? 20, 5 *has he not said to me?* Hence it is used in animated discourse, partly to point to something known, partly to something definite and certain (almost identical with הֵן, הִנֵּה), e. g. 1 Kings 1, 11 *thou hast certainly heard ...!* 11, 41 *behold they are written!* Accordingly הֲלֹא הֵם is interchanged with הִנֵּה 1 Kings 15, 23 comp. with 2 Chr. 16, 11 &c.; the LXX rendering it by ἰδού, and the Arab. particles of negation and interrogation أَلَمْ, أَمَا, أَلَا, هَلَّا presenting an analogy. On account of this identity both united are found in rare cases, as הֲלֹא הִנָּם 2 Chron. 25, 26, for which 2 Kings 14, 18 has הֲלֹא הֵם; הֲלֹא הִנֵּה Hab. 2, 13; or רְאֵה stands in the other hemistich Job 22, 12. In repeated questions אִם לֹא corresponds to it Is. 10, 9. — 3. לְלֹא *without*, i. e. so that it is not or was not 2 Chr. 15, 3. On the contrary, לְ in לְלֹא in Is. 65, 1 and Job 26, 2 is only a dative.

As to the form, for לֹא is frequently written לוֹא, thrice (viz. 1 Sam. 2, 16; 20, 2; Job 6, 21) לוֹ, and once in K'tib לֹה Deut. 3, 11; a fact which, however, has no influence on the meaning of it, as little as when לֹא stands for לוֹ 15 times (according to the Masora). With relation to the derivation, the original form may have been pronounced *lâ*, as the Aram. לָא, ܠܐ, ܠܵܐ, Talm. לָאו, Ar. لَا still shew; and the connection of it with לֵי in אוּלַי, with לֵא and לֵי in לוּלֵא and לוּלַי, as also with אַל (which see), is to be explained by this ancient pronunciation. The negative western *an-*, the first member in compounds, as well as *-ne*, appear to be connected with it in like manner; *l* and *n* being interchanged. We must also reject the assumption that לוֹא is a noun from the verb לוּא = נוּא; rather may the verb לוּא have come from the negative particle לֹא or לוֹא, whence נוּא afterwards took its origin.

לֹא is also used in the composition of certain proper names, of which the following occur in Scripture:

לֹא־דְבָר (*pastureless*) *n. p.* of a city in Gilead on the other side Jordan, in the neighbourhood of Mahanaim 2 Sam. 17, 27, for which לוֹ דְבָר 9, 4 5 is also written.

לֹא עַמִּי (*not my people*, or after the analogy of לֹא־עָם, *my non-people*) a symbolical *n. p. m.* Hos. 1, 9.

לֹא רֻחָמָה (*uncompassionated*) a symbolical *n. p. f.* Hos. 1, 6 8; 2, 25.

לֻא 2 Sam. 18, 12 K'ri for לוּ.

לָאַב (not used) *intr.* same as לָהַב and לָב (לוּב) *to burn, to glow*, hence *to be dry, withered up*, of the ground; prop. *to gape from dryness, to be thirsty.* Comp. Ar. لَابَ (*Kimchi*) and لَهَبَ. Derivat. תַּלְאוּבָה.

לָאָה (*fut.* יִלְאֶה, *ap.* יֵלֶא) *intr.* prop. *to gape, to snap*, at something, i. e. to long after a thing with the tongue, from the internal heat of thirst, from weariness &c., languere, conseq. connected in its organic root with that in יָ־לַהּ (which see), Ar. لع (redupl. لعلع II.), Sanskrit *lih*, Greek λιχ, Latin *lig, ling* &c. &c. Then: *to be wearied, to be unable* Gen. 19, 11; *to be reluctant, to take ill* Job 4, 2; *to be despairing* 4, 5; metaphor. *to be unhappy.* Derivat. תְּלָאָה, and the proper name לֵאָה.

Nif. נִלְאָה *to be lazy, sluggish, idle*, Prov. 26, 15; *to toil*, i. e. to make oneself weary, with עַל of the place Is. 16, 12, with an assonance to נִרְאָה; with בְּ *wherein* 47, 13; *to be wearying*, i. e. *to be too heavy, burdensome*, followed by the infin. constr. without לְ Is. 1, 14; Jer. 6, 11; 9, 4; 15, 6; 20, 9; *to feel disdain, loathing* Ex. 7, 18. *Partic. femin.* נִלְאָה *powerless*, Ps. 68, 10 *thy sick-grown* (נַחֲלָתְךָ) *and powerless*, i. e. thy people reduced in the wilderness even to a relaxed state. The fem. stands for a collective idea, like טוֹבָה Ps. 68, 11, נְוַת בַּיִת 68, 13, יוֹנָה 68, 14, חַיַּת 68, 31 (see חָלָה I).

Hif. הֶלְאָה (3 *fem.* הֶלְאָת Ez. 24, 12 for הֶלְאֲתָה, as הִרְצָת, הִגְלָת) *to make weary; to exhaust* or *make impatient* Is. 7, 13; Jer.

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12, 5; Mic. 6, 3; Job 16, 7; Ez. 24, 12 *it* (the kettle, which is fem. in Hebrew) *has exhausted its powers.*

As to the stem לָאָה, it is closely connected with יָלַהּ, יָלַהּ; and the Aram. לְאָה, לְעָה, Syr. ܠܥ, Ar. لَأَى proceed from the same fundamental signification.

לֵאָה (*weary, dull*) *n. p. f.* Gen. 29, 16; 30, 17 &c.

לָאַט Judges 4, 21 see לָטַט.

לָאַט *tr.* 1. *to wrap around, to muffle,* פָּנִים 2 Sam. 19, 5, hence *to conceal, to hide;* connected in its organic root with לָטַט (לוּט), לָטַט II. and the org. root in חָ־לַ־טַ I., עָ־לַ־טַ, קָ־לַ־טַ II.; Arab. لَطَ the same. Comp. the same root in the Sanskrit *luḍ*, Greek *λάθω*, Latin *lateo.* — 2. Fig. *to speak covertly*, i. e. *in a subdued, soft, gentle voice*, Job 15, 11 *and a word, which he has spoken softly* (לָאַט) *with thee* (*Ibn Chajjuǵ*). Imperat. לָאֵט 2 Sam. 18, 5 *deal gently* (the LXX and Vulg. have paraphrased it by the pl.); but see לְאַט. אט (which see), identical with the organic root in עָ־טַ־ה, עָ־ט־ה, has a meaning quite similar, on which account opinions have fluctuated between לְאַט and אַט in the derivation of לָאַט Job l. c. and the adv. לְאַט. Deriv. לָאַט, לָאַט, לְאַט.

לָאַט Job 15, 11 see אַט and לְאַט.

לָאַט (after the form מָשַׁךְ) *m.* prop. *gentleness, softness*, only as *adverb, gently* 2 Sam. 18, 5, *quietly, slowly*, Is. 8, 6. See לְאַט and אַטַּט.

לָאַט (with *suff.* לָאַטִּי) see אַט.

לָאַךְ (not used) 1. *tr. to execute* (a commission), *to perform, to make, to accomplish, to minister* (a service, employment, work). — 2. *intr. to do service, to be active, to work.* — The fundamental signification is *intr.: to move forward*, as a sign of activity; consequently the organic root of לָאַךְ is identical with that in שָׁ־לַ־חַ, שָׁ־לַ־ךְ, יָ־לַ־ךְ, הָ־לַ־ךְ. Comp. Ethiopic לאך (laacha) to send, also to do service, to serve; V. to be sent; then *lāech* a servant. Phenician לְאֵךְ the same, hence לְאֶכֶת, contracted לֶכֶת, administration, then a proper name masc. (Trip. 2, 4), and מַלְכָא as well as מַלְכַּת from מְלָאכָה (work-place) n. p. of a place, *Malaχáθ*, a city on the Niger (Ptol. 4, 6). The meaning *to send* is not in the Ar. لَأَكَ till Conj. IV. Derivat. מַלְאָךְ, מַלְאָכָה (constr. מַלְאֲכַת), מַלְאָכִי and n. p. מַלְאָכִי.

לְאַךְ (not used) *Aram.* the same; derivat. מַלְאָךְ.

לָאֵל (*to-God*, i. e. dedicated to God, like לְמוּאֵל and לְמוֹאֵל [which see]; for which use there are analogies in Ethiopic) *n. p. m.* Num. 3, 24.

לָאַם (not used) *tr. to unite, to bind together, to unite in associations, to gather together*, of the union of a mass, the same fundamental signification still appearing in the Ethiopic, and in the Arabic لَهَمَ; the Ar. لَأَمَ (to unite, to bind, then of the binding of a wound) proceed from the same fundamental signification. And as אֵם, עַם (which see), Ar. أُمَّ have the same fundamental meaning, ל appears to be unorganic, if we may not rather assume that לָאַם is identical with the organic root in אָ־לַ־מ. Deriv. לְאֻמִּים, and the proper name לְאֻמִּים.

לְאֹם (with *suff.* לְאֻמִּי and לְאוּמִּי Is. 51, 4; *pl.* לְאֻמִּים) *m.* prop. union, association, kin, poet. *a people, nation*, Gen. 25, 23; 27, 29; Is. 17, 12 &c. Jehovah indeed calls Israel also לְאוּמִּי Is. 51, 4; but it is usually applied only to the heathen.

לְאֻמִּים (*kin*) *n. p.* of an Arab. tribe in the territory of the Jokshanites Gen. 25, 3. We are to understand by it the *Beni Lâm* (بنى لام) who as a race are very widely spread, and dwell in Asyrland, to the south of Hedǵas, in the province of Shira, five stations from Mecca, on the mountain between Tubuk and Akhdar; also in Babylonia and Me-

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sopotamia (*Ritter*, Erdkunde XII, 913; XIII, 234. 438. 451. 458). The Hebrews changed the Arab. לאם into לְאֻמִּים, and selected the plural because of the great extension of the tribe, as is also the case in אַשְׁדִּים and לְטוּשִׁים.

לֵב (before Makkeph לֵב־, with *suff.* לִבִּי, לִבֵּךְ &c.) and (the resolved form) לֵבָב (*constr.* לְבַב, with *suff.* לְבָבִי, לְבַבְכֶם; *pl.* לְבָבִים, hence with *suff.* לְבָבֵהֶן [we should not read לְבַבְהֶן], but commonly לְבָבוֹת, more rarely לְבוֹת from a sing. לְבָבָה) *m.* prop. *the folded into* and *together*, then *the heart* (physically) 2 Sam. 18, 14, Ps. 45, 6, so called on account of its sheaths (not from the fatness; see לָבַב I. and comp. اجنان heart, pl. of جِنَان cover); Aram. לֵב, לִבָּא, כֶּרֶס, Arab. لُبّ, Phenic. לֵב (Erix 4) and לֵבָב (ibid. 5) the same. The heart is represented as the seat of bodily life, as the reservoir of all physical life-vigour Ps. 38, 11, as strengthened and maintained by eating and drinking Gen. 18, 5, Judges 19, 5, as the seat of mental life, of the will and desire Esth. 7, 5, Eccles. 8, 11; 9, 3, of intention Is. 10, 7, of love Prov. 23, 26 and of hatred Lev. 19, 17, of knowing and perceiving Deut. 29, 3, Prov. 14, 10, of understanding Is. 32, 4, of reflection Neh. 5, 7 and of reckoning Prov. 16, 9, of attention Deut. 32, 46, of inclination and disinclination Deut. 30, 17, Josh. 24, 23, of consciousness Deut. 8, 5, of recollection Is. 65, 17, Jer. 3, 16, of thinking Gen. 17, 17, of internal mental speech Ps. 27, 8; 41, 7, of devices 1 Kings 12, 33 &c. The meanings are to be arranged in the following manner: 1. *the heart*, as the vessel of corporeal life, which Homer calls φρένες, conseq. = נֶפֶשׁ meaning anima, vita, oppos. to שָׂאֵר, בָּשָׂר Ps. 73, 26. As life and its manifestations proceed from it, the qualities of reviving 22, 27, of sickening Is. 1, 5, of sleeping Eccles. 2, 23 and of waking Song of Sol. 5, 2, of being strengthened by eating and drinking Gen. 18, 5 are attributed to it; and it is used generally for *life* Jer. 4, 18, interchangeably with נֶפֶשׁ 4, 10, or = נֶפֶשׁ bodily person, e. g. אֶל־לִבְּךָ Ex. 9, 14 *to thee*. — 2. As the seat of sensuous feelings and affections, e. g. of inclination to Judges 9, 5, of contempt Prov. 5, 12, of joy Ps. 104, 15, of sorrow Neh. 2, 2, of dejectedness Ps. 109, 16, of despair Eccles. 2, 20, of trust Prov. 31, 11 &c. Hence the expressions מָלְאוֹ לִבּוֹ Esth. 7, 5, נָדַב לִבּוֹ Ex. 35, 29 &c., which may be found under the verbs in question. In this sense are applied to לֵב the expressions נָכוֹן Ps. 57, 8, חָלְמָה Prov. 13, 12, כָּאַב 14, 13, שָׁבַר Is. 61, 1, מָסַס 13, 7, רַךְ Deut. 20, 8, עָרֵל Lev. 26, 41 &c., just as the sensuous activity of the person is transferred to it Is. 15, 5; Hos. 7, 14; Ps. 38, 9; Lament. 2, 19. לֵב is looked upon especially as the seat of the spirit, of strength and vigour Gen. 42, 28; 1 Sam. 17, 32; 2 Sam. 7, 27; 17, 10; Job 41, 15; more rarely of the moveableness of the mind 15, 12. — 3. As the centre of moral life, where all the manifestations of virtue and vice reveal themselves, and the moral character becomes manifest. In this view it is said of the heart, that it is טָהוֹר Ps. 51, 12, עִקֵּשׁ 101, 4, עָמֹק 64, 7, יָשָׁרָה 1 Kings 3, 6, נֶאֱמָן Neh. 9, 8, חָנֵף Job 36, 13 &c.; and to it are ascribed the innermost apprehension of God Ps. 73, 26, truthfulness 15, 2, joyful enlargement Prov. 21, 4, Is. 60, 5, ostentation 9, 9, pride Ez. 28, 5, hardening Is. 6, 10, Jer. 16, 12, remembrance of the divine law Is. 51, 7, Jer. 31, 33 and intercourse with God Lam. 2, 18; 3, 41; as it is generally the centre of all self-determination, even the moral character itself; hence לֵב וָלֵב Ps. 12, 3 *a double character*, sometimes named יֵצֶר Deut. 31, 21, διάνοια, ἐπίνοια in the New Testament. But though לֵב is the centre of moral life, it is still called לֵב בָּשָׂר Ez. 11, 19, since the spirit can only be developed in a heart of flesh, which is divested of humanity as soon as the soul is brutalised Dan. 4, 13. — 4. As the centre of the spiritual, thinking, and conceptional life; hence are applied to לֵב knowing or

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apprehending Deut. 29, 3, Prov. 14, 10, understanding Is. 32, 4, reflecting Neh. 5, 7, reckoning Prov. 16, 9, thinking Ps. 19, 15, Dan. 2, 30 and speaking Job 8, 10. Accordingly לֵב is *understanding* Job 12, 3, hence חֲכַם־לֵב Ex. 28, 3, חֲסַר־לֵב Prov. 10, 13, אֵין־לֵב Hos. 7, 11, אִישׁ לֵבָב Job 34, 10; generally שֹׂכֶל 17, 4 and חָכְמָה Prov. 14, 33 are ascribed to it; comp. Lat. *cor* and *cordatus*. — 5. Metaphor. *the centre-point, the middle*, hence בְּלֵב *in*. So it is said of יָם Ex. 15, 8, שָׁמַיִם Deut. 4, 11, אֵלָה 2 Sam. 18, 14; comp. καρδία Matth. 12, 40; Pers. دل (heart and middle) &c. Deriv. the denominative

Nif. נִלְבַּב (*fut.* יִלָּבֵב) *to be intelligent*, Job 11, 12 *the hollow-headed himself would be intelligent then*, i. e. the most senseless must get understanding (when God summons him before his tribunal). יִלָּבֵב having an assonance to נָבוּב.

Pih. לִבֵּב *to rob of judgment, to bewitch*, Song of Sol. 4, 9 *thou hast bewitched me with a glance of thine eyes*. As *a glance* is עַיִן, עַיִן has dropped out of the text once, and there should be read בְּעַיִן אַחַת מֵעֵינֶיךָ.

לֵב and לֵבָב (with *suff.* לִבִּי, לִבְּךָ, לְבָבָה) *Aram.* the same with the Hebr. לֵב Dan. 2, 30; 4, 13; 7, 28.

לֹב (from לָבַב II., for which is usual לוּב; *Gentile plur.* לֻבִּים) see לוּב as a noun.

לָבָא and לָבַהּ (not used) *intr.* (according to *Fürst*, Concord. s. v.) *to roar, to cry, to murmur*, of the voice of the lion, conseq. = Ar. نَبَأَ, نَبَّ, which signify originally *to bellow, to roar;* the same root perhaps being found in the old high Germ. liuwôn, *to utter sounds*, English *to low*. The meaning *to be greedy* in the Arab. لَبَى is perhaps denom. from لَبَّة; in any case this stem does not belong here. The lion is in fact usually described either as roaring formidably (שָׁאַג, נָהַם) Job 4, 11; Prov. 19, 12; 28, 15; Is. 5, 29; 31, 4; Jer. 2, 15; Hos. 11, 10, by which he announces his appetite Ps. 104, 21, Am. 3, 4, or the neighbourhood of sure booty Ps. 22, 14; Ez. 22, 25; Is. 5, 29; or he is characterised as the strongest and most courageous animal Judges 14, 18; 2 Sam. 1, 23; 17, 10; Prov. 30, 30. For the former, the language has besides לָבָא, שָׁחַל I. also; for the latter, both אָרֵה I. and כְּפִיר II. Deriv. לְבָאָה and the proper name לְבָאוֹת; while לְבִיא, לָבִיא and לָבִיא should be derived from לָבָה = לָבָא.

לְבָאָה (only *plur.* לְבָאוֹת, with *suff.* לְבָאֹתֶיהָ) *f. a lioness*, for whom the lion (אַרְיֵה) strangles his prey Nah. 2, 13.

לְבָאוֹת (*place of lionesses*) *n. p.* of a city in Judah Josh. 15, 32; afterwards written fully בֵּית לְבָאוֹת, and reckoned to Simeon 19, 6, but for which בֵּית בִּרְאִי (which see) stands in 1 Chr. 4, 31.

לְבָאִים see לְבִיא.

לְבָאֵם see לְבִיא.

לָבַב I. (not used) *tr. to envelop, to enfold, to veil, to wind around, to draw over*, a fundamental signification which is also borne by the Ar. لَبَبَ (to cover about, hence the noun لَبَب skin, hide, shield), لَبَّ (to fold together, hence from a reduplicated form لبلاب convolvulus), لَفَّ (convolvit), Aram. לָף to enfold, כְּסָא (to cover over, hence כְּסָמָא the eyelids, i. e. skins, coverings) and many others. Modern Hebrew לָבַב the same, hence לָבוּב *bound together*. The same meaning is also in חֵ֫לֶב belonging to חֶלְבָּה Ps. 17, 10 and 73, 7 (where for עֵינֵמוֹ should be read עֲלֵמוֹ), where it is used for the heart; so too חֲלַב belonging to the noun חֶלְבָּה lobes of the liver. A fundamental signification *to be fat* should not be thought of either in the case of לֵב or חֶלְבָּה Ps. l. c.

Nif. נִלְבַּב is denomin. from לֵבָב which see.

Pih. לִבֵּב 1. denomin. from לֵבָב which see; — 2. denom. from לְבִיבָה which see.

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לָבַב II. (not used) *intr. to kindle, to burn, to glow*, from which stem לָהַב, לָב (לוּב) and לָאַב (which see) may be enlarged. Of לַב (לָבַב) the reduplicated form in Samar. and Ethiopic is לַבְלֵב *to glitter, to shine, to lighten*. Deriv. (according to some) לַבָּה, and the proper name לֹב (*pl.* לֻבִּים).

לֵבָב see לֵב.

לְבַב *Aram.* see Aram. לֵב.

לְבָבוֹת see לֵב.

לְבָבִים see לֵב.

לְבַד a *prepos.* and *adv.* see בַּד I.

לָבָה I. to לָבִי, לְבִיָּא, לָבִיא &c. But see לָבָא.

לָבָה II. (not used) *intr. to burn, to glow, to kindle*, like לָבָה in the Talm. and Arab. لفع (to burn, to glow); a stem which arose perhaps by enlargement from לַב II. Deriv. לַבָּה.

לַבָּה (only *constr.* לַבַּת) *f. flame*, Ex. 3, 2. לַבַּת may be contracted from לַהְבַּת, the cod. Sam. actually having this form. But it may also be derived from לָבָה II. (which see), or לָבַב II. (which see).

לִבָּה (*pl.* לִבּוֹת) *f. heart*, Ps. 7, 10; Prov. 15, 11. The sing. appears, according to our text, only in לִבָּתֵךְ Ez. 16, 30, but which the LXX read as לְבִתֵּךְ (see אָמַל). *Ibn Ganâch* considers לַבָּה Ex. 3, 2 as identical with לִבָּה, meaning *midst;* but this opinion should be rejected.

לְבוֹנָה see לְבֹנָה.

לְבוּשׁ and לְבֻשׁ (with *suff.* לְבוּשִׁי, לְבוּשׁוֹ; *pl.* לְבֻשִׁים) *m.* 1. *a garment, vestment*, whether splendid 2 Kings 10, 22, Esth. 8, 15, Jer. 10, 9, or mean Ps. 35, 13; 69, 12; *clothing* Job 24, 10; 31, 19, particularly *the upper clothing*, oppos. to כְּתֹנֶת 24, 7 χλανίδιον λευκόν (Herod. 1, 195). Figurat. of the skin 30, 18, of things upon the earth illuminated by the early light 38, 14, of the flood covering the earth Ps. 104, 6, of the covering clouds Job 38, 9, of a coat of mail put over the garment, spoken of the crocodile's 41, 5 &c. — 2. Figur. *a spouse, a wife*, Mal. 2, 16, Arab. لِبَاس (see Koran Sur. 2, 183); comp. the Arab. ثَوْب a garment, ثَابَ to put on a garment, and coire cum femina.

לְבוּשׁ (with *suff.* לְבוּשֵׁהּ, *pl.* with *suff.* לְבוּשֵׁיהוֹן) *Aram. m.* the same Dan. 3, 21; 7, 9.

לָבַט (Kal not used) *tr. to cast on the ground, to cast down, to overthrow*, hence *to cause to fall*, like the Ar. لَبَطَ which *Jos. Kimchi* has already compared. This fundamental signification is also in לָ־פַת *to bend, to crook*, something straight, hence *to bow down, to cause to fall*, conseq. cognate in sense with הִכְשִׁיל. By this is explained the meaning of the Arab. لَبَطَ (to throw down, prop. to bend down), as well as the Syr. ܠܒܛ (Pa.) and the Samar. לְבַט (to bow down, to vex). The organic root is לָ־בַט.

Nif. נִלְבַּט (*fut.* יִלָּבֵט) *to fall, to be overthrown*, Prov. 10, 6 10; Hos. 4, 14.

לְבִי (only *plur.* לְבָאִם after the form צְבָאִים from צְבִי, for לְבָיִים) *m. a lion* (prop. the roaring one), Ps. 57, 5 *in the midst of lions will I lay me down;* but some understand לְבָאִם = לְהָבִים on account of לְהָטִים following, which they read לְהָטִים. The sing. has been read in Ps. 38, 9 for לִבִּי, and the passage has been translated: *I cry louder than the roaring of the lion*, נָהַם and שָׁאַג being actually applied to the lion. The word seems to have passed out of Semitic into the western languages; hence the Greek λέων (instead of lebon, levon), Latin *leo*, German *Leu, Löwe*, English *lion* &c.

לְבִיָּא (after the form צְבִיָּה) *f. a lioness*, Ez. 19, 2, symbolising the people of Judah.

לָבִיא (contracted from לְבִיָּא) *f. a lioness*, anxious for prey Job 4, 11; 38, 39, most courageous and strong Gen.

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49, 9, Num. 24, 9 (comp. Herod. 3, 108), known by her roaring Is. 5, 29. In Arab. there are 8 forms of the same noun (see *Freytag* IV. p. 84), to denote the lioness; and the Egyptian ⲗⲁϧⲟ, Coptic ⲗⲁϧⲟⲓ has also the same meaning. In hieroglyphic writing too, the letter *l* is expressed by the figure of a lion. Comp. the Phenician לָבִא lion (Agathem. 1, 1), hence רֹשׁ לָבִא lion-promontory in Creta, *Λέων ἄκρα* (Ptolem. 4, 15), now Capo Lionda, and from it on the east coast of the island the sea-port לְבָאנָא *Λεβηνά*.

לְבִיָּה (*pl.* לְבִיבוֹת) *f.* prop. baked cakes folded and laid together in strata, a sort of cake 2 Sam. 13, 6 8 10 (comp. Arab. لبأ convolvulus); conseq. not fluid (Vulg.), heart-shaped (apud Gesen.), heart-strengthening (Thenius), but a sort of leaf-like folded cake, which being eaten by the sick had perhaps a superstitious idea connected with it. LXX *κολλυρίδες*, which was also superstitiously applied; comp. the Etymol. Magn. p. 527. Deriv. the denom.

Pih. לִבֵּב i. e. *to prepare* לְבִיבוֹת, 2 Sam. 13, 6 8.

לְבִיִּם see לוּבִים.

לָבַן (Kal not used) *intrans.* 1. *to be white*, *to become white*, of the colour of wood, the leprosy, the hair, of horses, the teeth &c.; *to be pale*, of the moon; *to be whitish-grey*, of the colour of potter's clay; *to be faded-yellowish*, of the sweet-smelling resin of a bush &c. — 2. Fig. *to be clear*, *bright*, *transparent*, of sapphire, glass &c.; *to be purified*, *pure*, physically or morally. Ar. لبن, Syr. ܠܒܢ, Phenic. לָבַן the same. Deriv. לְבֵנָה, לְבֹנָה, לְבָנָה, לְבָנָא and the denom. לָבַן, farther לְבָנָה, לְבֻנָה, לְבֻנָת, לְבֻנִי, and the proper names לָבָן, לְבָנָה, לְבָנוֹן, לְבֹנָה (לְבוֹנָה), לְבֻנִי.

Pih. לִבֵּן (*inf. constr.* לְלַבֵּן according to some; *imp.* לַבֵּן according to some) *to purify*, *to cleanse*, *to purge*, hence *to clear from sin* Dan. 11, 35, where the Pihel לְלַבֵּן is read by some for לְבַלֵּן, as לְבָרֵר is also Pihel. Some have wished incorrectly to find the imperat. in לַבֵּן Ps. 9, 1, with the meaning *to grow pale*. See בָּן 8.

Hif. הַלְבִּין (*inf. constr.* with לְ: לַלְבִּין for לְהַלְבִּין = לַהֲלַבִּין) 1. prop. (like other verbs of colour in Hif.) *to show whiteness*, i. e. albescere, *to be white*, of snow Ps. 51, 9, of שְׂרִיגִים Jo. 1, 7, and fig. Is. 1, 18. — 2. *to cleanse*, *to purify*, hence *to absolve from sin* Dan. 11, 35.

Hithp. הִתְלַבֵּן (*fut.* יִתְ־) *to purify* or *cleanse oneself* Dan. 12, 10, to clear oneself from sin by suffering and death.

The organic root of the stem is לָכַן, the root being enlarged into the stem by the addition of a liquid *n*. The same root is also in חָלַב II. (belonging to חֶלְבְּנָה, חָלַב, עָלַב, לָעַב, as also in the Western *αλφ*, alp, alb &c. The fundamental signification appears to be *to shine*, *to glitter*, *to lighten*, which is farther transferred to *to glow*, *to burn* or *to be noble*, *distinguished*, as in חָוַר and חוּר I. = חָרַר 2, אָמַץ II. = Ar. ومض *to glitter*, whence אַמְלֵל Zech. 6, 3 7 grey, ash-coloured (LXX *ψαρός*, Targ. קַסְמָנִי), so that the organic root is identical with לָאַב, לָהַב, לָבַב II.; comp. Talm. לְבֵן and הִלְבִּין to make red-hot.

לָבָן (*plur.* לְבָנִים) *adj. m.*, לְבָנָה (*pl.* יוֹת) *f.* 1. *white*, of peeled maple rods Gen. 30, 37, of leprous spots Lev. ch. 13, of the hair 13, 3, the seed of the coriander Ex. 16, 31, horses Zech. 6, 3 6; *light*, *white*, of raiment Eccles. 9, 8. as a sign of cheerfulness. Phenic. לָבָן, אַבְּ לָבָן (*λαβόν*) the same; hence *Λίβι-βλαβόν* (Diosc. 3, 116) king's lily; שׁוּשַׁן לָבָן (Diosc. 4, 189) &c. — 2. *(the Noble, Glorious*, viz. is Jah) *n. p. m.* of an Aramaean, the father-in-law of Jacob Gen. 24, 29. — 3. (*a steppe*, i. e. a smooth treeless plain, like לָבָן in the Mishna) *n. p.* of a station of the Israelites in the Arabian desert Deut. 1, 1, mentioned with חֲצֵרוֹת, דִּי זָהָב; perhaps the same as לִבְנָה Num. 33, 20. — A subst. לָבָן may have had the meaning *milky juice* as in Arabic, according to which לִבְנָה should be explained.

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לָבֶן (only *constr.* לְבֶן־) *adj. m.* = לָבָן GEN. 49, 12.

לַבֶּן see בֶּן 8.

לְבָנָא see לְבֻנָה.

לְבָנָה (only poet., as חַמָּה is applied to the sun) *f.* 1. prop. *pale-shining*, therefore *the moon*, whose mild shining and light are spoken of in Is. 24, 23; 30, 26; SONG OF SOL. 6, 10; Ar. قَمَر (moon) from قَمَر (to be white), *luna* from *luc-na*. — 2. (*excellence, nobility*) *n. p. m.* EZR. 2, 45; NEH. 7, 48.

לְבֵנָה (*pl.* לְבֵנִים, with *suff.* לִבְנֵיכֶם) *f.* 1. *lime-stone*, formed of whitish-grey or chalky clay (Vitr. 2, 3), and therefore so named (from לָבָן); kneaded with straw to hold it together Ex. 5, 7 8 16. Burnt in the sun it is called *a brick;* and was used partly for the inscribing of durable characters Ez. 4, 1, partly for building, in which case חֹמֶר served for mortar or cement Ex. 1, 14; though such buildings were looked upon as neither firm nor durable Is. 9, 9. Sometimes the lime-stones were burnt by fire, named שְׂרֵפָה GEN. 11, 3, Ar. آجُرّ (opposite لَبِن), when they acquired the hardness of stone like bricks GEN. l. c. — 2. same as מַלְבֵּן (JER. 43, 9), Ar. مَلْبِن, *a brick-shaped, four-sided building*, the lower parallelogram-shaped projection at the gates of great houses, on which לְבֵנִים, as well as upon the projecting, flat sheds (גַּגּוֹת) Is. 65, 3 sacrifice was sometimes offered; comp. *πλίνθος*, which is similarly applied metaphorically. A לְבֵנָה like גַּבָּה may have been somewhat hollowed in its upper surface.

לְבָנָה *f.* 1. *transparency, purity, brightness*, of the sapphire Ex. 24, 10. — 2. (*a place not overgrown, situated upon a bare mountain*) *n. p.* of a locality in the plain of Judah, a priestly city, formerly the seat of a Canaanitish king JOSH. 10, 29; 12, 15; 15, 42; 2 KINGS 8, 22; 19, 8; 23, 31; 1 CHR. 6, 42; according to *Eusebius* (s. v. *Λέενα*, i. e. *Λέβνα*) near Eleutheropolis. It seems to be the *Alba specula, white guard*, of the middle ages, the present Tel el-Sâfieh, which is only a mile from Eleutheropolis (*Robins.* II, 623. 654). See לָבָן 3. — 3. *n. p.* of a station of the Israelites in the wilderness NUM. 33, 20, elsewhere called לִבְנָה DEUT. 1, 1; cod. Sam. לְבוֹנָה.

לְבֹנָה the name of a tree whose wood is white, after the dark-coloured bark is peeled off GEN. 30, 37; and whose branches furnish a shade Hos. 4, 13. The LXX, *Saadia*, *Ibn Ganâch* and others understand the *styrax*, which is actually called in Arabic لُبْنَى, whose transparent, pale-red resin was used for fumigations, anointings and medical purposes (Plin. 12, 55; 24, 15; Strabo 12, 570), which after the Ethiopic version is called in Hebrew נָטָף, לְבֹנָה, but probably only לָבָן (milky juice); like the Ar. لَبَن, whence the tree may have received its name. — The explanation *abele* contradicts the analogy of the Arabic.

לְבֹנָה together with לְבוֹנָה (with *suff.* לְבֻנָתָהּ) *f.* 1. *frankincense*, a costly sweet-smelling, pale-yellow resin, the milky exudation of a shrub, used for sacred fumigations LEV. 2, 1 15; 5, 11; NUM. 5, 15; also kindled for the purpose of perfuming the sedans of kings SONG OF SOL. 3, 6 (comp. *Curt.* 8, 9, 23 seq.); as couches and clothes were fumigated in other cases with burnt myrrh (PROV. 7, 17; Ps. 45, 9). It is looked upon as a product of south-western Arabia, viz. of שְׁבָא, Is. 60, 6, JER. 6, 20 (comp. Strabo 16. p. 778), whence also myrrh, balsam, cassia, calamus, ivory, gold &c. were brought (*Plin.* H. N. 6, 32), by north-Arabian caravans Is. l. c. — עֲצֵי לְבֹנָה SONG OF SOL. 4, 14 *woods of frankincense* is simply a figurative expression for spicy and fragrant woods, comprehending קְנָמוֹן and קָנֶה; and it is not necessary to read לְבָנוֹן (LXX). גִּבְעַת הַלְּ 4, 6 *hill of frankincense* is a figurative expression for Zion (it is called גִּבְעָה Is. 31, 4), conceived of as scented by לְבֹנָה (JER. 6, 20); it is also termed fig. הַר הַמֹּר. But as in Jer. 22, 6 the

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high-lying royal tower on Zion is called רֹאשׁ הַלְּבָנוֹן also, and the royal seat is described as being on Lebanon 22, 22, לְבָנָה here may perhaps allude to לְבָנוֹן, like מוֹר to מֹרִיָּה (*Rashi, Ibn Esra*); just as *vice versa* לְבוֹנָה stands for לְבֹנָה Song of Solom. 4, 11. Hence — 2. perhaps same as לְבָנוֹן, Vulg. *sicut odor thuris.* — 3. *proper name* of a locality in the neighbourhood of שִׁלֹה Judges 21, 19; the modern village *Lubban* lying in a north-western direction, and in the vicinity of Shiloh (*Robins.* III. p. 309 seq.). — In the Sam. cod. לְבוֹנָה stands for the proper names לְבָן and לִבְנָה. The Semitic name for *frankincense* and *the frankincense-plant* (Arab. لُبَان, Syr. ܠܒܢܬܐ) was in Phenic. לְבֹנָא and לְבֹנֹת, out of which the Greek *λίβανος* and *λιβανωτός* arose.

לְבָנוֹן (in prose constantly with the article; with *a* of motion לְבָנוֹנָה; *the white mountain*, like Alpes, hence Targumic טוּר תַּלְגָּא, Ar. جبال الثلج) 1. *n. p.* of the great mountain between Palestine and Syria Deut. 11, 24, Josh. 1, 4, consisting of two chains running parallel from north to south (Lebanon and Antilebanon; Ptolem. 5, 15), whose eastern top is covered with perpetual snow Jer. 18, 14 (comp. *Tacitus*, Hist. 5, 6; Jer. Targ. on Deut. 3, 9), which melts in summer only in the lower parts, giving abundant and excellent irrigation to the adjacent districts, Song of Sol. 4, 15. הָר stands with it Judges 3, 3; elsewhere seldom. It is described in poetry as high Jer. 22, 20, as the abode of wild beasts 2 Kings 14, 9, and as a place of fruitful fields Ps. 72, 17. On a part of this mountain (the western chain) were the celebrated cedars, growing high and slender (Is. 2, 13; Jer. 22, 23), see אֶרֶז. Along with the cedars בְּרוֹשׁ is also mentioned as a kind of tree belonging to Lebanon Is. 14, 8; 37, 24; 60, 13; and both kinds were felled there as wood for building Is. 14, 8; Hab. 2, 17. Hence cedar- and cypress-forests, to which תִּדְהָר and תְּאַשּׁוּר belonged, were called כְּבוֹד הַלְּבָנוֹן Is. 35, 2; 60, 13. The foot of Lebanon appears to have been planted with vines Hos. 14, 8. אֶרֶץ לְ Zech. 10, 10 are the districts bordering upon Lebanon, here the kingdom of the ten tribes; בִּקְעַת הַלְּ Josh. 11, 17 is the valley lying at the foot of Hermon and Antilebanon, in the vicinity of the Jordan-springs. — 2. Fig. *cedar, cedar-forest*, Song of Sol. 5, 15, Is. 40, 16, and generally *Lebanon-forest*, 10, 34; 33, 9; Ez. 31, 15. חֲמַס לְ Hab. 2, 17 *the violence at the forest of Lebanon*, i. e. the desolation made there. — 3. Metaphor. a) coupled with יַעַר, in בֵּית יַעַר הַלְּבָנוֹן *house of the forest of Lebanon* 1 Kings 7, 2; 10, 17 21; 2 Chr. 9, 16 20, i. e. a tower built by Solomon in Jerusalem, resting upon cedar-pillars, erected in the interior out of cedars. It served for *an armoury* 1 Kings l. c. (named נֶשֶׁק בֵּית הַיַּעַר in Is. 22, 8) and as a summer-seat for its coolness (Targ. on 1 Kings), in place of which the Xystus was subsequently built, which served for assemblies of the people (*Jos.* B. J. 2, 16, 3). b) *a great army* Is. 10, 33 34. c) *cedar-houses* (= בָּתֵּי אַרְזִים 2 Sam. 7, 2 7), *cedar-towers* Is. 2, 13, of the royal tower on Zion Jer. 22, 6 23, 2 Kings 19, 23; trees, in prophetic language elsewhere, being put for what is made out of their wood (Is. 9, 9; Nah. 2, 4). — 4. A figure of Jerusalem projecting aloft, rich in cedar-buildings Ez. 17, 3 (comp. Jer. 22, 6 7); perhaps also 2 Kings 19, 23. Here belongs also לְבָנוֹן Song of Sol. 4, 8 for *Zion*, since Zion is spoken of in 4, 6. — 5. Either a collateral form of לְבֹנָה *frankincense*, or denoting *the frankincense-plant*, Song of Sol. 4, 11; Hos. 14, 7.

לִבְנִי (*a distinguished, noble one*) *n. p. m.* Ex. 6, 17; as a *patronym.* Num. 3, 21.

לִבְנָת *f. transparency, clearness, purity*, hence *glass;* and thence שִׁיחֹר לִבְנַת (*glass-river*) *n. p.* of a little brook in the south of Asher not far from Carmel-promontory, flowing slowly and muddy, which discharges itself at Acco into the Sea; and from whose sand the

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Phenicians are said to have made glass at first Josh. 19, 26; comp. *Pliny* H. N. 36, 26; *Josephus* B. J. 2, 10, 2. The Phenicians, who had a sanctuary (Memnonium) there (*Pliny* H. N. 36, 65), called this little river נְהַר בֶּלַע *Belus;* now it is *Nahr Na'man* (נְהַר נַעֲמָא, نهر نعمان), after the mother of the Phenician Linus. See שִׁיחוֹר.

לְבֻנִת see לְבֻנָה.

לָבַשׁ (also לָבֵשׁ Ps. 93, 1; Lev. 16, 4; *inf. abs.* לָבוֹשׁ, *constr.* לְבֹשׁ; *imp.* לְבַשׁ; *fut.* יִלְבַּשׁ) prop. *tr. to enwrap, to veil around, to bind about, to wrap round,* identical in its organic root לְ־בַשׁ with that in חְ־בַשׁ, כְּ־פַת I. The figure: *the spirit of God enwrapped one* Judges 6, 34, is to be taken in this sense, i. e. the spirit of God embraces one like a suit of armour or coat of mail. So also 1 Chr. 12, 18; 2 Chr. 24, 40; comp. Luke 24, 49. Hence 1. *to put on,* בֶּגֶד Lev. 6, 4 and 16, 24 32, בִּגְדֵי אֵבֶל 2 Sam. 14, 2, סְרִיוֹת Jer. 46, 4, שָׁנִי 4, 30, שִׂמְלָה Deut. 22, 5, אַדֶּרֶת Zech. 13, 4, שַׂקִּים Jon. 3, 5, בִּגְדֵי מַ׳ = מַלְכוּת Esth. 5, 1, and in addition always the accusative of the person or of the part of the body which is clothed; very seldom is עַל used for the second accus. Lev. 6, 3. — 2. Fig. to put on a virtue, a vice, a good or bad quality, and to appear in it. Thus e. g. *to put on* גְּאוּת Ps. 93, 1, הוֹד 104, 1, צֶדֶק Job 29, 14, עֹז Is. 51, 9, שְׁמָמָה Ez. 7, 27, קְלָלָה Ps. 109, 18, תְּשׁוּעָה 2 Chr. 6, 41, כְּלִמָּה Ps. 109, 29, בֹּשֶׁת Job 8, 22, חֲרָדוֹת Ez. 26, 16; comp. δύειν ἀλκήν in Homer; and so too in Arabic, Syriac, Samaritan, Zabian. Here belongs also the phrase Job 29, 14 *I put on righteousness* (as a garment), *and it clothed me,* i. e. I clothed myself in righteousness, and it clothed me, so that I was entirely an image of righteousness. As two objects accompany this verb, i. e. the person who is clothed, and the garment he puts on, in the accusative, the pass. part., as happens with other verbs having two accusatives, is construed with the accus. of the object as the only one still remaining, e. g. לְבוּשׁ קַשְׂקַשִּׂים 1 Sam. 17, 5, לְבוּשׁ בַּדִּים Ez. 9, 2, לְבוּשׁ בְּגָדִים Zech. 3, 3 &c.; which accusat. also remains, when the part. is changed into the construct state Ez. 9, 11; Dan. 12, 6 7. — 3. improp. *intr. to be clothed* 2 Sam. 13, 18; Job 27, 17; therefore *absol. to clothe oneself* Hagg. 1, 6, or construed with בְּ of the garment Esth. 6, 8; comp. Latin "induit se veste". — 4. *to copulate,* of animals Ps. 65, 14 (Targ.), as the Ar. لبس is applied to men; comp. the noun לְבוּשׁ (Mal. 2, 16). Deriv. לְבוּשׁ (לָבֵשׁ), מַלְבּוּשׁ, תַּלְבֹּשֶׁת.

Puh. לֻבַּשׁ (*part.* מְלֻבָּשׁ) *to be clothed,* with accus. בְּגָדִים 1 Kings 22, 10, 2 Chr. 18, 9, בּוּץ 5, 12, as לָבוּשׁ (see Kal).

Hif. הִלְבִּישׁ (*fut.* יַלְבִּישׁ) *to put on, clothe in,* with the accus. of the person and of the garment, as in Kal, Ex. 28, 41; 29, 8; Is. 22, 21. Job 39, 19 *clothest thou his neck with a shuddering mane?* Also figur. like Kal: יֶשַׁע Ps. 132, 16, קְדֻרוּת 132, 18, בֹּשֶׁת Is. 50, 3 and many others; but also with the accus. of the person only in the sense of *to clothe* 2 Chr. 28, 15; or along with the accus. of the garment with עַל of the member Gen. 27, 16; or simply with the accus. of the dress, meaning *to put on,* Prov. 23, 21 *and slumber* (i. e. the sleepy one) *puts on rags.*

The fundamental signification of the stem is, as given above, *tr. to wrap round, to cover about,* prop. *to wind, to roll;* the Arab. لَبَسَ having the additional meaning *to entangle,* and there being an intrans. لَبِسَ for the signification *to put on,* which may have been the case in Hebrew also, because of the double Kal-form. For signif. 4. of Kal may be also assumed as a fundamental signif. *to mingle* or *unite with,* hence *to copulate;* as the Arab. لَبَاس also means *mixing,* out of which לְבוּשׁ conjux is better explained. Comp. Phenic. לְבֻשׁ the same, hence the proper name לְבֻשָׁה (union) Kit. 29. The organic root לְ־בַשׁ may lie also in the Aram. שְׁ־בַשׁ, ـسـب, originating in a reduplication.

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לְבַשׁ (*fut.* יִלְבַּשׁ) *Aram. tr.* = Hebr. לָבַשׁ *to put on*, with accus. of the clothing Dan. 5, 7 16. Deriv. לְבוּשׁ.

Haf. הַלְבֵּשׁ like הִלְבִּישׁ in Hebrew, with לְ of the person (as an accus.) Dan. 5, 29.

לְבֻשׁ see לְבוּשׁ.

לֹג (from לוּג, not לָגַג) *masc.* prop. *deepened*, *hollowed out*, then the name of a measure for liquids, containing the 12th part of a hin or six egg-shells Lev. 14, 10 12 15 21 24; comp. Targ. לָגִין, לָקוֹן, לָקֵן, Syr. (in a feminine form) ܠܓܬܐ, ܠܟܬܐ shell, cup, dish, generally any deepened vessel; from לָג, לָק, ܠܓ, ܠܟ (to hollow out). The Greek λάκκ-ος, λαγ-ών, λάγ-ηνος, λάγ-υνος, Latin lac-us, lac-una, lag-ena, lag-oena, German *Lache*, *Loch*, *Leck* (i. e. breach) &c. may perhaps be of the same origin.

לָגַג see לוּג.

לֹד (*breach*, *fissure*, *a cutting in the earth*, *a division*, from לָדַד which see) *n. p. f.* of a village, restored and inhabited by the Benjamites in the post-exile period, and named along with גֵּי הַחֲרָשִׁים and נְבַלָּט, צְבֹעִים, אוֹנוֹ, חָדִיד Ezr. 2, 33; Neh. 7, 37; 11, 35; 1 Chr. 8, 12. During the supremacy of Syria it belonged at first to Samaria; it was then annexed to Judea by Demetrius Soter and left to Jonathan for a possession 1 Macc. 10, 30 38; 11, 44. *Lud* lay not far from Joppa (יָפוֹ) on the road from Jerusalem to Caesarea (Acts 9, 38), and was important (*Jos.* Antt. 20, 6, 2). After the Roman general Cestius had laid it in ashes during the Jewish war (*Jos.* Bell. Jud. 2, 19, 1), it was afterwards restored, and became the seat of an academy (Sanh. 32b; J. Schekalim ch. 5, 15). It was called in Greek *Λύδδα*, *Λύδδη*; by the heathen *Diospolis* (Reland p. 877); among the Arabs لُدّ, لُدَّة (now *Lidi*, a village); and because the grave of St. George is shewn there, it is also named *St. George*. Comp. Semachot 2, 4; Benjamin of Tudela.

לִדְבָר *n. p.* of a locality in Gilead, on the other side of the Jordan Josh. 13, 26. As it is brought into relationship with מַחֲנַיִם, and is like לוֹ דְבָר 2 Sam. 9, 4 5 and לֹא־דְבָר 17, 27, it seems identical with the latter.

לָדַד (not used) *tr. to break through*, *to cut into*, *to divide*, *to make fissures in* the ground, cognate in sense with בָּקַע; identical in its organic root לַד with that in חָ־לַד II. (which see) and יָ־לַד, but not with the Arab. لَدَّ. Deriv. the proper name לֹד; on the contrary בִּלְדַד (which see) does not belong here.

לַהּ the simple root for the reduplicated לִהְלַהּ see לָהַהּ.

לָה Aram. = לָא which see.

לֹה once in K'tib for לֹא which see.

לָהַב (not used) *intr.* same as לָאַב *to burn*, *to glow*, *to kindle*, Arab. لَهِبَ (to burn, to gape from dryness); Aram. לְהַב, לְהֵב, ܠܗܒ. The organic root lies also in לָב (לוּב), Samar. redupl. לַבְלֵב (to flame, to burn), in לָב־ה II. (to לַבָּה and לָבָה in the Talm.) and many others. The fundamental signification appears to be: to leak, to gape, since لَافَ (to consume), لَحَفَ (to leak), لَهِبَ and لَابَ (to thirst), have also the same meaning. Deriv. לַהַב; perhaps לַבָּה; the proper name לְהָבִים.

Pih. לִהֵב (not used) *to burn strongly*, *to glow with heat;* deriv. לֶהָבָה, לַהֶבֶת.

Hif. שִׁלְהִיב (for הִלְהִיב, Aram. שַׁלְהֵב, ܫܠܗܒ for אַלְהֵב) *to spread flames*, *to spread heat;* not at all to be put with זִלְעֵף in form, which comes from זָעַף; nor to be derived from שָׁהַב, with *l* inserted in Pihel, Arab. سَهَّبَ. Derivat. שַׁלְהֶבֶת.

לַהַב (*pl.* לְהָבִים, *constr.* לַהֲבֵי) *m.* 1. *a flame*, of sacrifice Judges 13, 20, coupled with אֵשׁ Jo. 2, 5, to which crackling is applied. Figurat. Is. 29, 6 *flame*

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of consuming fire, i. e. *lightning* 66, 15; פְּנֵי לְהָבִים 13, 8 *face of flames*, i. e. a face glowing with restlessness, comp. "flammata facies" (Senec. Med. 387). — 2. *lightning*, of the חֶרֶב Nah. 3, 3, i. e. the glittering blade; *the shining point*, of the חֲנִית Job 39, 23, comp. בְּרַק חֲנִית Nah. 3, 3; also לַהַב alone, Judges 3, 22.

לֶהָבָה (formed from Pihel; *pl.* לֶהָבוֹת, *constr.* לַהֲבוֹת) *fem.* same as לַהַב *flame*, which consumes Num. 21, 28, Jo. 2, 3, of which בָּעַר Is. 43, 2, and לִהֵט Ps. 106, 18 &c. are said. Figur. *lightning* 29, 7.

לְהָבִים (*flame-coloured*, i. e. red) 1. *n. p.* of the third son of Mizraim Gen. 10, 13, then the name of a people like the other personal names in the ethnographical table, i. e. the Egyptian Libyans, allied to the לוּבִים named with the Ethiopians and Egyptians 2 Chr. 12, 3; 16, 18; Dan. 11, 43. The district round Alexandria, the nome Mareotis (מַרְיוֹט in the Targ.) was called Libya (*Strabo* 17. p. 806; *Herod.* 1, 1); *Ptolemy* (4, 5, 2-10) mentions a nome Lybia, west of the nome Marmarica; and *Herodotus* (4, 168) considers the people Adyrmachidae there as Lybians. The nome Marmarica, and afterwards even Cyrenaica (פֶּנְטַפּוֹלִיט in the Targ.) also were sometimes reckoned to Egyptian Lybia (*Plin.* H. N. 5, 6; *Procop.* de aedif. 6, 1). Hence the Jer. Targ. I. on Gen. 10, 13 and the Targ. on 1 Chr. 1, 10 render the name *Lehabim* by לֶוְקָאֵי i. e. *Leucaeans*, which should be put beside Λευκόη in Marmarica; the Jer. Targ. II. on Gen. l. c. has even understood by the word the Cyrenians. See the proper name לוּב.

לַהֶבֶת (from Pihel) *fem. the glittering point*, of a חֲנִית 1 Sam. 17, 7.

לָהֵג (not used) *intr.* prop. *to speak softly*, *to whisper*, *to utter soft sounds*; metaphor. (like הָגָה I.) *to think*, *to cogitate*, *to fancy*, generally *to work diligently with the head*, *to study with zeal*, like the Arab. لَهِجَ (to study intently, zealously, to hearken to, *de Sacy*, Chrest. Ar. I. 132; *Freitag*, Chrest. Ar. 95), whence لَهَج applied to the diligent study of language. The organic root appears to be לָ־הַג, since הָגָה (הָגַג) and הָגָ־ה I. are connected with it in their fundamental signification. Derivative

לַהַג *m. thinking*, *cogitating*, *earnest study* (in order to make books) Eccles. 12, 12, LXX μελέτη, Vulg. *meditatio;* the excess is denoted by הַרְבֵּה.

לָהַד (not used) *intr.* same as לָהַט I. *to glow*, *to burn*, which is transferred, like לָהַב, to the colour of the face. The shorter form לָד (לוּד) may have the same meaning, as לָהַב is connected with לָב. Deriv. the proper names לָהַד and לְהָדִים.

לַהַד (*dark-colouredness*, concr. *a dark-coloured one*, comp. חָם, כּוּשׁ, אֱדוֹם &c., so named from colour) *n. p. m.* 1 Chr. 4, 2.

לְהָדִים in the cod. Samar. Gen. 10, 22 for לוּדִים, as לְהָבִים is = לוּבִים.

לָהָה a stem assumed for וַתֵּלַהּ Gen. 47, 13 by *Ibn G'anâch* and *Ibn Chajjûǵ*, but which belongs more correctly to יָלַהּ (which see).

לָהַהּ (Kal not used) *intr. to jest*, *to play*, *to move in extravagant joyfulness*, then *to be beside oneself*, *to be foolish* (*Ibn Esra*); comp. ܠܗ to be beside oneself, Arab. لَهِيَ to jest; comp. also لَحَّ (VIII.) to be confused. In these ideas (to jest, to be beside oneself, to be foolish) there seems to lie merely light-minded acting devoid of consciousness, definite will, or intention.

Pih. (redupl.) לִהְלֵהַּ has been preserved only in Hithp.

Hithp. הִתְלַהְלֵהַּ (*part.* מִתְלַהְלֵהַּ) *to shew oneself acting like one always in jest or play* i. e. *inconsiderate*, *to behave foolishly*, Prov. 26, 18, corresponding to שִׂחֵק verse 19. The signification *to be mad*,

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which Symm., *Saadia*, *Kimchi* and others have, appears to be a mere paraphrase; and to bring the word into connexion with לָאָה is quite untenable. In the redupl. Syr. ܠܗܠܗ the signif. of שָׁגַע already lies.

לָהַט I. (*part. m.* לֹהֵט, *pl.* לֹהֲטִים) *tr.* 1. *to lick a thing* (with the tongue), *to lay hold of greedily* (with the teeth), *to gnaw eagerly*, *to swallow*, of lions (לְבָאִים), hence לֹהֲטִים Ps. 57, 5 a periphrasis of לְבָאִים; comp. Arab. لَهَضَ (to lick, to lay hold of with the tongue), لَهَدَ (to lick, to consume); conseq. = לָעַט which see. — 2. Figur. *to lick*, of fire, *to singe*, *to burn*, *consume;* as the fundamental signification in לָאַב, לָהַב also may proceed from the licking of fire, and as the Arab. لَحَفَ, to lick, لَافَ (to consume), still shew. Hence אֵשׁ לֹהֵט Ps. 104, 4 *burning* (singeing) *fire;* Aram. לְהֵט, ܠܗܛ the same; perhaps the organic root lies also in סָ־לַד. Derivat. לַהַט 1.

Pih. לִהַט (*fut.* יְלַהֵט) *to consume utterly*, of the licking flames Mal. 3, 19; *to burn up* (of לֶהָבָה), figur. Jo. 2, 3; Ps. 83, 15; 106, 18; *to set on fire*, of wrath Is. 42, 25; *to kindle*, i. e. to burn, of the glowing breath Job 41, 12.

לָהַט II. (not used) *tr.* same as לָט (לוּט) *to wrap up*, *conceal*, hence *to act secretly*, *covertly*, metaphor. *to use magic arts;* comp. לָאַט, Sanskrit luḍ, Greek λάθ-ω, λανθάνω, Latin *lat*-eo. Deriv. לַהַט 2.

לַהַט (from לָהַט I.) *m.* 1. *a flame*, *lightning*, only figur. *gleaming blade* Gen. 3, 24 = לַהַב. — 2. (*pl.* with *suff.* לַהֲטֵיהֶם; from לָהַט II.) prop. *anything veiled*, *concealed*, hence *magic* Ex. 7, 11.

לָהַם and לָהֵם (Kal not used) *intr.* (according to *Aquila* and *Ibn Esra*) *to murmur*, *to lisp*, *to speak softly*, *to whisper* (after the manner of magicians and oracle-utterers), conseq. cognate with נָהַם *to utter dull sounds*, נָאַם *to speak slowly* or *oracularly;* and the Arab. لهم (to speak softly) may be also connected with it. According to *Kimchi: to be soft*, *pliable*, of words, hence לָהַם = נָעַם, Arab. نَعِمَ; but نغم (to speak in soft tones, to whisper) likewise points to the first mentioned signification. According to *Rashi* transposed from הָלַם *to push*, *to press*.

Hithp. הִתְלַהֵם (*part. m. pl.* מִתְלַהֲמִים) *to appear with lisping*, *whispering*, *murmuring sounds*, i. e. *with magical practices*, *oracularly*, *mysteriously;* Prov. 18, 8 and 26, 22 *the words of the whisperer are oracular* (Aq. γοητικοί), *and penetrate into the interior of the body*, i. e. they impel man to think and to search, they stir him up.

לָהֵן Ruth 1, 13, לָהֶן Job 30, 24, *therefore*, from הֵן and לָ, see הֵן II.

לָהֵן *Aram.* 1. after a preceding negative: *if not*, nisi, conseq. הֵן = Hebr. אִם. — 2. same as Hebr. לָהֵן *therefore*, *on this account*, Dan. 2, 6 9 30; 4, 24; also *but* Ezr. 5, 12. See Aram. הֵן, אֱלָהֵן.

לָהַק (not used) *intr. to join*, *to unite*, *to put together* (an association); Ar. لَحِقَ and لَاقَ proceeding from the same fundamental signification. Deriv. לְהָקָה.

לְהָקָה (only *constr.* לַהֲקַת) *f. an assembly*, *troop*, 1 Sam. 19, 20; comp. חֶבֶל־נְבִאִים 10, 10. The assumption of a transposition from קְהִלָּה (only Deut. 33, 4 and accordingly Neh. 5, 7), *congregation*, is to be rejected.

לַו the simple organic root of לוּל, which is abridged from the redupl. לִוְלֵו, lying also in לָו־ה as the organic root. See לוּל.

לוֹ according to the Masora three times for לֹא, which see.

לוּ (from לַו *law*, contracted into *lau*, *lû*, as is still perceptible from the Ar. لَوْ *lau*. The original לַו is itself abridged from לְוִי, לְוִי, which the cod. Sam. has for לוּ in Gen. 17, 18; Num. 20, 3; which

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longer form Aramaean idioms still shew, Targ. לְוַי, לְוֵי, also written לְוָאִי, אַלְוָאִי, אַלְוָאִי, Syr. ܠܘܝ, Sam. לְוַי. From לְוִי may have arisen dialectically אֲבִי 2 Kings 5, 13, as should be read for אָבִי, with the meaning of לוּ [the same standing also in Job 34, 36 with the meaning of לוּ], especially as ל and א are sometimes interchanged [see לְ]. Besides לְוַי a form לְוָא may also have existed, which was contracted into לוּא 1 Sam. 14, 30; Is. 48, 18; 63, 19; and out of that came then לֹא 2 Sam. 18, 12, which was pronounced perhaps לֹא) 1. *a conjunction conditional: if, if yet*, exerting a uniting power in conditional propositions, and therefore standing in the first clause and referring to the following. Accordingly לוּ like אִם (which see) is put at the beginning of such conditional statements as have a first clause with *if*, si, pointing to a following with *then;* being coupled either with the perfect, Deut. 32, 29 *if they were wise, then they would understand this;* Judges 8, 19 *if ye had saved them alive, I would not slay you;* 13, 23 *if the Lord were pleased to kill us, he would not have accepted* &c. &c.; or with the imperfect, Ez. 14, 15 *if I should cause evil beasts to range about in the land, they would make it desolate of inhabitants;* Gen. 50, 15 *if Joseph were inimically inclined towards us, he would certainly requite us all the evil* &c.; Is. 48, 18; Job 16, 4; — just as אִם is coupled sometimes with the perfect, at other times with the imperf. The succeeding clause (apodosis) introduced by *then*, or without it, also stands either in the imperf. Deut. l. c. or perf. Judges 8, 19, or is intimated by וְ Gen. and Ez. l. c. In this signification לוּ is rarely coupled with a participle, Micah 2, 11 *if a man come forward, setting forth a lying spirit* (רוּחַ שֶׁקֶר = רוּחַ וָשֶׁקֶר 1 Kings 22, 22, comp. מַסְלוּל וָדֶרֶךְ Is. 35, 8 = דֶּרֶךְ סְלוּלָה) ... *he is the prophet of this people;* 2 Sam. 18, 12 (לֹא); or with יֵשׁ Num. 22, 29, where כִּי עַתָּה stands in the apodosis, as 1 Sam. 14, 30; Job 6, 2. — 2. a mere *particle of wishing: oh if, oh that*, utinam, o si, sometimes with the perf. Num. 14, 2 *oh that we had died!* 20, 3; Josh. 7, 7, sometimes with the imperf. Gen. 17, 18, the imperat. 23, 14 15, the partic. Ps. 81, 14; just as אִם (see p. 108[b]) is abridged into a particle of wishing; and so both are sometimes united to make the idea stronger Gen. 23, 13, Ez. 3, 6, where we have to read אִם לֹא = אִלּוּ, ܐܠܘ. See אִלּוּ, אַחֲלַי, אַחֲלַי (אֻלַי) אוּלַי, לוּלַי, לוּלֵא.

The traces of numerous forms of this particle in the Hebrew לַו (לוּ), לְוַי, לְוִי, לְוָא (לוּא, לֹא), לַי in אַחֲלַי out of לְוַי, as also those which appear still more distinctly in Aram., point chiefly to a derivation from the stem לָוָה, לָוָא (to unite, to chain together, to intertwine); a supposition which is entirely conformable to the usages of the language, and has been already adopted by Chr. *Kärber* at the end of *Noldius's* Concord. partt. Accordingly the word would mean *union, entwining, reference, dependence*, which suits very well for a particle that introduces conditional clauses; especially as אִם, with which it coincides in so many ways, may be derived from אָמַם with a similar meaning to לָוָה (comp. עִם from עָמַם). The Aram. לְוָת (but see יַת) *at* and the particle לְ might also be traced back to this stem. Yet the assumption of a separate pronominal-stem has also much in its favour.

לָוָא a stem to לוּ, לוּא, see לוּ.

לְוָא (not used in Biblical Aramaean), *Aram. intr.* same as Hebrew לָוָה, whence לְוָת (but see יַת) and the patronym. לֵוַי.

לוא according to the Masora 35 times for לֹא.

לוּא a collateral form of לוּ 1 Sam. 14, 30; Is. 48, 18; 63, 19, which is even written לֹא 2 Sam. 18, 12. See לוּ.

לוּב (not used) *intr.* same as לָאַב, לָהַב *to glow, to burn, to kindle*, hence *to be dry, burnt up by the sun*, of tracts of land (comp. חָרַר to חֲרֵרִים); *to be burnt, blackened, dark-coloured* (comp. חוּם to חָם, חוּם, Aram. אֲכַם); metaphor.

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to gape, from internal heat, *to thirst*, Ar. لَابَ. Deriv. the proper name לוּב and Gentile לֻבִּי, לֻבִּי.

לוּב (*a sun-burnt, waste land*, comp. צִיָּה, צָיוֹן, חֲרֵרִים) *n. p.* of a dry, desert, sun-burnt land, named along with כּוּשׁ, מִצְרַיִם, פּוּט Nah. 3, 9, Dan. 11, 43, 2 Chr. 16, 8, and סֹךְ (which see) 12, 3, i. e. with African territories alone. It can only mean, therefore, one of the larger districts in ancient Africa, which is worthy of mention beside Egypt and Ethiopia, viz. *Libya*, also written *Λυβία* (in Scylax), Ar. لُوبَة. This very old large לוּב embraced, according to *Herodotus* (2, 32; 4, 181), inhabited Libya at the Mediterranean, and the wild territory south of it, as well as the still more southern sandy district, i. e. all northern Africa except Egypt; with which description the African *Leo* (Descript. Afr. p. 4-6) agrees, when he understands it to embrace *Barbary* (Barbaria), *Biledulgerid* (Numidia) and the *Sahara* (Sarra) as far as the *terra Nigritorum*. From it comes only the Gent. pl. לוּבִים, *Libyans* 2 Chr. 12, 3; 16, 8; Nah. 3, 9; written also לֻבִּים Dan. 11, 43. *Herodotus* (2, 32; 4, 168 seq.) enumerates as their special descendants, the *Giligammae*, the *Asbystae*, the *Auschisae*, the *Bacales*, the *Nasamones*, the *Psylli*, the *Macae*, the *Gindanes*, the *Lotophagi*, the *Machlyes*, the *Ausenses*, the *Maxyes*, the *Zuneces* and the *Gyzantes* (Byzantes), who appear as Libyans here and there. In Scripture the לוּבִים are distinguished only from the לְהָבִים (which see), i. e. the Egyptian Libyans. נֹא אָמוֹן, i. e. Thebes or Diospolis in upper Egypt, with the district belonging to it, an independent neighbour-land of Ethiopia, had, with Ethiopians, Egyptians and Putheans, Libyans also in the army as auxiliaries Nah. l. c. (comp. Is. ch. 18. 20); and the Egyptian king *Shishak* (Sesonchosis, Shishonk), first king of the 22d Bubastic dynasty of Manetho, had with כּוּשִׁים and סֻכִּיִּים (see סֹךְ) Libyans in his army. So had another king, 2 Chr. 16, 8 comp. with 14, 8. The same was the case at a later period with Antiochus, who had supreme command of the Egyptian army Dan. 11, 43. On single parts of Libya and Africa generally see כּוּב, סֹךְ, פּוּט, לוּד, נוּב, לַהַב, מִצְרַיִם, כּוּשׁ, עֶנֶם, נַפְתֹּחַ, כַּסְלֻחַ, פַּתְרֹס, סְבָא &c. &c. Phenic. לֻבִּי the same, with various applications; and therefore a Libyan colony in Egypt has the name לְלֻבִּי, as one of the Hebrews was called לְעִבְדִּי.

לוּבִי see לוּב.

לוּג (i. e. לָג; not used) *tr.* prop. *to deepen*, *to hollow out*, *to make a hole*, proceeding from the idea of boring into, cutting in; then of the hollowing out of a vessel. Comp. נָקַר, Ar. نَقَرَ to make a hole, to bore, to dig out; to hollow out, to deepen. Corresponding to this stem are the Ar. لَقَّ (to cut in, to pierce, to make a hole, whence the noun لَقٌّ cleft, incision), Hebr. נַק (which see) belonging to נָקִיק (cleft, gap, chink), enlarged to لقع, and the roots belonging to the nouns of like origin mentioned under לֹג. Deriv. לֹג.

לוּד (contracted from לָוַד, in Berber *Lewâtah*, *d* interchanged with *t*) *n. p.* 1. of an African people sprung from the Egyptians Gen. 10, 13, by whom we may understand the north African race *Lewâtah*. Descended from חָם they are described as handling the bow, and as mercenaries in the Egyptian army with כּוּשׁ and פּוּט, כּוּב and הָעֶרֶב Jer. 46, 9, Ez. 30, 5; as the Tyrians had among their mercenaries brought from north Africa where they possessed colonial cities, Ludaeans and Putaeans 27, 10. The river *Laud* (i. e. *Lawd*) in Mauritania (Plin. 5, 1), *Θαλούδα* (i. e. *Λούδα* with *ta*, a prefix-syllable in Libyan names) ap. Ptolemy (4, 1), and the Libyan city *Labdia* or *Lavdia* (Ptol. 5) have still preserved the name. In the Mishna (Sabb. 5, 1 and Gemara upon it) and in the Targ. there is the adj. לַבְדְּקָס (from a Greek form *Λαβδιακός*;—

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the forms are greatly corrupted) i. e. out of the territory Labdia or לוּד. — 2. *n. p.* of a Semitic land and primitive people Gen. 10, 22, like אַרְפַּכְשַׁד, אֲרָם, אַשּׁוּר, עֵילָם, of whose dwelling-place and derived races Scripture relates nothing; but Arabian tradition (Abulf. hist. anteisl. p. 16) makes them the source of the stem עֲמָלֵק, who are already mentioned in the Bible as a primitive people (רֵאשִׁית גּוֹיִם) Num. 24, 20. As there was also a Hamite original stem לוּד, עֲמָלֵק was sometimes referred to חָם (*Herbelot*, Bibl. Or. I. p. 351). On the races supposed to belong to the Semitic Ludaeans, and their diffusion, see *Knobel*, Die Völkertafel der Genesis, p. 198-212. — 3. *n. p.* of a Japhetic land and primitive people, mentioned with תַּרְשִׁישׁ, יָוָן, תּוּבַל and פּוּל Is. 66, 19, all of whom belong to Japhet. By it is meant the territory of Asia Minor, called Lydia, as well as the Lydians, of whom some went into Italy also (Herod. 1, 94). Whether a connection of race existed between the Ludaeans of Asia Minor, the Semitic, and the Hamitic ones, cannot be ascertained.

As to the derivation of the word, the stem, in relation to signif. 1, seems to be לָדַד, out of which the noun לוּד might arise very well; as כּוּשׁ comes from כָּבַשׁ = כָּבַשׁ. When *Lud* is the prevailing name of an African primitive people, לָדַד may be connected with לָסַד, so that the appellation refers to the colour of the face, as in the case of חָם, כּוּשׁ, לוּב. The same result is presented in לְהָבִים belonging to the appellation לְהָדִים (which see).

לָוֹד as a stem to לוּד, see לוּד.

לוֹ דְבָר see לֹא דְבָר under לֹא.

לוֹדִים see לוּד.

לָוָה (*part. m.* לֹוֶה; *fut.* יִלְוֶה) *intr.* 1. prop. *to be inclined, turned to* a person or thing; *to join, to unite* with one or with a thing. Hence *to accompany*, with accus. Eccles. 8, 15. The accus. is also found with דָּבַק Gen. 19, 19. On this signif. comp. the Targ. לְוָא, Syr. and Zab. ܠܘܐ, Arab. لَوَى (transp.) *to be very near, to assist* one; besides, comp. the org. root in אָלַף (to join, to belong to, as an associate or friend), יָלַף (to join, to stick to). — 2. *to bind oneself, to come under an obligation to* one, hence *to borrow* Deut. 28, 12; Neh. 5, 4; לֹוֶה *the borrower* Is. 24, 2; Ps. 37, 21; Prov. 22, 7; comp. nexus (Liv. 2, 27; 8, 28) of a debtor. — 3. *to wind about, to entwine*, of a garland; *to wind, to twist, to writhe*, of serpents; *to wind in a circle*, of stairs; *to wind*, of the twisted ornaments and wreaths of chairs; generally *to plait, to fold* (comp. Ar. لَوَى and the organic root in חָלַף), *to incline, to bend, to refer* (to a thing). With the organic root לָו-ה may be still compared לָבַב, Aram. לַף, Ar. لَفَّ. Deriv. לֵוִי, לִוְיָה, לִוְיָתָן, לְוִי and the proper name לֵוִי.

Nif. נִלְוָה (*fut.* יִלָּוֶה) *to join, to unite with, to accede to*, with עַל (Is. 14, 1; 56, 6; Esth. 9, 27; Num. 18, 2 4) or אֶל of the person Gen. 29, 34, for friendship and society, for help or as a mark of love &c.; more rarely construed with עִם Ps. 83, 9.

Pih. (redupl.) לִוְלֵו *to turn in a circle*, of steps; whence in a contracted form the stem לוּל which see.

Hif. הִלְוָה (*part.* מַלְוֶה) *caus.* of signification 2. of Kal: *to lend*, with accus. of the person Deut. 28, 12 44; Prov. 19, 17; sometimes also with the accusat. of the thing Ex. 22, 24; or quite absol. Is. 24, 2; Ps. 112, 5.

לָוַן (*fut.* יָלֹן) *intr.* 1. *to bend, to bend aside, to turn away* (cognate in sense סָרַר, זָרַר), with מִן *from*, Prov. 3, 21 *they* (viz. תּוּשִׁיָּה and מְזִמָּה 3, 1, as there is likewise a reference to the preceding subjects in 4, 21) *shall not turn away from thine eyes.* — 2. (not used) metaphor. *to be perverted, turned aside*, i. e. bent away, *to be turned from* the straight line, עָוָה, הָפַךְ and עָקַשׁ being transferred in the same manner; hence *to act unrighteously, sinfully, in a way that is turned from good.* — 3. *to bend* or *turn in, to crook*, of a locality, e. g. of a valley, a way,

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like the Arab. لَاذَ. Deriv. the proper name לוּז.

Nif. נָלוֹז (*part. masc.* נָלוֹז) *to be perverted, twisted, crooked,* figur. *to sin, to act perversely, to go a perverse way,* Prov. 2, 15; 3, 32; 14, 2; the partic. also as a subst. Is. 30, 22.

Hif. הִלִּיז (an Aramaeising form; *fut.* יַלִּיז) *to move away, to bend* or *turn away,* with מִן *from* Prov. 4, 21.

The stem לָז (לוּז), enlarged into לָז־ה (which see), appears in this signif. in the Arab. لَزَّ (to bend together, to twist together), لَغَزَ (to enfold, to twist), لَاصَ (contortus, inversus fuit); but the fundamental signification seems to be *to twist* or *fold together, to enwrap, to veil, to knot firmly together,* the organic roots in חָ־לַד I., Aram. חֲ־לַז, Hebrew חָ־לַץ I., Arab. حَلَزَ &c. also proceeding from the idea of bending.

לוּז I. (*a bending, a curve,* from the verb לוּז; with *a* of motion לוּזָה; in the cod. Sam. לוּזָה for לוּז) 1. *n. p.* of a city in Benjamin, on the southern border of the tribe of Ephraim, which the sons of Joseph (Ephraim and Manasseh) took from the Hittites Josh. 16, 2; 18, 13; Judges 1, 23 seq. The patriarch Jacob is said to have first called this city, in whose neighbourhood he enjoyed intimate communion with God, בֵּית־אֵל, Gen. 28, 19; 48, 3; which fact took place on another occasion, according to another narrative 35, 15. Perhaps the name existed earlier 12, 8; 13, 4. But though this alteration of name is plainly declared Judges 1, 23, it is clear from Josh. l. c. that לוּז and בֵּית־אֵל were not entirely identical; but that בֵּית־אֵל was probably a place existing before לוּז, and situated on a height, which may have been afterwards incorporated with *Luz.* See בֵּית־אֵל. — 2. *n. p.* of a city of the same name in the land of חִתִּים, i. e. כִּתִּים, Cyprus, Judges 1, 26, as is already assumed by *Euseb.* (Onom. s. v. Χεττείμ) and *Jerome* (Opera II. p. 430). It retained the name *Luz;* while Luz in Canaan Gen. 35, 6 was afterwards named Bethel.

לוּז II. *m. almond-* or *nut-tree* Gen. 30, 37 according to *Saadia* and the Vulg.; לוּז being put for שָׁקֵד in Aram. also (Num. 17, 23), and the Ar. لَوْز being the same. More correctly perhaps *hazel-tree* (*Rashi, Kimchi,* Arab.), different from אֱגוֹז (which see), though belonging to the same species. The derivation from a root לוּז *to enclose* is to be rejected, as well as that of אֱגוֹז from אָגַז = אָגַר (*Meier*); for לוּז is prob. = נוּז, which should be combined with the Armen. *engus,* old high German *hnuz,* English *nut,* Pers. جَوْز &c.

לוּזָה see לוּז I.

לוּחַ I. (not used) *intr. to lighten, to shine, to glitter,* then *to glow, to burn, to dry up, to be sun-burnt,* of the ground (Ar. لَاحَ the same = لَهَقَ); conseq. identical in its organic root לָח with that in שָׁ־לַג, דָּ־לַק; comp. *lug*-en, to see, *lucere.* Deriv. לֹחַ in כַּסְלֹחַ.

לוּחַ II. (not used) *tr. to cut off, to divide, to separate,* a plate, a table of wood or stone, a board, a layer; גֵּב (from גּוּב I. to split off) a table (1 Kings 6, 9) and קֶרֶשׁ (a table, board, plank) from קָרַשׁ (to cut off, to split off) proceeding from the same point of view. Deriv. לוּחַ, לֻחַ, לֻחֹת, the proper name לוּחִית.

The fundamental signification of this stem different from לוּחַ I., if one looks at the nature of the nouns derived from it, and the analogy of words cognate in sense, is clear and indubitable; and the organic root לָח is also identical with that in חָ־לַק I., פָּ־לַח, מָ־לַק &c. It is likewise to be assumed in Babylonian, Syriac, Arabic, Ethiopic &c. for nouns derived from it.

לוּחַ or לֻחַ (*pl.* לוּחֹת, לֻחוֹת, לֻחֹת) *m.* 1. *a table, a plate,* tabula, a) of stone Deut. 4, 13; 10, 1; the material in the sing. Ex. 24, 12 or in the plur. 34, 1 standing with it. So the tables of the dec-

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alogue, which are called לוּחֹת הַבְּרִית Deut. 9, 9 15, לֻחֹת הָעֵדֻת Ex. 32, 15; 34, 29, or also לֻחֹת alone Deut. 10, 5; in other cases oracles and short sayings were also inscribed on לֻחוֹת Is. 30, 7 8. *Writing upon* or *engraving* (with a graving-tool) *in* לְ is expressed by חָרַת עַל Ex. 32, 16, כָּתַב עַל Deut. 10, 2, rarely strengthened by בֵּאֵר עַל Hab. 2, 2. b) a cast metal plate, chiselling on which was expressed by פִּתַּח עַל 1 Kings 7, 36. c) a wooden plate, *a board, a plank*, לֻחֹתַיִם *the deck of a ship* Ex. 27, 8; 38, 7 *hollow with boards;* of cedar-wood with which the door (דֶּלֶת) was barricaded (צוּר עַל) Song of Sol. 8, 9. — 2. Figur. *the table* of the heart Jer. 17, 1; Prov. 3, 3; comp. 2 Cor. 3, 3. Phenic. לַח (=לֻחַ) the same (Plaut. Poen. 1, 15).

לוּחִית (*plank-work*) *n. p.* of a locality in Moab, on a height, named מַעֲלֵה הַלַּ׳ Is. 15, 5 *ascent of Luhith*, between עָר and צֹעַר according to Eusebius and Jerome.

לוֹחֵשׁ (constantly with the article; *the whisperer, oracle-giving one*, viz. Jah is) *n. p. m.* Neh. 3, 12; 10, 25.

לוּט I. (*part. act. m.* לוֹט Is. 25, 7 = לָט, chosen for the sake of assonance with the noun לוֹט, as קוֹמִים 2 Kings 16, 7 = קָמִים; *part. pass. m.* לוּט, *fem.* לוּטָה) *tr.* 1. *to cover, to wrap up*, with בְּ *in* 1 Sam. 21, 10; *to cover over*, with עַל Is. 25, 7. Deriv. לוֹט 1. — 2. Figur. *to conceal, to hide*, like לָאַט 1; *to cover.* Deriv. לָט 1, לָאַט, the proper names לוֹט and לוֹטָן. — 3. Metaphor. like לָהַט II. *to practise enchantments*, i. e. to veil, to act secretly. Deriv. לָט 2. (= לַהַט 2).

Hif. הֵלִיט (*fut.* יָלִיט, *apoc.* יָלֶט) *to muffle*, with בְּ *with* or *in* 1 Kings 19, 13.

לוּט II. (not used) *intrans. to be soft, tough, sticky*, of tough, sticky resin; identical in its organic root לָט with that in מָ־לַט II. (of mortar, cement); comp. lut-um. Deriv. לֹט.

לוֹט *m.* 1. *a covering, a veil* Is. 25, 7, where, however, the second לוֹט is the *part. act. m.* = לָט. — 2. *n. p.* of a Mesopotamian, the ancestor of the two peoples עַמּוֹן and מוֹאָב, a man that immigrated into Canaan, Gen. 11, 27 31; 12, 4 seq.; 13, 1 seq.; 14, 12 seq.; 19, 2. Hence they are called בְּנֵי לוֹט Deut. 2, 9, Ps. 83, 9, Arab. قوم لوط. The etymology is obscure. Perhaps = לוּט *a concealed* i. e. obscure, low one, like חָשֹׁךְ (Prov. 22, 29); or perhaps *a dark-coloured one.* — 3. In many mss. as also in the cod. Samar. for לֹט, which see.

לוֹטָן (same as לוֹט 2; ־ָן appears to be a noun-ending, current in Edomitish, as in the names חֶמְדָּן, עַלְוָן, דִּישָׁן, יִתְרָן, כְּרָן, בִּלְהָן &c.) *n. p. m.* of a Horite, and of a Horite tribe Gen. 36, 20 29.

לֵוִי (*the adherent, attaching to*) 1. *n. p. m.* Gen. 29, 34; 34, 25; 35, 23, so called because Leah hoped, that her husband would adhere to her. — 2. The name of his tribe which was set apart for sacred things Num. ch. 3; in which view the name was probably explained differently Num. 18, 2. In full form בְּנֵי לֵוִי, בֵּית לֵוִי, מַטֵּה לֵוִי were used; לֵוִי alone Ex. 2, 1; Ps. 135, 20; Num. 26, 59. — *Patronym.* לֵוִי for לְוִיִּי Ex. 4, 14; *pl.* לְוִיִּים Josh. 21, 1.

לֵוִי (*def. plur.* לֵוָיֵא) *Aram. patr. m.* same as Hebrew לֵוִי Ezr. 6, 16; 7, 13.

לִוְיָה (after the form בִּרְיָה, עֶרְיָה) *f. a wreath, garland*, Prov. 1, 9; 4, 9. It is also the ground-form of לִוְיָתָן.

לִוְיָתָן (from לִוְיָה, like נְחֻשְׁתָּן from נְחֹשֶׁת) *m.* prop. *an animal wreathing* or *gathering itself in folds*, hence 1. *a serpent* Is. 27, 1, described more specifically by נָחָשׁ בָּרִחַ (*serpent jerking itself forwards by folds*) and נָחָשׁ עֲקַלָּתוֹן (*crooked serpent*), a symbol of Babylonia. — 2. Metaphor. *the dragon in heaven* Job 3, 8 = נָחָשׁ בָּרִחַ 26, 13, a constellation which follows the sun and moon according to the Eastern myth, sometimes surrounds them and so brings on darkness, a thing which magicians also were

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said to be able to accomplish. — 3. *The crocodile*, described in Job 40, 25—41, 26, a symbol of Egypt Ps. 74, 14, as תַּנִּין is elsewhere Is. 51, 9; Ez. 29, 3. Great powers were symbolised as strong animals and represented as sea-monsters (Dan. 7, 3; Apoc. 13, 1); the king of Babylonia is compared to תַּנִּין (Jer. 51, 34), and the Assyrian power to a serpent (Is. 14, 29). — 4. *a great sea-animal*, κῆτος Ps. 104, 26.

לוּל (contracted from the redupl. לִוְלֵי into a simple stem, the simple root being לָו = לָו־ה, comp. Aram. לַף, Arab. لَفَّ, لَبْلَبَ; not used) *intrans.* 1. *to wind, to twist, to writhe, to turn in circles*, of stairs; comp. لَوَاء winding, a circular line. Derivat. the noun לוּל. — 2. *to be folded into one another, to be woven, plaited, knotted together*, of a loop. Deriv. לוּלַי. — 3. *to interlace, to be enfolded*, hence *to be lowering, dark*, of night (opposite יוֹם [which see] *to be clear, bright*, of the day); or better after לָו in the sense *to incline, to bend, to turn to, to make a curve*, like the Arab. لَوَى (to incline, bend), لَوْلَى (to turn the back); hence figur. *to sink, to go down*, of night, which is, as it were, a sinking of the sun; comp. the opposite وَعَلَ (= עָלָה) of ascent, of day. לוּן (which see) may be a collateral form of לוּל in signification 3. Deriv. לַיִל, לֵיל, לַיְלָה, לִילִית.

לוּל (*pl.* לוּלִים) *m.* prop. *a winding*, then *winding stairs* 1 Kings 6, 8. Aram. the same; Phenic. לֻל (Sid. 17, 8) stairs.

לוּל subst. = לַיִל see לוּן I.

לוּלֵא (compounded of לוּ and לֵא = לָא, לֹא) *a conjunction condit. if not*, i. e. if that thing were not, which actually is; coupled with the perf. and having כִּי (*for*) usually in the apodosis Gen. 43, 10; Judges 14, 18; 2 Sam. 2, 27; seldom with the apod. wanting Ps. 27, 13 (hence the points over לוּלֵא). But לוּלֵי (which see) is commonly put for it.

לוּלַי (only *pl.* לוּלָאוֹת, לֻלָאוֹת, *constr.* לֻלְאוֹת; comp. דּוּדַי, *pl.* דּוּדָאִים) *fem. a knot, loop, noose* Ex. 26, 4 5; 36, 11.

לוּלֵי *conj. condit.* same as לוּלֵא *if not*, followed by the perf. Gen. 31, 42, 1 Sam. 25, 34 or the part. 2 Kings 3, 14, or the verb is entirely omitted Ps. 94, 17; followed by כִּי in the apodosis Gen. l. c., אָז, אֲזַי Ps. 119, 92 and 124, 5, or by no particle at all of consecution. In Aramaean אִן = אִם is coupled with it by way of strengthening the idea, whereby arises אִלּוּלֵי; omitting the negation (לֵי, לֵא) we have אִלּוּ (which see), with which אִם־לֹא = אִם־לֹא is in one instance identical Ez. 3, 6 (Targ., Syr., Vulg.).

לוּן I. (derived from לוּל = לַיִל as a denomin. by the interchange of liquids; 3 *p. perf. masc.* לָן, *fem.* וְלָנָה Zech. 5, 4 abridged from וְלָנָה, comp. Is. 59, 5 זוּרָה from זוּרָה; *part.* לֵן, *pl.* לֵנִים Neh. 13, 21 after the form כֵּן, מֵת; *inf. constr.* with לָלוּן ל) *intr. to pass the night*, with בְּ of time Gen. 32, 22 or of place Zech. 5, 4, Judges 19, 15, or also absolutely 2 Sam. 12, 16; *to abide* Zech. 5, 4. לַנּוּ Judges 19, 13 is contracted from לַנְנוּ. Deriv. מָלוֹן, מְלוּנָה.

Hif. הֵלִין (abridged לִין, as in other verbs ע״ו; *inf. constr.* with ל לָלִין; *imp.* לִין, לִינִי, לִינוּ; *fut.* אָלִין, תָּלִין, יָלִין &c., *apoc.* יָלֶן, תָּלֶן, in pause or poet. יָלַן Judges 19, 20, Job 17, 2, comp. יֹאכַל 18, 12 = יֹאכַל &c.) 1. *to pass the night, to remain over night* Gen. 19, 2, Judges 19, 7, sometimes with the addition of הַלַּיְלָה Num. 22, 8; Ruth 3, 13; with בְּ of the place Ps. 55, 8; Judges 19, 11 20; Song of Sol. 7, 12; *to lodge, to dwell* Zeph. 2, 14, with בְּ Is. 65, 4 or the accusat. of the place 1 Chr. 9, 27; *to abide*, with בְּ of the place Ruth 1, 16, or the accus. Judges 19, 9; *to continue, to remain* Ex. 23, 18; Deut. 16, 4; with לְ *until* . . . Ex. 34, 25; *to stay*, with עַל *at, by*, of animals at the crib Job 39, 9; *to sleep*, i. e. to pass the night 24, 7. — 2. Figur. *to continue* (of things), with בְּ, בֵּין, אֶת־, and the accus. of the place Job 29, 19; *to have an abiding seat* 41,

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14; Song of Sol. 1, 13; Is. 1, 21; *to remain over night* Deut. 21, 23; *to continue* (a long time) Job 19, 4; Jer. 4, 14; *to be permanent*, Ps. 49, 13 *is not permanent in honour; to abide* Prov. 19, 23; of the looks, *to continue seeing* Job 17, 2; *to turn in* (for the night) Ps. 30, 6. — 3. *to let continue over night* Lev. 19, 13; Deut. 21, 23.

Hithp. הִתְלוֹנֵן (*fut.* in pause יִתְלוֹנָן) *to lodge, to settle oneself*, with accus. or בְּ of the person Ps. 91, 1; Job 39, 28.

לוּן II. (Kal unused) *intr. to mutter* (prop. to murmur, to hum, to cry), in order to express discontent; prob. cognate with לָעַן, Arab. لعن (to curse); this idea also proceeding from that of murmuring; comp. אָרַר to murmur, to practise enchantment (Job 3, 8) and to curse, גָּעַר to cry and to curse; modern Hebrew רָעַם to rustle and mutter. Deriv. תְּלוּנָה and תְּלֻנָּה.

Nif. נָלוֹן (*fut.* יִלּוֹן) *to express oneself in murmuring* or *muttering sounds*, i. e. *to mutter*, with עַל of the person Ex. 15, 24; Josh. 9, 18. The K'ri and K'tib sometimes fluctuate between the Nif. and Hif. Ex. 16, 2; Num. 14, 36; 16, 11.

Hif. הֵלִין and הִלִּין (*part.* מַלִּין, *fut.* יַלִּין and יָלִין) same as Kal: *to mutter*, with עַל of the person Ex. 16, 8; Num. 14, 29.

לוּעַ I. (Kal not used) *intr. to swallow, to gulp down*, i. e. to eat up, to lick up; applied to drinking, *to sip up, to drink up*, a stronger word than שָׁתָה Ob. 16; Syr. ܠܥ, ܠܥ the same; Arab. لعا, Sanskrit *lih*, Greek λείχω, λιχνεύω, Latin *lingo* &c. The organic root לָע is connected with that in יָ־לַע II., יָ־לַק, בָּ־לַע, סָ־לַע II., לָחַךְ, לַק, since the fundamental signification of licking up, eating up, swallowing, gulping, lies in them all. Deriv. לֹעַ.

Pih. (redupl.) לִעְלַע (*fut.* יְלַעְלַע, appearing only in the abridged יְעַלַּע) *to swallow up entirely* Job 39, 30.

לוּעַ II. (3 *perf. pl.* לָעוּ) *intr. to stammer, to speak erroneously, unintelligibly;* metaphor. *to speak unsuitably, scornfully, calumniously, to bring forth unsuitably*, דְּבָרִים Job 6, 3. The organic root is identical with that in לָע־ה, Arab. لغا, לָעַג, Ar. لَغَّ.

לוּץ I. (2 *pers.* לַצְתָּ; *part. m.* לֵץ, *pl.* לֵצִים) *intr.* prop. *to jump about, to leap about* (out of petulance), hence *to be petulant, wanton, of a restless spirit;* metaphor. *to mock, to deride, to despise; to be unstable* (opposite חָכַם) Prov. 9, 12. Hence לֵץ *a mocker*, by intoxication, 20, 1, one who is wantonly elated 21, 24, who causes quarrels 22, 10, and is therefore an abomination to men 24, 9; *one deficient in understanding*, who does not heed admonition and instruction 9, 7 8; 13, 1; 15, 12, who is without perception and wisdom 14, 6 (different from פְּתִי 19, 25), who disregards religion and morals Ps. 1, 1, and is therefore violent Is. 29, 20. Cogn. in sense בָּעַט. Deriv. לָצוֹן.

Pih. לֹצֵץ (*part. m. pl.* לֹצְצִים = מְלֹ׳) *to act petulantly, to appear frivolous, overbearing* (on a day of drinking) Hos. 7, 5.

Hif. הֵלִיץ (3 *p. perf. pl.* הֵלִיצוּ; *part.* מֵלִיץ; *fut.* יָלִיץ) *to deride, to mock*, with לְ of the object, לַלֵּצִים Prov. 3, 34 (like לָעַג Ps. 59, 9, Is. 37, 22), but commonly with the accus. Prov. 14, 9 *the expiatory sacrifice mocks fools*, i. e. it does not correspond to their purpose; 19, 28 *the worthless witness scorns judgment;* מְלִיצַי Job 16, 20 *my scorners.*

Hithpo. הִתְלוֹצֵץ (*fut.* יִתְלוֹצֵץ) *to practise mockery, to behave recklessly, impudently* Is. 28, 22.

The organic root לָץ, with the fundamental idea of restless, reckless, wanton hopping and leaping, is entirely identical with that in עָ־לַץ, עָ־לַס, עָ־לַז, except that it is transferred in the latter to wanton, elevated joy; comp. Ar. قَلِصَ (to be restless), عَلِزَ (to be excited). The meaning *to spring* lies also in גָּ־לַשׁ; with מִן of the place *to spring down from.*

לוּץ II. (Kal not used) *intrans. to be knotted into one another, to be twisted to-*

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gether, applied to discourse, like the Ar. لَاصَ; *to speak covertly*, *improperly*, *obscurely*, *in riddles*, of plays on words, witty sayings, and later of a rhetorical manner of speaking generally; Ar. لغز IV. (to speak obscurely), whence لَغْز (riddle); connected, perhaps, with the organic root in חַ־לַז (Aram.), חָ־לַד I. (Hebrew).

Hif. הֵלִיץ (only *part.* מֵלִיץ) *to speak improperly* or *figuratively*, *in intricate discourse*, i. e. *to speak in soaring words*, *rhetorically*. Hence מֵלִיץ *a speaker*, applied to prophets and prophetic poets Is. 43, 27; *mediator*, *intercessor* Job 33, 23, which angels are for men before God (see Matth. 18, 10); *an interpreter* Gen. 42, 23; *a messenger*, who has to intercede 2 Chr. 32, 31. See מָלַץ. Deriv. מְלִיצָה.

לוּשׁ I. (*part. f. pl.* לָשׁוֹת; *inf. constr.* לוּשׁ; *fut. ap.* יָלָשׁ, but K'tib 2 Sam. 13, 8 יָלוּשׁ, comp. וַיָּרֶם Ex. 16, 20 = וַיָּרָם) *tr. to knead*, בָּצֵק Jer. 7, 18, Hos. 7, 4, also absol. and coupled with אָפָה 1 Sam. 28, 29, לִבֵּב 2 Sam. 13, 8 and עָשָׂה Gen. 18, 6.

As to the derivation, לוּשׁ I. is usually identified with דּוּשׁ I. (as is לוּץ I. with דּוּץ and דּוּשׁ II.) and its fundamental signification defined to be *to press*, *to press together*, *to rub in pieces*. But the idea of *kneading* manifestly proceeds from that of *mixing*, as the Ar. لَاتَ still shews, and is remotely connected with לָז (לוּז), לָז־ָה.

לוּשׁ II. (not used) *intr. to be strong*, *powerful*, *lusty*, of the lion, like the Ar. لَاثَ (whence لَوْث strength, power, أَلْيَث strong) along with لَاسَ (whence لَيَس strength, أَلْيَس a lion), Targ. לָת (לוּת) the same; identical in its organic root לָשׁ with that in חָ־לַץ I. Derivat. לַיִשׁ and the proper names לַיִשׁ, לוּשׁ and אָלוּשׁ.

לוּשׁ III. (not used) *intrans. to lick*, lingere, lambere, the tongue being the organ used; as the Latin lingua comes from lingo, Lithuanian laź (to lick), whence lezovis the tongue, Ar. لَقْلَق *the tongue*, prop. the licker, Coptic λαc *tongue*, and many others. The organic root לָשׁ is the Ar. لَسَّ (to lick), enlarged into لَهَسَ, لَهَذَ (to lick). Deriv. לָשׁוֹן and the denom. לָשַׁן, then לְשָׁן.

לוּשׁ (*strength*, *force*) *n. p. m.* 2 Sam. 3, 15 K'tib, for which לַיִשׁ stands elsewhere.

לְוָת (out of לְוָא, for לְוָאת) *Aram. f.* prop. *adhesion*, *connection*, but occurring only as a preposition: *by*, *with*; מִן לְוָתָךְ Ezr. 4, 12 *from with thee* = מִעִמָּךְ. But it is more probable that וָת in לְוָת, כְּוָת is merely a secondary form of יָת = Hebr. אֵת, so that כְּ and לְ only remain.

לָז (only with the article, הַלָּז, abridged from the Pentateuchal הַלָּזֶה, after the weak *e* was no longer uttered) *pron. demonstr. this*, *that*, *ille*, ἐκεῖνος, after a preceding noun Judges 6, 20; 1 Sam. 17, 26; 2 Kings 4, 25; 23, 17; Zech. 2, 8; rarely without it 1 Sam. 14, 1; Dan. 8, 16. See זֶה.

לָזָה (not used) *intr.* same as לָז (לוּז) *to be knotted into one another*, *to be twisted together*; metaphor. *to be perverse*; Ar. لَزَّ, لَغَزَ of the same fundamental signification. Deriv. לָזוּת.

לָזֶה 1 Sam. 21, 12; 25, 21; Eccles. 6, 5; see זֶה.

לֵזוּ see זוּ.

לָזוּת (from לָזָה; *constr.* לְזוּת; we should neither read לֵזוּת, nor derive it from לוּז) *f. perverseness*, *frowardness*, Prov. 4, 24.

לַח a verb, see לָחַח.

לַח (*plur.* לַחִים) *adj. m. moist*, *fresh*, *green*, of trees Ez. 17, 24, *juicy*, of grapes Num. 6, 3, *new*, of ropes Judges 16, 7, *young*, of sticks of fresh wood Gen. 30, 37.

לֵחַ (with *suff.* לֵחֹה) *m. vital juice*, *vital force* or *freshness*, *vigour*, of men

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DEUT. 34, 7; comp. דֵּם 2. belonging to Ez. 19, 10; prop. *moisture, juice.*

לֵחַ see לוּחַ.

לַח see לוּחַ.

לָחָה (not used) *intr. to sprout, to shoot, to germinate*, of the sprouting hairs on the chin or beard, pullulescere; derivat. לְחִי (which see). — The organic root לָח-ה may be connected, in the fundamental signification just mentioned, with לַח (לָחַח), the idea of *being moist, fresh* coinciding with that of *sprouting* in the case of other verbs also; comp. the Arab. طَرَّ to be moist, fresh, and to sprout; חָ-דַשׁ to be fresh, new, with דָּשָׁ-א to sprout. Along with the meaning *to shoot* (spoken of the first hairs of the beard) there may also have existed that of "sending forth slime or dirt", spoken of the agitated sea, so that the organic root לָח-ה is connected with that in אָ-לַח and דָּ-לָה.

לָחוּם (with *suff.* לְחוּמוֹ, from לָחַם 2) *m. strife, punishment*, JOB 20, 23 *it shall come to pass that in order to fill his belly* (of the insatiable man) *he sends forth against him the fire of his wrath, and causes* (*it*, the wrath) *to rain down upon him for his punishment* (Targ. Syr. *Rashi*). The word is not connected with לָחַם.

לְחוֹת see לוּחַ.

לָחַח (i. e. לָח; not used) *intr. to be moist, wet, juicy, fresh.* Deriv. לַח, לָחֵי and לָחֵם 2.

The organic root לָח appears in this fundamental signific. also in the Ar. لَحِجَ (to be moist, of the eye), Ethiop. redupl. לחלח (lachlecha) *to moisten, to make wet*, in the Targ. and Talm. לַח, whence the redupl. לַחְלַח *to moisten*, and the nouns לֵחָה, לַחְלוּחִית, לַחוּת (freshness, moisture, juice). Accordingly, it is perhaps connected with the root in the German *Laich* (moisture), Greek λαιχ-ᾶν, λαιχ-άζειν, ληκ-ᾶν (to sprinkle with seed, to whore). This root is also inherent in the verbs מָ-לַח I. (to spring, to flow), פָּ-לַג II. (to flow, to pour), זָ-לַג (to drip, to drop); so that there can be no doubt about their fundamental signification.

לְחִי (*pause* לָחִי, with *suff.* לֶחְיוֹ; *dual* לְחָיַיִם, *constr.* לָחְיֵי, with *suff.* לֶחְיִי, לֶחְיֵךְ, לֶחְיֵךְ, לֶחְיָיו, לֶחְיָם, לֶחְיֵיהֶם; from לָחָה) *f.* prop. the sprouting hair, on the chin (see זָקָן), then: 1. *the bearded chin*, the plucking and pulling of which was reckoned a disgraceful action Is. 50, 6 (comp. NEH. 13, 25; Horat. Sat. 3, 1, 133), then *the cheek* SONG OF SOL. 1, 10; 5, 13; LAMENT. 1, 2; הִכָּה עַל-לְחִי 1 KINGS 22, 24, 1 CHR. 18, 23 or הִכָּה לְ PS. 3, 8, JOB 16, 10 *to give a box on the ear;* also *the jaw-bone*, of animals DEUT. 18, 3, JUDGES 15, 15 17, where the bridle (Is. 30, 28) and the fishing-hook (Ez. 29, 4; 38, 4; JOB 40, 26) are put. — 2. *n. p.* of a rocky district in the mountains of Judah characterised by crags, mentioned only in the Philistine wars JUDGES 15, 9 14 19; with ה of motion לֶחְיָה 2 SAM. 23, 11, as we should probably read for לַחֲיָה (see לְחִיָּה). In *Lehi*, which perhaps was originally called לְחִי הַחֲמוֹר (*jaw-bone of the ass*) or רָמַת לֶחִי (*height of Lehi*), and to which at a subsequent time the memory of Samson's heroic deeds was attached by an etymological process JUDGES 15, 15-19, was a deep or hollow place, in a rock, named בִּיכְתֵּשׁ (which see; comp. Jos. Ant. 5, 8, 9), out of which a spring flowed JUDGES 15, 19, called עֵין הַקּוֹרֵא (ib.), which was still known to Jerome, and in the middle ages (*Robins.* II, 687 seq.). The derivation of the noun לְחִי from לָחָה *to sprout* has an analogy in other languages also: the Greek *γέν-υς, γένειον* coming from *γένειν*, the Latin *gena* from genere, the German *Kinn* from keinen = keimen. For לְחִי and לָחָה comp. the Ar. لَكَى, whence لَكْى chin, لِكْيَة beard.

לְחִיָּה (the feminine form of לְחִי) of a place otherwise unknown, in the neighbourhood of לְחִי 2 SAM. 23, 11. We may read so for לַחֲיָה, the LXX and Josephus also understanding a

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place; comp. לְחִיָּה in the Targ. for עָר in the territory of Moab.

לָחַךְ (*inf. constr.* לְחֹךְ) *tr. to lick away, to lick off, to eat off*, with accus. of the object Num. 22, 4, Latin *lambere, lingere*. The stem which has prop. sprung from לָכַךְ is identical with לָקַק; comp. Ar. لَعِقَ, لَحَكَ, Sanskrit *leh* = *lingere*, λείχειν, German *lecken*, English *to lick*.

Pih. לִחֵךְ (*fut.* יְלַחֵךְ) *to lick up, to consume*, e. g. עָפָר of the serpent Mic. 7, 17, i. e. living in it (comp. אָכַל Gen. 3, 14); *to lay waste* Num. 22, 4; *to consume*, מַיִם, of fire 1 Kings 18, 38. Fig. לִחֵךְ עֲפַר רֶגֶל פ׳ Is. 49, 23 *to lick the dust of one's feet*, i. e. to prostrate oneself in submission to one.

לָחַם (*part. m. act.* לֹחֵם, *part. pass. m.* לָחֻם; *inf. constr.* לְחֹם; *imp.* לְחַם, *fut.* יִלְחַם) *tr.* 1. *to take food, to eat, to consume*, used in poetry for the prosaic אָכַל, with accus. of the object Prov. 4, 17; 23, 6; seldom absol. 23, 1; with בְּ of the thing, *to eat of a thing* (with satisfaction) Ps. 141, 4; Prov. 9, 5; לְחֻמֵי רֶשֶׁף Deut. 32, 24 *devoured by pestilence*. Deriv. לֶחֶם 1. — 2. Fig. *to destroy, to fight, to war*, with accus. of the object Ps. 35, 1, or with לְ of the pers. 56, 3; but the Nif. commonly occurs in this sense. — The transition from signification 1. to 2. is also found in אָכַל, likewise used of extirpating a people (Deut. 7, 16; Jer. 10, 25) and of destroying with the sword (Is. 1, 20), as the enemy to be destroyed is also called the לֶחֶם (Num. 14, 9); comp. Arab. مَصَغَ (to rub to pieces with the teeth, to fight). It is unnecessary, therefore, to go back to another fundamental signification. Derivat. לָחוּם, מִלְחָמָה, לָחֵם, and the proper names לֶחֶם, לַחְמָם.

Nif. נִלְחַם (*inf. absol.* נִלְחֹם, *constr.* הִלָּחֵם; *fut.* יִלָּחֵם) *recipr.* prop. *to destroy one another, to exterminate each other* (comp. Greek μάχεσθαι, and for the reciprocal meaning of Nif. comp. נִדְבַּר, נֶאֱבַק, נִשְׁפַּט &c.), generally *to fight, to wage war*, with בְּ of the person, *to contend with one* Ex. 1, 10, Judges 11, 8, also with עִם Judges 5, 20, 1 Sam. 17, 19, 1 Kings 12, 21, אֶת־ 20, 23, Is. 37, 9, אֶל Jer. 1, 19 and 15, 20, and עַל of the person Neh. 4, 8, with little variation of meaning; but also with בְּ Judges 9, 45, 2 Sam. 12, 27, עַל Deut. 20, 10, Is. 7, 1, עִם of the thing Josh. 10, 29; 19, 47; *to make war upon, to combat*, with accus. of the person Josh. 10, 25; Judges 12, 4; 2 Kings 9, 15; 1 Kings 20, 25. Jer. 33, 5 *houses* (בָּתִּים should be read for בָּאִים) *to fight with the Chaldeans*, as Ps. 109, 3 also shews. Seldom absol. Judges 5, 19, or with יַחַד 1 Sam. 17, 10, or with אֶת־מִלְחֶמֶת פ׳ to strengthen the expression 1 Sam. 8, 20; 18, 17.

As to the fundamental signification of the stem לָחַם, that which has been given has every analogy in its favour: Aram. לְגַם (to eat, to taste), Arab. لَقِمَ (to eat, to swallow), Hebr. לָעַם in סִלְעָם (to consume, eat up = יָלַק), Arab. لَهِمَ (to swallow, to eat), Aram. נְהַם the same, whence נַהֲמָא bread; and the analogies of לֶחֶם 1. (which see) confirm the same. The second meaning also has its support in the Arab. لَكِمَ (to fight), لَحَمَ (to make war upon), لَحِمَ (to be destroyed, in fight).

לָחֵם (prop. part. Kal after the Aramaean manner, לָחֵם connected with a following noun) *m.* prop. *carrying on war* or *strife*, then *war*, לָחֵם שְׁעָרִים (35 mss. read לָחֵם) Judges 5, 8 *war at the gates*, i. e. a siege, opposite to war in the plain. The LXX have translated, without meaning, לֶחֶם שְׂעֹרִים.

לֶחֶם (with *suff.* לַחְמִי, לַחְמְךָ) *comm.* 1. *food*, for men Gen. 47, 12 or animals Is. 65, 25; Job 24, 5; hence it is applied to manna Ex. 16, 4 22, to sacrificial food Mal. 1, 7, to the fruits of the earth Job 28, 5; *bread-corn, grain, wheat* (Ar. طَعَام) Is. 28, 28; 30, 23, hence אֶרֶץ לֶחֶם *corn-land* 36, 17, coupled with אֶרֶץ כְּרָמִים; *corn* Gen. 41, 54; *sustenance* Prov. 27,

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27; Lament. 5, 9; *victuals* Neh. 5, 14 18; *household food* 1 Kings 5, 2 [4, 23]; *a possession necessary for maintenance* Eccles. 11, 1; *a portion* Ex. 16, 22 &c. Here belong לָחֶם אָכַל *to take food, to partake of a meal*, Gen. 31, 54; 37, 25; לֶחֶם אֲנָשִׁים *the bread of men*, i. e. the sustenance which people bring to the house of mourners (see Jer. 16, 7); אוֹכֵל לַחְמִי פִּי = אִישׁ שְׁלוֹמִי Ps. 41, 10 *one's friend*, hence לַחְמְךָ (אַנְשֵׁי) Ob. 7 = אַנְשֵׁי שְׁלֻמְךָ; שִׂים לֶחֶם *to put food before* one Gen. 43, 31; *the table* = a meal, hence יָשַׁב עַל־הַלֶּחֶם *to sit at the table* 1 Sam. 20, 20 24; עָשָׂה לֶחֶם *to prepare a feast* Eccles. 10, 19. Specially *bread*, and therefore coupled with פַּת Gen. 18, 5, כִּכָּר Ex. 29, 23, חַלָּה ibid., which is baked Is. 44, 19 &c., particularly *a loaf*, and so reckoned 1 Sam. 10, 4; 21, 4. לֶחֶם הַפָּנִים were the loaves set before Jehovah Ex. 25, 30; 35, 13; which were subsequently called לֶחֶם הַמַּעֲרֶכֶת (see פָּנִים and עֶרֶךְ). — 2. A farther development of לַח *juice*, Jer. 11, 19 *we destroy the tree in its sap*, comp. עֵץ לַח Ez. 21, 3, opposite to עֵץ יָבֵשׁ. A similar enlargement exists in עֵצֶם Ez. 24, 5 from עֵץ. — 3. (*fight*, fully בֵּית לָחֶם *place of fight*) *n. p.* of a city in Judah, abridged from בֵּית־לָ, and so in the proper name of a man יָשׁוּבִי־לֶחֶם (*returner home to Lehem*) 1 Chr. 4, 22 (Midr. Ruth ch. 1); deriv. *Gent. m.* לַחְמִי *belonging to* (*Beth-*) *Lehem* 1 Chr. 20, 5, for which 2 Sam. 21, 19 has בֵּית הַלַּחְמִי;אֵת־of the former is not acc. See בֵּית לֶחֶם.

לָחַם (not used) *intr. to be thick, full, swelling*, of fulness of the body, applied to the flesh, cogn. in sense with בָּשַׂר III. and שָׁאַר II.; conseq. like the Ar. لَحِمَ (to be thick, corpulent, full), whence لَحْمٌ (flesh, body); as the noun لَكِيكٌ (flesh) is formed from لَكَّ (to be thick, full). Deriv. לְחֹם.

לְחֹם (with *suff.* לְחֹמָם) *m. flesh, body*, Zeph. 1, 17 (Targ., LXX, Vulg.), prop. the full, swelling, dense, בָּשָׂר and שְׁאָר also proceeding from the same fundamental signification; so too the Arab. زَلَمَةٌ (flesh), كِلْمَةٌ (the same) &c. from a similar ground-meaning.

לָחֶם (not used) *Aram.* same as Hebr. לֶחֶם. Deriv. לְחֵם.

לְחֵם (Targ. לְחֵם, def. לַחְמָא) *Aram. comm. food, a feast, a table* Dan. 5, 1.

לַחְמָם (*place of fight*, out of לֶחֶם 3 with the usual termination ־ָם, as 32 mss. and the Vulg. read; we usually read there לַחְמָס, in which an appellative sense is less perceptible) *n. p.* of a locality in the plain of Judah Josh. 15, 40.

לַחְמָס see לַחְמָם.

לָחַן (not used) *Aram. intr. to sing, to warble*, like the Arab. لَحَنَ (modern Hebrew לָחַן melody), applied especially to the song of maidens going about. Deriv. לַחֲנָא. Others say: *to attach to, to adhere to*, which the Arab. لحن also means, or *to be longing, lustful, to be lewd*, from the organic root לָ־חַן, which is said to be found also in the Sanskrit *ǵan*, Greek *γεν*, Latin *gen*, *gna* in gignere; but the meaning "to sing" is more probable.

לַחֲנָא (with *suff.* לַחֲנָתָהּ, לַחֲנָתֵךְ) *Aram. fem. a concubine*, Dan. 5, 2 3 23, in the Targums (Gen. 35, 22; Judges 19, 2; 20, 5) also for the Hebrew פִּילֶגֶשׁ, while שִׁגְלָא is a legitimate spouse (see Ps. 45, 10; Neh. 2, 6), prop. *the sporting one*, i. e. who passes the time in music and dancing, or sings and dances in public (= מְשֹׂחֶקֶת 1 Sam. 18, 7), then *Bayadere*.

לָחַץ (*part.* לֹחֵץ, *pl.* לֹחֲצִים; *fut.* יִלְחַץ) *tr. to press, to crowd, to crush, to bruise*, רֶגֶל פְּ Num. 22, 25; figur. *to oppress* = *to subdue* Judges 4, 3; 10, 12; *to afflict* Ex. 3, 9, לָחַץ *an oppressor, a tyrant* Is. 19, 20, coupled with דָּחַק Judges 2, 18; *to distress* Ex. 23, 9; *to force away* 2 Kings 6, 32; *to drive off* Judges 1, 34. Deriv. לַחַץ.

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The verb לָחַץ (Arab. لحص the same; لحز to press, crush, لهز to push) is closely connected with נָחַץ; the organic root לָ־חַץ is softened in the initial sound into אָץ (אוץ).

Nif. נִלְחַץ *to press oneself*, with אֶל *against* Num. 22, 25.

לַחַץ (with *suff.* לַחֲצֵנוּ) *m. oppression, distress, affliction* Ex. 3, 9; Job 36, 15. The genitive following is either to be taken objectively of him who suffers oppression 2 Kings 13, 4, or subjectively of him who causes the oppression Ps. 62, 10; לֶחֶם לַ׳, מַיִם 1 Kings 22, 27, Is. 30, 20 *bread, water of affliction*, i. e. scanty and hardly sufficient sustenance (at sieges).

לָחַשׁ (Kal not used) *intr.* prop. *to hum, to whisper, to utter gentle sounds, to murmur*, hence a) *to mutter, to murmur magic formulas, to practise magic;* cognate in sense כָּשַׁף, אָשַׁף, חָרַשׁ II., הָגָה and צִפְצֵף (comp. Is. 19, 3; 3, 3; 29, 4); b) *to pray softly*, of persons in sorrow (see 1 Sam. 1, 13 15; Is. 29, 4), as the Syr. ܟܫܦ. Comp. Syr. ܠܚܫ to whisper in the ear (Luke 12, 3), Arab. لحس to hiss (of serpents), sibilare, Ethiop. (lachasa) to whiz, to be taciturn, to whisper. It is, accordingly, identical with נָחַשׁ I. Deriv. לַחַשׁ, the proper name לוֹחֵשׁ.

Pi. לִחֵשׁ (*part.* מְלַחֵשׁ) *to mutter magical words*, by which adders and vipers are charmed Ps. 58, 6.

Hithp. הִתְלַחֵשׁ (*part.* מִתְלַחֵשׁ) *to whisper among themselves* 2 Sam. 12, 19, with עַל *against one* Ps. 41, 8.

לַחַשׁ (*pl.* לְחָשִׁים) *m.* 1. *an incantation-whisper, a magic muttering, mysterious formulas and words* Is. 3, 3, *the charming* (of serpents) Eccles. 10, 11, Jer. 8, 17, a thing of the skilful man or חָכָם (Ps. 58, 6; Is. 3, 3; Ben-Sira 12, 13). — 2. *a quiet, calm, gentle prayer* Is. 26, 16. — 3. only in plur. לְחָשִׁים, prop. enchantments, hence *amulets with magic sentences*, to protect against enchantments; worn either as ear-rings (Gen. 35, 4; August. ad Posid. Ep. 75), Aram. קְדָשָׁא, ܟܕܫܐ (anything holy, consecrated), or on the neck, and made in the form of a serpent Is. 3, 20, as the Ar. لواحس. Comp. Arab. رَقَبَ to practise incantation, and to protect oneself with amulets.

לֻחֹת (only *dual* לֻחֹתַיִם) *f. pl.* 1. *the board-work*, of a ship, dual Ez. 27, 5 *the double board-work*, i. e. the right and left. — 2. *n. p. f.* of a place in Moab Jer. 48, 5 K'tib, for which לוּחִית is the more correct reading.

לָט (once לָאט Judges 4, 21; simplified from לַיִט, like עָשׁ Job 9, 9 from עַיִשׁ, דֹּתָן and דֹּתַיִן, אָן from אַיִן; from לוּט 2) *m.* 1. *concealment, secrecy, quietness*, hence בַּלָּט 1 Sam. 18, 22; 24, 5; Ruth 3, 7 and בַּלָּאט Judges 4, 21 *adv. privately, quietly, secretly.* — 2. (*plur.* with *suff.* לָטֵיהֶם; from לוּט 3) *enchantment* Ex. 7, 22; 8, 3 14, for which לַהַט stands in 7, 11 (see לַהַט 2).

לֹט (the cod. Sam. and many mss. have לוֹט; from לוּט II.) *m.* prop. *sticky, soft, glutinous*, then a fragrant gum which is formed upon the leaves of the cistus, a shrub growing in Arabia, Syria (Plin. H. N. 26, 30) and also in Palestine (*Schubert*, Reise III. 114. 174) Gen. 37, 25; 43, 11. The word was in Phenic. לֵטָן, לֵדָן, among the Greeks λῆδον, λήδανον, Latin *ledum, ladanum;* the shrub is called λῆδος (לֵד). Other explanations, as μαστίχη, מַצְטְכָא (Ber. rabba ch. 91; Gr. Ven.), אַטְרָן, עִטְרָן, עִטְרָנָא (Sam., Syr.), בִּטְמָא, לְטוֹמִין (Targ. &c.), are without fundation.

לָטָא (not used) *intr. to adhere to, to stick to, to hold fast by something*, (according to the LXX and Ethiop.) spoken of the climbing lizard, which holds fast by walls with its sticky feet; conseq. of a similar fundamental signification with the Arab. لَطَّ, لَظَّ, لَطَأَ, لَطَى, as צָב (lizard) may in like manner be traced back to the same meaning. An Arabic saying (see *Bochart*, Hieroz. I. p. 1073)

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also denotes the characteristics of a species of lizard (الوحرة) in the same manner. According to others *to conceal* or *hide oneself*, of lizards which conceal themselves in holes of the earth; to which peculiarity certain Arabic proverbs refer (*Freitag*, Prov. I. 105. 464); conseq. = לָט (לוּט I). Deriv. לְטָאָה.

לְטָאָה *f. a species of lizard climbing on walls* Lev. 11, 30, LXX καλαβώτης i. e. ἀσκαλαβώτης, *wall-climber*, Vulg. *stellio*.

לְטוּשִׁם (*an oppressed, struck one*) *n. p.* of a south-Arabian tribe of the Jokshanites, which is regarded as a ramification of דְּדָן Gen. 25, 3. The cod. Sam. writes לִטְשָׁאִים, from a sing. לִטְשַׁי (from לָטַשׁ). They appear to be the بنو ليث in Heǵaz (*Ibn Kuteiba* p. 32; *Tebrizi*, Ham. I. p. 561), who live in the neighbourhood of Leits, four days journey south of Mecca. טשׁ corresponds to the Arab. ت or ث; see לָטַשׁ.

לָטַשׁ (*fut.* יִלְטֹשׁ) *tr.* prop. to push, strike, rub against a thing (Arab. لَطَسَ, of two stones, identical with لَتَّ to push, and with لطش), then *to hammer*, *to forge*, Gen. 4, 22; *to sharpen*, *to point*, *to whet* (by hammering), מַחֲרֶשֶׁת 1 Sam. 13, 20, חֶרֶב Ps. 7, 13; figur. לָ׳ עֵינַיִם לְ *to sharpen the eyes against one*, i. e. to pierce with murderous looks Job 16, 9; comp. Arab. ملطس a hammer. Derivat. the proper name לְטוּשִׁם.

Puh. לֻטַּשׁ (*part.* מְלֻטָּשׁ) *to be whetted*, of חַצֵּי Ps. 52, 4.

לִטְשַׁי see לְטוּשִׁם.

לַי see אוּלַי, אֻלַּי, אַחֲלַי.

לַי see לוּלַי, אַחֲלַי.

לֹיָה (from לוֹיָה = לִוְיָה; *pl.* לֹיוֹת) *f.* prop. *a wreath*, *a garland*, thence *a festoon* 1 Kings 7, 29 36; Vulg. *lora*, LXX χῶραι arising from ΛΩΡΑ. In 7, 30 perhaps it is better to read with the Vulg. לְאֶחָת for לֹיוֹת, and to translate: *one over against the other*.

לַיִט see לָט.

לַיִל (from לוּל after the form שַׁיִשׁ, עַיִשׁ, חַיִל, once poet. also לֵיל Is. 21, 11, like חֵיל, שֵׁישׁ, *constr.* לֵיל; but usually לַיְלָה which see) *masc.* prop. a sinking, perishing, or intermingling, muddiness, or veiling, darkening (see עָרַב, עָרַף), then *night* Is. 16, 3, Lament. 2, 19 K'tib, בְּלֵיל Is. 15, 1 *by night*, *during night*; מַה־מִּלֵּיל 21, 11 *what of the night?* i. e. what part of the night is it? as it was divided into several watches (Ex. 14, 24; Judges 7, 19; Lament. 2, 19); לֵיל הִתְקַדֶּשׁ־חָג Is. 30, 29 *the night of the dedication of a festival*, i. e. of the *passover-feast* celebrated with songs of praise.

לֵיל see לַיִל.

לִיל see לִילִית.

לַיְלָה (from לַיִל with accentless *ah*, yet in form conceived of as a fem. and therefore the *pl.* is לֵילוֹת) *m.* 1. *night*, as the darkness was called Gen. 1, 5, opposite to יוֹם vs. 4. After numerals of plurality, as elsewhere, the sing. remains, Gen. 7, 4, Ex. 34, 28, but the pl. stands up to 10, 1 Sam. 30, 12; Job 2, 13. With night is put in parallelism חֹשֶׁךְ Job 17, 12, as אִישׁוֹן לַ׳ Prov. 7, 9 = אִישׁוֹן חֹשֶׁךְ 20, 20; and also נֶשֶׁף (evening-twilight) stands = לַיְלָה Job 3, 9. חֶזְיוֹן לַ׳ a night-vision excited by dream-images Job 4, 13; 20, 8; 33, 15; Is. 29, 7; also called מַרְאוֹת לַ׳ Gen. 46, 2, חֲלוֹם לַ׳ 20, 3; constituting a mode of revelation. — 2. Fig. for spiritual or political night Mic. 3, 6, a time of misfortune Is. 15, 1; 21, 11; Job 35, 10. — 3. *adverb: by night*, Gen. 14, 15, Ex. 12, 30, prop. the accus. of the noun (but בַּלַּיְלָה also occurs Job 35, 10, or לֵילוֹת Ps. 16, 7 and בַּלֵּילוֹת Song of Sol. 3, 1); hence יוֹמָם וָלַיְלָה *by day and by night*, i. e. *continually* Lev. 8, 35, for which לַיְלָה וָיוֹם Is. 27, 3 or לַיְלָה וְיוֹמָם Deut. 28, 66 also occur. הַלַּיְלָה *in this night* Gen. 19, 5, comp. הַיּוֹם. With regard to the etymology see לוּל, which is reduplicated.

לִילִי see לִילִית.

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לֵילְיָא *Aram. m. night*, Dan. 2, 19; 5, 30, formed as a defin. from לֵילִי, like the Targ. לֵילוּ (*pl.* לֵילָוָן); in the Targ. also לֵיל, def. לֵילָא.

לִילִית (formed from the *m.* לִילִי of לַיִל=לֵיל) *f.* prop. *the nightly one* (nocturna), the name of a feminine night-spirit, that wanders about in the deserts (comp. Matth. 12, 43; Tob. 8, 31), that causes much misfortune during the nights, and which the seer represents as taking up its permanent abode in horrible Edom Is. 34, 14. Like שְׂעִירִים, עֲלוּקָה &c. the position and signification of the *Lilit*, mentioned in the cod. Nas. (I, 106; II, 196; III, 158) by the name of *Lelito*, and of which a great deal is related, are only to be explained in connexion with the old Hebrew demonology; but apparently, it should be compared with the horrible and beautiful queen of Libya, with *Lamia*, who steals and murders children, seduces youths and sacrifices them (Philostrat. on the life of Apollon. 4, 25 and 8, 9); and later tradition confirms this (see Buxt. Lex. talm. p. 1140). The *Lilit* is like the ghouls of the Arabians in the 1001 nights.

לִין see לוּן.

לִישׁ see לוּשׁ.

לַיִשׁ *m.* properly strength, lustiness, hence 1. *a lion*, living with the לָבִיא in the frightful desert Is. 30, 6, designated as the strongest of beasts Prov. 30, 30, and roaming about for the sake of prey Job 4, 11; Arab. لَيْث, Targ. לֵית, Phenic. לֵשׁ the same, and Greek λῖς (Il. λ, 239. ο, 275) borrowed from the Phenicians. — 2. (*lion*) *n. p. m.* 1 Sam. 25, 44, for which 2 Sam. 3, 15 K'tib has לוּשׁ. — 3. (with *a* of motion לַיְשָׁה) *n. p.* of an original Sidonian colonial city Judges 18, 7 14 27 29 on the northern boundary of Palestine in Dan, not till a later period conquered by the Danites, destroyed and rebuilt Josh. 19, 47, Judges ch. 18, and called דָּן 18, 29. It was identical with לֶשֶׁם (which see) Josh. l. c., was situated at the source of the little Jordan (*Jos.* Ant. 5, 3, 1; 8, 8, 4; Jewish War 4, 1, 1), the present Tel el-Kadi (*Robins.* III, 616 seq.), in the valley which stretches to בֵּית רְחוֹב, i. e. in the plain of Huleh (*Robins.* III, 611 seq.), four Roman miles from דָּן יַעַן (Paneas) towards צֹר (Euseb. Onom. s. v. *Δάν*; Hesych. s. v.). — 4. In the form לַיְשָׁה *n. p.* of a locality in Benjamin, in the neighbourhood of גַּלִּים and גִּבְעָה Is. 10, 30, originally, perhaps, a Phenician colony.

As to the appellative signification of the name, לַיִשׁ (Phenic. לֵשׁ, לִשׁ), i. e. *the lion*, was sacred to *Eshmûn* (i. e. Aesculapius), denoting the principle of warmth and life (Julian. Or. 5. p. 167). *Eshmûn* (אֶשְׁמֹן), therefore, as the fundamental condition of strength was called בַּעַל לִשׁ, בַּעַל לַיִשׁ (perhaps in the proper name בַּעַל־לִישׁ = בַּעֲלִיס), and was worshipped as *Ἀσκλήπιος λεοντοῦχος* (Morinus, Vita Procl. ch. 19) even in Ascalon. Since the later appellation דָּן (judge, ruler) is also an epithet of Eshmûn (see דָּן), we perceive in that fact merely a modification and confirmation of the old custom to dedicate localities to the gods, and to call them after them. The place לְבָאוֹת (which see) or בֵּית לְ׳ may have been dedicated likewise to Eshmûn, as לְבֵאנָא (out of לְבֵא = לָבִיא) was so in Crete (Philostr. Vita Apoll. 4, 35).

לַיְשָׁה see לַיִשׁ.

לְךָ imperat. for לְכָה see יָלַךְ.

לָכַד (*part.* לֹכֵד; *inf. abs.* לָכֹד, *constr.* לְכֹד, with *suff.* לָכְדְּ־; *fut.* יִלְכֹּד) *tr.* prop. to bind together, to knot together, to fold together, to intertwine, a net, cogn. in sense with יָרַשׁ II., hence 1. *to draw together*, פַּח (a noose), i. e. *to take, to seize*, Am. 3, 5 (comp. נִלְכַּד בַּפַּח Is. 24, 18; Jer. 48, 44), of רֶשֶׁת (a net) Ps. 35, 8, שׁוּחָה (a pit) Jer. 18, 22, by the falling of the lid; fig. *to take*, of men Prov. 5, 22, Job 5, 13, sometimes clearly from the figure of catching a bird Jer. 5, 26. — 2. Generally *to seize, to lay hold of*, as a capture, e. g. warriors, i. e. *to take captive* Josh. 11, 12; *to storm*, עִיר 8, 21, 2 Chr. 13, 19 &c. &c., הַמַּיִם Judges 7,

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24 *to conquer the waters*, i. e. to take possession of them, in order to prevent flight, or perhaps *to catch up the water;* מַעְבְּרוֹת הַיַּרְדֵּן 12, 5, עִיר הַמַּיִם 2 Sam. 12, 27 *to conquer the water-city*, i. e. the lower part of the city רַבָּה; *to take possession of*, הַמְּלוּכָה 1 Sam. 14, 47, with מִן 1 Chr. 18, 4, or לְ of the person Judges 7, 24, from whom something is taken. — 3. *to take out of*, *to choose*, out of a number, by lot Josh. 7, 14 17, cognate in sense with אָחַז. Deriv. לֶכֶד, מַלְכֹּדֶת.

Nif. נִלְכַּד (*fut.* יִלָּכֵד) *to be taken*, with snares Is. 24, 18; Jer. 48, 44; *to be caught*, *entangled* (with the net) Is. 8, 15; 28, 13; coupled with נוֹקֵשׁ fig. *to be entangled*, בְּאִמְרֵי פֶה Prov. 6, 2; *to be caught*, בְּחַבְלֵי עֹנִי Job 36, 8, applied to men Jer. 51, 56; *to be conquered*, applied to cities 1 Kings 16, 18; *to be selected* (by lot) Josh. 7, 15; generally, the pass. of Kal.

Hithp. הִתְלַכֵּד (*fut.* יִתְלַכֵּד) *to close in together*, *to hold fast together*, *to bind together firmly*, i. e. *to become firm*, of פְּנֵי תְהוֹם (the surface of the flood) Job 38, 30 (referring to ice); *to fit in together*, of the scales of the crocodile 41, 9; comp. Greek ἔχεσθαι.

The stem לָכַד (Arab. only intr. لَكِدَ and لَكِتَ to attach to, to join) has for its organic root לָ־כַד, which is also found in אָ־כַד, ا-كد, עָ־קַד, אָ־גַד &c., and by which the fundamental signification can only be determined.

לֶכֶד *m. capture*, *noose* Prov. 3, 26; elsewhere we have instead פַּח, מוֹקֵשׁ.

לָכָה (not used) *intr. to be attached*, *annexed*, *added*, Ar. لَكِيَ, لَكِعَ. Deriv. the proper name לֵכָה.

לְכָה imperat. of יָלַךְ, which see.

לְכָה an enlargement of לְךָ, see לְ.

לֵכָה (after the form שֵׁלָה; *attachment*, *annexation*, *addition*) *n. p.* of a city in Judah 1 Chr. 4, 21. Perhaps this city was also called רֵכָה 4, 12, ר interchanging with ל.

לָכִישׁ (*hill*, *height*) *n. p.* of a Canaanitish royal city situated on the height belonging to a low plain Josh. 10, 3, which afterwards fell to the lot of Judah 10, 31; 12, 11; was fortified by Rehoboam 2 Chr. 11, 9; & conquered by the Assyrians and Chaldeans 2 Kings 18, 14; Jer. 34, 7. After the exile it is again mentioned Neh. 11, 30; comp. *Josephus* Ant. 9, 9, 3. According to *Eusebius* it lay three hours south of Eleutheropolis, conseq. 15-18 hours from Jerusalem, in a south-westerly direction, towards Egypt. The worship of the sun-horses and chariot appears to have been maintained there by the Phenicians Mic. 1, 13, where לָ׳ has an assonance with רֶכֶשׁ. A like name was borne by a city on the west coast of Africa *Lix*, i. e. לֶכֶשׁ, on both sides of the river of that name (נְהַר לֶכֶשׁ), built by the Phenicians on a series of hills (*Scylax*, Peripl. p. 43; *Barth*, Wanderungen &c. I. p. 21 seq.); and so the name is pronounced on coins of that place לֶכֶשׁ (Liksh), written in Greek ΛΙΞ (on a coin) and Λίξος, Λίγξ (*Falke* and *Lindberg*, Annonce d'un ouvrage sur les médailles &c. p. 11); comp. Six or Sex (on the south coast of Spain), which is written on coins שֶׁכֶשׁ. See לָכַשׁ.

לָכֵן *adv. therefore*, or *on that account*, *for sure*, *nevertheless*, see כֵּן IV, c.

לִכְרֹת Is. 44, 14 = יִכְרֹת, according to a rare interchange of the preformatives י and ל or נ; as in other instances an interchange between י and ל occurs, e. g. יָמָה and לָמָה to glitter, to lighten, יָעַד and לָעַד to determine, to establish, לָעַז and perhaps יָעַז I., יָעַן and לָן II. (לוּן); see Aram. לְ p. 719.

לָכַשׁ (not used) *tr. to heap together*, *to bring together*, *to heap up*, *to pile up*, to a height, conseq. identical in its organic root לָ־כַשׁ with that in רָ־כַס I., רָ־כַשׁ I., Arab. رَكَسَ (to swell up, to heap up); Phenic. לָכַשׁ the same. On the contrary, this stem has nothing to do with the Ar. لَكِسَ (to be obstinate). Deriv. the proper name לָכִישׁ and

לֶכֶשׁ and נְהַר לֶכֶשׁ see לָכִישׁ.

לֻל see לוּל.

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לֻלָאָה see לוּלַי.

לֻלַי see לוּלַי.

לָלֶכֶת see יָלַךְ.

לָם an abbreviation of לָמָּה, like שָׁם from שָׁמָּה, see the adv. אוּלָם.

לְמָא see מָא.

לָמַד (*part. pass. m.* לָמֻד; *inf. abs.* לָמוֹד, *constr.* לְמֹד; *fut.* יִלְמַד) *intr.* prop. *to meditate, to think, to imagine*, cogn. in sense with לָהַג, hence (as in לָהַג) *to learn, to study*, חֹק Ps. 119, 71, מִצְוָה 119, 73 *to receive* (*by understanding and meditation*), צֶדֶק Is. 26, 9, חָכְמָה Prov. 30, 3, מִשְׁפָּט Ps. 119, 7; *to learn by seeing* Jer. 12, 16, Ps. 106, 35; *to practise*, מִלְחָמָה Is. 2, 4; *to appropriate to one's own mind, to be accustomed* to a thing, followed by the infin. constr. Ez. 19, 3 or אֶל Is. 10, 2 denoting the direction towards. Sometimes the *infin. constr.* without (Is. 1, 17) or with לְ (Deut. 14, 23) follows to complete the idea; or lastly a finite verb, coupled with וְ Deut. 31, 12.

Pih. לִמֵּד (with a closer connection לִמַּד, 2 *fem.* K'tib לִמַּדְתִּי; *part.* מְלַמֵּד; *inf. constr.* לַמֵּד; *fut.* יְלַמֵּד, before Makkeph יְלַמֶּד־) *to teach*, i. e. to make learn, with accusat. of the object and of the person, as דַּעַת Ps. 94, 10, חֹק Deut. 4, 5, מִשְׁפָּט Ps. 119, 108, אֹרַח 25, 4, סֵפֶר Dan. 1, 4; such double accusative also standing in Jer. 2, 33, *therefore also hast thou taught thy ways to disaster*, i. e. disaster is instructed by these ways of thine. More rarely with accus. of the person merely, in the sense *to instruct* Ps. 71, 17, or absol. 60, 1 *to practise* (comp. 2 Sam. 1, 18), or the object is omitted 2 Chr. 17, 7 comp. 17, 9; Ezr. 7, 10. With לְ of the thing, *to lead to a thing* Ps. 144, 1; with בְּ of the thing *to instruct in a thing* Is. 40, 14; with מִן of the thing Ps. 94, 12 *to teach of* or *respecting a thing*. Sometimes, as in Kal, the infin. follows Jer. 9, 4; Is. 48, 17; Ps. 143, 10. Once it even stands with לְ of the person Job 21, 22. Deriv. לִמּוּד, לִמֻּד.

Puh. לֻמַּד (*part. m.* מְלֻמָּד) *to be taught, trained*, with accusat. of the thing, שִׁיר 1 Chr. 25, 7, מִלְחָמָה Song of Sol. 3, 8; *to be learned*, as a practice Jer. 29, 13; of animals, *to be trained* i. e. *tamed* Jer. 31, 18; Hos. 10, 11.

Hif. הִלְמִיד and תִּלְמִיד = הִלְמִיד (not used) *to teach, to instruct, to inform*, like the Syr. ܐܠܡܕ, Arab. تَلْمَذَ. Derivat. מַלְמֵד, תַּלְמִיד.

The stem לָמַד is still preserved in the Syr. ܠܡܕ (for the usual אֲלַף, יְלַף), in the Ethiop., and after those in the Arabic only in derivatives, and there can be no doubt of the current meaning. The Ar. لَمَدَ (to submit, to be humble) or لدم (to strike, to push) which have been compared cannot be at all considered. The fundamental signification is the same as in לָהַג *to meditate, think, imagine*, and proceeds as in עָשַׁת, חָשַׁב, זָמַם from that of *binding, attaching, spinning together;* conseq. the organic root would be לָ־מַד, also found in גָּ־מַד; comp. the Sanskrit *mad*ʿ-ja, understanding, Greek μαθ- to learn.

לָמֶד see מַלְמֵד.

לִמֻּד see לִמּוּד.

לְמַדַּי (compounded of לְ, מָה and דַּי, in which case אֲשֶׁר has been omitted after מָה) see דַּי.

לְמָה see מָה.

לָמָה see מָה.

לָמָּה see מָה.

לָמָה Ps. 42, 10 and 43, 3 see מָה.

לָמָה (not used) *intrans. to glitter, to shine, to lighten*, conseq. = יָמָה I. (interchanging י and ל), and לָמַע, Ar. لَمَعَ to glitter, lighten, shine) may have also had the same meaning, if the latter is to be assumed as the stem of לְמוֹאֵל. Derivat. לְמוּ = לְמוּת and לְמוֹ = לְמוֹת which see.

לָמֶה 1 Sam. 1, 8 see מֶה.

לְמוֹ I. a compound like כְּמוֹ, see מוֹ.

לְמוֹ II. (from לְמוֹת, together with

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לְמוּ from לְמוּת) *fem. glitter, splendour, brightness*, only a part of the proper name לְמוּאֵל or לְמוּאֵל.

לְמוּ I. a compound of לְ and מוּ, see מוּ = מוֹ.

לְמוּ II. a subst. see לְמוֹ II.

לְמוֹאֵל (usually *to-God*, i. e. dedicated to God, like the proper name לָאֵל which see; but as this sort of formation in proper names is unusual, it is better to take לְמוֹאֵל and לְמוּאֵל as analogous to יְמוּאֵל, נְמוּאֵל, שְׁמוּאֵל, so that לְמוּ or לְמוֹ is derived from a verb לָמָה or לָמַע, according to which the appellative meaning would be: *El is brightness, light*) *n. p. m.* Prov. 31, 4, for which 31, 1 has לְמוּאֵל.

לְמוּאֵל see לְמוֹאֵל.

לִמּוּד and לִמֻּד (*pl.* לִמּוּדִים, after the form שַׁכּוּל, קַשּׁוּב) *adj. m. accustomed, familiar*, with a thing, prop. practised, e. g. מִדְבָּר Jer. 2, 24 *familiar with the desert;* הָרֵעַ 13, 23 *practised in evil;* a subst. *a disciple*, Is. 50, 4 *a tongue of disciples*, i. e. of learned speakers 54, 13; *an instructed person* 8, 16.

לְמוּעַ see לָמַע.

לְמַטָּה see מַטָּה.

לָמַךְ (not used) *tr. to precipitate, to overthrow, to stretch on the ground*, enemies; Ar. لَمَحَ the same. Deriv.

לֶמֶךְ (*overthrower*, of enemies; *wild man*) *n. p.* of one of the patriarchs before the flood, symbolising the period of thirst for revenge, respecting which a popular poem has been preserved Gen. 4, 18-24; 5, 25-31.

לְמִן see מִן.

לָמַע (not used) *intr.* same as לָמָה (which see) *to shine, to glitter*. Deriv. לְמוּעַ in the proper names לְמוּאֵל, לְמוֹאֵל, where the ע is elided, as in שְׁמוּאֵל from שָׁמַע.

לְמַעְלָה see מַעְלָה.

לְמַעַן see מַעַן.

לָע see לוּעַ.

לֹעַ (with *suff.* לֹעֶךָ) *m.* prop. swallowing up, gulping down, hence *the swallow* or *throat* Prov. 23, 2, Targ. לוּעָא, Zab. ܠܥܠܐ the same; comp. Arab. جَرَع (to swallow), whence the noun for gullet in Ethiopic.

לָעֵב (Kal not used) *intrans.* prop. *to become pale, to grow pale*, with shame, therefore *to be ashamed*, as the idea of being ashamed proceeds from the same fundamental signification in חָוַר, בּוֹשׁ, כָּסַף, Talm. לָבַן; identical in its organic root with that in חָ־לַב, עָ־לַב II., לָב־ן, Greek ἀλφ, Latin *alb, alp*. In the dialects (Bab. לָעֵב, Syr. ܠܥܒ, Ar. لَعِبَ), where it means *to carry on nonsense, to play pranks, to joke, to sport, to play, to mock*, the fundamental signification has proceeded from the same idea of *being white, clear, serene*, the same metaphor also taking place in צָחַק, שָׂחַק (Ar. ضَحِكَ, ضَـ to be clear, brightening, white, serene, to laugh).

Hif. הִלְעִב (*part.* מַלְעִב) *to shame*, figur. *to mock at*, with בְּ of the person 2 Chr. 36, 16 = הִלְעִיג 30, 10.

לָעֵג (*part. m.* לוֹעֵג, *fut.* יִלְעַג) *intr.* 1. *to stammer, to prattle*, of the drunken, of a foreign language, conceived of as unintelligible stammering (see Nifal), *to speak foolishly, thoughtlessly* (see Hifil); identical with the organic root in יָ־לַע I., לָע, לָע־ה and with לָעַז (interchanging ג and ז, see ג). — 2. *to mock, to deride*, with לְ of the person Is. 37, 22, coupled with בָּזָה Jer. 20, 7, Prov. 17, 5, or with לְ of the thing Job 9, 23, but also absol. *to laugh, to be mischievous* Prov. 1, 26; Job 11, 3. Deriv. לָעֵג, לַעַג.

Nif. נִלְעַג *to stammer*, prop. to speak unintelligibly Is. 33, 19.

Hif. הִלְעִיג (*part.* מַלְעִג; *fut.* יַלְעִיג) *to laugh at, to mock*, with לְ Ps. 22, 8, בְּ 2 Chr. 30, 10 or עַל of the person Neh. 3, 33; seldom absol. Job 21, 3.

The fundamental signification of stam-

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mering, speaking unintelligibly is clearly expressed in לָעַג, if we compare it with the Syr. ܠܥܥ, Hebrew לָעַז Syr. ܠܥܙ, ܠܙ, Targ. לַגְלַג Syr. ܠܓܓ, Ar. لَغْلَغَ, لَغْلَغَ, Hebrew עָ־לַג, Ar. لَغَ &c.; and the transition to the idea of *mocking, laughing at*, which also exists in the Aram. לָעַג, לַגְלַג, comes through the same medium as in לוּץ.

לָעֵג (*constr. pl.* לַעֲגֵי) 1. *adj. m. speaking in stammering, barbarous* (i. e. foreign) *words*, Is. 28, 11. — 2. *subst. a mocker, jester*, מְעוֹג (*about cakes*, i. e. good cheer) Ps. 35, 16. But see מְעוֹג.

לַעַג (with *suff.* לַעֲגָם) *masc. mockery, derision, scorn*, Hos. 7, 16, Job 34, 7, coupled with קֶלֶס Ps. 79, 4, בֵּז Ez. 36, 4, צְחֹק 23, 32.

לָעַד (not used) *tr.* same as יָעַד I. and עָדַד (עָדַר) *to determine, to establish*, a time, particularly a festival. The Ar. لَغَدَ (to put in order, to hold fast, to bring together) proceeds in like manner from this fundamental signification, only with another application. See יָעַד. Derivat. the proper names לַעְדָּה, לַעְדָּן.

לַעַד see לַעְדָּן.

לַעְדָּה (*definite time, feast*, comp. יַעַד) *n. p. m.* 1 Chr. 4, 21. See לַעְדָּן.

לַעְדָּן (from לָעַד = יָעַד *feast*, with the formative syllable דָּן; *a person born at a festival*) *n. p. m.* 1 Chr. 7, 26; 23, 7.

לָעָה (not used) *intr. to speak thoughtlessly, foolishly;* Ar. لَغَا, لَغِيَ the same, لَغْو chatter. To this head is referred by some the word לְעִי Job 6, 3, assuming that the tone is drawn back because of the pause. But this meaning does not suit the subject דְּבָרַי there, since speaking would lie in the verb itself also. We may therefore either take לָעָה after the Targ. and Theodot. (if such verb be once assumed) as = לָאָה, Targ. לָעָא, *to be cross-grained, fretful*, translating *therefore my words are so peevish;* or we may refer it generally to לוּץ (which see).

לָעוּת Is. 50, 4 see עוּת.

לָעַז (*part. m.* לֹעֵז) *intr. to speak unintelligibly, obscurely, in a foreign tongue;* hence עַם נִלְעָג לָשׁוֹן = עַם לֹעֵז Ps. 114, 1 or עַם עִמְקֵי שָׂפָה Is. 33, 19, לַעֲגֵי שָׂפָה 28, 11. A people speaking a foreign language were also thought of as inimical.

The stem לָעַז (Syr. ܠܥܙ to speak in a foreign tongue, in Egyptian, Arab. لغز, لغط to speak unintelligibly, obscurely) is connected with יָעַז I. (which see), interchanging *Yod* and *Lamed*, as also with לָעַג (which see); hence the Talm. לַעַז = לַעַג scorn, disgrace.

לָעַט (Kal not used) *trans.* properly to seize greedily with the tongue, therefore *to swallow, to eat greedily* (from bulimy), *to devour*, Arab. لعص gulosus fuit, لعظم avide voravit, لعذم voravit, لعط to eat, Syr. ܠܥܛ to chew, hence ܠܘܥܛܐ the jaw, from chewing (like mandibula), Talm. לָעַט to eat.

Hif. הִלְעִיט *to give to devour* Gen 25, 30.

לַעֲמֹת see עִמָּה.

לָעַן (not used) *tr. to curse*, after the Arab. لعن; better probably *to be stinging, tart, sharp, bitter*, though the fundamental signification is the same. Derivative

לַעֲנָה *f. a stinging, sharp, bitter herb*, Prov. 5, 4, *wormwood*, which is noxious and poisonous Deut. 29, 17 (comp. Apoc. 8, 11); conseq. the figure of a hard lot, Lament. 3, 15, and of misfortune Jer. 9, 14. To read לַעֲנוֹת Prov. 15, 28 with *Ibn Ganâch* as לַעֲנֻּת, the plur. of לַעֲנָה, is unnecessary. Phenic. לַעֲנַת (Diosc. 4, 15) the name of an herb or shrub.

לָעַף (not used) *intr. to burn, to glow*, = לָהַב, לָאַב, whence is commonly derived זְלַעֲפָה (which see). But see זְלַעֲפָה, זָעַף.

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לָפַד (not used) *intr. to appear, to glitter, to shine*, Arab. لمز (to be white, to lighten), لَمَطَ (to be white).

Pih. לִפֵּד (not used) *to shine greatly, to be very luminous*, of a torch. Deriv. לַפִּיד, and the proper name לַפִּידוֹת.

לַפִּיד (*plur.* לַפִּדִים, לַפִּידִים, *constr.* לַפִּידֵי) *m.* prop. the light-giving, hence *a torch*, Gen. 15, 17; Judges 15, 4 5; Zech. 12, 6; Dan. 10, 6; *lightning* Ex. 20, 18, striking out of a smoking furnace, i. e. out of a thunder-cloud Gen. 15, 17, therefore parallel with lightning Nah. 2, 5; Dan. 10, 6; comp. Apoc. 4, 5. For לַפִּיד Job 12, 5 see פִּיד. Targ. לַמְפַד, Syr. ܠܡܦܕ, Phenic. לַמְפַד the same, whence the Greek *λαμπάδ-ες, λαμπάς*, Latin *lampas*, and the verb *λάμπω* (*m* inserted before *p*).

לַפִּידוֹת (*lightnings*) *n. p. m.* Judges 4, 4; comp. בָּרָק 4, 6, Phenic. בַּרְקַאל (Barc-as) n. p. of Pygmalion's brother, בַּרְקָא n. p. fem. of the nurse of Sichaeus (Virg. Aen. 4, 632). The pl. in וֹת is here selected for the sake of distinction from לַפִּידִים.

לְפָנַי 1 Kings 6, 17 see פָּנִים.

לִפְנֵי as a prepos. see פָּנִים.

לִפְנִים see פָּנִים.

לָפַת (*fut.* יִלְפֹּת) *to bend, to bow, to crook, to turn* (Kimchi), after the Arab. لفت (to bend, to incline), and like the fundamental signification in לָבַט (which see); Phenic. לָפַס the same, whence לָפָס (a sinking, a turning in) n. p. of a locality, Gentile לָפְסִי (on a Sard. inscription). Hence 1. *to turn aside*, Job 6, 18 *the travelling caravans* (read אֹרְחוֹת from אֹרְחָה) *turn aside* (read יִלְפְּתוּ) *their course.* —2. *to embrace, to clasp*, Judges 16, 29 (Targ., *Rashi*). (Bending down to the ground, overturning is not expressed, till it is in 16, 30 by נָטָה נָכַח.)

Nif. נִלְפַּת (*fut.* יִלָּפֵת) *to bend oneself, to turn oneself, to incline oneself*, in order to look after Ruth 3, 8; *to turn, to meander*, Job 6, 18 (according to the common reading).

לָצוֹן (from לוּץ) *m. mocking, derision, scorn* (in the various applications of the verb) Prov. 1, 22; אַנְשֵׁי לָצוֹן 29, 8, Is. 28, 14 = לֵצִים.

לָצַץ belonging to לְצָצִים Hos. 7, 5 see לוּץ Pih.

לָצַר (not used) *tr.* same as נָצַר (*Ibn G'anâch*) *to guard, to watch, to control, to oversee*, interchanging ל and נ, as in לוּז = נוּז, לָחַץ = נָחַץ &c.; therefore applied to *παιδαγωγός* and *τροφεύς*, to overseers of eating and drinking, working and acting. Deriv. מְלַצֵּר.

לַקּוּם (*fortification, a secure place*) *n. p.* of a border-town in Naphtali Josh. 19, 33, afterwards called לוּקִּים (J. Meg. 1, 1); it is said to be identical with כְּפַר תַּנְחוּמִים or נַחוּם כְּפַר on the shore of lake Cinnereth.

לָקַח (once קָח = קַח instead of לָקַח Ez. 17, 5, pointed with Kametz to distinguish it from the imperative; once with *suff.* קָחֵם Hos. 11, 3 instead of לְקָחֵם; *part.* לֹקֵחַ, *pl.* לֹקְחִים; *inf. absol.* לָקֹחַ, *constr.* קַחַת, once קָחַת־ 2 Kings 12, 9, with *suff.* קָחְתִּי; *imp.* לְקַח, more frequently קְחֵה (קַח); *fut.* יִקַּח) *tr.* prop. *to take, lay hold of, seize*, with the hand; the stems לָקַק and לָחַךְ connected with it expressing taking or seizing with the lips or tongue; from the fundamental signification to cleave to a thing, to attach to (like the Ar. لَحَكَ and لَحَقَ), which the grasping or seizing a thing is; comp. the Greek *λάχω, λαγχάνω*; Phenic. יָקַח. In usage 1. *to take*, with accusat. of the object Gen. 8, 9 20; 1 Sam. 16, 23; 2 Sam. 22, 17; *to catch*, with בְּ of the member *with which* Ez. 8, 3; seldom with לְ of the pers. Jer. 40, 2. Sometimes it stands, like the Greek *λαβών* (*Viger*, Herm. p. 352), to express the following verb more circumstantially, pleonastically as it were, 2 Sam. 18, 18; לָקַח מִן *to take away from* a thing

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Gen. 6, 21; Lev. 4, 25. *To take from* one is expressed by לָקַח מִיַּד Num. 5, 25, לְ מֵאֵת Lev. 7, 34; *whence* is also expressed by מֵעַל Is. 6, 6. With לְ as a dat. commodi is *to take for oneself* Gen. 38, 23; Num. 8, 16; yet this is also used to express a certain intimateness, participation of the actor (see לְ page 715 b) Ex. 30, 23; Lev. 9, 2; Job 2, 8. Of certain expressions with לְ we have to note: a) *to take* to wife, i. e. *to marry* Gen. 6, 2, 1 Sam. 25, 43, fully לְ אִשָּׁה Gen. 4, 19 or לְ לְאִשָּׁה 12, 19, in later language נָשָׂא (Aram. נְסַב) with the same ellipsis Ezr. 9, 2; 2 Chr. 24, 3. Of a father it is said לָקַח לְאִשָּׁה לְ *to take a wife for* the son Gen. 34, 4 or לְ אִשָּׁה לְ 24, 4. אִשָּׁה or נָשִׁים are left out, when נֶגֶן stands with the noun whence the wives are taken Ez. 34, 16. b) לְ פְנֵי עֵינָיו לְ *to take one before his eyes*, not behind, i. e. to catch Job 40, 24. — 2. *to take away*, of enemies Gen. 34, 28, as prey 1 Sam. 12, 3, with the addition בְּחָזְקָה (*by violence*) 2, 16, לְ נֶפֶשׁ פְּ *to take the life of one*, i. e. to kill 1 Kings 19, 10, Prov. 1, 19, also לָקַח alone Job 1, 21; *to lead away*, as a prisoner Gen. 14, 12; 1 Sam. 19, 14; לְ בְּרָכָה *to take away the blessing* Gen. 27, 35; לְ טַעַם זְקֵנִים Job 12, 20 *to take away the understanding of the aged*, i. e. to cause it to vanish; *to snatch away*, from the midst of the living Gen. 5, 24; 2 Kings 2, 3 5; *to hurry away* Prov. 24, 11; Ps. 49, 16; Jer. 15, 15; figur. *to tear away*, Job 15, 12 *why does thine heart tear thee away?; to take away* i. e. *to swallow up* Job 3, 6. — 3. *to take* i. e. *to conquer*, cities, countries Num. 21, 25; Deut. 3, 14; Judges 11, 13; figur. *to take* i. e. *to gain* Prov. 6, 25; 11, 30. — 4. *to take along with*, i. e. *to lead, to conduct*, with accus. of the person or thing, and אֶל of the place Num. 11, 16; 23, 27; Job 38, 20 *that thou takest it to its boundary-line?*; also with אֶל of the person, to whom something is taken Gen. 48, 9, with לְ whither it is led Prov. 24, 11; or the infin. with לְ follows Ex. 14, 11. — 5. *to procure* Gen. 18, 5; *to bring* 1 Kings 17, 11; 2 Kings 3, 15; *to fetch* Gen. 20, 2; 1 Sam. 16, 11; *to send for*, with מִן of the place *whence* Am. 7, 15. — 6. *to receive*, מִפִּי 1 Sam. 12, 3, שֹׁחַד Am. 5, 12, עֹלָה, with מִיַּד of the person Judges 13, 23; *to accept*, תְּפִלָּה Ps. 6, 10, אִמְרִים Prov. 2, 1, תּוֹרָה Job 22, 22; *to obtain* Gen. 4, 11; Num. 23, 20; Is. 40, 2; figur. *to perceive*, i. e. to receive with the ears Job 4, 12. — 7. *to undertake, to presume* Num. 16, 1; 2 Sam. 18, 18; comp. capere conatum; hoc sibi sumit. — 8. In later Hebrew *to procure, to buy* 2 Sam. 4, 6; Neh. 10, 32. Prov. 31, 16 *she thinks of a field and buys it* (*Kimchi*). Phenic. לָקַח (*fut.* יִקַּח Mass. 20) the same. Deriv. לֶקַח, מַלְקוֹחַ, מַקָּחָה, מִקָּח, מִלְקָח, the proper name לְקֻחִי.

Nif. נִלְקַח (*inf. constr.* הִלָּקַח, *fut.* יִלָּקַח) *pass.* of Kal, *to be taken away*, 1 Sam. 21, 7 (by enemies), *to be captured* 4, 11, *to be taken up* 2 Kings 2, 9; *to be snatched away* Ez. 33, 6, *to be brought*, with אֶל *whither* Esth. 2, 8 16.

Puh. לֻקַּח (without imperf.) *to be taken*, with מִן of that *whence* Gen. 2, 33 (לֻקָּחָה instead of לֻקְּחָה); 3, 19; *to be purloined* Judges 17, 2, *to be carried away* Is. 52, 5, Jer. 48, 46, *to be hurried away* Is. 53, 8, *to be snatched away* 2 Kings 2, 10, *to be taken up*, as a curse Jer. 29, 22.

Hof. הָלְקַח (only *fut.* יִלָּקַח) *to be brought* Gen. 18, 4, *to be fetched* 12, 15, *to be torn away* Is. 49, 24.

Hithp. הִתְלַקַּח (*part. fem.* מִתְלַקַּחַת) *to hold into one another, to twist into one another, to lay hold of one another*, of chains; figur. אֵשׁ מִתְלַקַּחַת *fire* (chain-like) *taking hold on itself*, i. e. *lightning* Ex. 9, 24; Ez. 1, 4; comp. פְּתָחִים (*knots, lightnings*) Ps. 11, 6, Ar. سلسل (chains, lightnings).

לֶקַח (with *suff.* לִקְחִי) 1. *m.* prop. *the receiving* (see Prov. 2, 1), *learning, instruction received, wisdom*, Prov. 1, 5; 9, 9; 16, 21; *doctrine*, which one spreads; *instruction* Deut. 32, 2; *principles* Job 11, 4; comp. קַבָּלָא what is received, doctrine, Greek παραλαμβάνω (*Herod.* 1, 38), Malt. לַקְחָה (laqcha) law. —

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2. Prov. 7, 21, where it either means *captivating* (see Prov. 6, 25; 11, 30), as *capere* (*Horat.* Sat. 2, 7, 46; *Liv.* 30, 12); or better, לֶקַח is transposed from חֵלֶק. — As to the derivation, לֶ׳ may have proceeded from לָקַח with the meaning *to make oneself familiar* or *to unite closely with a thing*, hence *to learn*, like אָלַף; especially as לָקַח has actually meant to be attached to, to join &c.

לִקְחִי (from לִקְחִיָּה: *Jah is doctrine*) *n. p. m.* 1 Chr. 7, 19.

לָקַט (*inf. constr.* לְקֹט, *fut.* יִלְקֹט) *tr.* prop. *to take, to seize, to lay hold of* (cognate in sense לָקַח, and opposite נָתַן) Ps. 104, 28, as the Ar. لَقِصَ VIII. (to take, to seize), لَقِثَ (to take, to seize), Zab. ܠܩܛ (to take), and the Aram. נְקַט (to take) still shew in their numerous derivatives. Then *to take up, to gather up, to collect*, absol. or with the accus. of the object, e. g. ears Ruth 2, 8, שׁוֹשַׁנִּים Song of Sol. 6, 2, אֲבָנִים Gen. 31, 46, especially used of the manna Ex. ch. 16, and of the gathering up of the ears of grain left behind = *to glean*. For this special meaning comp. the Arab. لَقَطَ. Deriv. לֶקֶט, יַלְקוּט.

Pih. לִקֵּט (*part.* מְלַקֵּט, *fut.* יְלַקֵּט) a stronger form of the idea of Kal, *to glean* (perseveringly or with trouble), ears Ruth 2, 16 17 19; *to gather up*, שִׁבֳּלִים Is. 17, 5; *to collect*, עֵצִים Jer. 7, 18, אֹרֹת 2 Kings 4, 39, פֶּרֶט כֶּרֶם Lev. 19, 10, לֶקֶט קָצִיר 23, 22, כֶּסֶף Gen. 47, 14, חִצִּים 1 Sam. 20, 38, פַּקֻּעֹת 2 Kings 4, 39; לִ׳ תַּחַת שֻׁלְחָן פְּ׳ Judges 1, 7 *to gather up* (food) *under one's table*, after the manner of dogs (Matth. 15, 27).

Puh. לֻקַּט *to be gathered together*, of the dispersed Is. 27, 12.

Hithp. הִתְלַקֵּט *to gather themselves together, to join to*, with אֶל of the person Judges 11, 3.

לֶקֶט *m. a gleaning*, of fields and vineyards Lev. 19, 9; 23, 22; Ar. لَقَط, لَقَاط, لِقَاط, لُقَاط

לָקַם (not used) *tr.* after the Ar. لَقَمَ *to stop the way, to bar;* hence *to fortify, to make firm*, comp. لَحَمَ. Derivat. from Pihel, the proper name לַקּוּם.

לָקַק (*fut.* יָלֹק) *trans.* same as לָחַךְ (which see) *to lick, to lap, to swallow*, particularly of the drinking of dogs Judges 7, 5; 1 Kings 21, 19; 22, 38; comp. Sanskrit *lih*, Greek λιχ, Latin *lig* in *ling*.

Pih. לִקֵּק the same, Judges 7, 6 7.

לָקַשׁ (Kal not used) *intr.* prop. *to be hard, sapless*, identical in its organic root לָ־קַשׁ with קַשׁ and חַשׁ (which see); hence *to be ripe late*, of fruits, Syr. and Arab. the same; metaphor. *to be late in time*, of rain, *to be late born, born after due time* (comp. the proper name לַקִּישׁ). What is late ripe is conceived of as still hard and sapless, in fruits, grass &c. Deriv. מַלְקוֹשׁ, לֶקֶשׁ, with the denom. לִקֵּשׁ.

לֶקֶשׁ *m.* 1. *late grass, after-grass*, Am. 7, 1; the king took the early grass (1 Kings 18, 5). — 2. (not used) *late fruit*, of the כֶּרֶם. Hence

Pih. לִקֵּשׁ (denom.) *to collect such a* לֶקֶשׁ, *to gather the late berries*, with accus. כֶּרֶם Job 24, 6; hence many mss. have יְלַקֵּטוּ by way of explanation.

לֵרֹא (*to fear*) 1 Sam. 18, 29 see יָרֵא.

לְרַד Is. 45, 1 is taken as an infin. of Kal and רַד = רֹד (from רָדַד); but לְרַד before Makkeph may also be = לָרַד for לְהָרַד, the infin. of Hif.

לְשֵׂאת see נָשָׂא.

לְשֶׁבֶת Gen. 16, 3 see יָשַׁב.

לָשַׁד (not used) *intrans. to be juicy, moist, fluid*, identical in its organic root לָ־שַׁד with that in שָׁד־ָה I. (belonging to שַׁד and שֹׁד 2), זָת (זוּת); metaphor. *to be juicy, fat*, of cakes. The Ar. لَسَدَ has a trans. meaning *to moisten;* then *intr. to suck, to swallow* (see שָׁדָה I.). Derivative

לָשָׁד (*constr.* לְשַׁד, with *suff.* לְשַׁדִּי

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with a sharp pronunciation of *d*, like that of *n* in לָשֹׁן) *m.* 1. *juice*, of life Ps. 32, 4 (Targ. *Ibn Esra*) comp. Dan. 10, 8, connected with the idea of moistening, as is *succus* with Germ. *saugen*. — 2. *fat, a fat cake*, Num. 11, 8 *a fat cake of oil*.

לָשׁוֹן (from לָשׁ i. e. לוּשׁ II. which see; *constr.* לְשׁוֹן, as in שָׂשׂוֹן from שׂוּשׂ the *constr. state* is שְׂשׂוֹן, with *suff.* לְשֹׁנִי; *pl.* לְשֹׁנוֹת, with *suff.* לְשֹׁנוֹתָם) *f.* (like other names of the parts of the body; masc. Ps. 22, 16 and Prov. 26, 28 according to a peculiar acceptation) prop. *the licker* (comp. Arab. لَعْلَقٌ the licker, the tongue; see לוּשׁ II.), hence 1. *the tongue*, the member with which one licks or swallows, in men or animals Judges 7, 5; Ps. 68, 24; 137, 6; Lament. 4, 4; Ez. 3, 36; comp. Ar. لَسَا to swallow, لَسَّ to lick, لَاسَ to taste; but לָ is commonly thought of a) as the instrument of speech, and דִּבֵּר applied to it Ps. 39, 4, Job 33, 2 (see דִּבֵּר), which may also be omitted in comparisons Ps. 45, 2; hence like פֶּה *speech*, *language*, determined more exactly by the following noun e. g. שֶׁקֶר Ps. 109, 2, חֲכָמִים Prov. 15, 2; or לָשׁוֹן alone is used for *speech* Prov. 15, 4; 18, 21; Is. 33, 19, with פֶּה or חֵךְ in the parallel place. In order to denote that speech is ready on the tongue, לָ is coupled with בְּ Job 6, 30, Ps. 139, 4, עַל 2 Sam. 23, 2, Prov. 31, 26 or תַּחַת Ps. 10, 7; 66, 17; speech being thought of as *in*, *upon* or *under* the tongue; תַּחַת עַל־שִׂפְתַיִם Psalm 16, 4, שִׂפְתַיִם 140, 4 being also used. Sometimes לָ is employed in a concrete sense for the *speaker*, when שֶׁקֶר Prov. 6, 17, נִרְמָה Ps. 52, 6, תַּהְפֻּכוֹת Prov. 10, 31 and other words follow in the genitive; and it is so construed also with the masc. Prov. 26, 28. On לָשׁוֹן רְמִיָּה Ps. 120, 2 see רָמָה. — b) as an instrument of cutting, sharp speech Ps. 64, 5, of scourging calumny Job 5, 21, of false witness Jer. 18, 18, of faithlessness to a promise Ps. 140, 12, of facility in speaking and exorcising Eccl. 10, 11, of report, Ez. 36, 3 *and ye are taken up on the lip* (i. e. in the speech) *of the tongue* (talkers). — c) in the most general sense: *language*, i. e. the distinguishing idiom of a people, e. g. לְשׁוֹן כַּשְׂדִּים Dan. 1, 4 *the language of the Chaldeans*, i. e. the Aramaean, which the Jews commonly did not understand (2 Kings 18, 26 27); applied generally to every language spoken by peoples Gen. 10, 5; Neh. 13, 24; Esth. 1, 22; לָשׁוֹן אַחֶרֶת Is. 28, 11 *another* (i. e. a foreign) *language*, as the Assyrian was to the Hebrews 33, 19. Hence it is synonymous with גּוֹי and עַם Is. 66, 18, used especially at a later period (Dan. 3, 4 7 31; 5, 19), inasmuch as language is considered the distinguishing mark of a people. — 2. Transferred to inanimate things like a tongue, e. g. לְשׁוֹן זָהָב Josh. 7, 21 *a tongue-like bar of gold*; לְשׁוֹן אֵשׁ Is. 5, 24 *a tongue of fire*, i. e. a tongue-like flame stretching forwards, comp. γλῶσσαι ὡσεὶ πυρός Acts 2, 3, Arab. and Pers. the same; לְשׁוֹן הַיָּם *a tongue of the sea* Josh. 15, 5, or also לְשׁוֹן הַיָּם alone 15, 2. Phenic. לָשׁוֹן the same, hence הַלָּשׁוֹן אֵלָת, Ἀλσουνάλῳ i. e. βούγλωσσον, Ar. لسان الثور, the name of a plant (Dioscor. 1, 126); לְשׁוֹן the same, also written הַלָּשׁוֹן אֵלָת Ἀλσανάλῳ. Hence

לָשַׁן (Kal not used) *denom. to use the tongue* (as an instrument of speech).

Pih. לִשֵּׁן (after the form בֵּרֵךְ, where שׁ is looked upon as a guttural which does not take Dagesh; *part.* מְלַשֵּׁן after the form מְבָרֵךְ) *to make slander* Ps. 101, 5 K'ri, where מְלַשְׁנִי is the part. m. in the construct state with Yod appended.

Po. לוֹשֵׁן (*part.* מְלוֹשֵׁן) the same Ps. l. c. K'tib.

Hif. הַלְשִׁין (*part.* מַלְשִׁין, *fut.* יַלְשִׁין) *to irritate* or *make to slander* Prov. 30, 10.

לָשַׁךְ (not used) *intr. to encamp, to lie, to abide* (in a place), therefore *to settle, to encamp, to rest, to dwell* (cognate in sense שָׁכַן, comp. French *loger* from the Latin locare), identical in its organic root לְ־שַׁךְ with that in שָׁךְ (which

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see) *to abate* (of wrath, a flood, a tempest); as the Latin lēg-o, Greek λέγ-ω, German legen &c. may be connected with the Latin *loc.* נָ־שַׁךְ II. is a collateral form to the derivative noun, not to be interchanged with נָשַׁךְ I. The meanings *to join*, *to attach to*, *to be united*, *appended*, which the Ar. لَسِقَ, لَصِقَ, لَزِقَ &c. have, are not to be brought under this head, since they are obviously nothing more than collateral forms of نسق, נָשַׁק. Deriv. לִשְׁכָּה.

לִשְׁכָּה (with *a* of motion לִשְׁכָּתָה, *pl.* לְשָׁכוֹת, *constr.* לִשְׁכוֹת; three times נִשְׁכָּה, *pl.* נְשָׁכוֹת) *f. a depot*, *a cell* Neh. 10, 38; 1 Chr. 9, 26; *a dining room*, *an assembly room* 1 Sam. 9, 22; *chamber of the king's scribe* Jer. 36, 12 20 21; *the cell* of the ministering priest Ez. 40, 44; 42, 13; *secret chamber* Ezr. 10, 6, for treating with wine in Jer. 35, 4 5, for reading the prophets' writings Jer. 36, 10; *a room*, for all classes of priests Ez. 40, 45, or for individual priests, courtiers, door-keepers &c. Jer. 35, 4; 36, 10; Ezr. 10, 6; Neh. 13, 4; *a magazine*, under an overseer 1 Chr. 9, 26; 2 Chr. 31, 12; also *an* entire *building with chambers* Neh. 13, 5 9; Ez. 42, 5. The LXX, Aq., Symm. and Theod. translate it by γαζοφυλάκια, ἐξέδραι, παστοφόρια, σκηναί, οἶκος, κατάλυμα, θάλαμος, according to the requirement of the context.

As to the derivation, the word is to be explained like the French *loge*, *logis* from *loger*, the German *Lager;* as *cubiculum* is formed from *cubo*. The Greek λέσχη may have come from the Semitic, through the Phenician.

לָשַׁם (not used) *intr.* 1. *to shine*, *to glitter*, of the red colour of the jacinth or opal (λιγύριον, ligurius), identical in its organic root לָ־שַׁם with that in חָ־שַׁם (which see), כָּ־תַם (to כֶּתֶם). — 2. Metaphor. *to be fat*, *fruitful*, *firm*, *strong*, of places, the same metaphor being found with respect to חָשַׁם, belonging to the proper names חֶשְׁמֹן, חַשְׁמֹנָה. A comparison with the Arab. لسم (to lick, to swallow), لسِمَ (to join, to be attached to), as ulterior developments of لَسَّ (to lick) = Hebr. לָשׁ (לוּשׁ II.), is not tenable here; as little is the Ar. لثم to break. Deriv. לֶשֶׁם 1 and 2.

לֶשֶׁם *m.* 1. the name of a red-shining precious stone Ex. 28, 19; 39, 12; according to the versions (LXX, Vulg.) *the opal* (λιγύριον, ligurius), or *jacinth*, so called in any case from the reddish i. e. shining and glittering colour; comp. חַשְׁמַל. — 2. (*fortress*) *n. p.* of a city in the north of Palestine Josh. 19, 47, elsewhere called לַיִשׁ Judges 18, 7 14 27.

לָשַׁן see under לָשׁוֹן.

לִשָּׁן (from לַשׁ or לָשַׁשׁ = לָשׁ; *def.* לִשָּׁנָא; *def. pl.* לִשָּׁנַיָּא) *Aram. f.* same as Hebr. לָשׁוֹן in meaning 2. Dan. 3, 4; 5, 19; 6, 26; Syr. ܠܫܢ, Ar. لِسَان the same.

לְשָׁן same as לָשׁוֹן see בִּלְשָׁן.

לָשַׁע (not used) *tr. to split*, *to separate*, *to rend asunder*, the ground, *to break through*, of a spring; identical in its fundamental signification with לָתַע (to break asunder, to bite asunder), לָתַךְ to break through, to make hollow), Ar. لَسَعَ (to tear or split asunder), لَتَخَ (to cut asunder); and the organic root לָ־שַׁע is also in שָׁע, יָ־שַׁע (Ar. وَسِعَ to cleave asunder, to be wide), יָ־שַׁח, יָ־תַח, תָּךְ (תּוּךְ) &c. &c. Deriv. the proper name לֶשַׁע.

לֶשַׁע (*the breaking through of water*, *spring-place*) *n. p.* of a city east of the Dead Sea Gen. 10, 19, which was called קָלִירְהִי, i. e. Callirrhoë, on account of its warm springs, by Jer. Targ. I. and II., Gn. Rabba ch. 37, Jer. Meg. ch. 1 and *Jerome* (Quaest.). See *Josephus* Ant. 17, 6; B. J. 1, 33, 5. From this Greek appellation קָלִירְהִי, abridged קָלִיר, the Galilean Synagogue-poet in the 6th century got the name *Elasar Kalir*.

לְשַׁשׁ Aram. see לִשָּׁן.

לַת 1 Sam. 4, 19 instead of לֶדֶת see יָלַד.

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לָתַח (not used) *trans. to extend, to stretch out*, of a mat, a garment; identical in its organic root לָ־תַח with that in מָ־תַח (to אִמְתַּחַת); comp. טָפַח to מִטְפַּחַת; מָד and מָדַד from מָדַד. Derivat. מַלְתָּחָה.

לָתַךְ (not used) *tr. to break through, to pierce, to make hollow*, a vessel, proceeding from the idea "to cut through, to cut asunder", Arab. لَثَغَ (see לָשַׁע). Derivative

לֶתֶךְ *m.* a (deepened, hollow) measure for grain Hos. 3, 2; the measures כֹּר and קַב proceeding from a like fundamental signification. A *letek* contains half a כֹּר (LXX, Vulg.) or חֹמֶר (*Kimchi*).

לָתַע (Kal unused) *tr.* same as נָתַק *to tear away, break away*, Ar. لَتَغَ (to push, to stick), لَذَغَ (to bite in pieces); probably connected in its fundamental signification with לָשַׁע. Deriv. מַלְתֵּעָה.

Nif. נִלְתַּע (instead of נִלְתַּע) *to be shattered* or *broken to pieces*, of the teeth Job 4, 10 (Syr., *Ibn Ganâch*). It is better, however, to take it as a Nifal-form of נָתַע = נָסַע; נָתַץ also being used in this sense (Ps. 58, 7).

לָתַת see נָתַן.

מ

מ, called מֵם (same as מַיִם, comp. יָם, שָׁשׁ, לִיל, from שֵׁשׁ, לֵיל, though here is merely a plural form), *Mêm*, signifies, as a letter of the alphabet, *a wave* (see מַיִם), apparently because the form of it in old Hebrew (𐤌), Samaritan (𐤌,), Phenician (, ,) and accordingly in Greek, Etrurian &c. is said still to resemble a wave. But, not to mention that the similarity to a wave is very questionable, we know from the other alphabetical names, that they have been selected merely on account of the initial sound. The alphabet is not symbolical, but represents the sounds of speech in conventional signs; and the names are intended to figure forth the initial ones. The Ethiopic appellation *Mai* is מַי (which see), with a similar signification; and the Greek *Mū* is either abridged from *Mῦμ* מוּם (= מַיִם), like *Nῦ* from *Nῦν*, נוּן, or = מוּ (which see) = מַי. As a numeral *Mêm*, being the fourth in the series of tens, signifies 40; as a sound of the alphabet it is pronounced *mê;* and it was used for מָלָךְ in Phenician, being abridged from that word.

By reason of the twofold vocal character of *Mêm*, sometimes the strongest nasal sound, sometimes a dull labial, it is interchanged 1. with נ and ל, as מוּט and נוּט (= מָעַד); שָׁכַם and שָׁכַן; מָגַר and נָגַר; נָגַד and נָבַן; נָבוֹן and הָכִן, Aram. לֵן, Arab. لَيْسَ; יִם as a masc. plural ending is the Aram. ין־; כְּסֻתָּמֶת Ar. كِسْوَة; צֶלֶם Ar. صَنَم; בְּהֵמָה Ar. بَهِيمَة; דָּשֵׁן Ar. سمن; more rarely with ל, as גְּלוּגְלָת Arab. جُمْجُمَة (see ל). — 2. with labials, as מְרִיא and בְּרִיא; מְרֹאדָךְ and בְּרֹאדָךְ; מִכְתָּב and מִכְתָּם; רָמָה (in רִמְיָה) and חֹמֶק; כָּמַר and כָּפַר; קָמַט and קָפַד; זָמַר and Syr. ܙܰܒ̰ܰܪ; זָמָן and חָבַק and Ar. نَسَجَ; נָשַׁק and נָבָא and נָמָא; אַרְגָּמָן, Aram. אַרְגְּוָן; תָּמָה, Aram. תְּוַהּ; &c. — Sometimes this interchange appears only in the LXX or when words are adopted into the Western languages, e. g. לִבְנָה, LXX *Λεμνά* Josh. 21, 13; רִבְקָה, LXX *Ἰάμνεια*; or the double labial is softened by changing the first one into *m*, e. g. Aram. אַבּוּב Latin ambuba; יְרַבְּעַל in Sanchon. *Ἱερομβάαλ*; חַבַּקּוּק *Ἀμβακούμ*; סַבְּכָא *σαμβύκη*; Phenic. n. p. כְּבַב *Κομβάβος* (*Movers*, Phön. I. 687). The simple *μ* is rarely changed into *β*, e. g. נְמְרֹד LXX *Νεβρώδ*; or a *b* follows *m* to make the pronunciation milder and easier, as לַמְדָא, *λάμβδα*, Phenic. imbale

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(Plaut. Poen. 1, 12) = יִמָּלֵא, גֵּמֶר (= גֹּמֶר) and *Κίμβροι*, Cimbri; מַמְרֵא LXX *Μαμβρῆ*; עָמְרֵי LXX *Ἀμβρί*; זִמְרִי *Ζάμβρι*. Sometimes this interchange took place to have an assonance with a like-sounding word, e. g. דִּימוֹן Is. 15, 9 for דִּיבוֹן on account of דָּם.

In the forming of stems from simple organic roots *m* is applied like other mutes, i. e. as an addition at the commencement or end: so in מָ־טַר, גָּשַׁ־ם, מָ־כַר, מָ־לַח, מָ־צַח &c., though the meaning of this addition, as modifying the idea, has not been ascertained as yet.

Among other observations upon *Mêm* in word-building the following may be worthy of attention: 1. its prosthetic application in the formation of nouns and participles, in order to give the word the collateral idea of an objective *who? what?* and to attach the leading conception thereto; corresponding to the extra-Semitic noun-endings *-ma*, *-ment*, *-mêna*. Accordingly it is used: a) to form participles, where the interior formation does not make itself sufficiently observable, i. e. in Pih., Puh., Hif., Hof. and Hithp., e. g. מְכַתֵּב, מְכֻתָּב, מִתְכַּתֵּב, מַכְתִּיב, מָכְתָּב. b) to form certain nouns from verb-ideas, for the purpose of denoting *a thing* or *a somewhat* to which the verb-idea is to be referred; resembling the extra-Semitic endings in -man, *-ματ*. This change of the verb-idea into a noun is either effected by the prefixed *m* announcing the place of the action, e. g. מִרְעֶה *pasture*, i. e. where feeding is, מִקְדָּשׁ, מִזְבֵּחַ &c. (*Mêm* loci), or by its expressing the time in which something takes place, e. g. מוֹשָׁב Ex. 12, 40 *continuance of dwelling*, or an instrument by which the action is performed e. g. מַפְתֵּחַ *key*, מַזְמֵרָה *a pruning-knife;* or its sets forth the idea generally in a vivid form, e. g. מַלְקוֹחַ *what is taken*, i. e. *booty*, מֶרְחָק *what is distant*, i. e. *distance*, *remoteness;* hence as an infin.-noun, as מַהְפֵּכָה Am. 4, 11, מַשְׂאוֹת Ez. 17, 9, מֵרַע Dan. 11, 27. It is only by a metaphorical transference, that such words receive a personal sense, as מוֹדָע, מֵרֵעַ, מַלְאָךְ, מִשְׁנֶה, מִמְשָׁל. — 2. The termination *-m* in nouns, adjectives and adverbs, which is, as it appears, of like signification with *-n*, and with the endings *-na*, *-an*, *-nâ*, *-nis*, *-nam* in extra-Semitic languages. This termination, according to the vowels, that precede it, is a) *-ôm*, ־ֹם, ־וֹם, used in the formation of substantives, adjectives and adverbs, e. g. in the subst. דָּרוֹם *south* (from דַּר), פִּדְיוֹם *ransom*, and in larger, looking like quadriliteral, nouns, as חַרְטֹם *a writer of hieroglyphics*, קַרְדֹּם *an axe*, the proper names גִּדְעֹם (*felling*), חִירֹם, הִנֹּם, גֵּרְשֹׁם &c.; as an adjective-termination, e. g. עֵירֹם *naked;* as an adverbial ending, e. g. פִּתְאֹם *momentarily* from פֶּתַע, שִׁלְשֹׁם from שֵׁלֶשׁ, הֲלֹם from הַל, מְתֹם from מַת. b) ־ָם with substantives, e. g. סֻלָּם *ladder*, סָלְעָם *locust*, the proper names חוּרָם, חִירָם, חוּשָׁם, אוֹנָם, אֲחֻזָּם, בִּלְעָם &c.; with adverbs, as יוֹמָם, רֵיקָם, אָמְנָם, אֻמְנָם, חִנָּם, דּוּמָם, שַׁגָּם, מָחֳרָתָם &c. c) ־ֶם, by which means segolate-forms originate, that are to be referred to shorter words, e. g. לֶחֶם *juice* Jer. 11, 19 from לֵחַ, עֶצֶם *wood* Ez. 24, 5 from עֵץ, and so perhaps גֶּשֶׁם, גֶּרֶם, זֶרֶם (comp. Sanskrit sṛi), כֶּרֶם (comp. כַּר), תֶּלֶם (comp. תֵּל), עֶלֶם (comp. עוּל), נֶזֶם, צֶלֶם &c. — 3. As a light external addition in the formation of participles, also in the masc. plural-ending, there are certain cases, where it is lost. Thus a) in the case of participles, when they become adjectives or substantives, e. g. מָאֵן Ex. 9, 2 *unwilling*, especially in the strong Pihel-forms, e. g. שׁוֹמֵם Lament. 1, 13 *frightened*, רוֹמֵם Ps. 118, 16 *victorious*, עוֹלֵל Jer. 44, 7 *a suckling*, שׁוֹבֵב Mic. 2, 4 *an enemy*, הוֹלֵל Ps. 75, 5 *a madman*, לֹצֵץ Hos. 7, 5 *a mocker*, from מְמָאֵן, מְשֹׁמֵם, מְרוֹמֵם, מְעוֹלֵל, מְשׁוֹבֵב, מְהוֹלֵל, מְלוֹצֵץ, with which they are still interchanged occasionally. In Puhal this is also the case where the participial character remains, e. g. אֻכָּל Ez. 3, 2, לֻקָּח 2 Kings 2, 10, יוּלָּד Judges 13, 8, מוֹרָט Is. 18, 2 7, שֹׁעָר Jer. 29, 17, יוּקָשׁ Eccles. 9, 12, מוּעֶדֶת Prov. 25, 19, arising

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from מְשֹׁעָר, מְמֹרָט, מְיֻלָּד, מְלֻקָּח, מְאֻכָּל, מְמֹעֶדֶת, מְיֻקָּשׁ. b) the *m* in the masc. plural-ending ־ִם, e. g. עַמִּי Ps. 144, 2, Lament. 3, 14, רִמּוֹנִי Song of Sol. 8, 2, מִנִּי Ps. 45, 9, חִצִּי 1 Sam. 20, 38 K'tib, instead of חִצִּים, מִנִּים, רִמּוֹנִים, עַמִּים. So too the *m* in the dual-ending ־ַיִם, e. g. יָדַי Ez. 13, 18 instead of יָדַיִם.

מָ in מָהֵם Ez. 8, 6 see מָה.

מַ· (i. e. מַה coupled with the following word so closely, that a Dagesh forte comes into the place of ה) in מַזֶּה Ex. 4, 2, מַלָּכֶם Is. 3, 15, מַתְּלָאָה Mal. 1, 13, לְמַבָּרְאשׁוֹנָה 1 Chr. 15, 13; see מַה.

מֵ before words beginning with ח, ע, ר, for מִן, see מִן.

מִ before words beginning with ה or ח, arising out of מִן, see מִן.

מִ· i. e. מִ with Dagesh forte following, see מִן.

מָא *Aram.* same as Hebr. מָה (which see) *what, something*, מָא־דִי *that which* Ezr. 6, 8.

מָא the organic root of מָאֵם, מָאֵן, מָאָה which see.

מְאָא (not used) *Aram. intr.* same as מָאָה in Hebrew. Deriv. Aram. מְאָה.

מַאֲבֻס (*pl.* with *suff.* מַאֲבֻסֶיהָ) *m. a store-house* (from אָבַס), *a granary* Jer. 50, 26, LXX ἀποθήκη.

מְאֹד (with *suff.* מְאֹדוֹ, ־דֶךָ; from אוּד) *m.* 1. *power, strength, firmness, intimateness*, Deut. 6, 5; 2 Kings 23, 25. — 2. an *adv.* (other nouns in the accus., e. g. רוֹמָה haughtily, בֶּטַח safely &c. being also used as adverbs) *much* 2 Chr. 35, 23, *exceedingly* Num. 14, 39, *entirely* Ps. 79, 8, *extraordinarily* 97, 9, *quickly, soon*, 1 Sam. 20, 19; prop. mightily, energetically. In these senses מְאֹד stands after verbs (Gen. 4, 5; 7, 18; 19, 3; Ex. 1, 20), adjectives (Gen. 1, 31; 12, 14; Ex. 9, 3), and even after other adverbs (Gen. 15, 1; 2 Chr. 33, 14), to give force to the ideas expressed by the verbs, adjectives and adverbs. As a word of intensifying it is sometimes doubled, with the meaning *very much, too much, totally* Num. 14, 7; 1 Kings 7, 47; 2 Kings 10, 4; for which, however, מְאֹד is oftener connected with prepositions, as עַד־מְאֹד *very much* Gen. 27, 33, 1 Sam. 11, 15, עַד־לִמְאֹד 2 Chr. 16, 14, בִּמְאֹד מְאֹד Gen. 17, 2 6 20; Ez. 16, 13. Phenic. מְאֹד the same (Sid. 16, 10; 17, 13).

מָאָה (not used) *to be much, numerous* (of a round number, of a multitude, like רָבַב I. belonging to רְבָבָה), *to be wide, extended, comprehensive* (in space), Ar. ماى *tr. to make wide.* In Sanskrit mah has the same meaning, since mahâ, mahat (*great*) proceeds from it; in like manner the Zend. meh, maé, mâo, Greek μέγ-ας, Latin mag-is, magnus, Pers. mih (great), Gothic mag-an (to be able), German meh-r, English more, Coptic ⲙⲉϩ *to be much* &c., only that it sometimes expresses an extension in space, sometimes in number. The organic root מָא־ה (Aram. מְאָא) may therefore be merely the weaker form of the organic root in צָ־מַח; the Sanskrit mah also signifying *to grow.* Deriv. מֵאָה.

מֵאָה (after the form פֵּאָה, גֵּהָה; there has also existed a form מַאֲיָה like רַעְיָה, שִׁבְיָה; *constr.* מְאַת; *dual* מָאתַיִם instead of מְאָתַיִם; *plur. absol.* and *constr.* מֵאוֹת, the helping vowel ֵ remaining, but also מְאָיוֹת 2 Kings 11, 4 9 K'tib from מַאֲיָה) *femin.* 1. *a multitude, a heap, numerosity* (see מָאָה), then *a hundred*, after the analogy of אֶלֶף and רִבּוֹ, a large, round sum (Eccles. 6, 3 omitting the noun), parallel to רַב (1 Sam. 2, 5) or an indefinite one Lev. 26, 8. As the definite number *one hundred* it stands a) in the absol. state before nouns whose number it determines, and which follow sometimes in the sing. Gen. 17, 17, Deut. 22, 19, 2 Sam. 8, 4, 1 Kings 18, 13, sometimes in the plur. Gen. 26, 12; 1 Kings 18, 4; 1 Chr. 21, 3; 1 Sam. 25, 18. The same is the case with מָאתַיִם, where the sing. sometimes follows Gen. 11, 23, 1 Sam. 18, 17, and sometimes the plur. 2 Sam. 14, 26; or the number follows the noun Gen. 32, 15. On the

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contrary מֵאָה determining the noun אֶלֶף follows it only in the sing. b) in the constr. state, where the noun follows sometimes in the sing. Gen. 11, 10, Ex. 38, 25, Esth. 1, 4, sometimes in the plur. Ex. 38, 27. c) Rarely and only in later writings is the defining מֵאָה put after a noun 2 Chr. 3, 16; 4, 8; 7, 5; Ezr. 2, 69. Quite irregularly does מֵאָה with the article follow Ez. 42, 2; hence the LXX read אַמּוֹת מֵאָה. d) In the accus. as an *adv. a hundred-fold*, *a hundred-times*, in which sense we have sometimes the absol. state Prov. 17, 10 (where מַכָּה should not be supplied), sometimes the constr. state Eccles. 8, 12. e) *the hundredth*, i. e. one of a hundred, one per centum Neh. 5, 11; comp. the centesima of the Romans, which was probably paid monthly. f) With prepositions בְּמֵאָה *for a hundred*, followed by a noun in the sing. Gen. 33,19, 2 Chr. 25, 6, or plur. 1 Sam. 18, 25; לְמֵאָה *out of a hundred* Judges 20, 10; לְמֵאוֹת *by hundreds* 2 Sam. 18, 4; comp. מֵאוֹת Num. 31, 14. — 2. (*extent*, *greatness*, only in מִגְדַּל הַמֵּאָה *tower of extent*, i. e. *giant-tower*) *n. p.* of a tower in Jerusalem Neh. 3, 1; 12, 39. Phenic. מְאַת the same, Talm. also מָה.

מְאָה (in Biblical Aramaeism for מְאָא, *dual* מָאתַיִן and Targumic מָאתָן; *plur.* in the Targ. מָאֲוָן, *constr.* מַאֲוָת, *def.* מַאֲוָתָא from a sing. מָאוּ, and מָאתָן) *Aram. fem.* same as Hebr. מֵאָה Dan. 6, 2; Ezr. 6, 17.

מְאוּזָּל only in Ez. 27, 19, where Aquila and Syr. read מֵאוּזָל (see proper name אוּזָל), the Vulg. מִמּוּזָל, and the LXX מֵאָזָל, thus taking אָזָל, מֹזָל and אוּזָל as proper names. The ancients have understood it as a noun from אָזַל = غزل *to spin*, i. e. *spun*. See אוּזָל.

מַאֲוַי (from אָוָה; only *pl.* מַאֲוַיִּים, also מַאֲוָיִים according to mss.) *m. desire* Ps. 140, 9.

מְאוּם (fluctuating between מוּם and מְאוּם, it is, however, from מָאַם) *masc. want*, *deficiency*, hence *a spot*, bodily Dan. 1, 4. מְאוּם Job 31, 7 is from מְאוּמָה (which see); comp. Deut. 13, 18 דָּבַק בְּיַד מְאוּמָה. See מוּם.

מְאוּמָה (once in a few mss. 2 Kings 5, 20 מוּמָה, and once Job 31, 7 abridged מְאוּם) *pron. indef. whatever*, quidquid, -quam Num. 22, 38; 2 Kings 5, 20; Job 31, 7. Considered as a noun it follows, like מָה, the construct state in the genitive, determining it more exactly, e. g. מַשַּׁאת מְ׳ Deut. 24, 10 *any gift*, prop. a gift of any kind; comp. דְּבַר מָה Num. 23, 3. With the negative particles לֹא (Gen. 39, 6; Deut. 13, 18), אֵין (Judges 14, 6; 1 Kings 18, 43), אַל (1 Sam. 21, 3) it means *nothing*, nihil, *nothing at all*, *none at all*. The abridged form מְאוּם Job 31, 7 is identical with the longer (*Kimchi*), and is therefore in no wise (with *Maurer*) to be regarded as a feminine (*Ibn Parchon*). It is moulded together from מָה אוּ מָה *what and what*, quidquid, where אוּ has not the meaning *or* (*Simonis*, *Ewald*), but *and* (*Fürst*), as וּ *and* has come from אוּ, which is connected indeed with אוֹ *or*, like the Latin vel (*or*) with ve (*and*); on which account it is equivalent in form to מָה וּמָה, without assuming this to be the basis. As מָה rejecting the ה is elsewhere pronounced and written along with the following word (see מָה) and the vowel *a* is shortened or wholly lost (comp. שָׁם from שָׁמָּה; Phenic. לָם = Hebr. לָמָּה; Arab. كَمْ from كَمَا; Bab. מָאִים from מָא and אִם), and as the same sort of compound, with a very great variety of abridgments and polishings, is used in the Arab. مَهْمَا quidquid, Syr. ܡܕܡܐ and ܡܕܡ *whatever*, from ܡܐ ܕܡܐ, ܡܢ ܕܡܐ, whence has originated in the Targ. מֵדֵם Prov. 27, 7 and מִדַּעַם, Targumic כְּלוּם = Hebr. כָּל־מְאוּמָה, to express *whatever*: the above acceptation, as well as the contraction into מְאוּם, מוּמָה, appears unquestionable. The drawing back of the accent is often found in compounds of מָה, as in לָמָּה, שָׁמָּה; and elsewhere in reduplications, e. g. כָּכָה, אֵיכָכָה.

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מָאוֹס (from מָאַס I.) *m. refuse, anything contemptible* Lament. 3, 45, coupled with סְחִי.

מָאוֹר (from אוּר; *constr.* מְאוֹר, *plur.* ־רוֹת, ־רִים) *m.* prop. luminous place or luminous body, hence *light, a light*, as an element, of the sun and moon Gen. 1, 14 16; Ps. 74, 16; *light* as a phenomenon, illuminating Ps. 90, 8; מְנוֹרַת הַמָּ׳ *a candelabrum* Num. 4, 9, comp. Ex. 25, 6; fig. *brightness* Prov. 15, 30 a symbol of cheerfulness.

מְאוּרָה (from אוּר) *f. place of light, opening, hole*, Is. 11, 8, if it be not = מְעוּרָה.

מֵאָז see אָז.

מֹאזֵן (from מְאֹזֵן, only *dual* מֹאזְנַיִם, *constr.* ־נֵי; from אָזַן I.) *fem. a balance*, dual on account of the two scales Lev. 19, 36; Ps. 62, 10; Job 31, 6; different from פֶּלֶס (which see).

מֹאזֵן (only *dual* ־נַיִן) *Aram. f.* the same Dan. 5, 27.

מְאָיוֹת see מֵאָה.

מַאֲכָל (from אָכַל; *constr.* מַאֲכַל, with *suff.* מַאֲכָלוֹ, מַאֲכַלְכֶם) *m.* (*fem.* only in Hab. 1, 16) prop. what is eatable, what serves for eating, hence *food* Judges 14, 14, Ezr. 3, 7, coupled with drink; *nourishment, victuals* Dan. 1, 10; Prov. 6, 8; with שֻׁלְחָן 1 Kings 10, 5 *table-allowance; provender*, of animals Deut. 28, 26; צֹאן מַ׳ Psalm 44, 12 *flock for slaughter;* עֵץ מַ׳ Deut. 20, 20 *fruit-trees; product of the field* Hab. 1, 16, *corn* 2 Chr. 11, 11.

מַאֲכֶלֶת (*pl.* מַאֲכָלוֹת) *f.* prop. that with which one divides in pieces or destroys, hence *a knife* Gen. 22, 6 10; Judges 19, 29; fig. of the incisors Prov. 30, 14.

מַאֲכֹלֶת *f. food*, with אֵשׁ, for fire Is. 9, 4 18. See מַכֹּלֶת.

מָאֵל see אֲבִימָאֵל.

מָאֵם (arising out of the redupl. form מָאמָא from the simple root מָא; comp. Aram. טְאַט out of טָאטָא, Hebr. טִאטֵא, from the simple root טָא, as also סִאסֵא is to be referred to סָא, זוּז to זָאזָא, the root זָא, שִׁשֵּׁא = שִׁאשֵׁא to שָׁא &c.) *intr.* prop. *to be shortened, lessened*, cognate in sense with חָסֵר, גָּרַע, בָּצַר, hence *to be wanting, deficient;* the cognate verbs just adduced being metaphorically applied in the same way. A farther contraction of the reduplication is shewn in the verb מוּם, i. e. מָם, from מָאמָא; as also זוּז I., לוּל, טוּם &c. are contracted from reduplicated stems. From מָאַם comes the noun מְאוּם, from מוּם the noun מוּם; and as both are of like meaning, מְאוּם was pronounced as מוּם.

מַאֲמָץ (from אָמַץ; only *pl.* מַאֲמַצִּים) *m. power*, with כֹּחַ following Job 36, 19 *power of strength*, i. e. the uttermost exertion, comp. אַמִּיץ כֹּחַ 9, 4; conseq. it is an enlargement of בָּצַר = בֶּצֶר, of שׁוּעַ = שׁוֹעַ (34, 19), without being identical therewith.

מַאֲמָר *m. a mandate, an edict*, Esth. 1, 15; 2, 20; 9, 32; after the Aram. מֵאמַר.

מֵאמַר *Aram. m.* the same Dan. 4, 14.

מָאֵן (Kal not used) *intr. not to will, to stand off*, from a thing, *to refuse, to withhold;* Syr. ܡܐܢ (impersonal) not to like, to withstand, to have dislike or disgust of a thing, to loathe, Af. to desist, stand off, draw back from a thing, to give it up; Arab. مَأَنَ *tr.* to keep back, to divide, to separate a thing; of a person or thing, to guard, protect, have a care of them; the same مَانَ f. o; مَانَ f. i to split off, to separate, to divide, hence metaphor. to furrow. From this comparative combination we get for the fundamental signification (as in עָצַר to debar, to shut off, to keep off, to withhold, to refuse, חָסֵר to take off, take away, to lessen, קוּץ not to like, to withstand, to be averse to, to feel disgust at a thing, to retract): *to cut off, to take away, to lessen, to separate, to divide*, metaphor. to recede, to withdraw; like סוּג to cut off, to separ-

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ate from (hence סִיג what is separated, divided from, dross), and to recede, to give way. A farther development of the idea is *to diminish*, *to decrease*, *to fail*, *to be wanting* (see מָאֵם), or *to refuse*, *to deny* (see מָנַע), *to decline*, *to countermand* (see נוּא).

Pih. מֵאֵן (*part. m.* מָאֵן out of מְמָאֵן Ex. 7, 27; 9, 2; 10, 4; *fut.* יְמָאֵן) *to be unwilling* (opposite אָבָה), *to refuse*, *to resist* (together with מָרָה), *to desist*, either absol. Gen. 39, 8, 1 Sam. 28, 23, or followed by an infin. constr. with (Gen. 37, 35; Job 6, 7) or without לְ Jer. 3, 3; 9, 5; Ps. 77, 3. Deriv. מֵאֵן.

The organic root of the stem is מָא־ן, the root being enlarged into a stem by the addition of *n* liquid, as is often the case with liquid final sounds. The same organic root lies in the stems מָאֵם, מָם, which should be considered as arising out of reduplication, just as in another way the stem מָאֵן is enlarged into מָנַע with a modification of the idea. The verb-root מָא, in which the meanings here developed under Kal must have lain, had already a collateral form מָהּ (to hold off, to withhold, to tarry, to loiter), Hithp. redupl. הִתְמַהְמַהּ (which see) to refuse, to withhold, to delay, Ar. imper. مَهْ, Syr. ܡܗ keep to thyself, hold off, مَهْمَهَ to debar, to hinder, to desist, to withhold, Samar. מְעָא not to wish, to send back. Most naturally does the root מָא appear to be identical with לָא (לוּא) and נָא (נוּא), according to a usual interchange of initial liquids; since all these express a similar idea. From the verb-root לָא (לוּא) arose the negative particles לֹא, לוֹא, לוֹ, לָא, לָה, לֵא, לֵי, לַי (which see); and נָא (נוּא) already appears as a verb with the meaning to refuse, to deny, to hinder, Ar. نَهَا to debar, to hinder, redupl. نَهْنَهَ, نَأْنَأَ the same, نَعْنَعَ to desist, to retreat &c. &c. The Sanskrit mâ, Greek μή, Pers. me (in compounds), also نَا, نَه, Greek νη, Latin *ne* &c. obviously belong to the same group of roots.

מָאֵן as a part. see מָאֵן *Pih.*

מֵאֵן (after the form עִקֵּשׁ; *pl.* מֵאֲנִים) *adj. m. refusing*, *resisting*, *not wishing* Jer. 13, 10.

מְאַן (not used) *Aram. tr. to perform*, *to prepare*, *to carry on* (by manufacturing agency), *to accomplish*, cognate in sense with כָּלָה II. (whence כְּלִי), connected in its organic root with that in Hebrew אָ־מַן I. to work, to perform, מָנָה, בָּנָה to dispose, erect, build, make, מָן (מוּן) to form; except that it may have been specially used of the making of a thing such as a vessel, like the Hebrew כָּלָה II. belonging to כְּלִי.

מָאן (for מְאָן, *def.* מָאנָא; *pl.* מָאנִין, *constr.* מָאנֵי, *def.* מָאנַיָּא) *Aram. m. a vessel*, *a utensil*, Dan. 5, 2 3 23; Ezr. 5, 14; 7, 19; prop. what is made, Targ. also מָן; Syr. ܡܳܐܢܳܐ.

מָאַס I. (*part. m.* מוֹאֵס; *inf. abs.* מָאוֹס, but *constr.* with *suff.* מָאַסְכֶם; *fut.* יִמְאַס) *tr. to reject*, *to repudiate*, *to refuse*, with accus. of the obj. Jer. 14, 19, Ps. 53, 6, *to despise*, *to contemn* 1 Sam. 15, 23, Job 30, 1, *to abhor* Am. 5, 21, Is. 31, 7, *to slight* Is. 8, 6, *to mock* 33, 8, parallel גָּעַל, זָנַח, opposite בָּחַר Is. 7, 16; Lev. 26, 44; with בְּ of the object, *to shew contempt for* Jer. 6, 30; Judges 9, 38; Job 19, 18; it is seldom followed by an infin. constr. with לְ Job 30, 1, or by מִן with the infin. 1 Sam. 16, 1; seldom also does it stand absol. Job 6, 14. Deriv. מָאוֹס.

Nif. נִמְאַס (*fut.* יִמָּאֵס) *to be despised*, *rejected* Ps. 15, 4, *to be contemned* Is. 54, 6; *to be worthless*, *contemptible*, *mean* Jer. 6, 30.

The fundamental signification of the stem is *to thrust off*, *to thrust away*, *to reject*, *to separate*, with the additional idea of contempt; identical with the Ar. مَأَشَ to push away, معس to disesteem, مهز to reject; it may therefore be connected in its organic root with מָץ (מוּץ), מָשׁ (מוּשׁ).

מָאַס II. (only *fut.* אֶמְאַס) *intr.* after the Aramaean mode = מָסַס (comp. Targ.

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מָאַס, מָסַס = מָאֵךְ, מָסַךְ) *to melt, to dissolve;* hence fig. *to tremble, to be afraid* Job 42, 6, comp. מָסַס, מוּג.

Nif. נִמְאַס *to dissolve, suppurate,* of a wound Job 7, 5, where 2 mss. have וַיִּנָּמֵס, comp. Ps. 38, 6 Targ. מְאַס for נָמַק; *to melt away* Ps. 58, 8 (Symm., Jerome), Targ. יִתְמַסְפּוּן.

מַאֲפֶה *m. something baked* Lev. 2, 4.

מַאְפֵּל *m. darkness,* Josh. 24, 7.

מַאֲפֵלִיָּה (with a double accent, because opinions fluctuated about the accentuation of יָהּ) *fem. horrible, frightful darkness,* an epithet of a wilderness Jer. 2, 31; the latter being also represented as *a land of gloom* 2, 6, *of anguish and distress* Is. 30, 6, *threatening the wanderer with death* Job 6, 18, *surrounding his eyes with night, hemming in his steps* 18, 7. The appended יָהּ intensifies the idea, same as sent by God, supernatural, as in שַׁלְהֶבֶת־יָהּ Song of Sol. 8, 6; יָ, אֵל, אֱלֹהִים also appearing as the highest intensifying of the idea, e. g. תַּרְדֵּמַת יְיָ 1 Sam. 26, 12, הַרְרֵי־אֵל Ps. 36, 7, חֲרָדַת אֱלֹהִים 1 Sam. 14, 15.

מָאַר (Kal not used) *tr. to stir up, to excite, to sting, to wound,* of a thorn; *to prick, to eat into,* of leprosy; *to sting* or *excite the nerves of taste,* of something bitter, sharp, conseq. = מָרַר (LXX, Vulg. Syr., *Saad.;* comp. מָאַס), Ar. مَأَرَ, comp. مَرَرَ to be excited, to be angry.

Hif. הִמְאִיר (*part. masc.* מַמְאִיר, *fem.* מַאֲרֶת) *to sting, to wound grievously,* of סְלוֹן Ez. 28, 24, parallel מַכְאִיב; *to fret,* of צָרַעַת Lev. 13, 51.

מָאוֹר see מָאֹר.

מַאֲרָב (from אָרַב) *m. ambush,* Josh. 8, 9; Ps. 10, 8; *troops posted as scouts* 2 Chr. 13, 13.

מְאֵרָה (for מְאֻרָה, from אָרַר) *fem. a curse,* Mal. 2, 2; Prov. 3, 33; opposite בְּרָכָה.

מֵאֵת compounded of מִן and אֵת (אֶת־).

מֵאָתַי *adv.* see מֵאָה.

מִבְדָּל *adj. m.,* מִבְדָּלָה (*pl.* לוֹת־) *f.,* prop. *separated, sundered,* hence *single* Josh. 16, 9, where it is an adj. to עָרִים. These single cities, inhabited by the Ephraimites in the territory of Manasseh, are mentioned more particularly in 1 Chr. 7, 29. The adjective formation with מ prefixed is rare; but it appears in מִשְׁכָּן, מִשְׁכָּב &c., and therefore it is unnecessary to read נִבְדָּל or מְבֻדָּל. See בָּדַל.

מִבְדָּלָה see מִבְדָּל.

מָבוֹא (after the form מָקוֹם; *constr.* מְבוֹא, מְבֹא, with *suff.* מְבוֹאוֹ; *pl. constr.* מְבוֹאֵי; from בּוֹא) *m. an entrance, place of entering,* with the genit. following הָעִיר *of the city* Judges 1, 24 25; *entering, marching into* (an action) Ez. 26, 10, likewise with the genitive עִיר; *a going in,* expressing with מוֹצָא all the conduct or business of a person 2 Sam. 3, 25; Ez. 44, 5; *a streaming* or *coming to,* with the genit. עַם Ez. 33, 31 *a streaming of the mass to; way of approach, entrance* 42, 9 K'tib, 46, 19, of which the temple had several 2 Kings 16, 18, Jer. 38, 14, מְבוֹא הַסּוּסִים *entrance of the royal stable* 2 Kings 11, 16; מְבוֹא פְתָחִים *the entrance of the gates* Prov. 8, 3, hence לְמָבוֹא like לָבֹא (see בּוֹא) as a prepos. *as far as, towards* (locally) 1 Chr. 4, 39; *the going down, setting,* of the sun Deut. 11, 30, hence *the west,* opposite מִזְרָח Mal. 1, 11, comp. מוֹצָא Ps. 65, 9; generally in the numerous meanings of the verb. See מוֹבָא.

מְבוֹאָה (*constr. pl.* מְבוֹאוֹת) *f. entry,* of the sea, i. e. which it offers, *haven,* Ez. 27, 3.

מְבוּכָה (from בּוּךְ) *f. perplexity, consternation* Is. 22, 5; Mic. 7, 4.

מַבּוּל *m.* a primitive word to denote *the deluge,* used only in the narrative of Noah's flood Gen. 6, 17; 7, 6 7 10; 9, 11 28; 10, 1 32; and so poetically Psalm 29, 10 of the celestial ocean, which is called מַיִם רַבִּים in 39, 3, applied to an immense flood of water. This word, which has been still preserved in Aramaean (Hab. 3, 5 Targ., Syr. ܡܰܒ̰ܽܘܠܳܐ, *b* interchanged with *m*) from

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primitive times, and for which at a subsequent period the periphrasis טוּפָנָא (Targ.), ܛܘܦܢܐ, Arab. طوفان was used, just as the Greek κατακλυσμός and Lat. *diluvium* are mere periphrases, is somewhat singular in its form; for if derived from יָבַל I. it has an analogy only in מַצָּע, מַדָּע, מַסַּד; if from בַּל (בּוּל), only in מִשּׁוֹט. In any case the word is connected with the poetical and archaic יוּבַל, יָבָל, Ar. وَبَل, وَابِل (Sur. 2, 266; Hamâsa 611, 3).

מָבוֹן (only *plur.* מְבוֹנִים K'tib) *m.* = מֵבִין *instructing* 2 Chr. 35, 3 K'tib, with לְ of the person; but many mss. already have מֵבִין in the K'tib. Perhaps = נָבוֹן, which is possible by an interchange of *m* and *n*.

מְבוּסָה (from בּוּס) *f. a treading down, a casting down*, of enemies Is. 22, 5; 18, 2 7 *a people of mighty power and of treading down*, i. e. which subdues others.

מַבּוּעַ (*pl. constr.* מַבּוּעֵי; from נָבַע or בָּע after the form מַבּוּל) *m.* an old and rare word, *a fountain*, coupled with מַיִם Is. 35, 7; 49, 10; figur. *fountain of life* Eccles. 12, 6.

מְבוּקָה (from בּוּק I.) *fem. desolation, plundering*, Neh. 2, 11 = בּוּקָה.

מָבוֹשׁ (only *plur.* מְבֻשִׁים, with *suff.* מְבֻשָׁיו; from בּוּשׁ) *m. the* (male) *privy parts*, Deut. 25, 11; Targ. בֵּית בַּהַתְתָּא, Arab. يَبَّاس; comp. בֹּשֶׁת Mic. 1, 11.

מִבְזָה (from בָּזָה) *f. contempt*, whence a part. Nif. נְמִבְזָה *anything contemptible* 1 Sam. 15, 9. Thus all other conjugations of the verb are sometimes formed from a noun (לָבַן from לְבֵנָה, נִלְבַּב from לֵבָב, חֲצֹצֵר from חֲצֹצְרָה, הֶאֱזִינִיחַ from אֵזְנָח &c.), more or less abridged. But perhaps the proverbial expression here was נִמְזָה מִבְזָה וְנָמֵס (see מָזָה I.), of which the first two words were then amalgamated.

מִבְחוֹר (= מִבְחָר, from בָּחַר I.) *m. the select, best*, with עִיר *well fortified city* 2 Kings 19, 23, with an assonance to מִבְצָר 3, 19.

מִבְחָר (*constr.* מִבְחַר) *m.* 1. *the select, finest, best*, Is. 22, 7; 37, 24; Jer. 22, 7. — 2. (from בָּחַר II. *youth* = *a youth*) *n. p. m.* 1 Chr. 11, 38.

מַבָּט (from נָבַט after the form מַפָּל, מַתָּן; once מֶבָּט Zech. 9, 5, *e* intermediate between *a* and *i*) *m. expectation, hope*, Zech. 9, 5; *object of expectation and hope* Is. 20, 5 6.

מִבְטָא (from בָּטָא) *m. a rash utterance* (in vows), coupled with שְׂפָתַיִם Num. 30, 7 9.

מִבְטָח (*constr.* מִבְטַח, with *suff.* מִבְטַחִי and מִבְטָחִי; *plur.* מִבְטַחִים, with *suff.* מִבְטַחָיו) *m.* 1. (from בָּטַח I.) prop. roominess, width, cognate in sense רֶוַח; hence *ease, thoughtlessness, security*, Prov. 14, 26 *in God's fear is security of victory;* 25, 19 *thoughtlessness* (i. e. prosperity) *is* בּוֹגֵד *in the day of trouble;* מִשְׁכְּנוֹת מִבְטַחִים Is. 32, 18 *wide, unconfined, secure dwellings;* then *prosperity* Job 18, 14, oppos. to צָרָה distress and misfortune. — 2. (from בָּטַח II.) *that in which one trusts, on which he relies, to which he is attached* Jer. 2, 37; Job 8, 14; Prov. 22, 19; *the object of trust* Ez. 29, 16.

מַבְלִיגִית (see בָּלַג) *f. what is sudden, quick-happening* Jer. 8, 18, where the accus. שֹׁד (Am. 5, 9) is omitted and the word construed with עַל (as in Amos); while the abstr. יָגוֹן is to be taken as a concrete for *suffering one*. The noun is formed from Hif.

מִבְנֶה (*constr.* מִבְנֵה) *m. a building, house* Ez. 40, 2.

מְבֻנַּי (from בֵּן = בֵּן, Ar بَنَّ; *a set up, erected, strong one*, comp. the proper names בִּנּוּי, בְּנִינוּ) *n. p.* of a leading warrior of David's 2 Sam. 23, 27; but for which usually סִבְּכַי (which see) stands.

מִבְצִיר Judges 8, 2 see בָּצִיר.

מִבְצָר (*constr.* מִבְצַר; *plur.* מִבְצָרִים, *constr.* מִבְצְרֵי, with *suffixes* מִבְצָרָיו, מִבְצְרֵיהֶם) *m.* (fem. in Hab. 1, 10, because עִיר is to be supplied) 1. (an infin.-noun) *a fortification, fortress, citadel*

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(see בָּצַר 3), hence to עִיר in the genitive *a fortified city* Num. 32, 36; 2 Kings 17, 9; 18, 8; in the plur. עָרֵי מִ׳ Jer. 34, 7, עָרֵי הַמִּ׳ Num. 32, 17, Jer. 4, 5, which was also the reading in 2 Kings 10, 2; oppos. to פְּרָזִי 1 Sam. 6, 18 (like כֹּפֶר opposite of עִיר); having an assonance with עִיר מִבְחוֹר 2 Kings 3, 19. — 2. concr. *the fortress*, a periphrasis for the leading city of Ephraim i. e. of Samaria, which was situated on a mountain, and appeared to be designed by nature for a strong place Is. 17, 3, called elsewhere מִבְצָר Am. 5, 9; also, a city remarkable for high walls, Is. 25, 12 of Kir-Moab, or generally Hab. 1, 10, where עִיר is to be supplied (and therefore it is fem.), or of Naukratis, Alexandria, Tyre &c. Dan. 11, 24. The taking or destruction of such a place is expressed by רוֹשֵׁשׁ Jer. 5, 17, שִׁחֵת 48, 18, הֵשֵׁד Hos. 10, 14, הָרַס Mic. 5, 10 &c. — 3. (from בָּצַר 4) *gold-ore* Jer. 6, 27 = בְּצַר Job 36, 19 and בֶּצֶר 22, 24. — 4. (*fortress;* prob. the name of a district, as also תֵּימָן) *n. p. m.* Gen. 36, 42. — 5. in מִבְצַר־צֹר (*Tyrian-citadel;* prob. founded by the Tyrians) *n. p.* of a city in Asher, which has not the smallest connection with the *fortified Tyre*, which belonged only to Phenicians, but was always reckoned to the Jewish kingdom Jos. 19, 29; 2 Sam. 24, 7. Sometimes עִיר is prefixed to it, sometimes it is omitted. Phenic. מַבְצָר (after the form מַשְׁאָב, מַעְבָּד, מַאֲרָב) the same, with an *m* inserted before *b* (comp. מַבְרֵשָׁא, Membresa, n. p. of a city in Zeugitania, formed from בְּרֹשׁ), pronounced and written *Μάψαρ*, *Μάμψαρ*, n. p. of a mountain-fortress in Zeugitania. The LXX also read מַבְצָר 2 Sam. 24, 7 and wrote *Μάψαρ*.

מִבְצָרָה (only *pl.* מִבְצָרוֹת) *f. fortification*, עִיר מִ׳ Dan. 11, 15 of Sidon.

מִבְרָח (from בָּרַח; *plur.* מִבְרָחִים) *m. flight*, concr. *fugitive* Ez. 17, 21. But as the Targ. already takes it with the meaning of מִבְחָרִים (Dan. 11, 15) and mss. have this word, which is suitable, and a parallel to which is presented by Ez. 12, 14, we may take מִבְרָח as transposed from מִבְחָר.

מְבֻשִׁים see מָבוֹשׁ.

מִבְשָׂם (from בָּשַׂם; *sweet odour*) *n. p. m.* Gen. 25, 13; 1 Chr. 4, 25.

מְבַשֶּׁלֶת (*pl.* מְבַשְּׁלוֹת) *f. a cooking-hearth*, Ez. 46, 23.

מְבַשֶּׂרֶת *collect. f. tidings of salvation* Is. 40, 9.

מָג (from מוּג I.) *m. magus*, usually for priests among the Assyrians, Medes and Persians (Pers. مغ, *mugh*); see *Hyde*, de relig. vett. Persarum p. 372 seq. The word is said to mean the wise one (*Porphyr.* de abst. 4); hence in the Hebrew and Aramaean Scriptures חָכָם and חַכִּים usually stand instead (Jer. 50, 35; Is. 44, 25; Dan. 2, 12 18 24 27; 5, 7 8). The signification *fire-worshipper* (Pococke, Hyde) is only a derivative one. From the peoples mentioned the appellation came to the Babylonians, Phenicians and others. In a Cittaean inscription (*Movers*, Phön. II. 1. p. 535) the high priest is called מָג רשׁ (first magus), after the analogy of כֹּהֵן רֹאשׁ in the Old Testament. The Cilician מָג־אֶצֶר (i. e. fire-priest) is considered the father of *Thanak*, i. e. the Tanais-Artemis of Asia Minor. On Cilician coins of Olbia the high priest is called תֵּכֶר־מָג, i. e. *Teuker the magus* (*Movers*, Phön. I. p. 241), as we know from other sources that his special name was *Τεῦκρος* (תֵּכֶר); see *Strabo* 14, 5. p. 277. Along with the name *Amynas*, i. e. חַמָּן, which the Assyrian fire-god had among the Phenicians, מָג (Magus) also existed (Sanchon. p. 22). The word מָג is also in the name of the priests of Artemis at Ephesus, Meg-Abyzes. רַב־מָג Jer. 39, 3 *the prince-magus*, who as a high dignitary, like the רַב־סָרִיס (prince-eunuch), רַבְשָׁקֵה or סַמְגַּר (prince-cup-bearer), תַּרְתָּן (head of the body-guard), accompanied the king on his warlike expeditions (see שַׁרְאֶצֶר and נֵרְגַל), in order to guard the sanctuaries of the

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god שַׂרְאֶצֶר and נְרֵגַל (*Jos.* Ant. 1, 4, 3); for this appellation DAN. 2, 48 has רַב־סַגְנִין עַל־כָּל־חַכִּימֵי. The magi were divided into classes according to their functions (Orig. adv. Cels. I. 45), not only in Media (*Herod.* 1, 107) and Persia (*Hyde* l. c. c. 28-30), but in Babylonia, where there were five such (DAN.). The stem for the word is מָג I. i. e. מָגַג, which coincides with the Sanskrit *mah.* See *Haug* in *Ewald's* Jahrb. 1853. p. 157 seq. Phenic. מָגֹן *Μάγων* (priest, wise man, formed from מָגַג) n. p. of a Carthaginian.

מַגְבִּישׁ (*fortress;* from הִגְבִּישׁ to make very hard, thick, firm) *n. p.* of a place EZR. 2, 30, coupled with בֵּית־אֵל, נְבוֹ, עֵילָם אַחֵר.

מִגְבָּלָה (*pl.* מִגְבָּלוֹת; from גָּבַל) *fem. a chord,* prop. wreathed, wound EX. 28, 14, interchanged with גְּבֻלָת, and explained by מַעֲשֵׂה עֲבֹת.

מִגְבָּעָה (*pl.* מִגְבָּעוֹת) *f.* prop. a hill-shaped, dome-like thing, hence *a turban, a hat* of the common priests EX. 28, 40 and 29, 9; while that of the high priest was called מִצְנֶפֶת. Comp. *Joseph.* Antiqq. 3, 7, 7; Ethiop. קבע a turban, Syr. ܩܒܥܐ a hat. See also כּוֹבַע, כֻּבַּע.

מָגַד (not used) *intr. to be noble, distinguished, honourable, celebrated, precious,* of men and human qualities, of fruits and things; Arab. مَجُدَ the same; identical with נָגַד, نَجُدَ (to be distinguished, noble), interchanging *m* and *n.* The organic root therefore is מ־גד, נ־גד, identical with that in גּוֹד־ה I., from which combination the fundamental signification *to rise, to spring to a height, to be mentally prominent,* is clear, see גָּדַה I.; compare جُدّ corpulence and mental height, نَجْد high land, breast &c.; the Arabic وجد in many derivatives having proceeded from the same idea. Phenic. מָגַד to be famous, whence מִגְדֹן and מָגֹד in proper names. Deriv. מִגְדָּנוֹת, מִגְדָּלָה, the proper name מַגְדִּיאֵל.

מֶגֶד (*pl.* מְגָדִים, with *suff.* מִגְדָּיו) *m.* 1. *something noble, distinguished, high, valuable,* hence *a precious possession, riches;* מֶגֶד שָׁמַיִם DEUT. 33, 13 *the precious things of heaven,* i. e. dew and rain; in like manner *the products of the sun* 33, 14, *the earnings of the moon* ibid., *the fruits of the luxuriant hills* 33, 15, *those of the earth and its fulness* 33, 16 are called מֶגֶד; it also stands in the genitive with פְּרִי SONG OF SOL. 4, 13, and מְגָדִים alone 7, 14, to denote the choicest and noblest fruit; for which reason the LXX, Syr. and *Saadia* translate it directly by *fruit;* comp. זִמְרָה, כְּבוּדָה, כָּבוֹד b and c; Syr. ܡܓܕ the same. — 2. *honour, fame, nobility, praise,* only in the proper name מַגְדִּיאֵל; comp. Ar. مَجْد the same, نَجْد = نَجِيد, نَجِيد. Phenic. מֶגֶד the same, hence the proper name מַגְדִּיאֵל־שַׂר (*fame of the prince El*) Magdelsar, *Μαγδάλσης,* the name of a Numidian; Magdalsa(r), *Μαγδάλσης* for Magdelsar, *Μαγδήλσης* appears there too in compound proper names. See מַגְדִּיאֵל.

מַגְדּוֹ (a farther development of מָגֵד, from גָּדַד, whereof גַּד = גֵּד is a name of the god of fortune; *place of God*) *n. p.* of a once royal city of the Canaanites in the plain of Jezreel; hence the Megiddo-district is = the plain of Jezreel JUDGES 1, 27; as the מֵי מְגִדּוֹ 5, 19 the Megiddo-water is the קִישׁוֹן (Mukatta), which flows through that plain. Afterwards a strong city belonging to Manasseh, not far from תַּעְנָךְ and יִבְלְעָם JOSH. 12, 21; 17, 11; 1 KINGS 9, 15; 2 KINGS 9, 27. בִּקְעַת מְ 2 CHR. 35, 22, the Megiddo-plain = Jezreel, was also called בִּקְעַת מְגִדּוֹן ZECH. 12, 11, where the mourning for Adonis, according to tradition for Josiah, took place. In the time of the Romans the city was called Legio, now *Leǵǵûn,* as the ruins in the south-east of the plain Esdraelon are called (*Robinson,* New Bibl. Res. p. 152). The LXX and Vulg. pronounced it מַגֶּדּוֹ, which makes no alteration in the etymology.

מִגְדּוֹל see מִגְדֹּל.

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מַגְדּוֹן = מְגִדּוֹ Zech. 12, 11.

מַגְדִּיאֵל (*El is Renown*) *n. p.* of an Edomite prince and an Edomite place 1 Chr. 1, 54, Gen. 36, 43, like מִבְצָר and all the proper names there; perhaps the locality of a temple, identical with the station ad Dianam, seven hours north of Aila (Peuting. Tables 9, e).

מִגְדָּל (*constr.* מִגְדַּל־, *plur.* מִגְדָּלִים and מִגְדְּלוֹת) *m.* prop. high, projecting upward, hence 1. *a tower*, of the temple of Belus Gen. 11, 4 5 or in Jerusalem, where were many such Is. 33, 18; *a fort*, in פְּנוּאֵל Judges 8, 9 17, in שְׁכֶם 9, 46-52, also called מִלּוֹא 9, 6, coupled with בִּירָנִית 2 Chr. 27, 4; the pylon at the royal palace at Jezreel 2 Kings 9, 17; *the tower of a fortress* 2 Chr. 26, 9, for the protection of flocks 26, 10; *a castle*, Is. 2, 15, *fortification on a height* 30, 25; metaphorically *a watch-turret* in a vineyard for the watchman Is. 5, 2; *pyramid-like, tall-growing, sweet-smelling plants*, Song of Sol. 5, 13, where the LXX, however, read מְגֻדָּלוֹת, participles of the same sort being put before and after it; *a high stage, a pulpit* Neh. 8, 4; fig. *protection* Ps. 61, 4; Prov. 18, 10. — 2. The following fortifications are associated with it, coupled with more particular notices: a) מִגְדַּל־עֵדֶר (*tower of the flock*) the name of a tower on Zion, and of one at Jerusalem, into which the flocks were driven in case of danger, or in which the people saved themselves Gen. 35, 21; Mic. 4, 8. But in Mic. l. c. there is usually understood a tower of the royal fortress, in the place of the later Hippicus; and in Gen. l. c. one south of the northern boundary and north of Hebron. b) מ׳ חֲנַנְאֵל (*Hananeel-tower*) the name of a tower in Jerusalem north of the sheep-gate Neh. 3, 1, Zech. 14, 10, so called probably from the builder Hananeel. c) מִגְדַּל הַמֵּאָה Neh. 3, 1; 12, 39; see מֵאָה. d) מ׳ הַתַּנּוּרִים Neh. 3, 11; 12, 38; see תַּנּוּר. e) מ׳ דָּוִיד (*tower of David*) the name of a tower otherwise unknown, built by David for an armoury, whose slender form was deemed worthy of notice Song of Sol. 4, 4. f) מ׳ הַלְּבָנוֹן (*tower of Lebanon*) the name of a watch-tower or observatory on a high point of Lebanon, a post of protection against Aram-Damascus Song of Sol. 7, 5; i. e. the *Megdal* (מִגְדָּל), where was a very ancient temple, which looked northward towards Beka'a and originated in a tower (*Robinson*, Zeitschr. der morgenl. Ges. VII. 1, 72). g) מִגְדַּל עֵז the name of a place *Μαγδάλαγς*, so called from its pointed form, but also understood differently as a poetical figure Song of Sol. 7, 5. — מ׳ appears in compound names of places: a) in מִגְדַּל־אֵל (*tower of El*) *n. p.* of a fortified city in Naphtali Josh. 19, 38. It is usually identified with *Μαγδαλά* on the west side of the lake of Gennesaret (Matth. 15, 39); but the latter lies south of כְּפַר נַחוּם, an hour and a quarter from Tiberias, and must belong accordingly to Zebulon. b) מִגְדַּל־גָּד (*tower of Gad*, see גָּד) *n. p.* of a city in Judah Josh. 15, 37. The following appellations of places compounded with מ׳ also appear in the Talmud and Midrashim: מִגְדַּל דַּצַּבַּיָּא (Midr. on Lament. 2, 1; on Genes. and Sam.); מ׳ נְוַיָּא (Pesach. 46ᵃ); מ׳ נֻדָּר (Ta'anit 20; Derech Erez); מ׳ חֲרִיב; מִגְדַּל רֵינִי (Gen. rab.); מ׳ שָׁיִד and many others.

מִגְדּוֹל and מִגְדֹּל (*tower, castle*) 1. *n. p.* of a city in the extreme north of Egypt from Palestine, as סְוֵנֵה was in the south, on the border of כּוּשׁ Ex. 14, 2; Num. 33, 7; Jer. 44, 1; 46, 14; Ez. 29, 10; 30, 6. From Migdol a road led to בַּעַל־צְפוֹן, the later Heroopolis on the Red Sea, and therefore the Sea is mentioned with it Ex. 14, 2; Num. 33, 7. With regard to the signification, מַגְדָּל is obviously a Phenician pronunciation of מִגְדָּל, which is often found in names of places, and therefore it appears certain, that מ׳ was a Phenician commercial foundation, as was also בַּעַל־צְפוֹן &c. (*Movers*, Phön. II, 2. p. 186). Hence the derivation from the Egyptian (*Champollion* II. p. 79) must be rejected. For although the city is written ⲙⲉⲅⲇⲱⲗ in Coptic, and ⲙⲉⲅⲇⲁⲗ means *a series of*

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hills (*Forster*, Epist. p. 29), yet we know from *Herodotus* (2, 159), that it was called *Μάγδολον*. — 2. *tower, fortress*, fig. 2 SAM. 22, 51 K'ri, where, however, it is better to read מַגְדִּיל, with the K'tib and Ps. 18, 51.

מַגְדְּנָה (*pl.* נוֹת־) *f. preciousness*, e. g. of fine stones &c., but not = מַחֲנוֹת or gold and silver GEN. 24, 53; 2 CHR. 21, 3; EZR. 1, 6. Comp. Phenic. מגדן (*a famous one*) *Mygdon*, proper name of a Carthaginian.

מָגוֹג (see גּוֹג) 1. *n. p.* of the second son of Japhet, and next of a people, the most considerable mixed race in the north east of Europe after גֹּמֶר (which see) GEN. 10, 2, by whom *Josephus* (Ant. 1, 6, 1) (whom *Jerome*, *Isidore* of Seville, *Zonaras* &c. follow) understands the Scythians, who were already known to Homer and Hesiod. This people, according to their own traditions (Diod. Sic. 2, 43) formerly dwelt in Asia, occupying the land at the Araxes as far as the Caucasus. Subsequent tradition in the Targum and Midrash (Jer. Targ. I. and II. on GEN. l. c.; Targ. on 1 CHR. 1, 5; Midr. rab. on GEN. l. c.) understands the people that originated in a mixture of the Scythians and Medes, viz. the *Sarmatians* and *Slavic races*, that northern people called the *Getae* (see *Simocatta* p. 119; *Photius* Summaria p. 9. 14). In this sense the later and favourite expression for מָגוֹג is גּוֹג, a people so designated as the leading stem of רֹאשׁ, מֶשֶׁךְ and תּוּבַל (which see) Ez. 38, 2 3; 39, 1; a fact that suits the Scythians well. See גּוֹג, אַגַג and אֲגַג. — 2. *n. p.* of the country of Scythia, fully אֶרֶץ הַמָּגוֹג *the land of Magog* Ez. 38, 2, whose king or people is called גּוֹג, as the Hebrews speak of אֶרֶץ הַחֲוִילָה GEN. 2, 11 *the land of Havilah*. The syllable מ־ may have been regarded by Ezekiel l. c. as *Mem loci*. Probably it is originally extra-Semitic, denoting *place, land;* comp. Sanskrit *mahâ* = *mahî* earth, Coptic ⲙⲁ place. As גּוֹג itself also (APOC. 20, 8) denotes the district, and the later גּוּג וּמָגוּג as well as the Ar. *Jâǵûǰ and Maǵûǵ* signifies the mixed people in the north, the מ־ in מָגוֹג may also be looked upon as a personal derivative syllable.

מָגוֹר (from גּוּר II. = גָּר; without a pl.) *m.* 1. *fear, terror;* JER. 6, 25 *terror round about* (Jerusalem), 20, 3 10, explanatory of the name מַגְשִׁיאוֹר; Ps. 60, 14; נָתַן לְמָ׳ JER. 20, 4 *to make a terror*, i. e. to be an object of dismay. — 2. (from גָּגַר, after the form עָשׁוֹק an oppressor JER. 22, 3, חָמוֹץ Is. 1, 17) *one who pushes* or *drives away, a destroyer, an overthrower*, i. e. a pursuing enemy, Is. 31, 9 *and his* (Ashur's) *rock* (i. e. his powerful army) *hastens away from fear of the destroyer, and his princes are terrified because of the ensign.*

מְגוּרִים (*plur.* מְגוּרִים, with *suff.* מְגוּרַי, מְגוּרֵיהֶם) *m.* 1. (from גּוּר II.) *terror, fear*, LAMENT. 2, 22, comp. JER. 6, 25. — 2. *an inn, a lodging house*, of a גֵּר, i. e. where one settles for a time, hence אֶרֶץ מְגוּרִים (GEN. 17, 8; 28, 4; 36, 7) *land of temporary abode, the earth, earthly life*, prop. *inn-life* or *foreign life*, called בֵּית מְגוּרִים Ps. 119, 54 or merely מְגוּרִים GEN. 47, 9. — 3. *a dwelling, a house*, JOB 18, 19. — 4. *a granary*, fig. *the interior* Ps. 55, 16. Significations 2-4 are derived from גִּיר I. See מְגוּרָה.

מְגוֹרָה (*constr.* רַת־; from גּוּר II.) *f. terror, fear*, PROV. 10, 24.

מְגוּרָה (*pl.* רוֹת־) *f.* 1. (from גּוּר II.) *terror, terrible destruction*, Is. 66, 4 *and I bring their terrible destruction upon them* (i. e. their destruction which terrifies them); Ps. 34, 5. — 2. (from גּוּר I. with the meaning *to collect, to join*) *a gathering-place, granary, store-house*, HAGG. 2, 19, like מָגוּר 4 and מַמְגֵרָה (which see). But מְגוּרָה 2, מָגוּר 4 and מַמְגֵרָה are better derived from מָגַר II. (which see); since the meaning *to keep* is not in use with גּוּר I.

מַגְזֵרָה (from Hif. of גָּזַר; *pl.* מַגְזֵרוֹת, *constr.* מַגְזֵרוֹת) *f. an instrument for cutting* or *hewing in pieces*, hence *an axe, a hatchet, a saw, a scythe* &c. 2 SAM. 12, 31, for which 1 CHR. 20, 3 has מַגֵּרָה

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(perhaps from מַגְזֵרָה); Targ. מְגָזֵר, Syr. ܡܓܙܪܐ (for גְּרָזֶן) the same.

מַגָּל (from נָגַל) *m. a sickle*, for cutting corn, תֹּפֵשׂ מַ׳ *one who cuts with the sickle, a reaper* JER. 50, 16; but also for מַזְמֵרָה vintage-knife Jo. 4, 13, as in the place just given קָצִיר is for קָצִיר (comp. Is. 18, 5; JER. 48, 32); Arab. مِنْجَل, Syr. ܡܓܠܐ, Armen. mangagh (*gh* for *l*, as pigh = فيل elephant) the same.

מְגִלָּה (from גָּלַל in Hif., after the form מְזִמָּה, מִכְתָּם; *constr.* מְגִלַּת) *f.* prop. *a roll*, of parchment, usually written only on one side, and therefore the opposite is expressly noticed Ez. 2, 10. (The word as well as the thing appears for the first time in Jeremiah.) Then *book* (like the Latin volumen), consisting of bound leaves (דַּלְתוֹת) JER. 36, 23 24, fully מְגִלַּת סֵפֶר 36, 2 4, which is used once for *the book of the law* (Pentateuch) Ps. 40, 8; and for which too סֵפֶר alone is employed Is. 34, 4. The name is derived from unrolling and rolling. מְגִלָּה עָפָה ZECH. 5, 1 2 *a flying leaf*, which when unrolled is very capacious; where the LXX read incorrectly מַגָּל. Arab. مِجَلَّة, Syr. ܡܓܠܬܐ the same.

מְגִלָּה *Aram. f.* the same EZR. 6, 2.

מְגַמָּה (*constr.* מְגַמַּת; from גָּמַם I. or II.) *f.* according to some (De Dieu and others) *a crowd, a heap, a multitude*, from גָּמַם I. and after the Ar. جَمَّة, جَمَّاء (heap); but better after the modern Hebrew from גָּמַם II. (which see), Ar. جِمّ, *striving, desire, impulse*, HAB. 1, 9 *the striving* (i. e. direction) *of their faces is eastwards* (קָדְמָה = קֶדֶם), inasmuch as they approached from the coast, i. e. from the west, after having come thither from the north.

מָגַן (Kal not used) *tr. to stretch to, to reach to, to give to, to give over to, to bestow* (cogn. in sense נָתַן, מָסַר), prop. to extend to, tendere, ex-, protendere; identical in fundamental signification with the Arab. مكن to give over, to bestow, Aram. מְגַן gratis, and معن to let flow to, the idea of causing to pour or flow to, serving as a fundamental meaning in other stems also for verbs denoting giving over to, giving up to. In the formation of the stem, therefore, as well as in the organic root, מָגַן is one with מָגַר I. (to yield up, to abandon Ez. 21, 17) and נָגַר (to flow to, to draw to, to pour out into, to stretch to Ps. 77, 3; Hif. to give up MIC. 1, 6), by interchanging *r* and *n*.

Pih. מִגֵּן (*fut.* יְמַגֵּן) *to give* or *deliver over*, with accus. of the person and בְּיַד פְּ׳ GEN. 14, 20 (Targ., *Saadia, Kimchi*), altogether like נָתַן בְּיַד פְּ׳; *to bestow*, with accusat. of the person and thing PROV. 4, 9 (the LXX derive it erroneously from מָגַן), parallel נָתַן, which has likewise two accusatives; *to abandon* HOS. 11, 8, parallel נָתַן and שׂוּם.

מָגֵן (formed from the Hif. of גָּנַן; with *suff.* מָגִנִּי, מָגִנָּם; *pl.* מָגִנִּים, *constr.* מָגִנֵּי, once *plur.* מָגִנּוֹת 2 CHR. 23, 9) *m.* (*f.* only in 1 KINGS 10, 17, if we should not rather read הָאֲחֹר here) prop. what protects or screens round about, hence 1. *a shield*, a part of armour, coupled with חֶרֶב JUDGES 5, 8, NEH. 4, 10, רֹמַח Ps. 76, 4, שֶׁלַח 23, 24, קוֹבַע Ez. 27, 10, צִנָּה 2 CHR. 32, 5, smaller than צִנָּה, *aonis*, clypeus, i. e. constituting the half size of it 1 KINGS 10, 16 17, 2 CHR. 9, 16; such being found on old Egyptian and Assyrian monuments. Shields, to be made clean and bright (Targ. מְרַק, צַחְצַח), were anointed (מָשַׁח) with oil or fat 2 SAM. 1, 21; Is. 21, 5; were divested of their leather covers (עֹרָה), when the bearer was going to battle 22, 6; and they had thick bosses (גַּבִּים) JOB 15, 26. (See the phrases usual with מָגֵן under קֶדֶם, נָשַׁק, עָרַךְ, נָשָׂא, חָפַשׂ, &c.) אִישׁ מָגֵן PROV. 6, 11 *one armed with a shield, a robber*, LXX κακὸς ὁδοιπόρος. — 2. *the arched scales* of the crocodile JOB 41, 7 [15], of which there are 17 rows. — 3. Figur. *protector*, i. e. the great, HOS. 4, 18; Ps. 47, 10; *protection*, of God GEN. 15, 1, Ps. 3, 4, coupled

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with עֵזֶר, עֶזְרָן, עֵזִי, סָתֵר &c. Ar. مَعُونَة, مَعُونَة, جُنَان, جُنَّة, Syr. ܡܥܘܢܐ the same.

מִגִּנָּה (from גָּנַן after the form מִכְסֶה) *f.* prop. a covering (*Kimchi*), hence *a blinding*, of the לֵב (*understanding*) LAMENT. 3, 65; comp. *κάλυμμα τῆς καρδίας* 2 COR. 3, 15.

מִגְעֶרֶת (from גָּעַר) *f.* a threatening, sharp reproach, hence *curse* (of God), *imprecation* DEUT. 28, 20, coupled with מְהוּמָה, מְאֵרָה.

מַגֵּפָה (from נָגַף; *constr.* מַגֵּפַת, *plur.* with *suff.* מַגְּפֹתַי) *f.* prop. a blow, hence *a plague* Ex. 9, 14, *a pestilential disease* (sudden dying away) NUM. 14, 37, *a sudden epidemic* 1 SAM. 6, 4; *defeat*, in war 4, 17.

מַגְפִּיעָנֵשׁ (from מַגְפֵּה Hif. of גָּפַה, and עָנֵשׁ = עִישׁ, *collector of clusters of stars*; the divine omnipotence being represented as עֹשֶׂה עָשׁ JOB 9, 9, where עֹשֶׂה = עָשָׂה from עָשָׂה = עָשׁ *to bring together, to collect*) *n. p. m.* NEH. 10, 21.

מָגַר I. (*part. pass. m.* מָגוּר) *trans.* 1. *to stretch* or *extend to*, like מָגַן (which see), cogn. in sense with שָׁלַח, שָׁלַד, hence *to hand over, to give up, abandon*, מָגוּר *given up*, Ez. 21, 17 *given up to the sword with my people.* — 2. *to precipitate, to make fall, to cast down, to push* or *drive away*; comp. Syr. ܡܓܪ intr. to precipitate, to fall. Deriv. מָגוֹר 2 and the proper name מִגְרוֹן.

Pih. מִגֵּר *to cast down*, לָאָרֶץ *to the earth* Ps. 89, 45, like הִשְׁלִיךְ.

מָגַר II. (not used) *tr. to keep*, corn, prop. *to bring together, to collect, to heap together*, identical in its organic root מ־גר with that in אֲ־גַר, Aram. ר־גר, ז־גר; comp. גּוּר I., גָּר II.; Ar. مكر (II.) the same. Deriv. perhaps מָגוּר 4, מְגוּרָה 2. and מַמְגֵרָה.

מָגַר (Peal not used) *Aram. tr.* same as Hebr. מָגַר I. *to overthrow, to destroy.*

Pah. מַגֵּר (*fut.* יְמַגֵּר) the same EZR. 6, 12.

מְגֵרָה (from מְגֹרָה from גָּרַר II., identical with the Arab. جَرَّ, Syr. ܓܪ) *fem.* prop. something separating, cutting off, hence *a saw* 2 SAM. 12, 31; 1 KINGS 7, 9.

מַגְרוֹן (*landslip*) *n. p.* of a city in Benjamin near Gibeah 1 SAM. 14, 2 (incorrectly read by the LXX מַגְדִּוֹן), where the main road from עַיָּא or עַיַּת to מִכְמָשׁ passed Is. 10, 28.

מִגְרָעָה (*pl.* מִגְרָעוֹת; from גָּרַע I.) *f. a ledge, a rest*, 1 KINGS 6, 6.

מֶגֶרְפָּה (*plur.* with *suff.* מֶגְרְפֹתֵיהֶם, from גָּרַף 3) *f. a piece of earth torn off, a clod*, i. e. on all sides by furrows Jo. 1, 17 (*Ibn Ganâch, Tanchum, Kimchi, Ibn Esra*); comp. Arab. جُرْف a piece of earth torn off. The Targ., Syr. and Arab. explain מֶ here as the appellation of an instrument; which is unsuitable.

מִגְרָשׁ (*constr.* מִגְרַשׁ, with *suff.* מִגְרָשָׁהּ; *plur.* מִגְרָשִׁים, *constr.* מִגְרְשֵׁי, with *suff.* מִגְרְשֵׁיהֶם, מִגְרְשֵׁיהָ; on the contrary, the *plur.* מִגְרָשׁוֹת should be derived from מִגְרָשֶׁת) *m.* 1. (from גָּרַשׁ II. = יָרַשׁ II.) prop. what belongs to a possession generally, what is gained; spec. *the precincts* (*belonging to a city*) JOSH. ch. 21, 1 CHR. ch. 6, the area which surrounded a city, set apart for pasture or other purposes, extending 2000 ells on all sides, and described in NUM. 35, 2-5; different from מוֹשָׁב Ez. 48, 15. Sometimes this area was inhabited 2 CHR. 31, 19. The full expression was מִ הָעִיר NUM. 35, 4 5 or מִ לָּעִיר Ez. 48, 17; and a city that had such an open place was called עִיר מִ 1 CHR. 13, 2. — 2. *an open place*, e. g. around the sanctuary Ez. 45, 2, i. e. the area belonging to that edifice. — 3. same as גֶּרֶשׁ (DEUT. 33, 14; comp. מִשְׁחַר = צֶאֱצָר, שָׁחַר = מֵצַר) *produce, fruit*, Ez. 36, 5 *in order to plunder its* (the land's) *produce.* (לָמַעַן is also construed with לְ of the infin. constr. in Ez. 21, 20, and בְּ is the infin. constr. like צָר JOB 7, 11, שַׁד JER. 5, 26, without being *intr.* on that account.)

מִגְרֶשֶׁת (from גָּרַשׁ II.; *pl.* מִגְרָשׁוֹת

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for מִגְרָשׁוֹת) *f. district*, *suburbs*, of the sea, i. e. *the coast*, which is looked upon as the suburbs of the sea, Ez. 27, 28 *the coasts shall quake*, = יִרְעֲשׁוּ הָאִיִּים 26, 15 (because מִגְרָשׁוֹת is ident. with אִיִּים it is construed with the masc.).

מַד (from מָדַד, with *suff.* מַדּוֹ; *plur.* מַדִּים, with *suff.* מַדָּיו) *m.* prop. *extension*, *spreading*, but only concrete *an upper garment* 1 Sam. 4, 12, especially *a military coat* (plur. 1 Sam. 17, 38 39; 18, 4), over which the sword was girt on, but rarely under it intentionally Judges 3, 16; the LXX have μανδύας = χλαμύς. Figur. Ps. 109, 18, i. e. to be wholly covered with it, comp. verse 19.

מֵד (from מָדַד after the form צֵל; according to the Targ. and *Kimchi* מִדּוֹ is an old construct state like חַיְתוֹ, with *suff.* מִדּוֹ; *plur.* מִדִּין = מִדִּים, with *suff.* מִדַּיִךְ) *m.* 1. same as מַד (which see) *a military coat*, 2 Sam. 20, 8 *he was girt about with his military coat as his upper garment* (where מִדּוֹ is accusat. as always after חָגוּר, and לְבוּשׁ is in apposition, so that it is not necessary to read מֶדֶו); *an upper sacerdotal coat*, מִדּוֹ בַד Lev. 6, 3 (בַּד accus. of the material), but here the Targ. and *Kimchi* take מִדּוֹ as an old constr. state; *an upper garment* in whose folds something was measured (see Ruth 3, 15), Jer. 13, 25 *portion* (מְנָת is the constr. state Ps. 11, 6, before Makkeph מְנַת־) *of thy upper garment*, comp. שִׁלֵּם אֶל־חֵיק 65, 6. — 2. *a carpet*, *a covering*, prop. anything spread out, on which one sits in the East, Judges 5, 10 *who sit there on carpets* (Peshito), denoting, with the riders before and those going after, *all* (sitting on מִדִּין is to be taken as sitting upon מִטָּה כְבוּדָּה Ez. 23, 41). The combination of the word with דּוּן to judge (Targ., LXX, Vulg.) or its identification with אֹרַח (Masora), or the explanation *saddle* (*Ewald*), are to be rejected. מִדִּין a proper name Josh. 15, 61 which see; מִדָּה Job 11, 9 see מִדָּה.

מָדָאָה see מָדַי.

מַדְבַּח (*def.* מַדְבְּחָא) *Aram. m. an altar* Ezr. 7, 17, from דְּבַח = Hebr. זָבַח.

מִדְבָּר (with *a* of motion מִדְבָּרָה, *constr.* מִדְבַּר, with *a* of motion מִדְבָּרָה, with *suff.* מִדְבָּרָהּ; without a *plur.*) *m.* 1. (from דָּבַר 2) *pasture*, *pasture land*, i. e. a plain where grass plots (נָאוֹת) are Jer. 9, 9; 23, 10; Jo. 1, 19; 2, 22; Ps. 65, 13; 78, 52, which is sometimes dried up from the continual want of rain; then *a steppe*, i. e. a plain without forests, and little built upon, into which oxen were driven (the מ is there מ loci), contrasted with כַּרְמֶל Is. 32, 15, but also identified with the wild Lebanon 29, 17; Josh. 1, 4; sometimes opposed to אֲגַם מַיִם Is. 41, 18, נְהָרוֹת 50, 2, Ps. 107, 33, מַיִם Is. 35, 6, because a steppe is usually waterless. — 2. *a dry*, *sterile wilderness*, same as צִיָּה Is. 35, 1 and 41, 18, יְשִׁימוֹן 43, 19, where קוֹצִים and בַּרְקָנִים Judges 8, 7, עֲרוֹעֵר Jer. 48, 6, wild grapes Hos. 9, 10 grow, and where קָאַת Ps. 102, 7, פְּרָאִים Job 24, 5, Jer. 2, 24, תַּנּוֹת Mal. 1, 3, יְעֵנִים Lament. 4, 3 lodge; then *a desert* generally, an uninhabited Job 38, 26, forsaken place Is. 27, 10; also employed in comparisons Jer. 2, 31; Jo. 4, 19. With the article it denotes either the desert lying next to the speaker (Song of Sol. 3, 6; 8, 5), or the well-known Arabian desert, where the Israelites abode (Gen. 14, 6; 16, 7; Ex. 3, 1; Deut. 11, 24) and to which the poets and seers often revert (Deut. 32, 10; Ez. 20, 13; Hos. 13, 5; Am. 2, 10), or the wilderness about Petra Is. 16, 1; comp. *Strabo* 16. p. 779. — Special designations of such steppes occur: a) מִ׳ יְהוּדָה *the wilderness of Judah*, the eastern slope of the mountains of Judah towards the Dead Sea Josh. 15, 61 62, and also in the south of the mountains Judges 1, 16. b) מִ׳ יְרוּאֵל see יְרוּאֵל. c) מִ׳ שׁוּר see שׁוּר. d) מִ׳ סִין see סִין. e) מִ׳ סִינַי see סִינַי. f) מִ׳ פָּארָן see פָּארָן. g) מִ׳ צִן see צִן. h) מִ׳ זִיף see זִיף. i) מִ׳ מָעוֹן see מָעוֹן. k) מִ׳ גִּבְעוֹן see גִּבְעוֹן. l) מִ׳ עֵין גְּדִי see עֵין גְּדִי. m) מִ׳ תְּקוֹעַ see תְּקוֹעַ. n) מִ׳ קָדֵשׁ see קָדֵשׁ. o) מִ׳ קְדֵמוֹת see קְדֵמוֹת. p) מִ׳ יָם *the desert of the sea* Is. 21, 1,

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i. e. Babylonia, which lay upon the Euphrates, and was a plain. q) מִדְבְּרֵי הָעַמִּים, *the wilderness of the peoples* Ez. 20, 35, i. e. the great desert which separates Babylonia from the coast-lands of the Mediterranean Sea. r) מִדְבַּר שָׁבַע see בְּאֵר שָׁבַע. s) מִדְבַּר אֱדוֹם 2 Kings 3, 8 is the wilderness between mount שֵׂעִיר and the south point of the Dead Sea. — 2. (formed from דָּבַר I. viz. the Pihel דִּבֵּר, like מְסַפֵּר Judges 7, 15 from סִפֵּר, מְשַׁלַּח Is. 7, 25 from שִׁלַּח; with *suff.* מִדַּבְּרִי) *the organ of speech*, Song of Sol. 4, 3, by which the Hebrews understand *the palate* (5, 16; Job 31, 30; Prov. 5, 3). — 3. same as דָּבָר with the meaning *concern*, *circumstance*, Deut. 1, 31 *and with respect to the circumstance that thou hast seen.*

מִדְבָּרֹת (*pl.* with *suff.* מִדְבְּרֹתֵיהֶ, for which מִדַּבְּרֹתֵיהֶ stands in the text; from דָּבַר II.) *f. leading*, *guidance* Deut. 33, 3.

מָדַד (used in the resolved form; but we have also מַדְּתִּי, מַדֹּתָם, *inf. constr.* מְדֹד, *fut.* יָמֹד, *apoc.* יָמָד) *tr.* 1. *to stretch*, *to protract*, time (see *Pihel*); *to extend*, *to make roomy*, a house (see מִדָּה); *to stretch* or *spread over*, an upper garment, a carpet (see מֶדֶ, מָדָּ); *to stretch over one*, the body (see *Hithp.*); *to hand over*, *to impart*, works into the bosom Is. 65, 7, i. e. to reward; *to distribute*, *to divide* (see *Pihel*); *to reach out*, as a gift (see מִדָּה); *to stretch out*, *to be erect*, of a long, tall person (see מְדִדִי). The same fundamental signification is also in the Arab. مَدَّ (to extend, to stretch out, to expand, and to be stretched out, to be long), enlarged into مدح, مدح (to extend, to spread out, to be wide). The organic root is identical with that in מָדַד I., מֶדֶ I., Ar. مَدَى; and the organic roots of מָתַד, עָדַד (which see) not only lead to the perception of the root here, but also to its fundamental meaning. — 2. prop. *to stretch out a measuring line* (see *Pihel*), to ascertain the length of a thing; generally *to measure* Num. 35, 5; Ez. 40, 5; *to mete out* the surface (according to its length and breadth) 40, 20; Zech. 2, 6; applied even to hollow measures Ruth 3, 15, to water Is. 65, 7. Deriv. מֶדֶ, מִדָּה, מִמְדָּה, מִמֶּדֶ, and the proper name מִדְיָן.

Nif. נָמַד (*fut.* יִמָּדֵד, *plur.* יִמָּדוּ) *to be meted out*, of the heavens Jer. 31, 37; generally 33, 22; Hos. 2, 1.

Pih. מִדֵּד (according to *Ibn Chajjûg* on Job 7, 4 after the form אִבֵּד, חִזֵּק, נִבֵּל; *fut.* יְמַדֵּד) *to stretch out a measuring line*, *to measure with it*, 2 Sam. 8, 2; *to divide* or *partition*, a district (from סֻכּוֹת to סָכַךְ) Ps. 60, 8; 108, 8; *to extend*, עֶרֶב (the evening), Job 7, 4 *and he* (God) *lengthens out the evening*, i. e. the night appears to pass too slowly (*Saadia*, *Ibn Chajjûg*, *Ibn Chiquitilla*). The acceptation of מִדֵּד here as a noun (*constr.* מִדַּד) from נָדַד (*Jos. Kimchi*, *Rashi*) *flight*, is less suitable.

Poel מוֹדֵד (*fut.* יְמוֹדֵד) *to measure*, with threatening looks Hab. 3, 6 (Vulg., *Kimchi*); better from מוּד II. (= מוּט, Ar. مَادَ) *to totter*, and to be translated: *he appears* (עָמַד) *and makes the earth to quake* (Targ. LXX).

Hithpo. הִתְמוֹדֵד *to stretch oneself*, with עַל of the pers. upon whom 1 Kings 17, 21.

מִדַּד (*constr.* מִדַּד, from נָדַד) *m.* Job 7, 4, see מָדַד *Pih.*

מַדְמֵדָּ see אַדְמוֹדָד.

מְדַדּ *Aram.* same as Hebr. מָדַד.

מָדָה I. (not used) *tr.* same as מָדַד *to extend*, *spread out*, a garment, Arab. مَدَى, also of length, of measuring &c. Deriv. perhaps מָדוֹן, מָדִין and מָדַי.

מָדָה II. (not used) *intr. to be* or *lie in the middle*, Sanskrit *madh*, whence *madhja*, midst, Latin med in med-ius, Gothic mid in midis, old high German mit in miti. In Semitic this stem has only been preserved in the sibilation of the *d*-sound; hence Targ. מְצַע, Syr. ܡܨܥ *to be in the middle;* whence a great variety of derivatives. The stem becomes sibilant in Greek also. Deriv. מָדַי, Gentile מָדַי.

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מִדָּה (from מָדַד; *constr.* מִדַּת, with *suff.* once מִדָּהּ for מִדָּתָהּ Job 11, 9, comp. פִּנָּהּ Prov. 7, 8; *plur.* מִדּוֹת, with *suff.* מִדּוֹתָיו, מִדּוֹתֶיהָ) *f.* 1. *extension*, *length*, Job 11, 9 (figur.); *tallness*, used of the growth of men, as a sign of strength Is. 45, 14; Num. 13, 32; 1 Chr. 11, 23; Ar. مَدِيد a tall person; *dimension*, *width*, of houses Jer. 22, 14 in בֵּית מִדּוֹת; *continuance*, i. e. extent of time Ps. 39, 5; *plur. the wide upper vestment*, of the priest Ps. 133, 2 = מַד. — 2. a measure, with which surfaces or extended bodies were measured Ex. ch. 26; 1 Kings 6, 25; Ez. 40, 10; hence חֶבֶל מִ׳ Zech. 2, 5 *a measuring-line*, קְנֵה הַמִּ׳ Ez. 40, 3 *a measuring-reed*, קַו הַמִּ׳ Jer. 31, 39; generally *a measure* Lev. 19, 35; Job 28, 25. — 3. *gift*, *offering*, *tribute* Neh. 5, 4.

מִדָּה (for מִדָּא; *constr.* מִדַּת; in the resolved form מִנְדָּה, without being derived from נָדָה on that account) *Aram. fem.* same as Hebr. מִדָּה 3, *a money-tribute* Ezr. 4, 20; 6, 8; מִנְדָּה 4, 13; 7, 24; Syr. ܡܕܐܬܐ for Hebr. מַס.

מַדְהֵבָה (from דָּהַב which see) *f.* a word used by way of periphrasis to denote the oppressive king of the Chaldaeans, translated Is. 14, 4 *a scaring away*, *a sudden attack* (see p. 317), *exactress of gold* (*Kimchi*); but it is better to read מַרְהֵבָה (which see) with the Targ., LXX, Aq., Syr., *Saadia* and others; רָהַב standing elsewhere in combination with נָגַשׂ (Is. 3, 5).

מְדָו (after the form קְצָו, חֲגָו, סְתָו; *pl. constr.* מַדְוֵי like קַצְוֵי, חַגְוֵי, with *suff.* מַדְוֵיהֶם; from מָדָה I.) *masc.* prop. expansion, outer covering, hence *an upper garment* 2 Sam. 10, 4; 1 Chr. 19, 4.

מַדְוֶה (from דָּוָה) *m. sickness*, *disease* Deut. 7, 15; 28, 60.

מַדּוּחַ (from נָדַח) *m. expulsion*, *ejection*, i. e. what has ejection for its consequence, as lying prophecy, *seduction*, Lament. 2, 14; comp. Jer. 27, 10 15, hence coupled with מַשְׂאוֹת שָׁוְא; LXX ἐξώσματα, Vulg. *ejectiones*.

מָדוֹן *m.* 1. (either from מָדָה I. after the form חָזוֹן, or from מוּד = מָדָה after the form זָדוֹן, לָצוֹן) *extension*, *length*, hence אִישׁ מָ׳ 2 Sam. 21, 20 K'ri = אִישׁ מִדָּה *a high*, *tall man;* the K'tib is to be read מָדִין. — 2. (from דּוּן with the meaning to quarrel, to dispute, to attack one judicially; *plur.* מְדוֹנִים K'tib Prov. 21, 9 19 &c., which is not to be read מִדְוָנִים) *m. dispute*, *quarrel*, *contention*, Prov. 17, 14; 22, 10, excited or supported by a לֵץ ibid., אִישׁ חֵמָה 15, 18, אִישׁ תַּהְפֻּכוֹת 16, 28, אִישׁ אַף 29, 22, נִרְגָּן 26, 20; *pl. disputes* for *the love of strife* 21, 9, coupled with כַּעַס *wrath* 21, 19, שִׂיחַ *anxiety* 23, 29. Sometimes *an object of strife*, *an apple of discord* Ps. 80, 7. See מְדָן, מִדְיָן. — 3. (*district of the* דָּן, i. e. of the Eshmûn of the Phenicians, see דָּן 3) *n. p.* of a Phenician royal city with the territory belonging to it, in the north of Palestine Josh. 11, 1; 12, 19.

מַדּוּעַ (compounded of the interrogative מָה and דּוּעַ, which is either to be taken, with *Kimchi*, as originating from יָדוּעַ *ground*, *opinion*, *original cause*, or from the *part. pass.* יָדוּעַ *perceived*, *seen;* מָה רָאִיתָ Gen. 20, 10 being also used as an interrogative adverb *why?*) *adv. interr.* 1. *why?* i. e. for what reason? Gen. 26, 27; 40, 7; Josh. 17, 14; 2 Sam. 19, 42, different from לָמָּה (properly for what? i. e. to what purpose?), written מַדּוּעַ once; in an indirect question, *on which account* Ex. 3, 3. — 2. *how!* Job 18, 3 *how are we counted as the beast!* i. e. so senseless; as לָמָּה also is to be taken.

מְדוֹר see מְדֹר.

מְדוּרָה (from דּוּר III. *to pile up*) *f. a pile of wood* Ez. 24, 9, = דּוּר 24, 5.

מְדוּשָׁה see מְדֻשָׁה.

מִדְחֶה (from דָּחָה) *m. overthrow*, *fall*, Prov. 26, 28, comp. דְּחִי.

מַדְחֵפָה (only in *plur.* ־פוֹת) *fem. a*

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push, *a blow*, which leads to overthrow; לְמַדְחֵפֹת Ps.140,12 *with repeated* (many) *strokes*, i. e. always and again, so that he falls; LXX εἰς καταφθοράν, *Vulg.* in interitum.

מָדַי (from מָדָה II. after the form שָׁמַי from שָׁמָה; *the middle land*, of Asia, Polyb. 5, 44 ἡ γὰρ Μηδία κεῖται μὲν περὶ μέσην τὴν Ἀσίαν) *n. p. f.* (Is. 21, 2) *Media*, i. e. the land lying south of the Caspian Sea, bounded on the east by Hyrcania and Parthia, on the south by Persis and Susiana, on the west by Assyria and Armenia, into the cities of which the ten tribes were transported 2 Kings 17, 6; 18, 11; then *the land* is put for *the whole people*, and therefore the pl. masc. Is. 13, 17, belonging to the Japhetic compound people Gen. 10, 2. The Medes, who were a leading power till Cyrus, are adduced as a rude and uncultivated race (comp. *Herod.* 1, 71; *Xen.* Cyrop. 5, 1, 20), and as the chief destroyers of Babylonia Jer. 51, 11 28; Is. 13, 17. It is not till a later period that they are mentioned along with the Persians Jer. 21, 2; Esth. 1, 3. *Gentile* מָדִי Dan. 11, 1.

As to the correct pronunciation of the name, the Median people are termed in a Persian cuneiform inscription *Mâda*, Greek Μαδαῖοι, later Μῆδοι; and as for the derivation, *Wahl* (Asien p. 534) has already that which given here.

מָדַי *Aram. f.* = Hebr. מָדַי Ezr. 6, 2; *Gent.* מָדַי, *def.* מָדָאָה Dan. 6, 1 K'ri, for which the K'tib is מָדָיָא.

מָדִי see מָדַי.

מַדַּי see דַּי and מַה.

מִדַּי see דַּי and מִן.

מִדִּין (*stretch*, *extension*, from מָדַד) *n. p.* of a city in the plain of Judah Josh. 15, 61; on the contrary, מִדִּין Judges 5, 10 belongs to מַד (which see); and the K'tib מדין 2 Sam. 21, 20 is to be read מָדִין.

מָדִין *m.* only in 2 Sam. 21, 20 K'tib, same as מָדוֹן 1.

מִדְיָן *m.* 1. (from the stem דִּין, and in the first instance from דִּין, but with an irregular formation; only *plur.* מִדְיָנִים, *constr.* מִדְיְנֵי) same as מָדוֹן 2. *strife*, *contention* Prov. 18, 18; 19, 13, for which the K'tib usually has מְדוֹנִים 21, 9 19; 23, 29 &c. — 2. *n. p.* of a son of Abraham by Keturah Gen. 25, 2, and also of an Arabian tribe; like the names of the other sons of Keturah, distinct from the Ishmaelites 25, 12-18. When the Midianites spread farther in the neighbourhood of the country east of Jordan (Gen. 37, 35; Num. 25, 14-19; ch. 31; Josh. 13, 21; Judges 8, 24), of Sinai and in Arabia Petraea (Ex. 2, 15; 3, 1; 18, 1; Num. 10, 29), in the vicinity of Edom (1 Kings 11, 18), and as a wandering race pushing on towards more northerly districts, and conducting a caravan-traffic (Gen. 37, 28 36; Is. 60, 6), they became incorporated in a variety of ways with the Ishmaelites, with whom, as with the kindred tribe מְדָן, they became entirely identified Gen. 37, 28 36. The two connected tribes מִדְיָן and מְדָן appear already in *Ptolem.* (6, 7, 2. 27) under the name Μοδιάνα and Μαδιάμα; the former being said to have dwelt on the east coast of the Elanitic gulf, the latter north-east of it. The Arabian geographers are also acquainted with a city *Madyan* five days' journey south of Elath. According to *Edrisi* (see 5 clim. 3) the Midianites dwelt on the shores of lake Culzum, i. e. the gulf of Suez. יוֹם מִ׳ Is. 9, 3 *the day of victory over Midian*, alluding to Judges 7, 8 12; comp. מַכַּת מִ׳ Is. 10, 26. *Gentile* מִדְיָנִי Num. 10, 29, *fem.* ־נִית 25, 15, *pl. m.* ־נִים Gen. 37, 28, for which מְדָנִים also stands 37, 36.

מְדִינָא (*def.* מְדִינְתָּא, *constr.* מְדִינַת; *pl.* מְדִינָן, *def.* מְדִינָתָא; from דִּין) *Aram. f.* same as Hebrew מְדִינָה, of the satrapy of Babylonia Dan. 2, 48 49; 3, 1 12 30; Ezr. 7, 16; of Judea 5, 8, of Media 6, 2; *a district* generally 4, 15.

מְדִינָה (from *Hif.* of דִּין; *pl.* מְדִינוֹת; a late word) *f.* prop. *judgment*, *jurisdiction*, then *a satrapy*, *a province* Esth. 1, 1 22; 3, 12; 4, 3. Those belonging to such province are termed בְּנֵי הַמְּדִינָה

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Ezr. 2, 1; Neh. 7, 6. Also *circle*, used of the twelve circuits, into which Solomon divided the land (1 Kings 4, 7 seq.) Eccles. 2, 8. Afterwards *land* generally, e. g. of עֵילָם Dan. 8, 2, of other lands Ez. 19, 8; *territory*, *locality*, of Palestine Dan. 11, 24. Ar. and Syr. a city.

מְדֹכָה (from דּוּךְ) *f. a mortar* Num. 11, 8.

מַדְמֵן (*a heap*, from דָּמַן) *n. p.* of a city in Moab, to which תִּדֹּמִּי has an assonance Jer. 48, 2; perhaps מַדְמֵנָה is the same Is. 25, 10.

מַדְמַנָּה (same as מַדְמֵנָה) *n. p.* of a city in Judah Josh. 15, 31.

מַדְמֵנָה (*heap*, from דָּמַן) 1. same as דֹּמֶן *dunghill*, Is. 25, 10, perhaps identical with מַדְמֵן. — 2. *n. p.* of a city in Benjamin, near Jerusalem Jer. 10, 31.

מְדָן 1. (from דּוּן, only in *pl.* מְדָנִים out of מְדֹנִים from מָדוֹן) *m. contention*, *strife* Prov. 6, 14; 10, 12; consequently = מִדְיָן 1. — 2. *n. p.* of a son of Abraham by Keturah, the brother of Midian Gen. 25, 2; then of a tribe, which is already identified with מִדְיָן Gen. 37, 36; *Gent. m.* מְדָנִי. See מִדְיָן.

מַדָּע and מַדַּע (from יָדַע; a form of later Hebrew, like the Aram. מַנְדַּע) *m. knowledge*, *intelligence* Dan. 1, 4 17; 2 Chr. 1, 10-12; *thought* Eccles. 10, 20.

מֹדָע see מוֹדָע.

מַדְקָרָה (from דָּקַר, *pl. constr.* מַדְקְרוֹת) *f. piercing*, *wounding* Prov. 12, 18.

מְדָר see מְדֹר.

מְדֹר (with *suff.* ־רֵהּ, ־רָךְ, from דּוּר) *Aram. m. a dwelling*, *abode*, Dan. 4, 22; 5, 21; for which Dan. 2, 11 has מְדָר.

מַדְרֵגָה (from דָּרַג) *fem. what is to be ascended by climbing* (דָּרַךְ = דָּרַג), as *a steep wall*, *a hill like a wall*, *a steep rock*, *a rocky terrace*, *a stair-like height* Song of Sol. 2, 14, parallel סֶלַע; Ez. 38, 20, parall. הַר, חוֹמָה. The Targ., LXX, Vulg., Syr. have translated merely according to the context, since the Aram. דַּרְגָּא, ܕܪܓܐ (a step, stair), Arab. دَرَجَة (ladder) were sufficiently known. The Greek κλῖμαξ is the same; and κλ. Τυρίων is called in the Talmud סֻלְּמָהּ שֶׁל צֹר.

מְדֻרָה (with *suff.* ־רָתָהּ) *f.* 1. (from דּוּר I.) *circle*, Is. 30, 33 *he hath made its circle deep* (behind) *and wide*, i. e. to comprehend numerous sacrifices, conseq. same as the noun דּוּר 1. — 2. *a pile of fuel* Ez. 24, 9, from דּוּר III.

מִדְרָךְ (from דָּרַךְ) *m. a treading-place*, i. e. a place trodden upon Deut. 2, 5; see מַהֲלָךְ.

מִדְרָשׁ (from דָּרַשׁ, *constr.* מִדְרַשׁ) *m.* prop. *inquiry*, *examination*, *interpretation*, hence *a copious description*, an enlargement of a common historical book (דִּבְרֵי הַיָּמִים), including perhaps, tradition. Thus *the Midrash of the prophet Iddo* 2 Chr. 13, 22, *the Midrash of the book of kings* 24, 27, and probably other works of the same kind existed. In no case are מ׳ and סֵפֶר to be identified, though the LXX take the former merely as *a writing*, and in Ar. مِدْرَس means *a book;* comp. Latin *commentarius*.

מְדֻשָּׁה (from דּוּשׁ, with *suff.* ־תִי) *f.* prop. what is threshed, figur. *a down-trodden*, *ill-treated* (people) Is. 21, 10; comp. the same figure in 41, 15; Jer. 51, 33; Mic. 4, 12 13.

מְדָתָא see הַמְּדָתָא.

מָה (the final *a* is mutable and remains prop. only in pause; when there is a closer union of words, the *a* is merely shortened, and the initial consonant that follows, is doubled, as מַה־פִּשְׁעִי Gen. 31, 36. With a small word מָה is written as if they were one, seldom with larger words; but before *h* it is lengthened, e. g. מַזֶּה Ex. 4, 2, מַלָּכֶם Is. 3, 15, מָהֵם Ez. 8, 6, מַתְּלָאָה Mal. 1, 13, מַבָּרִאשׁוֹנָה 1 Chr. 15, 13. In like manner it is מַה before the gutturals ח, ה or ע, as מַה חַטָּאתִי Gen. 31, 36, מַה־הִיא Zech. 5, 6; but in the latter case more frequently מֶה, as מֶה־חָלֶד Ps. 89, 48, מֶה־עֲוֹנִי Gen. 31, 36, מֶה עָשִׂיתָ 4, 10, מֶה חָדֵל Ps. 39, 5, מֶה הָאָדָם Eccles. 2, 12, מֶה־אָנֹכִי.

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Elsewhere מָה remains before words beginning with א, ע and ר, as מָה אֹמַר Ex. 3,13, מָה־רָמוּ Zech. 1, 9, מָה־אֲיָלָה Prov. 30,13, מָה־רָאוּ Esth. 9, 26. מָה also appears in connections which are not close, or when there is a question, as מָה עַל־מָה 2 Kings 1, 7, עַל־מָה Is. 1, 5, Ps. 10, 13, חָכְמַת־מָה Jer. 8, 9, עַד־מָה Ps. 4, 3, בַּמָּה Eccles. 3, 22) *a pronoun interrogative, what?* of things, as מִי is applied to persons, in direct and indirect interrogation, oftenest at the beginning of a sentence and without distinction of gender or number. In its very extensive use we distinguish the following peculiarities: 1. It either expresses a simple, direct question, as מָה אֲדַבֵּר Is. 38,15 *what shall I say?* מַה־שְּׁאֵלָתֵךְ Esth. 5, 6 *what is thy request?* or an indirect, indefinite interrogation, e. g. after the verbs הֲגִיד 1 Kings 14, 3, דִּבֶּר Job 34, 33, רָאָה Num. 13,18, יָדַע Ex. 2, 4, שָׁמַע Judges 7, 11, זָכַר Mic. 6, 5; or it is put where the interrogative force is entirely in the back ground, and the translation may be *that which.* — 2. Conceived of and used as a subst., and standing in relation to impersonal nouns, מָה and מָה is sometimes put after them as a genitive, e. g. חָכְמַת־מָה לָהֶם Jer. 8, 9 *the intelligence of what remains to them?* i. e. of what thing have they knowledge? Sometimes, again, it is supposed to be in the constr. state, so that the noun follows in the genitive, e. g. מַה־בֶּצַע *what of gain?* i. e. what gain is there? Ps. 30,10. — 3. It means *of what kind? of what quality?* whether referring to persons or things, e. g. מַה־תֹּאַרוֹ 1 Sam. 28, 14 *what form is he of?* מַה־הֶעָרִים הָאֵלֶּה 1 Kings 9,13 *what are these cities?* מָה־אֵלֶּה Zech. 1, 9 *of what kind are these?* מָה has this meaning, when it is a first or second accusative Hag. 2, 3; Num. 13, 18. — 4. *what?* in a rejecting, blaming, reproaching sense, so that it forms the transition to a negation, e. g. מַה־תְּרִיבוּן Ex.17,2 *what do ye strive about?* מַה־תְּנַסּוּן ib. *why tempt ye?* and so Ps. 42,12; Job 7, 21; then quite negative, and losing more or less the interrogative power, 1 Kings 12,16 *we have no* (מַה־) *part in David!* parallel לֹא; Job 6,25 *and the reproof proceeding from you cannot* (וּמַה־) *reprove!* 16, 6 *nothing* (מַה־) *goes away from me!* 31, 1 *and I may not* (וּמָה) *look upon a maid* (LXX καὶ οὐ, Vulg. *ut ne*, Syr. ܕܠܐ); Song of Sol. 8, 4 *will not awake!* instead of which in 2, 7 and 3, 5 אִם has this meaning; Prov. 20, 24 *and man, he does not understand his ways!* To this belongs the meaning *what* as an exclamation, Ex. 16, 7 *and what are we!* i. e. we are nothing! In this rejecting, blaming and denying sense of מָה are to be taken many forms of expression, which have obviously proceeded from the usual interrogative one, e. g. מַה־לִּי וְלָךְ Judges 11,12 *what is it between me and thee!* i. e. what have I to do with thee! = I have nothing to do with thee; מַה־לְּךָ וּלְשָׁלוֹם 2 Kings 9,18; so too Jer. 2,18; 23,28; Ps. 50, 16. On the contrary Judges 1, 14, Is. 3,15 and 22,1 do not belong here; though the *what!* is spoken in a reproving, blaming way, it is not so much so as to turn into a denial. With this is also associated the use of מָה as an exclamation of wonder, coupled at the same time with the idea *what kind of*, e. g. מַה־נּוֹרָא Ps. 66, 3 *how fearful!* מַה־טּוּבוֹ Zech. 9, 17 *what is his goodness!* i. e. how good he is. — 5. = *whatever, anything, something*, aliquid, quidquam, in which case it follows, e. g. בַּל־יֵדְעָה־מָּה Prov. 9, 13 *she knows nothing;* וְיִהִי מָה 2 Sam. 18, 22 *whatever there be;* דְּבַר מָה Num. 23, 3 *whatsoever thing;* very seldom prefixed 1 Sam. 20, 10. Here belongs too the signification of מָה in the reduplicated מְאוּמָה (which see). Seldom does מָה appear with the meaning *that which*, i. e. including the relative, Judges 9, 48 *I did what ye saw.* מָה may also be taken in this sense Num. 23, 3 and 1 Sam. 20, 10. But in the later period of the language מַה־שֶּׁ (*that which*) stands instead Eccles. 1, 9; 3, 15; 6, 10, like the Aram. מָא דְ. — 6. with a wider extent of the interrogative power, a) *why, wherefore*, interchanged with לָמָּה Ex. 14, 15, מַה־תִּצְעַק

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why criest thou? as also the Latin *quid*, Greek *τί;* b) *how much*, Job 6, 25 *how very eloquent!* 26, 2 *how well hast thou advised!* c) *in what way, quomodo*, Gen. 44, 16 *how shall we justify ourselves!* d) *if* Ps. 39, 5.

Coupled with prepositions two kinds of the latter are to be distinguished: a) such as attach themselves very closely to the interrogative vocable and in consequence double the initial מ, whence they are uttered with *a*. To these belong בְּ and כְּ, as בַּמָּה, בַּמֶּה, בַּמָּה, כַּמָּה, כַּמֶּה. b) such as are coupled with it only externally, including עַד and עַל, as עַד־מָה, עַל־מָה; then also בְּ, כְּ, לְ, so far as they are not closely attached. The union of מָה with the preposition לְ forms an exception, where the *ā* (Kametz) prefers to remain, as frequently elsewhere (comp. לָמָּה, לָלֶכֶן, לָעַד, לָנֶצַח, לָרֹב &c.), but where, as in the case of בְּ and כְּ the *m* is doubled, and the last syllable becomes accentless by abridgment; viz. לָמָּה, from which nothing but unimportant deviations occur. Such compounds are: 1. בַּמָּה *whereon* Gen. 15, 8, *how so* Mal. 1, 2, *whereby* 1 Kings 22, 21, *wherewith* Mic. 6, 6, *by what means* Judges 6, 15. Before gutturals בַּמֶּה stands in a great variety of senses, as *on what account* 2 Chr. 7, 21, *at what* Judges 16, 5, *for nothing* Is. 2, 22, according to the meanings of the separate constituents. — 2. כַּמָּה prop. *as what? for what? how great?* used to express extent in space, time, number, or for repetition, as *how wide? how great?* Zech. 2, 6, *how often?* in the sense of *not often! seldom!* (see מָה) Job 21, 17, *how many?* 13, 23, *how often?* Ps. 78, 40, *how long* 35, 17, also renouncing the interrogative element Zech. 7, 3 *much*. For כַּמָּה, כַּמֶּה is sometimes used 2 Chr. 18, 15. — 3. לָמָּה (exceptionally לָמָּה, with the accent on the last syllable and without Dagesh, only in Ps. 42, 10 and 43, 2, and when the following word begins with א, ח and ע, as well as before the name יְהוָה pronounced אֲדֹנָי, except 2 Sam. 2, 22; 14, 31; Ps. 49, 6; Jer. 15, 18; three times לָמָּה 1 Sam. 1, 8, once לָמָּה Job 7, 20) denotes a) *wherefore?* when the object is asked after, *to what purpose?* generally in urgent inquiries Gen. 12, 18; Ex. 5, 15; Ruth 1, 11; b) *why?* when the cause is inquired into, qua de causa? Gen. 4, 6; 12, 18; 44, 7; Ex. 2, 13; c) *wherefore?* equivalent to a denial, Gen. 27, 46 *for what purpose is my life!* i. e. I need not live; Ps. 49, 6 *wherefore should I fear!* i. e. I will not be afraid; d) *why, on what account*, i. e. for what end, after יָדַע without the interrogative idea 1 Sam. 6, 3; Dan. 10, 20; e) *for what?* with the additional idea of vanity and uselessness Ps. 2, 1; Is. 55, 2; Eccles. 2, 15; Jer. 6, 20; of dehortation 2 Sam. 19, 12; Prov. 5, 20; of prohibition, of hindering Ex. 5, 4; 2 Sam. 15, 19; which passes over to the additional idea of a negation, i. e. *whereto = so that not* 1 Sam. 19, 17; Jo. 2, 17; 2 Chr. 25, 16. In the later period of the language, therefore, לָמָּה means exactly *that not*, or *lest*, ne, ne forte (LXX ἵνα μή, μή ποτε also Gen. 27, 45 and 2 Chr. 25, 16), Eccles. 5, 5 *lest he be angry*, 7, 16 17, Neh. 6, 3, 2 Chr. 32, 4, Gen. 47, 15 19, as also the Aram. לְמָא, כְּמָא, דִּי לְמָא Ezr. 7, 23. To these meanings of לָמָּה again belong its compounds with other particles, as אֲשֶׁר לָמָּה Dan. 1, 10 *for why?* i. e. *lest*, almost = פֶּן, for which שֶׁלָּמָּה occurs in Song of Sol. 1, 7; לָמָּה־זֶּה *for what purpose then?* Gen. 25, 22, Num. 11, 20, *why then?* Gen. 18, 13, *wherefore then?* 33, 15, and with the additional idea of dehortation, denial &c. Josh. 7, 10; Judges 13, 18; 2 Sam. 18, 22. — 4. עַד־מָה Ps. 74, 9 *till when? till how long? how long?* for which עַד־מָתַי stands in 4, 3; also merely *why* 79, 5; 89, 47; without a question *till when*, i. e. in a short time Num. 24, 22. — 5. עַל־ מָה *upon what?* Job. 38, 6 *for the sake of what? from what ground* 13, 14, *on what account then?* Mal. 2, 14, and without a question Job 10, 2; Esth. 4, 5; there is also עַל־מָה *upon what?* Is. 1, 5 for עַל־מָה. — 6. in looser combination with בְּ, כְּ and לְ, as בַּמָּה שֶׁ־ *in that which* Eccles. 3, 22; כַּמָּה (only Aram.)

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how what! = but how! how great! Dan. 3, 33; לָמָּה, לָמֶה see above; and לְמָה in לְמַבָּרִאשׁוֹנָה 1 Chr. 15, 13, לְמַדַּי 2 Chr. 30, 3, where לְמָה or לְמַה־ signifies *on account of that, for that.*

The interrogative מָה with its abbreviations (מַה, מֶה, מַ־) for the impersonal *what?* is in Ar. مَا, Syr. ܡܳܐ, Babyl. מָה, מָא, which are used as variously. The shortening and unaccenting of its vowel in מְאוּמָה (which see), לָמָּה &c. extends still farther in Arab. and Phenic., inasmuch as كَمْ (Hebr. כַּמָּה), لَمْ (Hebr. לָמָּה), Phenic. לָם also appear there; and a trace of this abridgment may be also in שָׁם from שָׁמָּה, manifestly compounded of מָה and שׁ, as Aram. תַּמָּן still shews, where מָן for מָא is also used as an interrogative. For the abridgments in Aramaean, see under מְאוּמָה. As to its origin, the impersonal interrogative vocable, the socalled neuter, may have been pronounced *mi*, and the personal *me*, *mi:* from *mi* in modern Arabic arose *mîn;* from *ma* or *me* of the old language *mân*, *man*, *men* Ex. 16, 15 מַן, which has been preserved exclusively in Aram. and was also used for מִי (see מַן); from *men* has been formed the Ethiop. neuter *ment* by annexing a *t*, as in extra-Semitic languages. Comp. מִי.

מָה *Aram. pron. interr.* same as Hebr. מָה *what?* Dan. 4, 32, but also *somewhat*, *whatever*, quidquid 2, 22; מַה דִּי *that which*, *whatever* it is *which* 2, 28; Ezr. 7, 18. Its compounds with prepositions are a) כְּמָה *how exceedingly! how!* Dan. 3, 33, Syr. ܟܡܳܐ, b) לְמָה *lest* Ezr. 4, 22, and דִּי לְמָה 7, 23 the same.

מָה (not used) *intr. to flow*, *to run*, deriv. מַי (*constr.* מֵי), like גַּי (*constr.* גֵּי) from גָּה I., דַּי (*constr.* דֵּי) from דָּה II., שַׁי from שָׁה, חַי (*constr.* חֵי after the form דֵּי) from חָה, out of which has come חָיָה; and this noun-formation is also entirely according to the analogy of verbs ending in ־ָה, so that no other verb-stem should be adopted; Ar. مَاةٌ the same, besides مَأَا, and the farther developed مها to pour out, to overflow. Such a stem should also be assumed in the other Semitic languages. The stem מָה appears with a harder final sound in מָג (מוּג) to overflow, to dissolve, מָךְ (מוּךְ), מַק the same, Arab. مَاعَ to dissolve in flowing, مَعَّ to be fluid (perhaps Hebr. מָעָה, and in דָּ־מַע). The Sanskr. mih, Latin mig (in mingere), mej &c. are the same root.

Pih. (redupl.) מִהְמָה the same, whence the noun מַיְמַי, preserved only in the constr. state and with suff., as מֵימַי, מֵימֶיךָ &c.

מַה see מָה.

מַהּ (Kal not used) prop. *tr. to hold off*, *to hold back*, then *intr. to tarry*, *to linger*, Ar. مه, Syr. ܡܗ the same; both which are still preserved in this simple form in the imperative as an exclamation, but in farther use only in the redupl. form مَهْمَهَ to stop, to hinder, *to hold off*, *to withhold.* The organic root, like the fundamental signification, is thus to be put along with מָא (which see), and then with לָא and נָא; as has been explained fully, and with more comparisons, under מָאֵם and מָאֵן. Deriv. the noun מַהּ.

Hithp. (redupl.) הִתְמַהְמַהּ (*imp. pl.* הִתְמַהְמְהוּ) *to linger*, *to tarry* Gen. 19, 16; *to delay* 43, 10, עַד הִתְמַהְמְהָם Judges, 3, 26 *till their delaying*, i. e. as long as their delay continued; *to wait* 19, 8; *to be hesitating*, *undecided*, *keeping back;* hence coupled with תָּמַהּ *to stare*, *to be amazed at*, prop. to stay, to stop Is. 29, 9.

מַהּ *m. tarrying*, only in Ez. 21, 18 כִּי בֹחַן וּמָה לֹא יִהְיֶה *for a proving and a tarrying will not take place;* for וּמָה we should read here וּמַהּ (see בֹּחַן).

מֶה see מָה.

מְהוּמָה (*constr.* ־מַת, ־מֹת) *f.* 1. (from הוּם I.) *confusion*, *complication*, at an outbreak, an attack Deut. 7, 23; 1 Sam. 14,

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20; Zech. 14, 13; *discord*, *disturbance* Deut. 28, 20; Prov. 15, 16; 1 Sam. 5, 9; *consternation*, *amazement* 5, 11; *disorder* (moral), i. e. *lawlessness*, *force* Am. 3, 9; Ez. 22, 5 (synonym רִיב, חָמָס &c. Ps. 55, 10-12). — 2. (from הוּם II.) *the rage* or *storm of war*, of besiegers Is. 22, 5. Ez. 7, 7 יוֹם הַמְּהוּמָה = הַיּוֹם מְהוּמָה (this sort of combination is frequent in Phenic. and vulgar Hebrew) *the day of the tumult of war* (and not the joyous shout of the mountains). It is, therefore, not necessary to read with the LXX קָרֵב הַיּוֹם לֹא בְמְהוּמָה וְלֹא בַחֲבָלִים.

מְהוּמָן (old Persian, moulded together from the Zend. meh *great*, hum = hom, heom, the name of an Ized, and ـָן, the Zend termination -van, out of which -an subsequently arose in Persian; therefore Mehhum-[v]an *belonging to the great Hom*) *n. p. m.* Esth. 1, 10. See הָמָן, הַמְּדָתָא.

מְהֵיטַבְאֵל (*El is a Benefactor*; מְהֵיטַב = מֵטִיב) 1. *n. p. m.* Neh. 6, 10. — 2. *n. p. f.* Gen. 36, 39.

מָהִיר (*constr.* מְהִר; from מָהַר 2. c.) *adj. m. quick*, *prompt*, in a business Prov. 22, 29; *ready*, *swift*, *sure*, in writing, i. e. skilled Ps. 45, 2; Ezr. 7, 6; *experienced in* Is. 16, 5; Syr. ܡܗܝܪ the same.

מָהַל (*part. pass.* מָהוּל) *tr.* same as מָל (מוּל), Aram. מְהַל, *to prune*, hence מָהַל; only fig. *to cut wine*, i. e. to weaken it by mixing water with it, to take from it the fiery and the noble part Is. 1, 22, comp. vinum castrare (*Plin.* H. N. 19, 19, 2), jugulare Falernum (*Martial.* Ep. 1, 28). In Ar. verbs of cutting down, killing, piercing, breaking through &c. (قطب, قتل, شجّ, قطع, حطّ, قتّا) are applied to the mixing of wine; on the contrary, مَهَل is not connected with מָהַל.

מָהַל see the proper name בִּמְהַל.

מַהֲלָךְ (*constr.* מַהֲלַךְ) *m.* 1. *extent in going*, i. e. length and breadth measured according to the step Jon. 3, 3 4, by which the diameter is sometimes given, and sometimes the circumference; *space*, *extent* Ez. 42, 4, for which also אֹרֶךְ (in one ms. מִדָּרָךְ) stands there; whether *the extent* be meant in length (אֹרֶךְ) or breadth (רֹחַב), whether in ells (אַמּוֹת) or days' journeys (יָמִים), is given by something added. — 2. *a journey*, *a walk* Neh. 2, 6.

מַהֲלָךְ (only *pl.* מַהֲלָכִים) *m. a going*, *way*, Zech. 3, 7 *and I give thee ways between them standing here*, i. e. thou shalt have ingress and egress among them. To take it as = מַהֲלִיכִים guides, or to read מַהֲלָכִים, is unnecessary.

מַהֲלַל (*constr.* מְהַלֵּל only in a proper name; from הָלַל I.) *m. praise*, *applause*, *fame*, Prov. 27, 21 *and a man* (is tried) *according to his praise*, i. e. according to what is thought of him.

מַהֲלַלְאֵל (*Praise* or *Splendour is El*) 1. *n. p.* of a patriarch descended from Seth in the antediluvian time Gen. 5, 12, corresponding to מַהֲוִיאֵל 4, 18 of the other writer; as מְתוּשֶׁלַח 5, 21 corresponds to מְתוּשָׁאֵל 4, 18, and יֶרֶד 5, 15 to עִירָד 4, 18. Taking these names as designations of certain deities belonging to old tradition, to which לֶמֶךְ and חֲנוֹךְ decidedly point, מַהֲלַלְאֵל denotes the splendour- or sun-god Apollo; as מְתוּשֶׁלַח does Mars, יֶרֶד the water-god. — 2. *n. p. m.* Neh. 11, 14.

מַהֲלֻמָּה (*pl.* מַהֲלֻמוֹת, from הָלַם II.) *f. a stroke*, Prov. 18, 6.

מַהֲמֹרֶת (*pl.* מַהֲמֹרוֹת, from הָמַר = כָּמַר to weave) *f.* same as מִכְמֹרֶת *a net*, of him that lies in wait Ps. 140, 11. The meaning *flood*, after the Arab. همر to pour out (*Ibn Parchon*), or from הָמַר = חָמַר I. (Ps. 46, 4) *to roar*, *to bubble up*, as well as that of *pit* (Symm., Jerome, *Kimchi* and others) from הָמַר = חָפַר *to dig*, are to be rejected.

מַהְפֵּכָה (*constr.* מַהְפֵּכַת, from הָפַךְ Hif.) *f. overthrow*, *destruction*, *wasting*, Deut. 29, 22, = הַמַּהְפֵּכָה, as a verbal noun

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construed with the accusative Is. 13, 19; Jer. 50, 40.

מַהְפֶּכֶת (from הָפַךְ Hif. *to fence in*, the body; to make crooked, in the form of a cross) *f. stocks*, an instrument of punishment Jer. 20, 2 3, confining the hands and feet of the culprit, with צִינֹק 29, 26 which fastens the neck; בֵּית הַמַּ׳ 2 Chr. 16, 10 *house of the stocks*.

מְהֻקְצָעָה see קָצַע in *Hof.* and the noun מְקֻצְעָה.

מָהַר 1. (Kal not used) *intr. to flow, to run, to flow forth, to flood*, like those which are identical with it, מַר I. (מוּר), מַר I. (מָרַר), Arab. مَارَ to flood, to flow, and like the organic root in נָ־מַר to flow, of water, Arab. نمر; for which reason the verb is closely connected with נָהַר, like מָגַד with נָגַד. — 2. (not used) metaphor. a) *to hasten away, to run forward, to move along;* the corresponding metaphor also taking place in אָזַל I. (comp. נָ־זַל), יָבַל I. (comp. הָבַל to rove, Syr. ܗܒܠ, whence הֶבֶל a proper name, prop. *a nomad*), הָלַךְ (belonging to הֵלֶךְ), רָהַט (which see) &c.; b) *to totter to and fro, to waver, to be in motion*, comp. מָר (מוּר), and אָזַל compared with זַל; c) *to be quick, brisk, alert, experienced*, Arab. مهر. Deriv. מָהִיר, מְהֵרָה, the proper name מַהֲרַי. — 3. (3 *plur.* מָהֲרוּ, *fut.* יִמְהַר, *inf. absol.* מָהֹר) *trans.* prop. *to pour out, to cause to flow*, hence *to give away* (the same metaphor appearing in נָגַר, מָגַר I., מָגַן), *to reach, to hand*, in order to exchange a thing for what is given; therefore *to barter*, a woman for a price (מֹהַר), i. e. *to marry*, Ex. 22, 15; *to exchange*, a god (אַחֵר, as Is. 48, 11 = אֵל אַחֵר) Ps. 16, 4 (*Ibn Melech*), comp. Jer. 2, 11. Deriv. מֹהַר.

Nif. נִמְהַר (*part.* נִמְהָר) *to be hurried, to act precipitately*, Job 5, 13; *to be too hasty, headlong* Is. 32, 4; Hab. 1, 6; *to move hurriedly, vehemently, wildly, lively*, of לֵב, hence *to tremble, to be solicitous* Is. 35, 4; comp. פָּחַד, חָרַד, חָפַז, בָּהַל.

Pih. מִהֵר (*inf. constr.* מַהֵר, *fut.* יְמַהֵר) 1. either a stronger expression of the Kal, idea in signif. 2, *to hasten* 1 Sam. 4, 14, with אֶל Prov. 7, 23 or accusat. of the place *whither* Nah. 2, 6, or *trans.* with accusat. of the object, *to procure quickly* Gen. 18, 6, *to accelerate* Is. 5, 19, *to bring hastily* 1 Kings 22, 9. Intrans. it stands a) in Is. 8, 1 *the booty hastens*, where מַהֵר as an infin. is put for the finite verb, parall. to חָשׁ; and לְ is to be taken as a sign of the superscription, especially since only מַהֵר stands in verse 3; conseq. לָבֹא Gen. 15, 12, לִסְגּוֹר Josh. 2, 5 cannot be at all compared with it. It is still better to take מַהֵר = מְמַהֵר with the Targ., as חָשׁ also may be a participle. b) coupled with other verbs it gives them an adverbial force *quickly, hastily*, either with or without וְ Gen. 45, 9, Judges 9, 48, or whether the verb follows in the infin. with לְ Gen. 18, 7; 41, 32, or לְ is dropped Ex. 2, 18. Deriv. מַהֵר. — 2. *to be very expert, prompt, skilful, intelligent;* joined with other words also, used adverbially Is. 32, 4, parallel בּוּן.

מַהֵר (after the form אַחֵר, probably a part. Pihel, conseq. instead of מְמַהֵר) 1. *adj. m. hastening, quick, rash*, Zeph. 1, 14. — 2. *adv. quickly, hastily*, put after verbs Ex. 32, 8; Deut. 4, 26; 7, 4; Josh. 2, 5; seldom prefixed Ps. 79, 8.

מֹהַר (from מָהַר 3) *m. a gift, a dowry, a marriage-price*, paid to the parents of a bride Gen. 34, 12; Ex. 22, 16; 1 Sam. 18, 26; Greek ἔδνον, Targ. מוּהַר, Syr. ܡܗܪܐ, Arab. مُهْر.

מְהֵרָה (after the form יְרֵשָׁה, הֲרֵגָה) *f. haste, speed*, only *adv. quickly, hastily*, Num. 17, 11; Deut. 11, 17. In almost the same sense בִּמְהֵרָה (*in haste*) *soon* Eccles. 4, 12, עַד־מְהֵרָה Ps. 147, 15, stronger קַל מְהֵרָה Jo. 4, 4, or inverted מְ׳ קַל Is. 5, 26 *in furious haste;* comp. the same idensifiying in פִּתְאֹם לְפֶתַע Is. 30, 13, and לְפֶתַע פִּתְאֹם 29, 5.

מַהֲרַי (*the hasty one*) *n. p. m.* 2 Sam. 23, 28.

מַהֲתַלָּה (only *plur.* מַהֲתַלּוֹת, from

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הֶתֵל) *f. mockery, delusion, jest* Is. 30, 10, parallel חֲלָקוֹת *flatteries.*

מִן I. *a pronoun* = מָה what? (comp. כָּה = כֹּה, אֵיכָכָה, אֵיכֹה; פֹּה, פֹּוֹ = פֹּה in אַיְפֹה 2 KINGS 6, 13 K'ri), only in combination with the prepositions בְּ, כְּ and לְ, adding to them a relative force though it be only remote. a) בְּמוֹ prop. *in that which*, poet. same as בְּ *in, by, with*, as בְּמוֹ־אֹפֶל Ps. 11, 2 *in darkness;* בְּמוֹ מַדְמֵנָה Is. 25, 10 K'ri *in dung;* בְּמוֹ־אֵשׁ 43, 2 *through the fire;* 44, 16 *in fire;* בְּמוֹ־אֶרֶב (go into) *their place of concealment* JOB 37, 8; בְּמוֹ־רֹאשׁ 16, 4 *with the head;* בְּמוֹ־פִי 16, 5 *with the mouth.* For בְּמוֹ = מָה in Is. 25, 10 K'tib and vice versa in JOB 9, 30 K'ri בָּמֶי stands for בְּמוֹ (see מֶי), where we can scarcely think of מֶי (from מִי). — b) לְמוֹ poetically = לְ *at, to, for*, as לְמוֹ־חֵרֶב JOB 27, 14 *for the sword;* 29, 21 לְמוֹ עֲצָתִי *at the counsel;* 38, 40 לְמוֹ־אֶרֶב *for the lying in wait* = לָאֶרֶב; 40, 4 לְמוֹ־פִי *upon my mouth.* In like manner לְמוֹ־ were taken in the proper name לְמוּאֵל as = לְ, as in לְאֵל; but this is still doubtful. — c) כְּמוֹ (not only poetically = כְּ, but also in prose), with ־ as a prevowel (the latter before light suffixes, as כָּמֹנִי, כָּמוֹךָ, כָּמוֹהוּ, כָּמוֹהָ, כָּמוֹנוּ, כָּמוֹכֶם, the former before the heavy ones, as כָּמוֹהֶם, כָּמוֹהֶן, but for which כָּכֶם, כָּהֶם are more frequent) see כְּמוֹ. In all these forms מוֹ is easily perceived to arise out of מָה, since the meaning of מָה is still seen and it is also found in the Arab. بِمَا, كَمَا and Aram. כְּמָא, כְּמָה. כְּמוֹ הַזֶּה Ps. 73, 15 is = כְּמוֹ הַזֶּה sicut haec, talia. — 2. ־מוֹ a poetical suffix-appendage for the original, plural ־ם with verbs, nouns or particles, seldomer ־מוּ Ex. 15, 5, which appended syllable, however, should rather be regarded as a mere cessation of the sound, and has nothing in common with the מוֹ of signif. 1; so also ־מוֹ or with other vowels preceding. This ־מוֹ is seldom used by the poets as a sing., particularly with small words, as לָמוֹ for לוֹ Is. 44, 15; comp. Ps. 11, 7; JOB 22, 2; DEUT. 33, 2. — 3. מִן (after the form בִּזֶּה, מִלָּא, since the root here is מָנָה) same as מַי *water*, prop. the flowing, metaphor. *seed, seed-efflux;* like מַי Is. 48, 1, Arab. ماء (Kor. 86, 5), Pers. آب (water and seed). On the form comp. the Targ. מַיָּא, מָוֵי, מָוֵ (water), Phenic. מֹ the same, hence מוֹ שׁוֹקָר (שׁוֹקָר = שָׁקַר) My-socar-as (= אַכְזֵב מַי) proper name of a Tingitane harbour; fem. מוֹת in numerous name-formations. It was after this meaning of מוֹ "seed" that the author of GEN. 19, 37 explained the name מוֹאָב, though it should be derived from יָאַב.

מוֹאָב (according to GEN. 19, 37 either from מוֹ = מַי, and אָב, *semen of the father*, i. e. begotten by his own father, or = מֵאָבִינוּ with the same meaning as has in 19, 32 34; but it is probable that it was originally = מוּאָב *a wished for, longed for one*, from יָאַב) 1. *n. p.* of a son of Lot's GEN. 19, 37, then of a people called after him, *the Moabites*, sometimes masc. NUM. 22, 3, 2 KINGS 1, 1, JER. 48, 11 13, sometimes fem. JUDGES 3, 30, 2 SAM. 8, 2, also coupled with the plur. as a people 2 KINGS 3, 21 22. The Moabites accordingly came from Aram GEN. 19, 37 seq., and settled down at a later period on the east side of the Dead Sea and the Jordan, after they drove out the original inhabitants, the אֵימִים, DEUT. 2, 11. — 2. *n. p.* of the land of Moab NUM. 21, 13 26, JUDGES 11, 18, fully מוֹאַב שְׂדֵה (RUTH 1, 1 2 6 22; 2, 6; 4, 3) or אֶרֶץ מוֹאָב DEUT. 1, 5; 28, 69; 32, 49; 34, 5. Numerous passages of the Old Test., which have been collected in special works and treatises, give an account of the geographical extent or limitation of the Moabite territory, its religion, political history and relation to the Jewish people. *Gentile m.* מוֹאָבִי DEUT. 23, 4; NEH. 13, 1; *fem.* מוֹאֲבִיָּה RUTH 1, 22 and 2, 2, or מוֹאֲבִית 2 CHR. 24, 26; *pl. fem.* מוֹאֲבִיּוֹת 1 KINGS 11, 1.

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מוֹאָל only in Neh. 12, 38 K'tib, see מוֹל.

מוֹבָא (from בּוֹא) *m. entrance* Ez. 43, 11 same as מָבוֹא 42, 9; and here as in the K'ri 2 Sam. 3, 25 it is used merely on account of its similarity to מוֹצָא, like מוּצָא (= מוֹצָא which see) once even Ez. 47, 8 (from צוּא = צָיָא, צָיָה) = מָצוֹא.

מוּג or מֻג (*plur.* מֻגִּים, an Indian word, occurring only with the article אַל־, because it came to the Hebrews through the Arabians) *m.* the name of an Indian costly wood (*Kimchi*), fetched from Ophir 1 Kings 10, 11 12, probably the genuine *Sandel-wood*, which is called mocha, mochâta in Sanskrit; sometimes transposed גּוּמִּים, and mentioned *inexactly* as a wood growing on Lebanon with cedars and cypresses 2 Chr. 2, 7.

מוּג I. (i. e. מָג, not used) *intr. to be great, mighty, rich*, comp. Sanskrit mah = magh, whence magha (in the Vedas) *power, riches;* old Persian mag the same, hence maga *might, force* (in a religious aspect), magava (an adjective form from it) = Sanskrit maghavan (in the Vedas) *a powerful one*, old Persian magu-s, the designation of a class of the servants of Ormuzd. Accordingly the stem mag appears to be connected with mah *to grow, to become large*, and with the Indo-Germanic mag *to be able, to have the power* (see מָג). Deriv. מָג.

מוּג II. (*inf. constr.* מוּג; *fut.* יָמוּג, *apoc.* יָמוֹג, with *suff.* תְּמוּגֵנוּ) 1. *intr. to melt, to dissolve*, figurat. *to tremble, to faint from fear*, of לֵב Ez. 21, 20, *to shake, to quake*, of אֶרֶץ Am. 9, 5; Ps. 46, 7; the same figure appearing in מָסַס, Ar. ماب. — 2. *tr. to cause to flow*, i. e. *to cause to faint* or *despond* Is. 64, 6, like מָסַס 10, 18; but we may conjecture that תְּמוּגֵנוּ stands there for תְּמוֹגְגֵנוּ, and consequently it belongs to Pihel. The organic root מָג is closely connected with מָה, מָע, מָק, Arab. ماع &c.

Nif. נָמוֹג (נָמֹגוּ; *part. pl.* נְמֹגִים) figur. *to tremble, to quake, to totter to and fro, to dissolve*, of הָמוֹן = מַחֲנֶה 1 Sam. 14, 16, of הֵיכָל Nah. 2, 7, *to tremble, to be afraid* Is. 14, 31; Ex. 15, 15.

Pih. מוֹגֵג (*fut.* יְמוֹגֵג) *to cause to flow, to melt, to dissolve*, e. g. the clods by רְבִיבִים Ps. 65, 11; figur. Job 30, 22 *and the stormy wind dissolves me* (תְּשֻׁוָה K'tib = תְּשֻׁאָה 36, 29, hence the parallel is רוּחַ; and תְּשֻׁיָה K'ri is the same).

Hithp. הִתְמוֹגֵג (*fut.* יִתְמוֹגֵג) *to dissolve, to perish* Ps. 107, 26; metaph. *to quake, to tremble, to shake* Am. 9, 13.

מוּד I. (Kal not used) *intr. to move to and fro, to be agitated*, connected in its organic root מָד with מָט I. (מוּט), מָעַד, Ar. مَادَ, مَاطَ &c., then with נָד, נָט, נַד.

Pih. מוֹדֵד (*fut.* יְמוֹדֵד) *to cause to shake, to make tremble* Hab. 3, 6 (Targ., LXX).

מוּד II. (not used) *intr. to stretch, to extend*, in space or time, same as מָדַד; deriv. מָדוֹן, תָּמִיד.

מוֹדָע or מֹדָע (an abstract noun formed from יָדַע I. with מ; *constr.* מוֹדַע also before לְ) *m. acquaintance, relationship*, contr. *an acquaintance, a friend*, Prov. 7, 4; Ruth 2, 1 K'ri, where the K'tib has מְיֻדָּע.

מוֹדַעַת (or מֹדַעַת) *fem.* 1. the same Ruth 3, 2. — 2. *knowledge* Is. 12, 5 K'ri, where the K'tib is מֵידַעַת after the form מֵיפַעַת (from יָפַע).

מוּט I. (*inf. absol.* and *constr.* מוֹט, *fut.* יָמוּט, *part. m.* מָט) 1. *intr.* same as מוּד I., נוּט, נוּד *to waver, to move to and fro*, of רֶגֶל Ps. 38, 17 and 94, 18, to fall; *to tremble, to quake*, of הָרִים 46, 3, אֶרֶץ Is. 24, 19, מַמְלָכוֹת Ps. 46, 7, גְּבָעוֹת Is. 54, 10. Derivat. מוֹט 1. — 2. *to incline, to sink*, figurat. *to be reduced in circumstances* Lev. 25, 35; metaphor. *not to stand firm, to be changeable.* — 3. (not used) *trans. to incline, to bend, to make crooked, to turn aside*, like the Ar. مَاطَ, connected in its organic root מָט with that in נָט־ה. Deriv. מֻטָּה (from מוּטָה) Ez. 9, 9 and מוֹטָה Is. 58, 9.

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Nif. נָמוֹט (*fut.* יִמּוֹט) *to totter*, of the steps Prov. 10, 30, Ps. 17, 5, *to fall*, *to stumble* 10, 6; 30, 7; with a negative, *to stand firm* 125, 1; Is. 40, 20; *to tremble*, *to quake* Ps. 82, 5.

Hif. הֵמִיט (*fut.* יָמִיט) *to make totter*, *to precipitate*, with עַל of the person Ps. 55, 4; 140, 11 K'tib.

Hithp. הִתְמוֹטֵט *to be violently shaken* Is. 24, 19; *to totter*, like Kal and Nif.

מוּט II. (not used) *tr.* prop. same as מָעַט I. *to split off*, *to cut off*, of boughs, branches; deriv. מוֹט 2, מוֹטָה 2.

מוֹט (with *suff.* מֹטֵהוּ) *m.* 1. (from מוּט I.) *a tottering*, *stumbling*, *fall* Ps. 121, 3; 66, 9. — 2. (from מוּט II. prop. a bough which is broken off the stem; and בַּד may have the same derivation) *a pole*, for bearing on the shoulder Num. 4, 10 12; 13, 23; metaphor. *the yoke*, of an ox Nah. 1, 13, made of crooked wooden sticks bent round the neck of the heifer. Comp. the etymology of קֶרֶשׁ.

מוֹטָה (*pl.* מוֹטוֹת) *f.* 1. (from מוּט I.) *injustice* Is. 58, 6 (parall. רֶשַׁע), 58, 9, conseq. = מֻטֶּה Ez. 9, 9. — 2. (from מוּט II.) *a staff*, metaphor. *yoke* Jer. 28, 10 12, fully מ׳ עֹל Lev. 26, 13, Ez. 34, 27, made of עֵץ Jer. 28, 13 or בַּרְזֶל ib.

מוּךְ (*fut.* יָמוּךְ) *intr.* prop. *to be bruised*, *shattered*, *melted*, *dissolved*, partly connected with מָג (מוּג), partly with מַךְ, מַק, מָעַךְ; only fig. *to be reduced*, *to become poor* Lev. 25, 25 35 39 47; Syr. ܡܟܟ the same. It is, therefore, different in its origin from יָרַד.

מוֹל Deut. 1, 1, see מוּל.

מוּל (*perf.* מָל, מַלְתָּה, מָלוּ, מַלְתֶּם; *part. pass.* מוּל; *fut. ap.* וַיָּמָל) *tr.* prop. *to divide*, *to cut off*, *to cut away*, like the Ar. مَعَلَ. The organic root מָל is identical with that in מָהַל, מַל (מָלַל). Only the meaning *to cut off*, spec. the prepuce, *circumcise*, is in use; hence with accus. of the object עָרְלָה Gen. 17, 23, or also of the person 21, 4; Ex. 12, 45; Josh. 5, 4; as a figure of dedication and purification Deut. 10, 16; comp. Ar. طهر to purify and circumcise. Deriv. מוּלָה.

Nif. נָמוֹל (only *inf. abs.* and *c.* הִמּוֹל, *imperat.* הִמּוֹל, *fut.* יִמּוֹל; while the *perf.* and *part.* נִמּוֹל and other forms belong to מָל = מַל) *to be circumcised* Gen. 17, 10 13; 34, 24; *to circumcise oneself* Josh. 5, 8; fig. Jer. 4, 4 *circumcise yourselves unto Jehovah*, i. e. dedicate yourselves to him. See מָלַל.

Hif. הֵמִיל (*fut.* יָמִיל) *to cut off*, *to destroy* Ps. 118, 10-12.

The fundamental signification of the stem, compared with מַל, מָהַל, is not only *to cut away*, *to cut off*, *to circumcise*, but also (like mol-ere, μύλλ-ειν, Pers. mal-īden, German mahl-en) *to bruise*, conterere, since circumcision at first was only a mild exsectio, the destruction of all impurity of the sexual organ. Another fundamental signification of the organic root מל has still been preserved in קָ־מֵל, אָ־מֵל (connected with בל), and another besides in הָ־מַל and נָ־מַל (to נְמָלָה).

מוּל (once מוֹל Deut. 1, 1 and מוֹאֵל or מוֹאָל Neh. 12, 38 K'tib, either from אוּל II. after the form מוֹבָא, or from יָאַל III. which see, and prop. a noun or part. Hof.) *a preposition* 1. *before* (expressing both motion and rest), in conspectu, coram Ex. 18, 19; *close before*, *immediately before* Josh. 19, 46, *at*, *beside* (but at the same time *before*) 18, 18; Deut. 2, 19; 3, 29. — 2. *over against*, i. e. before a thing at a certain distance from it, e regione Deut. 11, 30, 1 Sam. 14, 5, hence מוּל ... אֶל 1 Kings 7, 5 *one over against the other*. In these two meanings מוּל is united with other prepositions, as a) אֶל־מוּל, viz. aa) *before*, *towards* 1 Sam. 17, 30 *and he turned away from him* (and placed himself) *before another*; *close before* (as far as), *close at* (before) Ex. 34, 3, Josh. 22, 11, *as far as before* 9, 1; but the meaning of אֶל disappears here almost entirely. bb) *over against and before* Josh. 8, 33. In order to make *before* still more prominent in this compound, פְּנֵי follows

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Num. 8, 2; Ex. 26, 9; 28, 37; therefore sometimes אֶל־מוּל פָּנִים *before* 28, 25; Lev. 8,9; 2 Sam. 11, 15. b) לְמוֹאָל or לְמוֹאֵל Neh. 12, 38 K'tib (where the K'ri has לְמוּל) *over against.* c) מִמּוּל (with *suff.* מִמֻּלִי) *over against before*, prop. *from before* Numb. 22, 5, *from the front of* 2 Sam. 5, 23; *away from before* Mic. 2, 8 (where it is better, however, to take מִמּוּל in the sense of מֵעַל 3, 2 3); *from the side of* 2 Chr. 4, 10; מִמּוּל פָּנִים Ex. 28, 27 *from before.* d) אֶתְמוּל *over against, against*, Mic. 2, 8 *but against my people*, either according to the analogy of אֶת־פְּנֵי, or entirely for אֶל־מוּל, as also אֶת stands for אֶל in Gen. 49, 25; 2 Sam. 15, 23. e) *Ibn Ganâch* has explained the adverb אִתְּמוֹל 1 Sam. 10, 11, אֶתְמוֹל 4, 7 and אֶתְמוּל Is. 30, 33 out of the vocable מוּל, מוֹל, and conseq. also the word תְּמוֹל abridged from it, regarding it as compounded of אֶת־מוּל (*with* or *at the front*) or אֶת־מוּל (*what has been before, the past*, hence *long ago*), like אֶל־מוּל; but it is more probable, that a stem תָּמַל (which see) should be assumed for it. But as it is apparently formed from מוּל, מוֹל, its meanings may find a place here: aa) *before, long ago*, as if the signification of מוּל were applied to time Is. 30, 33; but commonly bb) *yesterday*, heri 2 Sam. 5, 2, especially when coupled with שִׁלְשֹׁם, *yesterday and the third day* i. e. three days ago 1 Sam. 14, 21; 19, 7. It also appears as an adject. to יוֹם Ps. 90, 4. A shortened form is תְּמוֹל (which see), sometimes opposed to הַיּוֹם (today) 1 Sam. 20, 27, sometimes before its climax שִׁלְשֹׁם 2 Sam. 3, 17, and also for *aforetime, long ago* Gen. 31, 2; Ex. 21, 29.

That a stem תָּמַל should be assumed for אֶתְמוֹל, אֶתְמוּל, אִתְּמוֹל, תְּמוֹל, is shewn by the Ethiopic form t'mâlím (the last *m* is reduplicated as in חספס) and the numerous Aramaean forms. From תָּמַל has arisen a noun תְּמוֹל (after the form סְגוֹר), and with a prosthetic א אֶתְמוֹל; and from the same stem the Targumic אִתְמָל, תְּמָל (*o* changed into *a* as in קָל, אֶת), ܐܬܡܠ, with a vocal termination אִתְמָלִי, תְּמָלִי, ܐܬܡܠܝ are derived. תָּמַל means = שָׂמַל *to veil, to bind about, to knot*, metaphor. partly *to be strong, vigorous* (comp. קָוָה, חוּל, גָּדַל, קָשַׁר &c.), partly with respect to time, *to be long, lasting*, and therefore כָּבַר = אֶתְמוֹל.

מוֹלָדָה (prop. birth, hence *Mylitta*, i. e. dedicated to her; from Hif. of יָלַד) *n. p.* of a city in the south of Judah, afterwards ceded to Simeon Josh. 15, 26; Neh. 11, 26; 1 Chr. 4, 28. מוֹלָדָה or מוֹלֶדֶת is the name of a Babylonian goddess (*Herod.* 1, 199), as well as of a Carthaginian one, symbolising the procreative principle, for which תֹּלֶדֶת *Tylitta* was also said. The city-names מֹלֶדֶת, מְגָר מֹלֶדֶת (Mulitta, Megarmelita) in Libya (*Harduin*, Acta conc. I. p. 1103) confirm the fact that cities were consecrated to the goddess.

מוֹלֶדֶת (with *suff.* מוֹלַדְתִּי; *pl.* מוֹלָדוֹת, with *suff.* מוֹלְדֹתַיִךְ; from יָלַד) *f.* 1. *birth, nativity, origin* Esth. 2, 10, Ez. 16, 3 4, coupled with מְכוּרָה, used also in the pl. like *natales, origines;* אֶרֶץ מ׳ Gen. 11, 28 and 24, 7; or without אֶרֶץ Gen. 12, 1 *fatherland.* — 2. concrete *what is born, child, offspring* Gen. 48, 6; metaphor. *family* Gen. 43, 7, *countrymen* Esth. 8, 6.

מוּלָה *f. circumcision* Ex. 4, 26.

מוֹלִיד (*producer, begetter*) *n. p. m.* 1 Chr. 2, 29.

מוּם (not used) *intr. to be wanting, to be defective*, arising from the reduplication of מָא (from which מָאַם and מָאַן also came). For the true original conception see under מָאַן. Derivative

מוּם (with *suff.* מוּמוֹ; once מאום Dan. 1, 4) *m.* prop. defect, want, same as חֶסֶר, then *a spot, stain, blemish*, i. e. a bodily blemish, of men Lev. 24, 19 20, Song of Sol. 4, 7, Dan. 1, 4, or of animals Lev. 21, 17; 22, 20; *disease* (of leprosy) Job 11, 15; metaphor. morally *stain, spot, blot, disgrace* Prov. 9, 7.

מוּמָה (from יָמָה II. to swear; with *suff.* מוּמָם) *m. an oath*, Deut. 32, 5 *his not-sons* (לֹא־בָנִים) *have violated their oath to him;* comp. Aram. מוּמָא, מוּמְתָא.

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מוּן (i. e. מָן; not used) *tr.* prop. *to cut*, *to separate round about*, cognate in sense בָּרָא; then *to distinguish*, i. e. to make different from other things by preparation. By a usual transference of idea: *to form*, *to make*, *to fashion*, from existing materials, Ar. مَانَ (f. i) *to separate from one another*, *to split*, *to divide*, مَانَ (f. o) and مَأَنَ also *to notch*, *to cut into*, hence مَئِنَّة a sign; *to protect round about*, i. e. to separate or keep off from all contact; conseq. identical in the organic root מָן partly with that in אָ־מַן I., Aram. מְאַן (which see), partly with that in מָנַ־ע. Deriv. מוּנָה (perhaps), מָיִן, תְּמוּנָה.

מוֹנָה (from מְעֹנָה) *f. couch of a wild beast* Ez. 19, 7, where some read אֶל־מֹנוֹתָיו for אַלְמְנוֹתָיו.

מוּנָה (from מוּן) *f. an image*, *an idolatrous image*, prop. a thing formed, Am. 4, 3 *and ye shall cast the idolatrous images on the mountain*. But see הַרְמוֹן.

מוּסַב (from סָבַב) *m. circuit*, *turning* Ez. 41, 7, וְנָסְבָה being found there; but as one rather expects *the being enlarged*, *enlargement*, נֹסְפָה and מוּסַף are to be read, as in 1 Kings 6, 6 the opposite מִגְרָעָה.

מוּסַבָּה (*pl. c.* מוּסַבּוֹת; from סָבַב) *f.* prop. what is capable of being turned about or wound (cognate in sense גָּלִיל), hence *the fold of a door that turns and winds about* Ez. 41, 24, where מוּסַבּוֹת דְּלָתוֹת correspond to the צַלְעֵי הַדֶּלֶת גְּלִילִים of 1 Kings 6, 34.

מוֹסָד (only *pl. c.* מוֹסְדֵי; from יָסַד) *m. foundation*, of the mountains Deut. 32, 22, Ps. 18, 8, of the earth 82, 5; *basis*, of the generations Is. 58, 12.

מוּסָד (*constr.* מוּסַד; from יָסַד) *m. foundation*, *erection* 2 Chr. 8, 16; *a basis* Is. 28, 16, where the accompanying מוּסָּד is the part. Hof.

מוֹסָדָה (only *pl.* מוֹסָדוֹת, *c.* מוֹסְדוֹת; from יָסַד) *f. a foundation* Jer. 51, 26; of heaven 2 Sam. 22, 8, of the world 22, 16, of the earth Is. 40, 21.

מוּסָדָה (from יָסַד) *f.* 1. *appointment*, *decree*, *firm determination*, of chastisement (מַטֶּה) Is. 30, 32. — 2. *foundation*, of a building, *the lower building* Ez. 41, 8 K'ri, where the K'tib reads מֵיסָדוֹת, if it be not better to read מִיְּסֹדוֹת (*from the foundations and towards*).

מוּסָךְ (from סָכַךְ) *m. a covered walk* 2 Kings 16, 18 K'ri, for which the K'tib has מֵיסָךְ.

מוּסַף see מוּסַב.

מוֹסֵר (*pl.* מוֹסְרִים, ־רוֹת; = מֹאסֵר from אָסַר; but see also יָסַר) 1. *m. a fetter* Ps. 2, 3; 107, 14; 116, 16. — 2. (from יָסַר; *place of chastisement*) *n. p.* of a place in the wilderness Num. 33, 30.

מוּסָר (*constr.* מוּסַר, with *suff.* מוּסָרִי, מוּסָרְךָ; from יָסַר) *m.* prop. taming, concrete *a bond*, *fetter* Job 12, 18 (Targ. Vulg.); *chastisement*, of boys Prov. 23, 13, of men by God 3, 11, שֵׁבֶט מ׳ 22, 15 *rod of chastisement;* metaphor. *correction*, *instruction* Job 5, 17; Ps. 50, 17; Jer. 2, 30; *example*, *reproof* Ez. 5, 15, with the genitive of the person who gives it Prov. 1, 8; 4, 1; 15, 5, also absol. 5, 12; 8, 33; 12, 1, once with the genitive הַשְׂכֵּל 1, 3 *for understanding*.

מוֹעָד (*pl.* with *suff.* מוֹעָדָיו; from יָעַד II.) *m. an assembly* (of warriors), *a troop*, Is. 14, 31 *none single in their troops*, i. e. they are crowded thickly together, comp. מוֹעֵד 3.

מוֹעֵד (with *suff.* מוֹעֲדֵנוּ, מוֹעֲדוֹ; *pl.* מוֹעֲדִים, *constr.* ־דֵי, with *suff.* מוֹעֲדֶיהָ, ־דֵיכֶם) *m.* 1. (from יָעַד I.) *a fixed*, *appointed time* Gen. 21, 2; *pl. appointed times*, Jer. 8, 7 *the stork knows its times*, for its passages to and fro; *an epoch of time* Gen. 1, 14; מ׳ קֵץ Dan. 8, 19 *point of time of the end*, i. e. closing time; *a future and definite time* 11, 27 29; *a fixed section of time* 12, 7; *a yearly returning time* Gen. 17, 21; 18, 14; 2 Kings 4, 16; hence *a definite festival-time* Zech. 8, 19, coupled with חַג Ez. 46, 12 and instead of it Lev. 13, 2 4 44, coupled with the

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sabbath and new moon 2 Chr. 8, 13; 31, 3, or instead of them Ps. 104, 19; Neh. 10, 34; יוֹם מוֹעֵד *day of the feast* Hos. 9, 5; 12, 10, also מוֹעֵד alone Lam. 1, 4; 2, 6; metaphor. like חַג *festive offering* 2 Chr. 30, 22; in prophetic style for *a year* Dan. 12, 7, comp. עִדָּן. — 2. *an appointed place* Josh. 8, 14; 1 Sam. 20, 35 compared with 20, 9, as also the Ar. مَوْعِد and the verb יָעַד Jer. 47, 7. — 3. (from יָעַד II.) *a coming together, an assembly*, a) of enemies, *an army* (like מוֹעָד Is. 14, 31) Lament. 1, 15; but better *feast* (comp. 2, 22). b) of the gods, hence הַר מוֹעֵד Is. 14, 13 *the mountain of the gods* of the Babylonians, *Meru* among the Indians, the *Albordsh* of the Zends, supposed to be in the extreme north (יַרְכְּתֵי צָפוֹן), in which Ezekiel (38, 6) puts Togarmah; hence Zion is compared to it Ps. 46, 3. c) of the people, *the congregation* Num. 16, 2, for which עֵדָה occurs elsewhere. d) *a festive gathering* Zeph. 3, 18, hence Jerusalem is called קִרְיַת מ׳ Is. 33, 20, and the tabernacle which continued from Moses till David אֹהֶל מוֹעֵד (Ex. 27, 21; 28, 43; Lev. 1, 1; 4, 4; 1 Kings 8, 4), i. e. *tent of the congregation*, because the people assembled before it at the festival, and because God appeared there to Moses, according to Ex. 25, 22 and Num. 17, 19 (*Saadia*, *Kimchi*); the Targ., Syr. and Arab. have therefore translated *tent of the festive gathering*. e) fig. בֵּית מ׳ *house of assembly* Job 30, 23, i. e. the grave, orcus. — 4. *place of the people's meeting together, festive assembly;* hence מ׳ אֵל Lament. 2, 6, *pl.* מוֹעֲדֵי־אֵל Ps. 74, 8 *temple, synagogue, holy place.* — 5. *establishment, determination*, hence *agreement* Judges 20, 38; *statute, covenant, law*, in which sense the LXX and Vulg. have taken אֹהֶל מוֹעֵד, hence *tabernacle of the covenant, of the law;* מִשְׁכַּן עֵדוּת Num. 9, 15, אֹ׳ הָעֵדוּת 17, 23 and 18, 2 also appearing instead of it. — מוֹעֵד Job 12, 5 belongs to מָעַד.

מוֹעָדָה (*pl.* ־דוֹת; from יָעַד I.) *f.* same as מוֹעֵד *a festival, a festival time* 2 Chr. 8, 13.

מוֹעָדָה (from הוּעַד from יָעַד II.) *f. a refuge, an asylum*, Josh. 20, 9 *cities of refuge*, i. e. free cities; properly a place where one is received, comp. אָסַף; Syr. ܡܥܪܐ refuge, modern Hebrew בֵּית וַעַד.

מוֹעֶדֶת see מָעַד *Puh.*

מוּעָף (as if formed from the Hof. of עוּף II., but merely transposed from מָעוּף) *m. darkness, obscurity*, figur. *misfortune* Is. 8, 23.

מוֹעֵצָה (only *pl.* מוֹעֵצוֹת, with *suff.* מֹעֲצֹתֵיהֶם; from יָעַץ) *f. proposal, counsel*, Ps. 5, 11; *result of counsel* Prov. 1, 31.

מוּעָקָה (from עוּק) *f.* same as עָקָה (Ps. 55, 4) *confinement, distress*, Psalm 66, 11.

מוּפָז *n. p.* of a gold district, coupled with אוּפָז 1 Kings 10, 18, as there is also a מוֹפִר existing with אוֹפִר. See אוּפָז.

מוֹפֵת (with *suff.* מוֹפְתְכֶם; *pl.* מוֹפְתִים, *c.* מוֹפְתֵי, with *suff.* מוֹפְתָיו) *m.* prop. something separated from the usual, distinguished, extraordinary, cogn. in sense פֶּלֶא; hence 1. *a wonder* Ex. 4, 21; 7, 3; 11, 9; with אוֹת Deut. 7, 19. — 2. *a sign*, of a future action, τύπος (Romans 5, 14) 1 Kings 13, 3, like אוֹת; *a type*, of a future thing Ez. 12, 6; 24, 24; Zech. 3, 8; *a miraculous sign*, of the divine protection Ps. 71, 7 or anger Deut. 28, 46.

The word has been derived, sometimes from אָפַת, conseq. = מאֹפֵת (*Gesen.*), sometimes from יָפָה (*Gesen.*) or יָפַע (*Fürst*), conseq. = מוֹפָאֵת, מוֹפַעַת. But the former neither exists nor can it have this meaning; and if it were from the latter, ת must be a feminine termination. It is best, therefore, to adopt for the stem יָפַת (which see) with the meaning *to single out, to distinguish* (with *Ibn Parchon*, *Kimchi* &c.), so that מוֹפֵת (after the form מוֹעֵד, מוֹקֵד) has a verb-basis like פֶּלֶא, Aram. פְּרִישָׁא, פְּרִישׁוּ.

מוּץ (only *part.* מֵץ) *tr. to express, to press out*, what is fluid or hard; *to crush, to bruise, to shatter, to separate, to divide, to pick out*, chaff; fig. *to oppress*, hence מֵץ *oppressor* Is. 16, 4. The stem is

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connected with מָצַ־ה, מַץ (מָצַץ), and in part also with מָחַץ; and the Ar. مَاصَ (to rub in pieces, to crush to pieces), مَازَ (to separate, to divide), Syr. ܡܰܥ (to press out), ܡܳܨ (to suck out), Targ. מָז, are the same root. Deriv. מוֹץ, מִיץ.

מוֹץ, usually מֹץ, *m.* prop. *what is separated* (from the grain), *chaff*, Ps. 1, 4; 35, 5; Is. 29, 5; Zeph. 2, 2; מ׳ הָרִים Is. 17, 13 *chaff of the mountains*, i. e. which is driven about on the mountains. Ar. موص straw.

מוֹצָא (with *suff.* מוֹצָאֲךָ, מוֹצָאוֹ; *pl. constr.* מוֹצָאֵי, with *suff.* מוֹצָאֵיהֶם, מוֹצָאָיו; from יָצָא) *masc.* 1. denoting an action, *going out*, from a place Num. 33, 2, *egress*, *going away* Ez. 12, 4; מוֹצָא וּמָבוֹא 2 Sam. 3, 25 K'tib *the going out and coming in*, i. e. the whole conduct; of the sun, *rising* Ps. 19, 7; *breaking forth*, of שַׁחַר Hos. 6, 3, of בֹּקֶר and עֶרֶב (as a zeugma) Ps. 65, 9; *utterance*, of שְׂפָתַיִם 89, 35, פֶּה Deut. 8, 3, i. e. what goes out of the mouth; *export* 1 Kings 10, 28; *the going forth* of דָּבָר i. e. the divine sentence Dan. 9, 25. — 2. the place whence a thing comes or proceeds, hence *a mine*, from which כֶּסֶף comes Job 28, 1, *a meadow*, where is דֶּשֶׁא 38, 27, *a spring*, where מַיִם is Is. 41, 18; Ps. 107, 33; 2 Chr. 32, 30; place of the sun's rising, *the east* (as a region) Ps. 75, 7, coupled with מַעֲרָב; *place of egress*, of the מִקְדָּשׁ Ez. 44, 5, hence מוֹצָא וּמוֹבָא 43, 11. — 3. (*origin*, *descent*) *n. p. m.* 1 Chr. 2, 46; 8, 36.

מוּצָא (*pl.* מוּצָאִים, transposed from מָצוּא from צוּא = צָוָא, צָיָה) *m. the desert*, Ez. 47, 8 *these waters* (of life) *flow* (יוֹצְאִים) *into the east district* (denoting a locality lying at the Dead Sea) *and fall down over the steppe* (עֲרָבָה, to denote the district round the Dead Sea, which is therefore termed יָם הָעֲרָבָה 2 Kings 14, 25), *and they go into the sea*, *into the sea of deserts* (מוּצָאִים = מָצוּאִים), i. e. into the Salt Sea (ib. vs. 11), *so that the waters become sound* (i. e. drinkable, sweet). מוּצָאִים is intended to have assonance with יוֹצְאִים.

מוֹצָאָה (*plur.* with *suff.* מוֹצָאֹתָיו) *f.* 1. *origin*, *descent* Mic. 5, 1. — 2. *water-closet*, *sewer* (from יָצָא, comp. צֵאָה, צֹאָה) 2 Kings 10, 27 K'ri, where the K'tib has מַחֲרָאָה.

מוּצָק *masc.* 1. (from יָצַק I. and II.) *melted*, *a melted firm mass* Job 38, 38, *firmness*, *thickness*; *a casting* 1 Kings 7, 37, perhaps also 7, 23 33; *metal* Job 37, 18. — 2. (from צוּק) *narrowness*, *embarrassment* 36, 16; 37, 10; opposite to רֹחַב and רֵחַב.

מוּצָקָה (*pl.* ־קוֹת, with *suff.* מֻצַּקְתּוֹ; from יָצַק I.) *fem. a tube*, *a tunnel* Zech. 4, 2; *a casting*, 2 Chr. 4, 3.

מוּצֶקֶת 2 Kings 4, 5 K'ri see יָצַק I.

מוֹצֶקֶת see מוּצָקָה.

מוּק (Kal not used) *intr. to be insipid*, *tasteless*, *contemptible*, *laughable*, *adverse*, Ar. مَاقَ and مَعُكَ the same; the same fundamental signification seeming to lie in the Aram. מָק and ܡܰܟ also. The reduplicated form مَقْمَقَ (to be easy, loose, small, mean) may also belong to this root; on the contrary the Greek μωκ-άω, μωκ-ίζω, should not be brought under the same head.

Hif. הֵמִיק (*fut.* יָמִיק) *to make contemptible*, *laughable*, i. e. *to mock*, *to deride* Ps. 73, 8, Ar. مَاقَ, Aram. מַיֵּק and אֲמִיק (also in derivatives) the same.

מוֹקֵד (from יָקַד; *plur. constr.* מוֹקְדֵי) *m. a burning*, *a conflagration* Is. 33, 14, a figure of judicial punishment; Ps. 102, 4 *a consuming heat*, in the bones.

מוֹקְדָה (from יָקַד) *f. hearth*, of the altar, Lev. 6, 2 [9].

מוֹקֵשׁ (*plur.* מוֹקְשִׁים, *constr.* מוֹקְשֵׁי; from יָקֹשׁ) *m.* 1. prop. anything crooked, bent, hence *a hook*, with which wild beasts are taken, their nose being pierced by it Job 40, 24; *snares* or *nooses* for birds Am. 3, 5, different from פַּח (which see); *a net* Ps. 64, 6; 140, 6, the laying of which is expressed by שׁוּת and טָמַן. — 2. fig. *a snare*, which takes away unexpectedly, hence *snares of death* 2 Sam.

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22, 6; Ps. 18, 6; *snares of the people* Job 34, 30; what misleads, corrupts, brings to ruin Ex. 10, 7; Deut. 7, 16; Prov. 12, 13.

מוֹקְשָׁה (only *pl.* ־שׁוֹת) *f.* the same in a figurative sense Ps. 141, 9.

מוֹר see מֹר.

מוּר (Kal not used) *tr. to change, to alter*, e. g. a crop for seed, requital for a deed; *to exchange* = to sell or buy, comp. Ar. مَارَ (to sell, Syr. ܡܳܪ to buy); מָר is generally identical with מָהַר II., יָ־מַר I. Deriv. תְּמוּרָה.

Nif. נָמַר (*pause* נָמָר, as if from מַר = מָר) usually *to change, to alter oneself*, of רֵיחַ Jer. 48, 11. But as a change of scent is not spoken of here, as נָמַר is the opposite of עָמַד (to continue in a thing, to stick to it) and the form would be irregular, it is better to take נָמַר as a peculiar stem in Kal, meaning *to be spread out* (on all sides), *to evaporate*, comp. Ar. نَمِرَ to be diffused, نَبَرَ (tr.) to spread out a thing, نَمَّ (a shorter form) diffudit odorem.

Hif. הֵמִיר (*inf. constr.* הָמִיר; *fut.* יָמִיר, *apoc.* יָמֵר) *to change, to exchange*, with accus. of the object Lev. 27, 33, *to cause to pass into another hand*, a sort of alienation Ez. 48, 14; *to dispose of*, to other possessors Mic. 2, 4. The thing for which something is exchanged is put with בְּ Lev. 27, 10; Jer. 2, 11; Hos. 4, 7; Ps. 106, 20. Abs. = *to change, to alter oneself*, Ps. 15, 4; *to make perish* 46, 3, like חָלַף 102, 27.

The fundamental signification may be *to pass over*, one thing into another, which is also the ground-meaning in חָלַף; and therefore מָר is connected with מַר I. (מָרַר) which means *transire* in Arabic.

מוֹרָא (with *suff.* מוֹרָאִי, מוֹרַאֲכֶם; *pl.* מוֹרָאִים; from יָרֵא) *m.* 1. *fear, aversion*, Gen. 9, 2 (where the suff. is to be taken objectively as in 16, 5), coupled with פַּחַד Deut. 11, 25; *reverence, high esteem* Mal. 1, 6. — 2. concrete, *object of fear* Is. 8, 12, *of reverence*, i. e. God Is. 8, 13, Ps. 76, 12, comp. Aram. דַּחְלָא; fig. *a miracle*, which excites fear Deut. 4, 34; 26, 8; Jer. 32, 21. The Targ., Aq., Theod., have taken מוֹרָא Ps. 9, 21 K'ri in the same sense; but it is = מוֹרָה (which see).

מוֹרַג (from מָרַג; without a *pl.*) *m. a threshing-sledge* Is. 41, 15 (*Kimchi*), cognate in sense with חָרוּץ (Targ.). For the pl. see under

מוֹרֵג (from מָרַג, only in *pl.* מוֹרִגִּים or מוֹרִיגִים) *m. a threshing-sledge*, tribulum 2 Sam. 24, 22, 1 Chr. 21, 23, identical with חָרוּץ 4. (which see), and different from עֲגָלָה. Ar. نَوْرَج the same, interchanging *n* and *m*.

מוֹרָד (from יָרַד) *m.* 1. *a descent, declivity*, Jer. 48, 5; Mic. 1, 4. — 2. technically: *a sinking, a deepening*, מַעֲשֵׂה מ׳ 1 Kings 7, 29 *deepened work* (Targ.), referring to all the ornaments mentioned in that verse; just as מִקְלָעוֹת 7, 31, פִּתַּח 7, 36 express similar forms of work. To derive it from רָדַד (after the form מוּסָךְ), and to translate it by *overspreading, cover* (in *Kimchi*), is unsuitable in form and matter.

מוֹרָה *f.* 1. (from יָרָה II. and equivalent to תּוֹרָה; comp. מַחֲלִי = תַּחֲ׳, מְבוּסָה = תְּבוּ׳, מְשׁוּבָה = תְּשׁ׳) *a lesson, instruction*, Ps. 9, 21 K'tib (Symm.) *give them a lesson*. According to the LXX and Syr. = מוֹרֶה *teacher, law-giver;* according to the K'ri מוֹרָא *terror, fear*, a meaning adopted by Targ., Aq., Theod., *Ibn Esra, Kimchi*, but which gives too weak a sense. — 2. (from מָרָה II. to cut off, to shear off, = בָּרָה) *m. a razor*, Judges 13, 5, 1 Sam. 1, 11, for which we have תַּעַר Num. 6, 5. *Rashi* has also referred to this head Ps. 9, 21 incorrectly. Notwithstanding the feminine form this מוֹרָה is masc. like דְּאָגָה Prov. 12, 25, דַּעַת 14, 6, אַחֲרִית Job 8, 7, נְחֹשֶׁת Ez. 1, 7, מוֹטָה Jer. 28, 10 &c.; a fact which is to be regarded as an exception.

מוֹרֶה *m.* 1. (*pl.* מוֹרִים; *part. Hif.* of יָרָה I.) same as יוֹרֶה (*pl.* יֹרִים) *a shooter, a slinger, an archer*, 1 Sam. 31, 3, with

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בְּ of the instrument 1 Sam. l. c., omitting the object חִצִּים 1 Chr. 10, 3, prop. in its full form מוֹרִים אֲנָשִׁים בַּקֶּשֶׁת 1 Sam. l. c., because one would otherwise understand *slingers;* once מוֹרְאִים 2 Sam. 11, 24 from יָרָא I. = יָרָה I. Elsewhere merely in a participial meaning 1 Sam. 20, 36. — 2. (*part. Hif.* of יָרָה II.; *pl.* with *suff.* מוֹרַי) *a teacher, master,* i. e. instructor Is. 9, 14; Hab. 2, 18; Prov. 5, 13; 2 Chr. 15, 3; a prophet Is. 30, 20. Elsewhere in a participial meaning merely 2 Kings 17, 28; Prov. 6, 13. — 3. (*part. Kal* of מָרָה same as מָרָא or מָרָא *to be strong, powerful, vigorous*) *a lord, ruler,* prop. powerful, Job 36, 22, LXX *δυναστής,* conseq. = מָרָא or מָר in Biblical Aramaean, or מָרֵי, מָאֲרֵי, מָרָן in the Targ., and so some have also interpreted Ps. 9, 21. To this meaning is also to be referred מְרֹרֹתַיִם Jer. 50, 21 (see מָרַר). — 4. (*part. Hif.* of יָרָה III.) *the early rain,* coupled with בַּלְקוֹשׁ Jo. 2, 23, = יוֹרֶה (Deut. 11, 14), as the LXX and Jerome have already understood it; this meaning is also adopted by some in Ps. 84, 7. — 5. (prop. *part. Hif.* of יָרָה II., hence *teacher,* an epithet of Hercules, who covered pillars with writing, composed holy books &c.) *n. p.* a) of a grove (dedicated to Hercules) or an oak Gen. 12, 6, Deut. 11, 30, identical with the magic oak Judges 9, 37; comp. Gen. 35, 4; Josh. 24, 26; of deities Hab. 2, 18. — b) of a hill in the valley of Jezreel Judges 7, 1. — c) of a dry and barren valley, through which the pilgrims had to march, as well as through the valley of Baca Ps. 84, 7.

מוֹרָט (prop. *part. Puh.* of יָרַט) *adj. m. swift, nimble,* of the bold and warlike Ethiopians Is. 18, 2 7, coupled with מְמֻשָּׁךְ, as חַד is applied to the Chaldeans (Hab. 1, 8); according to others = מְמֹרָט *shining, beautiful,* a quality attributed by *Herodotus* (3, 20. 114) to the Ethiopians.

מוֹרַיָּה 2 Chr. 3, 1, see מֹרִיָּה.

מוֹרָשׁ (*constr.* -רַשׁ; *pl. constr.* -רָשֵׁי, with *suff.* -רָשֵׁיהֶם; from יָרַשׁ II.) *m. a possession, place of abode,* Jer. 14, 23, *plur. possessions* Ob. 17, but where the LXX, Targ. and Jerome read מוֹרָשֵׁיהֶם (from יָרַשׁ I.); fig. *possession of the heart,* i. e. thought, hope, coupled with זִמָּה = מְזִמָּה Job 17, 11, where the LXX taking it from יָרַשׁ II. with the fundamental signification to bind, to attach (whence also רֶשֶׁת), have translated *ἁφὴα, bands.*

מוֹרָשָׁה (from יָרַשׁ II.) *f. possession, property,* Exod. 6, 8; Deut. 33, 4; Ez. 11, 15.

מוֹרֶשֶׁת (from יָרַשׁ II.) *f.* prop. same as מוֹרָשָׁה *possession,* but only *n. p.* of a place in Judea, whence the prophet Micah came; hence the *Gentile m.* מֹרַשְׁתִּי Mic. 1, 1; Jer. 26, 18. As it belonged to the district of Gath, it was named מוֹרֶשֶׁת גַּת Mic. 1, 14. This place still existed in Jerome's time.

מוּשׁ I. (*fut.* יָמוּשׁ) *intr. to give way,* with מִן of the place or person Prov. 17, 13 K'ri, Num. 14, 44, Judges 6, 18, with מֵאֵת Is. 54, 10; *to be torn out from, to be taken from,* of a nail 22, 25; *to totter,* of הָרִים 54, 10; *to be changed,* with מִלְּפָנַי Jer. 31, 36; *to give way* Zech. 14, 4. Derivat. the proper name מוּשִׁי, מִשִּׁי.

The organic root מָשׁ is also found in אֲ־מָשׁ (which see), and may lie too in מָאַס (מוּץ), מָאַס (which see), Arab. مَشَّ, مَصَّ &c.

Hif. הֵמִישׁ (*fut.* יָמִישׁ) 1. *to let remove, to let go,* hence *to cause to cease* or *disappear* Nah. 3, 1; *to remove,* with מִן Mic. 2, 3. Here belongs also Zech. 3, 9, where ה of Hifil is omitted. — 2. *intr.* like Kal Ex. 13, 22, with מִן 33, 11; Is. 46, 7; *to cease* Jer. 17, 8.

מוּשׁ II. (*fut.* אָמוּשׁ) *trans.* same as מָשַׁשׁ (which see), *to touch, to feel* Gen. 27, 21.

Hif. הֵמִישׁ (*fut.* יָמִישׁ) *to touch, to feel,* Judges 16, 26 K'ri; or *intrans.* Ps. 115, 7.

מוֹשָׁב (from יָשַׁב; *constr.* מוֹשַׁב) *m. a seat, a place of sitting* 1 Sam. 20, 18

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25. — 2. *a social circle* of persons, consessus Ps. 1, 1, Ar. مَحْفِل. — 3. *a seat, a dwelling-place* Gen. 27, 39; בֵּית מ׳ *a dwelling-house* Lev. 25, 29. — 4. *a time of abode* Ex. 12, 40. — 5. *dwellers* (people), with accusat. of place 2 Sam. 9, 12. — 6. *dwelling in*, 2 Kings 2, 19; *standing place* Ez. 8, 3.

מוּשִׁי (*the One Withdrawn* from men, viz. Jah is) *n. p. m.* Ex. 6, 19, also written מֻשִׁי 1 Chr. 6, 4; as a *patron. m.* Num. 3, 33; 26, 58.

מוֹשֶׁכֶת (*plur. constr.* מוֹשְׁכוֹת, from מָשַׁךְ to bind, to fetter) *f. a fetter, band*, Job 38, 31 e. g. of Orion, who was supposed to be a fettered giant; Arab. مَسَكَة the same.

מוֹשַׁעַת (from יָשַׁע; only *pl.* מוֹשָׁעוֹת) *f. help, salvation* Ps. 68, 21.

מוּת (*perf.* מֵת, מֵתָה, מַתָּה, מַתִּי, מֵתוּ, מַתְּנוּ; *part. m.* מֵת, *pl.* מֵתִים, *fem.* מֵתָה; *inf. absol.* מוֹת, *constr.* מוּת; *fut.* יָמוּת, יָמֹת, *apoc.* יָמָת) *intr.* prop. *to be stretched, to be extended, to stiffen, to be spread out*, of the limbs, a phenomenon of the expiring body, hence *to die*, of men or animals Ex. 11, 5, Eccles. 9, 4, a natural Gen. 5, 8 or a violent death Ex. 21, 12, Job 1, 19, with בְּ of the instrument or cause, as by the sword Jer. 34, 4, by hunger 11, 22, pestilence 21, 6, by the hand of a person 11, 21, by sickness 2 Chr. 21, 19, by thirst Judges 15, 18; rarely with מִפְּנֵי Jer. 38, 9; metaphor. *to decay*, of trees Job 14, 8, as הִזְקִין is also applied to them; *to be desert* or *waste*, of land Gen. 47, 19, explained by שָׁמַם; Ar. مات the same; *to go down*, of a state Hos. 13, 1 = דַּל מְאֹד Judges 6, 6; *to be destroyed* Am. 2, 2 = נִשְׁמַד Jer. 48, 42; *to chill*, of the לֵב, from fear 1 Sam. 25, 37, opposite חָיָה (Gen. 45, 27); *to die out, to disappear*, חָכְמָה Job 12, 2. The putting of the infin. before the finite verb expresses the certain, the actual Gen. 2, 17; on the contrary, before the fut. Hof. the punishment of death by law is expressed Ex. 21, 12; 22, 18. The infin. constr. with לְ (לָמוּת) is sometimes annexed to verbs in order to give a stronger force to the verb-idea, as חָלָה לָמוּת *he became sick to death* 2 Kings 20, 1, for which 2 Chr. 32, 24 has עַד־לָמוּת; קָצְרָה נַפְשׁוֹ לָמוּת Judges 16, 16 *his soul was impatient to die.* מֵת (cod. Sam. מֵית) a partic. *dying* Gen. 20, 3, *dead* Num. 19, 11; as a noun *a dead man*, also of a female corpse Gen. 23, 4; *plur.* מֵתִים *gods*, hence זִבְחֵי מֵתִים Psalm 106, 28 *sacrifices offered to idols*, comp. Num. 25, 2, opposite of אֵל חַי, and so too Is. 8, 19, where מֵתִים means *gods*, and חַיִּים stands for אֱלֹהִים חַיִּים (Jer. 10, 10); מֵתֵי עוֹלָם Ps. 143, 3 and Lament. 3, 6 *the dead of old*, i. e. those long dead. מְתֵי Is. 5, 13 belongs to מַת. Deriv. מָוֶת, מָמוֹת, תְּמוּתָה.

Pih. מוֹתֵת (*part.* מְמוֹתֵת, *inf. constr.* מוֹתֵת, *fut.* יְמוֹתֵת) *to kill, to slay* Judges 9, 54; 2 Sam. 1, 9 10; 1 Sam. 17, 51; *to bring to death* Ps. 109, 16; figur. Ps. 34, 22.

Hif. הֵמִית (הֵמַתִּי, הֲמִתִּיהָ, הֲמִתֶּם; *part.* מֵמִית, *pl.* מְמִיתִים; *inf. absol.* הָמֵת, *constr.* הָמִית; *fut.* יָמִית, *apoc.* יָמֶת) *to kill, to slay*, with accusat. 2 Sam. 3, 30; *to destroy* Num. 14, 15, Hos. 9, 16, with בְּ of the instrument Is. 14, 30; Hos. 2, 5; 2 Chr. 23, 21; *to bring* or *execute death*, commonly as inflicted by God, and different from הָרַג. מְמִתִים Job 33, 22 *the destroying angels*, executors of the divine purpose, consequently like *the evil angels* of Ps. 78, 49, *the angels of destruction* 1 Chr. 21, 15, without peculiar classes being thought of.

Hof. הוּמַת *to be put to death* 2 Kings 11, 2. יוּמַת connected with the infin. of Kal expresses a legal prescription that one should be put to death Gen. 26, 11; Lev. 20, 2; Num. 15, 35.

As to the fundamental signification of the stem מָת, Arab. مَاتَ, Syr. ܡܳܬ, *the stretching oneself, the becoming stiff, the extending* of the dying one is denoted by it; the organic root being also found in מָת־ה, מָת־ח, מַד, מָד־ה,

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לָת־ח, Sam. נָת־ח (expandit), Arab. مَتَا, مَتَّ, مَتَعَ, مَتَخَ, مَتَحَ &c., as the Greek θαν-εῖν is cognate with τείν-ειν. The same root seems to lie in the Sanskrit mâth, mûth, mith, mêth, mid, mêd *to kill*, Malay mita *to die*, as well as in the numerous forms having *r* inserted in the Sanskrit, Zend, Pehlevi, Persian, Greek, and Latin. According to this view we are able to explain, how גָּוַע (prop. to expire) goes before מָת Gen. 25, 8. Phenic. מָת the same; whence מֻת muth, death, the personified god of the lower world (Sanch. p. 36), *Pluto*.

מָוֶת (lengthened by means of *ah* מָוְתָה, *constr.* מוֹת, with *suff.* מוֹתִי, מוֹתוֹ, מוֹתָם; *pl.* מוֹתִים, *constr.* מוֹתֵי) *m.* prop. *the state of being dead* or *the state of lying dead*, then 1. generally *death*, opposite חַיִּים 2 Sam. 15, 21; figur. Deut. 30, 19, conceived of as sleep and rest in יָשֵׁן הַמָּוֶת Ps. 13, 4 = יָשֵׁן שְׁנַת עוֹלָם Jer. 51, 39; *dying* Num. 35, 25, hence יוֹם הַמָּ׳ Eccles. 7, 1 *the day of death*, מִשְׁפַּט מָ׳ Deut. 19, 6 *the judgment of death*, *the punishment of death*, חֵטְא מָ׳ 22, 26 *a crime that should be punished with death*, *a crime worthy of death*, בֶּן־מָוֶת 1 Sam. 20, 31 or אִישׁ מָ׳ 2 Sam. 19, 29 *a son* or *a man of death*, one that deserves death; *what is deadly*, *death-bringing* Prov. 18, 21; *poison* 2 Kings 4, 40; *unhealthfulness* 2, 21; *pestilence*, *plague* Jer. 15, 2; 18, 21; hence הִקָּבֵר בַּמָּ׳ *to come to the grave by pestilence* Job 27, 15; of a disease, Job 18, 13 *the first-born of death*, i. e. the most terrible sickness (see בְּכוֹר); חִצִּים וָמָוֶת *death-bringing shots* Prov. 26, 18; and so in the greatest variety of applications. — 2. *place of the dead*, *hades*, *orcus*, Prov. 14, 12; 16, 25; for which occur צַלְמָוֶת Job 38, 17, דּוּמָה Ps. 94, 17, שְׁאוֹל Is. 14, 15, בּוֹר 38, 18, τάρταρος 2 Petr. 2, 4; *the under-world*, like אֲבַדּוֹן Job 28, 22, with its שְׁעָרִים 38, 17, חֲדָרִים Prov. 7, 27. — 3. a designation of the highest degree of fearfulness, sorrow, vehemence &c. (comp. עַזָּה כַּמָּוֶת Song of Sol. 8, 6), e. g. אֵימוֹת מָוֶת Ps. 55, 5 *horrible fear;* מְהוּמַת מָוֶת 1 Sam. 5, 11 *fearful tumult*, for which מְהוּמָה גְדוֹלָה מְאֹד stands in 5, 9. — We have still to remark, that though it be incorrect in the ancients, to see the word מָוֶת in בָּמוֹת 2 Sam. 1, 25 (LXX), מַהֲלֻמּוֹת Prov. 18, 6 (LXX), תְּרוּמוֹת 2 Sam. 1, 21 (Theod.), הַשְּׂדֵמוֹת Jer. 31, 40 (Vulg.), עַלְמוּת Ps. 48, 15 (Masora), לָמוֹ Is. 53, 8 = לָמָוֶת (LXX); it is right, on the contrary, to find in בְּמֹתָיו Is. 53, 9 nothing but the plur. מוֹתִים, which is also used elsewhere of a violent putting to death Ez. 28, 10. But לְמוֹתָם Ps. 73, 4 should be separated into לָמוֹ and תָּם, and the latter referred to the following verse. הַמָּוְתָה Ps. 116, 15 has been looked upon as a remnant of the Aramaean definite; but the improbability of such an unhebrew form, the article with it, and the insufficiency of the sense make it likely that the clause is abridged, and that it ran perhaps thus: יָקָר בְּעֵינֵי יי (דַּם יְרֵאָיו וְלֹא יִתֵּן) תְּמוּתָה לַחֲסִידָיו (comp. 72, 14).

מוֹת *Aram. m.* the same Ezr. 7, 26.

מוֹתָר (from יָתַר I.) *m. overplus*, *surplus* Prov. 14, 23 and 21, 5, opposite of מַחֲסוֹר; *preeminence* Eccles. 3, 19.

מִזְבֵּחַ (*constr.* מִזְבַּח, with *suff.* מִזְבְּחִי, מִזְבַּחֲךָ; *pl.* מִזְבְּחוֹת, with *suff.* מִזְבְּחוֹתֶיךָ; from זָבַח) *m. an altar*, Lev. 1, 9, in the widest sense, partly that on which sacrifices were offered in the sanctuary Ex. 30, 28, or that which stood before the temple Ex. 39, 39; partly that on which frankincense was burnt 30, 27; an altar of God 17, 15, or of idolatry Is. 27, 9.

מָזַג (not used) *tr.* 1. *to mix*, wine with water, *to weaken*, and since that act usually takes place when it is poured into the cup, also *to pour in*, identical with מָסַךְ (Ps. 102, 10; Prov. 9, 2). Deriv. מֶזֶג. — 2. *to mix*, spices with wine, *to spice* (Song of Sol. 8, 2) = מָסַךְ (Is. 5, 22; Prov. 33, 30); comp. Pliny H. N. 14, 19.

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The stem is connected with מָסַךְ (which see), Ar. مَزَجَ, Targ. מְזַג, Syr. ܡܙܓ; except that the first signification prevails here.

מֶזֶג *m. mixed wine*, i. e. mixed with water Song of Sol. 7, 3, different from מֶסֶךְ (a spiced mixture); in modern Hebrew a mixed temper.

מָזָה I. (*part. m.* מָזֶה, *constr. pl.* מְזֵי) commonly *tr. to suck out*, identical with מָצָה, מַץ, مَزَّ, مَصَّ, hence מְזֵי רָעָב Deut. 32, 24 *sucking at hunger* (מְזֵי is the part. act. not pass.), gnawing at the hunger-cloth. But it is better to take מָסָה = מָזָה (which see), Targ. מְסָא, Syr. ܡܣܐ, and identical with מָסַס, מָזַז, conseq. *to melt, to dissolve*, with hunger; cognate in sense with מָג, מַק, as the LXX and Vulg. have already understood it. The stem מָתָה in מְתֵי רָעָב Is. 5, 13 may have the same meaning, without any alteration in מְזֵי being necessary.

מָזָה II. (not used) *tr. to bring into the granary, to gather in, to bring into possession, to get in one's power*, conseq. same as מָצָא (Is. 10, 14; Job 31, 25) in its fundamental signification; so that the verb is the basis of the noun מְזָו.

מָזֶה (*constr. pl.* מְזֵי) see מָזָה I.

מִזָּה (if from מָזַז, *terror, fear;* if from נָזָה, *joy, rejoicing*) *n. p. m.* Gen. 36, 13 17.

מֶזֶו either from זָוָה *to be prominent*, prop. to shine afar, after the form מֶכֶס from כָּסָה; or better from מָזָה II. But according to the latter we should probably read מְזָו after the form סְתָו, מְדָו, חֲגָו, קְצָו.

מְזָו (*pl.* מְזָוִים, with *suff.* מְזָוֵינוּ; from מָזָה II. see מֶזֶו) *m. garner*. Ps. 144, 13 *our garners* (LXX) *give out from kind to kind*, i. e. all that is possible.

מְזוּזָה (*constr.* מְזוּזַת, with *suff.* מְזוּזָתָם, *plur.* מְזוּזוֹת; from זוּז III.) *f.* prop. *the projecting*, hence *post*, of a שַׁעַר Ez. 45, 19, בַּיִת Deut. 11, 20, הֵיכָל 1 Sam. 1, 9; and standing along with דֶּלֶת Ex. 21, 6 or פֶּתַח 1 Kings 7, 5.

מָזוֹן (from זוּן I.) *food, nourishment* Gen. 45, 23.

מָזוֹן (from זוּן) *Aram. m.* the same Dan. 4, 9.

מָזוֹר (with *suff.* מְזֹרוֹ) *m.* 1. (perhaps from זוּר III. = דּוּר II. *to cut into, to tear*, therefore *to damage*, figur. *to abhor, to calumniate*, the same metaphor occurring in חָרַף also; here the stem זָרָא might also belong, whence the noun זָרָא *abomination*) *damage, hurt* Hos. 5, 13, parallel חֳלִי; hence גָּהָה מ׳ *to drive away sickness*, i. e. to take it away by healing. Here as in Jer. 30, 13 *none pleads thy cause for the wound* &c., in a figurat. sense of the state. — 2. (from זוּר II.) *a net, a gin, a trap* (like רֶשֶׁת from יָרַשׁ to bind, מוֹקֵשׁ from יָקַשׁ), Obad. 7 *thy friends* (אַנְשֵׁי כַ׳ = לַחְמְךָ, comp. Ps. 41, 10) *put nets under thee* (טָמַן = שִׂים תַּחַת), *and attention is given to them.* But see מָזַר I. — 3. (from מָזַר III. *to spread* or *stretch out*) *adj. m.* prop. for מָזוּר part. pass., only the *fem.* מְזוֹרָה = מְזוּרָה *spread out, laid*, of a רֶשֶׁת Prov. 1, 17.

מָזַז (not used) *intr.* same as מָסַס *to melt*, metaphor. *to tremble*, Targ. מְזַז the same, Ithpa. (redupl.) אִתְמַזְמַז to tremble. Deriv. the proper name מִזָּה.

מָזַח (not used) a stem incorrectly adopted for מֵזַח, מָזִיחַ, which see. But it might be taken in the sense *to bind, to gird, to strengthen*, and compared with the Ar. حَزَمَ which might be transposed from it; whence حزام a girdle. See מָתַג, מָשַׁךְ II.

מֵזַח (from זָחַח II. after the form מֵצַר, מֵמַר) *m. a girdle, a band*, Ps. 109, 19; figur. *bridle*, of dominion Is. 23, 10; of the Tyrian supremacy over Tartessus. See מֶתֶג.

מָזִיחַ (extended from מָזַח, coming from זָחַח II. after the form מָגֵן, except that the fore-vowel Kametz again disap-

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pears in the construct state) *m. a girdle*, Job 12, 21.

מַזָּל (only *pl.* מַזָּלוֹת, from נָזַל) *f. an inn, a lodging, a habitation, a station*, Arab. مَنْزِل (inn); only metaph. *the* (12) *stations* of the zodiac, i. e. *the* (*twelve*) *constellations*, worshipped and named along with שֶׁמֶשׁ, יָרֵחַ and צְבָא הַשָּׁמַיִם 2 Kings 23, 5, Targ. מַזָּלַיָּא (Esth. 3, 7), מַזָּלָתָא, Syr. ܡܰܙܰܠܬܳܐ (on 2 Kings l. c.) the same. In Arabic the 12 stations are called the twelve palaces of the sun; and the zodiac is named the circle of palaces. Instead of this word it has been said that מַזָּרוֹת Job 38, 32 (*Ibn Koreish*) should be put, by changing *r* and *l*, as the LXX have *μαζουρώθ* for both, the Targ. מַזָּלַיָּא; but see מַזָּר.

מַזְלֵג (from זָלַג) *m.* prop. the dropping down, a pin, prong, hence *a fork, flesh-hook* 1 Sam. 2, 13 14, comp. stalagmium ear-ring, *σταλαγμίας* icicle, from *σταλαγ* to drip, to drop, נְטִיפוֹת from נָטַף.

מִזְלָגָה (*pl.* ־גוֹת) *f.* the same Ex. 27, 3.

מַזָּלוֹת see מַזָּל.

מְזִמָּה (with final sound ăh appended הַמְזִמָּתָה, which may be looked upon as a poetical double fem. termination, like אֵימָתָה, יְשׁוּעָתָה, עֶזְרָתָה, עֹלָתָה, עֵפָתָה, זֹאתָה; with *suff.* מְזִמָּתוֹ; *pl.* מְזִמּוֹת, with *suff.* מְזִמּוֹתָיו; from זָמַם) *f. meditation, thinking*, then *thought, plan* generally Job 42, 2, = זִמָּה 17, 11 (life-plan), where it is in apposition to מוֹרְשֵׁי לֵבָב; *purpose* Ps. 10, 4, עָשָׂה מְ׳ Jer. 11, 15 *to execute a purpose*, i. e. to perform a vow, where others read עֲשׂוֹתָהּ הַמְזִמּוֹת הַנְּדָרִים; *device, plan*, in a bad sense Ps. 10, 2; 21, 12, אִישׁ מְ׳ Prov. 14, 17, בַּעַל מְ׳ 24, 8 *one full of mischief*; then *a plan of revenge* Jer. 51, 11, sometimes coupled with לֵב 23, 20, חָמַס מְ׳ עַל־פְּ׳ Job 21, 27 = זָמַם חָמַס עַל־פְּ׳ *to imagine a device against one; transgression, crime* Ps. 139, 20 (see אָמַר); *prudent counsel, sagacity* Prov. 1, 4; 5, 2; *prudence* 3, 21, with דַּעַת, תּוּשִׁיָּה; דַּעַת מְ׳ 8, 12 *knowledge of intelligent counsels*.

מִזְמוֹר (from זָמַר II.) *a song, poem, psalm* (accompanied by an instrument) in the inscriptions of 57 psalms Ps. 3, 1 &c., *ψαλμός*, several times שִׁיר מְ׳ Ps. 48. 83. 88. 108. or inverted מְ׳ שִׁיר 67. 68. 87. 92, which two expressions do not denote one idea (see Ps. 65. 75. 76), but being found in different copies of the poem, were put beside one another by the collector; as in Ps. 88 מַשְׂכִּיל, Ps. 80 עֵדוּת were added as designations of the psalms.

מַזְמֵרָה (*plur.* מַזְמֵרוֹת, with a *suff.* מַזְמְרֹתֵיכֶם; from זָמַר I. Hif.) *f.* an instrument for cutting the vine, *a pruning-hook* Is. 2, 4, Jo. 4, 10, for which verse 13 has מַגָּל; as קָצִיר is in Is. 18, 5 for בָּצִיר.

מְזַמֶּרֶת (only *pl.* מְזַמְּרוֹת, from זָמַר I. Pih.) *f. snuffers, forceps*, for lamps, 1 Kings 7, 50; Jer. 52, 18.

מִזְעָר (from זָעַר) *m. littleness, smallness, fewness*, Is. 24, 6 *and few men are left;* used elsewhere only as a sort of superlative, מְעַט מְ׳ Is. 10, 24 *littleness of littleness*, i. e. a very little, of time, *a very short time* Is. 10, 25; 29, 17; of number 16, 14.

מָזַר (not used) *intr. to mix the sexes, to mix lewdly* (by cohabitation, adultery); cognate in sense בָּלַל I. (which see) belonging to the noun תֶּבֶל (unchastity, adultery). From the fundamental signification *to mix* is to be explained the Aram. מְזַר a) *to spin* (Sotha 31), *to knot together, to bind together, to weave* (cognate in sense אָרַג); hence מִזְרָן (Kelim c. 19) *a carpet*, i. e. twisted together, woven. It is possible, that מָזוֹר Ob. 7 is to be derived from מָזַר in this sense. b) *to be corrupted, overbrooded* (by mixed or too frequent hatching), of the eggs of birds (Chull. 140); then of men also (Sanh. 42). c) *to be penetrated*, by brooding warmth; hence metaphor. *to ripen* (Gen. rabba ch. 10). Comp. Sanskr. miçr *to mix*, miçra *a mixed people*. Deriv. מַמְזֵר.

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Many attempts have been made to explain the present stem which does not occur as a verb in Hebrew. *Ibn Ganâch* has assumed its existence. According to *Ibn Parchon* מָזַר means *to be strange*, *to be estranged*, then *to be degenerate*, *weak*, with which the Arab. مَذِرَ (to be corrupt) should be compared; conseq. מָ־זַר = זר I., Syr. ܡܙܪ the same, hence ܡܙܪܐ Ps. 119, 119 for סִגִּים, and so in Ez. 22,18 ܡܙܪܐ *dross*. According to others *to be mean*, *contemptible*, like the Arab. مزر and Syr. ܡܣܪ (Af.); according to others = נָזַר *to separate*, *to divide*, spoken of excluding from association. But our explanation is more suitable, as may be seen from the derivative.

מָזַר II. (not used) *tr. to bring together*, *to heap together*, *to collect* (cognate in sense כּוּם, which see); identical in its organic root מָ־זַר with that in אָ־צַר, חָ־שַׁר &c. Deriv. מָזָר.

מָזַר III. (not used) *tr. to spread* or *stretch out*, a net; in its organic root = זָרָה (*to spread out* or *extend*), belonging to the noun זֶרֶת *a span*, Syr. ܡܙܪ. Deriv. מָזוֹר 3 (= מָזוּר).

מָזָר (*pl.* מְזָרִים; from מָזַר II.) *m. the northern constellations*, opposed to the south Job 37, 9, supposed to exert an influence on the origin of cold; comp. כִּימָה. מְזָרִים stands there in contrast with הַחֶדֶר which is = חַדְרֵי תֵימָן Job 9, 9, and therefore the more exact determination of מָזָ׳ depends on the חֲדָרִים of the south. As this (Job 9,9) is over the Capella in the constellation of Charles' wain (עַיִשׁ) over the constellation Orion (כְּסִיל) and over the Pleiades (כִּימָה), we may understand by חַדְרֵי תֵימָן certain grouped *circles of stars of the south;* which suits חֶדֶר *circle*. According the view of those times a storm arises by means of these southern constellations (Is. 21,1; Zech. 9,18; Job 37,9); as cold was supposed to be caused by the northern מְזָרִים. See also מַזָּר.

מַזָּר (only *pl.* מַזָּרוֹת, as from מַזָּל the *pl.* מַזָּלוֹת) *m. the* (*twelve*) *constellations of the zodiac* Job 38, 32, the same as מַזָּלוֹת (2 Kings 23, 5); from which the word arose, as is alleged, by the interchange of *l* and *r* (*Ibn Koreish*). The LXX have also retained it for מַזָּלוֹת as an astronomical technical expression, which has been explained by *Suidas*. But as l. c. כִּימָה (the Pleiades) and כְּסִיל (Orion) go before, and עַיִשׁ (which see) follows, there seems to be appropriately denoted by it either a certain *single* group of stars, or a single constellation, so that perhaps מַזָּרוֹת is merely = מַזָּרוּת, and conseq. a singular; because, if the twelve signs of the zodiac were meant, that meaning would not have been entirely lost in the LXX. The Targ., Vulg. and old interpreters have either put something general, or merely guessed; a fact also implying, that it must have denoted a special group which was afterwards forgottten, which certainly was not the case with the twelve zodiacal signs. Etymological attempts relating to the noun מַ׳ as arising from מְאַזָּרוֹת (from אָזַר) *the girdles* (of the zodiac), or from נֶזֶר (a crown), conseq. *the north and south crown* (*Michaelis*); or from מָזַר I. *to mix*, or מָזַר III., and the noun = in meaning to כִּימָה (*Fürst*), afford nothing satisfactory towards the context. It seems to me more probable that מַזָּרוֹת (= מַזָּרוּת) is etymologically connected with מִנְּזָרִים (Nah. 3, 17), or at least to be derived from נָזַר and to denote *dominion*, *supremacy*, concrete *ruler*, signifying *the planet Jupiter*, the supreme god of good fortune. Hence we find מַזָּרָךְ *thy lucky star* on Cilician coins. Sanchoniathon already calls one *Misor*, i. e. מִזָּר, a brother of Sadyk (צֶדֶק = צָדִיק), i. e. of Jupiter; by which a complete identity is meant to be expressed. In like manner מַזָּרוֹת (=Phenic. מִזָּר, Misor, or צָדִיק or צֶדֶק) appears to have been worshipped under the name כּוֹכָב (which see) *a star* as a deity coupled with כִּיּוּן and others Am. 5, 26, which was all the easier since כּוֹכָב also denotes *a prince*, *a ruler* Num. 24, 17, as in Arabic and Ethiopic.

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מִזְרֶה (from זָרָה I.) *m. a winnowing-shovel* Is. 30, 24; Jer. 15, 7.

מַזָּרוֹת s. מַזָּר.

מִזְרָח (*constr.* מִזְרַח, with *a* of motion מִזְרָחָה, *constr.* מִזְרְחָה; from זָרַח) *m. region of the* (sun-) *rising, the east*, opposite of מַעֲרָב Ps. 103, 12, 1 Chr. 7, 28, or יָם Josh. 11, 3; fully מִ׳ שֶׁמֶשׁ Deut. 4, 47 or מִ׳ הַשֶּׁ׳ Josh. 1, 15, and like all nouns adverbially *on the east*, מִ׳ לְ *east of* 2 Chr. 5, 12. אֶרֶץ מִ׳ Zech. 8, 7 *land of the east*, i. e. Elymais lying east of Syria, for which מִ׳ alone is also used Dan. 8, 9.

מְזָרִים see מָזָר.

מִזְרָע (from זָרַע; *constr.* מִזְרַע) *m. a sown field* Is. 19. 7.

מִזְרָק (*pl.* מִזְרָקִים, *constr.* מִזְרְקֵי; from זָרַק I.) *m. a sprinkling-pan, a sacrificial bowl* Num. 7, 13 seq.; 2 Chr. 4, 8; *a jug*, into which much may be put Zech. 9, 15; *a wine-bowl* Am. 6, 6, into which wine was poured out of the נְבָלִים.

מִזְרָקָה (only *pl.* ־קוֹת) *f.* the same 2 Kings 12, 14; 25, 15; Ex. 27, 3.

מָח (i. e. מוּחַ) same as מַח (מָחַח) belonging to the proper name מַחַת, which see.

מַח belonging to מַחַ, מֹחַ and denominatives; see מָחַח.

מֵחַ (*pl.* מֵחִים, from מָחַח after the form צֵל) *m.* prop. the marrowy or strong, then *a fat sheep* Ps. 66, 6; figur. *the rich, fortunate one* Is. 5, 17; comp. דָּשֵׁן, מִשְּׁמַן.

מֹחַ (from מָחַח) *m. marrow*, of bones Job 21, 24; Aram. מוֹחָא, ܡܘܚܐ, מֵיחָא, Ar. مخ, نخ, Maltese moch, noch the same; modern Hebrew *brain*. Hence

Pih. מִחָה (denom.; *part. m.* מֹחֶה, *fem.* מֹחָה, like דֹּבֵר, כֹּזֵב from דִּבֶּר, כִּזֵּב) *to unmarrow*, i. e. to enervate, in a privative sense, like שֵׁרֵשׁ and others. Prov. 31, 3 *to those enervating kings* (לְמֹחוֹת read for לַמְחוֹת).

Puh. מֻחָה (*part.* מְמֻחָיִים for מְמֻחִים) *to be made marrowy*, of fat foods (שְׁמָנִים) Is. 25, 6.

מָחָא (*inf. constr.* with *suff.* מַחֲאֲךָ Ez. 25, 6, as in רַקְעֲךָ Ez. ib. with *a* for *i* after the form בִּקְעוֹ Am. 1, 13, מִכְרוֹ 2, 6, conseq. not to be referred to Pihel; *fut.* יִמְחָא) *tr.* same as מָחָה II. *to strike, to smite, to clap*, the hands Ez. 25, 6, as a token of joy Is. 55, 12, poet. for הִכָּה כַף; also figur. of נְהָרוֹת Ps. 98, 8.

מְחָא (3 *perf. f.* מְחָת; *part.* מָחֵא Dan. 5, 19 according to Theod., Graeco-Veneta and Vulg.) *Aram. tr.* 1. *to strike in pieces, to shatter*, with לְ as accus. Dan. 2, 34 35; *to smite, to punish* 5, 19, according to the Vulg. and Theod.; but it is more correct here to read מַחָא (Syr., *Saadia, Rashi*) meaning *to let live*, abridged from מַחְיָא, Targ. מַחֵי (Deut. 32, 29), Syr. ܡܚܐ, ܢܚܐ, except that here also ا is sometimes added to the short ă. — 2. *to stay, to hinder*, in the Targ. only with בְּיַד (on Eccles. 8, 3), i. e. to smite upon one's hand, to keep it off; Talm. מָחָה (to stay, to hinder) also without בְּיַד; in Scripture only in *Pah.* Comp. Arab. صَرَبَ.

Pah. מַחֵא (*fut.* יְמַחֵא) prop. *to strike*, בְּיַד פְּ׳ *upon one's hand*, i. e. *to stay, to hinder* Dan. 4, 32.

Ithpe. אִתְמְחֵא (*fut.* יִתְמְחֵא) *to be affixed, to be nailed to*, the cross, Ezr. 6, 11 *and crucified, he shall be thereon* (עַל) *nailed* or *fastened*. But since the person already crucified (זְקִיף) is not any more nailed, and אָע never means a cross; besides as זְקִיף means *a stake, a cross* (Targum on Esth. 7, 10), it is better to refer עֲלֹהִי to אָע, and translate: *and a stake shall be affixed thereto* (to אָע); אָע is the wood pulled down out of a house.

מַחֲבֵא (from חָבָא I.) *a place of refuge, a hiding-place, place of protection* Is. 32, 2.

מַחֲבֹא (only in *pl.* מַחֲבֹאִים) *m.* the same 1 Sam. 23, 23.

מַחְבֶּרֶת (with *suff.* מַחְבַּרְתּוֹ, from חָבַר I. Hif.) *f. a place where two things*

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are united, *a junction*, in building, or in other things Ex. ch. 26. 36. 39; modern Hebrew *a work*, *written work*.

מְחַבֶּרֶת (only *pl.* מְחַבְּרוֹת) prop. *part. Pih.* of חָבַר I. *a thing that binds*, hence *an* (iron) *hook* 1 Chr. 22, 3, *a piece of wood for fastening beams together* 2 Chr. 34, 11.

מַחֲבַת (from חָבַת which see) *m.* (*fem.* only in Ez. 4, 3) *a pan*, *a frying-pan*, in which a cake of bread is baked Lev. 6, 14; 7, 9; 1 Chr. 23, 29; used also in common life Ez. 4, 3.

מַחֲגֹרֶת (from חָגַר) *f. a girding*, with שַׂק Is. 3, 24.

מָחַד (not used) *intr.* same as מָגַד (which see) *to be noble*, *famous*. Deriv. the proper name מְחִידָא.

מָחָה I. (*fut.* יִמְחֶה, *inf. c.* מְחוֹת) *tr. to wipe*, *to wipe off*, צַלַּחַת (a dish that has been used) 2 Kings 21, 13, דִּמְעָה Is. 25, 8, with מֵעַל פָּנִים; *to efface*, *to blot out*, a writing Num. 5, 23, שֵׁם Ps. 9, 6, 2 Kings 14, 27, Deut. 29, 19, or with מִסֵּפֶר Ex. 32, 32, presupposing the writing on a material to be easily destroyed; *to wipe*, פֶּה Prov. 30, 20; fig. *to blot out*, פְּשָׁעִים Is. 43, 25, עֲוֹנוֹת Ps. 51, 11, *to destroy* 2 Kings 21, 13, יְקוּם Gen. 7, 4, אָדָם 6, 7; *to cause to be forgotten*, זֵכֶר Ex. 17, 14; comp. Ar. مَحَا (to wipe out, to wash off, to erase, to plaster over, to destroy).

The fundamental signification of the stem appears to be *to rub off*, *to rub away*, like the Ar. مَقَى, hence to efface, to wipe off, to destroy, to strip off; and מָחַק (Aram. also *to efface*, a writing) Judges 5, 26 belongs here in the sense of *to strike off*, the head, *to put to death*. The organic root may be also found in the Sanskrit maǵǵ, muǵ, munǵ, mṛiǵ, Latin *merg*-ere, *mung*-ere, Greek μαχ (in μάσσ-ειν), σ-μώχ-ω, σ-μήχ-ω &c.

Nif. נִמְחָה (*fut.* יִמָּחֶה, *ap.* יִמַּח = יִמָּח) *to be wiped away*, *to be effaced*, מִסֵּפֶר Ps. 69, 29, שֵׁם Deut. 25, 6; *to be destroyed*, שֵׁבֶט Judges 21, 17, מַעֲשִׂים (works) Ez. 6, 6, i. e. idols, יְקוּם Gen. 7, 23, with מִן of the place ib.; *to blot out*, חַטָּאת Ps. 109, 14, חֶרְפָּה Prov. 6, 33.

Pih. מִחָה (but *part.* of Kal מֹחֶה, *fem.* מֹחָה) to Prov. 31, 3 see denom. מֹחַ.

Puh. מֻחָה (*part. m. pl.* מְמֻחָיִים) Is. 25, 6, see denom. מֹחַ.

Hif. הִמְחָה (*inf. c.* with Lamed לַמְחוֹת = לְהַמְ׳ according to some; *fut. ap.* תֶּמַח, תֶּמְחִי drawing back the accent with the jussive) *to destroy*, *to put away*, *to blot out* Prov. 31, 3 (according to some); *to extinguish* Neh. 13, 14; Jer. 18, 23.

מָחָה II. (only *perf.*) *tr.* 1. (not used) *to push*, *to press*, upon a thing, *to strike*, Ar. مَكَّ, Aram. מְחָא, ܡܚܐ, which organic root lies also in רָ־מַח; *to wound*. Derivat. מְחִי, מִחְיָה 2, מְחוּי, part of a proper name. — 2. Metaphor. with עַל *to strike against a thing*, *to border upon it* Num. 34, 11 (*Onk.*).

מָחָה III. belonging to מִחָה and מֻחָה, see מָחַח.

מְחוּגָה (from חוּג) *f.* an instrument for making a circle, *compasses*, Is. 44, 3.

מַחֲוָה sing. to מַחֲוִים (which see).

מָחוֹז (*constr.* מְחוֹז, from חוּז) *m. a coast*, which encloses the sea, *a bank*; fig. Ps. 107, 30 *to the haven of their desire*; Ar. حَوْز margin.

מְחוּיָאֵל (from מְחוּי אֵל *El is combat*, i. e. the Combating) *n. p. m.* Gen. 4, 18, for which we have also מְחִיָּיאֵל (from מְחִי אֵל).

מַחֲוִים (*pl.* of מַחֲוָה, perhaps from חָוָה II., whence חַוָּה and חִוָּה) *n. p.* of an unknown locality 1 Chr. 11, 46, where we expect the Gentile הַמַּחֲוִימִי. Perhaps הַמַּחֲנַיְמִי should be read.

מָחוֹל (from חוּל which see) *m.* 1. *a dance*, *a circular dance* Ps. 30, 12. — 2. *n. p.* of a wise ancestor of wise sons (Heman, Chalcol, Darda), who perhaps was not an Israelite at all, but had become a citizen 1 Kings 5, 11 [4, 31].

מְחוֹלָה (and מְחֹלָה; from חוּל) *fem.*

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1. same as מָחוֹל 1. Ex. 15, 20; Song of Sol. 7, 1. — 2. in the proper name אָבֵל מְחוֹלָה, see אָבֵל 4.

מַחֲזֶה (from חָזָה) *m. a vision, an appearance*, Gen. 15, 1; Num. 24, 4.

מַחֲזֶה (from חָזָה) *a place to see through, aperture*, 1 Kings 7, 4 5, LXX γῶμα (open space), different from חַלּוֹן (a window-opening); *pl.* מַחֲזוֹת read by the LXX for מְזוּזוֹת 7, 5. The translation *window* is not exact.

מַחֲזֵאוֹת (from חָזָה = חָזָא; *oracles, visions*, see גְּדֵלְתִּי; but it might also mean, read in two words מַחֲזֵי אוֹת [= מַחֲזֶה] *one causing to see wonders*, i. e. God) *n. p. m.* 1 Chr. 25, 4 30.

מָחַח (not used) *intr. to be soft, tender*, of the marrow of bones, hence *to be marrowy, excellent, pithy*. Deriv. מַח, מֹחַ, and denomin. מָחָה, מְחָה. — The organic root מַח is not connected with that in מָחַ־ה, but with that of מָעַ־ה, Ar. مَعَّ, مَاعَ (to be soft, tender), and مخ IV. to be marrowy.

מָחַי (from מָחָה II.) *m. a stroke, blow*, מְחִי קֹבֵל Ez. 26, 9 *adverse stroke*, concr. *adverse striker, battering-ram* (כֶּר), *wall-breaker*; the LXX read רַמְחֵי instead.

מְחִירְאִי (abridged from מְחִירָאִי = מְחֻיָּר from מָחַר; *a famous, distinguished, noble one*) *n. p. m.* Ezr. 2, 52; Neh. 7, 54.

מְחִיָּה (*constr.* מְחִיַּת, with *suff.* מְחִיָּתְךָ) *f.* 1. (from חִיָּה, like מְצוּדָה from צוּדָה) *preservation of life* Gen. 45, 5; something *alive* 2 Chr. 14, 12 (עַד־לְ = לְאַיִן 2 Chr. 36, 16), Judges 6, 4 (necessarily belonging here, by the context); *reviving* Ezr. 9, 8 9, with פַּלֶּטֶת; *means of life* Judges 17, 10. — 2. either from חִיָּה = חִוָּה (belonging to חִיָּה II. = חָוָה II. with the meaning *to point out*) *an indication, a sign*, Lev. 13, 10 24 (Targ., Saadia), or more correctly from מָחָה II. (to strike, to pierce, to wound) after the form בְּרִיָּה, עֲרִיָּה, לְוִיָּה (from בְּרָה, עָרָה, לָוָה) meaning *wound, scar*; which suits the sense better.

מְחִיָּאֵל (same as מְחִוְיָאֵל) *n. p. m.* Gen. 4, 18.

מָחִיר (from מָחַר I.; *plur.* with *suff.* מְחִירֵיהֶם) *m.* 1. *price, value*, Job 28, 15; *hire* Ps. 44, 13, בְּלוֹא־מְ Is. 55, 1 *not for price*, i. e. *in vain, gratis; ransom* 45, 13, בְּמְ *for money, for pay* Mic. 3, 11, 2 Sam. 24, 24; *wages*, Deut. 23, 19 *the wages of male prostitution* (כֶּלֶב). — 2. (from מָחַר = מָהִיר; *dexterity, ability*) *n. p. m.* 1 Chr. 4, 11.

מָחַל (not used) *intr. to be tender, weak, soft, mild*, hence intimately connected with Syr. ܡܚܠ, Ar. مَحَلَ; and even the modern Hebrew מָחַל (*tr.* to enervate, to weaken, fig. to forgive, a fault, to pardon, sin) is the same stem. It is obvious, that מָ־חַל in its organic root is connected with that in חָלַ־ה I., which likewise means to be slack, relaxed, sorrowful, suffering &c. Derivat. the proper names מַחְלָה, מַחְלוֹן, מַחְלִי, מָחְלִי, and perhaps מַחֲלַת.

מַחֲלֶה *m. sickness* Prov. 18, 14.

מַחֲלָה *f. sickness* Ex. 15, 26.

מַחֲלֶה (from מָחַל; *tenderness, mildness, weakness*) *n. p. f.* Num. 26, 33; also fem. in 1 Chr. 7, 18.

מְחוֹלָה see מְחוֹלָה.

מַחֲלָה (*pl.* לוֹת־; from חָלַל I.) *f. a cave* Is. 2, 19.

מַחְלוֹן (*a tender, weak one*; from מָחַל) *n. p. m.* Ruth 1, 2 4 9.

מַחְלִי (= מַחְלוֹן) *n. p. m.* Ex. 6, 19; 1 Chr. 21, 23.

מַחֲלִי (*plur.* לָיִם־; from חָלָה I.) *m. disease* 2 Chr. 24, 25.

מַחֲלָף (from חָלַף III. = גָּלַב, כָּלַב) *m. a knife* Ezr. 1, 9; comp. Syr. ܡܚܠܦܐ, mod. Hebrew חַלָּף, חֻלּוּף the same.

מַחֲלָפָה (*plur.* לָפוֹת־; *constr.* לְפוֹת־; from חָלַף II.) *f. braids* or *knots of hair*, Judges 16, 13 19; Syr. ܡܚܠܦܐ knot.

מַחֲלָצָה (*pl.* צוֹת־; from חָלַץ I. *to veil, to put on*) *f. a covering, a mantle*,

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for women Is. 3, 22 or men ZECH. 3, 4, opposed to בֶּגֶד צֹאֶה, but not a festive garment for that reason; Ar. خِلْعَة a costly dress or covering, and thence the denomin. خَلَعَ, خَلَصَ to put off or on such a garment.

מַחְלָקָא (only *pl.* מַחְלָקֵן, with *suff.* מַחְלָקֵיהוֹן) *Aram. f. division, class*, of the Levites EZR. 6, 18, coupled with פְּלֻגָּא.

מַחְלֹקֶת (with *suff.* מַחְלַקְתּוֹ; *plural* מַחְלֹקוֹת) *fem.* 1. (from חָלַק I.) *division, class, serving-class*, of servants of the state, singers, Levites or priests 1 CHR. 27, 1; 2 CHR. 8, 14; 31, 2; 35, 4. — 2. either (from חָלַק II.) *smoothness, a gliding away, slipping off, escape*, in the proper name סֶלַע הַמַּחְלְקוֹת 1 SAM. 23, 28, or better with the versions (*rock of*) *separation, division.*

מַחְלַת (after the form בִּרְקַת, in many mss. מָחֲלַת) *n. p. f.* 1. GEN. 28, 9, who is called בָּשְׂמַת in 36, 3; hence the appellative meaning is perhaps *the lovely* (from חָלָה III.). — 2. 2 CHR. 11, 18.

מַחֲלַת *fem.* the name of a musical choir, that dwelt in מָחוֹלָה (אָבֵל) Ps. 53, 1; 88, 1; like נְחִילוֹת 5, 1, who had their dwelling-place in נְחִילֹו = חִילֹו; comp. גִּתִּית. A comparison of the Ethiopic מחלת (mahlet) poem, and *κιθάρα*, from חלי (halaja) to sing, is not necessary.

מְחֹלָתִי *Gentile* from מְחוֹלָה (אָבֵל) see under אָבֵל.

מַחֲמָאָה (only *plur.* מַחֲמָאֹת, formed from חֶמְאָה belonging to חֶמְאָה, if the textual reading be correct) *f.* prop. anything smooth as butter or milk, i. e. *smooth discourse, feigned words*, Ps. 55, 22 *smooth are the hypocrisies of his mouth.* But in regard to the parallelism, and because the Targ., LXX and Syr. have already understood it otherwise, we may read מַחֲמָאֹת פִּיו הָלַק or מֵחֲמָאֹת (*Ibn Esra*).

מַחְמָד (*constr.* מַחְמַד; *pl.* מַחֲמַדִּים, *constr.* מַחֲמַדֵּי, with *suff.* מַחְמַדֶּיהָ) *m. desire, delight*, עֵינַיִם (*of the eyes*) 1 KINGS 20, 6 and LAMENT. 2, 4, i. e. *delight of the eyes*, e. g. young men LAMENT. l. c., a spouse Ez. 24, 16, children 24, 21 25 (explained by בָּנִים וּבָנוֹת), for which HOS. 9, 16 also has מַחְמַד בִּטְנָן; *a favourite, darling*, HOS. 9, 6 *their silver favourites*, i. e. idols; *a jewel, something precious*, JOEL 4, 5; *splendour*, in houses, pleasure-grounds Is. 64, 10; *costly vessels* LAMENT. 1, 11 K'ri.

מַחְמַד (*plural* with *suff.* מַחְמַדֶּיהָ, מַחֲמַדֵּיהֶם) *m.* the same LAMENT. 1, 7 11.

מַחְמָל (*constr.* מַחְמַל; from חָמַל II.) *m. desire*, of the soul Ez. 24, 21, prop. same as מַשָּׂא נֶפֶשׁ 24, 25, as one says נָשָׂא נֶפֶשׁ Ps. 143, 8, i. e. the bearing of the soul after one, occasioned by מַחְמָד.

מַחְמֶצֶת (from חָמֵץ) *fem. something soured, fermented*, Ex. 12, 19 20.

מַחֲנֶה (*plur.* מַחֲנוֹת; from חָנָה I.) *fem.* (*masc.* GEN. 32, 8 11) same as מַחֲנֶה *a camp*, of Levites 1 CHR. 9, 18, of priests 2 CHR. 31, 2; Phenic. מַחֲנָת the same, then the name of Panormus.

מַחֲנֶה (*constr.* מַחֲנֵה, with *suff.* מַחֲנֵהוּ; *dual* מַחֲנַיִם SONG OF SOL. 7, 1; *pl.* מַחֲנִים NUM. 13, 19, with *suff.* מַחֲנֵיהֶם, מַחֲנֵיכֶם, מַחֲנֵיךְ, מַחֲנֵינוּ; from חָנָה I. to settle down, to encamp, to dwell) *m.* (*fem.* only in GEN. 32, 9; DEUT. 23, 10) 1. a place where persons encamp, *an encampment, a military camp*, JOSH. 6, 11, 1 SAM. 14, 15, of horses and men AM. 4, 10; *a camp*, of nomads GEN. 32, 22, EX. 16, 13, pl. oppos. to מִבְצָרִים NUM. 13, 19. — 2. what encamps, *an army, a host, march, row, line*, of warriors DEUT. 23, 10, which causes a strong rushing noise Ez. 1, 24; of non-warriors GEN. 50, 9; of locusts Jo. 2, 11; *a division* GEN. 32, 9. *Du.* מַחֲנַיִם SONG OF SOL. 7, 1 *a double band, a double row*, of dancing youths and maidens; but usually a proper name, which may be seen under מַחֲנַיִם. It is also possible to assume the verb חָנָה II. as the basis of signif. 2, so that מַ prop. denotes division, procession, row, line, cognate in sense with חָצֵר. — 3. only in מַחֲנֵה־דָן (*Dan's camp*) *n. p.* of a place between צָרְעָה and אֶשְׁתָּא�ל, immediately behind קִרְיַת יְעָרִים (JUDGES 13, 25; 18, 12) in Judah, so called, as

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is alleged, because 600 Danites once pitched their camp there. But it is really to be regarded like many other names of places compounded with *castra* (comp. Greek χάραξ).

מַחֲנַיִם (prop. plur. of מַחֲנִי = מַחֲנֶה; *the camps* of El) *n. p.* of a city not far from פְּנוּאֵל GEN. 32, 3 (where the name is interpreted) on the confines of Manasseh and Gad, belonging to the latter and ceded to the Levites JOSH. 13, 26 30; 21, 36 38, on the south side of Jabbok; different from מָחֳנָה, Ar. محنة (Mahne), north of Jabbok (*Robinson*, Palestine III. App. 166). As a place of military importance, David fled thither from before Absalom 2 SAM. 17, 24; 1 KINGS 2, 8. On the upper course of the *Wady Jabes*, north of *Tibni*, are found ruins under the name of מַחְנָה, Arab. محنة.

מַחֲנָק (from חָנַק) *masc. a strangling, death*, JOB 7, 15, parallel מָוֶת; see חָנַק.

מַחֲסֶה and מַחְסֶה (with *suff.* מַחְסִי, from חָסָה) *m. a refuge, shelter*, Ps. 14, 6; 91, 9; *place of refuge* 104, 18, coupled with מִסְתּוֹר Is. 4, 6.

מַחְסוֹם (from חָסַם) *masc. a bar, a lock, a restraint, a muzzle*, Ps. 39, 2 *I will put* (read אָשִׂימָה for אֶשְׁמְרָה) *a muzzle on my mouth*, i. e. I will refrain from speaking.

מַחְסוֹר and מַחְסֹר (with *suff.* -סֹרְךָ, -סֹרוֹ; *pl.* with *suff.* מַחְסוֹרֶיךָ, where ו is out of וֹ-) *m. want, deficiency, need*, Ps. 34, 10; PROV. 28, 27; אִישׁ מַ׳ 21, 17 *a poor man*; JUDGES 18, 10 *there is no want of any thing*, i. e. nothing is wanting, for which 18, 7 וְאֵין מַכְלִים דָּבָר that must be read וְאֵין מַכְלִים[א] דָּבָר, is used in the same sense (see מַכְלִיא); *want*, i. e. what one wants and still does without JUDGES 19, 20.

מַחְסֵיָה (i. e. מַחְסֵה-יָהּ *Jah is a refuge*) *n. p. m.* JER. 32, 12.

מַחְסֹר see חָסֵר.

מַחְסֹר see מַחְסוֹר.

מָחַץ (*imp.* מְחַץ, *fut.* יִמְחַץ, אֶמְחַץ) *tr.* 1. prop. *to split* or *divide in pieces*, רֹאשׁ JUDGES 5, 26, hence *to crush*, Ps. 68, 22; 110, 6, מָתְנַיִם (the loins) DEUT. 33, 11, חֲלָצַיִם = חֲצָצַיִם same as חֲלָצַיִם *loins* NUM. 24, 8 (Syr.); fig. of a house פְּ׳ רֹאשׁ מִבְנִית HAB. 3, 13 *to strike off the gable of a house; to wound*, oppos. to רָפָא DEUT. 32, 39; JOB 5, 18; *to conquer, overthrow*, מְלָכִים Ps. 110, 5, רַהַב (Egypt) JOB 26, 12. Deriv. מַחַץ. — 2. Transposed from חָמַץ *to make a bright red colour*, by blood Ps. 68, 24; comp. Is. 63, 1, if תַּרְחֵץ should not be read. The Ar. مكصص has only signif. 2. to be of a bright-shining red, and has therefore nothing in common with significat. 1. The stem מ־חץ has its organic root in חֵץ (חָצַץ), which see.

מַחַץ *m. the stroke, beating*, of a wound Is. 30, 26.

מַחְצֵב (from חָצַב I.) *m. a breaking, hewing*, of stones, hence אַבְנֵי מַ׳ *hewn stones* 2 KINGS 12, 13.

מֶחֱצָה (from חֲצָה) *m. the half*, NUM. 31, 36.

מַחֲצִית (from חֲצָה) *f. the half*, Ex. 30, 13; *the middle* NEH. 8, 3.

מָחַק *tr. to destroy, to crush, to smite away*; comp. Aram. *to efface*, a writing; *to break in pieces, to crush* JUDGES 5, 6; Ar. مَحَقَ the same. The word seems an enlargement of מָחָה I., which, however, may again be connected with מָחָה II.; mod. Hebrew מָחַק = מָחָה I.

מֻחְתָּר (*pl. constr.* מֻחְתְּרֵי, from חָתַר) *m.* same as חֶתֶר 3. *the deepest, most concealed, innermost* Ps. 95, 4.

מָחַר I. (not used) *tr. to exchange, to give up*, in order to get something else, hence probably same as מָכַר I., which again is identical with מָהַר 3, Ar. مَارَ; the middle sound accordingly seems only to be hardened out of a vowel. Deriv. מְחִיר, and the proper name מְחִיר.

מָחַר II. (not used) *intr. to break out, to break forth*, of the dawn, conseq. like

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בָּקַר (whence בֹּקֶר). Arab. بكر, مهر to break forth; of the first birth of an animal; hence مُهْر the first young of a beast. Deriv. (according to some) מָחָר, מָחֳרָת, מָחֳרָתָם.

מָחָר *m.* 1. prop. like בֹּקֶר, *the morning, the morning-time*, i. e. the breaking of the day, then *the next morning, the morrow*, Ex. 32, 5; *adv. to-morrow*, cras = tempus crastinum 9, 5; 10, 4; 16, 23 (בֹּקֶר being also used in the sense of *next morning* Ex. 29, 34; Lev. 19, 13); לְמָחָר *on the morrow*, Ex. 8, 6 19; Esth. 5, 12. For מָ׳ alone (Esth. 9, 13; Is. 22, 13) is also used יוֹם מָחָר Gen. 30, 33, Is. 56, 12, Prov. 27, 1; or עֵת מָחָר Ex. 9, 18, 1 Sam. 9, 16 and 20, 12, for which occurs the more definite מָחָר כָּעֵת הַזֹּאת Josh. 11, 6 *the morrow about this time*, where מָ׳ appears to be merely an adverbial apposition. In כָּעֵת מָחָר הַשְּׁלִישִׁית 1 Sam. 20, 12, הַשְּׁ׳ refers to עֵת, so that מָחָר alludes to the third morning-time, and should be translated: *about the time of the third morning.* — 2. *later* or *following time, the future*, Ex. 13, 14, Josh. 4, 6 21, for which there is in Gen. 30, 33 בְּיוֹם מָחָר (comp. Joma 10).

As to the origin of the word, we may derive it from מָחָר II. and explain the meanings as in בֹּקֶר; the same succession of senses being found in the Ar. غَدَاة the morrow, compared with غُدُوّ, in the Greek αὔριον, and in the Germ. *Morgen.* The Targ. where the adverb *to-morrow* is expressed by יוֹמָחְרָא, יוֹמָחְרָן, has looked upon מָחָר as compounded of יוֹם אָחָר or יוֹם מַאֲחָר; but that is improbable on account of the very frequent combinations with יוֹם, and because the Hebrews did not like such compounds. More correct is the assumption (*Fürst*, Concord. p. 39), that it should be considered as an abridgment of מַאֲחָר, τὸ μέλλον, *the following time*, as in הָרַמִּים 2 Chr. 22, 5, הָסוּרִים Eccles. 4, 14, מָסֹרֶת Ez. 20, 37 the א with perishable *a* disappears entirely, and the preceding *a* becomes long; another form (usual in פ״א) is מֹאחֵר or מֹחֵר after the type מֹאזֵן, מוֹסֵר, i. e. the sound *áa* becomes *ô* (as also in a verb; comp. in יֹאכַל, יֹאמַר, יֹבֵא), by which the feminine form מָחֳרָת (*mochorat*) can be explained.

מַחֲרָאָה (only *plur.* מַחֲרָאוֹת; from חָרָא) *fem. place of refuse, of dirt*, i. e. *cloaca* 2 Kings 10, 27 K'tib, for which the K'ri has מוֹצָאוֹת.

מַחֲרֵשָׁה (with *suff.* מַחֲרֵשָׁתוֹ) *f.* same as חַרְמֵשׁ = חַרְמֵשׁ, חֶרְמֵשׁ (out of which it is transposed) *a sickle* 1 Sam. 13, 20 (LXX); it is only explicable thus, as it can be combined with מַחֲרֶשֶׁת and be different from it.

מַחֲרֶשֶׁת (with *suff.* מַחֲרַשְׁתּוֹ, *plur.* מַחֲרֵשׁוֹת; from חָרַשׁ) *f. a spade, a mattock, a coulter* 1 Sam. 13, 20 21.

מָחֳרָת (*constr.* מָחֳרַת; from מֹחֵר) *f. the following day*, after יוֹם Num. 11, 32 *all the next day;* usually coupled with a noun following, e. g. Lev. 23, 11 *the day after the sabbath;* 1 Sam. 20, 27 *the day after the second moon;* with מִן, as is frequently the case in forming prepositions and adverbs (see מֵעַל above, מִסָּבִיב round about) adv. *on the morrow, the next day* Gen. 19, 34; Ex. 9, 6; Judges 9, 14; seldom with לְ 1 Chr. 29, 21; Jon. 4, 7.

מָחֳרָתָם (מָחֳרָת with the termination ־ָם) *adv. to-morrow*, with לְ 1 Sam. 30, 17, where the versions do not at all express ־ָם. Comp. יוֹמָם.

מַחֲשָׁבָה (*plur.* מַחֲשָׁבוֹת, *constr.* מַחְשְׁבוֹת, with *suff.* מַחְשְׁבוֹתַי, ־תֵינוּ, ־תָיו) *fem.* 1. (from חָשַׁב I.) *a texture, woven work, work of art*, Ex. 31, 4; 35, 32 35. — 2. (from חָשַׁב 2) *a thought, intention* Gen. 6, 5; Is. 55, 8; *the thinking and striving* Ps. 94, 11; *plan* (a good one) Prov. 15, 22; *device* (evil) Jer. 11, 19; *a warlike plan* 51, 29; *plan of revenge* Ps. 56, 6; frequently described more definitely Prov. 6, 18; Jer. 4, 14; 29, 11; *a* (blessed) *counsel* Ps. 40, 6.

מַחֲשֶׁבֶת (with *suff.* מַחֲשַׁבְתּוֹ, from חָשַׁב) *f.* 1. *fortification-work* 2 Chr. 26, 15 = חִשָּׁבוֹן; *woven with skill* or *art*

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2, 13; *skilful work* Ex. 35, 33. — 2. *plan, plot* Esth. 8, 5, coupled with רָעָה Ez. 38, 10.

מַחְשָׁךְ (*pl.* מַחֲשַׁכִּים, *constr.* מַחֲשַׁכֵּי; from חָשַׁךְ) *m.* 1. *darkness, obscurity* Is. 29, 15, opposite to אוֹר 42, 16; *a dark place, an obscure locality* Ps. 74, 20; *the grave* Lament. 3, 6, a figure of misfortune Ps. 143, 13. — 2. Ps. 88, 19 we should probably read מֵיְדִעַי מַחְשָׁךְ, *he withholds mine acquaintances*, so that מֵיְדִעַי is parallel to אֹהֵב וָרֵעַ, and מַחְשָׁךְ parallel to הַרְחִיק מֶנִּי; or if it be a noun, מַחְשָׁךְ might be read.

מַחְשָׁךְ see מַחְשָׁךְ.

מַחְשֹׂף (from חָשַׂף I.) *m. a peeling, decortication* Gen. 30, 37.

מָחַת (from מח = מחץ, like נָחַת from נָחָה; *dissolution, death*) *n. p. m.* 1 Chr. 6, 20; 2 Chr. 29, 12; 31, 13; for which is also אֲחִימוֹת (which see).

מַחְתָּה (*pl.* מַחְתּוֹת, from חָתָה) *f. a fire-pan* 2 Kings 25, 15, LXX πυρεῖα; *coal-pan* Ex. 27, 3; *incense-bowl* Lev. 16, 12; coupled with מְלָקְחַיִם *snuff-dish*, vas emunctorium Ex. 25, 38.

מְחִתָּה (*constr.* מְחִתַּת; from חָתַת) *f.* 1. *a breaking in pieces, a crushing, ruin*, Ps. 89, 41 = מְשַׁחָתָה (Ez. 6, 14); מְ קְרוֹבָה *a near* (i. e. impending every moment) *destruction* Prov. 10, 14 15; *fall* 14, 28; *anguish* 13, 3; *terror, consternation* Jer. 17, 17; *something terrible* Is. 54, 14.

מַחְתֶּרֶת (from חָתַר) *fem. a place of breaking in, breach* Ex. 22, 1; Jer. 2, 34.

מַט (*inclination*) *m.* 1. assumed for מַטָּה (which see). — 2. for מַטִּים (Hab. 3, 14), see מַטָּה.

מְטָא and מְטָה (3 *f.* מְטָת, abridged מְטָת, as ־ָ also in שַׁנְאָיִךְ Dan. 4, 16 passes into ־ֵ; 3 *plur.* מְטוֹ; *fut.* יִמְטָא) *Aram. intr.* same as Hebr. מָצָא prop. to step into manifestation, to come forward, hence *to come on, to come in*, of time Dan. 7, 22; with עַל of a person *to come upon* Dan. 4, 21 [24]; with לְ *to reach* or *extend to*, 4, 25; *to come*, עַד *as far as* 7, 13; *to reach to* 4, 8 17 19. In the Targ. for הַגִּיעַ, בְּוָא; Syr. ܐܬܐ the same; but the fundamental signification is still perceptible from the meaning *to ripen, to step forth*. The Arab. مَطَا also proceeded from the same fundamental meaning. See מָצָא.

מַטְאֲטֵא (from אָטָא which see, prop. for מְטַאֲטֵא) *m. a broom* or *besom* Is. 14, 23.

מַטְבֵּחַ (from טָבַח I.) *m. slaughter, murder*, Is. 14, 21.

מַטֶּה (*constr.* מַטֵּה, with *suff.* מַטֵּךְ, מַטֶּהָ; *pl.* מַטִּים, with *suff.* מַטָּיו) *m.* (in Mic. 6, 9 we should either read יְדַוֶּה = יְדָוֶּנּוּ, or מ is fem. like שֶׁבֶט) 1. *a stick, staff, rod*, Ex. 4, 2, Num. 20, 9, a support of the vine, hence also זְ מַטֵּה עֹז *powerful support* Ez. 19, 12, elsewhere *staff of power* Jer. 48, 17, *ruler's staff, sceptre* Ps. 110, 2; then *support*, like מִשְׁעֶנֶת, with לֶחֶם Ez. 4, 16; Ps. 105, 16; *staff, yoke* Is. 9, 3 (coupled with שִׁכְמוֹ); 10, 24. Figurat. שֵׁבֶט אַפִּי = מַטֵּה זַעַם Is. 10, 5 *staff of wrath*, i. e. instrument of punishment, rod of chastisement 10, 15, also מַטֵּה alone Ez. 7, 10, e. g. of an enemy's army Mic. 6, 9, of enemies Is. 10, 5; *tyranny* 14, 5; *chastisement, punishment* 30, 32. Originally *branch, twig* (broken off a tree), *rod*, hence מַטֵּה בַדִּים Ez. 19, 14 *rod of the branches* i. e. the rod which holds the branches together. — 2. *stem*, of a people, שֵׁבֶט being also used with a like metaphor, of the twelve tribes of Israel Num. 1, 49; 2, 5 7 12 &c.; prop. branch, ramification of a people. — 3. same as מַטֵּה *injustice, wrong* Ez. 7, 10 (*Ibn Ganâch*). — 4. A ground-form to נָטָה (which see), prop. *a sinking, bending;* Phenic. מט (Sidon. inscript. 10).

The word has been derived from נָטָה (*to stretch out, to stretch forth, to extend*, Arab. نَطَا, نَطَّ, redupl. نَطْنَطَ, conseq. = מָד, נָד), hence *the self-stretching* or *self-extending, thin*, then *a staff, stick, branch*. But this derivation does not suit signif. 1, since stock, twig, stem, like בּוּל 3. (stock, block, log),

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מַקֵּל (from מָקַל = בָּקַל, בָּעַל, to shoot forth, to project) and שֵׁבֶט, rather proceed from the idea of the shooting, projecting upwards (of a tree), or from its waving to and fro; and as מַטֶּה means also *yoke*, it appears to be connected with מוֹט 2. (from מוּט II. which see); or if from נָט־ה with the same meaning as that of מָט; as also in the sense of *to incline* נָט־ה is = מָט, مَاطَ.

מַטֶּה (unused in the sing.; *pl.* מַטּוֹת) *m.* same as מַטֶּה *a support*, *a staff* Ez. 19, 11, *a stick* Ex. 7, 12, figur. *rod of correction*, *punishment*, *chastisement*, Hab. 3, 9 (God's) *oaths of chastisement;* also *a tribe* Num. 1, 16.

מַטָּה (from מַטֶּה or מַט, from נָטָא) *a bowing down*, *sinking*, with an accentless *a* of motion, like מַעְלָה from מַעְלֶה) *adv. down*, *downwards*, *beneath*, *deep*, *under*, Prov. 15, 24; doubled to add to the force Deut. 28, 43. Usually joined with the prepos. לְ, לְמַטָּה *downward*, *deeper* Deut. 28, 13, Eccles. 3, 21, *down beneath* Is. 37, 31, 2 Chr. 32, 30, *under* 1 Chr. 27, 23, *below* Jer. 31, 37, *beneath*, i. e. *less*, with מִן following Ezr. 9, 13; מִלְּמַטָּה *from below*, *underneath*, *down*, Ex. 26, 24; 27, 5; 28, 27; a like accumulation of prepositions being also found with מַעְלָה. Phenic. מַטָּא the same.

מִטָּה (*constr.* מִטַּת, with *suff.* מִטָּתִי, מִטָּתוֹ; *pl.* מִטּוֹת; from נָטָה) *fem.* prop. that on which one leans, reclines, like κλίνη from κλίνω, hence *a bed*, for sleeping on, 2 Kings 4, 10, Ex. 7, 28, of the sick Gen. 47, 31; *a bolster*, *a table-couch* Esth. 1, 6; Ez. 23, 41; *a sofa* 1 Sam. 28, 23; *a litter*, *a palanquin* Song of Sol. 3, 7; *a bier* 2 Sam. 3, 31; *a store-room*, for things 2 Kings 11, 2.

מֻטֶּה (from נָטָה) *m. iniquity* Ez. 9, 9; as also מַטֶּה 3, מוֹט 1, מוֹטָה 1.

מֻטָּה (*pl.* מֻטּוֹת; from נָטָה) *f. extension*, *spreading out*, Is. 8, 8 (*Jos. Kimchi*).

מַטְוֶה (from טָוָה) *m. a spinning*, *something spun* Ex. 35, 25.

מָטִיל (*constr.* מְטִיל) *m.* either from טוּל II. *a burden*, Job 40, 18 *iron-bar*, i. e. heavy iron, or better from מָטַל either with the same meaning as טוּל II. or *to forge*, like the Arab. مطل prop. to stretch out, to extend, so that מָטִיל would be *staff*, *stick*, *bar*. The Greek μέταλλ-ον is also to be referred to this stem.

מָטַל as a stem to מָטִיל, see מָטִיל.

מַטְמֹן and מַטְמוֹן (*pl.* מַטְמֹנִים, *constr.* מַטְמֻנֵי; from טָמַן) *m.* a place where one hides, *a secret place* Is. 45, 3, *a store-house* Jer. 41, 8; what one hides, *hid treasure* Prov. 2, 4, Job 3, 21, *treasure* generally; Phenic. מַמֹּן from מַטְמֹן the same; modern Hebr. מַמּוֹן (not מָמוֹן).

מַטָּע (*constr.* מַטַּע, with *suff.* מַטָּעָהּ, *pl. constr.* מַטָּעֵי; from נָטַע) *m. a plantation*, *a garden*, Ez. 17, 7; 31, 4; more exactly determined by כֶּרֶם (a vineyard) Mic. 1, 6; of men, *domiciliation* Is. 60, 21; 61, 3; of a place, *a plantation* Ez. 34, 29.

מַטְעַם (only *pl.* מַטְעַמִּים; from טָעַם) *m.* prop. what tastes, *a savoury*, *dainty mess* Gen. 27, 4 7 9 17 31; cognate in sense with מַטְעַמִּים, מִשְׁמַנִּים.

מַטְעַמָּה (only *pl.* with *suff.* מַטְעַמּוֹתָיו) *fem.* the same Prov. 23, 3 6.

מִטְפַּחַת (*pl.* מִטְפָּחוֹת; from טָפַח) *f. a wide covering*, *a mantle*, Is. 3, 22; Ruth 3, 15.

מָטַר (Kal not used) *intr.* prop. *to be wet*, *moist*, then *to prepare moisture*, and so *to drop*, *to rain* (less than גָּשַׁם); Targ. מְטַר, Syr. ܡܛܪ, Ar. مَطَرَ; comp. Sanskrit mûtr, prop. to make moisture, then mingere. The organic root מָ־טַר exists also in טָר־ה, Arab. طَرِىَ, طَرُوَ Deriv. מָטָר.

Nif. נִמְטַר *to be rained upon*, *to be dropped upon by rain* Am. 4, 7.

Puh. מֻטַּר (*femin.* מֻטָּרָה) the same Ezek. 22, 24, as the LXX read for מֻטְהָרָה = מְטֹהֲרָה; which reading is recommended by the parallel גֻּשְׁמָה (from גָּשַׁם).

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Hif. הִמְטִיר (*part.* מַמְטִיר, *inf. constr.* הַמְטִיר, *fut.* יַמְטִיר, *apoc.* יַמְטֵר) *to cause to rain*, Gen. 2, 5, Am. 4, 7, מָטָר Is. 5, 6; metaph. *to shoot down, to cast down*, אֵשׁ, גָּפְרִית Gen. 19, 24, מָן Ps. 78, 24, פַּחִים 11, 6, בָּרָד Ex. 9, 23; mostly with accus. of the object, seldom with בְּ Job 20, 23. See לָחִים.

מָטָר (*constr.* מְטַר; *pl.* מְטָרוֹת, *constr.* מִטְרוֹת) *m. rain*, as fructifying the earth 1 Kings 8, 36, Job 5, 10, Zech. 10, 1, adduced with טַל 2 Sam. 1, 21, 1 Kings 17, 1, which drops gently Deut. 32, 2, for which one waits Job 29, 23, accompanied by thunder and lightning 1 Sam. 12, 17, Jer. 10, 13, arising from ascended vapours Job 36, 27; in strengthened forms גֶּשֶׁם מָטָר 37, 6, מְטַר־גֶּשֶׁם Zech. 10, 1 and גֶּשֶׁם מִטְרוֹת עֹז Job 37, 6 *rain-gush, violent rain;* מָ׳ סֹחֵף *a sweeping rain* Prov. 28, 3.

מַטָּרָא *f.* same as מַטָּרָה Lament. 3, 12.

מַטְרֵד (*Propeller, Pursuer* is El; from טָרַד) *n. p. f.* Gen. 36, 39.

מַטָּרָה (from נָטַר) *f.* 1. *place of guard*, hence חֲצַר הַמַּ׳ *a guard-court*, Jer. 32, 2 8 12; 38, 13, whither Jeremiah was brought out of the prison 37, 15 16 21, which belonged to the royal palace Neh. 3, 25, in the east part of it near the middle gate Jer. 39, 14, and occupied by soldiers. — 2. that which one looks at, *aim, mark* (like σκόπος from σκέπτομαι, Ar. مَنْظَرَة a mirror) 1 Sam. 20, 20; Job 16, 2. Phenic. מְטָרָא (mutro) what is observed, custom, duty (Plaut. Poen. 1, 13).

מַטְרִי (probably from מַטְרִי יָהּ *Jah is the Observing, Watching one*) *n. p. m.* 1 Sam. 10, 21.

מַי (after the form גַּי, דַּי, שַׁי, חַי from the stem מָה, existing in the stat. absol. only in the proper name אֲחוּמַי [which see]; usually *constr.* מֵי after the form of the stat. constr. in גֵּי, דֵּי, חֵי, but without a suffix. It is therefore incorrect to consider מַי a stat. constr. pl., and if it be sometimes coupled with the pl. that happens merely because it expresses a collective idea. Another form is מַיִם [which see], of which the stat. constr. pl. is מֵימֵי) *m.* prop. the flowing, pouring, running, hence 1. *water* (coll.), as a material or element, e. g. the water of the Red Sea Ex. 15, 19, Josh. 2, 10, of the Jordan 3, 8, of the ocean Ps. 33, 7, of שִׁלֹחַ Is. 8, 6, of the Euphrates 8, 7, of the flood Gen. 7, 7; Is. 54, 9; מֵי אַפְסַיִם Ez. 47, 3 *waters* (reaching) *to the ankles*, מֵי מָתְנַיִם 47, 4, מֵי שָׁחוּ 47, 5 *waters of swimming*, i. e. in which one can swim; farther, מֵי חַטָּאת Num. 8, 7, נִדָּה 19, 13, מְנוּחֹת Ps. 23, 2, מְרִיבָה 81, 8, מָצוֹר Nah. 3, 14, coupled with adj. m. sing. מָלֵא Ps. 73, 10 (in the poets the noun is sometimes united to adjectives in the constr. state Song of Sol. 7, 10; Prov. 2, 9), seldom with the pl. (as a collective noun) Num. 5, 18. Usually coupled with names of brooks, rivers, seas and streams, and thus forming proper names (see below); comp. Phenic. מֵי נַגָּרָא (me-naggara, *water-fall*) n. p. of a place in Byzacium, מֵי נֶפֶשׁ (menephes, *rest-water*) n. p. of a city there, מֵי נֶכֶס (me-nix, me-ninx, *collected water*) or מֵי נְיָח (meniax, *rest-water*) an older n. p. of the island גֻּרְבַּע. — 2. Figur. *juice*, e. g. of a plant רֹאשׁ (which see) Jer. 8, 14; 9, 14; 23, 15; *seed, seminal flux*, = זֶרַע Is. 48, 1 (Targ. זַרְעִית), for which מֵעַיִם (which see) stands elsewhere, and in which sense מַי is taken in the proper name אֲחוּמַי and מוֹ in מוֹאָב (which see); the Ar. ما, Pers. آب being also used for saliva, tears, seed &c.; comp. Phenic. מֵי כְמֹשׁ (seed of Cemosh, i. e. sprung from Cemosh) n. p. of a people, Erik. 2; also *urine*, fully מֵי רַגְלַיִם, as in Is. 36, 12 is the probable reading.

The absolute form מַי is in Ethiopic maj (מַי), Zab. מַי (ܡܝ) and in Aram. מַי, hence the def. מַיָּא, ܡܝܐ, which form is to be compared with מוֹ 3. (which see).

The following designations of rivers, localities and persons occur in combination with מַי (*constr.* מֵי):

מֵידְבָא (*river of fulness*, i. e. strong, copious river, see דֹּבֶא) *n. p.* of a locality

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in Reuben in a plain Num. 21, 30, also belonging to Moab at times Is. 15, 2; subsequently *Μηδαβά* (1 Macc. 9, 36) or *Μήδαβα* (*Jos.* Ant. 13, 1), situated some distance east of Hesbon.

מֵי דִימוֹן (river at דִּיבוֹן in Moab) *n. p.* of a river Is. 15, 9.

מֵי הַיַּרְקוֹן see יַרְקוֹן.

מֵי זָהָב (*seed* i. e. *shoot of the sun;* זָהָב Job 37, 22 the sun) Gen. 36, 39; 1 Chr. 1, 50.

מֵי מְגִדּוֹ (*river of Megiddo;* see מְגִדּוֹ) *n. p.* of a river running through the plain of Megiddo (בִּקְעַת מְגִדּוֹן) Judges 5, 19, used for קִישׁוֹן.

מֵי־מֵרוֹם see מֵרוֹם.

מֵי מְרִיבָה see מְרִיבָה.

מֵי מְרִיבוֹת קָדֵשׁ see מְרִיבוֹת

מֵי־נִמְרִים see נִמְרִים.

מֵי נֶפְתּוֹחַ see נֶפְתּוֹחַ.

מֵי עֵין־שֶׁמֶשׁ see עֵין־שֶׁמֶשׁ.

מִי (correlative to the Hebrew כִּי, דִּי, as מָה is correlative to כָּה = כֹּה, פָּה = פֹּה, זָא = זֹא in זֹאת) *pron. interrog. who? what?* of persons, as מָה is of things, in direct and indirect questions, at the beginning of a clause, without distinction of gender and number, and therefore referring as well to the fem. e. g. מִי אַתְּ Ruth 3, 9, מִי זֹאת Song of Sol. 6, 10, as to the plur. e. g. מִי אֵלֶּה Gen. 33, 5. It does not need, like אֲשֶׁר, a pronoun following to supplement it. Seldom relating to things Ez. 27, 32. The meanings are these: 1. Having an independent and substantive force, it is put after a constr. state as a genitive, as בַּת מִי *whose daughter?* Gen. 24, 23; שׁוֹר מִי *whose ox?* 1 Sam. 12, 3; חֲמוֹר מִי *whose ass?* ibid.; מִיַּד מִי *out of whose hand?* ibid.; בֶּן־מִי *whose son?* 17, 55; דְּבַר־מִי *whose word?* Jer. 44, 28; מָה (which see) too being so employed. — 2. Where מִי seems to lay aside a personal reference, standing before things interrogatively; an inquiry about the person is still concealed there, e. g. מִי הַמַּחֲנֶה Gen. 33, 8 *what is the encampment?* prop. who are the men and living creatures of the camp? מִי שְׁמֶךָ *what is thy name?* i. e. whom dost thou call thyself? Judges 13, 17. Generally also, מִי relates to a thing which includes the idea of a person, according to the mind of the speaker Mic. 1, 5; Song of Sol. 3, 6. מִי שְׁכֶם Judges 9, 28 is also to be taken in this sense; and it is unnecessary to read with the LXX בֶּן־שְׁכֶם. The same is the case with the Aram. מַן Ezr. 5, 4; and in Amharic (*Isenberg*, Grammar p. 172). — 3. For the purpose of making the interrogation prominent in its personal reference, or of modifying it in the sense of *but who then? who may it be?* הוּא follows מִי, e. g. מִי הוּא נָקִי Job 4, 7 *who then is innocent?* מִי הוּא יָרִיב *who then quarrels?* 17, 3; Is. 50, 9. If the demonstrative זֶה be also added to מִי הוּא, the question is still more closely referred to the object, with the meaning *who there?* quisnam? *who then is there?* as מִי הוּא זֶה Ps. 24, 10, an intensive form of מִי־זֶה 24, 8; Jer. 30, 21. Hence in a strongly emphasised double interrogative מִי הוּא זֶה וְאֵי־זֶה הוּא Esth. 7, 5 *who then is he, and what sort of a person is he?* Sometimes מִי is made stronger merely by זֶה Job 38, 2. — 4. *as who, as what?* i. e. *how?* qualis, e. g. Am. 7, 2 *as who does Jacob stand?* i. e. *how?* Is. 51, 19 *as who shall I comfort thee?* i. e. in what respect, *how* shall I &c.? — 5. It takes a negative turn like מָה, proceeding in the first instance from the feeling of wonder, hence *nobody! none!* followed sometimes by the perfect Num. 23, 10, Is. 53, 1, Zech. 4, 10, sometimes the imperfect Job 9, 12, Prov. 20, 9, Eccles. 8, 4, 2 Sam. 10, 16, sometimes the participle Ps. 90, 11; Eccles. 2, 19. Here belongs a) the signification *perhaps* Jo. 2, 14, Jon. 3, 9, 2 Sam. 12, 22 K'tib, for which אוּלַי stands elsewhere; b) the additional idea of hesitating, rejecting and despising language, as מִי אָנֹכִי Ex. 3, 11 *who am I that* . . . i. e. I am indeed so little

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Judges 9, 28 *who is this Abimelech?* — 6. Including a wish whose accomplishment is expected from others, and therefore coupled with the imperfect, e. g. מִי יַשְׁקֵנִי מַיִם 2 Sam. 23, 15 *who would give me water to drink?* i. e. oh that I had water! In this manner we should often take it in the formula מִי יִתֵּן *who shall give?* i. e. *oh that!* 15, 4; Judges 9, 29; Is. 27, 4; Ps. 55, 7; Job 29, 2, followed by the leading verb with ו Deut. 5, 26; or the leading verb follows in the infin. Job 11, 5. — 7. *whoever, each one, any one who*, where the interrogative element becomes indefinite, e. g. 2 Sam. 18, 12 *take care of the young man, every one* (מִי) of you; where it is not necessary to read לִי with the versions; Ex. 24, 14 *every one having a cause;* Judges 7, 3; Prov. 9, 4; Eccles. 5, 9; Is. 54, 15; sometimes אֲשֶׁר follows Ex. 32, 33; the Aram. דִּי having the same sense. — 8. מִי is to be taken as = מָה, מָן, where it stands in the K'tib for מָן, or is interchanged with it Is. 25, 10 K'tib, Job 9, 30 K'ri.

As to the origin of this vocable, it is obviously shortened in the first instance from מִין (modern Arabic *min*) and this from מָן, like מָה and מָא from מָאן, מָן; only that the latter form has been adopted in the other Semitic languages for the personal *who?* after מָא has been set apart to denote a thing. The proper names מִיכָא, מִיכָה, מִיכָאֵל, מִיכָיָהוּ, מִיכָיְהוּ, מִיכְיָהוּ, מִיכָהוּ, מִישָׁאֵל are compounded with מִי.

מֵידְבָא see under מִי.

מִידָד (*friendship, love*, from יָדַד I.) *n. p. m.* Num. 11, 26 27.

מִידָע (from יָדַע after the form מִיטָב) *m.* same as מוֹדָע (which see) Ruth 2, 1 K'tib, if we should not read there מְיֻדָּע.

מִידָעַת (from יָדַע after the form מִיפָעַת from יָפַע) *f. knowledge*, Is. 12, 5 K'tib, for which the K'ri has מוֹדַעַת.

מִיטָב (*constr.* מִיטַב, prop. an infinitive-noun from יָטַב) *m. the good, the excellent*, hence in the constr. state *the best* (LXX, Vulg.), e. g. of the land Gen. 47, 6, of the field, of the vineyard Ex. 22, 4, of sheep 1 Sam. 15, 9 15; *the best part* Gen. 47, 11.

מִיכָא (= מִיכָה) *n. p. m.* Neh. 11, 17 22, for which מִיכָיָה occurs elsewhere 12, 35.

מִיכָאֵל (*who is like God?* i. e. none is like God) *n. p.* 1. of one of the seven archangels or angel-princes (שַׂר) Dan. 10, 13, hence called הַשַּׂר הַגָּדוֹל 12, 1 (comp. ἀρχάγγελος Apoc. 12, 7; 1 Thess. 4, 16), the guardian spirit of the Jews Dan. 10, 21; 12, 1; other nations too having their guardian spirits 10, 13. — 2. *n. p.* of men Num. 13, 13; 1 Chr. 5, 13; 27, 18; Ezr. 8, 8. See מִיכָל 2.

מִיכָה (from מִיכָיָהוּ *who is like God?* conseq. = מִיכָאֵל) *n. p. m.* 1. of a prophet Mic. 1, 1, for which the K'tib and LXX in Jer. 26, 18 have מִיכָיָהוּ. — 2. of other persons, as 2 Chr. 34, 20, for which 2 Kings 22, 12 has מִיכָיָהוּ; Judges 17, 5, for which מִיכָיְהוּ in 17, 1 4; 2 Chr. 18, 24, for which 18, 7 has מִיכָיְהוּ.

מִיכָהוּ (the same) *n. p. m.* 2 Chr. 18, 8 K'tib.

מִיכָיָה (= מִיכָה) *n. p. m.* Jer. 26, 18 K'tib for מִיכָה; Neh. 12, 35, for which 11, 17 has מִיכָא; 12, 41.

מִיכָיָהוּ (the same) 1. *n. p. m.* 2 Chr. 17, 7. — 2. *n. p. f.* 2 Chr. 13, 2 originating in מִן־עַכְמָה (which see) 1 Kings 15, 2.

מִיכְיָהוּ (the same) *n. p. m.* Judges 17, 1 4, for which מִיכָה stands elsewhere; 1 Kings 22, 8, for which are also מִיכָה 2 Chr. 18, 24 and מִיכָהוּ (the same) 18, 8 K'tib; Jer. 36, 11.

מִיכָל *m.* 1. (*constr.* מִיכַל, from יָכַל = כָּל to receive into self, to contain) prop. holder, hence with מַיִם 2 Sam. 17, 20 *a water-trench, a water-holder*, of a little brook (*Kimchi, Fürst*). But others derive the word from מָכַל (which see), as the LXX too seem to have understood it. — 2. (either contracted from מִיכָאֵל, as

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מִיכָיָהוּ is also fem. at the same time, or according to the LXX from מִלְכָּאֵל [Μελχόλ] i. e. מִלְכְּ־אֵל, *El is King*) *n. p. f.* 1 Sam. 14, 49; 19, 11; 2 Sam. 6, 16.

מַיִם (arising apparently from reduplication, מַי־מַי, or from doubling the stem, as טִיט, צִיץ, זִיז, רִיר, נִין, סִיס are likewise reduplications; and as לַיִל, שַׁיִשׁ have become segolate forms, so here מַיִם is after the form זַיִת; with *a* of motion מַיְמָה; *constr. pl.* מֵימֵי after the form זֵיתֵי, yet the absol. state sometimes stands for it 1 Kings 22, 27, Is. 30, 20, Ez. 47, 4, as is the case elsewhere; with *suff.* מֵימַי, מֵימֵינוּ, מֵימֶיךָ, מֵימָיו, מֵימֶיהָ, מֵימֵיהֶם) *coll. m.* (*femin.* perhaps Job 14, 19) same as מַי and מוֹ 3. (which see), *water*, in the widest sense and with the greatest variety of applications; coupled with the sing. Gen. 9, 15; Num. 19, 13 20; 20, 2; 24, 7; 33, 14; 2 Kings 3, 9, but as a collective with adjectives in the plur., e. g. חַיִּים Gen. 26, 19, קְדוֹשִׁים Num. 5, 17, רַבִּים Ps. 93, 4, גְּנוּבִים Prov. 9, 17, עֲמֻקִּים 20, 5, קָרִים 25, 25, or with verbs in the plur. Gen. 7, 19; 8, 5; Ex. 47, 1, without one having to consider it a plural form on that account. מַיִם is used of the ocean which encompasses the earth Ps. 18, 16, of the sea and lakes 29, 3, of clouds 104, 3, of the heaven of clouds, rain-water Job 26, 8, of the heavenly ocean Ps. 148, 4, of urine Is. 36, 12 K'ri. It is a figure of multitude, fulness, and abundance Job 15, 16, of continuance and uninterruptedness 3, 24, of numerous enemies Is. 28, 2, of manifold dangers Ps. 18, 17, of trembling and fear Josh. 7, 5, Ps. 22, 15, of rushing along without check Gen. 49, 4 &c.

מִיָּמִין (prop. same as מִנְיָמִין [which see], which is merely a different pronunciation of בִּנְיָמִין) *n. p. m.* Ezr. 10, 25; Neh. 12, 5, for which 12, 17 has מִנְיָמִין; 1 Chr. 24, 9.

מִין a stem assumed for מִין, מוּנָה, תְּמוּנָה, see מוּן.

מִין (with *suff.* מִינוֹ, מִינֵהוּ, *pl.* מִינִים; from מוּן) *m.* prop. *a dividing, separation*, (Ar. مان to divide, to plough); hence *species, kind, sex* Gen. 1, 11; Lev. 11, 15; comp. Coptic ⲙⲓⲛⲉ, genus, species, and so the Ethiopic; pl. Gen. 1, 21. Even the idea of *figure*, which lies also in this stem (תְּמוּנָה, מוּנָה 1.) does not proceed like the Greek ἰδέα (form, kind) from that of appearance, but from the verb-idea *to form, to fashion*. The modern Hebrew מִין, a heretic, proceeds also from the notion of separating.

מֵינֶקֶת (with *suff.* מֵינִקְתּוֹ, *pl.* מֵינִיקוֹת, prop. part. Hif. from יָנַק) *fem. a nurse, wet-nurse* Gen. 35, 8; 2 Kings 11, 2; fig. *one who shews herself loving and tender* Is. 49, 23.

מֵיסָדָה (from יָסַד; *pl.* מֵיסָדוֹת) *fem. foundation, substruction*, Ez. 41, 8 K'tib, for which the K'ri has מוֹסָדָה.

מֵיסַךְ (= מֵסַךְ from סָכַךְ after the form מֵצַר) *masc.* same as מוּסַךְ (which see) 2 Kings 16, 18 K'tib.

מֵיפַעַת (*height, eminence*, from יָפַע) *n. p.* of a Levitical city in Reuben on the other side Jordan Josh. 21, 37 (in many editions), Jer. 48, 21 K'ri, for which the K'tib is מוֹפַעַת; once מֵפַעַת Josh. 13, 18.

מִיץ (from מוּץ) *m. pressure, what is pressed out* Prov. 30, 33.

מֵישָׁא (*firmness, strength*, from יָשָׁא = יָשָׁה, אָשָׁה, *to be firm, strong, powerful*, comp. אָשׁ III., אָת III.) *n. p. m.* 1 Chr. 8, 9.

מִישָׁאֵל (from מִי *who*, שָׁ = שַׁ· i. e. אֲשֶׁר, and אֵל, *who is what God is?* comp. מִיכָיָה, מִיכָאֵל) *n. p. m.* Ex. 6, 22, Lev. 10, 4, Dan. 1, 6, who is named in 2, 49 מֵישַׁךְ (which see); Neh. 8, 14; but it is also taken as = מִישְׁוָאֵל (from שָׁוָה) *who is like God?*

מִישׁוֹר and מִישֹׁר, from יָשַׁר) *masc.* 1. *a level region, a plain*, oppos. to עָקֹב, מַעֲקַשׁ Is. 40, 4, of the plain running from north to south on the rock of Zion Jer. 21, 13; of the plains of Moab 48, 8; of a flat land 48, 21; of the land

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east of Jordan 2 Chr. 26, 10; especially of the flat land in the tribe of Reuben Deut. 3, 10; 4, 43 &c. — 2. Figur. *the making even*, i. e. the removal of obstructions Zech. 4, 7. — 3. same as מֵישָׁר (in the *plur.* מֵישָׁרִים) *right, righteousness, equity* Ps. 27, 11; 45, 7; 67, 5; 143, 10; *honesty* Mal. 2, 6; comp. Phenic. מִשֻּׁרֶת mysyreth (with *suff.* מִשֻּׁרְתָּמוֹ, mysyrthomo, Plaut. Poen. 1, 4) the same.

מֵישַׁךְ (prop. *ram*, Sanskrit mêshah, then the name of the sun-god of the Chaldeans) *n. p.* of מִישָׁאֵל (which see), given him at Nebuchadnezzar's court, after the analogy of שַׁדְרַךְ Dan. 1, 7; 2, 49; 3, 12.

מֵישַׁע (*unrestrainedness, freedom, fortune*, from יָשַׁע) *n. p.* of a Moabite king 2 Kings 3, 4.

מֵישָׁע (the same) *n. p. m.* 1 Chr. 2, 42.

מֵישָׁר (only *pl.* מֵישָׁרִים, from יָשַׁר 2.) *m. straightness* Is. 26, 7; *uprightness, sincerity* 1 Chr. 29, 17, coupled with צֶדֶק, מִשְׁפָּט Prov. 1, 3; as an adverbial accusat. *with equity* Song of Sol. 1, 4, Ps. 17, 2, *righteously* 58, 2; figur. *smoothing, concord, settlement* Dan. 11, 6; δίκαια 1 Macc. 7, 12, conseq. same as יֶשֶׁר (which see) Dan. 11, 17.

מִישֹׁר see מִישׁוֹר.

מֵיתָר (*pl.* מֵיתָרִים, with *suff.* מֵיתָרֶיךָ; see יֶתֶר) *m. cord of a tent* Jer. 10, 20; Num. 3, 37; *string*, of a bow Ps. 21, 13.

מַכְאֹב and מַכְאוֹב (with *suff.* מַכְאֹבִי, מַכְאֹבוֹ, מַכְאוֹבָהּ; *plur.* מַכְאֹבִים, once מַכְאֹבוֹת Is. 53, 3) *m. pain, disease* Jer. 30, 15, *a wound* 51, 8, *suffering* Lament. 1, 12, *sorrow* Eccles. 1, 18. See כָּאַב.

מַכְאוֹב see מַכְאֹב.

מַכְבִּיר (from כָּבַר, after the form מַשְׁחִית) *m. fulness* = רֹב Job 36, 31.

מַכְבֵּנָא (*knob, lump*, of localities; from כָּבַן, compare כַּבּוֹן) *n. p.* of a city 1 Chr. 2, 49, identical with כַּבּוֹן Josh. 15, 40.

מַכְבַּנַּי (*fat, thick one*, formed out of מַכְבַּן from כָּבַן) *n. p. m.* 1 Chr. 12, 13.

מַכְבֵּר (from כָּבַר after the form מַשְׁעֵן, מַשְׁבֵּר; *constr.* מִכְבַּר, like מִרְבַּץ, מִשְׁבַּר, מִשְׁעַן, accordingly also in absol. state twice מִכְבָּר) *m.* 1. properly something twisted, woven, hence *a cloth; a coarse covering*, 2 Kings 8, 15; LXX στρῶμα. — 2. *net-work, grate*, of brass Ez. 27, 4.

מִכְבָּר see מַכְבֵּר.

מַכָּה (only *plur.* מַכִּים; prop. *part. Hif.* of נָכָה) *m. a wound*, prop. *the piercing, smarting* 2 Chr. 22, 6, where we should read מִן for the preceding כִּי according to 2 Kings 8, 29, which many mss. also have; 2 Kings l. c. and 9, 15, identical with מַכָּה (which see), without its being referred to the latter (*Jos. Kimchi*).

מַכָּה (*constr.* מַכַּת, with *suff.* מַכָּתִי, מַכָּתֵךְ; *pl.* מַכּוֹת, with *suff.* מַכָּתֶיךָ, מַכָּתֶךָ; from the Hif. of נָכָה) *fem.* 1. *a wound*, like מַכֶּה, coupled with טְרִיָּה (*fresh*) Is. 1, 6, נַחְלָה (*incurable, deadly*) Jer. 10, 19, אֲנוּשָׁה (*malignant*) 15, 18, or with a genit. following, חַדְרֵי־בֶטֶן Prov. 20, 30 *of the chambers of the body*, i. e. piercing deeply in; also with חֳלִי Deut. 28, 61; Jer. 6, 7. Metaph. *stroke, maltreatment*, hence הִכָּה מַ׳ *to maltreat, to impart blows* Is. 14, 6; *chastisement* 27, 7; *the being beaten, smitten* 10, 26; *defeat* in war Josh. 10, 10, Judges 11, 33, with the genit. of the subject, as אוֹיֵב Jer. 30, 14, חֶרֶב Esth. 9, 5; especially *stroke, blow, chastisement* of God Lev. 26, 21, Num. 11, 33, of pestilence, sickness, epidemic diseases &c. Deut. 28, 59, national calamities 29, 21; of political damage Jer. 30, 17; intensified מַחַץ מַכָּה Is. 30, 26 *the wound of a wound*, i. e. a great wound. — 2. only in חִטִּים מַכּוֹת לַעֲבָדֶיךָ 2 Chr. 2, 9, for which 1 Kings 6, 25 has חִטִּים מַכֹּלֶת לְבֵיתוֹ, for which reason the LXX, Vulg., Targ. take it in the same sense; hence מַכּוֹת corrupted from מַכֹּלֶת (*Kimchi*). The derivations from כָּתַת (*Ibn G'anâch, Rashi*) or נָכַת (*Jos. Kimchi*) should be

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rejected; but perhaps מַכּוֹת may have arisen from מָנוֹת, כ being elsewhere interchanged with נ (see כ).

מִכְוָה (from כָּוָה) *f. a burnt spot* (in the skin), *a burn* LEV. 13, 24.

מָכוֹן (*constr.* מְכוֹן, with *suff.* מְכוֹנִי; *pl.* מְכוֹנִים, with *suff.* מְכוֹנֶיהָ; from כּוּן) *m.* 1. prop. a place where something stands, hence *a stand, a dwelling-place, a place*, coupled with בַּיִת 1 KINGS 8, 13 or מְקֹדֶשׁ Ex. 15, 17, conseq. for the temple; fully מְ׳ שִׁבְתְּךָ יי 1 KINGS 8, 39; yet the heaven is also named so 8, 49; *the heavenly seat, the dwelling-place of God* Is. 18, 4; *dwelling-place*, of mount Zion 4, 5. — 2. what is erected, *a building* DAN. 8, 11. — 3. *foundation, basis*, of a throne Ps. 89, 15, of the temple EZR. 2, 68; of the earth Ps. 104, 5.

מְכוֹנָה (with *suff.* מְכֻנָתָהּ; *pl.* מְכֹנוֹת, with *suff.* מְכוֹנֹתָיו; a feminine form of מָכוֹן) *f.* 1. *a stool, a support, a basis*, for objects 1 KINGS ch. 7; 2 KINGS 16, 17; 25, 13; i. e. on which a thing stands; hence also *pedestal*, of the altar EZR. 3, 3; *place* ZECH. 5, 11. — 2. (*world-foundation*, i. e. dedicated to Saturn, see כּוּן) *n. p.* of a place in Judah NEH. 11, 28.

מְכוֹרָה (*pl.* with *suff.* מְכֹרֹתֶיךָ; from כּוּר I.) *fem. nativity, origin*, EZ. 16, 3, coupled with מוֹלֶדֶת *birth*; prop. place of founding.

מְכוּרָה (with *suff.* מְכוּרָתָם, *pl.* with *suff.* מְכֻרוֹתֶיךָ) *fem.* prop. *place of nativity, place of founding*, with אֶרֶץ *home* Ez. 21, 35; 29, 14.

מָכִיר (=נָכִר *procurer, possession-taker* viz. El is, from מָכַר II.) *n. p. m.* GEN. 50, 23, a progenitor in Gilead, therefore used for Manasseh JUDGES 5, 14; *patr.* מָכִירִי NUM. 26, 29.

מָכַךְ (*fut.* יִמַּךְ) *intr.* same as נָמַךְ, נָמַק, *to fall away, to sink together, to fall together, to tumble down, to perish*, בְּ *by* Ps. 106, 43, prop. to melt, to be triturated, dissolved; Aram. מְכַךְ, סְכַךְ, מְאַךְ, Arab. مَكَّ.

Nif. נָמַךְ (*fut.* יִמַּךְ) *to fall down, to dissolve in ruins*; of frame-work, *to be precipitated* ECCLES. 10, 18.

Hof. הוּמַךְ (3 *plur.* הָמְכוּ for הוּמְכוּ, comp. יִכְּתוּ JOB 4, 20 for יוּכַּתּוּ) *to sink, to perish* JOB 24, 24.

מָכַל (not used) *intr.* after the Arab. مَكَلَ *to have little water*, of a well, whence in Ar. the nouns *makil, makûl, mukul* a little fountain, *mimkul* a little pool. From this has been derived מִיכָל, which, however, is better referred to יָכַל = כָּל, since the stem in question does not appear elsewhere.

מִכְלָאָה see מִכְלָה 2.

מִכְלָה *fem.* 1. (from כָּלָה II., only in *plur.* מִכְלוֹת) *a manufacture, preparation*, 2 CHR. 4, 21 *these manufactures are of gold*, i. e. all this is made of gold. (It is, however, a superfluous addition, and is wanting both in 1 KINGS 7, 49 50 as also in the LXX.) According to others *completion, perfection*, which כָּלָה II. also means, and should be translated: *that is pure gold.* — 2. (*plur.* מִכְלָאוֹת, from כָּלָה I. = כָּלָא I. to enclose) *a fold* HAB. 3, 18; plur. Ps. 50, 9; 78, 70.

מִכְלוֹל (from כָּלַל II. to glow, to lighten, to glitter) *m.* 1. *purple*, especially the violet purple Ez. 23, 12, interchanged with תְּכֵלֶת (from תְּכֵלָה, like אַשֶּׁת from אִשָּׁה) 23, 6. — 2. *the red* (purple) *dress* of warriors 38, 4 (comp. NAH. 2, 4; Is. 9, 4). LXX *ἐνπάρυφα*, i. e. garments with a purple bordering. See מַכְלֻל.

מַכְלִיא (once in the form מַכְלִי, from כָּלָא I.) *m. hindrance, separation, stop*, JUDGES 18, 7, where מַכְלִי מִדָּבָר should be read instead of וְאֵין מַכְלִים אֵין מַחְסוֹר כָּל־דָּבָר, corresponding to דָּבָר 18, 10.

מַכְלֻל (only *pl.* מַכְלֻלִים, from כָּלַל II.) *m. a purple dress, a purple garment* Ez. 27, 24, of which גְּלֹמֵי תְכֵלֶת ibid. is an explanatory gloss.

מִכְלָל (*constr.* מִכְלַל, from כָּלַל I.) *m. completion, completeness, perfection*, Ps.

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50, 2 *perfection of beauty*, i. e. perfect beauty; comp. כְּלִילָה Lament. 2, 15.

מַכֹּלֶת (contracted from מַאֲכֹלֶת) *f. food, nourishment, support* 1 K. 5, 25, for which 2 Chr. 2, 9 has מַכּוֹת = מַכֹּלֶת, and where the different other Greek versions (not LXX) read strangely מִכּוֹר, מִכֹּל and מַלְכֹּל.

מִכְמַן (*pl.* מִכְמַנִּים, from כָּמַן I.) *m. a treasure*, Dan. 11, 43.

מִכְמָס (a collateral form of מִכְמָשׁ [which see], מִכְמַשׁ; *place of* כְּמָשׁ) *n. p.* of a locality in Benjamin Ezr. 2, 27, east of בֵּית אָוֶן; 1 Macc. 9, 73 *Μαχμάς*, in *Joseph.* (Antiqq. 13, 1, 6) *Μαχμά*, now *Mukhmâs* near Geba.

מַכְמֹר (from כָּמַר) *m. a net, a hunter's net* Ps. 141, 10.

מִכְמָר (from כָּמַר) *m.* the same Is. 51, 20.

מִכְמֶרֶת (from כָּמַר) *f.* the same Hab. 1, 15 16.

מִכְמֹרֶת (from כָּמַר) *f.* the same; also *a fish-net* Is. 19, 8, same as מַהֲמֹרֶת Ps. 140, 11.

מִכְמָשׁ (see מִכְמָס) *n. p.* of a locality 1 Sam. 13, 2 5, for which occurs also מִכְמַשׁ Neh. 11, 31 and מִכְמָס Ezr. 2, 27; in 1 Macc. 9, 73 *Μαχμάς*, in Josephus *Μαχμά*. The appellative signification is clear from כַּרְכְּמִישׁ = כְּרַךְ כְּמִישׁ.

מִכְמְתָת (from כָּמַת; *lurking-corner, hiding place*) *n. p.* of a locality on the borders of Ephraim and Manasseh Josh. 16, 6; 17, 7.

מָכַן (not used) *tr. to give, to bestow*, prop. = מָגַן (which see); Arab. مَحَنَ the same. Deriv. מֶכֶן in the proper name מַכְנַדְבַי.

מַכְנַדְבַי (from מַכְנַ־נַדְבַי *gift of the noble one;* for נַדְבַי compare the proper names נָדָב and נוֹדָב) *n. p. m.* Ezr. 10, 40.

מְכֻנָה see מְכוֹנָה.

מִכְנָס (only *dual* מִכְנָסַיִם, *constr.* מִכְנְסֵי; from כָּנַס 2. to cover, which see) *m.* a sort of *drawers* belonging to the priests, made of linen (פִּשְׁתִּים, בַּד) Ex. 28, 42; 39, 28; Ez. 44, 18. According to Josephus (Ant. 3, 7, 1) they reached only to the middle of the thigh, covering the parts of shame.

מָכַס (not used) *tr. to divide off, to separate, to apportion*, same as כַּס (= גַּז, חַץ, קַץ, כָּס־א &c.), hence partly *to lessen, to abridge, to take from*, Arab. مَكَسَ; metaph. *to cheat* (i. e. to lessen); partly *to number, to determine, to settle*, a census, a tax, Ar. مَكْس census; these ideas proceeding in other instances from such fundamental signification. But the nouns מַס and מִסָּה should be referred neither to כַּס, nor to מָכַס, but to מָסַס II. Deriv. מֶכֶס, מִכְסָה.

מֶכֶס (commonly from כָּסַס after the form מֶמֶר from מָרַר; with *suff.* מִכְסָם; but though the verb כַּס appears in the sense of "to enumerate, determine," and in Aram. is explained by מְנִי, and though the femin. form מִכְסָה signifies *number*, *ἀριθμός*, it is better to assume for it the stem מָכַס) *m.* prop. a determinate number, a firm settlement, hence *census, tax, tribute*, Num. 31, 28 37 40 41; Ar. مَكْس census, vectigal. Comp. Phenic. מַכְסְ־אֵל, Max-ula, Masc-ula (*price, value of El*) n. p. of a Numidian city (אֵל, usually rendered el, *Ἤλ*, *Ἴλ-ος*, was also sometimes pronounced obscurely *vl*, *ul* in Punic names, as Medadul, Uzul, Castul).

מִכְסָה (*constr.* מִכְסַת; from מָכַס) *f. number* Ex. 12, 4; *amount, definite price* Lev. 27, 23.

מִכְסֶה (*constr.* מִכְסֵה, with *suff.* מִכְסֵהוּ, from כָּסָה) *m. covering*, of a tent Ex. 26, 14, of the ark Gen. 8, 13; also followed by the genitive of the material Ex. 26, 14; Num. 4, 25.

מְכַסֶּה (prop. *part. Pih.* of כָּסָה) *m. clothing, covering*, of the caul over the intestines Lev. 9, 19; *clothing*, of men Is. 23, 18; *covering*, of a ship Ez. 27, 7; *a coverlet* Is. 14, 11.

מַכְפֵּלָה (*a winding, spiral form*, from Hif. of כָּפַל) *n. p.* of a tract near He-

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bron, where the burying place (מְעָרָה) of the patriarchs and their wives is found Gen. 23, 17 19; 49, 30; the dead being commonly put in caves.

מָכַר I. (*part.* מֹכֵר; *inf. absol.* מָכֹר, *constr.* מְכֹר, with *suff.* מְכָרָם and מְכָרָהּ; *fut.* יִמְכֹּר, יִמְכַּר־, with *suff.* יִמְכְּרֵם) *tr.* prop. same as מָהַר 3. (to give away, to reach forth to, to exchange), יָ־מַר, מֶר, I., מָהַר I., hence *to exchange*, for (בְּ) a thing Jo. 4, 3, *to sell*, with בְּ of the price Deut. 21, 14, Ps. 44, 13, but בְּ also means *on account of* a thing, Am. 2, 6 *for a money-debt;* with מִן *to sell of* a thing Ez. 48, 14; constantly with the accus. of the object Lev. 27, 20, with לְ of the person 25, 27, Jo. 4, 6, opposed to קָנָה (*to buy*) Is. 24, 2; Prov. 23, 23. Metaphor. a) *to marry*, a daughter, i. e. to give her on receiving a מֹהַר Gen. 31, 15; Ex. 21, 7; Syr. ܡܟܪ to marry. b) *to deliver up, to give over*, Deut. 32, 30; Zech. 11, 5; Ps. 44, 13; with the addition of בְּיַד פְּ' Judges 2, 14; 1 Sam. 12, 9; Ez. 30, 12; comp. מָגַר I. Deriv. מֶכֶר, מִמְכֶּרֶת, מִמְכָּר 1.

Nif. נִמְכַּר (*inf.* with *suff.* הִמָּכְרוֹ, *fut.* יִמָּכֵר) *to be sold*, Lev. 25, 48; *to sell oneself* Deut. 15, 12, with לְ *for what* Ps. 105, 17, or as the dative of the person Neh. 5, 8; metaphor. *to be given over, delivered up* Esth. 7, 4; Neh. 5, 8; Is. 52, 3.

Hithp. הִתְמַכֵּר (*infin.* with *suff.* ־כֶּרְךָ; *fut.* יִתְמַכֵּר) *to sell oneself, to be sold*, i. e. to give oneself up to do a thing 1 Kings 21, 20 25; *to give oneself to the service* of a person 2 Kings 17, 17; *to be sold, delivered up* Deut. 28, 68.

The stem, as we see, is merely a harder form of מָהַר and מָחַר. Hence the assumption that מָכַר is meant to be a denom. from מֶכֶר, from כָּרָה, should be rejected.

מָכַר II. (not used) *tr. to take into possession, to acquire, to bargain for, to buy*, identical in its organic root מ־כ־ר with that in פָּר־ח II. Deriv. מֶכֶר 2 and 3, and the proper names מִכְרִי, מִכִּיר.

מָכַר III. (*part. f.* מֹכֶרֶת) *tr.* same as כָּמַר 1. (which see) *to string together, to bind together*, hence *to ensnare, to take in a net* Nah. 3, 4. Ar. مَكَرَ the same, principally of ensnaring by enchantment; to cheat, Ethiop. to devise cunning measures; hence مَكْر enchantment.

מָכַר IV. (not used) *tr. to pierce, to bore through, to push through*, Ar. مَقَرَ, مَغَرَ the same; identical with מָחַר II., בָּקַר &c. Deriv. מַכֵּרָה.

מֶכֶר (with *suff.* מִכְרָהּ, מִכְרָם) *m.* 1. (from מָכַר I.) concrete, *something for sale, venal*, hence *wares*, which one exposes for sale, Neh. 13, 16 *and all sorts of wares for sale;* abstr. *the offering for sale*, Neh. 13, 15 *on the day they were offered for sale.* — 2. (from מָכַר II. = כָּרָה II. and קָנָה) what one acquires, gets, *a possession*, Prov. 31, 10 = קִנְיָן (*Kimchi*); it is not necessary, therefore, to regard it as abridged from מִכְרָה (from כָּרָה II.). In this sense we should perhaps take מִמְכָּרָיו Deut. 18, 8 for מִמִּכְרָיו, meaning *possessions;* since לָבַד is only coupled as a preposition with מִן following. — 3. *price, value*, Num. 20, 19 (from מָכַר II.). See the proper names מִכְיָר, מִכְרִי.

מַכָּר (*plur.* נַכָּרִים, from נָכַר) *m. an acquaintance, a friend* 2 Kings 12, 6 8 (the LXX read incorrectly מֵכֶר).

מַכֵּרָה (*constr.* מִכְרַת, from כָּרָה I.) *m. a pit*, with מֶלַח *a salt-pit* Zeph. 2, 9, south of the Dead Sea.

מַכֵּרָה (*plur.* מַכֵּרוֹת) *f.* 1. only Gen. 49, 5, where it denotes a כְּלֵי חָמָס (instrument of violence). Since the Greek *μάχαιρα* presented itself for comparison as a synonym (in the Midrash there is an express appeal to it), it has been translated *sword* (Talm., Jerome), conseq. derived from מָכַר IV. (which see) or כִּוֵּר I.; this word appearing elsewhere in the pl. מְכֵרִין (Beresh. rabba 88). Others derive it from מָכַר III., so that מַכֵּרָה prop. is *machination, plan, cunning device* (Castell and others). Better to take it with *Samuel ben Meïr* (קִוֵּרְבָּה, אַחְוָה) and others for *agreement, union, relationship,*

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from מָכַר III.; the Aram. מְכַר, ܡܟܪ also having this meaning; and so it would refer to the marriage-compacts with the Shechemites (Gen. 34, 8 seq.). Or it may be taken with the Targ. (תּוֹתָבוּ), *Rashi* (מְגוּרָה) and *Ibn Saruk* (תּוֹלָדָה) = מְכֹרָה (Ez. 16, 3) or מְכוּרָה (29, 14): *nature, natural business.* — 2. (from מָכַר IV. meaning *a mine*, or from כּוּר II. *a smelting-place*) *n. p.* of a place otherwise unknown; hence the *Gentile m.* מְכֵרָתִי 1 Chr. 11, 36.

מְכֹרָה see מְכוֹרָה.

מְכֻרָה see מְכוּרָה.

מִכְרִי (contracted from מִכְרִי־יָהּ *possession is with Jah*) *n. p. m.* 1 Chr. 9, 8.

מְכֵרָתִי see מְכֵרָה 3.

מִכְשׁוֹל and מִכְשֹׁל (*pl.* מִכְשֹׁלִים, from כָּשַׁל) *m. a stumbling-block*, i. e. against which one stumbles and falls, *a stone* or *block of stumbling* Jer. 6, 21, Is. 57, 14, fully צוּר מ׳ 8, 14, hence *obstacle, hindrance*, Ps. 119, 165; Lev. 19, 14; fig. *a cause of falling* Jer. 6, 21, Ez. 3, 20, מ׳ עָוֹן *a fall* or *stumbling into sin, enticement*, Ez. 7, 19; 14, 3 4; 18, 30; *a reproach*, of לֵב, i. e. *a scruple of conscience* 1 Sam. 25, 31.

מַכְשֵׁלָה (*pl.* ־שֵׁלוֹת) *fem. fall*, of a (state-) building Is. 3, 6, i. e. ruin; *offence, enticement* Zeph. 1, 3. Stem כָּשַׁל.

מַכְתֵּב (from כָּתַב after the form מַשְׁחֵת, מַכְתֵּשׁ; *constr. plur.* מְכַתְּבֵי for מַכְתְּבֵי with the bringing forward of the vowel ַ to facilitate the pronunciation, like מְקַדְּשֵׁיהֶם Ez. 7, 24 for מַקְדְּשֵׁיהֶם, comp. Syr. ܕܟܚܬܐ for ܕܟܚܬܐ) *m. writing* of a judicial sentence, *a written sentence* Is. 10, 1.

מִכְתָּב (*constr.* ־תַּב, from כָּתַב) *m. a writing*, equivalent to *a book*, Deut. 10, 4, 2 Chr. 35, 4, *a letter* 2 Chr. 21, 12, *a written document* Ezr. 1, 1, *a poem, song* Is. 38, 9, *written characters* Ex. 32, 16. See מִכְתָּם.

מִכְתָּה (from כָּתַת) *f. a fracture* Is. 30, 14.

מִכְתָּם (from כָּתַם I. or II.) *m.* only in the inscriptions of psalms 16, 1; 56, 1; 57, 1; 58, 1; 59, 1; 60, 1, the designation of a sort of psalms, which is sometimes identified with מִכְתָּב (Is. 38, 9), and sometimes derived (Targ., LXX) from כָּתַם I. (to inscribe, to engrave), which amounts to the same thing. But that is as insufficient to explain the sort of lyrical songs referred to, as is the derivation from כָּתַם II. meaning *golden poem*, like مذهبان, which the Arabian translator has (*Ibn Esra, Kimchi*) and the comparison with כֶּתֶם.

מַכְתֵּשׁ (after the form מַשְׁחֵת, מַקְדֵּשׁ, מַכְתֵּב) *m.* 1. (from כָּתַשׁ 2.) a vessel for pounding or bruising, *a mortar*, Prov. 27, 22. — 2. *hollow* or *deepening* (either from its likeness to a mortar [LXX, *Rashi*, Kimchi; comp. ὁλμίσκος, mortariolum], or because proceeding from כָּתַשׁ 3.) of the jaw, in which the teeth are set; then the name of a depth or hole in the place לְחִי (see לְחִי 2, comp. *Jos.* Ant. 5, 8, 9), which was also called לְחִי הַחֲמוֹר or רָמַת לֶחִי, and which lay among the mountains of Judah, was distinguished by pointed rocks, had a spring called עֵין הַקּוֹרֵא Judges 15, 19, and was still known at the time of Jerome, as also in the middle ages (*Robins.* II, 687 seq.). Samson's heroic exploit is etymologically attached to this locality ib. 15, 15-19. — 3. (*a sinking, deepening*) *n. p.* of a place or quarter in Jerusalem, where the shop-keepers, exchangers and trading Phenicians dwelt Zeph. 1, 11; comp. Zech. 14, 21 (*Ibn Esra*). For וָאָעִיד בְּיוֹם מִכְרָם צָיִד Neh. 13, 15, which does not appear to be original, one may read perhaps (with *Hitzig*) אֶל־יַד מְקוֹם מַכְתֵּשׁ (*at the side of the place Maktesh*), since the following context "*the Tyrians dwelt there*" suits very well. In the Midrash, Tabariyya is called מַכְתֵּשׁ from the situation of the place. The Samaritans apply it to Jerusalem, because the word has an assonance with מַקְדֵּשׁ (which appears in Ezek. 7, 24 after the form מַשְׁחֵת 9, 1) = מִקְדָּשׁ, which was also applied to Zeph. 1, 11 (*Kimchi, Simonis*), though incorrectly.

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מָלֵא see מָלֵא.

מָלֵא (with *suff.* Esth. 7, 5 מְלָאוֹ, as if from מָלְאָה, elsewhere מְלֵאתִי, מְלֵאתִי, מָלְאוּ in pause, omitting Alef quiescent מָלְאוּ Job 32, 18 like יְצָאתִי 1, 21; 3 *pl.* once מָלְוּ for מָלְאוּ Ez. 28, 16, where לֹא passed into לֹה, as in the noun מְלוֹא Ez. 41, 8 for מְלֹא; *part. m.* מָלֵא, *pl.* מְלֵאִים; *infin. constr.* מְלֹאת, twice K'tib מְלֹאוֹת Job 20, 22, Esth. 1, 5, elsewhere מְלֹאת without Vau Jer. 25, 12; *fut.* יִמְלָא) *intr.* 1. *to be full, to become full*, i. e. to exist in richness, abundance, extent, strength, with accus. of the thing as a more exact supplement; the same being the case in other verbs of fulness and of want also (שָׂרַץ, חָדַל, חָסַר, שָׂבַע, רָמַשׂ &c.). Accordingly: *to be full* of חָמָס Gen. 6, 13, אֲנָשִׁים Judges 16, 27, סוּסִים 2 Kings 6, 17, דָּמִים Is. 1, 15, בֹּר Jo. 2, 24, מָלִים Job 32, 18; rarely does מִן stand Is. 2, 6; *to be satisfied*, with accus. of the person, Ex. 15, 9 *my soul shall be satisfied upon them*, i. e. I will cool my vengeance upon them. Metaphor. *to be completed, to be over, to be ended*, time of pregnancy Gen. 25, 24, time of service 29, 21, period of embalming 50, 3; and so in Jer. 25, 34, Ez. 5, 2, Lament. 4, 18, like πληροῦσθαι in the New Testament. — 2. *to fill a thing, to occupy it*, hence with accusat., as הַמַּיִם Gen. 1, 22, especially of God, who fills, possesses all Ez. 40, 34; 1 Kings 8, 10; Jer. 23, 24 *do I not fill heaven and earth?* also with two accus. of place and of thing 1 Kings 18, 34, Ez. 8, 17, Jer. 16, 18, מִן of a thing occurs but seldom Ex. 16, 32; *to cause to be abundant*, Job 36, 17 *and thou causest sentences upon the wicked to be abundant.* Phrases are: מָלֵא יָד לְ Ex. 32, 29 *to have the hand full for one*, i. e. to give with full hands; מָלֵא לֵב *the heart is full*, i. e. the whole conduct is directed to a thing Esth. 7, 5; Eccles. 8, 11. Deriv. מָלֵא (adj.), מְלוֹא (מְלוֹ), מְלֹאָה, the proper names יִמְלָא, יִמְלָה.

Nif. נִמְלָא (*fut.* יִמָּלֵא) *to be filled* (which passive meaning is formed in intransitives also) Prov. 3, 10, *to become full*, also with accusat. of the thing 1 Kings 7, 14, 2 Kings 3, 17, Is. 6, 4, Jer. 13, 12; rarely and late with מִן of the thing Ez. 32, 6 or לְ Hab. 2, 14; *to be satiated, to have enough of* Eccles. 1, 8; 6, 7 (parallel שָׂבַע); *to become rich* Ez. 27, 25; *to be over, to be ended*, of time Ex. 7, 25; *to be equipped*, with accus. of the armour 2 Sam. 23, 7; *to be completed* Job 15, 32; *to be numerous* Zech. 8, 5. Phenic. נִמְלָא *to be completed;* hence יִמְלָא תְמָם or תְּמָם יִ *it is entirely finished* (Plaut. Poen. 1, 1. 12).

Pih. מִלֵּא (once מְלֵא Jer. 51, 34; 2 *pl.* מְלֵאתֶם K'ri Ez. 11, 7, for which the K'tib reads מְמַלֵּאתֶם) *inf. constr.* מַלֵּא, with *suff.* מַלְאָם, but also מְלֵאוֹת; *fut.* יְמַלֵּא, once יְמַלֶּה Job 8, 21) *to fill, to fill up, to fill out, to make full*, with accusat. of the thing and accus. of that with which one fills 1 Sam. 16, 1; 1 Kings 18, 35; Ez. 10, 2; 9, 7; 35, 8; Job 3, 15, and also figur. Jer. 15, 17; Ps. 83, 17; Ex. 35, 35. Often does the accus. of the object alone occur Ps. 129, 7, or מִן of the thing follows 127, 5; Jer. 51, 34. Also: *to bring into fulfilment*, בְּ *by* a thing, e. g. a promise 1 Kings 8, 15 24; 2 Chr. 6, 4. מִ יַּד־אֶת פִּ *to fill the power of one*, i. e. *to make one have full power*, לְכַהֵן *to the priestly office* Num. 3, 3; hence *to induct into the priestly office* Ex. 28, 41; 29, 9; Judges 17, 5 12; on the contrary מִ יַּד לְ 2 Chr. 29, 31 *to fill the hand* (with gifts) *for one*, i. e. *to bring offerings* (*to Jehovah*); generally, מִ יַּד *to dedicate, to invest with office, to communicate a dignity*, 2 Chr. 13, 9, metaph. *to consecrate*, Ez. 43, 26 *and consecrate their place;* then *to exercise an office, to fill an office* 1 Kings 13, 33; *to fill out entirely, to occupy*, a place Is. 23, 2. מִלֵּא אַחֲרֵי פִּ *to follow one completely, fully* Deut. 1, 36; 1 Kings 11, 6; *to satisfy* Ps. 107, 9, *to strengthen* Jer. 31, 25. מִ קֶשֶׁת *to fill the bow* (into the hand) Zech. 9, 13, i. e. *to hold it bent*, for which מִ יַּד בְּ also stands in 2 Kings 9, 24. Farther, *to fulfil*, a request, a wish Ps. 20, 6, *to execute*, a counsel 20, 5; *to complete a number* Ex. 23, 26; 1 Sam.

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18,27; *to allow completely to expire*, Dan. 9, 2 *the seventy years of desolations; to fill in, to pour in*, מְמַסֵּךְ Is. 65,11; *to fill in, set in*, stones, i. e. *to set* Ex. 28, 17; 31, 5; *to surround completely* Job 40, 30 [41, 7]; *to continue*, a time Gen. 29, 27; *to complete, to fill up* 1 Kings 1, 14. Sometimes it stands with another verb to enlarge the idea, as Jer. 4, 5 *call with full voice*, comp. 12, 6. Deriv. מְלוֹא (מְלֹא), מְלֵא, מְלֵאָה, מְלֹאת.

Puh. מֻלָּא (*part.* מְמֻלָּא) *to be set*, Song of Sol. 5, 14 *his hands are gold cylinders, set with Tarshish*, i. e. the points of the fingers are as if set with onyx.

Hithp. הִתְמַלָּא, only in Job 36, 10 *they equip themselves fully against me;* בַּרְזֶל perhaps (see 2 Sam. 23, 7) having to be supplied after הִתְמַלָּא. Perhaps the fundamental signification is here like that of the org. root in נ־מ־ל (which see) *to collect* or *to crowd themselves together* (the Ar. ملّ referring to the same also); and so the translation should be: *all gather themselves together against me.*

As to the form of the stem, the organic root may be compared with that in נ־מ־ל for many meanings, but the trans. sense of the Ar. ملأ (*to fill*, to make thick, wide, full; med. e *to be full*) leads to a comparison with מָרָא (which see), prop. *to be filled, to be full* (*Fürst*, Conc. s. v.), and then this leads farther to בָּרָא (which see), interchanging *l* and *r*, and *m* with *b; male, mare, bare* are then identical with the Sanskr. pṛi, pṛî, pûr *to fill out, to fill*, plî *to fill in*, Greek πλέ-ω, Lat. ple-o.

מָלֵא (Targ. מְלֵי, מְלִי; 3 *fém.* מְלָאת) *Aram. intr.* same as Hebr. מָלֵא Dan. 2, 35.

Ithpe. הִתְמְלִי (like a לי) *to be filled*, with accus. חֵמָא, i. e. *to be full of wrath* Dan. 3, 19.

מָלֵא (*constr.* מְלֹא, *pl.* מְלֵאִים) *adj. m.*, מְלֵאָה (*constr.* poet. מְלֵאַתִי, *pl.* מְלֵאוֹת) *f. full*, with accus. of that with which a thing is filled Jer. 5, 27; 35, 5; Neh. 9, 25; fig. *having* or *possessing in abundance*, חָכְמָה Ez. 28, 12, רוּחַ חָכְמָה Deut. 34, 9, בְּרָכַת יי 33, 23, *being in possession of* Is. 1, 21, metaphor. *full*, of price (מְחִיר = כֶּסֶף) Gen. 23, 9; 1 Chr. 21, 22 24 (comp. 2 Sam. 24, 24); *strong, vehement*, of רוּחַ Jer. 4, 12; *richly furnished with* Ps. 75, 9; *richly planted* 2 Sam. 23, 11; *having many lying around* Ez. 37, 1; *heavily laden* Am. 2, 13; *abundant*, in יָמִים, i. e. aged Jer. 6, 11 = שָׂבֵעַ; *full, abundant*, in ears of corn Gen. 41, 7; *pregnant*, Eccl. 11, 5 (as in the Mishna). מָלֵא is to be taken substantively with the meaning *fulness, abundance* &c. 2 Kings 4, 4 and Ps. 73, 10; and likewise the fem. מְלֵאָה Eccles. 11, 5; as an adv. *fully, entirely*, Nah. 1, 10, *loud* Jer. 12, 6, *strongly, vehemently* (perhaps) 4, 12.

מְלֹא (after the form חֲלוֹם, שְׂכוֹל, rarely מְלוֹא, once מְלוֹ Ez. 41, 8, with *suff.* מְלֹאָהּ, מְלֹאוֹ) *m. multitude, host*, הַגּוֹיִם Gen. 48, 19; of shepherds Is. 31, 4, like the Ar. ملأ; *fulness*, i. e. what fills up or entirely occupies a space, of the אֶרֶץ Deut. 33, 16, Is. 34, 1, יָם 42, 10, Ps. 96, 11, תֵּבֵל 50, 12, עִיר Am. 6, 8, רֹחַב אֶרֶץ Is. 8, 8, *the department, belongings, contents of it;* but the more exact definition of what makes out the fulness sometimes accompanies it, as כְּבוֹד יי Is. 6, 3. Hence it is to be translated by *full*, with words of measure and extension, where that which fills is often added in the accusative, as Ez. 41, 8 *a full perch*, Judges 6, 38 *a full basin*, 1 Sam. 28, 20 *according to his entire stature*, Eccles. 4, 6 *a handful*, 2 Sam. 8, 2 *a full line* &c. Comp. Phen. בת מלא Tugg. 1, 5 a designation of Orcus.

מְלָא *Aram.* see מְלָה.

מִלֹּא (only *plur.* מִלֻּאִים, with *suff.* מִלֻּאֵיכֶם) *m.* 1. *occupation of office, induction into office, filling of office*, of the priest (see מָלֵא), *consecration* Lev. 8, 33; Ex. 29, 26; metaphor. *the sacrifice of consecration* Lev. 7, 37; 8, 28. — 2. *a setting*, of stones, hence אַבְנֵי מ׳ *stones of the setting* Ex. 25, 7, 1 Chr. 29, 2, for which מְלֵאָה is elsewhere.

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מִלֹּא see מִלּוֹא.

מְלֵאָה (with *suff.* מְלֵאָתְךָ) *f.* 1. *full fruit*, *full ears*, i. e. what is most fully ripe, of grain Ex. 22, 28 (Targ., *Rashi*, *Ibn Parchon*, *Kimchi*), coupled with דֶּמַע (which see) i. e. *the best outflow of wine;* Deut. 22, 9 (opposite of תְּבוּאַת הַכֶּרֶם), where הַזֶּרַע אֲשֶׁר תִּזְרַע (the fruit which thou sowest) is a mere paraphrase of מְלֵאָה. — 2. *the best wine* Num. 18, 27.

מִלֻּאָה (*constr.* מִלֻּאַת, *pl.* with *suff.* מִלֻּאֹתָם) *f. setting*, of stones, prop. a filling in Ex. 28, 17 20; 39, 13.

מַלְאָךְ (*constr.* ־אַךְ, with *suff.* מַלְאָכִי, ־כוֹ; *pl.* מַלְאָכִים, *constr.* מַלְאֲכֵי, with *suff.* מַלְאָכֶיךָ, מַלְאָכָיו, מַלְאָכֵכֶה = ־כֵךְ at the end of a section) *m.* prop. abstract, *execution*, *service*, *performance*, *sending*, usually concrete 1. *a messenger*, *one sent*, chiefly a human one Gen. 32, 4, Num. 20, 14, Deut. 2, 26; Josh. 7, 22, Judges 11, 12, hence מַ׳ רָשָׁע (parallel צִיר) Prov. 13, 17, on the contrary מַ׳ אַכְזָרִי 17, 11 after 16, 14 *a messenger who is commissioned to perform something fearful; one sent* Ez. 23, 40, commonly in the pl. Is. 37, 9, מַלְאָכִים קַלִּים 18, 2 *swift-going* (i. e. proceeding in boats of papyrus) *messengers; a herald*, i. e. the bearer of commands, *a royal messenger* 30, 4, Nah. 2, 14 (*Jerome*), 1 Sam. 11, 4, called also מַלְאֲכֵי גוֹי Is. 14, 32, at a later period רָצִים Esth. 3, 15. — 2. Metaph. *an angel* (ἄγγελος), i. e. a messenger or representative of God; also *God* Hos. 12, 5, identical with אֱלֹהִים 12, 4; Gen. 48, 16; fully מַלְאַךְ יי׳ 16, 7 9 10 11; 22, 11, or מַ׳ אֱלֹהִים 21, 17, but which is also interchanged with יי׳ or אֱלֹהִים 16, 10 and 13; 22, 11 and 12; 31, 11 and 16; Ex. 3, 2 and 4; Judges 6, 14 and 22; 13, 18 and 22; so that it is the Deity himself, manifesting himself, though otherwise invisible. At a later time מַ׳ was supposed to be different from God and was contrasted with him Zech. 1, 12 13, 1 Chr. 21, 27, as a mediator between God and men 1 Chr. 21, 18, Num. 22, 22, because God was looked upon as withdrawn from contact with men. Hence the translators (Targ., Samar., Saad.) have put *angel of God*, where God appears in the text as acting. מַ׳ מֵלִיץ Job 33, 23 *an interceding angel*, i. e. he who intercedes for men with God, in order to deliver them from suffering; מַלְאֲכֵי רָעִים Ps. 78, 49 and מַ׳ הַמַּשְׁחִית *angels of destruction*, *of misfortune*, who bring misfortune to men in their capacity of being executors of the divine decrees, called also מְמִתִים Job 33, 22. מַ׳ פְּנֵי יי׳ (מַ׳ הַפָּנִים) Is. 63, 9 *angel of the* (divine) *face*, i. e. who stands continually before God and waits for his nod (comp. 1 Kings 22, 19), God's chamberlain, as it were. מַ׳ הַבְּרִית Mal. 3, 1 *the angel who executes the covenant*, i. e. Elijah. The numerous passages in which מַ׳ appears, exhibit a faithful picture of the way in which angels were conceived of. Originally representing the visible deity himself Judges 13, 18 22, מַ׳ is then personified into a peculiar being of higher descent, and is therefore named בֶּן־הָאֱלֹהִים (Gen. 6, 2; Job 1, 6; 38, 7) and also קָדוֹשׁ (5, 1; 15, 15) with reference to his higher perfection; he rules the world with God Job 2, 1 sq., appears as tempest or lightning Ps. 104, 4, protects the pious Gen. 24, 7, executes their affairs in the presence of God Job 5, 1; 33, 23, carries out the commands and revelations of God Judges 13, 3; Dan. 9, 21, as well as his punishments and inflictions Is. 37, 36; 2 Sam. 14, 6. Besides, he is represented in human form Gen. 18, 2, i. e. he assumes man's figure for a time Dan. 8, 15 16; 9, 21, comp. Tob. 5, 4, though merely with the appearance of a body Dan. 12, 19, in priestly garments 10, 5 6, and without wings Gen. 28, 12. Metaphor. *a prophet*, who speaks as commissioned by God Hag. 1, 13; *a priest*, who interprets the law and explains the divine will Mal. 2, 7; Eccles. 5, 5; *the Jewish people*, as God's representative Is. 42, 19. Ethiopic: ruler, prince.

מַלְאַךְ (with *suff.* מַלְאֲכֵהּ) *Aram. m.* the same Dan. 3, 28; 6, 23.

מְלָאכָה (from מַלְאָכָה), pronounced in

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the Aramaean way, *constr.* מְלֶאכֶת, with *suff.* מְלַאכְתְּךָ, ־תּוֹ; *pl.* מְלָאכוֹת, *constr.* מַלְאֲכוֹת, with *suff.* מַלְאֲכוֹתֶיךָ; from לָאַךְ) *f. service, employment, work*, i. e. which one executes, effects, does, hence *activity, labour* Ex. 20, 10, Lev. 16, 29, fully מְלֶאכֶת עֲבֹדָה 23, 7; מְלֶאכֶת הַשָּׂדֶה 1 Chr. 27, 26 *field-work, husbandry; business, commerce*, Ps. 107, 23 *doing business on the great sea; work of an artisan, manufacture*, as מְ׳ חָרָשׁ Ex. 35, 35 *work performed with edged tools*, i. e. work of the joiner, mason, smith; מְ׳ מַחְשֶׁבֶת 35, 33 *woven work*, מְ׳ עוֹר Lev. 13, 48 *work in leather*, מְ׳ תֻּפִּים Ez. 28, 13 prop. *work in stamping coins* (תֻּפִּים contracted from תֻּפְעִים from תֹּפַע, תָּפַע being = טָבַע meaning *to impress*, on coins), then generally *artificial graving-work*. Specially applied to architecture 1 Kings 7, 22; 1 Chr. 23, 4; Neh. 5, 16; 10, 34; *work, service* in the temple 1 Chr. 23, 4; מְ׳ הַחִיצוֹנָה 1 Chr. 26, 29 *outer work*, i. e. not belonging to the service of the sanctuary, such as that of the scribes and judges 23, 4, of the overseers of duties Neh. 11, 16. מַלְאֲכוֹת הַתַּבְנִית 1 Chr. 28, 19 *works after a pattern*, i. e. works executed according to a pattern, according to a plan; *doing, performance* Prov. 18, 9; 22, 29; Jon. 1, 8; *work of God* Ps. 73, 28, *creation-work* Gen. 2, 2; *working* Ez. 15, 3-5; *business* 1 Chr. 26, 30; *employment, service* Dan. 8, 27; *what is gained by labour, riches* 2 Chr. 17, 13, *live stock* Gen. 33, 14; 1 Sam. 15, 9. Phenic. מְלָכַת and מְלָכָא *place of work*, then the name of a city.

מַלְאָכוּת (derived from מַלְאָךְ, *constr.* מַלְאֲכוּת) *f. a message* Hagg. 1, 13.

מַלְאָכִי (abridged from מַלְאֲכִיָּה, as the LXX have read, *Μαλαχίας*; *sending of Jah*) *n. p.* of a prophet Mal. 1, 1.

מְלֶאכֶת Jer. 7, 18, which should be read מַלְאֶכֶת according to the K'tib, see מְלֶכֶת.

מִלֵּאת (from מִלֶּאת) *f. filling, fence*, of the convex base on which the eyes rest Song of Sol. 5, 12; hence יָשַׁב עַל is said of them.

מַלְבּוּשׁ (from לָבַשׁ) *m. a garment, vestment* 2 Kings 10, 22.

מַלְבֵּן (from לָבַן) *m.* 1. *a brick*, for closing up walls Nah. 3, 14. — 2) *a brick-shaped quadrangle, a long four-cornered projection*, at the entrance of palaces Jer. 43, 9; comp. מַלְבֵּן (in the Mishna), Ar. مَلْبِن, by which *Saadia, Ibn G'anâch* translate אַמָּה (ressault) Is. 6, 4.

מִלָּה (with *suff.* מִלָּתִי, ־תוֹ; *pl.* מִלִּים and also in Job מִלִּין, with *suff.* מִלַּי, מִלֵּיהֶם, מִלֶּיךָ; from מָלַל I.) *m. a word, expression* Ps. 139, 4, Job 4, 4, poet. for דָּבָר, then too *a subject of talk, report* 30, 9 (Lament. 3, 14 שְׂחֹק); *speech* Job 13, 17; *empty* 6, 26, *well-considered* 8, 10, *clear discourse* 32, 18, הֶחְבִּיר בְּמִ׳ 16, 4 and עָרַךְ מִ׳ 32, 14 *to make a well-ordered discourse; a justification* 36, 2; of the dumb *voice* of nature Ps. 19, 5; *a thing*, like דָּבָר Job 32, 11.

מִלָּה (for מִלָּא, *constr.* מִלַּת, *def.* מִלְּתָה, ־תָא; *pl.* מִלִּין, *constr.* מִלֵּי, *def.* מִלַּיָּא; from מְלַל) *Aram. f. a word* Dan. 7, 25, *speech* 2, 9, *command* 2, 10, *thing* 2, 5 8 &c.

מְלוֹ see מְלֹא.

מְלוֹא see מְלֹא.

מִלּוֹא (once מִלֹּא 2 Kings 12, 21) *m.* the name of a peculiar, fortification-like building, *a bastion*, e. g. at שְׁכֶם Judges 9, 6 20, identical with מִגְדַּל שְׁכֶם (castle of Shechem) 9, 46-52; which was inhabited, and whose inhabitants were called בֵּית מִ׳ Judges l. c. Such a castle (Millô) was found by David, when he took מְצֻדַת צִיּוֹן from the Jebusites, whence he built houses round about to the interior of the city 2 Sam. 5, 9; it was built, therefore, round about the מְצֻדָה at a great distance. Solomon completed the building of Millô in a better way 1 Kings 9, 15 24; 11, 27, which was different from the closing of the fissure (פֶּרֶץ) between עֹפֶל and מֹרִיָּה, the subsequent Tyropoeon, from the temple, the royal palace, and from the wall

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around Jerusalem. Hezekiah also strengthened and furnished it 2 Chr. 32, 5. A part of this Millo consisted of the singularly strong בֵּית מִלֹּא (*Millo-place*), which was a safe asylum for such as were severely wounded in its vicinity, and which is more exactly described by הַיֹּרֵד סִלָּא *the steep and sloping descent to Silla*, which it is now difficult to point out. See סִלָּא.

As to the derivation, it is true that the Aram. מִלֵּיתָא, מִלֵּיתָא, מוּלְיָא, מַלְיְתָא has the same meaning, and is metaphorically applied to a fortress; but the fundamental signification seems to be rampart; comp. Phenic. מְלֵא, מְלֵו (Mileum, Milevum), prop. rampart, then the proper name of a city in Mauritania; and מַלְוָא (from מְלוֹא) Malva, fulness of water, name of a river there.

מַלּוּחַ (from מָלַח) *m.* a kind of salt-plant, ἅλιμος, perhaps *sea-purslain*, which served for a sort of food to poor people Job 30, 4; Syr. ܡܠܘܚܐ for חָרוּל (Zeph. 2, 9), Ar. مُلَّاح

מַלּוּךְ (*counsellor*, Syr. ܡܠܘܟ) *n. p. m.* 1 Chr. 6, 20, Neh. 10, 5 and 12, 2, for which מַלּוּכִי (from מַלּוּךְ יָהּ *Jah is Counsellor*) is in 12, 14 K'tib (see מְלִיכוּ); 10, 28; Ezr. 10, 29.

מְלוּכָה (from מָלַךְ after the form גְּבוּרָה) *f. dominion*, *rule*, 2 Sam. 16, 8, 1 Kings 2, 15, of the divine rule Ps. 22, 29; עָשָׂה מְ׳ 1 Kings 21, 7 *to reign*, with עַל; *royalty*, hence a genit. to עִיר meaning *royal residence* 2 Sam. 12, 26, to כִּסֵּא 1 Kings 1, 46, זֶרַע Jer. 41, 1, צְנִיף Is. 42, 3, מִשְׁפָּט 1 Sam. 10, 25 i. e. *kingly;* קָרָא מְ׳ Is. 34, 12 *to call royalty*, to call one to be king; צָלַח לִמְ׳ Ez. 16, 13 *to attain to the royalty.*

מַלּוּכִי see מַלּוּךְ.

מָלוֹן (*constr.* מְלוֹן, from לוּן I.) *m. a place to pass the night in*, *night-quarters*, *a lodge*, Gen. 43, 21; Ex. 4, 24; *a couch* Is. 10, 29; *a shelter*, of travellers Jer. 9, 1; מְלוֹן קִצֹּה 2 Kings 19, 23 = מְרוֹם קִצּוֹ Is. 37, 24 out of which it appears to have arisen, since only "*height of its end*" i. e. its extreme height, is suitable.

מְלוּנָה (from לוּן I.) *fem. a night-hut*, consisting of a hanging mat, which the keeper of a field puts on the top of a tree, and which swings to and fro Is. 24, 20; *a hut*, standing solitary in a field of vegetables, 1, 8.

מָלַח I. (not used) *intr. to spring*, *to flow*, of the sea, then *to be like the sea*, *salt* (*Fürst*, Concord.); hence מֶלַח and the denomin. מָלַח; מַלָּח, מַלּוּחַ, מְלַחָה. In its organic root מָ־לַח is connected with that in פָּ־לַג I. (to flow, to flood) belonging to פֶּלֶג, interchanging *m* with *p;* as also with the root in זָ־לַג (to drop, to trickle), and perhaps also with that in לַח (which see). Arab. مَلَحَ, مَلَخَ the same, whence مَلْحَة flood, sea; transferred to swift motion, to the rolling of waves. So too the Aram. מְלַח, the same. Comp. Phenic. מָלַח to flood, hence (formed from the fut. of Hif.) יַמְלִח (= יַמְלִיחַ) prop. a sea-voyager = Hebrew מַלָּח: derivative the proper name יַמְלִחִי (Malt. 3, 2), with which is identical the name of the new Platonist Ἰάμβλιχος from Coele-Syria, like others of the same name in Syria and Apamea. Phenic. also מְלֹחַת, Molochat, מְלֹחָא, Mulucha, n. p. of a river in Mauritania. Of the non-Semitic languages are to be compared with it the Greek πλγ in πέλαγος, βλά-ω, φλύ-ω, Sanskrit *plu*, Latin *flu*, *plu* &c.

מָלַח II. (Kal unused) *tr. to fall to pieces*, *to be rubbed in pieces*, *worn out*, *torn in pieces*, of clothes (cogn. in sense בָּלָה); *to be scattered as dust*, *to evaporate*, of a vapoury cloud (עָשָׁן). Commonly taken as = מָרַח, מָרַק, interchanging *r* and *l;* but these words mean simply *to plaster*, *to besmear*, then *to rub in*; and do not suit the signification required. It is therefore identical in its organic root מָ־לַח with that in אָ־לַח (besides תָּעַב); and the roots in לָח II., חָ־לַק,

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פָּ־לַק, מָ־לַק, בָּ־לַק may also be connected with it. Ar. مَلَخَ to pull to and fro, to tear. Deriv. מָלָח.

Nif. נִמְלַח *to vanish like fine dust*, of עָשָׁן (*a vapoury cloud*) Is. 51, 6, parallel בָּלָה.

מָלָח (only plur. מְלָחִים, from מָלַח II.) *m. a garment torn to pieces, rags, tatters* Jer. 38, 11 12, conseq. = בְּלוֹיִם.

מֶלַח (so too in pause Gen. 14, 3; 19, 26) *m.* prop. *salt-water, the sea*, salum, ἡ ἅλς; commonly *what is got from sea-water, salt* (instead of which sea-water probably served in old times) for salting food Job 6, 6; a symbolical designation of duration and indissolubleness, because salt preserves meat; hence בְּרִית מֶ׳ Num. 18, 19 and 2 Chr. 13, 5 *a covenant of salt*, i. e. a solemn, firm covenant. It was also sprinkled on offerings of grain and animals Lev. 2, 13, Ez. 43, 24, to make them covenant-offerings, comp. *Philo*, Opp. II. 255. A purifying efficacy is also ascribed to it, to make impure waters salubrious, 2 Kings 2, 20 21. זָרַע מֶ׳ Judges 9, 45 *to sow with salt*, i. e. to make the ground like a barren salt steppe, comp. מְלֵחָה. נְצִיב מֶ׳ Gen. 19, 26 *a pillar of salt*, into which Lot's wife was turned by an incrustation of salt. This στήλη ἁλός is mentioned as being at the Dead Sea, Wisdom 10, 7; was still known at a later period (*Jos.* Ant. 1, 11, 4), and has been discovered again in modern times (*Ritter*, Erdkunde XV. 733). מִכְרֵה מֶלַח Zeph. 2, 9 *salt-mines*, south of the Dead Sea; יָם הַמֶּ׳ (Gen. 14, 3; Josh. 3, 16; 12, 3) *the Salt Sea*, i. e. the Dead Sea; גֵּיא מֶ׳ (2 Sam. 8, 13; 2 Kings 14, 7; 2 Chr. 25, 11) *valley of salt*, at the south of the Dead Sea. The salt that remains from evaporating water is also so called Ez. 47, 11.

The derivation from מָלַח I. (to flood) has also an analogy in extra-Semitic languages: Sanskrit sara (salt) from sri to flow; Greek ἡ ἅλς the sea, and ὁ ἅλς salt; whence the Latin *sal*, German *Salz*, English *salt*.

Deriv. the denominatives

מָלַח (*fut.* יִמְלַח) *tr. to salt*, מָ׳ בַּמֶּלַח *to sprinkle with salt*, Lev. 2, 13; Arab. مَلَحَ, Syr. ܡܠܚ the same; Coptic ⲙⲟⲩⲗϩ sale condire.

Puh. מֻלַּח (*part.* מְמֻלָּח) *to be salted, spiced* Ex. 30, 35.

Hof. הָמְלַח (2 *fem.* הֻמְלַחְתְּ, *inf. absol.* הָמְלֵחַ) *to be rubbed with salt* Ez. 16, 4, which was done to newly-born children (*Galen*, de sanit. 1, 7), to make the skin dry and firm.

מַלָּח (formed like מַלּוּחַ from the Pih. of מָלַח I.; *pl.* מַלָּחִים, with *suff.* מַלָּחֶיךָ) *m.* prop. one who has to do with the sea, *a seaman, mariner*, Ez. 27, 9 27 29; Jon. 1, 5, different from חֹבֵל.

מְלַח *Aram. m.* same as Hebr. מֶלַח, which was offered cheap in the temple-market Ezr. 6, 9; 7, 22, and was stored in the temple (*Joseph.* Ant. 12, 3, 3). Derivative

מְלַח (1 *pl.* מְלַחְנָא; denom. from the noun מְלַח) *Aram. trans. to eat salt*, but coupled with the noun מְלַח; hence the expression *to eat the salt of the palace* Ezr. 4, 14, i. e. to eat the king's bread, to be in his service (Vulg., Syr.); comp. Syr. ܐܬܡܠܚ ܥܡ to eat salt with one, i. e. to be his table-companion. Ar. the same.

מְלֵחָה (prop. adj. fem. to אֶרֶץ) *f. a salt* i. e. *barren land* Jer. 17, 6, coupled with אֶרֶץ, oppos. of אֶרֶץ פְּרִי Ps. 107, 34; *a salt steppe* Job 39, 6, parallel to עֲרָבָה. Comp. Ben-Sira 39, 30 הָפַךְ מַיִם לִמְלֵחָה μετέτρεψεν ὕδατα εἰς ἅλμην; Virg. Georg. 2, 238 salsa tellus; Plin. H. N. 31, 7.

מִלְחָמָה (with *suff.* מִלְחַמְתִּי, מִלְחַמְתּוֹ, מִלְחַמְתָּם; *pl.* מִלְחָמוֹת, *constr.* מִלְחֲמוֹת, with *suff.* מִלְחֲמֹתֵינוּ; from לָחַם) *f. war, fight, strife*, Is. 2, 4, Ps. 27, 3, coupled with קְרָב Job 38, 23; עָשָׂה מִ׳ אֶת Gen. 14, 2, עָשָׂה מִ׳ עִם Deut. 20, 12, עָרַךְ מִ׳ אֶת Gen. 14, 8 *to wage war with one;* הָיְתָה מִ׳ בֵּין ... וּבֵין 1 Kings 14, 30 *there was war between* ...; brought into connection with the verbs יָצָא 1 Kings 20,

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18, קָרָא Ex. 1, 10, קִדֵּשׁ Jer. 6, 4, עָלַחַד 2 Chr. 18, 34, עָבַר Josh. 4, 13, דָּלַךְ 1 Kings 22, 4, הִתְגָּרָה Deut. 2, 24 &c. With subst. אִישׁ מ׳ 1 Sam. 16, 18 *a warrior*, plur. אַנְשֵׁי מ׳ Num. 31, 28, also applied to God Ex. 15, 3, as גִּבּוֹר מ׳ Ps. 24, 8; עַם מ׳ Josh. 10, 7 or צָבָא מ׳ Is. 13, 4 *troops*, *warriors*; כְּלֵי מ׳ Judges 18, 11 *weapons of war*, *armour*, poet. מ׳ alone Ps. 76, 4; on the contrary in Hos. 2, 20 קֶשֶׁת מ׳ refers to שְׁבֹר קֶשֶׁת מ׳ Zech. 9, 10 and 10, 4 *bow of war*, fig. *warlike power*; מִלְחֲמוֹת תְּנוּפָה Is. 30, 32 *battles of shaking*, i. e. in which the arms are swung for the purpose of striking; *the book of the wars of God* Num. 21, 14 is a collection of old songs respecting the first victories of the Hebrews over their enemies; metaphor. *antagonism*, *opposition to* 2 Sam. 8, 10, 1 Chr. 18, 10, אַנְשֵׁי מ׳ *enemies* Is. 41, 12, בֵּית מ׳ *a hostile house* 2 Chr. 35, 21; *reward of battle*, *victory* Eccles. 9, 11.

מִלְחֶמֶת *fem.* 1 Sam. 13, 22 same as מִלְחָמָה.

מָלַט I. (Kal unused) *intr.* 1. prop. *to be smooth*, *slippery* (cognate in sense חָלַק II.), Ar. ملط to be smooth, cognate with ملص, ملس; hence *to glide along*, *to slip along*, *to escape*, *to slip away*, *to disappear*; metaphor. *to flee*, *to go away*, *to escape*, in form and fundamental meaning identical with פָּלַט (which see), and this cognate with פָּלַשׁ (to move forward); the same transition of idea being also found in the verbs adduced from the Arabic, comp. Ar. ملز to go away or escape in haste. Phenic. מְלַט I. the same, whence מְלִטָא, *Μελίτη*, name of the island Malta, which means *καταφυγή* (refuge), as Diod. 5, 12 relates.

Nif. נִמְלַט (*part.* נִמְלָט; *inf. absol.* and *constr.* הִמָּלֵט; *fut.* יִמָּלֵט) *to go away quickly*, *in haste* 1 Sam. 20, 29; *to escape*, *to abscond*, *to get away*, with מִן of the place 23, 13, 2 Sam. 1, 3, also with מִן of the pers. 1 Sam. 27, 1 and 30, 17; but also absol. Judges 3, 29; *to be delivered*, *freed*, Ps. 22, 6; Job 22, 30; *to escape as one delivered*, with accusat. of the place to which Is. 37, 38, with *a* of motion Gen. 19, 17, usually with מִן 1 Kings 19, 17; *to flee* 2 Sam. 4, 6; in continuation of בָּרַח 1 Sam. 19, 12 18; *to be rescued* Is. 49, 24 25; *to be a fugitive*, hence נִמְלָט = נָס Jer. 48, 19.

Pih. מִלֵּט (Eccles. 9, 15, in pause מִמַּלָּט; *part.* מְמַלֵּט, *inf. absol.* and *constr.* מַמְלֵט; *fut.* יְמַלֵּט) 1. *to deliver*, prop. to let escape, נֶפֶשׁ Ez. 33, 5, עִיר Eccles. 9, 15, מַשָּׁא (an idol) Is. 46, 2, *to free*, with מִיַּד פְּ׳ Job 6, 23, or מִכַּף פְּ׳ 2 Sam. 19, 10, or מִן Ps. 107, 20; hence figur. *to spare*, *to save*, *to preserve* 2 Kings 23, 18; *intr. to escape*, *to run away*, Job 20, 20 *he shall not escape with his dearest things*, comp. פְּלֵטָה 23, 7 in a like acceptation; Am. 2, 15, where it is unnecessary to read יְמַלֵּט. Here belongs probably the passage Dan. 12, 1 *and at that time shall thy people deliver* (יְמַלֵּט to be read for יִמָּלֵט) *all that is found written in the books*. This is the first notice respecting the collection of the canon. — 2. *to bear*, prop. to let slip from Is. 34, 15, comp. Hif. 66, 7, מָלַט I. and IV. to bring forth (untimely fruit), מַלֵּיט something born.

Hif. הִמְלִיט 1. *to deliver*, coupled with פָּסַח Is. 31, 5 (where פְּ׳ stands in the infin. for the finite verb). — 2. *to bear*, Is. 66, 7.

Hithp. הִתְמַלֵּט (*fut.* יִתְמַלֵּט) *to emit*, of sparks Job 41, 11, prop. to get away in haste from; *to escape*, 19, 20 *and I escaped with the skin of my teeth*, i. e. this alone remains unscathed.

מָלַט II. (not used) *intr.* 1. *to be soft*, *tough*, *viscous*, of mortar, cement; לֵט (לוּט) II. (whence לֵט) having the same fundamental signification, so that the organic root is מ־ל־ט; comp. Phenic. מְלַט II., whence מַלְטָן, contracted מטן, *μώτ* (Sanch. p. 10 = *ἰλύς* clay, mortar), as מַלְדְּ is changed into מֹדְ, *moch*; Ar. ملط (II.), Syr. ܡܠܛ the same in derivatives. Deriv. מָלָט. — 2. Metaphor.

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to be soft, tender, mild; Arab. مَلَدَ the same, hence مَلْد tenderness, أَمْلَد tender, soft; Greek μέλδ-ω to make soft; old high German milti soft, mild, German and English *mild;* yet the root appears to lose the *t*-sound very easily, as is seen from the Greek.

מָלָט (*constr.* מְלַט) *m. deliverer, freer,* only in the proper name מְלַטְיָה.

מֶלֶט (from מָלַט II.) *masc. mortar, cement,* Jer. 43, 9 (a word unintelligible to the LXX), so called from its viscidity, softness and toughness; Ar. مِلَاط, Syr. ܡܠܛܐ the same; Phenic. מעט ⲙⲱⲧ (from מַלְט = מֶלֶט) Sanch. p. 10. slime, clay; Greek μάλθ-α, -η soft wax, for covering writing-tablets; also mixed with pitch for coating the keels of ships, and found accordingly in numerous derivatives, in which the idea of softness, toughness, gentleness, mildness, weakness &c. lies; Latin *malta*, Italian *malta* clay, loam.

מְלַטְיָה (*Jah is Deliverer*) *n. p. m.* Neh. 3, 7.

מְלִי see מְלֵא.

מְלִיכוּ (see מַלּוּךְ; counsel, concrete *counsellor*) *n. p. m.* Neh. 12, 14 K'tib.

מְלִילָה (מְלִילוֹת, from מָלַל I. which see) *f. an ear,* spica Deut. 23, 26, like מְלִילָה in the Talmud, prop. *sprout;* cognate in sense with שִׁבֹּלֶת.

מְלִיצָה (from לוּץ II.) *f. high-flying, intricate speech,* of proverbs Prov. 1, 6; *witty speech, play upon words, quibble,* as a taunt Hab. 2, 6, coupled with מָשָׁל and חִידָה.

מָלַךְ (*part. m.* מֹלֵךְ, *f.* מֹלֶכֶת; *inf. absol.* מָלֹךְ, *constr.* מְלֹךְ, מְלָךְ־; *fut.* יִמְלֹךְ) *trans. to rule, to reign,* of kings, with עַל of the person Gen. 37, 8, 1 Sam. 8, 7, or of the land 2 Kings 11, 3, seldom with בְּ 1 Kings 11, 37; also with בְּ of the place 2 Sam. 5, 5; with the addition of an accus. of time 2 Sam. 2, 10; 1 Kings 11, 42; figur. of God Ex. 15, 18; Mic. 4, 7; *to exercise supremacy,* of the godless Job 34, 30; sometimes absol. *to undertake the rule, to become a king* 2 Sam. 15, 10; 1 Kings 1, 11; 2 Kings 9, 13; or with the addition of the noun 2 Kings 3, 1. Deriv. מֶלֶךְ, מִלְכֹּם, מַלְכוּת, מְלוּכָה, מַלְכָּה, מֹלֶךְ, מַמְלָכֶת, מַמְלָכוּת, מַמְלָכָה, מַלְכֶּת, מַלְכָּם, מִלְכָּן (K'tib), and the proper names מַלְכִּי־, מַלְכִּיָּהוּ, מַלְכִּיָּה, מַלְכִּיאֵל, מִלְכָּה, אֲבִימֶלֶךְ, מֹלֶכֶת, מַלְכִּישׁוּעַ, מַלְכִּירָם, צֶדֶק, רֶגֶם מֶלֶךְ, עֲנַמֶּלֶךְ, אַדְרַמֶּלֶךְ, אֲחִימֶלֶךְ, מַעֲכָה, אֱלִימֶלֶךְ.

Ibn Ganâch has already adopted for the fundamental signification of the stem *to counsel, to advise,* after the meaning that prevails in Aramaean, and which he wishes to find also in Jer. 22, 15; just as he has taken מֶלֶךְ Is. 19, 11 and Prov. 31, 3 in the same manner. Others have assumed as the fundamental signification *to divide, to separate,* then *to decide, to judge,* comparing the organic root with that in מָ־לַק, חָ־לַק &c.; especially as the Ar. مَلَكَ means *to divide,* whence مَلْك a division (of the way). But though ruling sometimes appears as advising and judging, these are merely secondary ideas, which do not come into consideration in an endeavour to ascertain the fundamental signification.

מָלַךְ (Kal not used) *intr. to counsel,* Aram. מְלַךְ, ܡܠܟ the same; deriv. מֶלֶךְ, and the proper names מְלִיכוּ, מִלְכָּה.

Nif. נִמְלַךְ (*fut.* יִמָּלֵךְ) *to determine,* with לֵב, like נוֹעַץ Neh. 5, 7.

Pih. מִלֵּךְ (not used) *to advise, to give counsel,* whence the proper names מַלּוּךְ, מַלּוּכִי.

Hif. הִמְלִיךְ (*part.* מַמְלִיךְ, *inf. c.* הַמְלִיךְ *fut.* יַמְלִיךְ, *ap.* ־לֵךְ) *to constitute as king* or *ruler,* 1 Chr. 11, 10, 2 Kings 23, 34, also of God 1 Sam. 15, 35, with the accusat.; but also with לְ 1 Chr. 29, 22, and with the addition of מֶלֶךְ 1 Sam. 12, 1, or לְמֶלֶךְ Judges 9, 6; with עַל 2 Sam. 2, 9, אֶל ib., or לְ 1 Sam. 8, 22 *over whom;* absol. Hos. 8, 4. Derivat. the proper name יַמְלֵךְ.

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Hof. הָמְלַךְ *to be made king* Dan. 9, 1.

מְלַךְ *Aram. tr.* same as Hebrew מָלַךְ. Deriv. מֶלֶךְ (מְלַךְ), מַלְכָּא, מַלְכוּ.

מְלֵךְ *Aram. intr. to counsel.* Deriv. the noun מְלֵךְ.

מֶלֶךְ (so too in pause, see *Fürst*, Concord.; with *suff.* מַלְכִּי, מַלְכֵּנוּ, מַלְכְּךָ; *pl.* מְלָכִים, once Prov. 31, 3 מְלָכִין and 2 Sam. 11, 1 מְלָאכִים K'ri, where the Versions and Chronicles have מְלָכִים; *constr.* מַלְכֵי, with *suff.* מְלָכֵינוּ, מַלְכֵּיכֶם, מְלָכֶיהָ, ־הֶם) *m.* 1. prop. an abstract, rule, government, but commonly concrete, *a king, ruler*, with the genit. of a land, as שִׁנְעָר Gen. 14, 1, עֵילָם ib., מִצְרַיִם 40, 1, אֱדוֹם Num. 20, 14; of a city, as סְדוֹם Gen. 14, 2, שָׁלֵם 14, 18, חֶשְׁבּוֹן Deut. 2, 24; or of a people, as פְּלִשְׁתִּים Gen. 26, 1, הָאֱמֹרִי Num. 21, 21, בְּנֵי עַמּוֹן Judges 11, 28; and of a tribe, as עֲמָלֵק 1 Sam. 15, 20; once with the article הַמֶּלֶךְ אַשּׁוּר Is. 36, 8 16, seldom with לְ following Num. 22, 4; 2 Kings 19, 13. The name of the king follows in apposition 2 Sam. 3, 31, 1 Kings 1, 1, or it precedes 2 Kings 8, 29; and in the formula אֲדֹנִי הַמֶּ׳ 1 Sam. 26, 17 the latter always takes place. If a definite king be spoken of, הַמֶּלֶךְ stands 1 Sam. 10, 24; so also in poetical language Ps. 20, 10; Song of Sol. 1, 4; but the article is also omitted Is. 32, 1; Prov. 24, 21. בֶּן־מֶ׳ Ps. 72, 1 is descriptive of a king, who inherits the throne, conseq. a legitimate king, and interchanged with מֶלֶךְ; comp. βασιλεὺς ἐκ βασιλέων (*Xenoph.*, Agesil. 1, 2). So too בַּת־מֶלֶךְ *a daughter descended from kings* 2 Kings 9, 34, and probably Ps. 45, 14; while בֶּן־הַמֶּלֶךְ 2 Sam. 13, 4 expresses *prince, king's son.* Besides the usual meaning *king*, including rulers of countries, cities, peoples, tribes, and single families, מֶ׳ also means one furnished with full power, *a stadtholder* (נִצָּב) 1 Kings 22, 4 8, and perhaps Eccl. 1, 1 12, not a king by birth, but only an anointed one (מָשׁוּחַ מֶלֶךְ), i. e. without much reputation 2 Sam. 3, 39; *a vassal, satrap, general*, who is under a great king (מֶלֶךְ גָּדוֹל) 2 Kings 18, 19 28; Is. 36, 4; same as a שַׂר prince is so Is. 10, 8, and as מֶלֶךְ שָׂרִים Hos. 8, 10 is *a king of princes* (applied to the great king of Assyria, comp. מֶלֶךְ אַשָּׂרִם of the Roman emperor in the 12th Numidian inscription) = מֶלֶךְ מְלָכִים in the Chaldean, Persian and Grecian period Ez. 26, 7, comp. Dan. 2, 37; elsewhere used by the Hebrews only of God Ps. 95, 3. — In other places מֶ׳ is also applied a) to *Jehovah*, as king of the Jewish people, who were also politically subject to him in a special sense Deut. 33, 5, Ps. 5, 3, Is. 33, 22, fully מֶ׳ יַעֲקֹב 41, 21, מֶ׳ יִשְׂרָאֵל 44, 6, הַמֶּלֶךְ יי׳ צְבָאוֹת 6, 5, and with the adjectives רַב Ps. 48, 3, הַכָּבוֹד 24, 7. b) to the idol סִכּוּת (which see) Am. 5, 26, who was carried about in a portable nomad-temple, and was worshipped as a king, i. e. as god; but מַלְכָּם Zeph. 1, 5 is a word by itself (which see). By מֶלֶךְ in Is. 8, 21 we can only understand Jehovah, though the Targ. renders it by פַּתְכַּר (prop. image, picture, copy, i. e. idol, Armenian *patker*). c) to animals distinguished for courage and strength, as the crocodile Job 41, 26; also to an animal conceived of as a leader Prov. 30, 27. d) The plural מְלָכִים is used of heathen and hostile kings in poetical language Ps. 2, 10; 68, 15 30; 110, 5; elsewhere מַלְכֵי גוֹיִם Is. 14, 9 18. — 2. (from מָלַךְ) *adviser, counsellor*, along with יוֹעֲצִים and חֲכָמִים Is. 19, 11; so too Prov. 31, 3. — 3. (*a king*, viz. Jah is) *n. p. m.* 1 Chr. 8, 35 and 9, 41. This proper name is also put twice Jer. 36, 26 and 38, 6 with the article, without a royal descent being thought of on that account. Elsewhere in many compound names.

The use of this word to denote the highest counsellor, judge, leader, hero, king &c. is very frequent in Semitic. The Ar. مَلِك, مَالِك, seldom مَلْك, Syr. ܡܠܟܐ (king), the expression מֶלֶךְ חִמְיָרִם on a Himyaritic inscription, and the frequent use of מֶלֶךְ (malch), as well as the contracted form מֹךְ (môch) in Phenician,

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entirely confirm such application of the word.

מֶלֶךְ (*def.* מַלְכָּה, מַלְכָּא; *pl.* מְלָכִים, מַלְכַיָּא, ־כִין, *def.* מַלְכַיָּא; from מָלַךְ) *Aram. m. a king*, a Babylonian DAN. 3, 1, EZR. 5, 12, a Persian DAN. 6, 7, EZR. 4, 24, a Jewish one 5, 11; other kings 6, 12; but also *kingdom* DAN. 7, 17. מ' מַלְכַיָּא *the great king*, of Nebuchadnezzar DAN. 2, 37, Artaxerxes EZR. 7, 12; on the contrary, God is called מ' שְׁמַיָּא DAN. 4, 34 or מָרֵא מַלְכִין 2, 47. Targ. מְלָךְ.

מַלְכוּת (always with the article, הַמַּלְכוּת, except in 1 KINGS 11, 7, where it stands for מִלְכֹם) *m.* prop. an abstract, *dominion, rule*, then as a concrete the name of the fire-god, to whom children were dedicated by burning, as they were made to pass through the fire 2 KINGS 23, 10; JER. 32, 35; LEV. 18, 21; 20, 2 4. As such he is also called simply אֱלֹהִים DEUT. 12, 31. Sometimes the name is wholly omitted and the kind of worship denoted DEUT. 18, 10; 2 KINGS 17, 17; the burnt children being looked upon as his food Ez. 23, 37. Properly speaking this sort of worship symbolised the cleansing and purification of the soul after destroying the earthly dross, and consequently its immortality (comp. הַמַּעֲבִיר בָּאֵשׁ NUM. 31, 23). Hence it came to pass that no voice of complaint was heard at it, according to old accounts (*Plutarch*, de superst. ch. 13). The burning took place either on a בָּמָה built in the valley of Hinnom, which was called the Bama of Baal JER. l. c., so that בַּעַל is once identified with מֹלֶךְ (comp. JER. 19, 5), notwithstanding their difference in other respects; or it took place on the altar of the sanctuary LEV. 20, 3. But the slaying of the children preceded Ez. 16, 20 21; PS. 106, 37 38; JER. 7, 31; 19, 5. At a later period the name was pronounced Moloch (Vulg.), *Μολόχ*. For the mythological aspect of the worship of Moloch see *Movers'* die Phönizier I. p. 63. 65. 324-451.

מָלְכָּה (with *suff.* מַלְכִּי; from מָלַךְ) *Aram. m. counsel, advice*, DAN. 4, 24, Syr. ܡܠܟܐ (counsel), different from ܡܠܟܐ.

מַלְכָּא (*def.* מַלְכְּתָא) *Aram. f. a queen*, DAN. 5, 10.

מִלְכֹּדֶת (with *suff.* מַלְכַּדְתּוֹ; from לָכַד) *f. a net, a gin*, JOB 18, 10.

מַלְכָּה (formed from מֶלֶךְ, *pl.* מְלָכוֹת; in certain relations מַלְכַת is put for it) *f. a queen*, either the wife of a king (ESTH. 1, 9; 7, 1), *a sultana*, consequently opposed to פִּילֶגֶשׁ (SONG OF SOL. 6, 8 9), or a woman actually reigning 1 KINGS 10, 1 4 10 13.

מַלְכָּה (*counsel, advice*) *n. p. f.* GEN. 11, 29; 22, 20.

מַלְכִּי (*constr.* מַלְכוּת, *def.* מַלְכוּתָא, *def. plur.* מַלְכְוָתָא) *Aram. f. a kingdom, dominion* EZR. 6, 13; also of the divine kingdom DAN. 3, 33, of the future kingdom of the saints 7, 18; *reign* 2, 39; as a genitive following a noun with the meaning *belonging to a king, belonging to rule*, after בַּיִת 4, 27, הֵיכָל 4, 26.

מַלְכוּת (from מֶלֶךְ; with *suff.* ־וֹתוֹ, ־וֹתָהּ; *plur.* מַלְכֻיוֹת; usual in later Hebrew, but in earlier מַמְלָכָה stands for it) *fem.* 1. *kingship, rule, supremacy* EZR. 4, 5, NEH. 12, 22, for which מֶלֶךְ was said in older times 1 KINGS 15, 1 9; *royal dignity* ESTH. 1, 19, fully הוֹד מ' 1 CHR. 29, 25; DAN. 11, 21; on the contrary, הֲדַר מ' 11, 20 means *ornament of the kingdom*, i. e. Jerusalem; put after as a genitive to express an adjective sense, as in the case of מֶלֶךְ, e. g. after בַּיִת ESTH. 1, 9, דָּבָר 1, 11, יַיִן 1, 7, כֶּתֶר 1, 19; once מ' is used for בִּגְדֵי מ' 5, 1. Metaph. of God PS. 145, 11 13. — 2. *a kingdom* (people under kingly rule), of the Chaldeans DAN. 9, 1, Persians 10, 13, Greeks 11, 2; חֶחֱזִיק מ' *to get possession of the kingdom* 11, 21; 8, 22 *four kingdoms arise out of the (Greek) heathen nation*, i. e. out of the national territory of the Greek kingdom. Phenic. מְלֶכֶת, contracted מֹלֶכֶת the same, e. g. מַלְכַת רוֹם the Roman empire (Trip. 1), מֹלֶכֶת בַּעַל חַלְבִי the kingdom of the Libyan Baal (Numid. 5, 1) &c.

מַלְכִּיאֵל (*El is King*, comp. אֱלִי מֶלֶךְ, אַחִי מֶלֶךְ, אֲבִי מֶלֶךְ) *n. p. m.* GEN. 46, 17; *patr.* מַלְכִּיאֵלִי NUM. 26, 45.

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מַלְכִּיָּה (*Jah is King*) *n. p. m.* 1 Chr. 6, 25; 9, 12.

מַלְכִּיָּהוּ (the same) *n. p. m.* Jer. 38, 6.

מַלְכִּי־צֶדֶק (*Zedek is King*, i. e. *God* [melek] invoked *as Zedek*, see צֶדֶק and the proper names צָדוֹק, יוֹצָדָק, יוֹצָדֶק, אֲדֹנִי־צֶדֶק &c.) *n. p. m.* of the priestly king at שָׁלֵם, who, as is alleged, already served the supreme Deity Jehovah in the time of the patriarchs, and to whom the tithes were then offered Gen. 14, 18. There is an allusion to this in Ps. 110, 4; see ep. to Hebr. 7, 1.

מַלְכִּירָם (*God is the High*, see אֲבִירָם, יְהוֹרָם, אֲדֹנִירָם, עַמִּירָם, אַבְרָם &c.) *n. p. m.* 1 Chr. 3, 18.

מַלְכִּישׁוּעַ (*the king*, i. e. *God*, *is Fortune*, comp. שָׁוּעַ, אֲבִישׁוּעַ, אֵלִי־ &c.) *n. p. m.* 1 Sam. 14, 49; 31, 2; also written divided מַלְכִּי־שׁוּעַ 1 Chr. 8, 33.

מַלְכָּם (same as מִלְכֹּם) *m.* a name of the god of the Ammonites, properly identical with מֶלֶךְ Jer. 49, 1 3; but Am. 1, 15 and Zeph. 1, 5 are doubtful; as a proper name 1 Chr. 8, 2.

מִלְכֹּם (from מֶלֶךְ with the termination -ם) *m.* the name of the supreme deity of the Ammonites (as כְּמוֹשׁ was of the Moabites), to whom a simple altar was erected on a high mountain. But he was perhaps worshipped in the house by sacrifices of children 1 Kings 11, 5 (in 11, 7 מֹלֶךְ stands for it); 11, 33; 2 Kings 23, 13.

מַלְכָּם (same as מַלְכָּם) *m.* a name of the idol מַלְכָּם, מַלְכֹּם (which see) 2 Sam. 12, 31 K'tib.

מַלְכָּת (formed from מַלְכָּה, as גְּבֶרֶת is from גְּבִירָה; in some mss. מְלֶאכֶת) *f. queen*, only in combination with הַשָּׁמַיִם (Jer. 7, 18; 44, 17 18 19 25) *queen of heaven*, a designation of נַת or נָת, *Νηΐθ*, Phen. תִּנַּת (*Ταναΐς*, *Ταναΐτις*, which is prop. Naït with the Egyptian article), beside בַּעַל חַמָּן in Carthaginian inscriptions, i. e. the Asiatic, originally Egyptian, Artemis. In Phenic. מְלֶכֶת is also a designation of this deity, hence the n. p. f. חַן מְלֶכֶת = חַמָּן מְלֶכֶת (Cart. 8). This *Mlechet* or *Neit* was sometimes worshipped under the image of *the moon*, sometimes under that of *Venus;* and is also identified, according to the LXX and Vulg. with עַשְׁתֹּרֶת. See כַּוָּן. According to the orthography מַלְאֶכֶת (service, worship) the Syr., Targ., LXX have understood by it the worship of the (starry) heaven, of the heavenly deities (Kimchi); but a specific female deity is manifestly spoken of.

מַלֶּכֶת (prop. same as מַלְכָּת which see, only with the article, because the meaning was still perceptible, and the tradition about a *queen* arose from the incorrect acceptation of the word by the Talm. and Vulg.) *n. p. f.* 1 Chr. 7, 18.

מָלַל I. (Kal not used, for the *part. m.* מוֹלֵל Prov. 6, 13 should be referred to the *Pihel* מִלֵּל) *intr.* 1. *to shoot forth, to sprout, to grow*, of shrubs and ears, cogn. in sense with נָב (נוּב) to spring up, שָׂח (שׂוּחַ); deriv. מְלִילָה. — 2. Metaphor. *to rise high, to project;* a verb נָבַ־ה from נָב also appearing with this meaning; deriv. the proper name מְלָלַי. — 3. *to speak, to talk*, language or words being conceived of as sprouting forth, shooting up; the same metaphorical application being also found in נָב Prov. 10, 31 (with which נָבַ־א, Ethiop. נבב may be compared, and whence come נִיב and the proper name נֵיבִי), and in שָׂח (שִׂיחַ, whence שִׂיחָה, שִׂיחַ). The mouth (שִׂפְתַיִם, פֶּה) is imagined to be the soil, out of which speech grows as fruit (פְּרִי) Prov. 10, 31; 18, 20 (see פְּרִי and נִיב). Deriv. מִלָּה.

Of the three meanings of מָל I. here mentioned and entirely connected with one another (to sprout up, to grow up; to project, to be prominent, to rise, to mark out; to send forth or utter sounds, to speak) the latter only is still found in the Aram. מַל, ܡܠ, so that we have nothing but the analogies of the language to refer to in ascertaining the fundamental significations. The organic root מָל is

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closely connected with that in נָ־בַל II. (which see), נָ־פַל II. (belonging to נָפִיל), שָׁ־בַל (with the meaning to sprout or shoot forth, to שִׁבֹּלֶת), עָ־פַל (to עֹפֶל), interchanging *m* with *b* or *p*. Perhaps also the verb מָל (מוּל), which is to be assumed for the prepos. מוּל and מוֹל, meaning *to spring before, to step on before*, a sense that the Ar. مَعِلَ really has and which suits the preposition just mentioned very well, has a nearer connection with our stem.

Pih. מִלֵּל (*part.* מוֹלֵל, like חֹכֶה, דֹּבֵר and others belonging to Pihel; *fut.* יְמַלֵּל) *to speak* Gen. 21, 7; Job 33, 3; *to relate* Ps. 106, 2; figur. *to give a sign*, Prov. 6, 13 *who gives a sign with his feet.*

מָלַל II. (*imp.* מֹל; *fut.* יִמַּל, *pl.* יִמָּלוּ in pause) 1. *tr.* same as מָל (מוּל) and מָהַל, *to circumcise*, the foreskin Josh. 5, 2; prop. like מָל to rub in pieces, to destroy, *μύλλ-ειν*, mol-ere. — 2. *intr. to be rubbed in pieces, to be bruised, to be scattered as dust, to be crumbled*, hence to decay or perish, of ears Job 18, 16, of blades of grass and flowers 18, 16; 24, 24; Ps. 37, 2.

Nif. נָמַל (whence נְמַלְתֶּם for נְמַלֹּתֶם) and נִמּוֹל (3 *pl.* נִמֹּלוּ, *part.* נִמֹּלִים arising from a mixture of ע״ע and ע״ו = נָמוֹג, comp. נִחַל, נִחַר) *to be circumcised* Gen. 17, 26 27; 34, 22. 17, 11 *and ye shall be circumcised as to the flesh of your foreskin.*

Po. מוֹלֵל (*fut.* יְמוֹלֵל) *to be withered, to perish*, of grass (parallel חָלַף) Ps. 90, 6. מוֹלֵל Prov. 6, 13 belongs to the Pihel of מָלַל I.

Hithpo. (3 *fut.* יִתְמֹלֵל) *to dissolve*, Ps. 58, 8 *he bends his bow* (דָּרַךְ חִצִּים like 64, 4, Jer. 51, 3 = דָּרַךְ קֶשֶׁת) *and they dissolve like water* (כְּמוֹ; מוֹ 3 = מַי), parallel with מָאַס כְּמוֹ מַיִם.

מֵלֶל see מִלֵּלַי.

מְלַל (Peal unused) *Aram. intr. to speak*, same as Hebr. מָלַל I. Deriv. מִלָּה.

Pah. מַלֵּל (*part.* מְמַלֵּל, *fut.* יְמַלֵּל) *to speak, to talk*, with accus. of the object Dan. 7, 8 20 and עִם of the person *with* whom 6, 22, and לְצַד 7, 25 *against* whom.

מִלֵּלַי (from מֵלֶל יָהּ *Jah is Elevation*, i. e. is elevated; or *Jah is Promise*) *n. p. m.* Neh. 12, 36.

מַלְמַד (only *constr.* מַלְמַד, formed from the Hif. of לָמַד) *m. an ox-goad*, i. e. the instrument with which ploughing oxen are guided Judges 3, 31; not the pointed prick on it, which is called דָּרְבָן. The Targ. פְּרַשׁ (sting), Syr. ܡܣܣܐ (the same) is inexact; and the LXX may have read מִלְּבַד הַבָּקָר. Phenic. לֶמֶד the same, then the name of an alphabetical letter.

מָלַץ (Kal not used) *intr. to be eloquent, lovely, pleasant*, of speech; identical in its organic root מָ־לַץ with that in לָץ II. (לוּץ), so far as intricate and soaring speech was looked upon as eloquent and pleasant (comp. מְלִיצָה); מָרַץ II. (Job 6, 25) has the same meaning. To put it with מָלַט yields no sense. Phenic. מָלַץ same as Hebr. מָלַט II., and מִלְצָא and מִלְצִת (*place of clay, of mortar*) n. p. of a locality in Africa (Plin. 5, 4; *Μελδείτα* in Ptolemy).

Nif. נִמְלַץ same as Kal Ps. 119, 103, where אִמְרֹתֶיךָ should be read.

מֶלְצַר (with the article) *m. overseer*, set over the pupils at the Babylonian court, subject to the רַבְסָרִיס Dan. 1, 11 16; the article may denote some definite functionary of the office. As a foreign word, it has been compared with the Laconian *Μολοσσός* = *Μολοσσός*. With the meaning assigned, it may be derived, with *Ibn G'anâch*, from לָצַר = נָצַר; if it be not referred, with *Bohlen* and *Haug*, to the old Persian, where *mal* (מַל) means *spirituous* or *intoxicating drink, wine* (mod. Pers. mel, Zend. madhu, Greek *μέθυ*, mead), and çara (צַר = Sanskrit çiras) *head*, hence *head-cupbearer.*

מָלַק *tr. to cut off, to separate, to break off, to nip off*, the head of an animal Lev. 1, 15, LXX *ἀποκνίζειν*, but also without taking it off entirely 5, 8; Aram.

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מָלַג, ܡܠܓ the same, Ar. مَلَكَ = Hebr. פָּרַק; hence the noun مَلْك = פֶּרֶק division of a road. The organic root מָ־לַק lies also in חָ־לַק I., פָּ־לַג I., בָּ־לַק, פָּ־לַח, לָח II., with many modifications of the original idea.

מַלְקוֹחַ (*dual* ־חַיִם, with *suff.* ־חַי; from לָקַח) *m.* prop. what one snatches or seizes, also that which lays hold of, hence 1. *booty*, especially of persons and animals Num. 31, 6 11 12 27 32; Is. 49, 24 25. — 2. only *dual*, the two seizers, *the* (upper and lower) *jaws*, *fauces*, Ps. 22, 16 *and my tongue* (לָשׁוֹן is here masc.) *cleaves* (מְדֻבָּק with accus.) *to my jaws;* cognate in sense חֵךְ, with which the same image is used Lament. 4, 4.

מַלְקוֹשׁ (from לָקַשׁ) *m. the latter* or *harvest-rain*, which falls in the month Nisan Jo. 2, 23 (Targ.), where בָּרִאשׁוֹן refers only to מַ׳; after מוֹרֶה, the seed- or autumnal rain, had already fallen abundantly (לִצְדָקָה). The מַלְקוֹשׁ waters the earth copiously Hos. 6, 3, and does good at the right time Deut. 11, 14; Jer. 5, 24; it animates and refreshes Prov. 16, 15, and is a symbol of animating discourse Job 29, 23 (fig.). עֵת מַ׳ *time of the latter rain*, i. e. *the time of harvest;* on which account מָטָר accompanies it.

מֶלְקָח and מַלְקָח (only *dual* מֶלְקָחַיִם, with *suff.* מַלְ־, מֶלְקָחֶיהָ) *m. tongs*, with which burning coals and stones were caught Is. 6, 6; especially *snuffers*, for trimming lamps Ex. 35, 38; 37, 23; Num. 4, 9; 1 Kings 7, 49; coupled with מַחְתָּה and נֵרוֹת.

מַלְקֹחַ see מַלְקוֹחַ.

מֶלְתָּחָה (from לָתַח = מָתַח) *f. a wardrobe-chamber* 2 Kings 10, 22 (Targ., Ar.) or *dress* (Vulg.), same as מַלְבּוּשׁ; Syr. ܡܠܟܘܬܐ (treasurer), according to which it is = מֶלְשָׁכָה (from לָשַׁךְ), connected with לִשְׁכָּה, conseq. *depot*, *depository*. But as the signification of לָתַח, already given, is sufficiently attested by the Ethiopic, the former explanation is more correct.

מַלֹּתִי *n. p. m.* 1 Chr. 25, 4 26. It has been derived from מָלַל I. (to speak) and regarded as a part of גִּדַּלְתִּי וְרֹמַמְתִּי עֶזֶר מַלּוֹתִי הוֹתִיר מַחֲזִיאוֹת, which, being taken from an old prophetic utterance, forms a connected series of proper names (see גִּדַּלְתִּי); but this explanation is forced, though it may have been thought in the accentuation of the sentence. Perhaps from מָלַל meaning *to shine*, *to glitter*, *to lighten*, *to glow* (comp. מַל in חַשְׁמַל), Ar. مَلَّ; and so מַלּוֹתִי is same as מַלּוֹת יָהּ (*Jah is Splendour*), like זְרַחְיָה.

מַלְתָּעָה (*pl.* ־עוֹת; from לָתַע) *f. a tooth*, prop. something biting, grinding Ps. 58, 7; transp. מְתַלְּעָה occurs more frequently (which see). לָתַע, Ar. لتغ to bite, Ethiopic מלתחה (maltahet) bite.

מַמְגֻרָה (*pl.* ־רוֹת) *f. storehouse*, for grain, *granary* Joel 1, 17. Commonly regarded as arising out of מְגוּרָה (Hagg. 2, 19) with a double preformative *Mem;* but it may come from מָגַר II. like מְגוּרָה 2 and מָגוּר 4; the Dagesh in מ is dirimens.

מֵמַד (from מָדַד after the form מֵצַר; *pl.* with *suff.* מְמַדֶּיהָ) *m. measure*, *length*, *extent* Job 38, 5.

מְמוּכָן (old Persian) *n. p. m.* Esth. 1, 14 16 21 and once K'tib מוּמָכָן. As in the case of מְהוּמָן (which see), מְ־ is contracted from meh, great, and so ־ָן from -van, so that much or mach alone is to be explained.

מְמוֹת (from מוּת after the form מָקוֹר; *pl. c.* מְמוֹתֵי) *m. pl. the state of lying dead*, *the being dead*, concrete *a corpse*, Ez. 28, 8 *and thou liest dead there like the corpse of one slain*, i. e. exposed naked; comp. מוֹתֵי עֲרֵלִים 28, 10 *corpses of the naked*, i. e. naked corpses; *death* (arising from various diseases) Jer. 16, 4; *the slain* 2 Kings 11, 2 K'tib, the K'ri has מוּמָתִים.

מַמְזֵר (from מָזַר I.) *m. a mongrel*, i. e. one whose father is a Jew and mother a Philistine Zech. 9, 6, *a bastard* Deut. 23, 3, so called from illegal sexual mix-

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tures, and therefore applied to the fruit of adultery. The numerous attempts to explain this word, such as from מֵעַם זָר, מוּם זָר (Talm.), from מַמְצָר (from מַצְרִים), or from מָזַר = Syr. ܡܣܪ to despise, Ar. مَذَرَ to be corrupt, must be rejected.

מִמְכָּר (*constr.* ־כַּר, with *suff.* מִמְכָּרוֹ; *pl.* מִמְכָּרִים, with *suff.* מִמְכָּרָיו) *m.* 1. (from מָכַר I.) *sale* Lev. 25, 27 29 50, concr. *thing sold* 25, 25; Ez. 7, 13. — 2. (from מָכַר II.) *possession* Lev. 25, 24; Neh. 13, 20.

מִמְכֶּרֶת (from מָכַר I.) *f.* same as מִמְכָּר 1. Lev. 25, 42.

מַמְלָכָה (*constr.* מַמְלֶכֶת, with *suff.* מַמְלַכְתִּי, ־תְּךָ, ־תּוֹ; *pl.* מַמְלָכוֹת, *constr.* מַמְלְכוֹת) *f.* 1. *dominion*, *reign* Gen. 10, 10, *kingdom* Is. 17, 3; 1 Kings 11, 11; in the genitive with a noun, *kingly*, e. g. עִיר מ׳ *residence* 1 Sam. 27, 5, בֵּית מ׳ Am. 7, 13 *palace*, כִּסֵּא מ׳ *throne* Deut. 17, 18, זֶרַע מ׳ *royal children* 2 Kings 11, 1. — 2. *kingdom*, a people under kingly rule Ez. 17, 14; 29, 14, therefore coupled with גּוֹי 1 Kings 18, 10; Jer. 18, 7; *pl.* concr. *kings*, hence masc. in 1 Sam. 10, 18.

מַמְלָכוּת (*constr.* מַמְלְ־) *f.* same as מַמְלָכָה 1. and 2. Josh. 13, 12; 2 Sam. 16, 3.

מַמְלֶכֶת see מַמְלָכָה.

מִמְסָךְ (from מָסַךְ) *m. spiced wine*, *mixed wine* Is. 65, 11; Peov. 23, 30.

מִמֶּן see מִן and מֶן.

מֶמֶר (from מָרַר arising out of מֵמַר after the form מֵצַר by the drawing back of the accent, like תֶּבֶל, תֶּמֶס from מָסַס, בָּלַל) *bitterness*, *sorrow* Prov. 17, 25.

מַמְרֵא (*firmness*, *vigour*, after the form מַכְתֵּב, מַקְדֵּשׁ, מַשְׁחֵת, from מָרֵא to be strong, powerful, vigorous, whence also מוֹרֶה 3 which see) *n. p.* of an Amorite who dwelt in the vicinity of Hebron, where was an oak-grove belonging to him Gen. 13, 18; 14, 13; 18, 1; and with whom the patriarch Abraham made a league 14, 13 24. In this oak-grove (see אֵלוֹן d) Abraham built an altar to Jehovah, and God appeared to him 13, 18; 14, 13. In the time of Josephus an Ogyges-oak was shewn there (Jewish War 4, 9, 7; Ant. 1, 10, 4), and in the days of Constantine an altar was still standing under the oak of Abraham, which the emperor converted into a church. For אֵלֹנֵי מ׳, also there is מ׳ alone Gen. 23, 17 19; 25, 9; 35, 27; 49, 30; 50, 13; the LXX and Vulg. write *Mambre*. Phenician מַמְרָא (Membro) n. p. of a place near Utica.

מַמְרֹר (in mss. also מַמְרוּר and מִמְרֹר, from מָרַר with מ prefixed, which is followed by a Dagesh dirimens, as in מַמְּגֻרָה; only pl. ־רִים) *m. pl. bitternesses*, *calamities* Job 9, 18.

מִמְשַׁח (so in the absol. state, not מִמְשָׁח, like מִרְמַס Is. 10, 6; from מָשַׁח I. to anoint, dedicate, crown) *m. crowning*, *dedication*, *anointing*, Ez. 28, 14 *thou* (אַתָּה an Aram. form for אַתָּה 28, 12, used of the Tyrian king) *art like a cherub of crowning* (a crowned and dedicated cherub) *that protects far and wide about himself* (הַסּוֹכֵךְ); i. e. as the כְּרוּב, crowned by God, and so destined for his presence, enthroned on the holy mount of God (on the mountain of the extreme north, reaching up to heaven) protects and covers all about it by its wide-expanded pair of wings: so the Tyrian king is enthroned on his high island-fortress, himself unassailable, sheltering his wide-spread colonies. מ׳ is omitted in 28, 16. The Vulgate has derived the word from מָשַׁח II. taking it to mean *extensio*.

מִמְשָׁל (from מָשַׁל I., *pl.* מִמְשָׁלִים) *m. dominion*; מָשַׁל מ׳ Dan. 11, 3 5 *to exercise dominion*, *to rule*, where רַב (great) is added to denote the rule of Alexander; plur. concrete 1 Chr. 26, 6 *rulers*, *lords*, *princes*.

מֶמְשָׁלָה (*constr.* מֶמְשֶׁלֶת, with *suff.* מֶמְשַׁלְתְּךָ, ־תּוֹ; *pl.* with *suff.* מַמְשְׁלוֹתָיו; from מָשַׁל I.) *f. rule*, *ruling* Gen. 1, 16; *dominion*, *ruling power* Dan. 11, 5, of God Ps. 145, 13; אֶרֶץ מ׳ *the land ruled* or *reigned over* Jer. 51, 28, 2 Chr. 8, 6,

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for which מֶ' also stands alone 2 Kings 20, 13; מֶ' יָדוֹ for מֶמְשַׁלְתּוֹ Jer. 34, 1; *kingdom*, *province* Ps. 114, 2; 2 Kings 20, 13; *princes*, *rulers* 2 Chr. 32, 9.

מֶמְשֶׁלֶת (*plur.* מֶמְשְׁלוֹת) *f.* same as מֶמְשָׁלָה Gen. 1, 16; Ps. 136, 8.

מִמְשָׁק (*c.* ־שַׁק, from מָשַׁק) *m. possession*, Zeph. 2, 9 *possessions of thorns*, i. e. overgrown with thorns; comp. מוֹרַשׁ קִפֹּד Is. 14, 23.

מַמְתַּק (*pl.* ־תַּקִּים, from מָתַק) *m. sweetness*, of the organ of speech (חֵךְ) Song of Sol. 5, 16; of drinks Neh. 8, 10.

מָן (also without pause, conseq. not after the form צַו, קַו, as *Kimchi* believes, but also not abridged from מָנָה from the stem מָנָה, since it is מַנְךָ Neh. 9, 20 with the *suff.*, not מָנְךָ; and not from מָנַן after the form יָם, תָּם, since Dagesh is wanting in Nun, and only some mss. have it) *m. manna*, i. e. a sort of resin or gum sweet like honey, that exudes in drops (נְטָפִים) from certain trees (according to *Châvi el-Balkhi* 900 after Christ, the Persian ترنجبين is the same). The white grains of this gum are like white coriander seeds (גַּד), which harden and drop off, and are transparent like pearls (בְּדֹלַח). They are named from the very form of the drops themselves, Num. 11, 7 8. Popular belief supposed these particles to fall from the air to the earth, like honey-dew from trees, or to be carried along by the air Ex. 16, 15 33, Num. 11, 9; they were consequently regarded in the light of rain Ps. 78, 24. Manna was the wonderful nourishment of the Israelites in the desert Deut. 8, 3 16; Josh. 5, 12; Neh. 9, 20; hence named דְּגַן שָׁמַיִם *fruit of heaven* Ps. 78, 24, לֶחֶם שָׁמַיִם *bread of heaven* 105, 40, לֶחֶם אַבִּירִים *angels' bread* (LXX ἄρτος ἀγγέλων, comp. Wisdom of Sol. 16, 20).

As to the derivation and proper meaning of the word, *Kimchi* and *Ibn Esra* have explained it *present*, *gift* (from מָנָה or מָנַן), misled by the Hebrew noun מָנָה or the Ar. مَنّ, as well as by the miraculous account in the Bible. It is plain from Scripture that it was strange to the Israelites who had no name for it Ex. 16, 15 31; and the Semitic dialects have also no expression for it, as they retain the Biblical one in versions. It is therefore natural to look for an extra-Semitic etymology, which is done in *Fürst's* Concord. s. v.

מָן (before Makkeph מַן־, enlarged from מָא) *Aram.* 1. *pron. interr. who? what?* Dan. 3, 15, Ezr. 5, 3 9, also in indirect questions Ezr. 5, 4. — 2. *Indef.*, hence מַן־דִּי *every one who*, *whosoever*, Dan. 3, 6 11; 4, 14. See מָה.

מַן (from מָנָה, after the form of שַׁד from שָׁדָה, זַן from זָנָה) *m.* denoting the male divinity of *Μήνη* i. e. מְנִי (which see), or the female deity מְנִי *Μήνη* (among the Phenicians *Onka*) herself, who was also worshipped as a male deity מַן. Only in the proper name אֲחִימַן (which see). — Aram. מַן see מָן.

מֵן (from מָנַן *to divide*, *separate*, *part*, *sunder; constr.* מִן and מֶן, with *suff.* מִנֵּהוּ) *m.* 1. *a part*, *portion*, like מְנָת, Ps. 68, 24 *it* (לָשׁוֹן) *receives its portion from enemies.* ־ֵהוּ is a favourite longer suffix for ־וֹ, particularly in monosyllabic words Gen. 1, 12; and לָשׁוֹן is also masc. Ps. 22, 16; Prov. 26, 28. — 2. only poet. (with *suff.* מִנִּי, twice in pause מֶנִּי Ps. 18, 23, Job 21, 16, מֶנְהוּ 4, 12, מִנְּהֶם 11, 20; *constr.* מִן, given in a separate paragraph; but the old construct state מִנִּי also appears in poetry Judges 5, 14; *plur. constr.* מִנֵּי only Is. 30, 11, as similar constr. plur. of אֶל, עַד, עַל occur, viz. אֶלֵי, עֲדֵי, עֲלֵי, not different in sense from the sing.) prop. *a part of the* ..., then a prepos. *of*, *from*, so מִנִּי *from me* Is. 22, 4, in pause מֶנִּי Ps. 18, 23, מֶנְהוּ *of it* Job 4, 12 (referring to דָּבָר, where the old Hebrew reduplication in נ, which is vowelless and followed by an extended suffix, is omitted; but it remains in מִנְּהֶם *from them* Job 11, 20). The plur. constr. מִנֵּי (Is. 30, 11) and that of the poet. sing.

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מִנִּי (Judges 5, 14; Job 6, 16; 7, 6; 9, 2 25; 11, 9; 12, 22; 15, 22 30; 16, 16; 18, 17; 30, 30; 31, 7; 33, 30 &c.) have merely the simple meaning of מִן which see. — 3. only in *pl.* מְנִּים prop. *strings* (Syr. ܡܢܐ *hair*, then a string, plur. מְנִּין Ps. 33, 2 for כִּנּוֹר), then *a stringed instrument* Ps. 150, 4, therefore no specific instrument. But as it appears in combination with nothing but specific musical instruments (שֻׂמְפֹנְיָה, נֵבֶל, כִּנּוֹר, תֹּף, עֻגָב), it should neither be translated generally (musical instrument), nor be rendered by כִּנּוֹר (Syr.); and it is a question whether מְנִּים did not arise out of מְנָעִים, from נָעַם, like עֻגָב from עָגַב. מִנִּי Ps. 45, 9 is usually regarded as a plur. abridged from מְנִּים; but it may also be a sing. with a collective sense, and translated: *minni-tones rejoiced thee;* or, if the accents be neglected, מִנִּי might be translated *Armenia* with the Targ. like Jer. 51, 27, conseq. *from palaces, adorned with Armenian ivory, they make thee glad.*

מִן (in older language usually uttered together with the noun following, if the latter has no article, in which case the weak *Nun* is assimilated to the succeeding consonant and expressed by Dag. forte, e. g. מִשָּׁיר, מִלֵּילָה; before gutturals מִ, very seldom מִ as מִחְוֹט, מִרְדָּף, מִכְבְּצִיר Judges 8, 2, מִרְנָנֵךְ, but always in מֵחְוִיל, מֵהְוֹת; in later language it is written fully before gutturals, as מִן־ מִן הַתַּחְבְּרוּת, מִן אַחֲרֵי, מִן אַבְשָׁלוֹם, אַז מִן חֵם; elsewhere before labials also, as מִן מִצְרַיִם, מִן בְּהֵמְדָּה, מִן־בְּנֵי extremely seldom elsewhere as מִן גַּעֲרָתְךָ Ps. 104, 7, מִן קוֹל 104, 6 &c.; or this form is interchanged with the assimilated ones in parallel passages; with suff. מִנִּי, in pause מֵנִּי [see מֵן], poet. מִנְּדוּ Job 4, 12, מִנָּם and poet. מִנֵּהֶם, מִנֵּהֵן Ez. 16, 47, מִנָּכֶם; elsewhere commonly in the reduplicated form מִמֶּנִּי, as מִמֶּנּוּ, מִמֶּנָּה, מִמֶּנָּהּ, מִמֶּנּוּ) *masc.* prop. *a part of* (as a constr. state of מֵן, comp. בֵּן of בֵּן), then *a prepos. from, out of*, partly expressing the taking of a part from or out of the whole, conseq. *from off, away from* (ἀπό, ab); partly, motion from a thing in space and time, opposite to אֶל, or modified in other ways. The following classification is necessary, in order to get a view of the numerous senses. 1. מִן denotes the idea of local removal from an object, which is originally the separation of a part from the whole. Hence *out of*, ἐξ, ex, after verbs to go out, to lead out, to draw out, to deliver out of, to withdraw, to help, to drive out, to remove, to tear out &c., as יָצָא מִשָּׁה Lev. 10, 7, הוֹצִיא Judges 2, 12, and הֶמְשָׁה Ex. 2, 10, 2 Sam. 22, 17, Ps. 40, 3, הִשְׁלִיךְ 34, 7, הֶעֱלָה 97, 10, מָלַט Job 6, 23, עָזַר Ezr. 8, 22, פָּלַט Ps. 17, 13, עָנָה (with the meaning to deliver) 22, 21, רִיב 43, 1, הָיָה עָזָר Deut. 33, 7, הִכְרִית Nah. 2, 14, נִכְרַת Ex. 30, 33, הִשְׁמִיד Zech. 13, 2, הֶעֱבִיר Ez. 14, 9, בָּעַר Deut. 26, 13, and many others. Here belong also a) the coming forth out of a material, e. g. יָצַר Gen. 2, 19, לָקַח 2, 23, עָשָׂה Hos. 13, 2, Song of Sol. 3, 9, or the case in which only the verb *to be* is supplied in announcing the material from which a thing has arisen Gen. 2, 23; Ps. 16, 4; 45, 14. b) origin and derivation from; so הָיָה מִן Gen. 17, 16 and 35, 11, יָצָא 35, 11, נִבְנָה מִן *to have children from* or *by;* also without a verb 1 Sam. 2, 20, Lev. 21, 17, מִמְּךָ Is. 58, 12 *those descended from thee*, i. e. thy relatives; figur. Job 14, 4 *oh that one might bring a clean from an unclean!* i. e. how should a clean one come out of an unclean; מִמֶּנִּי וּמִפִּיהֶם Jer. 44, 28 *the word proceeding* or *going forth from me or from them.* On the contrary, מִמֶּנּוּ Judges 11, 34 means *except her* i. e. this child. c) procedure from a place, descent from a people, a race, as מִבְּנֵי מִצְרַיִם 1 Sam. 9, 1, מִבְּנוֹת לֶחִי Judges 13, 2, מִבְּנוֹת עֲנָתוֹת 12, 8; hence as an adjective in חֲזִיר מִיַּעַר *the forest-inhabiting boar* Ps. 80, 14, אַיֶּלֶת מִיַּעַר Jer. 5, 6, comp. מֵעִיר Ps. 72, 16; on the contrary the מִן in מִמִּצְרַיִם Ps. 80, 9 depends on הִסִּיעַ. d) procedure

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from and origination with an author, so Hos. 7, 4 *burning by the baker*, i. e. the baker has kindled it (with an assonance to מְנַאֲפִים); מִמְּשַׁנְּאָי Ps. 9, 14 proceeding *from my haters;* מִמֶּךָּ Job 6, 25 coming forth *from you;* Judges 14, 4; Ps. 31, 12; 37, 23; 62, 2; Prov. 16, 1; 1 Chr. 13, 2; Hos. 8, 4; Eccles. 12, 11; compare also מִלְּבַדְּךָ Nehem. 6, 8. e) procedure from an immediate cause that operates freely, and therefore to be translated *through* or *by*, as מִקֶּשֶׁת Is. 22, 3 *by the archers;* מִמֵּי הַמַּבּוּל Gen. 9, 11 *by the waters of the flood;* מִיְּיִן Ps. 37, 23 *by God;* מִיֵּין Gen. 49, 12 *by the drinking of wine;* מֵרֵיחַ Job 14, 9 *through the scent;* also of a mentally working cause Job 39, 26; of the means and instrument 4, 9; 7, 14; Ps. 28, 7; of the occasion Ez. 28, 18, and many others. f) the going away or removing from an object, the avoiding of it, the withdrawing from it; so after verbs of fearing, concealing, hiding, taking care, having aversion, warning &c., as יָרֵא Deut. 28, 10, גּוּר Ps. 22, 24, פָּחַד 27, 1, רָגַז Mic. 7, 17, חָרַג Ps. 18, 46, חוּל 114, 7, נוּעַ Is. 6, 4, רָעַשׁ Nah. 1, 5, נָחַד כָּחַד Hos. 5, 3, 1 Sam. 3, 18, סָתַר Ps. 55, 33, נֶעְלַם Lev. 5, 2, זוּעַ Esth. 5, 9, שָׁמַר and נִשְׁמַר Ps. 43, 1 and 107, 41, קוּץ Ex. 1, 12, נָקַע (Nif.) Ez. 23, 18, סוּר Ex. 32, 8, זוּר Job 19, 13 &c.; also after verbs of being ashamed, holding off, refusing, ceasing, desisting, e. g. בּוֹשׁ מִן Jer. 48, 13 *to be ashamed of*, i. e. to give way through shame, חָפַר מִן Is. 1, 29, נִכְלַם מִן Jer. 22, 22, מָנַע 5, 25, חָשַׂךְ Gen. 39, 9, חָדַל Ex. 14, 12, עָמַד Gen. 29, 35, הֵרְפָּה Deut. 9, 14; after verbs of falling away, erring, yielding, as חָמָא Lev. 4, 2, בָּגַד Jer. 3, 20, אָבַד Job 11, 20; after the verb *to rest*, i. e. to have rest from a thing, i. e. by removing from what disturbs the rest, שָׁבַת Gen. 2, 3, שָׁכַח Ps. 102, 5, כָּלָה מִן *to desist from* Ez. 43, 23, רָשַׁע מִן *to fall away from by sin* 2 Sam. 22, 22; after הוֹקִיר רָגַל Prov. 25, 17, רַב לְ 1 Kings 12, 28, חָלִילָה לְ 1 Sam. 24, 7 &c. g) Certain verbs receive a sense modified by the idea of local removal, as לָקַח Jer. 13, 7, Eccles. 12, 11, בָּקַשׁ Ez. 7, 26, דָּרַשׁ Mic. 6, 8, שָׁאַל Prov. 30, 7, נָקַם 1 Sam. 24, 13, כָּרַת מִן *to make a covenant from*, i. e. to select for a covenant Is. 57, 8, נָחַם Gen. 5, 29, and many others. h) without a verb in certain formulas, in which case the idea of "removal" is to be presupposed, and מִן should be translated *far from*, *without*, as חָפְשִׁי מִן Job 3, 19 *free from*, מִבְּשָׂרִי *without my body* 19, 26, מִפַּחַד 21, 9 *without fear;* as also where *protection from* is meant to be expressed by מִן, as מֵאֹיֵב Nah. 3, 11, מֵחֹרֶב Is. 4, 6, מִזָּרִם 25, 4. — 2. The local removal and separation of one thing from another is taken figuratively so far as to express *preference*, *selection from others;* this being in effect nothing else than a going forth and removal compared with what or where one was. This מִן (the מִן הַיִּתְרוֹן of grammarians) is therefore used a) to form the comparatives of common adjectives, e. g. טוֹב מִן *better than* Judges 11, 25, מָתוֹק מִן *sweeter than* 14, 18, חָכָם מִן Ez. 28, 3 *wiser than*, גָּבֹהַּ מִן 1 Sam. 9, 2 *taller than*, עָקֹב מִן *more cunning than* Jer. 17, 9. In this sense also after intransitive verbs, as שָׂכַל מִן 1 Sam. 18, 30, גָּבַהּ מִן Ez. 31, 5, הִשְׁחִית מִן Judges 2, 19, הֵרַע מִן Gen. 19, 9, עָצַם מִן 26, 16, גָּדַל מִן 38, 26, צָדַק מִן 29, 30, אָהַב מִן 41, 40 and many others. Here belong also חָסַר מִן *to cause to be less than* Ps. 8, 6, נָפַל מִן *to stand back more than* Job 12, 3, שָׁנָה מִן Esth. 1, 7 *to be otherwise than, to be different from.* b) as a prepos. to denote the preferable, the more important &c., but where that with which a thing is compared is only expressed indirectly or imperfectly, so that the idea of comparison must often be supplied from the context, as Hos. 6, 6 וְדַעַת אֱלֹהִים מֵעֹלוֹת instead of חָפַצְתִּי מֵעֹלוֹת (*I delight in . . . more than in whole burnt-offerings*); Is. 10, 10 מִירוּשָׁלַם instead of מִפְּסִילֵי יְ׳ (*superior to the images of Jerusalem*); מִצֳּהֳרַיִם Job 11, 17 *clearer*

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than the noon-day; מִמְּסוּכָה Mic. 7, 4 *worse than a thorn hedge.* c) a still wider intensifying of the comparison, e. g. רַב מִן *too many for* Judges 7, 2; הִרְבָּה מִן Deut. 14, 24 *too far for;* גָּבַהּ מִן Job 35, 5 *too high for;* נִפְלָא מִן Gen. 18, 14 *too distinguished for;* מְעַט מִן Job 15, 11 *too little for* &c. d) after verbs of taking out, distinguishing, selecting, separating, as בָּחַר Ps. 84, 11, הִבְדִּיל Lev. 20, 26 &c. — 3. the selection of a part out of the whole, as a development of the idea of removing, called by grammarians מִן קְצָתִית, and translated *away from* (a thing), *a part of, some* or *several of, one of, something of, a piece of.* This מִן, coinciding in part with signification 1. stands a) when the noun expressing the thing to be separated precedes, e. g. אִישׁ מִמֶּנּוּ Gen. 23, 6 *any one of us;* Jer. 39, 10 *the poor of the people;* Ex. 2, 7 *a nurse of the Hebrew women.* b) indefinitely, omitting the noun, where מִן aa) means *some, several of,* as מִן הָעָם Ex. 16, 27 *some of the people,* מִזִּקְנֵי Ex. 17, 5 *several of the elders;* מִנְּשִׁיקוֹת Song of Sol. 1, 2 *let him kiss me with many kisses of love;* bb) *one of,* e. g. מֵאַבְנֵי Gen. 28, 11 *one of the stones* (see 28, 18); מִבְּנוֹת Ex. 6, 25 *one of the daughters;* מִן הַכֹּהֲנִים Jer. 1, 1 *one of the priests;* מִן שָׂרָיו Dan. 11, 5 *one of his princes;* מִגֹּאֲלֵנוּ Ruth 2, 20 *one of our deliverers.* Instead of the noun a number often precedes, as אֶחָד מִן Neh. 1, 2; שְׁנַיִם מִן Gen. 6, 20; עֲשָׂרָה מִן Ruth 4, 2; חֲמִשִּׁים מִן 2 Kings 2, 7. c) denoting the part of a whole, a great or little part, an individual portion of a great complex number; to be translated *out of, among, some of,* e. g. מִדָּם *some of the blood* Ex. 12, 7; מִלַּיְלָה *of a part of the night* Is. 21, 11; מִן רְכוּשׁ 2 Chr. 31, 3 *out of his possession;* מִקְּדֹשִׁים Job 5, 1 *among the holy ones;* מֵעָוֹן *a part of guilt* Job 11, 6; מִשִּׁיר *of the songs* Ps. 137, 3. Here belong מֵאֶחָד *any one of* Deut. 15, 7, מֵאַחַת *any one* (fem.) *of,* Lev. 4, 2; and the negative formulas מֵאַיִן *of nothing,* i. e. *not anything* Is. 41, 24, מֵאֶפֶס 40, 17 and מֵאַיִן *none, not any one, nobody* Jer. 10, 6 7. In מִכֹּל Gen. 7, 22 those are intended to be notified by מִן, which have the breath of life and live on dry land; on the contrary, in Judges 10, 11 12 the first construction is disturbed by מִן merely on account of the long enumeration of the peoples. After a negation, *not anything, not one of* 1 Kings 18, 5; 2 Kings 10, 10; Nah. 1, 14. d) after different verbs expressing taking, tearing, eating, being satiated with &c. from a whole, as after לָקַח Gen. 2, 22, קֹרֵץ Job 33, 6, אָכַל 31, 17, בָּחַר Ex. 18, 25 &c. e) the separation of one position from another conceived of as a removal from it, where we think more of resting beside a position; hence *from the side, from the position,* which though standing off from another position, is dependent upon it. So מִמַּעַל *above,* מִתַּחַת *beneath,* מִבַּיִת *within,* מִחוּץ *without,* מִקֶּדֶם, מִיָּמִין, מִשְּׂמֹאל, מִיָּם, מִמּוּל, מֵרָחוֹק, מִסָּבִיב, מִפְּנֵי &c. — 3. removal relating to time in order to denote withdrawment from a supposed point. מִן is applied in this sense a) to express the initial point of the time mentioned, from which a thing takes place, *from* (a time) *onward, since,* e. g. מִן הָעֵת הַהִיא Neh. 13, 21, מֵאָז, מִן־אָז *from that time forth, since then* Jer. 44, 18, מִנְּעָרִים *from youth* 1 Sam. 12, 2, מִבֶּטֶן אֵם Judges 16, 17, and מִנִּי בֶטֶן Is. 46, 3 *from the mother's womb,* מִיּוֹם 43, 13 *from the day on,* i. e. from now, מֵעַתָּה 19, 6 *from the present time,* מִיָּמֶיךָ Job 38, 12 *since thy days,* i. e. since the beginning of thy life, מִשְּׁנַת הַיֹּבֵל Lev. 27, 17 *from the beginning of the year of jubilee,* opposite of אַחַר הַיֹּבֵל 27, 18; the *terminus ad quem* of this time is represented by עַד Is. 38, 12. מִנִּי קֶדֶם Ps. 78, 2 means *from of old.* b) to express the removal of a time from a certain point, but at the same time the continuance of it till that of the action, e. g. מֵעוֹלָם *from of old,* i. e. a long time ago Is. 42, 14; Ps. 93, 2; מֵאָז Prov. 8, 22 *from times of old;* מֵרֹאשׁ 8, 23 *from the beginning;*

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מִטֶּרֶם Hagg. 2, 15 *from not yet* i. e. *before;* hence also responding to the question *when?* מִמָּחֳרָת Gen. 19, 34 *on the following day.* c) keeping in view the closing point of the time whence a condition or a transaction is supposed to set out; to be translated by *after, immediately after, after the lapse of.* So מִיּוֹמַיִם Hos. 6, 2 *from two days onward* (but excluding them, or after they are past) i. e. *after two days;* מִקֵּץ Gen. 41, 1 and מִקְצֵה Josh. 3, 2 *from the end onward,* i. e. after the end of; מִיָּמִים Judges 11, 4 *after* (some) *days;* מִיָּמִים רַבִּים Josh. 23, 1 *after many days;* מִשְׁלֹשׁ חֳדָשִׁים Gen. 38, 24 *after three months;* מֵרֹב יָמִים Is. 24, 22 *after the lapse of a number of days;* מִן הַמּוֹעֵד 2 Sam. 20, 5 *after the set time.* — 4. Removal transferred to the act of going out or away from an immediate cause, a) where the procedure from a cause lies still near, whether it be objective or subjective, whether it be means, instrument or occasion, מִן referring to it as a sign of the efficient cause. So e. g. מִיַּיִן Gen. 49, 12 *from wine,* i. e. caused by wine; מֵחֶזְיֹנוֹת Job 4, 13 proceeding *from visions;* on the contrary 7, 14 *by night-visions,* forming the instrument; מִיַּיִן Hos. 7, 5 caused *by wine.* (Comp. 1, e.) b) where the cause is less near, hence *on account of, because of,* as מֵחֲמַס Jo. 3, 24, מִפַּחַד Song of Sol. 3, 8; especially after verbs expressing an affection, שָׂמַח Prov. 5, 18, Eccles. 2, 10, מַר Ruth 1, 13, נֶאֱנַח Ex. 2, 23, בּוֹשׁ Mic. 7, 16; or when the cause is a hindrance, i. e. לֹא נִסְפָּר Ex. 15, 23, שָׁמַע 6, 9 meaning *from;* also in the sense of *because,* as מִבִּלְתִּי, מִבְּלִי *because not,* especially in dependence on a verb, i. e. before the infin.; as מֵאַהֲבָה *because he loved* Deut. 7, 8 (see signif. 5). c) when the cause has arisen from one who is mentioned as the author; hence in the phrases מִפִּי 2 Chr. 36, 12 *according to command,* מִטַּעַם *according to edict* Jon. 3, 7; fig. in מִדַּרְכָּם Ez. 7, 27 *according to their behaving.* — 5. To the various uses of מִן before nouns belong its manifold applications before the infin. constr. a) in a negative sense meaning *that not,* when it depends on the verbs נִשְׁמַר (to beware), הֵנִיא לֵב (to turn away the heart), שָׁמַר דֶּרֶךְ (to observe the conduct), יִסַּר (to dehort), מָאַס (to reject), סֻגַּר (to be shut up), שִׁלַּח (to send off), שָׁכַח (to forget) &c., mere removal from a thing being expressed. So e. g. מִדַּבֵּר Gen. 31, 29 *that thou speakest not,* מֵרְאֹת 27, 1 *that they do not see,* מֵעֲבֹר Num. 32, 7 *that they do not pass over* &c.; so too מֵרַחֵם Is. 49, 15 *away from having pity,* i. e. so that she should not have pity; מִקְצֹף 54, 9 *away from wrath,* i. e. that he be not angry. But instead of the infin. constr. a noun is sometimes put with the same meaning, as מִמֶּלֶךְ 1 Sam. 15, 23 *so that thou dost not reign* = מִמְלֹךְ; מִגּוֹי Jer. 48, 2 *so that they are no longer a people,* = מִהְיוֹת גּוֹי; מֵאִישׁ 52, 14 *so that he was no more a man,* = מִהְיוֹת אִישׁ; even a finite verb is once used in this sense, as מִן יְקוּמוּן Deut. 33, 11 *that they do not rise* (LXX, Vulg.). b) expressing the time from which something has taken place, e. g. מִשּׂוּמִי Is. 44, 7 *since I established;* מִנִּי שִׂים Job 20, 4 has the same meaning, only the infin. שִׂים is used for it; *after,* as מֵהָקִיץ Ps. 73, 20 *after awaking.* c) expressing the cause, hence meaning *because, on account of,* as Deut. 7, 8 *because God loves you.* — 6. מִן stands before many nouns which become adverbs, prepositions and particles by that very means. In such case, it may be taken indeed in the significations mentioned above; but it loses its proper meaning entirely, and therefore this application must be adduced specially. Here belong a) where מִן gives prominence to the local aspect whence a thing is conceived of, corresponding to the German *-halb:* as מֵעַל *above,* מִתַּחַת *underneath,* מִחוּץ *without,* מִבַּיִת *in* or *within,* מֵעֵבֶר *beyond* or *over,* i. e. *on the other side* Deut. 30, 13, somewhat different from בְּעֵבֶר. Here belong also those local designations in which מִן is intended to express distance or separation, as מִצָּפוֹן *on the north,* מִימִין *on the right of;* or where it con-

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tains in itself the expression of the German *-her*, as מִנֶּגֶד, מִמּוּל prop. *from over against*, i. e. *from the opposite side, opposite, over against;* then in local descriptions generally, as מֵעֵבֶר *over* JUDGES 7, 25, מֵהֶלְאָה *on the other side*, מִסָּבִיב *round about*, מִבַּעַד *about, along*, מֵרָחוֹק *from a distance, afar.* The same is the case before prepositions, which either have לְ, as מִלְּמַטָּה prop. *from below*, Latin inferne, מִלְּמַעְלָה prop. *from above*, Latin superne, hence *beyond;* or not, as מֵאַחֲרֵי *from behind*, מִלִּפְנֵי *from before;* these are already interchanged with לְנֶגֶד, לִימִין, לְמַעְלָה, לִפְנֵי, when the original signification is lost. b) in order to denote exactly from what part or side of a thing motion proceeds, as מִבֵּין Ps. 104, 12 *between*, prop. *forth from between* (the branches), מֵאֵת־ *from*, prop. *from with*, מֵעִם *from*, prop. *from the side of* ... (according to the distinction between אֵת־ and עִם), מִתּוֹךְ *out of*, prop. *from the midst of;* מֵעַל *away from*, if עַל must stand elsewhere (which see); מִתַּחַת *away from under* Ex. 6, 6, where תַּחַת stands elsewhere; and so מֵאַחַר, מִלִּפְנֵי, מִמּוּל Mic. 2, 8, מֵאֵצֶל. — 7. Sometimes לְ appears before מִן, in order to give, in expressive or emphatic language, prominence to the last point with which a thing begins, *from*, Germ. *von ... her*, Lat. *inde a*, e. g. 2 KINGS 23, 2 *from* (לְמִן) *small even unto* (וְעַד) *great;* JUDGES 19, 30 *from that day ... unto this day*, and without being carried farther by וְעַד in לְמֵרָחוֹק *from afar* Is. 37, 26. On לְמִבֵּית, לְמִתַּחַת see לְ p. 718 b.

As to the form of מִן, it is to be regarded as a construct state of מֵן (which see); especially since the Arab. بَعْض (part, piece) is sometimes interchanged with it; the Ar. مِنْ, Syr. ܡܢ, Phenic. מִן is the same vocable; and is pronounced along with the next word in such a way, as that the *n* is lost, just as in Hebrew.

מִן (with *suff.* מִנִּי, מִנָּךְ, מִנַּהּ, מִנָּהּ, מִנְּהוֹן) *Aram. prep.* same as Hebrew מִן: 1. *from*, denoting the source whence a thing comes EZR. 4, 21; the cause by which, therefore *on account of, because* DAN. 3, 22; 5, 19; or the rule according to which a thing is done EZR. 6, 14; 7, 23; hence the adverbs מִן קְשֹׁט DAN. 2, 47 *of a truth*, prop. after or according to truth, i. e. *truly;* מִן יַצִּיב 2, 8 *of a certainty;* so also *from, of*, after certain verbs DAN. 4, 13; 5, 19; EZR. 7, 26. — 2. expressing intensity or increase of the usual meaning, *above, more than* DAN. 2, 30. — 3. in a partitive sense DAN. 2, 33. — Its combinations with prepositions are מִן לְוָת *from the side of one*, מִן קֳדָם *from before one*, מִן אֱדַיִן *from that time*, מִן דִּי *from the time at which* &c.

מֹן (from מְעֹן) see מוֹנָה.

מְנָא (Targ. מְנִי; 3 *perf.* מְנָה, *part. pass.* מְנֵא, מְנֵה) *Aram. tr.* prop. *to split, to divide, to separate*, hence metaphor. 1. *to number* (what consists of parts), DAN. 5, 26 *God has numbered thy kingdom*, i. e. the days of thy reign. — 2. prop. to separate, hence *to complete* 5, 25, parall. with אַשְׁלֵם. Deriv. מִנְיָן.

Pa. מַנִּי (*imper.* with the accent drawn back מַנִּי) prop. establish, to determine, hence *to appoint*, with accus. of the person DAN. 3, 12, *to constitute* EZR. 7, 25, with עַל *over a thing* DAN. 2, 49.

מְנָאוֹת see מְנָת.

מַנְגִּינָה (from נָגַן) *f. a song of derision* LAMENT. 3, 63, same as נְגִינָה, which in this meaning is interchanged with מִלָּה (talk) and שְׂחֹק (scorn) JOB 30, 9; LAMENT. 3, 14.

מֻנָד (in mss. also מֻנָּד, see הֵנִיד belonging to נוּד and under נָדַד) *the being scared, hunted, abhorred, cast out* 2 SAM. 23, 6.

מִנְדָּה (a resolved form of מִדָּה = מִדָּא, hence from מְדַד, not from נְדָה) *Aram. f. tax, tribute* EZR. 4, 13; 7, 24.

מַנְדַּע (*def.* מַנְדְּעָא, with *suff.* מַנְדְּעִי; from יְדַע) *Aram. m.* same as מַדָּע in Hebrew (resolving Dagesh into *Nun*) *knowledge, wisdom* DAN. 2, 21; 5, 12; *the understanding* (of a man) 4, 31 33. The name *Mendaeans* (מַנְדָּעֵי) means Gnostics.

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מָנָה (*part.* מוֹנֶה, *inf. constr.* מְנוֹת, *imp.* מְנֵה, *fut.* יִמְנֶה) *tr.* prop. to split, to divide, to separate, hence 1. *to number*, which is a dividing into parts Num. 23, 10; 2 Sam. 24, 1; 2 Kings 12, 11; מוֹנֶה *numberer* (of herds), i. e. *overseer* Jer. 33, 13. — 2. *to appoint*, with לְ to a thing Is. 65, 12, with an assonance to מְנִי (65, 11). — 3. *to allot*, *to determine*, *to dispose*, meanings in Kal which are still preserved only in derivatives. Deriv. מָנָה, מְנָת, מֹנֶה (*pl.* מֹנִים), מָנֶה, perhaps also מָנוֹן (which see), and the proper names תִּמְנָה, תִּמְנַת סֶרַח, מְנִי, מַן.

Nif. נִמְנָה (*inf. c.* הִמָּנוֹת; *fut.* יִמָּנֶה) *to be numbered* Gen. 13, 16; 2 Chr. 5, 6; *to be numbered with*, *reckoned to*, with אֶת Is. 53, 12; *to be appointed*, *established* Eccles. 1, 15.

Pih. מִנָּה (*imp. ap.* מַן, *fut. ap.* יְמַן) *to dispose*, *to appoint*, with לְ of the person Dan. 1, 5, and accus. of the object 1, 10; *to constitute* Jon. 2, 1; 4, 6 7 8; *to allot* Job 7, 3; *to set*, with עַל over a thing Dan. 1, 11; *to give*, *to occasion*, meaning *to order*, Ps. 61, 8 *cause* (מַן) *that grace and truth may protect him;* but as מַן is superfluous here and not necessary to the sense, some take it for a Masoretic gloss (מַן i. e. מָלֵא נ) to יִנְצְרֻהוּ.

Puh. מֻנָּה (*part. pl.* מְמֻנִּים) *to be appointed*, *set over*, with עַל 1 Chr. 9, 29.

מָנָה (*constr.* מְנַת, *plur.* מָנוֹת, once מְנָאוֹת and מְנָיוֹת, with *suff.* מָנוֹתֶהָ, from מָנָה) *f.* prop. what is imparted, hence *a giving*, *a part*, *a portion*, 1 Sam. 1, 4 5, *a gift* Neh. 8, 10 12, *what is due* Esth. 2, 9, *share* Ex. 29, 26; Lev. 7, 33; figur. *lot* Jer. 13, 25, but which may also be referred to מְנָת, as מְנָאוֹת and מְנָיוֹת are better referred to it. Phenic. מָנֶה, in pl. מָנִם (Sid. 5, 4 8), *a treasure*, *a fortune*, *riches*, as Arab. مَنٌّ (comp. מַן, מְנִי). The Aram. מָמוֹן, *μαμωνᾶς*, may also have arisen out of a reduplication of the root מן (but see מַטְמוֹן).

מָנֶה (*pl.* מָנִים) *m.* prop. a counting off, a determining, measuring, e. g. of number, weight; concrete *a weight*, consisting of a hundred common, 50 sacred שֶׁקֶל in silver (an Attic mina), different in gold and in copper Ez. 45, 12 (hence the triple division there), but where there is a mistake in the numbers 20, 25 and 15; 1 Kings 10, 17, for which 2 Chr. 9, 16 has מָנוֹת (as we should read for מֵאוֹת); Ezr. 2, 69; Neh. 7, 71 72. The *maneh* is the sixtieth part of a talent, as *Boeckh* (Metrol. Untersuch. p. 52) has shewn. Since the Hebr. talent (כִּכָּר) had 3000 sacred shekels, the *maneh* must have had 50. — As a Semitic word belonging to the department of weights, it came to Greece through the medium of Phenician traders in the form מְנָא, מְנָאָא, *μνᾶ*, *μνέα*, *μνάα*; and through the same medium it was transplanted to Egypt. (The word is found in hieroglyphic writing, and in Coptic under the form ⲁⲙⲛⲁ, ⲉⲙⲛⲁ.) Syr. ܡܢܐ, ܡܢܝܐ, Ar. مَنٌّ the same.

מֹנֶה (only *pl.* מֹנִים) *m. a part*, *pl. parts*, *times*, vices Gen. 31, 7 41.

מְנָה *Aram.* see מְנָא.

מִנְהָג (*constr.* ־הַג) *masc. the driving*, 2 Kings 9, 20; modern Hebrew מִנְהָג (pl. מִנְהָגִים) figurat. conduct, manner, *use*.

מִנֵּהוּ Ps. 68, 24 see מַן 1.

מִנְהָרָה (*pl.* ־רוֹת; from נָהַר) *fem. a hollow*, which was dug at first Judges 6, 2; prop. a light-hole, from נָהַר to lighten; not connected with the Arab. مَنْهَرَة (channel, foss).

מָנוֹד (*constr.* מְנוֹד; from נוּד) *masc. a shaking*, *a nodding*, of the head Ps. 44, 15, as a gesture of scorn, comp. 22, 8.

מָנוֹחַ (*c.* מְנוֹחַ, from נוּחַ) *m.* 1. *rest*, *resting* 1 Chr. 6, 16, opposite of מַסָּע; *security* Lament. 1, 3; *repose* Is. 34, 14; concrete, *a place of rest* Gen. 8, 9; Deut. 28, 65; *providing* Ruth 3, 1. — 2. (from מָנַח; *Bestower*, viz. Jah is) *n. p. m.* Judges 13, 2.

מְנוּחָה or מְנֻחָה (with *suff.* מְנוּחָתִי, ־תוֹ, ־תֶךָ; *pl.* מְנוּחוֹת; from נוּחַ) *f.* 1. *a rest*, *quiet dwelling* Is. 28, 12, parallel מַרְגֵּעָה; *peace*, אִישׁ מְ׳ 1 Chr. 22, 9 *a man*, *who*

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rejoices in peace, or *who creates peace*, opposite of אִישׁ מִלְחָמוֹת (1 Chr. 28, 3); *ease*, *refreshing continuance*, hence מֵי מְנוּחוֹת Ps. 23, 2 *water of refreshing*, i. e. at which one stays with comfort; *consolation*, *comfort*, 2 Sam. 14, 17; *alleviation of pain* Jer. 45, 3. — 2. Concrete, *place of rest*, *lodgment* (by marriage) Ruth 1, 9, comp. 3, 1; *settlement* Gen. 49, 15 (parallel אֶרֶץ), where טוֹב is a noun; *resting-place* Mic. 2, 10; Num. 10, 33; *habitation* Is. 32, 18, מְנוּחַת יי׳ Ps. 132, 8 14 *dwelling-place of God*, i. e. *the temple*, also called מְקוֹם מְנוּחַת יי׳ *place of Jehovah's rest* Is. 66, 1, or בֵּית מְנוּחָה 1 Chr. 28, 2; *residence*, of the Messiah Is. 11, 10; *resting-place of Israel*, i. e. *the holy land* Deut. 12, 9, 1 Kings 8, 56, also because God dwells there Ps. 95, 11. — 3. *a sinking down*, of דְּבַר יי׳ Zech. 9, 1, as נוּחַ was applied to רוּחַ and חֵמָה (Is. 11, 2; Ez. 5, 13). מְ׳ in Jer. 51, 59 is difficult, expressing an honourable office near king Zedekiah, whose superior (שַׂר) was one שְׂרָיָה. According to the Targ. (תּוּקְרַבְתָּא) and LXX מְ׳ is = מִנְחָה signifying one who is set over the gifts to be received and to be given; according to the Syr. מְ׳ means *couch*, hence *supreme of the couches*, *chamberlain*. Better to take מְ׳ as *the downsitting*, he that is appointed over the resting-places on a journey, *travelling-marshal*. — 4. (*resting-place*) *n. p.* of a locality in Benjamin, as far as which the Israelite army, retreating in a feigned flight, enticed the Benjamites; more definitely marked by נֹכַח הַגִּבְעָה Judges 20, 43. The same place is called מָנַחַת 1 Chr. 8, 6 (which see), or also חֲצִי הַמָּנַחַת (*midst of the resting-place*) 1 Chr. 2, 54.

מְנוּחִים (only *pl.* with *suff.* מְנוּחֵיכִי) *m. pl.* same as מְנוּחָה *rest* Ps. 116, 7.

מְנוּךְ (*def.* מְנוּכָא) *Aram.* see הַמְנוּךְ.

מָנוֹן (from מָנַן to separate from, to divide off, to reject, to despise, as in Ethiop.) *masc. a bold*, *insolent*, *refractory one*, Prov. 29, 21 *if any one brings up his slave delicately from childhood, he will be a refractory one in the end* (Symm. Vulg.); Phenic. מָנֹן (Kit. 3, 2) n. p. m. According to others = נִין *offspring*, *son*, which is not less suitable to the context.

מָנוֹס (with *suff.* מְנוּסִי, from נוּס) *m.* 1. *flight*, fuga; *escape*, נוּס מְ׳ *to flee* Jer. 46, 5; אָבַד מְ׳ *flight is frustrated* 25, 35; Am. 2, 14 *and escape is vain even to the swift-footed*. — 2. *place of flight*, *refuge*, hence applied to God Ps. 59, 17; 2 Sam. 22, 3.

מְנוּסָה (*constr.* מְנֻסַת, from נוּס) *fem. flight*, *haste*, Is. 52, 12 *and in haste ye shall not go out* (as from Egypt); Lev. 26, 36 *flight from the sword*.

מָנוֹר (*constr.* מְנוֹר; from נוּר II. which see) *m.* prop. *a plough-share*, with which one furrows the field; Arab. نير, Syr ܢܝܪܐ; then *a weavers' beam* 1 Sam. 17, 7 (LXX μέσακλον, written wrongly from μεσάντιον), 2 Sam. 21, 19; 1 Chr. 11, 23; 20, 5, with which a great spear or its staff is compared; *Kimchi* יְתַד הָאֶרֶג. For this meaning there is in Ar. مِنْوَل, and in Syr. ܢܘܠܐ, interchanging *r* and *l*.

מְנוֹרָה and מְנֹרָה (*constr.* ־רַת; *plur.* מְנֹרוֹת; from נוּר I.) *fem. a candlestick*, 2 Kings 4, 10, especially that in the tabernacle Ex. ch. 25; 2 Chr. 4, 20.

מִנְּזָר (with Dagesh in Nun, because it was looked upon as arising out of מִן נָזָר; *plur.* with *suff.* מִנְּזָרַיִךְ; see נָזַר and מָזַר) *m. a troop*, *a host*, *a host of mercenaries*, Nah. 3, 7 *thy mercenary crowds* (מִנְּזָרַיִךְ) *are like an army of locusts*. In vss. 16 and 17 the mercenary army appears to be denoted by three technical names, by רֹכְלִים *foot-soldiers* (comp. רַגְלִי Ex. 12, 37; Ar. مركل foot), טַפְסְרִים (which see), and מִנְּזָרִים. — The explanation by נְזִירִים *princes* (Syr.) or *crowned ones* (*Kimchi*) is unsuitable, since masses of troops are spoken of.

מָנַח (not used) *tr.* prop. *to distribute*, *to divide out*, *to deliver*, a collateral form of מָנָה (which see); hence *to make a present of*, *to give*, *to bestow*, Arab. مَنَحَ. Deriv. מִנְחָה, and the proper name מָנוֹחַ.

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מְנַח (not used) *Aram. trans.* same as Hebr. מָנַח. Deriv. מִנְחָה.

מִנְחָה (*constr.* מִנְחַת, with *suff.* מִנְחָתִי, ־תוֹ; *pl.* מְנָחוֹת, *constr.* מִנְחוֹת, with *suff.* מִנְחֹתֵיכֶם; from מָנַח) *f. a present, gift,* Gen. 32, 14 19, offered to a noble 43, 11, a king Judges 3, 15 &c.; *tribute, impost* 2 Sam. 8, 2; 1 Kings 5, 1; particularly what is presented to God, *a sacrifice* Gen. 4, 3, Is. 1, 13, 1 Chr. 16, 29, even of bloody offerings; in the Mosaic law applied only to unbloody ones, to meat and drink offerings Lev. 2, 1; 6, 7, different from זֶבַח Ps. 40, 7; of sacrifices offered to idols Is. 57, 6; 66, 3; מִ׳ הַתָּמִיד *the continual offering* Neh. 10, 34; מִ׳ עֶרֶב *the evening sacrifice* Dan. 9, 21; Ezr. 9, 4.

מִנְחָה (*pl.* with *suff.* מִנְחָתְהוֹן; from מְנַח) *Aram. fem.* the same Dan. 2, 46; Ezr. 7, 17.

מְנֻחוֹת (*resting-places*, only with the article and with חֲצִי *middle* prefixed) *n. p.* of a locality in Judah (see under חֲצִי) 1 Chr. 2, 52, mentioned with בֵּית עַטְרוֹת בֵּית יוֹאָב and צֹרַע (=צֹעַר), לֶחֶם נְטוֹפָה; instead of it appears also the name חֲצִי הַמָּנַחַת 2, 54; Phenic. מְנֻחָא (Gerb. 1) *resting-place, grave.*

מְנַחֵם (*comforter*) *n. p. m.* 2 Kings 15, 17-22; comp. the proper names נַחַם, נַחוּם, נְחֶמְיָה, נַחֲמָנִי, תַּנְחֻמֶת.

מָנַחַת (same as מְנוּחָה, *rest, security, prosperity*) 1. *n. p. m.* Gen. 36, 23; 1 Chr. 1, 40. — 2. (*resting-place*) *n. p.* of a place in Benjamin 1 Chr. 8, 6; elsewhere called חֲצִי הַמָּנַחַת or מְנוּחָה (which see). — 3. (in חֲצִי הַמָּנַחַת) *n. p.* of a city in Judah, hence the *patron.* מָנַחְתִּי 1 Chr. 2, 54.

מְנִי *f.* 1. (out of מְנִית from מָנָה, prop. *distribution, allotment, destination,* hence *fate, destiny;* comp. Ar. مَنِيَّة) the name of a female Babylonian deity (*Μοῖρα*), representing fortune and fate, who was worshipped by libations Is. 65, 11; an associate of גָּד (which see) a surname of בֵּל, who was worshipped by the institution of feasts, Is. l. c. By it is understood *the moon* as the goddess of fortune, called Is. 17, 8 אָשֵׁר (=עַשְׁתֹּרֶת), and worshipped with חַמָּן; the Egyptians also calling the moon *ἀγαθὴ τύχη* (Macrob. 1, 19). Perhaps it should be combined with *Μήνη*. Comp. עֲבַדְמְנִי n. p. of Armenian-Persian satraps of the Achaemeidae. See *de Luynes*, Essai sur la numism. (Par. 1846, 4) tab. 3. See מַן. — 2. as the *masc.* of מִנְיָן, see מִנִּי (Ps. 45, 9).

מִנִּי *n. p.* of an Armenian kingdom, like that of Askhenaz and Ararat, which was also to be shaken at the downfall of Babylon Jer. 51, 27 (comp. *Herod.* 1, 177 seq.). The Syr. has ܐܪܡܢܝܐ. It is the Armenian territory of *Manavas* in the centre of later Armenia (founded by *Manavas* the son of Haig, see Moses Chor. 1, 11), *Μιννάς* (*Jos.* Ant. 1, 3, 6). With reference to מִ׳ the idea was natural to look upon Armenia (Aram. אַרְמִינְיָא, אַרְמַנְיָא, הַרְ׳) as originating in אֲרַם מִנִּי. The Targ. and Syr. have even taken the Hebrew הַרְמוֹן Am. 4, 3 (see הַרְמוֹן and מוֹנָה) in this sense.

מִנִּי belonging to Ps. 45, 9, for which is also read מִנְיָן = מְנִי *number;* see מַן 3.

מִנֵּי belonging to Is. 30, 11, see מַן 2.

מְנָיוֹת see מְנָת.

מְנִיךְ (*def.* מְנִיכָא) see הַמְנִיךְ.

מָנִים see מָנֶה.

מִנִּים see מַן.

מֹנִים see מֹנֶה.

מִנְיָמִין (same as בִּנְיָמִין, *son of fortune, a fortunate one*) *n. p. m.* Neh. 12, 17; for which 12, 5 has מִיָּמִין.

מִנְיָן (*constr.* מִנְיַן) *Aram. m. number,* Ezr. 6, 17, from מְנָא, מְנָה.

מִנִּית (prob. same as מְנִי=מְנִית, prop. *distribution, determination, τύχη*; from מָנַן) *n. p.* of an Ammonite city Judges 11, 33, which lay (according to *Jerome*) four Roman miles from Heshbon on the way to Philadelphia, belonging at times to Israel, and where the best wheat was

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produced. This grain was taken to Tyre by Hebrew traders Ez. 27, 17.

מִנְלָה (with *suff.* מִנְלָם; from נָלָה) *m. possession, riches, property*, as *Ibn Koreish* took the word, comparing it with the Ar. مَنَال (the same). It occurs only in Job 15, 29 *and their riches do not sink down to the earth*, i. e. the branches of their trees, the ears in their fields are not so heavy as to bend down to the earth; the suffix ־ָם refers to רָשָׁע as a collect. — But as a stem נָלָה with the meaning of the Ar. نَالَ (to reach to, to attain to) does not appear in Hebr. at all, *Ibn Saruk*, *Kimchi* and others have taken נָלָה as a variant of כָּלָה (by interchange of כ and נ; comp. כֵּס Ex. 17, 16 for נֵס, נִבְשָׁן Jos. 15, 62 for כִּבְשָׁן), and understood מִנְלָה either = מִכְלָה or תִּכְלָה with the meaning of תַּכְלִית (end, issue, death), one ms. having even מִכְלָם; or it has been read מִלָּם from מִלָּה (*Peshito*), צִלָּם (LXX), אֲצִילָם (Vulg.), מְלֹאָם (*Meier*), מַגָּלָם (*Olshausen*), מִן לָהֶם (*Fürst*). But the reading מִכְלָם is to be preferred. *Gesenius* adopting this last, takes מִנְלָה as = מִכְלָא translating *their fold*, i. e. *their flocks*.

מָנַן (not used) *tr.* 1. *to separate, divide, split, part, sunder;* deriv. מֵן, מִן, מִנִּים (pl.). — 2. same as מָנָה (which see), *to distribute, to allot to, to make a present of;* whence (according to some) מִנִּי, מִן (Ps. 45, 9), מַן and the proper name מִנִּית. — 3. *to separate, withdraw*, from a thing, i. e. *to resist, to oppose, to be refractory;* deriv. מָנוֹן (according to some). For the explanation of the stem comp. the Ar. مَأَنَ (to hold off, to divide, to separate), مَانَ (to split, to separate, to furrow), مَنَّ to distribute to.

מְנֻסָה see מְנוּסָה.

מָנַע (*part.* מֹנֵעַ, *imp.* מְנַע, *fut.* יִמְנַע) *tr. to withhold, keep back, prevent, debar*, נָהָר Ez. 31, 15; with מִן of the person, *to keep at a distance from, to hold off* from one, i. e. *to shut up* a thing from one, *to obstruct*, Jer. 5, 25; *to keep, to save*, with accusat. of the object and מִן of the thing *from which* 2, 25; *to refrain* 31, 16; *to keep back, to refuse* Ps. 21, 3, Prov. 11, 26, with מִן of the person 1 Kings 20, 7; Jer. 42, 4; *to keep off*, followed by an infin. with מִן 1 Sam. 25, 26 34; *to keep afar off* Prov. 1, 15; *to refuse* Job 22, 7, seldom with לְ of the person Ps. 84, 12; *to withdraw, the sword* (accusat.) *from blood* (מִן) Jer. 48, 10. Derivat. the proper names יִמְנַע, תִּמְנַע.

The stem מָנַע (Arab. مَنَعَ to refuse) has for its organic root מָ־נַע, Arab. نع, نا, نه (hence the reduplicated forms نَعْنَعَ to stand off, to withdraw, نَهْنَهَ to bar, نَهَا to hinder &c.), and is connected with נָא (נוּא) to refuse, to hinder. See מָאַן.

Nif. נִמְנַע (*fut.* יִמָּנַע) *to be withheld*, with מִן of the person Jer. 3, 3; *to be reserved* Num. 22, 16; *to be withdrawn*, with מִן Job 38, 15.

מַנְעוּל (from נָעַל) *m. a lock*, Song of Sol. 5, 5; Neh. 3, 3.

מִנְעִים see מִנִּים in מֵן 3.

מִנְעָל (in the first instance from נָעַל, as מַרְגֶּלֶת from רֶגֶל, מִצְעָד from צַעַד) *m. the shoe, shoes*, a figure of safe going Deut. 33, 25, attaching itself to רֶגֶל preceding.

מַנְעַם (*pl.* מַנְעַמִּים, with *suff.* מַנְעַמֵּיהֶם, from נָעַם) *delightful, precious*, of food Ps. 141, 4.

מְנַעְנַע (only *plur.* מְנַעַנְעִים, arising from the redupl. form of נוּעַ) *m. pl.* the name of a musical instrument, *the sistrum*, so called from the shaking of the little iron sticks (as σεῖστρα from σείω) 2 Sam. 6, 5. חֲצֹצְרוֹת (trumpets) stands in 1 Chr. 13, 8 instead. The LXX seem to have read חֲלִילִים (flutes); the Targ. and Syr. have רְבִיעִין, ܪܒܝܥܝܢ quadrants.

מְנַקִּית (*pl.* מְנַקִּיּוֹת, with *suff.* מְנַקִּיֹּתָיו; from נָקָה I.) *f. a vessel for libation or sprinkling, a sacrificial dish* Ex. 25, 29;

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37, 16; Num. 4, 7; Jer. 52, 19; Syr. ܢܘܿܐ libare.

מֵנֶקֶת see מֵינֶקֶת.

מְנַשֶּׁה (*part. Pih.* of נָשָׁה I.; according to Gen. 41, 51 *who makes forget sorrow and home;* perhaps originally from נָשָׁה II. *deliverer up*, *giver*, *bestower*, viz. Jah is) 1. *n. p. m.* of a son of Joseph Gen. 41, 51; 46, 20; adopted as his son by Jacob, along with his brother Ephraim 48, 1 seq., and so reckoned a special tribe Num. 1, 10; 2, 20; then used also for the land assigned to the tribe, half on this side, and half on the other side Jordan Josh. 17, 8 seq. *Patr.* מְנַשִּׁי. — 2. elsewhere as a *n. p.* Judges 18, 30 K'tib; 2 Kings 21, 1-18; Ezr. 10, 30. Phenic. מְנַשֶּׁא n. p. m. (*Μανάσσης*).

מְנָת (after the form כְּנָת, קְצָת, prop. abridged from מְנָוָת, מְנָאָת, מְנָיָת and מְנָאת, from מָנָא = מָנָה, see *Fürst's* Lehrgeb. p. 177; constr. state same, once מְנַת Jer. 13, 25, but which is better referred to מָנָה; *plur.* מְנָאוֹת, as if from מְנָאָה, and מְנָיוֹת as if from מְנָיָה) *f. contribution*, *appointed gift*, for the king 2 Chr. 31, 3, priests 31, 4, Levites Neh. 13, 10, singers 12, 47, according to legal prescription 12, 44; figurat. *portion*, of חֵלֶק Ps. 16, 5, כּוֹס 11, 6, i. e. what is assigned as the proper portion in a cup, or the lot; *portion of prey*, of שׁוּעָלִים 63, 11.

מָס (in many mss. מָאס, part. of מוּס = מָסַס) *m.* prop. *a* melting, disappearing, therefore *unfortunate*, *discouraged one* (*Ibn G'anâch*), Job 6, 14 *love is due to the unfortunate from his friend.*

מַס (*pl.* מִסִּים; from מָסַס II., not from מָכַס) *m. tribute*, *tax*, in money or products, indefinite Esth. 10, 1; usually *bond-service* 1 Kings 9, 15 (carried out in verse 20), *personal service* Deut. 20, 11; Josh. 17, 3; *a bondservant*, in the phrases נָתַן לָמַס, שׂוּם, הָיָה Judges 1, 28 33; Josh. 17, 13; Is. 31, 8; Prov. 12, 24; but עֹבֵד stands along with it too Gen. 49, 15; Josh. 16, 10; 1 Kings 9, 21; שַׂר מִסִּים *task-master* Ex. 1, 11. Figur. *service*, *dependence.* The femin. form מִסָּה and the different use of מֶסֶס refer to מָסַס II.

מֵסַב (from סָבַב, after the form מֵצַר, with *suff.* מְסִבּוֹ; *pl.* מְסִבִּים, *constr.* מְסִבֵּי, with *suff.* מְסִבַּי) *m.* 1. *environs*, of a city, and as an adverb *round about*, 2 Kings 23, 5. — 2. *circle*, of the king, i. e. in which he often appears or moves, particularly the harem Song of Sol. 1, 12. — 3. *circle*, *chaplet*, *ring*, 1 Kings 6, 29 *and* (he covered) *all the walls of the temple with a circle* (מֵסַב in the accus.) *of* קֶלַע-*work.*

מְסִבָּה (only *pl.* מְסִבּוֹת) *f. a turning*, *circling*, Job 37, 12 *and it* (the cloud) *turns about in circles* (accus.).

מַסְגֵּר (from סָגַר I. after the form מַכְתֵּב, מַקְדֵּשׁ) *m.* 1. prop. the enclosing, imprisoning, hence *a prison*, *a jail* Is. 24, 22; 42, 7; figurat. perhaps Ps. 142, 8. — 2. only in 2 Kings 24, 14 16; Jer. 24, 1; 29, 2. It is usual to understand by it *a locksmith* (one concerned with smithwork) or *one skilled in sieges* (comp. סֹגֵר Jer. 13, 19); or it has been considered a peculiar compound of מַס גֵּר (foreign bondman). But as סָגַר III. signifies *to cut*, *to forge* (see סְגֹר), מַסְגֵּר may have meant *smith*, *armour-maker*, and coupled with חָרָשׁ an artisan in implements of war generally.

מִסְגֶּרֶת (with *suff.* מִסְגַּרְתּוֹ; *pl.* מִסְגְּרוֹת, with *suff.* מִסְגְּרֹתֵיהֶם) *f.* 1. the enclosing, hence *border*, *ledge*, *margin* Ex. 25, 25 27; 37, 12; cognate in sense זֵר, כַּרְכֹּב. — 2. the enclosed, the bordered about, hence a) *a fortress*, *enclosure*, *confined place*, 2 Sam. 22, 46; Mic. 7, 17; b) a technical expression in architecture, *an inclosed*, *stamped figure on a flat surface*, *an enclosed panel* (in the Mishna טַבְלָא *a table*, *a panel*, Targumic גְּדָנָף *side-panel*), e. g. in the side-walls of the bases of the temple 1 Kings 7, 28, between שְׁלַבִּים ibid., 2 Kings 16, 17; which panels were four-cornered 1 Kings 7, 31.

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מַסַּד (from יָסַד) *masc. a foundation, ground*, 1 Kings 7, 9.

מִסְדְּרוֹן (with *a* of motion מִסְדְּרוֹנָה; from סָדַר) *m.* prop. place of rows of pillars, hence *a porch, portico* Judges 3, 23. The Targ. אַכְסַדְרָא, i. e. ἐξέδρα (a hall for meetings), LXX προστάς (an ante-chamber), Vulg. *posticum* (a back-chamber), Syr. ξυστόν (an open portico) are only conjectures. Comp. שְׂדֵרָה.

מָסָה (Kal unused) *intr. to melt, to dissolve;* identical in its organic root מָס־ָה with that in מַס I. (see מָסַס), מָאַס II., מָז־ָה I., מָת־ָה II. (to מְתֵי Is. 5, 13), מַז (מָזַז), and with *m* changed into *n* in נַס I. (which see); comp. Aram. מְסָא, ܡܣܐ. Derivat. מָס (מָאס) according to some, and תֶּמֶס (*Kimchi*).

Hif. הִמְסָה (3 *pl.* הִמְסִיו for הִמְסוּ after the Aramaean manner; *fut.* יַמְסֶה, with *suff.* יַמְסֵם; *apoc.* יֶמֶס) *to cause to melt, to dissolve*, קֶרַח Ps. 147, 18; *to cause to flow*, i. e. to moisten copiously 6, 7; *to break up, to destroy* 39, 12, like מָאַס 58, 8; figur. with לֵב *to cause the heart to melt*, i. e. *to make it timid, fearful* Josh. 14, 8.

מַסָּה (*constr.* מַסַּת, *pl.* מַסּוֹת; from נָסָה) *f.* 1. prop. *trial, temptation, searching*, hence *a wonder*, the testing of a thing, coupled with אוֹת, מוֹפֵת Deut. 4, 34; 7, 19; 29, 2; that by which God tries and convinces men, *suffering, misfortune* Job 9, 23, like πειρασμός in the New Testament. — 2. *the temptation of God* by men, i. e. murmuring against him; hence the name of a place in the desert Ex. 17, 7; Deut. 6, 16; 9, 22; 33, 8 and also Ps. 95, 8; parallel מְרִיבָה.

מִסָּה (*constr.* מִסַּת, a feminine noun formed from מַס) *f.* prop. *measurement, number*, concrete *what is measured off, appointed, allotted;* used as a prepos. in the construct state *according to measure, according as*, Deut. 16, 10; Aram. מִסַּת, ܡܣܬ the same; in Targ. for דַּי.

מַסְוֶה (from סָוָה) *m. a covering for the face, a veil*, Ex. 34, 3, Targ. בֵּית אַפָּא.

מְסוּכָה (from סוּךְ I. = שׂוּךְ to hedge about) *fem. a thorn-fence* or *hedge* Mic. 7, 4.

מַסָּח (from נָסַח) *m.* prop. *a driving off, removing*, hence *the relieving*, of a מִשְׁמֶרֶת 2 Kings 11, 6; according to others, *according to custom*, from נָסַח, نسخ (to give over, to deliver up), but which is less suitable.

מִסְחָר (from סָחַר) *m. trade, traffic* 1 Kings 10, 15.

מָסַךְ (*inf. constr.* מְסֹךְ) *tr.* same as מָזַג (which see) *to mix*, wine, especially *to mix it with spices*, i. e. *to spice*, to make it more fiery Prov. 9, 5, Is. 5, 22, *to pour in* 19, 14 (figur.); Ps. 102, 10 (figur.). Deriv. מֶסֶךְ, מִמְסָךְ. The organic root is מָ־סַךְ, מָ־זַג, also found in סָךְ, נָ־סַךְ, אָ־שַׁךְ &c., but which is not identical with the Sanskrit miç, Greek μίσγειν, Latin misc-ere, since the sibilant here is not original.

מֶסֶךְ (from מָסַךְ) *m. spiced wine* Ps. 75, 9.

מָסָךְ (*constr.* מָסַךְ; from סָכַךְ, like מָגֵן, מָעֹז from גָּנַן, עָזַז, prop. after the form מַעְבָּד) *m. a covering*, 2 Sam. 17, 19; *a curtain* Ex. 26, 36; 40, 5, fully פָּרֹכֶת הַמָּ׳ 35, 12; 40, 21; figur. *covering of protection* Ps. 105, 39; *to take away the covering* Is. 22, 8, i. e. to allow to be seen.

מַסְכָּה *f.* see מְסֻכָּה and מַסְכִּית.

מְסֻכָּה (only with *suff.* מְסֻכָּתֶךָ) *f. a covering* Ez. 28, 13, which, however, is unsuitable; it is better therefore to read מַסְכָּתֶךָ (from מַסְכָּה = מַסְכִּית), *thy image-work.*

מַסֵּכָה (*constr.* מַסֵּכַת; *plur.* מַסֵּכוֹת, with *suff.* מַסֵּכֹתָם) *fem.* 1. (from נָסַךְ I.) *a fount, cast*, therefore a genitive to עֵגֶל Ex. 32, 4, אֱלֹהִים (idols) 34, 17, צְלָמִים Num. 33, 52; also מַ׳ alone, *a molten image, an idolatrous image*, made of cast metal Deut. 9, 12, Hos. 13, 2, Is. 42, 17, Ps. 106, 19, coupled with מוֹרֶה שֶׁקֶר Hab. 2, 18; different from תְּרָפִים

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Judges 18, 17, פֶּסֶל Deut. 27, 15, פָּסִיל 2 Chr. 34, 3; while מַסֵּכוֹת 1 Kings 14, 9 is in apposition to אֱלֹהִים אֲחֵרִים. אֲפֻדַּת מַסֵּכַת זָהָב Is. 30, 22 *the golden covering of a cast-image*, which was even of baser metal sometimes. — 2. (from נָסַךְ II.) *a weaving together*, *a twisting together*, hence *league*, *covenant*, Is. 30, 1, parallel עָשָׂה עֵצָה; *covering*, with which mourners covered themselves 25, 7, parallel לוֹט; accordingly the proverbial expression arose הַמַּסֵּכָה צָרָה כְּהִתְכַּנֵּס 28, 20 *the covering is narrow in proportion to the being wrapped in it*, i. e. too narrow for this purpose; the situation is inconvenient.

מִסְכֵּן (from סָכַן *to be bowed*, *low*, *poor*, which see) *m.* prop. an abstract, the state of being bowed, the state of being low, hence concrete *a poor*, *wretched one*, fig. as in the case of עָנִי *an upright one* Eccles. 9, 16, but commonly used like an abstract as genit. to יֶלֶד 4, 13, אִישׁ 9, 15. Ar. مَسْكِين, مِسْكِين, Maltese מִסְכִּן, Aram. מִסְכֵּן (Targ. for אֶבְיוֹן, עָנִי), ܡܣܟܝܢܐ the same. From the Arab. has arisen the Italian meschino, meschinello, French mesquin, subst. mesquinerie (poverty), Portug. mesquinho, subst. mesquinhez. Deriv.

סָכַן (Kal unused) *denom. intr. to be a* מִסְכֵּן.

Puh. סֻכַּן (*part.* מְסֻכָּן) *to become a* מִסְכֵּן Is. 40, 20, who has become a מִסְכֵּן in his *offering* (תְּרוּמָה), i. e. who cannot spend much.

מִסְכֵּנוּת (from סָכַן) *fem. poverty*, *neediness*, Deut. 8, 9.

מִסְכְּנוֹת see מִסְכֶּנֶת.

מִסְכֶּנֶת (only *pl.* מִסְכְּנוֹת, from סָכַן = כָּנַס) *fem.* prop. *place of gathering together*, the productions of a country, *store* 2 Chron. 16, 4; 17, 12; 1 Kings 9, 19.

מַסֶּכֶת (from נָסַךְ II.) *fem. the web*, which is still on the weaver's beam; *the warp of a web* Judges 16, 13 14.

מְסִלָּה (from סלל I. after the form מְסִבָּה, *constr.* מְסִלַּת, with *suff.* מְסִלָּתוֹ; *pl.* מְסִלּוֹת, with *suff.* מְסִלֹּתַי, מְסִלּוֹתָם) *f. a heaped up thing*, *a causeway*, *a highway*, on which it is easy to walk Is. 11, 16; 33, 8; 40, 3; generally *street*, *road*, which is raised 62, 10 or heightened 49, 11; *a way* 7, 3; 36, 2; Jer. 31, 21; *course* Judges 20, 31 32 45, of the wicked Is. 59, 7, of the stars Judges 5, 20; *the march* of locusts Jo. 2, 8; metaphor. *walk*, *manner of life* Prov. 16, 17, cognate in sense with אֹרַח, דֶּרֶךְ; *festival-march* or *procession* (to Jerusalem) Ps. 84, 6; *staircase*, *stairs*, *ascent*, by raised wainscoting (Rashi) 2 Chr. 9, 11 (= סֻלָּם), for which 1 Kings 10, 12 has מִסְעָד from סָעַד = צָעַד.

מַסְלוּל *m.* same as מְסִלָּה Is. 35, 8.

מַסְמֵר (only *pl.* מַסְמְרִים, from סָמַר *to be pointed*) *m. a nail*, *a pin*, for fastening a thing Is. 41, 7. In 1 Chr. 22, 3 מִסְמְרִים stands instead, from מִסְמֵר. Ar. مِسْمَار the same, and Aram. denomin. סְמַר.

מִסְמֵר see מַסְמֵר.

מַסְמֶרֶת (only *plur.* מַסְמְרוֹת, once מַשְׂמְרוֹת) *fem.* = מַסְמֵר Jer. 10, 4, once מִסְמְרוֹת (from מִסְמֶרֶת) 2 Chron. 3, 9; Eccles. 12, 11 *and they are fastened* (נְטוּעִים) *like nails*, i. e. fixed by scripture. נְטוּעִים refers to דִּבְרֵי חֲכָמִים.

מִסְמֶרֶת see מַסְמֶרֶת.

מָסַס I. (Kal only in *inf. constr.* מְסֹס) *intr. to melt*, *to dissolve*, *to perish*, of a sick person Is. 10, 18; identical in its organic root with that in מָאַס, מָס־ה II., מָזַז; on the contrary the noun מָס (which see) is to be referred to מָס (מוּס) or מָסָה (which see) with the same signification.

Nif. נָמַס (once נָמֵס Ez. 21, 12, in pause נָמֹס, 3 *pl.* נָמַסּוּ; *inf. constr.* הִמֵּס; *fut.* יִמַּס, and יִמָּאֵס Job 7, 5, יִמַּאֲסוּ Ps. 58, 8, if מָאַס II. is not to be adopted for it) *to melt*, *to dissolve*, of manna Ex. 16, 21, wax Ps. 97, 5; *to be loosened*, of the ligaments, that hold the body together

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22, 15; *to be floated away*, of mountains Is. 34, 3 (comp. Am. 9, 13); Mic. 1, 4; figur. *to become lean*, *to be diseased*, of cattle 1 Sam. 15, 9 (see מִבְזֶה); *to be loosened*, of fetters Judges 15, 14; *to despair* Nah. 2, 11; Is. 13, 7; 19, 1. Derivat. תֶּמֶס; on the contrary מַס and מִסָּה are from מָסַס II.

Hif. הֵמֵס (3 *pl.* הֵמַסּוּ) *to make faint*, לֵב Deut. 1, 28.

מָסַס II. (not used) *tr.* prop. *to split*, *to divide*, *to separate*, *to sunder*, hence metaphor. *to number*, *to measure*, *to distribute*, of a tax, the same metaphor being found also in כַּס. Deriv. מַס, מִסָּה.

The organic root מַס is also in מֵץ (מוּץ), to separate, to divide, Ar. مَصَّ to separate, to pick out, therefore to be clean (in مُصَاص); on the contrary מַד proceeds from another point of view.

מַסָּע (also מַסַּע with weaker junction; *pl.* מַסָּעִים, *constr.* מַסְעֵי, with *suff.* מַסָּעָיו, מַסְעֵיהֶם) *m.* 1. (from נָסַע) *a departure*, *breaking up*, *journey* Num. 10, 2, Gen. 13, 3, hence *a journey-station*, Num. 10, 28, *a going before* Deut. 10, 11. — 2. *the breaking loose*, *the springing away*, of a stone, i. e. *the preparation*, *the dressing* of it, 1 Kings 6, 7 *built of completed and prepared stones*, so that מַסָּע merely describes שְׁלֵמָה more exactly; yet the word also meant *quarry*, as the Phenic. מִסְעָא (Missua) is a n. p. of a Zeug. city where were stone-quarries (Strabo 17 p. 834); so too the proper name of a mountain there; then Hif. הִסִּיעַ means *to break out*, of stones. — 3. (from סוּעַ, like מַבּוּל, מִשּׁוֹט from בּוּל, שׁוּט) *a dart*, Job 41, 18, Targ. קִלְעָא; it may come, however, from נָסַע = סוּעַ.

מִסְעָד (from סָעַד II. = צָעַד or = מִצְעָד, comp. Phenic. n. p. מְסֻלָּח = מְצֻלָּח *a fortunate one*) *m. a footpath*, i. e. a narrow way distinguished by a raised panel 1 Kings 10, 12, for which 2 Chr. 9, 11 has מְסִלּוֹת.

מִסְפֵּד (*constr.* ־פַּד, with *suff.* מִסְפְּדִי; from סָפַד) *m. mourning* Am. 5, 16 17, *lamentation* Mic. 1, 8, *wailing* Gen. 50, 10, coupled with בְּכִי and צוֹם Esth. 4, 3; oppos. to מָחוֹל Ps. 30, 12; *wailing for the dead* Zech. 12, 10, with עַל of the person; or simply in the genitive 12, 11.

מִסְפּוֹא (from סָפָא) *m.* prop. *hodgepodge*, hence *fodder for cattle* Gen. 42, 27; coupled with תֶּבֶן (straw, litter) 24, 32, Judges 19, 19; comp. בָּלִיל.

מִסְפַּחַת *f.* 1. (from סָפַח I.) same as סַפַּחַת, prop. what attaches itself to, *scurf*, *scab* Lev. 13, 6-8. — 2. (*pl.* מִסְפָּחוֹת, from סָפַח II. = טָפַח) *a covering*, *kerchief*, *cloth*, for wrapping the head, to appear an oracle-giver by that means Ez. 13, 18 21; as lying prophets at an earlier period wore a hair-mantle, to procure easier acceptance of their false oracles Zech. 13, 4. מִסְפַּחַת may have been an earlier expression for the modern Hebrew טַלִּית (a prayer-covering).

מִסְפָּר (*constr.* ־פַּר, with *suff.* מִסְפַּרְכֶם, מִסְפָּרָם; *pl. c.* מִסְפְּרֵי; from סָפַר I.) *m.* 1. (from סִפֵּר) *a telling*, *narrative*, *narration* Judges 7, 15. — 2. *number* 1 Chr. 27, 24, Ex. 16, 16, and in this sense the phrases אֵין מ׳ לְ, *there is no number to*, i. e. the thing is innumerable Judges 6, 5; 7, 12; 1 Chr. 22, 16; or אֵין מ׳ *without number*, *countless* Song of Sol. 6, 8, put after the noun adverbially. In the accus. as an adverb *in number*, *according to the number*, Ex. 16, 16 *according to the number of your persons*; especially does it stand so after numbers, to comprehend, as it were, the sum of them 2 Sam. 21, 20, comp. Greek ἀριθμῷ, ἀριθμόν. — 3. *What can be numbered*, hence equivalent to *few*, *small*, Is. 10, 19 *countable*, i. e. *few*, *small*, opposite to *innumerableness*; so Deut. 33, 6 *and let his men be* (not) *countable*, i. e. let them be many. In this manner especially in the genit. after nouns, as שְׁנוֹת מ׳ Job 16, 22 *years of number*, i. e. a few years; מְתֵי מ׳ Gen. 34, 30, אַנְשֵׁי מ׳ Ez. 12, 16; also as an apposition to the preceding noun, as יָמִים מ׳ Num. 9, 20 *a few days*. — 4. (from סֵפֶר; *writing*) *n. p. m.* Ezr. 2, 2, for which Neh. 7, 7 has מִסְפֶּרֶת.

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מַסְפֵּרֶת (same as מִסְפָּר 4) *n. p. m.* NEH. 7, 7; comp. סַפָּרֶת.

מָסַר (*inf. c.* before Makkeph מְסָר־) *tr.* 1. (not used) *to separate, to sunder, to cut off, to divide*, of a whole, conseq. same as מָשַׁר (which see), Ar. مَشَرَ (*to divide, to sunder*, metaphor. *to measure*), hence (see Nif.) *to count off*, i. e. to adduce in separate parts; the same application of the fundamental signification being also found in מָנָה, סָפַר, כָּסַס; comp. Samar. מְסַר *to review, to number, to examine*, therefore = Hebrew פָּקַד, Syr. ܡܣܣ *to reject, to drive away.* — 2. *to dissolve, to unloose*, an union with a person or thing; *to practise, to commit*, עַל Num. 31, 16, with בְּ of the person against whom it is committed, this being regarded as a dismission of the עַל from self in order to its being committed against another. A farther development of the idea is *to deliver up, to expose, to deliver over to*, like the Targ. מְסַר for נָתַן בְּיַד, הִסְגִּיר; modern Hebrew מְסֹרֶת, מָסֹרֶת tradition, Arab. مسر *to expose, to give up*, a secret. For the organic root מ־ס־ר comp. זר, סר I., נזר &c.

Nif. נִמְסַר (*fut.* יִמָּסֵר) *to be counted off* Num. 31, 5 (LXX); according to *Saadia to be separated.*

מוּסָר (from יָסַר, with *suff.* מוּסָרָם) *m. warning, admonition* Job 33, 16, = מוּסָר 36, 10.

מָסֹרֶת *f.* only in Ez. 20, 37 *I will bring you* בְּמָסֹרֶת הַבְּרִית, where *tradition* or מַאֲסֹרֶת (*a band*) has been thought of; better = מַסָּרֶת, מַשֹּׂרֶת (from סָרַת), *a skillet, a pan*, same figure as in the case of כִּיּוֹר.

מִסְתּוֹר (from סָתַר) *m. a refuge*, with מִן *from* Is. 4, 6, cognate in sense with מַחֲסֶה.

מַסְתֶּר (after the form מַכְתֵּב, מִקְדָּשׁ) *m.* prop. the hiding, concealing; concrete *object of concealing the face* (פָּנִים) i. e. *anything abominable, detestable* Is. 53, 3.

מִסְתָּר (from סָתַר; *pl.* מִסְתָּרִים, with *suff.* מִסְתָּרָיו) *m. hiding-place, lurking-corner* LAMENT. 3, 10; PS. 10, 9; 17, 12; modern Hebrew *a secret.*

מֵעַ (after the form שֵׁם; only *pl.* מְעִים, *constr.* מְעֵי, on the contrary with *suff.* מֵעֶיהֶם, מֵעֶיךָ retaining the ־ֶ; from מָעָה) *m. pl. the bowels, intestines, guts* 2 SAM. 20, 10, 2 CHR. 21, 15 18 19, metaphor. *the body*, the part of the body of the male connected with generation, hence יָצָא מִמְּעֵי פִּי *to be begotten by one* GEN. 15, 4; 2 SAM. 7, 12; *the body of a woman, the womb*, uterus RUTH 1, 11, GEN. 25, 23, fully מְעֵי אֵם Is. 49, 1; PS. 71, 6; *the stomach*, the receptacle of food and drink NUM. 5, 22, JOB 20, 14, EZ. 3, 3, parallel to בֶּטֶן; *the belly*, which one fills 7, 19, of animals JON. 2, 1; *the external body* SONG OF SOL. 5, 14, comp. מְעוּהִי DAN. 2, 32; *the heart*, as the seat of the affections, of sympathy, of agitation Is. 16, 11; 63, 15, coupled with רַחֲמִים; JER. 4, 19; 31, 20; LAMENT. 1, 20; 2, 11; as the seat of the understanding PS. 40, 9. Ar. مَعًى, Syr. ܡܥܝ the same.

מֵעַ (*def.* מְעָא, *pl.* מְעִין, מְעֵן, מְעֵי, *def.* מַעַיָּא, with *suff.* מְעוּהִי) *Aram. m. the external body* DAN. 2, 32.

מַעֲבַד (*pl.* with *suff.* מַעֲבָדֵיהֶם) *m. work, doing* JOB 34, 25; from עָבַד.

מַעְבַּד *Aram. m.* the same DAN. 4, 34.

מַעֲבֶה (*c.* ־בֵּה, from עָבָה) *m. density*, 1 KINGS 7, 46 *in the compactness of the earth*, i. e. in the compact, loamy soil.

מַעְבָּר (*constr.* מַעְבַּר, from עָבַר) *m. the passing over*, of מַכָּה (i. e. chastisement), the coming of blows upon, of the whip Is. 30, 32; *transit*, over a river, *a ford* GEN. 32, 23; over a mountain, *a pass* 1 SAM. 13, 23.

מַעְבָּרָה (*pl.* מַעְבָּרוֹת, *constr.* מַעְבְּרוֹת) *f.* 1. (from עָבַר) *a passage, ford* JUDGES 3, 28; 12, 5 6; over a mountain, *a pass* Is. 10, 29; cognate in sense מַעֲבָר. — 2. (from עֵבֶר; only *pl.*) *banks, sides, bank-districts*, i. e. the localities there Is. 16, 2, comp. עֵבֶר (bank-land, river-land). — 3. *a bridge* JER. 51, 32.

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מַעְבֶּרֶת (only *pl.* מַעְבָּרוֹת) *f. a ford* Josh. 2, 7; *transit, pass* 1 Sam. 14, 4.

מַעְגָל (in many mss. מְעָגָל, *constr.* מַעְגַל־; *pl. c.* מַעְגָלִי, with *suff.* מַעְגָלֶיךָ; from עָגַל) *m.* 1. *a circle, district,* Ps. 65, 12 *and thy districts* (over which thou ridest in thunder-showers) *drop with fatness.* — 2. *a round rampart of defence* 1 Sam. 26, 5 7, Targ. כַּרְקוֹמָא, χαράκωμα, LXX (1 Sam. 17, 20 cod. Al.) στρογγύλωσις; comp. Phenic. מגל (Magal) a round ship-bottom, a round tent (*Sallust,* Jug. 18, 5); the circular new city of Carthage (Serv. 1, 421). — 3. (from עָגַל II. to walk along, go along) *a track, way* Ps. 140, 6; like שְׁבִיל, מְסִלָּה, נְתִיבָה, אֹרַח figur. *manner of acting, way of life, walk* Prov. 2, 9; 4, 11 26; Ps. 23, 3.

מַעְגְלָה (*plur.* with *suff.* מַעְגְלוֹתֵיךְ, מַעְגְלֹתָיו) *f.* 1. *a round rampart* 1 Sam. 17, 20. — 2. *a way, path,* figur. Prov. 5, 21; Ps. 17, 5.

מָעַד (*part.* מוֹעֵד, *fut.* יִמְעַד) *intr.* same as מָטָה I. (מוּט), מוּד I. (מוּד), נָטָה (נוּט), נוּד (נוּד) *to waver,* fig. *to stand insecurely, to be liable to fall,* of קַרְסֻלַּיִם Ps. 18, 37, מוֹעֲדֵי רֶגֶל Job 12, 5 *whose feet totter,* אֲשֻׁרַיִם (which is fem.) 37, 31; without addition Ps. 26, 1.

Pu. מֻעַד (only *part. f.* מוּעָדֶת instead of מְמֻעָדֶת) *to be made to waver* Prov. 25, 19.

Hif. הִמְעִיד (2 *p.* וְהִמְעַדְתָּ for וְהִמְעַדְתָּ; *imp.* הַמְעֵד) *to make waver, to cause to tremble,* מָתְנַיִם Ps. 69, 24; Ez. 29, 7.

מַעֲד (after the form מַצָּן, from עָדָה I.) *m. ornament, dress,* deriv. מַעֲדִי, מַעֲדָיָה.

מַעֲדֶה (after the form מַעֲבֶה, from עָדָה I., *constr.* מַעֲדֵה־) *m. ornament, splendour,* of dress (בֶּגֶד), Prov. 25, 20 *splendour* (מַעֲדֶה should be read) *of dress in a cold day,* which is considered preposterous.

מַעֲדִי (from מַעַד יָהּ *Jah is ornament*) *n. p. m.* Ezr. 10, 34.

מַעַדְיָה (the same) *n. p. m.* Neh. 12, 5; 12, 17 wrongly written מוֹעַדְיָה, מוֹעַדְיָה.

מַעֲדָנַי (*plur.* with *suff.* מַעֲדָנֶיךָ; from עָדֶן I.) *m. something lovely, dear,* i. e. tender children, Jer. 51, 34 *he has filled his belly with my dearest ones;* most mss. read מֵעֲדָנַי from עֶדֶן, which is the same; but the accus. is suitable here.

מַעֲדַנִּים (only *pl.* דַּנִּים־) *m. delicate meats* Lament. 4, 5, fig. *delights* Prov. 29, 17; *choice products,* Gen. 49, 20 *and he yields* (*choice*) *royal products.*

מַעֲדַנָּה (only *pl.* מַעֲדַנּוֹת, from עֶדֶן II. = עֲדָנָה) *f. a fetter, band;* binding the single stars of כִּימָה into a group, Job 38, 31 (Targ., LXX, Masora, *Rashi, Kimchi*), parallel to מוֹשְׁכוֹת. Here belongs the adverbial accus. מַעֲדַנּוֹת 1 Sam. 15, 32 *in fetters* (*Kimchi*), though the ancients thought of the meaning of עֶדֶן I. (which see).

מַעְדֵר (from עָדַר I.) *m. a weeding-hook,* of the vineyard Is. 7, 25.

מָעָה (not used) *to be twisted, wound, enwrapped in one another,* of the entrails, bowels, intestines; comp. volvulus from volvo, ilia from εἰλέω. Aram. הַדְרָא *gut,* from הָדַר to wind, to turn, עִסְּא, עִסָּא entrails, from עסס to be crooked, עקס to be folded in one another; Aram. מְעָא, מכך, Ar. مَعًى (perhaps) the same. Deriv. מֵעַי and מֵעָה, and the proper name מֵעִי. The organic root מ־ע־ה is also found in אֵ־בֶ־ךְ, הֵ־דֶ־ךְ, פֶּ־דֶ־ךְ, נֵ־קֶ־ךְ, סֵ־קֶ־ךְ, with an interchange of labials.

מֵעָה (*pl.* מֵעוֹת, with *suff.* מֵעֶיהָ) *f.* same as מֵעַי (which see), Is. 48, 19 *and the offspring of thy body like its,* i. e. numerous as the offspring of the sea.

מָעוֹג (from עוּג) *m.* 1. *a small round bread-cake* 1 Kings 17, 12, comp. עֻגָּה 17, 13. — 2. *contortion, perversion,* Ps. 35, 16 *praters of perversion,* i. e. slanderers.

מָעוֹז a frequent orthography for מָעֻזּ which see.

מָעוֹט see מְעַט.

מָעוֹךְ (*a poor one,* from מָעַךְ = מָךְ; perhaps מָעוֹךְ = מוֹךְ = מָעֹךְ = מָלֹךְ) *n. p. m.* 1 Sam.

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27, 2; sometimes interchanged with מַעֲכָה.

מְעוֹלֵל (from עוּל, *plur.* according to mss. Ps. 17, 14) *m.* same as עוֹלֵל, עוֹלָל, עוּל, עָוִיל (Job 21, 11) coll. *children*, *boys* Is. 3, 12.

מָעוֹן (*constr.* מְעוֹן, with *suff.* מְעוֹנוֹ, מְעוֹנָהּ, *pl.* with *suff.* מְעוֹנֶיךָ) 1. (from עוּן I.) *a habitation*, *dwelling-place*, of Jerusalem the principal habitation of the Jewish people Zeph. 3, 7; *the temple* 2 Chr. 36, 15, fully מְעוֹן בֵּית יי׳ Ps. 26, 8; *heaven*, fully מְ׳ קֹדֶשׁ 68, 6; 2 Chr. 30, 27; Zech. 2, 17. Metaphor. of the habitations of wild beasts, *a lair* Nah. 2, 12, of תַּנִּים Jer. 9, 10; 51, 37; Ar. معان (stead). In Ps. 87, 7 the LXX read מְעוֹנַי for מַעְיָנַי; on the other hand, it may be taken adverbially in צִוִּיתִי מָ׳ 1 Sam. 2, 29, *for the habitation of God* or *in the tabernacle*. — 2. An orthographical variation of מָעוֹז *a refuge* Ps. 71, 3; 90, 1; 91, 9; מָעוֹז having really this meaning in 27, 1. — 3. (from עוּן II.) *the eye*, *look*, same as עַיִן 1 Sam. 2, 32 *and thou shalt look with a distressed look* (צַר מָעוֹן); comp. רַע עַיִן Prov. 23, 6, and the modern Hebrew צַר עַיִן. See מַעְיָן 2. — 4. (see מְעוֹן) *n. p.* of a city in Judah, in the neighbourhood of the mountain-town כַּרְמֶל (see כַּרְמֶל 4) Josh. 15, 55, 1 Sam. 25, 2, to which belonged a steppe (מִדְבָּר), called מִדְבַּר מָ׳ 1 Sam. 23, 24 25 (*Robins.* II. p. 193), for which מִדְבָּר once stands alone in 25, 4, and מִדְבַּר פָּארָן is written wrongly in 25, 1. The city of *Ma'on* is now *Ma'in* on a conical mountain in the south-eastern tract of Hebron, where cisterns and the ruins of a castle are still met with. In the table 1 Chr. 2, 45, which is probably merely geographical, מָ׳ is described as a city in the district of Caleb, by which בֵּית צוּר (Josh. 15, 58) was colonised. — 5. same as מָעוּן Judges 10, 11.

מָעוּן (see מְעוֹן) *n. p.* of a city in the neighbourhood of Petra (סֶלַע) east of Wady Musa Judges 10, 11, as we should read for מָעוֹן; Ar. *Ma'an* معان (*Robins.* III. p. 572); then the name of the whole district, whence the *Gentile pl.* מְעוּנִים (which see); but the district may also have been termed מָעִין, because the Gent. pl. is also מְעִינִים (which see).

מְעוֹן (same as מָעוֹן; the fore-vowel on the first syllable ָ fell away in the pronunciation of the proper name; the cod. Sam. wrote מוֹן) *masc. habitation of heaven*, *citadel of heaven*, *citadel of God*, the seat of Saturn or Baal in the seventh heaven (Enoch 14, 10 seq.; Lydus, de mens. II. 11 p. 24; IV. 38 p. 74), which was intended to represent the tower of Bel at Babel. Saturn or Baal was called in Phenician בַּעַל מְעֹן Num. 32, 38, Ez. 25, 9, 1 Chr. 5, 8, identical with בַּעַל שָׁמַיִם (Sanch. p. 14) and בַּעַל זְבֻל (in Jewish demonology); here it is merely the Phenician name of a place abridged from בֵּית בַּעַל מְעוֹן Josh. 13, 17, which again is abridged and contracted into בֵּית מְעוֹן Jer. 48, 23 and still farther into בְּעוֹן (which see) Num. 32, 3. It is the name of a city in Reuben, which often belonged to Moab, and whose ruins have been found in the present *Meiûn* (ميعون).

מְעוֹנָה and מְעֹנָה (with *suff.* מְעוֹנָתוֹ, ־תָם; *plur.* מְעֹנוֹת, with *suff.* ־תָיו, ־תֶיהָ, ־תֵינוּ) *f. a habitation*, *house*, of the temple Ps. 76, 3, parallel סֹךְ; *house*, alluding to the lair of animals in the forest Jer. 21, 13; commonly *lurking-place*, *hole*, *lair*, of animals Am. 3, 4; Nah. 2, 12; Job 37, 8; 38, 40. In the difficult passage Deut. 33, 27 מְעֹנָה is to be taken as meaning *heaven*, *height*, like מָעוֹן 1, opposite to מִתַּחַת as this is to מִמַּעַל (Am. 2, 9); so that מְעֹנָה should either be considered an adverbial accus. *in the height*, *in heaven*, *above;* or the reading should be מִמְּעֹנָה. Accordingly the translation is: *in the height is the* (helping) *God of eternity*, *and beneath*, *the everlasting omnipotence* (for זְרֹעֹת comp. Dan. 11, 15). See מוֹנָה.

מְעוּנִים 1. *Gent. pl.* of מָעוּן *the Meunim* 1 Chr. 4, 41 K'ri (מְעִינִים K'tib); 2 Chr. 26, 7; for which 20, 1 and 26, 8 have

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the transposed form עַמּוֹנִים (as the LXX rightly render); once in our text מָעוֹן = בְּנֵי מָעוּן JUDGES 10, 11, for מִדְיָן, which the LXX actually have. At the time of the Jewish king *Jehoshaphat* they were identical with the Edomite inhabitants of mount Seir, and in conjunction with the Moabites (בְּנֵי מוֹאָב) and Ammonites (בְּנֵי עַמּוֹן) they marched south-east of the Dead Sea (מֵעֵבֶר לַיָּם) from Edom (מֵאֱדֹם should be read for מֵאֲרָם) against the Jewish king, and suffered a defeat by mutual encounter 2 CHR. 20, 1-20. Besides the name עֲמוּנִים (עַמּוֹנִים) 20, 1 they were also called because of their union with the Edomites יוֹשְׁבֵי הַר שֵׂעִיר, יוֹשְׁבֵי שֵׂעִיר 20, 23 or הַר שֵׂעִיר 20, 10; by *Josephus* (Ant. 9, 1, 2) *Arabians*. At the time of Uzziah, the Meunim united with the Arabs in *Gûr-Ba'al* (according to the LXX at Petra, according to the Targ. identical with גְּרָר) and Philistines to attack Judah; but Uzziah subdued them all, and made them tributary 26, 7 8. In the days of Hezekiah the Simeonites went forth on a conquering expedition, and came to גְּרָר (so we should read, according to the LXX, for גְּדֹר, which is perhaps = גּוּר בַּעַל), and marched thence still farther to the east of the valley, i. e. to the farthest south-eastern continuation of the valley in which the Dead Sea lies. Here the Hamites, i. e. Canaanites, dwelt from ancient times, together with the Meunim who had been added as a new colony; and the Simeonites established their dominion over both, as also over a part of the Edomites and Amalekites 1 CHR. 4, 41-43. From their connexion with the Arabs, Edomites, Midianites and Amalekites, we see plainly that the Meunim were an Arabian race, identical with the *Μιναῖοι*, *Μινναῖοι*, *Μειναῖοι* of classical writers (Strabo, Diodor., Agatharch.) — an opinion which the LXX also had —, and that as a *μέγα ἔθνος* (Ptol.) they sometimes reached towards the Red Sea, where they sent caravans with merchandise to northern countries (Agatharch., Diod., Dionys.); sometimes they founded great settlements towards the south-Arabian interior (Ptol., Plin.), where they became distinguished for their riches in cattle, and their trade in frankincense. — 2. *n. p.* of a family-stem of the נְתִינִים EZR. 2, 30, NEH. 7, 52, who sprang perhaps from the Meunim dwelling along with the Hamites (Canaanites).

מְעוֹנֹתַי (instead of מְעוֹנוֹת יָהּ *Jah's dwelling-places*) *n. p. m.* 1 CHR. 4, 14.

מָעוּף (*constr.* מְעוּף, from עוּף II.) *m. darkness*, Is. 8, 22, same as מוּעָף.

מָעוֹר (from עוּר IV. = עָרָה after the form מָקוֹם; *pl.* מְעוֹרִים, with *suff.* ־רֵיהֶם) *m. uncovering*, *nakedness*, hence *the shame*, *pudenda*, HAB. 2, 15.

מָעַז (not used) *tr.* same as מָעַץ, בָּעַז, *to decide*, *to judge*, *to rule*, whence מַעַז in the proper name מַעַזְיָה.

מָעֹז and מָעוֹז (so too in the construct state, with *suff.* מָעֻזִּי, ־זֵךְ, ־זוֹ, ־זָהּ; *pl.* מָעֻזִּים, *constr.* ־זֵי; from עָזַז keeping the fore-vowel ָ, as in derivatives from ע״ע; but here וּ is more frequently written instead of ֻ, as if the stem were עוּז, Ar. عاذ) *m. a strong place*, *a fortress*, of the city סִין (Pelusium) Ez. 30, 15; of the strong city עַזָּה of the Syrians DAN. 11, 10; מָעֻזֵּי אֶרֶץ 11, 19 *the forts* i. e. strong cities *of the land* (east of Taurus); of Tyre Is. 23, 14; מָ׳ הַיָּם 23, 4 *the fortress of the sea*, i. e. new Tyre, built on a small island, called also מָעֻזִּים DAN. 11, 38, if we should not read מָעֹז יָם, on which account we have there *and he honours the god of the sea-fortresses* (Tyre), i. e. Melcart, *in the place*, i. e. in Tyre itself; of the strong seaport Seleucia 11, 7; fully עִיר מָ׳ of Tyre Is. 17, 9, or tautologically in מִבְצְרֵי מָעֻזִּים DAN. 11, 39; of the temple, which was fortified 11, 31; of the fortress in 'Ofra JUDGES 6, 26. Figur. *fence* DAN. 11, 1, coupled with מַחֲזִיק (which is to be taken as a noun); *protection*, *defence*, of God Is. 27, 5, Ps. 31, 5; 52, 9, or of men Is. 30, 2 3; *refuge*, *deliverance* JER. 16, 19; *shelter* PROV. 10, 29; NAH. 3, 11; *equipment* NEH. 8, 10; מָ׳ רֹאשׁ *a helmet* Ps. 60, 9; מָ׳ צוּר *a mountain-castle* 31, 3,

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coupled with בֵּית מְצוּדוֹת. Comp. Phenic. מָעֹז, מְעֹז, *Mus*, *Muz* in compound proper names, as מְעֹז אֵל *Muz-ul* n. p. of a city in Africa; מְעֻזָּא, *Musa*, *Muza*, *Musta*, n. p. of a city in Byzacium.

מַעַז (from עָזָה = קָצָה, עָצָה after the form מַעַר from עָרָה) *m. the act of deciding, judging, ruling;* abstract, *dominion*, only in the proper name מַעַזְיָה, ־יָהוּ; comp. מַעַץ. But מָעַז may also be taken as = בָּעַז.

מַעַזְיָה (see מַעַז) *n. p. m.* of a prince living in the time of Nehemiah and belonging to a priestly family Neh. 10, 9, who signed with others the statute (אֲמָנָה) then established; and who, like בִּלְגַי, מִיָּמִן, מַלְכִּיָּה, חָרֵם &c. gave the appellation מַעַזְיָהוּ to one of the 24 classes of priests 1 Chr. 24,18. Accordingly Tiberias, where was the station of this priestly class, was also called afterwards מַעַזְיָה.

מַעַזְיָהוּ see מַעַזְיָה.

מָעַט I. (*inf. constr.* מְעֹט, *fut.* יִמְעַט) 1. (not used) *tr. to split off, to break off*, metaphor. *to lessen;* deriv. מְעַט. — 2. *intr. to be little, to be lessened*, in number, value, character, Lev. 25, 16, Is. 21, 17, Prov. 13, 11, opposite to רָבָה; *to be insignificant* Neh. 9, 32.

The stem מָעַט I., taken as analogous to בָּצַר, גָּרַע, פָּחַת, is not to be compared with the Ar. مَعِطَ (to be smooth, naked, hairless), مَعَطَ (to rub off, to scrape off, to grind off, to smooth, to pluck out), as if it were identical with מָרַט; but it is an enlargement of מָט II. (which see).

Pih. מִעֵט *to be very small*, in number Eccles. 12, 3.

Hif. הִמְעִיט (*fut.* יַמְעִיט, *part.* מַמְעִיט) *to diminish, to make little* or *small* Lev. 25, 16; Num. 26, 54; *to cause that but a few* (שְׁאֵרִית) *remain* Jer. 10, 24; *to do in a less degree* Num. 11, 32, *to give little* Ex. 30, 15; in adverbial construction the infin. is sometimes omitted, as 2 Kings 4, 3, where לִשְׁאֹל is to be supplied.

מָעַט II. (not used) *tr. to sharpen, to point*, a sword, from the organic root מָ־עַט, which exists likewise in גַּד, חַט, כַּת, חַד; but if we adopt the meaning *to draw, to unsheathe* (a sword), מָרַט and the Ar. مغط may be compared. See too עָטָה. Deriv. מָעֹט.

מָעֹט *adj. m.*, מְעֻטָּה *fem.* (from מָעַט II.) *sharpened, whetted, pointed*, Ez. 21, 20, corresponding to הוּחַדָּה 21, 15; on the contrary מְרוּטָה 21, 14 = פְּתוּחָה 21, 33 *drawn.*

מְעַט (once מְעָט 2 Chr. 12, 7, see *Fürst's* Conc., elsewhere only in pause, with Zakeph מְעָט and מְעַט Deut. 28, 62; Ez. 11, 16; *pl.* מְעַטִּים; from מָעַט I.) *m.* 1. prop. something split off, divided, ramentum, a little chip, metaph. *a little, smallness*, therefore as a noun in connection with another which either follows in the genit., e. g. מְעַט מַיִם Gen. 18, 4 *a little water*, מְעַט אֹכֶל 43, 2, מְעַט צֳרִי 43, 11, or precedes in the constr. state, e. g. מְתֵי מְעַט Deut. 26, 5 *men of fewness*, עֵזֶר מְ׳ Dan. 11, 34, סִכְלוּת מְ׳ Eccl. 10, 1; *a little*, paullum, ὀλίγον, *smallness*, as a noun Gen. 30, 30, Ps. 37, 16, oppos. to הָמוֹן, or to רָב Prov. 15, 16, רֹב 16, 8, הַרְבֵּה Eccl. 5, 11; also coupled with the pl., as a collective Gen. 47, 9, Josh. 7, 3; in apposition to a pl. Neh. 2, 12, for which the plur. מְעַטִּים stands, not however till a very late period Eccles. 5, 1. — 2. *an adv.* (the noun in the accusat.) *a little, not much*, in extent Ps. 8, 6, space 2 Sam. 16, 1, and time Job 10, 20; עוֹד מְ׳ *yet a little while* Hag. 2, 6; מְעַט מְעַט *by little and little*, paullatim Ex. 23, 30; with מִן following, *less than*, i. e. *too little, little for* Gen. 30, 15; Num. 16, 13; Is. 7, 13; on the contrary Ez. 16, 20 should be translated: *was it too little in thy whoredoms?* = הַמְעַט מִמֵּךְ תַּזְנוּתֵךְ. — United with prepositions it is a) כִּמְעָט *only a little*, i. e. *almost*, paene, parum abest, prop. only a little was wanting, of a circumstance and an agency Gen. 26, 10; Song of Sol. 3, 4; also referring to time, *soon, shortly, quickly*, Ps. 2, 12; 81, 15; Job 32, 22; or expressive of the superlat. by the comparative כְּ, *but a very little*, perpaucum, ὅσον ὀλίγον Is. 1, 9;

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26, 20; 1 Chr. 16, 19. b) מְעַט = לִמְעַט, as is often the case with adverbs and prepositions (see page 718) Hag. 1, 9; 2 Chr. 29, 34.

מַעֲטֶה (from עָטָה) *m. a vestment*, Is. 61, 3.

מַעֲטָפָה (from עָטַף) *f. a mantle, a wide tunic* (see מְעִיל) Is. 3, 22; Arab. مَعْطَف the same.

מָעַי (*the sympathy-producer* viz. Jah is, comp. יְרַחְמְאֵל; after the form שָׁדַי, שָׁדַי, out of מֵעַ from מָעָה) *n. p. m.* Neh. 12, 36.

מְעִי (from עָוָה, for מַעֲוַי) *m.* same as עִי *a place of ruins, a place of rubbish*, Is. 17, 1; coupled with מַפָּלָה, and chosen because of מֵעִיר.

מְעִיל (with *suff.* מְעִילִי, ־לוֹ; *pl.* ־לִים, with *suff.* מְעִילֵיהֶם; from מָעַל) *m. a cloak, an upper garment, a robe*, of a high-priest Lev. 8, 7, of a king 1 Sam. 18, 4, of a prophet 28, 14; worn over the כְּתֹנֶת 2 Sam. 13, 18; whose putting on is expressed by עָטָה 1 Sam. 28, 14, כִּרְבֵּל 1 Chr. 15, 27, לָבַשׁ Lev. 8, 7. Figur. *equipment*, in a subjective sense, i. e. with which one is wholly clothed, as צְדָקָה Is. 61, 10, קִנְאָה 59, 17, מִשְׁפָּט Job 29, 14; בֹּשֶׁת i. e. to be clothed with disgrace, coupled with כְּלִמָּה Ps. 109, 29.

מֵעִים see מֵעַ.

מָעִין same as מָעוּן (which see); hence *Gentile m. pl.* מְעִינִים 1 Chr. 4, 41 K'tib.

מַעְיָן (*constr.* מַעְיַן and archaistically מַעְיָנוֹ; *plur.* מַעְיָנִים, *constr.* מַעְיְנֵי, with *suff.* מַעְיָנַי) *m.* 1. (from עוּן II.) *a place* or *ground of fountains*, Ps. 84, 7 *they make it a place of fountains*, i. e. rich in springs (*Ibn Esra*), comp. עַיִן; Song of Sol. 4, 12 *a sealed* (i. e. debarred) *fountain*, of the chaste body of a maiden; *a spring*, i. e. water bubbling up Jo. 4, 18, coupled with נַחַל Ps. 74, 15, בּוֹר Lev. 11, 36, מָקוֹר Prov. 25, 26, which are applied metaphor. in the same way; fully מַעְיַן מַיִם 2 Kings 3, 25; מַ׳ גַּנִּים Song of Sol. 4, 15 *a garden-spring*, i. e. in the royal gardens of Solomon (Eccl. 2, 5); fig. Is. 12, 3. — 2. same as מָעוֹן *protection*, Ps. 87, 7 *and singers as well as dancers, all my protection is with thee;* LXX ἡ κατοικία. Others take מַעְיָן here to mean *idea*, comp. mod. Hebrew עִיּוּן. More correctly perhaps *a look*, from עַיִן; and then the translation will be: *all my looks are directed toward thee.*

מְעִינִים see מְעוּנִים.

מָעַךְ (*part. pass. m.* מָעוּךְ, *f.* מְעוּכָה) *tr. to press upon, to press into, to pierce*, a spear into the earth 1 Sam. 26, 7; *to compress, to bruise*, the testicles Lev. 22, 24; *to press*, the breasts, i. e. to handle them immodestly; comp. Arab. مَكَّ to press, to push, مَعَكَ to bruise, מָךְ (*intr.*) *to be pressed down*, as also מָעַךְ in the proper name מָעוֹךְ; *to be low*, of a country; it is also possible that it was used for מָלַךְ and pronounced *môch*. Deriv. besides מָעוֹךְ, the proper names מַעֲכָה, מַעֲכָת.

מַעֲכָה (from מָעַךְ) 1. (perhaps *depression*) *n. p.* of a region which bounded the east-Jordan land to the north Deut. 3, 14; Josh. 12, 5; 13, 11, forming by itself, like טוֹב, אֲרַם צוֹבָא, אֲרַם בֵּית־רְחוֹב (see Judges 11, 5, comp. 1 Macc. 5, 13, 2 Macc. 12, 17) and גְּשׁוּר Deut. 3, 14, a little kingdom 2 Sam. 10, 6 8; 1 Chr. 19, 7. It belonged to the great Syrian or Aramaean district, and was therefore called אֲרַם מַ׳ 19, 6. Once מַעֲכָת stands for it, to denote the population Josh. 13, 13. *Gentile* coll. מַעֲכָתִי Deut. 3, 14; Josh. 12, 5; 13, 11; 2 Kings 25, 23; whence perhaps מַעֲכָת 13, 13 is abridged. — 2. *n. p.* of the chief city of the small Aramaean kingdom just mentioned, at the sources of the Jordan on the west slope of southern Antilebanon, as Jerome states. Fully, this city was called בֵּית מַעֲכָה 2 Sam. 20, 14 15, 1 Kings 15, 20, 2 Kings 15, 29, where it serves to describe more exactly אָבֵל which lay in its neighbourhood and belonged to Naphthali, in order to distinguish it from others of the same name. The race and territory of *Maʿacha*, and consequently also the city *Bet-Maʿacha*, were derived from Aram Gen. 22, 24. —

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3. (same as מַלְכָּה, *al* contracted into *o*, *queen*, *princess*, i. e. = מִלְכֶּת, of the queen of heaven Neït or Tanaïs) *n. p. f.* 2 Sam. 3, 3, 1 Kings 15, 2 10 13 and 2 Chr. 11, 20; for which מִיכָיְהוּ stands in 13, 2; 1 Chr. 2, 48; 7, 15 16. — 4. *n. p. m.* 1 Kings 2, 29; 1 Chr. 11, 43; 27, 16, partly interchanged with מָעוֹךְ. Here too it may have arisen out of מַלְכָּה, as the name of the place is perhaps to be referred thereto.

מַעֲכַת see מַעֲכָה.

מַעֲכָתִי see מַעֲכָתִי.

מָעַל (*inf. absol.* מָעוֹל, *constr.* מְעַל- and מְעֹל Ez. 20, 27; *fut.* יִמְעַל and יְמַעֵל) *tr.* 1. (not used) *to cover*, *to veil*, spoken of a wide upper garment; deriv. מְעִיל. — 2. Metaphor. as in the case of בָּגַד, *to act covertly*, *secretly*, i. e. *faithlessly*, *deceitfully*, hence *to speak wantonly* Prov. 16, 10; *to sin*, by unlawful deeds 2 Chr. 26, 18; *to take by stealth*, with בְּ *of* a thing, as חֵרֶם Josh. 22, 20, figur. *to steal* from יי, by apostasy 1 Chr. 10, 13; *to trespass*, with בְּ Num. 5, 27; more strongly מָ מָעַל Lev. 5, 21; Dan. 9, 7; Ez. 20, 27.

The organic root מָעַל is also found in שׁ־מַל (to cover), and the Arab. مَعَلَ proceeded from the same fundamental signification, since the current meanings are merely paraphrastic of the fundamental one; comp. معالة (faithlessness, deceit). An analogy is presented by בָּגַד (which see), as well as the Arab. لبس, ختل, دهن III.

מַעַל (with *suff.* מַעֲלִי, מַעֲלָם) *masc.* 1. (from מָעַל) *trespass*, *faithlessness*, *sin*, Josh. 22, 16 31; coupled with חַטָּאת 2 Chr. 33, 19; commonly supplementing the idea of the verb מָעַל Lev. 5, 15; Num. 5, 6 12; also construed with בְּ of the person or thing Josh. 22, 31; *malice*, *treacherous action* Job 21, 34. מַ֫ הַגּוֹלָה *the transgression of the exiles* Ezr. 9, 4; 10, 6. For מַ֫ מָעַל we have מָ֫ מָעַל in Num. 31, 16. — 2. (from עָלָה, comp. מַעַר from עָרָה, prop. abridged from מַעֲלָה, with *a* of motion מַעְלָה) prop. *what is above*, *the upper part*, commonly only in combination with מִן, i. e. מִמַּעַל, with the sense of a particle *above* Ex. 20, 4, Am. 2, 9, Job 18, 16, oppos. to מִתַּחַת; *in the height*, as the place of אֱלֹהִים Job 3, 3; 31, 2, שְׁחָקִים Prov. 8, 28, שָׁמַיִם Is. 45, 8, שָׂרָפִים 6, 2; with לְ following *above the*, for which לְ מַעַל (which see) also occur Gen. 22, 9; Ex. 28, 27; *above a thing* Jer. 52, 32; (prominent) *above* one Is. 6, 2, hence not *about* (LXX κύκλῳ αὐτοῦ); *over above* מִמַּעַל לְ 1 Kings 7, 3. מַעְלָה means *upwards* Deut. 28, 43, oppos. to מַטָּה, where, however, it is doubled to strengthen the idea; with preceding מִן denoting the point of starting מֵעַל means locally *farther upwards*, Judges 1, 36 *from Petra and upward;* 1 Sam. 9, 2; referring to time, *and above* Ex. 30, 14, Num. 1, 3, *and afterward* 1 Sam. 16, 13. לְ in addition is very often prefixed to denote movement in space, as לְמַעְלָה *above*, *upwards*, *over*. So after verbs by which motion upwards is intended to be expressed, פָּרַשׂ כָּנָף Ex. 25, 20, פָּנָה Is. 8, 21, הֵבִיא Ps. 74, 5, נָשָׂא 1 Chr. 14, 2, עָלָה Eccles. 3, 21, גָּבַל 1 Chr. 29, 25, הָפַךְ (to turn the lowermost, uppermost) Judges 7, 13; generally only a small increase to the force of מַעְלָה Deut. 28, 13, or doubled Ez. 41, 7; *over* Ezr. 9, 6; but מִן follows with this sense 1 Chr. 29, 3. עַד לְמַ֫ *to a high degree*, *exceedingly* 2 Chr. 16, 12; 17, 12; 26, 8. A farther accumulation of prepositions is in מִלְּמַעְלָה *from above upon* Gen. 6, 16; 7, 10, which is superfluous according to our view. This usually takes place when the starting point is above and the direction is below Josh. 3, 13; Ex. 25, 21; 1 Kings 7, 25; it is seldom entirely = מִמַּעַל Jer. 31, 37.

מֵעַל (*pl.* מַעֲלִין, *constr.* מַעֲלֵי, prop. infin. of עָלַל and put for מַעַל) *Aram. m. the going down*, *setting*, of the sun Dan. 6, 15. The doubling of the ל is removed by the extension of the *a*-sound (מַעֲלִין from מֵעַלִּין), and the plur. marks

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an infin. which has become a noun, with a noun-idea.

מֵעַל *from above* GEN. 27, 39; 49, 25; PS. 50, 4; see עַל and מִן.

מֵעַל (compounded of עַל and מִן) see עַל.

מַעַל (from מַעֲלֶה from עָלָה) *masc. a lifting up*, of the hands NEH. 8, 6.

מַעֲלֶה (*pl.* מַעֲלוֹת, with *suff.* מַעֲלוֹתָו, מַעֲלֹתֶיהָ; from עָלָה) *m.* 1. *ascent*, to a high and distant point, 1 CHR. 17, 17 *and me thou hast caused to see* (הֶרְאִיתָנִי to be read for רְאִיתָנִי) *as it were a succession of men with respect to elevation*, the most distant future being considered the goal; this passage appears in an abridged and at the same time a mutilated form, in 2 SAM. 7, 19. — 2. *the going up, journeying up*, of the return from Babylonia, *return* EZR. 7, 9, עֲלִיָּה also being so used (2 KINGS 24, 1; EZR. 2, 1 &c.). The expression מַעֲלֵה was used for this idea, because עָלָה was applied to the return from Babylonia which lies lower. — 3. only in plur. and coupled with רוּחַ *thoughts, the thoughts and strivings*, prop. the risings of the mind, Ez. 11, 5, comp. עֲלֵה עַל־רוּחַ 20, 32 for עֲלֵה עַל־לֵב. — 4. *a step*, properly what mounts 1 KINGS 10, 19, Ez. 40, 26; עֲלוֹת ibid. meaning *a stair;* then *degree, division*, on a dial or arch set upon a horizontal surface for the dividing of time, the figure being taken from *steps* 2 KINGS 20, 9-11; Is. 38, 8. מַעֲלוֹת in the inscription of 15 short psalms, Ps. 120-134, has been understood in unsatisfactory and very different acceptations. As if it were a more exact designation of שִׁיר (psalm, poem), with which it stands in the genitive (הַמַּעֲלוֹת or לַמַּעֲלוֹת), translators (LXX, Vulg.), the Talmud (Middoth, Sukka) and Jewish interpreters (*Saadia, Rashi, Ibn Esra, Kimchi*) have understood it as a local word, and rendered it *steps* (which lead to the temple or some other place there), because, as is alleged, they were meant to be sung there. Others (Theod., Symm., Aq., Syr.) understand *returns home* (from Babylon); the moderns (*Herder, Eichhorn* &c.) *pilgrim-processions*, i. e. the usual pilgrimages to Jerusalem. According to *Saadia, Ibn Esra* &c. מַ׳ refers to *a mode of singing in an elevated voice.* According to *Bellermann* it alludes to a certain step-like, ascending rythm. But none of these explanations suits all the 15 songs. It is therefore better (with *Fürst's* Concord.) to take the word מַעֲלוֹת in the modern Hebrew meaning *excellence*, according to which these 15 poems received the inscription *superior* or *excellent songs*, being a peculiar collection; comp. Phenic. מַעֲלַת *excellence, dignity*, מַ׳ פֶּן (Mass. 3) *dignity of the kind of sacrifice.* The Arab. معرجة has also this meaning. — 5. only in *plur.* same as עֲלִיָּה *a balcony, an upper room* AM. 9, 6; vice versa מַעֲלוֹת stands for עֲלִיָּה in 2 CHR. 9, 4.

מַעֲלֶה (*constr.* מַעֲלֵה, with *suff.* מַעֲלָיו = מַעֲלֵהוּ, מַעֲלֵיהֶם; from עָלָה) *m.* 1. *an elevated place, a gallery*, NEH. 9, 4. — 2. *staircase, ascent*, i. e. ascent on a slope, after לוּחִית הָעֵיר 1 SAM. 9, 11, Is. 15, 5, בֵּית־חוֹרֹן JOSH. 10, 10, אֲדַמִּים 18, 17, גֹּבַר 2 KINGS 9, 27, עַקְרַבִּים JUDGES 1, 36, הַצִּיץ 2 CHR. 20, 16, to denote certain ascending ways, and so to be the names of certain localities; *ascent*, where ל or the genitive follows NEH. 12, 37; 1 SAM. 9, 11; *steps* EZ. 40, 31 34 37. Phenic. מַעֲלַת the same; hence מַעֲלַת הַבַּצַל (Malet habalas) n. p. of a mountain in Mauritania, מַעֲלָא (ma'alo, malo, *Mallo, mallus*) n. p. of a city of Cilicia founded by Phenicians and explained *hill* (Strabo XIV, 4. page 675 seq.).

מַעֲלֶה see מֹעַל.

מַעֲלִיל, only in *pl.* with *suff.* מַעֲלִילֵיכֶם ZECH. 1, 4 K'tib, but which should be read מַעֲלִילֵיכֶם from עֲלִילִים (which see); conseq. it is not = מַעֲלָל.

מַעֲלָל (only *pl.* מַעֲלָלִים, *constr.* מַעַלְלֵי, with *suff.* מַעֲלָלֶיךָ, מַעֲלָלֵינוּ, מַעַלְלֵיכֶם; from עָלַל) *m.* 1. *deed, action*, a good one JER. 35, 15, or a bad one 44, 22, &c.

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1 Sam. 25, 3, Is. 1, 16; particularly of men against God 3, 8; Hos. 7, 2 *their doings ensnare them;* then *a great deed*, of God Ps. 77, 12; 78, 7; in a subjective sense with דֶּרֶךְ Zech. 1, 6. — 2. denominat. from עִוֶּלֶת *childishness*, *play* Prov. 20, 11, but which may also be taken in signification 1.

מַעֲמָד (*constr.* מַעֲמַד, with *suff.* מַעֲמָדָם, מַעֲמָדֶךָ; from עָמַד I.) *m. a post*, *station* Is. 22, 19, לְיַד *at the side of* 1 Chr. 23, 28; עַל־מַ׳ 2 Chr. 35, 15 *at their posts;* then *the position*, of serving persons 1 Kings 10, 5; modern Hebrew *serving posts.*

מְעָמָד (from the Hof. of עָמַד I.) *m. the being set*, upon a thing, *the being able to stand*, *standing-place*, *foundation*, Ps. 69, 3.

מַעֲמַסָּה (from עָמַס) *fem. a burden*, *weight*, אֶבֶן מַ׳ Zech. 12, 1 *a stone of burden*, i. e. hard to be lifted, such stones having been usual in places of Palestine for the exercise of young men (Jerome); figur. of the strong mountain-city Jerusalem; comp. Is. 28, 16.

מַעֲמָק (only *plur.* מַעֲמַקִּים, *constr.* מַעֲמַקֵּי) *m. plur. the depths*, of the sea Is. 51, 10, with יָם or מַיִם Ps. 69, 3 15; *deep abysses*, as a figure of misfortune 130, 1.

מַעַן (abridged from מַעֲנֶה from עָנָה [to lean to, to incline to a thing, to direct the mind and heart to a thing, i. e. to purpose, to design], יַעַן with a similar meaning being also formed from this stem; with *suff.* מַעֲנֵהוּ) *m.* prop. *the inclining oneself to*, *the aiming after*, a thing; hence *purpose*, *object*, consilium, propositum (not *significance*, as some take it), Prov. 16, 4 *God has made every thing for its* (כֹּל) *object* (לַמַּעֲנֵהוּ, to be distinguished from לְמַעֲנֵהוּ *for its own sake*). Commonly used as a particle with לְ prefixed only in לְמַעַן (with *suff.* לְמַעָנִי, לְמַעַנְךָ, לְמַעַנְכֶם &c.), and that 1. as *a preposition: on account of*, propter, *in relation to*, partly in order to point out the motive, the consideration, on which account a thing takes place Ps. 48, 12; 97, 8; 122, 8; Is. 37, 35 &c., hence also *with respect to;* partly the design or object, hence *for the sake of*, *for the benefit of*, as לְמַעַנְכֶם Is. 43, 14 *for your sake*, *for your advantage* 43, 25; 48, 11; Ps. 79, 9, explained by עַל דְּבַר 106, 8. — 2. as *a conjunction: so that*, *in order that*, with the imperf. Deut. 29, 5 *that you may know;* with the voluntative Ps. 9, 15 *that I may relate*, for which לְמַעַן אֲשֶׁר stands more frequently Lev. 17, 5; Num. 17, 5; Deut. 20, 18; 27, 3, as also יַעַן אֲשֶׁר Ez. 12, 12. The meaning *with the design that* holds good also in Gen. 18, 19 *for I have observed him* (i. e. have entered into a nearer relation with him) *in order that he may command.* In this sense is also used שֶׁ Eccles. 3, 14, אֲשֶׁר Ez. 36, 27, Deut. 4, 40, interchanged with לְמַעַן, or the infin. with לְ 2 Chr. 26, 15; לְמַעַן being generally used as synonymous with an infin. and לְ, as לָסוּר Prov. 13, 14 = לְמַעַן סוּר 15, 24. Once both stand beside one another Ez. 21, 20; בַּעֲבוּר also stands instead of it Ex. 9, 14. — 3. *so that*, as a consequence of the preceding, arising out of the idea of aim and object. In this sense לְמַ׳ is followed, sometimes by the infin. Am. 2, 7; sometimes by the imperf. Ps. 30, 13; Is. 28, 13; 44, 9; Jer. 27, 15.

מַעֲנָה (*plur.* מַעֲנוֹת; from עָנָה II.) *f.* prop. a depression, sinking, hence *a furrow*, *furrow's-length*, only in 1 Sam. 14, 14 *as half a furrow's length in a yoke of land.*

מַעֲנֶה (*c.* מַעֲנֵה) *m. an answer* Prov. 15, 1 23; *an answering*, *granting* 16, 1; *obeying*, *corresponding to* 29, 19; *hearing* Eccles. 5, 19, if it be not rather here the part. of Hif.; *reply*, *refutation* Job 32, 3 5; *decision* Mic. 3, 7. Prov. 16, 4 belongs to מַעַן with the meaning *object* (which see); comp. Arab. عنى to purpose.

מְעוֹנָה see מָעוֹן.

מַעְנִית (from עָנָה II.) *fem. a furrow*, הֶאֱרִיךְ מַ׳ *to draw long furrows* Ps. 129, 3 K'ri.

מְעֻנִּים, מְעוֹנְנִים see אֲלוֹן.

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מָעַץ (not used) an assumed stem to the noun מַעַץ, but which may also be from עָצָה, like מַעַז from עָזָה. See מָעַז.

מַעַץ (from עָצָה = קָצָה *to decide*, *to judge*, like מַעַר from עָרָה) *m. deciding*, *judging*, *ruling*, subst. *dominion;* only as a proper name *masc.* (*dominion of Jah*) 1 Chr. 2, 27; comp. אֲחִימַעַץ (which see), מַעַז, מַעַזְיָה.

מַעֲצֵבָה (from עָצַב) *f. place of sorrow* Is. 50, 11.

מַעֲצָד (from עָצַד = Aram. חֲצַד, Ar. حصد, خـ) *m. an instrument for cutting*, Is. 44, 12 *the maker of iron instruments for cutting*, i. e. the smith; *an axe*, for cutting wood Jer. 10, 3; Arab. مِعْصَد the same, from عصد to hew.

מַעְצוֹר (from עָצַר) *m. restraint*, *hindrance* 1 Sam. 14, 6.

מַעֲצָר (from עָצַר) *m.* the same, Prov. 25, 28.

מַעֲקֶה (from עָקָה) *m. a ledge*, about a flat roof, Deut. 22, 8; LXX στεφάνη.

מַעֲקָשׁ (only *pl.* ־קַשִּׁים; from עָקַשׁ) *m. a rough*, *crooked way* Is. 42, 16.

מַעַר (from עָרָה I., like מַעַן from עָנָה) *m. nakedness*, *uncovering*, *bareness*, hence 1. *the parts of shame*, *pudenda* Nah. 3, 5; comp. עֶרְוָה. — 2. Metaphor. *an empty*, *open* (bare) *space*, 1 Kings 7, 36 *according to the open space of each* (*border*).

מַעֲרָב (with *a* of motion מַעֲרָבָה, with *suff.* מַעֲרָבֵךְ, *pl.* with *suff.* מַעֲרָבַיִךְ only in Ez. 27, 13, but which is to be taken as an extension of the sing. like גְּאוֹנַיִךְ 16, 56) *m.* 1. (from עָרַב I.) *barter*, of wares to be exchanged, and of traffic as exchange (like עִזָּבוֹן); only in Ez. ch. 27, where Tyrian commerce is described; נָתַן מַעֲרָב בְּ 27, 13 17 *to pay the wares with* (by), like נָתַן עִזְבוֹנִים בְּ 27, 12; *trade*, *traffic* (so far as goods go to make it), עָרַב מַ׳ 27, 9 27 *to carry out trade*, *to be occupied with business*, הָיָה בְּמַ׳ 27, 19 *to be in exchange*, 27, 25 *ships of Tarshish are thy merchandise* (שָׁרוֹת from שׁוּר III. = סָחַר, רָכַל which see), *thy trade;* then *wares*, *goods* 27, 27, coupled with עִזְבוֹנִים, הוֹן, the contents of a ship along with the persons (מַחֲזִיקֵי, חֹבְלִים, מַלָּחִים, אַנְשֵׁי מִלְחָמָה, עֹרְבֵי מַעֲרָב, בֶּדֶק); 27, 34. — 2. (from עָרַב II.) place of darkness, of the setting of the sun, i. e. *the west*, oppos. to מִזְרָח 1 Chr. 12, 15; Ps. 103, 12; *lands of the west* Is. 59, 19, oppos. to מוֹצָא Ps. 75, 7; לַמַּ׳ *on the west of* 1 Chr. 7, 28; *westward* 26, 16, of the west-jordan country 26, 30; of Macedonia or Europe Dan. 8, 5.

מַעֲרָבָה (from עָרַב II.) *fem.* same as מַעֲרָב 2. Is. 45, 6.

מַעֲרָה (from עָרָה) *fem.* only in *plur.* מַעֲרוֹת 1 Sam. 17, 23 K'tib, which the K'ri, LXX and Vulg. read מַעֲרָכוֹת, the Syr. and Ar. מַעֲרָכַת (see מַעֲרָכָה); but if the reading of the K'tib be retained, it should be translated like מַעַר 2: *the empty*, *open space* before the camp; comp. Ar. عِرَاء (a plain), عُرْوَة the empty space before a city.

מַעֲרָה (from עָרָה III., *constr.* מַעֲרֵה) *m. forest*, hence the name of a place in the neighbourhood of גֶּבַע, bearing the name מַעֲרֵה גֶבַע (*Geba-forest*) Judges 20, 33. The Targ. and *Kimchi* understand by מַ׳ *bareness* (of houses and trees); therefore *an empty*, *treeless plain;* but this does not suit the ambush. The *Peshito* has unnecessarily מְעָרָה (a cave); the LXX (cod. Alex.) and Vulg. read מַעֲרָב.

מְעָרָה (from עוּר I.; *constr.* מְעָרַת, *pl.* מְעָרוֹת) *f. a cave*, for concealment 1 Sam. 24, 4, Josh. 10, 18, for burying in Gen. 49, 29; of that at עֲדֻלָּם 2 Sam. 23, 13, מַכְפֵּלָה Gen. 23, 9; coupled with חָוָה (which see), מְצָדָה (which see); as a hiding-place Ez. 33, 27; 1 Sam. 13, 6; as a lair of wild beasts Is. 32, 14; in Josh. 13, 4 according to the Vulg. as the proper name of a place.

מַעֲרִיץ (from עָרַץ) *m. an object of fear*, of adoration, i. e. *God* Is. 8, 13; comp. 29, 23.

מַעֲרָךְ (only *plur.* מַעֲרָכִים, *constr.* מַעַרְכֵי; from עָרַךְ) *m. arrangement*, *dis-*

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posal, *project*, *counsel*, PROV. 16, 1, coupled with לֵב.

מַעֲרָכָה (*pl.* מַעֲרָכוֹת; from עָרַךְ) *f.* *array*, *an army put in battle-array; an army* generally 1 SAM. 4, 2 16; 17, 21. In 17, 23 the LXX and Vulg. read מַעֲרָכוֹת, the Syr. and Ar. מַעֲרָכָת; which, however, give no suitable meaning. Also *arrangement*, *setting forth*, of the shewbread LEV. 24, 6, of the lambs EX. 39, 27, of the wood on an altar JUDGES 6, 26.

מַעֲרֶכֶת (*pl.* מַעֲרָכוֹת also in the absol. state) *f.* the same LEV. 24, 6; 1 SAM. 17, 8.

מַעֲרֹם (only *pl.* with *suff.* מַעֲרֵיהֶם) *m.* *nakedness*, *a naked body* 2 CHR. 28, 15.

מַעֲרָצָה (from עָרַץ meaning to crush) *f.* an instrument for cutting off the tops of trees Is. 10, 33, but which the ancients have taken to mean *sudden violence*.

מַעֲרֶת (*a treeless place*) *n. p.* of a city in the mountains of Judah JOSH. 15, 59.

מַעַשׂ (abridged from מַעֲשֶׂה), *m.* *deed*, *work*, only in the proper names מַעַשׂ, מַעַשְׂיָהוּ, מַעַשְׂיָהוּ.

מַעֲשֶׂה (*constr.* מַעֲשֵׂה, with *suff.* מַעֲשַׂנִי, -שֵׂהוּ, -שֵׂךְ, -שֵׂהוּ; *pl.* מַעֲשִׂים, *constr.* -שֵׂי, with *suff.* -שֵׂיהֶם, -שֵׂיכֶם, -שֵׂיהֶן &c.; from עָשָׂה I.) *m.* 1. prop. *the doing*, *executing*, *preparing*, hence *business* GEN. 47, 3; EX. 5, 4; *labour* Ez. 46, 1, opposed to rest; *acting*, *manner of life*, in a spiritual sense EX. 23, 24; LEV. 18, 3; *the conduct* ECCLES. 4, 3; *activity*, *stirring action*, ECCLES. 9, 10; seldom = הַמַּעֲשֶׂה הָרָע *an evil action*, *an evil deed* 1 SAM. 20, 19, JOB 33, 17, like פֹּעַל 36, 9, but which is given only by the connexion; in 1 SAM. l. c. it is better to translate: *on the day of the business* (that you know). — 2. *a work*, the result of doing, *a deed*, of God JUDGES 2, 10, or of men GEN. 44, 15, for which the pl. is also used collect. GEN. 20, 9; 1 SAM. 8, 8; ECCLES. 1, 14. — 3. *a thing made*, *a work*, of man's hands, i. e. an idol, DEUT. 4, 28; Ps. 115, 4; generally *a work* or *production of art*, *a thing fabricated*, Ez. 27, 16 18, specially מַ' חֹשֶׁב *damask-work* EX. 26, 1; מַ' רֹקֵם 28, 32; מַ' אֹרֵג 26, 36; מַ' רֹקֵם 26, 36; מַ' חֹשֵׁב 28, 32; מַ' אֹרֵג 1 KINGS 7, 17; מַ' רֶשֶׁת שַׂרְשָׂרוֹת EX. 27, 4. In 2 CHR. 16, 14 מִרְקַחַת מַעֲשֵׂה is abridged from מִרְקַח מַעֲשֵׂה רוֹקֵחַ (EX. 30, 25 35). Fig. of the works of God, the heavens, the earth, the world, creation &c. PSALM 8, 7; 19, 2; Is. 5, 19. More rarely מַעֲשִׂים meaning *ποιήματα*, poems Ps. 45, 2, as works of art. In the sing. *product*, *effect*, HAB. 3, 17, comp. עֲשֵׂה פְרִי; *fruit* EX. 23, 16; *result* Is. 32, 17; *cattle*, as acquired goods 1 SAM. 25, 2. Fig. *deliverance*, *restoration* Is. 26, 12. — In JOB 37, 7 we should read with the Vulg. לְדַעַת כָּל־אֲנָשִׁים מַעֲשֵׂהוּ, *that all men may recognise his doings*; conseq. מַ' belongs to signif. 1.

מַעַשְׂיָ (contracted from מַעֲשֵׂה יָהּ, *the mighty deed of Jah*) *n. p. m.* 1 CHR. 9, 12.

מַעַשְׂיָהוּ (the same) *n. p. m.* JER. 21, 1; 29, 21. Comp. the Phenician proper names מַעַשְׂיבַעַל, n. p. of Hiempsal's father (Numid. 2, 3), eliminating the Ayin מָסִיבַעַל (Numid. 1, 3); מַעַשְׂיאַל the name of Numidia, contracted מַעַסִיל, hence the Gentile plur. מַעַסִילִים (Numidians) Numid. 1, 3. For מַעַשְׂיבַעַל, גִסְקוֹבַעַל we have also occurring מַעַסִיבַעַלָן (Num. 2, 2) and מָסִסְבַעַלָן (ib. 4, 2); as מַעַסָה- מַעַסִיאַל (Masaesyl) also appears for מַעַסִיאַל; hence the Gent. plur. מַעַסָה-שַׁאִלִים the name of a people in western Numidia (Livy, Strabo, Polybius); farther מַעַסוּגַר (Massagada) n. p. of a Numidian (Sall. Jug. 108).

מַעַשְׂיָהוּ (the same) *n. p. m.* JER. 35, 4; 1 CHR. 15, 18 20; 2 CHR. 23, 1.

מַעֲשַׂקָּה (*pl.* -קּוֹת, from עָשַׁק) *fem.* *oppression*, *exaction*, Is. 33, 15; רַב מַ' *abundant in oppressions* PROV. 28, 16.

מַעֲשֵׂר and מַעֲשָׂר (*constr.* מַעֲשַׂר, with *suff.* מַעֲשָׂרוֹ; *plur.* מַעֲשָׂרוֹת, with *suff.* מַעֲשְׂרֹתֵיכֶם; formed from עֶשֶׂר) *m.* 1. *the tenth*, i. e. the tenth part of the produce of the field, of flocks and herds, which was given to the priests, as a תְּרוּמָה MAL. 3, 8; LEV. 27, 30 32; DEUT. 14, 23 28;

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2 Chr. 31, 6; which is already said to be done typically in Gen. 14, 20. Properly speaking the Levites received the tenth Num. 18, 21, Neh. 13, 5, and then they gave a tenth of it to the priests 10, 38; and as, besides this, the tithes were to be employed every third year in giving entertainments at home Deut. 26, 12-14, which were called מַעְשַׂר הַמַּעֲשֵׂר Neh. 10, 39, that year was termed שְׁנַת הַמַּעֲשֵׂר Deut. 26, 12. — 2. *a tenth*, of measures generally Ez. 45, 11 14.

מְעֹת see מֵעָה.

מֹף (Egyptian, contracted from מְנֹף, hence also נֹף) *n. p.* of the city *Memphis* on the west bank of the Nile in central Egypt, and the seat of the 3th, 4th, 7th and 8th dynasty (of Manetho); used after Psammetichus as the residence of the rulers of all Egypt, and therefore taken for Egypt itself Hos. 9, 6; elsewhere נֹף Is. 19, 13; Jer. 2, 16; Ez. 30, 13 16. — In hieroglyphic writing the city was called a) *Ma-m-Ftah*, i. e. *place of Ftah* (*Champoll.* Gr. Eg. 1, 155-7), b) in modern Coptic Ⲙⲛⲛⲟϥⲣ, Ⲙⲛⲛⲟⲩϥϩ, Ⲙⲁⲛⲟⲩϥ, out of which arose subsequently ⲙⲉⲙⲫⲉ, Memphe, Greek *Μέμφις*, Ar. مِنْف. The signification of the Coptic appellation is *place* (ma) *of the good* (nuph); of the Egyptian, *place* (ma) *of Ftah* (Vulcan). Ruins of Memphis are found on the west bank of the Nile, south of old Kahira.

מְפִבֹשֶׁת 2 Sam. 21, 8 see מְפִיבֹשֶׁת.

מַפְגִּיעַ (prop. part. Hif. of פָּגַע) *m. a pressing asker, intercessor, mediator*, Lat. intercessor Is. 59, 16; Job 36, 32 *and he enjoins upon it* (צִוָּה construed with עַל of the person or thing, never with בְּ; עָלֶיהָ refers to אוֹר *lightning*, and as אוֹר is masc. elsewhere, many mss. read עָלָיו) *notwithstanding an intercessor*, i. e. even when a מַפְגִּיעַ would have it turned aside (Targ.).

מִפְגָּע (from פָּגַע) *m. point of attack, object of assault*, Job 7, 20.

מָפָה see מְפִי.

מַפָּח (from נָפַח, *constr.* מַפַּח) *m. a breathing out*, of the soul (נֶפֶשׁ) Job 11, 20; comp. נָפַח נֶפֶשׁ.

מַפֻּחַ (from נָפַח) *m. bellows*, Jer. 6, 29, a figure of the lungs and throat; Ar. منفاخ.

מְפִי *masc.* only in the proper name מְפִיבֹשֶׁת, probably from מְפִיעַ from פָּע (פּוּעַ) = יָפַע I. (which see and comp. פָּח = יָפַח), *splendour, glitter*, metaphor. *fame*. But the stem may also be מָפָה = נָפָה, נָבָא *to speak, to announce, to prophesy*, identical in its organic root מָ־פָה with פָּה, hence מְפִי *utterance*.

מְפִיבֹשֶׁת (either *utterance of Baal*, from מָפָה = נָפָה, נָבָא, or *fame of Baal*, from מְפִי = מְפִיעַ which see) *n. p. m.* 2 Sam. 4, 4; 9, 6; 21, 7 8; in 1 Chr. 8, 34 instead מְרִיב־בַּעַל, in 9, 40 מְרִיבַעַל, which, however, gives another sense. בֹּשֶׁת = בַּעַל which see. From its composition with תֹּפֶל (the cunning contrivance of plans) arose מְפִיתֹפֶל i. e. Mephistophel, where תֹּפֶל is for בֹּשֶׁת.

מֹפִים (contracted from מְעוּפִים *darknesses*, i. e. *sorrow, misery*, see מָעוּף) *n. p. m.* Gen. 46, 21, for which Num. 26, 39 has שְׁפוּפָם and שׁוּפָם with the same sense.

מְפִיעַ see מְפִי.

מֵפִיץ (prop. part. Hif. of פּוּץ) *m. that which crushes, a hammer*, Prov. 25, 18, = מַפֵּץ from נָפַץ.

מַפָּל (*constr.* מַפַּל, *pl. constr.* מַפְּלֵי, from נָפַל) *m.* 1. *the falling off*, of בַּר, i. e. *chaff, refuse* Am. 8, 6. — 2. *what falls* or *hangs down*, of thick, soft flesh, hence מַפְּלֵי בָשָׂר Job 41, 15 *fleshy dew-laps*; comp. Latin pendulum, laxum.

מִפְלָאָה (from פָּלָא; *pl.* ־אוֹת) *f.* same as נִפְלָאָה *miracle* Job 37, 16.

מִפְלַגָּה (*pl.* ־לַגּוֹת, from פָּלַג I.) *f. a division, separated number, class*, 2 Chr. 35, 12 = פְּלֻגָּה 35, 5; on the contrary פְּלַגָּה is taken as = פֶּלֶג from פָּלַג II.

מַפָּלָה (from נָפַל) *f. a fall, a ruin*, Is. 17, 1; see מְעִי.

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מַפֵּלָה (from נָפַל) *f. a heap of rubbish* Is. 23, 13; *destruction* 25, 2.

מִפְלָט (from פָּלַט) *m. a place of refuge*, Ps. 55, 9 *I would hasten to a place of refuge for me*, described more exactly in the second member; in 2 Sam. 22, 3 וּמְפַלְטִי should be read.

מִפְלֶצֶת (from פָּלַץ) *fem. horror, terror, monstrosity;* then the name of a Phallus-statue for the idol אֲשֵׁרָה 1 Kings 15, 13; 2 Chr. 15, 16; comp. פַּחַד, יִרְאָה of God; Syr. ܦܠܛܐ idol. See תִּפְלֶצֶת.

מִפְלַשׁ (*pl. constr.* מִפְלְשֵׁי, from פָּלַשׁ) *m. the swimming, poising* (of clouds) Job 37, 16, where, however, one may also read מִפְרְשֵׁי (*breaking*) after 36, 39, or מִפְלְשֵׁי (*rolling, heaving*).

מַפֶּלֶת (with *suff.* מַפַּלְתּוֹ, ־תָּם, ־תָּךְ, ־תָּהּ; from נָפַל) *f.* 1. *ruin*, Ez. 26, 15 *the threatening of ruin; fall*, 27, 27 *on the day of thy fall; misfortune* Prov. 29, 16. — 2. *a fallen trunk* Ez. 31, 13, perhaps with allusion to נְבֵלָה (see Is. 18, 6); *a corpse* Judges 14, 8, like *cadaver* from cadere, *πτῶμα* from *πίπτω*.

מִפְעָל (*pl.* מִפְעָלִים, with *suff.* ־לָיו, from פָּעַל) *m. work*, of creation Prov. 8, 22.

מִפְעָלָה (*constr. pl.* מִפְעֲלוֹת) *f. work, deed, mighty deed*, of God Ps. 46, 9; 66, 5.

מִפְעַת *n. p.* see מִיפְעַת.

מַפָּץ (with *suff.* מַפְּצוֹ) *m. a smiting in pieces, a dashing in fragments* Ez. 9, 2, כְּלֵי מַ׳ *weapon of war*.

מַפָּץ (from נָפַץ) *m. a hammer*, same as מַפֵּץ, Jer. 51, 20.

מִפְקָד (*constr.* מִפְקַד) *m.* 1. *a numbering*, of the people 2 Sam. 24, 9; 1 Chr. 21, 5, where מִסְפָּר is the sum. — 2. *arrangement*, בְּמִ׳ 2 Chr. 31, 13 *according to arrangement*. — 3. *an appointed place* Ez. 43, 21, LXX מִפְרָד (a separated place). — 4. in שַׁעַר הַמִּפְקָד Neh. 3, 31 the name of a gate in the temple, perhaps the same as מִפְקַד הַבְּרִית Ez. 43, 26.

מִפְרָד see מִפְקָד.

מִפְרָץ (*pl.* with *suff.* מִפְרָצָיו, from פָּרַץ) *m.* prop. *an incision, inlet*, hence *harbour, haven, gulf* Judges 5, 17; Ar. فُرْضَة inlet.

מַפְרֶקֶת (with *suff.* מִפְרַקְתּוֹ, from פָּרַק) *f. the neck*, prop. member-work 1 Sam. 4, 18; Aram. פִּרְקָא joint.

מִפְרָשׂ (with *suff.* מִפְרָשָׂךְ, *pl. constr.* מִפְרְשֵׂי, from פָּרַשׂ) *m. a sail*, different from נֵס (flag) Ez. 27, 7; figur. of the sailing, pendant clouds Job 36, 29; but it is better to derive it here from פָּרַשׂ = פָּרַס meaning *the bursting, breaking*.

מִפְשָׁעָה (from פָּשַׁע) *f. the place where the separation of the body begins, the parts of shame* 1 Chr. 19, 4, for which 2 Sam. 10, 4 has שְׁתוֹת.

מַפְתֵּחַ (from פָּתַח) *m. an instrument for opening a door, a key* Judges 3, 25; then a symbolical designation of the office belonging to the master of a house, Is. 22, 22 עַל־דַּוִד׳ *set over the key*, i. e. having the office of the key; Ar. مِفْتَاح.

מִפְתַּח (*constr.* ־תַּח, from פָּתַח) *m. the opening*, of the lips, i. e. *utterance, speech* Prov. 8, 6.

מִפְתָּן (*c.* מִפְתַּן, from פֶּתֶן which see) *m. the sill, threshold*, of the temple Ex. 9, 3; 10, 4; of a gate 46, 2. The threshold of the temple was reckoned holy, and it was not allowed to be trodden upon; but persons leaped over it 1 Sam. 5, 5; Zeph. 1, 9. In like manner the thresholds of the royal palace in Persia were holy.

מִץ see מוּץ.

מָצָא (1 *pers.* once מָצָתִי Num. 11, 11; *part. m.* מוֹצֵא, *pl.* מֹצְאִים, *constr.* מֹצְאֵי, *fem.* מֹצֵאת instead of מֹצְאוֹת, *pl.* מֹצְאוֹת, once fem. sing. מוֹצֵא Eccles. 7, 26 after the manner of verbs לה; *inf. constr.* מָצְאָ, with *suff.* מְצָאֲכֶם Gen. 32, 20 for מָצְאֲכֶם; *imp.* מְצָא; *fut.* יִמְצָא) prop. *intr.* to step forth into appearance, to become visible, to appear, *to exist*, 2 Sam. 18, 22 *and no joyful tidings exist for thee* (comp. Nif.), hence 1. *tr.* with accus. of the object *to discover* Gen. 44, 16, Deut. 24, 1,

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with בְּ of the person in whom a thing is discovered 1 Sam. 29, 3, Job 19, 28, with ellipsis of the object Ps. 17, 3, and in a peculiar way 2 Kings 9, 35 *they discovered in her* (referring to the corpse); farther, *to make known* Gen. 36, 24; *to explain, to find out*, i. e. to shew openly Job 11, 7; 37, 23. — 2. Metaphor. *to find*, i. e. to make appear, with accus. of the object; of men Gen. 38, 20, Num. 35, 27, Deut. 22, 27, and things Gen. 36, 24, 2 Kings 23, 24; of what is lost Lev. 5, 23; *to find* 2 Kings 22, 8, opposite בִּקֵּשׁ Eccles. 7, 28; Song of Sol. 3, 1; 5, 6; *to solve*, a riddle Judges 14, 18. — 3. *to have, to possess*, i. e. *to have found*, so e. g. חַיִּים Prov. 8, 35, טוֹב 18, 22, חָכְמָה 3, 13, חֵן Gen. 18, 3, אוֹן Hos. 12, 9, חָזוֹן Lament. 2, 9, שָׁלוֹם Song of Sol. 8, 10; and in like manner something bad Ps. 116, 3, Prov. 6, 33, hence *to have* or *to possess God*, i. e. his favour and grace Deut. 4, 29. Here belong the following expressions: a) מְצָאָה יָד *the hand has, possesses*, i. e. *to have, to be in possession of* Lev. 12, 8; 25, 28, followed by the object in the accus. Job 31, 25; seldom does לְ stand Is. 10, 14; b) מְצָאָה יָד *to have power, to be able* Judges 9, 33; 1 Sam. 10, 7; 25, 8; once יָד is strengthened by כֹּחַ Eccles. 9, 10, without altering the sense; c) מְצָאָה יָד *to have power*, with accus. *over one* 1 Sam. 23, 17, i. e. to get one into the hands, to conquer, but more frequently with לְ Is. 10, 10; Ps. 21, 9. Here belongs also Ps. 32, 6 *at the time of finding*, i. e. when God allows himself to be found, as Is. 55, 6, conseq. = עֵת רָצוֹן (Is. 49, 8); מָ֫ אֶת־לֵב 2 Sam. 7, 27 *to find heart*, i. e. to feel oneself incited by the spirit, *to have heart;* יָד מָצָא Ps. 76, 6 *to find hand*, i. e. to have activity and motion; מָ֫ תְּנוּאוֹת Job 33, 10 *to shew estrangement* (i. e. enmity); מָ֫ חֶשְׁבּוֹן Eccles. 7, 27 *to find out the verdict.* — 4. *to happen to, befall, come upon one*, with accus. of the person Gen. 44, 34; Ex. 18, 8; Deut. 31, 17; Ps. 116, 3; the Aram. מְטָא, מְכָא, Ar. أَصَابَ with the accus. having the same metaphor. application; comp. Tob. 12, 7. — 5. *to reach, attain to*, a thing; therefore construed with עַד Job 11, 7; *to gain, obtain* Gen. 26, 12; *to get* 2 Sam. 20, 6; *to suffice* Num. 11, 22; Judges 21, 14; senses which are frequent in the cognate dialects, but not original.

Nif. נִמְצָא (*part. m.* נִמְצָא, *pl.* נִמְצָאִים and נִמְצָאִים; *inf. constr.* הִמָּצְאָ֫; *fut.* יִמָּצֵא) *pass.* of Kal: *to be understood, comprehended*, דְּבָרִים Jer. 15, 16, *to be acquired*, with לְ of the person Deut. 21, 17, *to be manifest* Job 28, 12, *to be found* Gen. 44, 16; 47, 14, *existing* 19, 15, with the addition of the place 18, 29; *to exist, to live*, וְלֹא יִמָּצֵא Dan. 11, 19 *and he shall be no more* = וְאֵינֶנּוּ; *to be found out*, in a number Dan. 1, 19; Ezr. 10, 18; with בְּ of the person *to be found in* 1 Kings 1, 52; 14, 13, but also construed with עִם 2 Chr. 19, 3, עַל 36, 8, and לְ Deut. 22, 20; spoken of God, *to be found by one*, i. e. to shew himself inclined toward one Jer. 29, 14; Is. 55, 6; 1 Chr. 28, 9; comp. in the New Testament Rom. 10, 20.

Hif. הִמְצִיא (1 *pers.* once הִמְצֵיתִי, *part.* מַמְצִיא, *fut.* יַמְצִיא) prop. *to let one attain to, acquire, find a thing*, with accus. of the person and of the object; usually, however, *to requite* Job 34, 11; *to cause to come*, the thunder-cloud Job 37, 13, also like הִסְגִּיר *to deliver over, to give up* Zech. 11, 6; 2 Sam. 3, 8, where the LXX read הִשְׁלַמְתִּי בְּבֵית. — The nouns מוֹצָאָה, (מֹצָא) מוֹצָא belong to יָצָא or צוּא.

The fundamental signification is *to appear, to become visible*, and the organic root is מָ֫־צָא; comp. אָ֫צָא (צוּא).

מֹצָא see מוֹצָא.

מַצָּב (*constr.* מַצַּב, from נָצַב) *masc.* 1. place on which one stands, *a station, a place* Josh. 4, 9. — 2. Metaphor. *a post, office* Is. 22, 19; *a military post, a guard.* 1 Sam. 13, 23; 14, 1 4 6 11.

מָצֵב (part. Hof. of נָצַב) *m.* prop. *anything placed, a position*, hence *a post, a military station, a garrison* Is. 29, 3, = מַצָּב 2.

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מְצֹבָא see מְצֹבָיָה.

מַצָּבָה (from נָצַב) *f. a military post*, for defence 1 Sam. 14, 12.

מִצָּבָה (from נָצַב) *f.* only in Zech. 9, 8 *and I will encamp for* (i. e. in favour of; חָנָה לְ is the opposite of חָנָה עַל) *my house as a military protection* (מִצָּבָה according to LXX = מַצָּבָה) or as a post of protection (= מֻצָּב). Better with the Masora as = מִן־צָבָא *against the march of the army* (*Ibn Esra*, *Kimchi*); see מִן.

מַצֵּבָה (*c.* מַצְּבַת; *pl.* מַצֵּבוֹת, *c.* מַצְּבוֹת, with *suff.* מַצֵּבוֹתֶיךָ, ־תָם or מַצֵּבֹתֵיהֶם; from נָצַב) *f. anything set up, erected*, hence *a pillar, obelisk* Is. 19, 19, = נְצִיב, of that of the temple of the sun in Heliopolis Jer. 43, 13; *a statue*, of Baal 2 Kings 3, 2; 10, 26 27, or of other gods 1 Kings 14, 23; 2 Kings 17, 10; coupled with פֶּסֶל, פְּסִילִים, אֲשֵׁרִים, בָּמוֹת Mic. 5, 12; Lev. 26, 1; *a memorial stone*, which was dedicated and consecrated Gen. 28, 18, and was raised to commemorate remarkable things Gen. 31, 45; 35, 14 (Josh. 4, 9; 1 Sam. 7, 12). From such dedicated memorial-stones — called by the ancients (Pausanias, Apuleius) λίθοι λιπαροί or ἀληκιμμένοι, lapides uncti — arose their idolatrous application.

מְצֹבָיָה (from מְצֹבָא יָהּ *gathering-place of Jah*, from צָבָא) *n. p.* of a city otherwise unknown 1 Chr. 11, 47 (LXX, Vulg.). *Reland* understood it to be מִגְדַּל צִבְעַיָּא in the neighbourhood of Hebron; others read מִצֹּבָה (see 2 Sam. 23, 36).

מַצֶּבֶת (with *suff.* מַצַּבְתָּהּ) *f. a memorial-stone* Gen. 35, 14, on a grave 35, 20 (comp. Phenic. מַצֶּבֶת *funeral-monument*); *monumental pillar* 2 Sam. 18, 18; fig. *trunk, stock*, on which the buds and growing sprouts appear Is. 6, 13.

מְצָד (from צוּד II.) *m. a fastness, castle, stronghold* 1 Chr. 11, 7; 12, 8 16; for which 2 Sam. 5, 9 has מְצֻדָה.

מְצָדָה (only pl. מְצָדוֹת; from צוּד) *f. a high fortress, a mountain-hold, a mountain-castle* Is. 33, 16, in Moab Jer. 48, 41, Babylon 51, 30; generally *a lurking-place, a cave*, in the high parts of Palestine 1 Sam. 23, 14 19; 24, 1; *a narrowly enclosed place*, after the manner of old towers Ez. 33, 27 (where the LXX read מְצֹרוֹת), coupled with מְעָרָה (pit) as a place of protection Judges 6, 2. Ar. مَصَاد the same, from صَادَ. The city מְצָדָה *Massada*, a well-known fortress in the Jewish wars, received its name from this word.

מְצֹדָה (once מְצוֹדָה, with *suff.* מְצֹדָתָהּ, *pl.* מְצֹדוֹת, from צוּד) *f.* 1. *fortress*, of Zion Is. 29, 7 (in the accus.); *tower, mountain-castle*, in Babylon Ez. 19, 9. — 2. *a net* Eccles. 9, 12, from another meaning of צוּד.

מְצֻדָה see מְצוּדָה.

מְצֻדָּה see מְצוּדָה.

מָצָה (2 *pers. f.* מָצִית; *fut.* יִמְצֶה, *ap.* יִמֶץ) *tr. to suck out, to drink out, to drain*, a liquid; *to empty*, even to the dregs; *to drink out clean* Is. 51, 17, Ez. 23, 34, a stronger word than שָׁתָה; *to press out* Judges 6, 38. — מָצָה (Arab. مَصَى, to press out the whey, to make cheese; Syr. ܡܨܐ to suck, to swallow, ܡܨܐ to press out) is an enlargement of מָץ, מַץ; comp. מָז־ה I. Deriv. the proper name מֹצָה.

Nif. נִמְצָה (*fut.* יִמָּצֶה, 3 *pl.* יִמָּצוּ) 1. *to be swallowed, to be sucked out*, Ps. 73, 10 *and waters in abundance are greedily swallowed by them* (see לְ), where the LXX read incorrectly יִמָּצְאוּ; the fig. expression is not diminished by that. — 2. *to be squeezed* or *pressed out* (blood) Lev. 1, 15.

מַצָּה *f.* 1. (*pl.* מַצּוֹת; from מָצַץ) *a thin cake pressed together*, which was not raised with leaven Ex. 12, 15 18 20 39, oppos. to חָמֵץ, prop. a more exact designation of חַלָּה Lev. 8, 26, רָקִיק Num. 6, 19, לֶחֶם Ez. 29, 2, עֻגָּה 12, 39. As such exclusively were eaten at the passover, this feast was called חַג הַמַּצּוֹת Ex. 23, 15, Lev. 23, 6, 2 Chr. 8, 13, Ezr. 6, 22, in short הַמַּצּוֹת Ex. 12, 17. In connexion with the passover or the spring-feast, מַ׳ has been explained, sometimes

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the pure bread, sometimes *the spring-bread;* but better from מָצַץ. — 2. (from נָצָה) *contention*, *quarrel* Prov. 13, 10; 17, 19.

מֹצָה (*place of reeds*, from מָצָה *to swallow*, *to suck in;* comp. גֹּמֶא, אַגְמוֹן &c.) *n. p.* of a place in Benjamin Josh. 18, 26.

מִצְהָלָה (*pl. constr.* מִצְהֲלוֹת, with *suff.* מִצְהֲלֹתֶיךָ; from צָהַל) *f. the neighing*, of horses, a figure of the shouting of warriors Jer. 8, 16; *the neighing* of lust 13, 27.

מָצוּא see מוּצָא.

מָצוֹד (*c.* מְצוֹד; *pl.* מְצוֹדִים; from צוּד) *m.* 1. *a net*, *gin* Eccles. 7, 26, coupled with חֵרֶם. — 2. = מָצוּד Eccles. 9, 14; where two mss. have מְצוֹרִים.

מָצוּד (with *suff.* מְצוּדוֹ, from צוּד) *m. a bulwark;* הִקִּיף מָ׳ עַל־פְּ׳ *to enclose one with a bulwark* Job 19, 6.

מְצוֹדָה see מְצֹדָה.

מְצוּדָה and מְצֻדָה (*constr.* מְצֻדַת, with *suff.* מְצוּדָתִי, *pl.* ־דוֹת; from צוּד *to shut in*) *f.* 1. *a fortress*, *castle*, *stronghold*, coupled with סֶלַע Job 39, 28, also fig. 2 Sam. 22, 2 and = מַחֲסֶה Ps. 91, 2; also *a place of refuge*, *a lurking-place*, *a safe place*, in the heights 1 Sam. 24, 22 or depths 2 Sam. 5, 17 (where the Syr. reads מְצוּרָה); spoken of the citadel of Zion 2 Sam. 5, 7; once בֵּית מְצוּדוֹת Ps. 31, 3 stands for it. — 2. *capture*, object of capture Ez. 13, 21 (where mss. have מְצֻדָּה). — 3. *a net* 12, 13, coupled with רֶשֶׁת.

מִצְוָה (*constr.* מִצְוַת, with *suff.* מִצְוָתְךָ; *pl.* מִצְוֹת and מִצְוָוֹת, with *suff.* מִצְוֹתַי, מִצְוֹתָיו; from צִוָּה) *fem.* prop. firm, appointed, hence *a command*, *precept*, *prescription*, *law*, Deut. 7, 11; 17, 20, along with חֹק 5, 28, תּוֹרָה Josh. 22, 5, 2 Chr. 19, 10, and also interchanged with them Prov. 6, 23; 13, 13; *the legally prescribed life* 19, 16; *a commandment*, of God Deut. 17, 20, 1 Kings 13, 21, oppos. to מִצְוַת אֲנָשִׁים Is. 29, 13; *a human command* Prov. 6, 23; 19, 16; *behest* 2 Kings 18, 36; Esth. 3, 3; *utterance* Eccles. 8, 5 = דְּבַר מֶלֶךְ 8, 4; *commission* Mal. 2, 4; *income prescribed by law*, as מִצְוַת הַלְוִיִּים Neh. 13, 5 *what accrued to the Levites:* = חֹק and מִשְׁפָּט.

מְצוֹלָה and מְצֹלָה (*pl.* מְצֹלוֹת) *f. a raging depth of the sea* Ex. 15, 5, Neh. 9, 11, figur. *prison*, *grave* Ps. 88, 7.

מְצוּלָה and מְצֻלָה (*plur.* מְצוּלוֹת, מְצֻלוֹת; from צוּל) *fem.* 1. *the raging depth of the sea* (cognate in sense תְּהוֹם from הוּם) Job 41, 23; Jon. 2, 4 (parall. לְבַב יַמִּים); Ps. 107, 24 (parall. שִׁבֹּלֶת מַיִם); fully, connected with יָם 68, 23, as a figure of the western maritime lands; *the raging depths* of the יְאֹר Zech. 10, 11, i. e. a sea of Egyptian peoples, like מַיִם Jer. 50, 38, יָם 51, 30. — 2. (for מְצֻלָּה, from צָלַל II.) prop. umbraculum, *tent* (comp. מֵצַל Ez. 31, 3; Arab. مِظَلَّة) Zech. 1, 8 = סֻכָּה (Ps. 18, 12), the heavenly habitation of God (LXX, Syr.), symbolised by the earthly tabernacle; as the ark of the covenant (Rev. 11, 19) and the pot of manna (ibid. 2, 17) are conceived of as carried away into heaven. The הֲדַסִּים there represent the זֵיתִים in the fore-courts of the temple (1 Macc. 14, 4). The explanation *depth* (Targ.) is unsuitable.

מָצוֹק (from צוּק I.) *masc.* same as צוּקָה, צוֹק *straitness*, *pressure*, *distress*, coupled with צַר Ps. 119, 143 and מָצוֹר Jer. 19, 9; אִישׁ מָ׳ *one in distress* 1 Sam. 22, 2.

מָצוּק (*pl. constr.* מְצֻקֵי, from צוּק III.) *m.* 1. prop. *anything set up*, *firmly fixed*, i. e. *a pillar*, like עַמּוּד from עָמַד, hence מְצֻקֵי אֶרֶץ 1 Sam. 2, 8 *the pillars of the earth* (comp. Job 9, 6). — 2. (from צוּק IV.) *a point*, *crag*, *height*, 1 Sam. 14, 5, to which may also be referred מָצוּק 2, 8, identical with בָּמְתֵי אֶרֶץ; comp. Phenic. מְצָקָא Mesaka, n. p. of a city in Numidia.

מְצוּקָה (*plur.* מְצוּקוֹת, with a *suff.* מְצֻקוֹתֵיהֶם, from צוּק I.) *f.* = מָצוֹק Zeph. 1, 15; to deliver from it is expressed

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by הוֹצִיא Ps. 25, 17, הוֹשִׁיעַ 107, 13, הִצִּיל 107, 6; elsewhere it is coupled with צַר Job 15, 24. Phenic. מְצָקָא = מְצָקָא n. p. of a city, conseq. = מָצוּק 2.

מָצוֹר (*constr.* מְצוֹר, from מָצַר or צוּר I.) *m.* 1. *straitness, inclosure,* hence *a state of siege* 2 Kings 24, 10; בָּאָה בַמָּ׳ Jer. 52, 5 *to come into siege,* i. e. to be besieged; in the same sense הָיְתָה בַמָּ׳, יָשְׁבָה בַמָּ׳ 10, 17; Ez. 4, 3; Zech. 12, 2 (where בִּהְיוֹת should be supplied); יְמֵי הַמָּ׳ *the days of siege* Ez. 5, 2; מֵי מָ׳ Nah. 3, 14 *waters of siege,* i. e. with which people are provided for a siege, comp. מַיִם לַחַץ Is. 30, 20; *the act of besieging* Ez. 4, 7. — 2. *a wall, a bulwark,* i. e. what encloses a place Zech. 9, 3 = חֵיל 9, 4 or מָעוֹז; שׂוּם מָ׳ עַל Mic. 4, 14 *to put siege-works about;* so too נָתַן מָ׳ עַל Ez. 4, 2; עִיר מָ׳ *a fortified city* 2 Chr. 8, 5, comp. 11, 5. — 3. Figurat. *straitness, distress, oppression, suffering,* Deut. 28, 53, Jer. 19, 9, coupled with מָצוֹק (which see). — 4. (from צוּר I.) *a steep rock, a fortress,* as a post and watch Hab. 2, 1 (comp. the noun צוּר). — 5. *n. p.* of *Egypt,* poetically used for the usual מִצְרַיִם Is. 19, 6; 2 Kings 19, 24; עָרֵי מָ׳ Mic. 7, 12 *cities of Egypt;* יְאוֹרֵי מָ׳ Is. 19, 6 *the branches and canals of the Nile;* Coptic Metouro kingdom; but the Hebrews thought of מִצְרַיִם, whose sing. is מֵצֶר.

מָצוּר (with *suff.* מְצוּרֶךָ) *m. siege* Ez. 4, 8, same as מָצוֹר 1.

מְצוּרָה and מְצֻרָה (*pl.* ־רוֹת) *fem.* 1. *a siege-machine,* הֵקִים מָ׳ *to set up a siege-engine,* with עַל Is. 29, 3. — 2. *a fortress,* 2 Chr. 11, 11, fully עָרֵי מָ׳ 14, 5 or plur. 11, 10 23 and 12, 4 *cities of fortresses,* i. e. *fortified cities;* נָצַר מָ׳ *to keep the fortresses* Nah. 2, 2, an alliteration.

מַצּוּת (with *suff.* מַצּוּתֶךָ; from נָצָה) *fem.* same as מַצָּה 2. Is. 41, 12 *quarrel, strife.*

מָצַח (not used) *intr. to shine, to glitter,* same as צַח, *to shine forth, to stand forth.* Deriv. מֵצַח, מִצְחָה. — This fundamental signification and organic root are also confirmed by the Ar. نصح, Syr. ܢܨܚ, ܦ having the same meaning, which is well suited to denote the act of standing forth, of being visible; see יָפַע.

מֵצַח (with *suff.* מִצְחוֹ, מִצְחָם; *plur.* מְצָחוֹת, *constr.* מִצְחוֹת; from מָצַח) *m.* prop. the high part, the shining part of the face, hence *the forehead* Ez. 28, 38, 1 Sam. 17, 49, a figure of stubbornness Ez. 3, 7, and of impudence Jer. 3, 3; but also of spirit Ez. 3, 9, and of endurance Is. 48, 4, compared with נְחוּשָׁה &c.; comp. frons ferrea (Plin. Paneg. 35). — Agreeably to its origin מֵ׳ has the same fundamental signification as the word for face (פָּנִים); Hebrew nouns for the fore part of the head, the face, and forehead, proceeding from the idea of shining. This explains the fact that the Ar. وَجْه, سُنَّة, Aram. אַפִּין (Ez. 3, 7), Greek πρόσωπον signify both *face* and *forehead;* besides the Semites compare the forehead to the sun (Rashi on Eccles. 12, 2; Vit. Tim. II. p. 475), and to a polished mirror (Arab. Prov. II, 590).

מִצְחָה (*constr.* מִצְחַת) *f. a greave,* prop. an artificial front of the leg 1 Sam. 17, 6. The femin. is used of inanimate things.

מֵצַל (from צָלַל I. after the form מֵצַר, מֵסַב) *m.* Ez. 31, 3 *a shadowing.*

מְצִלָּה (*pl.* מְצִלּוֹת; from צָלַל II.) *f. a little bell,* an ornament of horses, on which characters were written Zech. 14, 20.

מְצֻלָּה (according to the LXX and Syr. from צָלַל II.; also written מְצֻלָּה) *fem.* see מְצוּלָה 2.

מְצֻלָּה see מְצוּלָה 2.

מְצֵלֶת (extended from מְצִלַּת = מְצִלָּה, like אֵשֶׁת from אִשַּׁת = אִשָּׁה, conseq. from צָלַל I.; but as only the dual מְצִלְתַּיִם occurs, one might also adopt for it a

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singul. מְצִלָּה, the Dagesh being lost in the vowelless ל; comp. עַצְלָה, dual עֲצַלְתַּיִם) *f.* a kind of *cymbal* consisting of two plates 1 Chr. 13, 8; 15, 16 19 28; 16, 5 42; 25, 1 6; 2 Chr. 5, 12 13; 29, 25; Ezr. 3, 10; Neh. 12, 27. In 2 Sam. 6, 5 צֶלְצְלִים stands for it.

מִצְנֶפֶת (from צָנַף) *f. a turban* (so called from its being wound about) of the high priest Ex. 28, 4 37 39; Lev. 8, 9; 16, 4; and of the king Ez. 21, 31; an emblem of dignity.

מַצָּע (from יָצַע) *masc. a couch* Is. 28, 20.

מִצְעָד (only *pl. constr.* מִצְעֲדֵי, with *suff.* מִצְעָדָיו; from צָעַד) *m. step, walk,* that one enters upon Ps. 37, 23; Prov. 20, 24; figur. *followers* Dan. 11, 43; comp. רְגָלִים in this sense Ex. 11, 8; so too בְּרַגְלָיו Judges 4, 10; 5, 15, conseq. מִצְעָדָיו is not = מִסְעָדָיו (*Saadia*), though מִסְעָד (which see) is = מִצְעָד.

מִצְעִירָה (apparently from a masc. מִצְעִיר with Dagesh euphonic = מִצְעָר, as מִן here yields no satisfactory sense) *adj. f. little, small,* Dan. 8, 9 = צְעִירָה. The author has wavered between the femin. of צָעִיר and מִצְעָר.

מִצְעָר (from צָעַר) prop. *adj. m. small, little,* commonly *a subst. m.* 1. *smallness, littleness,* of a city with few inhabitants Gen. 19, 20, alluding to צֹעַר; *insignificance* Job 8, 7; *a short time* Is. 63, 18; *fewness,* 2 Chr. 24, 24 *with a few men.* — 2. a poetical designation of a mountain in the holy land, perhaps Zion or the temple-mountain Ps. 42, 7, if we should not read הַר מוֹעֵד (see Lament. 2, 6).

מִצְפָּה (with *a* of motion מִצְפָּתָה, and with reference to the appellative meaning with the article; an etymology is given in Gen. 31, 49; *mountain-watch*) *n. p.* of different elevated localities, 1. of one in Benjamin, where there was once a sanctuary (בֵּית־אֵל) in the time of the Judges, Judges 20, 1 26; 21, 1 25, with a priesthood and ark 20, 26-28, where the sacred lots were cast 1 Sam. 10, 19-25, a document respecting the constitution was laid up before God, and where the people generally were wont to convene 7, 5 seq. In 1 Macc. 3, 46 we read of this place ὅτι τόπος προσευχῆς εἰς Μασσηφὰ τὸ πρότερον τῷ Ἰσραήλ. Afterwards *Mizpa,* which was an hour's distance from *Rama* (*Robins.* II. p. 362), was converted into a fortress with a cistern 1 Kings 15, 22; Jer. 41, 9; 2 Chr. 16, 6. Then *Gedaliah* took up his residence there Jer. 40, 6. After the return from Babylon it was the seat of a שַׂר, and formed a peculiar district Neh. 3, 7 15 19. — 2. written for מִצְפֶּה in Gilead. See מִצְפֶּה.

מִצְפֶּה (*constr.* מִצְפֵּה, from צָפָה) *m.* 1. *a mountain-fort, a watch-tower,* on which a scout or watchman (מְצַפֶּה) stands Is. 21, 8, or whence a plain can be surveyed 2 Chr. 20, 24. — 2. (*fort, watch-tower*) *n. p.* of many elevated, fort-like localities, which are determined more exactly by additions or by means of the context, as a) מִצְפֵּה מוֹאָב (*watch-tower of Moab*) *n. p.* of a place lying above עַרְבוֹת מוֹאָב, to which one could easily get by Bethlehem 1 Sam. 22, 3. — b) מִצְפֵּה גִלְעָד (*watch-tower of Gilead*) *n. p.* of a locality in Gilead considered in a more restricted sense, perhaps identical with רָמַת מִצְפֶּה in Gad (Josh. 13, 26) Judges 11, 29. It lay 15 Roman miles northwest of רַבַּת עַמּוֹן at the יַבֹּק (Onom.), and therefore מִצְפָּה 11, 11 34 as a sacred place is the same with it. The מִצְפֶּה Hos. 5, 1, where a new king was set up in the kingdom of the ten tribes, like Saul in *Mizpah* of Benjamin (1 Sam. 10, 17), should also be identified with it. — c) *n. p.* of a place in the plain of Judah Josh. 15, 38. — d) *n. p.* of a place in Benjamin Josh. 18, 26, elsewhere called only מִצְפָּה. — e) *n. p.* of a place in the north of Palestine, in the neighbourhood of צִידוֹן, after which a valley there was also named Josh. 11, 8.

מַצְפֹּן (*pl.* מַצְפֻּנִים, from צָפַן) *masc. something preserved,* i. e. *a treasure* or *a hidden place* Ob. 6 = צָפוּן which see.

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מָצַץ (*fut.* יָמֹץ, *pl.* יָמֹצּוּ) *intr.* 1. *to suck*, *to suck out*, from the breasts Is. 66, 11; metaph. *to press out*, *to squeeze out.* — 2. *to press*, *to make thin*, *to press together*, a cake, as מָצַ־ה, מָץ &c.; hence מַצָּה I. Arab. مَصَّ, Syr. ܡܨ the same.

מָצֻק see מָצוּק.

מֻצָּק see מוּצָק.

מֻצָּקָה see מוּצָקָה.

מְצֻקָה see מְצוּקָה.

מֻצֶּקֶת see מוּצֶקֶת.

מָצַר (not used) *tr.* 1. *to surround*, *to enclose*, from the organic root מָ־צַר, which lies also in אָ־צַר, חָ־צַר, עָ־צַר, אָ־זַר, עָ־זַר, חָ־שַׁר, קָ־שַׁר; comp. Arab. مصر, whence مِصْر border; the Hebrew גְּבוּל proceeding from a similar fundamental signification. Syr. ܡܨܪ, Targ. מְצַר the same, whence מִצְרָא border; modern Hebrew מִצְרָן, מִצְרָנוּת. — 2. Metaphor. *to restrain*, *to make uneasy*, like צַר. Deriv. מָצוֹר, מְצָר, מָצוּר, מְצֻרָה, מְצֹרָה, and according to some מִצְרַיִם.

מְצַר (after the form כְּתַב from מָצַר; only *pl.* מְצָרִים, *constr.* מְצָרֵי) *masc. a strait*, Lam. 1, 3 הִשִּׂיג פְּ׳ בֵּין הַמְּצָרִים *to take one in the straits*, i. e. to get one at last into our power, a proverbial phrase; *distress*, cogn. in sense with חֶבֶל, Ps. 116, 3, without the necessity of reading מְצֹדֵי.

מֵצַר (from צָרַר after the form מֵסַב) *m. straitness*, *distress*, Ps. 118, 5.

מֵצֶר see מִצְרַיִם.

מְצֻרָה see מְצוּרָה.

מְצֹרָה see מְצָדָה.

מִצְרִי see מִצְרַיִם.

מִצְרַיִם (from a sing. מֵצֶר) *dual* 1. *n. p.* of a son of *Ham*, coupled with כּוּשׁ, פּוּט and כְּנַעַן, then the name of the race of *the Egyptians* descended from him Gen. 10, 6; 46, 34; 50, 11; collectively *the Egyptians*, joined to a plur. 45, 2; 47, 15 20; 50, 3; Exod. 1, 14, seldom to a sing. 14, 25 31; more frequently in poetry Is. 19, 16 25, Jer. 46, 8, sometimes masc., sometimes fem. — 2. (with *a* of motion מִצְרַיְמָה) *n. p.* of the land of Egypt, first as an apposition to אֶרֶץ, and therefore fem. Gen. 45, 20; 47, 6 13; with *a* of motion 26, 2. It is usual to take it for Egypt in general, upper and lower, on account of the dual. But sometimes it means merely lower Egypt Is. 11, 11; Jer. 44, 15. *Gentile masc.* מִצְרִי (from מֵצֶר as original form) *an Egyptian* Gen. 39, 1, *fem.* מִצְרִית *an Egyptian woman* 16, 1, *pl. masc.* מִצְרִים (for מִצְרִיִּים) 12, 12 14, *pl. fem.* מִצְרִיּוֹת Ex. 1, 19.

As to the form of the word, the Hebrew dual can denote nothing but the double partition of Egypt; hieroglyphic writing (*Champ.* Gr. Eg. p. 152) having also two symbols for the land, and the Arabs having two names for the two parts (صعيد and ريف); see Istachri p. 31. As this dual stands along with פַּתְרֹס (upper Egypt), it probably denotes nothing but the country divided by the Nile into two halves or lying between two ranges of mountains (*Herod.* 2, 8; *Strabo* 17 p. 789. 819), or a land enclosed on two sides. As to the ground-form מֵצֶר, which is obviously to be adopted for the dual and the Gentile forms, confirmed as it is by the Arab. مِصْر (Egypt and Memphis), the Syr. ܡܨܪܝܢ, Phenic. מִצְרָא, *Μύσρα* (Steph. Byz. under the article *Αἰγ.*), it is said to be derived (*Bochart* after Diod. Sic. 1, 31) from מָצַר (which see), denoting *border*, *district*, *land*, prop. enclosure, like the Ar. مِصْر, conseq. what is enclosed on two sides. מָצוֹר (which see) that stands for it poetically, would have the same meaning; and a comparison of *Αἴγυπτος* with the Sanskrit âguptas, munita, would amount to the same conclusion. Others compare the similar Ethiopic word that means *earth*, *land*, *soil;* while others still (supported by *Josephus* Ant. 1, 6, 2) compare the Coptic ⲙⲉⲧⲟⲩⲣⲟ, *kingdom.* But all these explanations can only denote the land, for which the Egyptians have another name (see חָם); and it is certain

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that מֵצֶר and מָצוֹר meant originally and chiefly the inhabitants. Among the ancients the inhabitants of a land receive their names from colour (comp. حِمْيَر [Himyarites], prop. the red ones; the name "Phenician", φοίνιξ, means prop. dark-red, as φοίνιος, φοινός, Poenus, still shew; אֱדֹם as the designation of a people &c.); and we may therefore compare مِصْر red clay, مِسْر a very red man, in order to translate מָצוֹר (as an adj. of colour after the form אָדֹם, שָׁחוֹר) by *dark-red*, which, judging from the pictures that have been preserved, was actually the natural colour of the ancient Egyptians.

מַצְרֵף (from צָרַף) *m. a fining-vessel, a crucible*, Prov. 17, 3; 27, 21.

מַק (from מָקַק to corrupt) *m. rottenness, putridity, foetor*, Is. 3, 24, opposite to בֹּשֶׂם; *rotten dust* 5, 24.

מַקָּבָה (*pl.* מַקָּבוֹת; from נָקַב II. = נָקַף to strike) *f. a hammer*, of a stone-cutter, prop. a striker, 1 Kings 6, 7, also used in the working of iron Is. 44, 12, for the driving in of nails Jer. 10, 4. The surname *Μακκαβαῖος*, which one of the Hasmoneans bore, is not מַקָּבִי, but מַכְבִּי, מַכְבָּאִי, like the Talmudic surnames מַגְבִּי, מַגְבָּאִי, מַחְבָּאִי.

מַקֶּבֶת *f.* 1. same as מַקָּבָה *a hammer* Judges 4, 21. — 2. (from נָקַב I.) *a hole, a hollow, a fissure in a rock*, a figure of descent Is. 51, 1.

מַקֵּדָה (*place of shepherds;* from נָקַד) *n. p.* of a Phenician city that belonged afterwards to Judah Josh. 10, 10; 15, 41.

מִקְדָּם (from קָדַם = קָסַם which see) *m. soothsaying, magic*, Is. 2, 6, to be read for מִקֶּדֶם.

מַקְדֵּשׁ (after the form מַשְׁחֵת Ez. 9, 1, מַכְתֵּב, מַחְצֵב, מַטְבֵּחַ, מַכְתֵּשׁ, מַקְהֵל, with *suff.* מִקְדְּשׁוֹ for מַקְ׳; *pl.* with *suff.*, drawing the *a* vowel forward to facilitate the pronunciation, מְקַדְּשֵׁיהֶם for מַקְדְּשֵׁיהֶם; see מַכְתֵּב) *m. a sanctuary*, as a building Ez. 7, 24; *what is consecrated, holy* Num. 18, 29.

מִקְדָּשׁ (*constr.* ־דַּשׁ, with *suff.* מִקְדָּשִׁי, ־דָּשְׁךָ, ־שֵׁנוּ, מִקְדָּשׁוֹ; *pl.* מִקְדָּשִׁים, *constr.* מִקְדְּשֵׁי, with *suff.* מִקְדָּשֵׁי, מִקְדָּשֶׁיךָ) *m.* 1. *a sanctuary*, i. e. a place, house, station, which are hallowed Ex. 25, 8; Lev. 12, 4; *a temple* Ez. 45, 4, especially that of Jehovah Dan. 11, 31, for which מִ׳ הַקֹּדֶשׁ Lev. 16, 33, מִ׳ אֱלֹהִים 21, 12, מִ׳ יי׳ Num. 19, 20 are also used; but it is also applied to a non-Jehovistic temple, e. g. to *a palace* Am. 7, 13. Sometimes the pl. denotes holy spots, halls, Ez. 21, 7, Ps. 68, 36 and 74, 7, holy vessels Jer. 51, 51, holy secrets Ps. 73, 17, &c. It is also employed of heathen temples, such as those of the Tyrians Ez. 28, 18; and of בָּמוֹת Am. 7, 9. — 2. *what manifests itself to be* קָדוֹשׁ, applied to Jehovah whom transgressions offend Is. 8, 14; *an object which is reckoned holy*, Ez. 11, 16 *I am to them only a little holy*, the principal parts of worship being neglected. The sanctuary was also *an asylum*, which is sometimes understood by the word.

מַקְהֵל (only in *plur.* מַקְהֵלִים; from קָהַל) *m. assembly, choir*, Ps. 26, 12.

מַקְהֵלָה (only in *pl.* מַקְהֵלוֹת) *f.* the same Ps. 68, 27.

מַקְהֵלֹת (= ־לוּת; *place of assembly*) *n. p.* of a station in the desert Num 33, 25.

מִקְוֵא see מִקְוֵה 3.

מִקְוֶה (from קָוָה) *f. a gathering-place for water, a reservoir*, Is. 22, 11.

מִקְוֵה see מִקְוֶה.

מִקְוֶה (*constr.* מִקְוֵה, from קָוָה) *m.* 1. *hope, trust*, אֵין מִ׳ *there is no hope* 1 Chr. 29, 15, יֵשׁ מִ׳ Ezr. 10, 2 *there is hope*. God is therefore called מִ׳ יִשְׂרָאֵל *the hope of Israel*, i. e. to whom Israel looks with hope Jer. 14, 8; 17, 13; 50, 7. — 2. *place of gathering together, place of a collection*, of waters Gen. 1, 10; Ex. 7, 19; Lev. 11, 36. — 3. According to the Masoretic punctuation only in the passage 1 Kings 10, 28, and in the parallel 2 Chr. 1, 16, where מִקְוֵא stands for מִקְוֵה. But in both places the word appears to be irregular at first in this,

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that the second מ׳ is in the absolute state מִקְוֵא, מִקְוֵה, if we do not assume that הַסּוּסִים should be supplied to the second מִקְוֵה; comp. שִׁפְעַת 2 Kings 9, 17 = שִׁ׳ עָם; וְאַדִּירֵי Ps. 16, 3 = וְאַ׳ הָאָרֶץ. The Masora may either have thought of *a troop*, *a company*, of traders and horses, or have taken it to mean *a web* (so many Jewish interpreters). Against the former meaning is the position of the words 2 Chr. l. c., and against the latter the entire context. It is therefore better, with the old translators (LXX, Vulg., Syr., Arab.) to think of the name of a city or country, and to read מִקּוֹא, מִקּוֹהַּ *from Koa* (קוֹא, קוֹהַּ) or *Coa* (Vulg.), which may have been a city or territory in the neighbourhood of Egypt, where Israelite traders abode for the sake of the traffic in horses, and exchanged them between Egypt and Syrian lands. *Koa* may have also been the name of an Ethiopic country, perhaps identical with קַו־קַו (i. e. Ku-Ku) Is. 18, 2; قُوه (see Gol. p. 198 c) actually appearing as the name of a country.

מָקוֹם (*constr.* מְקוֹם, with *suff.* מְקוֹמִי, ־מֵנוּ, ־מֶךָ, ־מוֹ &c.; *plur.* מְקוֹמוֹת, with *suff.* ־תֵיכֶם, ־תָם; from קוּם) *masc.* (fem. only in Job 20, 9; on the contrary the fem. in Gen. 18, 24 refers to עִיר) prop. *a place*, where one stands, remains; *spot* Gen. 1, 9, Lev. 4, 12, Josh. 1, 3, *place of abode* Gen. 24, 23 25, *position* Num. 23, 13 27, *dwelling* Deut. 1, 33, *room* Judges 20, 36, *place of honour* 1 Sam. 27, 5, *a stand* 1 Kings 8, 21, *abiding-place* 2 Kings 6, 9; *a firm place* 1 Chr. 17, 9; *place of corruption* Eccles. 3, 20; *land-possession* Is. 5, 8; *empty place* 28, 8; Jer. 7, 32; *spring*, *origin*, *place of finding* Job 28, 1 = מוֹצָא; *locality* Gen. 18, 26; 19, 14; 32, 3; *territory* Ezr. 8, 17; fig. *cessation* Job 16, 18; *position*, i. e. *condition of mind*, *composure* Eccles. 10, 4. כָּל־מ׳ *every where* Prov. 15, 3. מְקוֹם stands before the relat. אֲשֶׁר to express a local reference *there where*, *where* Lev. 4, 33; 14, 13, and is followed by a noun *instead of*, loco Is. 33, 21, like the Syr. ܕܘܟܬ and the Ar. مكان.

מָקוֹר (*constr.* מְקוֹר, with *suff.* מְקוֹרְךָ, מְקוֹרוֹ, from קוּר II.) *m. a fountain*, properly water springing up and trickling through Prov. 25, 26, promoting growth Hos. 13, 15; *place of a spring*, *a well*, מ׳ דָּמִים *fountain of blood*, Lev. 12, 7, i. e. the female pudenda, מָקוֹר alone 20, 18, also as a figure of procreation, marriage Prov. 5, 18; *spring*, out of which a sea of peoples flows Jer. 51, 36, water generally being used as a figure for a waving multitude; *place of descent* or *of ancestorship*, *posterity* (comp. Num. 24, 7; Neh. 2, 9) Ps. 68, 27, like בּוֹר Is. 51, 1 and מְכֹרָה Ez. 16, 3; fig. of חַיִּים Ps. 36, 10, חָכְמָה Prov. 18, 4; *fountain* of דִּמְעָה, i. e. the eye Jer. 8, 23.

מִקָּח (from לָקַח) *a taking*, *receiving* 2 Chr. 19, 7, of bribery; subsequently *a buying*, opposite of מִמְכָּר.

מַקָּחָה (only *pl.* ־חוֹת; from לָקַח) *f.* prop. what one buys, i. e. *wares* Neh. 10, 32; while מִמְכָּר means *saleable*.

מִקְטָר (*constr.* ־טַר, from קָטַר I.) *m. place of incense*, hence an apposition to מִזְבַּח Ex. 30, 1 (Targ., *Rashi*, *Kimchi*), not *incense* (*Ibn Esra*).

מִקְטֶרֶת (with *suff.* מִקְטַרְתּוֹ; from קָטַר I.) *fem. a censer* Ez. 8, 11; 2 Chr. 26, 19.

מְקַטֶּרֶת see Pihel of קָטַר I.

מָקַל (not used) *intrans. to sprout*, *to germinate*, of a twig, shoot, scion; Ethiop. בקל (bakuela), Ar. بقل (to come forth, to sprout), Syr. ܒܩܠ the same. Hence מָקַל is the same as בָּעַל, which is contracted into בָּל (to בּוּל Is. 44, 19); comp. Ethiop. bakual, shoot, twig, scion, Ar. بَعْل rod, tree, Syr. ܒܘܩܠܐ stick. Deriv. מַקֵּל. The signification *to smite*, *to strike* is merely denominative, as is seen from the Ethiopic. A derivation from נָקַל = נָגַל is to be rejected, as well as the comparison of it with baculus, βακτήριον, or a derivation from קָלַל.

מַקֵּל (*constr.* מַקַּל together with מַקֵּל, with *suff.* מַקְּלוֹ, מַקֶּלְכֶם; *pl.* מַקְלוֹת, cod. Sam. Ex. 12, 11 מַקְלֵיכֶם from a pl. מַקְלִים;

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out of מַמְקֵל) *m.* prop. *a shoot*, *a leafy twig* Jer. 48, 17, hence *staff*, *stick*, for walking Gen. 32, 19, Ex. 12, 11, for striking Num. 22, 27, 1 Sam. 17, 40, belonging to shepherds Zech. 11, 10 14; מַקַּל יָד *staff of the hand*, i. e. switch, little stick, with which animals are driven on Ez. 39, 9; fig. like בּוּל (Is. 44, 19) of idols Jer. 3, 9 (מַקֵּל should be read for מִקֹּל). Of divining by a rod (*ῥαβδομαντεία*) i. e. the observation of the falling of sticks just erected or thrown, a kind of soothsaying, mention is made in Hos. 4, 12.

מִקְלוֹת (*twigs*, *branches* or *sticks* as *lots*) *n. p. m.* 1 Chr. 8, 32; 27, 4.

מִקְלָט (from קָלַט, with *suff.* מִקְלָטוֹ) *m.* prop. a place of reception (for a fugitive), hence *an asylum* Num. 35, 12 15; Josh. 20, 3; עִיר מִ׳ *a city of refuge* Num. 35, 25 26 27 28 32.

מִקְלַעַת (*pl.* מִקְלָעוֹת, *constr.* מִקְלְעוֹת; from קָלַע III. to cut into, to deepen) *f.* *cut* or *sculptured work* 1 Kings 7, 31, such as that on old Egyptian monuments, hence not *in alto relievo* (Vulg. *caelaturae*). So of the כְּרוּבִים 1 Kings 6, 29 32, פְּתוּרֵי צִצִּים and פְּתָעִים 6, 18.

מַקַּנֶּה (from קָנָה I. = קָנָא after the form מַדָּוֶה, מַדְוֶה) *m.* *zeal*, *jealousy*, as apposition to קִנְאָה Ez. 8, 3.

מִקְנָה (*constr.* מִקְנַת, with *suff.* מִקְנָתוֹ, from קָנָה) *f.* *possession*, *property*, prop. what has been acquired Gen. 23, 18; *price of acquiring* or *of purchase*, hence *price* Lev. 25, 16 51; *purchase* 27, 22. סֵפֶר הַמִּ׳ *a bill* or *letter of purchase* Jer. 32, 11 12 14 16, divided into סֵפֶר חָתוּם and סֵפֶר גָּלוּי. מִקְנַת כֶּסֶף *purchase of money*, of bought slaves Gen. 17, 12 13 23 27, different from the יְלִידֵי בַיִת *born in the house.*

מִקְנֶה (*constr.* מִקְנֵה, with *suff.* מִקְנֵהוּ, מִקְנֵךְ; *plur.* with *suff.* מִקְנֶיךָ, מִקְנֵיהֶם, which may be also an extension of the sing.) *m.* 1. (from קָנָה I. = קָנָא, see מַקַּנֶּה) *zeal*, *glow*, מִקְנֵה אַף (so we should read for מִקְנֶה) *a glowing*, *punitive zeal*, Job 36, 33 *jealous anger against* עוֹלָה (which is perhaps = עֻלָּה). מִ׳ אַף is like קִנְאַת חֲמָה (Zech. 8, 2) a strengthening of the idea. — 2. (from קָנָה II.) prop. what is acquired, possession, property, commonly *herds*, *cattle* Deut. 3, 19, Jer. 9, 9, coupled with קִנְיָן Ez. 38, 12 13, רְכוּשׁ 1 Chr. 28, 1; specially *small cattle*, sheep, goats, neat cattle &c., different from בְּהֵמָה, חֲמֹרִים &c. Gen. 16, 16; 47, 17, also generally Ex. 9, 3; Job 1, 3. אִישׁ מִ׳ *a herd*, *a keeper of cattle* Gen. 46, 32; אֶרֶץ מִ׳ *land for pasture* Num. 32, 1 4. Phenic. מִקְנָא *domestic animals* (Mass. 15); comp. κτῆνος from κτάομαι; ovis connected with ops; Syr. ܒܸܫܡܶܐ, Arab. ضَأْن. — 3. *purchase*, *acquisition* Gen. 49, 32.

מִקְנְיָהוּ (*Jah is zeal*, from קָנָה I.) *n. p. m.* 1 Chr. 15, 18.

מִקְסָם (*constr.* מִקְסַם־, from קֶסֶם) *masc.* *divination*, מִקְסַם חֲלָק *divination of flattery* Ez. 12, 24 (חֲלָק a noun); 13, 7; *heathen usages* Is. 2, 6 (מִקְסָמִים for מִקְּדָם).

מָקָץ (from קֵץ after the form מָסָךְ; *border-place*) *n. p.* of a place otherwise unknown 1 Kings 4, 9, for which מַכְמָשׂ is also used.

מִקְצוֹעַ (*pl.* מִקְצֹעֵי־ and מִקְצֹעוֹת־, from קָצַע) *m.* *an angle*, *corner*, *nook*, Ex. 26, 24; 36, 39; Neh. 3, 19-24; applied to the bending angle at the east side of Zion 2 Chr. 26, 9; Ez. 46, 21 22.

מַקְצֵעָה (*pl.* מַקְצֵעוֹת; from קָצַע) *f.* an instrument for cutting or carving, hence *a chisel*, *carving-tool* Is. 44, 13, Targ. אִזְמֶל (*σμίλη*).

מְקֻצָּעָה (*pl.* מְקֻצָּעוֹת־) *f.* same as מַקְצֵעָה Ex. 26, 23; 36, 28; along with this form is once מְהֻקְצָעָה, *pl.* מְהֻקְצָעוֹת Ez. 46, 22.

מִקְצָת (with *suff.* מִקְצָתָם, from קָצָה to cut off, to divide) *f.* same as קֵצֶת (comp. לָבוּשׁ and מַלְבּוּשׁ) 1. *end*, in designations of time as an adverbial accus. *at the end* Dan. 1, 15 18. — 2. *a part*, hence before nouns *a part of*, *some* 1, 2 5; Neh. 7, 70.

מִקְצַת *f.* *the sum*, *mass*, 1 Kings 12, 31 *and he made priests out of* (acc.) *the mass of the people*, 13, 33; *a part* Judges 18, 2.

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מָקַק (Kal not used) *intr.* same as נָגַד, נָגַד, נָגַג *to melt, to dissolve, to vanish as dust;* deriv. נֹקֶק.

Nif. נָמַק (3 *pl.* נָמַקּוּ, 2 *pl.* נְמַקְתֶּם; *part. m. pl.* נְמַקִּים; *fut.* יִמַּק) *to be melted, to pass away, to be dissolved,* spoken of the host of stars Is. 34, 4; *to rot,* of the human members, the eyes and tongue ZECH. 14, 12; *to perish,* of men LEV. 26, 39; *to fester,* of wounds Ps. 38, 6; *to pine away* Ez. 24, 23; 33, 10.

Hif. הֶמֵק (*inf. constr.* הַמֵּק) *to cause to melt* or *pine away* ZECH. 14, 12.

מִקְרָא (*pl. c.* מִקְרָאֵי, with *suff.* מִקְרָאֵיהֶם; from קָרָא I.) *m.* 1. *a calling together, convocation, a solemn assembly,* commonly coupled with קֹדֶשׁ, sometimes to denote the people gathered before the tabernacle, sometimes *a festival* Ex. 12, 16; LEV. 23, 3 7 8; NUM. 28, 18; קָרָא מִ *to call a solemn assembly* Is. 1, 13; conseq. *a convoked congregation,* ἐκκλησία, and the place of meeting 4, 5. — 2. *reading, a writing to be read,* NEH. 8, 8.

מִקְרֶה (*c.* ־רֵה, with *suff.* מִקְרֵהוּ; from קָרָה I.) *m. hap, chance,* RUTH 2, 3 *her hap lighted upon,* i. e. it happened to her 1 SAM. 6, 9; 20, 26; *fate, event* ECCLES. 2, 14 15; *blind chance, accidental lot* 3, 19; 9, 2 3.

מִקְרֶה (from קָרָה II. in Pih.) *m.* prop. what is formed of beams, hence *a framework* ECCLES. 10, 18.

מִקְרֶה (from קָרַר) *f. a cooling* JUDGES 3, 20 24.

מְקַרְקֵר (denom. from קִיר) *m. a breaking down of walls* Is. 22, 5. See קוּר I. *Pih.*

מִקְשָׁה *f.* 1. (from קָשָׁה to turn firmly, to twist together, to wind, prop. to make fast, comp. חָזַק, קָשַׁר, חוּל &c.) *turned, rounded, carved work,* Ex. 25, 18 31 36; 37, 7 17 22; NUM. 8, 4; 10, 2; the cherubim, candelabra, columns &c. were of turned work. — 2. (from קִשֻּׁא = קִשּׁוּא) *a field of cucumbers,* in which was the מְלוּכָה Is. 1, 8; here belongs JER. 10, 5 *as a* (Priapus-) *pillar* (on such images see the apocryphal letter of Jeremiah verse 20) *in a field of cucumbers,* elsewhere laughed at for its negligent watch (see *Selden,* de Diis Syr. p. 300).

מִקְשֶׁה (from קָשָׁה 2) *m.* same as מִקְשָׁה I. something curled, of the hair, and as a genit. to מַעֲשֵׂה *locks* Is. 3, 24.

מַר (from מָרַר II.) 1. *adj. m.* (*pl.* מָרִים, *c.* מָרֵי), *fem.* מָרָה (once מָרָא, *c.* מָרַת) *bitter,* of taste, oppos. to מָתוֹק; subst. *bitterness* PROV. 27, 7; Is. 5, 20; of לַעֲנָה PROV. 5, 4, מָרִים Ex. 15, 23, NUM. 5, 24 27; metaphor. (as an adj. and subst.) applied to נֶפֶשׁ, *sorrowful, sad, embittered,* of pain of soul, distress of heart 1 SAM. 22, 2; Is. 38, 15; JOB 7, 11; 10, 1; *desperate* JUDGES 18, 25; 2 SAM. 17, 8; of מָוֶת *terrible* 1 SAM. 15, 32; ECCLES. 7, 26; *bitter,* i. e. *violent,* of weeping Is. 33, 7, of lamentation Ez. 27, 31, of קוֹל ZEPH. 1, 14, צְעָקָה GEN. 27, 34; *destructive,* of actions, = רַע JER. 2, 19; *violent, wild,* of a people HAB. 1, 6; *hostile,* of דָּבָר Ps. 64, 4, and in other similar senses. Elsewhere subst. *destruction, deadliness,* in the pl. NUM. 5, 18 19 24 27, where the Sam. cod. has once מַאֲרִים for מָרִים. As an adv. Ez. 27, 30. — 2. (from מָרַר I. which see) *m. a drop* Is. 40, 15.

מֹר (also written מוֹר, before Makkeph מָר־, with *suff.* מֹרִי; from מָרַר I.) *m.* prop. same as מַר 2 a drop, i. e. what flows out of a tree similar to the acacia; hence *myrrh* (μύῤῥα from the Phenic. מָרָא), a hard material for sacred perfumes Ex. 30, 23, kindled in order to scent the luxurious couch PROV. 7, 17, garments Ps. 45, 9, sedans SONG OF SOL. 3, 6; used in unguents ESTH. 2, 12; also as a liquid juice, מֹר עֹבֵר *running myrrh* SONG OF SOL. 5, 5 (comp. Arab. غَافِر) = מֹר דְּרוֹר Ex. 30, 23, i. e. στακτή, which was preferred to πλαστή (Theophr. H. Pl. 9, 4; Plin. H. N. 12, 15, 35; Diosc. Mat. Med. 1, 74).

מָרָא I. (*part. f.* מוֹרְאָה) *intr.* = מָרָה I. *to be obstinate, perverse, rebellious* ZEPH. 3, 1, with an allusion to בֵּית הַמּוֹרִי, if it does not stand for מוֹרִיָּה, which seems necessary to distinguish it from מוֹרָה (JUDGES 13, 5). Jerome reads מַרְאָה,

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which gives no tolerable sense, except it be looked upon as a part. fem. of masc. מָרֵא (from מָרָא I.).

מָרָא II. (Kal not used) *intr. to fly, to hover*, Aram. מְרָא = פְּרַח, hence the Talmudic מַמְרִיאֵי יוֹנִים (those who make doves fly) = מַפְרִיחֵי יוֹנִים.

Hif. הִמְרִיא (*fut.* יַמְרִיא) *to make fly, to make vibrate*, Job 39, 18 *at the time she makes* (viz. the כְּנָפַיִם) *float on high.*

מָרָא III. (not used) *intr. to be hollow, bellied, to be like a purse* or *bag*, of the maw or crop, other expressions for the maw, belly, crop, proceeding from a similar verb-idea; comp. קֶרֶב, Arab. قَرْقَب *belly*, Targ. קוּרְקְבָן *maw* and *crop*, قارب *a boat*, قِرْبَة *a bag*, قِرَاب *a sheath.* Deriv. מֻרְאָה (מֹרֶא).

מָרָא IV. = מָאַר to מַמְרֶאֶת Lev. 13, 51 52 in the cod. Sam. for מַמְאֶרֶת.

מָרָא *adj. fem.* of מַר as a *n. p. f.* Ruth 1, 20.

מָרֵא (not used) *intr.* same as בָּרֵא *to be filled, full*, ident. with מָלֵא, hence *to be fat, well fed*, deriv. (according to some) מְרִיא; *to be fruitful*, deriv. the proper names מְרוֹן, מְרוֹן, מְרָאוֹן; metaphor. *to be strong, vigorous, powerful, firm*, deriv. מְרִיא and the proper name מַמְרֵא. The stem מָרָה to מוֹרֶה Job 36, 22, and according to some also to Ps. 9, 21 has the same meaning; comp. Ar. مَرَأَ, مَرِئَ (to be fat, strong) and the other groups under בָּרֵא. See the comparison with extra-Semitic roots in *Fürst's* Conc. s. v.

מָרֵא (prop. *part. m.* of מְרֵא, with *suff.* מָרְאִי Dan. 4, 16 21 K'tib, for which the K'ri has מָרִי with Aleph elided) *Aram. m.* prop. *a man*, like the Hebr. גֶּבֶר and אִישׁ, Latin vir, so called from strength; as the Ar. مَرْءٌ, مِرْءٌ, مُرْءٌ mean *man* definitely; but commonly *lord* Dan. 2, 47; 5, 23; Targ. מָרֵי, also elsewhere מָר, מָאֲרֵי, Syr. ܡܪܐ, ܡܪܝܐ. See מוֹרֶה 3.

מֹרָא s. מֹר.

מֹרֶא see מֻרְאָה.

מְרֵא (not used) *Aram. intr.* same as Hebr. מָרֵא, particularly with the meaning *to be powerful, strong.* Deriv. the noun מָרֵא.

מְרֹאד see מְרֹאדַךְ and מְרֹד.

מְרֹאדַךְ (once instead מְרֹדַךְ, and once בְּרֹאדַךְ) *n. p.* of a war-god of the Babylonians, Mars, a next chief deity to בֵּל Jerem. 50, 2, for which Is. 46, 1 has נְבוֹ. As the name of a god it is used, as among all peoples, in forming the names of kings and other persons, such as בְּרֹאדַךְ בַּלְאֲדָן 2 Kings 20, 12, מְרֹאדַךְ בַּלְאֲדָן Is. 39, 1, אֱוִיל מְרֹדַךְ 2 Kings 25, 27; Jer. 52, 31; and in the names of Babylonian kings *Mesese-Mordak*, *Sisi-Mordak*, *Mardok Empad* &c. that appear nowhere except in Greek and Latin writers.

As to the etymology of the name מְ׳, it is to be explained, according to *Bohlen*, by the Sanskrit *martâk* or *martâdaka* i. e. *man-consumer* (viz. מְרֹד mrod or בְּרֹאד brôd, Greek βροτ-ός mortal, Pers. merd = Sanskrit marta, *a mortal, man*, and ־ַךְ *consumer* = Sanskrit *aç* to consume). Others interpret it by the Pers. مرد (merd) *man*, and كو (hero) or كَوْ (ruler), translating *hero of men.* But it may also be derived, agreeably to the language of Babylonia, from מְרַד (*to be bold, valiant, warlike*, like ܡܪܕ Barhebr. 407. 565), whence the noun מְרֹד was formed with the rare adjective-termination ־ַךְ (see גַּנְזַךְ), which suits the war-god Mars very well; it may therefore be identical with נִמְרֹד, the violent hunter, founder and extender of the Assyrian kingdom.

מְרֹאדַךְ בַּלְאֲדָן see בְּרֹאדַךְ בַּלְאֲדָן.

מַרְאָה (*plur.* מַרְאוֹת, from רָאָה) *f.* 1. *sight, vision* Num. 12, 6, with a genitive אֱלֹהִים following Ez. 1, 1; 8, 3; 40, 2; partly same as חָזוֹן *revelation*, partly ideal vision, of which one had still the consciousness afterward;

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appearance 1 Sam. 3, 15, perception of the eye Dan. 10, 7 8, which can terrify 10, 16. — 2. *a mirror* Ex. 38, 8, Ar. مِرْآة. — 3. see מָרָא I.

מַרְאֶה (*constr.* מַרְאֵה, with *suff.* מַרְאֵהוּ, מַרְאֶהָ; *pl. c.* מַרְאֵי, with *suff.* מַרְאֵינוּ, ־אֵיךְ, ־אֵיהֶם, ־הֶן, but frequently construed with the sing.) *m.* 1. (coupled with עֵינַיִם, to supplement the word) *the seeing, the sight* (of a thing) Lev. 13, 12, *looking at, beholding* Deut. 28, 34, Ezek. 23, 16, hence fig. מַרְאֵה עֵינַיִם Eccles. 6, 9 *what one sees with his eyes*, i. e. what one has; *the view* Is. 11, 3. — 2. *the appearance, the outward form*, the human Gen. 12, 11; 24, 16, parallel with תֹּאַר; *a handsome form, comeliness* Is. 53, 2; *the aspect of the form* Dan. 1, 13; of other things Lev. 13, 3 32; Gen. 2, 9; like דְּמוּת, with which it is often identical Ez. 1, 26. — 3. same as מַרְאָה *a sight, a vision* Ex. 3, 3; Ez. 8, 4; 11, 24; Dan. 8, 16.

מַרְאָה (from a masc. form מֹרֶא; from מָרָא III.) *f. the crop*, of birds Lev. 1, 16, Ar. مَرِيٌّ, so called from its purse-shape.

מְרֹאוֹן (= מִרְאוֹן, from מָרָא *to be fruitful; a fat, fertile place*) *n. p.* of a Phenician locality in the north of Palestine, a small Canaanite kingdom united with שִׁמְרוֹן at an early period, like חָצוֹר, אַכְשָׁף and מָדוֹן (which see), afterwards belonging to Zebulun Josh. 19, 15; 12, 20. At a late period it was termed מֵרֹנוֹת (contracted from מִרְאֹנוֹת), which the LXX read incorrectly מְרָתוֹן, and Josephus (Jewish Wars 2, 20) מְרוֹת; hence the *Gent. m.* מֵרֹנֹתִי Neh. 3, 7; 1 Chr. 27, 30. At a still later time it was called מְרוֹן (contracted from מִרְאוֹן) or בֵּית־מְרוֹן, situated on a height (Rosh ha-Shana 15[a]), or מֵירוֹן or בֵּית מֵרוֹן (Rabba on Ex. 5, 5; on Song of Sol. 8, 1). It was reckoned to (upper) Galilee (גָּלִיל), to the district of Tiberias (טְבַרְיָה); and as situated in the vicinity of *Giscala* (גּוּשׁ חָלָב) it is said to have been furnished with rich olive plantations (J. Shebiit 9, 2 and Midr. l. c.). In the book of Sohar (Shemini and at the end of ha-Asinû) it is named בֵּי מְרוֹנְיָא, where it is alleged that the authors of Sohar (Simeon ben Jochai and his son Eleasar) are buried (Midrash on Eccles. 11, 2). *Gent. pl.* מְרוֹנָאֵי (Midr. Eccles. l. c.). At the time of Benjamin of Tudela it was still standing; and it is said to exist at present under the name مارون *Mârûn* (see the journey of the Sheikh el-Khiyari &c. Programm of *Tuch*, Leipzig 1850, 4). In the present mountain hamlet *Mârûn*, two hours west of Zaphet, are found the graves of Hillel and Shammai, a very old synagoge and an uncovered Beth ha-Midrash. Here every year on the 18th Iyyar is held a great Jewish festival at the grave of Simon ben Jochai, to which thousands of Jewish pilgrims repair from Damascus, Aleppo, Bagdad, Cahira and Constantinople.

מַרְאָשָׁה see מֵרֵאשָׁה.

מַרְאֵשָׁה see מֵרֵאשָׁה.

מַרְאַשָּׁה see מֵרֵאשָׁה.

מֵרֵאשָׁה (*possession*, from רָאַשׁ = יָרַשׁ, as there is an actual verbal allusion to יָרַשׁ in Mic. 1, 15) *n. p.* of a city fortified by Rehoboam, in the plain (שְׁפֵלָה) of Judah, into whose neighbourhood ran a valley צְפָתָה 2 Chr. 14, 9 (not connected with צְפָת Judges 1, 17; see *Robinson*, Palest. II. p. 422), Josh. 15, 44; put along with עֲדֻלָּם and אַכְזִיב (Mic. 1, 14 15), which lay also in the low parts of Judah 15, 35 44 (comp. 2 Macc. 12, 35 38); 2 Chr. 11, 8; 14, 8 9. In Mic. 1, 15 מֹרֵשָׁה stands for it; 2 Macc. 12, 35 *Μαρασά* (מַרְאָשָׁה), *Jos.* Antt. 8, 10, 1 and 12, 6, 6 *Μαρησά* (מַרְאֵשָׁה) and *Μαρασσά* (מַרְאַשָּׁה). It lay 1½ Roman miles south of Eleutheropolis (*Robins.* II. p. 422). It stands for מַרְאֵשָׁה, מַרְאָשָׁה = מַרְאֶשֶׁת; and the name of the city מוֹרֶשֶׁת, מֹרֶשֶׁת, as also מֹרֶשֶׁת גַּת (which see) is identical with it, though the ancients (*Jerome* in his Comment. on Micah) looked upon them as different.

מַרְאֶשֶׁת (after the form מַרְחֶשֶׁת, only

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in *pl.* with *suff.* מַרְאֲשׁוֹתֵיכֶם; from רֹאשׁ) *f. pl. what is on the head, a head-dress, a crown*, Jer. 13, 18; comp. מְרָאֹשֶׁת.

מְרָאֹשֶׁת (only *pl.* with *suff.* מְרַאֲשֹׁתָיו, מַרְאֲשֹׁתָו, from רֹאשׁ) *f. pl. place of the head, side of the head*, Gen. 28, 11 *at his head-place*, at the place where one puts the head in lying down; 1 Sam. 19, 13 16; 26, 7 11 16; 1 Kings 19, 6. On the contrary the constr. state of plur. מַרְאֲשֹׁתֵי 1 Sam. 26, 12 is to be referred to מְרָאֹשֶׁת.

מֶרֶב (from רָבַב after the form מֶסֶב; *increase, growth*) *n. p. f.* 1 Sam. 14, 49; 18, 17 19.

מַרְבַד (only *pl.* מַרְבַדִּים, where Dagesh lene is wanting in Beth on account of Resh; from רָבַד) *m. coverlet, covering, bolster* Prov. 7, 16; 31, 22.

מַרְבֶּה (from רָבָה; *constr.* מַרְבֵּה) *m. greatness*, Is. 9, 6 *to the greatness* (לְמַרְבֵּה) *of dominion*, where others read improperly לָם רַבָּה (*to them is great*); *multitude* 33, 23, which does not stand in the constr. state to פְּסָחִים.

מִרְבֶּה (a rare form, from רָבָה) *fem. amplitude*, Ez. 23, 32 *to contain abundance*, i. e. ample; it is better perhaps, to read מַרְבֵּה (part. fem.) and to refer it to the deep and broad cup.

מִרְבִּית (from רָבָה; with *suff.* מִרְבִּיתָם) *fem. multitude, fulness*, 2 Chr. 9, 6 (explaining the הַחֲצִי of 1 Kings 10, 7); *the greater number* 2 Chr. 12, 29; 30, 18; *increase* (*soboles*) 1 Sam. 2, 33, if we should not translate *multitude*, referring to posterity and relationship; figur. *interest, usury*, prop. increase of capital Lev. 23, 37, comp. Greek τόκος from τίκτω (to bear), Latin fenus from feo; moderm Hebrew רִבִּית, Syr. ܪܒܝܬܐ, Arab. ربا.

מִרְבֶּכֶת (from רָבַךְ) *f. something dipped in, mingled* (by moistening), applied to bread Lev. 6, 14; 7, 12; 1 Chr. 23, 29.

מַרְבַּע *m.* cod. Sam. Num. 23, 10 = לְבַע.

מְרֻבָּע *m. a square* Ez. 45, 2.

מַרְבַּעַת *f.* cod. Sam. Num. 23, 10.

מַרְבֵּץ (after the form מַלְבֵּן, *constr.* מִרְבַּץ, from רָבַץ) *masc. a resting-place, lair*, for animals, herds &c. Zeph. 2, 15; Ez. 25, 5.

מַרְבָּק (from רָבַק) *m. mast, fattening*, (Targ., *Rashi*, *Kimchi*) 1 Sam. 28, 24; Jer. 46, 21; Am. 6, 4; Mal. 3, 20.

מָרַג (not used) *tr.* 1. *to bruise into pieces, to rub in pieces, to break in pieces*, of the threshing-roller, *to crush*, connected with מָרַח, פָּרַךְ, פָּרַק; the Arab. مرج (to rub into one another, to mix with one another) may have the fundamental signification of the organic root in אָ־רַ־גְ, and would not therefore belong here. The stem נָרַג is identical, meaning to crush, Ar. نرج, a threshing-roller, and then, as in the case of גָּדַף, metaphorically *to calumniate, to slander* (see נָרַג). — 2. *to murder, to pierce, to thrust through, to stab*, connected with the organic root in הָ־רַ־גְ; comp. Targ. נָרַג to cut in pieces, whence נַרְגָּא an axe; Ar. نرج, whence نيرج, Zab. נֵרְגַל Mars; see הָרַג. Deriv. מוֹרָג, מוֹרָג.

מַרְגּוֹעַ (from רָגַע) *m. rest, refreshment* Jer. 6, 16, or *resting-place*.

מַרְגֵּלֹת (after the form מַרְאֶשֶׁת, developed farther from רֶגֶל; only in *plur.* מַרְגְּלוֹת, *constr.* מַרְגְּלוֹת, with a *suffix* מַרְגְּלֹתָיו) *plur. fem.* prop. foot-region, place of the feet, hence *adv. at the feet* Ruth 3, 4 7 8 14; in later language *the feet* Dan. 10, 6.

מַרְגֵּמָה (from רָגַם I.) *f. a machine for throwing stones, a sling* (LXX), hence a proverbial expression for *preposterousness*, Prov. 26, 8 *as the binding of the stone to the sling*, by which the throwing of it is prevented. According to *Kimchi*: *like a parcel of gems thrown upon a heap of stones* (מְרֻגָּם); according to *Jos. Kimchi*: *like the binding of a stone in a piece of purple* (מַרְגְּמָן); but the explanation of the LXX is preferable.

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מַרְגֵּעָה (from רָגַע) *f.* same as מַרְגּוֹעַ Is. 28, 12.

מָרַד (*part. pass.* מָרוּד, *inf. constr.* מְרֹד, *fut.* יִמְרֹד) 1. *trans.* prop. same as מָרָה I. *to stick into*, *to cut into* one, hence *to strive against*, *to injure*, an expression of resistance against one, with accus. of the person Gen. 14, 4; Josh. 22, 19; hence מֹרְדֵי־אוֹר Job 24, 13 *the strivers against the light* = לֹא־יָדְעוּ אוֹר 24, 16; comp. Sanskrit mṛid, Latin mord-ere (to prick, to bite at one); *to push away*, *to expel*, *to drive away*, hence *part. pass. pl.* מְרוּדִים, coupled with עֲנִיִּים Is. 58, 7 *the thrust out poor.* Deriv. מָרוּד. — 2. (more general) *intr. to be rebellious*, *perverse*, *obstinate*, *disobedient*, with בְּ of the person 2 Kings 18, 20, Is. 36, 5, Dan. 9, 9; later with עַל Neh. 2, 19; 2 Chr. 13, 6; *to be violent*, *hard*, *saucy*, *valiant*, *bold*, in derivatives. Deriv. מֶרֶד, מְרֹד, מַרְדּוּת, the proper names מְרֹדַךְ, מְרֹאדַךְ, נִמְרֹד, מָרְדְּכַי.

The stem מָ׳, whose fundamental signification is clear from the Arab. مَرَدَ, مَرُدَ, Syr. ܡܪܕ (to debar), has מָ־רַד for its organic root; and the latter is also found in טָ־רַד and elsewhere.

מָרַד (prop. part. for מָרֵד) *Aram. adj. m.*, מָרְדָא (*def.* מָרַדְתָּא) *fem. rebellious*, Ezr. 4, 12 15. See מְרַד.

מֶרֶד *m.* 1. *obstinacy*, coupled with מַעַל Josh. 22, 22. — 2. (after the form מֶלֶךְ; *a bold one*, *a hero*) *n. p. m.* 1 Chr. 4, 17 18.

מְרַד (not used) *Aram.* same as Hebr. מָרַד, whence the noun מְרַד, adj. מָרַד.

מְרַד *Aram. m. rebellion*, *contumacy*, Ezr. 4, 19, coupled with אֶשְׁתַּדּוּר (which see).

מְרֹד (*constr.* מָרְדְּ־) *m.* prop. *boldness*, *valour*, concrete *a valiant* or *bold* one, *a hero*, a designation of *Mars;* only in the proper name מְרֹדַךְ, and farther developed in the form מָרְדְּ־ in מָרְדְּכַי. For מְרֹד there also occurs מְרֹאד.

מִרְדָּה (from רָדָה; *constr.* מִרְדַּת) *fem. subjection*, Is. 14, 6, where מִרְדַּת should be read for מִרְדָּף, according to the Targ. and parallelism; the state constr. stands also elsewhere before the relative which is to be supplied (Is. 29, 1; Job 18, 21; 29, 2).

מַרְדּוּת (from מָרַד) *f. refractoriness*, *contumacy* 1 Sam. 20, 30.

מְרֹדַךְ see מְרֹאדַךְ.

מָרְדְּכַי (from מָרְדְּ־ from מְרֹד *Mars*, and the termination כַּי = the Aryan *ka*, elsewhere *ak*, ־ַךְ, see ־ַךְ; *dedicated to Mars*) 1. *n. p.* of a man, whose history is narrated in the book of Esther Esth. 2, 5 seq. — 2. of a man who returned with Zerubbabel Esr. 2, 2; Neh. 7, 7.

מֻרְדָּף (= מִרְדָּף) *m. persecution*, *destruction*, Is. 14, 6, where, however, it is better to read מִרְדַּת (see מִרְדָּה).

מָרָה I. (*part.* מוֹרֶה, *pl.* מֹרִים; *inf. absol.* מָרוֹ) *intr.* (according to the usual assumption) *to murmur*, *to be fretful* (*Fürst*, Concord. s. v.), identical in its organic root מָר־ה with מַר (to be fretful, irritated, peevish) in הִתְמַרְמַר (which see), and with the Latin mur in murmur; which passed over into *to be rebellious*, *to be refractory*, *to rebel*, *to hurt.* Better, however, = מַר *to be violent*, *harsh*, 2 Kings 14, 26 *the misery of Israel was violent* (harsh); comp. the noun מְרִי (Job 23, 2) = מְרִיר, as vice versa מָרַר Ex. 23, 21 stands in the sense of מָרָה; then *to strive violently with one*, as in Arabic, hence מְרִי = מְרִיב in a proper name; *to be excited*, hence מֹרֶה adj. and subst. The fundamental signification would be accordingly *to cut into*, *to pierce*, hence (as in מָרַד, and in Syr. also the same as מָרַד to be violent, bold, harsh) *to thrust against a thing*, *to oppose*, *to be excited against a thing*, commonly *to murmur*, *to be refractory*, with accus. *to despise* or *reject* a thing Jer. 4, 17, Ps. 105, 28, and frequently in the formula מָרָה אֶת־פִּי פ׳ *to resist one's command* Num. 20, 24; 1 Sam. 12, 15; Lament. 1, 18; seldom with בְּ Hos. 14, 1, Ps. 5, 11; or absol. Deut. 21, 18

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20, coupled with מָאֵן Is. 1, 20; as the Arab. مرى also signifies to deny, to refuse. מוֹרְאָה Zeph. 3, 1 can either be referred to מָרָא I. = מָרָה I., or considered as = מוֹרְיָה. Deriv. מֹרֶה, מְרִי.

Hif. הִמְרָה (*part. m. pl.* מַמְרִים; *inf.* הַמְרוֹת, with לְ abridged לַמְרוֹת; *fut.* יַמְרֶה, *apoc.* יֶמֶר) with accus. *to offend* Ps. 78, 17; 106, 33; *to injure* 78, 40; 107, 11; *to provoke*, הִמְ׳ עֵינֵי פ׳ *to provoke the eyes of one* Is. 3, 8; *to act with obstinacy, against one* with עִם Deut. 9, 7, with the accus. Josh. 1, 18, 1 Sam. 12, 14, Ez. 5, 6, or בְּ 20, 13 21; Neh. 9, 26; Ps. 106, 43; *to quarrel, to dispute*, Job 17, 2 (where the Dagesh in מְ is dirimens) *on their disputation rests my look*, i. e. I see continually their quarrelling with me.

מָרָה II. (not used) *tr.* same as בָּרָה, *to cut off, to shave off.* Deriv. מוֹרָה 2.

מָרָה III. (not used) *intr.* same as מָרָא (which see) *to be thick, fat, strong*, metaph. *to be strong, powerful, vigorous; to rule, to have power.* Deriv. מוֹרֶה, and the proper names מִרְיָם, מְרָת (מְרָתַיִם), מָרוֹת.

מָרָה IV. (not used) *tr. to prophesy, to announce*, conseq. = אָ־מַר in this sense; comp. Ethiop. מרי to prophesy. Deriv. the proper names יַמְרִי (יַמְרִיָּה), מְרָיוֹת, מְרָיָה, יִמְרָה.

מָרָה (from מָרַר; *bitter fountain*) *n. p.* of a bitter fountain in the peninsula of Sinai Ex. 15, 23; Num. 33, 8. (*Burckh.* Travels &c. in Syria p. 472.)

מָרָה (from the masc. מֹר; from מָרַר) *f. bitterness, sorrow* Prov. 14, 10.

מֹרֶה (from מָרָה I.) *adj. m.*, מֹרָה *f. ill-humoured, out of tune, obstinate, disagreeable;* the fem. as a subst. Gen. 26, 35 *ill temper.*

מַרְהֵבָה see מַדְהֵבָה.

מָרוּד (*plur.* מְרוּדִים, from מָרַד after the form גָּמוּל) *m. expulsion, persecution, misery* Lament. 1, 7 (LXX); 3, 19, coupled with עֹנִי.

מֵרוֹז *n. p.* of a locality in אֶרֶץ הַגָּלִיל (1 Kings 9, 11) in a territory inhabited by Canaanites mixed with Israelites, not far from קֶדֶשׁ נַפְתָּלִי; conseq. in the neighbourhood of the lake מֵרוֹם Judges 5, 23. Hence it is possible, that it is the locality מֵרוֹם (*high place*), which first gave the lake its name. The Jewish inhabitants of this place refused to support the Israelites in their struggle with Sisera, and afforded shelter to the conquered Canaanites. The explanation which follows the Arab. مارز *refuge*, is not supported by the Hebrew usage of אָרַז.

מָרוֹחַ (*constr.* מְרוֹחַ, from מָרַח) *adj. m. bruised, crushed*, of the testicles Lev. 21, 20; a sort of castration.

מָרוֹם (from רוּם after the form מָקוֹם, *constr.* מְרוֹם; *pl.* מְרוֹמִים, *constr.* מְרוֹמֵי, with *suff.* מְרוֹמָיו) *m.* 1. *a high place, a high point*, hence מְרוֹמֵי שָׂדֶה Judges 5, 18 *the mountainous regions*, מְרֹמֵי קֶרֶת Prov. 9, 3 14 *the heights of the city*, 8, 2 *on the top of high places by the way;* then *the munitions of rocks* Is. 33, 16; מְ׳ הָרִים 37, 24 *the highest mountain-summits* = מְ׳ קֵץ ibid. *the extreme height;* מְ׳ עֹז *high fortifications* Jer. 51, 53; הַר מְ׳ יִשְׂרָאֵל Ez. 17, 23 *mountain of the height of Israel*, i. e. the prominent mountain, Zion; also = הַר Jer. 31, 12, hence coupled with צִיּוֹן. Metaphor. a) *heaven*, as a height 1 Sam. 22, 17, Is. 24, 18, Jer. 25, 30, = מַעַל Job 31, 2; God is therefore named אֱלֹהֵי מָ׳ Mic. 6, 6, and the stars (conceived of as animate) צְבָא הַמָּ׳ Is. 24, 21; *the heavenly host, angels* Job 25, 2; Is. 57, 15 *a height* (i. e. the unreachable heaven) *and a sanctuary* (קָדוֹשׁ as a subst. like 58, 13) *I inhabit.* b) *excellency*, of Babylon Is. 26, 5, concr. *an excellent one* 24, 4. c) *a position of honour, a dignity, high office* Eccles. 10, 6. — 2. *adv.* (prop. accus. of the noun) *in the height* Is. 22, 16 (i. e. on Zion), *highly;* מָ׳ מִן *higher than* Jer. 17, 12; *on high* Is. 37, 23; 40, 26; *far, distant* Ps. 10, 5; *proudly, elately* 56, 3.

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מֵרוֹם (from רוּם after the form מִשּׁוֹט, *high place*) *n. p.* of a locality probably a high-lying one in the north of Palestine, identical with מֵרוֹן and מֵרוֹז (which see); hence מֵי־מֵרוֹם (*the waters of Merom*) *n. p.* of a lake there, north of the כִּנֶּרֶת near the Jordan-springs Josh. 11, 5-7; worshipped as the deity *Μημροῦμος* by the Phenicians (Sanch. p. 16); subsequently it was called מֵי סַמְקָא (Samochonitis) or יַמָּה שֶׁל סִבְכַּי (Bechoroth 51[a]).

מֵרוֹן see מְרֹאוֹן.

מְרוֹן see מְרֹאוֹן.

מֵרוֹץ (from רוּץ after the form מֵרוֹז, מֵרוֹם) *m. a race, running*, Eccles. 9, 11 *the race does not profit the swift-footed.*

מְרוּצָה (*constr.* מְרוּצַת, with *suff.* מְרוּצָתָם; *pl.* מְרוּצוֹת) *f.* 1. (from רוּץ) *a race, running* 2 Sam. 18, 27, *progression, course* Jer. 23, 10, comp. δρόμος (Acts 20, 24) and רוּץ (Prov. 1, 16), and so Jer. 8, 6 K'ri *all turn to their course again*, i. e. proceed on their course, where the K'tib has מְרוּצוֹת. — 2. same as מְרֻצָּה (from רָצַץ) *crushing, oppression*, Jer. 22, 17.

מְרוּקִים (with *suff.* מְרוּקֵיהֶן) *m. pl.* same as תַּמְרוּקִים prop. *rubbings in* (from מָרַק = מָרַח), *anointings*, with salve and scented oil, to make the body pliant and beautiful Esth. 2, 12.

מְרוֹר see מְרֹרִים.

מָרוֹת (*dominion, power;* from מָרָה III.) *n. p.* of a city in Judah Mic. 1, 12.

מַרְזֵחַ (*constr.* מַרְזַח; from רָזַח) *m. a shout, a cry of joy* or *sorrow* Jer. 16, 5; Am. 6, 7; comp. Arab. رزج call, cry, مرزبخ noise, sound.

מָרַח (*fut.* יִמְרַח) *tr. to rub, to bruise*, e. g. a fig-cake, that it may serve, when pressed, as an emollient laid on sores Is. 38, 21; *to crush*, the testicles, a sort of castration, deriv. מָרוֹחַ; *to rub in, to besmear* (like מָרַק) with oil, fat and ointment; Ar. مرغ, مرخ to rub in.

מֶרְחָב (*pl. constr.* מֶרְחֲבֵי; from רָחַב) *m.* 1. *a wide place, a broad space*, Hab. 1, 6 (of the wide places of the earth), conseq. the opposite of a fold, i. e. *the open, wide country; a place to wander in*, Hos. 4, 16, i. e. the open field. — 2. fig. *enlargement, liberty*, Ps. 31, 9; 118, 5; opposite of צַר (straitness).

מֶרְחָק (from רָחַק after the form אֶשְׁנָב, מֶרְכָּב; *plur.* מֶרְחַקִּים and מַרְ־, *constr.* מֶרְחַקֵּי) *m.* 1. *remoteness, a remote country*, e. g. Assyria Is. 10, 3, Scythia Jer. 5, 15; fully אֶרֶץ מֶ׳ Media Is. 13, 5; 46, 11; distant lands generally 8, 9; on the contrary אֶרֶץ מַרְחַקִּים 33, 17 is *a land stretching far and wide*, i. e. which is not confined; מִמֶּ׳ 17, 13 *from afar, in the distance*, Jer. 31, 10. — 2. in the proper name בֵּית הַמֶּרְחָק (*place of remoteness*) the name of a hamlet in the neighbourhood of Jerusalem at the Cedron 2 Sam. 15, 17.

מַרְחֶשֶׁת (from רָחַשׁ *to boil up*) *f. a kettle*, i. e. a vessel for boiling Lev. 2, 7; 7, 9.

מָרַט (*part. act. m. pl.* מֹרְטִים, *pass. f.* מְרוּטָה; *inf. constr.* מָרְטָה; *fut.* אֶמְרַט, אֶמְרְטָה) *tr.* 1. *to tear out, to pluck out*, the hair of the beard, a disgraceful act of ill-treatment; with accus. of the person Neh. 13, 25, and of the member Is. 50, 6, or מִן Ezr. 9, 3; Ar. مرط, Syr. ܡܪܛ the same. — 2. *to whet, to sharpen, to draw*, a sword, prop. *to rub off*, the rust, like מָרַק (which see), Ez. 21, 14 16, coupled with חָדַד and פָּתַח; מְרוּטָה לְהָכִיל 21, 33 *polished for the devouring* (הָאֲכִיל = הָכִיל, conseq. = לָטֶבַח). — 3. *to rub off, to strip off*, the shoulders, by heavy burdens Ez. 29, 18.

The fundamental signification of the stem is prop. to make smooth, bare; comp. Syr. ܡܪܛ (intr.), conseq. identical with מָלַט I., except that the latter is intrans Signif. 2 and 3 are metaphor.

Nif. נִמְרַט (*fut.* יִמָּרֵט) *to be plucked, pulled out*, of the hair of the head, i. e. to become bald Lev. 13, 40 41.

Puh. מֹרַט (*part.* מְמֹרָט) *to be polished*,

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to be bright, of נְחֹשֶׁת 1 KINGS 7, 45, for which מָרַק stands in the parallel passage of Chronicles; *to be sharpened* Ez. 21, 15 16, where the Dagesh in מֹרָטָה is Dagesh euphonic, as in נָחְנוּ 27, 19. מוֹרָט Is. 18, 2 7 is an epithet ornans to מְמֹשָׁךְ and stands either for מְמֹרָט meaning *shining* (prop. polished) i. e. *beautiful* (comp. שָׁפַר to polish and to be beautiful), which serves to designate the Ethiopians; or it should be derived from יָרַט. See מוֹרָט.

מָרַט (*part. pass.* מְרִיט and this then in the 3. *p. pl.* מְרִיטוּ) *Aram. tr.* = Hebr. מָרַט DAN. 7, 4; in the Talmud of threadbare garments.

מְרִי (*pause* מֶרִי, with *suff.* מִרְיָהּ, מִרְיָם; from מָרָה I.) *m.* 1. *perverseness, rebelliousness*, against God's instructions Is. 30, 9, DEUT. 31, 27, NEH. 9, 17, whence Israel is termed בֵּית מְ׳ Ez. 2, 5 8; 12, 2 3 9; 17, 12, בְּנֵי מְ׳ NUM. 17, 25, or מְרִי (*apostasy*) alone Ez. 2, 7; 44, 6; *rebellion*, against the king PROV. 17, 11; 1 SAM. 15, 23 *for the sin of witchcraft is refractoriness*, i. e. is like it. — 2. *disputation, strife*, same as מְרִיב, only in the proper name מְרִי בַעַל (*strife of Baal*, i. e. Baal is disputer, but which is also explained as strife against Baal) 1 CHR. 9, 40, for which we have elsewhere מְרִיב בַּעַל. There stands for it also מְפִיבֹשֶׁת, and for that מְפִיבֹשֶׁת, without being a mistake in orthography on that account. — 3. *harshness, violence* JOB 23, 2, Targ. מְרִיר.

מְרִיא (*pl.* ־אִים, *constr.* ־אֵי, with *suff.* מְרִיאֵיכֶם, from מָרָא) *m.* the name of a certain kind of heifer, slaughtered along with שׁוֹר 2 SAM. 6, 13 and בָּקָר 1 KINGS 1, 9 for sacrifices and banquets Is. 1, 11, AM. 5, 22, indigenous in the rocky district of Bashan Ez. 39, 18, and being tame opposed to כְּפִיר Is. 11, 6, as בָּקָר is to אֲרִיָה 11, 7. By מְ׳ we are to understand, according to *Saadia* and *Ibn Bal'am*, a sort of buffalo or bison, bubalus, so called from its strength (*Ibn Esra*, Targ., Syr.). Most interpreters understand *a fatted calf* (*Haja*), which does not suit the context.

מְרִיב (*constr.* מְרִיב, from רוּב) *masc. quarrel, opposition*, only in the proper name מְרִיב בַּעַל 1 CHR. 9, 40, for which מְרִי בַעַל also stands there.

מְרִיבָה (*constr.* ־בַת, *pl.* ־בוֹת, from רוּב) *f.* 1. *quarrel, strife, dispute*, GEN. 13, 8, *rebelliousness* NUM. 27, 14. — 2. *n. p.* of a rock-fountain in the desert, not far from Sinai EX. 17, 7; PS. 95, 8 (with an announcement of the reason of the name); fully מֵי מְרִיבָה NUM. 20, 13 24; DEUT. 33, 8; PS. 81, 8; 106, 32; more exactly designated מֵי מְרִיבַת קָדֵשׁ *the waters of strife at Kadesh* (Barnea) in the wilderness of Sin NUM. 27, 14, DEUT. 32, 51; for which the pl. מְרִיבוֹת is used in Ez. 47, 19 and 48, 28. This Meribah-water should be connected with *Ain el-Weibeh* (*Robinson*, Pal. II. p. 581). For מְרִבְבֹת קֹדֶשׁ DEUT. 33, 2 we should read perhaps מִמְּרִיבַת קָדֵשׁ, which gives a better sense.

מְרִי בַעַל see מְרִי 2.

מֹרִיָּה (from מָרָה IV.; *revelation of Jah*) *n. p. m.* NEH. 12, 12; comp. יִמְרָה.

מֹרִיָּה (once מוֹרִיָּה 2 CHR. 3, 1) *n. p.* of a hill in Jerusalem, on which Solomon's temple was built; fully הַר הַמֹּ׳ 2 CHR. 3, 1; as *Josephus* (Ant. 1, 13, 1) calls it τὸ Μώριον ὄρος; identical, therefore, with the *temple-mountain* הַר בֵּית יי Is. 2, 2, afterwards called הַר הַבַּיִת. At a later period it may have passed into the expression צִיּוֹן (which see), because it became united with the upper city, especially as it was not very much used. The part or district about this hill, i. e. Jerusalem, is termed by the Jehovistic narrator in GEN. 22, 2 אֶרֶץ הַמֹּ׳ *land of Moriah*, and *Moriah* itself is called l. c. אַחַד הֶהָרִים *one of the mountains*, and in 22, 14 הַר יי; hence the Jer. Targ. has טוּר מֹ׳ at 22, 2. About this mountain which was early dedicated even under Abraham, and which was perhaps designed for a place of worship, an old proverb was current: בְּהַר יי יֵרָאֶה 22, 14 *on the mount of God* (a revelation) *is seen;* which the author re-explains

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by making Abraham give it the name יְ־ יִרְאֶה (*God sees*, i. e. takes care of). Supported by this proverb and name, as well as by 22, 8 and by 2 Chr. 3, 1 compared with 1 Chr. 21, 18 22, many have interpreted מ׳ as if it originated from מָרְאֵה־יָהּ (*shewn by Jah*, pointed out by him). But though we are not to think of its identification with מוֹרֶה at Shechem (Gen. 12, 6), as some think (after the LXX, and after *Michaelis*, *Beck*); yet this derivation appears to be unsatisfactory, because the name is merely a remnant belonging to the old heathen time. We believe, therefore, that it arose out of מוֹרֶה יָהּ, and is to be explained agreeably to the n. p. מוֹרֶה.

מְרִיוֹת (from מָרָה IV.; *revelations*) *n. p. m.* Neh. 12, 15, elsewhere מְרֵמוֹת (perhaps a reduplication = מְרִמְרוֹת from מָרָה IV.) 1 Chr. 5, 32; 9, 11.

מְרִים (*the thick*, *fat*, *strong one*; from מָרָה III. with the formative syllable ־ִם; hence Arab. *Kultum*) *n. p. f.* Ex. 15, 20; the name does not reappear till late 1 Chr. 4, 17.

מְרִירוּת (from מָרַר) *f. sorrow*, *grief* Ez. 21, 11.

מָרִירִי *adj. m. bitter*, *harsh*, *sharp*, metaphor. *poisonous*, *dangerous*, of קֶטֶב Deut. 32, 24; see מְרִירִים 2. and מוֹרָדָה.

מְרִירִים (*constr.* מְרִירֵי) *m. pl.* 1. Job 3, 5 (see כְּמָרִיר) *bitternesses*. — 2. *bitter herbs*, same as מְרֹרִים, only in cod. Sam. Deut. 32, 24, where קֶטֶב מְרִירִים is a designation of hunger (comp. Job 30, 4).

מָרַךְ (not used) *tr.* same as נָמַס *to rub in pieces*, *to dissolve*, assumed for מְרֵךְ, the מ appearing as radical in modern Hebrew.

מֹרֶךְ (from מָרַךְ) *m.* prop. a dissolving, a melting; fig. *timidity*, *fear* Lev. 26, 36; but the stem may also be רָכַךְ.

מֶרְכָּב (from רָכַב *to sit upon*, with ־ֶ for ־ָ, like נִרְמָס, מַסָּע; with *suff.* מֶרְכָּבוֹ) *m.* 1. *a seat*, belonging to a chair Song of Sol. 3, 10; Lev. 15, 9. — 2. = מֶרְכָּבָה (in Chronicles) *a chariot* 1 Kings 5, 6.

מֶרְכָּבָה (with *suff.* מֶרְכַּבְתּוֹ; *plur.* מַרְכְּבוֹת, *c.* מַרְכִּבוֹת, with *suff.* מַרְכְּבֹתָיו, מַרְכִּבֹתֵיהֶם; from רָכַב) *f. a state-chariot*, on which one went about to receive homage Gen. 41, 43 or to appear in splendour 46, 29; 2 Sam. 15, 1; Is. 22, 18 coupled with כָּבוֹד; *a military chariot*, with or without a team 1 Kings 10, 29, 2 Chr. 1, 17, Judges 4, 15, often of ornamental work 1 Chr. 7, 33; spoken of *the chariot* of God, on which he rides along 1 Chr. 28, 18, and then fig. Hab. 3, 8; of *the chariot* (with horses) dedicated to the sun, the emblem of sun-worship 2 Kings 23, 11 (comp. *Herod.* 1, 189; *Zendavesta* II, 264; *Curt.* III, 3). From the very old worship of the sun a Phenician city was termed בֵּית הַמַּרְכָּבוֹת (which see) Josh. 19, 5; 1 Chr. 4, 31; the names חַצַר סוּסִים, חֲצַר סוּסָה, בֵּית, חֲצַר סוּסִים, עִיר שֶׁמֶשׁ, שֶׁמֶשׁ being also taken from such worship.

מַרְכֹּלֶת (with a *suffix* מַרְכָּלְתֵךְ; from רָכַל) *fem. a mart*, *market-place*, where the Tyrians purchased the kinds of yarn תְּכֵלֶת, חֲבָשִׁים, אַרְגָּזִים &c. Ez. 27, 24; but one may read the word more appropriately בָּם רָכְלָתֵךְ (*about them was thy traffic*), like רָכְלָה 28, 5 16 18, especially as מַ does not occur elsewhere, and כ is in many mss. without Dagesh.

מִרְמָה (*pl.* מִרְמוֹת; from רָמָה) *fem.* 1. same as רַמָּה, רָמִיָּה, תָּרֶמֶת, תַּרְמִית, תַּרְמוּת, properly what causes a fall, makes to stumble, hence *fraud*, *falsehood* Is. 53, 9; Jer. 9, 7; *cunning* Gen. 27, 35, *deceit* 34, 13, *treachery* 2 Kings 9, 23, *the being deceived* Prov. 14, 8; *weights* or *stones of deceit* Prov. 20, 23, Mic. 6, 11, i. e. deceitful; *treason* Jer. 9, 5; *unrighteous possession* 5, 27; sometimes the plur. is *extortion* Psalm 10, 7, *deceits* 38, 13. — 2. (from רָמָה II. = הָרַם; *height*) *n. p. m.* 1 Chr. 8, 10.

מְרֵמוֹת (from רָמָה II. = אָרַם *to be strong*, *firm*) *n. p. m.* Ezr. 8, 33. מְרִיוֹת is also used for it Ezr. 10, 36. But see מְרִיוֹת.

מִרְמָס, as also מִרְמָס (*c.* only מִרְמַס; from רָמַס) *m. an object of treading down*

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Is. 5, 5, Mic. 7, 10, *a treading down* Is. 28, 18, *place of treading* 7, 25; *destruction* Dan. 8, 13.

מֵרֹנֹתִי see מֵרוֹן, מְרֹאוֹן.

מֶרֶס (old Persian; *worthy*, Zend. meresh, Sanskrit mârsha) *n. p.* of a Persian nobleman Esth. 1, 14.

מַרְסְנָא (= מֶרֶס with the addition of nâ) *n. p.* of (another) Persian nobleman Esth. 1, 14.

מֵרַע (from רָעַע after the form מֵצַר, מֵסַב, *in pause* מֵרָע) *m. wickedness, badness, disunion*, Dan. 11, 27 *their heart belongs to disunion*, i. e. is disunited; Prov. 17, 4 *wickedness hears* &c.; on the contrary מֵרַע Is. 9, 16 is part. Hif. of רָעַע (hence put with חָנַף), whose pl. מְרֵעִים is of frequent occurrence.

מֵרֵעַ (abridged from מִרְעֶה *friendship, acquaintanceship*, from רָעָה II., retaining Tsere in the preformative and after Resh, perhaps to distinguish it from מְרֵעִים belonging to רָעַע, the Tsere continuing in רֵעַ also; with *suff.* מֵרֵעֵהוּ [for which others, e. g. *Kimchi, Norzi*, read מְרֵעֵהוּ], מֵרֵעֶךָ; *plur.* מֵרֵעִים) *masc.* prop. *friendship, acquaintanceship*, 2 Sam. 3, 8, Prov. 19, 7, united with the pl. as a collective; commonly concrete, *a friend, companion*, Gen. 26, 26; Judges 14, 20; hence the *pl.* 14, 11. In מֵרֵעֵהוּ Job 6, 14 מֵ should be considered the prepositive מִן.

מִרְעֶה (from רָעָה I.; *constr.* מִרְעֵה, with *suff.* מִרְעֵהוּ, once written fully מִרְעֵיכֶם without being a plur.) *masc. place of pasture*, as also *pasture* Gen. 47, 4, for צֹאן 1 Chr. 4, 39 41, or figur. what is compared with pasture Ez. 34, 14 18, *a haunt* for cattle, i. e. the wilderness Is. 32, 14; hence = מָעוֹן the lair of the lion Nah. 2, 12.

מַרְעִית (from רָעָה I.; with *suff.* ־תִי, ־תָם, ־תוֹ) *f. pasturing* (fig.) Jer. 23, 1; Ez. 34, 31; metaphor. *a flock* Jer. 10, 21.

מַרְעֲלָה (from רָעַל; *declivity*) *n. p.* of a locality in Zebulun Josh. 19, 11; Ar. رَعْل cape.

מַרְפֵּא (also מַרְפֵּה) *m.* 1. (from רָפָא I.) *the healing, cure*, of the body Prov. 4, 22; *refreshment* 16, 24, for which 3, 8 has רִפְאוּת; לְאֵין מַ׳ *without healing* 2 Chr. 21, 18; 36, 16; *deliverance* Prov. 6, 15; fig. אֲרֻכָּה וּמַ׳ Jer. 33, 6 *a binding up and healing*, i. e. *a healing bandage* = welfare. — 2. (from רָפָא II.) *placidity* Prov. 13, 17; *softness, gentleness*, of לֵב 14, 30, opposite קִנְאָה (zeal, passion); *mildness* 15, 4; *calmness, peace*, = שָׁלוֹם Jer. 8, 15; 14, 19, opposite בְּעָתָה; *quietness* = *wisdom* Eccles. 10, 4.

מַרְפֵּה see מַרְפֵּא.

מִרְפָּשׂ (*c.* ־פַּשׂ, from רָפַשׂ) *m. muddied water* Ez. 34, 19.

מָרַץ I. (Kal not used) *intr.* same as פָּרַץ *to press in, to break with violence*, into a thing (*Kimchi*), Ar. (transp.) مصر.

Nif. נִמְרַץ (only *part. m.* נִמְרָץ, *fem.* נִמְרֶצֶת) *to be pressing, violent*, of קְלָלָה 1 Kings 2, 8 (Targ., Syr., Vulg.); *to be formidable*, of חֶבֶל (destruction) Mic. 2, 10.

Hif. הִמְרִיץ (*fut.* יַמְרִיץ) *to cut into, to press into, to excite violently* Job 16, 3. The Ar. مَرِضَ, Aram. מְרַע *to be sick, weak*, prop. to be rubbed in pieces, to be dissolved, is connected with the Hebrew מָרַח, מָרַךְ, מָרַג.

מָרַץ II. (Kal not used) *intr.* same as מָלַץ (which see) *to be eloquent, lovely, pleasant.*

Nif. נִמְרַץ (3 *pl.* נִמְרְצוּ) *to be lovely, pleasant* Job 6, 25. Ps. 119, 103 נִמְלְצוּ.

מְרֻצָה see מְרוּצָה.

מְרֻצָּה see מְרוּצָה.

מַרְצֵעַ (from רָצַף) *m. an awl* Ex. 21, 6.

מַרְצֶפֶת (from רָצַף I.) *f. a pavement*, of stones joined together (LXX) 2 Kings 16, 17; comp. רִצְפָּה (a stone-wainscot).

מָרַק (*part. pass.* מָרוּק, *imp. pl.* מִרְקוּ) *tr.* 1. *to rub in pieces, to dissolve*, pieces of flesh by moistening and soaking, identical with פָּרַק (comp. מָלַט and פָּלַט, מָרַץ and פָּרַץ); deriv. the noun מָרָק. — 2. *to rub*, i. e. *to make soft, pliant*,

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the skin, by besmearing it with oil and ointment; deriv. מְרוּקִים and תַּמְרוּק. — 3. *to rub in, to press into*, the flesh, i. e. to press into the skin piercing and cutting it, of חַבְּרוּת פֶּצַע, whence תַּמְרִיק; *to rub fine, to polish*, brass, 2 Chr. 4, 16, for which מָרַט stands in 1 Kings 7, 45; *to sharpen*, lances (רְמָחִים) Jer. 46, 4. The Targ. מְרַק, Syr. ܡܪܩ have proceded from the same fundamental signification, as well as the Ar. مَرَقَ.

Pu. מֹרָק *to be scoured, to be rinsed*, by water Lev. 6, 21 [28].

מָרָק or מְרָק (*c.* מְרַק Is. 65, 4 K'ri, from מָרָק 1. which see) *m. broth*, jusculum Judges 6, 19 20; Is. 65, 4 K'ri, for which the K'tib has פִּרְק; Ar. مَرَقٌ the same, prop. pieces of flesh cleansed and soaked in water. But it is possible that רַק II. should be adopted as the stem; comp. the modern Hebrew רַקָּעַת soup.

מַרְקָחָה (*pl.* מַרְקָחִים; from רָקַח) *m.* an aromatic herb, *spicy shrub* Song of Sol. 5, 13, where the LXX read מִגְדָּלוֹת for מִגְדָּלוֹת (border-beds in a garden).

מֶרְקָחָה (from רָקַח) *f.* 1. *a brewing*, substances united by cooking and brewing Ez. 24, 10. — 2. *a vessel, a kettle*, for brewing Job 41, 23.

מִרְקַחַת (from רָקַח) *f. ointment* 1 Chr. 9, 30; *unguent-mixture* 2 Chr. 16, 14.

מָרַר I. (not used) *intr. to flow, to run*, of water; *to flow out, to exude*, of resin; hence מֹר (מוֹר), מַר (the noun). Comp. the Ar. (redupl.) مَرْمَرَ to make flow, مَرْمَرٌ continuous rain, مَمَرٌ water-channel. Identical with the organic root מַר is the verb מָדַר (to flow forth, to flood) Ar. مَارَ (to flood, to flow), metaphor. to hasten or run forward; the same metaphorical transition being found in אָ־זַל I. (comp. נָ־זַל), נָבַל, הָלַךְ, רָהַט (which see); as also in the Arab. مَرَّ (to set out, to hasten forward); still farther נָ־מַר, Ar. نَمَرَ to be flowing (of water, opposite to stagnating). Derivat. the proper names נִמְרָה, נִמְרָה. Besides the Semitic languages we have to compare the Sanskr. *mari*, Latin *mare*, Gothic *marei*, German *Meer*, Greek *μύρ-ειν* (to flow) and its deriv. *μυρμύρειν*.

מָרַר II. (3 *pers.* מַר, מָרָה; *fut.* יָמַר after the form יֶחָת, יֵחַת) *intr.* prop. to be cutting, piercing, same as מָרַר־ה I. in its original signification; hence *stinging, biting*, spoken of the taste, *harsh*, of bitter herbs (see מְרֹרִים), *to be bitter*, of gall, water (see מְרֹרָה, and the proper name מָרָה). Fig. of intoxicating drink Is. 24, 9, i. e. it does not determine to joy; *to be hurtful, poisonous* (see מְרֹרָה, מְרִירִי), of misfortune, misery (see בִּמְרֹר); *to be violently* or *strongly excited, to be wounded*, in the spirit (נֶפֶשׁ), i. e. *to feel grief* 1 Sam. 30, 6; 2 Kings 4, 27; *to feel pain, woe*, *to suffer* (see the noun מַר); *to be troubled, grieved* (see מַר, מָמַר, מְרִירוּת, מָרָה); *to do violently, strongly*, of מְסַפֵּד, בֹּכִי (see תַּמְרוּרִים); *to act violently, boldly* (see the proper name מְרָרִי). Deriv. מַר (adj. with לְ of the pers.), מָרָה, מְרִירִי, מֶמֶר, מְרֹרִים, מְרֹרָה, מְרֹרָה, מָרָה, תַּמְרוּרִים, מְרִירוּת, מַמְרֵר, מְרִירִים, תַּמְרוּרִים, מְרָרִי, מָרָה.

Nif. נָמַר Jer. 48, 11 see under מוּר and נָמַר.

Pih. מֵרַר (*fut.* יְמָרֵר, *pl.* יְמָרְרוּ) *to make bitter, to embitter*, the life Ex. 1, 14; *to act violently*, בַּבֹּכִי (in weeping) Is. 22, 4, i. e. *to weep violently*; fig. *to irritate, to provoke, to attack like an enemy* Gen. 49, 23. See Hithp.

Hif. הֵמַר (*inf. c.* הָמַר, *fut.* יַמֵּר after the Aramaean manner for יָמַר) *to embitter* or *vex*, with accus. Job 27, 2; *to prepare sorrow*, with לְ Judges 1, 20; *to act bitterly* or *violently*, בַּבֹּכִי (in weeping), i. e. *to weep* or *mourn violently*, with עַל of the person Zech. 12, 10, but where בַּבֹּכִי is omitted; *to oppose violently*, = מָרָה I. and construed with בְּ like מָרָה (Hos. 14, 1, Ps. 5, 11) and הִמְרָה (Ez. 20, 13 21, Ps. 106, 43) Ex. 23, 21, the Targ., LXX, Vulg. and

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Saadia already taking it = מָרָה, and the cod. Sam. even reading תמרי. See Kal.

Hithp. redupl. הִתְמַרְמֵר (*fut.* יִתְמַרְמַר) *to be embittered*, *exasperated*, *to strive violently*, with אֶל of the person Dan. 8, 7, or absol. 11, 11; Ar. مَرْمَرَ to be wroth, Syr. ܡܪܡܪ to embitter.

מְרֹר see מְרֹרִים.

מְרֵרָה (מְרֵרָתִי, from מָרַר II.) *f. gall*, the evacuation of which was supposed to be a consequence of wounding the liver Job 16, 13 (modern Hebrew מָרָה); in 20, 25 מְרֹרָה stands for it. Arab. مَرَارَة, مِرَّة, Syr. ܡܪܪܐ, ܡܪܬܐ.

מְרֹרָה (*constr.* מְרֹרַת, with *suff.* ־רָתוֹ; *pl.* ־רוֹת; from מָרַר II.) *f.* 1. *gall*, = מְרֵרָה Job 20, 25. — 2. *poison*, of פְּתָנִים, prop. the sharp or stinging 20, 14, comp. מְרִירִי. — 3. *harshness*, of unripe grapes Deut. 32, 32. — 4. *anything bitter*, *harsh*, of hard punishment; hence כָּתַב מְרֹרוֹת עַל *to inflict fearful punishment upon one* Job 13, 26.

מְרָרִי (*a violent*, *powerful one;* from מָרַר II.) *n. p. m.* Gen. 46, 11; Ex. 6, 16; *patr.* the same Num. 26, 57.

מְרֹרִים (from מָרַר II.) *m. pl. bitter herbs* Ex. 12, 6, Lament. 3, 15, LXX πικρίδες, Vulg. *lactucae agrestes*, parall. לַעֲנָה. See מְרִירִי.

מֹרֶשׁ see מוֹרֶשׁ.

מָרֵשָׁה see מָרֵאשָׁה.

מִרְשַׁעַת (from רָשַׁע) *f. godlessness*, *wickedness;* concrete fem. *a wicked woman* 2 Chr. 24, 7, like scelus for scelesta.

מֹרֶשֶׁת see מוֹרֶשֶׁת.

מֹרֶשֶׁת גַּת see מוֹרֶשֶׁת.

מְרָת (only *du.* מְרָתַיִם; from מָרָה III.) *f.* (the *dual* is perhaps for strengthening the idea) *great domination*, *violent rule*, a prophetic name for the Chaldean kingdom Jer. 50, 21, originally perhaps only *kingdom*, *world-kingdom*, like מַמְלְכוֹת אֶרֶץ (34, 1), orbis terrarum, and only intensified by the prophet. The derivation from מָרָה I. with the meaning of מְרִי (which see), of which most interpreters have thought, is the less suitable to Babylon as מָרָה is only applied to Israel.

מַשׁ 1. *n. p.* of a son of Aram, and like חוּל, עוּץ and גֶּתֶר the name of an Aramaean race in north-eastern Mesopotamia Gen. 10, 23, where a mountain separating Armenia from Mesopotamia, named הַר מַשׁ, ὄρος Μάσιον (*Strabo* 16 p. 747; Ptol. 5, 18, 2; Arab. جودى), at the foot of which Nisibis lies, and a river ܢܗܪ ܡܫܐ (whence هرماس), נְהַר מַשׁ, flowing past Nisibis (*Assemani*, Bibl. Or. II. p. 110; III, 1 p. 498), are called after them. The *Arabian Mashaeans* (Pliny H. N. 34) are identical with them. A part of this tribe *Mash* migrated at an early time to Babylonia, founding the territory Μεσήνη with the cities Apamea, Spasinu, Choran, Teredon and Apollonia (see respecting this Pliny l. c. 6, 31), whither Syr. and Arab. writers transfer *Maishan* (מֵישָׁן, ܡܝܫܢ, ميسان). Later authors (Chronicles, LXX, Joseph.) called this offshoot of the Mashaeans מֶשֶׁךְ (formed from מַשׁ) 1 Chr. 1, 17, in the LXX Μοσόχ, elsewhere mentioned with קֵדָר, who went as nomads as far as Babylon Ps. 120, 5. The מֶשֶׁךְ in question are therefore not to be identified with מֶשֶׁךְ (= מֹשֶׁךְ) in Gen. 10, 2; Ez. 27, 13; 32, 26; 38, 2 3; 39, 1.

מַשָּׁא (from נָשָׁא I. to give up, to set free; to lend, to lend out) *m. a loan of money* or *grain*, given for a pledge of persons or things; hence עָזַב אֶת־הַמַּשָּׁא Neh. 5, 10 *to remit a loan*, = to remit debt, by giving back the pledge. נָשָׁא מַשָּׁא 5, 7 *to loan a loan*, i. e. to lend upon pawn; then also *a loan* without a pledge. מַשָּׁא כָל־יָד (not מַשָּׂא, as mss. have incorrectly) 10, 32 *the loan of every hand*, i. e. every loan; or better (comp. סְחֹרַת יָד Ez. 27, 15 hand-exchange, i. e. immediate, direct exchange; סֹחֵר יָד 27, 21 one who negotiates wares) *a hand-loan*, i. e. what is lent out of the hand without taking or requiring a pledge for it,

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conseq. = מַשַּׂה יָד Deut. 15, 2; comp. תְּשׂוּמֶת יָד Lev. 5, 21.

מַשָּׂא (with *suff.* מַשָּׂאִי, מַשָּׂאָם, מַשָּׂאֲכֶם, *pl. c.* מַשָּׂאוֹת; from נָשָׂא) *m.* 1. prop. infin. *a lifting up, carrying*, a burden Num. 4, 24, where לָמַּ is coupled with לַעֲבֹד; subst. *the act of bearing* or *carrying burdens*, 2 Chr. 20, 25 *that they could not be carried*, i. e. which could not be carried away; applied to the bearing of the tabernacle, sometimes different from עֲבֹדָה Num. 4, 19, sometimes called even עֲבֹדָה 4, 47. — 2. concrete, what one lifts and carries away, *a burden*, as a mass, with the contents given 2 Kings 5, 17; 8, 9; *a quantity*, כֶּסֶף מַּ 2 Chr. 17, 11 *a great quantity of silver; a burden*, carried בַּכֶּתֶף 2 Chron. 35, 3, or on the back of an animal Is. 46, 1; fig. *what is burdensome, heavy, a load*, in a mental sense Num. 11, 11; in mockery of the Babylonian gods that were carried about Is. 46, 1 2. — 3. *an utterance*, mostly of the utterances of God in prophetic discourse, e. g. in the inscriptions of Isaiah 13, 1; 14, 28; 15, 1; 17, 1; 19, 1; 21, 1 11 13; 22, 1; 23, 1; also in Nah. 1, 1; with a genitive of the object following (*respecting*), as נָשָׂא also teaches us (Ex. 20, 7; Ps. 15, 3). This expression, which came first into use at and after the time of Isaiah, meaning *revelation, oracle, divine declaration*, incorrectly put in Is. 30, 6, became a subject of sport in Jeremiah's time because of the two significations *oracle* and *burden*, so that it was forbidden to use מַּ for *revelation:* Jer. 23, 33 *what kind of a burden of Jehovah? Say to them: "what burden of Jehovah?" I will unburden myself of you;* 23, 34 36 38. At a later time, therefore, the expression מַשָּׂא דְּבַר יי was used Zech. 9, 1; 12, 1; Mal. 1, 1. Once the pl. is used of the utterances of false prophets Lament. 2, 14; see also נְשָׂיא. More rarely applied to moral sayings, proverbs, Prov. 30, 1; 31, 1. — 4. *desire, longing*, of נֶפֶשׁ Ez. 24, 25, comp. נָשָׂא נֶפֶשׁ (which see). — 5. *a tax, tribute* Hos. 8, 10; according to some 2 Chr. 24, 27 (with relation to 2 Kings 12, 19). — 6. *elevation*, of the voice, *song*, as מַשְׂכִּיל לַמַּשָּׂא *the master of the song* 1 Chr. 15, 22 27 (LXX ἄρχων τῶν ᾠδῶν), which, however, may be also understood of the *temple-service.* — 7. *n. p.* of an Ishmaelite people and a district of the same name in the neighbourhood of דּוּמָה (which is on the west slope of the high land of Arabia), in the vicinity of mount שֵׂעִיר Gen. 25, 14; 1 Chr. 1, 30. Late interpreters wish to find this proper name also in Prov. 30, 1 and 31, 1, which is doubtful.

מַשָּׂא (J. Targ. I. and Syr. מֵישָׁא, مَسَّا, in Gen. Rabba מֵישָׁה, Arab. and Pers. ميشا) *n. p.* of a noted border-place in the north of the Joktan-territory, i. e. of south-eastern Arabia or Yemen; סְפַר (which see) being such in the south Gen. 10, 30. It is best to understand by it (*Knobel*) the place and valley called *Beisha* or *Bisha* (= *Meisha*) in the north of Yemen, where it coincides with Heǵaz and Neǵd, because the locality ممزع in south-eastern Arabia (which *Bochart, Niebuhr* and *Ritter* identify with it) suits neither the form of the word nor the situation; and its identification with *Mesene*, i. e. מַשׁ, adopted by *Michaelis, Rosenmüller* and *Gesenius* after the example of the cod. Sam., is still less adapted to the description of a Joktanite-district.

מַשָּׂא (prop. infin. of נָשָׂא) *m. respect*, of a person (פָּנִים), prop. high esteem, exaltation, hence *partiality* 2 Chr. 19, 7; comp. נָשָׂא פָּנִים.

מַשְׁאָב (only *pl.* מַשְׁאֲבִים, from שָׁאַב) *masc. a draw-well, place for drawing water*, a gathering-place of shepherds, of maidens drawing water, where too rural rejoicings, celebrations of victories &c. may have taken place, Judges 5, 11.

מַשָּׂאָה (from נָשָׂא I.; *constr.* מַשַּׂאת instead of מַשְׂאַת; *pl.* מַשָּׂאוֹת) *f.* same as מַשָּׂא; hence נָשָׂה מַ *to give a loan*, with בְּ of the person Deut. 24, 10; מַשַּׂאת מְאוּמָה ibid. *any loan;* מַ בְּרַע Prov. 22, 26 *to be surety for a loan* or

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debt. Neh. 5, 11 מַשָּׁאת should be read for מְאַת.

מַשָּׂאָה (from נָשָׂא) *fem. the rising, ascending*, of a fearful storm Is. 30, 27, where many, after *Ibn Esra*, translate without necessity *smoke* or *column of fire*, since a storm rising from afar is spoken of in the passage. The readings מַשָּׂאָה (*Rashi*, *Kimchi*) or מַשְּׂאַת שְׂפָתָיו (LXX) are incorrect.

מַשֻּׁאָה (*plur.* מַשֻּׁאוֹת and מַשּׁוּאוֹא; formed from שׁוּא II. i. e. שָׁא = נָ־שָׁא II., the prefix מ being firmly attached to verbs ע״ו also, comp. מִשּׁוֹט, מַבּוּל, מַפָּח, מַסַּע, which are best referred to verbs ע״ו) *f.* prop. *disappointment*, *insecurity*, in the plur. *insecure places*, parallel חֲלָקוֹת (slippery i. e. dangerous places); hence of persons Ps. 73, 18 *thou precipitatest them into unsafe places*, i. e. thou exposest them to disappointment, insecurity; parallel הָיוּ לְשַׁמָּה. הִפִּיל with לְ of the object should be explained as in Kal נָפַל לְ Ex. 21, 18, where לְ is to be taken of place. Here belongs also Ps. 74, 3 מַשֻּׁאוֹת נֶצַח *places wholly unsafe*, i. e. the waste and desolated place of the sanctuary. הֵרִים פְּעָמִים לְ ibid. *to lift up the steps to them*, i. e. to approach them, of God, in order to see and hold judgment upon the destroyers; parallel הֵרַע אוֹיֵב (־אֲשֶׁר) כָּל *to all that the enemy has destroyed* (לְ supplied from the first hemistich). The LXX have read מַשֻּׂאוֹת incorrectly.

מַשֻּׂאָה (from נָשָׂא) *f.* Ps. 74, 3, but see מַשֻּׁאָה.

מְשֹׁאָה, once מְשׁוֹאָה (from שׁוּא III.) *f. place of desolation*, *desolation*, same as שׁוֹאָה 2, Job 30, 3 *gloominess of desolation and wasteness*, i. e. a horrible waste (אֶמֶשׁ is darkness, gloominess, from אָמַשׁ = Aram. אֲמַט *to be dark*); 38, 27, parallel אֶרֶץ לֹא־אִישׁ; metaphor. of a day of misfortune Zeph. 1, 15.

מַשָּׁאוֹן (from the Hif. of נָשָׁא II. to lead astray, to disappoint) *masc. deceit* Prov. 26, 26.

מַשֻּׁאוֹת see מַשֻּׁאָה.

מַשְׁאֵל see מִשְׁאָל.

מִשְׁאָל (from שָׁאַל = שָׁעַל *to make a hole through*, *to dig through*, or *to be hollow*, *deep*, *sunk; a hollow way*, comp. מִשְׁעֹל) *n. p.* of a Levitical city in Asher Josh. 19, 26; 21, 30; for which 1 Chr. 6, 59 has מָשָׁל, contracted from מַשְׁאָל.

מִשְׁאֶלֶת (only *constr. plur.* מִשְׁאֲלֹת, with *suff.* מִשְׁאֲלוֹתֶיךָ, from שָׁאַל) *fem. request*, *wish*, Ps. 20, 6; 37, 4.

מִשְׁאֶרֶת (with *suff.* מִשְׁאַרְתֶּךָ, *plur.* with *suff.* מִשְׁאֲרֹתֶיךָ, מִשְׁאֲרֹתָם, from שָׁאַר = שָׂאַר) *f.* a vessel for leavened dough, *a kneading-trough* Ex. 7, 28, coupled with תַּנּוּר; 12, 34; Deut. 28, 5 17. See שָׂאַר.

מַשְּׂאֵת (contracted from מַשֶּׂאֶת, hence *constr.* omitting Dagesh מַשְׂאַת; *plur.* מַשְׂאוֹת for מַשָּׂאוֹת, *constr.* מַשְׂאוֹת, with *suff.* מַשְׂאוֹתֵיכֶם; from נָשָׂא) *fem.* 1. *the lifting up*, of the כַּפַּיִם, i. e. prayer Ps. 141, 2. — 2. prop. *a taking up*, then *an honorary gift* or *present*, different from אֲרֻחָה and חֹק Jer. 40, 5; Esth. 2, 18; *a gift* Am. 5, 11 (comp. 1 Sam. 2, 36); *a gift* before or at table, *a portion* or *mess* of food by way of honour Gen. 43, 34; *impost*, *tribute*, 2 Chr. 24, 6 9, ordained by Moses (Ex. 30, 12-16; 38, 25); hence = מַתָּנָה Ez. 20, 40 of gifts presented to God. — 3. *a burden*, Zeph. 3, 18 *the burden of reproach upon it*, i. e. reproach is a burden upon it. — 4. same as מַשָּׂא *oracle*, Lament. 2, 14 *lying oracles*. — 5. (from נָשָׂא II. = נָסַס, Ar. نَصَّ) *a fire-signal*, *pillar of fire* Judges 20, 40; Jer. 6, 1; also of *the pillar of smoke* Judges 20, 38; comp. מַשָּׂאָה, modern Hebr. מַשּׂוּאָה of fire-signals on the tops of mountains, to announce the appearance of the new moon (*de Sacy*, Chr. Arab. I. p. 90). — מַשְּׂאוֹת Ez. 17, 9 is the infin. constr. of נָשָׂא meaning *to draw to a height*, *to help up* (a tree), conseq. equivalent in sense to the Arab. نَشَأَ *to grow up*.

מְשֻׁבָה see מְשׁוּבָה.

מִשְׁבֶּצֶת (*pl. constr.* מִשְׁבְּצוֹת, so also

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twice in the absol. state; from שָׁבַץ = Aram. שְׁבַשׁ) *fem. texture, brocade*, with genit. (זָהָב) of what is worked in, Ps. 45, 44; metaphor. *a setting* of gems Ex. 28, 11 and 39, 13, on account of its resemblance to textures.

מַשְׁבֵּר (*constr.* מַשְׁבַּר; from שָׁבַר) *m.* prop. place of breaking forth, hence *the mouth of the womb*, matrix, Is. 37, 3 *the children are come to the mouth of the womb, and there is no strength to bring forth*, a proverbial expression for want of power to overcome the last stadium; Hos. 13, 13; 2 Kings 19, 3. Targ. מַתְבַּר, Ar. مَثْبِر place of bearing.

מִשְׁבָּר (*pl. constr.* מִשְׁבְּרֵי, with *suff.* מִשְׁבָּרֶיךָ; from שָׁבַר) *m. a wave which breaks* Ps. 42, 8, Jon. 2, 4, coupled with גַּל; *a breaker, surge*, Ps. 88, 8 *all thy waves hast thou bidden* (צִוִּיתָ for עִנִּיתָ); 93, 4; figur. מִשְׁבְּרֵי־מָוֶת 2 Sam. 22, 5 *waves of death*, i. e. death-bringing, parallel with נַחֲלֵי, conseq. more correct than חֶבְלֵי in Ps. 18, 5.

מִשְׁבָּת (only *pl.* מִשְׁבַּתִּים, with *suff.* מִשְׁבַּתָּהּ; from שָׁבַת) *m. ceasing, resting from labour, cessation*, Lament. 1, 7 *they mocked at her ceasing*, i. e. that all which was lamented had ceased (Targ.).

מִשְׂגָּב (*constr.* מִשְׂגַּב, with *suff.* מִשְׂגַּבִּי; from שָׂגַב) *m.* 1. *a high place, a place erected on high, a fortress*, Is. 25, 12 *the high* (-projecting) *fortress of thy walls*, i. e. the height of the walls; *a tower* 33, 16; metaph. *the high land* (of Moab), and fem. in this sense Jer. 48, 1; conseq. not a proper name. — 2. Fig. a place of security, of refuge, of protection, hence generally *safety, protection, refuge* Ps. 9, 10; 18, 3; 46, 8; 48, 4; 59, 10.

מַשְׁגֶּה (prop. part. Hif. of שָׁגָה II.) *m. one leading astray, a deceiver* Job 12, 16.

מִשְׁגֶּה (from שָׁגָה II.) *m. an error, tresspass*, Gen. 43, 12.

מַשֶּׂגֶת see *Hif.* of נָשַׂג.

מָשָׁה I. (not used) an assumed stem for אֶמֶשׁ, but see אָמַשׁ and מְשֹׁאָה.

מָשָׁה II. (1 *pers.* with *suff.* מְשִׁיתִהוּ) *trans. to draw out*, with מִן of the place Ex. 2, 10, prop. to raise out of; hence the Aram. מְשָׁא = נְטַל, comp. מְשָׁא, ܡܫܐ, Arab. مَسَى to draw out. Deriv. according to some מֶשִׁי, the proper names מֹשֶׁה, נִמְשִׁי. Whether the stem be connected with מָשַׁךְ and מָשַׁח, is questionable.

Hif. הִמְשָׁה (*fut.* יַמְשֶׁה) the same; metaphor. *to rescue* 2 Sam. 22, 17; Ps. 18, 17.

מַשֶּׁה (*constr.* מַשֵּׁה, from נָשָׁה I. = נָשָׁא I.) *masc.* same as מַשָּׁא and מַשָּׁאָה Deut. 15, 2 *a loan.*

מֹשֶׁה (prop. part. Kal of מָשָׁה II.; *drawer out, deliverer*) *n. p.* of the great Jewish law-giver and leader, who freed Israel from Egyptian bondage Ex. 2, 10 seq.; called עֶבֶד יי, אִישׁ הָאֱלֹהִים &c. Deut. 34, 5, Josh. 1, 1, Dan. 9, 11, Ps. 90, 1 as a wise and pious man, and as a law-giver מְחֹקֵק (which see). Hence the law is termed תּוֹרַת מֹשֶׁה Ezr. 3, 2, 2 Chr. 23, 18, סֵפֶר תּוֹרַת מ׳ Josh. 23, 6, סֵפֶר מ׳ Neh. 13, 1, Aram. סְפַר מ׳ Ezr. 6, 18; the decalogue לוּחוֹת מ׳ 1 Kings 8, 9. יְמֵי מֹשֶׁה *the Mosaic time* Is. 63, 11.

As to the etymology of this name, that given in Ex. 2, 10 is certainly not to be taken seriously, because מָשׁוּי would be necessary; and even that which is given here, though right in point of language and matter, may be rejected, since it may be presupposed historically, that the king's daughter gave him an Egyptian appellation. Hence an Egyptian derivation was early sought for. *Josephus* derives it from μω *water*, and ⲟⲩⲁⲓ or ⲟⲩⲁⲉⲓ *delivered* (Ant. 2, 9, 6), or from μωⲟⲩ and ϭⲓ *taken out of the water* (contra Apion. 2, 31; Philo II. p. 83 &c.). More probably it is from μωⲥ *son*, and ⲉϭⲉ *Isis*, i. e. *son of Isis;* comp. the proper name Thutmosis, i. e. son of Thut or Mercury.

מְשׁוֹאָה see מְשֹׁאָה.

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מַשֹּׁאָה see מַשָּׂא.

מְשׁוּאָה (*pl.* מְשׁוּאוֹת) *f.* Ps. 73, 18 and 74, 3 according to some; more correctly מַשָּׁאָה.

מְשׁוֹבָב (*the returned*, from exile, *the delivered*) *n. p. m.* 1 Chr. 4, 34.

מְשׁוּבָה (*constr.* מְשׁוּבַת, with *suff.* מְשׁוּבָתָם, מְשׁוּבָתִי; *pl.* מְשׁוּבוֹת, with *suff.* מְשׁוּבָתַי, מְשׁוּבָתֵיכֶם, מְשׁוּבָתֵיהֶם; from שׁוּב) *f.* prop. a turning, hence *a turning away* or *aside*, from God, *apostasy*, appended to Israel Jer. 3, 6 8 11 12, as if it were a part of the proper name; *the sin of apostasy*, pl. 2, 19; 3, 22; 5, 6, and sing. coll. Hos. 11, 7; 14, 5. Israel is called for her many מְשׁוּבוֹת: בָּנִים שׁוֹבָבִים Jer. 3, 14 22. Generally *perverseness*, 8, 5 *persevering perversity; defection*, from wisdom, *opposition* Prov. 1, 32.

מְשׁוּגָה (with *suff.* ־תִי, from שְׁגָג = שָׁגַג, if it be not rather = מְשׁוּגָתִי) *fem. error, mistake, trespass*, Job 19, 4.

מָשׁוֹט (from שׁוּט II.) *m. a rudder;* תֹּפְשֵׂי מָ׳ *a helmsman* Ez. 27, 29.

מְשׁוֹט (only *pl.* with *suff.* מְשׁוֹטֵיהָ) *m.* same as מָשׁוֹט Ez. 27, 6.

מְשׂוּכָה and מְשֻׂכָּה (enlarged from מְשֻׂכֹּה; מְשׂוּכָּה also occurring in Is. 5, 5; from שָׂכַךְ II.; *constr.* מְשׂוּכַת, with *suff.* מְשׂוּכָתוֹ; once מְסוּכָה Mic. 7, 4) *f. a hedge, a living fence* Is. 5, 5; מָ׳ חֶדֶק *a thorn-hedge* Prov. 15, 19; as a worthless thing Mic. 7, 4 *the honestest* (of them) *is worse than a thorn-hedge.*

מְשׂוּכָּה see מְשׂוּכָה.

מְשׂוּסָּה (enlarged from מְשִׁסָּה, from שָׁסַס = שָׁסָה *to plunder*) *f. a plundering* Is. 42, 24 K'tib, for which the K'ri has the usual מְשִׁסָּה, resolved into מִשִּׁסָּה.

מַשּׂוֹר (from נָשַׂר = מָשַׂר, Aram. נְסַר, which see) *m. a saw* Is. 10, 15, Arab. مِنْشَار.

מִשּׂוֹרָה (from מָשַׂר which see) *f. a measure*, for liquids Ez. 4, 11 16, coupled with מִדָּה and מִשְׁקָל Lev. 19, 35.

מָשׁוֹשׁ (*constr.* מְשׂוֹשׁ, with *suff.* מְשׂוֹשִׁי, מְשׂוֹשׂוֹ; from שׂוּשׂ) *m. joy* Is. 62, 5; שׂוּשׂ מָ׳ *to rejoice greatly* 66, 10; מְשׂוֹשׂ אֶת־ 8, 6 *rejoicing with*, comp. Syr. ܫܘܫ ܥܡ; *delight, rapture* 60, 15; *mirth, noise* 24, 8; *joyous song* 24, 11; *pleasure*, 32, 13 *houses of pleasure, pleasure-houses;* then also *a place of jubilation* 65, 18, *of pleasure, a rendezvous* 32, 14.

מָשַׁח I. (*inf. absol.* מָשׂוֹחַ, *constr.* מְשֹׁחַ, מְשׂוֹחַ, with *suff.* מְשָׁחוֹ, and מְשָׁחֵהוּ from the form מְשֹׁחַ; *imp.* מְשַׁח; *fut.* יִמְשַׁח) 1. *tr. to stroke over a thing, to besmear*, e. g. a shield with fat or oil, to make it bright Is. 21, 5; hence *part. pass.* מָשׁוּחַ (= מָשׂוּחַ) 2 Sam. 1, 21; *to paint*, with בְּ of the material Jer. 22, 14; with בְּ of oil, *to anoint, to dedicate*, Ps. 89, 21 (for which מָ׳ alone is usually put), as king לַנָּגִיד 2 Sam. 2, 7; 5, 17; Judges 9, 15, as prince נָגִיד 1 Sam. 9, 16, as priest Ex. 28, 41; 30, 30; Num. 3, 3; with עַל *to set over* 2 Sam. 19, 11, hence מָשׁוּחַ *appointed* 3, 39 (LXX, without reading מוּקָם); *to dedicate* or *call* as a prophet 1 Kings 19, 16; Is. 61, 1; *to devote, to consecrate*, of things, which often took place by besmearing them with holy oil Gen. 31, 13; Exod. 30, 26; 40, 9 10 11; Dan. 9, 24 *and to consecrate the most holy*, i. e. the altar of burnt-offering (comp. 1 Macc. 4, 34 56 59), which is also called the *most holy* in Ex. 29, 37 and 30, 29, and was dedicated sometimes with the anointing of oil Lev. 8, 11, sometimes with the blood of sacrifices Ez. 43, 20 26; with a double accus. like verbs of filling Ps. 45, 8 of anointing with the oil of joy, a figure for *to bestow* or *give joy*. — 2. reciproc. *to anoint oneself*, with accusat. of the material Am. 6, 6, as a sign of joyousness (Eccles. 9, 8). Derivat. מְשִׁחָה, מְשִׁיחָה, מָשִׁיחַ, מַשְׁחִית 2, מִמְשַׁח. For this stem comp. the Arab. مَسَحَ; and for the organic root see סָךְ.

מָשַׁח II. (not used) *tr.* same as מָשַׁךְ *to extend, to stretch out, to expand*, metaphor. *to measure*, like the Aram. מָשַׁח,

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ܡܫܚ, Arab. مسح, comp. מָדַד. Deriv. מִמְשַׁח (according to some), מִשְׁחָה 2. (according to some).

מְשַׁח *Aram. tr.* same as Hebr. מָשַׁח. Deriv. the noun מְשַׁח.

מְשַׁח *Aram. m. oil*, Ezr. 6, 9; 7, 22; comp. Hebr. מַשְׁחִית 2. (oil).

מִשְׁחָה (*c.* מִשְׁחַת) *f.* 1. *an anointing, unction*, a supplement to שֶׁמֶן *anointing oil* Ex. 25, 6; Lev. 8, 2; Num. 4, 16; which is sometimes defined still farther by קֹדֶשׁ Ex. 30, 25, יי Lev. 10, 7 or אֱלֹהִים 21, 12. — 2. *dedication, dedicatory gift* Lev. 7, 35; according to others *a portion, a part.*

מָשְׁחָה (prop. *inf.* of מָשַׁח; with *suff.* מָשְׁחָתָם; different from מָשְׁחָת from the stem שָׁחַת) *fem. an anointing, dedication*, Ex. 29, 29; 40, 15; *a holy gift, an honorary gift* Num. 18, 8 (*Rashi* גְּדֻלָּה).

מַשְׁחִית 1. (from שָׁחַת) *m. corruption, destruction*, of רוּחַ Jer. 51, 1; הַר הַמַּ׳ Jer. 51, 25 *mount of destruction*, of a fire-vomiting mountain desolating countries, which breaks down and shatters, becomes a volcano, and throws out stones of no use for building, — a symbol of Babylon; prop. *part. m. Hif. destruction-maker;* of חָרָשִׁים Ez. 21, 36 *workmen of destruction*, i. e. they who consider the working of destruction as their employment; of the destroying angel Ex. 12, 13; concrete, what brings destruction in a gin, i. e. what causes it to fall and close Jer. 5, 26. — 2. (from מָשַׁח) *f. oil* (see Aram. מְשַׁח), hence הַר הַמַּשְׁחִית 2 Kings 23, 13 *mount of oil*, at the south side of the mount of Olives (Rashi); the double expression being selected on account of the idolatry practised there. Elsewhere מַעֲלֵה הַזֵּיתִים is used for it 2 Sam. 15, 30.

מִשְׂחָק (from שָׂחַק) *m. an object of laughter, mocking* Hab. 1, 10.

מִשְׁחָר (from שָׁחַר) *m.* commonly *the dawn* = שַׁחַר, Ps. 110, 3 *from the womb of the dawn.* But the expression is peculiar.

מַשְׁחֵת (with *suff.* ־תוֹ, from שָׁחַת) *m. destruction* Ez. 9, 1 = מַשְׁחִית 1.

מִשְׁחָת (from שָׁחַת) *masc. defacement, disfigurement*, of מַרְאֶה (the face) Is. 52, 14, with which it should be combined.

מָשְׁחָת (from שָׁחַת) *m.* same as מִשְׁחָת, of an imperfection Lev. 22, 25.

מָשְׁחַת (contracted from מָשְׁחֶתֶת, from שָׁחַת) *f. a corrupt thing*, Mal. 1, 14; comp. מְשָׁרַת 1 Kings 1, 15, מַחֲבַת Ez. 4, 3, where ־ַת arose out of ־ֶתֶת.

מִשְׁטוֹחַ (from שָׁטַח) *masc.* same as מִשְׁטָח Ez. 47, 10 *a spreading-place.*

מִשְׁטָח (*constr.* ־טַח, from שָׁטַח) *place for stretching* or *spreading out*, of nets Ez. 26, 5 14.

מַשְׂטֵמָה (from שָׂטַם = שָׂטַן which see) *fem. enmity*, living to the injury of one Hos. 9, 7; *opposition*, concrete *opponent* 9, 8, conseq. = שָׂטָן, parallel פַּח.

מִשְׁטָר (with *suff.* ־טָרוֹ, from שָׁטַר) *m.* prop. arrangement, oversight, hence *dominion, rule*, Job 38, 33 *dost thou determine his dominion over the earth?*

מֶשִׁי (in and out of pause, conseq. not מְשִׁי) *m. silk, silk thread*, then, as in the case of שֵׁשׁ, *a mantle woven out of silk thread* (*Ibn Ganâch, Kimchi*) Ez. 16, 10 13, which the LXX translate τρίχαπτον, on account of the thin hair-like threads (*Jerome*); probably with allusion to its derivation from מָשָׁה (to draw, to extend), so that מֶשִׁי properly means *a thread*, transferred to the threads drawn out of the body of the silk-worm (see *Pollux* II, 3; *Hesychius* s. v.; *Fürst*, Conc. s. v.). But this explanation must be rejected *a priori*, because *silk* was a Chinese production. Theodotion too prefers to keep the Hebrew word. As *shi* means silk in Chinese (see *Pott*), which lies also in se-ricus, ση-ρικόν, I have assumed שִׁי to be a stem (Conc. s. v.), and regarded מ as a preformative denoting a garment of this stuff. מֶשִׁי has also been compared with the Ar. وَشْى, which means figured silk; but that

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does not suit either the form or the context.

מֻשִׁי see מוּשִׁי.

מְשֵׁיזַבְאֵל (*El is deliverer*, from שְׁזֵב) *n. p. m.* Neh. 3, 4; 10, 22.

מָשִׁיחַ (after the form פָּקִיד, נָסִיךְ, נָגִיד, נָשִׂיא, by which dignity is commonly denoted; *constr.* מְשִׁיחַ, with *suff.* מְשִׁיחִי, ־חוֹ, *plur.* with *suff.* מְשִׁיחַי) *m.* 1. prop. (part. pass.) *anointed, dedicated*, a) of a Jewish king appointed by Jehovah, who is therefore called מְשִׁיחַ יי׳ 1 Sam. 24, 7 11, 2 Sam. 19, 22, or poetically מְ׳ אֱלֹהֵי יַעֲקֹב 23, 1, e. g. Zedekiah Lament. 4, 20; it is even applied to king *Cyrus* ordained by God Is. 45, 1, because he was concerned as an instrument in delivering the Israelites. In Dan. 9, 25 מָשִׁיחַ נָגִיד, to distinguish him from a priestly מָ׳. b) *the chosen, consecrated people* Hab. 3, 13; Ps. 84, 10, and perhaps 28, 8. c) *the progenitors of races*, or *patriarchs* Ps. 105, 15, who were also called נְבִיאִים; *a priest* Lev. 4, 3 5 16; 6, 15, where, however, it merely stands in apposition to הַכֹּהֵן; of the high-priest Onias III. (2 Macc. 3, 1 31 seq.; 4, 1 2) Dan. 9, 26; subsequently referred to Jesus, the χριστός by way of eminence, and retained also in ὁ Μεσσίας (John 1, 42; 4, 25). — 2. *adj. m. besmeared, polished*, of a shield 2 Sam. 1, 21 (see מָשַׁח).

מְשִׁיסָה see מְשִׁסָּה.

מָשַׁךְ I. (*part.* מֹשֵׁךְ, *inf. constr.* מְשֹׁךְ, *imp. pl.* מִשְׁכוּ and מָשְׁכוּ, *fut.* יִמְשֹׁךְ, but also אֶמְשֹׁךְ) 1. *tr. to extend, to draw, to stretch at length*, conseq. a farther development of מָשָׁה and מָשַׁח II. (which see); hence מָשַׁךְ בְּ *to draw in a thing* Deut. 21, 3, with accus. of the object *to draw* with Is. 5, 18, where בְּ should be supplied in the second hemistich; Hos. 11, 4 *with human bands I drew them* (to me); Job 40, 25 *canst thou draw the crocodile?* on the contrary מָ׳ בְּרֶשֶׁת Ps. 10, 9 *to draw into a net*, if it be not here מָשַׁךְ II.; מָ׳ אַחַר *to draw after* Song of Sol. 1, 4; מָ׳ אֶל *to draw to, to lead to* Judges 4, 7; מָ׳ מִן *to draw out of* Gen. 37, 28; Jer. 38, 13. — 2. *intr. to draw forth, to draw out* (in extended marches), with בְּ of the place (*towards*) Judges 4, 6; absolutely 20, 37; מָ׳ אַחַר *to draw after, to go after* (comp. Talmudic מָשַׁךְ אַחַר תַּעֲנוּגִים) Job 21, 33; with the meaning of הָלַךְ Ex. 12, 21 *go and take.* LXX: πορεύεσθαι or ἀπελθεῖν, conseq. intrans. — Here belong the phrases מָ׳ קֶשֶׁת *to draw the bow*, i. e. *to stretch it* Is. 66, 19, מָ׳ בַּקֶּשֶׁת *on the bow*, i. e *to draw* the string 1 Kings 22, 34; 2 Chr. 18, 33; מָ׳ הַזֶּרַע Am. 9, 13 prop *to scatter seed in long-drawn furrows*, comp. מֶשֶׁךְ; מָ׳ בְּקֶרֶן הַיּוֹבֵל Josh. 6, 5, shorter מָ׳ הַיּוֹבֵל Ex. 19, 13 *to blow the trumpet in sounds long-drawn out* (i. e. continuously), comp. Ar. جلب *to draw*, and *to cry out continuously, to blow*; מָ׳ יָד אֶת Hos. 7, 5 *to be associated with one* = יָד פְּ׳ עִם פְּ׳ 1 Sam. 22, 17, הִשִּׁית יָד עִם Ex. 23, 1, prop. to have hands joined with one; מָ׳ חֶסֶד *to prolong favour, to make it last* Ps. 36, 11; 109, 12; Syr. ܢܓܪ the same, whence ܢܓܪܐ continuance; מָ׳ אַף *to continue anger* 85, 6; מָ׳ שָׁנִים רַבּוֹת עַל Neh. 9, 30 *to allow many years to pass over one*; מָ׳ פְּ׳ *to cause one to remain* or *endure long*, Jer. 31, 3 *therefore have I graciously preserved thee long* (חֶסֶד an adverb); מָ׳ אֶת־בָּשָׂר בַּיַּיִן Eccles. 2, 3 *to treat the body*, i. e. *to cherish it continuously with wine*, if מָשַׁךְ be not there = מָשַׁח. In all these formulae the verb-idea *to draw* is sometimes applied to *enduring, continuing, progression* in time, sometimes to the extending or stretching of agency, and sometimes to space; the Syr. ܢܓܪ, Ar. جَرَّ being similarly employed. The meaning *to go, to advance, to march on* lies also in נָגַד, אִתְנַגֵּד. For the organic root comp. מָתָה, מָתַח, مَتَا. Deriv. מֶשֶׁךְ 1.

Nif. נִמְשַׁךְ (*fut.* יִמָּשֵׁךְ) *to be protracted, extended*, of יָמִים, hence to be still distant; *to be delayed* Is. 13, 22; דְּבָרִים (oracles) Ez. 12, 25 28.

Puh. מֻשַּׁךְ (*part. m.* מְמֻשָּׁךְ, *f.* מְמֻשָּׁכָה)

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to be long protracted, of תּוֹחֶלֶת, i. e. to be unfulfilled Prov. 13, 12; *to be extended*, of growth, i. e. *to be tall* Is. 18, 2 7; comp. Arab. مَتَعَ (to be extended, long), مسك X. to be firm, robust.

מָשַׁךְ II. (*part. m.* מֹשֵׁךְ, *fut.* יִמְשֹׁךְ) *tr.* (a collateral form of מָשַׁק) 1. *to take, to hold, to lay hold of* Ez. 32, 20; *to hold fast*, cogn. in sense with אָחַז, hence *to preserve* Job 24, 22; *to hold*, i. e. *to lead*, like אָחַז construed with בְּ (Arab. مسك with ب) Judges 5, 14, and in this sense perhaps Ps. 10, 9; Job 40, 25; *to possess*, Ar. *to take into possession*, by change; Samar. *to take as pledge*, Ar. the same. Deriv. מֶשֶׁךְ 2. — 2. (not used) *to make fast, to fetter, to bind*, Arab. the same; comp. מָתַג. Deriv. מוֹשֶׁכֶת.

מֶשֶׁךְ *m.* 1. (from מָשַׁךְ I.) *a drawing out*, of seed, i. e. what is sown along the furrows Ps. 126, 6, comp. Am. 9, 13. — 2. (from מָשַׁךְ II.) *possession*, of פְּנִינִים and חָכְמָה Job 28, 18; comp. מֶשֶׁק Gen. 15, 2. — 3. *n. p.* of a son of Japhet, then of a Japhetic race, mentioned with תֻּבַל, תּוּבַל Gen. 10, 2; Ez. 27, 13; 32, 26; 38, 2 3; 39, 1. In Herodotus (3, 94; 7, 78) too the *Μόσχοι* are united with the *Τιβαρηνοί*; and if תּוּבַל (which see) be decidedly the tribe of the Tibareni, מֶ׳ can only be the Moschi or Mosochi, a fact confirmed by the orthography of the cod. Samar. (מוֹשִׁיךְ, מוֹשֶׁךְ), & of the LXX and Vulg. (*Μοσόχ*, Mosoch); the Hebrew form first appearing in the writings of the Byzantines (Procopius, Cedrenus, Const. Porphyrog., Zonaras). The Mosochi delivered slaves and vessels of brass to the Phenicians Ez. 27, 13, served in the army of Gog, and were a terror in the land of the living (32, 26; 38, 2 3; 39, 1) during the march of the Scythians in the 7th century B. C., which affected Palestine also. By them are meant the old people *Thuschi* south of the Caucasus, whom the Lesghians call *Mossok*. — 4. *n. p.* of a branch of the Massaeans (מַשׁ), mentioned along with קֵדָר Ps. 120, 5 (see מַשׁ).

מִשְׁכַּב (from שְׁכַב; with *suff.* מִשְׁכְּבִי, ־בֶךָ, ־בֵהּ) *Aram. m. a couch, a bed*, Dan. 2, 28 29; 4, 2 7 10; 7, 1.

מִשְׁכָּב (*constr.* ־כַּב, with *suff.* ־כָּבִי, ־בֶךָ, ־כָּבוֹ, מִשְׁכַּבְכֶם, ־בָם; 1 *pl.* מִשְׁכָּבוֹת, *constr.* ־כְּבוֹת, with *suff.* ־בוֹתָם; 2 *pl.* מִשְׁכָּבִים, *constr.* מִשְׁכְּבֵי; from שָׁכַב) *m.* 1. *a couch*, i. e. a place where, or a *bed* whereon one lies; hence *couch of the noon* 2 Sam. 4, 5, i. e. couch for a siesta, also מ׳ alone 11, 2; for resting in by night Song of Sol. 3, 1; Job 33, 15; *a marriage-couch, marriage-bed*, used in the pl. Gen. 49, 4; *couch of whoredom*, Is. 57, 7 8; *couch of the dead, grave* Ez. 32, 25; *grave-chamber* 2 Chr. 16, 14; also *a couch-bolster* 2 Sam. 17, 28 coupled with סַפּוֹת (coverlets); Prov. 7, 17; 22, 27; generally anything on which one lies Lev. 15, 4 23; חֶדֶר מ׳ *sleeping-chamber*, the most retired 2 Kings 6, 12; Ex. 7, 28. — 2. *a lying, a lying with*, with זָכָר *of male concubitus* Num. 31, 17; Judges 21, 12; מ׳ אִשָּׁה *of female concubitus* Lev. 18, 22.

מְשֻׂכָה see מְשׂוּכָה.

מְשֻׂכָּה see מְשׂוּכָה.

מַשְׂכָּה = מַסְכָּה and מַשְׂכִּית see מְסֻכָּה.

מַשְׂכִּיל (from שָׂכַל) *m.* 1. (prop. part. Hif.) *a discerning one*, i. e. he who has discernment in the דַּעַת יי׳, hence *a pious* Ps. 14, 2, Job 22, 2, *prudent* Prov. 10, 5 19, or *wise one* 15, 24; *a teacher, a priest*, i. e. *an instructor* Dan. 11, 33 35; 12, 3 10; *a skilful, able player*, in the temple 2 Chr. 30, 22; metaph. *a prosperous one* 1 Sam. 18, 14. — 2. The name of a kind of poem Ps. 32, 1; 42, 1; 44, 1; 45, 1; 52, 1; 53, 1; 54, 1; 55, 1; 74, 1; 78, 1; 88, 1; 89, 1; 142, 1, and in the text 47, 8; which is translated *a didactic poem; a melodious, fine poem*, in allusion to the stem שָׂכַל, but arbitrarily.

מַשְׂכִּיל see שָׂכֹל *Hif.*

מַשְׂכִּים only Jer. 5, 8, commonly taken for an abridgment of מַשְׂכִּימִים; but this is inadmissible by the form of the word, and yields no sense besides. Aquila, Theod. and Jerome read מְשָׂכִים,

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and try to bring out more or less the idea of an excessive lecherousness, required by the context. It is better to read מְאֻשָּׁקִים instead of מְאֻשָּׁקִים (from אֶשֶׁךְ *testicles*), and to translate: *fat, strong-testicled horses*, i. e. very lustful.

מַשְׂכִּית and -כִּת (with *suff.* מַשְׂכִּיתוֹ, -תָּם, *pl.* מַשְׂכִּיּוֹת; see שָׂכָה II.) *f.* 1. *an image, imagery, a figure*, for idolatrous worship Num. 33, 52, אֶבֶן מַ׳ Lev. 26, 1 *a stone formed into an idol;* חֶדֶר מַ׳ *a sleeping-room adorned with idolatrous images* Ez. 8, 12, where the LXX read מִשְׁכָּב; metaphor. *a vessel with image-work* (in silver), as a precious vessel Prov. 25, 11, comp. שָׂכִיּוֹת Is. 2, 16, perhaps poet. = כְּלִי; *a state-chamber, a splendid chamber* = חֶדֶר מַ׳, Prov. 18, 11 *and he is as if* (behind) *a high wall in his splendid chamber.* It is therefore unnecessary to read with the Targ. and Vulg. בְּמִשְׁכָּבוֹ. — 2. *formation*, i. e. imagination, idea, plan = מְזִמָּה Ps. 73, 7, comp. שָׂכַן and עָשַׂר.

מַשְׁכֵּלֶת (from שָׁכַל) *f. miscarriage, abortion*, 2 Kings 2, 21.

מִשְׁכָּן (*constr.* -כַּן, with *suff.* מִשְׁכָּנִי, -נוֹ; 1 *pl.* מִשְׁכָּנִים, *constr.* מִשְׁכְּנֵי, with *suff.* -נֵיהֶם; 2 *pl.* מִשְׁכָּנוֹת, *constr.* -כְּנוֹת, with *suff.* -כְּנוֹתָיו; from שָׁכַן) *m.* prop. a place where one rests, dwells, lies, *a habitation, dwelling*, Job 18, 21; 21, 28 = אֹהֶל, to which it stands in apposition; *dwelling-place* 39, 6; Is. 32, 18; *hut*, of shepherds Song of Sol. 1, 8; Ez. 25, 4; *possession* Hab. 1, 6, chiefly of the tabernacle in the wilderness Ex. 25, 9; 26, 1; 40, 9, fully מִ׳ הָעֵדֻת 38, 21, מִ׳ אֹהֶל מוֹעֵד 40, 29, מִ׳ יי Num. 16, 9; generally *the temple* Ps. 26, 8; 74, 7; in the pl. on account of its different buildings 43, 3; 46, 5; 84, 2. Seldom does the pl. stand for a part of the structure 132, 5. Metaphor. *the grave* Is. 22, 16; *a lair* Job 39, 6.

מִשְׁכָּן (from שְׂכַן) *Aram. m.* same as Hebrew מִשְׁכָּן Ezr. 7, 15; Targ. מַשְׁכַּן.

מַשְׂכֻּרֶת (with *suff.* מַשְׂכֻּרְתִּי, -תֵּךְ, -תֵּהּ, -תָּהּ, -תֵּנוּ, -תְּכֶם, -תָּם, from שָׂכַר) *f. wages, reward* Gen. 31, 7 41; Ruth 2, 12; formed from מַשְׂכִּירָה.

מָשַׁל I. (*part.* מֹשֵׁל, *pl.* מֹשְׁלִים; *inf. abs.* מָשׁוֹל, *constr.* מָשֹׁל-, מָשְׁלָ-; *fut.* יִמְשֹׁל) 1. *intr. to be hard, powerful, strong, mighty*, identical in its fundamental idea with בָּזַל (which see), Ar. بَسَلَ (comp. בָּשָׁן); an explanation which passed from *Fürst's* Conc. s. v. into *Gesenius'* Thesaurus s. v. On the contrary, the Ar. مَسَلَ *to flow*, does not appear to belong to מָשַׁל I. Metaphor. *to rule, reign, govern*, absol. Prov. 12, 24; 29, 2; *to command, have power* Dan. 11, 3-5; מְ׳ עוֹלָם Ps. 66, 7 *to reign for ever;* with עַל of the throne on which one sits Zech. 6, 13, or with וְיָצָא ... מִן to denote extent of space Josh. 12, 2; or with the dat. commodi Is. 40, 10 *his arm* (i. e. his power) *rules for him.* — 2. *trans.* with the addition of the object, a) with בְּ, *to rule over*, a people Deut. 15, 6, Judges 8, 22, a territory Josh. 12, 5, 1 Kings 5, 1, a wife Gen. 3, 16; of God Ps. 103, 19; *to manage* Gen. 24, 2; 45, 8 26; figuratively of things 4, 7; Prov. 16, 32; b) with עַל 28, 15; c) followed by the infin. with לְ Ex. 21, 8; but b and c are rare. מֹשֵׁל *a ruler*, i. e. *a prince, a king* Prov. 6, 7; also *a tyrant* Is. 14, 5; 49, 7; 52, 5, oppos. to נָגִיד; comp. Sanskrit *kâ, to be strong, powerful*, whence kavi (in the Vedas) king. Deriv. מֶמְשָׁלָה, מֶמְשָׁל, מִמְשָׁל, מִמְשָׁלָה, מֶמְשָׁלֶת.

Hif. הִמְשִׁיל (*fut.* יַמְשִׁיל) *to give power to* Dan. 11, 39; *to cause to rule* Ps. 8, 7. Deriv. הַמְשֵׁל.

מָשַׁל II. (Kal not used) *tr. to compare, to put together* or *beside one another for comparison*, two things, from the fundamental signification *to bind, to unite, to weave* or *twist together;* organic root מָ-שַׁ-לְ, which also exists in אָ-שַׁ-לְ, עָ-צַ-לְ, אָ-צַ-לְ. From the same fundamental signification the stem denotes in Ethiopic *to suppose, to judge, to think;* also חָשַׁב, זָמַם, עָשָׂה proceeding from a similar view. Deriv. מָשָׁל 2, מְשָׁל. The Kal forms that appear elsewhere are denominatives from מָשָׁל.

Nif. נִמְשַׁל, *to be like, to be similar*,

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with אֶל Is. 14, 10, עִם Psalm 28, 1, בְּ 49, 13.

Hif. הִמְשִׁיל (*fut.* יַמְשִׁיל), *to compare* Is. 46, 5.

Hithp. הִתְמַשֵּׁל (*fut.* יִתְמַשֵּׁל) *to become like, to be like*, with כְּ *to become as* Job 30, 19.

מָשָׁל (*constr.* מְשַׁל, with *suff.* מְשָׁלוֹ; *pl.* מְשָׁלִים, *c.* מְשָׁלַי; from מָשַׁל II.) *m.* 1. prop. *comparison, likeness*, of two things, hence *similitude* Eccles. 12, 9; *symbolical discourse* Ez. 17, 2; 24, 3, called also חִידָה; *a didactic saying, a maxim* Prov. 1, 1 6; 10, 1; *a precept* Job 13, 12, parallel זִכְרֹנִים (apothegms); *a proverb* 1 Sam. 10, 12; Ez. 18, 2 3; *a parable* 12, 22; also a philosophic dialogue richly interwoven with choice sentences Job 27, 1; *a sententious poem* Ps. 49, 5, *thoughtful doctrine* 78, 2, interchanged with חִידָה; *threatening, satirical, deriding discourse* Is. 14, 4, Mic. 2, 4, Hab. 2, 6, also called חִידָה; *a by-word* Deut. 28, 37; 1 Kings 9, 7; Jer. 24, 9; לְמָשָׁל הָיָה *to become a by-word to one* Ps. 69, 12, שׂוּם פְּלָמָשָׁל *to make one a by-word* 44, 15. Arab. مَثَلٌ, Aram. מַתְלָא, מְתַל the same; Phenic. מָשָׁל an image. — 2. *n. p.* of a place 1 Chr. 6, 59, contracted from מִשְׁאָל. From מָשָׁל 1. comes the denomin.

מָשַׁל (*part. m.* מֹשֵׁל, *imp.* מְשֹׁל, *fut.* יִמְשֹׁל) *to propose* or *use a* מָשָׁל, in all the various meanings of the noun Ez. 12, 25; 17, 2; 18, 2 3; 24, 3; Jo. 2, 17; *part. pl.* מְשָׁלִים *gnomic poets* Num. 21, 27.

Pih. מָשַׁל *to speak in* מְשָׁלִים Ez. 21, 5.

מֶשֶׁל (with *suff.* מָשְׁלוֹ) *m.* 1. (from מָשַׁל I.) *dominion, the manifestation of power* Zech. 9, 10. — 2. (from מָשַׁל II.) *likeness, similitude* Job 41, 25 (LXX), but better in signific. 1. with the Targ., which suits the second member.

מֹשֶׁל (from מָשַׁל II.) *m.* same as מָשָׁל *a by-word* Job 17, 6.

מִשְׁלוֹחַ see מִשְׁלֹחַ.

מִשְׁלֹחַ (*c.* מִשְׁלַח; from שָׁלַח) *m.* 1. *a place to which a thing is sent* Is. 7, 25. — 2. a thing to which the hand is put or stretched out, with יָד or יָדַיִם, hence *business* Deut. 15, 10; 23, 21; 28, 8 20. See מִשְׁלַחַת.

מִשְׁלַחַת and מִשְׁלֹחַת (from שָׁלַח) *m.* 1. *a sending*, of מִנְחוֹת (presents) Esth. 9, 19 22. — 2. with יָד, *object of stretching forth the hand* (in order to use it after one's own will) i. e. *a possession* Is. 11, 14.

מִשְׁלַחַת (from שָׁלַח) *f.* 1. *a discharge, sending away, furlough*, of warriors Eccles. 8, 8. — 2. *a sending*, i. e. *a whole troop*, of מַלְאֲכֵי רָעִים (רָעָה subst. = רָעִים) *angels of evil* Ps. 78, 49.

מִשְׁלֶכֶת see שִׁלֵּךְ.

מְשֻׁלָּם (*an associate, a friend*, viz. Jah is) *n. p. m.* Ezr. 8, 16; Neh. 3, 4. — The Jewish people are called by this name, with the meaning *pious* Is. 42, 19.

מְשֶׁלֶמְיָה (compounded of יְהוּ, מְשֻׁלָּם, *Jah is a Rewarder*) *n. p. m.* 1 Chr. 9, 21; 26, 1; for which 26, 14 has שֶׁלֶמְיָהוּ (*Jah is requital*).

מִשְׁלֵמוּת (= מְשֻׁלַּמוּת, *requital* viz. is with Jah) *n. p. m.* 2 Chr. 28, 12; Neh. 11, 13; for which is

מְשֶׁלֵּמִית (the same) *n. p. m.* 1 Chr. 9, 12.

מִשְׁלֶמֶת (*a pious one*) *n. p. f.* 2 Kings 21, 19.

מִשְׁלֹשׁ (from שָׁלֹשׁ) *m. triad*, for *three* Gen. 38, 24.

מְשַׁמָּה (*pl.* מְשַׁמּוֹת, from שָׁמֵם) *f.* same as שְׁמָמָה, and also pl., *desolation, wasting*, Is. 15, 6; Ez. 6, 14; *astonishment, horror* 35, 3.

מִשְׁמָן (*c.* מִשְׁמַן; *pl.* מִשְׁמָנִים, *c.* מִשְׁמְנֵי, with *suff.* מִשְׁמַנָּיו, מִשְׁמַנֵּיהֶם; from שָׁמַן) *m. fatness*, of body Is. 17, 4; in the *pl. the strong ones*, i. e. *warriors* 10, 16, comp. Greek λιπαρός; *vigorous youth* Ps. 78, 31; *a productive, fruitful soil* Gen. 27, 28 39; *tracts rich in booty* Dan. 11, 24.

מִשְׁמַנָּה (*strength, vigour*) *n. p. m.* 1 Chr. 12, 10.

מִשְׁמָנִים (from שָׁמַן) *m. pl. fat foods* Neh. 8, 10.

מִשְׁמַע (*c.* מִשְׁמַע, from שָׁמַע) *m.* 1. *a hearing*, of the אָזְנַיִם, i. e. what one per-

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ceives Is. 11, 3 = שֶׁמַע אֹזֶן. — 2. (*fame* viz. El is; see שָׁמַע) *n. p. m.* of a son of Ishmael and of an Ishmaelite tribe GEN. 25, 14, perhaps the *Μασαιματεῖς* of Ptolemy (6, 7, 21), who inhabited a district at some distance to the north-east of Medina. — 3. (*a renowned*) *n. p. m.* 1 CHR. 4, 25.

מִשְׁמַעַת (with *suff.* ־תָּם, ־תּוֹ, ־נִיתֶךָ, from שָׁמַע) *f.* 1. *obedience*, hence *subjection*, an expression belonging to the service of a court, *body-guard* 1 SAM. 22, 14, where the Targ., Syr. and LXX read and understood וְשַׂר עַל־מִשְׁמַרְתֶּךָ (*and the prince of the body-guard service*). The LXX and Josephus also understood it so in 2 SAM. 23, 23. Concrete and coll. *subjects* Is. 11, 14 (comp. MIC. 4, 6); *faithful ones* 1 CHR. 11, 25; 2 SAM. 23, 23.

מִשְׁמָר (*c.* מִשְׁמַר, with *suff.* מִשְׁמַרְכֶם, ־מָרוֹ; *pl.* with *suff.* מִשְׁמָרָיו; from שָׁמַר) *m.* after the manifold meanings of the verb: 1. *a watch-station*, *a post*, of place 1 CHR. 26, 16, NEH. 7, 3, or of persons 4, 3 16; שִׂים מִ עַל־פִּי JOB 7, 12 *to set a watch about one*; then *guard*, *watch*, of a camp JER. 51, 12. — 2. *ward*, *prison* GEN. 40, 3; 42, 17. — 3. *object of keeping*, *what is kept* PROV. 4, 23, not to be compared with מִ NEH. 4, 3. — 4. *usage*, i. e. what is observed NEH. 13, 14. — 5. *a spare thing*, *a reserve*, *what is kept ready* Ez. 38, 7; comp. מִשְׁמֶרֶת 1 SAM. 22, 23 and שָׁמֶר 2 SAM. 22, 44.

מִשְׁמֶרֶת (with *suff.* ־תָּם, ־תּוֹ, ־מַרְתִּי, ־תֵיהֶם; *pl.* מִשְׁמָרוֹת, *c.* ־מְרוֹת, with *suff.* מִשְׁמְרוֹתָם, ־תֵיהֶם) *f.* 1. the place where a watch is kept, *a watch-post* Is. 21, 8; HAB. 2, 1; *a service-post* 2 CHR. 7, 6; 8, 14; 35, 2; of persons NEH. 7, 3; *watch*, as an act 2 KINGS 11, 5 6; *service* LEV. 8, 35; NUM. 1, 53; 3, 28; 4, 27 31. — 2. *a keeping* EX. 12, 6; 16, 23 32; NUM. 17, 25; concr. an object of preservation, *what is protected* 1 SAM. 22, 23; what one keeps, observes, i. e. *a law*, *a command*, *an usage* GEN. 26, 5; LEV. 18, 30; 22, 9. — 3. *the keeping* to one, *fidelity*, *faithful service* NUM. 3, 38; 1 CHR. 12, 29; 23, 32; 2 CHR. 23, 6.

מִשְׁמֶרֶת see מַסְמֵרֶת.

מִשְׁנֶא *a hater*, see שָׂנֵא.

מִשְׁנֶה (*c.* מִשְׁנֵה, with *suff.* ־נֵהוּ, *pl.* מִשְׁנִים, from שָׁנָה) *m.* 1. *repetition*, of the תּוֹרָה DEUT. 17, 18, or of the תּוֹרָה מֹשֶׁה JOSH. 8, 32 i. e. Deuteronomy (LXX, Vulg.), if it be not better taken in the sense of *copy*, apographum, the next to the original (Targ., Syr., Ar.). For the sake of emphasis either as an apposition to the following noun, GEN. 43, 15 *and the repetition of money*, i. e. second money, comp. כֶּסֶף אַחַר 43, 22; Is. 17, 18 *and a repetition of destruction*; or מִ follows the noun in the genitive GEN. 43, 12; EX. 16, 22; seldom does מִ precede, in the construct state DEUT. 15, 18. Hence *double*, *twofold* EX. 16, 5; Is. 61, 7 *for your shame* (ye shall receive) *double*; JER. 16, 18 *the double of their guilt*; לְ מִ JOB 42, 10 *to the double*. — 2. *second*, with relation to order, rank, dignity and gradation, consequently inferior. So with the genitive following מִשְׁנֵה הַמֶּלֶךְ 1 CHR. 28, 7, or with לְ following in מִשְׁנֶה לַמֶּלֶךְ ESTH. 10, 3 *the second after the king*. מִ may also come after, as כֹּהֵן הַמִּ JER. 52, 24 *the second priest* (after the כֹּהֵן רֹאשׁ); יְרֻכָּבָה הַמִּ GEN. 41, 43 *the second chariot* (after the royal one); הָעִיר מִ NEH. 11, 9 *the second city*, i. e. a new part of the city, called also הַמִּשְׁנֶה alone 2 KINGS 22, 14; ZEPH. 1, 10; אָחִיהוּ מִ 2 CHR. 31, 12 *his second brother*, for which מִ מֵאֲחָיו NEH. 11, 17 or מִ alone 1 SAM. 8, 2 are put, where הַבְּכוֹר or in 1 CHR. 5, 12 הָרֹאשׁ precedes. *Plural* מִשְׁנִים *the second*, i. e. *the younger* 15, 18, also of animals *those later born* 1 SAM. 15, 9, which were valued higher; so that it is not necessary to read with the Targ., Syr., Ar. מִשְׁמָנִים, or with the LXX הַסְּוֹטְשְׁמִים. Also, *of a second* i. e. *less costly kind* EZR. 1, 10.

מִשְׁסָּה (*pl.* ־סּוֹת, from שָׁסָה) *f. plunder*, *booty* 2 KINGS 21, 14; Is. 42, 24; for which מְשִׁיסָּה and מְשִׁיסָה (which see) are also put. סָ is interchanged with שָׂ, שָׁסָה, שָׂסָה.

מָשַׁע (not used) *tr. to strip off*, *to clean*,

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to cleanse; Ar. مَسَحَ, sharing its meaning with مَشَّ, مَشَطَ, also signifying to do *clean*, i. e. wholly. This stem has been adopted by *Ibn Ganâch* and *Tanchum* for מָשָׁעִי. It is better, however, to refer the word to שָׁעָה II. = שָׁעַע.

מַשְׁעוֹל (from שָׁעַל) *m. a place that sinks, a hollow way, a hollow pass* Num. 22, 24.

מְשִׁעִי (after the Aramaean mode for מְשִׁעִית, from שָׁעָה II.) *f. smoothness, cleansing, purity*, Ez. 16, 4 *thou wast not washed smooth* (to smoothness), i. e. not clean; Targ. לְאִתְנַקָּאָה, *Rashi* צַחְצוּחַ. The ancients generally thought of the stems שָׁעַשׁ, שָׁעַע &c.

מַשְׁעֵם (*impetuous haste*, from שָׁעַם) *n. p. m.* 1 Chr. 8, 12; but perhaps = מִשְׁמָע.

מִשְׁעָן (*c.* מִשְׁעַן-, from שָׁעַן) *m. support* 2 Sam. 22, 19, Ps. 18, 19, what keeps upright, i. e. God; metaphor. applied to bread and water, which are called *supports*, because they strengthen and maintain the vital power Is. 3, 1; comp. סָעַד.

מַשְׁעֵן (from שָׁעַן) *m.* the same Is. 3, 1.

מִשְׁעֶנֶת *f.* the same, fig. *the head*, of the state, יָתֵד, פִּנָּה, שֵׁת being also applied to him; Is. 3, 1 *stay and support*, i. e. every support; the combination of masc. and fem. always serving to make the idea general. In Arabic and Syriac, the same.

מִשְׁעֶנֶת (with *suff.* מִשְׁעַנְתִּי, -תֶּךָ, -תּוֹ, *pl.* with *suff.* מִשְׁעֲנֹתֵיהֶם) *f.* prop. *support*, then *a staff*, on which one leans Ex. 21, 19; Judges 6, 21; of the staves of מִקְלוֹת Num. 21, 18; מִ' קָנֶה Is. 36, 6 *a support of weak reed*, i. e. an easily broken one.

מִשְׁפָּה (from שָׁפַה which see) *m. bloodshed, a bloody deed, murder*, with an alliteration to מִשְׁפָּט, Is. 5, 7 *he looked for judgment, and behold slaughter.*

מִשְׁפָּחָה (*constr.* מִשְׁפַּחַת, with *suff.* מִשְׁפַּחְתִּי, -תּוֹ, -תָּם; *pl.* -פָּחוֹת, *c.* -פְּחוֹת, with *suff.* -תֵיהֶם, -תָם; from שָׁפַח) *f.* prop. *union, clanship* (see Concordance), hence 1. *a family, a clan*, several of which make a tribe (שֵׁבֶט, מַטֶּה, which see), consisting of several בֵּית אָבוֹת (which see) Ex. 6, 14; 12, 21; 1 Chr. 6, 39; Num. 1, 20; 36, 6; Deut. 29, 7; Josh. 13, 15; especially 1 Sam. 9, 21. Such families had a common sacrificial feast every year 1 Sam. 20, 6 29. — 2. *a tribe*, coinciding with מַטֶּה and שֵׁבֶט Josh. 7, 17; Judges 13, 2; 18, 2 11; Zech. 12, 13; where מִ' does not stand for שֵׁבֶט and מַטֶּה, but is interchanged with them; Jer. 2, 4; 31, 1. — 3. a union of several tribes in one people. Hence the kingdoms of Judah and Israel are called שְׁתֵּי הַמִּשְׁפָּחוֹת Jer. 33, 24, being also named שְׁנֵי בָתִּים Is. 8, 14. — 4. *fellowship, association*, e. g. of the סְפָרִים 1 Chr. 2, 55, who were divided into classes; generally *kind, genus* of animals Gen. 8, 19; comp. עַם, Greek ἔθνος, δῆμος; of things, *species, class* Jer. 15, 3. — 5. *a people, race* Gen. 10, 5, of which the גּוֹיִם or עַמִּים have many Ps. 22, 28; 96, 7; it is therefore applied to peoples generally Gen. 12, 3, Ez. 20, 32, Zech. 14, 17, or to a single people 14, 18.

מִשְׁפָּט (*constr.* מִשְׁפַּט, with *suffixes* מִשְׁפָּטִי, מִשְׁפָּטְךָ, מִשְׁפָּטוֹ; *pl.* מִשְׁפָּטִים, *constr.* מִשְׁפְּטֵי, with *suff.* מִשְׁפָּטֶיךָ; from שָׁפַט) *masc.* 1. *judgment, judicial utterance, sentence, right*, as an act Lev. 19, 15; Deut. 1, 17; hence עָשָׂה מִ' *to execute judgment*, i. e. to judge Ps. 9, 17; יָשַׁב עַל-הַמִּ' Is. 28, 6 *to judge*, prop. *to sit* in the judicial chair (כִּסֵּא מִ'); אֲשֶׁר לוֹ הַמִּ' Ez. 21, 32 *to whom judgment belongs*, as a vocation and official duty. Here belongs also חֹשֶׁן הַמִּ' Ex. 28, 29 (see חֹשֶׁן). — 2. *place of judgment* Job 9, 32; 22, 4; Is. 3, 14; Ps. 143, 2; for which מְקוֹם הַמִּשְׁפָּט Eccl. 3, 16 also stands. — 3. *a cause, suit*, causa forensis, whether it be general Num. 27, 5, or a defence, e. g. in עָרַךְ מִ' Job 13, 18; 23, 4; in which case 33, 5 even מִ' is omitted by ellipsis; *a judicial cause*, the carrying on of which is denoted by עָשָׂה Ps. 9, 5, שָׂפַט Jer. 5, 28, Lament. 3, 59, cogn. in sense with רִיב, דִּין; *the treatment of a cause*, hence דִּבֶּר מִ' אֶת פְּ' *to treat*

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a cause, i. e. to contend with an opponent in it JER. 12, 1; בַּעַל מ׳ Is. 50, 8 *the possessor of a suit*, i. e. *an accuser*, to whom is opposed a מַצְדִּיק (*defendant*). — 4. *a sentence* or *decision of a judge*, 1 KINGS 3, 28; PS. 17, 2; 19, 10; and therefore *a legal precept, a rule*, by which judgments are to be passed 72, 1. In this sense מִשְׁפָּט is sometimes used for *absolution, liberation* Is. 59, 9 14; sometimes for *condemnation* 53, 8. — 5. *guilt, crime*, determined by the following noun, as דָּמִים EZEK. 7, 23, מָוֶת DEUT. 19, 6, JER. 26, 11, i. e. a judicial cause originating in דָּמִים or deserving מָוֶת. — 6. *the right*, of a judge, so far as it agrees with the laws; hence also *what is right, legal*, coupled with צְדָקָה 2 SAM. 8, 15, *the just*, of נְאֻזִים PROV. 16, 11, דֶּרֶךְ DEUT. 32, 4; עָשָׂה מ׳ *to do right* GEN. 18, 19, הִשָּׁה מ׳ EX. 23, 6 or עִוֵּת מ׳ JOB 8, 3 *to pervert* or *wrest right*; then *law, rule, precept*, לְמִשְׁפָּט *according to rule* JER. 30, 11; בְּלֹא מ׳ PROV. 13, 23 *without right, unrighteously*; כְּמִ׳ EZR. 3, 4 or כַּמִּ׳ LEV. 5, 10 *according to precept*; מִשְׁפְּטֵי יי *the laws of God* 18, 4, hence מ׳ = תּוֹרָה Is. 51, 4; 52, 1; JER. 8, 7; but it is also applied to the *heathen religion* 1 KINGS 17, 26. — 7. *what accrues* or *belongs* to one, what he looks upon as his right, *wages, reward*, Is. 49, 4; JOB 27, 2; גָּזַל מִ׳ פִּי׳ Is. 10, 2 *to rob one of his right*; metaphor. *exclusive right, privilege*, as מ׳ הַגְּאֻלָּה *the right of redemption* JER. 32, 7, and so מ׳ הַבְּכֹרָה DEUT. 21, 17; מ׳ הַמַּלְכָה 1 SAM. 8, 9; מ׳ הַמֶּלֶךְ 10, 25; *usage, prescriptive right* 2 KINGS 11, 14; *manner, sort* GEN. 40, 17; 2 KINGS 1, 7; *condition* JUDGES 13, 12.

מִשְׁפְּתַיִם (only *dual* מִשְׁפְּתִים) *fem. a fold*, i. e. an open summer-stall (from שָׁפַת to set, to place, comp. Latin stabula from stare) GEN. 49, 24, JUDGES 5, 16, same as שְׁפָתַיִם. The dual is put here, as it is there, because of the double divisions of the folds, which ran in a parallel direction, and troughs were between the two folds; comp. גְּרוֹתַיִם. יָשַׁב בֵּין הַמִּ׳ or רָבַץ ibid. is a proverbial expression denoting the comfortable repose of the shepherd and peasant.

מָשַׁךְ (not used) *tr.* probably same as מָשַׁךְ II., Ar. مَسَكَ, *to possess*, prop. *to hold together*, *to comprehend*. Deriv. מֶשֶׁךְ and מִמְשָׁךְ.

מֶשֶׁךְ *m. possession*, hence בֶּן־מ׳ GEN. 15, 2 *son of possession*, i. e. *possessor*, used for מֶשֶׁךְ for the sake of assonance with דַּמֶּשֶׂק, as vice versa the latter is employed for מֶשֶׁךְ on account of יוֹרֵשׁ = בֶּן־מ׳ 15, 3, like מִמְשָׁךְ ZEPH. 2, 9 = מוֹרָשׁ.

מַשָּׁק (*constr.* מַשַּׁק, from שָׁקַק) *m. a running, quick crowding*, of locusts Is. 33, 4.

מַשְׁקֶה (*constr.* מַשְׁקֵה, with a *suffix* מַשְׁקֵיו; *pl.* מַשְׁקִים, with a *suff.* מַשְׁקָיו; from שָׁקָה) *m.* 1. (prop. part. Hif. of שָׁקַה) *a cupbearer, butler*, GEN. 40, 1 5 13. — 2. *place of pouring out wine, side-board* GEN. 40, 21; 2 CHR. 9, 20; *institution of cupbearers* 1 KINGS 10, 5, in which sense perhaps the plur. מַשְׁקִים GEN. ch. 40 and 41 is to be taken, if it be not a plur. of signif. 1. — 3. *a well-watered region*, regio rigua GEN. 13, 10, *a watered pasture* EZ. 45, 15. — 4. *drink*, LEV. 11, 34; Is. 32, 6. It is a partic. in PS. 104, 13; HAB. 2, 15.

מִשְׁקָל (from שָׁקַל) *masc. weight* EZ. 4, 10.

מַשְׁקוֹף (from שָׁקַף) *masc. the upper lintel, the upper beam of a door, the top of a doorway*, EX. 12, 7, Ar. سَاكِف.

מִשְׁקָל (*constr.* מִשְׁקַל, with *suffixes* מִשְׁקָלִי, מִשְׁקָלָהּ, מִשְׁקָלָם; from שָׁקַל) *m. weight* = מִשְׁקוֹל, sometimes a fixed weight, sometimes heaviness generally LEV. 19, 35; 26, 26; and so in the phrase אֵין מ׳ *there was no weight*, i. e. it could not be weighed 2 KINGS 25, 16; 1 CHR. 22, 3 14.

מִשְׁקֶלֶת *f. a plummet*, according to which a building is erected and carried out Is. 28, 17; from מִשְׁקָלָת.

מִשְׁקֶלֶת *f.* the same 2 KINGS 21, 13.

מִשְׁקָע (*constr.* מִשְׁקַע, from שָׁקַע) *m.*

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the settling, *defecation*, of water, i. e. *pure* water (Vulg., *Rashi*) Ez. 34, 18; perhaps we should read מְשֻׁקָּה מַיִם and translate *a well-watered place*, *fulness of water*.

מָשַׁר (not used) *tr. to divide*, *to cut*, *to cut asunder*, identical with נָסַר, Aram. נְסַר, Arab. نشر; metaphor. (like other verbs expressing the same idea, comp. מָנָה, סָפַר, כָּסַס) *to divide*, *to separate*, *to measure off*, Arab. مشر II. (to divide), comp. מָסַר I. Deriv. מְשׁוֹרָה and perhaps מַמְשָׁר = מַשּׁוֹר.

מִמְשָׁרָה (from שָׁרָה) *f. dominion* Is. 9, 5 6.

מִמְשֶׁרֶת (*constr.* מִמְשֶׁרֶת, from שָׁרָה) *f. what is dissolved* into a drinkable fluid, *maceration*, Num. 6, 3 *a drink of grapes* (*Saadia*, *Ibn Esra* and *Rashi*).

מַמְשְׁרוֹקִי (*c.* מַמְשְׁרוֹקִית, *def.* מַמְשְׁרוֹקִיתָא, from שָׁרַק *to pipe*) *Aram. fem. a pipe*, *a reed*, Dan. 3, 5 7. The Greek σύριγξ seems to have been derived from the Semitic שׁוֹרֵק.

מִמְשָׁרָע (from שָׁרַע) *m. extension*, *tract*, *n. p.* of a place otherwise unknown, whence the *Gent. m.* מִמְשַׁרְעִי 1 Chr. 2, 53, then the name of a race dwelling there. But comp. the Aram. מַמְשָׁרוֹעַ.

מִמְשְׂרְפֹת (*pl.* מִמְשָׂרְפוֹת, *constr.* מִמְשָׂרְפוֹת, from שָׂרַף I.) *f.* 1. *an object of burning*, with the accus. *to what* Is. 33, 12, but לַשִּׂיד (to lime) stands with the verb Am. 2, 1; *the burning*, of corpses, or of spices at funerals Jer. 34, 5; comp. 2 Chr. 16, 14. —2. only in מִמְשָׂרְפוֹת מַיִם (according to *Kimchi* and the Targ. *the burning* i. e. the boiling *of water*, especially for salt, conseq. *salt-works* [*Rashi*]; according to others *glass-smelting work*) *n. p.* of a place near Sidon Josh. 11, 8; 13, 6; comp. צָרְפַת.

מַמְשְׁרָקָה (*place of vines*, see שֹׂרֵק) *n. p.* of an Edomite locality, perhaps between Petra and Shobek Gen. 36, 36; 1 Chr. 1, 47.

מַמְשֶׂרֶת (from שָׂרַת *to deepen out*; comp. שָׂרַט, שָׂרַד) *m. a pan* 2 Sam. 13, 9, Aram. מַסְרַת, מַסְרִית; see above מַסְרֵת under מָסַר. The ת is radical; and the assumption of a root שָׂרַת = the Ar. شرى (to shine) must be rejected.

מְשָׁרֶת (abridged from מְשָׁרֶתֶת) *f. a female attendant* or *minister* 1 Kings 1, 15. See שָׁרַת Pihel.

מָשַׁשׁ (*fut.* יָמָשׁ, with *suff.* יְמָשֵׁנִי, יְמָשֵׁנִי) *tr. to touch*, *to feel*, with accus. of the object Gen. 27, 12 21 22 (see מוּשׁ); Arab. مَسَّ the same.

Pih. מִשֵּׁשׁ (*part.* מְמַשֵּׁשׁ, *fut.* יְמַשֵּׁשׁ) *to grope*, *to explore*, with accus. of the object Gen. 31, 34 37, מִ׳ חֹשֶׁךְ Job 12, 25 *to grope about in the dark*; with בְּ of time Deut. 28, 29; Job 5, 14; absol. Deut. 28, 29.

Hif. הֵמֵשׁ (*fut.* יָמֵשׁ, but *pl.* יְמִישׁוּן, *imper.* with *suff.* הֵימִישֵׁנִי K'tib and הֲמִישֵׁנִי K'ri, as if from יָמַשׁ and מוּשׁ = מָשַׁשׁ) *to touch*, *to feel*, *to have the feeling of touch* Ps. 115, 7; with accusat. of the object Judges 16, 26; הֵמֵשׁ חֹשֶׁךְ Ex. 10, 21 *to grope about in the dark*.

מִמְשָׁתָה (*constr.* מִמְשֹׁתָה, with *suffixes* מִמְשָׁתִי, מִמְשָׁתֵיהֶם, מִמְשָׁתֵיכֶם, without being a plural; from שָׁתָה I.) *m. drink*, coupled with יַיִן מִ׳ (*food*) Dan. 1, 10; יַיִן מִ׳ *wine of drinking*, i. e. which serves for drink 1, 5 8, also יַיִן מִ׳ 1, 16 *wine as drink*; *a potion* Is. 5, 12; metaphor. *a drinking-bout*, with the addition of דַּיְּינִין Esth. 5, 6; 7, 8; *a feast* generally, Gen. 19, 3; 21, 8; as an image of joy Prov. 15, 15; Eccles. 7, 2; coupled with שִׂמְחָה Esth. 9, 19.

מִמְשְׁתַּחֲוִיתָם Ez. 8, 16 see שָׁחָה Hithp.

מִמְשַׁתְּיָא (from שָׁתָא, שְׁתָה; *def.* מִמְשְׁתְיָא) *Aram. m.* same as Hebr. מִמְשְׁתֶּה Dan. 5, 10; Syr. ܡܫܬܝܐ.

מִמְשַׁתִּי Jon. 4, 11 see שְׁתַיִם.

מִמְשַׁתַּי Judges 16, 28 see שְׁתַיִם.

מַמְשַׁתִּין see שִׁין II.

מָת (from מָתַח to stretch, to extend, after the form שַׁד from זוּן, שְׁדָה; *constr.* in proper names מְתוּ־, like שְׁמוּ־ from שֵׁם, רְעִי־ from רֵעַ, also from לֹה;

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pl. מְתִים, מְתִם, *constr.* מְתֵי, with *suff.* מְתָיו, מְתַיִךְ) *m.* prop. a long-stretched one, giant, hence *a man;* in the plur. *people,* same as אֲנָשִׁים Job 11, 3 11; *warriors* Is. 3, 25, parall. גְּבוּרָה for גִּבֹּרִים; comp. Coptic ⲙⲁⲧⲓ, a soldier; מְתֵי מִסְפָּר Gen. 34, 30 and Deut. 4, 27 *people of number,* i. e. which one can number, a few, = מְתֵי מְעָט 26, 5 and 28, 62, with the additional idea of disunion Is. 41, 14; elsewhere in combination as מְתֵי שָׁוְא Ps. 26, 4, מְתֵי סוֹד Job 19, 19, מְתֵי אָוֶן 22, 15, מְתֵי אֹהֶל 31, 31 for אַנְשֵׁי, as in enumerations מְתִם for אֲנָשִׁים Deut. 3, 6; once same as רְשָׁעִים Ps. 17, 14. In מְתֵי רָעָב Is. 5, 13 it is = מְזֵה (which see); and in Job 24, 12 versions and mss. read מְתִים as מֵתִים, parall. חֲלָלִים. Comp. מָתַי, מְתוּ and מְתֹם 2. In Phenic. מַת the same; hence the proper name מַתְבַּעַל (Mathbal, Mathal, *Μαθώς*) Polyb. 1, 69; מַתְגַּן, *Μάτγηνος* (man of the sanctuary; גַּן = אֲגַן see גָּנַן) n. p. of a Tyrian king.

מֵת see מוּת.

מַתְבֵּן (collect., and denom. from תֶּבֶן) *m. heap of straw, straw* Is. 25, 10.

מָתַג (not used) *tr.* commonly *to draw* = מָתַח; Ar. مَتَعَ to be extended; better = מָשַׁךְ II., מָשַׁק *to bind, to knot, to hold together,* identical in its organic root מָ־תַג with זַח II.; as מֵזַח Is. 23, 10 is = מֶתֶג. Derivative

מֶתֶג (with *suff.* מִתְגִּי) *masc. a bit, a curb,* of animals Prov. 26, 3, Ps. 32, 9, in order to restrain them; cognate in sense רֶסֶן (from רָסַן to fetter); sometimes a bridle was also put on captive enemies 2 Kings 19, 28; Is. 37, 29; as is still to be seen on the Khorsabad figures; metaphor. *dominion* 2 Sam. 8, 1 (see אַמָּה).

מָתָה (not used) *intr. to stretch, to extend,* of time, i. e. *to continue; to be tall,* of stature; comp. Arab. مَتُعَ to be long, مَتَّ, متأ, مَتَى *tr. to stretch out,* a cord. With the organic root מָת־ה that in מַד (which see), מָד־ה I., מַד II. &c. is identical; comp. besides מַת (מוּת), like *θανεῖν* and *τείνειν.* Derivat. מַת, מְתֹם 2, מְתוּ, מָתַי.

מְתוּ *constr. state* of מַת *man,* only in proper names like בְּתוּ, שְׁמוּ, אֲבוּ from בַּת, שֵׁם, אָב.

מָתוֹק (*pl.* מְתוּקִים) *adj. m.,* מְתוּקָה *f.* 1. *sweet,* of דְּבַשׁ Judges 14, 18, נֹפֶת Prov. 24, 13, פְּרִי Song of Sol. 2, 3; oppos. מַר Is. 5, 20; metaph. *lovely, pleasant,* Prov. 16, 24; Eccles. 5, 11; *rejoicing, grateful* 11, 7. — 2. *subst. something sweet* Judges 14, 14, *sweetness* Ez. 3, 3.

מְתוּשָׁאֵל (*a man* i. e. *Hero, El is;* שָׁ being as in מִישָׁאֵל a mark of the genitive, and מְתוּ the construct state of מַת) *n. p.* of an antediluvian patriarch Gen. 4, 18, perhaps another name for מְתוּשֶׁלַח of the Elohistic document. In Phenic. we find מְתוּ (*Methy, Methu, Matu, Muthu*) as the constr. state of מַת in proper names, as מְתוּמַתָּן (*Methy-mathnus, -tnus*) n. p. of the son of Masinissa (Plin. 7, 14, 12); מְתוּמַן (Methymannus), as mss. read for מְתוּמַתָּן; מְתוּבַעַל (*Mutumbal*) n. p. of a suffete; מְתוּעַשְׁתֶּרֶת (Metuastartus), another name for Abdastartus. See בְּתוּאֵל, Phenic. בְּתוּיָה *Βεθύας,* where בַּת = מַת.

מְתוּשֶׁלַח (*man of military arms*) *n. p. m.* Gen. 5, 21; see מְתוּשָׁאֵל.

מָתַח (*fut.* יִמְתַּח) *trans. to extend, to stretch out,* Is. 40, 22; comp. לָ־תַח. Derivat. אַמְתַּחַת.

מָתַי (from מָתָה after the form שָׁמַי, שָׂדַי) *m. extension, continuance of time,* hence a) as an adverb of duration, *when,* quando, i. e. during the time, without an interrogation Ps. 101, 2; Prov. 23, 35; Syr. ܐܡܬܝ ?; in Aram. a particle is prefixed to express the interrogative meaning, אֵימָתַי, ܐܡܬܝ. Hence the derivation from מָתָה is already clear from the fact that a similar adv. also comes from ܡܬܝܢ, viz. ? ܡܬܝܢ *whilst.* Thus it is not derived from מָה and

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תַּי = זַי (זֶה). — b) usually interrogative, referring to time, *when?* quando? Gen. 30,30; Neh. 2,6; Ps. 41,6; Ar. مَتَى the same. — Combined with particles preceding it has for the most part an interrogative sense, as עַד־מָתַי *until when? how long?* 1 Sam. 16, 1, 1 Kings 18, 21, *till how long?* Ps. 6, 4; Is. 6, 11; אַחֲרֵי מָתַי Jer. 13, 27 *after how long a time?* לְמָתַי without a question *at what time* Ex. 8, 5.

מְתִיקָה see מִתְקָה.

מַתְכֹּנֶת (with *suff.* ־כֻּנְתּוֹ, ־תָּהּ, from תָּקַן = תָּכַן) *f. measure*, pensum Ex. 5, 8, Ez. 45, 11, for which Ex. 5, 18 has תֹּכֶן. Metaphor. *proportion*, *relation*, Ex. 30, 32; 2 Chr. 24, 13.

מַתְּלָאָה Mal. 1, 13 from מָה and תְּלָאָה *what a weariness!*

מְתַלְּעָה (only *pl. constr.* מְתַלְּעוֹת) *f.* transposed from מַלְתָּעָה (which see) Job 29, 17; Jo. 1, 6.

מְתֹם 1. *m.* (from תָּמַם) *anything whole, uninjured, unhurt*, Is. 1, 6, *sound* Ps. 38, 4 8. — 2. *adv.* (from מַת with the termination ־ֹם) *each and every one*, Judges 20, 48 *they smote them with the edge of the sword* (beginning) *with the city — each and every one down to the beast — even to every one that was met with* (outside the city). To read מְתִם with some mss. and the Peshito, or to unite עִיר מְתֹם, is unadvisable.

מָתַן (not used) *trans. to stretch, to extend; intr. to be stretched, extended*, opposite to relaxed; *to be strong, firm, powerful;* comp. Ar. مَتَنَ to stretch out, to extend, مَتُنَ to be strong, enduring, firm; identical in its organic root מָ־תַן with that in אָ־תַן (belonging to אָתוֹן see יָתַן), יָ־תַן, תַּן &c. Deriv. מֹתֶן (*dual* מָתְנַיִם), n. p. מֶתֶן, Gent. מִתְנִי.

מֶתֶן (*strength, fortress*, from מָתַן) *n. p.* of a place otherwise unknown; hence the *Gentile m.* מִתְנִי 1 Chr. 11, 43.

מֹתֶן (only *dual* מָתְנַיִם) *m. the loins*, including the rump, ὀσφύς; so called as the seat of strength and power 1 Kings 12, 10; Job 40, 16; מֵי מָ׳ Ez. 47, 4 *water reaching to the loins.* The loins are spoken of as the seat of bodily strength Deut. 33, 11, Ez. 21, 11, as the place about which the girdle is worn Is. 45, 1, 2 Kings 4, 29, where armour is put 1 Kings 18, 46, which a mourning garment covers Gen. 37, 34, on which burdens are sustained Ps. 66, 11, and where the seat of the pains of travail is Is. 21, 3; Nah. 2, 11; comp. Lat. lumbus, elumbis, delumbare. Ar. مَتْن, Syr. ܡܬܢܐ; Phenic. מֹתֶן, מְתֹן the same, hence the proper name מְתֻנְבַּעַל Muthumbaal, Muthumball (Plaut. Poen. 2, 35; Num. 7, 1), Mutines, i. e. Mutinas = מְתֻנְבַּעַל.

מְתַן (not used) *Aram. intr.* same as Hebr. מָתַן. Derivat. מְתָן = Hebr. מֹתֶן, whence the *adj. masc.* אֶמְתָּן, *f.* אֶמְתָּנִי (which see).

מַתָּן (with *suff.* מַתָּנָם, from נָתַן) *m.* 1. *a present, gift*, = מֹהַר Gen. 34, 12, or same as שֹׁחַד Prov. 18, 16; 21, 14; אִישׁ מַ׳ *one who gives presents* 19, 6. — 2. *n. p. m.* 2 Kings 11, 18, 2 Chr. 23, 17 abridged from מַתַּנְבַּעַל, in Jer. 38, 1 from מַתַּנְיָה; comp. Phenic. מַתָּן, *Μάττην* (*Herod.* 7, 98) the proper name of a Tyrian king, מַתַּנְהַבַּעַל, Mastanabal, *Μαστανάβας* (App. Pun. 106) n. p. of Masinissa's son. On the other hand, the forms Metenus, *Μέττην*, *Μέτινος*, *Μέτηνος*, as names of a Tyrian king, are only modes of orthography for *Μάτγηνος* (*Jos.* contra Ap. 1, 18); as there are also the forms *Μύτγονος*, *-γυνος* (מֻגָּן = מֻגַּנְבַּעַל, to which belong too the names Miggin, Migganes).

מַתְּנָא (with *suff.* ־נָתָךְ, *pl.* מַתְּנָן, from נָתַן) *Aram. fem.* same as Hebr. מַתָּנָה *a present, gift* Dan. 2, 6; 5, 17.

מַתָּנָה (*constr.* מַתְּנַת; *pl.* מַתָּנוֹת, *constr.* מַתְּנוֹת, with *suff.* מַתְּנוֹתֵיכֶם, ־תָם; from נָתַן) *f.* 1. *a gift* Gen. 25, 6; Prov. 15, 27; *a heave-offering*, for the sanctuary or priests, *a sacrificial gift* Ex. 28, 38; Lev. 23, 38; Ez. 20, 31; *a gift to get clear of all demands* 46, 16; *a bribe* Eccles. 7, 7. — 2. (*erection* viz. of El)

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n. p. of a place between the desert and the territory of Moab Num. 21, 18 19.

מַתְּנַי (= מַתַּנְיָה *gift of Jah;* comp. Theodorus) *n. p. m.* Neh. 12, 19; Ezr. 10, 33 37.

מִתְנִי see מֶתֶן.

מַתַּנְיָה (see מַתְּנַי) *n. p. m.* 2 Kings 24, 17; 1 Chr. 9, 15; 2 Chr. 20, 14.

מַתַּנְיָהוּ (the same) *n. p. m.* 1 Chr. 25, 4 16; 2 Chr. 29, 13.

מָתְנַיִם see מֹתֶן.

מִתְנַשֵּׂא (prop. *Aram. inf.* of נָשָׂא) *m. exaltation, the being exalted* 1 Chr. 29, 11.

מְתָעֵב *masc. an object of aversion* Is. 49, 7, prop. part. Pihel; comp. מַסְתֵּר ib. 53, 3 as a noun.

מַתְעֶה (from תָּעָה I.) *m. erring, destruction,* i. e. what leads to it Is. 30, 28.

מָתַק (*fut.* יִמְתַּק) *trans. to taste, to enjoy with satisfaction;* prop. *to suck in,* like the Syr. ܡܬܩ (to suck), and like מָצָה, מָץ; then *intr. to be pleasant, comfortable,* Job 21, 33 *the clods of the valley are pleasant to him;* of שֵׁנָה Eccles. 5, 11. Metaphor. *to be sweet, delightful,* of taste Ex. 15, 25; Ps. 19, 11, opposite מַר; *to be dainty,* of meats (see מַמְתָּק); comp. Ar. مَطَعَ to make mild, soft, and مَطْقَة sweetness, as also مَتَحَ to suck in, to suck. Deriv. מָתָק (a noun), מֶתֶק, מֹתֶק, מָתוֹק, מַמְתָּק, the proper name מִתְקָה (מְתִיקָה).

Hif. הִמְתִּיק (*fut.* יַמְתִּיק) *to manifest pleasantness, sweetness,* i. e. to be sweet, Job 20, 12 *corruption* (or vice) *is savoury in his mouth;* figur. הִמְתִּיק סוֹד *to make counsel pleasant,* i. e. *to hold familiar discourse* Ps. 55, 15.

מָתָק (after the form דָּבָר; with *suff.* מְתָקוֹ) *masc.* same as מַמְתָּק *dainty food,* Job 24, 20 *the worm is his food.* מְתָקוֹ cannot be taken as a verb because of the masc. gender, which does not suit רִמָּה.

מָתֹק see מָתוֹק.

מֶתֶק *m. sweetness,* metaphor. of the שְׂפָתַיִם Prov. 16, 21 *pleasant discourse;* without שְׂפָתַיִם 27, 9.

מֹתֶק (with *suff.* מָתְקִי) *m. sweetness, juice,* of fruit Judges 9, 11 = תְּנוּבָה.

מִתְקָה (*sweet fountain;* comp. מָרָה) *n. p.* of a station of the Israelites in Arabia the rocky Num. 33, 28; cod. Sam. מְתִיקָה.

מִתְרָא see מִתְרְדָת.

מִתְרְדָת (*given by Mithra,* Μιτραδάτης, Μιθρ., Mithridates of the classics, *from* מִתְרָא, Zend. *Mithra,* Mihira in Pazend, mod. Persian Mihr, Sanskrit mitra, mihira, prop. *the sun,* denoting the highest Ized, who was worshipped by the Iranian peoples even to India and Greece; *and* דָּת from the stem dû, Pers. دادن, see דָּת) *n. p.* of a treasurer under Cyrus Ezr. 1, 8, and of an officer in Samaria under Artaxerxes 4, 7. Comp. the numerous proper names compounded with Mithra, as Μιτραβάτης, Σιρομίθρης, Ἀρμαμίθρης, Ἀρμίτρης &c. (see *Pott,* Etym. Forsch. I. LII seq.).

מַתָּת (from מַתֶּנֶת, *constr.* מַתַּת; from נָתַן) *f. gift, present,* 1 Kings 13, 7; Ez. 46, 5 11; Prov. 25, 14; Eccles. 3, 13; 5, 18. Also like מַתָּן the first part of proper names.

מַתַּתָּה (contracted from מַתַּתְיָה) *n. p. masc.* Ezr. 10, 33, comp. Ματτάθα Luke 3, 31. Sometimes מַתַּת (from מַתַּתְיָה), Ματθάτ, was used by itself, as a proper name; see Luke 3, 24.

מַתִּתְיָה (same as מַתַּנְיָה) *n. p. m.* Ezr. 10, 43; Neh. 8, 4; 1 Chr. 9, 31. Besides this form, מַתַּתְיָה, Ματταθίας 1 Macc. 2, 1, Luke 3, 25 was also used at a later time. So too was the still shorter מַתִּיָּה Ματθίας Acts 1, 23, or מַתַּי Ματθαῖος.

מַתִּתְיָהוּ (the same) *n. p. m.* 1 Chr. 15, 18 21.

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נ, named נוּן, *Nûn*, signifies as a letter of the alphabet *something stretched, extended, a fish*, if the origin of the characters be looked for in images, and the names be considered as appellatives of outward objects (see נוּן, Ar. نُون, Aram. נוּנָא, נוּנְיָא the same). It is supposed that the form of the letter in old Hebrew (ל, ל, ל), Samaritan (ל, ?), old Aramaean (ל), Phenician (ל, ל, ל), and hence in old Greek (Μ, Ν) represents a fish in shape. But the name is more probably derived from the initial sound, as is the case with the other letters. The Greek name *nῦ* is abridged from *nῦν* (נוּן). In Ethiopic Nahas (ንሐስ) stands for it, which would amount to something similar. In the square character derived from old Semitic, *Nûn*, with four other letters, alters its shape, when final, so that the lower stroke otherwise bent runs down in a straight line. The only exception to this is in Job 38, 1. As a numeral, *Nûn* being the fifth letter in the series of ten, means 50; it is pronounced *Nû*, and as an abbreviated word in Phenician it denotes נְצֵב i. e. *a tomb-stone*.

As to the power of the letter, it is 1. the softest and most flexible nasal sound, which a) sometimes dies away at the end, sometimes in dual and plural endings after an accented, strong vowel, as יָדַי Ez. 13, 18, עַמִּי 2 Sam. 22, 44, רַמּוֹנָי Song of Sol. 8, 2 instead of יָדַיִן, רַמּוֹנִין, צִמְּיִן (where the Aramaeising form *alone* suits); sometimes in the 3 pl. perf. (where וּ- has arisen from וּן-) which as וּן- still occurs in Deuteronomy (Deut. 8, 3 16); and sometimes in the termination וֹן-, whence וֹ- and הֹ- have originated. b) If the following consonant be vowelless, it assimilates itself to it, e. g. יִתֵּן, יִגַּשׁ, יִצֹּר, נָתַתָּ, or it is completely absorbed, e. g. in תֵּת (from תִּתֶּנָה), בֵּת (בִּתֶּנָה), אֵמֶּה from אֵת (from אֲנָתָה, אֲנַתָּה), אִישׁ from אֱנָשׁ (=אֱנָשׁ), in some cases in the vocable מִן and in שְׁתֵּים (from שְׁנָתַיִם). c) At the beginning of words also the vowelless Nûn is sometimes omitted in pronunciation and orthography, e. g. in יְהִי = יֶשׁ, נְהִי, נְשָׁוֹא (doubtful); שִׁיא = שְׁוֹא, נְשָׁיא = נְשָׁוֹא; certainly in the imperf. of verbs פֵּן. d) The letter doubled by Dagesh forte is lessened or weakened by the insertion of a soft *Nûn*, in Semitic idioms, e. g. Aram. שִׁבְלָא from מַבְּדָא, אִנְבֵּהּ from מְנַדַּע, Ar. سُنْبُلَة قُنْفُذ Ar. קִנְצִי from קִפּוֹד, and the Hebr. Job 18, 2 (doubtful); it is seldom put after the letter to be doubled, as מְעִזְּנֶיהָ Is. 23, 11 instead of מְעִזֶּיהָ. — The extra-Semitic languages present numerous analogies to all these peculiarities of the *n*-sound. — 2. *n* being a weak, liquid sound sometimes arose out of *y* or vice versa; so that these two sounds are interchanged in Hebrew itself or Hebrew compared with the dialects. Comp. יָאַד and נָאַד II.; יָאַר and נָהַר; יָבַב I. Ar. نَبَّ; יָזַע Ar. نَذَعَ, נָזַח; יָכַח and נָכַח Ar. نَقَعَ; יָחַשׁ and נָחַשׁ, נָחַס; יָחַת n. p. m. = נָחַת; יָטַב II. and נָטַף; יְמוּאֵל n. p. m. interchanging with נְמוּאֵל; יָסַד and נָסַךְ; יָעַז I. and נָעַז; יָצַן and נָצַן; יָפַח and נָפַח; יָצָא and נָפַח; נָצַח, נָצָא; יָצַק and נָצַק; יָקַע I. and נָקַע Ar. نَقَأَ; יָקַשׁ I. and נָקַשׁ; יָקַשׁ II. and נָקַע &c. This explains also the fact that in Syr. the designation of the 3 person fut. by י- becomes *n*, which is sometimes found in the Targ. also. — 3. נ is sometimes interchanged with the somewhat harder ל, as לְבָא,

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נַב, נַבּ; נְהַם and נָהַם (נָאַם); לִיב n. p. and נוּב; נָקַק and נָקַב; לִין I. from לוּל; נָחַץ and נָחַשׁ; נָחַשׁ and I.; נָצַר and נָצַר; לָקַט Aram. נְקַט; נָשַׁךְ and נָשַׁךְ II.; נָתַע and נָתַק &c. See ל. — 4. It is interchanged with the still stronger ר, as זָרַח Aram. דָּהַר; Syr. ܢܶܪ Aram. נַר; שְׁנַיִם Aram. תְּרֵין; בָּחַן and בָּחַר; טָמַן Aram. טָמַר; and עָכַן Josh. 7, 24 26; בָּגַע and בָּקַע; נָתַק and רָתַק in Ecclesiastes &c. — 5. with the strongest nasal sound *Mém*, as שָׁתַם and שָׁתַן; נוּט and מוּט; and מָנַר &c. See מ. Much rarer 6. is the orthographical interchange of נ and כ, e. g. כָּם Ex. 17, 16 for נַס; כּוּב Ez. 30, 5 for נוּב; נִבְשָׁן Josh. 15, 62 for כִּבְשָׁן; מַכּוֹת 2 Chr. 2, 9 for מְנוֹת Is. 33, 1 for כְּכֹ׳.

Nún appears in many ways, and those worthy of note, in the formation of nouns and verbs, especially in its prefixing and postfixing, seldom in its insertion; examples of which may be put here in order. 1. In noun-building *Nún* is used as formative and prosthetic only in proper names, as in נִבְחַז, נַחֲלַם, נִבְזָט, נִסְרַךְ, נִמְרָד, נַחֲלַם, נִבְזָט, נַפְתָּלִי (doubtful), נַפְתּוּחַ, perhaps a mere ramification of the form with *Yod* prefixed (יַפְתּוּחַ, יִצְחָק &c.); for נְסָמְוָן Is. 28, 25 is part. Nif., and נַפְתּוּחִים Gen. 30, 8 is applied there merely to explain the proper name. In Aramaean this formative *Nún* is obviously used for *Mem*, e. g. נַחְשֹׁל, Syr. ܥܶܡܫܽܘܢ; נַדְבַּךְ Ezr. 6, 4, together with מִדְבַּךְ (Sukka ch. 2 beginning); and נִמְבְּזֵה 1 Sam. 15, 9 has arisen from the fluctuation between מִבְזֶה and נִבְזֶה. — 2. *Nún* appears very often as a postfix or termination, to form adjectives, concretes and abstracts: a) the ending *-ān*, as אַלְמָן, נַחְשְׁתָן, לְוִיָתָן, שַׁלְחָן, מְנֹרָה, עִנְיָן, נְצָן &c. b) the ending *-ôn*, as חִיצוֹן, תֵּימָן, מַדְמֵנוֹן, אַחֲרוֹן, שַׁפְרוֹן, זְרִיזוֹן, מַשְׁאוֹן, שַׁבְתָּוֹן, זְרִיזוֹן, יַרְדֵּן &c. Here the *n* is sometimes lost, as אַבְדֹּה Prov. 27, 20 K'tib; and frequently in proper names as שִׁלֹּה, שִׁלֻּחִי, יַרְחוֹ, עַכּוֹ &c. c) the ending *-en*, smoothed off from *-an*, e. g. צְפֹּרֶן, אַפֹּדֶן, בְּשָׁן, נַרְזָן, אַפֹּדֶן; which may extend, perhaps, to a great number of segolates, as חָצֵן, חֹשֶׁן, אָפֹן, דְּחַן and many others. d) more rare is the ending ־ִין, as תּוּפִין, פָּנִין, סַכִּין, קָצִין. e) the ending ־וּן, as זָנוּן. To the termination ־וֹן, ־וּן also belongs the function of diminishing, as אִשׁוֹן, צְנִנְרוֹן, זְרָעוֹן and יְשִׁרוּן, שַׁלּוּן, יְדִידוּן, זְבֻלוּן.

With respect to the building of stems out of organic roots, the liquid Nún is used: 1. to enlarge the root at the beginning. Comp. e. g. נְ־אַר and אַר; נְ־בַּל־ה and בָּלַל; נְ־כַל and כָּכַב; נְ־קַד and בָּקַע; נְ־גַהּ and גָּהָה (גּוּהַ); נְ־גַהּ Aram. בָּא (בּוּעַ); נְ־גַל and גָּלַל; נְ־מַ־ה and מָהַם; נְ־גַף and דָּחַף; נְ־זַל and אָזַל; נְ־זַם and זָמַם; נְ־זַר and זָרַר; נְ־חַל and חָלַל; נְ־חַשׁ and חָשַׁשׁ; נְ־כַל and כָּלָא; נְ־מַר and מָרַר; נְ־סַג and סָגַג; נְ־פַח and פָּחַח; נְ־סַךְ and סָכַךְ; נְ־פַח and פָּחַח and many others. — 2. to enlarge it at the end; comp. אָבַן, אָבַן II. and אָהַ (אָפָה) to circle, to turn about; עָצַן and עָצָה; אָשַׁן I. and אָשַׁשׁ; גָּבַן and גָּבַב; גָּחַן and גָּחַל; גָּגַן and גָּדַד and גָּדַר &c. — 3. in the middle, by which means naked simple roots become stems; comp. אָנַק Ar. אָלַל; אָנַשׁ and אָשַׁשׁ; בָּנַב and אָ־כַּר, עָ־כַּב; גָּנַב and גָּבַב; גָּנַן and גָּזַז; זָנַח and זָחַח; זָקַן I. Ar. חָנַק; חָנַךְ and חָדַךְ &c. — Besides, there is still 4. the interchange of verbs פֿ״א and פֿ״נ, as נָב (אוֹיב) and אַב (נָבַב) = אַב (אָבַב Aram.), by which the significations of many stems are recognised.

נָא (a pronominal stem, originally denoting local direction *whither*, then a striving and willing, arising probably from *-anna*) a particle of incitement and entreaty: 1. put after the imperative and the future if the latter be voluntative, as a separate word, Greek δή (LXX), something like the German *doch!* and the Latin *-dum* with the imperat., or *quaeso*, *age*. It is appended to the simple (Gen. 22, 2; Ex. 11, 2; Job 1, 11) or strengthened imperat. (Judges 19, 11) as well as to both forms of the voluntative (Jer. 5, 24; 17, 15; Gen. 18,

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21; Ex. 3, 3; 2 Sam. 14, 15), and expresses incitement Job 2, 5, gentle command Gen. 24, 2, express command 22, 2, admonition and threatening Num. 16, 26, urgent request 20, 17, derision Is. 47, 12 &c. Once Gen. 40, 14 it is attached to the perfect in like manner, as a particle of entreaty. Quite exceptionally does it stand in the poetical combination נַפְשָׁה־נָּא Ps. 116, 14 *oh let me before* ..., where a verb should be supplied from the context. — 2. Appended to particles. Thus a) to the negative conjunction אַל in אַל־נָא, where the imperfect follows Gen. 13, 8; 18, 3; Job 32, 21; seldom absol. (see אַל). b) to the conditional particle אִם in אִם־נָא Gen. 18, 3, which may be separated, however, by a verb 24, 42. c) to an interrogative adverb, e. g. אַיֵּה־נָא *where now?* Ps. 115, 2. d) to interjections הִנֵּה Gen. 12, 11; 16, 2; אוֹי Jer. 4, 31; 45, 3. In this close joining the *Nûn* is often doubled, even when the last preceding syllable ending in *a* or *e* is accented, e. g. לְהַרְגָנָּא Num. 23, 13; 22, 17; Gen. 24, 42; הִנֵּה־נָּא 19, 2. There appears to be an irregularity in אֶל נָא רְפָא נָא לָהּ Num. 12, 13; but we should read there אֶל נָא for אֶל נָא, and the preceding verse should be supplied with it. In אָנָּא (which see), contracted from אָנָּה־נָא, נָא is more firmly attached, for which אָנָּה, אָנָּא (which see) are also used. It is appended enclitically in אַל תִּשְׁלַחֲנָה (*do not seize, I pray thee*) Ob. 13; which case, however, occurs but seldom. With this particle comp. the Syr. ܢܳ *I pray*, Ethiop. ነዕ (noe) *go to*.

נָא (from נָוָא II. *to be hard, tough, raw*) *adj. m. raw, uncooked* or *half-cooked*, prop. *hard, not roasted*, opposite to צָלִי Ex. 12, 9; Ar. نِيٌّ (already compared by *Saadia, Ibn Esra, Rashi* and *Kimchi*) from ناء (med. Ye) and نَهِيَ *to be raw, hard*.

נָא (Egyptian) *n. p.* of the very ancient and extensive (Iliad 9, 383) metropolis of upper Egypt, i. e. Thebes Jer. 46, 25; Ez. 30, 14 16. As the principal seat of the worship of the Egyptian deity אָמוֹן (which see) who had there a famous temple (*Herod.* 1, 182. 2, 42), and whom the Greeks compared with Zeus, was there, it was called in full נָא אָמוֹן Nah. 3, 8, Greek *Διόσπολις*, by which the Targ. and Jerome incorrectly understand *Alexandria*. In allusion to the great multitude of people in it Ezekiel 30, 15 writes הֲמוֹן נָא. It lay on the two banks of the Nile and was surrounded by canals from the river Nah. 3, 8; *Strabo* 17 p. 816; *Herod.* 2, 15.

As to the derivation of the word, the LXX (on Nahum) thought of the Egyptian ⲛⲟⲥ or ⲛⲟⲩⲥ = Hebrew חֹבֶל, which might be taken in the sense of נַחֲלָה or חֶלֶק to mean *possession*, conseq. נָא אָמוֹן is *Amôn's possession*, *μερὶς Ἀμμών*. As to sense, the derivation from ⲛⲁ-ⲁⲙⲟⲩⲛ would give *Amon's city*, like ⲛⲁ-ⲏⲥⲓ the city of Isis; ⲙⲁ-ⲁⲙⲟⲩⲛ *the place of Amon* (see מָקוֹם) would be the same, especially as it denotes *house* in hieroglyphics.

נָאַד (not used) *intr. to be hollow, hollowed, bellied*, in order to receive something into it, cogn. in sense with אוּב (= נוּב II.), whence אוֹב; נוּד III., Targ. נוּד the same. Deriv. נְאוֹד. In Arabic this stem is نَكَلَ to enclose, to conceal, to withhold, like חָמָה I. to חָמַת.

נְאוֹד (from נָאַד, Judges 4, 19 in K'tib נְאוֹד, with *suff.* נְאוֹדֵךְ, *pl.* נְאוֹדוֹת) *m. a leather-bottle*, so called from its hollow and bellied shape (comp. אוֹב bottle, from אוּב to be hollow; Ar. جَوْف bag, bottle, from جَافَ to be hollow; Targ. רוּקָב a bottle, from נָקַב to be hollow; Hebrew חֵמָת a bottle, from חָמָה I. to enclose, to conceal), for milk Judges 4, 19, wine 1 Sam. 16, 20; Josh. 9, 4; figur. in which tears were collected Ps. 56, 9, with allusion to נוֹד (wanderings). The bags, when empty, were suspended in the smoke to dry; hence it is used for a figure of external decay of body Ps. 119, 83.

נֶאְדָּרִי Ex. 15, 6, perhaps for נֶאְדָּרִית. See אָדַר.

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נָאָה I. (not used) *intr. to rest*, *to settle down comfortably*, *to encamp*, in its organic root נָא־ה = נָח. Hence *to dwell*, *to abide*, opposite to move about unsteadily. A collateral form is נָוָה I., where this verb-idea is expressed still more plainly. אָוָה 1. 2. is also identical. Deriv. the noun נָאָה. See אִי.

נָאָה II. (Kal not used) *intr. to be beautiful*, *lovely*, *pleasant*, prop. *to fit*, *to agree*, *to become;* identical with יָאָה (which see), and in another direction with נָוָה II.; modern Hebrew נָאָה.

Pih. נָאוָה (arising out of נַאֲוָה, which even appears in Ps. 93, 5, by repeating the last radical, 3 *pl.* נָאוּ; comp. Hithp. הִשְׁתַּחֲוָה from שָׁחָה, טַחֲוָה, רַעֲנַן, שַׁאֲנַן) *to be beautiful*, *lovely*, of natural charms Song of Sol. 1, 10; *to be delightful*, *pleasant*, of messengers of victory Is. 52, 7; *to become* Ps. 93, 5. Deriv. adj. נָאוֶה, נָאוָה.

נָאָה (after the form שָׁנָה, only *pl. c.* נְאוֹת; from נָאָה I.) *f. a dwelling*, *habitation*, e. g. where חָמָס is practised Ps. 74, 20, where אֱלֹהִים abides, i. e. the holy place 83, 13; *an unprotected open city* Lament. 2, 2, opposite to a fortress; metaph. *a lodging*, of herdsmen Am. 1, 2 (like נָוֶה Is. 33, 20 coupled with אֹהֶל), including pasture, hence pasture itself Ps. 65, 13, Jer. 9, 9, where the shepherd rests in peace 25, 37; נְ׳ דֶּשֶׁא Ps. 23, 2 *grassy pastures*, parallel מֵי מְנוּחוֹת.

נָאוֶה (instead of נַאֲוֶה from נָאָה II.) *adj. m.*, נָאוָה *f. comely*, *lovely*, of מַרְאֶה Song of Sol. 1, 5; 2, 14, מִדְבָּר 4, 3; *beautiful*, of a city 6, 4; with לְ of the person *becoming*, *suitable* Prov. 17, 7, *seemly* 26, 1; Ps. 33, 1; without לְ 147, 1.

נָאַם (3 *fut. pl.* יִנְאֲמוּ) *intr.* prop. *to murmur*, *to whisper*, *to speak softly*, of the ghost-like speech of oracle-givers; Ar. نَأَمَ, نَغِمَ to speak in a low voice, μύω, susurrare; comp. Hebrew נָהַם, לָהַם, Ar. لهم; hence *to utter*, i. e. to whisper, an oracle; *to prophesy* Jer. 23, 31. The Arab. نمّ has also this meaning; hence نميمة whispering. Deriv. נְאֻם, נֶאֱמָן.

נְאֻם (after the form גְּבוּל, from נָאַם) *m. declaration*, *oracle*, *prophecy*, divine, with the genit. יי Gen. 22, 16; Num. 14, 28; 1 Sam. 2, 30; Is. 22, 25; of other persons 2 Sam. 23, 1; Num. 24, 3 15. נְ׳ פֶּשַׁע Ps. 36, 2 *the sinner has an oracle of wickedness within his heart*, i. e. wicked thoughts rise up in his heart.

נֶאֱמָן (*plur.* נֶאֱמָנִים, from נָאַם) *m. a speaker* Job 12, 20.

נָאַף (*part.* נֹאֵף, *inf. abs.* נָאוֹף, *fut.* יִנְאַף) 1. *intr.* prop. *to go astray*, *to turn aside*, *to be faithless*, in married life, therefore *to commit adultery*, of man and woman Ex. 20, 14, Deut. 5, 17, Hos. 4, 2, comp. שָׂטָה of the woman; more restricted in idea than זָנָה, yet also like it *to go astray*, *to depart*, from God, *to apostatise*, *to be rebellious* Jer. 5, 7; the relation of Israel to God being conceived of as conjugal. — 2. *tr. to lie with adulterously*, with accus. Lev. 20, 10; Prov. 6, 32; figur. with accus. *to worship rebelliously* Jer. 3, 9.

Pih. I. נִאֵף (*part. m.* מְנָאֵף, *f.* מְנָאֶפֶת; *fut.* יְנָאֵף and יְנַאֵף) frequent. and with accus. *to lie with in adultery* Is. 29, 23, *to commit adultery* Prov. 30, 20, metaphor. applied to idolatry Jer. 3, 8. Derivat. נִאֻף.

Pih. II. נַאֲפֵף (not used, with reduplication of the last consonant) *to be idolatrous*, *to practise idolatry*. Deriv. נַאֲפוּף.

For the fundamental signification *to go astray*, *to deviate from*, *to commit adultery*, comp. Ar. نَأَفَ abhorruit ab aliq., نَكَفَ declinavit a re, recusavit, translated in Aram. נְפַק בַּר. The organic root is also found in גְּ־נַב and in the Aram. גְּ־נַף.

נִאֻף (only *pl.* נִאֻפִים) *m. adultery* Jer. 13, 27; Ez. 23, 43; to be explained in the pl. like אֲהָבִים.

נַאֲפוּף (only *pl.* ־פִים) *m. adulterous objects*, *little adulterous images*, worn בֵּין שָׁדַיִם Hos. 2, 4. It is possible that the

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שָׁדַיִם are thought of as the seat of adultery, and then the passage should be taken figuratively.

נָאַץ I. (*fut.* יִנְאַץ) 1. *trans. to pierce, to sting, to stick into*, same as נָעַץ (which see), נָצַ־ה I., hence *to revile, to deride, to scorn*, with accus. Jer. 33, 24, *to despise, to disdain*, Ps. 107, 11; Prov. 1, 30; 5, 12; *to reject* Lament. 2, 6, כִּסֵּא כָבוֹד Jer. 14, 21; comp. גָּדַף. Derivat. נְאָצָה and נֶאָצָה.

Pih. נִאֵץ (*part. m.* מְנָאֵץ, *pl.* with *suff.* מְנַאֲצַי; *inf. absol.* נִאֵץ for נַאֵץ for the sake of assonance with what follows; *fut.* יְנָאֵץ) 1. *to despise, contemn*, i. e. not to regard, God Is. 1, 4; 5, 24; Ps. 10, 3 (perhaps a stronger expression than בֵּרֵךְ), men Is. 60, 14, absolut. Ps. 74, 10. — 2. *causat. to cause contempt* 2 Sam. 12, 14.

Hithpo. הִתְנֹאֵץ (contracted הִנֹּאֵץ, therefore the *part.* מִנֹּאֵץ) *to be despised, contemned* Is. 52, 5.

נָאַץ II. (Kal not used) *intr.* same as נַץ *to bloom*, florere; ע״א interchanged with ע״ע.

Hif. הִנְאִיץ (*fut.* יַנְאִיץ, *ap.* יַנְאֵץ, contracted יָנֵאץ) *to put forth blossoms*, of the almond-tree (שָׁקֵד), Eccles. 12, 5 *and the almond puts forth blossoms*, a figure of old age with its white hairs, since the almond blooms in the middle of winter (Plin. H. N. 16, 42) and its blossom is white at the last. As the imagery of the impotency of old age in generation is taken from vegetable life in the case of חָגָב and אֲבִיּוֹנָה (which see), הִסְתַּבֵּל and הֵפֵר (l. c.), so here also. שָׁקֵד is *the glans*, glans virilis, which is meant to represent conscious pleasure in the act of generation; so that וְיִנְאַץ הַשָּׁקֵד may be also translated: *and the* (male) *glans disdains* (offered pleasure). Hence the peculiar way of writing in order to denote *at once* both type and antitype.

נְאָצָה (from נָאַץ I.) *f. reviling* 2 Kings 19, 3.

נֶאָצָה (from נָאַץ I., *plur.* נֶאָצוֹת and נְאָצוֹת) *f.* the same Ez. 35, 12.

נָאַק (*fut.* יִנְאַק) *intr. to cry out*, of persons dying or hungering Ez. 30, 24; Job 24, 12; a weaker form of נָהַק, נָהַג II. (which see), whose organic root also appears in אָ־נַח, אָ־נַק. Ar. نَقَّ to cry out. Derivative

נְאָקָה (*constr.* נַאֲקַת, *pl. constr.* נַאֲקוֹת) *f. a complaining, an outcry*, of the heavy-labouring and oppressed Exod. 2, 24; Judges 2, 18; of the dying Ez. 30, 24.

נָאַר (Kal not used) *tr. to push down, to cast down, to abhor*, identical in its organic root נָ־אַר with אַר (see אָרַר); with the fundamental signification *to reject, to repudiate*. The Ar. نَارَ, نَكَرَ &c. are connected with נָאַר.

Pih. נִאֵר and נֵאֵר (frequentat.) *to cast down entirely, to repudiate, to reject wholly*, parallel זָנַח Lament. 2, 7; with accus. בְּרִית Ps. 89, 40.

נֹב (from נוּב II. after the form קֹל; with *a* of motion נֹבָה for נֹבָה; *a hill, a high place*) *n. p.* of a later priestly city in Benjamin, on the way between גִּבְעָה and גַּת, and repeopled after the exile 1 Sam. 21, 2; 22, 9 11 19; Neh. 11, 22.

נָבָא (Kal not used) *intr. to spring forth, to stream forth, to be poured out, to bubble up*, of inspired human discourse, like the Greek ῥέω; hence *to discourse, to speak, to propound, to announce*, like Arab. نبا I. II.; Ethiop. the same; conseq. a collateral form of נָבַע in this peculiar use. This derivation is confirmed by the Syr. ܢܒܐܘܬܐ (the springing forth). Comp. besides نَبَغَ (to announce, to make known) prop. to pour out, Latin effundere sermonem, and נָטַף. Deriv. נָבִיא, נְבִיאָה, נְבוּאָה.

Nif. נִבָּא (2 *p. perf.* נִבֵּאתָ and נִבֵּיתָ; *part. m.* נִבָּא, *pl.* נִבְּאִים and נִבָּאִים; *inf. constr.* הִנָּבֵא; *fut.* יִנָּבֵא) 1. *to manifest oneself as an* (*inspired*) *speaker*, hence *to prophesy, to announce* (a communication from God) Am. 3, 8; with accus. of the object Jer. 20, 1; 28, 6; when what is

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announced has not been communicated by God 23, 21 the prophecy is a שֶׁקֶר 14,14; 27,10 16; with ל of the person, to whom one announces 14, 16; 20, 6; 23, 16; with עַל respecting a person or thing, whether it be threatening 25, 13; 26, 20, or consoling Ez. 37, 4; so too with אֶל, misfortune 6, 2; 13, 2, or prosperity 26, 1, but also = ל 37, 9; with בְּ of the means by which the inspiration takes place, as בְּשֵׁם יי Jer. 11, 21; 14, 15, בַּבַּעַל 2, 8, בַּשֶּׁקֶר 5, 31. Sometimes the object is introduced by לֵאמֹר 32, 3 or וְאָמַר Ez. 21, 33, with ל of the aim Jer. 28, 9; Ez. 12, 27. — 2. *to sing inspired hymns, to speak poems, proverbs* (as a consequence of inspiration) 1 Sam. 10, 11; 19, 20; 1 Kings 22, 12; 1 Chr. 25, 2 3. The Nifal-form is used in transactions which are carried out with impassioned excitement or inspiration, because in them activity and passivity are united; comp. the Greek *μαίνομαι*, Latin vociferor, vaticinor.

Hithp. הִתְנַבֵּא and הִנָּבֵא (*part.* מִתְנַבֵּא, *inf. c.* הִתְנַבְּאוֹת, *fut.* יִתְנַבֵּא; *perf.* also הִתְנַבֵּיתָ as if from נָבָה, the infin. itself pointing to לֵהּ) same as Nif. 1. *to prophesy*, absol. Num. 11, 25-27, or with the accus. of the object and עַל of the person 1 Kings 22, 8, 2 Chr. 18, 17; with בְּ of the means Jer. 23, 13; once with כְּ Ez. 13, 17. — 2. *to sing, to recite*, 1 Sam. 10, 6; *to utter impassioned cries* 1 Kings 18, 29. — 3. *to shew oneself animated, excited*, hence *frenzied* Jer. 29, 26, where מְמֻשָּׁגָּע is coupled with מִתְנַבֵּא. The transition to this meaning is 1 Sam. 18, 10; 2 Kings 9, 11; comp. Greek *μάντις* from *μαίνομαι* to rave, Latin *furor* madness and inspiration.

נָבָא (Peal unused) *Aram. intr.* the same. Deriv. נְבִיָּא, נְבִיָּא, נְבִיאָדְ.

Ithpa. הִתְנַבִּי (as if from לֵהּ) *to prophesy* Ezr. 5, 1.

נָבְאָ see נָבוֹ 1.

נְבָאוֹת see נְבָיוֹת.

נָבַב (only *part. pass.* נָבוּב, *c.* נְבוּב) *tr. to hollow, to bore, to bore through, part. pass. m. hollow*, of a pillar Jer. 52, 21, opposed to massive; of an altar: נְבוּב לְהֹוֹת Ex. 27, 8 and 38, 7 (made) *hollow out of boards*; fig. *hollow-headed, empty* Song of Sol. 11, 12, having an assonance with נִלְבָּב. — The stem נָב is in Arab. نَفَّ, whence a reduplicated form is نَفْنَفَ a hollow way; نَبَّ the same, hence انبوب a pipe. Aram. נָב, נֹב the same; and as a connection prevails elsewhere between verbs פ״א and פ״ם, the Aram. אָב i. e. אַבַּב, whence אַבּוּב, and the Hebrew אַב (אוּב), whence אֹוב, are identical with it. In the Aram. גֵּיב a pit, ditch, סְחֹפָא an aqueduct, Ar. ثِبٌ a canal, the *Nún* at the beginning has obviously fallen away.

נָבָה I. (not used) *intrans. to be prominent, to project, to extend upward in the form of an arch*, of a high-lying city; identical in its organic root נָב־ה with that in נָב (גּוֹב) II., נָת (נוּת) III., אֶ־נָת, נָפ־ה I. (which see), and in fundamental signification; comp. Arab. نبأ eminuit, elatus est; ناف elata fuit res, نَوْف summa pars gibbi (see אֶנֶף I). Deriv. the proper names נְבוֹ, and נְבוֹת perhaps.

נָבָה II. (not used). Only *fut. Hif.* וַיַּבְּהוּ בָהּ 2 Kings 3, 24 K'tib, which the LXX, Syr. and Vulg. read וַיַּכֻּהוּ = וַיַּכֻּאָ, Targ. וְנַיְכוֹ; but neither the one nor the other suits, since only a stronger expression than הִכָּה is expected.

נָבָה III. same as נָבָא; see Hithp. there.

נְבֵהּ see נֵב.

נְבוֹ 1. (abridged from נְבוֹת = נְבִית after the form שְׁבוּת, שְׁחוּת from נָבָה I., like רְבוֹ = רְבוֹת; *a high point, a hill*) *n. p. f.* of a well-known Moabite mountain on the other side of Jordan, over against יְרֵחוֹ, belonging to the mountain-ridge עֲבָרִים, with a top called פִּסְגָּה, where Moses died Deut. 32, 49; 34, 1; according to Eusebius (Onom.) six miles west of חֶשְׁבּוֹן; written נְבָא in the cod. Samar.

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— 2. *n. p.* of a city in the vicinity of this mountain, which the tribe of Reuben took possession of Num. 32, 3 38; 33, 47; 1 Chr. 5, 8. At a later period it belonged to Moab again Is. 15, 2; Jer. 48, 1 22. It lay on a height, hence עַל Is. l. c. During their possession of it, the Reubenites had changed the name, which was that of a heathen deity also Num. 32, 38. — 3. *n. p.* of a city in Judah Ezr. 2, 29; 10, 43, called by way of distinction נְבוֹ אַחֵר Neh. 7, 33. Perhaps it was a colony from the Moabite territory. It may be that traces of it should be sought in the modern *Beith Nube* (בֵּית נְבוֹ) near Lydda (לוּד). — 4. (Chaldee) *n. p. m.* of the supreme deity of the Chaldeans, mentioned along with בֵּל, both which the Persians, who were averse to image-worship, cast down from their pillars and dragged along, Is. 46, 1. The Zabians, who adopted much of the worship of the Chaldeans, represent נְבוֹ, ܢܒܘ, as the greatest of the gods, veiled in fire, knowing all things and learned, like the Persian Ormuzd (Adam's book ed. Norberg), consequently not like Hermes (Mercury) alone. With allusion to *Anubis* (Hermes) of the Egyptians one might perhaps understand for the most part the Hermes of the Semites, by the present word. Hence it does not come from נְבוֹא = נָבִיא, which would be incorrect of itself. *Nabha* (compounded of *na* and *bha*) means according to the Sanskrit *the invisible, the non-appearing*, which suits a name of the supreme god. In cuneiform inscriptions it is *Nabu*, among the Armenians *Nabog*, among the Arabians *Nabuk*. In Chaldee proper names (נְבוּכַדְנֶאצַּר, נְבוּזַרְאֲדָן, נְבוּ (סַמְגַּר נְבוּ, נְבוּשַׁזְבָּן, נְבוּכַדְרֶאצּוֹר appears for נְבוֹ. With this name of a god among the old Semites which came to them from the Aryan peoples, many proper names are compounded, and mentioned by classical writers. Thus e. g. Naboned, Nabonassar, Naburnan, Nabonabus &c.

נְבוּ see נְבוֹ.

נְבוֹא see נְבוֹ 4.

נְבוּאָה (*constr.* ־אַת) *fem. prediction, prophecy*, delivered orally Neh. 6, 12, 2 Chr. 15, 8, or written down 9, 29.

נְבוּאָה *Aram. f.* the same Ezr. 6, 14.

נְבוּזַרְאֲדָן (Chaldee) *n. p.* of the distinguished general of Nebuchadnezzar, who destroyed completely the city of Jerusalem, usually bearing the surname רַב טַבָּחִים (head of the Pretorians, of the palace-guard) 2 Kings 25, 8 11 20; Jer. 39, 9 10 11 13; 40, 1; 41, 10; 43, 6; 52, 12 15 16 30, called also רַב טַבָּחִים alone 2 Kings 25, 10 12 15 &c., so that רַ׳ טַ׳ appears to be a translation of נְבוּזַרְאֲדָן. Since נְבוּ presents itself as non-Semitic in compound Babylonian names, and זַרְאֲדָן is also found in the name of the Assyrian king *Sardanapal* (זַרְאֲדָן־פָּל), we see a priori that it is not Semitic, but that an extra-Semitic etymology should be sought for, nearly corresponding to רַב טַבָּחִים, like תַּרְתָּן in the case of the Assyrian king (2 Kings 18, 17). There presents itself by way of explanation: זַר, Sanskrit çira (head, chief), Pers. سر (sar), Assyr. eser(a) (אֶסֶר, אֵסַר, comp. Greek κάρα head), which accords in sound with the Semitic שַׂר; and אֲדָן, Sanskrit dâna (from dô *to cut off*, with suff. ana; comp. *Danapâla-dêva* proper name of an Indian king) *cutter off*, conseq. = רַב טַבָּחִים, with נְבוּ prefixed as a consecration of the name.

נְבוּכַדְנֶאצַּר (also נְבֻכַ־ and ־נֶצַּר, an older form ־רֶאצַּר in 26 places, twice ־רֶאצּוֹר, this older form being the national one, since Berosus and Megasthenes have it; in K'tib and mss. sometimes divided נְבוּכַד נֶאצַּר, נְבוּכַד רֶאצַּר; in the LXX and other Greek writers *Ναβουχοδονόσορ, -σωρ, -νόσορος, Ναβο-, Ναβουκοδρόσορος*, Ar. Nubuchtunazzar) *n. p.* of the greatest king of the Chaldean empire, son of Nabopolassar (נְבוּפוּלְאֶסֶר), who put an end to the Jewish state, destroyed Jerusalem and the temple, and carried away the population into exile to Babylon 2 Kings 24, 1 10 11; 25, 1 8 22; 2 Chr. 36, 6 7 10; Jer. 21, 2 7; 22, 25;

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24, 1; 25, 1 9; 27, 8 20; 28, 3 11 14; 29, 1 3; 34, 1; 39, 5; 49, 28; Ez. 26, 7; 29, 18; 30, 10; Esth. 2, 6; Ezr. 1, 7; 5, 12 14; Dan. 1, 18; 2, 1 28 46; 3, 1 &c. From these passages together with the accounts of Josephus, Berosus, Strabo and Eusebius we gather a picture of his relations to Asia.

Besides the Hebrew orthography נְבוּכַדְרֶאצַּר as the national and original one, the inscription of Behistun (see *Rawlinson*, the Persian Cuneiform Inscription at Behistun, Lond. 1846; *Benfey*, die pers. Keilinschriften, Lpz. 1847) has also the form *Nabukhădrachara* (which *Philox. Luzzatto* already compared), whence it is inferred that נ arose out of ר, and by which the etymology is to be determined. If we separate in the first place נְבוּ (Nabu), prefixed to many proper names as a designation of the supreme Chaldean god (see נְבוֹ), and again צַר, אֲצַר, אֶצֶר, which is also recognised in שַׁרְאֶצֶר, בֵּלְשַׁאצַּר, בֵּלְטְשַׁאצַּר, שֶׁנְאַצַּר, שַׁשְׁבַּצַּר and מֶלְצַר as a part of names, there remains to be explained כַּדְרָ or כַּדְרֶא, Kadr, Kadre (written *Qudra* = *Qadra* in the inscription just mentioned), whence כַּדְנֶא has arisen. According to *Luzzatto Qadra* signifies *self-ruler*, from the Zend. *qu* or *qa* = Sanskrit sva *self* (see *Burnouf*, Mémoire sur deux inscriptions cunéiformes p. 66. 173), and the Zend. *dra*, *dere*, = Sanskrit dhri (whence the name Darius also according to *Burnouf*) *ruler* (coërcitor), Persian dârâ ruler. אֲצַר (־צַר, אֶצֶר) is either = Sanskrit *tshara* denoting as a substantive *leader*, *conductor*, *lord* (comp. Sanskrit Sham-tshâraka in this sense), or it is same as אֶסֶר, אֵסַר (which see) in Assyr. proper names. The whole name, accordingly, would mean *self-ruling head by Nabû*.

נְבוּכַדְנֶצַּר see נְבוּכַדְנֶאצַּר.

נְבוּכַדְרֶאצּוֹר see נְבוּכַדְנֶאצַּר.

נְבוּכַדְרֶאצַּר see נְבוּכַדְנֶאצַּר.

נְבוּשַׁזְבָּן (Chaldee) *n. p. m.* of the chief eunuch at the court of Nebuchadnezzar Jer. 39, 13, who is called in verse 3 [נְבוּ] שַׂרְסְכִים (which see). [נְבוּ] שַׁזְבָּן comes from the verb שַׁז, Zend. shaz, Sanskrit sadsch *to hang upon*, *to attach oneself firmly to*, *to be devoted to*, and the suff. בָּן, Sanskrit -van, conseq. *the adherent*, *worshipper*, *of Nabû*; comp. the Persian چسبان.

נְבוּשַׂרְסְכִים see שַׂרְסְכִים.

נָבוֹת (*prominence*, *distinction*, from נָבָה) *n. p. m.* 1 Kings 21, 2; 2 Kings 9, 21; the LXX have נָבוּתַי *Ναβουθαί*.

נָבוּתַי see נָבוֹת.

נְבִזְבָּה (*pl.* נְבִזְבָּיִן, with *suff.* נְבִזְבָּיְתָךְ, as if from נְבִזְבֵּי) *Aram. f. a gift*, *present* (Theod., Vulg., Syr. and others), coupled with מַתְּנָא Dan. 2, 6; 5, 17; a word which appears in the Targ. (Deut. 33, 24; Jer. 40, 5) with this meaning. Perhaps נְ is an old Persian word taken into Aramaean, since a derivation from בִּזְבֵּז (to spend) does not explain it either in form or essence. The stem בַּז (old Pers. badsch, βαζ, Sanskrit baǵ, in the Vedas, Armen. baj [j = the French j], hence Bajin, *a part*, modern Persian bâj *gift*, Zend. enlarged bakhsh) means *to give*, *to distribute*, *to impart*, hence Sanskrit bhâga, *a share*, mod. Persian bakshiden, *to bestow*, old Pers. bâǵi, modern Pers. baǵ, *tribute*, and the proper names in -βάζης, as Ἀρταβάζης, Μεγαβάζης. With this stem are coupled the preposition ni, נְ, and the termination -va, ־בָּה, so that נְבִזְבָּה (for which נְבִזְבָּה, נְבָזְבָּה also appear in mss.) reads in old Persian nibaǵvâ, *largess*. See *Haug* in Ewald's Jahrbücher 1853, p. 160.

נָבַח (*inf. c.* נְבֹחַ) *intr. to bark*, *to howl*, of dogs Is. 56, 10; Ar. نبح, Syr. ܢܒܚ the same; prop. to cry out, to bellow. If the organic root be נָ־בַח, we should compare the Sanskrit bukh (to bark), Greek βυκ, βηκ, Latin buc; but if it be נָב־ַח, then the Ar. نبح, نبّ, نبأ should be compared. Deriv. the proper name נֹבַח.

נֹבַח (*a cry*, *a loud call*, better *prominency*, i. e. *a prominent one*, see נֹפַח)

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n. p. of a man belonging to the tribe of Manasseh Num. 32, 42, who gave his name to the city קְנָת on the other side of the Jordan, after it had been conquered ib. and Judges 8, 11; but the Aramaean peoples subsequently got possession of it 1 Chr. 2, 23; it was afterwards called קְנָת again, being situated in the territory of Trachonitis at Bostra (the district of אַרְגֹּב in בָּשָׁן), see Onomast. s. v. Canath. At the present day it is قنوات (Qanuat), distinguished by large and numerous Roman ruins (*Burckhardt*, German translation pp. 157. 504 &c.). In an old poem the city is called נֹפַח Num. 21, 30, and was situated to the east of the Moabite territory, if we may judge by the context. It is not necessary to assume two different cities of the same name.

נִבְחַז (also written in mss. נִבְחָז, נִבְחָן) *n. p.* of a deity of the Assyrian race עַוִּים (which see), adduced along with the god of the same people תַּרְתָּק 2 Kings 17, 31, called by the LXX *Ναιβάς* (נַחְבַּז), where is mentioned besides a third deity of the עַוִּים, viz. *Ἀβααζέρ*, written also *Ναβααζέρ* (נְבוֹאֶסֶר) or *Ἐβλαζέρ* (*αζερ* is אֶסֶר, אֵסַר in Assyrian names) i. e. אֶבֶלְאֶסֶר. According to an old tradition (see *Selden* II, 9. 10) all deities there mentioned (תַּרְתָּק, נִבְחַז, אֲשִׁימָא, נֵרְגַל, סֻכּוֹת בְּנוֹת) are said to have been worshipped in the form of animals, since the representation of gods in human form was repudiated by the Assyrian-Persian races (Beros. p. 69), whereas on the contrary an animal symbolism was liked. This נ׳ is said to have had the shape of a dog; and in reality the image of a sucking bitch may be seen in the ruins discovered at Khorsabad. Among the Zabians نحّاز was the name of a god of darkness (*Norberg*, Onom. p. 100). Yet it should be observed that the mythology of the Assyrian peoples is not yet investigated thoroughly; so that much remains to be discovered.

נָבַט (Kal not unused) *intr.* 1. *to see, to behold, to look at*, prop. like חָזָה *to divide* (with the eye), *to look piercingly into a thing*, with the fundamental signification to divide, to split, comp. cernere, videre and dividere. The organic root נָ־בַט exists also in بَتَّ (to divide, to separate), بَدَّ (the same), בַּד I., אָ־בַד, בַּת II. = גָּזַר &c.; and is also found in extra-Semitic languages with the same meaning (Sanskrit wid, budh, Greek *Fιδ*, *οιδ*, *Fιδᾶν*, Latin vid-ere, Gothic vit-an). Deriv. מַבָּט (מֶבָּט) and the n. p. נְבָט. — 2. Metaphor. *to till, to plough, to carry on husbandry*, like חָרַשׁ (1 Sam. 8, 12), Aram. פְּלַח, Arab. حَرَثَ, أَرَسَ, which proceed from a like fundamental signification. See נָבַת.

Pih. נִבַּט *to look upon, to behold* Is. 5, 30.

Hif. הִבִּיט (*part.* מַבִּיט; *inf. c.* הַבִּיט; *fut.* יַבִּיט, *ap.* יַבֵּט) *to direct the look to, to behold*, so that רָאָה is the effect 1 Sam. 17, 42; Lament. 5, 1; Ps. 22, 18; Is. 42, 18; sometimes it intensifies רָאָה Lament. 1, 11 or is interchanged with it Num. 23, 21; 1 Sam. 2, 32; *to look out, to look about* Is. 63, 5; Ps. 13, 4; *to behold, to look to*, with the accusat. following Job 35, 5; Gen. 15, 5; with אֶל Ex. 3, 6, לְ Ps. 104, 32, עַל of the place *whither* Hab. 2, 15, מִן of the place *whence* Ps. 33, 13, Job 36, 25, with both מִן ... אֶל Ps. 102, 20. הִבִּ׳ בְּ *to look upon with pleasure* Ps. 92, 12; הִבִּ׳ אַחֲרֵי *to look after* Ex. 33, 8, or absol. *to look back, to look behind* Gen. 19, 17, hence מֵאַחֲרָיו 19, 26 *from behind him*, i. e. going after him. Metaphor. *to have regard to, to have respect to*, with accus. Is. 64, 8; Am. 5, 22; Ps. 84, 10; with אֶל *to regard* 2 Kings 3, 14, Is. 66, 2, seldom with לְ Ps. 74, 20 or absol. 13, 4; *to look trustfully*, with אֶל of the person Is. 32, 11; 51, 1; or absol. Job 6, 13; *to look upon, to suffer*, with accus. or אֶל Hab. 1, 3 13; Ps. 10, 14; or absol. Is. 18, 4.

נְבָט (*the look* viz. of El, or from נָבַט = נָבַת *cultivation*) *n. p. m.* 1 Kings 11, 26.

נָבִיא (with *suff.* נְבִיאֲכֶם, נְבִיאֶךָ; *pl.* נְבִיאִים, *c.* ־אֵי, with *suff.* ־אֵי, ־אֵינוּ &c.;

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from נָבָא after the form נָגִיד, נָסִיךְ, פָּקִיד) *m.* 1. prop. *an announcer* of divine oracles, *a prophet*, of גָּד 1 Sam. 22, 5, נָתָן 2 Sam. 7, 2, אֲחִיָּה 1 Kings 11, 29, יֵהוּא 16, 7, אֵלִיָּהוּ 18, 36, אֱלִישָׁע 2 Kings 6, 12, יוֹנָה 14, 25, יְשַׁעְיָהוּ 19, 2, שְׁמַעְיָה 2 Chr. 12, 5 and others, from whom were requested חָזוֹן Ez. 7, 26, דָּבָר Jer. 18, 18; commonly applied to a true and divine prophet Deut. 34, 10, fully נָבִיא לַיי״ 1 Kings 22, 7; 2 Kings 3, 11 (Num. 12, 6 נְבִיא should be supplied before יי״); in the pl. נְבִיאֵי יי״ 1 Kings 18, 4. Lying and idolatrous prophets were termed נְבִיאֵי הַבַּעַל 18, 19, נְבִיאֵי הָאֲשֵׁרָה ib.; mention is also made of the prophets of a people, a country, a city, the heathen, Israel Jer. 23, 15; 27, 9 16; 29, 8; Ez. 13, 2. There were also prophets for individuals 2 Kings 3, 13. Samuel had founded a sort of prophets' seminary at גִּבְעָה and נָיוֹת, combined in the first instance with the בָּמָה there. The disciples of this school were called נְבִיאִים 1 Sam. 10, 5 seq., 19, 20; afterwards בְּנֵי הַנְּבִיאִים 1 Kings 20, 35; 2 Kings 2, 3 seq.; 4, 1; 5, 22 seq. — 2. Metaphor. *a messenger*, sent by God with revelations Jer. 1, 5, *an interpreter*, *speaker*, Ex. 7, 1, comp. 4, 16, hence the Targ. מְתוּרְגְּמָן, Syr. ܡܬܪܓܡܢܐ, particularly as an organ of God Jer. 15, 19; *a skilful player*, in the worship of God 1 Chr. 25, 1 K'tib, comp. נִבָּא; *a man of God*, *a pious one*, *one belonging to God* Gen. 20, 7; applied, therefore, to the patriarchs Ps. 105, 15. At an earlier time the appellation applied to proper prophets was הָרֹאֶה 1 Sam. 9, 9. — 3. same as נְבוּאָה Dan. 9, 24, parall. חָזוֹן.

נְבִיא (*def.* נְבִיאָה or נְבִיָּה, whence נְבִיָּאה has arisen, *def. pl.* נְבִיאַיָּא) *Aram. m.* the same Ezr. 5, 1; 6, 14.

נְבִיאָה *f. a prophetess*, of Deborah Judges 4, 4, Huldah 2 Kings 22, 14; *a minstrel*, of Miriam Ex. 15, 20; *one performing prophetic work* (not a prophet's wife) Is. 8, 3.

נְבִיוֹת see נְבָת.

נָבַךְ (not used) *intr. to pour out*, *to spring*, *to gush forth*, same as נָבַע, Ar. نبج, Aram. נְבַג (LXX). The organic root נ־בך lies also in פָּכ־ה, בָּכ־ה. Deriv.

נֵבֶךְ (*pl. c.* נִבְכֵי) *a spring*, of the sea, i. e. where its fountains spring forth, *a depth* Job 38, 16, parallel חֵקֶר; many read נִבְלֵי for נִבְכֵי, comp. 38, 37.

נָבַל I. (נָבֵל Is. 40, 7 &c.; *part.* נֹבֵל, *f.* נֹבֶלֶת; *inf. abs.* נָבוֹל, *c.* נְבוֹל; *fut.* יִבּוֹל) *intr.* 1. *to wither*, *to fade*, *to decay*, of צִיץ (a flower) Is. 28, 1; 40, 8; עָלָה (a leaf) Jer. 8, 13; יֶרֶק דֶּשֶׁא Ps. 37, 2; צִיצָה Is. 28, 4 (see נֹבֶלֶת); metaphor. *to go to ruin*, *to be desolate*, of אֶרֶץ, תֵּבֵל 24, 4; *to vanish*, *to dissolve*, of צְבָא הַשָּׁמַיִם 34, 4; *to break down*, of הָרִים; *to be weary*, *to be relaxed*, *to be worn out*, of man Ex. 18, 18; Ps. 18, 46. — 2. *to act foolishly* Prov. 30, 32. — The other meanings of the stem are: *to be perverse*, *to be irreligious*, i. e. morally *decaying*, *to be lax*; *to be despised*, *disgraced*, *dishonourable*; *to be fallen*, *prostrated*, of an animal. Deriv. נָבָל (according to some), נְבָלָה, נַבְלוּת (according to some), נְבֵלָה and נֹבֶלֶת. — For נָבְלָה Gen. 11, 7 see בָּלַל. וַנָּבֶל Is. 64, 5 is either fut. Hif. for וַנַּבֵּל, or it should be referred to בָּל = נָבַל I.

Pih. נִבֵּל (*part.* מְנַבֵּל, *fut.* יְנַבֵּל) *to disgrace*, *to make an object of aversion* Neh. 3, 6; *to esteem lightly*, כִּסֵּא כָבוֹד Jer. 14, 21, Deut. 32, 13, oppos. to כִּבֵּד and cogn. in sense with נֵאֵץ; *to call one a fool*, *to treat one as a fool*, *to dishonour* Mic. 7, 6.

נָבַל II. (not used) *intr. to be arched*, *belly-shaped*, of a vessel, a bag, a musical instrument, Ar. نَبُلَ *to be prominent*, *to project*, metaphor. to be distinguished. Agreeably to this signification of the stem, whose organic root נ־בל exists also in פָּל I., עָ־פַל, בָּעַל &c., and which is sufficiently confirmed by the Arab., there have been derived from it נַבְלוּת (the female pudenda), prop. arching, belly, and נָבָל (a supercilious,

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arrogant one). Deriv. נֵבֶל and נֶבֶל, נָבָל 3, and perhaps נַבְלוּת.

נָבָל (*pl.* נְבָלִים) *m.* 1. (from נָבַל I.) *a low, ignoble one* Prov. 17, 7, opposite נָדִיב Is. 32, 5; *a fool* Deut. 32, 6, opposite חָכָם; *a perverse, unbelieving, irreligious one* Ps. 14, 1; 74, 18; *a reckless one, a liar* Ez. 13, 3; *a shameful one* 2 Sam. 13, 13. — 2. *adj. m.*, נְבָלָה *f. foolish, mischievous* Job 2, 10; *godless, shameful* Deut. 32, 21; Ps. 74, 18. — 3. (from נָבַל II.; *a distinguished one*) *n. p. m.* 1 Sam. 25, 3 seq., with an allusion to the meaning of נָבַל I.

נֵבֶל and **נֶבֶל** (*pl.* נְבָלִים, *constr.* נִבְלֵי, with *suff.* נִבְלֵיהֶם, נְבָלֶיךָ, from נָבַל II.) *m.* 1. *a vessel, a water-bottle*, of clay Is. 30, 14; Lament. 4, 2; *a wine-vessel;* so called from its hollowed out form, a figure of what is easily broken; once fully כְּלֵי נְבָלִים Is. 22, 24, opposite אַגָּנוֹת; *a skinbag*, for wine 1 Sam. 1, 24; 10, 3; 2 Sam. 16, 1; 25, 18; figur. and poet. נִבְלֵי שָׁמַיִם Job 38, 37 *the bottles of heaven*, i. e. the clouds. — 2. the name of a hollow musical instrument, perhaps *the harp;* usually coupled with כִּנּוֹר, and used at joyous feasts Is. 5, 12; 14, 11, especially in worship 2 Sam. 6, 5; 1 Kings 10, 12; fully כְּלֵי נֶבֶל Ps. 71, 22, *pl.* כְּלֵי נְבָלִים 1 Chr. 16, 5; hence the Greek νάβλα (נַבְלָא), Lat. *nablium.* נֶבֶל עָשׂוֹר is different from the common נֶבֶל Ps. 33, 2; 144, 9. On the character of this instrument see *Josephus, Athenaeus* &c.

נַבְלָא see נֵבֶל.

נְבָלָה (from נָבַל I.) *fem. wickedness, baseness*, what the נָבָל speaks Is. 32, 6; 1 Sam. 25, 25; hence *a shameful deed, a crime, lewdness* Gen. 34, 7, Deut. 22, 21, Judges 20, 10, coupled with זִמָּה 20, 6; metaphor. *vice, sin*, same as עָוֹן; and then like the latter *punishment* of crime Job 42, 8.

נְבֵלָה (*constr.* נִבְלַת, once with *suff.* נְבֵלָתִי Is. 26, 19, elsewhere נִבְלָתוֹ &c., from נָבַל I.) *f.* prop. *the sunk, the fallen*, hence *a corpse*, human Deut. 21, 23; 1 Kings 13, 24; of animals Lev. 5, 2; Deut. 14, 21; comp. מַפֶּלֶת and cadaver; collect. Jer. 7, 33; 16, 4; 19, 7; metaph. *an idol-image*, similar to a living being yet inanimate Jer. 16, 16; comp. פֶּגֶר (Lev. 26, 30) and cadaver (Cic. ad fam. 4, 5, 4); seldom of skeletons Is. 26, 19, elsewhere מֵתִים.

נַבְלוּת *fem. the parts of shame*, of a woman, cogn. in sense with בֹּשֶׁת, עֶרְוָה Hos. 2, 12, like the Targumic תּוּרַף, נִבּוּל, Ar. سَوْءَة, prop. shame. See נָבַל II.

נְבַלָּט (*hard, firm soil*) *n. p.* of a city in Benjamin Neh. 11, 34. *Nûn* seems to be formative, and בָּלַט *to be hard, firm*, applied to ground, is the stem; comp. بلط *to be hard*, of steel.

נֹבֶלֶת (from נָבַל I.) *fem.* properly *the withering*, collect. *withering leaves*, hence *the autumnal leaves* Is. 34, 4.

נָבַע (*part. m.* נֹבֵעַ) *intr.* same as נָבַךְ *to pour out, to bubble forth, to spring up*, Prov. 18, 4 *a bubbling brook;* for the organic root comp. בָּע, בָּע־ה, נִבֵּעַ, بَاعَ &c. Deriv. מַבּוּעַ.

Hif. הִבִּיעַ (*fut.* יַבִּיעַ, 3 *f. pl.* תַּבַּעְנָה, where ־ַ has arisen from ־ֶ because of the guttural) 1. *to gush out with, to pour forth, to cause to issue forth*, תְּהִלָּה Ps. 119, 171, i. e. to bring forth, to discourse, hence *to speak*, רָעוֹת Prov. 15, 28, coupled with דִּבֵּר Ps. 94, 4, absol. בְּפֶה 59, 8; *to make to stream forth*, the mind Prov. 1, 23, i. e. *to announce, to communicate*, instruction Ps. 19, 3; comp. נָבָא, נָטַף, Syr. ܢܒܥ (Af.), Ar. نبغ. — 2. *to bring into fluidity, to cause to ferment* (by the corrupting of a dead body) Eccles. 10, 1.

נָבַק belonging to נָבְקָה Is. 19, 3, see בָּקַק.

נְבַר (not used) *Aram. intr. to shine, to lighten, to glitter;* the organic root נְ־בַר is identical with בְּהַר.

Pa. (quadriliteral) נַבְרֵשׁ (formed by adding a שׁ) *to kindle, to set fire to*, properly to make kindle; comp. Syr.

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Pa. נִבְרֵשׁ the same, also נִבֵּשׁ, Ethpa. נִתְבְּרֵשׁ. This quadriliteral may also have been in the Arab. (نَبْرَس), comp. the verb-forms جَرْفَس, عَرْمَس from جرف, عرم. Deriv. נַבְרְשָׁא.

נַבְרֵשׁ see נִבְרֵשׁ.

נַבְרְשָׁא (from a masc. נַבְרֵשׁ out of נִבְרֵשׁ; *def.* נַבְרְשָׁתָא; *def. plur.* נַבְרְשָׁתָא Targ. Zeph. 1, 12) *f. a candlestick* Dan. 5, 5 (Aq., *Saadia*, *Ibn Esra*, *Rashi*), Talmudic נִבְרֶשֶׁת the same, Syr. ܢܒܪܫܐ (a flame, a candlestick), Arab. نِبْرَاس candlestick.

נָבַשׁ (not used) *intr. to glitter, lighten, burn;* cognate in sense כָּבַשׁ. Deriv.

נִבְשָׁן (same as כִּבְשָׁן *a furnace*) *n. p.* of a city in Judah Josh. 15, 62, identical with כּוּר־עָשָׁן 1 Sam. 30, 30, or עָשָׁן Josh. 15, 42. But the stem may also be נָבַשׁ similar in meaning to כָּבַשׁ; comp. Ar. نَبَصَ *to give light.*

נָבַת (not used) *tr. to cut through, to make furrows, to dig through* (the earth), Arab. نَبَشَ the same, نَبَتَ to break through; then (like חָרַשׁ, Aram. פְּלַח) *to cultivate the soil, to till the field.* The organic root נָ־בַ־ת, also existing in גַּת, גָּת־חֵ־ה II., נָ־בַ־ט, is explained under נָ־בַ־ט. Derivative

נְבָת (from נָבַת, but after the form קְצָת, מְנָח, with ־ָת as a termination, treated as if from נְבָה; hence the *pl.* נְבָיוֹת, Samar. נְבָאוֹת after the form מְנָיוֹת) prop. *m. husbandry*, then *pl.* נְבָיוֹת *proper name* of a son of Ishmael, i. e. of an Ishmaelite tribe named along with קֵדָר, who were mainly addicted to husbandry Gen. 25, 13; 28, 9; 36, 3; 1 Chr. 1, 29; Is. 60, 7. The race of the Nabatheans inhabited Arabia Petraea (Strabo, Diodorus Siculus, Pliny, H. N.), as is inferred from Gen. 21, 21; at a later period they spread also into Arabia Felix, south of Syria (Strabo, Pliny), extended inland (Diod.), lived in the neighbourhood of the Thamudeans (Steph. Byz. s. v. *Θαμουδά*), and were identical with the *Ναπαταῖοι* of Ptolemy (6, 7, 21) between Petra and Jatrippa (Medina). Because of their wide diffusion, they have been regarded as including even the Edomites, Ammonites (1 Macc. 5, 24; Strabo, Steph. Byz.) and all the Ishmaelites from the Red Sea to the Euphrates (Josephus, Antiqq. 1, 12, 4; Jerome on the passage). The Arabians are acquainted with a people نبط (Nabth) in Babylonia and Mesopotamia, with an Aramaean dialect. As to the form of the word, the Arabians have for it نَبْت and نَابِت; while they call the Aramaeised people نَبَط and نابط, changing the ת into ט. The reasons of *Chwolsohn* against the signification *Nabatheans* are not valid.

נָגַב (not used) *intr. to be dried up, to be withered*, of a country (*Kimchi*); Targumic נְגַב, Syr. ܢܓܶܒ the same; Talm. נָגַב to dry (the hands), whence the nouns נֹגַב, נוֹגַב, the adj. נָגִיב, נָגוּב; prop. *to glow, to burn, to lighten, to appear*, cogn. in sense with דָּרַם, *to be clear, to shine;* Ar. نَجَمَ the same. Derivative

נֶגֶב (with *a* of motion נֶגְבָּה) *m.* 1. *a dry, parched quarter* Ps. 126, 4. — 2. *the south, the southern quarter*, so called (like דָּרוֹם) from its dryness and heat (*Kimchi*) Ez. 27, 9; Ps. 126, 4; used as an adjective, following the noun in the genitive, e. g. גְּבוּל נֶ֫גֶב *the southern border* Josh. 15, 4, שַׁעַר נֶ֫גֶב *the southern gate* Ez. 46, 9, פְּאַת נֶ֫גֶב *the south quarter* Num. 35, 5, coupled with תֵּימָן to strengthen it Ez. 47, 19; *the southern part* 1 Sam. 27, 10; 2 Sam. 24, 7. אֶרֶץ הַנֶּגֶב *south land*, i. e. the southern part (of Palestine) Josh. 15, 9, also called הַנֶּגֶב alone Gen. 13, 1, Num. 21, 1, or נֶגֶב 1 Sam. 30, 1; 1 Chr. 1, 29; Is. 60, 7. The race of the Nabatheans inhabited Arabia Petraea (Strabo, Diodorus Siculus, Pliny, H. N.), as is inferred from Gen. 21, 21; at a later period they spread also into Arabia Felix, south of Syria (Strabo, Pliny), extended inland (Diod.), lived in the neighbourhood of the Thamudeans (Steph. Byz. s. v. *Θαμουδά*), and were identical with the *Ναπαταῖοι* of Ptolemy (6, 7, 21) between Petra and Jatrippa (Medina). Because of their wide diffusion, they have been regarded as including even the Edomites, Ammonites (1 Macc. 5, 24; Strabo, Steph. Byz.) and all the Ishmaelites from the Red Sea to the Euphrates (Josephus, Antiqq. 1, 12, 4; Jerome on the passage). The Arabians are acquainted with a people נבט (Nabth) in Babylonia and Mesopotamia, with an Aramaean dialect. As to the form of the word, the Arabians have for it نَبْت and نَابِت; while they call the Aramaeised people نَبَط and نابط, changing the ת into ט. The reasons of *Chwolsohn* against the signification *Nabatheans* are not valid.

נָגַב (not used) *intr. to be dried up, to be withered*, of a country (*Kimchi*); Targumic נְגַב, Syr. ܢܓܶܒ the same; Talm. נָגַב to dry (the hands), whence the nouns נֹגַב, נוֹגַב, the adj. נָגִיב, נָגוּב; prop. *to glow, to burn, to lighten, to appear*, cogn. in sense with דָּרַם, *to be clear, to shine;* Ar. نَجَمَ the same. Derivative

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Judah (because the expression לְיהוּדָה is used), hence יַעַר הַנֶּגֶב Ez. 21, 3, יַעַר הַשָּׂדֶה לַנֶּגֶב 21, 2 *the forest of the south, the forest of the field in the south*, a periphrasis for the dense population of Judah (see יַעַר). Elsewhere נֶגֶב means: the land from southern Canaan to Arabia Petraea and Egypt, and therefore Is. 30, 6 (comp. Gen. 20, 1; Num. 13, 29) has בְּהֲמוֹת נֶגֶב which go thither; *Egypt* Dan. 11, 5 (Ptol. Lagi); סוּפוֹת בַּנֶּגֶב *storms in the south*, i. e. violent south-storms. Adv. נֶגֶב *in the south, south of*, Zech. 14, 10; Josh. 11, 2; נֶגְבָּה *southward* Gen. 13, 14; Dan. 8, 4; with לְ following *southward of* Josh. 17, 9, or מִן 18, 14; בַּנֶּגְבָּה *in the southern region* 15, 21; לַנֶּגֶב 1 Chr. 26, 17 the same.

נָגַר (Kal unused) *intr.* prop. *to rise*, of high land; *to swell out, to be prominent*, of the breast; *to be arched*, of a pillow, a bolster; metaphor. 1. *to be in front, to be before, to go before, to stand before; to be before* or *opposite to*. Deriv. נֶגֶד, נָגִיד. — 2. *to be manifest, visible, clear*. — Arab. نَجَدَ the same, whence نَجْدٌ a) the swelling female breast, b) a high land; نِجَادٌ front- or breast-strap; نُجُودٌ (pl.) pillows, bolsters; نَجِيدٌ a leader; Syr. ܢܓܰܕ to lead; Phenic. נְגִדָא (*high city*) Nagidos, n. p. of a city in Cilicia. — The organic root נ־ג־ר is also found in גְּדַר־ה I., Ar. جَدَّ, whence جِدٌّ corpulency, height. A collateral form is מָגַר with the special meaning *to be distinguished, noble;* Ar. مَجُدَ = نَجُدَ.

Hif. הִגִּיד (*part. m.* מַגִּיד, *fem.* מַגֶּדֶת; *inf. abs.* הַגֵּד, הַגִּיד, *constr.* הַגִּיד, with לְ 2 Kings 9, 15 לַהֲגִיד) prop. *to bring to light*, a riddle, i. e. *to solve*, Judges 14, 12 13 14 19, for which מָצָא is also used; *to explain* 1 Kings 10, 3; *to declare* Gen. 41, 24; *to make public* or *manifest* Ps. 9, 12; 19, 2, and with the omission of the accusat. 40, 6; 75, 10; *to shew* = הֶרְאָה with two accusatives Is. 3, 9, opposite כִּחֵד; Ez. 43, 10, strengthened by the addition of עַל־פְּנֵי פ׳ *to the face of one* Job 21, 31; usually *to announce, to make known*, with a double accusat. Esth. 2, 10 20; Job 17, 5; 26, 4; with עַל 1 Sam. 27, 11, Job 36, 33, compare דִּבֶּר עַל; *to point out* = *to denounce*, with accus. of the person Jer. 20, 10; *to betray* Josh. 2, 14, omitting the accusat. Prov. 29, 24; *to say*, with לֵאמֹר following 1 Sam. 25, 14, 2 Sam. 15, 31, אֲשֶׁר Esth. 3, 4, כִּי Gen. 3, 11, הֲ 24, 23; 43, 6, מָה Judges 16, 6, אֵיפֹה Gen. 37, 16, with the declaration deferred Job 38, 4; 42, 3, or it precedes Gen. 9, 22; 14, 13; 24, 49. It stands simply with the accusat. of the thing and לְ of the person Judges 13, 6, Is. 21, 10; seldomer with a double accus. like עֲנָה, הֵשִׁיב, חִוָּה Job 31, 37, 2 Sam. 15, 31 (where דְּבַר is the accus. of the person), Ez. 43, 10, prop. to instruct one respecting a thing; with בְּ of the place Jer. 5, 20; Mic. 1, 20; *to reveal*, the future Is. 41, 22; 42, 9; 45, 19; *to admit, to confess* Ps. 38, 19; *to celebrate, to praise* Ps. 75, 10.

Hof. הֻגַּד (*fut.* יֻגַּד, *inf.* הֻגַּד) *pass. to be brought to light, to be announced*, with לְ of the person Gen. 22, 20; Is. 7, 2; 21, 2.

נֶגֶד *Aram. m.* same as Hebr. נֶגֶד *over against* Dan. 6, 11.

נֶגֶד (with *suff.* נֶגְדִּי, נֶגְדְּךָ, נֶגְדּוֹ, with *a* of motion נֶגְדָּה) *masc. the front, the visible*, pars antica, hence 1. same as פָּנִים (face) and in the accus. as a preposition like לִפְנֵי *before, before the eyes, in presence of*, Ex. 34, 10 *before all thy people;* Ps. 22, 26 *in presence of his worshippers;* 138, 1; נֶגֶד הַשֶּׁמֶשׁ Num. 25, 4 *before the sun*, i. e. in clear day, openly, = לִפְנֵי Ps. 72, 17; *straight on, directly forward* Josh. 6, 5; Am. 4, 3 *each one straight forward*, = לִפְנֵי Jer. 49, 5; נֶגְדִּי *before me*, i. e. continually before my soul Is. 49, 16, נֶגְדֶּךָ *before thee* Ps. 38, 10, comp. לִפְנֵי 19, 15; Gen. 10, 9. — 2. *in front of* (prop. forehead, breast, a metaphorical application found elsewhere in Arab. and Hebr. too; comp. the English *fronting*, standing opposite to, Greek κατὰ στόμα) e regione, Ex. 19, 2 *over against the mountain;* נֶגְדּוֹ *over*

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against him, Is. 40, 17. — Usually combined with the prepositions בְּ, לְ and מִן, to express different ideas of relation: a) כְּנֶגֶד *as the opposite*, i. e. like the counterpart, which serves for comparison; hence *as the like*, Gen. 2, 18 *as one like to him, his counterpart, corresponding to him* (LXX); Neh. 12, 9 לְנֹכְחָם *as they*, i. e. like them. b) לְנֶגֶד = נֶגֶד 1. *before, in presence of* 2 Kings 1, 13; Hab. 1, 3; Dan. 8, 15; 10, 16, or = נֶגֶד 2. *over against* Josh. 5, 13; metaph. in a hostile sense: *against* Dan. 10, 13, Prov. 21, 30, comp. מִנֶּגֶד (2 Sam. 18, 13); הִכְעִיס לְנֶגֶד *to bring grievance against* Neh. 3, 37 [4, 5]; *like as*, 12, 9 *like them; for* (= before) 11, 22. c) מִנֶּגֶד, aa) *away from before*, i. e. away from נֶגֶד; hence after הִשְׁלִיךְ מֵעָשׁ Judges 9, 17, הֵסִיר Is. 1, 16, נִצְפְּנוּ Jer. 16, 17, נִגְרַשׁ Jon. 2, 5, נֶעְזַר Ps. 31, 23 &c.; מִמֶּנֶּגְדּוֹ 10, 5 *away from before him*, i. e. in order not to be before his eyes; *from straight before* Judges 20, 34, where נֶגֶד denotes the place and מִן motion from. bb) *from over against, from opposite to*, Deut. 32, 52, 2 Kings 2, 15, *over against* 3, 22, Neh. 3, 19, לְ מִנֶּגֶד Deut. 28, 66 *to be over against* one, i. e. before his sight. If this opposite is at a distance, מֵרָחוֹק is also added 2 Kings 2, 7, or a measure of distance Gen. 21, 16; yet we have also מִנֶּגֶד alone Num. 2, 2 *at some distance opposite and round about*, and parallel מֵרָחוֹק Ps. 38, 12; מִנֶּגֶד פְּנֵי יי *far from the face of Jehovah* 1 Sam. 26, 20; in a hostile sense 2 Sam. 18, 13; Ob. 11.

נָגַד (*part. m.* נֹגֵד) *Aram. intrans. to flow, to run*, Dan. 7, 10; Ethiop. the same. The fundamental signification is *to march on, to move onwards*, Syr. ܢܓܕ *trans. to draw on, to continue*, ܢܓܕܐ *continuance*; conseq. = Hebrew נָשַׁךְ and Ar. نجر.

נָגַהּ (*fut.* יִגַּהּ) *intr. to shine, to lighten*, Is. 9, 1; Job 18, 5; 22, 28; Syr. ܢܓܗ, Arab. نجه. The organic root is נ־ג־ה. Deriv. נֹגַהּ, נְגֹהָה.

Hif. הֵגִיהַּ (*fut.* יַגִּיהַּ) *to cause to shine*, אוֹר Is. 13, 10; *to illuminate*, חֹשֶׁךְ Ps. 18, 29.

נֹגַהּ (with *suff.* נָגְהָם) *f.* 1. *a shining, brightness*, of a flame Is. 4, 5; *light, clearness*, 50, 10, of the moon 60, 19; כ׳ זָרַח 60, 3 *splendour of rising*, i. e. ascending splendour, brightness of the morning sun 62, 1; Prov. 4, 18; of the stars Jo. 2, 10; of the glancing spear-point Hab. 3, 11; of the divine manifestation Ez. 10, 4 &c. — 2. (the name of *a light-god*) *n. p. m.* 1 Chr. 3, 7, which is omitted in 2 Sam. 5, 15. Later same as הֵילֶל the planet Venus (Ben-Sira 50, 6).

נְגַהּ (not used) *Aram. intr.* same as Hebrew נָגַהּ. Deriv. נוּגַהּ.

נְגֹהָה *f. brightness*, plur. Is. 59, 9.

נְגוֹ (and נְגוּא Dan. 3, 29) *n. p.* of a Babylonian god, in עֲבֵד נְגוֹ Dan. 1, 7; either = נְבוֹ (*Saadia*) or = נְגַהּ *Venus*. Perhaps, however, a name of the dragon who was worshipped as a god (Sanskrit *nâga* serpent), the dragon having been worshipped along with *Bel*, as is said. (Apocryphal story of Bel and the dragon).

נָגַח (*fut.* יִגַּח) *tr. to thrust*, of horned beasts Ex. 21, 28 31 32; figur. *to thrust down;* Targ. נְגַח, Ar. نَقَحَ; ident. with נָגַע, נָכָה.

Pih. נִגַּח (*part.* מְנַגֵּחַ, *fut.* יְנַגַּח) *to push strongly* Dan. 8, 4; *to press* Ez. 34, 21; *to tread down* Ps. 44, 6. Derivat. נַגָּח.

Hithp. הִתְנַגַּח prop. *to push one another, to strike one another* i. e. *to wage war* Dan. 11, 40 (Ex. 17, 16; Ez. 32, 2 Targ.).

נַגָּח *adj. m. wont to push* Ex. 21, 29.

נָגִיד (*c.* נְגִיד; *pl.* נְגִידִים, *c.* נְגִידֵי) *m. overseer*, of the temple 1 Chr. 9, 11, of the priests 12, 27, of the holy treasure 26, 24, of the royal palace 2 Chr. 28, 7, of the army 1 Chr. 13, 1; generally *a prince, a king* 1 Sam. 9, 16; 2 Sam. 5, 2; Job 31, 37; מְשִׁיחַ יְ׳ Dan. 9, 25 *Cyrus*, who is called in Is. 45, 1 *the anointed;* נְגִיד בְּרִית *prince of the covenant* Dan. 11, 22, of Onias III.; *pl. princes, leaders* Job 29, 10; Ps. 76, 13. Metaph. *a noble, distinguished one*, hence pl. for the abstr. *nobility, distinction* Prov. 8, 6. Phenic.

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נָגִד, Aram. נָגִיד, נָגוֹד, ܢܓܘܕܐ, Ar. نَجِيد the same.

נְגִינָה (with *suff.* נְגִינָתָם, נְגִינָתִי; *pl.* נְגִינוֹת) *f. the music of a stringed instrument*, to procure consolation and rest of spirit Ps. 77, 7; with the accompaniment of song for entertainment = מָשָׁל; also *a song of derision* Job 30, 9; Lament. 3, 14; plur. Ps. 69, 13; of joy Lament. 5, 14.

נְגִינוֹת (a plural form, from נָגַן) *n. p.* of a musical instrument, identical with the כִּנּוֹר, in the inscriptions of Psalms 4. 6. 54. 55. 67 and 76; hence a sort of stringed instrument.

נְגִינוֹתַי (־תַי instead of ־תַיִם) *dual*, a נְגִינוֹת-instrument consisting of two parts Is. 38, 20; Hab. 3, 19.

נְגִינַת (after the form זִמְרַת, נַחֲלַת, from נְגִינָה) *n. p.* of a musical choir in the temple, so called probably on account of their excellent playing on the harp Ps. 61, 1; therefore with עַל preceding, like יְדֻתוּן 62, 1, מוּת לַבֵּן 9, 1, הַגִּתִּית 8, 1, הַנְּחִילוֹת 5, 1.

נָגַל (not used) *tr. to mow, to cut off;* Ar. نَجَلَ to bore through, to cut through; identical in its organic root נָ־גַל with חַל. Deriv. מַגָּל.

נָגַם (not used) *intr. to appear, to rise, to go forth*, of light, = נָגַהּ, a stem assumed for מַגֶּמֶת Hab. 1, 9 (to be read for מְגַמַּת), which is = Ar. نَجْم *a star, a high point*, then = פָּנִים. See מְגַמָּה.

נָגַן (only *part. m. pl.* נֹגְנִים) *tr. to touch, to strike*, the strings of the כִּנּוֹר (see 1 Sam. 16, 23), as pulsavit fides is used; Ar. وَجَنَ (see נ) to tread, to stamp, to mill, with a similar fundamental signification; see יָוַן and יוּן. — נֹגְנִים Ps. 68, 26 *players on instruments*, coupled with שָׁרִים = מְשֹׁרְרִים. Deriv. נְגִינַת, נְגִינוֹת, נְגִינוֹתַי, מַנְגִּינָה, נְגִינָה.

Pih. נִגֵּן (*part.* מְנַגֵּן, *inf. constr.* ־גֵּן, *fut.* יְנַגֵּן) *to strike the strings, to play*, בְּיָד 1 Sam. 16, 16 23, בַּכִּנּוֹר 16, 16, as a means of inspiration 2 Kings 3, 15; accompanied with song Is. 23, 16; Ez. 33, 3; metaphor. *to sing, to praise* Is. 38, 20.

נָגַע (*part. m.* נֹגֵעַ, *fem.* נֹגַעַת, *pass.* נָגוּעַ; *inf. constr.* נְגֹעַ, גַּעַת; *imp.* גַּע; *fut.* יִגַּע) *tr.* prop. same as נָגַח, נָכָה *to strike, to beat*, hence 1. *to smite, to punish, to inflict plagues upon*, of God; נָגוּעַ Is. 53, 4 = מֻכֵּה אֱלֹהִים ibid.; Ps. 73, 14; comp. Pih., Hif., and נֶגַע; with בְּ *to smite upon a thing* Gen. 32, 26; of a tempest Job 1, 19; of power (יָד) 1 Sam. 6, 9; *to blast* Ez. 17, 10. — 2. with a weaker sense, *to touch*, e. g. an unclean thing Is. 52, 11, which accus. must be supplied from the preceding context in Job 6, 7; Lament. 4, 15; elsewhere it is also followed by אֶל *to approach a thing with a touch* Num. 4, 15; Hagg. 2, 12; עַל *to touch upon* Is. 6, 7; Dan. 10, 26; commonly בְּ Gen. 3, 3; Ex. 19, 12; נָ׳ עַד *to come to a thing* (and to touch it) Job 4, 5; *to touch* (in a hostile manner), with בְּ Gen. 26, 11; Josh. 9, 19; Zech. 2, 12; seldom אֶל Job 2, 5; נָ׳ בְּאִשָּׁה *to touch a woman* impurely Prov. 6, 29, also with אֶל Gen. 20, 6, comp. ἅπτεσθαι γυναικός (1 Cor. 7, 1), tangere mulierem (Hor. Serm. 1, 2, 54); *to move, to excite, to affect, to touch* 1 Sam. 10, 26. — 3. in a local sense, *to touch upon*, with בְּ Hos. 4, 2; *to reach to a thing* 1 Kings 6, 27; נָ׳ עַד *to reach even to* Mic. 1, 9; Jer. 4, 10; *to extend to*, with אֶל 51, 9, עַל Judges 20, 34. — 4. *to come to, to arrive*, with בְּ 2 Sam. 5, 8, אֶל Jon. 3, 6, or absol. Ezr. 3, 1. Deriv. נֶגַע.

Nif. נִגַּע (*fut.* יִנָּגַע) *to be smitten* Josh. 8, 13.

Pih. נִגַּע (*fut.* יְנַגַּע) *to smite, to inflict plagues*, with accusat. Gen. 12, 17, of leprosy; comp. נָגַף and נָכָה.

Puh. נֻגַּע *to be smitten* Ps. 73, 3.

Hif. הִגִּיעַ (*fut.* יַגִּיעַ) *to cause to touch* or *to come into close contact with*, with accus. of the object and עַל Is. 6, 7 or בְּ 5, 8 *upon; to reach, to attain to, extend to*, with אֶל Ez. 13, 14, לְ Lament. 2, 2, עַד Is. 26, 5; *to cause to push against*

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5, 8; *to come in contact with*, with לְ Ex. 4, 25, אֶל 12, 22, עַל Jer. 1, 9; *to reach to a thing*, with עַד Is. 8, 8, עַד לְ 2 Chr. 28, 9, לְ Job 20, 6, and accus. Gen. 28, 12; *to happen to*, with אֶל of the person Eccles. 8, 14; Esth. 9, 26; *to arrive at*, with עַד Ps. 107, 18, אֶל 1 Sam. 14, 9, לְ Ps. 88, 4, Dan. 12, 12, accus. Is. 30, 4; *to attain to*, with לְ Esth. 4, 14, = *to acquire* Lev. 5, 7; *to obtain* Esth. 9, 1; *to come*, of men Esth. 6, 14 and of times Ez. 7, 12.

נֶגַע (with *suff.* נִגְעוֹ, *pl.* נְגָעִים, *constr.* נִגְעֵי) *m. a blow*, *a stroke*, hence *chastisement*, *punishment* Prov. 6, 33, coupled with קָלוֹן; 2 Sam. 7, 14 with שֵׁבֶט; *suffering*, *injury*, inflicted upon one, along with רִיב Deut. 17, 8; 21, 5; especially *God's strokes*, i. e. *diseases inflicted*, as *leprosy*, *pestilence* &c. Gen. 12, 17; Ex. 11, 1; 1 Sam. 6, 9; 2 Kings 15, 5; Job 19, 21. Spec. *leprosy-spot*, because it was considered to be God's stroke, and was also in houses, clothes &c. It is explained, therefore, by נֶתֶק (scurf) Lev. 13, 31, or צָרַעַת (leprosy) 13, 3 9 20 25; which, however, are omitted in 13, 22 33.

נָגַף (*part.* נֹגֵף, *inf. absol.* נָגֹף, *constr.* נְגֹף, *fut.* יִגֹּף) *tr. to smite*, *to push*, אִשָּׁה הָרָה Ex. 21, 22, of a bull 21, 35 = נָגַח; *to hurt* Prov. 3, 23, with בְּ *against* Ps. 91, 12; particularly of God, *to smite with sickness*, with בְּ of the member 2 Chr. 13, 15; 14, 11; 21, 18; *to chastise* Is. 19, 22; *to destroy suddenly* 1 Sam. 26, 10; נָגַף מַגֵּפָה *to inflict a disease*, *to send a plague*, with אֶת Zech. 14, 12, בְּ 2 Chr. 21, 14. Deriv. מַגֵּפָה, נֶגֶף.

Nif. נִגַּף (*fut.* יִנָּגֵף) *to be smitten*, of an army Judges 20, 36, with לִפְנֵי of the person 20, 32; 2 Sam. 2, 17.

Hithp. הִתְנַגֵּף *to strike against*, of the feet Jer. 13, 16.

The organic root נ־גּ־ף (Aram. נְגַף) lies also in אָ־כַ־ף, דָּ־חַ־ף, נָ־קַ־ף.

נֶגֶף *m. a striking*, i. e. the stumbling (of the foot); figurat. Is. 8, 14 *a stone of stumbling*, comp. λίθος προσκόμματος (Rom. 9, 33); *punishment*, *plague*, *death*, *misfortune* Ex. 12, 13; Num. 17, 11 12.

נָגַר (Kal unused) *intr. to flow to*, *to extend*, *to go to*, *to stretch* or *reach to*, identical in fundamental signification with מָגַר I. and then with מָגַן (which see); the ideas of flowing, pouring out passing elsewhere also (see נָזַל) into those of delivering over, giving up, reaching to; comp. Aram. נְגַר, אֲזַל to go to, to flow.

Nif. נִגַּר (*part. m. pl.* נִגָּרִים, *fem. pl.* נִגָּרוֹת) *to be poured out*, *to flow*, of מַיִם 2 Sam. 14, 14, of עַיִן Lament. 3, 49; *to spread out*, *to stretch*, יָד (in prayer) Ps. 77, 3; *to melt*, *to flow away*, i. e. to vanish Job 20, 28 (*part. pl. fem.* as a noun).

Hif. הִגְּיר (*fut.* יַגִּיר, *apoc.* יַגֵּר) *to cause to overflow in abundance*, i. e. to pour out, Ps. 75, 9 *and he makes of it* (wine) *to flow over*; metaphor. *to pour down*, *to shake down*, אֲבָנִים, with לְ *whither* Mic. 1, 6; *to deliver up*, *to give over*, עַל־יְדֵי חֶרֶב *into the hands* (the power) *of the sword* Jer. 18, 21 (Targ., Syr.); Ez. 35, 5 (Targ., Syr., Symm., without having to read תַּסְגֵּר for תַּגֵּר); Ps. 63, 11; comp. הַשְׁלִיךְ Is. 53, 12.

Hof. הָגַר (*part.* מֻגָּר) *to be poured out*, of מַיִם Mic. 1, 4.

The organic root נ־גּ־ר is also in the Arab. جَرَى (to flow); Phenic. נְגַר the same, whence אַגְרָא and נַגְרָא in names of places, e. g. נַהַר אַגְרָא, Nar-Aggara, Nar-Angara (*river of the waterfall*) n. p. of a city in Africa proper; מֵי נַגְרָא, Me-Neggere (*water of the cataract*) n. p. of a city in Byzacium.

נְגָרוֹת as a noun, see נָגַר Nif.

נָגַשׂ (*part.* נֹגֵשׂ, *fut.* יִגֹּשׂ and Is. 58, 3 יְנַגֵּשׂ) *tr. to urge*, *to drive*, to work, or workmen Is. 58, 3; hence נֹגֵשׂ, *a taskmaster* Job 3, 18; *an overseer of labourers*, *a bailiff* Ex. 3, 7; 5, 6; *an ass-driver* Job 39, 7. Farther, *to maltreat*, with בְּ Is. 9, 3; *to exact*, *to dun for*, tribute; *to lay under contribution*, of Heliodorus Dan. 11, 20; generally Zech. 9, 8; *to press*, a debt, *to*

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demand urgently, with a double accusative Deut. 15, 2 3; 2 Kings 23, 35; *to drive* or *keep together*, a herd, an army Zech. 10, 4; hence נֹגֵשׂ *a leader*, *a ruler*, *a king*, *a tyrant* Is. 3, 12; 14, 2; 60, 17, Ethiop. nĕgûs, a title of the old Ethiop. kings, like Tobba' (تُبَّع a title of kings in Arabia Felix) from תְּבַע, ܬܒܥ to demand, to exact.

Nif. נִגַּשׂ recipr. *to harass one another* Is. 3, 5; pass. *to be pressed*, attacked 53, 7, *to be harrassed* 1 Sam. 13, 6 (LXX מֵהַגִּישׁוֹ); *to be tired out*, *wearied*, of warriors 14, 24.

With relation to the stem comp. نَجَشَ to drive or press together, نَجَسَ to press into a thing, to thrust, to pierce; but chiefly the Hebrew לָחַץ, נָחַץ, agreeing with it in use. The organic root is נָ־גַשׂ.

נָגַשׁ (perf. not used; *inf. constr.* גֶּשֶׁת, with *suff.* גִּשְׁתּוֹ; *imp.* גַּשׁ, before Makkeph גֶּשׁ, גְּשָׁה; *fut.* יִגַּשׁ) *intr.* 1. *to near*, *to approach*, *to join*, followed by אֶל Gen. 27, 22, Jer. 30, 21, בְּ Is. 65, 5, לְ Judges 20, 23, עַד Gen. 33, 3, עַל Ez. 44, 13, accusat. Num. 4, 19 in construction; absol. *to go near* Gen. 29, 10, with slight modifications of the idea; *to approach*, a woman (אֶל), i. e. *to have intercourse with* Ex. 19, 15, comp. קָרַב; *to draw near to God*, i. e. to perform priestly services 30, 20, to direct the mind to God Is. 29, 13; Jer. 30, 21; *to approach in a hostile manner*, i. e. to attack 1 Sam. 17, 40; 2 Sam. 10, 13; *to join*, with בְּ *upon* Job 41, 8 [17], comp. הִקְרִיב (Is. 5, 8); *to come near to*, i. e. to reach as far as Am. 9, 13. — 2. *to near away*, hence *to remove from others*, Is. 49, 20 *remain near thyself for me*, i. e. withdraw from me; Gen. 19, 9 *stand back* (from me); as also קָרַב 2 Kings 16, 14 and Is. 65, 5, and סוּר are to be taken, without any need for adopting an opposite meaning for the verb.

Nif. נִגַּשׁ (only *perf.* and *part.* נִגָּשׁ) *to near*, like Kal Gen. 33, 7; Is. 29, 13.

Hif. הִגִּישׁ (*part.* מַגִּישׁ, for which מַשִּׂיג stands in 1 Sam. 14, 26; *imp.* הַגִּישָׁה; *fut.* יַגִּישׁ, *apoc.* יַגֵּשׁ, תַּגִּישׁ, for which תַּשִּׂיג has been read without necessity in Am. 9, 10) *to bring near*, *to lead to*, with אֶל Gen. 48, 13, Ex. 21, 6, or לְ Gen. 27, 25; *to present*, *to offer*, 1 Kings 5, 1; omitting לְ, *to present* Job 40, 19, with עַל Mal. 1, 7; *to bring forth*, *produce* Is. 41, 21; *to step near* 41, 22; 45, 21; *to bring near*, with לִפְנֵי of the person 1 Sam. 28, 25; *to cause to come near* Am. 6, 3, opposite נָדָה I.; *to come near* Am. 9, 10, coupled with הִקְדִּים to come before. The intransitive senses are to be referred to the transitive.

Hof. הֻגַּשׁ (*part.* מֻגָּשׁ) *to be offered*, with לְ Mal. 1, 11 (of sacrifices); *to be brought near*, with לְ 2 Sam. 3, 34, where it is better to read הֻגָּשׂוּ (to be pressed into).

Hithpa. הִתְנַגֵּשׁ *to draw near to one another*, *to move together* Is. 45, 20.

The organic root of the stem נָ־גַשׁ is not identical with that in נָ־גַשׂ, but with גָּשׁ (which see). It appears in פָּ־גַשׁ also.

נֵד (from נוּד II.) *m.* 1. prop. a heaping up, an accumulation, hence *a mound*, *a wall*, also of the heaped up waves of the sea Ex. 15, 8, for which 14, 22 has חוֹמָה; Josh. 3, 13 16; Ps. 78, 13; יָצַב, קוּם, עָמַד being always applied to it; comp. the Ar. نَدّ a hill, a mound, from بَدَّ = Hebr. נוּד II. — 2. same as נֹד, נֹאד (which see) *a bag*, Ps. 33, 7 *he collects the waters of the sea as into a bag*. See נוּד I. But it may also be taken in signif. 1.; comp. Virgil Aen. 4, 316.

נָדָא (Kal not used) *intr. to flee*, *to go away*, *to go out*, *to give way* = נָדָה I.; Syr. ܢܕܐ.

Hif. הִדִּיא (*fut.* יַדִּיא, *ap.* יַדֵּא) *to frighten away*, *to remove* 2 Kings 17, 21 K'tib, for which the K'ri has וַיַּדַּח (Hif. of נָדַח).

נָדַב (*fut.* יִדֹּב, with *suff.* יִדְּבֶנּוּ) *tr. to impel*, *to incite*, to a thing, *to urge*, of לֵב, רוּחַ with accusat. of the person

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Ex. 25, 2; 35, 21 29. With relation to the idea of an impulse coming from within, the meaning arises *to act willingly, freely, spontaneously, to be noble, willing, liberal,* which idea comes out in the derivatives. Derivat. נָדִיב, נְדָבָה, נְדִיבָה, the proper names נָדָב, נוֹדָב, נְדַבְיָה.

Hithp. הִתְנַדֵּב (*part.* מִתְנַ׳, *fut.* יִתְנַ׳) *to impel oneself,* to a thing; hence *to do freely, willingly,* followed by the infin. with לְ Neh. 11, 2, 1 Chr. 29, 5, or a finite verb 29, 6; *to give willingly, freely, to bestow,* 29, 6 9 17, with לְ Ezr. 2, 68; *to volunteer,* for the military service Judges 5, 2 9; *to decide freely,* for the sacred service, with לְ 2 Chr. 17, 16; *inf.* הִתְנַדֵּב substantively *a free-will offering* Ezr. 1, 6; comp. הִתְנַדָּבוּת 7, 16.

The stem (dividing in its proper transitive and then intrans. sense into نَدَبَ and نَدُبَ in Ar.) is sufficiently clear in signification, according to its organic root נָ־דַב; the same being also found in הָ־דַף, דָּפ־ָה &c.

נָדָב (*a noble one*) *n. p. m.* Ex. 6, 23; 1 Kings 14, 20; 1 Chr. 2, 28; 8, 30. Compounded with נָ׳ are the proper names אֲבִינָדָב, אֲחִינָדָב, עַמִּינָדָב and נְדַבְיָה.

נְדַב (Peal not used) *Aram. tr.* same as Hebrew נָדַב.

Ithpa. הִתְנַדַּב (= אִת׳; *part.* מִתְנַדַּב) *to shew oneself ready, to be willing, liberal,* Ezr. 7, 13, followed by לְ 7, 15 16; the *infin.* הִתְנַדָּבוּת 7, 16 is a substantive, like הִתְנַדֵּב 1, 6.

נְדָבָה (*constr.* נִדְבַת; *pl.* נְדָבוֹת, *constr.* נִדְבוֹת, with *suff.* נִדְבֹתֵיכֶם) *f. willingness, voluntariness, spontaneousness,* opposite to obligation; hence בִּנְ׳ an *adv.* (prop. in willingness) *spontaneously,* without being obliged to do a thing Num. 15, 3, Ps. 54, 8, and in the same sense נְדָבָה accus. *willingly, voluntarily, with a willing disposition* Deut. 13, 24, Hos. 14, 5, or pl. נְדָבוֹת *willingly, readily,* for military service Ps. 110, 3; *a free-will gift,* of libations and sacrifices Ex. 35, 29; 36, 3; Ezr. 1, 4, oppos. to נֶדֶר (a vow), which is a duty; *pl.* נְדָבוֹת *free-will offerings,* without legal compulsion Amos 4, 5; 2 Chr. 31, 14; fig. Ps. 119, 108 *the free-will offerings of my mouth,* i. e. my spontaneous prayers (comp. 50, 14; 51, 19); גֶּשֶׁם נְדָבוֹת 68, 10 *rain of libations,* i. e. of plentiful gifts, of manna.

נְדַבְיָה (*Jah is the Noble;* נְדַב *constr.* of נָדָב) *n. p. m.* 1 Chr. 3, 18.

נִדְבָּךְ (from דְּבַק = דְּבַךְ) *Aram. masc. stones joined together in a wall,* prop. *a layer, a row* (Hebr. טוּר) Ezr. 6, 4 (LXX, Vulg.), Talmudic מִדְבָּךְ.

נָדַד (i. e. נַד, but the perf., part. and inf. in resolved forms; *fut.* יִדּוֹד, יִדֹּדוּן in the Aramaean manner for יָנֹד, and יִדַּד for יֵנַד, conseq. פ״נ prevails) *intr.* 1. same as נָד, נָדָא *to move forward: to ramble forward, to flee,* absol. Jer. 4, 25; 9, 9, coupled with הָלַךְ; with מִן *away from* Hos. 7, 13; Ps. 31, 12; Nah. 3, 7; Is. 33, 3 *the peoples flee at the lifting up of thyself;* with מִפְּנֵי פ׳ Is. 21, 15; absol. Ps. 68, 13; *to wander away,* with מִן of the place Prov. 27, 8; *to fly away, to disappear,* of שֵׁנָה Esth. 6, 1; *to wander abroad* Is. 10, 31; *to be scared,* of an עוֹף 16, 2; נֹדֵד *a fugitive* 16, 3; 21, 14, *a wanderer* Jer. 49, 5; Hos. 9, 17; *to wander about,* with לְ *to* Job 15, 23. — 2. same as נָט *to move up and down, to flap,* of כָּנָף Is. 10, 14. Derivat. נְדֹד, נְדוּד, according to some מִדַּד. — 3. *to separate, to remove, to reject, to abominate;* Syr. ܢܕ the same, prop. to divide, to separate, like Ar. نَدَّ, to thrust away. Cognate in sense with תָּעַב, conseq. like נָדָה I. Deriv. נִדָּה.

Po. נוֹדַד *to disappear, to fly away* Nah. 3, 17.

Hif. הֵנֵד (*fut.* יָנֵד, with *suff.* יְנִדֻּהוּ) *to scare away, to chase away,* with מִן Job 18, 18.

Hof. הֻנַּד (*part.* מֻנָּד, but *fut.* יֻדַּד) *to be scared away, to fly away,* Job 20, 8; metaphor. *to be thrust away* 2 Sam. 23, 6, e. g. קוֹצִים for the ploughed field; comp. Syr. ܢܕ. But the Hof. as well as the Hithp. may be also referred to נוּד I.

Hithp. הִתְנוֹדֵד (*fut.* יִתְנוֹדַד) *to move to*

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and fro, of מְלוּנָה (the hammock of the field-watch) Is. 24, 20; *to shake the head*, Jer. 48, 27 *when thou speakest of him, thou shakest the head* (from mischievous joy); Ps. 64, 9 *all that look upon them shake* (the head). But the Hithp. may also be referred to נוּד I.

The stem נָד, like נָדַד I. and נָדַד־א, has the fundamental signification to flee, to escape, like נוּס; whereas on the other hand the idea of moving to and fro lies more in נוּד.

נָדַד or נוּד (3 *f.* נָדָת) *Aram. intrans. to flee*, of sleep Dan. 6, 13.

נֶדֶד (prop. inf.) *m. wandering about, flight* Ps. 55, 8. See נְדוּד.

נְדֶד see נְדוּד.

נָדָה I. (Kal unused) *intr.* same as נָדַד, נוּד, נָדַד־א, נָדַח *to flee;* Syr. ܢܕܐ, Ar. نَدَأَ the same.

Pih. נִדָּה (*part.* מְנַדֶּה, *pl.* מְנַדִּים, with *suff.* מְנַדֵּיכֶם) *to thrust out* or *forth*, coupled with שָׂנֵא (to hate) Is. 66, 5; *to remove, to keep far off* Am. 6, 3, with לְ instead of the accus. like 8, 9; prop. to make give way; Talmudic to banish, hence נִדּוּי a ban. Deriv. (perhaps) נִדָּה.

נָדָה II. (not used) *trans. to extend*, tendere; *to stretch forth, to reach to, to attain to*, hence *to present, to give.* Derivat. נֵדֶה (נְדֶה).

The organic root נָדַח lies also in נָטַח (to stretch to, to extend to), Ar. نَطَّ, redupl. نطنط extendit, protendit rem.

נְדָה (also in mss. נֵדֶה) *m. a gift, a present, prostitution-wages* Ez. 16, 33; from נָדָה II.

נִדָּה (*constr.* נִדַּת, with *suff.* נִדָּתָהּ, from נָדַד or נָדָה I.) *fem.* prop. removal, separation, rejection, hence *abomination, aversion, degeneracy, loathing, a heathenish thing*, cogn. in sense with תּוֹעֵבָה, טֻמְאָה Ez. 7, 19 20, Ezr. 9, 11, Lament. 1, 17, and like שִׁקּוּצִים of idolatrous images 2 Chr. 29, 5; *uncleanness of sin, stain* Lament. 1, 8; *incest* Lev. 20, 21; *issue*, of a menstruating woman, who is דָּוָה Lev. 12, 2; 15, 33; טְמֵאַת הַנִּדָּה *unclean from her issue* Ez. 22, 10 and 36, 17, a figure of impurity generally; אִשָּׁה נִדָּה 18, 6 *a menstruating woman* is an apposition. מֵי נִדָּה *water for uncleanness*, i. e. to purify from it Num. 19, 9 13 20; 31, 23; Zech. 13, 1.

נְדוּד (*pl.* נְדֻדִים) *m. a tossing to and fro* Job 7, 4; according to the Targ. sleeplessness (comp. Gen. 31, 40). Perhaps נְדֻדִים is the pl. of נֹדֶד.

נָדַח (*inf. constr.* נְדֹחַ, *fut.* יִדַּח) *tr. to impel, to strike into*, accusat. גַּרְזֶן (axe), with עַל of the tree into which it is driven Deut. 20, 19; comp. Hif. 2 Sam. 15, 14; *to thrust out*, a fugitive (נִדָּח), with מִן of the person 2 Sam. 14, 14. In its organic root נָדַח (Ar. نَدَحَ) it is closely connected with דָּחָה, דָּחַח־ה, Aram. דְּחָא, Arab. دَحَا, دَحَّ; and the Arab. نَطَحَ (to push) has the same root. Deriv. מַדִּיחַ.

Nif. נִדַּח (*part. masc.* נִדָּח, with *suff.* נִדָּחִי, נִדָּחֲכֶם, נִדָּחָךְ, *plur.* נִדָּחִים, *constr.* נִדְחֵי, *fem.* נִדָּחָה, נִדָּחַת; *fut.* יִדַּח Jer. 23, 12 belongs to דָּח which see) *to be thrust out, expelled, frightened away*, with accus. *whither* and מִן *from* Jer. 40, 12; 43, 5; part. *a fugitive* 2 Sam. 14, 14, *a fleeing* or *wandering about* Deut. 30, 4, *an outcast* 2 Sam. 14, 13, *an exile* Is. 16, 4; 27, 13; Mic. 4, 6; Zeph. 3, 19. Farther, *to be scared away*, תִּדָּשֵׁם Job 6, 13; *to slide, to slip off*, Deut. 19, 5 *and his hand slips* (i. e. drops or slides) *with the axe*, i. e. in lifting it up; *to be impelled, misled, seduced* Deut. 4, 19; 30, 17.

Pu. נֻדַּח (*part.* מְנֻדָּח) *to be thrust forth*, i. e. *to be delivered up*, with accusat. of the direction, אֲפֵלָה *into darkness* Is. 8, 23 (Rashi); elsewhere with בְּ Jer. 23, 12.

Hif. הִדִּיחַ (*inf. constr.* הַדִּיחַ, with *suff.* הַדִּיחִי; *fut.* יַדִּיחַ; *ap.* יַדַּח) *to thrust out, to drive out*, with accus. of the person and of the place whither Deut. 30, 1; Jer. 16, 15; 23, 3; 29, 14; rarely אֶל of the place Jo. 2, 20; with בְּ among Ez. 4, 13; *to reject*, conceived of as destruc-

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tion Ps. 5, 11; *to cast down* מִשְּׂאֵת (from a height) 62, 5; *to seduce*, *to mislead*, with accus. of the object 2 Chr. 13, 9, Prov. 7, 21, and מִן Deut. 13, 6; מֵעַל 13, 11; *to cause to fall*, with עַל of the person 2 Sam. 15, 14.

Hof. הֻדַּח (*part.* מֻדָּח) *to be driven away*, *to hasten away*, Is. 13, 14.

נָדִיב (after the form נָסִיךְ, נָגִיד; *constr.* נְדִיב; *pl.* נְדִיבִים) 1. *subst. m. a noble*, *a generous* or *distinguished one*, opposite to נָבָל Is. 32, 5; בַּת־נָ׳ *a noble female*, *of noble descent* Song of Sol. 7, 2; *a prince*, *a grandee* Prov. 19, 6; 17, 7; 25, 7; *a well-disposed one*, *pious*, opposite to רָשָׁע Job 21, 28; seldom in a bad sense, *a tyrant*, properly a ruler Is. 13, 2, comp. מֹשֵׁל 14, 5. — 2. *adj. m.*, נְדִיבָה *f. willing*, *spontaneous*, *good*, of לֵב Ex. 35, 5, רוּחַ Ps. 51, 14. See נָדַב.

נְדִיבָה (*pl.* ־בוֹת) *f. honour*, *reputation*, which one enjoys Job 30, 15; *pl. noble things*, Is. 32, 8 *and the noble thinks of noble things and perseveres in the noble.*

נָדַן I. (not used) *intrans.* prop. *to be hollow*, *to be deepened out*, for containing a thing in it, hence *to be bellied*, *arched*, *bent;* these two ideas coinciding elsewhere (comp. גָּוָה I. and II.; גַּב and גָּב II). Deriv. נָדָן 1.

The organic root נ־דַן (Aram. נְ־דַן, לְ־דַן) lies also in דָּנ־ה (to be deepened out, low), Ar. دنا, בָּ־טַן Ar. بَدَنَ, tr. טָעַן I.&c.; the signification being confirmed by comparison. Comp. the Talmudic דָּנָא *a cask*, Pers. دَان a vessel (*Fürst*, Conc. s. v.).

נָדַן II. (not used) *trans. to reach*, *to hand over*, *to give*, *to present*, ident. with נָתַן. Deriv. נָדָן 2.

נְדַן *Aram.* same as נָדַן I. Deriv. נִדְנֶה.

נָדָן (with *suff.* נְדָנָהּ, *plur.* with *suff.* נְדָנַיִךְ) *m.* 1. (from נָדַן I.) *a sheath*, of a sword 1 Chr. 21, 27, prop. the holding, containing, called so from its being hollow; like גֵּוָה Job 20, 25 from גָּוָה II. to hollow out, to deepen out; comp. too אַשְׁפָּה 1. — 2. (from נָדַן II.) *a gift*, *a present*, Ez. 16, 33, ident. with נֵדֶה. One ms. also reads נְדָיִךְ.

נִדְנֶה (from נְדַן) *Aram. m. a sheath*, like Hebrew נָדָן 1; metaphor. *body*, the sheath, as it were, of the soul (*Plin.* H. N. 7, 52, 53) Dan. 7, 15; comp. גֵּוָה 1, גּוּף and בֶּטֶן; Targ. נְדַן, לְדַן the same.

נָדַף (*fut.* יִדֹּף, once יִנְדֹּף Ps. 68, 3) *tr. to drive away*, *to disperse*, עָשָׁן Ps. 68, 3, מֹץ 1, 4; *to expel*, *to put to flight* Job 32, 13. The organic root נ־דַף (comp. Ar. نَدَفَ) lies also in רָ־דַף, הָ־דַף.

Nif. נִדַּף (*part.* נִדָּף; *inf. constr.* הִנְדֹּף in כְּהִנְדֹּף Ps. 68, 3, arising from the combination of כִּנְדֹּף and כְּהִנָּדֵף) *to be driven about*, *to be scattered*, of עָלָה Lev. 26, 36, קַשׁ Is. 41, 2; *fleeting*, of הֶבֶל (a breath) Prov. 21, 6; *to disappear*, of מִזְרָע Is. 19, 7, *to evaporate*, of עָשָׁן Ps. 68, 3.

נָדַר (*part.* נֹדֵר, *inf. constr.* נְדֹר, *fut.* יִדֹּר and יִדַּר) *tr. to vow*, to give or do a thing, opposite to אָסַר (to bind oneself not to do a thing); *to consecrate*, with accus. of the thing Num. 6, 21, and לְ of the person Gen. 31, 13; Num. 21, 2; Deut. 23, 24; Judges 11, 30. Sometimes the object of the vow follows, introduced by לֵאמֹר Gen. 28, 20, וַיֹּאמֶר Num. 21, 2. Deriv. נֵדֶר, נֶדֶר.

The stem (Targ. נְדַר, Syr. ܢܕܪ, ܢܕܪ, Ar. نَذَرَ the same) has obviously נ־דַר for its organic root; and three views have been entertained about its fundamental signification: a) according to *Fürst* (Schulwörterb. p. 349) the organic root is said to be identical with דַּר, Ar. دَرَّ (to pour out), except that it should be *trans.: to pour out a libation*, spondere; then: *to fix a thing with the confirmation of a holy libation*, i. e. *to appoint it as sacred*, and so to vow; comp. despondere *to promise*, sponsus *betrothed*, sponsio *a vow;* thus נָדַר is = נָדַב. But נֵדֶר is opposed to נְדָבָה Lev. 7, 16, Num. 29, 39, and the idea of *promising surely*, *confidently*, lies in all cases

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at its basis. b) It is a collateral form of נָ־זַר *to separate, divide from*, the two verbs coinciding in Arabic. But this does not exhaust the meaning of נָדַר. c) It is therefore better to take the view of *Fürst* in Concord. s. v. *to make fast, to appoint, to make certain and obligatory;* and so it is connected with דָּר (firmum facere), דָּהַר, כָּ־דַר II., יָ־תַר, קָ־טַר II.

נֶדֶר (5 times) *m. a vow* Lev. 22, 23; Num. 30, 10 14; 2 Sam. 15, 8; Is. 19, 21.

נֶדֶר (with *suff.* נִדְרִי, ־רוֹ, ־רָהּ; *plur.* נְדָרִים) *m. a vow*, to do a thing Gen. 28, 20, *an obligatory sacrifice, a sacrifice vowed*, oppos. to נְדָבָה Lev. 7, 16; 22, 21, שְׁלָמִים Num. 15, 8; *a firm purpose* 1 Sam. 1, 21; *a thank-offering*, vowed by one Prov. 7, 14; בַּר־נֶדֶר *a son asked for by a vow* 31, 2; *a wish* Ps. 61, 6; עָשָׂה נֶ׳ Judges 11, 39 *to pay a vow*. Phenic. נֶדֶר the same (Mel. 1).

נֹהַּ (from נוּהַּ, i. e. נָהּ, after the form קֹל) *m. meeting of people, tumult of the people*, i. e. common life Ezek. 7, 11, ident. with הֵם (־הֶם), הָמוֹן ib., conseq. נָהּ = נָהָה II. (see 1 Sam. 7, 2) *to rush, to be tumultuous, to assemble*. The meaning *lamentation*, from נוּהַּ = נָהָה, or that of being eminent like the Arab. نَاهَ, must be decidedly rejected.

נָהַג I. (Kal not used) *intr. to sigh, to lament, to groan*, prop. *to utter dull sounds*, like the cooing of doves (Virg. Ecl. 1, 59), Ar. نَهَجَ and نَهِجَ to pant, Syr. ܢܗܓ the same; identical in its organic root נָ־הַג with that in הָג־ה I. (Is. 59, 11), הַג, נָ־אַק, נָ־הַק.

Pih. נִהֵג (*part. f. pl.* מְנַהֲגוֹת) *to sigh, to lament, to coo* Nah. 2, 8 (Syr.).

נָהַג II. (*part.* נֹהֵג, *imp.* נְהַג, *fut.* יִנְהַג) *tr. to drive forward, to impel, to lead*, מִקְנֶה Gen. 31, 18, 1 Sam. 23, 5, צֹאן Ex. 3, 1; *to lead forth*, חַיִל 1 Chr. 20, 1, *to lead away*, captives Is. 20, 4, נְהוּגִים *led as captives* 60, 11; *to drive* 2 Kings 9, 20; *to drive forward*, עֲגָלָה 2 Sam. 6, 3, *to lead* Lament. 3, 2, *to drive off* Job 24, 3, *to guide* Eccles. 2, 3; sometimes with בְּ instead of the accus. Is. 11, 6; 1 Chr. 13, 7. Deriv. מִנְהָג.

Pih. נִהֵג (*fut.* יְנַהֵג) *to make go, to drive*, a chariot Ex. 14, 25; *to conduct* or *lead*, a people Is. 49, 10; men Ps. 48, 15, with the accus. of a place Deut. 4, 27; *to bring upon*, רוּחַ קָדִים Ex. 10, 13; *to lead off* Gen. 31, 26.

The organic root of the stem נָ־הַג (Arab. نهج, Aram. נְהַג) means prop. *to drive, to lead, to lead forward, to drive on*, i. e. *to do, to act;* and it is partly connected with the organic root in הָג־ה II., partly with the Sanskrit ag, aj, Pers. aǵ-iten, Greek ἄγ-ω, ἡγέομαι, Latin ag-o.

נָהַד a stem incorrectly adopted for הוּד, הוֹד and the proper names הוֹדַוְיָה, יְהֻדִיָּה, הוֹדְיָה, הוֹדִיָּה, הוֹדַוְיָהוּ.

נָהָה I. (*imp.* נְהֵה) *intr. to lament, to mourn*, with עַל of the person Ez. 32, 18, which is also omitted; sometimes the accusative נְהִי is added Mic. 2, 4; Syr. ܢܗܐ, Ar. نَاحَ (planxit, gemuit), Ethiopic נהי. Identical, perhaps, in its organic root נָה־ה with that in אָ־נָה I., Arab. أَنَّ, אָ־נַח. Deriv. נְהִי and perhaps נִי, הִי, נְהִיָּה (according to some).

נָהָה II. (Kal unused) *intr.* same as נָהּ (נוּהַּ) *to collect, to come close together. to join a noisy multitude*, Targ. אִתְנְהִי (Jer. 3, 17; 30, 21) for נִקְוָה or נִגַּשׁ אֶל; Ar. نَحَا to press upon a thing, نَهَى to be added to.

Nif. נִהָה (instead of נִנְהָה; *fut.* יִנָּהֶה) *to come together, to assemble*, אַחֲרֵי יי׳ 1 Sam. 7, 2 (Targ.), as הָלַךְ, מִלֵּא are also construed.

נְהוֹר (*def.* נְהוֹרָא, from נְהַר) *Aram. m. a light* Dan. 2, 22 K'ri, where the K'tib has נְהִירָא.

נְהִי (*in pause* נֶהִי, from נָהָה I.) *m. a lament*, coupled with בְּכִי Jer. 9, 9; 31, 15; *a lament for the dead* 9, 17 19; Am. 5, 16; נָשָׂא נְ׳ *to take up a wail for the dead* Jer. 9, 9.

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נְהִירָה (after the form לְוִיָּה, from נָהָה I.) *f.* commonly same as נְהִי *lamentation* Mic. 2, 4 (Targ., *Kimchi*). But as this fem. of נְהִי does not appear elsewhere and נְהִירָה is written, it is better to take it, with *Rashi* and *Ibn Esra*, as the Nif. of הָיָה, therefore *it has happened, it is fulfilled*, paraphrased by the following "we are utterly destroyed".

נְהָיר see נְהוֹר.

נְהִירוּ (from נְהַר) *f. illumination, wisdom* Dan. 5, 11 14.

נָהַל (Kal not used) *intrans. to pass, to flow, to run*, of water, ident. with נָהַר I., hence like אָזַל, נָזַל, יָבַל *to wander, to go*; Ar. نَهَلَ, نَحَلَ *to be abundant*, prop. to pour out, نَحَلَ *tr. to empty, to give up*, = הִנִּיר from נָגַר. The organic root נ־ה־ל is perhaps ident. with that in אָ־זַ־ל, נָ־זַ־ל, the liquid interchanging with the guttural.

Pih. I. נִהֵל (*part.* מְנַהֵל, *fut.* יְנַהֵל) *to conduct, to lead*, cogn. in sense with הוֹבִיל (from יָבַל I. to flow), with the accus. of the person Ps. 31, 4; Is. 40, 10, coupled with הִנְחָה; with אֶל of the place *to which* Ex. 15, 13, with עַל *to* or *by a thing* Is. 49, 10; Ps. 23, 2; בְּ בַּחֲמוֹרִים *to conduct upon asses* 2 Chr. 28, 15; figur. *to adopt, to provide for, to take care for* Gen. 47, 17; Is. 51, 18; *to be careful about a thing*, hence with מִסָּבִיב 2 Chr. 32, 22, if we should not read here with the LXX and Vulg. וַיְנַח לָהֶם.

Pih. II. נָהֵל (not used) *to drive*, a herd; cognate in sense דָּבַר II. Deriv. נַהֲלָל, the proper names נַהֲלָל and נַהֲלַל.

Hithp. הִתְנַהֵל (*fut.* יִתְנַהֵל) *to lead on, to go on*, Gen. 33, 14.

נַהֲלָל (*pasture*) *n. p.* of a city in Zebulon Josh. 19, 15, which became a Levitical one 21, 35.

נַהֲלָל 1. *m. pasture* Is. 7, 19, from נָהַל Pih. II., like מִדְבָּר from דָּבַר II., coupled with נַעֲצוּץ (a thorn-hedge) a place where bees and flies settle. The ancients incorrectly took it sometimes (from הָלַל = חָלַל) for *a cave* (LXX, Vulg.); sometimes for a sort of bush (*Ibn Ganâch, Saadia*). — 2. *n. p.* = נַהֲלָל Judges 1, 30, for which the LXX put either (cod. Alex.) ἐκ Ἀμμάν i. e. יָקְנְעָם, or (cod. Vat.) Δωμανά i. e. דִּמְנָה, therefore neighbouring cities.

נָהַם (*fut.* יִנְהַם) *intrans. to growl*, of young lions Prov. 28, 15, different from שָׁאַג; *to roar, rage*, of the sea Is. 5, 30; *to groan*, of the sick Ez. 24, 23; *to lament* Prov. 5, 11. Deriv. נַהַם, נַהֲמָה.

The stem נָהַם, Ar. نهم, Syr. ܢܗܡ, has for its organic root נ־הֵם, which is also found in הֵם III. (הוּם), הָמַם־ה, Ar. همم.

נַהַם *m. the growling*, of a young lion Prov. 19, 12; 20, 2.

נְהָמָה (*c.* נַהֲמַת) *f. the roaring*, of the sea Is. 5, 30; *the groaning*, of לֵב Ps. 38, 9, if we should not read (א)נְהָמַי for לְנֶגְדִּי.

נָהַק (*fut.* יִנְהַק) *intr. to bray*, of an ass Job 6, 5; *to utter wild cries*, of famished persons 30, 7; comp. Targ. נְהַק, נְהַק and נְהַק; and see נָאַק, אָנַק.

נָהַר (*fut.* יִנְהַר) *intr.* prop. same as יָאַר (see under Yod and Nun) *to sparkle, to glitter*, metaphor. *to move rapidly to and fro*, hence 1. *to lighten, to shine, to glitter*, metaphor. *to rejoice, to be cheerful* Is. 60, 5 (comp. צָהַל, אוּר); Ps. 34, 6. — 2. *to flow, to run, to ramble;* hence *to flock, to crowd to*, with אֶל Jer. 31, 12; 51, 44; Is. 2, 2, or עַל of the place Mic. 4, 1. Deriv. נָהָר, נַהֲרָה, מַנְהָרָה, and the proper name נַהַר (dual נַהֲרַיִם).

The twofold signification of the stem is also perceptible from the Arab. نهر, which sometimes means *to lighten, to shine*, hence نَهَار day, of which نَار is a collateral form; sometimes *to flow, to stream*, whence the nouns نَهْر, نَهَر, مِنْهَر, رَ-; and the coincidence of both significations in *to move quickly* is proved by the active meaning of نَهَر *to move quickly, to drive, to press on.*

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נְהַר (not used) *Aram. intr.* same as Hebrew נָהַר 1. and 2. Derivat. נְהוֹר, נְהִיר, נַהִירוּ, נְהַר.

נָהָר (*constr.* נְהַר, 1 *pl.* נְהָרִים, *constr.* נַהֲרֵי, 2 *pl.* נְהָרוֹת, *constr.* נַהֲרוֹת, with *suff.* נַהֲרוֹתָם, נַהֲרוֹתַיִךְ) *m.* 1. *streaming, current*, in the sea Jon. 2, 4, *running water* Ps. 24, 2. — 2. *a river, stream*, with genitive of the country, מִצְרַיִם Gen. 15, 18, of *Wady el-Arish* = נַחַל מִצְרַיִם; גּוֹזָן 2 Kings 17, 6 (of Kisel-Osen); נַהֲרֵי כוּשׁ Is. 18, 1 (of Atbara, Astapos &c.); נַהֲרוֹת בָּבֶל Ps. 137, 1 (of the Euphrates and its canals); נ׳ דַּמֶּשֶׂק 2 Kings 5, 12; or with the genitive of the name of the river, instead of the usual apposition, as נְהַר פְּרָת Gen. 15, 18, נ׳ כְּבָר Ez. 1, 1, which is still doubtful in נְהַר אַהֲוָא Ezr. 8, 31. הַנָּהָר *the Euphrates* Gen. 31, 21, poet. without the article Is. 7, 20, fully הַנָּ׳ נְהַר פְּרָת 1 Chr. 5, 9, הַנָּ׳ נְהַר פְּרָת Deut. 11, 24, or הַנָּ׳ הַגָּדוֹל נ׳ פ׳ 1, 7; also the *Nile* (without the article) Is. 19, 5, interchanged with יָם there; of שִׁלֹחַ *Siloah* Ps. 46, 5. נָהָר is also applied to small brooks and streams 2 Kings 5, 12, Job 28, 11, or as an image of abundance and prosperity Is. 48, 18; 66, 12.

נַהַר (only dual נַהֲרַיִם) *m.* same as נָהָר, but only *dual* two rivers, i. e. Euphrates and Tigris; hence אֲרַם נַהֲרַיִם *Aram of the two rivers*, i. e. Mesopotamia, *Μεσοποταμία* (Acts 2, 9), lying between the two rivers Gen. 24, 10; Deut. 23, 5; Judges 3, 8; elsewhere פַּדַּן אֲרָם Gen. 25, 20; 28, 2, פַּדָּן 48, 7, שְׂדֵה אֲרָם Hos. 12, 13, Syr. ܒܝܬ ܢܗܪܝܢ.

נְהַר (*def.* נַהֲרָא, נַהֲרָה) *Aram. m. a stream, a river*, Dan. 7, 10 *a stream of fire issues;* especially *the Euphrates*, hence עֲבַר נַהֲרָה Ezr. 4, 10 16 17 20 *the district on both sides of the Euphrates.*

נְהָרָה *fem. light, clearness*, hence *day* Job 3, 4, Arab. نَهَار.

נוּא I. (in Kal only *fut.* 2 *pl.* תְּנוּאוּן Num. 32, 7 K'tib) *tr.* 1. *to keep off, to debar, to hinder*, with accus. of the object, and מִן *from which* Num. 32, 7 K'tib. Identical in its organic root נָא with the Arab. ناء or نَاهَ or عن; comp. نَهَا and the redupl. نَهْنَهَ *to bar, to hinder.* — 2. (not used) *to refuse, to deny, to hold off, to withhold*, probably proceeding in the first instance from an intrans. meaning, *to recede from a thing, to retract, to turn away from with reluctance.* Derivat. תְּנוּאָה.

Hif. הֵנִיא (*fut.* יָנִיא) *to hinder, to prohibit*, with accus. of the person Num. 30, 6 9 12; *to avert*, with מִן Num. 32, 7 K'ri, or with an apodosis following which begins with לְבִלְתִּי 32, 9; *to reject, to render vain*, Ps. 33, 10, parallel הֵפִיר. To this head has also been referred יָנִי Ps. 141, 5, which 36 mss. write יָנִיא, signifying *to refuse;* translated, *my head shall not refuse the oil.*

The organic root נָא is closely connected with the roots לָא (לוּא) and מָא (which see); the ideas of *refusing, withholding, keeping back, standing off from* &c. being decidedly expressed in them. From לָא (לוּא) have been formed the vocables לוֹא, לֹא, לוֹ, לָא &c.; from מָא the farther developed מָאֵן, מָאֵם, מַהּ, Arab. مه &c. With נָא should be also compared the Arab. نا, نه, نع (see too מָ־נַע) in نَهْنَهَ, نَعْنَعَ, نَأْنَأَ.

נוּא II. (not used) *intr. to be hard, tough, raw* (*Kimchi*), Arab. ناء (med. Ye) and نَهَا (to be raw, hard). Derivat. נָא.

נוּב I. (*fut.* יָנוּב) *intr. to sprout, to grow*, of plants; hence נִיב, תְּנוּבָה, prop. like נָבָא *to press forth, to break forth*, then metaphor. *to burst forth, to pour out.* Figur. *to be juicy, marrowy*, i. e. *in full vital energy* Ps. 92, 15; *to bubble up, to speak* Prov. 10, 31, like נָטַף and נָבָא. Derivat. נוֹב and נִיב, the proper name נִיבַי.

Pih. נוֹבֵב (*fut.* יְנוֹבֵב) *to cause to sprout, to produce*, metaphor. *to make eloquent* Zech. 9, 17.

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נוּב II. (*fut.* יָנוּב) *intr.* same as נָבָה I. *to project*, *to be prominent*, *to arch out*, comp. Phenic. נֵב, whence נֹב = βουμός (Sid. 7, 14; 21, 5); metaph. *to heap up*, *to grow to fulness*, חַיִל Ps. 62, 11; Ar. نَبَا, نَافَ the same, نَبَّ magnifice semet extulit. Deriv. the proper name נֹב.

נוֹב or נוּב *m. fruit*, *produce*, of the lips, i. e. *discourse* Is. 57, 19 K'tib, here *praise*, elsewhere נִיב; comp. καρπὸς χειλέων (Hebr. 13, 15); Targ. נוֹב for פְּרִי and צֶמַח.

נוּב *n. p.* of a people and country, that shared the fate of Egypt, *Nubia*, Ez. 30, 5, as the Arab. translator reads; in our text is כּוּב, for which one ms. has כְּנוּב. לוּב (which see) is another race and province.

נוּגַהּ (only *def.* נָגְהָא) *Aram. masc. the early light*, *the dawn* Dan. 6, 20; Syr. ܢܘܓܗܐ, ܢܘܓܗܐ.

נוּד I. (once *perf.* נַד Is. 17, 11; *part.* נָד; *inf. constr.* נוּד; *fut.* יָנוּד) 1. *intrans.* same as נַד (נָדַד), נָדָא *to move on* or *forward*, *to rove about*, *to flee*, *to drive about* Jer. 4, 1; 49, 30; 50, 3 8, coupled with הָלַךְ, נוּס; נַד *fugitive* Gen. 4, 12, with נוּעַ; with the accus. *whither*, Ps. 11, 1 *flee to the mountain as* (for הַרְכֶם the old versions have הַר כְּמוֹ) *a bird*. נַד קָצִיר Is. 17, 11 *the harvest flees*, i. e. disappears (LXX, Aq., Symm., Vulg.). But as נוּד is never used figur. in the sense of אָבַד, and besides נַד does not appear as a noun-form, it is better to take it as a noun from נוּד II. meaning *a heap*, and קָצִיר as denoting *cut off*, *copse*, *branches*, and so translate: (it is) *a heap of brushwood* &c. — 2. *to move to and fro*, *to shake*, of a reed 1 Kings 14, 15; usually *trans. to move up and down*, *to nod*, the רֹאשׁ (see Ps. 44, 15; Job 16, 4), coinciding with נָט, נַד 2; hence omitting רֹאשׁ as a gesture of mourning, and therefore *to lament*, *to pity*, with לְ of the person Job 2, 11; 42, 11; Is. 51, 19; Jer. 16, 5 coupled with נִחַם; seldom *to deplore*, *to bemoan*, מֵת Jer. 22, 10; comp. Syr. ܢܕܐ sorrow. Deriv. מָנוֹד, נִיד, נוֹד, according to the Targ. נִידָה (Lament. 1, 8), n. p. נוֹד.

Hif. הֵנִיד (*inf. constr.* הָנִיד, *fut.* יָנִיד) *to cause to wander* or *hasten away*, רֶגֶל 2 Kings 21, 8; *to scare away* Ps. 36, 12; *to shake*, בְּרֹאשׁ *the head*, as a sign of compassion Jer. 18, 16; comp. הֵנִיעַ רֹאשׁ.

Hof. הֻנַּד (only *part.* מֻנָּד) see נָדַד.

Hithp. הִתְנוֹדֵד see נָדַד.

The organic root נַד is also in נַד, נָט, נָד־א, Arab. نَادَ, Syr. ܢܕ, Sanskrit nud, whose meanings may all be referred to that now given.

נוּד II. (not used) *tr. to heap up*, *to accumulate*, a bank, a hill; Ar. نَدَّ the same, whence نَدّ a hill. Deriv. נַד 1.

נוּד III. (not used) *intr.* same as נָאַד *to be belly-shaped*, whence נַד 2.

נוּד *Aram. intr.* same as Hebr. נוּד I. Dan. 4, 11.

נוֹד (with *suff.* נֹדִי) *m.* 1. (from נוּד I.) *a wandering*, *a restless wandering about* Ps. 56, 9, like נִידָה Lament. 1, 8 after the Targ. (טִלְטוּל), LXX, Vulg., *Rashi* (גּוֹלָה). — 2. *n. p.* of a land (אֶרֶץ) in the east of Asia, Gen. 4, 16. By *Nôd* has been understood China; but perhaps the name is meant to denote simply *a wandering*, i. e. *a foreign land*, something like Ἀλήϊον πεδίον in Homer. According to others it is = לוֹד *Lydia* in Asia Minor, where the city חֲנוֹךְ is said to be *Iconium*.

נוֹדָב (*Noble* viz. is Jah) *n. p. m.* 1 Chr. 5, 19.

נוּהַּ (not used) *intr.* same as נָהָה II. (which see) *to collect*, *to gather together*. Deriv. נֹהַּ which see.

נָוָה I. (*fut.* יִנְוֶה) *intr.* same as נָאָה I. (interchanging א and ו) prop. *to rest*, *to lie down comfortably*, hence *to dwell*, *to abide*, in tranquillity; לֹא יִנְוֶה Hab. 2, 5 *he abides not*, i. e. he finds no rest or peace (see אִי IV.). Deriv. נָוֶה, נָוָה, the proper names נְוָת (*plur.* נְוָיוֹת), נָיָה (*pl.* נָיוֹת).

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נָוָה II. (Kal not used) *intr.* same as נָאָה II. *to be beautiful, lovely, pleasant, cheerful*, ident. with יָאָה, interchanging נ and י. Deriv. *adj.* נָוֶה, *fem.* נָוָה.

Hif. הִנְוָה (*fut.* יַנְוֶה) prop. *to make beautiful, to dress;* metaph. *to celebrate, to exalt, to praise* Ex. 15, 2 (LXX δοξάσω, Vulg. *glorificabo*).

נָוֶה (*constr.* נְוֵה, *pl. constr.* נְוֹת, from נָוָה I.) *f.* 1. *a dwelling, a home,* Job 8, 6; metaphor. *pasture, a mead* Zeph. 2, 6, coupled with כָּרוֹת. — 2. coll. *dwellers,* in a house Ps. 68, 13 (Symm.).

נָוֶה (*constr.* נְוֵה, with *suff.* נָוְךָ, נָוֵהוּ, נָוַיִךְ, נָוֵיהֶם; *plur.* נָוִים, with *suff.* נְוֵיכֶן) *masc.* 1. (from נָוָה I.) *a dwelling, dwelling-place,* of Jerusalem Is. 27, 10; 33, 20; *habitation,* of the animals of the desert 34, 13; 35, 7; of the city of Babylon Jer. 50, 45; *home,* of right, holiness, referring to Zion 31, 23; 50, 7; Ex. 15, 13; to David's holy tent 2 Sam. 15, 25; to the temple Jer. 10, 25; Ps. 79, 7; generally Is. 32, 18; like בַּיִת Prov. 3, 33; 21, 20; 24, 15; Job 5, 3 24. נְוֵי אַיִתָן Jer. 49, 19 *habitation of the rock-fortress,* 49, 16 חַגְוֵי הַסֶּלַע. Also *pasture, couch of flocks* 2 Sam. 7, 8; Ez. 35, 5; 34, 14; Is. 65, 10, cogn. in sense נָוָה, plur. Jer. 23, 3; of shepherds 33, 12, of wild beasts 25, 30. — 2. (from נָוָה II.) *adj. m.,* but only in *fem.* נָוָה *comely, beautiful, lovely* Jer. 6, 2, coupled with מְעֻנָּגָה, where the LXX incorrectly read נְוָדָה.

נוּחַ (*inf. constr.* נוֹחַ, נָחַ; *fut.* יָנוּחַ, *apoc.* יָנַח) *to settle down comfortably, to rest,* hence 1. *intrans. to keep at rest* or *still* Josh. 3, 13, *to encamp,* of men Is. 7, 2; *to lie down,* of animals Ex. 10, 14, 2 Sam. 21, 10, of inanimate things Gen. 8, 4, absol. Num. 10, 36, with בְּ Is. 7, 19 or עַל of a place Gen. 8, 4; *to descend, to settle down upon,* of the spirit, with עַל Num. 11, 25; *to inhabit,* with עַל of the surface inhabited Is. 7, 2, comp. יָשַׁב עַל (Jer. 23, 8), הוֹשִׁיב עַל (Hos. 11, 11); *to dwell,* with בְּ of the surrounding space Esth. 9, 22; Is. 7, 19; *to abide* Prov. 21, 16; Eccles. 7, 9; *to enjoy rest* Is. 14, 7; Job 3, 26, coupled with שָׁקַט; *to keep holiday,* i. e. not to work Ex. 23, 12; Deut. 5, 14; *to rest,* in the grave Job 3, 13; Is. 57, 2; *to have rest,* from enemies, with לְ Hab. 3, 16 (comp. הֶחָרִישׁ לְ), seldom with מִן Esth. 9, 22; *to wait quietly* Dan. 12, 13. — 2. *trans. to procure rest,* with לְ of the person Josh. 21, 42; 2 Chr. 14, 6; 15, 15; 20, 30; but וַיְנִיחֵם is better taken as a Hif. Deriv. נַחַת, מְנוּחָה, מָנוֹחַ, נוֹחַ, נֹחַ, and the proper names יָנוֹחַ, נֹחָה, נוֹחָה, מְנֻחָה.

Pih. נוֹחֵחַ (not used) *to be agreeable, pleasant;* prop. *to be contented, at rest;* comp. Latin acquiescere. Deriv. נִיחוֹחַ.

Hif. I. הֵנִיחַ (1 *p.* הֲנִיחוֹתִי, *part.* מַנִּיחַ, *inf. constr.* הָנִיחַ, *fut.* יָנִיחַ, *ap.* וַיַּנַּח) *to set down,* with accus. of the person and בְּ or אֶל = עַל of the place Ez. 37, 1; 40, 2; *to let down, to let sink,* יָד Ez. 17, 11, opposite הֵרִים; *to draw down,* with אֶל or בְּ of the person, so בְּרָכָה Ez. 44, 30, חֲמָתוֹ 5, 13; *to bring down on a thing,* a blow Is. 30, 32; *to lead to rest* 63, 14, *to procure rest* Josh. 1, 15, commonly with dative of the person 1 Kings 5, 18, and מִן *from* Deut. 12, 10 or with מִסָּבִיב 2 Chr. 14, 6; *to give rest* Is. 28, 12; metaphor. *to quiet, to comfort* Prov. 29, 17; in the New Test. *καταπαύω.* Derivat. הַנָּחָה.

Hif. II. הֵנִיחַ (after the form of הֵפִיחַ, הֵגִיל, הֵגִיז, which may be referred to עוּר; *part.* מַנִּיחַ, *inf. constr.* הַנִּיחַ, *imp.* הַנַּח; *fut.* יַנִּיחַ, *ap.* וַיַּנַּח) 1. *to set down, to lay down,* with בְּ Num. 17, 19, אֶל of the place Judges 6, 20; *to put down,* with לִפְנֵי Deut. 26, 4, אֶצֶל Gen. 39, 16, שָׁם 1 Kings 8, 9; *to keep* Ex. 16, 24; הֵנִיחַ תְּחִתָּיו *to put in its place,* a statue Is. 46, 7; *to set,* a table 2 Chr. 4, 8; *to restore,* with עַל of the place Is. 14, 1; Ez. 37, 14; *to get a place for,* with בְּ of the place 2 Chr. 1, 14, for which 1 Kings 10, 26 has הִנְחָה בְּ; *to give up,* into (בְּ) Num. 15, 34 or stronger 19, 9; *to cast down,* לָאָרֶץ to the earth Is. 28, 2, fig. Am. 5, 7, i. e. to tread with the feet; *to cast into,* the furnace Ez. 22, 20. — 2. *to leave in quiet,* with accus. Judges 16, 26 or dative of the person 2 Kings

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23, 18; *to let, suffer, endure* Esth. 3, 8; *to permit* 2 Sam. 16, 11; followed by an infin. with לְ Eccles. 5, 11; *to leave* or *give over to* Ps. 119, 121; *to leave remaining* Ex. 16, 23; Lev. 7, 15; *to leave behind* Eccles. 2, 18; Is. 65, 15 *you shall leave your names behind for a curse to the pious;* with מִן *to withdraw from* Eccles. 7, 18; *to forsake* 10, 4; *to leave* generally.

Hof. הֻנִּיחַ (after the form הֳקִים Dan. 7, 4, with ֻ as in הֻכַּבֵּס) and הֻנַּח (*part.* מֻנָּח) *to be set down, placed* Zech. 5, 11; *part.* מֻנָּח as a subst. *something left behind, left vacant, an open space, a clear place* Ezek. 41, 9 11, if we should not rather read מִרְוָח there.

The organic root נָח (Ar. نَاخَ to set oneself down, to bow down, in order to rest, whence مُنَاخ a couch; نَحَّ, نَحَا to bend, to bow down) has the fundamental signification given, without being identical with רָח; comp. Sanskrit *naj*, Latin nic-tare, German neig-en. The Ar. نَاحَ planxit is connected with the organic root in אָ־נַח.

נוּחַ *Aram. intr.* same as Hebrew נוּחַ.

נוּחַ (with *suff.* נוּחֲךָ) *m. resting-place* 2 Chr. 6, 41 = מְנוּחָה Ps. 132, 8 seq.

נוֹחַ *m. rest, peace, quiet, release* Esth. 9, 16-18. For the proper name נוֹחַ see נֹחַ.

נוֹחָה (*rest, recreation*) *n. p. m.* 1 Chr. 8, 2.

נוּט (*fut.* יָנוּט) *intr.* same as מוּט I., מוּד I., נוּד, מָעַד *to be moved, to quake,* Ps. 99, 1, of the earth; Arab. نَاتَ the same, Sanskrit naṭ.

נְוָיֹת see נָוֶת.

נוּךְ I. (not used) *tr. to point,* assumed for תָּנוּךְ, if we not should adopt תָּנַךְ for the stem; comp. אָנַךְ.

נוּךְ II. (only *part. m.* נֵךְ, *pl.* נֵכִים) *intr. to jest, to play the fool; to be senseless, foolish;* hence נֵכִים *fools,* Ps. 35, 15 *fools* i. e. the godless (Targ.) *assemble against me*; comp. Arab. نَاكَ (Hariri p. 548). The ancient interpreters derive it from נָכָה. Others read נָכְרִים. But the explanation given is agreeable to the usus loquendi.

נְוַל (not used) *Aram. intr. to fall off, to wither,* of leaves; metaphor. *to be decaying, flabby, disfigured, despised,* like the Hebrew נָבַל I.; but the comparison of its organic root נְ־וַל with זְ־בַל *to heap together,* from which latter comes זֵבֶל (Talmudic) dung, suits the context better, in which stands the noun derived from נְוַל, conseq. it is = Hebrew דָּ־בַל. Deriv. נְוָלִי, נְוָלוּ.

נְוָלוּ *Aram. f. a dunghill* Ezr. 6, 11 (Syr. *Saadia*), *dung;* comp. 2 Kings 10, 27.

נְוָלִי *Aram. fem.* the same Dan. 2, 5; 3, 29.

נוּם (*fut.* יָנוּם) *intrans. to slumber, to fall asleep,* a stronger expression of which is יָשֵׁן, of keepers and watchmen Nah. 3, 18; Ps. 121, 3 4; *neither to slumber nor sleep,* i. e. to be vigorous Is. 5, 27; אָהַב לָנוּם 56, 10 *to like to slumber,* i. e. to love inactivity. Ar. نَامَ is to sleep, and وَسِنَ to slumber, so that the relation is one opposite to the Hebrew. For נָמוּ Ps. 76, 6 see נָמָה. Deriv. נוּמָה, תְּנוּמָה; on the contrary, the proper name יָנוּם belongs to נוּן.

נוּמָה *f. slumber, sleepiness,* concrete *a sleepy one* Prov. 23, 21; Phenic. נֻם the same.

נוּן (in Kal only *fut.* יָנוּן Ps. 72, 17 K'ri) *intrans.* 1. *to sprout* or *grow after, to grow afresh;* hence *to increase, to extend, to spread,* of men and animals; cognate in sense דָּגָה (comp. דָּגַן), as well as נָכַר. — 2. Figuratively *to endure, to continue,* of a name Ps. 72, 17 K'ri *as long as the sun exists* (see verse 5), *his name will endure.* Targ., LXX and Vulg. have paraphrased, not reading יִכּוֹן. Deriv. נִין, נוּן, and the proper names נִין 2, נוֹן, יָנוּם; see also נִינְוֵה.

Hif. הֵנִין (*fut.* יָנִין) *to spread, to extend, to increase,* שֵׁם Ps. 72, 17 K'tib.

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The orthography יִנּוֹן appears undoubtedly incorrect.

The stem נוּן originated like all monosyllabic ones with similar consonants (comp. the stems בּוּב, גּוּג, דּוּד, זוּז, חוּחַ, טוּט, לוּל, מוּם and many others) in a reduplication of the simple organic root נָא or נָו na, naw, *to be new, fresh, to become new, to arise;* comp. Sanskrit *nav*, Greek *νέ-ον*, Latin nov-um &c., connected with נָב *to sprout, to grow*, Ar. نَافَ.

נוּן *m.* 1. (not used) *a fish*, like the Aram. and Arab., properly anything stretched, extended, hence according to some the name of the letter נ. — 2. (*posterity*) *n. p. m.* Ex. 33, 11, Num. 11, 28, which the LXX have incorrectly written *Ναυή, Ναβή, Ναβί* (proceeding from נָו). נוֹן 1 Chr. 7, 27 is the same.

נוֹן see נוּן.

נוּס (*part.* נָס, *inf. abs.* נוֹס, *constr.* נוּס; *fut.* יָנוּס, *ap.* יָנָס) *intr.* same as נוּץ *to flee, to fly, to move on quickly*, hence *to ride along*, עַל־סוּס Is. 30, 16, with an alliteration to סוּס; *to escape*, same as בָּרַח Judges 9, 21; or נִמְלַט follows 1 Sam. 19, 10; with the accus. of the place Gen. 39, 12 18; 2 Kings 14, 19; also with אֶל Deut. 19, 5; Is. 13, 14; לְ 2 Kings 8, 21; Jer. 15, 16; with מִפְּנֵי of the person or thing *from* Ex. 4, 3, Is. 30, 17, or מִן 24, 18, לִפְנֵי Deut. 28, 25, 1 Sam. 4, 17, and once לְ Num. 16, 34; with לְ as a dativ. commodi *to escape* Am. 9, 1; Is. 31, 8 (see לְ); *to disappear* Jer. 46, 6. Metaphor. *to vanish, to haste away*, of waves Ps. 104, 7, sorrow Is. 35, 10, shadows Song of Sol. 2, 17. Deriv. מָנוֹס, מְנוּסָה, נִיס. The same stem was in Arabic; hence the reduplicated نسنس rapide volavit.

Pol. נוֹסֵס *to chase* or *drive away*, with בְּ, of the spirit of God Is. 59, 19.

Hif. הֵנִיס (*fut.* יָנִיס) *to put to flight* Deut. 32, 30, for safety, with אֶל of the place Ex. 9, 20, or מִפְּנֵי of the person Judges 6, 11.

Hithp. הִתְנוֹסֵס *to flee, to betake oneself to flight*, with מִפְּנֵי (like נוּס) Ps. 60, 6.

נוּעַ (*part.* נָע, *f. pl.* נָעוֹת; *inf. abs.* נוֹעַ, *constr.* נוּעַ; *fut.* יָנוּעַ, *ap.* יָנַע) *intr. to totter, to move to and fro*, of the blind Lament. 4, 14; *to reel*, of the drunken Ps. 107, 27; *to tremble, to quake*, from fear Ex. 20, 18; Is. 19, 1; *to shake*, of the earth Is. 24, 20; of foliage, fig. of the heart 7, 2; *to totter*, of a building 6, 4; *to go along unsteadily*, of feeble persons Am. 4, 8; *to move*, of the lips 1 Sam. 1, 13; fig. *to be wavering, uncertain* Prov. 5, 6; *to sway to and fro*, of miners, when they are let down into the pits Job 28, 4; נוּעַ עַל *to rule over*, of trees Judges 9, 9 11 13, because waving expresses the visible activity of trees; but commonly like נוּד *to be driven about, to wander, to rove* Gen. 4, 12 14; Am. 8, 12; *to go about begging* Ps. 109, 10; *to shake* 2 Sam. 15, 20. Where the meaning of נוּעַ is transitive, it has been looked upon as Hif. Deriv. the proper name נֹעָה.

Nif. נָנוֹעַ (only *fut.* יִנּוֹעַ) *to be shaken to and fro, to be sifted*, of corn in a sieve Am. 9, 9; *to be shaken*, of a fig-tree Nah. 3, 12.

Pih. redupl. נַעֲנַע (not used) *to rush*, of the little iron sticks of a musical instrument. Deriv. מְנַעֲנַע which see.

Hif. הֵנִיעַ (*fut.* יָנִיעַ) *to shake to and fro*, i. e. to drive about Am. 9, 9; *to move* 2 Sam. 15, 20 K'ri; *to shake*, the hand, as a gesture of rejection Zeph. 2, 15; הֵ׳ רֹאשׁ *to shake the head*, a gesture of scorn, of mischievous joy, and of compassion Jer. 37, 22; Ps. 22, 8; 109, 25 (comp. Matth. 27, 39); הֵ׳ בְּמוֹ רֹאשׁ Job 16, 4; *to rouse by shaking, to set in motion*, with עַל in order to stand or to be set upright, Dan. 10, 10 *and shook me up* (and helped me) *upon my knees and hands* (to set me upright); *to make wander, to drive abroad* Num. 32, 13; Ps. 59, 12. הֵנַע is not to be derived from נוּעַ; see הֵנַע.

The stem נָע, Ar. نَاعَ, Targ. נָע, is connected with Greek *νεύ-ειν*, Lat. nu-ere, and is also found as an organic root in other stems.

נוֹעַדְיָה (same as מוֹעַדְיָה *Jah is As-*

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sembler) *n. p. m.* Ezr. 8, 33; *fem.* Neh. 6, 14.

נוּף I. (Kal unused) *intrans. to move along*, *to rove*, Targ. נָף *trans. to sift*, Syr. intr. ܢܦ to move, of the hand; Ar. نَافَ (to move away, to betake oneself away); identical in its organic root with that in נָאַף (to roam away), זָ־נַב, סָ־נַף (to wag), גָּ־נַב (trans. to turn off, to bend), Aram. גְּ־נַף &c. Deriv. תְּנוּפָה.

Pol. נוֹפֵף (*fut.* יְנוֹפֵף) *to shake*, יָד, as a gesture of beckoning Is. 10, 32.

Hif. הֵנִיף (*part.* מֵנִיף, *inf. constr.* הָנִיף, Aramaeising הֲנָפָה; *fut.* יָנִיף, *apoc.* יָנֵף) 1. to make move, hence *to shake*, יָד, to strike, with עַל *upon* Is. 11, 15; comp. 19, 16; metaph. *to act against one* Job 31, 21; without עַל, *to draw near* Is. 13, 2; *to swing*, *to lift up*, 10, 15, an iron tool, a sickle, a sword Ex. 20, 25; Deut. 23, 26; Josh. 8, 31; with אֶל *to move* the hand *towards a thing*, i. e. to pass it over a thing 2 Kings 5, 11; *to shake in a sieve* Is. 30, 28, i. e. *to disperse and drive about.* — 2. Often in the sacrificial ritual, *to wave to and fro*, portions of the victims (Luther: *weben*), a gesture of presenting them Lev. 7, 30; thence applied to consecrated gifts and men, *to dedicate* Ex. 35, 22, Lev. 23, 11, Num. 8, 11-20, often strengthened by the accus. תְּנוּפָה Lev. 14, 12, like הֵרִים תְּרוּמָה with which it is sometimes coupled. Deriv. הֲנָפָה.

Hof. הוּנַף *to be waved to and fro* Ex. 29, 27.

נוּף II. (Kal unused, for נַפְתִּי is an abridged Hif.) *intr. to flow*, *to run* (*Kimchi*), Arab. نَفَى (trans.) to pour, to pour out. Deriv. נֹפֶת.

Hif. הֵנִיף (1 *pers.* נַפְתִּי instead of הֵנַ׳; *fut.* יָנִיף) *to cause to flow* (abundantly), גֶּשֶׁם נְדָבוֹת Ps. 68, 10; *to moisten*, *to water*, with flowing myrrh, *to sprinkle* Prov. 7, 17 (*Kimchi*).

נוּף III. (not used) *intr. to be elevated*, *arched*, *hill-shaped* (Ar. نَافَ to be prominent), whose organic root is also found in אָ־נַף I., נָבָ־ה I., נָב II., נָפָ־ה, Ar. نَبَأَ, as well as in extra-Semitic tongues. Deriv. נוֹף, and perhaps נָפָה and נֹפֶת.

נוּף IV. (not used) *intr.* same as נוּב I. (which see) *to sprout*, *to grow;* comp. עָ־נַף. Phenic. נָב the same, hence נָב עֲבֻרָא (Nab-Aburum, *growth of corn*) n. p. of a city in Mauritania; נִבָא (Niba, *growth*) n. p. of a place in Numidia. Deriv. נוֹף (according to the LXX, Aq.), תְּנוּפָה 2.

נוּף V. (not used) *intr. to turn*, *wind; to be encircled*, *enclosed*, of a department; cognate in sense with גָּלַל, כִּרְכֵּר; ident. in its organic root with אָף, אַף, interchanging *n* with the gentle aspiration. Derivat. according to some נוֹף, נָפָה, נֹפֶת.

נוֹף *m. elevation*, *height*, from נוּף III., hence יְפֵה נ׳ Ps. 48, 3 *of beautiful height*, parallel הַר (*Reland*, *Schultens*); comp. the Arab. نَوْف the high point of the back. According to the LXX, Aq. and others *branch*, from נוּף IV.; according to *Ibn Saruk a circle*, *district*, from נוּף V. (comp. כִּכָּר, גָּלִיל); but these explanations are less appropriate.

נוּץ (3 *pl.* נָצוּ) *intr.* 1. same as נָץ (נָצַץ) *to glitter*, *to shine*, *to lighten*, Ar. نَاصَ; metaphor. *to bloom*, *to sprout*, as in זָהַר, זָו, זָו־ה, פָּרַח, אָזַב, נָץ; comp. Aram. נָץ. Deriv. נִיצוֹץ according to some. — 2. same as נָס, נָצַץ, נָצָ־א, *to move forward quickly*, *to fly* (see נוֹצָה), comp. צִיץ; *to flee away*, coupled with נוּעַ Lament. 4, 15, this meaning being elsewhere also connected with signif. 1. But as the accent is on the last syllable in נָצוּ, it is better to assume for it a stem נָצָה with similar sense. Derivat. נוֹצָה (נֹצָה).

Hif. הֵנִיץ (only 3 *pl.* הֵנֵצוּ for הֵנִיצוּ, Targ. אֲנִיץ; *fut.* יָנֵאץ Eccles. 12, 5 = יָנֵץ, יָנִיץ according to the LXX, Vulg., Syr.) *to put forth blossoms*, *to blossom*, Song of Sol. 6, 11; 7, 12; Eccles. 12, 5.

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נוֹצָה (and נֹצָה) *f.* 1. only poetical (after the form קוֹמָה, from נוּץ 2) *a wing, a pinion* Job 39, 13, coupled with אֶבְרָה; *the plumage* Ez. 17, 3 7, coupled with כָּנָף and אֵבֶר; comp. Phenic. נֹצַת feathers (Mass. 11). — 2. contracted from נוֹצָאָה (part. Nif. of יָצָא), *filth*, in the crop Lev. 1, 16, prop. quod excernitur; comp. צֵאָה, צוֹאָה.

נוּק (Kal not used) *intr.* same as יָנַק (which see).

Hif. הֵנִיק (*fut.* יָנִיק, with *suff.* תְּנִיקֵהוּ) *to suckle*, Ex. 2, 9, where תֵּנִיקֵהוּ may also be read, with the cod. Samar.

נוּר I. (not used) *intrans. to shine, to lighten, to glitter*, same as נָהַר 1 (Phenic. the same, Kit. 22, 2), hence *to burn*, Ar. نَارَ (to shine, lighten); metaph. *to bloom* (see זָהַר); Aram. נַר, ܢܳܪ. Deriv. נֵר, נִיר, נִיר, מְנוֹרָה, תַּנּוּר, the proper names נֵר (also in אֲבִינֵר, אַבְנֵר), נֵרִיָּה.

נוּר II. (Kal not used) *tr. to plough, to cultivate the field;* Phenic. נוּר the same, hence נֻרְבַּעְלִי (Nur-ali = Nur-baali, *ploughed field of Baal*) n. p. of a place in Byzacium. Deriv. נִיר, מָנוֹר.

Hif. הֵנִיר (abridged נִיר) *to furrow a field, to make arable*, Jer. 4, 3; Hos. 10, 12; comp. Ben-Sira 7, 3.

The organic root נַר appears to be connected with אַר belonging to מְאוּרָה, and with עַר belonging to מְעָרָה, verbs פֹּא (פֹּע) elsewhere running into those in פֹּן. In Ar. the stem is نَارَ and نَالَ, whence نِير, and مِنْوَل a weaver's beam, prop. jugum aratorium, Syr. ܢܳܠ and ܢܳܪ the same.

נוּר *Aram. intr.* same as Hebr. נוּר I. Derivative

נוּר (*def.* נוּרָא) *Aram. f. fire* Dan. 3, 6 11 15 17; 7, 9; comp. Ar. نار (fire), نُور and نَيِّر (light).

נוּשׁ (*fut.* יָנוּשׁ) *intr. to be sick, to be ill*, figurat. *to suffer*, of the soul Ps. 69, 21. The organic root נָשׁ (comp. Syr. ܢܶܫ or ܢܶܫ) lies also in אָ־נַשׁ I., עָ־נַשׁ, נַס (נָסַס) Is. 10, 18, Syr. ܢܶܣ, Ar. نَشَّ.

נְוָת (from נָוָה I. after the form מְנָת) *f. dwelling-place, hospice*, for a prophetic school 1 Sam. 19, 18 19 22 23; 20, 1. Such is the reading of the Vulg. and Arab.; but instead of it our text has the plur. נְוָיֹת (LXX Ναυϊώθ) after the form מְנָיֹת in the K'tib; in K'ri is נָיוֹת. This prophet-habitation was at רָמָה, and the plur. may have been used on account of the different cells in it.

נָזַד (not used) *intr.* same as זָד (which see) *to cook, to boil.* Deriv. נָזִיד.

נָזָה I. (*fut.* יִזָּה, *apoc.* יֵז, יִז) *tr. to moisten, to sprinkle*, e. g. blood, with אֶל 2 Kings 9, 33 or עַל Lev. 6, 20 [27] *upon; to sprinkle the juice of the grape*, with עַל *upon* Is. 63, 3.

The organic root of this stem נָז־ה is also found (according to *Fürst*, Concordance s. v.) in נָצַ־ח (*to be wet, fluid*), whence נֵצַח (*juice*); comp. Ar. نَدَأَ *to be wet, fluid*, نَدَى *to flow*, نَثَّ, نَثْنَثَ *to flow out, to exude*, نَزَّ *to be liquid, movable*, Greek νότ-ιος, Sanskrit nadi (river), German nat, nass &c.; on the contrary the Arab. نزا is not to be compared with it.

Hif. הִזָּה (*part.* מַזֶּה, *fut.* יַזֶּה, *apoc.* יַז) *to sprinkle*, with accus. of the place Num. 8, 7, but also with מִן of the object *whereof* Lev. 4, 6 and 14, 16, and with עַל of the person or thing Ex. 29, 21, Lev. 5, 9, with אֶל of the thing 14, 51, עַל־פְּנֵי 16, 14, לִפְנֵי 16, 15, אֶל־נֹכַח פְּנֵי Num. 19, 4, אֶת־פְּנֵי Lev. 4, 6, according to the way of sprinkling.

נָזָה II. (Kal not used) *intr.* same as יָזָה (which see) *to go together*, Arab. وَزَى the same. Deriv. the proper name יִזִּיָּה.

Hif. הִזָּה (*fut.* יַזֶּה) *to collect*, Is. 52, 14 15 *like as many were amazed at him* — and therefore fled from him — *will*

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he now gather to himself many nations. The versions have thought sometimes of *expiating*, *purifying*, sometimes of *causing to exult* (after the Ar. نَزَّ); but the explanation now given is the most suitable.

נָזִיד (*constr.* נְזִיד) *m.* prop. anything cooked, hence *a mess*, GEN. 25, 29; 2 KINGS 4, 38. As to the form, it is usually taken as = נָזוּד Nif. of זוּד; but it is better to assume the stem נָזַד.

נָזִיר (*constr.* נְזִיר; *pl.* נְזִירִים, with *suff.* נְזִירֶיהָ; from נָזַר I.) *m.* prop. one separated, then 1. *one consecrated*, especially by a vow, *a Nazarite*, NUM. 6, 13, AM. 2, 12, fully נְזִיר אֱלֹהִים JUDGES 13, 5; 16, 17; נֵזֶר יְ׳ NUM. 6, 2 *the vow of the Nazarite.* — 2. *a chosen*, *elect one*, of Joseph GEN. 49, 26; DEUT. 33, 16; *a prince* LAMENT. 4, 7, with which has been identified נָזִיר in מְנֻזָּר NAH. 3, 17. — 3. *the consecrated*, *unpruned*, *untouched vine*, which was so left in the sabbatical and jubilee-years LEV. 25, 5 11, because the Nazarite left his hair unshorn. The unpruned sycomore is called in modern Hebrew פְּרוּזֶלֶת שִׁקְמָה. Hence

Hif. הִזִּיר (denom.) *to live like a Nazarite*, with מִן *to abstain from a thing* NUM. 6, 3; *to consecrate as a Nazarite*, with לְ 6, 2 5 6.

נָזַל (*fut.* יִזַּל, *pl.* יִזְּלוּ) *intr.* 1. *to flow down*, *to run down*, *to stream down*, of water NUM. 24, 7; PS. 147, 18; *to overflow*, with accus. of the thing: of tears JER. 9, 17, rain JOB 36, 28, like verbs of flowing elsewhere; figur. of the flowing of language DEUT. 32, 2, of the diffusion of fragrant odour SONG OF SOL. 4, 16. Part. plur. נְזָלִים as a noun, *water* PROV. 5, 15, PS. 78, 16, *floods* EX. 15, 8, *brooks* SONG OF SOL. 4, 15, parall. with מַיִם and opposite to רַבָּשָׁה, rarely an adjective to מַיִם JER. 18, 14. נָזְלוּ JUDGES 5, 5 belongs to זָלַל *to shake.* — 2. (not used) *to turn in*, *to descend* or *alight*; cognate in sense יָרַד; Arab. نَزَلَ the same. The passing of the one meaning into the other is as in הָלַךְ (see הָלַךְ). Deriv. מַזָּל. — The organic root נָ־זָל lies also in אָ־זָל I. which see.

Hif. הַזִּיל *to cause to flow* Is. 48, 21. הַזִּיל LAMENT. 1, 8 belongs to the stem זָלַל.

נְזָלִים see נָזַל.

נָזַם (not used) *trans. to enclose round about*, of a ring, comp. זָם, Aram. זַם, זֹם, Arab. زَمَّ. Derivative

נֶזֶם (with *suff.* נִזְמָהּ; *pl.* נְזָמִים, *constr.* נִזְמֵי) *m.* prop. *a ring*, an ornament for the nose and ear GEN. 24, 47; Is. 3, 25; PROV. 11, 22; Syr. ܢܶܙܡܳܐ a nose-ring, Arab. زِمَام a rope attached to a ring that is put through a camel's nose.

נָזַק (not used) *intr.* prop. to be lessened, therefore *to be injured*, *hurt*, cognate in sense with *tr.* אָסַר (which see), in its organic root נָ־זַק = Arab. نَزَّ (to be thin, lean), הָקַק. Deriv. נֶזֶק.

נְזַק (*part.* נָזֵק = נָזֹק) *Aram. intr. to suffer loss* DAN. 6, 3.

Af. הַנְזִק (*part.* מְהַנְזֵק, *constr. fem.* מְהַנְזְקַת; *inf. constr.* הַנְזָקָא; *fut.* יְהַנְזֵק) *to bring loss upon*, *to inflict loss*, *to damage*, EZR. 4, 13 15 22.

נֶזֶק *m. loss*, *damage* ESTH. 7, 4.

נָזַר I. (Kal unused) *tr. to separate*, *to select*, *to choose*, identical in its organic root נָ־זַר with that in זָר I.; metaphor. a) *to dedicate*, i. e. to select out of a mass; Phenic. נְדַר the same. b) *to abstain*, *to debar*, verbs with this idea at their basis being so used elsewhere. Arab. نَذَرَ to consecrate, and also = نَذَرَ to vow; Syr. ܢܕܪ to keep from, abstain from, food. Deriv. נָזִיר and according to some מְנֻזָּר.

Nif. נִזַּר (*inf. constr.* הִנָּזֵר, *fut.* יִנָּזֵר) *to keep back from*, *to abstain from*, e. g. food, hence *to fast*, absol. ZECH. 7, 3 (where הִנָּזֵר is an adverbial infin.) *abstaining from food*, = צוּם 7, 5; followed by מִן *to refrain from* LEV. 22, 2; *to separate from*, *to fall away from*, מֵאַחֲרֵי יְ׳

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from following God Ez. 14, 7; *to devote oneself*, with לְ of the thing, Hos. 9, 10 *and they devoted themselves to idolatry.*

Hif. הִזִּיר (*inf. constr.* הַזִּיר, *fut.* יַזִּיר) *to refrain* or *detain from*, with accus. of the object and מִן *from* a thing Lev. 15, 31, where the LXX, Vulg. and Syr. with the cod. Sam. have taken הַזִּירֶם as = הַזְהִירֶם, after the Arab. نذر IV. to warn; *to admonish against*, after the Arab. نذر; *to consecrate*, with לְ of the person Num. 6, 12. See נְזִיר.

נָזַר II. (not used) *tr. to surround, to enclose, to encircle*, identical in its organic root נ־ז־ר with that in זָר II., זר־ה II., זר II. Deriv. נֵזֶר and according to some מְנַזֵּר.

נָזַר III. (not used) *tr.* same as מָזַר II. (which see) *to bring together, to heap together*, deriv. מְנַזֵּר.

נֵזֶר (with *suff.* נִזְרוֹ, נִזְרָהּ) *m.* 1. (from נָזַר I.) *consecration*, of a priest Lev. 21, 12; *the consecration of a Nazarite* Num. 6, 4 5; רֹאשׁ נ׳ verse 9. *the head of a Nazarite*, i. e. the (unshorn) consecrated head, for which נ׳ also stands alone 6, 19; metaphor. *fem. the unshorn hair* Jer. 7, 29. — 2. (from נָזַר II.) same as זֵר *a chaplet, crown*, e. g. of a king 2 Sam. 1, 10; prop. *a golden circle* 2 Kings 11, 12; *a diadem*, of the priest, fully נ׳ הַקֹּדֶשׁ Ex. 29, 6, of צִיץ; *ornament, decoration*, אַבְנֵי נ׳ Zech. 9, 16 *precious stones.*

נָחַ (from נוּחַ = נָחַם, conseq. *consolation* Gen. 5, 29; but we may read here with the LXX יְנַחֲמֵנוּ for יְנִיחֵנוּ, and the sense would be *rest*) *n. p.* of the patriarch saved at the flood Gen. ch. 5-10; 1 Chr. 1, 4; 9, 2; an ideal model of uprightness Ez. 14, 14 20, after Gen. 6, 9; מֵי נֹחַ Is. 54, 9 *the flood.*

נָחַב (not used) *intr.* same as נָחַם prop. *to breathe out, to groan aloud, to snort*, Arab. نحب the same; transferred to the expression of strong sensuous feelings, as repentance, consolation. Derivative

נַחְבִּי (usually from חָבָה *protector*, but better from נָחַב contracted from נַחֲבִיָה, *Jah is consolation*) *n. p. m.* Num. 13, 14.

נָחַג according to the Sam. cod. Ex. 14, 25 = נָהַג.

נָחָה (only *perf.* and *imper.*) *tr. to guide, to lead*, with accus. Ex. 32, 34, Is. 58, 11, with בְּ of the place *to* Gen. 24, 27, Ps. 27, 11, with עַד *as far as* 60, 11; cognate in sense נָהַג, נָהַל. The organic root is נ־ח־ה, Ar. نَكَّ, نَخَّ, نَكَنَكَ to drive.

Hif. הִנְחָה (*infin. constr.* הַנְחוֹת, *fut.* אַנְחֶה) *to lead, to guide*, with accus. or בְּ of the place Ex. 13, 21, Gen. 24, 48, with מִן *whence* Num. 23, 7; of time Job 31, 18; with לִפְנֵי *to lead before one* Prov. 18, 16, with אֵת־פְּנֵי the same 1 Sam. 22, 4, with אֶל *to* Ps. 107, 30; *to bring to*, with בְּ 1 Kings 10, 26; *to lead away, to carry captive, to exile* 2 Kings 18, 11, Job 12, 23, with עַל *at, beside, with* 38, 32.

נַחוּם (after the form רַחוּם; *comforter*) *n. p.* Nah. 1, 1; Phenic. נחם; comp. כְּפַר נ׳ n. p.

נֶחָמִים (only *pl.* נֶחָמִים, in some mss. נֶחָמִים) *m. consolation*, i. e. prosperity, compensation Is. 57, 18, *compassion* Hos. 11, 8.

נָחָם (*comfort*) *n. p. m.* Neh. 7, 7; elsewhere רְחוּם stands instead, which see.

נָחוֹר (*piercer, slayer;* from נָחַר) 1. *n. p.* of a post-diluvian patriarch, son of שְׂרוּג and grandfather of Abraham Gen. 11, 22, then the name of a race, still preserved in the local name חוֹרָא (حوران) in the district *Sarûg* (Assem. B. O. II. p. 322. 338). — 2. *n. p.* of a brother of Abraham Gen. 11, 26 27, and of a race, which settled in the city חָרָן Gen. 27, 43; 29, 4. On this account the city was termed עִיר נָחוֹר 24, 10, where the Nahorite gods were worshipped Josh. 24, 2. As in the case of Ishmael and Jacob, twelve sons and as many tribes are assigned to him Gen. 22, 20 seq.,

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which latter are to be looked for in the Euphrates-districts.

נְחוּשׁ (from נָחַשׁ II.) *adj. m.*, נְחוּשָׁה *f. brazen, made of copper*, of קֶשֶׁת 2 Sam. 22, 35; Job 20, 24; fig. of בֶּשֶׁר Job 6, 12. Elsewhere the fem. is used in the sense of נְחֹשֶׁת Is. 45, 2; 48, 4; Mic. 4, 13; Job 40, 18.

נְחוּשָׁה see נְחוּשׁ.

נְחִילוֹת *f. pl.* name of a music-choir, having their principal seat in a city of the same or similar name, Ps. 5, 1; to be identified, perhaps, with חִילֶן 1 Chr. 6, 43, חֹלֹן Josh. 21, 15. These inscriptions denote neither a sort of air, nor an instrument of music, but music-bands stationed in certain places.

נְחִיר (only *dual* נְחִירַיִם, from נָחַר) *m. a hole, nostril*, Syr. ܢܚܝܪܐ the nose, nostril; hence dual *nostrils* Job 41, 2.

נָחַל I. (*inf. constr.* נְחֹל, *fut.* יִנְחַל) *tr.* 1. *to take, to take into possession, to seize, to get*, as a possession, property, cogn. in sense with יָרַשׁ, אָחַז Ex. 23, 30, Zech. 2, 16, strengthened by the addition of נָחֲלָה Num. 18, 23 24; *to take possession of men*, i. e. to make slaves Zeph. 2, 9; *to have for one's own*, אֲוֶלֶת Prov. 14, 18, רוּחַ 11, 29, טוֹב 28, 10, כָּבוֹד 3, 35, שֶׁקֶר Jer. 16, 19, *to take for one's own*, a people Ex. 34, 9, without the accusat. Josh. 16, 4, with בְּ of the place Num. 18, 20; Deut. 19, 14; Ps. 82, 8. — 2. *to inherit*, with בְּ of the place Judges 11, 2. — 3. with the sense of Pihel or Hif. *to give to be possessed* Num. 34, 17; Josh. 19, 49. Deriv. נַחֲלָה, נַחַל, נַחֲלַת in the proper name נַחֲלִיאֵל.

Pih. נִחֵל (*inf. constr.* נַחֵל) *to give into possession*, with two accusatives Num. 34, 29; Josh. 14, 1; or with לְ of the person 19, 51.

Hif. הִנְחִיל (*part.* מַנְחִיל, *inf. constr.* הַנְחִיל, הַנְחֵל; *fut.* יַנְחִיל) *to give to be possessed*, with a double accus. 1 Sam. 2, 8, Zech. 8, 12, particularly of the distribution of Canaan Deut. 1, 38; 3, 28; sometimes without an accusat. of the thing 32, 8 (on the contrary in Prov. 8, 21 יָשׁ is = תּוּשִׁיָּה), or simply with an accus. of the thing Is. 49, 8; *to cause to inherit*, with a double accusat. Prov. 8, 22, or with dative of the person 1 Chr. 28, 8; *to distribute an inheritance* Deut. 21, 16.

Hof. הָנְחַל *to come into possession* (by compulsion), *to have allotted*, with accus. of the thing and לְ of the person Job 7, 3.

Hithp. הִתְנַחֵל (*fut.* יִתְנַחֵל) *to possess oneself of, to receive as possession*, followed by an accus. Is. 14, 2, with dat. of the person *for* Lev. 25, 46.

To put the stem along with נָחַל and assume *to draw* as the fundamental signification must be rejected, because a) נָחַל itself has not this fundamental meaning, b) even in מָשַׁךְ these ideas are not united, and c) the one idea cannot well be derived from the other. It is true that the cod. Sam. (Gen. 33, 14; 47, 17; Ex. 15, 13) has interchanged the two; but it is better to suppose that the organic root is נָ־חַל, meaning to lay firm hold of, to seize, proceeding from the idea of attaching, binding, as in חָזַק; the same root being in חֵל (חוּל) also.

נָחַל II. (not used) *intr.* same as נָחַל *to walk along, to flow along, to pour forth;* deriv. נַחַל 1. Conseq. ident. in its organic root with נָהַר. Metaphor. *to be copious, to give copiously, to present*, Ar. نَحَلَ.

נָחַל III. (unused and doubtful) *tr.* same as חָל (חָלַל) *to break through, to split*, comp. Syr. ܢܚܠ *φάραγξ*. Derivat. נַחַל 2.

נַחַל (with *a* of motion נַחֲלָה, once poet. without the idea of motion Ps. 124, 4, once נַחֲלָה Ezek. 47, 19; *dual* נַחֲלַיִם Ez. 47, 9 for נְחָלִים; *pl.* נְחָלִים, נַחֲלֵי, *constr.* נַחֲלֵי, with *suff.* נַחֲלֵיהֶ) *m.* 1. (from נָחַל II.) generally *a river, a brook*, Eccles. 1, 7, of *a torrent*, which dries up in summer Job 6, 15, whose banks are shaded with willows 40, 22, which flows into the sea Ez. 47, 5, whose water is drunk 1 Kings 17, 5, and which promotes

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fertility Deut. 8, 7; coupled with מַעְיָן Ps. 74, 15 and יָם Lev. 11, 10. Hence the following are applied to it: אֵיתָן Am. 5, 24 (opposite אַכְזָב), נֹבַע Prov. 18, 4, שׁוֹטֵף Is. 30, 28; fig. it is associated with גָּפְרִית 30, 33, דְּבַשׁ Job 20, 17, שֶׁמֶן Mic. 6, 7, בְּלִיַּעַל Ps. 18, 5. The rivers and brooks of Palestine were named נַחַל, as אַרְנֹן Deut. 2, 24, יַבֹּק 2, 37, קִישׁוֹן Judges 4, 13, בְּשׂוֹר 1 Sam. 30, 9, קִדְרוֹן 1 Kings 2, 37, כְּרִית 1 Kings 17, 3. נַ׳ הָעֲרָבִים Is. 15, 7, or נַ׳ הָעֲרָבָה Am. 6, 14, i. e. *the brook of the deserts* or *desert*, flows between Kerek and G'ebal (Moab and Edom), and falls into the Dead Sea, now called *Wady el-Achsa* (brook of the sandy plains); נַ׳ מִצְרַיִם (*brook of Egypt*) Num. 34, 5, also נַחַל alone Ez. 47, 19 (Gen. 15, 18 נְהַר מִצְרַיִם of the Nile), is *Wady el-Arish* or Rhinocorura (Ῥινοκόρουρα) forming the south boundary of Palestine, called elsewhere *Νεέλ* (נַחַל), see Epiph. Haeres. 66. — 2. (perhaps from נָחַל III.) prop. the deepened out, hence *a ravine* Is. 7, 19; *a deep gorge* 2 Kings 3, 16, where springs rise Ps. 104, 10, burying-places are made Job 21, 33, or Troglodytes dwell 30, 6; then applied to *valleys* like גְּרָר Gen. 26, 17, now *G'urf el-Gerar*, a deep and broad Wady (وَادِ), which coming from the south-east of Gerar receives *Wady el-Sheria;* זֶרֶד Num. 21, 12, Deut. 2, 13, שׁוֹרֵק Judges 16, 4, אֶשְׁכֹּל Num. 13, 23, שִׁטִּים Jo. 4, 18 of the Kedron-valley, עַבְרֹנָה Num. 33, 34; also *the shaft of a mine*, by which mountaineers go in and out Job 28, 4; the piercing of a shaft being called פֶּרֶץ. — 3. same as נַחֲלָה, only in נַחֲלִיאֵל.

נַחַלְאֵל see נַחֲלִיאֵל.

נַחְלָה see נַחַל; with *a* for a final vowel see under נַחֲלָה 2.

נַחֲלָה (*constr.* נַחֲלַת, with *suff.* נַחֲלָתִי, *pl.* נְחָלוֹת) *f.* 1. (from נָחַל I.) *a possession, property*, of men Ps. 2, 8, and things Prov. 20, 21; particularly *a possession of land* Num. 16, 14, of the possession of the tribes Josh. 13, 23, of the whole people Deut. 4, 38, therefore *Palestine*, designated as Israel's possession 26, 1; Is. 58, 14; of the Jewish people as God's possession 1 Sam. 26, 19; Is. 19, 25; *an inheritance*, received from ancestors Job 42, 15; Num. 27, 7; 1 Kings 21, 4. חִלֵּק נַ׳ Prov. 17, 2 *to share the inheritance*, i. e. to have part in the inheritance. Also *the lot* communicated *for a possession, what is assigned* Job 20, 29; 27, 13, conseq. = חֵלֶק, with which it is also coupled Gen. 31, 14; *a portion* 1 Kings 12, 16. — 2. prop. נַחַל with *a* of motion Ez. 47, 19 = נַחְלָה, *a brook*, where the LXX read נֶגְבָּה; 48, 28. — 3. (from חָלָה) *the sick, the reduced one*, of the Israelite people Ps. 68, 10 (see לָאָה); same as מַחֲלָה *sickness*, fig. *misfortune* Is. 17, 11 (*Saadia*).

נַחֲלִיאֵל (*possession of El*) *n. p.* of a station in the wilderness Num. 21, 19; cod. Sam. נַחַלְאֵל.

נֶחֱלָם (*a strong one*, from חָלַם I.) *n. p. m.*, hence a family name or patronym. נֶחֱלָמִי Jer. 29, 24, alluding to נָחַל 29, 31 32; comp. חֵלֶם.

נַחֲלָת *f.* same as נַחֲלָה 1. *possession* Ps. 16, 6.

נָחַם (Kal not used) *intr.* 1. *to breathe forth, to groan, to sigh*, connected in its organic root נ־חַם partly with that in נ־הַם, הָמ־ה, הָם III., partly = Arab. نَحَبَ VIII. vehementer anhelavit, نَحَفَ spiritum duxit, نَحِمَ and نَحَمَ to sigh deeply, to groan, to lament. — 2. *to feel strongly, warmly, to be excited by zeal, wrath* &c., ident. in its organic root with חָמ־ה III. Derivat. נֹחַם, נֶחָמָה, תַּנְחוּמָה, תַּנְחוּם, and the proper names נַחַם, נְחוּם, נַחוּם, נְחֶמְיָה, נַחֲמָנִי, תַּנְחֻמֶת.

Nif. נִחַם (*in pause* נִחָם, *part.* נִחָם, *inf. constr.* הִנָּחֵם, *fut.* יִנָּחֵם, *ap.* יִנָּחֶם) *to be sorry, to have compassion*, Jer. 15, 6 *I am weary of pity* Ez. 32, 31; *to grieve*, i. e. to have sympathy, with עַל of the person Ps. 90, 13; *to turn compassionately*, with אֶל Judges 21, 6 or לְ of the person 21, 15, *to feel sympathy* Jer. 20, 16, with עַל of the person Exod. 32, 12, *to*

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grieve for, with עַל of the thing JER. 8, 6; JO. 2, 13; *to repent*, with אֶל of the evil 2 SAM. 24, 16, with מִן of the thing *for, on account of* a thing JUDGES 2, 18; *to feel repentance* i. e. (comp. the English *to rue*) *to be vexed, to be heartily grieved* JOB 42, 6, PS. 110, 4, with כִּי in the apodosis GEN. 6, 6 7; 1 SAM. 15, 11; reflex. *to console oneself*, prop. respirare, to respire, to take breath again, with עַל GEN. 38, 10; PS. 77, 3; *to be calmed, to become softer* 2 SAM. 13, 39; *to lay aside grief*, with עַל IS. 57, 6; לְ אַחֲרֵי *to comfort oneself for the loss of one, to be calmed about* GEN. 24, 67; *to procure comfort, pacification, appeasement*, hence *to avenge oneself, to take vengeance*, which is conceived of as a satisfying of the feeling of revenge, with מִן of or from one IS. 1, 24, comp. ulcisci ab aliquo, se vindicare. וְיִנָּחֲמוּ EZEK. 31, 16 we should read וְיִנְהֲמוּ, as in 24, 23.

Pih. נִחֵם (*part.* מְנַחֵם, *inf. constr.* נַחֵם, *fut.* יְנַחֵם) *to console, to express condolence*, with accusat. of the person RUTH 2, 13; IS. 40, 1; JOB 2, 11; with מִן GEN. 5, 29 and עַל of the thing or person *concerning* IS. 22, 4; 1 CHR. 19, 2; מְנַחֵם *a comforter* ECCLES. 4, 1; *to manifest compassion, to have pity upon*, with accus. IS. 12, 1; 49, 13; hence *to interest oneself in, to assist* JER. 31, 13.

Puh. נֻחַם (*part.* מְנֻחָמָה = מְנֻ֫, like סְעָרָה in the same place from סָעַר; *fut.* יְנֻחָם) *to be comforted* IS. 54, 11; 66, 13.

Hithp. הִתְנַחֵם (once הִנָּחֵם EZ. 5, 13, 1 *p.* הִנָּחַמְתִּי; *fut.* יִתְנַחֵם) *to be sorry for, to feel compassion for*, with עַל DEUT. 32, 36; *to repent* NUM. 23, 19; *to console oneself* GEN. 37, 35; *to breathe strongly*, for revenge, with לְ of the person GEN. 27, 42, like נָקַם לְ.

נֹחַם (*consolation, satisfaction*) *n. p. m.* 1 CHR. 4, 19.

נֹחַם *m. repentance, compassion* HOS. 13, 14.

נֶחָמָה *f. consolation, appeasing* JOB 6, 10; PS. 119, 50.

נְחַמְיָה (*Jah is Consolation*) *n. p. m.* NEH. 1, 1, surnamed תִּרְשָׁתָא 8, 9; elsewhere in EZR. 2, 2; NEH. 3, 16.

נְחֻמָנִי (*one rich in comfort*) *n. p. m.* NEH. 7, 7.

נַחְנוּ (*in pause* נַחְנוּ; a pronominal stem) instead of אֲנַחְנוּ (which see) only in GEN. 42, 11; EX. 16, 7 8; NUM. 32, 32; 2 SAM. 17, 12; LAMENT. 3, 42; Ar. نَحْنُ.

נָחַם (not used) *intr.* same as נָחַשׁ I. (which see), *to give oracles*, whence נַחַשׁ in the proper name פִּינְחָס.

נָחָס *m. an oracle*, see פִּינְחָס.

נָחַץ (*part. pass.* נָחוּץ) *tr.* same as לָחַץ *to press, to urge on;* נָחוּץ 1 SAM. 21, 9 *urged, pressed, hasty;* comp. Ar. حَصَّ, حَزَّ, حَصَّ.

נָחַר I. (not used) *tr. to bore through, to push through, to pierce*, ident. with נָקַר; comp. Ar. نَخَرَ *to be bored, pierced, hollowed.* Deriv. נְחִיר, and the proper name נָחוֹר. The organic root נ־ח־ר lies also in חָרַר II., עָרַר, כָּרַר, נ־ק־ר, פ־ר־ה.

נָחַר II. (not used) *intr. to snort*, of the horse, *to breathe hard through the nose*, Arab. نَخَرَ the same, Syr. ܢܚܪ to snort, to expel the breath strongly. The organic root נ־ח־ר is connected with חַר, חר־ה, חר־ר, as the Aram. נְחַר also shews. Deriv. נַחַר, נַחֲרָה, and the proper name נַחֲרַי, נַחֲרִי.

נַחַר (from נָחַר II.) *m. a snorting*, of the horse JOB 39, 20.

נַחֲרָה (*constr.* נַחֲרַת, from נַחַר II.) *f.* the same JER. 8, 16.

נַחֲרַי and נַחֲרִי (*a snorer*, from נָחַר II.) *n. p. m.* 2 SAM. 23, 27; 1 CHR. 11, 37.

נָחַשׁ I. (Kal unused) *intr.* same as לָחַשׁ and נָחַס (which see) *to utter a low sound, to murmur, to whisper, to hiss*, of serpents, hence נָחָשׁ (see *Fürst*, Conc. s. v.). Metaphor. *to whisper, to mutter magical formulas, to practise enchantment, to utter oracles*, Syr. ܢܚܫ (to whisper, to mutter, to practise enchantment). There is the same metaphor. application

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in לָחַשׁ, אָשַׁף, כָּשַׁף, חָרַשׁ II., הָגָה and צִפְצֵף. Derivat. נַחַשׁ, and the proper name נַחְשׁוֹן.

Pih. נִחֵשׁ (*part.* מְנַחֵשׁ, *inf. constr.* נַחֵשׁ, *fut.* יְנַחֵשׁ) *to whisper*, hence *to divine*, *to give oracles*, by a cup Gen. 44, 5 15, coupled with עוֹנֵן Lev. 19, 26, קָסַם 2 Kings 17, 17, כִּשֵּׁף 2 Chr. 33, 6; *to look upon as a prognostic* 1 Kings 20, 33 (Vulg.), *to divine*, like divinare and augurari Gen. 30, 27, and בְּ *by* 44, 5.

The fundamental signification of the stem is sufficiently attested by the use of it in Pihel with the same latitude as קָסַם, כִּשֵּׁף, by its identity with לָחַשׁ and Syr. ܢܚܫ, as well as by the connection of the organic root (נָ־חַשׁ) with that of חָשׁ־ה; especially as in other instances *to give oracles* and *to practise enchantment* is explained by *murmuring* and *whispering* (Is. 8, 19; 29, 4). But it may be still doubted whether the noun נָחָשׁ (serpent) has been derived from it, though the Arab. لَوَاحِس (serpents) points to a connection with לָחַשׁ. The Arab. نحس, نهش, نهس *to pierce*, or its assimilation to the organic root in רָ־חַשׁ meaning *to move*, *to creep*, so that נָחָשׁ would be explained like שָׂרָף, זֹחֵל, עָפָר, Lat. serpens &c. is not at all unsuitable for the derivation of the noun.

נָחַשׁ II. (not used) *intr. to be hard*, *firm*, metaphor. of metals, Arab. نَحَسَ the same; ident. in its organic root נָ־חַשׁ with that in קָשׁ־ה, קָשׁ־א &c. Deriv. נָחוּשׁ, נְחוּשָׁה, נְחֹשֶׁת, נְחֻשְׁתָּן, and the proper names נְחֻשְׁתָּא, נָחָשׁ 3.

נָחַשׁ III. (not used) *intr. to be dirty*, *unclean*, *hateful*, of adultery, Arab. نَخَسَ or نَجَسَ the same. Deriv. according to some נְחֹשֶׁת 2. (which see).

נְחַשׁ *Aram. intr.* same as Hebr. נָחַשׁ II. Deriv. נְחָשׁ.

נַחַשׁ (*pl.* נְחָשִׁים, from נָחַשׁ I.) *m. an omen*, *incantation*, *augury*, parallel קֶסֶם Num. 23, 23; 24, 1; Syr. ܢܚܫܐ.

נָחָשׁ (*constr.* נְחַשׁ, *plur.* נְחָשִׁים, see נָחַשׁ I.) *m.* 1. *a serpent*, Gen. 3, 2 4 13; named perhaps from hissing Jer. 46, 22, the stem having an assonance with לָחַשׁ Eccles. 10, 11; coupled with שָׂרָף and צֶפַע Deut. 8, 15; Is. 14, 29. It is represented as wise and sly Gen. 3, 1; 49, 17; its bite Num. 21, 17 like its poison (חֵמָה) Ps. 58, 8 is deadly. Then *a sea-serpent*, to which בָּרִיחַ *swift* and עֲקַלָּתוֹן *rolled* are applied Is. 27, 1, i. e. *a water-monster*, such also symbolising great powers elsewhere (Dan. 7, 3; Apoc. 3, 1); *artificial serpents made of brass* Num. 21, 9. — 2. The constellation of *the northern dragon* Job 26, 13; called also לִוְיָתָן (which see) 3, 8, Ar. حَيَّة. — 3 (from נָחַשׁ II.; *brass-place*) *n. p.* of a city otherwise unknown 1 Chr. 4, 12. — 4. (*oracle-giver;* from נָחַשׁ I.) *n. p. m.* 1 Sam. 11, 1; 2 Sam. 17, 25 27.

נְחָשׁ (*def.* נְחָשָׁא) *Aram. masc. brass*, *copper* Dan. 2, 32; 7, 19; coupled with פַּרְזֶל 4, 20, אָע 5, 4 and חֲסַף 2, 45.

נַחְשׁוֹן (*oracle-giver*, from נָחַשׁ I.) *n. p. m.* Ex. 6, 24.

נְחֹשֶׁת (with *suff.* נְחָשְׁתִּי, נְחֻשְׁתָּהּ, נְחֻשְׁתֵּךְ, נְחֻשְׁתָּם; *dual* נְחֹשְׁתַּיִם; from נָחַשׁ II.) *f.* (Ez. 1, 7 and Dan. 10, 6 קָלָל is not an adject. but a subst., conseq. נְ׳ is fem. here also; on the contrary it appears as masc. along with מְמֹרָט [which see] 1 Kings 7, 45, מְצֻהָב Ezr. 8, 27 &c.) 1. *brass*, χαλκός, *copper*, a metal used for vessels, parts of a building, arms &c. Ez. 26, 11; 27, 2; 36, 18, coupled with בַּרְזֶל Gen. 4, 22, זָהָב 2 Sam. 8, 10, בְּדִיל Ez. 22, 18, כֶּסֶף 22, 20 as a firm, hard metal Jer. 1, 18; 15, 20; Ps. 107, 16. Compared with gold and silver an ignoble metal, hence figur. *ignoble* Jer. 6, 28. Metaph. *a fetter* Lament. 3, 7, commonly *dual* Judges 16, 21; 2 Sam. 3, 34; 2 Kings 25, 7; Jer. 39, 7; 52, 11, prop. a double fetter, consisting of two halves. — 2. properly the firm, hence as in אֶדֶן (which see) *the basis*, *ground*, *support*, *lower part*, of the bottom of a kettle standing on the fire Ez. 24, 11; figurat. *the female pudenda*, conceived of as the

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lower part, *the base;* comp. שֵׁת (from שׁוּת) pudenda, and שֵׁת basis, support; hence נִשְׁפַּךְ נְחֹשֶׁת 16, 36 *thy shame was poured out*, i. e. whoredom was much practised; ident. with נִשְׁפַּךְ תַּזְנוּת 16, 15; 23, 8. It is therefore unnecessary to read נַחְשָׁתֵךְ (thine impurity) from נָחַשׁ III. and after the Arabic, for נְחֻשְׁתֵּךְ.

נְחֻשְׁתָּא (*basis, ground, support;* see נְחֹשֶׁת 2) *n. p. f.* 2 Kings 24, 8.

נְחֻשְׁתָּן (formed from נְחֹשֶׁת 1, *brass-image*) *n. p.* of the brazen serpent made by Moses and afterwards superstitiously worshipped 2 Kings 18, 4.

נָחַת (*fut.* יִנְחַת, but also יֵחַת, תֵּחַת, *Nun* being first assimilated to *Cheth* and then ַ being lengthened into ֵ; once תֵּחַת Prov. 17, 10 according to the Masora, because the accent is on ֵ at the commencement; 3 *plur.* in pause יֵחַתּוּ from יֵחָתוּ Job 21, 13, derived, according to the punctuators, from חַת) *intr. to come down*, with accus. whither Job 21, 13, *to lie down* (see נָחַת) prop. to bow oneself down; comp. Arab. نكس *to lie deep down*, as an ambuscade 2 Kings 6, 8 (תִּנְחָתוּ to be read for תַּחֲנֹתִי); *to sink down*, with עַל *upon* one, Ps. 38, 3 *and thy* (punishing) *hand sinks down upon me;* then *to come down upon with hostile intent* Jer. 21, 13, where יָרַד is sometimes used; figur. *to press upon, to make an impression*, with בְּ of the person Prov. 17, 10 (which is referred to חָתָה בְּ to seize, lay hold of) *a reproof enters into.* Deriv. נַחַת 1, נָחַת.

Nif. נִחַת (3 *pl.* נִחֲתוּ) *to sink* or *press into a thing*, with בְּ Ps. 38, 3.

Pih. נִחַת (3 *fem.* נִחֲתָה, *imper.* נַחֵת) *to bend, to press down*, a bow, i. e. *to stretch it* 2 Sam. 22, 35, Ps. 18, 35, cognate in sense דָּרַךְ; *to water down* or *level*, גְּדוּדִים (*the ridges, beds*, from גַּד = גָּדָה I. which see) Ps. 65, 11.

Hif. הִנְחִית (*imper.* הַנְחַת) *to lead down, to cause to come down*, Jo. 4, 11; comp. הוֹרִיד 4, 2.

The trans. signification of the stem still lies in the Ar. نَحَتَ (to stretch, in fight; to make crouch down, a woman, in cohabitation), نَكَسَ (to bend down, to stretch down); the organic root נָ־חַת, in which the fundamental meaning lies, may also exist perhaps in שָׁ־חַת, תָּ־חַת.

נָחַת (only *pl.* נְחִתִּים for נְחֵתִים, but without being on that account the *Nif.* of חָתַת; comp. אֵתִים interchanged with אִתִּים) *adj. masc. descending*, in order to conceal oneself or lie in ambush 2 Kings 6, 9.

נַחַת 1. (from נָחַת) *a descent*, Is. 30, 30 *the coming down of his arm*, i. e. his descending strokes; *a going down*, עַל־עָפָר *into the dust*, i. e. into the grave Job 17, 16; *a setting down*, i. e. what is set down (upon the table) 36, 16.— 2. (*lowness*) *n. p. m.* 1 Chr. 6, 11, for which 6, 19 תּוֹחַ and 1 Sam. 1, 1 תֹּחוּ of similar meaning are put. — 3. (from נוּחַ) *f. rest* Is. 30, 15; *ease, inactivity, repose* Eccles. 4, 6; 6, 5; Phenic. נַחַת *rest* (Kit. 2, 2).

נְחַת (*part.* נָחַת = נָחֵת) *Aram. intr.* same as Hebr. נָחַת *to come down* Dan. 4, 10 20; Syr. ܢܚܬ the same, *fut.* יַחוּת, ܢܚܬ as if from ܚܬ, חָת.

Af. אַחַת and אֲחַת (*fut.* יַחַת, *imper.* אֲחַת, *part.* מְהַחַת) *to bring down, to lead down* Ezr. 5, 15, *to deposit, lay up* 6, 1 5; Syr. ܐܚܬ the same.

Hof. (after the Hebrew manner) הָנְחַת *to be deposed* Dan. 5, 20.

נָטָה (3 *pl.* נָטוּ, and נָטָיוּ Ps. 73, 2 K'ri; *part.* נֹטֶה, נוֹטֶה, *part. pass. fem. plur.* נְטוּוֹת Is. 3, 16 K'ri; *inf. constr.* נְטוֹת; *fut.* יִטֶּה, *apoc.* יֵט, יֶט־) *tr.* prop. *to stretch, to extend, to spread, to bend*, cogn. in sense with מָ־תַח, לָ־תַח, מָ־תַג &c., hence 1. *to stretch out*, יָד with בְּ of what one has in the hand Josh. 8, 26, and sometimes without יָד 8, 18; with עַל *over* a thing Ex. 8, 2; of God to punish, or to attack and strike Is. 5, 25; 9, 11; 10, 4; 23, 11, for which הֵנִיף יָד (11, 15; 19, 16) and הֵשִׁיב יָד (1, 25) are also used;

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with עַל *against* one Zeph. 1, 4; with אֶל *against* one, i. e. to oppose one Job 15, 25; נָ׳ גָּרוֹן *to stretch out the neck*, i. e. as a sign of pride Is. 3, 16, נָ׳ קָו עַל *to stretch a measuring line*, i. e. to put it on a thing Is. 44, 13; Job 38, 5; Lament. 2, 8; *to elongate*, of צֵל Ps. 102, 12. — 2. *to spread out*, *to expand*, a tent Gen. 12, 8, the heavens Is. 40, 22, וְנֹטֵיהֶם (sing. like 22, 11) Is. 42, 5 *and he stretches them out;* figurat. נָ׳ רָעָה עַל *to spread out evil against one*, i. e. to expand it like a net, *to devise* Ps. 21, 12; omitting the object 1 Chr. 21, 10; for which 2 Sam. 24, 12 has נָטַל, which in Lament. 3, 28 is likewise construed with עַל. — 3. *to bow down*, *to incline sidewise*, *to sink*, with accus. שְׁכֶם Gen. 49, 16, לֵב Ps. 119, 112, שָׁמַיִם 18, 10 (of God), קִיר (to fall in) 72, 4; רַגְלַיִם to fall 73, 2 (where נָטוּ should be read); omitting the accus.-object רַגְלַי 17, 11. Here belongs also the passage in Job 15, 29 *he does not bow their possession to the earth*, i. e. he does not enlarge it to superabundance (see מִנְלֶה). Still farther, *to turn to*, *to conduct* or *lead to*, i. e. to bestow, with accus. of the object Gen. 39, 21; Is. 66, 12. — 4. *intr. to decline*, of the day, i. e. to become late Judges 19, 8; *to stretch forwards*, of a shadow 2 Kings 20, 10; *to incline*, *to turn*, Num. 20, 17; 2 Sam. 2, 19; with אֶל *to turn to one* Gen. 38, 16; with עַד 38, 1; with מִן or מֵעִם *to turn away from one* Ps. 44, 19; Job 31, 7; with אַחֲרֵי prop. *to turn after one*, i. e. to attach oneself to his party, *to follow* Ex. 23, 2; Judges 9, 3; *to be devoted to* 1 Sam. 8, 3; *to go away*, *to depart* 14, 7. Deriv. מַט, מַטָּה, מִטָּה.

Nif. נִטָּה (3 *pl.* נִטָּיוּ; *fut.* יִנָּטֶה) *to be stretched along*, of נְחָלִים Num. 24, 6, צְלָלִים Jer. 6, 4; *to be stretched forth*, *put along*, of קָו, with עַל Zech. 1, 16.

Hif. הִטָּה (*part.* מַטֶּה, *pl.* מַטִּים, *constr.* מַטֵּי; *inf. constr.* הַטּוֹת; *imp.* הַטֵּה, *apoc.* הַט; *fut.* יַטֶּה, *apoc.* יַט) 1. stronger than Kal, *to reach* or *stretch out*, the hand, to punish Is. 31, 3; *to spread out*, שַׂק 2 Sam. 21, 10, אֹהֶל 16, 22; *to bow down*, שָׁמַיִם Ps. 144, 5, *to reach*, כַּד Gen. 24, 14; *to incline*, אֹזֶן, i. e. to obey Jer. 7, 24, usually with לְ of the person Ps. 17, 6; Prov. 4, 20; *to bend sidewise*, *to turn aside*, *to lead aside*, 2 Sam. 3, 27; *to conduct*, *to lead* Num. 22, 23; *to turn away*, from the right path, hence *to mislead* Job 36, 18; *to turn away*, from a suppliant Ps. 27, 9; *to thrust away*, *to drive away*, *avert* Jer. 5, 25. Here belong also the expressions הִ׳ לֵב פְּ׳ *to lead one's heart* (in a good sense) 2 Sam. 19, 15, with עַל Prov. 21, 1, אֶל Ps. 119, 37 or לְ to a thing 141, 4, with אַחֲרֵי *to lead the mind to follow* 1 Kings 11, 2; in a bad sense, *to lead* or *turn away*, from the right path Is. 44, 20; Prov. 7, 21; הִטָּה חֶסֶד עַל־פְּ׳ *to turn favour to one* Ezr. 7, 28; הִטָּה מִשְׁפָּט *to bend the right* 1 Sam. 8, 3, for which is also used אָרְחוֹת מִשְׁפָּט Prov. 17, 23 or דֶּרֶךְ Am. 2, 7, and absol. Ex. 23, 2. הִטָּה מִן *to push away*, מִדִּין *from judgment* (right) Is. 10, 2; absol. Am. 5, 12, מִדֶּרֶךְ *from the* (usual) *way* Job 24, 4; *to push aside*, *drive away* Is. 29, 21. — 2. *intr. to turn aside*, *to swerve*, Job 23, 11, commonly with מִן of a thing Is. 30, 11; *to walk along*, Ps. 125, 5 *who walk along their crooked ways.*

Hof. (not used) הֻטָּה, only *part.* מֻטֶּה, מֻטָּה as nouns; *fut.* יֻטֶּה only in the proper name יֻטָּה, יוּטָה, if this be not from יֻטְבָה = יָטְבָה.

As to the organic root נָט־ה, it is also in מָט I. (belonging to מֻטֶּה = מוּטֶה Ez. 9, 9 and מוֹטָה Is. 58, 9), מַד, מָד, Arab. مَاطَ, نَطَا, نَطَّ, نَطْنَطَ &c.

נְטִיל (*pl. constr.* נְטִילֵי, lengthened out of נָטֵל; from נָטַל) *adj. masc.* prop. *bearing*, hence *laden*, with accus. כֶּסֶף Zeph. 1, 11.

נָטִיעַ (only *pl.* נְטִעִים) *m.* prop. anything planted, hence *a plant* Ps. 144, 12.

נְטִיפָה (only *pl.* נְטִיפוֹת) *f.* prop. a little drop, hence *a pendant*, so called from its form Judges 8, 26; Is. 3, 19; comp. σταλάγμιον ear-drop, from στα-

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λάζω to drop; Arab. نَطَفَة a pearl and ear-drop.

נְטִישָׁה (*pl.* נְטִישׁוֹת) *f. tendril, twig* Is. 18, 5; see נָטַשׁ I.

נָטַל (*part.* נוֹטֵל, *fut.* יִטּוֹל) *tr.* prop. *to raise, to lift up, to lift away, to heave away*, hence *to carry*, cogn. in sense with נָשָׂא, Is. 40, 16 *he carries the isles as a little dust*, i. e. easily (Targ.); with עַל *to lay upon* Lament. 3, 28 and 2 Sam. 24, 12. Metaphor. *to lay before* = נָתַן לִפְנֵי Jer. 21, 8, for which 1 Chr. 21, 10 has נָטָה עַל (which see). — 2. *intr. to be weighty, heavy*, = טוּל II., שָׁקַל, סָלָא, סָלָה, where is the same metaphor. application. The organic root נ־טַל lies also in טָל II., whence perhaps מָטִיל, in the Aram. נְטַל, נְטֵל, ܢܛܠ for נָשָׂא, whence מַטּוּלָא, ܡܛܠܐ weight. Derivat. נָטִיל, נֵטֶל.

Pih. נִטֵּל (*fut.* יְנַטֵּל) *to take up, to bear*, coupled with נִשָּׂא Is. 63, 9.

נְטַל (1 *pers.* נִטְלַת; *part. pass. fem.* 2 *pers.* נְטִילַת) *Aram. tr. to lift up, to bear* (Targ. for נָשָׂא) Dan. 4, 31; *pass. to be lifted up*, with מִן 7, 4.

נֵטֶל *m.* prop. *carriage*, hence *burden, load* Prov. 27, 3.

נָטַע (*part.* נוֹטֵעַ, נֹטֵעַ, *pl.* נֹטְעִים; *inf. constr.* נְטֹעַ and טַעַת Eccles. 3, 2; *imp.* נְטַע, *fut.* יִטַּע) *tr.* prop. to put in, hence *to strike in, to stick in*, a nail, a pin, Eccles. 12, 11 of fixing by scripture; *to fasten* or *make firm*, a tent Dan. 11, 45, of the tent of the heavens (לִנְטֹעַ) Is. 51, 16, where the LXX and Syr. read לִנְטֹת after 40, 22; *to set up*, a statue Deut. 16, 21, but commonly *to plant*, זַיִת 6, 11, עֵץ Eccles. 2, 4, כֶּרֶם ibid., Deut. 20, 6, גַּנּוֹת Jer. 29, 5; opposite נָתַשׁ 45, 4, עָקַר Eccles. 3, 2; with בְּ Jer. 32, 41, עַל Am. 9, 15, and the accus. of the place Ez. 36, 36, and with a double accusat. Is. 5, 2; Jer. 2, 21; figurat. a people, i. e. to give them a fixed abode 2 Sam. 7, 10, Am. 9, 15, opposite Jer. 45, 4; the ear, i. e. to create Ps. 94, 9. The organic root נ־טַע is also found in תַּח, תָּךְ, תָּךְ; Arab. سنق with the same fundamental signification. Deriv. נֶטַע, נָטִיעַ, מַטָּע, the proper name נְטָעִים.

Nif. נִטַּע (3 *plur. in pause* נִטָּעוּ) *to be planted*, Is. 40, 24 *they are scarcely planted.*

נֶטַע (*in pause* נָטַע, *constr.* נְטַע Is. 5, 7, with *suff.* נִטְעִי, *plur. constr.* נִטְעֵי) *m. a plantation, a planted place* Is. 5, 7; 17, 11; *the planting* 17, 11; *a plant* Job 14, 9.

נְטָעִים (*plantations*) *n. p.* of a locality in Judah 1 Chr. 4, 22.

נְטִעִים see נָטִיעַ.

נָטַף (*fut.* יִטֹּף) *intr. to drop, to drip, to flow*, with accusat. of the thing (like נָזַל, הָלַךְ), of which some overflows Jo. 4, 18; Song of Sol. 5, 5 13; *to drop down*, מַיִם Judges 5, 4, absol. Ps. 68, 9; fig. of speech Song of Sol. 4, 11; Prov. 5, 3; with עַל of the person *to drop speech upon one*, i. e. to penetrate, quicken and animate them with its beneficent influence Job 29, 22; comp. הִטִּיף (Ezek. 21, 2). Deriv. נָטָף, נְטִיפָה, the proper name נְטֹפָה (on the contrary טָפַת belongs to טוּף).

Hif. הִטִּיף (*part.* מַטִּיף, *fut.* יַטִּיף) *to cause to drop, flow out* or *overflow*, with accusat. עָסִיס Am. 9, 13; *to make discourse flow*, i. e. *to speak, to prophesy*, with עַל *upon* a thing Am. 7, 16, with אֶל Ez. 21, 2 7; with לְ of a thing Mic. 2, 11, or absol. 2, 6.

The stem (Arab. نطف, Aram. נְטַף, ܢܛܦ, Ethiop. נטב) has נ־טַף for its organic root, which lies also in שָׁ־טַף, as well as in זָב, צָף, זָף I., אָ־דַב I., דָּב, דָּאַב, דָּב־ה, Ar. نصب (fluxit).

נָטָף (*pl. constr.* נִטְפֵי) *m. a drop*, of מַיִם Job 36, 27; metaphor. *an aromatic gum* or *resin* Ex. 30, 34, so called from its flowing out, distilling; LXX στακτή, from στάζω.

נְטָפָה see נְטֹפָה.

נְטֹפָה (*resin-trickling*, of the dropping of an aromatic resin; hence *balsam-* or *storax-place*) *n. p.* of a city and region,

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in whose hamlets singers dwelt in Ezra's time Neh. 7, 26; 12, 28, in the neighbourhood of Jerusalem and Bethlehem Ezr. 2, 22, the mod. *Beith Netiph*, southwest of Jerusalem (*Robins.* II. 600). *Gentile* נְטֹפָתִי 2 Sam. 23, 28 29; 2 Kings 25, 23; 1 Chr. 2, 54; 9, 16; Jer. 40, 8. The apocryphal Esdras writes נְטֻפָה.

נָטַר (*fut.* יִטֹּר and יִנְטֹר) 1. *intr. to look attentively*, at a thing, *to look at, to observe*, Ar. نَظَرَ; derivat. מַטָּרָה 2. — 2. *to keep, to guard*, אַף, i. e. *to be angry*, which, however, is commonly omitted Nah. 1, 2, Ps. 103, 9, prop. to continue anger, with לְ Nah. l. c. or אֵת of the person Lev. 19, 18, like שָׁמַר Jer. 3, 5; *to keep, to watch* Song of Sol. 1, 6; 8, 11. Deriv. נְטָרָה 1, מַטָּרָה.

The organic root נ־ט־ר is clear from the Ar. نطر and نظر, and its identical נצר (which see). טָר I. (which see), Aram. טַר (Pa. טַיֵּר, noun טַיָּר) are the same root.

נְטַר (1 *pers.* נִטְרַח) *Aram. intr.* same as Hebr. נָטַר, then *trans. to keep, to preserve* Dan. 7, 28.

נְטֵרָה (prop. *part. fem. Kal* of נָטַר) *f.* a female keeper, *a shepherdess*, Song of Sol. 1, 6.

נָטַשׁ I. (*part. pass.* נָטוּשׁ, *fut.* יִטֹּשׁ) 1. *intr. to stretch* or *extend*, *to spread, to widen*, of branches (see נְטִישָׁה); נָ הַמִּלְחָמָה 1 Sam. 4, 2 *the battle spreads* (Vulg., Ar.); 30, 16 *lo they are scattered on the surface of the whole land.* — 2. *tr. to spread out, to scatter about*, with עַל of the place Num. 11, 31, with accus. of the person, and accus. of the place *to which* Ez. 29, 5, or בְּ *where* 32, 4, parallel הַטִּיל; *to sprinkle about*, דְּמִים Hos. 12, 14. The Targ. expresses the same idea by רְטַשׁ or רְשַׁשׁ, which is connected therewith by root; or it is paraphrased by רְמָא. — 3. Metaphor. *to scatter afar, to disperse abroad*, hence *to give up*, a people to foreign masters Is. 2, 6; *to eject, to reject, to give to* 2 Kings 21, 14; Judges 6, 13; 1 Sam. 12, 22; *to give up*, contention Prov. 17, 14; *to remit*, debt Neh. 10, 32; *to leave off, to discontinue*, the cultivation of the field Ex. 23, 11, coupled with שָׁמַט; *to suffer* Gen. 31, 28, like הִנִּיחַ and נָתַן elsewhere; hence it is interchanged with עָזַב, הִרְחִיק, הִשְׁלִיךְ; and the Targumic רְשַׁשׁ, רְחַק, אַרְחֵק, נְטִישָׁה are used for it. Deriv. נְטִישָׁה.

Nif. נִטַּשׁ (*fut.* יִנָּטֵשׁ) *to spread*, with בְּ of the place Judges 15, 9, 2 Sam. 5, 18 22, for which the Chronicles have פָּשַׁט; of branches and plantations Is. 16, 8; *to be loosened*, of a ship's tacklings, i. e. to hang slack Is. 33, 22 (Vulg.); *to be dispersed*, with עַל of the place Am. 5, 2 (Targ., LXX, Vulg.).

Puh. נְטֻשׁ *to be forsaken* Is. 32, 14.

נָטַשׁ II. (*part. pass. f.* נְטוּשָׁה) *tr.* same as לָטַשׁ (which see) *to sharpen, to point, to whet*, of חֶרֶב Is. 21, 15 (*Saadia*); the Syr. uses ܢܛܫ for it.

נִי (with *suff.* נִיהֶם; from נָהָה I.) *m. a lamentation, wailing*, Ez. 27, 32, comp. v. 30 31, cognate in sense with קִינָה, and a stronger expression than בְּכִי v. 31. Thus נִי would be contracted from נְהִי (Masora), and there is no need to emend it into נְהִים. The LXX, Theod., Syr. and some mss. read unsuitably בְּנֵיהֶם; it would be better still to read בְּפִיהֶם, since נָשָׂא בְּפֶה קִינָה is agreeable to the usus loquendi.

נִיא belonging to הֲנִיא and נְנִי = נְנִיא see נוּא I.

נִיב (from נוּב I.) *m. fruit, produce*, hence *food* Mal. 1, 12; fig. *fruit* of the lips Is. 57, 19 K'ri, i. e. speech, praise, thanksgiving, prayer (see נוּב), comp. καρπὸς χειλέων (Hebrews 13, 15); Phen. נב (Niba, *fruit-place*) n. p. of a place in Numidia. The K'tib of Is. 57, 19 has נוֹב.

נִיבִי (either from נוּב I. *the marrowy, having the vigour of life*, or from נוּב II. *projecting*) *n. p. m.* Neh. 10, 20.

נִיד (from נוּד I.) *m. movement*, סְפָתַיִם of the lips, to console or compassionate with empty speech Job 16, 5.

נִידָה *f. a going astray, a wandering*

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away, of the homeless; *banishment* LAMENT. 1, 8 (LXX, Jerome), conseq. from נוּד I. or נָדַד I.; but more suitably = נִדָּה *abomination*, from נָדַד.

נָיוֹת see נָוֶה.

נִיחֹחַ (after the form נִיצֹץ; with *suff.* נִיחֹחֵנוּ, נִיחֹחֲכֶם, *pl.* with *suff.* נִיחֹחֵיהֶם; from Pihel נוֹחֵחַ) *m.* prop. satisfaction, quieting, i. e. *pleasantness*, *agreeableness*, *delight*, only in the genit. to רֵיחַ and of sacrifices GEN. 8, 21; LEV. 2, 12; *sacrifice* generally 1, 9; 3, 5; 29, 2; NUM. 28, 2; נָתַן רֵיחַ נ׳ *to sacrifice* EZ. 6, 13. The derivation from נוּחַ is clear from the Syr. translation ܢܸܚܳܐ. Talm. נִיחָא לָךְ *do you like?* Noun-building of this form from עֹלֹ is not unusual in Arabic (see *De Sacy* Gramm. Ar. I. p. 561), and was also employed in Hebrew.

נִיתֹחַ (from נָתַח; only *pl.* -חִין) *Aram. masc. a sacrifice*, proceeding elliptically from קְרִיבַ נ׳; hence נְסַךְ נ׳ *to dedicate a sacrifice* DAN. 2, 46; הַקְרִיב נ׳ *to offer a sacrifice* EZR. 6, 10.

נִין (with *suff.* נִינִי; from נוּן) *m.* 1. *a shoot*, *after-shoot*, *new shoot*, fig. *posterity* GEN. 21, 23, IS. 14, 22, JOB 18, 19, constantly coupled with נֵכֶד, *a sprig*, to denote offspring. The verb in Ps. 72, 17 is not a denomin. — 2. The name of a fish-shaped water-god, נִין being = נון and the Sanskrit mîna (a fish), *Ninus;* then the name of the founder of the Assyrian empire, *ó Nivoç*, the statue of Ninus having been worshipped with that of Bel (Diod. 11, 8).

נִינְוֵה *n. p.* of a city founded by Nimrod, *Nîvoç* in Strabo and Ptolemy, which lay on a small tract above the confluence of the Zabatus or Lycus (the great Zab) with the Tigris GEN. 10, 11, conseq. the modern small place of ruins Nimrûd. The other three cities, which Nimrod founded in that district (כָּלַח, רְחוֹבוֹת עִיר, רֶסֶן GEN. l. c.), were gradually united with Nineveh so as to become one large city, whose circumference was three days' journey JON. 3, 3, i. e. 480 stadia or 24 hours (*Ctesias* apud Diod. Sic. 2, 3); while the western side in length extended from Nimrûd (Nineveh) to Kuyyundshik (גָּן), and the northern side in breadth from thence to Khorsabad (כָּלַח) &c. In this large Nineveh which arose out of the union of four cities, the population was enormous NAH. 3, 15 seq. It had at a certain time 120,000 children JON. 4, 11, and could boast of being called *the unique* ZEPH. 2, 15, in short *the great city* JON. 1, 2; 3, 2; 4, 11; JUDITH 1, 1; greater than Babylon, *Strabo* 16 p. 737; *Amm. Marcell.* 18, 7, 1; the great Ninus *Diod. Sic.* 2, 23. In *Ammian* the name *Ninuos* (Nineveh) also appears; and *Niebuhr* found a village there called *Nunia*. — The derivation of the name from נִין נְוֵה (for נָוָה נִין *dwelling-place of Ninus*) has an analogy in רְחוֹבוֹת עִיר for עִיר רְחוֹבוֹת; but the name seems more correctly to have been formed from נִין *ó Nivoç*, and consequently like the latter, as also *Nivívaç* (written also in Syncellus *Nîvoç*), נִינָוָה, i. e. either son of Ninus, or a fem. termination of the royal name, may be the name of an Assyrian god. See נִין 2.

נִיס (from נוּס) *m. a fugitive* JER. 48, 44 K'tib.

נִיסָן *m.* name of the first month of the old Hebrew year, fully חֹדֶשׁ נ׳ ESTH. 3, 7, NEH. 2, 1, for which the Pentateuch has חֹדֶשׁ הָאָבִיב (which see), elsewhere רֹאשׁ חֳדָשִׁים or הַחֹדֶשׁ הָרִאשׁוֹן. As it is a historical tradition (Rosh ha-Shana 1, 2), that the names of the months came from Babylonia to the Hebrews at a later period, for which reason they have an Aramaean colouring (*Kimchi*), and as נ׳ in fact appears among these peoples (Targ. נִיסָן, Syr. ܢܝܣܢ, Palmyr. נִיסָן, and so the Arab. نيسان), the derivation of the word from the Hebrew (נִיצָן = נִיסָן), as *Anastasius* already gives it (apud Meursius, varia divina p. 27), must be rejected *a priori*. The names or surnames of old Asiatic gods are preserved in אַדְרַ, אֲבִיגַל, שַׁמְגַּר, בַּגַל, אֲבִיגַב, אֲרִיגַן, כְּסִלַּל (which see), and in זַן, as we have shewn already; so that

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the appellations must be looked upon as originating in a primitive worship. With this assumption, the explanation of נִ׳ from the Zend navâzan or navaçna (new day), as *Stern* (über die Monatsnamen &c. p.131 seq.) supposes, must be set aside, and the name or surname of a primitive Semitic god be adopted as the original. נִיסָן (for נִסָּן from נָסַס I.) seems to be the name of Adonis, as the year's sun and the spring-god; his name being also זַוָּן *Ζανάνας*, because the month of May זִו (אִיָּר) was sacred to him.

נִיצוֹץ (from נוּץ = נָצַץ after the form נִיחֹחַ) *m. a spark*, Is. 1, 31; Targ. נֵץ, נִיצָא the same, Sam. fig. *pupil of the eye.*

נֵיר (from נוּר I.) *masc.* same as נֵר *a light* or *lamp* 2 Sam. 22, 29.

נִיר as a verb, see נוּר II.

נִיר *m.* 1. (from נוּר I.) same as נֵר *a light* or *lamp*, an essential part of a nomad-tent or a dwelling, hence figur. *an enduring dwelling, a family, posterity* 1 Kings 11, 36; 15, 4; 2 Kings 8, 19; 2 Chr. 21, 7. — 2. (from נוּר II.) *newly broken, novale*, i. e. a field recently broken up with the plough, which is therefore good, Prov. 13, 23; fig. Jer. 4, 3; Hos. 10, 12. For וַנִּירָם Num. 21, 30 see יָרָה.

נִית *pl.* נָיוֹת *f.* same as נְוָת which see.

נָכָא (Kal not used) *tr.* same as נָכָה *to smite, to strike away, to strike in pieces; to hurt, to wound, to injure, to lame;* Ar. نَكَى, نَكَعَ, Syr. ܢܟܐ the same. Figur. *to strike down, to disturb*, the mind; *to smite in pieces, to destroy*, plantations. Deriv. נְכָאִים, נָכֵא (נְכֵאָה).

Nif. נִכָּא (3 *pl.* נִכְּאוּ) *to be beaten, to be scourged*, with מִן of the place Job 30, 8 [5].

נָכֵא (from נָכָא) *adj. m.*, נְכֵאָה *f. dejected, afflicted*, of the רוּחַ Prov. 15, 13; 17, 22; 18, 14; cognate in sense עָצֵב. Comp. נָכֶה.

נְכָאִים (from נָכָא) *m. plur. a state of being beaten to pieces, desolation*, Is. 16 7 *ye mourn very much the desolation.* The pl. stands for the abstract.

נְכֹאת (properly an infin.-form of נָכָא after the manner of קְרֹאת, מְלֹאת, conseq. a singular) *f.* the name of an *aromatic gum*, perhaps the gum tragacanth, many kinds of which appear in Syria Gen. 37, 25; 43, 11; Targ. שַׁעַף = שְׁעִיף, Sam. קִטְפָא a sort of resin or gum; Ar. نَكَأَة, نكوة = نَكَعَة the same. It is uncertain how this signification is connected with the stem נָכָא; for the assumption that it means *to grind* to powder, is not yet certain. The derivation from a masc. נֶכֶא must be rejected. — On נָכוֹת see the word.

נָכַד I. (not used) *intr. to sprout, to grow, to put forth shoots*, transferred to human propagation; in Arab. this idea lies in نَهَدَ, in Ethiop. in נגד, hence nagad *a stem, a race;* the organic root נ־כַד is also in גָּד־ה II. Deriv. נֶכֶד 1.

נָכַד II. (not used) *intr. to be in straits* or *distress, to be unhappy, troubled*, Ar. نَكِدَ. Deriv. נֶכֶד 2.

נֶכֶד (with *suff.* נֶכְדִּי) *m.* 1. (from נָכַד I.) prop. *sprout*, hence *progeny* Gen. 21, 23, Is. 14, 22, Job 18, 19, coupled with נִין; Ethiop. nagad the same, cod. Sam. נֶגֶד Gen. l. c. for נֶכֶד. — 2. (from נָכַד II.) *misfortune, destruction*, Job 31, 3; where the best mss., however, read נֶכֶר. Ar. نَكْد vita misera.

נָכָה (Kal not used) *tr. to strike, to hurt, to injure*, hence *to destroy, to kill;* figurat. *to strike down, to vex.* Its organic root is נָכ־ה, which is also found in nec-o, noc-eo; and with *n* softened into *i* in ic-o, Ar. وَقَعَ, نَقَعَ, لَقَعَ, لَقَّ &c., Ethiop. נכי, modern Hebrew לָקָה. Deriv. נָכֶה, נָכוֹן.

Nif. נִכָּה *to be smitten* or *slain* 2 Sam. 11, 15.

Pih. נִכָּה (*inf. constr.* נַכֶּה) *to smite, to make war upon* Num. 22, 6, where, however, it is more correct to look upon נַכֶּה as the 1 pers. fut. Hif.

Puh. נֻכָּה (*fem.* נֻכְּתָה, 3 *plur.* נֻכּוּ) *to*

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be smitten, *to be beaten down* Exod. 9, 31 32.

Hif. הִכָּה (*part.* מַכֶּה, *constr.* מַכֵּה; *inf. absol.* הַכֵּה, *constr.* הַכּוֹת; *imper.* הַכֵּה, *apoc.* הַךְ; *fut.* יַכֶּה, *apoc.* יַךְ) *to strike*, with accus. of the person and בְּ of the instrument Ex. 21, 18, Num. 22, 23; without בְּ 1 Kings 20, 35; but also בְּ *to smite upon* a thing Ex. 17, 6, and without בְּ Ps. 78, 20; *to chastise*, *torment*, *punish*, Jer. 2, 30; Neh. 13, 25; הִ׳ לְחָיַיִם *to give boxes on the cheeks* Job 16, 10, regarded as the highest insult Lament. 3, 30, hence *to treat shamefully* Ps. 3, 8; Mic. 4, 14; *to smite water* (with a prophet's mantle) 2 Kings 2, 8, i. e. to perform a miracle upon it; with מִן *to strike away* Ez. 39, 3; *to push* or *butt*, with the horn Dan. 8, 7, with בְּ *upon* 1 Sam. 2, 14; *to pierce*, with a spear 2 Sam. 2, 23; figur. of a worm Jon. 4, 7; of the sun, with עַל 4, 8, with accus. of the person Is. 49, 10; *to smite into* 2 Sam. 4, 6; *to hit with a blow that throws down*, with אֶל of the member 1 Sam. 17, 49, and accus. of the person 1 Kings 22, 34; *to beat in pieces* Ex. 9, 25; *to reduce to ruins* Am. 3, 15; *to strike in*, with a double accus. Ps. 3, 8; *to pierce into*, with בְּ of the instrument and בְּ *into* 1 Sam. 19, 10, also with the accus. of the person 26, 8; *to strike asunder*, a tent, i. e. to pull it down Judges 7, 13; *to precipitate*, *to hurl into*, with בְּ Zech. 9, 4; *to smite*, *to kill*, Gen. 4, 15, sometimes with the addition of בַּחֶרֶב Josh. 11, 10, or לְפִי חֶרֶב 8, 24, or coupled with the intensive הֵמִית 1 Kings 16, 10, 2 Kings 15, 10, or with the consequence מוּת 25, 25; with accusat. נֶפֶשׁ *the life* Gen. 37, 21; Lev. 24, 18. In this sense it is used of killing on the part of God 2 Sam. 6, 7, his angel 2 Kings 19, 35; of men, with accusat. and מִן Judges 14, 19, or בְּ partitive 1 Sam. 18, 27, or omitting the accus. of number 2 Sam. 23, 10; *to tear in pieces*, of animals of prey Jer. 5, 6; figur. *to calumniate* 18, 18; *to put to flight and smite*, 1 Sam. 13, 4; with the announcement of space 2 Sam. 5, 25, time 1 Sam. 30, 17, or number Judges 3, 31; hence coupled with רָדַף Gen. 14, 15; fully הִכָּה אָחוֹר Ps. 78, 66. Phrases are: הִ׳ כַּף Ez. 22, 13, הִ׳ בְּכַף 6, 11, הִ׳ כַּף אֶל־כַּף 21, 19 *to strike the hands*, *to strike the hands together*, a gesture of exultation, of dislike and of lamentation; הִ׳ לֵב אֶת־פ׳ 1 Sam. 24, 6 *the heart smites one*, i. e. excites him; הִכָּה בְּ׳ *to smite with a thing*, viz. with a sickness or plague Gen. 19, 11; 2 Kings 6, 18; הִ׳ חֵרֶם *to smite with a curse*, with a second accus. of the object Mal. 3, 24; *to smite the Nile*, i. e. to change it into blood Ex. 7, 25; *to punish and change into a thing*, with לְ Is. 11, 15; הִ׳ שֹׁרֶשׁ *to strike roots* Hos. 14, 6, comp. שִׁלַּח שֹׁרֶשׁ Jer. 17, 8. Derivat. מַכָּה.

Hof. הֻכָּה (Ps. 102, 5 הוּכָּה; *part.* מֻכֶּה, *constr.* מֻכֵּה; *fut.* יֻכֶּה) *pass.* of Hif. *to be beaten* Ex. 5, 14, *to be chastised*, *punished*, *visited* 1 Sam. 5, 12; Ps. 102, 15; *to be killed* Num. 25, 14, *to be stormed*, *conquered* Ez. 33, 21.

נָכֶה (an old *part. pass.* for נָכִי; *constr.* נְכֵה) *adj. masc. smitten*, therefore with the genitive רַגְלַיִם *lame* 2 Sam. 4, 4, רוּחַ *dejected*, *afflicted* Is. 66, 2.

נֵכֶה *pl.* נֵכִים see נוּךְ.

נְכֹה and נְכוֹ *n. p.* of an Egyptian king, successor of Psammetichus, who fought against the Assyrian king Nabopolassar 2 Kings 23, 29 33. The same king is also mentioned in 2 Chr. 35, 20 and 36, 4. He is identical with *Νεχαὼ δεύτερος* of Manetho, the *Νεκώς* of Herodotus. A Necho was conquered at Carchemish Is. 46, 2. The Targ and Syr. derive the name incorrectly from נָכָה.

נְכוֹ see נְכֹה.

נָכוֹן (after the form חָזוֹן, from נָכָה) *m. a blow*, *stroke*, *death* 2 Sam. 6, 6, the old name of a threshing-floor, for which 1 Chr. 13, 9 has כִּידוֹן = כִּיד (destruction, death); *destruction*, Job 12, 5 *destruction to those*, *whose foot wavers*; on the contrary נָכוֹן 18, 12 &c. belongs to כּוּן.

נָכוֹת (prop. *part. m. Nif.* after the

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form נָלוֹז, from כּוּת to conceal, to keep, with *suff.* נְכֹתֹה) *m. treasure* 2 Kings 20, 13; Is. 39, 2 (Targ., Syr., Saad.); it is not necessary to derive it, with *Lorsbach*, from the Persian nikahid (to keep); cognate in sense נֶכֶס (2 Chr. 1, 11).

נָכַח (not used) *intr.* prop. 1. *to be firm, strong, powerful*, cogn. in sense with אוּל I., prop. *to be firmly entwined with one another* (comp. نكع to bind together, to unite); the idea of firmness (see חָזַק, חוּל, קָשַׁר, קָוָה) proceeding generally from that of knotting, putting in a chain; identical in its organic root נָ־כַח with כָּח, יָ־כַח. Metaphor. *to be right, equitable, just*, a right thing being looked upon as firm. Deriv. נְכֹחָה, נָכֹחַ. — 2. *to be on, in front, before, over against*, cognate in sense with אוּל II., קָבַל II. Derivat. נֹכַח, נֵכַח.

נָכֹחַ (with *suff.* נְכֹחוֹ, *plur.* נְכֹחִים) 1. *adj. m. right, equitable, authentic* Prov. 8, 9, coupled with יָשָׁר; substantively *the right, the right conduct*, Is. 57, 2 *who walketh his right way.*

נֵכַח (with *suff.* נִכְחוֹ, from נָכַח 2) *m.* prop. same as נֶגֶד *the fore part*, pars antica, prob. in the first instance the name of the fore part of the body, *the belly*, like קֹבֶל, the noun אוּל (body and before); then a prepos. *before, in presence of*, יָצָא נִכְחוֹ Ez. 46, 9 *to go out before him*, comp. Am. 4, 3 נֶגֶד in this sense; חָנָה נִכְחוֹ Ex. 14, 2 *to encamp before him.* More commonly we have instead of it

נֹכַח *masc. the front;* hence *a prepos.* 1. *before*, נֹכַח יי׳ *before God*, i. e. known and agreeable to him Judges 18, 6; *before = manifest* Jer. 17, 16; שׂוּם נ׳ *to put before* Ez. 14, 7; sometimes with the addition of פָּנִים Lament. 2, 19 *before the face*, i. e. *before;* נ׳ עֵין פּ׳ Prov. 5, 21. — 2. *over against, opposite to* (comp. נֶגֶד) Ex. 26, 35; 40, 24. According to this twofold meaning of נֹכַח, which has arisen perhaps from the noun-idea of belly, body, other words expressing relation have originated by combination with the present one, as אֶל־נ׳ *towards before* Num. 19, 4; לְנֹכַח *straight forwards*, i. e. not backwards or sidewards Prov. 4, 25; *in front of = over against* Gen. 30, 38; *before = for*, i. e. having an eye to 25, 21; עַד־נ׳ *to the front of*, i. e. *close before* Judges 19, 10 = עִם (beside) 19, 11.

נְכֹחָה (*pl.* נְכֹחוֹת) *f. right, righteousness*, coupled with אֱמֶת Is. 59, 14; Am. 3, 10; *pl.* the same Is. 26, 10; 30, 10; opposite חֲלַקּוֹת.

נָכַל (only *part.* נוֹכֵל) *tr. to deceive, to deal fraudulently* Mal. 1, 14, Aram. נְכַל, ܢܟܠ the same; metaphor. *to act cunningly.* The fundamental signification is (according to *Fürst's* Concordance s. v.) *to conceal, to hide, to cover*, identical in its organic root נָ־כַל with כָּל (כּוּל), כָּל־א I., כָּל־ה I., Sankrit çal, Greek κλεί-ειν, κωλ-ύειν, κολ-ούειν, Latin cal-ere (clam = calam), cel-are, oc-cul-o, German hel-an, hehl-en, after the analogy of מָעַל, בָּגַד. But نَكَلَ to fetter, whence نِكْل fetter, refers to a fundamental signification = זָמַם.

Pih. נִכֵּל *to act cunningly*, with לְ of the person Num. 25, 18.

Hithp. הִתְנַכֵּל (*fut.* יִתְנַכֵּל) *to shew oneself cunning*, i. e. *to take cunning plans*, with accus. of the person Gen. 37, 18 or בְּ Ps. 105, 25.

נֵכֶל (only *pl.* with *suff.* נִכְלֵיהֶם) *masc. cunning, deceit*, Num. 25, 18; Aram. נִכְלָא, ܢܟܠܐ the same.

נָכַס (not used) *tr. to conceal, to keep*, treasures, cogn. in sense with צָפַן, טָמַן; identical in its organic root נָ־כַס with כָּס (כּוּס), כָּת, Syr. ܟܫ. Deriv. נֶכֶס.

נֶכֶס (only *plur.* נְכָסִים) *m. pl. riches, goods* (cogn. in sense נָכוֹת, צָפוּן, מַטְמוֹן, which proceed from the same fundamental signification) Josh. 22, 8; Eccles. 5, 18; put with עֹשֶׁר 2 Chr. 1, 11 12.

נְכַס (not used) *Aram. trans.* same as Hebrew נָכַס.

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נֹכֶס (only *plur.* נְכָסִין, *constr.* נְכְסֵי, from נָכַס) *Aram. m.* same as Hebrew נֶכֶס Ezr. 6, 8; 7, 26.

נָכַר I. (Kal not used) *intr.* prop. *to be marked, signed,* by indentation, hence metaphor. 1. *to be foreign,* i. e. departing from the usual and the known. — 2. *to be perceptible.* — The organic root נ־כ־ר lies also in ז־כ־ר (to mark, to pierce, to impress), כָּרָה I., כְּרָה I., and also in ד־ק־ר, נ־ק־ר &c.; comp. Arab. نَكَرَ (1. to perceive, observe, know, understand; 2. to find strange), نَكِرَ (to be distinguished, remarkable, wonderful). Deriv. נֵכָר, נֵכָר, נֵכֶר, נָכְרִי.

Nif. נִכַּר (*fut.* יִנָּכֵר) 1. *to make oneself unknown, to dissemble,* prop. *to present oneself as foreign* (נָכְרִי), and therefore probably a denominative from נָכְרִי Prov. 26, 24. — 2. *to be perceived, to be known* Lament. 4, 8; *to be recognised* Job 34, 19.

Pih. נִכֵּר (*fut.* יְנַכֵּר) *to find strange, to look upon as foreign,* i. e. to disdain, to despise Job 21, 29; *not to know* Deut. 32, 27; *to act in a strange, unknown way,* i. e. to mistake, *to despise* Jer. 19, 4. So also in Arabic.

Hif. הִכִּיר (*part.* מַכִּיר; *inf. constr.* הַכִּיר, before Makkeph הַכִּיר־; *fut.* יַכִּיר) prop. to press strongly into a thing, i. e. to perceive it by finding out its distinguishing characteristics; hence *to recognise,* i. e. *take knowledge of* Gen. 31, 32; 37, 32; *to regard* Jer. 24, 5. Here belongs the phrase הַכִּיר פָּנִים (*to regard* or *look upon the person*) Deut. 1, 17, Prov. 24, 23, = נָשָׂא פָנִים; *to observe one,* i. e. to care for him Ruth 2, 10, *to reverence* Dan. 11, 39; *to recognise,* what was strange Gen. 27, 23; Job 7, 10; *to acknowledge* Deut. 21, 17; *to conceive* 2 Sam. 3, 36; *to understand* Job 4, 16; 24, 13; Neh. 13, 24; *to be intimate with,* with accusat. Job 24, 17; *to distinguish* Ezr. 3, 13. Derivat. מַכָּר and perhaps הַכָּרָה.

Hithp. הִתְנַכֵּר (*part.* מִתְ־; *fut.* יִתְנַכֵּר) *to be recognised* Prov. 20, 11; *to represent oneself as strange* Gen. 42, 7; *to feign, to dissemble* 1 Kings 14, 5 6.

נָכַר II. (Kal not used) *tr.* same as מָכַר I., מָחַר 3, מָכַר I. *to deliver over, to give up,* interchanging מ and נ. Hence

Pih. נִכֵּר פְּ *to give up,* 1 Sam. 23, 7; hence the LXX *πένραxεν.*

נֵכָר (*c.* נֵכַר; from נָכַר I.) *m. anything strange* i. e. a strange land, opposite to home; hence בֶּן־נֵכָר *son of a foreign land, a heathen, a non-Israelite* Gen. 17, 12, אֶל נֵכָר; אַדְמַת נֵכָר *a heathen land* Ps. 137, 4; אֱלֹהֵי נֵכָר Deut. 32, 12, אֱלֹהֵי נֵכָר Jer. 5, 19 *a heathen god;* בַּת אֵל נֵכָר Mal. 2, 11 *a heathen woman;* figur. *heathenism, heathen worship,* Neh. 13, 30; 2 Chr. 14, 2.

נֵכֶר (from נָכַר I.) *m. a remarkable, extraordinary thing,* hence *calamity* (cognate in sense אֵיד) Job 31, 3, Ar. نُكْر the same.

נֵכָר (with *suff.* נִכְרוֹ) *m.* 1. same as נֵכֶר Ob. 1, 12, coupled with אֵיד, צָרָה, אֹבֵד, Ar. نَكَرَة the same. — 2. (a groundform to נָכְרִי) *foreign land.*

נָכְרִי (formed from נֵכָר 2; *pl.* נָכְרִים) *adj. m.,* נָכְרִיָּה (*pl.* נָכְרִיּוֹת) *f. strange, foreign,* i. e. outlandish, heathenish, and therefore coupled with מְלֻכְּזִשׁ Zeph. 1, 8, עַם Ex. 21, 8, אִישׁ Deut. 17, 15, עִיר Judges 19, 12; commonly a subst. *a stranger* Prov. 5, 10; *one standing at a distance* 27, 2; like זָר in a bad sense Job 19, 15; *an estranged, alienated one* Ps. 69, 9; *a heathen* Is. 2, 6; *an enemy* Ob. 11. *Fem. strange* or *unheard of* Is. 28, 21, *degenerate* Jer. 2, 21; subst. *a strange woman, one not belonging to the house,* therefore *an improper one, an adulteress* Prov. 2, 16; 7, 5, coinciding with אִשָּׁה זָרָה, זוֹנָה.

נָכֹת see נָכוֹת.

נָלָה (Kal not used) *tr. to conduct to an end, to complete,* hence *to acquire;* Arab. نَالَ, to give, bestow. Derivat. מִנְלָה.

Hif. הִנְלָה (*inf. constr.* הַנְלוֹת, with בְּ and *suff.* בַּנְלוֹתָהּ) *to complete, to bring to*

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an end, Is. 33, 1, parallel הַתֵּם; hence *Kimchi* has paraphrased it by הִשְׁלִים, *Ibn Sarûk* by כִּלָּה. It is, therefore, not necessary to read כְּכַלֹּתְךָ.

נְמִבְזָה *fem. the contemptible, the vile* 1 Sam. 15, 9; derived either from a compound of מִבְזָה and נִבְזָה, or from נִמְזָה and מִבְזָה in the popular dialect. See מִבְזָה.

נָמָה *intr. to reach to, to extend*, of sleep Ps. 76, 6; Aram. נָם, whence נִימָא a thread; Ar. نَمَّ tr. to spread, extend. Derivative

נְמוּאֵל (*El is Spreader*, perhaps same as יְמוּאֵל) *n. p. m.* Num. 26, 9; *patr.* נְמוּאֵלִי ibid. 26, 12.

נָמַךְ an assumed stem, see מָכַךְ.

נָמַל (not used) *intr. to join, to crowd together, to collect;* identical in its organic root נָ־מַל with מָל־א (prop. מָל־ָא), in Hithp. הִתְמַלֵּא (Job 16, 10), Arab. مَلَأَ; comp. the organic root in גָּ־מַל (prop. to bring together, to collect), Ar. جَمَلَ (to gather), دَمَلَ to heap together; הָ־מַל (to הֲמֻלָּה a heap, a crowd). Deriv. נְמָלָה. For נְמַלְתֶּם and יִמַּל see מָלַל.

נְמָלָה (*pl.* נְמָלִים) *f. an ant*, Prov. 6, 6; 30, 25; from נָמַל, because ants crowd together in flocks; Ar. نَمْلَة the same.

נָמַר (*in pause* נָמָר) *intr. to spread, to diffuse itself*, of odour, Jer. 48, 11, opposite עָמַד; Ar. نَمِرَ the same, whose transitive is نَمَرَ.

נָמֵר I. (not used) *intr. to be liquid*, of water, opposite to stagnant; hence to be clear, fresh, of water; Ar. نَمِرَ the same. The organic root נָ־מֵר is also in מַר I. which see. Deriv. the proper names נִמְרָה, נִמְרִים (נֵמֶר).

נָמֵר II. (not used) *intr.* prop. *to be cut in, indented, notched*, therefore *to be striped*, cognate in sense with חָבַר II. (Ar. نَمِرَ the same); ident. in its organic root נָ־מֵר with that in מַר II.; as also the 2d signification in Arabic, to be violent, strongly excited (of the mind), is connected with מַר II. Deriv. נָמֵר.

נְמֵר *Aram. intr.* same as Hebr. נָמֵר II.

נָמֵר (*pl.* נְמֵרִים; from נָמֵר II.) *masc.* prop. *the spotted, striped*, hence *a panther, a leopard* (πάρδαλις) Jer. 13, 23, sometimes too perhaps (as in the Ethiop.) *the striped tiger*, who lurks in ambush and springs suddenly upon his prey 5, 6; Hos. 13, 7; Hab. 1, 8. הַרְרֵי נְמֵרִים Song of Sol. 4, 8 are parts of the Lebanon-mountains, where dens of wild beasts are.

נֵמֶר (*pl.* נִמְרִים; from נָמֵר I.) *masc.* prop. *a clear, wholesome river;* hence in pl. the name of a group of such rivers on the borders of Gad and Moab, fully מֵי נִמְרִים Is. 15, 6, Jer. 48, 34, where was also a city נִמְרִין, whose ruins still exist near רָמוֹת (es-Salt). See *Robinson* II. 279.

נְמֵר (from נְמֵר) *Aram. m.* same as Hebr. נָמֵר Dan. 7, 6, a symbol of Persia.

נִמְרֹד *n. p. m.* of a hero belonging to the Ethiopic race, a hunter and ruler after the flood, who founded a kingdom in the land of Shinar, i. e. Babylonia, where were four great cities, and who from thence established the Assyrian kingdom, according to a tradition in the Jehovistic narrator Gen. 10, 8-12. If מָרַד (which see) be the stem, then נִמְרֹד can only mean *the hero* or *valiant one*, which the designation גִּבּוֹר appears to confirm, and to which all the Arabic traditions (Abulfeda; see too Herbelot) allude. But as the LXX write the name *Νεβρώδ*, and Josephus *Νεβρώδης*, *m* may have arisen perhaps out of *b*, and the word be connected with the Persian نَبَرْد, نَبَرْدَة a valiant, strong one, a hero. אֶרֶץ נִ׳ Mic. 5, 5 is Babylonia.

נִמְרָה (*flowing water*, from נָמֵר I.) *n. p.* of a city of the Gadites in Gilead Num. 32, 3, interchanged with בֵּית נִמְרָה 32, 36, Josh. 13, 27, bordering on Moab. The place may have lain among the

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clear and flowing brooks in the neighbourhood of Wady Shaib. See נֵמֶר.

נִמְרִים see נֵמֶר.

נָמַשׁ (not used) *tr. to communicate, to reveal*, secrets, Arab. نَمَسَ the same. Deriv. the proper name

נִמְשִׁי (from נִמְשִׁיָּה; *Jah is Revealer*) *n. p. m.* 2 Kings 9, 2.

נֵס (with *suff.* נִסִּי; from נָסַס I.) *masc.* prop. same as תּוֹפָעָה, a sign set up on a height and visible afar off; hence *a banner, a standard*, round which warriors gather Is. 5, 26, erected on bare mountains 13, 2; 18, 3; figur. 11, 12; *a flag* 33, 23; Ez. 27, 7; *a high pole* Num. 21, 8; *a sign of warning* or *admonition* Num. 26, 10, subsequently used like אוֹת, מוֹפֵת (which see). יי נֵס Ex. 17, 15 is the proper name of an altar. Syr. ܢܝܫܐ a flag, sign.

נְסִבָּה (prop. *part. Nif. f.* of סָבַב) *f. a turn, course* of things 2 Chr. 10, 15, for which 1 Kings 12, 15 has סִבָּה.

נָסְבָה Ez. 41, 7, if we should not rather read נֹסְפָה, see סָבַב.

נָסַג (*inf. abs.* נָסוֹג, *fut.* יִסַּג) *intr. to give way, to retreat, to draw back*, hence מֵאַחַר אֱלֹהִים Is. 59, 13 *to draw back from following God*, i. e. to fall away from him; Mic. 2, 6 *reproach does not depart*, where כְּלִמּוֹת would be construed with the masc. sing.; better, however, to read יַסֵּג. The organic root נָ־סַג lies also in סָג I., נָ־סַח, זַח, נָ־סַע, and passes sometimes into an active sense.

Hif. הִסִּיג (*fut.* יַסִּיג, *ap.* יַסֵּג) *to put away, to drive away, to remove, to carry away*, goods, Mic. 6, 14 *thou mayest put thy goods aside, and wilt not save them for all that;* then *to remove* גְּבוּל i. e. *to displace* Deut. 19, 14, Hos. 5, 10, for which is הִשִּׂיג in Job 24, 2.

Hof. הֻסַּג *to be driven back, removed*, Is. 59, 14.

נְסָה Ps. 4, 7 see נָסָה I. and II.

נָסָה I. (Kal unused) *tr.* after the Arab. نَشَا *to try by the smell, to prove* (*Schultens*); after the analogy of בָּחַן and בָּחַר I. properly to glow, to burn, hence *to purify, to prove*, with which נֵץ may be compared. More correctly, however, after its organic root נָס־ה to divide, to separate, to cleave, Arab. نَزَّ (intr.), hence *to penetrate into* a thing, *to examine, to search through, to try*, comp. Targ. בְּדַק. In another application, the organic root also exists in נַס II., עָ־נַשׁ, Aram. קְ־נַס, and in נָאַץ, נָעַץ; hence metaphor. *to reject, to despise, to disdain.* Deriv. מַסָּה.

Pih. נִסָּה (*part.* מְנַסֶּה, *inf. constr.* נַסּוֹת, *imp.* נַס, *fut.* יְנַסֶּה) *to try, to put to the proof* (to effect the authentication of it), with בְּ *by* a thing 1 Kings 10, 1; Judges 2, 22; *to make an attempt* Eccles. 2, 1, with accusat. of the person Dan. 1, 12 14; *to desire a proof* Judges 6, 39; *to try often*, i. e. *to be accustomed* 1 Sam. 17, 39; Deut. 28, 56; applied to God, who tries the virtues and the piety of men Deut. 13, 4, Ps. 26, 2, by sufferings Gen. 22, 1, generally same as עִנָּה *to afflict* Judges 3, 1 (see מַסָּה); vice versa, it is applied to men, who try God, i. e. doubt his help Ex. 17, 2, Num. 14, 22, by asking for proofs Is. 7, 12; hence coupled with מָרָה Ps. 78, 56. נִ׳ דָבָר אֶל *to try a word with one* Job 4, 2 (Aq., Symm.), if we should not take here נִסָּה = נִשָּׂא (comp. Ps. 4, 7) and translate *to lift up a word* i. e. *to speak* to one. Aram. נַסִּי, ܢܣܝ the same. — נְסָה in Ps. 4, 7 stands for נְשָׂא = שָׂא (*Ibn Esra*), the same phrase appearing in Num. 6, 26; but see נָסָה II.

נָסָה II. (only *imper.* נְסָה) *tr. to irradiate, to illuminate, to shine upon* Ps. 4, 7 (*Rashi*), conseq. the organic root נס־ה is = נַס, נֵץ.

נָסַח (*fut.* יִסַּח) *tr. to tear away, to root out*, of a country Ps. 52, 7, i. e. to lead into exile; *to pull down*, a house Prov. 15, 25, comp. נָתַשׁ; *to remove, to displace*, a watch, i. e. to relieve guard. Deriv. מַסָּח.

Nif. נִסַּח (*fut.* יִסַּח) *to be torn away, to be driven out* Prov. 2, 22; Deut. 28, 63.

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The organic root נָ־סָח is closely connected with that in נָ־סַג, נָזַח, נָ־סַע, נָ־פַח; for the extra-Semitic comparison see *Pott*, Etymolog. Forsch. I, p. 268.

נָסַח *Aram. tr.* same as Hebr. נָסַח.

Ithpe. אִתְנַסַּח (*fut.* יִתְנַסַּח) *to be torn away, to be driven away, to be plucked out*, Ezr. 6, 11.

נָסִיךְ (with *suff.* נְסִיכָם, *plur. constr.* נְסִיכֵי, with *suff.* נְסִיכֵיהֶם, from נָסַךְ I.) *m.* 1. *a molten image*, like נֶסֶךְ Dan. 11, 8, as also פֶּסֶל = פָּסַל; on the whole, therefore, = מַסֵּכָה. — 2. *what is poured out, a libation, a drink-offering* Deut. 32, 38, = נֶסֶךְ, נָסַךְ. — 3. prop. one dedicated or appointed under נֶסֶךְ, hence *a sovereign, ruler, prince*, cognate in sense with אַלּוּף Josh. 13, 21; Ez. 32, 30; Mic. 5, 4; Ps. 83, 12; conseq. = מָשִׁיחַ.

נָסַךְ I. (*fut.* יִסֹּךְ; *inf. constr.* נָסוֹךְ) *trans.* 1. *to pour out*, יַיִן, as a libation, with לְ of the person Hos. 9, 4, i. e. *to worship;* commonly לְ נָסַךְ נָ Ex. 30, 9, for which Is. 57, 6 has לְ שָׁפַךְ נֶסֶךְ, conseq. like *σπένδειν*, libare; metaphor. *to dedicate, to appoint*, with the offering of a נֶסֶךְ Psalm 2, 6; *to pour out* רוּחַ תַּרְדֵּמָה Is. 29, 10. — 2. *to smelt, to cast*, molten images, of metal Is. 40, 19; 44, 10. Deriv. נָסִיךְ, נֶסֶךְ, נְסִיכָה, מַסֵּכָה 1.

Nif. נִסַּךְ *to be appointed* Prov. 8, 23.

Pih. נִסֵּךְ (*fut.* יְנַסֵּךְ) *to pour out*, with לְ of the person 1 Chr. 11, 18; for which 2 Sam. 23, 16 has the Hif.

Hif. הִסִּיךְ (*inf. constr.* הַסִּיךְ; *fut.* יַסִּיךְ, *ap.* יַסֵּךְ) *to pour out as a libation*, to Jehovah 2 Sam. 23, 16, or to idols Jer. 44, 17; commonly הִ' נֶסֶךְ Num. 28, 7, but also דָּם Ps. 16, 4.

Hof. הֻסַּךְ (*fut.* יֻסַּךְ) *to be poured out* Ex. 25, 29; 37, 16.

נָסַךְ II. *to weave, to intertwine, to knot*, Ar. نسج, connected with שָׂךְ, שָׂג, סָךְ; hence 1. *to cover, to veil*, Is. 25, 7; 2. *to enter into an association, to make a covenant* 30, 1. Deriv. מַסֵּכָה 2. and 3., מַסֶּכֶת.

נֶסֶךְ and נָסֶךְ (*in pause* נֶסֶךְ, with *suff.* נְסָכִי; *pl.* נְסָכִים, with *suff.* נְסָכֶיהָם, נִסְכֵּיהֶם; from נָסַךְ I.) *masc.* 1. *a libation, a drink-offering* Gen. 35, 14, coupled with מִנְחָה Jer. 7, 18; Jo. 1, 9 13; 2, 14; hence שָׂפַךְ נֶסֶךְ לְ Is. 57, 6, נָסַךְ נֶסֶךְ לְ Ex. 30, 9, i. e. *to shew reverence for;* coupled with זֶבַח Lev. 23, 37, שְׁלָמִים Num. 29, 39. — 2. *a molten image*, same as מַסֵּכָה and נָסִיךְ (Dan. 11, 8) Is. 41, 29; coupled with פֶּסֶל 48, 5.

נָסַךְ (Peal unused) *Aram. tr.* same as Hebr. נָסַךְ I. *to pour out;* deriv. נְסַךְ.

Pa. נַסֵּךְ (*inf. constr.* נַסָּכָה) *to sacrifice, to dedicate*, נִיחוֹחִין (sacrifices) Dan. 2, 46; Ar. נסך.

נְסַךְ (*def.* נִסְכָּא, *pl.* נִסְכִּין, with *suff.* נִסְכֵּיהוֹן) *Aram. masc. a libation, drink-offering* Ezr. 7, 17.

נִסְמָן (prop. part. Nif. of סָמַן) *masc. what is marked off, designated*, i. e. *a marked off field* Is. 28, 25 (Targ.).

נָסַס I. (only *part. m.* נֹסֵס) *intr.* prop. *to be reduced to leanness, to be consumed*, hence *to be sick* or *ill*, נֹסֵס *a sick man* Is. 10, 18, with an assonance to מָסַס I., with which it is connected by root. The organic root נָס, Syr. ܢܣ, Ar. نَشَّ (to decrease, of water), lies in אֶ־נָשׁ, נָשׁ also. Comp. Syr. ܐܸܬܰܢܣ sick, Ar. نَسْنَسَ to be weak or sick.

נָסַס II. (Kal not used) *intr. to glitter, to shine, to beam*, and like other verbs of this idea, also *to bloom* (see נָצַץ), *to be elevated, to be visible afar;* comp. Ar. نَصَّ (to be high); the organic root being also in נָשֹׂ־א. Deriv. נֵס. נוֹסָסָה Is. 59, 16 belongs to נוּס.

Hithp. הִתְנוֹסֵס (*part.* מִתְ־) *to lift self up, to appear, to shine forth*, Zech. 9, 16 *stones of ornament arise shining upon his land.* הִתְנוֹסֵס Psalm 60, 6 see נוּס.

נָסַע (*part.* נֹסֵעַ; *inf. abs.* נָסוֹעַ, *constr.* נְסֹעַ, with *suff.* נָסְעָם; *imp.* סַע, סְעוּ; *fut.* יִסַּע) *trans.* prop. *to push away, to tear away, to pluck away*, ident. in its organic root נָ־סַע with that in נָזַח, נָ־סַח. Hence *to tear out*, יָתֵד (a tent-pin) Is.

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33, 20, מְזוּזָה (a door-post) Judges 16, 3, יְתַד הָאֶרֶג (a weaver's pin) 16, 14; commonly *to break up*, a nomadic tent, metaphor. *to move on*, of men Gen. 33, 17, Num. 12, 16, warlike armies Ex. 14, 10, 2 Kings 19, 8, of the pillar of fire and the sacred tent Num. 1, 51, of a tempest 11, 31, of the ark of the covenant 10, 35; *to migrate* Gen. 12, 9; Num. 10, 33; *to break up* or *depart*, of shepherds with their flock Jer. 31, 24, of the flock alone Zech. 10, 2. In the derivatives also, *to break off*, *to loosen*, stones; *to draw*, *to bend*, a bow (Arab. نزع), *to rush on*, *to rush away*, Arab. commonly نسع. Deriv. מַסָּע, מַסַּע.

Nif. נִסַּע *to be torn away*, מֵיתָר = יֶתֶר (a tent-rope) Job 4, 21; דּוֹר (dwelling) of the soul, i. e. the body Is. 38, 12.

Hif. הִסִּיעַ (*part.* מַסִּיעַ, *fut.* יַסִּיעַ, *ap.* יַסַּע) *to cause to break up*, *to make depart*, of men, flocks &c. Ex. 15, 22; *to guide*, *to lead* Ps. 78, 52; *to cause to rise*, a wind 78, 26; *to quarry*, stones (from their bed) Eccles. 10, 9; 1 Kings 5, 31; *to set aside*, *to remove*, a vessel 2 Kings 4, 4; *to pluck up*, *tear up*, a tree Job 19, 10; *to take away*, a גֶּפֶן; *to transplant* Ps. 80, 9.

נָסַק (only *fut.* יִסַּק, out of the Aramaean) *intrans. to rise*, *to ascend*, with accus. whither Ps. 139, 8; the Syr. ܢܣܩ the same, and imper. ܣܩ, infin. ܡܣܩ, Af. ܐܣܩ can only be referred to נָסַק, like the infin. Af. הַנְסָקָה. See סָלַק.

נְסַק (Peal not used) *Aram. intr.* the same.

Af. הַסִּיק (*inf.* הַנְסָקָה) *to take up*, *to cause to ascend*, Dan. 3, 22; 6, 24; the meaning *to heat*, *to kindle*, in the Targ., is as in הֶעֱלָה.

Hof. הֻסַּק *pass.* Dan. 6, 24.

נָסַר a verb-stem to נִסְרֹךְ which see.

נִסְרֹךְ *n. p.* of an idol of the inhabitants of Nineveh, to whom a temple was dedicated there 2 Kings 19, 37; Is. 37, 38. By Nisroch is understood that Assyr. deity, which was called after *the eagle* (*Zoëga*, Abhandl. p. 139) and was represented with the head of an eagle or hawk (*Philo* in Eus. praep. ev. I, 10); just as the Egyptian sun-god *Phra* had an eagle's head. Zoroaster depicts this hawk- or eagle-headed god (Philo l. c.) as the first, immortal, invisible, unborn, inseparable god, who is compared with himself, knows the laws of nature &c. In conformity with this view, and from the consideration that the eagle was sacred to Ormuzd and among the Arabians, Nisroch is looked upon as originating in Nisra-ach (a-ach = ôch as in אֲרֹךְ); *nisra* meaning eagle, hawk (Ar. نسر, Hebr. נֶשֶׁר); the Coptic ⲛⲟϣⲉⲣ having the same signification.

נָסַת to הִסִּית, see סוּת.

נָעָה (not used) 1. *trans.* to speak pleasantly, metaphor. *to flatter*, after the Ar. نَغَى. Deriv. n. p. נֹעָה. — 2. same as נָאָה I. *to settle down comfortably*. Deriv. נֵעָה and נְעִית, abridged נְעִי in the proper name נְעִיאֵל.

נֵעָה (from נָעָה 2, *settlement*; with the art.) *n. p.* of a place in Zebulon Josh. 19, 13.

נֹעָה (from נָעָה 1; *the flattering*) *n. p. f.* Num. 26, 33.

נְעוּרוֹת (developed from נַעַר) *f. pl.* (collat.) *youth*, *childhood*, figur. *the youth of a people* Jer. 32, 30.

נְעוּרִים (formed from נַעַר) *m. plur. childhood*, *boyhood* Gen. 46, 34; *youth* Prov. 5, 18; figur. *the youth of a people* Jer. 2, 2; Ez. 16, 22.

נָעַז see יָעַז I.

נְעִיאֵל (from נְעִית אֵל; *dwelling-place of El*) *n. p.* of a place in Naphtali Josh. 19, 27; comp. נֵעָה. Perhaps = יְעִיאֵל.

נָעִים *adj. masc.*, נְעִימָה *fem. lovely* Job 1, 16, coupled with יָפָה; *pleasant* Ps. 133, 1; *sweet*, of כִּנּוֹר 81, 3; *glorious* 135, 3; coupled with יָקָר of הוֹן Prov. 24, 4; *kind* 23, 8. The *pl. m. joy*, *prosperity* Job 36, 11, *prosperous land* Ps. 16, 6; *pl. f. happiness* 16, 11.

נָעַל (*fut.* יִנְעַל) *trans. to bolt*, *to bar*,

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דֶּלֶת 2 Sam. 13, 17 18; Judges 3, 24, גֵּן Song of Sol. 4, 12, *to lock up*, גַּל ibid. Deriv. נַעַל, מִנְעָל, מַנְעוּל. In וָאֶנְעָלֵךְ (Ez. 16, 10) נָעַל is a denom. from נַעַל.

Hif. הִנְעִיל is denom. from נַעַל which see.

As to the fundamental signification, it seems to have been *to fetter*, *to bind*, *to attach*, as the Ar. نَكَلَ (to fetter) and نَعَلَ (in the derivatives) still denote; then *to veil*, *to cover;* and so נָעַל would be identical in its primitive idea with מָעַל (which see).

נַעַל (with *suff.* נַעֲלִי, *dual* נַעֲלַיִם, *pl.* נְעָלִים and נְעָלוֹת) *f.* prop. a covering, clothing of the foot, *a shoe*, which was fastened to the foot with thongs (שְׂרוֹךְ) Gen. 14, 23; 1 Kings 2, 5; חָלַץ נ׳ Deut. 25, 9, שָׁלַף נ׳ Ruth 4, 8 *to take off the shoe;* נָשַׁל נ׳ Josh. 5, 15 *to cast away the shoe;* שׂוּם נ׳ בְּרֶגֶל *to put on a shoe* Ez. 24, 17. *To throw a shoe upon a thing* Ps. 60, 10, i. e. to take possession of it. The taking off of the shoe and giving it to another was an old custom, to attest exchange or remission Ruth 4, 7 8. Shoes were also considered a thing of little value Am. 2, 6; 8, 6. See מִנְעָל. Derivative

נָעַל (*fut.* יִנְעַל) *denom. to shoe*, with the accus. Ez. 16, 10.

Hif. הִנְעִיל the same 2 Chr. 28, 15.

נָעֵם (*fut.* יִנְעַם) *intr.* prop. *to be tender*, *soft*, of plants and garments, *to be mild*, of speech, *to be melting*, of song; hence *to be gracious* Song of Sol. 7, 6, *pleasant*, of דַּעַת Prov. 2, 10; *to be mild*, of אֲמָרִים Ps. 141, 6; *to be fruitful*, *productive*, of a land Gen. 49, 15, *well-tasted* Prov. 9, 17; *to be well* 24, 25, *dear* 2 Sam. 1, 26; *to be valuable* Ez. 32, 19. Deriv. נָעִים, נֹעַם, נַעֲמָן, מַנְעַם, perhaps מִנִּים (=מִנְעִים); and the proper names נַעַם, נַעֲמָה, נַעֲמִי, נַעֲמָן, נֹעַם (in אֲחִינֹעַם, אֲבִי־).

The fundamental signification of this stem is clear from its numerous applications and derivatives; and the Arab. نَعُمَ, نَعِمَ, نَعَمَ is the same.

נַעַם (*pleasantness*, *grace*) *n. p. m.* 1 Chr. 4, 15.

נֹעַם *masc. suitableness* Prov. 15, 26, *loveliness* 3, 17; *grace*, *favour*, Ps. 90, 17; Zech. 11, 7 = טוּב Ps. 27, 4. Elsewhere in the proper names אֲבִינֹעַם, אֲחִינֹעַם. Comp. Greek χάρις, Lat. gratia, German *Huld* from *hold*.

נַעֲמָה (*grace*) 1. *n. p. f.* Gen. 4, 22; 1 Kings 14, 21. — 2. *proper name* of cities in Judah Josh. 15, 41, and — 3. in Idumea; hence *the Gentile* נַעֲמָתִי Job 2, 11. Comp. Phenic. עַשְׁתֹּר־נַעֲמָא, Astronome, name of the mother of the gods, and the star Venus; the proper names גִּדְנַעֲמָא (see גָּד), נַעֲמָא חַנֻּן, Nemanun and many others.

נַעֲמִי see נַעֲמָן.

נָעֳמִי (from נָעֳמִיָּה, *Jah is Grace*) *n. p. f.* Ruth 1, 2 seq.

נַעֲמָן (*plur.* ־נִים) *m.* 1. *pleasantness*, *joy*, of plants, in the pl. Is. 17, 10. — 2. (*a gracious one*) *n. p. m.* Gen. 46, 21; Num. 26, 40; 2 Kings 5, 1; *patronym.* נַעֲמִי for נַעֲמָנִי Num. 26, 40.

נַעֲמָתִי see נַעֲמָה.

נָעַץ (not used) *tr. to prick*, *to pierce*, of a thorn, coinciding with the Aram. נְעַץ, Arab. نَعَضَ and the Hebrew נָאַץ I., נָצַ־ה in form and meaning. The organic root in אָ־נַס, עָ־נַשׁ (which see) is allied to it. Besides naz there was a root ʿaz with a like meaning, Targ. עַץ, Syr. ܥܰܨ.

Pih. נַעֲצֵץ see נַעֲצוּץ.

נַעֲצוּץ (־צִים) *m. a thorn-hedge*, *a thorn-bush*, *a thicket of thorns*, Is. 7, 19; 55, 13. There may also have been in Hebrew a simple noun נַעַץ like the Ar. نَعَضَ (the prickly lotus).

נָעַר I. (3 *p. pl.* נָעֲרוּ) *intr. to roar*, *to growl*, of the lion Jer. 51, 38, perhaps a collateral form of נָחַר II., Arab. نَخَرَ (to snort), Syr. ܢܰܟܰܪ the same, in Talmudic applied to the braying of an ass likewise. Some have taken in this sense,

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but incorrectly נְעוֹר Zech. 2, 17. We may also compare נָעַר *to hum*, of the fly, *to roar*, of a crowd of men, *to snort*, of sounds from the nose.

נָעַר II. (*part. pass.* נָעוּר) *trans. to move to and fro, to shake, to cast*, hence *to thrust away, to displace*, כְּפָרִים Is. 33, 15, *to shake off*, leaves 33, 9, where the object is wanting; *to shake out*, חָצָן Neh. 5, 13; hence נָעוּר = רָק ibid.; *to drive* or *chase away*. Deriv. נַעַר, נְעָרָה 2.

Nif. נִנְעַר (*fut.* יִנָּעֵר, *part.* נֶעֱרָר = נִנְעָר Zech. 11, 16, as is read for נֶעֱזָב) *to be driven away*, i. e. to be shaken to and fro, of locusts and men Ps. 109, 23; Job 38, 13 *and the wicked be driven out of it*; then *to shake oneself*, in order to *get rid of* fetters Judges 16, 20; נֶעֱרָר Zech. 11, 16 *the cast away, the wandering*. See נָעַר 2.

Pih. נִעֵר (*fut.* יְנַעֵר) *to drive about, to push about, to make restless* Nah. 5, 13; *to thrust out, to drive out*, בְּתוֹךְ הַיָּם Ex. 14, 27; Ps. 136, 15.

Hithp. הִתְנַעֵר *to shake oneself from*, מֵעָפָר Is. 52, 2 i. e. the dust from oneself.

The organic root נ־עַ־ר lies also in עָר III. (עוּר), containing the idea of activity and moving about.

נָעַר III. (not used) a stem to נַעַר and its derivatives (נַעֲרָה, נֹעַר, and the proper names נַעֲרָן, נַעֲרָיָה), respecting whose fundamental signification one is not clear. According to *Fürst's* Concord. s. v. the noun נַעַר is primitive, connected with the Sanskrit nṛi, nara man, narî woman, Zend. naêre, pers. nar man, Greek ἀ-νήρ, Zab. *νερ-ίνη*, = *ἀνδρία*, *νέρ-ων* = *ἀνδρεῖος*, Alban. *νιερί*; according to others with נָעַר II. meaning to expel, *to bear*. Better same as נָעַץ, נָעַר *to sprout, to grow*, whence נָעַץ a root, נָעַר an embryo, a young one (of the sparrow, the ass &c.).

נַעַר (with *suff.* נַעֲרָהּ, נַעֲרוֹ; *pl.* נְעָרִים, *constr.* נַעֲרֵי, with *suff.* נְעָרָיו; see נָעַר III.) 1. *a newly born one, a child* Ex. 2, 6, Judges 13, 5, not yet weaned ibid., hence also *a maiden* = (the later) נַעֲרָה, and combined with a femin. verb Gen. 24, 14 16 28 55 57; 34, 3 12 &c.; so too נְעָרִים *maidens* Ruth 2, 21, or *children* (boys and girls) Job 1, 19, comp. the Greek ἡ *παῖς*; *a boy*, who has not yet the capacity to distinguish Is. 7, 16, and is still inexperienced; with which, however, קָטֹן 1 Sam. 20, 35, 1 Kings 3, 7, or רָךְ 1 Chr. 22, 5 are joined, in order to prevent the idea of a youth from being entertained (opposite זָקֵן Gen. 19, 4); *a youth*, who is fearful Judges 8, 20, and inexperienced Jer. 6, 6, who is 20 years of age Gen. 34, 19; 1 Kings 3, 7; *boy*, a designation of age 2 Kings 8, 4; *a youth, young prophet, servant, slave* 1 Sam. 30, 13; *a herdsman's boy* or *servant* Gen. 37, 2; *a priest's boy* or *servant* 1 Sam. 2, 13; *a young servant* Ruth 2, 5; generally *a servant* of any sort Ex. 33, 11; 2 Sam. 9, 9; 2 Kings 4, 12; *a shepherd* Gen. 14, 24; *a young warrior* 1 Kings 20, 15; *a young son* Job 29, 5; figurat. *people in their youth* Hos. 11, 1. — 2. (from נָעַר II.) *m. the driven about, wandering about*, of sheep Zech. 11, 16 (LXX, Vulg., Syr.).

נְעַר (a denom. from נָעַר as an abstract-formation, comp. אַלְמָן) *m. youth* Job 33, 25; 36, 14; Ps. 88, 16; elsewhere נְעוּרִים is used for it.

נַעֲרָה (*pl.* נְעָרוֹת) *f.* 1. *a maiden*, a playing child Job 40, 29, a grown-up maiden 1 Kings 1, 3, who is a בְּתוּלָה 1, 2; *a young wife* Ruth 2, 6; a married פִּלֶגֶשׁ Judges 19, 3; *a damsel* Am. 2, 7; *a maid, a servant* Gen. 24, 61; Prov. 9, 3; 31, 15; always with the idea of youth. See נַעַר 1. — 2. prop. *a waterfall* (from נָגַר = נָעַר which see) *n. p.* of a city on the borders of the Ephraim-territory Josh. 16, 7, for which 1 Chr. 7, 28 has נַעֲרָן. — 3. (*shoot, posterity*; comp. נֶפֶשׁ) *n. p. f.* 1 Chr. 4, 5.

נְעוּרוֹת see נְעוּרוֹת.

נַעֲרַי see פַּעֲרַי.

נַעֲרִיָּה (*Jah is* נַעַר or נָעַר, i. e. *Driver away* of the wicked, from נָעַר II.) *n. p. m.* 1 Chr. 3, 22; 4, 42.

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נְעֻרִים see נְעוּרִים.

נַעֲרָן see נַעֲרָה 2.

נְעֹרֶת *f. what is shaken off from flax, tow, refuse* Is. 1, 31; Judges 16, 9.

נָעַשׁ an assumed stem for עָשׁ which see.

נֹף see מֹף.

נָפַג (not used) *intr. to grow, to sprout,* cognate in sense with נָב I., צָ־מַח, נָף IV., Aram. נְבַג; identical in its organic root נָ־פַג with the Sanskrit wah, bah (to grow). Comp. נָפַק, Ar. نفج to breathe. Derivative

נֶפֶג (*a sprout*) *n. p. m.* Ex. 6, 21; 2 Sam. 5, 15.

נָפָה (not used) *intrans. to be raised, arched, hill-shaped,* identical in its organic root נָפ־ה with נָף III., Ar. نَافَ, אָ־נַף I., נָב־ה I. and נָב II., Ar. نَبَأَ. Derivat. נָפָה 1, נֶפֶת.

נָפָה *f.* 1. (after the form שָׁנָה, from נָפָה, as a proper name in the sing. constr. נָפַת and pl. constr. נָפוֹת instead of נְפַת and נְפוֹת, retaining the ָ) *a height, a hill,* hence the *proper name* of a hilly district about דֹּר or דֹּאר (in Manasseh); fully נָפַת דֹּר Josh. 12, 23, נָפַת דֹּאר 1 Kings 4, 11, נָפוֹת דּוֹר 11, 2, i. e. *hill-district about Dôr.* — 2. *a sieve, fan,* Is. 30, 28, from נוּף I.

נְפוּסִים (*expansions,* see נָפַס) *n. p.* of a family Ezr. 2, 50, K'tib נְפִיסִים.

נָפַח (*fut.* יִפַּח, *inf. constr.* פַּחַת Ez. 22, 20) *tr. to blow, to blow up,* a fire, with or without בְּ Is. 54, 16; Ez. 22, 21; *to blow upon,* so as to scatter, with בְּ Hagg. 1, 9; *to breathe away* or *out,* נֶפֶשׁ Jer. 15, 9; *to blow in, breathe in,* נְשָׁמָה Gen. 2, 7; *to blow* or *breathe upon a thing* Ez. 37, 9; metaphor. *to breathe out,* a sweet smell; *to exhale* (see תַּפּוּחַ); *to cause to blow out* or *swell* (Ar. نفخ); *to make to cook* or *boil,* דּוּד, the contents swelling out Jer. 1, 9; Job 41, 12; Ar. فَاحَ bullivit olla. It is possible that the idea of *cooking* or *boiling* proceeds from that of *pressing, driving.* For the org. root comp. פָּח, יָ־פַח. Derivat. מַפֻּחַ, מַפָּח, תַּפּוּחַ; on the contrary the proper name נֹפַח is a collateral form of נֹבַח.

Puh. נֻפַּח *to be blown,* of a fire Job 20, 26.

Hif. הִפִּיחַ *to cause to breathe out,* the life, figur. *to torment to death, to squeeze to death* Job 31, 39; *to blow away,* i. e. *to despise, to esteem lightly* Mal. 1, 13.

נֹפַח (*hill*) *n. p.* of a city Num. 21, 30, elsewhere נֹבַח (which see); comp. תַּפּוּחַ.

נָפִיל (*pl.* נְפִילִים; from נָפַל I.) *masc.* prop. a tall, large, strong one, *a giant,* produced by the cohabitation of the בְּנֵי אֱלֹהִים with the daughters of men Gen. 6, 4; applied to the עֲנָקִים Num. 13, 33; Targ. נִפְלָא (pl. נִפְלִין or נִפְלֵי), of Orion, a heavenly giant. Hence the Messiah is called in later Jewish tradition בַּר כּוֹכָב = בַּר נִפְלֵי. See פִּיל.

נְפִיסִים (see נְפוּסִים) *n. p.* of a family Ezr. 2, 50 K'tib, coupled with נְפִישִׁים; from the fusion of the two arises נְפִישְׁסִים Neh. 7, 52.

נָפִישׁ (= נָפֵשׁ, after the Aramaean: *numerous, much*) *n. p.* of a son of Ishmael, and then of a race at the Euphrates Gen. 25, 15; 1 Chr. 5, 19.

נְפִישִׁים see נְפִיסִים.

נְפִישְׁסִים see נְפִיסִים.

נָפַךְ (not used) *intr.* prop. *to glow, to burn;* hence *to glitter, to shine,* of a bright red colour, whence נֹפֶךְ. — The organic root נָ־פַךְ lies also in פַּח (whence the noun פַּח, pl. פַּחִים), enlarged פָּח־ם (which see), in יָ־פַע I. &c. &c.

נֹפֶךְ *m.* a glowing, red stone, hence *a carbuncle* (Jer. Targ. I. and II.) or *a ruby* Ex. 28, 18; 39, 11; Ezek. 27, 16 (where the LXX had נֹפֶת); 28, 13.

נָפַל I. (not used) *intr. to be large, tall, thick, strong, powerful,* of the body; ident. in its organic root נָ־פַל with that in פָּל II. (פּוּל) to פִּיל, פּוּל, פּוֹל, in בָּעַל, בָּל (בּוּל) to בּוּל, in עָ־פַל (to be high, swell-

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ing, strong, firm), נָבַל II., in Ar. فَلَّ, فَلَ (to be fat, thick), نَبَلَ (to overtop); comp. Sanskrit bal, whence bala, *strength*, Latin val-ere. Deriv. נְפִיל.

נָפַל II. (*inf. constr.* נְפֹל, with *suff.* נָפְלוֹ and נִפְלוֹ, *fut.* יִפֹּל) *intr. to fall* or *sink down*, on the earth; of men JUDGES 5, 27; Is. 8, 15; *to fall down*, from a seat, מֵעַל 1 SAM. 4, 18; נ׳ אָחוֹר GEN. 49, 17 *to fall backwards;* with ב׳ *to fall into* a thing Ps. 7, 16, also with אֶל Is. 24, 18 and עַל AM. 3, 5; *to fall*, of inanimate things, of buildings JUDGES 7, 13, of mountains JOB 14, 18, i. e. *to precipitate*, *to fall down in ruins; to fall down*, of lightning 1, 16, of dew 2 SAM. 17, 12, with accus. of the place *upon*, also with עַל LEV. 11, 32, תַּחַת Ps. 45, 6, if the idea is intended to be modified, and with מִן, מֵעַל *whence; to be prostrate*, *to lie* JUDGES 3, 25, ESTH. 7, 8, in a wrapt state NUM. 24, 4. Phrases and metaphors are as follows: *to fall*, in war JUDGES 20, 44, 1 SAM. 4, 10, with בַּחֶרֶב NUM. 14, 43; *to perish*, by hunger or pestilence Ez. 6, 11; *to fall into one's hand*, i. e. to perish by him JUDGES 15, 18; LAMENT. 1, 7; but we have also for the same נ׳ לִפְנֵי מ׳ 1 SAM. 14, 13; נ׳ לְמִשְׁכָּב EX. 21, 18 *to fall sick upon one's bed*, *to become sick*, comp. *πίπτειν ἐπὶ τὴν κλίνην* (JUDITH 8, 3); *to be born*, *to come into life* Is. 26, 18, comp. *πίπτειν* and cadere (see נֵפֶל); *to fall away*, of human limbs, which become emaciated NUM. 5, 21; *to sink*, פָּנִים, i. e. *to be gloomy*, *dispirited* GEN. 4, 5; *to sink*, *to fall*, *to fail*, of לֵב (the spirit), with עַל referring to the subject 1 SAM. 17, 32, i. e. to lose heart, comp. הִתְעַטֵּף נַפְשִׁי עָלַי JON. 2, 8, לֵב נָהְפַּךְ עָלַי נַפְשִׁי תְּשׁתּוֹחֵחַ עָלַי Ps. 42, 7, Hos. 11, 8; *to fall* into misfortune 2 SAM. 1, 10, but בְּרָעָה also stands occasionally with it PROV. 28, 14; *to come down* 2 KINGS 14, 10; *to be overthrown*, of a state Is. 21, 9; נ׳ גּוֹרָל *the lot falls*, *is cast*, with עַל of the person, upon one JON. 1, 7; Ez. 24, 6; on the other hand, with ל of the person *to fall to one*, so that he receives it NUM. 34, 2; Ps. 16, 6; *to fall down*, from heaven, i. e. to be sent, דָּבָר (a threatening word) Is. 9, 7; in this sense נָפַל עַל פְּ׳ *to come upon one*, רוּחַ ר׳, i. e. to penetrate into one Ez. 11, 5; 8, 1; at a later period (DAN. 4, 28; the book of Adam 1, 66) *to reveal*; תַּרְדֵּמָה נָפַל עַל *to fall upon*, *to befal* one, GEN. 15, 12, אֵימָה ib., פַּחַד EX. 15, 16, דְּוָה Is. 47, 11, חֶרְפָּה Ps. 69, 10, i. e. to happen to; *to fall out*, *to take a turn*, of a thing RUTH 3, 18, comp. EZR. 7, 20; *to precipitate*, what stands upright, fig. not to stand, of a promise JOSH. 21, 43, fully נ׳ אַרְצָה 2 KINGS 10, 10; *to fall away*, *to fall out*, יָמִים NUM. 6, 12; *to fall* from plans (מִפְּעֻצוֹת), i. e. to fail in carrying them out Ps. 5, 11; נ׳ מִן *to be lower than* JOB 12, 3; 13, 2; or followed by לִפְנֵי ESTH. 6, 13; *to fall down*, *to prostrate oneself* 2 SAM. 1, 2; with the addition of עַל פָּנִים GEN. 17, 3, אַרְצָה 2 SAM. 14, 4, לְאַפַּיִם 1 SAM. 20, 41, לִפְנֵי GEN. 44, 14, לִפְנֵי רַגְלֵי מ׳ ESTH. 8, 3; מ׳ GEN. 44, 14, נ׳ עַל־צַוְּארֵי *to fall upon the neck* GEN. 33, 4; נ׳ עַל־חֶרֶב *to fall upon the sword* 1 SAM. 31, 4; נ׳ בְּיַד הִשְׁלִיךְ *from behind the armour do they fall forward* Jo. 2, 8; *to fall upon*, *to press upon*, with accus. JOB 1, 15 or ב JOSH. 11, 7; *to let oneself down*, *to leap down from* GEN. 24, 64; 2 KINGS 5, 21; *to encamp*, of an army JUDGES 7, 12, GEN. 25, 18, = שָׁכַן 16, 12; *to be humble*, of תַּחֲנָה JER. 36, 7, but also *to settle down*, *to abide* 37, 20; *to relinquish* and *go over to*, with עַל JER. 21, 9, or אֶל 37, 13. Derivat. נֶפֶל, מַפֵּל, מַפָּלָה, מַפֶּלֶת.

Hif. הִפִּיל (*part.* מַפִּיל; *infin. constr.* הַפִּיל and הַנְפִּיל; *fut.* יַפִּיל, *ap.* וַיַּפֵּל) causat. of Kal, *to make fall*, a stone NUM. 35, 23; *to cause to fall*, into a sleep GEN. 2, 21, *to precipitate*, upon the sword, i. e. to slay with it Is. 37, 7, omitting בַּחֶרֶב Ez. 6, 4; *to cause to fall into one's hand*, 1 SAM. 18, 25, i. e. to deliver up; *to make wither* NUM. 5, 22; *to cast in*, עַל אֵשׁ JER. 22, 7; *to throw down*, a wall 2 SAM. 20, 15; *to cut down* JER. 19, 7; *to fell* 2 KINGS 3, 19; *to bear*, fig. of the אֶרֶץ with accusat. רְפָאִים Is. 26, 19; *to*

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cast, lots Prov. 1, 14, and without גּוֹרָל 1 Sam. 14, 42, with לְ of the person *to assign by lot* Josh. 13, 6; הִפִּיל פָּנִים *to make the countenance fall*, i. e. to make sorrowful Job 29, 24; also *to look gloomily, angrily* Jer. 3, 12; הִפִּ׳ תְּחִנָּה *to lay down a petition* 38, 26; *to let a promise fall*, i. e. not to fulfil it 1 Sam. 3, 19; generally *to let fall, to desist from* Judges 2, 19.

Hithp. הִתְנַפֵּל *to cast oneself down*, with לִפְנֵי פְ׳ Deut. 9, 18, and without it Ezr. 10, 1; הִתְנַ׳ עַל *to fall upon* one Gen. 43, 18.

Pil. נִפְלַל (an intensive form) *to precipitate, to fall* Ez. 28, 23, for which, however, the simple נָפַל occurs in 6, 7 and 30, 4.

The Aram. נְפַל, ܢܦܠ for *βάλλεσθαι* and *πίπτειν* is the same stem; and the Arabic for it is سقط, seldom وقع.

נְפַל (*fut.* יִפֵּל, in Targ. יִפֻּל) *Aram.* same as Hebr. נָפַל II., hence *to fall down, to come down from heaven to*, Dan. 4, 28, comp. Is. 9, 7; *to fall out* Ezr. 7, 20; *to fall prostrate* Dan. 2, 46, with עַל אַנְפּוֹהִי.

נֶפֶל *m. an untimely birth, an abortion*, Ps. 58, 9; Eccles. 6, 3; from נָפַל to bear, Ar. سِقْط abortus.

נִפְלָאוֹת see פָּלָא *Nif.*

נָפַס see נְפוּסִים, נְפִיסִים and נָפַשׁ.

נָפַץ (*part. pass.* נָפוּץ, *inf. abs.* נָפוֹץ; *imp.* and *fut.* from פּוּץ) 1. *intrans. to be dispersed, to be scattered about*, with מִן 1 Sam. 13, 11; *to be driven away from one another*, at (מִן) a thing Is. 33, 3; *to scatter* Gen. 9, 19; of exiles Is. 11, 12. — 2. *tr. to scatter, to disperse, to fling about, to throw about, to reduce to ruins*, עֶצֶב Jer. 22, 28, כַּדִּים Judges 7, 19. Deriv. נֶפֶץ.

Pih. נִפֵּץ (*fut.* יְנַפֵּץ) *to break* or *dash in pieces*, נְבָלִים Jer. 48, 12; כְּלֵי יוֹצֵר Ps. 2, 9 (fig.); *to shatter*, עוֹלְלִים 137, 9; נִ׳ אִישׁ אֶל־אָחִיו Jer. 13, 14 *to dash against one another;* also *to disperse* Jer. 51, 20 23. Deriv. נַפֵּץ.

Puh. נֻפַּץ (*part. fem. pl.* מְנֻפָּצוֹת) *to be scattered about, to be dispersed* Is. 27, 9.

Hif. הִפִּיץ only in the derivatives מַפֵּץ, מַפָּץ.

The organic root נָ־פַץ lies also in פָּץ, Arab. فَصَّ, and passes into other meanings.

נֶפֶץ *masc.* prop. scatterer, disperser, hence *a stormy wind* Is. 30, 30, Targ. בִּדּוּר. סוּפָה should be compared, not מְזָרִים.

נַפֵּץ *m. a dispersion*, Dan. 12, 7 *and when the scattering* (i. e. the exile) *of a handful* (יָד, i. e. a part) *of the holy people is brought to an end* (וּכְכַלּוֹת), i. e. when *Simon* and *Judas* shall have brought home to Judea their fellow-countrymen scattered in Galilee and Gilead; an event, which took place before whitsuntide 164 B. C. (1 Macc. 5, 23 45 53 54; 2 Macc. 12, 32).

נְפַק (3 *f.* נֶפְקַת, 3 *pl.* נְפַקוּ, נְפַקָא, *part.* נָפֵק, *plur.* נָפְקִין; *imp.* פּוּק; *fut.* in the Targ. יִפֻּק) *Aram. intr. to go out, to proceed forth*, Dan. 2, 14; *to issue*, of an edict, i. e. it is published 2, 13, comp. Luke 2, 1 ἐξῆλθε δόγμα; like the Hebr. יָצָא generally Dan. 5, 5; 7, 10; also *to give out* or *spend*. Deriv. נִפְקָא.

Af. הַנְפֵּק, הַנְפֵּק (3 *pl.* הַנְפִּיקוּ) *to bring out* or *forth*, = הוֹצִיא Dan. 5, 3; Ezr. 5, 14; 6, 5.

נִפְקָא (*def.* נִפְקְתָא) *Aram. f. expenses* Ezr. 6, 4 8; mod. Hebrew הוֹצָאָה.

נָפַשׁ (not used) *intrans. to extend, to spread*, of a multitude, and then locally also; hence *to be numerous, abundant, strong*. Deriv. the proper names נָפִישׁ, נְפִישִׁים.

The organic root נָ־פַשׁ, connected with that in נָ־פַס, נָ־פַץ, פָּשׁ, is frequently used in this sense in Aramaean.

נָפַשׁ (Kal unused) *intr. to breathe, to respire*, fig. *to take breath* as a sign of life, hence *to live; to smell*, which is expiration and inspiration; Ar. نَفَسَ, Aram. נְפַשׁ, ܢܦܫ the same. The organic

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root נָפַשׁ is connected perhaps with that in נָפַח. Deriv. נֶפֶשׁ.

Nif. נִפַּשׁ (*fut.* יִנָּפֵשׁ) *to take breath, to draw breath*, hence *to be refreshed* Ex. 23, 12; 31, 17; 2 Sam. 16, 14. Ar. Conj. II. to refresh.

נֶפֶשׁ (with *suff.* נַפְשִׁי, נַפְשְׁךָ; *plur.* נְפָשׁוֹת, *constr.* נַפְשׁוֹת, with *suff.* נַפְשֹׁתָם; Ez. 13, 20 נְפָשִׁים, where, however, it is better to read with the LXX נַפְשֹׁתֵיכֶם) *f.* (*masc.* in the meaning of *a being* only in Gen. 2, 19; 46, 25 27; Num. 31, 28, but where the Sam. cod. has likewise construed it as a fem.) prop. *a breath, respiration*, hence 1. *breath of life, vital power, life*, the animal life, conceived of as consisting in the breath, like רוּחַ, anima, ἄνεμος, therefore נָפַח נ׳ *to breathe out the breath of life*, i. e. to die Jer. 15, 9, הִפִּיחַ נ׳ *to kill* Job 31, 39; *life* generally, not the condition of life (חַיִּים) or the age (יָמִים), but the inner life existing in every breathing Ex. 21, 23, to which are applied יָצָא Gen. 35, 18, הֵשִׁיב 1 Kings 17, 21, בָּקַשׁ 1 Sam. 20, 1, לָקַח Prov. 1, 19 &c.; *the centre of life*, so that the endangering of the נֶפֶשׁ brings death Ps. 69, 2; Jer. 4, 10; הִכָּה נֶפֶשׁ *to smite the life*, i. e. to kill Num. 35, 11; of animals Lev. 24, 18; רָצַח נ׳ *to murder* Deut. 22, 26. Peculiar expressions are: אֶל־נֶפֶשׁ *with regard to the life*, i. e. *for the sake of one's life* 1 Kings 19, 3 (Targ.), Greek τρέχειν περὶ ψυχῆς, or *against the life* Jer. 44, 7; בְּנַפְשׁ *with danger of life*, at the risk of life 2 Sam. 23, 7, Prov. 7, 23 (comp. בְּרֹאשׁ 1 Chr. 12, 19), *for the sake of life taken away* 2 Sam. 14, 7, Jon. 1, 14, as נֶפֶשׁ alone also means *a life to be taken* i. e. murder Ps. 56, 7; לְנַפְשׁ *belonging to* [the support of] *life* Gen. 9, 5. — 2. concrete *the soul* or *spirit*, as that which gives life, and has all needs and sensuous feelings. In this respect it is said of נ׳: to be frightened Ps. 6, 4, to be quieted 116, 7, to desire Is. 26, 8, to hope Job 10, 1; to express itself in speech Ps. 34, 3; Song of Sol. 3, 2 4; to hold fast or to loose Psalm 103, 2; 119, 129; to hunger Prov. 10, 3, to be strengthened 11, 25, to thirst 25, and fast Ps. 69, 11 &c.; also חָיָה Gen. 12, 13 and מוּת Judges 16, 30 are said of it. It even denotes *means of life* Is. 58, 10. It is also used like לֵב to denote the seat of the affections, as love Is. 42, 1, joy Ps. 86, 4, fear Is. 15, 4, piety Psalm 86, 4, courage Judges 5, 21 &c. Coupled with אֶרֶךְ or קָצַר it expresses *length* or *shortness of spirit* Job 6, 11; Num. 21, 4, i. e. *patient* and *impatient;* as רוּחַ also sometimes stands for the same idea. Moreover as the seat of lamentation Job 30, 16, of moaning cries 24, 12, of the shedding of tears Ps. 119, 28, of blessing Gen. 27, 4, of pride Prov. 28, 25 (compare רְחַב לֵב 21, 4), of determination Gen. 23, 8, of willingness 1 Chr. 28, 9, of insight and knowledge Ps. 139, 14, Prov. 19, 2, of thinking Deut. 4, 9, of remembrance and forgetfulness Lament. 3, 20. — 3. *the breathing one*, i. e. *a creature* Josh. 10, 28, fully נ׳ חַיָּה Gen. 1, 24 or נ׳ הַחַיָּה 1, 21 (a living being); often used collect. of animals Gen. 1, 21 24; 9, 10; but seldom including men 9, 16; for *man* Deut. 24, 7; Ez. 22, 25; *an individual* Lev. 5, 1, *a person* Ex. 1, 5; and נ׳ אָדָם Num. 31, 46, where it is opposed to the cattle; also *a slave, a prisoner of war* Gen. 12, 5; 14, 21, opposite שִׁבְיָה; נ׳ מֵת *a dead person, a corpse* Num. 6, 6, and accordingly נ׳ alone Lev. 22, 4; Num. 5, 2. To this meaning belongs: *self*, ipse Jer. 46, 2, Hos. 9, 4, especially with a suffix, in order to express the reflexive; comp. Sanskrit âtman *soul* and *self*, German *Selb* and *Seele*. — 4. *smell* Is. 3, 20. Ar. نَفْس, Syr. ܢܶܦܫܳܐ the same.

נָפַח (not used) *intrans. to smell, to breathe*, ident. with נָפַשׁ and the Aram. נְפַט (whence נִפְטָא). Derivat. נֹפַח; on the contrary, נָפַח can only be derived from נוּף III. or from נָפָה. Others derive the noun נֹפַח from נוּף II. (which see), = Ar. نَفَى, which is possible.

נֹפַת (from נָפָה after the form גַּלַּת from גָּלָה) *fem. a height, a hill*, hence שְׁלֹשֹׁת הַנֹּפֶת Josh. 17, 11 a general de-

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signation of the three districts עֵין־דֹּר, תַּעֲנָךְ and מְגִדּוֹ, prop. *three hills*, comp. Tricollis, Trilophus; just as in later times an association of 10 cities together bore the name of *Decapolis*.

נֹפֶת (from נָפַת or נוּף II. = נָפָה) *f.* prop. the sweet-smelling, the fragrant thing which flows out, hence *mucilage*, *juice*, of the cane (סוּף = צוּף), i. e. *sugar*, Ps. 19, 11, with the omission of צוּפִים Song of Sol. 4, 11. מָתוֹק Prov. 24, 13 is apposition to it.

נַפְתּוּל (*plur.* ־לִים) *masc. wrestling*, *struggling* Gen. 30, 8, from the Nif. of the stem פָּתַל.

נַפְתֹּחַ *n. p.* of middle Egypt with its metropolis Memphis, where the deity *Ptah* or *Phtach* was worshipped, as Memphis itself meant "habitation of *Ptach*". *Ptach* (פְּתֹחַ) symbolised the productive, generating world-power, so that the root may be connected with פָּתַח (which see). *Naphtoach* may be a Coptic formation Na-phthah i. e. that belonging to Phtha, so that it would be people and land together. *Gent. plur.* נַפְתֻּחִים the people of central Egypt Gen. 10, 13, 1 Chr. 1, 11, as פַּתְרֻסִים are those of upper Egypt.

נַפְתָּלִי (according to the LXX abridged from נַפְתָּלִים, *wrestlings;* more correctly according to Gen. 30, 8 from נַפְתָּלִיָּה = נַפְתֻּלִיָּה *wrestling of Jah*) *n. p. m.* Gen. 30, 8, and then the name of a tribe 49, 21, Num. 1, 42, Deut. 33, 23, and of the district belonging to it Is. 8, 23. In connexion with Zebulon it represented Galilee at a later period Ps. 68, 28, comp. Matth. 4, 13 seq.

נֵץ (with *suff.* נִצָּהּ; from נָצַץ) *masc.* 1. *a flower*, *a blossom*, Gen. 40, 10, but where נִצָּהּ stands for נִצָּתָהּ; hence fem. — 2. *a hawk* (LXX), so called from its rapid flight Job 39, 26; of which there are several kinds Lev. 11, 16; Deut. 14, 15; Targ. נִצָּא, נְצָצָא, Syr. ܢܨܐ.

נָצָא (only *inf. absol.* נָצֹא) *intr.* same as יָצָא *to go out*, נָצֹא תֵצֵא Jer. 48, 9 *it will go out* (into the wilderness), comp. 38, 17. The form is put in order to get an assonance with צִיץ (fowl), i. e. נֵץ; and there is no necessity for taking it as = נֵץ to flee, like נָצָה Lament. 4, 15 = נוּעַ.

נָצַב (Kal unused) *intr.* same as יָצַב *to be firm in a place; to stand, to sit, to lie; to be established, set up, erected* &c.; from which intr. fundamental signific. יָצַב and Ar. نصب also proceed. The organic root נָ־צַב, connected with that in יָ־שַׁב, becomes clear from نَصَبَ (to stand, to stand fast, to be enduring); Phenic. נָצַב trans. Deriv. מַצֵּבָה, נְצִיב, מַצֵּבֶת, מַצָּבָה, מִצָּבָה, מַצָּב, the proper names צוֹבָה, צִיבָא.

Nif. נִצַּב (only *perf.* and *part.*) *to stand*, of persons Gen. 18, 2; 24, 13; *to stand upright*, of things 37, 7; Ex. 15, 8 כְּמוֹ נֵד; *to be stationed*, of watchmen *on* (עַל) a look out Is. 21, 8, elsewhere with עַל *to stand with*, *by*, *before* a person or thing, i. e. *to be present* Gen. 45, 1; 1 Sam. 22, 7; *to present oneself*, with לְ to or for one Ex. 34, 2; *to set oneself*, i. e. to appear Is. 3, 13; Ps. 82, 1; *to station oneself*, i. e. to take one's stand Ex. 7, 15; 17, 9; *to be set over*, with עַל Ruth 2, 5 6; 1 Sam. 22, 9; *to be firm*, *secure*, *standing firmly*, Ps. 119, 89; *part.* נִצָּב as an adjective to אָדָם *firm*, *healthy* 39, 6; fem. נִצָּבָה, Zech. 11, 16 *he will not keep the healthy* (in that state). The interpretation "the exhausted" after the Arab. نصب (to be wearied out) is less suitable. Derivat. נִצָּב, נִצָּבָה.

Hif. הִצִּיב (*part.* מַצִּיב, *inf. constr.* הַצִּיב, *fut.* יַצִּיב, *apoc.* יַצֵּב) *to set*, *to hang in*, gates 1 Kings 16, 34; *to place* Gen. 21, 28; *to set up*, a memorial stone 35, 14; 1 Sam. 15, 12; *to erect*, *to build* Gen. 33, 20; *to raise* 2 Sam. 18, 18; *to lay upon* 18, 17; *to set* Lament. 3, 13; *to appoint*, *to determine*, Psalm 74, 17; *to set*, דָּרְבָן Sam. 13, 21; *to place*, מַשְׁחִית (a bar of wood), in a bird-trap Jer. 5, 26.

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Hof. הֻצַּב (*part.* מֻצָּב) *pass. to be placed* Gen. 28, 12; Judges 9, 6. — הֻצַּב Nah. 2, 8 see הֻצַּב.

נִצָּב (prop. part. Nif.) *m.* 1. *a shaft, handle, haft* (Kimchi) Judges 3, 22, from נָצַב to be stiff, upright; Arab. نِصَاب a handle. — 2. *a prefect*, prop. one set over 1 Kings 4, 5 7; 5, 7 30; 9, 23; נִ׳ מֶלֶךְ *a prefect as king* 22, 48.

נְצֵב (not used) *Aram. intr.* same as יְצֵב (which see) and Hebr. נָצַב; hence *to be firm, strong*, of iron; Ar. the same. Deriv. נִצְבָּא.

נִצְבָּא (*def.* נִצְבְּתָא, with *suff.* נִצְבַּתְהוֹן; from נְצֵב) *Aram. f. firmness* Dan. 2, 41. According to Theod. from נְצֵב to plant, and therefore נִצְבָּא means *roots*, metaphor. *nature, natural condition.*

נָצַג a stem incorrectly adopted for הִצִּיג and הֻצַּב, see נָצַג.

נָצָה I. (only *fut.* תִּצֶּינָה) *intr. to be destroyed, wasted, made desolate*, of עָרִים Jer. 4, 7; prop. to be torn asunder, to be rent asunder; identical in its organic root נָצ־ה with that in נָאַץ I., נָעַץ; hence it is only applied to a state of wasting by destruction, like the *trans.* הָרַס and בָּקַע.

Nif. נִצָּה (only *part. pl.* נִצִּים and *fut.* יִנָּצֶה) 1. same as Kal *to be destroyed, reduced to ruins*, גַּלִּים נִצִּים *waste heaps of ruins* 2 Kings 19, 25; Is. 37, 26. — 2. *to strive, to quarrel, to dispute*, prop. *to reproach one another, to calumniate, revile one another* Ex. 21, 22; Lev. 24, 10; 2 Sam. 14, 6; נִצִּים *disputing ones* Ex. 2, 13; comp. גָּדַף, חָרַף, where this idea is developed out of a similar fundamental signification.

Hif. הִצָּה (*inf. constr.* הַצּוֹת) *to strive, to contend*, with עַל *against* Num. 26, 9; *to wage war*, with accus. of the object Ps. 60, 2. Deriv. מַצָּה and מַצּוּת.

The connexion between *to be desolated* and *to contend* is also in the Ar. حرب.

נָצָה II. (3 *pl.* נָצוּ) *intrans.* same as נָץ (which see), according to some = נָצָא, נָץ (which see), *to move quickly forward, to fly, to flee*, Lament. 4, 15, coupled with נוּעַ. The noun נוֹצָה 1. may be from נוּץ.

נִצָּה (from נָצַץ) *fem. flower, blossom*, Is. 18, 5; Job 15, 33; Phenician נִצָּא (*nesso*) the same.

נֹצָה see נוֹצָה.

נָצוֹר *adj. m.*, נְצוֹרָה (on the contrary *constr.* נְצוּרַת) *f. watching for, aiming*, after something, Prov. 7, 10 *watching for the hearts* (of youths).

נְצוּרָה *fem. watch*, עִיר נְ׳ *a tower of watch* Is. 1, 8.

נְצוּרוֹת (only *pl.*) *fem.* prop. *a thing sprouting*, hence *that has arisen, new* Is. 48, 6 = חֲדָשׁוֹת ibid. See נָצַר.

נְצוּרִים (only *pl.*) *m.* 1. *watch-houses, watch-towers*, Is. 65, 4, see נָצַר. — 2. *the preserved, the delivered* 49, 6 K'ri, where the K'tib has נְצִירִים.

נָצַח I. (Kal not used) *intr. to shine, to glitter, to lighten*, identical in its organic root נָ־צַח with that in צַח, מָ־צַח, צָח־ה; metaph. *to be bright, pure, white, neat*, like the Ar. نصح, نصع, Syr. ܢܨܚ (to shine, figur. to be prominent), figur. a) *to be pure, true, faithful* (comp. טָהַר), proceeding from the idea of shining; b) *to be shining, glorious, splendid, distinguished, noble*, comp. הָדַר. Derivat. נֵצַח 1. and the proper name נְצִיחַ.

Pih. נִצַּח (*part.* מְנַצֵּחַ, *inf. constr.* נַצַּח) *to have the oversight of, to superintend, to stand at the head of, to be chief*, with עַל 2 Chr. 2, 1 17; 34, 13, for which the parallels have נִצַּב; *to lead*, music or playing 1 Chr. 15, 21. This meaning is prop. a stronger form of the Kal-idea *to shine forth, to be bright, to appear*, the same thing existing in the case of נָגַד belonging to נָגִיד; and the Arab. meanings *to admonish, instruct* (see הִזְהִיר), *to lead*, should also be referred thereto. The expression מְנַצֵּחַ in 53 psalm-inscriptions and Hab. 3, 19 means *president, overseer* (of the singers and musicians).

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נָצַח II. (not used) *intrans. to be wet, liquid, to flow, to flow out* (*Fürst*, Concordance s. v.), *to exude*, conseq. a collateral form of נָזַח I. (which see); or identical in its organic root נָ־צַח with זָנַק III. (which see); Ar. نضح and نضح trans. to spout, to sprinkle, Ethiop. נዘሐ našĕha the same, Coptic ⲛⲟϣϥ and ⲛⲟⲩϣϥ the same. Deriv. נֵצַח 2.

נָצַח III. (not used) *tr.* prop. *to bind, to attach*, as in the case of חָזַק, חָזָה, יָחַל metaphor. *to be powerful, strong; to endure, to hope, to trust; to be constant, true, faithful; to overpower, to conquer*; these ideas being developed in the verbs mentioned. Deriv. נֵצַח 3.

נֵצַח (with *suff.* נִצְחִי, נִצְחָם) *masc.* 1. (from נָצַח I.) *splendour, fame, majesty*, 1 Chr. 29, 11, coupled with תִּפְאֶרֶת and גְּדֻלָּה. — 2. (from נָצַח II.) *juice* or *liquor of the grape*, metaph. *blood* Is. 63, 3 6. — 3. (from נָצַח III.) *power, omnipotence* 1 Sam. 15, 29 = אֵל Num. 23, 19; but others take it to mean *glory, excellency, splendour*, from נָצַח I.; then *duration, eternity* Is. 34, 10, עַד נֵצַח *till eternity* Ps. 49, 20; *hope, trust, confidence* Lament. 3, 18 (*Ibn Ganâch*), parallel תּוֹחֶלֶת.

נֶצַח (also in pause; *pl.* נְצָחִים; from נָצַח III.) *m.* 1. *continuance, duration; constancy, uninterruptedness*, Ps. 74, 3 *lift up thy steps* (i. e. come to) *to the uninterrupted desolations*, if לָ be not there an adverb; hence *adv.* (as an accus.) *continually, constantly, always, ever on, for ever*, Jer. 15, 18, Am. 1, 11, Ps. 16, 11, Targ. לְעָלְמִין, לְעָלְמָא *wholly, entirely*, Ps. 13, 1; עַד־נֶ֫, *perpetually* Job 34, 36, like לָנֶצַח in 23, 7. Here belongs the common adverb לָנֶצַח *ever, for ever* Job 4, 20; 14, 20; 20, 7; *entirely* Ps. 9, 19; or by way of strengthening the idea with the pl. נְצָחִים added Is. 34, 10. — 2. Metaphor. *truth, fidelity*, Hab. 1, 4, = לֶאֱמֶת Is. 42, 3.

נִצָּח (from נָצַח III.) *adj. m.*, נִצָּחַת *fem. enduring, perpetual* Jer. 8, 5.

נָצַח (Peal unused) *Aram tr.* same as נָצַח III. *to overcome, to excel*, Syr. ܢܨܚ.

Ithpe. אִתְנַצַּח *to signalise oneself, to appear as a conqueror* Dan. 6, 4.

נְצִיב (*pl.* נְצִיבִים) *m.* 1. *one set over, a prefect*, 1 Kings 4, 19; 2 Chr. 8, 10 K'tib; abstract *a military post, a garrison*, 1 Sam. 10, 5, in the first case = נְצָב, in the other = מַצָּב, מְצָב. — 2. *a thing set up*, i. e. *a pillar*, Gen. 19, 26, = מַצֵּבָה, Arab. an idol; Phenic. נְצָב a tomb-stone (Steph. Byz.). — 3. (*plantation, foundation*) *n. p.* of a city in Judah Josh. 15, 43, now *Beith Nasib*.

נְצִיחַ (from נָצַח I.; *a famous, distinguished one*) *n. p. m.* Ezr. 2, 54.

נְצִירִים see נְצוּרִים.

נָצַל (Kal not used) *tr. to tear off, away* or *out; to draw off, away* or *out; to snatch from, to separate, to divide*; identical in its organic root נָ־צַל with that in אָ־צַל, פָּ־צַל, בָּ־צַל, גָּ־זַל, נָ־שַׁל, חָ־סַל, שָׁל; Arab. نصل, نصل, Aram. נְצַל. Figurat. *to pluck*, out of danger, hence *to deliver*.

Nif. נִצַּל (*inf. constr.* הִנָּצֵל, *fut.* יִנָּצֵל) 1. *reflex. to free oneself* Prov. 6, 3 5 (where the LXX, Syr., Targ. read מְמַּהֵר for מִיָּד). — 2. *to be delivered, saved* Jer. 7, 10, or *to become so*, followed by מִפְּנֵי Is. 20, 6, מִכַּף Hab. 2, 9, מִן Ps. 69, 15; on the contrary with אֶל *to be delivered by fleeing to one* Deut. 23, 16.

Pih. נִצַּל (*fut.* יְנַצֵּל) *to rob, to rake up together*, 2 Chr. 20, 25 *and they raked together for themselves, without being able to carry it away*; then *to plunder* Ex. 3, 22; 12, 36; seldom like *Hif. to deliver* Ez. 14, 14, in the LXX Nif.

Hif. הִצִּיל (*part.* מַצִּיל; *inf. absol.* הַצֵּל, *constr.* הַצִּיל; *fut.* יַצִּיל, *apoc.* יַצֵּל) *caus. to tear apart, to pull apart* 2 Sam. 14, 6; *to take away*, i. e. to withhold Hos. 2, 11; *to snatch from*, with מִן of the person Gen. 31, 16; *to withdraw* Ps. 119, 43; *to keep off, to keep at a distance from* Prov. 2, 12 16; הִנִּיחַ לְ *to withdraw the sight* 2 Sam. 20, 6, where one has to supply נַפְשׁוֹ; *to draw out from, to free,*

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from danger Ex. 12, 27, Is. 19, 20, constantly followed by an accusat. 1 Sam. 30, 18, seldom by a dat. Jon. 4, 6; מַצִּיל *a deliverer*, *rescuer* Ps. 7, 3; יְהַ נָּצַל *to save the life* Ez. 3, 19, with מִן of the person Ps. 18, 49, or of the thing 69, 15. Deriv. הַצָּלָה.

Hof. הָצַל (*part.* מָצָל) *to be plucked out*, *snatched out of*, Am. 4, 11; Zech. 3, 2.

Hithp. הִתְנַצֵּל (*fut.* יִתְנַצֵּל) *to strip oneself of*, ornament or dress Ex. 33, 6.

נָצַל (Peal not used) *Aram. trans.* = Hebrew נָצַל.

Af. הַצִּיל (*inf.* הַצָּלָה and הַצִּילוּ) *to deliver*, *to free* Dan. 3, 29; 6, 15 28.

נֵצֶן (only *pl.* נִים־; from נָצַץ) *masc. flower*, *blossom* Song of Sol. 2, 12.

נָצַץ (*part.* נֹצֵץ) *intr. to shine*, *glitter*, *to sparkle*, Ezek. 1, 7; deriv. perhaps נִיצוֹץ. Metaph. a) *to blossom* (see זָהַר, זָהָה), whence נֵץ 1, נְצָה, נִצָּן. b) *to flee*, *to fly* (comp. פָּרַח); deriv. נֵץ 2. For explanation of the organic root comp. נָאַץ II., נָצַ־ה, נֵץ, נָס II. The Arab. نَصَّ is to be compared with נָצַץ.

נָצָק see יָצַק.

נָצַר (*part.* נֹצֵר, *imper.* נְצֹר, with *a* of motion נְצָרָה, with *suff.* נְצָרֶךָ; *fut.* יִנְצֹר and יִנָּצֵר) 1. *intrans. to appear*, *to shine*, *to lighten*, metaphor. *to bloom*, *to be green*, *to sprout* (= צָמַח Is. 42, 9; 43, 19; יָצָא 51, 5); figurat. *to unfold*, *to arise*, *to be*, hence נְצוּרוֹת Is. 48, 6 = חֲדָשׁוֹת (ibid.); identical in its organic root נָ־צַר with that in חָ־צַר, צָהַר, זָהַר, which meaning the Ar. نَضَرَ (to shine, to blossom, to be green), نَشَرَ (to sprout) also have. Deriv. נֵצֶר. — 2. *to behold*, *to see*, *to look*, proceeding from signification 1; comp. שָׁזַף (to shine upon, to singe, and to descry, to spy), Greek φάος δέδορκε, German *blicken* and *blitzen*, as well as the cognate radical בָּצַר II. to glitter, to shine, whence בֶּצֶר (plur. בְּצָרִים), בָּצַר, בְּצָר, מִבְצָר (gold), to burn, to be arid, whence בִּצְרָה and בַּצֶּרֶת (drought), and to see, to look, to spy, whence מִבְצָר, בְּצָרוֹן, the proper names בֶּצֶר, מִצְפָּה, בְּצָרָה, מִבְצָר (like מִצְפָּה) and نَصَرَ to see, to look; as "to lighten" and "to see" coincide in צָפָה. Accordingly *tr.* a) *to behold*, *to look upon*, *to inspect*, *to watch*, כֶּרֶם Is. 27, 3; *to spy*, *to guard*, hence נֹצְרִים Jer. 31, 6 applied to watchmen who had to look to the fire-signals for determining the new moon; מְנַגֵּל נֹצְרִים 2 Kings 17, 9 &c. *watch-tower*, to protect flocks; נֹצֵר *a field-watcher* Job 27, 18; נְצוּרִים *watch-houses*, *watch-towers*, which stand in the fields solitary and apart, and where idolatry was practised Is. 65, 4; instead of it is also used עִיר נְצוּרָה 1, 8, *place* or *tower of watch*, which were set solitary on the tops of mountains; farther, *to keep a look* out upon one, to spy after him, whence נָצוֹר adj. masc., נְצוֹרָה (constr. נְצוּרַת) fem. (which see); *to keep*, *to watch over* Prov. 27, 18; *to preserve*, *maintain* 20, 28; *to watch*, with מִן Ps. 141, 3, with מִן *from* 34, 14; עַל נְצוּרִים *the kept*, i. e. the preserved Is. 49, 6; or *to give heed to*, פֶּה Prov. 13, 3, אֹרַח 16, 17; *to guard*, *to protect*, אִישׁ חֶדֶק 22, 12, with מִן *from* one Ps. 32, 7; 140, 2; in a hostile sense, *to watch closely*, *to besiege*, of enemies, hence נֹצְרִים *besiegers* Jer. 4, 16, identical with שֹׁמְרֵי אֶל field-watchers 4, 17, comp. 2 Sam. 11, 16 in this sense; figur. Job 7, 20, where God is called a נֹצֵר of man in a hostile sense; *to observe*, *to keep*, a covenant Deut. 33, 9, a law Prov. 28, 7, commands Ps. 78, 7; לְ *to keep for one* Ex. 34, 7; with accusat. שָׁלוֹם and לְ Is. 26, 3.

נֵצֶר *m. a shoot*, *sprout*, *branch*, of a plant Is. 14, 19; 60, 21; figur. *a descendant*, *offshoot*, of the Davidic 11, 1 or Ptolemy-dynasty Dan. 11, 7.

נְצָרִים see נָצַר.

נָצַת (Kal not used) *intrans.* same as יָצַת (which see), *to burn*, *to blaze*, *to kindle*; as יָצַב also coincides with נָצַב. The organic root יָ־צַת, נָ־צַת is also in נָ־שַׁת, שַׁת, Ar. (transposed).

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Nif. נִצַּת (*perf.*) *to blaze up, to be consumed*, בָּאֵשׁ (in the fire) NEH. 1, 3, *to fire up* in anger, with בְּ of the person 2 KINGS 22, 13 or of the object 22, 17; *to be dried up, withered*, of ploughed land, plantations, pastures JER. 9, 9 11; therefore *to be desert, waste*, 46, 19, without being identical with נָצָה.

Hif. הִצִּית may be referred to יָצַת (which see), especially as the forms הוֹצִית and הֵצִית appear also.

נָקָא (*part. pass.* נָקֵא = נָקִיא) *Aram. intr. to be pure*, i. e. white, of wool, like the Hebrew נָקָה I., properly *to be bare, naked*, metaphor. *to be rubbed, polished, free* from dirt.

נְקָא see נָקָא.

נָקָא I. (*part. pass.* נָקוּא, *pl.* נְקוּאִים in the Sam. cod. Gen. 44, 10; NUM. 32, 22) *intrans.* same as נָקָה I., only in the deriv. נָקִיא.

Hif. הִנְקִיא only in cod. Sam. GEN. 24, 41.

נָקָא II. (not used) only in cod. Sam. Ex. 2, 24 and 6, 5 for נָאַק.

נָקַב (*part.* נֹקֵב, *pass.* נָקוּב, *plur. constr.* נְקֻבֵי; *inf. abs.* קֹב for נָקוֹב, *constr.* נְקֹב; *fut.* יִקֹּב and יִנָּקֵב) *tr.* 1. *to make a hole in, to hollow out*, HAG. 1, 6 *a purse with holes; to bore*, חֹר, with בְּ into a thing 2 KINGS 12, 10; *to cut through, to cut asunder*, of splinters 18, 21; *to pierce*, אַף JOB 40, 24, לְחָיִ 40, 26, with a spear HAB. 3, 14. — 2. Metaphor. *to separate, to distinguish, to name distinctly* Is. 62, 2; *to specify* GEN. 30, 28, comp. פָּרַשׁ, קָצַב, Targ. נְקַב, פְּרַשׁ, Ar. خَنَّ with حَنَّ, where the same metaphor occurs, لَقَبَ to name, with *l* for *n*; *to separate, to pick out, to select*, hence נָקוּב, *a selected, distinguished one*, AM. 6, 1 *the select* or *noble of the best of the peoples*; comp. Ar. نَقِيب, a distinguished one, a prince, a select one. — 3. *to curse, to revile, to blaspheme*, the name of God, prop. to cut into one, to pierce one, LEV. 24, 11 16 (LXX, Targ. and Rashi *to pronounce accurately*, this being looked upon before God as a reviling of him); PROV. 11, 26; 24, 24; JOB 3, 8; 5, 5; comp. חָרַף, גָּדַף, Ar. سَبَّ. Deriv. נֶקֶב, נְקֵבָה, מַקֵּבֶת, מַקֵּבָה, לְקֵבָה, נֶקֶב, and the proper name נֶקֶב.

Nif. נִקַּב *to be called by name* NUM. 1, 17; 1 CHR. 12, 31; 16, 41; opposite of *being numbered.*

נֶקֶב *m.* 1. *a bezel*, for precious stones, prop. a cavity Ez. 28, 13 (Jerome); but one must read there תֹּךְ *impression* for תָּוֶךְ. — 2. (*a hollow;* with the article) *n. p.* of a town in Naphtali JOSH. 19, 33.

נְקֵבָה *f. a female* (from נָקַב, like זָכָר referring to the sexual act or the figure of the female pudenda), of men GEN. 1, 27, LEV. 12, 5; of beasts GEN. 6, 19; LEV. 3, 1.

נָקַד I. (not used) *tr. to stick into* a thing, *to indent, to cut in;* Arab. نَقَدَ to pierce or sting (of the serpent); modern Hebrew נָקַד to make punctures, to mark with points, Arab. نَقَطَ *to cut in, to indent;* then *to make stripes, spots, to speckle*, sheep and goats in order to distinguish them; cognate in sense with נָמַר II.; identical in its organic root נָ־קַד with חָטַט, Ar. حَطَّ, Syr. ܚܛ (to mark, to inscribe), גַּד I. (to cut into), جَدَّ, קֵד, גֵּד I. and many others. Deriv. נֹקֵד, נְקֵדָה, נְקוּד (from Pihel).

נָקַד II. (not used) *tr.* prop. *to keep, to guard, to keep together, to watch*, a flock; connected in its organic root נָ־קַד with that in שָׁ־קַד; comp. Sanskrit kaṭ, kad. Derivat. נֹקֵד, the proper names מִקְדָּד, נְקוֹדָא.

נָקֹד (*plur.* נְקֻדִּים) *adj. m.*, נְקֻדָּה (*pl.* נְקֻדּוֹת) *f. spotted, speckled*, of sheep and goats, coupled with טָלוּא and בָּרוֹד GEN. 30, 32 33 39; 31, 8 10 12; Targ. נְמַר.

נְקֻדָּה (*pl.* ־דּוֹת) *fem. an engraving, a stud* of silver, as an ornament, SONG OF SOL. 1, 11.

נְקֹד (*pl.* נְקֻדִּים) *masc.* 1. *a crumb of bread*, mica JOSH. 9, 5 12, which is יְבֵשׁ

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(Aq., Symm., Vulg.), so called from its resemblance to a point. The meaning *furnished with mould-points* (LXX, Theod., Kimchi) is less suitable in a linguistic view. — 2. A sort of pointed (i. e. finely sprinkled) or otherwise small cake, which cannot be ascertained exactly, carried by the common people on journeys 1 Kings 14, 3; perhaps from נָקַד = יָקַד *to dry*, a kind of dried cake (Targ., Rashi and LXX; see *Fürst*, Conc. s. v.).

נֹקֵד (from נָקַד II.; *pl.* נֹקְדִים) *masc. a shepherd* Am. 1, 1; 2 Kings 3, 4.

נָקָה I. (only *infin. abs.* נָקֹה) *intrans.* prop. *to be naked, bare*, Arab. tr. نَقَحَ *to make bare* or *naked*. Hence metaphor. *to be empty*, of a city, without inhabitants; *to stand bare, solitary*, by exclusion from association; figur. *to be bare, free*, from guilt, i. e. innocent; from punishment, i. e. *to be exempt from punishment, pure; to be free*, from a thing; Ar. نَقِيَ (to be empty). Deriv. נָקָה, נָקִי.

The stem is connected with the tr. נָצָה I. (to be empty, wasted), as נָצַח II. (to spirt out, to speckle) is the corresponding root to נָקָה II.; Ar. نَضَّ (to flow out), نَزَّ, نضح; — an interchange of צ and ק.

Nif. נִקָּה (1 *p.* נִקֵּיתִי, *imp.* הִנָּקֵה, *fut.* יִנָּקֶה) *to be empty, solitary, forsaken* from inhabitants Is. 3, 26; *to be made solitary, bare*, i. e. to be driven out of communion Zech. 5, 3 (LXX, Vulg., Targ. נִכָּה for נִקָּה); *to be free, exempt from punishment* Ex. 21, 19; Prov. 6, 29; with מִן of the person or thing *to be free from* a person or thing, *to be untouched*, i. e. without punishment or guilt Num. 5, 19 31; Judges 15, 3; *to be declared innocent* Ex. 34, 7 and Num. 14, 18 cod. Sam.

Pih. נִקָּה (*fut.* יְנַקֶּה) *to pronounce free, innocent*, Job 9, 28, with מִן of the punishment 10, 14, with accus. of the object Ex. 20, 7; *to let go unpunished*, Jer. 30, 11 *I will chastise thee in moderation* (לַמִּשְׁפָּט, 10, 24 בְּמִשְׁפָּט), *but I will not let thee go altogether unpunished;* hence *to drive out, to separate, to drive away*, i. e. *to punish, to destroy*, Ex. 34, 7 *and he will not punish wholly* (cod. Sam. וְנָקָה לוֹ יִנָּקֶה and the pious will be counted by him exempt from punishment); Num. 14, 18; Nah. 1, 3. In this sense Jo. 4, 21 is also to be taken: *and I will put away their blood-guiltiness* (cleanse by punishment) *which I had not propitiated;* comp. καθαρίζειν Mark 7, 19. Hence the LXX and Syr. do not read נָקַם. Derivat. נִקָּיוֹן.

נָקָה II. (unused) *tr. to pour out, to sprinkle*, cognate in sense with נָסַךְ; Ar. نَقِيَ the same; hence to prepare a drink-offering, to dedicate by a libation. Derivat. מְנַקִּית. See נָקָה I. and עֵרָה, הֶעֱרָה.

נָקֶה (from נָקָה I.) *adj. m.* same as נָקִי *guiltless, pure*, cod. Sam. Ex. 34, 7; Num. 14, 18; Phenic. נָקֶה the same (Malt. 2, 2).

נָקִיא (only *pl.* נְקִיאִים, from נָקָא I.) *adj. masc.* only in cod. Sam. Gen. 44, 10, Num. 32, 22, as also in the Samar. version Gen. 24, 41; Deut. 19, 10 13; 21, 9; 27, 25; = נָקִי.

נְקוֹדָא (*shepherd*) *n. p. m.* Ezr. 2, 48; Neh. 7, 50.

נָקַח see לָקַח.

נָקַט (only 3. *p. fem.* נָקְטָה) *intr. to feel loathing, to have disgust*, with בְּ *at, of, from*, Job 10, 1; identical in its organic root נָ־קַט with קָט (קוּט), comp. Aram. נְקַט and Hebr. נָקַע in all forms; and it is not necessary to refer נָקְטָה to קוּט.

נָקִי (*constr.* נְקִי, *plur.* נְקִיִּים) *adj. m. pure, unblameable*, with כַּפַּיִם *incorruptible* Ps. 24, 4; *innocent, upright* Ex. 23, 7; Job 4, 7; דָּם נָ׳ *innocent blood* Deut. 19, 10; on the contrary דַּם נָ׳ *blood of an innocent one;* אִי־נָקִי *the not guiltless* Job 22, 30, i. e. the guilty; with מִן *free from* a thing i. e. guiltless of it 2 Sam. 3, 28, with מֵעִם יי׳; *exempt from punishment* Gen. 44, 10; *free* from military service Deut. 24, 5; *not answerable, not bound* Gen. 24, 41, Josh. 2, 17, followed by מִן; Sam. נָקוּא, pl. נְקוּאִים, and נָקֶה.

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נָקִיא *adj. m.* same as נָקִי Jo. 4, 19; Jon. 1, 14 K'tib.

נְקִיּוֹן (*constr.* נְקִיּוֹן) *m. cleanness*, of hands, i. e. innocency; *incorruptibleness* Gen. 20, 5; Ps. 26, 6; 73, 13; without כַּפַּיִם Hos. 8, 5; *cleanness, bareness*, of teeth, i. e. hunger Am. 4, 6 (Targ. נְקָהֲיוֹן *bluntness*).

נְקִיק (*constr.* נְקִיק, *pl. constr.* נִקְרֵי, from נָקַק) *masc. a division, rent, crevice, cleft*, of a rock (הַסֶּלַע) Is. 7, 19; Jer. 13, 4; 16, 16; cognate in sense with נְקָרָה. Aram. נִקְעָא.

נָקַם (*part.* נֹקֵם; *inf. abs.* נָקוֹם, *constr.* נְקֹם; *fut.* יִקֹּם) prop. *intr. to pant, to be violently zealous, to be excited, to be angry*, ident. with נָחַם, נָהַם (which see) in its original meaning. Metaphor. *to scold, to punish, to curse*, like the Arab. نقم, hence coupled with קָצַף Nah. 1, 2; נָקַם ibid. = בִּצַּע חֵמָה; in general *to avenge*, with accus. of the thing, דָּם Deut. 32, 43, or of the person 1 Sam. 24, 13, and מִן *upon one; to take vengeance*, absol. Lev. 19, 18; *to punish*, with עַל Ps. 99, 8, or the accus. Josh. 10, 13; *to revenge upon*, with מִן 1 Sam. 24, 13, מֵאֵת Num. 31, 2 and לְ Ez. 25, 12, according to the conception of the relation. In a strong form are also used the expressions נָקַם לְ Ezek. 25, 12, נְקָמָה לְ Num. 31, 2. Deriv. נָקָם, נְקָמָה.

Nif. נִנְקַם (*inf. constr.* הִנָּקֵם, *fut.* יִנָּקֵם) *to be punished* Ex. 21, 20; *to be avenged, to take revenge*, with מִן of the person *from* Is. 1, 24, Jer. 46, 10, with בְּ of the person *upon* Judges 15, 7; Jer. 50, 16; *to procure vengeance for oneself*, with מִן *from* a person and לְ *for* one 15, 15, with מִן of the thing *for which;* Judges 16, 28 *and I will get revenge to myself for* (מִן) *one of my two eyes from* (מִן) *the Philistines.*

Pih. נִקֵּם *to avenge*, with accus. of the object, and מִן at the hand of one 2 Kings 9, 7; Jer. 51, 36.

Puh. נֻקַּם (*fut.* יֻקַּם) *to be punished, avenged* Gen. 4, 15 24; Ex. 21, 21.

Hithp. הִתְנַקֵּם (*part.* מִתְ־, *fut.* יִתְ־) *to avenge oneself* Jer. 5, 9; *to shew oneself revengeful* Ps. 8, 3; 44, 17.

נֶקֶם (*constr.* נְקֶם) *masc. punishment*, coupled with שִׁלֻּם (requital) Deut. 32, 35; *retaliation* Is. 35, 4, coupled with גְּמוּל; *revenge*, with genit. *for* Lev. 26, 25, Judges 16, 28, נָקַם לְ *to take vengeance* Ez. 24, 8; יוֹם לְ *the day of revenge, retribution, punishment*, Is. 34, 8; 61, 2; 63, 4; הֵשִׁיב לְ *to requite vengeance to one* Deut. 32, 41; לָקַח לְ Is. 47, 3 and עָשָׂה לְ אֶת Mic. 5, 14 *to take vengeance.*

נְקָמָה (*constr.* נִקְמַת, with *suff.* נְקָמָתִי; *pl.* נְקָמוֹת) *fem.* same as נֶקֶם *vengeance, retribution, punishment;* hence עֵת לְ Jer. 51, 6, יוֹם לְ 46, 10, with the genit. by whom 50, 15 or for what vengeance is taken 51, 11; *desire of vengeance, vindictiveness* Lament. 3, 60. Phrases: עָשָׂה נָקָם לְ *to take vengeance upon* Ez. 25, 17; Ps. 149, 7; נָתַן נָקָם בְּ the same, Num. 31, 3; נָתַן נָקָם לְ or עָשָׂה Judges 11, 36, Ps. 18, 48, *to do vengeance for one*, with מִן *upon* one; עָשָׂה בְנֵי *to act with revenge* Ez. 25, 15.

נָקַע (only *perf.*, while the *fut.* is formed from יָקַע I.) *intr. to stand off*, from a thing, *to turn away*, followed by מֵעַל Ez. 23, 18 or מִן 23, 22 28, as רָקַע is also so construed Jer. 6, 8; Ez. 23, 17. Comp. Arab. نَكَعَ (to stand off from, to turn away from a thing, hence to remove). The trans. prop. means to push or drive away, to strike away; Hebrew נָקַם (which see), Ar. نقص (to loosen, to break off, to put away). The organic root נ־ק־ע exists also in נֶקַע and קָנַע I.

נָקַף I. (Kal not used) *tr. to strike off*, olives, i. e. to reap; *to break, to destroy*, the skin with leprosy; *to wound, to injure*, the body; *to tear in pieces, to tatter*, garments; *to cut away, to shave off*, the corners of the hair, i. e. the outer locks; *to cut, to strike down, to fell*, bushes and trees; all which senses are visible from Pih. and Hif. and the

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derivatives; Aram. נְקַף to strike down, to prostrate, an ox; to throw down, a man; to knock, to beat, of the heart; Ar. نقف to smash, to crush, the head; to break, an egg; to strain, wine. Hence we see that נָקַף is intimately connected with נָגַף (which see). Deriv. נִקְפָּה, נֹקֶף (according to some).

Pih. נִקַּף (3 *p. pl.* נִקְּפוּ) *to cut down, to fell*, trees, Is. 10, 34; *to shatter*, עוֹר Job 19, 26.

Hif. הִקִּיף (*fut.* יַקִּיף) *to cut away, to clip off*, the corners of the hair on the head Lev. 19, 27, coupled with הִשְׁחִית. The LXX, Vulg., Symm. and after them all the old interpreters have understood it according to the usual acceptation of הִקִּיף belonging to נָקַף II., *to make round, to make tonsure-like;* but this is not so suitable.

נָקַף II. (only *fut.* יִנְקֹף) *intr.* same as קָף, יָקַף (where a farther comparison is given) *to be bent, round, circular;* hence *to circle*, in time or space; Aram. *to join, to associate with, to be entwined with one*, Ar. وقف to enclose around, of an armlet. Hence *to circle, to make a circular course*, of festivals Is. 29, 1. Deriv. according to some נִקְפָּה.

Hif. הִקִּיף (*fut.* יַקִּיף) for Josh. 6, 3, 1 Kings 7, 21, 2 Kings 6, 14, Ps. 17, 9 and 88, 18, and Job 19, 6, see Hif. of יָקַף and of נָקַף I.

נֹקֶף (from נָקַף I.) *m. the shaking off* of the זֵיתִים, Is. 17, 6 and 24, 13, i. e. harvest; Aram. נִקּוּף.

נִקְפָּה *fem. a rope* (according to the LXX and Vulg.) Is. 3, 24, from נָקַף II.; but it may be also derived from נָקַף I. and be translated *a thing torn, a tatter.*

נָקַק (not used) *trans. to split, to tear asunder, to pierce, to bore through*, connected with the Aram. נְקַע. Derivat. נָקִיק.

נָקַר (*inf. constr.* נְקוֹר; *fut.* יִקֹּר, 3 *pl.* יִקְּרוּ) *tr. to bore, to bore out, to pierce, to pierce out*, עַיִן 1 Sam. 11, 2, and without עַיִן Prov. 30, 17; *to hollow out, to dig out*, a pit, a well; *to cut into*, a rock; *to gnaw* bones through, of a disease; comp. Aram. נְקַר the same, whence נְקִירָא a hollow, מַקּוֹר a borer, Arab. نَقَرَ, to hollow, to bore, Ethiop. *nakhara*, having an eye pierced out; the organic root נ־קר lying also in בּ־קר, חּ־קר, ע־קר, דּ־קר &c. Deriv. נְקָרָה.

Pih. נִקַּר (*fut.* יְנַקֵּר) *to bore through, to pierce*, (figur.) the bones, i. e. to make them soft Job 30, 17, where מֵעָלַי is to be referred to עֲצָמַי; *to put out*, עֵינַיִם Judges 16, 21; figur. Num. 16, 14.

Puh. נֻקַּר *to be digged, to be quarried*, out of quarries and pits; figurat. of the female parts of generation Is. 51, 1.

נְקָרָה (*constr.* נִקְרַת, *plur. constr.* נִקְרוֹת) *fem. a hole, a hollow*, of a rock Ex. 33, 22; Is. 2, 21.

נָקַשׁ (Kal only in *part.* נוֹקֵשׁ) *trans. to knot, to ensnare, to bind, to entwine, to wind together*, whose organic root נ־קשׁ is identical with that in קָשׁ, יָ־קשׁ (קוּשׁ), רָ־כַס &c.; hence Ps. 9, 17 *he snares* (נוֹקֵשׁ) *the wicked.* But it is better to translate with the LXX and Vulg. as = נוֹקֵשׁ (Nif. of יָקֹשׁ) *is snared.* In Arab. this stem is لَقِصَ, لَقَتَ to take, to lay hold of, agreeably to a metaphor like that in אָחַז; while نقش (to press) should be compared with נָגַשׂ.

Nif. נִקַּשׁ (*fut.* יִנָּקֵשׁ) *to be snared, to be led astray*, with אַחֲרֵי *by following* Deut. 12, 30.

Pih. נִקֵּשׁ (*fut.* יְנַקֵּשׁ) *to lay a snare, a gin*, with לְ of the person; *to take, to seize upon*, of a creditor, i. e. *to distrain* Ps. 109, 11.

Hithp. הִתְנַקֵּשׁ *to lay cunning snares, to make plans* (see זָמַם), with בְּ of the person 1 Sam. 28, 9.

נְקַשׁ (*part. f. pl.* נָקְשָׁן) *Aram. tr. to knock, to strike*, hence דָּא לְדָא *one against another* Dan. 5, 6, Targ. חַד לְחַד (on Ez. 3, 13); comp. Hebrew נָגַשׂ, Ar. نقش.

נֵר (with *suff.* נֵרוֹ, *plur.* נֵרוֹת, from נוּר I.; once נֵיר 2 Sam. 22, 29, and once

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נֵר Prov. 21, 4) *m.* prop. 1. *a light-giving, splendour-giving thing*, hence *a light*, *a lamp* Zeph. 1, 12, אוֹר נֵר *light of the lamp* Prov. 31, 18; of the lamps of the sacred candelabrum Ex. 25, 37; 30, 8; then for מְנוֹרָה 1 Sam. 3, 3; in all cases different from אוֹר. — 2. Figur. *prosperity* Prov. 13, 9; 20, 20; *welfare* Ps. 18, 29, like אוֹר (which see); *glory* 2 Sam. 21, 17; *instruction*, as the light of man Prov. 6, 23; 20, 27. — 3. (*splendour, fame*) *n. p. m.* 1 Sam. 14, 50; 1 Chr. 8, 33; also a part of the proper names נֵרִיָּה, אַבְנֵר.

נֵר see נֵר.

נָרַג I. (not used) *intr.* to chatter, to prattle; *to sound forth*, *to scream out;* Arab. نَوْرَجَ to be calumniated; and like דָּבַב *to talk ill of*, *to backbite*, *to calumniate.* Deriv. נִרְגָּן.

The organic root נָ־רַג is also in עָ־רַג, רָהַג, צָ־רַח, Sanskrit râç, Greek ῥοζ-, ῥειζ-, ῥογ-, Latin rug-ire &c.

נָרַג II. (not used) *trans. to crush*, *to murder*, *to bore through*, *to thrust through*, Targ. נְרַג to cut in pieces, whence נֶרְגָּא an axe, Ar. نرج the same, whence نَوْرَج a threshing-roller; accordingly it is connected in its organic root נָ־רַג with that in מָ־רַג, הָ־רַג, Ar. هَرَجَ, حَرَكَ. Deriv. the proper name נֵרְגַל.

נֵרְגַל (נֵרֶג and the termination ־ַל, from נָרַג II.) *n. p.* of a god of the Cuthites in the Assyrian empire 2 Kings 17, 30. It is rightly assumed that it means the war-god corresponding to Mars, especially as the Zabian نرج denotes the planet Mars, as also the god of war (cod. Nas.); and the Arab. مِرِّيخ (Mirrich) the planet Mars. Pers. *Nirah* is a name of one of the seven Dews of heaven.

נֵרְגַל שַׁרְאֶצֶר *n. p.* of a high cup-bearer lord (סַמְגַּר) Jer. 39, 3, and of a chief magus at the Babylonian court 39, 13. Elsewhere there appears in the list of Babylonian kings one נֵרְגַלְאֲסַר Neriglisar, Neriglasar, Niriglesar, Nireglesar. See שַׁרְאֶצֶר.

נִרְגָּן (from נָרַג I.) *masc. a tattler*, *a slanderer* Prov. 16, 28; 18, 8; 26, 20 22.

נֵרְדְּ *m. nard* Song of Sol. 1, 12 and 4, 13, an Indian plant with an ear-like blossom, from which a precious oil (Sanskrit *nardîn*) is prepared; Pers. نَرْد, Greek νάρδος. There is no etymology for it in Semitic.

נֵרִיָּה (*Jah is light* or *prosperity*) *n. p. m.* Jer. 32, 12.

נָשָׂא I. (3 *pers. pl. perf.* once נָשׂוּא Ps. 139, 20, arising from נָשְׂאוּ, נָשׂוּ; *part. pass.* once נְשׂוּי Ps. 32, 1, as if from ל״ה; *inf. absol.* נָשׂוֹא, *constr.* נְשֹׂא Is. 1, 14, with *suff.* נָשְׂאִי Ps. 28, 2, then also שׂוֹא 89, 10, more frequently שֵׂאֵת and שֵׂאת; *imper.* נְשָׂא, שָׂא Gen. 27, 3, Num. 3, 40, once נְסָה Ps. 4, 7; *fut.* יִשָּׂא) *tr.* prop. to stretch up, to raise up, to make ascend, as the intr. signification in the Arab. نَشَأَ to extend upward, to rise high, to grow, to be high, نَسَعَ to be projecting, prominent, stretched out at length, to shoot forth, نَتَأَ to be elevated, prominent, and to which נָשִׂיא, מַשָּׂאָה, מַשְׂאֵת still points with clearness. Hence 1. *to raise*, the feet, for walking Gen. 29, 1; (כַּף) נָ׳ יָד *to lift up the hand*, in swearing; *to swear* Deut. 32, 40 = הֵרִים יָד Gen. 14, 22, נָ׳ יָד לְ *to swear to one* Ez. 20, 6; Neh. 9, 15; elsewhere נָ׳ יָד means also *to entreat* Ps. 28, 2; *to pray to* 63, 5, *to wave* Is. 13, 2, i. e. to raise the hand for the purpose of giving a sign, to swing it aloft; נָ׳ רֹאשׁ *to lift up the head*, i. e. to go along with cheerful spirit Job 10, 15, or to rise in repute, riches, and dignity Judges 8, 28; Ps. 83, 3; נָ׳ פָנִים *to lift up the countenance*, i. e. to walk along with the face raised aloft Job 11, 15, comp. Gen. 4, 7 (opposite הִפִּיל פָּנִים Gen. 4, 5 6); נָ׳ עֵינַיִם *to lift up the eyes* (a sign of a good conscience), i. e. *to look at*, *to behold* Gen.

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13, 10; 18, 2; with אֶל or לְ *to look upon one with pleasure* or *longing* 39, 7; Ps. 121, 1; *to direct the looks towards one with confidence* 123, 1; נָ׳ נֵס *to set up a banner* Jer. 4, 6; נָ׳ קוֹל *to lift up the voice*, in order to weep Gen. 27, 38, to cry Judges 9, 7, to exult Is. 24, 14, without קוֹל Is. 3, 7; hence *to cry aloud* = צָעַק 42, 2, *to rejoice aloud* Job 21, 12, *to pronounce aloud*, a poem Num. 23, 7, *to pray aloud* Is. 37, 4, *to weep aloud* Jer. 9, 9, *to utter aloud*, with עַל of the person Ps. 15, 3, and accus. of the object Ex. 20, 7; 23, 1, and without שֵׁם Ps. 139, 20 *who utter* (thy name) *aloud in lying* (but where שְׁמֶיךָ may be read for עָרֶיךָ which suits the context); נָ׳ נֶפֶשׁ אֶל *to lift up the soul to* a person or thing, i. e. to direct it with longing or hope Deut. 24, 15; Ps. 25, 1; *to strive*, with לְ *whither* 24, 4; נָ׳ לֵב אֶל the same Lament. 3, 14; on the contrary if לֵב be the subject and an object follows in the accus. it means *to make proud*, *haughty* 2 Chr. 25, 19; 2 Kings 14, 10; farther *to stir up*, *to raise up*, *to occasion* Ex. 35, 21; 36, 2; נָ׳ עַל *to lay* or *load upon*, with accusat. of the object Gen. 31, 17, and figur. Lev. 22, 9, seldom בְּ נָ׳ 2 Chr. 6, 22. Job 6, 2 belongs to signification 3. — 2. Figurat. and *intrans. to be high*, *eminent*, *prominent*, with בְּ *among* Hos. 13, 1; *to arise*, מָדוֹן Hab. 1, 3; *to quake*, *to tremble* Nah. 1, 5. — 3. *trans. to take away*, *to lift up*, *lift away*, *to carry away*, *to lead* or *carry off*, *to take off*, with accus. of the object 1 Sam. 17, 34, Eccles. 5, 14, and in the case of a garment with מֵעַל of the person Song of Sol. 5, 7; hence the phrases נָ׳ נֶפֶשׁ פ׳ *to take away the life of one* 2 Sam. 14, 14, נָ׳ רֹאשׁ with מֵעַל of the person Gen. 40, 19 *to take off one's head*, i. e. to behead him; with an assonance to נָ׳ רֹאשׁ פ׳ *to take up one's person* (from humiliation, the depth of a prison), i. e. to redeem, to free him 40, 13 20; 2 Kings 25, 27; *to take away*, *to carry away*, by רוּחַ יי 2 Kings 2, 16, comp. 1 Kings 18, 12, i. e. to transport speedily into another place; in a bad sense, *to cause to disappear* Job 27, 21. Figur. נָ׳ מָשָׂא *to carry off* or *to take away sin*, i. e. to forgive it Gen. 50, 17; נָ׳ עָוֹן *to expiate an offence* Lev. 10, 17; Ex. 34, 7; נְשׂוּא עָוֹן *whose iniquity is taken away*, i. e. forgiven Is. 33, 24, comp. Ps. 32, 1; also with לְ for the accus. 23, 21; Josh. 24, 19; with לְ of the person *to procure forgiveness for one*, where the object is omitted Gen. 18, 24; Hos. 1, 6. — 4. *to take*, proceeding from the idea of *raising* like נָטַל, therefore simply like לָקַח Gen. 45, 19; Is. 38, 21; Am. 6, 10; *to receive*, *obtain*, בְּרָכָה Ps. 24, 5; *to carry away*, חֶלְקוֹ *his portion* Eccles. 5, 18; חֶסֶד, חֵן נָ׳ *to receive* or *obtain*, *to possess*, *to have favour*, *grace* Esth. 2, 9 17; נָ׳ לְ *to accept for one* 1 Chr. 21, 24, opposite to reject; נָ׳ אִשָּׁה *to lead home a wife*, *to marry* Judges 21, 23, Ruth 1, 4, and in this sense with לְ of the person, *to take for one*, i. e. select, conseq. same as *to give* 2 Chr. 24, 3, נָשִׁים being often omitted Ezr. 9, 2; comp. Talm. נָשׂוּא *one married*, נְשׂוּאָה femin., הִשָּׂיא *to marry*. Figur. a) נָ׳ פָּנִים *to accept the person*, i. e. to have a friendly regard for him, to admit and not to turn away from one Gen. 32, 21; Mal. 1, 8; *to be gracious*, *kind* Gen. 19, 21; 1 Sam. 25, 33; *to have regard to* 2 Kings 3, 14; coupled with רָצָה, oppos. to הֵשִׁיב פָּנִים; comp. נָשַׂב אַפּוֹ, Syr. נשא סופו, Greek λαμβάνειν πρόσωπον. But this signification may also be referred to 1. and the rendering be *to esteem highly*, the opposite being הִפִּיל פָּנָיו פ׳ (Job 29, 24), hence *to have respect to* Job 42, 8; Lament. 4, 16 coupled with חָנַן; *to give heed to* Prov. 6, 35; *to show reverence*, with לְ of the person Deut. 28, 50; same as הָדַר *to render prominent*, *to favour*, Lev. 19, 15; *to take the side of one with partiality* Prov. 18, 5; Job 13, 10; 32, 21; with בְּ *in* Mal. 2, 9. b) נָ׳ רֹאשׁ לְ *to take the sum of*, Ex. 30, 12; נָ׳ מִסְפָּר לְ *to take the number of*, i. e. *to count* Num. 3, 40; 1 Chr. 27, 23. — 5. *to bear* (arising out of the idea of *lifting*), a burden Ex. 12, 34, on the back Gen. 45, 23; garments 1 Sam. 2, 28; a shield 2 Chr.

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14, 7; figur. fruits Ez. 17, 8; Jo. 2, 22; *to conduct* Is. 30, 6; *to bring*, *to carry*, *to take and bring* 1 Sam. 4, 4; Ex. 10, 13; 1 Kings 10, 11; 1 Chr. 16, 29; שָׁלוֹם Ps. 72, 2; *to bear*, מַכְאֹב Is. 53, 4, חֶרְפָּה Ps. 69, 8, without an accusat. Is. 1, 14, where נָשָׂא is for נָשָׂא אוֹתוֹ; *to endure*, with accusat. Mic. 7, 9, or מִפְּנֵי *because of* Jer. 44, 22; נָשָׂא בְ *to bear with*, Job 7, 13 *my couch shall bear a part of my complaint*, i. e. lighten my complaint; so too נָשָׂא אֶת Num. 11, 17; *to endure*, *to suffer* Job 21, 3; Gen. 13, 6; *to care for* Num. 11, 14; Deut. 1, 9; נָ׳ חֵטְא or עֲוֹן פ׳ *to bear one's sin*, i. e. to take its punishment upon oneself Is. 53, 12; Ez. 4, 5; hence *to atone for* generally Lev. 5, 1; Num. 5, 31; נָ׳ זִמַּת פ׳ *to suffer punishment for one's whoredom* Ez. 23, 35. Deriv. מַשָּׂא, נְשׂוּאָה, נְשִׂיא, מַשָּׂאָה.

Nif. נִשָּׂא (*fut.* יִנָּשֵׂא) *to be elevated*, *lifted up*, גֵּוְא, i. e. *to be filled out*, Is. 40, 4; *to stand in great repute*, *in great honour* 52, 13, comp. 2 Chr. 32, 23; *to be high*, of mountains Is. 2, 2, of a throne 6, 1, generally the same as רָם; *to be exalted* or *great*, of God Is. 57, 15; reflexive *to lift up oneself*, to do a thing Ps. 7, 7; 94, 2; of עַפְעַפַּיִם, *to look proudly around* Prov. 30, 13; *to be borne*, *carried* Ex. 25, 28; *to be carried away* 2 Kings 20, 17. Deriv. נִשֵּׂאת.

Pih. נִשֵּׂא (2 Sam. 5, 12) and נְשָׂא (1 Kings 9, 11; *fut.* יְנַשֵּׂא) *to set on high*, *to make renowned* 2 Sam. 5, 12, in the parallel place נְשֵׂאת לְמַעְלָה (1 Chr. 14, 2); *to heighten*, in reputation and dignity Esth. 3, 1, coupled with גָּדַל, with עַל *to set over others* 5, 11; נ׳ נֶפֶשׁ לְ *to carry the soul to a thing*, i. e. to long for a thing Jer. 22, 27; *to have a high regard for* Esth. 9, 3; *to support* Ezr. 8, 36; *to preserve* Ps. 28, 9, with בְּ *to help with* 1 Kings 9, 11; *to bring* or *offer*, נְשִׂאת *gifts* 2 Sam. 19, 43; *to carry up* Am. 4, 2.

Hif. הִשִּׂיא *to cause to bear*, sin; *to cause to atone for* Lev. 22, 16; *to put on*, *to apply to*, with אֶל of the person 2 Sam. 17, 13.

Hithp. הִתְנַשֵּׂא and הִנָּשֵׂא (*fut.* יִתְנַשֵּׂא) *to be elevated*, *exalted*, with לְ of the thing over which 1 Chr. 29, 11; reflex. *to lift up oneself*, i. e. to shew oneself powerful Num. 23, 24; Dan. 11, 14; *to be haughty*, *proud*, *to exalt oneself* Ez. 17, 14, Prov. 30, 32, with עַל of the person *above* one Num. 16, 3; Ez. 29, 15.

נָשָׂא II. (not used) *intr.* same as נָסַס, נָצַץ *to lighten*, then *to burn*, *to blaze*, Ar. נְצַס. Deriv. מַשָּׂאֵת 4. (without Dagesh), *constr.* מַשְׂאַת; but this noun may also be referred to נָשָׂא I.

נָשָׂא (*imp.* שָׂא) *Aram. trans.* same as Hebr. נָשָׂא I. *to take* or *carry away*, of רוּחַ Dan. 2, 35; *to take* Ezr. 5, 15, elsewhere נָסַב.

Ithpa. אִתְנַשָּׂא (*part.* מִתְ׳) *to lift oneself up*, above (עַל) Ezr. 4, 19.

נָשָׂא I. (only *part.* נֹשֵׂא, for which נֹשֵׂא Is. 24, 2 and 1 Sam. 22, 2, if not for נֹשֵׁה, *pl.* נֹשְׁאִים) *trans.* same as נָשַׁה I. prop. *to press violently*, *to squeeze*, *to urge closely*, *to torment*, *to bite*, conseq. = נָשַׁךְ *to loan on usury*, foenerari, and with בְּ of the person *to loan to one* Is. 24, 2 (like בְּ נָגַשׂ), fully מַשָּׂא בְּ נָשָׂא *to lend out a loan to one* Neh. 5, 7, for or without a pledge; נֹשֵׂא *a creditor* 1 Sam. 22, 2. 1 Kings 8, 31 the mss. have נָשָׂא incorrectly. Deriv. מַשָּׂא, מַשָּׂאָה, מַשָּׂאת (= מַשְׂאֵת).

Hif. הִשִּׂיא (*fut.* יַשִּׁיא) with בְּ of the person *to press upon* one, *to vex one*, of enemies Ps. 89, 23.

The fundamental signification of נָ׳ now given, by which its distinction from לָוָה becomes clear, lies in נָשָׂ־א, נָשָׂ־ה, which exists also as an organic root in אָ־נַס (prop. *to sting*, *to pierce*, hence to press, to compel), עָ־נַשׁ (prop. to chastise), נָצַץ, נָאַץ (to cut into a thing, to pierce). The connection of it with נָשַׁךְ is only apparent, since in the latter the organic root is נָ־שַׁךְ. Another explanation of the stem may be seen under מַשָּׂא, which is unnecessarily derived from the signif. of נָשָׂא II.

נָשָׂא II. (Kal not used) *tr. to lead*

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astray, to deceive; intr. to be astray, insecure, to waver to and fro. Comp. the Syr. ܢܫܐ, hence Af. ܐܫܐ to cause to err, to mislead, subst. ܢܘܫܝܐ error; Ar. نَسَأَ (VIII.) to roam, to wander about. Deriv. מַשָּׁאָה, מַשָּׁאוֹן. מַשָּׂאָה (pl. constr. מַשְׂאוֹת) LAMENT. 2,14 may perhaps stand for מַשָּׁאָה = מַדּוּחַ ib.

Nif. נִשָּׁא (3 *pl.* נִשְּׁאוּ) *to be deceived, to be in error, to belie oneself* Is. 19, 13.

Hif. הִשִּׁיא (*fut.* יַשִּׁיא) *to seduce, to lead astray,* GEN. 3, 13; JER. 49, 16; *to mislead, to deceive, to impose upon,* with לְ 2 KINGS 18, 29, JER. 29, 8, or accus. of the person 2 KINGS 19, 10; JER. 37, 9.

נָשָׁא III. (*inf. abs.* נָשֹׁא) *tr.* 1. *to let go, to leave behind,* what one has had, hence *to forget,* like נָשָׁה II. and Arab. نَسِيَ, prop. to let go out of the memory, proceeding from the fundamental signification to separate, to divide, to remove, like the Arab. نزّ, نزه, نزع. — 2. *to cast forth, to remove* JER. 23, 39, coupled with נָטַשׁ, where *only* נָשֹׁא is right (LXX, Vulg., Syr.).

נָשָׁא IV. (Kal unused) *tr.* same as נָשָׁה III. *to extend, to stretch out, to widen.* Hence

Hif. הִשִּׁיא (*fut.* יַשִּׁי = יַשִּׁיא Ps. 55, 16 K'ri) *to spread out, to stretch out,* figur. מָוֶת, with עַל of the person Ps. 55, 16 K'ri, if we should not rather read with the K'tib יְשִׁימוֹת, after the analogy of שׁוֹאָה 35, 8.

נָשֵׁא see נָשָׁה.

נִשֵּׂאת (prop. *part. Nif. f.*) *f. a gift* 2 SAM. 19, 43, prop. what is offered.

נָשַׁב *intr.* prop. to breathe, hence *to blow,* with בְּ *to blow upon* Is. 40, 7; נָשַׁבְתָּ Ex. 15, 10 cod. Sam. for נָשַׁפְתָּ; Syr. ܢܫܒ, Targ. נְשַׁב the same; Arab. نسب IV. to blow violently. The organic root נָ־שַׁב is ident. with that in נָ־שַׁם, שָׁאַף, נָ־שַׁף.

Hif. הִשִּׁיב (*fut.* יַשִּׁיב, *ap.* יַשֵּׁב) *to blow away, to drive away* GEN. 15, 11; *to cause to blow* Ps. 147, 18

נָשַׂג (Kal unused) *tr. to lay hold of, to seize,* not connected in its organic root נָ־שַׂג with that in נָ־סַג (= זַח I., פָּ־סַח, נָ־סַח), but with that in חָ־זַק, זַח II., סָךְ, נָ־סַךְ II. Hence

Hif. הִשִּׂיג (*fut.* יַשִּׂיג) *to overtake,* one fleeing GEN. 31, 25; *to reach,* of the sword JER. 42, 16, of the swelling waves JOB 27, 20; *to fall upon,* of a blessing or curse DEUT. 28, 2 15 45, of punishment Ps. 40, 13; with accusat. of the object, and accus. of the instrument JOB 41, 18; of God's anger Ps. 69, 25, of threatenings ZECH. 1, 6, or of salvation Is. 59, 9; *to attain to,* i. e. *to come as far as,* a time of life GEN. 47, 9; *to come fully in contact with, to meet* LEV. 26, 5, *to obtain* Is. 51, 11, *to have in possession* PROV. 2, 19; metaphor. *to get, to acquire, to have enough* LEV. 14, 21; 25, 26; *to possess* Ez. 46, 7, usually with יָד; *to put to,* with אֶל 1 SAM. 14, 26. הִשִּׂיג JOB 24, 2 stands for הִסִּיג.

נָשָׁה I. (*part.* commonly נֹשֶׁה, *plur.* נֹשִׁים, interchanging with לֹא: נֹשֶׁא 1 SAM. 22, 2; Is. 24, 2) *intrans.* same as נָשָׁא I. (which see) prop. *to bite,* hence *to loan on usury,* foenerari, as דָּגָן, כֶּסֶף NEH. 5, 10, מַשָּׁאת מְאוּמָה DEUT. 24, 10, with בְּ of the person *to whom* DEUT. 24, 10 11; NEH. l. c.; for interest JER. 15, 10, or also for a pledge DEUT. l. c.; sometimes without the accusat. of object 24, 14; without בְּ of the person JER. 15, 10. The interest, which was commonly מֵאָה i. e. one per cent monthly (see מֵאָה), stands in the accus. NEH. 5, 11, if we should not there read מַשָּׁאת (which see) for מְאַת. נֹשֶׁה prop. *a usurer,* hence figur. *an oppressor, a hard-hearted one,* Ex. 22, 24; 2 KINGS 4, 1; Is. 50, 1; Ps. 109, 11. Deriv. נְשִׁי, מַשֶּׁה (= מַשָּׁא and מַשָּׁאָה).

Hif. הִשָּׁה (*fut.* יַשֶּׁה) same as Kal DEUT. 15, 2; 24, 10.

נָשָׁה II. (1 *pers.* נָשִׁיתִי; 2 *pers. fut.* תֶּשִׁי instead of תִּנְשִׁי) *tr.* same as נָשָׁא III. (see the etymology and comparison there) *to leave behind, to forget,* טוֹבָה LAMENT.

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3, 17, hence metaph. *to thrust away*, *to remove*, Jer. 23, 39, coupled with נָטַשׁ and with נָשָׁא III.; Ar. نَسِيَ to leave out of consideration.

Nif. נִשָּׁה (*fut.* יִנָּשֶׁה) *to be forgotten*, with accus. instead of לְ of the person, Is. 44, 21 *thou shalt not be forgotten of me.*

Pih. נִשָּׁה *to cause to forget*, with accusat. of the person and of the thing Gen. 41, 51. Derivat. the proper name מְנַשֶּׁה.

Hif. הִשָּׁה (*fut.* יַשֶּׁה) *to cause to forget*, *to bring into forgetfulness*, עָוֹן, i. e. *to remit*, *to forgive*, Job 11, 6 *that God will bring into forgetfulness to thee a part* (מִן) *of thy guilt;* also *to make bare*, *void*, with accus. of the person and accus. of the thing, 39, 17 *that God made her wisdom void*, i. e. made her forget it, as it were.

נָשָׁה III. (not used) *intr. to extend*, *to stretch out*, *to be prolonged*, of a tendon; Ar. نَتَأَ the same, and so too نَسَأَ to lengthen, life; *to extend*, a business; *to hold out*=to delay, comp. نَسَعَ, whence نَاسِع long, نُسُوع length. Deriv. נָשֶׁה.

נָשָׁה IV. (Kal not in use) *intr.* same as שָׁא III., שָׁאָה II. *to be waste.*

Hif. הִשָּׁה (*fut.* יַשֶּׁה) *to lay waste*, hence וַנַּשִּׁים = וַנַּשֵּׁם *and we have laid them waste* Num. 21, 30.

נָשֶׁה (from נָשָׁה III.; cod. Sam. נָשָׁא, in 3 mss. נָשִׁיא) *m. a tendon*, comp. tendo, nervus, spec. *the long sinew*, nervus ischiaticus, which reaches from the spinal marrow to the bend of the knee and runs into the sole of the foot. גִּיד הַנָּ׳ Gen. 32, 26 32 is the nerve leading to this large hip-sinew, by a stroke on which the motion of the lower limbs is impeded; Ar. عرق النسا (foot-vein) which is used for bleedings.

נְשׂוּאָה *fem.* prop. what is borne, *a burden*, fig. *an idol* Is. 46, 1.

נְשִׁי (from נָשָׁה II.) *masc. debt*, prop. *what is borrowed* 2 Kings 4, 7.

נָשִׂיא (after the form נָגִיד, נָסִיךְ, פָּקִיד; *constr.* נְשִׂיא, *pl.* נְשִׂיאִים, *constr.* נְשִׂיאֵי, from נָשָׂא I.) *m.* 1. prop. *an exalted*, *distinguished one*, hence *a prince*, applied to kings 1 Kings 11, 34; Ez. 30, 13; 38, 2; 45, 7; but especially *to the heads* or *princes of tribes* Num. 4, 34; 7, 10; 34, 18, whether of Israelites 1, 44, or other nations Gen. 17, 20; 34, 2; Josh. 13, 21; to the heads of families Num. 3, 24; 1 Kings 8, 1; *generals* 1 Chr. 7, 40, who are under a רֹאשׁ; with אֱלֹהִים in the genit. *one appointed by God* Gen. 23, 6. As the tribe of Levi was reckoned the principal one, its prince was called נְשִׂיא נְשִׂיאִים Num. 3, 32. — 2. (lengthened out of נָשָׂא) *one bearing*, *a bearer*, of a מַשָּׂא Ez. 12, 10. — 3. (only *pl.*) *ascending vapour* Jer. 10, 13; 51, 16, coupled with עָלָה; *a cloud* Ps. 135, 7; Prov. 25, 14; Ar. نَشَاءٌ the same.

נָשִׁיא see נָשֶׁה.

נְשִׁיָּה (from נָשָׁה I.) *f. forgetfulness* Ps. 88, 23.

נָשִׁים see אִשָּׁה.

נְשִׁיקָה (from נָשַׁק) *fem. a kiss*, Song of Sol. 1, 2; Prov. 27, 6.

נָשִׂישׂ only in Ez. 21, 15, according to *Arnheim adj. m.* from נָשַׂשׂ = נַס *shining*, *sparkling*, and אוֹ in the same place = אוֹי; according to *Hävernick*, *high-spirited*, *supercilious* (from נַשׂ=נַס); but both meanings are unsuitable. See שׂוּשׂ II.

נָשַׁךְ I. (*fut.* יִשֹּׁךְ and יִשַּׁךְ) *trans. to pierce*, *to cut into*, a thing, *to cut off*, hence *to bite*, of the serpent Gen. 49, 17; Prov. 23, 32; Eccles. 10, 11; metaphor. *to inflict injury*, *to oppress* Mic. 3, 5, *to lend on usury*, *to oppress with usury* Deut. 23, 20. Deriv. נֶשֶׁךְ.

Pih. נִשֵּׁךְ (*fut.* יְנַשֵּׁךְ) an intensive of Kal, *to bite*, of the serpent Num. 21, 6; Jer. 8, 17.

Hif. הִשִּׁיךְ (*part.* מַשִּׁיךְ, *fut.* יַשִּׁיךְ) *to lend on usury*, with dative of the person, or *to give tribute* Deut. 23, 20 21.

The organic root נָ־שַׁךְ (Aram. נְ־כַת, ܢܟܬ) lies also in חָ־שַׁךְ, שָׂכַ־ה, כָּ־סַח, לָ־שַׁע, לָ־תַע, לָ־תַךְ, Ar. لسع, from which

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the fundamental signification is clear; comp. Ar. نشج to knock, to strike.

נָשַׁךְ II. (not used) *intrans.* same as לָשַׁךְ *to settle*, *to rest*, *to dwell*, whence נִשְׁכָּה.

נֶשֶׁךְ (from נָשַׁךְ I.) *m. interest*, *usury*, Prov. 28, 8; נָתַן בְּנֶ׳ *to give on interest* Lev. 25, 37; שׂוּם נֶ׳ עַל *to impose usury upon one* Ex. 22, 24; חִשִּׁיךְ נֶשֶׁךְ לְ the same Deut. 23, 30; לָקַח נֶשֶׁךְ מִן *to take usury from one* Ez. 18, 17; Aram. נוּכְתָא usury, from נְכַת, ܢܟܬ to bite, comp. Ar. قرض to gnaw, and to take usury.

נִשְׁכָּה (from נָשַׁךְ II., with *suff.* נִשְׁכָּתוֹ, *pl.* נְשָׁכוֹת) see לִשְׁכָּה.

נָשַׁל (*fut.* יִשַּׁל in an intrans. signif., *imp.* שַׁל) 1. *tr. to draw off*, *to pull off*, a shoe Ex. 3, 5; Josh. 5, 15, מֵעַל רֶגֶל; *to send away*, *to drive away*, *to cast out*, גּוֹיִם Deut. 7, 22, coupled with מִפְּנֵי. — 2. *intr. to fall off*, of berries 28, 40; *to slip out*, the iron from the handle 19, 5.

Pih. נִשֵּׁל (*fut.* יְנַשֵּׁל) *to drive out*, 2 Kings 16, 6.

The organic root נָ־שַׁל (comp. نشل, نثل, نسل) lies also in נָ־צַל (which see), שַׁל &c. The intr. meaning "to fall out, to fall off" lies in the Arab. نسل, Aram. נְשַׁר, ܢܫܪ to fall off, of leaves or fruits, ܢܫܪܐ *deciduum*.

נָשַׁם (*fut.* אֶשֹּׁם) *intr.* same as נָשַׁף (which see) *to gasp for breath*, *to draw in air; to breathe*, *to blow*, *to pant*, of one burning with anger, and eager for fight Is. 42, 14, coupled with שָׁאַף; also in Ez. 36, 3 שַׁמּוֹת וְשָׁאֹף אֶתְכֶם (*they pant and gape after you*) שַׁם has this meaning, like נָ־שַׁם, but the reverse does not hold good. Derivat. נְשָׁמָה, תִּנְשֶׁמֶת (which see). Comp. Arab. نسم to blow and to breathe, Syr. ܢܫܡ.

נְשַׁם *Aram.* same as Hebr. נָשַׁם. Derivative

נִשְׁמָא *Aram. f. breath of life*, *spirit of life* Dan. 5, 23.

נְשָׁמָה (*constr.* נִשְׁמַת, with *suff.* נִשְׁמָתִי) *f. breath*, *wind*, making cold water freeze Job 37, 10, comp. ψῦχος; *the panting* or *breathing of anger* 4, 9 = רוּחַ אַף; *the spiritual inspiration of God in man*, giving spiritual power 32, 8 as well as physical life 33, 4, fully נִשְׁמַת שַׁדַּי = רוּחַ יי״; the animating power or animal spirit is also נְשָׁמָה 27, 3, Is. 2, 22, or נִשְׁמַת חַיִּים Gen. 2, 7, or נ׳ רוּחַ חַיִּים 7, 22; so it is also applied to the life-spirit of beasts. Metaphor. a) *the soul*, the source and seat of intelligence Prov. 20, 27. b) what is animated by נ׳, *a being* Deut. 20, 16; Josh. 10, 40; 1 Kings 15, 29; Ps. 150, 6; comp. נֶפֶשׁ.

נָשַׁף *intrans.* same as נָשַׁב, נָשַׁם *to breathe*, *to blow*, of the blowing of the cooling breeze in the evening, with בְּ *through* a thing Ex. 15, 10; also בְּ (to breathe) *upon*, with a hot east wind Is. 40, 24. The organic root נָ־שַׁף is also in שָׁאַף. Deriv. נֶשֶׁף, יַנְשׁוֹף and יַנְשׁוּף.

נֶשֶׁף (*in pause* נָ׳, with *suff.* נִשְׁפּוֹ) *m.* prop. *the blowing*, of the cooling air, which takes place in the east toward evening or in the twilight (comp. רוּחַ הַיּוֹם), hence metaphor. *twilight* Job 24, 15; Prov. 7, 9; 1 Sam. 30, 17; כּוֹכְבֵי נֶשֶׁף Job 3, 9 *the stars rising at twilight*; poet. *night* 7, 4; 24, 15; Is. 21, 4; never *darkness* or *dawn of morning*.

נָשַׁק (*part.* נוֹשֵׁק; *inf.* נְשֹׁק, before Makkeph נְשָׁק; *imp.* שַׁק, with *ah* optative שֲׁקָה; fut. יִשַּׁק, but twice יִשֹּׁק, hence אֶשֳּׁקָה) *tr.* prop. *to hang upon*, *to be attached to*, *to cleave to*, *to put to*, *to bring near;* ident. in its organic root נָ־שַׁק with that in חָ־שַׁק, חָ־זַק, זַק I., Targ. חֲ־שַׁק, Arab. عَسِقَ (to hang upon), عَشِقَ (to love), حَزَقَ (to bind) &c. From this the Arab. stem نسق means specific. to be inserted or fitted in one another, proceeding from the same fundamental idea. Hence metaphor. 1. to fasten the mouth to a thing, *to kiss*, with לְ Gen. 27, 27; 29, 11; 48, 10; 50, 1, seldomer with accus. of the person

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1 Sam. 20, 41, Song of Sol. 8, 1, whether it takes place from esteem, friendship or love &c. If פֶּה is used with it, נָשַׁק is construed with עַל, Gen. 41, 40 *upon thy mouth shall they kiss*, i. e. render homage and obedience, after an old custom (1 Sam. 10, 1; Ps. 2, 12); יַד תִּשַּׁק לְפֶה Job 31, 27 *the hand kisses the mouth*, i. e. to shew respect to one by kissing the hands (comp. 1 Kings 19, 18; Plin. 28, 2, 5). Deriv. נְשִׁיקָה. — 2. *to put on armour* or *a shield*, i. e. *to equip oneself*. When the accus. מָגֵן &c. is omitted for brevity, or transposed, a zeugma arises 2 Chr. 17, 17, Ps. 78, 9, without our having to take נָשַׁק otherwise. Deriv. נֶשֶׁק and נָשֵׁק. — 3. *to unite, to join* Ps. 85, 11, comp. Ar. to string, to join to.

Pih. נִשֵּׁק (*fut.* יְנַשֵּׁק) a stronger form of Kal *to kiss*, with לְ of the person Gen. 31, 28; 45, 15; or the accus. Ps. 2, 12.

Hif. הִשִּׁיק (*part. fem. pl.* מַשִּׁיקוֹת) *to touch*, which is the act of kissing, *to fit to one another* Ez. 3, 13. In 1, 21 some suppose too that נִשְׁקוֹת should be read for יִשָּׁרוֹת.

נָשַׁק (Kal not used) *intr. to glow, to burn*, Targ. נְסַק; ident. in its organic root נ־שׁ־ק with that in בָּ־זַ־ק, זק II., צָת &c.

Nif. נִשַּׁק *to kindle* Ps. 78, 21.

Hif. הִשִּׁיק (*fut.* יַשִּׁיק) *to burn, to kindle, to cause to burn, to heat* Is. 44, 15; *to set on fire* Ez. 39, 9, coupled with בָּעַר; Aram. אַסֵק.

נֶשֶׁק (1 Kings 10, 25; Is. 22, 8; Job 20, 24; Neh. 3, 19) *m. equipment* 1 Kings 10, 25, concrete *one equipped* Job 20, 24, a figure of threatening danger; *armour* Is. 22, 8 (see יַעַר), comp. arma, ἅρμενα from ἄρω; metaphor. *an armoury, an arsenal*, Neh. 3, 19 *over against the ascent to the armoury*.

נֵשֶׁק (in pause נֶ־) *m.* the same, *arms*, of all kinds 2 Kings 10, 2, concr. for אִישׁ נֶ *an enemy* Job 39, 21, or = מִלְחָמָה in יוֹם נֶ *the day of arms* or *of slaughter* Ps. 140, 8.

נָשַׁר (not used) *tr. to tear away, to tear off, to tear in pieces*, of birds of prey, *to divide* or *cut in pieces*, like the Arab. نسر, and probably connected with נָסַר, Aram. נְסַר, נְשַׁר; comp. נָסַר to נִסְרַךְ and the Ar. نسر. For the organic root סָר (to סִיר) *to pierce, to scratch*, שׁ to scratch, redupl. שׁרשׁ to bite, to pierce, of the serpent, צָרַע and צָר. Deriv. נֶשֶׁר.

נָשַׁר (not used) *tr. to saw in pieces, to cut* or *tear in pieces*, Aram. נְסַר, נְשַׁר, Ar. نشر, with which وشر and اشر are to be compared; on the etymology see נָשַׂר and מָשׂוֹר. Deriv. מַשּׂוֹר.

נֶשֶׁר (in pause נָ; *pl.* נְשָׁרִים, *c.* נִשְׁרֵי) *m.* prop. a tearing in pieces, hence a bird of prey, *an eagle*, that flies high and swift Prov. 23, 5, Job 39, 27, Jer. 4, 13 and 48, 40, darts down rapidly on its prey Hab. 1, 8, Job 9, 26, receives new feathers every year Is. 40, 31, is a figure of a renovation of youth Ps. 103, 5, makes its nest on the highest crags of the rocks Ob. 4; Job 39, 27; *the carrion-kite* (vultur percnopterus), which has a bald forehead Mic. 1, 16, comp. نِسْر eagle and kite, Coptic ⲛⲟⲩϣⲉⲣ kite. נָ symbolised an affectionate care for young Deut. 32, 11, a long life Ez. 1, 10, as well as a king going forth to fight like עַיִט (Is. 46, 11) Ez. 17, 3; hence Nebuchadnezzar is compared to such a bird Jer. 48, 40; 49, 22; and *the great eagle* means great king in Ez. 17, 37.

נְשַׁר a verb *Aram.* same as נָשַׂר.

נְשַׁר (*pl.* נְשָׁרִין) *Aram. m.* same as Hebr. נֶשֶׁר Dan. 4, 30; 7, 4.

נָשַׁת (3 *p. fem.* נָשְׁתָה, in pause נָשְׁתָה, for which נָשְׁתָה, with euphonic Dagesh) *intr. to be parched, dried up*, of the tongue (with thirst) Is. 41, 17; *to dry up*, of water; fig. *to fail*, of גְּבוּרָה Jer. 51, 30; prop. *to burn*, ident. in its organic root נ־שׁ־ת with זד, שׁד, סד. Ethiop. نشت *nasata*, to waste, to destroy, like the Hebrew חָרַב. Syr. ܢܫܬ a drying up.

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Nif. נִשַּׁת (3 *p. pl.* נִשַּׁתּוּ) *to be dried up*, of מַיִם Is. 19, 5, for which the transposed form נָתַשׁ stands in JER. 18, 14 with the same meaning.

נִשְׁתָּוָן (altered and transposed from נִיְשְׁתָּוָן, from נָוַשׁ, old Pers. nuwisch, nwisch *to write*, new Pers. نبشتن nubishten) *m. an epistle, letter*, which is dispatched EZR. 4, 7; 7, 11; ־ָן seems to be a noun-ending.

נִשְׁתְּוָן (*def.* ־תְּוָנָא) *Aram. m.* the same EZR. 4, 18 23; 5, 5.

נָתַב (not used) *tr. to tread down, to stamp down, to dam*, conseq. like דָּרַךְ to דָּרַךְ, Aram. דּוּךְ to דּוּכְתָּא, from the organic root נָ־תַב, with which compare the Sanskrit *stabh*, *stubh*, Greek στειβ, Latin stip, expressing the same idea in their fundamental meaning. The organic root is נָ־תַב, prop. terere, τρίβειν, and then *to trample*, with which the Arab. تَبَّ, تَبَّ are to be compared. Deriv. נְתִיבָה, יְתִיבָה.

נָתוֹן (*pl.* נְתוּנִים) *m.* same as נָתִין EZR. 8, 17 K'tib.

נָתַח (Kal not used) *tr. to cut in pieces, to divide* or *tear asunder*, ident. with נָתַק, נָתַץ in fundamental signification. Deriv. נֶתַח.

Pih. נִתַּח (*fut.* יְנַתֵּחַ) *to cut in pieces*, animals sacrificed LEV. 8, 20, 1 KINGS 18, 33; or a dead body JUDGES 19, 29; 20, 6.

נֶתַח (*pl.* נְתָחִים) *m. a piece*, of a sacrificial animal LEV. 1, 8; 8, 20; 9, 13; *a piece of flesh for boiling* Ez. 24, 4 6, as it is better in 24, 5 to read נְתָחֶיהָ for רְתָחֶיהָ.

נְתִיב (*c.* נְתִיב, with *suff.* נְתִיבָהּ for ־בָּהּ PROV. 12, 28, from נָתַב) *m. a trodden way, a path* JOB 18, 10; *a footpath, a way* 28, 7; *direction of the way* 41, 24; fig. like דֶּרֶךְ PS. 119, 35; PROV. 12, 28.

נְתִיבָה (with *suff.* נְתִיבָתִי; *pl.* נְתִיבוֹת) *f.* same as נְתִיב JOB 30, 13, PROV. 3, 17, and in the same metaphor. use 1, 15; נְתִיבוֹת בֵּיתִי JOB 38, 20 *the paths to his dwelling*.

נָתִין (only *pl.* נְתִינִים) *m.* prop. *a presented, dedicated one*, to the temple-service (comp. NUM. 8, 19); *a servant of the temple*, mentioned along with the Levites EZR. 2, 43; NEH. 3, 26 31; 7, 46; 10, 29; 1 CHR. 9, 2. Once נְתוּנִים stands for it EZR. 8, 17 in K'tib. *Josephus* calls them ἱεροδοῦλοι. They lived in Jerusalem NEH. 11, 21, or in the Levitical cities EZR. 2, 70. Already did David as well as his successors dedicate them to the sanctuary EZR. 8, 20; and as Solomon's servants are mentioned along with them 2, 58, NEH. 7, 60, they may have consisted of captives of war, slaves, Canaanites, and formed a peculiar class, like the Gibeonites (Jos. 9, 21 seq.).

נָתִין (*pl.* נְתִינִין, *def.* ־נַיָּא) *Aram. m.* the same EZR. 7, 24.

נָתַךְ (*fut.* יִתֹּךְ) prop. same as נָסַךְ, but only *intr. to be poured out*, of water JOB 3, 24, metaphor. of wrath, with בְּ 2 CHR. 12, 7 or עַל of the person JER. 42, 18; of a curse, with עַל 9, 11, of divine punishment 9, 27.

Nif. נִתַּךְ (*part. f.* נִתָּכֶת) *to be melted together* EZ. 22, 21; *to be dissolved* 24, 11; *to pour out*, of rain EX. 9, 33 and of anger 2 CHR. 34, 21.

Hif. הִתִּיךְ (*inf. c.* הַנְתִּיךְ; *fut.* יַתִּיךְ) *to melt*, metal Ez. 22, 20, *to purify* (fig.); *to pour out, to empty*, a money-box 2 KINGS 22, 9; *to pour forth*, seed, i. e. to beget JOB 10, 10. Deriv. הַתָּכָה.

Hof. הֻתַּךְ (*fut.* יֻתַּךְ) *to be melted* EZ. 22, 22.

נָתַל (not used) *intr. to be weighty, heavy*, a collateral form of נָטַל. Deriv. the proper names תּוֹלוֹן, תִּילוֹן.

נָתָן (1 and 2 *pers.* נָתַתִּי, נָתָתָּ, 1 *pers. pl.* נָתַנּוּ, 2 *p. pl.* נְתַתֶּם; *inf. abs.* נָתוֹן, *c.* נְתָן־, נְתָךְ־ only in NUM. 20, 21; GEN. 38, 9; *fut.* יִתֵּן־, יִתֶּן־, 1 *pers. pl.* before Makkeph with ā for ē נִתֵּן JUDGES 16, 5, so that the first radical Nûn is sometimes assimilated, and sometimes the

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second; but there occurs once תַּתָּה 2 Sam. 22, 41 for נָתַתָּה Ps. 18, 41; for תֵּת, נְתֹן is usual, with *suff.* תִּתִּי, תִּתּוֹ, and for it is also found תִּתֶּן 1 Kings 6, 19 and 17, 14 in K'tib, probably arising from a reduplication of תֶּן; *imp.* תֶּן, before Makkeph תֶּן־, with *ah* optative תְּנָה Ps. 8, 2) *tr.* prop. *to stretch out, to reach forth, to reach to* (see נָדָה II., נָטָה) same as נָדַן II. (which see), and ident. in its organic root נ־תַ־ן with that in תֵּן, נָ־תַ־ן. Hence 1. *to give, to hand over*, with accus. of the thing and לְ (Gen. 24, 35; 29, 28) or אֶל of the person Gen. 18, 7; 21, 14; rarely with accus. of the person Jos. 15, 19; *to deal out*, honour, praise Ps. 68, 35, Jer. 13, 16, love Song of Sol. 7, 13; *to perform*, a vow Ps. 21, 3; Job 6, 8; *to effect, to cause* Prov. 10, 10; *to give forth*, קוֹל or בְּקוֹל, i. e. to raise the voice (see קוֹל); *to bring forth*, words Gen. 49, 21, i. e. to speak; odour Song of Sol. 1, 12, i. e. to smell; a miracle, i. e. *to do a miracle* Ex. 7, 9, comp. Matth. 24, 24; *to give away*, i. e. *to sell* Prov. 31, 24, opposite לָקַח; *to communicate*, instruction, i. e. to teach 9, 9 (oppos. לָקַח *to learn*); *to permit, to allow*, followed by the infin. with לְ Gen. 20, 6; 31, 7, or without לְ Job 9, 18, or with לְ of the person 2 Chr. 20, 10; Ps. 55, 13; comp. *δίδωμι*, dare, largiri, Ar. وهب in this sense. With עִם (עִמָּד) of the person *to join to, to give a companion* Gen. 3, 12; with בְּ of the price, *to give for a thing* Jo. 4, 3; Ez. 18, 13; metaphor. absol. *to give abundantly, to bestow copiously* Prov. 21, 26; Ps. 37, 22. Syr. ܢܬܰ the same, elsewhere יְהַב. Phrases agreeable to this leading sense are: נָ֫ בְּיַד פְּ׳ *to deliver into one's power* Ex. 23, 31, Deut. 1, 27, seldom *to give into the hand, to reach out into the hand* Gen. 40, 13, *to gather into the hand*, in order to have it entirely Ps. 10, 14; נָ֫ לִפְנֵי פְּ׳ *to give up to one*, i. e. without hindrance, with accus. of the thing Judges 11, 9; 1 Kings 8, 46; נָ֫ with לְ of the thing *to give up, devote*, to the sword Mic. 6, 14, to slaughter Jer. 34, 2, to destruction Mic. 6, 16; נָ֫ עַל יַד פְּ׳ *to give up to one's care* (see יָד); נָ֫ עַל *to deliver up*, the dominion Dan. 11, 21; נָ֫ פְּרִי *to bear* or *bring fruit* Ps. 1, 3; Ez. 34, 27; נָ֫ עֹרֶף *to shew the back of the neck*, to an enemy, i. e. *to flee*, oppos. to נָ֫ פָּנִים (see פָּנִים and עֹרֶף); נָ֫ פָּנִים אֶל *to turn the face of one towards* Gen. 30, 40; נָ֫ חֵן *to give favour* Ps. 84, 12, also with לְ of the person Prov. 3, 34; נָ֫ חֵן לִפְנֵי פְּ׳ *to procure favour with one* Ex. 3, 21; נָ֫ צְדָקָה *to adduce justification* Job 36, 3; נָ֫ תֹף *to strike the timbrel* Ps. 81, 3; נָ֫ יָד *to stretch forth the hand* Gen. 38, 28; יִתֵּן impersonally *there is*, i. e. *there arises* Prov. 13, 10; Job 37, 10. Here belongs also the formula of wishing מִי יִתֵּן, which may be determined more exactly according to the different meanings of מִי: a) *who will give?* i. e. *oh that*, utinam, followed by a finite verb Deut. 5, 26; Job 19, 23 connected by וְ. b) *would that it might be* or *come*, with לִי *might I but have*, followed by a noun in the accus. Deut. 28, 67, Judges 9, 29, to which Job 29, 2 also belongs. — 2. *to set, to place, to lay, to erect*, proceeding from the idea of *giving:* with בְּ *in, to fix* or *establish in* Gen. 1, 17; *to cause to appear in* a thing 9, 13; *to place*, with אֶל *at* 2 Sam. 11, 16 or merely the accus. of the thing Ex. 26, 35; Dan. 11, 31; with אֶל for עַל *to set upon* 1 Sam. 6, 8; *to erect*, a fortification, with עַל Ez. 26, 8, coupled with הֵקִים; fig. without עַל Gen. 9, 12; נָ֫ לִפְנֵי פְּ׳ *to lay before one*, מוֹכָשׁל Ez. 3, 20; נָ֫ לְ the same Ps. 119, 110; נָ֫ אֹכֶל *to lay up in* a thing, בְּ Gen. 41, 48; *to put into, to pour* or *scatter in* Ex. 30, 18 36, and with עַל *to put upon, to pour upon* Lev. 2, 15, *to sprinkle upon* Ex. 12, 7; נָ֫ בְּ *to stick into, to fit into* Ez. 29, 4; Deut. 15, 17; נָ֫ אֶל *to put into* Ex. 28, 30; Num. 4, 10; Deut. 23, 25; נָ֫ עַל *to lay, set, place upon a thing* Lev. 1, 7; Ex. 29, 6; 2 Chr. 10, 9; and fig. Is. 42, 1. Metaphor. *to plant* Ez. 17, 22; *to settle*, of men 37, 26; *to yield* Prov. 12, 12; with עַל *to set over*, i. e. to appoint as supreme Gen. 41, 41; *to*

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lay upon, to impute guilt or punishment JON. 1, 14; EZ. 7, 3; with לִפְנֵי *to lay before* 1 KINGS 9, 6; EZ. 23, 24; נָ לֵב לְ *to apply the mind to a thing* ECCLES. 7, 21; נָ אֶל־לֵב *to put a thing into the heart, to inspire* NEH. 2, 12; ECCLES. 7, 2; comp. *ἐν φρεσὶ θεῖναι.* — 3. Quite like שָׂוּם, שִׁית *to make* LEV. 19, 28; *to do* EX. 7, 9, with accus. *to make into a thing* GEN. 17, 5, or לְ to 17, 20; נָ דָּבָר בְּ *to make a thing like another* Is. 41, 2; 1 KINGS 10, 27; *to treat as, to hold for* GEN. 42, 30, with לִפְנֵי for one; *to count one as a* 1 SAM. 1, 16, comp. *τίθεσθαι* for *νομίζειν.* Deriv. מַתָּן, מַתְּנָה, מַתָּת, נָתָן, נְתִין, and the proper names נָתָן, נְתִינִי, נְתַנְיָה, נְתַנְיָהוּ, נְתַנְאֵל, נְתַנְיָהוּ, מַתַּנְיָה, מַתִּתְיָה, מַתַּתָּה, מַתַּנִי.

Nif. נִתַּן (*part.* נִתָּן, *inf. abs.* הִנָּתוֹן, *c.* הִנָּתֵן, *fut.* יִנָּתֵן) *to be given, given over,* with לְ of the person Is. 9, 5, *to be delivered* בְּיַד פְּ JER. 32, 24, *to be given out, published* ESTH. 3, 14, *to be set* ECCLES. 10, 6; *to take place, to become* Is. 51, 12; LEV. 24, 20.

Hof. הֻתַּן (*fut.* יֻתַּן) *pass. to be given* NUM. 26, 54; 2 KINGS 5, 17; *to be put, poured* LEV. 11, 38; fig. *to be placed between heaven and earth,* i. e. *to be suspended* 2 SAM. 18, 9.

נָתָן (*constr.* נְתַן, prop. *a bestower, giver,* viz. El is) *n. p.* of a prophet 2 SAM. 7, 2, and of a son of David, who formed one line of the Davidic dynasty (בֵּית נָתָן) ZECH. 12, 12. Elsewhere a common *n. p. m.* 2 SAM. 23, 36; 1 KINGS 4, 5; EZR. 8, 16; 10, 39; 1 CHR. 2, 36. Comp. LUKE 3, 31; Ben-Sira 47, 1.

נְתַן (only *fut.* יִתֵּן, before Makkeph יִתֵּן־; *inf.* מִתֵּן) *Aram.* same as Hebr. נָתַן DAN. 2, 16; EZR. 4, 13; 7, 20. Elsewhere יְהַב is used for it. Deriv. מַתְנָא.

נְתַנְאֵל (*El is Giver*) *n. p. m.* NUM. 1, 8; 1 CHR. 2, 14; Greek *Ναθαναήλ*; comp. אֶלְנָתָן.

נְתַנְיָה (*Jah is Giver*) *n. p. m.* 1 CHR. 25, 2; JER. 40, 14; comp. יְהוֹנָתָן.

נְתַנְיָהוּ (the same) *n. p. m.* 1 CHR. 25, 12; JER. 40, 8 &c.

נְתַן־מֶלֶךְ (*Melech is giver*) *n. p. m.* 2 KINGS 23, 11. מֶלֶךְ like אֵל and יָהּ is used as a designation of deity, both of the Jewish God and a heathen one (see page 819 b). Hence according to the principle of name-giving, both מֶלֶךְ alone and its compounds appear as proper names; such as עֶבֶד מֶלֶךְ JER. 38, 7, רֶגֶם מֶלֶךְ ZECH. 7, 2, מַלְכִּי־, מַלְכִּיאֵל, מַלְכִּיצֶדֶק, מַלְכִּי־שׁוּעַ, אֲחִי־מֶלֶךְ, אֲבִי־מֶלֶךְ, אֵלִי־מֶלֶךְ, מַלְכִּיָּהוּ, אֲחִימֶלֶךְ, מַלְכִּיאֵל, מַלְכִּיָּה, אֲבִימֶלֶךְ &c.

נָתַח *tr.* prop. same as נָתַשׁ, נָתַשׁ I. *to strike in pieces, to reduce to ruin, to tread down,* hence *to destroy,* נְתִיבָה JOB 30, 13; נָתְצוּ is the reading of 6 mss.

נָתַע (Kal not used) *tr.* same as נָסַע *to tear out, to tear away,* teeth, i. e. *to break them out, to tear them out;* comp. נָתַק PS. 58, 7; also the same as נָתַשׁ, נָתַח (which see).

Nif. נִתַּע (3 *p. pl.* נִתְּעוּ) *to be torn out, broken out,* of teeth JOB 4, 10, which need not be referred to לָתַע.

נָתַץ (*fut.* יִתֹּץ) *trans. to destroy, to reduce to ruins, to tear down,* a house LEV. 14, 45, a wall JER. 39, 8, a city JUDGES 9, 45, a monumental or other pillar 2 KINGS 10, 27, an altar DEUT. 7, 5, בָּמָה 2 KINGS 23, 15; metaphor. *to knock out,* the teeth PS. 58, 7, *to crush, to destroy,* persons JOB 19, 10. The organic root is נָ־תַץ, found also in נָ־תַשׁ I., תָּ־, רָ־טַשׁ, נָ־טַשׁ, תַּשׁ, כָּ־תַשׁ, נָ־תַס.

Nif. נִתַּץ *pass.*, of עָרִים JER. 4, 26, רָמוֹת EZ. 16, 39; *to be thrown down,* of rocks NAH. 1, 6.

Pih. נִתֵּץ (*fut.* יְנַתֵּץ) a stronger expression of the idea in Kal DEUT. 12, 3; 2 CHR. 31, 1.

Puh. נֻתַּץ (only *perf.*) *pass.* JUDGES 6, 28.

Hof. הֻתַּץ (only *fut.*) *pass.* LEV. 11, 33.

נָתַק I. (3 *pers. plur. perf.* with *suff.* נְתָקֻנִיהוּ, with euphonic Dagesh in ק; *fut.* יִתַּק, אֶתָּק, with *suff.* אֶתָּקֶנּוּ in pause, compounded of אֶתָּק and אֶתָּקֶנּוּ, without pause אֶתָּקֵנּוּ; *part. pass.* נָתוּק) *tr. to*

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pull away, to push off, to tear off, hence *to draw away*, a troop from (מִן) a place JUDGES 20, 32; *to pull off*, a ring JER. 22, 24; *to bruise*, the testicles, נָתוּק *one castrated* LEV. 22, 24; Ar. نَتَقَ (to tear off, to draw off, the hide), نَتَفَ (to tear out, the hair), نَخَعَ (to break out, a tooth). The organic root נָ־תַק lies also in אָ־תַק, עָ־תַק (which see), בָּ־תַק, תָּדְ.

Nif. נִתַּק (*fut.* יִנָּתֵק) *pass. to be torn off*, of a פְּתִיל JUDGES 16, 9, חוּט ECCLES. 4, 12, מֵיתָר JER. 10, 20, חֶבֶל Is. 33, 20; *to be broken off*, figur. JOB 17, 11; *to be torn out* i. e. to be violently taken away, with מִן of the place 18, 14; neutr. *to melt*, dross (סִיגִים) JER. 6, 29; *to move forward* JOSH. 4, 18; 8, 16.

Pih. נִתֵּק (*fut.* יְנַתֵּק) *to tear asunder*, מוֹסְרוֹת JER. 2, 20; NAH. 1, 13; *to tear up*, שָׁרֵשׁ Ez. 17, 9; *to tear open*, שָׁדַיִם 23, 34; *to tear off* JUDGES 16, 12; *to loose*, מוֹסָדָה Is. 58, 6.

Hif. הִתִּיק (*inf. constr.* הַתִּיק) *to push away, to drive away*, with מִן of the place JOSH. 8, 6; with לְ *to* JER. 12, 3.

Hof. הֻתַּק *to be driven away*, מִן *out of, away from* JUDGES 20, 31.

נָתֵק II. (not used) *tr. to cover*, *to cover over*, *to overlay* (*Fürst*, Concord. s. v.), identical in its organic root נָ־תַק with that in סָתַ־ר II. (which see), Aram. דְּחָא (which see). Derivative

נֶתֶק (in pause נֶתָק, from נָתַק II.) *m. a scurf, a scab*, in the head or beard LEV. ch. 13 and 14; for אִישׁ נֶ׳ *one affected with the mange* LEV. 13, 33.

נָתַר I. (*fut.* יִתַּר) *intr. to quake, to tremble, to palpitate*, of the heart, JOB 37, 1 *and it* (the heart) *trembles from its place;* Targ. טְפֵי. Pih. and Hif. are to be explained according to this meaning. Cognate in sense חָרַד, חָרַג. On the organic root and its comparison see *Fürst*, Concordance s. v. Arab. نَزَّ *to suck*. But whether the organic root be also in τρέω, τρέμω, tremo, is questionable.

Pih. נִתֵּר (*inf. constr.* נַתֵּר) *to spring, to leap*, of the locust LEV. 11, 21.

Hif. הִתִּיר (*fut. apoc.* יַתֵּר) *to make tremble* HAB. 3, 6.

נָתַר II. (Kal not used) *tr. to break off, to loosen, to separate, to divide*, what is bound, chained together; connected in the first instance with נָזַר, and in its organic root נָ־תַר with שָׁ־רָא, שָׁרַר; opposite אָסַר. Deriv. נֶתֶר.

Hif. הִתִּיר (*fut.* יַתִּיר) *to loose*, a yoke Is. 48, 6, *to untie*, fetters, hence *to set free* Ps. 105, 20; 146, 7; poet. הִתִּיר יָד *to loose the hand*, i. e. to stretch it out freely, = שִׁלַּח, in order to be able to do a thing without hindrance JOB 6, 9; Arab. نَثَرَ IV.

נָתַר (Peal not used) *intr. Aram. to get loose, to fall off*, of leaves; *to fall out*, of teeth; identical with the Hebr. נָתַר II., Syr. ܢܬܪ.

Af. אַתֵּר *to strip off, to cause to loosen* or *fall off*, foliage DAN. 4, 11.

נֶתֶר *masc.* a sort of alkaline salt, a powerful instrument of purification, coupled with בֹּרִית JER. 2, 22, which begins to froth by the infusion of an acid, has a bad smell, and loses its strength PROV. 25, 20. It is supposed to mean the mineral *νίτρον*, *λίτρον* or kali, which is got in Egypt (Plin. H. N. 31, 10, 46) and has the properties mentioned (*Hasselquist*, Itiner. p. 548). It is also used for washing. The word is Semitic from נָתַר II. meaning prop. solution, refuse, separation, inasmuch as it is gathered out of rocks and mounds of earth (at the natron lakes of the Nile-valley). The word came to the Greeks from the Semites.

נָתַשׁ I. (*inf. constr.* נְתוֹשׁ, *fut.* יִתֹּשׁ) *tr.* prop. same as נָתַץ, then *to tear out, to grub out, to root out*, plantations (oppos. נָטַע, see Hof.); metaphor. applied to populations JER. 24, 6, with מֵעַל *to tear away from, to expel* DEUT. 29, 27, coupled with נָתַץ JER. 1, 10; 18, 7; *to destroy*, cities Ps. 9, 7, idols MIC. 5, 13; Arab.

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نتش, Syr. ܢܬܫ; on the fundamental signification and organic root, see under נָתַע.

Nif. נִתַּשׁ (*fut.* יִנָּתֵשׁ) *pass. to be destroyed, overthrown*, of a kingdom Dan. 11, 4, of a province Jer. 31, 40; *to be rooted out, banished*, of a people Am. 9, 15.

Hof. הֻתַּשׁ (*fut.* יֻתַּשׁ) *pass.* the same Ez. 19, 12.

נָתַשׁ II. (Kal not used) same as נָשַׁת which see (Nif.).

Nif. נִתַּשׁ (*fut.* נָתֵשׁ) *to be dried up* Jer. 18, 14, comp. Is. 19, 5.

ס

ס, called סָמֶךְ, *Samek*, signifies as a letter of the alphabet *the support* of a building or man, if it be thought that the origin of Semitic writing is found in images of which the letters are appellations. It is believed, accordingly, that the figure of this letter in the Samaritan (ל), Aramaean (ל, ܣ, ܣ), Palmyrene (ܣ), Phenician (ܣ) &c. represents such external support. But it is probable that the name was selected solely because of the initial sound. As the Greek Σ arose from the Phenician, so the name Σίγμα came from סָמֶךְ. As a numeral it denotes 60, being the sixth letter in the series of tens; as a letter in the old alphabet it was pronounced *Sa*.

As to the sound of *Samek* it is 1. principally a dull, simple sibilant, corresponding to *s*, and is distinguished from the clear and soft ז, *z*, from the strong and sharp ץ, *ss*, from the broader, hissing שׁ, *sh* (Germ. *sch*); though the same fundamental tone exists in all. Hence in stem-building there is an accurate distinction between אָזַר, אָסַר, אָצַר, אָשַׁר; בָּזַר, בָּסַר, בָּצַר &c. Sometimes, however, a mutual exchange of sibilants arises: a) of ס with ז, as עָלַס with עָלַז; סוּר with זוּר; סָלַל with זָלַל; סָנַף with זָנַב; כָּיַס with גָּנַז; סָהַר with זָהַר; נָסַע Arab. نزع; חָסַם Arab. حزم &c. &c. b) with צ, as נָתַס with נָתַץ; סָפַן with צָפַן; נָסַס with נָצַץ; סָנַר with צָנַר; סָעַד with צָעַד &c. &c. c) with שׁ, as סִרְיוֹן and שִׁרְיוֹן; אֶשְׁכֹּל Aram. סְגֹלָא; כָּנַס Aram. כְּנַשׁ; סָפַח and שָׁפַח, שָׁפַךְ and many others. — 2. There is a peculiarity in the relation of ס to שׂ which did not originate till a later time and was distinguished from ס in orthography, but may not have been perhaps in sound. The softening of שׂ called forth שׁ, as שָׁאַר (in מִשְׁאֶרֶת) and שָׂאַר (to שְׂאֹר), שָׁעַר (in שַׁעֲרוּר) and שָׂעַר, so that many stems were only written with שׂ, as שָׂמַח, שׂוּם; but at a later period שׂ was changed into ס, as סָכַר Ezr. 4, 5 for שָׂכַר, הִסִּיג Job 24, 2 for הִשִּׂיג; or both were interchanged, as כַּעַס and כַּעַשׂ, סִכְלוּת and שִׂכְלוּת, סוּג and שׂוּג, פָּרַס and פָּרַשׂ, רָפַס and רָפַשׂ. At an early time every softening of שׂ was written as ס, as סִבֹּלֶת instead of שִׁבֹּלֶת Judges 12, 6. See שׂ. The comparison of the two orthographies is important in the explanation of stems, as is seen from שָׂדַר, סָדַר; שָׂהַר, סָהַר; שָׂהַד, סָעַד; שָׂם, אָ־סַם; שׂוּר, סוּר &c. — 3. ס is so near the sound of ת, as צ is to that of ט, and ז to ד, that they are interchanged in the building of stems, as סָלַל and תָּלַל. Hence the phonetic transposition, when ת should come before ס in position, e. g. הִסְתּוֹפֵף. This interchange of the sibilant- and ת-sounds appears more frequently in the case of שׂ (which see). — 4. So far as Yod was pronounced ǵ (dsh) ס is interchanged with it, as סָבַל Aram. יְבַל; סָחַף and יָחַף; סָחַשׁ and יָחַשׁ; סָעַד and יָעַד I.; Yod interchanging with other *s*-sounds too, as זָגַר and יָגַר; יוּב and שׁוּב; יָפַת and שָׁפַט; יָצָא and שָׁצָא. — 5. There is a connection between the sibilant and guttural sounds, as סָלַךְ and הָלַךְ; סַב and אַף &c.; like שַׁלְהֵב and הָדַד, שָׁדַד and הָלַל, צָלַל and הַלְהֵב &c.; comp. ἕξ and sex, ἑπτά and septem, ἕρπω and serpo &c. &c.

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In relation to the Arabic, س commonly stands for ס, as אָסַר Arab. اسر to bind, בֹּסֶר Arab. بُسْرَةٌ sour grape; though ش usually stands for שׂ. But there are occasional exceptions to this rule.

סָאָה (not used) *trans. to split, to divide*, Ar. ساأ (to tear asunder), identical in its org. root with תָּאָה, Aram. שְׁעָא the same; hence the noun denotes a part of time, an hour. Metaph. *to measure*, proceeding from the fundamental signification *to separate, to divide*. Comp. מְשׂוּרָה from מָשַׂר, مشر to divide, כָּסַס, סָפַר, מָנָה &c. Derivative

סְאָה (a collateral form of סָאָה, which *Kimchi* found in 2 Kings 7, 18, after the form שָׁנָה; *pl.* סְאִים, *dual* סָאתַיִם instead of סְאָתַיִם; from סָאָה) *fem. a measure*, especially for grain or meal Gen. 18, 6; 1 Sam. 25, 18. What is measured with it stands in the accus. 2 Kings 7, 1 16; the announcement of the price is denoted by בְּ 7, 18; בֵּית סָאתַיִם 1 Kings 18, 32 *soil for two seahs* (of seed). It is said to have contained the third part of an ephah; according to Jerome a modius and half. Targ. סְאָה, *defin.* סָאתָה, ܣܐܬܐ, out of which arose the Greek σάτον (Hesych., Suidas).

סְאוֹן (from סָאַן) *m. equipment, armour*, looked upon as a thing prepared, as ornament Is. 9, 4; where the Targ. incorrectly takes it as = שָׁאוֹן. Deriv.

סָאַן (*part.* סֹאֵן) denom. *to equip oneself, to equip* Is. 9, 4. The words סֵינָא, מְסָנָא, ܡܣܢܐ (shoeing) in Aram. are derived from our סָאַן; and also סִין, ܣܐܘܢܐ.

סָאַן (not used, since the part. סֹאֵן is a denom. from סְאוֹן) *tr.* same as אָזַן II. prop. *to make, to prepare*, a vessel, an implement; *to arrange*, a dress, a garment, which one puts on; comp. זָן III to ornament, to adorn, Ar. زان the same. Deriv. סְאוֹן and the denom. סָאַן.

סִאסֵּא see סוּא.

סַאסְּאָה (in mss. also סַאסְאָה, סָאסְאָה, סַאסְאָה) *f. moderately, in measure*, compounded of סָאָה סָאָה (Aq., Symm., Theod., Targ., Syr., Saad. &c.) Is. 27, 8, as בְּמִשְׁפָּט or לַמִּשְׁפָּט (Jer. 10, 24; 30, 11; 46, 28) stand in similar phrases. But there is an attempt in *Fürst's* Concordance s. v. to regard it as a redupl. infin. constr. of סוּא. See סוּא.

סָבָא (*part.* סֹבֵא, *pl.* סֹבְאִים, *constr.* סֹבְאֵי; *part. pass.* סָבוּא; *fut.* אֶסְבָּא) *tr.* prop. *to swallow, to suck up*, to drink in large draughts, *to quaff*, even to intoxication, coupled with זוֹלֵל Deut. 21, 20; Prov. 23, 21; or יַיִן 23, 20, שֵׁכָר Is. 56, 12 stand with it; and probably סָבָא סֹבֵא was also used. Figur. *to be soaked, to be moist*, prop. *to be drunk, to carouse immoderately*, Nah. 1, 10 *and though they be wet like their moisture* — they shall be consumed like dry stubble (by the fire). סְבוּאִים is meant to have an assonance with סְבוּכִים. Derivat. סֹבֵא. The stem ס׳ in its fundamental signification *to suck up* is connected with סָף (סוּף) to suck in, to swallow, שָׂבַע (which see), צָבַע I. (which see), شف to drink out; Arab. the same, hence سِبَاءٌ wine. It is also possible that the Arab. سَبَأَ (to draw) belongs to the same root.

סָבָא (only *pl.* סָבָאִים K'ri) *n. p.* of a people Ez. 23, 42, inhabitants of Meroe. The K'tib has סוּבָאִים, originating in מוּבָאִים there; and therefore not expressed by the LXX, which is correct. See סְבָא.

סֹבֶא (with *suff.* סָבְאָם, סָבְאֵךְ, from סָבָא) *m.* generally *drink*, hence *wine* Is. 1, 22; *a drinking-bout, a carouse* Hos. 4, 18; also *moisture* Nah. 1, 10.

סְבָא *n. p.* of the first-born of Cush Gen. 10, 7, i. e. of a race belonging chiefly to the Cushite family, mentioned along with כּוּשׁ and מִצְרַיִם Is. 43, 3 and 45, 14, without being identical with the latter. Since the so-called Meroe had the name סְבָא, Ζαβά, at a very early

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period (*Jos.* Ant. 2, 10, 2), and the metropolis was also styled so, it has been usual to understand by the word the northern half of Ethiopia including Meroe and its inhabitants. Hence the LXX Is. 43, 3 render it *Σουήνη* (the name of an Egyptian-Ethiop. border-city). Like the Ethiopians, the inhabitants of Meroe were large and strong Is. 45, 14. They were styled סְבָאִים Ez. 23, 42 K'ri (which see).

סָבַב (*perf.* סָבַב, סָבְבוּ and סַבֹּתִי, סַבּוּ; *part. masc.* סוֹבֵב, סוֹבֵיב, *pl.* סֹבְבִים; *inf. constr.* סֹב and סָבֹב; *imp.* סֹב; *fut.* יָסֹב, *ap.* יָסָב, with *suff.* יְסֻבֵּנִי, יְסֻבֶּנּוּ, 1 *p. pl.* נָסֹב, *ap.* נָסָב, 3 *p.* יָסֹבּוּ, תְּסֻבֶּינָה) 1. *tr. to surround, to encircle*, with accus. of the thing Josh. 6, 15; seldom with אֶל of the object 2 Kings 8, 21; Ez. 42, 19; *to whiz around*, of shots, with עַל Job 16, 13, coupled with הִקִּיף Ps. 48, 13; *to encamp about* Eccles. 9, 14; *to go round*, a thing, so as not to touch it Deut. 2, 3; *to encompass* Gen. 2, 11 13, the adv. סָבִיב sometimes accompanying 1 Kings 7, 24, 2 Chr. 4, 3; once with לְ for the accus. 33, 14; *to go about*, in a city, i. e. to wander through it Is. 23, 16; 1 Sam. 7, 16; 2 Kings 3, 9 *and they went about a way of seven days;* fig. in a hostile sense *to encompass, to surround* &c. Ps. 18, 6; 22, 13 17. — 2. *intr. to go about*, with בְּ of the place Song of Sol. 3, 3; 5, 7; *to whirl about, to go in a circle*, also coupled with הָלַךְ Eccles. 1, 6; *to circle, to turn round*, with אֶל of the place Eccl. ibid., 2 Kings 9, 18; metaphor. *to turn, to bustle*, i. e. *to carry out* or *do a thing in a moment*, hence coupled with other verbs 1 Sam. 22, 18; 2 Sam. 18, 30; Song of Sol. 2, 17; generally *to intend to do a thing* Eccles. 2, 20; 7, 25; while שׁוּב and פָּנָה only express a turning about to see; *to put oneself into a circle* (on the cushions set round about the walls), i. e. at table, לֹא נָסֹב 1 Sam. 16, 11 *we will not sit down at table.* But the Nif. is better used in this sense. — 3. *tr. to be the cause of, to occasion, to bring about*, proceeding from the idea of *doing;* with בְּ *to be chargeable with*, 1 Sam. 22, 22 *I am the cause of all the deaths*, so that we should not read חַבְתִּי; Arab. سَبَّبَ the same. Derivat. סִבָּה, סָבִיב, סְבִיבָה, מֵסַב, מְסִבָּה.

Nif. נָסַב (3 *p. fem.* once נָסַבָּה Ez. 26, 2 for נָסַבָּה [*Kimchi*], if it be not better to take it with the punctuators as the 1 pers. imperf. pl. Hif.; once נָסְבָה Ez. 41, 7, if it be not more correct there to read נֹסְפָה; elsewhere regularly נָסַבּוּ; *fut.* יִסֹּב, *pl.* יִסַּבּוּ) *to turn* or *direct oneself*, with accusat. of the object *whither* Jer. 31, 39 (see גֹּעָה); with עַל Hab. 2, 16 according to the LXX *to be reaching forth*, with מִן *whence* Num. 34, 4 5, of a boundary; seldom with לְ of the place Josh. 18, 14; *to place oneself in a circle about a thing*, hence *to encamp about*, with accusat. Judges 19, 22 or עַל Gen. 19, 4; *to turn, to* (לְ), i. e. *to be led, brought to* Jer. 6, 12, with accus. 1 Sam. 5, 8; *to turn oneself = to go*, with אֶל 2 Sam. 14, 24, but also determining the following verbs 1 Sam. 15, 12 27, 2 Sam. 18, 30, to denote the commencement of action 1 Chr. 16, 43, for which וַיָּשָׁב stands in 2 Sam. 6, 20; לְ׳ לְאָחוֹר *to turn back, to go back* Ps. 114, 5; *to turn* Prov. 26, 14; *to turn about* Ez. 1, 9; when defining another verb more exactly it expresses *again* Ps. 71, 21 like שׁוּב; *to be turned into* i. e. *to become* Zech. 14, 10. Deriv. נְסִבָּה.

Pih. I. סִבֵּב (*inf. constr.* סַבֵּב) *to give a turn to, to change, to alter*, אֶת־פְּנֵי דָבָר *the appearance of a matter* 2 Sam. 14, 20.

Pih. II. סוֹבֵב (*fut.* יְסוֹבֵב) *to surround, to go round*, in procession Ps. 26, 6, reverentially 7, 8, protecting Deut. 32, 10; *to enclose*, 32, 10, in a hostile sense Ps. 59, 7; *intr. to go about*, with בְּ of the place Song of Sol. 3, 2, with עַל Ps. 55, 11; *to look for*, i. e. to solicit, with accus. Jer. 31, 22; comp. ambire.

Hif. הֵסֵב (הֲסִבֹּתָ, הֵסַבּוּ; *part.* מֵסַב; *inf. c.* הָסֵב; *fut.* יָסֵב, נָסֵב, with *ah optat.* נָסַבָּה, also יַסֵּב, with *suff.* יְסִבֵּנִי, 3 *p. pl.* יַסֵּבּוּ) *causat.* of Kal: *to turn a thing to*, with accus. of the object and לְ of the person, i. e. *to transfer* 1 Chr. 10, 14;

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12, 23, *to bring*, with אֶל of place 1 Sam. 5, 10, or also with accus. of place 2 Sam. 20, 12; *to cause to turn*, i. e. *to make go*, *to make wander*, with a double accusat. Ex. 13, 18; *to direct*, the face 1 Kings 8, 14; with מִן *to turn away* Song of Sol. 6, 5; *to conduct*, *to lead*, לֵב, with עַל of the person or thing Ezr. 6, 22; omitting לֵב and having אֶל of the person 2 Sam. 3, 12; *to lead about*, a man Ez. 47, 2; *to build around*, a wall 2 Chr. 14, 6; *to change*, a name, with the accusat. *into* 2 Kings 23, 34. Only in appearance is הֵ׳ intrans. 2 Sam. 5, 23, the accus. אֲנָשֶׁיךָ having to be supplied here to הָסֵב; Josh. 6, 11, which should be translated *to make a circuit;* and in Ps. 140, 10 מְסִבִּים is a noun *those surrounding in a hostile sense*, i. e. enemies. Derivat. perhaps מֵסֵב, מְסִבָּה (perhaps also נְסִבָּה).

Hof. הוּסַב (*part.* מוּסַב, *fut.* יוּסַּב) *to be turned*, of a cart, i. e. *to be drawn about*, with עַל over a thing, at the threshing of grain Is. 28, 27; *to be turning*, of a door, i. e. to allow of being turned about on its hinges Ez. 41, 24 (but see the noun מוּסַבָּה); *to be surrounded*, *to be set in* Ex. 28, 11; *to be changed*, of a name Num. 32, 38. Deriv. מוּסַב and מוּסַבָּה.

The stem סַב (Ar. سَبَّ) is ident. with אַף (אָפַף), Ar. أَفَّ, Phenic. אַף, according to the laws of root-building, since the initial ס is often interchanged with א; more remotely שָׁב (שׁוּב), Arab. أَأَبَ (אָב), and probably στέφω also belong to this organic root. From the idea of *winding*, *turning* comes the Ar. سَبَبٌ a rope, سبيب a lock of hair.

סִבָּה (after the form חִתָּה, מִלָּה) *f. a turn*, *course*, from God 1 Kings 12, 15, for which 2 Chr. 10, 15 has נְסִבָּה, Talm. *cause*, *circumstance*.

סָבִיב (*constr.* סְבִיב, *pl.* סְבִיבִים, *constr.* סְבִיבֵי, with *suff.* סְבִיבֶיךָ, ־בָיו) *m.* 1. *a circuit*, *a surrounding country*, *neighbourhood*, referring to place Jer. 21, 14; 33, 13; Ps. 76, 12; rarely spoken of persons, *neighbourhood*, Jer. 48, 17; with *suff. that which is about one* Jer. 46, 14; Lament. 1, 17. — 2. in the accusat. as an *adv. round about*, circum, κύκλῳ Gen. 23, 17; Job 10, 8, and so frequently; stronger סָבִיב סָבִיב Ez. 40, 5; מִסָּ׳ *in a circuit*, *on all sides round*, *from a circuit* = the adv. סָבִיב Ez. 37, 21; Ps. 31, 14; after verbs of motion סָבִיב means *toward all sides*, Is. 49, 18; 60, 4. — 3. with לְ following Ez. 40, 33 or עַל Jer. 12, 9 סָבִיב is *a prepos. about*. The stat. constr. סְבִיב is rare in this sense Am. 3, 11, like סְבִיבוֹת Ps. 50, 3.

סְבִיבָה (only *pl.* סְבִיבוֹת, with *suff.* סְבִיבוֹתַי, ־תָיו, ־תָם) *f. a circuit*, *circle*, Eccles. 1, 6 *and the wind turns back* (anew) *to its circuits; the environs*, *circumjacent district*, of a town Neh. 12, 28; *neighbourhood*, of persons Num. 22, 4; also *a prepos. about*, circum, circa, where it has frequently a suffix Num. 11, 24; Ez. 5, 12; Ps. 18, 12; Job 29, 5.

סָבַךְ (*part. pass.* סָבָךְ) *to bind*, *to interweave*, *to interlace*, branches; סִירִים סְבֻכִים Nah. 1, 10 *thorns folded together*, which it is difficult to disentangle, hence a figure of enemies hard to be overcome. סְבֻכִים in the passage causes סְבֻאִים. Deriv. סְבָךְ, סֹבֶךְ, סֵבֶךְ, סְבֹךְ.

Pih. סִבֵּךְ (not used) the same. Deriv. the proper name סִבְּכַי.

Puh. סֻבַּךְ (*fut.* יְסֻבַּךְ) *to be interwoven*, *interlaced*, of twining plants Job 8, 17. Deriv. according to some סֻבָּךְ (= מְסֻ׳).

The stem סָבַךְ (comp. שָׂבַךְ, Ar. شبك of a grating, a net &c., Maltese shebbek to weave, Zab. סְבַךְ) is identical in its organic root סָ־בַךְ with that in בָּךְ, Ar. باك, אָ־בַךְ (according to some), נָ־בַךְ, הָ־פַךְ, אָ־בַק II., חָ־בַק &c.

סְבָךְ (for which *Ben-Asher* and some mss. read סְבַךְ) *m.* prop. *interweaving*, *interlacing*, hence *a thicket*, *shrubbery* Gen. 22, 13; סְבָךְ־עֵץ Ps. 74, 5 *thicket of trees;* but the absol. form here may be סֹבֶךְ = סְבֹךְ.

סֵבֶךְ (only *constr. pl.* סִבְכֵי or סִבֲכֵי) *masc.* the same Is. 9, 17; 10, 34. The

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readings סִבֲּכֵי and סִבְּכֵי presuppose the ground-form סִבֵּךְ (as in סִבְּכֵי).

סִבֵּךְ (from *Pih.*) *m.* the same Is. 9, 17 and 10, 34 according to some mss.

סֹבֶךְ (only with *suff.* סֻבְּכוֹ or סֻבֲּכוֹ) *m.* the same Jer. 4, 7, if it would not be better there to assume a noun סֻבָּךְ (=מְסֻ׳). The same word is also written שׂוֹבֶךְ.

סֻבָּךְ see סֹבֶךְ.

סְבַךְ *masc.* = סְבָךְ Ps. 74, 5, according to *Ben-Asher* and some mss.; on the contrary סֵבֶךְ must be assumed in Is. 9, 17 and 10, 34.

סְבֹךְ see סֹבֶךְ and סְבָךְ.

סַבְּכָא (from סְבַךְ = Hebr. סָבַךְ) *Aram. f.* prop. the net-like, hence the name of a harp-like instrument Dan. 3, 5, written שַׂבְּכָא also. From the Aramaean, since a Syrian invented it (Athen. IV. p. 175 e), it passed into Greek σαμβύκη, σάμβυξ &c. (sambuca); Strabo (X. p. 471 Casaub.) already looking upon it as foreign. Ar. شبكة a net.

סִבְּכַי (from סִבֵּךְ יָהּ *Jah is an interweaver* of things) *n. p. m.* 2 Sam. 21, 18; 1 Chr. 11, 29.

סָבַל (*inf. constr.* סְבֹל, *fut.* יִסְבֹּל) *tr. to lift*, a burden; *to carry*, what is heavy Gen. 49, 15; Is. 46, 7; fig. *to bear protectingly* 46, 4, *to endure*, *to suffer*, מַכְאֹב 53, 4, *to take upon self*, עָוֹן Lament. 5, 7; in the other forms too *to carry* = *to be pregnant*, of kine, a metaphor like that in the Ar. حَمَلَ, ثَقُلَ, Syr. ܛܥܢ; then *to molest*, *to trouble*, *to vex; to raise*, *to erect*, *to set up*, like נָשָׂא. Deriv. סֵבֶל, סֹבֶל, סֻבֹּל, סְבָלָה. The organic root ס־בל is connected with that in the Aram. יְבַל, whence מוּבְלָא a burden; elsewhere there is also סְבַל; Sanskrit val, vall the same.

Pih. סִבֵּל (not used) a stronger form of expressing Kal; deriv. סַבָּל.

Puh. סֻבַּל (*part.* מְסֻבָּל) *to be pregnant*, Ps. 144, 14, of kine. But as אַלּוּפִים does not appear in this sense, and moreover the part. stands in the masc., we may rather translate with *v. Lengerke: our princes are set up*, like סוֹבַל Ezr. 6, 3. Deriv. perhaps סֻבֹּל.

Hithp. הִסְתַּבֵּל (*fut.* יִסְתַּ׳) *to be laden*, i. e. *to bear*, of a tree; *to be burdensome*, of the male member Eccles. 12, 5; see חָגָב.

סֵבֶל *m. a heavy burden* Neh. 4, 11; *a hard employment* 1 Kings 11, 28; *trouble*, *burdensomeness* Ps. 81, 7.

סֹבֶל (only with *suff.* סֻבָּלוֹ, but which may be also derived from סְבֹל or סֻבֹּל) *m.* the same, Is. 9, 3; 10, 27; 24, 25.

סַבָּל (from Pihel) *m. a burden-bearer*, *porter* 2 Chr. 2, 1 17; 34, 13; Neh. 4, 4. In 1 Kings 5, 29, coupled with נֹשֵׂא, it appears to be used for סֵבֶל, as the LXX and Vulg. actually read.

סֻבֹּל see סֹבֶל.

סְבַל (Peal not used) *Aram. tr.* same as Hebrew סָבַל, but commonly in the sense of נָשָׂא *to raise*, *to set up*, *to erect*.

Poal סוֹבַל (*part. plur.* מְסוֹבְלִין) *to be erected*, of אֻשַּׁיָּא Ezr. 6, 3.

סְבֹל see סֹבֶל.

סְבָלָה (only *pl. constr.* סִבְלוֹת) *fem. labour*, *oppressive work*, *villainage* Ex. 1, 11; 2, 11.

סִבֹּלֶת Judges 12, 6, an Ephraimite pronunciation of שִׁבֹּלֶת (which see).

סָבַר (not used) *tr.* same as צָבַר *to heap up*, *to accumulate*. Deriv. the proper name סִבְרַיִם.

סְבַר (*fut.* יִסְבַּר) *Aram. intr. to consider*, *to think*, *to suppose*, *to judge*, Dan. 7, 25 (Theod., Alex., Vulg.), cognate in sense with the Hebr. חָשַׁב, prop. to direct the eye or mind steadily toward a thing, to penetrate into a thing, hence to examine, Ar. سَبَرَ the same. From this fundamental signification arose that of *to hold a thing fast*, *to hang firmly by a thing*, *to support oneself upon a thing*, i. e. *to hope*, *to trust;* cogn. in sense with קִוָּה, בָּטַח, hence also *to hold fast*,

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to maintain, all which meanings appear in Aramaean. The organic root is סְ־בַר.

סִבְרַיִם (= צִבְ׳ *double hill*) *n. p.* of a Syrian town between Damascus and Hamath Ez. 47, 16.

סַבְתָּא s. סַבְתָּה (שַׂבְתָּה).

סַבְתָּה *n. p.* of the third son of כּוּשׁ, and therefore the name of a Cushite race Gen. 10, 7, סַבְתָּא 1 Chron. 1, 9, that lived in the middle of southern Arabia, where a city *Σαβάτ* (*Σαβά*, *Σαβαί*), *Sabata*, *Sabbata*, *Sabota*, north of the sea-port *Kane* (Periplus), got the name of the race. In the territory of *Sabta* lived the tribe of the *Sembritae* (Strabo XVI. p. 786), which the Jerus. Targ. calls סַמְרָאֵי.

סַבְתְּכָא (cod. Sam. ־כָה) *n. p.* of a son of Cush, and of a Cushite people, as well as of a region inhabited by them Gen. 10, 7; 1 Chr. 1, 9. By the word is meant the dark-coloured (Cushite) race on the eastern side of the Persian gulf in Carmania, where the name of a town and river *Σαμυδάκη* = סַבְתְּכָא, a people the *Sabae*, the name of a river and town *Sabis*, were anciently found. The Jerus. Targ. has דַּנְגָּאֵי, זַנְגָּאֵי, i. e. الزنج Nigritia or Zingis.

סָג *m.* = סִיג see סוּג I.

סֵג to the pl. סִגִּים see סִיג.

סָגַד (*fut.* יִסְגֹּד, *apoc.* יִסְגַּד־) *intr. to bow down*, *to prostrate oneself*, to pray, only used with reference to idolatry, coupled with הִשְׁתַּחֲוָה, with לְ *before* one Is. 44, 15 17 19; *to practise idolatry* 46, 6; Aram. ܣܓܕ, Ar. سجد the same; also of the actual worship of God (see כָּשַׁף); comp. besides the Ar. مَسْجِد a mosque. The organic root סְ־גַד lies also in קַד (which see), Sanskrit çad, Lat. cad-o, Greek *χάζεσθαι*, and in נָ־חַת &c. &c.

סְגַד (*part. m. pl.* סָגְדִין; *fut.* יִסְגֻּד) *Aram. intr. to bow down to*, in order to shew honour Dan. 2, 46 or to pray to (idols); constantly with לְ of the person 3, 5 7.

סְגוֹר and **סְגֹר** *m.* 1. (from סָגַר I.) *a shutting up*, *enclosure*, of the heart, i. e. the breast enclosing the heart, in which the דֹּב שַׁכּוּל inserts its claws Hos. 13, 8. — 2. *what is closed together*, *firm*, i. e. *unporous*, *pure gold* Job 28, 15 = זָהָב סָגוּר 1 Kings 6, 20 (Targ., LXX, Vulg.). — 3. The alleged name of a spear coupled with חֲנִית, which was drawn Ps. 35, 3 (*Kimchi*), with which the Ar. شِجَار hasta lignea, Greek *σάγαρις*, battle-axe (a Scythian weapon), Sanskrit çakra *discus* are incorrectly compared. Hence we must put סְ־גַר III. with גַּר II. for the word. According to the Targ. it is עֲגִיל *a shield* from סָגַר = סָחַר, conseq. = in its organic root to גַּר I. It is more correct, perhaps, to take it with the LXX and others as a usual imperative, translating: *and close* (דֶּרֶךְ) *before my pursuers* (see also *Kimchi*).

סָגַל (not used) *tr.* prop. *to enclose*, *to close about*, ident. in its organic root סְ־גַל with that in כָּל־א, as the stem may be also connected with סָגַר; hence *to get*, *to acquire*. Aram. סְגוּלָא possession, property, סַגֵּל to acquire.

סְגֻלָּה (with *suff.* סְגֻלָּתוֹ) *f. property*, *possession*, i. e. that which one embraces, encloses (Arab. شَقَلَ to hold fast by a thing), *a treasure* Eccles. 2, 8; 1 Chr. 29, 3; figurat. of Israel, who are called God's סְ׳ Ex. 19, 5, Deut. 7, 6, Ps. 135, 4, like נַחֲלָה.

סָגַן (not used) *tr.* usually *to manage*, *to administer*, *to do*, ident. with סָכַן I., properly *to make use of*, *to execute*, hence *to preside over*, *to take care of a thing*, Ar. شَجَنَ to carry on a thing, to do, whence the noun *employment* (Hamasa p. 187); conseq. סָגָן is = סֹכֵן, Ar. عَامِل. But as סָגָן, Aram. סְגַן, appears in the writings of the Persian period only, and شِحْنَة means a satrap, شَحَّن to institute as satrap, شحنيه the office of a satrap, the present word being still preserved as Persian in ζωγάνης (Athen.

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14. p. 639 c.), it may be regarded perhaps as foreign; though it may have been originally developed out of סָכַן.

סָגָן (only *pl.* סְגָנִים) *m. a prefect, ruler*, of a province, coupled with פֶּחָה, and yet different from it Jer. 51, 23 28 57; Ez. 23, 6 12 23; *a noble, a magnate*, along with שָׂרִים, חֹרִים Ezr. 9, 2; Neh. 2, 16; 4, 8 13; 5, 7 17; 7, 5; 12, 40; 13, 11; in the Targ. *vicar* of the high priest, or for פָּקִיד, נָגִיד of the temple; always proceeding from the fundamental signification mentioned.

סְגַן (only *pl.* סִגְנִין, *def.* סִגְנַיָּא) *Aram. m.* the same, applied both to a governor Dan. 3, 2 27; 6, 8; and to the head of the magi 2, 48.

סָגַר I. (*inf. constr.* סְגוֹר, *fut.* יִסְגֹּר) *tr.* 1. *to surround, to enclose*, of the scales of the crocodile, which surround the body as חוֹתָם צָר Job 41, 7; elsewhere סָ׳ בְּעַד, Judges 3, 22 *and the fat closed up the blade; to shut* or *close*, a door Gen. 19, 10, a gate Josh. 2, 7, fig. the womb 1 Sam. 1, 5, i. e. to make barren; *to close up*, a breach, פֶּרֶץ 1 Kings 11, 27; fig. Ps. 17, 10 *they close their insensible heart*, comp. 1 John 3, 17. סָגַר is commonly construed with בְּעַד to express complete inclosure, though it is often to be translated *behind him, it* &c. 2 Kings 4, 33, Is. 26, 21, omitting דֶּלֶת Judges 9, 51; with אַחֲרָיו Gen. 19, 6; סָ׳ תַּחַת *to close in its place* 2, 21; סָ׳ עַל *to shut in* Ex. 14, 3, prop. to close over one, same as to make one a captive, to be explained by the nature of the prisons among the Hebrews, which were holes and cisterns Job 12, 14; סָ׳ דֶּרֶךְ *to close up the way*, against (לִקְרַאת) Ps. 35, 3, where דֶּרֶךְ is omitted (see סְגֹר); in like manner should be taken סֹגֶרֶת Josh. 6, 1 meaning *to shut out*, and translated: *and Jericho shut out* (the surrounding parts), *and was fortified round about;* סָ׳ וּפָתַח *to shut and open*, i. e. to administer and perform, to have the duties of the master of a house Is. 22, 22. — 2. *to close firmly together*, gold, i. e. to make it unporous; hence זָהָב סָגוּר 1 Kings 6, 20 21 and 7, 49 a designation of good, purified gold. Deriv. סְגוֹר, מִסְגֶּרֶת, סוּגַר.

Nif. נִסְגַּר (*fut.* יִסָּגֵר) *to be shut*, of gates, doors Is. 45, 1; Neh. 13, 19; *to be shut up* Num. 12, 14; 1 Sam. 23, 7; *reflex. to shut oneself in* Ez. 3, 24.

Puh. סֻגַּר (*part. f.* מְסֻגֶּרֶת) *to be shut up*, בַּיִת Is. 24, 10, דֶּלֶת Eccles. 12, 4; *to be barricaded*, of a city Josh. 6, 1, see סֹגֶרֶת under Kal.

Hif. הִסְגִּיר (*fut.* יַסְגִּיר) *to shut up*, בַּיִת Lev. 14, 38, *to shut in*, a person 13, 5 11 54, נֶגַע 13, 4, נֶתֶק 13, 33 (for אִישׁ נ׳). Deriv. מַסְגֵּר.

The stem סָגַר is clearly connected with סָחַר I., סָהַר; and the organic root סָ־גַר is also in גָּר III. and כַּר II.

סָגַר II. (Kal not used) *intr.* 1. *to flow along, to run along, to flow out, to pour forth*, of rain, Ar. سجر the same; deriv. סַגְרִיר. — 2. *to extend to, to draw to, to stretch to*, the same metaphor. application found in נָזַל to הִזִּיל Lament. 1, 8 (if it be not better derived from זול), נָגַר, מָגַר I., and in עָרָה. See Pih. and Hif.

Pih. סִגַּר (*fut.* יְסַגֵּר) *to deliver, to give up, to deliver over*, with accus. of the object 2 Sam. 18, 28, with בְּיַד פְּ׳ 1 Sam. 17, 46; 24, 19.

Hif. הִסְגִּיר (*inf. c.* הַסְגִּיר, *fut.* יַסְגִּיר, *apoc.* יַסְגֵּר) *to deliver up* or *over*, with accus. of the object 1 Sam. 23, 11, רֹצֵחַ Josh. 20, 5; *to give up to*, with לְ of the person or thing Ps. 78, 48 62; Am. 1, 6; or with אֶל Job 16, 11; Deut. 23, 16; or lastly as in Pihel joined to בְּיַד פְּ׳ Lament. 2, 7; Ps. 31, 9; metaphor. *to give up, to reject, to abandon* Deut. 32, 30, Am. 6, 8, also with the accus. of the thing to which 1, 9. Here belongs also the passage Job 11, 10 *if he changes* (i. e. puts something else in the place of a thing; חָלַף is here trans.), *abandons or brings together, who will appear against him?*

The fundamental signification of the stem is not connected with סָגַר I.; and all attempts to unite the meaning of סָגַר II. with סָגַר I. must be regarded

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as failures. The organic root is also here סָ־גַר.

סָגַר III. see סְגוֹר 3.

סְגַר *Aram. tr.* same as Hebr. סָגַר I. *to shut* Dan. 6, 23; Syr. ܣܓܪ.

סְגֹר see סְגוֹר.

סַגְרִיר (after the form שַׁפְרִיר, from סָגַר II.) *m. rain, a rain-gush* Prov. 27, 15 (LXX), Targ. סַגְרִירָא, Syr. ܣܓܪܐ, Sam. אַסְגָּר.

סַד (from סָדַד) *m. stocks*, in which the feet of a prisoner were shut up Job 13,27; 33,11; elsewhere מַהְפֶּכֶת is used for it Jer. 20, 2; for ξύλον (Acts 16, 24) stands the Syr. ܣܕܐ; in Targ. is found סַדְיָא.

סָדַד (not used) *tr. to shut up, to fetter;* Ar. سَدَّ the same; Aram. also סְדָא. In its organic root = צָד. Deriv. סַד.

סָדָה see סָדַם.

סָדִין (*pl.* סְדִינִים; from סָדַן) *m.* prop. *a thing woven, worked*, then *a fine, thin covering*, of linen (*Kimchi*), for summer as an under-garment or shirt (Menachoth 41[a]) Judges 14, 12 13; Is. 3, 23; Prov. 31, 24; as אֵטוּן (Phenic. אֲטָנִי) denotes the fine yarn for it. Comparison of it with the Coptic ϣⲉⲛⲧⲱ (fine linen), Sanskrit sindhu, Greek σίνδων is probably incorrect, because *n* is essential there, and it agrees with سَنَد (a thin texture); but the stem here is סָדַן.

סָדַם (not used) a stem adopted for the proper name סְדֹם. Sometimes the meaning of שָׁדַף *to burn* has been assigned to it, sometimes that of שָׁדַם (which see) belonging to שְׁדֵמָה; but we must in that case assume an interchange of שׁ and ס, which is not usual. It is therefore better to regard (with *Fürst*, Conc. p. 1285) סָדָה as the stem of סְדֹם, with a meaning similar to that of שָׂד belonging to שִׂיד, as also the proper name שִׂדִּים of a valley there may have stood for שִׂידִים; or סָדַם should be compared with the Arab. سَدَمَ *to enclose, surround* (a place).

סְדֹם (from סָדָה or סָדַם which see; *lime-place* or *enclosed place, fort*) *n. p.* of a Canaanite royal city in the vale of שִׂדִּים, which is said to have been destroyed with others in the time of the patriarch Abraham by fire from heaven, and to have been submerged in the Dead Sea Gen. 13,13; 18,10; 19,1 seq. This fearful divine punishment, as also the great vices of its inhabitants became a proverb in holy Scripture Deut. 29, 23; Is. 1, 9 10; 3, 9; 13, 19; Jer. 23, 14; 49, 18; 50, 40; Lament. 4, 6; Ez. 16, 46 seq. Wicked princes, bad vines are compared to those of Sodom Is. 1, 10; Deut. 32, 32; comp. besides Am. 4, 11; Zeph. 2, 9; in the New Testament Matth. 10, 15; 2 Peter 2, 6. The district was rich in bitumen Gen. 14, 10, conseq. volcanic; and so Sodom (with the other cities) perished by volcanic eruptions and earth-quakes, as *Strabo* heard the tradition in this sense (16. p. 764). Accordingly הָפַךְ. Likewise the volcanic Edom south of Siddim, is threatened with being turned into a burning lake of bitumen Is. 34, 9. At the present day, a mountain with fossil salt at the Dead Sea is called *Haǵr Usdûm;* and *Galen* also knew of a Sodom-mountain.

סָדַן (not used) *tr. to work together, to weave together*, Ar. شَتَنَ (texuit) and so too سَدَنَ, hence سَدَانِ a covering; a cognate form is سَدَلَ, whence سَدِيل a linen garment. The org. root סָ־דַן lies also in אָ־טַן, תַּן &c.; the Sanskr. tan-ta, *a weaver*, comes from tan. Deriv. סָדִין.

סָדַר (not used) *tr. to arrange, to set in a row*, persons or things, cognate in sense with עָרַךְ; Aram. סְדַר, ܣܕܪ. Ident. in its org. root סָ־דַר with דַּר III., תַּר, טַר &c. Ar. (transposed) سَرَدَ the same, hence سَرْد = סֵדֶר. Deriv. סֵדֶר, שְׂדֵרָה (= סְדֵ׳) and מִסְדְּרוֹן.

סֵדֶר (only *pl.* סְדָרִים) *m. order*, לֹא־סְדָרִים Job 10, 22 *not orders*, i. e. disorder, of the horrible and dark שְׁאוֹל (*Kimchi*); Targ. סְדַר, סִדְרָא, ܣܕܪܐ the same, at a later period a book (strung together).

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סָהַר (not used) *intr. to be circular, round*, of a round basin, tower &c.; completely ident. in fundamental signification with סָחַר I. (comp. מָהַר and מָחַר), as may be seen from a comparison of the noun סֹהַר; the *tr.* סָגַר I. *to enclose round about* is also to be compared. Deriv. סֹהַר and סַהַר.

סַהַר *m. roundness*, of a basin Song of Sol. 7, 3; on the other hand the signification *moon* is in ܣܗܪܐ, Ar. شَهَر from סָהַר = צָהַר. See שַׂהֲרֹן.

סֹהַר *m. an inclosed space, a tower, a prison*, fully בֵּית הַסֹּהַר Gen. 39, 20-23, cod. Sam. סֹחַר, according to the Aram. ܣܗܪܐ.

סוּא (not used) *intr. to move hither and thither, to quake, to totter, to shake;* in its organic root סָא = זָע I. (which see), and ident. with that in נָ־סַע.

Pih. redupl. סִאסֵּא (*inf. constr.* with *suff.* סַאסְּאָהּ) *to disturb, to vex, to banish*, Is. 27, 8 *by leading him away, by sending him away thou punishest him*, comp. זִעְזַע Hab. 2, 7. But the word may also be reduplicated from סְאָה which see.

סוֹא (contracted from סְוֵא) *n. p.* of an Egyptian king of Ethiopian descent, who sat on the throne about 728 B. C., conseq. *Sevechus* (in Manetho), the second king of the 25th dynasty, 2 Kings 17, 4, who had reigned 14 years and was the predecessor of תִּרְהָקָה. The LXX write *Σωά, Σουά, Σοβά, Σωβά, Σουβά*, Vulg. *Sua*, which presupposes a form סוֹא that must have been identical with סְוֵא or סֵוֵא, whence arose *sabech, sevech*, in hieroglyphic writing SBK. סֵוֵא, *Seve, Sevech* means in old Egyptian "dedicated to Kronus" (see *Champollion*, Panth. N. 21 22).

סוּג I. (*part. pass.* סוּג, *fut.* יָסוֹג) *intr.* prop. to seclude, to separate oneself from, hence *to give way, to draw back*, with מִן of the person Ps. 80, 19; seldom absol. 53, 4, if with *Rashi* we should not take סָג = סִיג *dross.* סוּג לֵב *one drawn back in heart* (from God), i e. a backslider Prov. 14, 14 (*Levi de Bañoles*), with reference to Ps. 44, 19; but סוּג may also be here = סִיג, which suits badness very well. Deriv. סִיג, סוּג, סָג.

Nif. נָסוֹג (*part. pl.* נְסוֹגִים; *fut.* יִסֹּג) *to give way*, with אָחוֹר *to draw back, to retreat* Ps. 44, 19; Is. 42, 17; 50, 5; Jer. 38, 22; yet this is also omitted Ps. 78, 57; coupled with בָּגַד; נָ׳ מֵאַחֲרֵי *to draw back from following* Zeph. 1, 6.

Hif. הִסִּיג see נָסַג.

Hof. הֻסַּג see נָסַג.

סוּג II. (*part. pass. f.* סוּגָה) *tr. to hedge in, to shut in, to enclose*, Song of Sol. 7, 3; Aram. סָג, ܣܓ, Pa. סַיֵּג, Hebr. שׂוּךְ.

סוּג *m.* = סִיג Prov. 14, 14 see סוּג I., elsewhere in K'tib Ez. 22, 18.

סוּגַר (from סָגַר I.) *m. an enclosure, prison, cage* Ezek. 19, 9 (LXX, Vulg.); more correctly *fetter, chain*, hence נָתַן בְּ, and coupled with חַח.

סוּד (not used) *intrans.* prop. *to sit* (like יָסַד *trans.* to set), hence *to sit down*, for consultation; ident. in its organic root סָד with that in יָ־סַד (which see), שָׁת (which see), Arab. وَصَدَ (to be firm in a place), وَسَدَ to establish, to ground; and the Sanskrit sad, Greek ἴσδ-ειν (Doric), Lat. sed-ere &c. are the same root. Derivat. סוֹד, perhaps מַסַּד; the proper name סוֹדִי.

סוֹד (after the form קוֹל, with *suff.* סוֹדִי, סֹדָם, from סוּד) *m.* 1. prop. *a sitting*, for conversation or consultation, hence *a circle, an assembly*, as that of בַּחוּרִים Jer. 6, 11, מְשַׂחֲקִים 15, 17, קְדֹשִׁים Ps. 89, 8, יְשָׁרִים 111, 1, מְרֵעִים 64, 3. — 2. Metaphor. *mutual consultation* Prov. 15, 22, *a common plan* Ps. 83, 4; *counsel*, taken together and confidential 55, 15, to which belongs also סוֹד יי׳ Jer. 23, 18, Ps. 25, 14, and סוֹד אֱלֹהַּ Job 15, 8, or סוֹד alone Gen. 49, 6, Ez. 13, 9, Jer. 13, 22, i. e. the confidential converse of God with his prophets; בְּאֵין סוֹד Prov. 15, 22 *without deliberation*, opposite בְּרֹב יוֹעֲצִים Ps. 83, 4; מְתֵי סֹ׳ Job 19, 19 *my confidants.* — 3. *a determination taken in a confiden-*

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tial circle Am. 3, 7; Prov. 11, 13; 20, 19. The (Samar.) meaning *heart* proceeds from that of *basis, kernel.* — 4. *a secret*, Prov. 11, 13; Am. 3, 7.

סוֹדִי (from סוֹד יְהוָה *Jah is Determiner*) *n. p. m.* Num. 21, 10.

סָוָה (not used) *trans. to veil, to bind about, to tie; to cover*, with an upper garment or veil, Ar. زوى; from the organic root סָו־הּ (see *Fürst*, Conc. s. v.), which is also found in חָ־שַׂב II., חָ־שַׁב, כָּ־זַב, Talm. צַב (whence צִיב a bundle), Arab. خـصف, خـشب, أـشب &c. in the original meaning; the Sanskrit su, *siv*, Lat. su-ere &c. appearing to be the same root. Deriv. מַסֵּכָה, סוּת (= סָוּת).

סוּחַ I. (not used) *intrans.* same as שׂוּחַ I. *to sprout forth, to grow up*, metaphor. *to be great, rich, distinguished, strong, bold;* connected in its organic root סח (שׂח) with that in שָׂג־הּ, Ar. سـح. Deriv. the proper names סִיחוֹן, סוּחָה.

סוּחַ II. (not used) *tr. to push forth, to cast forth, to pour out*, whose organic root סח lies also in סָח־דּ, Ar. سَحَا, سَحَّ; deriv. סוּחָה.

סוּחַ (from סוּחַ I.; *riches, distinction*) *n. p. m.* 1 Chr. 7, 36.

סוּחָה (from סוּחַ II.) *fem. sweepings, filth, dung-heap*, Is. 5, 25 (Targ., LXX, Vulg.), = סָחִי, Targ. def. סָחִיתָא. But see כַּפּוּחָה (from כָּפַח).

סוּט (not used) *intr. to turn away from*, a person or thing, hence *to fall away from, to be faithless*, whose organic root סָט exists also in שָׂט־הּ, סָט־הּ. Deriv. סָט (perhaps סַטָּה from סָטָה) and

סוֹטַי (from סוֹט יְהוָה *the turning away of Jah*, i. e. *the withdrawal of his care*) *n. p. m.* Ezr. 2, 54; Neh. 7, 57.

סוּךְ I. (not used) *intr. to be woven into another*, of a thorn-hedge, same as שׂוּךְ I.; figur. of a thick multitude, generally of a complex thing. Derivat. מְסוּכָה, סֻכָּה.

סוּךְ II. (1 *pers.* סַכְתִּי, 2 *pers. f.* סַכְתְּ; *inf. abs.* סוֹךְ; *fut.* יָסוּךְ, on the other hand יִסַּךְ belongs to יָסַךְ) 1. *intr. to sprinkle, to cover with, to strew over*, with accus. of the material, as שֶׁמֶן *with oil*, Deut. 28, 40, hence *to anoint oneself* 2 Sam. 14, 2, Mic. 6, 15, without any addition Dan. 10, 3, as a sign of joy and hilarity 2 Chr. 28, 15, and coupled with רָחַץ Ruth 3, 3. This *anointing* consisted in pouring oil upon the crown of the head (Ps. 133, 2), or upon the body Ez. 16, 9; therefore the idea of pouring out must be a derivative one. The org. root סָךְ is ident. with that in נָסַךְ, יָסַךְ I. — 2. *tr. to anoint*, with accusat. of the person 2 Chr. 28, 15. For the organic root comp. נְ־שַׁח. Deriv. אָסוּךְ.

Hif. הֵסִיךְ (*fut. apoc.* יָסֵךְ) *to anoint*, omitting the accus. נַפְשׁוֹ 2 Sam. 12, 20, if we should not here read וַיָּסָךְ; on the contrary מְסִיךְ Judges 3, 24 = מָסָךְ belongs to סָכַךְ.

סוּם (not used) *tr. to mark out, to draw*, an image, ident. in its organic root סָם with the root in שָׂמ־הּ belonging to שָׂם, and in כָּמ־ן. Deriv. כָּמֶל.

סוּמְפֹּנְיָה (once K'tib סִיפְנְיָה with מ elided) *Aram. fem. a double pipe, a bagpipe* (Saadia) Dan. 3, 5 10 15, Ital. *sampogna*, old French *chifonie*, and so in the book שִׁלְטֵי הַגִּבֹּרִים of *Porta-Leone.* If it be traced back to the Greek *συμφωνία*, it can only be called so because of the accord of the two pipes stuck into the bag. But as the Greeks themselves did not name the instrument so, it may perhaps be Semitic and come from סָפָן *a bag*, whence the *adject.* סִיפְנִי, סַפְּנִי, *def.* סַפְּנִיָּא *bag-like*, utricularis, comp. Ar. صَفَن, صَفَن a sack, صُفُن a bag, Talm. סְמָפָן a reed (with מ inserted), so that the stem would be סָפַן, סָפָן (which see). Or it may come also from סוּף *reed*, whence סִיפוֹן after the form of חִיצוֹן.

סוּן I. (not used) *intr.* same as טוּן (which see) *to be soft, kneadable, clammy*, of loam, clay; Aram. סָן and טָן the same,

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טִין, טִיָּן, ܛܝܢܐ, ܛܝܢܐ loam, clay; Arab. swamp, loam &c. Derivat. the proper name סִין 1.

סוּן II. (not used) *intr.* same as סָנָה *to be jagged, pointed*, of rocks; hence *to be abundant in cliffs*, of a territory. Derivat. the proper names סִין 2. and סִינַי.

סְוֵנֵה *n. p.* of an Egyptian city in the extreme south, as מִגְדֹּל (which see) is in the north, Ez. 29, 10 *from Migdol to Syene and as far as the border of Cush* (LXX), i. e. even to where Cush commences, which is from Syene onwards 30, 6; Greek Συήνη, Ar. *Aswân*, أَسْوَان, Syr. *Aswon*. The name is old Egyptian, and seems to have been that of a god (*Champoll.* Gr. I. p. 125).

סוּס (not used) *intr.* according to the Rabbins same as שׂוּשׂ *to leap, to frolic*, hence *to gallop*, of a horse, like סוּס in Zabian; which fundamental signification to סוּס 1, סוּסָה, n. p. סוּסִי would have an analogy in the Ar. حرجلة equites from حرجل to leap, to gallop, خيل equi, from خال to move along by leaps, and in the use of שׂוּשׂ Job 39, 21. The etymology may be farther confirmed by the meaning *to be moveable, quick, swift, nimble*, hence the Ar. شَوْشَاء *moveable, quick* (of the walk of a camel), سايس equiso, Sanskrit çaç *to leap;* and as all such reduplicated stems are referrible to a simple organic root, we may compare here סָא (סוּא) belonging to סְאֹסֵא, שָׁא in שִׁשָּׁא. See סוּס 1 and 2, and סִיס.

סוּס (*plur.* סוּסִים, סֻסִים, *constr.* סוּסֵי, with *suff.* סוּסָיו) *m.* 1. *a horse*, coupled with גָּמָל and חֲמֹר Ex. 9, 3; 1 Kings 5, 8; particularly *a war-horse*, whose shaking main, galloping, snorting and eagerness for battle are described in Job 39, 19-25; סְ׳ הוֹד Zech. 10, 3 *a splendid horse*, i. e. a swift and spirited one; metonym. *cavalry* Ex. 14, 9, in which the Phenicians Josh. 11, 4, Assyrians and Chaldeans Jer. 6, 23 and 51, 21 excelled. War-horses were fetched from Egypt Deut. 17, 16, Is. 2, 7, 1 Kings 10, 28, as well as the chariots of war ib., because the Egyptians had a distinguished cavalry Is. 31, 1; 36, 9; Jer. 4, 13. The disappearance of the horse and his replacement by the patient ass was a sign of peace Zech. 9, 9. Figur. of a horse (and chariot) dedicated to the worship of the sun 2 Kings 23, 11, hence also in the names of places בֵּית, חֲצַר סוּסָה, חֲצַר סוּסִים הַמֶּרְכָּבוֹת, and the Phenician proper names עֲבַד־סֻסִם, כְּפַר־סֻס &c. Deriv. סוּסָה and the proper name סוּסִי. — 2. *a swallow*, hirundo Is. 38, 14, to which belongs the adj. עָגוּר *lamentably chattering; Ovid* calling her querula (Trist. 5, 1, 60), and *Horace* flebiliter gemens (Od. 4, 12, 5). In וְסוּס וְעָגוּר Jer. 8, 7 K'tib, we should either omit the copula, with the LXX, or take it in the peculiar way in which the adj. is joined by וְ.

As to the derivation of סוּס (Targ. סוּסָא, Syr. ܣܘܣܐ, hence ܡܣܘܣܐ stabularius, Ar. سايس equiso, old Egyptian *sus*), the fundamental signification *the swift, quick, nimble* has been given to it; as the Sanskrit açva, Lat. equus have the same meaning; and so סוּס 2, for which is also סִיס, would be named from its swift flight; comp. Il. 2, 462 ἀπὸ τοῦ ἀγάλλεσθαι πτερύγεσσιν. But in ancient times horses got their names for the most part from the countries from which they were introduced: so in India *Parasika*, the Persian, a Persian horse, *Bahlika*, a horse from Balkh. As Polybius (X, 24) relates that almost all Asia was provided with horses from Media and Persia (see *Malcolm*, hist. of Persia), and as it is said of Tyre that it got its horses from *Togarma* (Ez. 27, 14), the noun סוּס may perhaps in very ancient times have been derived from *Susa*, like Fars, פָּרָשׁ from פָּרַס. Thus the assumption that it is derived from a verb would be confined to the 2d signification only.

סוּסָה *f. a mare*, Song of Sol. 1, 9, with which Solomon furnished his chariot 1 Kings 10, 26 (LXX).

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סוּסִי (from סוּסִיָּה *Jah is a swift one*) *n. p. m.* Num. 13, 11.

סוּעַ I. (not used) *intr. to unite, to come together, to assemble*, of a troop; ident. in its organic root סָע with the Aram. ܣܥ, סָע, as a verb and in numerous derivatives. Deriv. the proper names סִיעָא, סִיעֲהָא.

סוּעַ II. (not used) *tr. to send on, to drive onwards*, of a shot; ident. with the organic root in נָ־סַע, זָע, סָא. Derivat. מַסָּע 2. סֹעָה see under סָעָה.

סוּף I. (not used) *intr. to be violently moved, to be excited, to storm*, of a tempest, *to drive, to drive on, to hurry away;* in its organic root סָף same as זָעַף I. (Targ. זְעַף = סָעַר); deriv. סוּפָה.

סוּף II. (not used) *intrans. to draw* (water), *to swallow*, haurire, of sedges and plants in lakes, the same conception lying in גֹּמֶא, אַגְמוֹן; ident. in its organic root סָף with شف (to draw out, to drink out), שָׂפָ־ה &c. To compare and combine it with סוּף I. must be rejected as far-fetched. Deriv. סוּף.

סוּף III. (*fut.* יָסוּף) *intr.* prop. *to be cut off*, cognate in sense with (tr.) קֵץ, whence קֵץ; therefore *to be at end, to cease, to vanish*, זֵכֶר Esth. 9, 28, *to perish* Is. 66, 17, *to be swept away* Ps. 73, 19, *to be destroyed*, of בָּתִּים Am. 3, 15. Derivat. סוֹף.

Hif. הֵסִיף (*fut.* יָסִיף and יָסֵף) *to cut off, to destroy, to sweep away*, men or animals Zeph. 1, 2 3; Jer. 8, 13. The infin. absol. is taken from אָסַף in Kal.

The organic root סָף, and sometimes אָ־סַף, has for its fundamental meaning *to split off, to divide*, and is found also in חָ־סַף, קָ־צַב, חָ־צַב I. &c.

סוּף (3 *fem.* סָפַת) *intr. Aram.* same as סוּף III. *to be at an end;* hence of a divine utterance (מִלָּא), *to be fulfilled* Dan. 4, 30. Deriv. סוֹף.

Af. אֲסַף (*fut.* יָסַף) *to destroy, to annihilate*, Dan. 2, 44, in the Targ. for כִּלָּה.

סוּף (from סוּף II.) *masc.* 1. *sea-weed, sedge, reed, river-grass, rushes* Jon. 2, 6, so called from swallowing, sucking in, imbibing, like גֹּמֶא, צַפְצָפָה (which see), אַגְמוֹן and others. Spec. of the thick and strong rushes on the banks of the Nile (arundo donax) Ex. 2, 3 5, Is. 19, 6 (comp. Plin. H. N. 13, 23, 45), and of the sedges of the Red Sea or Arabian gulf; hence יַם סוּף a name of the latter Ex. 10, 19, Ps. 106, 7, called also in Egyptian ϥⲓⲟⲙ ⲛϣⲁⲣⲓ *sea of weeds.* The name cannot have come out of Egyptian (Coptic) into Hebrew, because ⲁϫⲓ, ⲁϫⲉ, ϣⲁⲣⲓ usually stands for it there; but on the contrary, it passed from Semitic (Aram. סוּף, ܣܘܦ) into Egyptian ⲥⲏϥⲉ, ⲥⲏⲃⲉ. — 2. *n. p.* of a (reedy, sedgy) place out of Palestine Deut. 1, 1. The name of a town *Arsuf* 6 miles from Joppa on the coast, in the neighbourhood of the reedy brook between Ephraim and Manasseh (Josh. 16, 8) is also to be referred to this head.

סוֹף (from סוּף III.) *m.* same as קֵץ *the end* Eccles. 7, 2, *close* 12, 13 (opposite רֹאשׁ 3, 11); *the last, the rear* Jo. 2, 20; Arab. سيف *shore, bank.*

סוֹף (*def.* סוֹפָא) *Aram. m.* same as Hebr. סוֹף Dan. 4, 8 19; 6, 27; 7, 26.

סוּפָה (with *a* of motion סוּפָתָה, from סוּף I.) *f.* prop. a thing sweeping away, driving forward, moving along violently, hence *a hurricane*, Num. 21, 14; Job 21, 18; Is. 17, 13; *pl.* 21, 1, a figure of swiftness 5, 28. The Arab. سَيْف, Aram. סַיִף, Talm. סַיִף *sword*, Greek ξίφος, Coptic *sefe*, mean properly what hurries away, like חֶרֶב.

סוּר I. (בְּשׂוּרִי Hos. 9, 12 does not belong here; 3 *p. fem.* סָרָה; *part.* סָר; *inf. absol.* סוֹר, *constr.* סוּר; *fut.* יָסוּר, יָסֻר, *apoc.* יָסַר for יָסֻר, but like the fut. apoc. Hif.) *intr. to turn off, to turn away, to go aside, to go away*, a) with מִן of the person or place Ex. 8, 25, Is. 59, 15, and in consequence of that also with מֵעַל Num. 12, 10, מֵאַחֲרֵי 1 Sam. 12, 20, מִתּוֹךְ 15, 6, מֵעִם 16, 14, מִשָּׁם Is. 52, 11, ac-

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cording as the construction appears elsewhere with עַל, אַחֲרֵי, תּוֹךְ, עִם. In this usage ס׳ is translated by *to abandon* JUDGES 16, 20, *to depart from* 1 KINGS 15, 5, *to go from* 2 KINGS 10, 31, *to avoid* JOB 1, 1; *to leave off* 2 CHR. 35, 15, *to escape* PROV. 13, 14, *to separate from* Is. 7, 17 &c.; and also in a mental sense, translated *to apostatise from* DEUT. 17, 20. — b) *absol.* without מִן, *to turn*, with accus. *whither* 1 SAM. 6, 12; *to fall away* (from God) DEUT. 11, 16; JER. 5, 23; Ps. 14, 3; DAN. 9, 11; *to depart*, עָוֹן Is. 6, 7, in the sense of *to be taken away* 1 KINGS 15, 14 = הוּסַר *to disappear*, JOB 15, 30 *he disappears by the angry breath of his mouth.* On סָר 1 SAM. 15, 32, HOS. 4, 18, AM. 6, 7, Ps. 14, 3 see סוּר II. — c) *to turn to*, *to apply to*, a person or thing, hence with אֶל of a person or thing *to turn into* GEN. 19, 2 3, JUDGES 19, 12, or with ־ָה as שָׁמָּה *to turn thither* 18, 15, הֵנָּה PROV. 9, 4, or merely the accus. שָׁם JUDGES 18, 3; with עַל *to turn against one* 1 KINGS 22, 32, for which the Chronicles and the LXX have וַיָּסֹבּוּ; *absol. to approach* EX. 3, 3; JUDGES 14, 8; 1 KINGS 20, 39; JER. 15, 5. On סָר 1 SAM. 22, 14 see מִשְׁמַעַת. Deriv. סוּר (adj.), סוּר (a noun), יָסוּר, סָרָה, the proper names סוּר (יָסוּר, for which is יְסוֹד) and perhaps סָרָה.

Pih. סוֹרֵר *to turn off*, *to turn aside*, דֶּרֶךְ, to cause not to find the right way LAMENT. 3, 11 (= עִוָּה נְתִיבָה 3, 9) *he has turned aside my ways*, so that I fell into error, into an ambuscade. On the contrary סוֹרֵר (*fem.* סֹרֵרָה, סוֹרֶרֶת, *plur.* סוֹרְרִים) as also סָר JER. 6, 28, belongs to סוּר III. = סָרַר.

Hif. הֵסִיר (*part.* מֵסִיר; *inf. absol.* הָסֵר, *constr.* הָסִיר; *fut.* יָסִיר, יָסֵר, *apoc.* יָסַר) 1. *to make depart*, *disappear*, *turn away*, hence *to drive away* GEN. 30, 32, *to lead away* 2 KINGS 17, 18, *to put away* GEN. 8, 13, *to put aside* 2 KINGS 18, 4, *to put off* ZECH. 3, 4, *to take away* 1 SAM. 17, 26, *to expel* 28, 3, *to depose*, with מִן 2 CHR. 15, 16, *to remove* Is. 10, 13, and so in the greatest variety of meanings including figurative ones. Elsewhere הֵסִיר is construed with מֵעַל of a place GEN. 48, 17, with מֵאַחֲרֵי DEUT. 7, 4 &c. — 2. *to cause to turn to*, with אֶל of the person 2 SAM. 6, 10.

Hof. הוּסַר (*part.* מוּסָר, *fut.* יוּסַר) *to be taken away* LEV. 4, 31 35; *to be carried away* DAN. 12, 11; *to be removed*, Is. 17, 1 *behold*, *the inhabitant of Damascus is removed from the city*, i. e. is exiled.

The organic root סָר, which lies also in זָר I., נָ־זַר I., and in many other stems, expresses the fundamental signification in such a way that its identification with סוּר II. and III. is impossible. Comp. also the Ar. سَرَا to remove, to send away.

סוּר II. (only 3 *pers.* סָר) *intr. to be bad*, *bad-smelling*, *stinking*, *corrupt*, foetere, cognate in sense with בָּאַשׁ, אָלַח; identical in its organic root with the Aram. סְר־ָא, Hebr. סָר־ַח II., בָּ־סַר &c. Hence *to be degenerate*, of סֹבֶא (drinking-bout) Hos. 4, 18; *to be disturbed*, of מַרְזֵחַ (a cry of joy) AM. 6, 7, where סָר has an assonance with סְרוּחִים and vice versa; *to be sad*, *fearful*, *terrible*, of the bitterness of death 1 SAM. 15, 32; figur. *to be corrupt* Ps. 14, 3, coupled with נֶאֱלַח, and = סָג (dross) 53, 4; comp. סַר = רַע of the disturbance of the look, Arab. شرّ to be bad, corrupt.

סוּר III. (used only in signification 3) *trans.* 1. *to sting*, *to prick*, *to pierce*, of thorns. Deriv. סוּר 3. — 2. *to cut in*, *to cut out*, *to pierce*, *to deepen*, a vessel, prop. to make a cleft. (The connection of these two meanings is also perceptible in חוּחַ to חוֹחַ and חָוַח, כְּלוּב a cage, a basket, and in other cases.) Deriv. סִיר 1 and 2. The organic root סָר with this sense lies also in סַר, as well as in צַר, צָר־ַע &c. — 3. Metaphor. *to strive against*, *to be obstinate*, derived from the sting of thorns, comp. סָרַב. Hence סָרִים *obstinate*, *rebellious ones* JER. 6, 28 = סֹרְרִים.

סוּר 1. (from סוּר I.) *adj. m.*, סוּרָה *f.*

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separated, *removed*, *forsaken*, *solitary*, of a person driven from his home Is. 49, 21, coupled with גּוֹלָה. — 2. (from סוּר I.) *subst. masc. one departing* (from God), *a rebellious one*, only in the rare plur. סוּרִי for סוּרִים Jer. 17, 13 K'ri (which is incorrectly pointed סוּרֵי), for which the K'tib has יְסוּרִי from יָסוּר with a similar meaning (which see); parallel עֹזְבֵי יי׳. — 3. (from סוּר III.) *a branch*, *twig*, of a vine Jer. 2, 21, prop. a thing pointed, like סִיר, comp. שֹׂךְ a thorn, Syr. a twig. — 4. *n. p.* of a gate (שַׁעַר) of the palaceyard 2 Kings 11, 6, identical, as it appears, with שַׁעַר הָרָצִים 11, 19 (Syr., Arab.). In 2 Chr. 23, 5 we have for it שַׁ׳ הַיְסוֹד which may be translated *door of the post*, and would agree with the door of the body-guards, if we should not read here יָסוּר = סוּר. With regard to סוּר I. the noun would have the signification, a turning, yielding, hence *side* or *entrance*.

סוּת (Kal unused) *trans. to stick*, *to pierce*, *to goad on*, *to cut into*, hence *to incite*, *to stimulate*, stimulavit, instigavit. The organic root סָת lies also in שָׁת to שַׁיִת, in חָ־סַד II., Aram. חֲ־צַד, Arab. حصد, أسد, حسد, Hebr. עָ־צַד, in all which the organic root expresses the fundamental signification *to cut in*, which suits *to reproach*, *to calumniate*, as well as *to goad on*, *to incite*.

Hif. I. הֵסִית (*fut.* יָסִית, *apoc.* יָסֶת) *to incite*, *to goad on*, therefore *to persuade*, *to mislead*, *to seduce*, with accus. of the object 1 Chr. 21, 1, followed by an infin. with לְ 2 Chr. 18, 2, Josh. 15, 18, & with בְּ of the person *against* one 1 Sam. 26, 19; 2 Sam. 24, 1; with מִן of the person *to entice away from one*, i. e. to lead him to forsake one 2 Chr. 18, 31; on the contrary *Ibn Esra* has already taken הֵסִית מִן Job 36, 16 = הֵסִיר, comp. Zech. 9, 7, which must be read instead of it. Job 36, 18 *that he may not seduce you with abundance;* comp. Prov. 2, 10.

Hif. II. הִסִּית (*part.* מַסִּית, *fut.* יַסִּית, after the Aramaean manner) the same, 2 Kings 18, 32; Jer. 43, 3.

סוּת (with *suff.* סוּתֹה, from סָוָה for סְוָוֹת) *f. a garment*, *clothing* Gen. 49, 11, parallel לְבֻשׁ.

סָחַב (*fut.* יִסְחַב, *inf. absol.* סָחוֹב, *constr.* סְחֹב) *tr. to drag about*, *to trail along*, a corpse Jer. 15, 3, coupled with הִשְׁלִיךְ (to throw about) 22, 19; *to drag along*, *to trail along*, 49, 20 *they* (the enemy) *will drag along the least of the herd* (i. e. the unwarlike multitude), after the אַדִּירֵי הַצֹּאן have escaped vs. 19; *to drag to*, with עַד 2 Sam. 17, 13, Ar. سحب *to pull*, *to drag*. Derivative

סְחָבָה (only *pl.* סְחָבוֹת) *fem. what is dragged*, *pulled* or *thrown about*, i. e. old clothes; what is fallen in pieces or rent in shreds being called בְּלוֹי Jer. 38, 11 12, and this alone is = מָלָח shreds, tatters.

סָחָה (Kal not used) *tr. to tear away*, *to sweep away*, *to wipe off*, *to brush*, *scratch away*, earth, soil; ident. in its organic root סָח־ָה with נָ־סַח (which see); Arab. سَحَا (to thrust away), Aram. סְחָא (to expel, drive away, wash off) the same. Deriv. סְחִי and perhaps סוּחָה.

סִחִי (from סָחָה) *m. what one sweeps off*, *offscouring*, *dirt*, coupled with מָאוֹס Lament. 3, 45; Aram. סְחִיתָא offscouring, dirt, ܣܚܘܬܐ a besom. In Jer. 29, 18 זַעֲוָה stands for it.

סָחִישׁ (from סָחַשׁ = שָׁחַס) *m. after-growth* out of the roots of stocks (*Ibn Ganâch*), in the second year after sowing Is. 37, 30; 2 Kings 19, 29; Aq., Theod. αὐτοφυή. See שָׁחִיס.

סָחַף (*part.* סֹחֵף) *tr. to drive away*, *to carry away by violence;* of rain *to sweep away*, *to wash away* Prov. 28, 3, Arab. سحف to drive (of clouds); to float away, of rain; on the contrary the Aram. ܣܚܦ is to be compared with the Hebrew סָחַב. Figur. *to hurl down*, *to dash to pieces*, *to prostrate*, *to destroy* &c. The organic root is closely connected with that in חַף II., יָ־חַף, שָׁ־חַף.

Nif. נִסְחַף *to be driven away*, *swept*

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away, of אַבִּיר (Apis) Jer. 46, 15 (LXX, comp. Theodoret); coupled with הָדַף and לֹא עָמַד.

סָחַר I. (*part.* סֹחֵר, *fut.* יִסְחַר) *intr.* 1. *to go about, to roam about*, cognate in sense with סָבַב (for which the Targ. has סְחַר); hence with the accus. of a country, *to go through* Gen. 34, 10, with אֶל *to migrate to* Jer. 14, 14. Figurat. *to go about* as a trader, i. e. *to trade*, like תּוּר and רָכַל from a like fundamental signification; with accus. of the land Gen. 42, 34, comp. ἐμπορεύομαι; סֹחֵר *a goer about, a trader, merchant*, Gen. 23, 16; 37, 28; סֹחֵר יָד Ez. 27, 21 *one who supplies goods directly*, comp. סְחֹרַת יָד 27, 15 *hand-traffic*, i. e. direct; then *to trade by sea* or *exchange wares by sea* Ez. 38, 13, Prov. 31, 14, coupled with עָבַר יָם Is. 23, 2; *to buy* or *sell, to negotiate, part. f.* סֹחֶרֶת *a female customer* or *purchaser* Ez. 27, 12; generally *to have intercourse* with one Is. 47, 15. Deriv. מִסְחָר, סֹחֵר, סְחֹרָה, סֹחֶרֶת 1, סֹחֵרָה 1. — 2. (not used) *trans. to surround, to enclose*, of a shield; deriv. סֹחֵרָה 2.

The stem סָחַר is closely connected with סָהַר, סָגַר I., as well as with the Aram. תְּגַר, Arab. تجر; and the organic root סָ־חַר lies also in גָּר III., גָּר I., כָּר II. (whence כַּרְכַּר, כֵּרָה); Targ. סְחַר to sit round in a social circle.

סָחַר II. (not used) *intr. to glow, to burn*, of the fever-heat of the heart; a farther development of חַר (חָרַר), only in

Pih. סְחַרְחַר (redupl.) *to glow, to burn*, of the heart Ps. 38, 11; therefore the Targumic צְמַרְמַר (from צְמַר to glow, comp. צְמִרְתָּא fever-heat).

סָחַר III. (not used) *intr. to be red-coloured*, of a sort of marble, Ar. شقر the same (of a red earth- or clay-colour, of the foxy colour of horses or camels &c.), and also سقر, whence سَقِرَة cinnabar, أَشْقَر red (see transp. שָׂרַק), Aram. סְקַר the same, whence סִקְרָא rubrica. Deriv. סֹחֶרֶת 2. The stem here set forth as סָחַר III. may be referred very well to סָחַר II., since in other cases also the ideas *to glow, to burn*, may be traced back to *to be red-coloured*.

סָחַר (only *constr.* סְחַר) *m. gain*, by traffic, Is. 23, 3 *and is a gain of the nations*, inasmuch as they import Phenician grain; 45, 14; Prov. 3, 14; hence parallel to תְּבוּאָה and יָגִיעַ.

סַחַר (with *suff.* סַחְרָהּ) *m. gain* or *profit by traffic*, Is. 23, 18; Prov. 3, 14; 31, 18; coupled with אֶתְנָן (what is acquired by traffic — זָנָה).

סֹחֵרָה (after the form תֹּעֵבָה) *fem.* 1. *traffic, place of trade*, Ez. 27, 15, into which סְחֹרָה is altered here; but the reading סְחֹרָה may also remain (see יָד). — 2. (from סָחַר I, 2) *a shield*, coupled with צִנָּה Ps. 91, 4.

סְחֹרָה *fem.* same as סָחַר *trade, gain*, Ez. 17, 15; see סֹחֵרָה 1.

סֹחֶרֶת (with *suff.* סֹחַרְתֵּךְ) *fem.* (from סָחַר I.) 1. *commercial goods, commercial customership*, of the Tyrian colony of Tartessus, who paid for Tyrian products with the produce of its mines (בְּדִיל, עוֹפֶרֶת, כֶּסֶף, בַּרְזֶל) Ez. 27, 12; so also of Edom (אֱדֹם for אֲרָם) 27, 16, of Damascus 27, 18. — 2. (from סָחַר III.) a sort of precious red marble for laying out pavements Esth. 1, 8; as the Syr. ܩܘܣܪܬܐ black marble.

סָחַשׁ (not used) *intr. to be sapless, dry*, of stubble and straw, particularly of the dry after-growth; conseq. identical in its organic root סָ־חַשׁ with חַשׁ, קַשׁ (*Fürst*, Concordance s. v.). It is better, however, (after *Fürst*, see above page 565) to assume for its organic root סָ־חַשׁ, שָׁ־חַס, which lies also in יָ־חַשׁ, Targ. יְ־חַס, Arab. نحز, نَحَسَ *to sprout after, to grow after, to shoot forth after* (out of the root-stock), though the peculiarity of סָחִישׁ is not specified by that. Deriv. סָחִישׁ.

סָטָה see שָׂטָה.

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סְטָה (after the form עֲצָה, from סָטָה = שָׂטָה, *pl.* סָטִים) *m.* Ps. 101, 3 see שָׂטִים.

סִיג (*pl.* סִיגִים, for which mss. have sometimes סְגִים, with *suff.* סִגְּךָ, from סוּג I.) *m.* prop. what is separated from, removed, the off-going of metal, hence *dross*, of silver, which goes off in smelting it Prov. 25, 4; סִיגֵי כֶסֶף Ez. 22, 18 *silver-dross*, i. e. the dross in silver, where סִ׳ is an apposition; on the other hand כֶּסֶף סִיגִים Prov. 26, 23 dross-silver, i. e. unpurified; *base metal*, which is separated from the pure by melting Ez. 22, 19; Is. 1, 22. For the same thing we have also סָג, סַג (*pl.* סְגִים) and סוּג (a noun).

סִיוָן *n. p.* of the third month of the Hebrew year, from the new moon of June till that of July. The word did not come to the Jews till the late Persian period Esth. 8, 9. Hence it is in the Targum, Midrash and Talmud. As תַּמּוּז, אֱלוּל, כִּסְלֵו, טֵבֵת, שְׁבָט, אֲדָר, נִיסָן, אִיָּר are demonstrably from the old worship, the same may be predicated of סִיוָן; for which purpose the Zend. *çpenta*, Pehl. *sapand*, Pers. *sefend*, denoting an Iranian deity (comp. *Benfey*, Monatsnamen p. 13. 41. 122) presents itself.

סִיחוֹן (*great one*, *bold one*, from סוּחַ I.) *n. p.* of an Amorite king in חֶשְׁבּוֹן which was called the city of Sihon on that account Num. 21, 21 23 28; Ps. 135, 11.

סִין 1. (from סוּן I.) *n. p.* of the most easterly border-city of Egypt situated at the marshes, usually called *Pelusium* (*marsh-town*, Strabo XVII. p. 802) Ez. 30, 15 16. The Arabic name of this city طينة (marsh) or فرمة (Farama, which denotes *marshy place* after the Coptic ⲫⲣⲟⲙⲉ), also refers to this derivation. — 2. (*cliff-place*, from סוּן II.) *n. p.* of a wilderness not far from mount Sinai Ex. 16, 1; 17, 1; Num. 33, 12. — 3. *n. p.* of a very distant eastern land, by which is understood *Sina*, *China*, called by the Semites צִין, صِين, Is. 49, 12. Deriv. the Gentile סִינִי.

סִינִי (*anything full of rock-fissures* or *cliffs*, *jagged*, from סוּן II., see *Fürst*, Conc. p. 1285) *n. p.* of the granite mountain in the Arabia peninsula, which has been made famous by the Mosaic legislation Ex. 16, 1, Num. 33, 16; fully הַר סִינַי Ex. 19, 11 &c. It consists of three large tops, of which the north-eastern is called חוֹרֵב (which see), the south-western that of St. Catherine. מִדְבַּר סִינַי is the wilderness about Sinai Ex. 19, 1 2, Lev. 7, 38, and particularly the plain Sebayeh, south of G'ibl Mûsa. LXX Σινά, Ar. سينا. Perhaps from סִין *moon* among the Zabians, i. e. *dedicated to the moon.*

סִינִי (from a ground-form סִין) 1. *n. p. m.* of a son of Canaan, and then of a Phenician race in the north of Lebanon Gen. 10, 17; 1 Chr. 1, 15. This race was spread over the north of Phenicia till late times, and their memory is preserved in the names of places. *Jerome* (quaest. in Gen. 10, 17) was still acquainted in his day with a civitas Sini; the "Reyssbuch des heil. Landes" (itinerary of the holy land) p. 66 mentions a place *Syn* 1/2 a mile north of Archas; *Strabo* (16. p. 755) speaks of a mountain-fortress Σιννᾶ on Lebanon; an Arabian geographer speaks of a beautiful city سين in the Pashalik of Aleppo (*Rosenmüller*, Analecta Ar. III. p. 25), in the neighbourhood of which it is supposed the נְהַר סִין Nahr el-Sin of the moderns is, between Laodicea and Aradus (*Buckingham's* travels II. p. 438). Modern travellers (Niebuhr, Robinson) mention a district صنبة in the Pashalik of Tripolis; and Jewish tradition (Onkelos, J. Targum, Gen. rabba, Targ. on Chronicles, Saadia, Abr. Sakkuto in Juchasin) understands either Tripolis, or Orthosia between Tripolis and Arca. — 2. סִינִי, *plur.* סִינִים, *n. Gent. masc.* one of the land of סִין Is. 49, 12, by which country is rightly understood usually *Sina* or *China*. But Jewish tradition (Targ., Jerome, Saadia) supposes it to be the south land of Egypt, Pelusium, which is less agreeable to the context.

סָיס (from סוּס) *m. a swallow* Jer. 8, 7 K'ri, the K'tib having סוּס. See סוּס 2.

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סִיסְרָא (arising from סִרְסְרָא, comp. קִיקָלוֹן from קִלְ׳; *mediation*, from סִרְסַר after the Aramaean *to mediate*, to appear as a mediator; comp. סִרְסוּר, סַ׳ mediator) *n. p. m.* Judges 4, 2 seq.; Ezr. 2, 53. According to others we should compare the Syr. ܣܝܣܪܐ, τάξις, array.

סִיעָא (*congregation*, from סוּעַ I.) *n. p. m.* Neh. 7, 47, for which is

סִיעֲהָא (the same) *n. p. m.* Ezr. 2, 44; in Aram. the same.

סִיפֹּנְיָה K'tib see סוּמְפֹּנְיָה.

סִיר as a verb, see סוּר.

סִיר (in signif. 1. the *pl.* is סִירוֹת, in signif. 2. it is סִירִים and סִירוֹת; the stem is סוּר III.) *m.* 1. (*fem.* only in 2 Kings 4, 38; Ez. 24, 6) prop. a thing hollowed out, a kettle, a pot, a bowl, and so *a kettle*, in which flesh is boiled Ex. 16, 3; סִ׳ נָפוּחַ *a seething, steaming kettle* Jer. 1, 13 (see נָפוּחַ); 2 Kings 4, 38-41; Ez. 11, 3 7; 24, 6, and symbol. 24, 3; *a kettle* for boiling the flesh of sacrifices Zech. 14, 20 21; *pl.* סִירוֹת *vessels*, belonging to the altar-service 1 Kings 7, 45, *pans* Ex. 27, 3. Here belongs also Ps. 58, 10 *before your kettles feel the* (kindled) *thorns*, i. e. before the kettle begins to boil, *the storm drives away both thorn and thistle* (see חַי). — 2. (*pl.* סִירִים and סִירוֹת) *thorns*, *briars*, as fuel Eccl. 7, 6 comp. Ps. 58, 10; of thorns folded together Nah. 1, 10, growing upon ruins in wild luxuriance Is. 34, 13, stopping up the ways Hos. 2, 6; metaph. *a fish-hook*, *a hook*, so called from piercing Am. 4, 2, Copt. ⲥⲟⲩⲣⲓ spina.

סָךְ (either from סָכַךְ I., so that it is = סֹךְ, or from סוּךְ I. = סָכַךְ) *m. a troop*, *a thick mass*, *a multitude* Ps. 42, 5; comp. יַעַר in this sense Is. 10, 18; Talm. סַךְ a sum, Ar. شَكِيكَة a troop, a multitude.

סֹךְ (with *suff.* סֻכּוֹ, סוּכּוֹ, סֻכֹּה, once שֻׂכּוֹ, from סָךְ I. to protect) *m.* 1. prop. the covering, protecting, screening thing (not a thing woven together out of branches), hence *a covering*, *hut*, *tent* Ps. 76, 3, coupled with אֹהֶל 27, 5, where it is better to read סֻכָּה; of the temple Lament. 2, 6; *a covert*, *lair* of wild beasts Ps. 10, 9; Jer. 25, 38. — 2. *n. p.* of a mountainous territory on the west coast of the Arabian gulf, where Pliny 6, 34 mentions a Troglodyte city *Suche*; the present *Suakin* in Nubia may also belong to this region. Deriv. the *Gent. m.* סֻכִּי (which see).

סָכָה I. (not used) *tr.* same as שָׂכָה I. (belonging to שַׂכִּין) *to cut away*, *to cut off*, *to castrate*, cognate in sense with סָרַס; comp. Ar. خصى, whence the noun means a castrated one. With the organic root סָכ־ה or שָׂכ־ה comp. that in כָּ־סַח, חָ־שַׂךְ &c. Deriv. סָכִי (*pl.* סָכִים).

סָכָה II. (not used) *intr. to see*, *to look*, *to behold*, same as שָׂכָה II. (which see); Aram. סְכָא the same. Deriv. מַסְכָּה (= מַשְׂכִּית which see), as is to be read for מְשֻׂכָּה, and the proper name יִסְכָּה. The connexion of these two stems is clear from נָבַט, חָזָה.

סֻכָּה (*pl.* סֻכּוֹת, from סָכַךְ I.) *f.* same as סֹךְ *a booth*, *hut*, especially of foliage, for men and cattle Gen. 33, 17; Jon. 4, 5; for watchmen Is. 1, 8; nomads, hence of the booths of the Israelites in the wilderness Lev. 23, 34, Neh. 8, 15; and חַג הַסֻּכּוֹת the festival in memory of them Deut. 16, 13; 2 Chr. 8, 13; Zech. 14, 16; *a tent*, of warriors 2 Sam. 11, 11; *a house*, especially a little one Am. 9, 12; fig. of the tabernacle Ps. 18, 12; *a covert* Job 38, 40. On סֻכּוֹת בְּנוֹת see next page.

סֻכּוֹת (*huts*, *shepherds' abodes*, from סָכַךְ I.) 1. *n. p.* of a locality east of the Jordan Job 8, 4 seq., in the territory of that river, belonging to Gad Josh. 13, 27; 1 Kings 7, 46. According to Jerome (on Gen. 33, 17) the name still existed in his time on the other side of the Jordan in the district of Scythopolis. The narrator in Gen. 33, 17 already explains the name *shepherd's tent*; and according to Josephus (Antt. 1, 21, 1) the place is said to have been

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called *Σκηναί* in his time. Another סֻכּוֹת, Ar. سُقَّط, lay in the West-jordan land, south of בֵּית־שְׁאָן (*Burckhardt*, Syria p. 595). עֵמֶק סֻ׳ Ps. 60, 8 is the great valley about Succoth, denoting, along with the Shechemite territory on this side of Jordan, the entire Jordan-district, where none but foreign settlers lived in the time of the Maccabees. — 2. *n. p.* of the first station of the Israelites, when they left Egypt, the next to רַעַמְסֵס Ex. 12, 37; 13, 20; Num. 33, 5. According to Josephus (Antt. 2, 15, 1) *Letopolis*, the later *Babylon*.

סִכּוּת *n. p.* of a heathen deity, whose image the Israelites carried about with them in their wanderings through the desert, as they did those of כִּיּוּן and כּוֹכָב (which see) Am. 5, 26. In apposition to סִכּוּת stands מֶלֶךְ (ruler), as צְלָמִים does to כִּיּוּן (which see), and אֱל׳הִים to כּוֹכָב ib., whence one sees that a heathen deity only can be spoken of. But what god is meant, whether *Sichaeus*, husband of the Carthaginian Coelestis and a god worshipped in many ways together with Astarte, or *Dionysus* also termed *Σικύτης*, can hardly be determined. As the knowledge of a deity of this name was already lost at an early period, the LXX, Symm., Hieron., Pesch., contrary to the context, thought of סֻכּוֹת and understood *holy shrines*; the Carthaginians carrying about a *σκηνὴν ἱερὰν* (Diod. 20, 68). Theodot. renders it by *ὄρασις*, thinking of סָכָה II.

סֻכּוֹת בְּנוֹת *n. p.* of a deity of the Babylonians, mentioned along with נֵרֶגַל, עֲנַמֶּלֶךְ, אַדְרַמֶּלֶךְ, תַּרְתָּק, נִבְחַז, אֲשִׁימָא 2 Kings 17, 30, for which the LXX read סֻכּוֹת בְּנִית. As סִכּוּת (which see) was already the name of a god, בְּנוֹת or בְּנִית seems to be only a modification of it, without either the one or the other having to be explained by tracing them back to a Hebrew origin.

סָכִי (prop. *part. pass.* of סָכָה I., but only *plur.* סָכִים, for which סְכִים) *m. one castrated*, a periphrasis of סָרִיס; hence the Hebr. שַׂר־סְכִים explains the Aram. רַב סָרִים Jer. 39, 3. See also שַׂרְסְכִים.

סֻכִּי (from סֹךְ 2) *n. Gent. m. an inhabitant of* סֹךְ, hence the סֻכִּיִּים the people there, mentioned as being in the pay of שִׁישַׁק in Egypt; together with the לוּבִים (which see) and כּוּשִׁים 2 Chr. 12, 3. LXX and Vulg. understood *Troglodytes*, i. e. the Ethiopian ones, who dwelt in the district of סֹךְ (*Strabo* p. 819).

סָכַךְ I. (2 *pers.* סַכּוֹתָה, סַכֹּתָה, סַכֹּתָ; 1 *pers.* שַׂכֹּתִי; *part.* סֹכֵךְ, *pl.* סֹכְכִים; *fut.* יָסֹךְ, with *suff.* יְסֻכּ־, *pl.* יָסֹכּוּ) *tr.* 1. *to cover*, *to spread in covering*, either with accus. of the cover, as פָּרֹכֶת Ex. 40, 3, כַּף 33, 22, or with בְּ (*with*), as בֶּעָנָן Lament. 3, 44 *thou coverest thyself with a cloud*, i. e. round about thee, to make thee invisible, בְּכַנְפֵיהֶם Ex. 25, 20; 37, 9; fig. בָּאַף Lament. 3, 43; the person or thing to be covered is put with עַל Ex. 33, 22; 40, 3, which is also the case after the object-accus. has been dropped 40, 3; 1 Chr. 28, 18; 1 Kings 8, 7; seldom with לְ Ps. 140, 8; Lament. 3, 44. — 2. Figur. *to protect*, *to shelter* (comp. Is. 51, 16, and חָס in connection with כָּסָה), Ps. 139, 13 *in the body of my mother hast thou sheltered me* (not woven), Job 10, 11 being also understood similarly. With this meaning the *part.* סֹכֵךְ is in Ez. 28, 14 *the cherub of consecration*, *the sheltering*, 28, 16 *the sheltering cherub* (see מִמְשַׁח). סֹכֵךְ Nah. 2, 6 is a noun (which see). The passage in Job 40, 22 is altogether irregular: *the shady bushes shelter him with their protection* (צֵל), where צִלְלוֹ stands for צִלְלָם. — 3. (not used) *to enclose*, *to embrace*, *to cover about*, a thing; *to contain;* proceeding from the fundamental signif. *to cover*. See Hif. — 4. (unused) *to be thick*, *pressed together*, *to be interwoven*, of a thick forest, of a close multitude of people, of a mass held together, the same meaning in the case of כָּסָה (which see) proceeding from the idea of covering. Deriv. סַךְ, סֹךְ, סֹכֵךְ, שֹׂךְ (=סֹךְ), סֻכָּה, מָסָךְ, doubtfully מְסֻכָּה (which see),

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and the proper names סִכּוּת, סִכּוּת (doubtful), סְכָכָה.

Pih. I. שׂוֹכֵךְ (= סוֹכֵךְ, *fut.* יְשׂוֹכֵךְ) *to protect* (the bodily structure with an apparatus of bones) Job 10, 11.

Pih. II. (redupl.) סִכְסֵךְ see סָכַךְ II.

Hif. הֵסֵךְ (*part.* מֵסִיךְ an extension of מֵסֵךְ; *inf.c.* הָסֵךְ; *fut.* יָסֵךְ, *ap.* יָסֶךְ) *to cover.* רַגְלַיִם Judges 3, 24, 1 Sam. 24, 4 euphemistically for *to ease oneself* (Targ., LXX, Vulg., Aq.); with בְּעַד *to surround entirely, to embrace, to enclose straitly* (with misfortune) Job 3, 23, comp. גָּדַר אֹרַח 19, 8; שָׂךְ בְּעַד 1, 10 is prop. the same, but with another application; *to enclose*, the sea, with double banks (דְּלָתַיִם) 38, 8; with עַל *to spread out and cover* Ex. 40, 21, *to spread out and protect* Ps. 5, 12; *to afford protection*, with לְ of the person Ps. 91, 4. Deriv. מֵיסַךְ = מֵסַךְ K'tib.

Hof. הוּסַךְ *to be covered*, Ex. 25, 29; 37, 16. Deriv. מוּסָךְ.

The fundamental signification of the stem, even in signification 4, lies also at the basis of the Ar. شَكَّ (to embrace, to cover, to be dense, pressed together) and its numerous derivatives, as is perceptible from סָךְ (which see). The organic root סַךְ is also found in סַג II., ܣܓ, שָׂךְ; on the contrary only in part in נָ־סַךְ II., so far as the idea of *covering* predominates. In other respects we have to compare with the organic root the Greek σ-τέγ-ω, Latin teg-ere, German *decken*, *Dach*, Sanskrit sku; comp. *Pott*, etymologische Forschungen page 243. The meaning *to weave, to intertwine, to interlace, to entwine*, which lies in נָ־סַךְ II., שָׂכַךְ, Aram. סְכַךְ &c., and which has been adopted in Hebrew also, is not expressed in the passages in question.

סָכַךְ II. (Kal unused) *tr.* same as שָׂכַךְ (to שָׂךְ, שָׂכָה) *to stick, to pierce, to cut into a thing, to sting*, Aram. ܣܟ fixit; identical in its organic root סַךְ with תַּךְ (which see), Arab. سَكَّ (to stick into), whence سِكَّة (a stamp, an impression), Hebr. תֹּךְ (so in Ez. 28, 13 to be read for תֹּף), with סָכָ־ה I., שָׂכָ־ה I., כָּ־סַח, חָ־שַׂךְ.

Pih. (redupl.) סִכְסֵךְ (*fut.* יְסַכְסֵךְ) *to instigate, incite*, figur. *to stir up*, to arms, Is. 19, 2 (Aq., Syr., Targ., Vulg.) *and I incite Egypt against Egypt*, i. e. I stir up a civil war; 9, 10 *and he will arouse his enemies.*

סֹכֵךְ (from סָכַךְ I.) *m.* Nah. 2, 6 according to *Kimchi: a shed, a protecting cover, a storming cover*, vinea, testudo, an instrument of war used by besiegers in storming cities; but as the passage in question speaks of defenders, we can only understand by it a thing protecting the breaches in walls, covering the bareness of the fortifications, or *the men who protect.*

סְכָכָה (*enclosure, hedging about*) *n. p.* of a city in the steppe of the Judah-territory Josh. 15, 61.

סָכַל (Kal not used) *intr.* transposed from כָּסַל (which see) prop. *to be thick, fleshy, fat*, hence figurat. as in the case of that verb, *to be stupid, dull, foolish;* cognate in sense טָפַשׁ, שָׁמֵן; Aram. סְכַל, ܣܟܠ the same. Its distinction from שָׂכַל (Aram. סְכַל) *to be intelligent* readily appears in this, that שָׂכַל is a farther development of שָׂכָה; while סָכַל is transposed from כָּסַל. Comparison with the Arab. سقه, ثكثك &c., which mean *to be senseless, foolish*, should be rejected, because these agree with שָׁגָה, שָׁגַע. Deriv. סָכָל, סֶכֶל, סִכְלוּת (שִׂכְלוּת).

Nif. נִסְכַּל *to shew oneself foolish, to act foolishly*, with עַל 2 Chr. 16, 9; *to do wickedly*, 2 Sam. 24, 10; *to sin* 1 Sam. 13, 13.

Pih. סִכֵּל (*fut.* יְסַכֵּל) same as הוֹלֵל *to make foolish, to change into silliness*, עֵצָה 2 Sam. 15, 31, דַּעַת Is. 44, 25.

Hif. הִסְכִּיל *to commit folly, to act foolishly* Gen. 31, 28 with the addition of עֲשׂוֹ; 1 Sam. 26, 21; Aram. אַסְכַּל, ܐܣܟܠ.

סָכָל *m.* same as כְּסִיל *a fool*, oppos. to חָכָם Eccles. 2, 19; *one devoid of under-*

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standing 10, 3, *one irrational*, *senseless* Jer. 4, 22, an appos. to בָּנִים; *subst. folly* 5, 21; Aram. סָכַל, סַכְלָא, ܣܟܠܐ the same.

סֶכֶל *m. folly*, *unreasonableness*, hence *lowness*, concrete *low ones*, Eccles. 10, 6, parallel עֲשִׁירִים.

סִכְלוּת *f. folly* Eccles. 2, 3; 7, 25; once שִׂכְלוּת 1, 17; Aram. the same.

סָכַן I. (*part. m.* סֹכֵן, *fem.* סֹכֶנֶת; *fut.* יִסְכּוֹן, before Makkeph יִסְכָּן־) *tr.* 1. *to carry on*, an employment, *to do*, *to execute*, *to perform*, the office of a courtier; hence סֹכֵן Is. 22, 15 *a house-steward*, *administrator*, *manager* (Targ.), more exactly determined by אֲשֶׁר עַל־הַבַּיִת; conseq. *the master of a house*, who is set over the royal palace and guides the collective affairs of the court, perhaps with the rank and authority of the French major-domos; סֹכֶנֶת 1 Kings 1, 2 4 *a female administrator*, *manager*, *stewardess of a house*, with the accessory idea of *an attendant*, *keeper*. Hence סָכַן with עַל *to have the charge* or *administration of a thing*, i. e. to manage, to carry it on as סֹכֵן, Job 22, 2 *therefore the intelligent carefully watches over them* (עָלֵימוֹ i. e. עַל־דְּרָכָיו). — 2. Figurat. *to perform* = *to bring advantage*, *gain*, *profit*, as the result of management, with לְ of the person Job 22, 2 *does a man act for God?* i. e. does he bring חֵפֶץ or בֶּצַע to him 22, 3; on the contrary the construction with עַל belongs there to the first meaning; *absol.* לֹא יִסְכּוֹן 15, 3 *what is not of use*, parallel לֹא־יוֹעִיל; 34, 9 *man gets no gain.* יִסְכָּן־ 35, 3 belongs to סָכַן III. In מִסְכֶּנֶת, סָכַן = כָּנַס.

Hif. הִסְכִּין (*inf. constr.* הַסְכֵּן) like Kal, *to perform*, *to manage*, absol. Num. 22, 30 *have I then ever managed in such a way to thee?* i. e. have I acted in such a way? With accus. of the object Ps. 139, 3 *and thou hast controlled and inspected all my ways.* With עִם פ׳ *to have to do with one* (in a common affair), i. e. to have intercourse with him Job 22, 21.

The stem is closely connected with סָגַן, and the Arab. شَجَنَ *to carry on*, *to execute* can alone be identical with it, not سكن = שָׁכַן. Such a meaning as *to dwell*, *to be stopped*, *to be wont*, *to be familiar* &c. appears in no passage. The organic root is סָ־כַן, existing also in כַּן, כָּן with the meaning *to prepare*, *to perform*, *to execute*, as is also in קָנָ־ה II.

סָכַן II. (Kal not used) *to be bowed*, *to be low*, *to be poor;* identical in its organic root סָ־כַן with that in כָּנַ־ע, Aram. גְּנָ־א, ܓܢܐ, Hebr. חָנָ־ה I., עָנָ־ה III., חָן, חַן; Arab. سَكُنَ to be poor, needy, reduced. Deriv. מִסְכֵּן, מִסְכֵּנוּת.

Puh. סֻכַּן (*part.* מְסֻכָּן) *to be impoverished*, *reduced*, hence the *part. one impoverished* or *poor* Is. 40, 20, if it be not a denomin. from מִסְכֵּן (which see).

סָכַן III. (*fut.* יִסְכֹּן) *tr. to cut into*, *to pierce*, into a thing, hence *to endanger* Job 35, 3; identical in its organic root סָ־כַן with that in חָנָ־ה II. (to חֲנִית), קָן (to קִין), Aram. קָן, ܩܢ (to bore through), Ar. قَانَ (to pierce through), Sanskrit khan fodere, Pers. kenden &c.

Nif. נִסְכַּן (*fut.* יִסָּכֵן) *to cut oneself*, *to be wounded*, *endangered*, with בְּ *with* a thing Eccles. 10, 9 (LXX, Vulg.). This meaning is frequent in Aramaean.

סָכַר I. (Kal not used) *tr.* same as סָגַר *to close*, the mouth, *to stop up*, a spring, Arab. سكر to dam, Aram. סַכֵּר for the Hebr. אָטַם, Syr. ܣܟܪ, to reduce to a strait, whence the modern Hebrew אַסְכָּרָא angina; Maltese sakkar the same; sakkara a bolt.

Nif. נִסְכַּר (*fut.* יִסָּכֵר) *to be shut* Gen. 8, 2; Ps. 63, 12.

Pih. סִכַּר same as סִגַּר *to deliver* or *give up*, בְּיַד פ׳ Is. 19, 4. But this signification proceeds from another fundamental idea than סִגַּר.

סָכַר II. same as שָׂכַר (which see) Ezr. 4, 5.

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סָכַת (Kal not used) *intr. to be calm, to be still, to be silent* = שָׁקַט, Ar. سَكَتَ to be dumb. From this the Rabbins have incorrectly derived סְכוּת Am. 5, 26, the name of an idol, prop. *dumbness.*

Hif. הִסְכִּית (*imper.* הַסְכֵּת) *to observe silently* Deut. 27, 9; hence in modern Hebrew = הַקְשִׁיב, הֶאֱזִין.

סֵל (*pl.* סַלִּים, *constr.* סַלֵּי, from סָלַל II.) *m. a basket, a wicker-basket*, i. e. made of rods, for bread or flesh Gen. 40, 17; Ex. 29, 3 32; Judges 6, 19; Aram. סְלָא, סְלָּא, Arab. سَلَّة, Zab. ⵙⵍⵍⴰ.

סֶל (from סֶלָה II. after the form שֶׁם, עֶזְ, רֶצְ, שֶׁ, אֶל from שֵׁמָה, עֻזָּה, רְצָצָה, אֲלָה, רָצָה, which have arisen from longer forms, as e. g. קָצָה; constantly with *a* of motion סֶלָה, where ֶ is shortened into ַ like ֶ into ַ in this case, and ַ even passes into ָ in הֲדָרָה) *m.* prop. *section, end, pause* (of the song), with *a* of motion סֶלָה prop. *to the end* i. e. *ended*, like סְלוּק pause, end, in the system of accents. This technical expression occurring 71 times in the Psalms and thrice besides (Hab. 3, 3 9 13) stands at the end of a verse or poem, or at the close of a strophe, to denote the pause or end Ps. 7, 6; 20, 4; 21, 3, or entirely at the end Ps. 3. 9. 24. It occurs but 4 times in the middle of a verse Ps. 55, 20; 57, 4; Hab. 3, 3 9, where its displacement from the close of the verse is still perceptible. The expression may refer mainly to the musical accompaniment.

סָלָא (Kal not used) *intrans.* same as דָּלָה I. and סָלָה I. *to move to and fro, to waver*, hence *to rock*, metaphor. *to hang, to hang down.* This does not connect with the idea of *heaving, drawing up on high, elevating.* Figur. like דָּלָה, דַּל *to be slack, wavering, tottering, decaying, miserable, unfortunate.* Deriv. the proper name סְלוּא.

Pih. סִלָּא (not used) *to weigh, to weigh off*, cognate in sense with שָׁקַל. Deriv. the proper name סַלּוּא or סַלָּא.

Puh. סֻלָּא (*part.* מְסֻלָּא) *to be weighed*, with בְּ *with* Lament. 4, 2.

סֹלְלָא (= סְלֹלָה, from סָלַל) *f.* same as מְסִלָּה *a highway* in Jerusalem 2 Kings 12, 21. By it is meant the way going from the Jaffa gate with steep descent leading crosswise through the city, and then ascending to a bank at Haram-Area (הַמְּסִלָּה הַשּׁוֹלָלָה 1 Chr. 26, 16); it is the present *David-street.*

סַלָּא see סַלּוּא.

סָלַד (Kal not used) *intrans.* prop. *to glow, to burn*, as in modern Hebrew and Talmudic, which are already compared by Saadia, Ibn G'anâch and Kimchi; hence *to be violently moved* or *excited* (a usual metaphor, comp. also בָּעָה), modern Hebrew *to beg strongly* (Jozeroth 105, 3) and סָלַד the most urgent begging (ibid. 110, 2); metaph. *to exult, to leap up with joy*, in mod. Hebrew the same, therefore סֵלֶד exultation; comp. Ar. سَلَجَ to leap up joyfully, to exult, prop. to be strongly moved; hence سَلَطَ to go about quickly, سَلَزَ to move violently. Deriv. the proper name סָלָד.

Pih. סִלֵּד (*fut.* יְסַלֵּד) *to exult, to rejoice with strong excitement*, Job 6, 10 (Targ., LXX) *and I might exult in the pain, which he* (God) *does not spare.*

סֵלֶד (*exultation*) *n. p. m.* 1 Chron. 2, 30.

סָלָה I. (Kal not used) *intr.* same as דָּלָה I., דָּל, זָל, סָלָא, *to wave to and fro, to shake*, of branches, twigs, old men; hence *to rock to and fro*, of what is weighed (see Puh.); figur. *to be tottering, slack, miserable.*

Puh. סֻלָּה (*fut.* יְסֻלֶּה) same as סֻלָּא *to be weighed*, Job 28, 16 19.

סָלָה II. (2 *pers.* סָלִיתָ) *tr.* same as סָלַל III. (which see) *to stick, to cut, to tear*, into a thing, cognate in sense with נָאַץ, נָצַץ; figur. (like נָאַץ) *to contemn, to despise, to reject* Ps. 119, 118; then like other verbs with the same fundamental idea, *to cut off, to conclude, to*

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end; comp. Aram. סְלִי, סְלָא, ܣܠܐ the same, whence סִלְוָא *a thorn, splinter,* ܣܠܝܬܐ a point; deriv. סֵל (with *a* of motion סֶלָה) which see.

Pih. סִלָּה *to reject, to disdain, to thrust away,* Lament. 1, 15, comp. זַל in this sense. Derivat. the proper names סַלַּי, סַלּוּ.

The organic root of the stem סָל־ה is also in חָ־סַל, נָ־זַל, אָ־צַל, נָ־צַל, Ar. خَصَلَ.

סֶלָה see סֵל.

סַלּוּ (*contempt, rejection;* from סָלָה II.) *n. p. m.* Neh. 12, 7; instead of which is סַלַּי elsewhere.

סָלוּא (from סָלָא; *a miserable, unfortunate one*) Num. 25, 24.

סַלּוּא (from סָלָא in Pih. *a weighed, dear one*) *n. p. m.* 1 Chr. 9, 7; סַלָּא Neh. 11, 7.

סַלּוֹן (*plur.* סַלּוֹנִים, from סָלַל) *m. a thorn, prickle,* Ez. 2, 6, coupled with סָרָב, like שָׁמִיר with שַׁיִת, דַּרְדַּר with קוֹץ; comp. Aram. סִלְוָא (thorn, thorn-bush), סִלְתָא (palm-thorn), Arab. سلال the same. See סָלָה II.

סִלּוֹן *m.* the same Ez. 28, 24, of which מַמְאִיר (pricking) is said.

סָלַח (*fut.* יִסְלַח, once אֶסְלוֹחַ Jer. 5, 7 K'tib, where perhaps לִסְלוֹחַ was originally written; *inf. constr.* סְלֹחַ; *part.* סֹלֵחַ) *tr.* prop. *to separate, to divide, to loosen,* figur. *to untie sin,* i. e. *to do it away* or *forgive it,* with dative of the person Num. 30, 13, Deut. 29, 19, and לְ of the object Ex. 34, 9, Num. 14, 19; sometimes *absol.* 14, 20. Deriv. סְלִיחָה.

Nif. נִסְלַח *to be forgiven, pardoned,* with לְ of the person Lev. 4, 20; 5, 13; Num. 15, 25.

Pih. סִלַּח (not used) *to forgive often* or *constantly.* Deriv. סַלָּח.

The objective fundamental signification of the stem סָלַח (Aram. סְלַח) is *to divide, to split off,* as in the Arab. سَلَعَ (to split), Aram. תְּלַח, ܨܠܚ, Hebrew צָלַח. The organic root סָ־לַח lies also in בָּ־לַק, חָ־לַק, מָ־לַק, פָּ־לַג, פָּ־לַח, לָח (לוּחַ) II. &c.

סַלָּח *m. forgiver* Ps. 86, 5.

סַלַּי (after the form זַכַּי from סָלָה II.; *a rejecter* viz. *Jah is*) *n. p. m.* Neh. 12, 20.

סְלִיחָה (*pl.* סְלִיחוֹת) *f. forgiveness, pardon* Dan. 9, 9; Neh. 9, 17.

סָלַךְ (not used) *intr.* same as הָלַךְ (which see); Arab. سلك the same. Derivative

סַלְכָה (*wandering*) *n. p.* of a locality in the extreme eastern boundary of Bashan Deut. 3, 10, Josh. 13, 11, which was assigned to Gad 12, 5; 1 Chr. 5, 11. The place still exists by the name of *Zalchat* (صلخت or صرخد) seven hours east of Bostra (*Burckhardt* p. 180), and appears in Arabic writers also.

סָלַל I. (only *part. f.* סְלוּלָה, סְלֻלָה; *imp. pl.* סֹלּוּ, with *suff.* סְלוּהָ; *fut.* יָסֹל, *pl.* יְסֹלּוּ) prop. same as תָּלַל *to heighten, to heap up, to tower up, to pile up, to pile,* hence 1. *tr. to cast up, to prepare,* a way, a street, דֶּרֶךְ Jer. 18, 15, אֹרַח Prov. 15, 19, מְסִלָּה Is. 62, 10; absol. 57, 14. Here belongs also Ps. 68, 5 *cast up, cast up the way* (מְסִלָּה) *for him who rides along through the deserts,* i. e. a suitable way for the divine march, as is done for worldly rulers (Mos. *Chiquitilla*); it is not necessary here to assume a meaning *to praise, to exalt* (Ibn Esra). Farther *to cast up,* a dam, χῶμα (דֶּרֶךְ, אֹרַח = סֹלְלָה). Fig. with עַל of the person Job 19, 12; 30, 12, comp. also רוּם Is. 49, 11; *to heap* or *pile up* (sheaves, corpses) Jer. 50, 26 (Jos. Kimchi). Derivat. סֹלְלָה, מְסִלָּה, מַסְלוּל, סִלָּא = סִלָּה. — 2. (not used) *intr. to mount up, to rise up,* cognate in sense with עָלָה; derivat. סֻלָּם.

Pih. (redupl.) סִלְסֵל (*imp.* with *suff.* סַלְסְלֶהָ) *to heighten greatly,* i. e. *to exalt, to esteem highly,* wisdom Prov. 4, 8 (Ibn Esra, Kimchi), hence coupled with רוֹמֵם. According to the LXX: *to surround with a wall* (סֹלְלָה), = the following חִבֵּק; ac-

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cording to *Rashi: to twine round, to embrace*, from סָלַל II.; explanations which have much in their favour.

Hithp. הִסְתּוֹלֵל see סָלַל III.

סָלַל II. (not used) *intr. to interweave, to interlace*, rods, twigs, tendrils (for a basket); cognate in sense with טָנָא (to טֶנֶא); ident. in its organic root סַל with אָ־זַל (to מְאוּזָּל Ez. 27, 19, which *Rashi* translates *a web, a thing spun*), Targ. and Talm. אֲ־זַל *to weave, to spin*, whence אַזְלוֹי, אַזְלַי *a weaver*, אַזְלָא *a web*, אוּזְלָא *a net*, אֱזוּלְתָּא *a bundle, a binding*, עֲ־זַל in the Targ. for טָוָה, Syr. ܥܙܠ, Arab. غَزَلَ. Deriv. סַל.

Pih. (redupl.) סִלְסֵל properly *to weave strongly into one another*, metaphor. *to twist around, to embrace*, or *to treat of a thing often* Prov. 4, 8 (Rashi). Deriv. סַלְסִלָּה (LXX, Vulg.).

סָלַל III. (not used) *trans.* same as סָלָה II. *to cut into, to stick into*, a thing, metaphor. *to pierce against a thing, to resist, to strive against*, comp. מָרַד and מָרָה I.; deriv. סַלּוֹן, סֻלּוֹן.

סָלַל IV. (not used) *intrans.* same as סָלָא, סָלָה I. *to wave to and fro*, of branches, shoots; comp. זַל, דַּל I. Deriv. סַלְסִלָּה.

סֹלְלָה (*pl.* סֹלְלוֹת, from סָלַל I.) *f. a wall* heaped up Jer. 32, 24; 33, 4; hence שָׁפַךְ ס׳ with עַל 2 Kings 19, 32, Jer. 6, 6, or אֶל 2 Sam. 20, 15.

סָלַם (not used) see סֻלָּם.

סֻלָּם (from סָלַל I.) *masc. a stair-case, ladder, steps*, Gen. 28, 12, for which is מְסִלָּה in 2 Chr. 9, 11 (LXX, Vulg.); Ar. the same. In the other Semitic languages this word is likewise to be derived from סַל and not from סָלַם.

סַלְסִלָּה (only *pl.* ־לּוֹת, from סָלַל IV.) *f.* = זַלְזַל *a tendril, a twig*, of the vine, Jer. 6, 9 *turn thy hand as a grape-gatherer upon the tendrils.* The explanation = סַלִּים from סָלַל II. (LXX, Vulg.) is unsuitable.

סָלַע I. (not used) *intr. to be heavy, weighty* (*Fürst*, Conc. s. v.), cognate in sense with סָקַל, שָׁקַל, proceeding from the idea of *weighing*, conseq. being = in its organic root to סָלָא, סָלָה, סַל IV.; hence the Targ. סְלַע for the Hebr. שֶׁקֶל. But as the heaviness and weight of a סֶלַע (Is. 32, 2) are specially noticed, and the characteristic of the derivative noun is on the whole hardness (Jer. 5, 3; Neh. 9, 15) and firmness, against which something is dashed in pieces (Ps. 137, 9); as the expression is also applied to a stony, hard soil (Am. 6, 12): it can only have meant at first *to be hard, firm;* and may be connected in its organic root סָל־ע with that in בָּ־זַל (which see). Derivat. סֶלַע.

סָלַע II. (not used) *intr. to swallow, to gulp*, Targ. for בָּלַע; *to consume, to eat away;* ident. in its organic root סָ־לַע with בָּ־לַע, לָע. In Targumic there is also formed from this stem the Pael סַלְעֵם. Arab. سَلَجَ, سَلْعَفَ. Derivative סָלְעָם.

סֶלַע (in pause סֶלַע, with *suff.* סַלְעִי, *pl.* סְלָעִים; from סָלַע I.) *masc.* 1. *a rock* (from its hardness), which a hammer dashes in pieces Jer. 23, 29, on which enemies knock children to pieces Ps. 137, 9; applied to a stony, hard soil Am. 6, 12. Fig. the hard, defiant face of the bold is compared with it Jer. 5, 3. To ס׳ are applied סָעִיף (cleft, rent) Judges 15, 8, צָחִיחַ (nakedness, baldness) Ez. 24, 7, חֲגָו (ravine, hollow) Ob. 3, נָקִיק (fissure) Jer. 13, 4; and it is used as the image of a volcanic mountain 51, 25. Certain rocks lying on mountains had peculiar designations Judges 15, 11; 20, 47; 1 Sam. 23, 28; and there safety was sought. Hence it denotes also *protection, security*, applied to God 2 Sam. 22, 2, Ps. 42, 10, or to men Is. 31, 9. — 2. a designation of Edom, which abounds in rocky hollows Is. 42, 11; Ob. 3; Jer. 49, 16; Num. 24, 21; specially a *proper name* of its metropolis Is. 16, 1, commonly הַסֶּלַע (with the article) Judges 1, 36, 2 Kings 14, 7, Greek Πέτρα,

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αἱ Πέτραι, in the middle ages the *vallis Mosis*, now وادى موسى. *Petra* lay between the southern point of the Dead Sea and the extremity of the Elanitic gulf, in a valley shut in by lofty rocks (*Robinson*, Palestine II. p. 514. 573).

סָלְעָם (from סָלַע II. with the termination ־ָם) *masc.* the name of an edible locust Lev. 11, 22, so called from consuming, like יֶלֶק.

סָלַף (Kal unused) *tr.* 1. prop. same as שָׁלַב (to join or fit into one another, Aram. שְׁלַב, hence Pael to bind, to attach), therefore *to turn*, *weave*, *fold* or *wind together*, cognate in sense with עָבַת, עָוַת, עָבַט, לָ־פַת, לָ־בַט &c., and connected in its organic root סָ־לַף with חָ־לַף II., כָּ־לַב I. (which see); Aram. סְלַף to be twisted, crooked, Ar. سلف (to turn, to turn up, a field); and for the organic root comp. the Aram. לַף, ܠܦ to knot to, to bind, to entwine. — 2. Figur. *to make twisted*, *entangled*, *perverse*, *crooked*, or *to act* so; cognate in sense עָקַל. Deriv. סֶלֶף.

Pih. סִלֵּף (*fut.* יְסַלֵּף) *to pervert*, *to wrest*, דְּבָרִים Ex. 23, 8; Prov. 22, 12; *to corrupt*, דֶּרֶךְ 19, 3; *to overthrow*, אֵיתָנִים Job 12, 19; *to precipitate*, with לְ *into* a thing Prov. 21, 12, *to cause to fall* 13, 6, where חַטָּאת is for אַנְשֵׁי חַ׳. Comp. in this sense עִוָּה Lament. 3, 9, הֶעֱוָה Job 33, 27, הָפַךְ Prov. 12, 7.

סֶלֶף *masc. perverseness*, *viciousness*, Prov. 11, 3, opposite תֻּמָּה.

סְלִק (3 *plur.* סְלִקוּ) *Aram. to go up*, Dan. 2, 29; 7, 3; Esth. 4, 12; see נְסַק, of which the Af. is הַסִּיק, הַנְסָקָה, the Hof. הֻסַּק.

סָלַת (not used) *intr.* properly *to be rubbed to pieces*, *crushed*, *ground*, of grain, hence *to be fine*, cognate in sense with דַּק, a similar verb-idea lying at the basis of אָבַק, קֶמַח, עָפָר; Ar. سلت *to rub*, *bruise* or *divide* generally; Talm. סְלַת *to cut in pieces*, wood, whence סִלְתִּין pieces of wood. Derivative

סֹלֶת (with *suff.* סָלְתָהּ, from סָלַת) *f.* (Ex. 29, 40 *masc.*) *fine* (pure) *meal*, i. e. what is best ground Lev. 2, 5; 7, 12; Num. 7, 13; סֹ׳ חִטִּים Ex. 29, 2 *fine flour of wheat;* in קֶמַח סֹלֶת Gen. 18, 6 סֹ׳ is in apposition. A derivation from סָלַל IV. is not linguistically justified; and no comparison with *πάλη* (fine meal) from *πάλλω* should therefore be regarded.

סַם (only *pl.* סַמִּים from סָמַם) *masc. an aromatic*, of plants and mixtures (*φάρμακον*) Ex. 25, 6; 30, 7; Lev. 4, 7; Aram. סַם, ܣܡܐ the same, and also poison.

סַמְגַּר נְבוּ *n. p.* of a distinguished Chaldean at the court of Babylon (*Kimchi*) Jer. 39, 3. But as נְבוּ stands at the end of the proper name contrary to all analogy, and in the 13th verse סַ׳ ought to be an official name, it is better to join נְבוּ with what follows, taking סַמְגַּר as a name of office. סַמְגַּר is thought to have arisen from סַם, Pers. جام (a cup), and גַּר, Pers. گر; conseq. *cupbearer* = רַבְשָׁקֵה; but see שַׁמְגַּר.

סָמַד (unused) *intr. to be knotted in one another*, *to be hard*, *firm*, Ar. سمد to twist together; comp Hebrew צָמַת, Ar. صمت. Hence

סְמָדַר (after the form צְלָצַל; *pause* ־דָר, *c.* סִמְדַּר, *pl.* סִמְדָּרִים, from סָמַד with the termination ־ַר) *m. the first bud* or *fruit*, *the bulb*, of the vine Song of Sol. 2, 13 15; 7, 13; so called from its hardness; different from בֹּסֶר and נִצָּה. More frequent in the Mishna, where it means the incipient fruit; in the Zabian also the buds of blossoms.

סָמָה (not used) *tr. to mark*, *to draw* = סָם (סוּם) where the comparison is also given. From the reduplicated form of this stem comes the proper name סִסְמַי.

סָמַךְ (*fut.* יִסְמֹךְ) *tr.* same as תָּמַךְ *to support*, *to lean*, with accus. of the object and עַל *upon* Lev. 1, 4; 3, 2 8; סָ׳ יָד עַל־הַקִּיר Am. 5, 19 *to lean* (to support or press) *the hand upon the wall;* hence omitting the object-accus. like an

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intr. סָמְכָה חֲמָתְךָ עָלַי Ps. 88, 8 *the wrath lies upon*, i. e. lies hard upon. The fundamental signification *to press upon a thing*, i. e. *to lay firm hold of a thing*, is still perceptible in סָ׳ אֶל Ez. 24, 2, where it means *to cast oneself in a hostile manner upon a thing*. Fig. (with or without יָד Ps. 37, 24) *to strengthen*, Is. 63, 5, with accus. of the person *to lend strength* 59, 16; *to invest*, with a double accus. Gen. 27, 37; סוֹמֵךְ of God, Ps. 37, 17 and 145, 14 *a firm, unshaken one*, יֵצֶר (in mind) Is. 26, 3, hence = נָכוֹן Ps. 112, 8; סָ׳ נֶפֶשׁ *to strengthen the person* 54, 6; סְמוּכִים *to strengthen the person* 54, 6; סְמוּכִים לָעַד *established for ever* 111, 8; סְמוּכִים Ez. 30, 6 *auxiliary troops*, properly the supporting. Deriv. סֶמֶךְ in the proper name סַמְכִיָּהוּ, יְסֶמֶךְ in the proper name יְסַמְכְיָהוּ, אֶתְיְסֶמֶךְ in אֲתִיסָמֶךְ.

Nif. נִסְמַךְ (*fut.* יִסָּמֵךְ) *to be supported, upheld*, or reflex. *to support oneself*, with עַל Judges 16, 29; Is. 36, 6; fig. *to trust*, with עַל Is. 48, 2; Ps. 71, 6; 2 Chr. 32, 8.

Pih. סִמֵּךְ (*imp. pl.* with *suff.* סַמְּכוּנִי) prop. *to stay*, hence *to refresh* Song of Sol. 2, 5 = סָעַד.

The stem סָמַךְ, which also exists in תָּמַךְ (which see), Aram. סְמַךְ, סמכא (to support, to put on, to lean, hence סַמְכָא threshold, סִמְכְתָא for אֶרֶן), is quite synonymous with סָעַד; the org. root סַ־מַ־כְ lies also in the Aram. תְּ־מַ־כְ, יְ־מַ־כְ (to sleep) prop. = שָׁכַב. In the Talmud *to lean upon a thing, to be near*, אִסְתַּמְכְתָּא a leaning upon.

סֶמֶךְ see אֶתְיְסֶמֶךְ.

סְמַךְ see סַמְכִיָּהוּ.

סַמְכִיָּהוּ (from סָמַךְ and יְהוּ: *Jah is a support*) *n. p. m.* 1 Chr. 26, 7. סָמֶךְ is also the name of the letter ס, changed into סָמֶךְ on account of its old appellation (*sa*).

סָמַל (not used) a stem adopted for סֵמֶל and סָמֶל; according to some transposed from צָלַם (which see), מָשַׁל II. with the meaning *to make like, to copy;* but it is better with *Fürst* (Conc. s. v.) to assume סם (סום) as the stem. Derivative סֵמֶל (in pause סָ׳, from סם with the termination ־ֶל, see סוּם) *m. a likeness, image*, of a thing, *an idol*, Deut. 4, 6, 2 Chr. 33, 7 15, especially of Aschera; סֶמֶל חֶרֶשׂ *an idol hewed out of stone* 33, 7.

סָמֶל *m.* Ez. 8, 3 5 same as סֵמֶל.

סָמַם (not used) *intr.* 1. *to smell, to be fragrant*, Arab. شَمَّ prop. *to breathe forth*, of plants; ident. in its organic root with that in שָׁם, זֶ־שֶׁם, Aram. שְׁמָא, פְּ־שַׁם, Ar. ذِ־شَمٍ. Deriv. סָם. — 2. (not used) to give out a sharp, penetrating smell, spoken of poisonous plants or poisonous mixtures; Aram. סָם, סְמָא the same, for which the Ar. سَمٌّ, Hebr. סָם.

סָמַן (not used) *tr. to mark, to designate, to determine*, Coptic ⲥⲙⲏ; probably an elongated form of סם belonging to סֶמֶל, and identical in its organic root with שְׁמַ־ה belonging to שֵׁם, and with סֵמָה, Greek σημαίνω; comp. Aram. סְמָן and the noun זְמַן; on the contrary the organic root of זְמַן is זַ־מַ־נְ.

Nif. נִסְמַן *to be determined, marked off*, of a field. Deriv. the noun נִסְמָן.

סָמַר *intr.* 1. *to stand erect*, of the hair, bristles, סְ׳ בָּשָׂר Ps. 119, 120 out of שְׂעָרַת בְּשָׂרוֹ (comp. Job 4, 15) *the hair of the body stands on end*, from fear; horrere, φρίσσειν. For the organic root סַ־מַ־רְ we have to compare that in אָ־מַ־רְ (to stand erect, to be prominent, projecting), תְּ־מַ־רְ eminere, יָ־מַ־רְ II. (to stretch forth). Derivat. סָמָר. — 2. *to stand forth, to project with a point*, of a peg, nail, tack, to hang a thing on. Deriv. מַסְמֵר, מִסְמָר, מַסְמֵרֶת, מִסְמֶרֶת.

Pih. סִמֵּר (*fut.* יְסַמֵּר) *to stand strongly erect*, שְׂעָרַת בְּשָׂרוֹ Job 4, 15.

סָמֵר *adj. m. bristling, rough*, ὀρθόθριξ, of יֶלֶק, i. e. of the locust after its third skin, when the wings are still covered with the rough, horny hide Jer. 51, 27 which it strips off Jo. 2, 16.

סָנָא (not used) *intr.* same as סָנָה *to be prickly, pointed;* figur. *to be injured,*

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hated, comp. שָׂנָא, Aram. סְנָא, ܣܢܐ; ident. in its organic root with סָן (see סוּן). Deriv. the proper names סְנוּאָה and

סְנָאָה (from סָנָא; *thorn-hedge*) *n. p.* of a city in Judah Ezr. 2, 35; with the article Neh. 3, 3.

סַנְבַלַּט (Aryan) *n. p.* of a Persian satrap of Samaria at the time of Nehemiah under Artaxerxes Longimanus Neh. 2, 10; 4, 1; 6, 1 seq.; 13, 28; whose actions and fortune are put by Josephus into another time (Antt. 11, 7, 2; 8, 1 seq.). The syllable סַנ־, which appears also in סַנְחֵרִיב and in σανα-, is the Sanskrit prepos. *sam*, Greek συν, *with*, and בַּלַּ־ט is agreeably to the Sanskr. strength, power, heroic courage; i. e. together, a strong one, hero.

סָנָה (not used) *tr. to pierce*, *to sting*, or *intr. to be pointed*, *sharp*, of thorns, crags; ident. in its organic root with סָנָ־א, שָׂנָ־א, שַׁן, זָן II., אָ־זַן, צַן &c.; Ar. سَنَّ. Deriv. סְנֶה and the proper name סֶנֶה.

סְנֶה (*pl.* modern Hebrew סְנָאִים) *m. thorn-bush*, *thorn-briars* Ex. 3, 2 seq.; hence God is called שֹׁכְנִי סְנֶה Deut. 33, 16 with reference to the narrative in Exodus. Syr. ܣܢܝܐ the same, Arab. سَنَا senna.

סֶנֶה (*pointed rock*) *n. p.* of a rock over against Michmas 1 Sam. 14, 4, connected with סְנֶה and with סִינַי, סְנָאָה.

סַנָּה (from סָנַן Pih. I.) *f. instruction*, *precept*, or *writing* (which proceeds in other cases also from the fundamental signification *to pierce into*), Arab. سُنَّة the same; only in the name קִרְיַת סַנָּה Josh. 15, 49, i. e. town where the sacred books were written or from which priestly instructions and precepts issued, = קִרְיַת סֵפֶר 15, 15 16 and דְּבִיר Judges 1, 11; also ident. with the proper name סַנְסַנָּה Josh. 15, 31. See דְּבִיר 2 and סֵפֶר.

סְנוּאָה (from סָנָא; *the violated*) *n. p. f.* Neh. 11, 9 (with the article).

סַנְוֵר (only *pl.* ־ֵרִים, from סָוַר or סָנַר; see under סָנַר) *m. blindness* Gen. 19, 11, 2 Kings 6, 18, prop. a veiling, covering, or hollowness; הִכָּה בְסַ׳ *to smite with blindness* ibid.

סַנְחֵרִיב *n. p.* of an Assyrian king 714-696 B. C., who was slain by his two sons in the temple of Nisroch 2 Kings 18, 13-20; 19, 16-26. Of his ill-fated expedition against Judah and Egypt Isaiah ch. 36 and 37 speaks. The orthographies Σενναχηρίμ, -χηρείμ, Σεναχήριβος, Σαναχάριβος in the LXX, Josephus, Berosus, Herodotus lead to the derivation from san i. e. *with* (συν), hari *the lion*, and bha (part. of bhâ) i. e. *appearing*, so that san-hari-bha means *appearing like a lion*, *a lion-like man*. See *Ph. Luzzatto*, le Sanscritisme &c. (Padua 1849. 8) p. 32. On Sennacherib comp. Berosus apud Euseb. Armen. I. p. 42. 43.

סָנַן (not used) *tr.* same as סָנָה I. (to סְנֶה and סֶנֶה), סָן II. and שַׁן (which see), *to pierce*, *to cut in*, hence *to make pointed* or *sharp*.

Pih. I. סִנֵּן (not used) *to pierce*, figur. *to inculcate*, *to impress*, doctrines, precepts, like שִׁנֵּן Deut. 6, 7, then *to teach* generally. Deriv. the proper name סַנָּה.

Pih. II. סִנְסֵן (redupl., not used) 1. *to be very sharp* or *pointed*, of the branches of the palm consisting of points, the Ar. سِنّ meaning tooth and twig. Deriv. סַנְסַן. — 2. same as Pi. I. *to inculcate*, *to instruct*. Derivat. the proper name סַנְסַנָּה.

סַנְסַן (from סָנַן Pih. II., only *pl.* סַנְסִנִּים) *m. a pointed twig of the palm* Song of Sol. 7, 9, if it be not a mere collateral form of זַלְזַל (which see); Syr. ܣܢܣܢܐ for ܣܢܣܢܐ twig, basket, Ar. سنّ twig from سَنَّ to be sharp or pointed.

סַנְסַנָּה (from סָנַן Pih. II.) *f.* same as סַנָּה, and *n. p.* of the same city in Judah Josh. 15, 31.

סָנַף (not used) *tr.* same as זָנַב (which

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see) *to waddle*, *to move to and fro*, *to wave* (*Fürst*; Conc. s. v.); deriv. סְנַפִּיר.

סְנַפִּיר (from סָנָף, *constr.* סְנַף, with the noun-ending ־ִיר, see ר) *m. a fin.* Lev. 11, 9, Deut. 14, 9, so called from its waving motion; comp. Arab. شَنْفَار agilis, celer, شِنْفَارَة alacritas.

סָנַר (not used) *tr.* (according to *Fürst*, Conc. s. v.) *to bore*, *to hollow* (connected with צָנַר, which see), from which a Pihel-form סִנְוֵר may have been developed with the insertion of a Vau, like שַׁחֲוָה, טַחֲוָה from שָׁחָה, טָחָה. The Syr. ܣܢܘܪܐ *a helmet* is so called from its being hollowed out. But it is better to take for the noun סַנְוֵרִים a stem סָוַר with the fundamental signification *to cover*, *to veil*, which was in Pihel סִנְוֵר with *Nun* inserted. On סָוַר comp. צָמַר to cover or veil around, Ar. صفر (prop. *to cover* or *veil*, then to hide; comp. ظُفْر a covering, صَافِر a thief).

סָס *m. a moth*, *a wood-louse* Is. 51, 8, called from סוּס *to corrupt*, *to extinguish*, *to overthrow*; comp. Aram. סָסָא, ܣܣܐ, Ar. سُوس, Malthese sûs, Greek σής.

The stem of it is סָס (סוּס) *to rub in pieces*, *to destroy*, comp. Arab. شَاصَ defricuit dentes, to rub off; besides شَاسَ with a similar meaning; so also probably سَاسَ, whence سُوس a moth, and in point of fact rubbing in pieces or destroying is described as the peculiarity of the סָס.

סִסְמַי (contracted from the redupl. form סִמְסְמַי from סָמָה = סָם; *a distinguished one* viz. is Jah) *n. p. m.* 1 Chr. 2, 20.

סָעַד I. (*fut.* יִסְעַד) *tr. to make firm*, *to support*, *to make strong*, coupled with הֵכִין Is. 9, 6; *to support the throne* Prov. 20, 28; *to help*, *support*, *assist*, with accusat. of the object Ps. 18, 36; 20, 3; 41, 4; metaph. *to refresh* (i. e. strengthen), לֵב Gen. 18, 5, Ps. 104, 15, with food and drink; sometimes with the accusat. of the material besides, *wherewith* Judges 19, 5; comp. Aram. סְעַד to eat, to take food (Targ. Ps. 14, 4; 20, 30), סְעוּדָא convivium, Hebr. רָפַד, מַטֶּה, מַשְׁעֵנָה, and Ar. قوام (support and food).

The stem סָעַד, Ar. سعد, Aram. סְעַד, has סָ־עַד for its organic root, the same fundamental signif. lying in עַד and יְ־עַד.

סָעַד II. (not used) *intr.* same as צָעַד *to ascend*, *to go up*. Deriv. מִסְעָד (which see).

סְעַד (Pe. not used) *Aram. tr.* same as Hebrew סָעַד I.

Pa. סָעֵד (*part. pl.* מְסַעֲדִין) *to support*, *to strengthen*, *to help*, with לְ of the object Ezr. 5, 2.

סָעָה (only *part. f.* סֹעָה) *intr. to rush along*, *to chase along*, *to tear along*, hence רוּחַ סֹעָה Ps. 55, 9 *a rushing*, *violent wind*, i. e. a storm, = סַעַר; Ar. سَعَى *to go in haste*, *to run*; perhaps ident. in its organic root סָע־ה with the tr. נָ־סַע, סָח־ה, נָ־סַח &c.

סָעִיף (only *c.* סְעִיף, *pl. c.* סְעִפֵּי) *m.* 1. (from סָעַף I.) *a cleft*, *fissure*, of a rock, hence coupled with סֶלַע Judges 15, 8 11; Is. 2, 21; 57, 5. — 2. (from סָעַף II.; *pl.* סְעִפִּים) *a branch*, *sprout* Is. 17, 6; 27, 10; same as סְעַפָּה. Comp. Arab. شَعْبَة for both senses, سَعَف a palm-branch. Deriv. the denom.

Pih. סֵעֵף (*part.* מְסָעֵף) *to disbranch*, *to lop off the boughs* (פֻּארָה) Is. 10, 33.

סָעַף I. (not used) *trans. to divide*, *to split*, *to distribute*, *to share*, *to tear asunder*, Ar. شعب (to cut in pieces, to scatter), سَعِفَ (to be full of fissures), ident. in its organic root with that in שָׁ־סַף, שַׁב (Arab. سبّ), קָ־צַב, עָ־צַב, חָ־צַב &c. Deriv. סָעִיף 1, סְעִפָּה.

Pih. סֵעֵף (not used) *to be of a wavering*, *divided mind*, *to doubt*. Deriv. סֵעֵף.

סָעַף II. (not used) *intr.* 1. *to be green*, *to bloom*, *to sprout*, of young shoots, branches &c.; ident. in its organic root סָ־עַף with that in עָפָ־ה, Aram. עֲפָ־א, אַב, Aram. אַר, ܗܒ, Arab. ابّ. Deriv.

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סַעַף (a noun), סְעַפָּה (from סָעַף). — 2. *to think*, *to meditate*, proceeding from the idea of sprouting; comp. נוּב, שׂוּחַ &c.

Pih. סִרְעֵף (with Resh inserted for Dagesh; not used) 1. *to sprout*, *to grow*, Syr. ܣܪܥܦ the same. Deriv. טַרְעַפָּה. — 2. *to meditate*, *to think*, metaphor. as in Kal. Deriv. שַׂרְעַף (= סַר׳ (which see).

סַעַף see סְעַפָּה.

סָעַף see שָׂעַף (*pl.* שְׂעִפִּים).

סָעַף (from the Pihel of סָעַף I. after the form מָאַן Jer. 13, 10, עָקַשׁ, פָּקַח) *m. one wavering*, *a doubter*, *a dissembler* Ps. 119, 113.

סְעַפָּה (prop. from the masc. סָעַף after the form קְטַנָּה from קָטָן; *pl.* סְעַפּוֹת; from סָעַף II.) *f. a twig*, *a shoot* Ez. 31, 6 8, for which סַרְעַפָּה occurs in 31, 5; Ar. سَعَف the same.

סְעִפָּה (from the masc. סָעַף to סָעַף I.; *pl.* סְעִפִּים) *f. a divided opinion*, *a party* (Vulg.), from סָעַף I. (which see); hence the expression *to halt between two sides* 1 Kings 18, 21, i. e. to be sometimes devoted to Baal, and sometimes to Jehovah. But it is better, with the LXX, to understand *the bend of the knee* by סְעִפָּה, inasmuch as one or other knee bends in when the gait is tottering.

סָעַר (*part. m.* סֹעֵר; *fut.* יִסְעַר) *intr.* same as שָׂעַר II., שָׁעַר II., *to storm*, *to rage*, *to be moved*, of the sea Jon. 1, 11 13; *to be blown away*, of chaff; *to rush on*, of enemies Hab. 3, 14. For סְעָרָה see Puh. Deriv. סַעַר, סְעָרָה. The organic root ס־ע־ר with the fundamental signification to be stirring, moveable, lies also in עָר III.; Ar. سعر the same, whence سَعْر rage.

Nif. נִסְעַר (*fut.* יִסָּעֵר) *to be moved* or *restless*, of לֵב, with עַל *respecting* 2 Kings 6, 11.

Pih. סִעֵר (*fut.* יְסַעֵר, but 1 person אֲסַעֵר for אֲסָעֵר) *to toss about*, *to scatter*, a people, with עַל Zech. 7, 14.

Puh. סֹעַר (*part. f.* מְסֹעָרָה for מְסֻעֶרֶת Is. 54, 11; *fut.* יְסֹעַר) *to be disquieted*, by an enemy Is. 54, 11; *to be tossed about*, *scattered* Hos. 13, 3.

סַעַר (with *suff.* סַעֲרָךְ) *m.* thrust, hence *a storm*, procella Jer. 23, 19; Ps. 83, 16.

סְעָרָה (*c.* סַעֲרַת, *pl.* סְעָרוֹת, *c.* סַעֲרוֹת) *f. a storm*, *tempest* Is. 29, 6; Zech. 9, 14; in the pl. and coupled with רוּחַ in the same sense Ez. 1, 4; 13, 11.

סַף (in pause סָף, with *suff.* סִפִּי, סִפָּם, *pl.* סִפִּים as if from a sing. סָף; from סָפַף I. which see) *m.* prop. a thing holding, receiving, containing, comp. the noun יָכִיל (= מִדָּה); hence 1. *a basin*, *dish*, *bowl*, סַף רַעַל Zech. 12, 2 *a bowl of intoxication*, i. e. containing a drink whose effect is intoxication (comp. Is. 51, 17); *a sacrificial bowl*, for the reception of blood Ex. 12, 22; Jer. 52, 19 (where the LXX read סְפוֹת). — 2. Metaphor. *entrance-space*, i. e. the space between the posts, where are the שְׁמָרִים 2 Kings 12, 10; 22, 4; 25, 18; Jer. 35, 4, and where one enters 1 Kings 14, 17; which is waste and desolate for the want of persons going in Zeph. 2, 14; whose אַמּוֹת quake Is. 6, 4; as *the entrance-space* the LXX render it Ez. ch. 40 by אִילָם (hall-like entrance- and exit-space), in no case is it = מִפְתָּן or מַשְׁקוֹף; in Ez. 41, 16 the LXX read סַפִּנִים for הַסִּפִּים. Metaphor. the moulding or knop put at the entrance above or below Am. 9, 1, Judges 19, 27, particularly in the plural. Comp. سَفّ vestibule, to which one comes first. — 3. (*a preserver*, viz. Jah is) *n. p. m.* 2 Sam. 21, 18, for which 1 Chr. 20, 4 has סִבְּכַי = סִפְרָה. From signification 2 of the noun סַף

Hithp. הִסְתּוֹפֵף *denom. to stand* or *remain in the entrance between the door-posts.* Infin. לְהִסְתּוֹפֵף for דּוּר Ps. 84, 11, = דּוּר in signification, and with בְּ of the place *where*.

סַף see סֶפֶל.

סָפָא (not used) *tr.* commonly *to mix*, fodder for cattle, cognate in sense with בָּלַל to בָּלִיל; hence ident. in its organic root ס־פ־א with עָרַב = אָ־סָ־ף. But this

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derivation is still questionable even in the case of בָּלִיל. *Ibn Ganâch* takes מִסְפֹּא (Gen. 42, 27; 44, 1) = אֹכֶל, conseq. from סָפָ־א = סָף II. meaning *to consume*, cognate in sense with אָכַל. Deriv. מִסְפֹּא.

סָפַד (*fut.* יִסְפֹּד) prop. *intr. to be piercing, pointed, sharp*, of prickly plants, of pointed instruments, of the sharp taste of certain vegetables; metaph. applied to the sharp, piercing, and penetrating sound of the death-wail; the idea *to sound sharply, to cry piercingly* proceeding in other cases too from the objective idea of *piercing* (comp. شكّ to pierce, and شكا to complain). Generally 1. *to lament aloud* Mic. 1, 8; Jer. 22, 18; 34, 5, with לְ Gen. 23, 2, עַל 2 Sam. 11, 26 and לִפְנֵי of the person 3, 31, seldom absol. Jer. 4, 8; 16, 5; Eccles. 12, 5; the wail-cry being also occasionally appended 1 Kings 13, 30; Jer. 22, 16; 34, 5. — 2. *tr. to thrust, to strike*, upon a thing, with עַל, Is. 32, 12 *they smite on the breasts*, a thing done in mourning (LXX, Vulg., comp. תּוֹפֵף Nah. 2, 8), so that this meaning also came out of the fundamental signification. סֹפְדִים stands for the feminine here, like חִרְדּוּ 32, 11. Deriv. מִסְפֵּד.

Nif. נִסְפַּד (*fut.* יִסָּפֵד) *to be lamented for aloud* Jer. 16, 4; 25, 33.

Pih. סִרְפֵּד (with ר inserted, from סָפַד) *to pierce*. Deriv. סִרְפָּד.

The stem סָ׳ is sufficiently attested in the above meanings by the Aram. ܣܦܕ, ܫܦܕ, שְׁפַד, Ar. شَفَدَ according to derivatives from them; comp. Syr. ܣܦܕܐ (white, sharp) mustard, ܣܦܝܕܐ a cunning one, a speaker, שְׁפוֹד, ܫܦܘܕܐ, سُفُود spear, שְׁפִיד pointed, ܫܦܝܕܬܐ prickly. The organic root is סָ־פַד.

סָפָה (*infin. constr.* סְפוֹת, *fut.* יִסְפֶּה) *tr.* 1. *to add, to add to, to make follow*, שָׁנָה, חַטָּאת, with עַל to a thing Is. 29, 1; 30, 1; *to put to*, עֹלוֹת, to (עַל) זְבָחִים Jer. 7, 21; without accus. of the object and with עַל Num. 32, 14; *to augment*, with accus. Deut. 29, 18. In this sense the organic root סָפָ־ה is identical with that in אָ־סַף, יָ־סַף. — 2. same as סָף (סוּף) III. (*tr.*) *to cut off*, זָקָן Is. 7, 20, *to destroy* נֶפֶשׁ Ps. 40, 15, *to hurry off* Gen. 18, 23; abs. and intr. *to be hurried off* 23, 24; comp. יָסַף and אָסַף, which pass over into this meaning. Ar. سَفَا to hurry away, to carry away; but the organic root seems to have another fundamental idea. — 3. *intrans. to perish, to cease* Am. 3, 15; *to disappear* Jer. 12, 4.

Nif. נִסְפָּה (*part.* נִסְפֶּה, *fut.* יִסָּפֶה) 1. *to be added, collected, enclosed*, Is. 13, 15 (LXX), along with נִמְצָא. — 2. *to perish*, 1 Sam. 12, 25, *to be carried off* Gen. 19, 15 17; Num. 16, 26; by war 1 Sam. 26, 10; Prov. 13, 23. On the contrary נִסְפֶּה מִפְּנֵי 1 Chr. 21, 12 seems to have arisen from נָסִים לִפְנֵי (comp. 2 Sam. 24, 13).

Hif. הִסְפָּה (*fut.* יַסְפֶּה) *to heap together, to collect, to add together*, with עַל of the person and accus. of the object Deut. 32, 23 (LXX συνάξω, Vulg., Saad.).

סַפָּה (only *pl.* סַפּוֹת from סָפַף II.) *f. a carpet*, 2 Sam. 17, 28 (LXX, Vulg., Syr., Ar.), coupled with מִשְׁכָּב (a bolster).

סִפָּה (only *pl.* סִפּוֹת, from סָפַף I.) *f.* same as סַף 1 Kings 7, 50; 2 Kings 12, 14.

סָפוּן see סְפֻנִים.

סִפּוּן see סִפֻּן.

סָפַח I. (only *imp.* with *suff.* סְפָחֵנִי) *tr.* same as סָפָה *to join, to add to, to attach to*, with accusative of the object and אֶל of the person or thing, 1 Sam. 2, 36 *associate me with some one of the priestly offices*. This signification is undoubtedly visible from the Targ., LXX, *Kimchi* &c., as well as from the Nif., Puh. and Hithp.; and it is inadmissible to take סָפַח here in the sense of ܣܦܚ *to anoint* (see סָפַח III.). Derivat. perhaps מִסְפַּחַת.

Nif. נִסְפַּח *to join oneself to*, with עַל Is. 14, 1 (LXX, Vulg., Targ.); parallel נִלְוָה.

Pih. סִפַּח (*part.* מְסַפֵּחַ) see סָפַח III Deriv. perhaps סַפַּחַת.

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Puh. סֻפַּח (*fut.* יְסֻפַּח) *to be crowded together, joined together, collected;* hence *to dwell* Job 30, 7 (Targ., LXX).

Hithp. הִסְתַּפֵּחַ *to join oneself*, to (בְּ) 1 Sam. 26, 19.

סָפַח II. (Kal not used) *tr. to spread out*, whose organic root סָ־פַח is identical with that in טָ־פַח, צָ־פַח and פַּח II. Deriv. מִסְפַּחַת 2.

סָפַח III. (Kal not used) *tr.* same as שָׁפַח, שָׁפַךְ *to pour out, to pour*, Ar. سفح, Phenic. שָׁפַח the same, whence שֶׁפַח (Mass. 15) = נֶסֶךְ; *to overflow, to inundate*, of water; metaphor. *to spread freely*, of the aftergrowth of the grain which falls out of the ears. Derivat. סָפִיחַ, מִשְׂפָּח (= מִסְפָּח) and מִסְפַּחַת.

Pih. סִפַּח (*part.* מְסַפֵּחַ) *to pour* or *pour in abundantly, copiously*, Hab. 2, 15 *pouring in thy bottle* (חֵמֶת) *full*, with an assonance to שָׁפַךְ חֵמָה; metaphor. *to empty, to make bald*, like עָרָה II., hence Is. 3, 17 *the Lord makes bald the crown of the daughters of Zion*, i. e. their hair will be cut off by the enemy by way of disgrace (comp. 1 Cor. 11, 6; Tac. Germ. 19).

סַפַּחַת *f. scurf, scab* Lev. 13, 2; 14, 56, as also מִסְפַּחַת 13, 6-8, either from סָפַח I. (to stick or adhere to), conseq. a close adherence of dry scab or tetter, which adheres to the skin, like יַלֶּפֶת (which see); or from סָפַח III. meaning to rise, conseq. tetter, leprous scurf.

סִפֵּי see סַף 3.

סָפִיחַ (*plur.* with *suff.* סְפִיחֶיהָ, from סָפַח III.) *m.* 1. *a flood, inundation*, Job 14, 19, where תִּשְׁטֹף is a fem. sing. for the pl. masc., as 20, 11; 27, 20; 30, 15. — 2. prop. *the poured out*, stratum, or *what is spread* (of itself), i. e. what grows from the corns that have fallen out Lev. 25, 5 11, 2 Kings 19, 29, Is. 37, 30, coupled with סָחִישׁ. To spread in a mass is also expressed by שָׁפַךְ and ἐκχέω.

סְפִינָה (from סָפַן) *f. a ship*, Jon. 1, 5, Syr. and Arab. the same; prop. what is roofed, covered, protected around on all sides.

סַפִּיר (*pl.* סַפִּירִים, from סָפַר II. Pih.) *m.* prop. the shining, light-giving, then *sapphire* Ex. 28, 18; 39, 11, with which a shining thing is compared Ez. 1, 26; 10, 1; comp. besides 28, 13; Is. 54, 11; Song of Sol. 5, 14; Aram. סַפִּיר, אֶסְפּוֹר (from Peal), סַמְפִּיר (with *m* inserted), ܣܦܝܠܐ (*r* passing into *l*) the same. From the Phenician סַפִּר, סַפֵּר has come the Greek σάπφειρος, σάπφιρος, Latin sapphirus.

סָפַל (not used) a stem assumed for סֵפֶל, which see.

סֵפֶל (a farther development of סֵף = סַף by the termination ־ֶל) *m. a cup, a little bowl* Judges 5, 25; 6, 38; Ar. السفل the same (Ibn Koreish); Aram. and Talm. the same. Incorrectly derived by others from סָפַל.

סָפַן I. (*part. pass.* סָפוּן, סָפֻן; *fut.* יִסְפֹּן) *tr.* 1. *to cover, to cover over, to roof over, to overspread*, בַּיִת and with the accus. *wherewith* 1 Kings 6, 9, *to overlay, to cover with boards*, with בְּ of the material Jer. 22, 14, *to ceil* 1 Kings 7, 3, *to wainscot* 7, 7, where מֵהַקַּרְקַע עַד־הַקּוֹרוֹת (Vulg., Syr.) should be read; *to roof, to wainscot*, בָּתִּים Hag. 1, 4. The idea of rounding and being arched does not appear here; hence סָפַן has no connection with the stems גָּבַן, כָּפַן, גָּפַן, or with הָבַן, אָבַן. Derivat. סְפִינָה, סִפֻּן. — 2. (not used) figur. *to cover over, to conceal, to hide*, treasures; hence the noun שְׂפֻנִים (= סְפֻנִים).

סָפַן II. (only *part. pass.* סָפוּן) *tr. to esteem highly, to honour;* hence סָפוּן *one highly esteemed, honoured*, i. e. a distinguished one, Deut. 33, 21 *he saw that there the burial-place* (for חֶלְקָה comp. Gen. 33, 19) *of the law-giver, of the highly honoured one, was preserved* (Onk., Mendelssohn, *Fürst*, see Conc. s. v.); Aram. סְפַן (Targ. on Esth. 1, 12; 7, 10), Talm. סָפַן the same.

סִפֻּן (from סָפַן I.) *m. a ceiling*, 1 Kings 6, 15 עַד־קִירוֹת הַסִּפֻּן *even to the beams* (קוֹרוֹת = קִירוֹת LXX) *of the ceiling.*

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סְפָנִים (from סָפַן I.) *m. pl. treasures* Deut. 33, 7, where שְׂפָנַי occurs; prop. the covered, concealed, secured; ident. with טְמוּנִים, מַצְפֻּן, צָפוּן.

סָפַף I. (not used) *intrans. to contain* (in itself), *to hold, to receive into itself*, of a vessel, of an entrance-space, which receives those turning into it; cognate in sense with יָ־כַל (to נִיכָל conservatory), הֵ־כַל (to הֵיכָל prop. a building, containing in itself a number of inhabitants), כָּל, יָ־כֹל (כּוּל, whence יָכִיל), כִּלְכֵּל &c. &c. In its organic root סָף it may be ident. with that in שָׂ־מַ־ח I., whence אַשְׁפָּה (prop. the holding, receiving) quiver, שָׂ־פַ־ה (to hold, to contain), whence the noun שָׂפָה the organ that takes in, the mouth, lip. Derivat. סַף 1 and 2, סָף in סַפָּל, סִפָּה.

Hithp. הִסְתּוֹפֵף (probably a denomin. from סַף 2) see above, page 989, סַף 2.

סָפַף II. (not used) *trans. to spread out*, as in Ethiopic; ident. in its organic root with the Talmudic צָפָא, צָפָה, Hebr. צָפַ־ח II., but not with צָפַ־ח, טָפַ־ח; deriv. סִפָּה.

סָפַק I. (also שָׂפַק in the noun, in Hif. and in 31 mss. Job 27, 23; *fut.* יִסְפֹּק) *tr.* prop. *to thrust, to strike*, whose organic root סָ־פַ־ק is = that in דָּ־פַ־ק; hence 1. *to punish, chastise*, Job 34, 26 *in the place of evildoers he punishes them* (תַּחַת is a noun and accusat. of the object). Commonly only in the phrases: סְ (אֶל) עַל יָרֵךְ *to smite on the hip* Jer. 31, 19, Ez. 21, 17, an expression of pain and displeasure; סְ אֶת־כַּפַּיִם *to clap the hands*, a gesture of indignation Num. 24, 10, and of scorn, with עַל of the person Job 27, 23; Lament. 2, 15; and with the omission of כַּפַּיִם Job 34, 37. To this stem the Arab. سفق, ضفق, سفع, صفع, in Aramaean טְפַח and סְפַק correspond. — 2. *to strike the hands together*, in buying or selling; hence *to bind oneself, to enter into a covenant*, like the Arab. سفق, if the latter be not connected with סָפַח I.

Hif. הִשְׂפִּיק (*fut.* יַשְׂפִּיק = יַסְפִּיק) *to enter into a* (commercial) *union*, with בְּ, Is. 2, 6 *and they have associations* (of marine commerce) *with the sons of strangers* i. e. heathen peoples; which was the case under Uzziah and Jotham (2 Kings 14, 22; 16, 6).

סָפַק II. (*fut.* יִסְפַּק = יִסָּפֵק) *intr.* 1. *to flow, to overflow, to pour forth copiously, to flow over*, connected with שָׁפַד, שָׁפַח, שָׁפַע, שָׁפַק, Arab. سفع &c.; hence — 2. metaphor. *to be sufficient, abundant*, לְ for a thing 1 Kings 20, 10; Aram. סְפַק, שׁפק the same; ident. in its organic root סָ־פַ־ק with that in אָ־סַ־ף II., פָּ־כַ־ה. Deriv. סֹפֶק, שֹׂפֶק.

סָפַק III. (only *perf.*) *intr. to reel, to totter, to move to and fro*, of the drunken, Jer. 48, 26 *and Moab totters to and fro in her debauch* (Kimchi); comp. נָתְעָה Is. 19, 14. In its organic root סָ־פַ־ק is connected with that in פָּ־חַ; and the Aram. סְפַק (to doubt) is the same verb.

סֹפֶק (with *suff.* סָפְקוֹ, from סָפַק II.) *m. superfluity, fulness, abundance*, Job 20, 22 *when his abundance is gone* (see מְלֹא I.), *there shall be little to him*; Targ. סְפֵקְנָא = Hebrew דַּי.

סֶפֶק (prop. שֹׂפֶק) *masc.* same as סֹפֶק, *superfluity, fulness*, Job 36, 18 *for an unjust possession* (for חֵמָה we should read חֲמַס after Am. 3, 10) *should not mislead thee by superabundance*; comp. Prov. 2, 10.

סָפַר I. (*part. masc.* סֹפֵר, *inf. constr.* סְפֹר, *fut.* יִסְפֹּר) *tr.* prop. *to cut into, to pierce, to grave, to scratch in, to mark*, hence metaphor. 1. *to write* (to scratch into a tablet, to grave in it), cognate in sense with כָּתַב (ident. in fundamental signification with חָטַב I., חָצַב, גָּצַב, γράφειν (= to grave), Ps. 87, 6 *God will write* (יִסְפֹּר) *when he numbers* (בִּכְתֹב) *the peoples*. Most frequently in the part. סֹפֵר as a noun (which see), in the nouns סֵפֶר, סִפְרָה, and the proper names

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מִסְפָּר 4, מִסְפֶּרֶת, סֹפֶרֶת. — 2. prop. to make incisions, marks; hence *to number* (a splitting, dividing of parts), cogn. in sense with מָנָה (prop. to divide, separate), כָּסַס (prop. to divide), and so Gen. 15, 5; 41, 49; Lev. 15, 13; Deut. 16, 9; Is. 33, 18; figur. *to observe very exactly, to have an oversight of, to watch* Job 14, 16; 31, 4; *to look closely at* Ps. 48, 13; comp. the Ethiopic, where it means *to measure*, proceeding from the same fundamental signification. Derivatives סְפָר, מִסְפָּר 1., 2. and 3. — 3. *to fix the limits of, to set bounds* or *limits to*, prop. = קֵץ, whence קֵץ, and so *to appoint, determine* Ps. 56, 9. Deriv. סְפֹרָה and perhaps מִסְפָּר 3. — 4. (not used) *to relate*, properly in marked, distinct sounds, i. e. to say in words; but this meaning appears only in Pih. and Puh. Deriv. מִסְפָּר 1.

Nif. נִסְפַּר (*fut.* יִסָּפֵר) *pass.* of signif. 2: *to be numbered*, coupled with יִמַּד Hos. 2, 1; with לֹא *to be innumerable* Jer. 33, 22; 1 Kings 8, 5.

Pih. סִפֵּר (*part.* מְסַפֵּר, *inf. constr.* סַפֵּר, *fut.* יְסַפֵּר, *ap.* ־פֶּר) 1. *to count*, the bones, in a state of leanness Ps. 22, 18. — 2. *to recount* Judges 6, 13; with accus. of the object and לְ 7, 13, 2 Kings 8, 5, or אֶל of the person Gen. 37, 10, seldom with בְּאָזְנֵי פ׳ Ex. 10, 2. סִ׳ עַל *to relate of a thing* Jo. 1, 3; with אֶל of a thing *of* (i. e. in respect of), Ps. 2, 7 *I will relate of the decree* (see אֶל 2 b); 69, 27 *and they talk of the suffering of thy smitten ones*, if we should not read here with the LXX יִסְפְּרוּ for יְסַפֵּרוּ; metaphor. *to announce, to celebrate* Ex. 9, 16; Ps. 19, 2; 73, 28; *to make known* Job 28, 27; *to adduce* (a proof) *orally* Jer. 43, 26; *to concert*, followed by an infin. Ps. 64, 6; *to declare*, 73, 15 *I will declare like them* (i. e. like the godless); כְּמוֹ = כְּמוֹ אֵלֶּה (Job 12, 3).

Puh. סֻפַּר (*fut.* יְסֻפַּר) *to be recounted*, construed in all the ways of Pih. Hab. 1, 5, with לְ of the pers. Is. 52, 15, Job 37, 20; and also with לְ of the thing Ps. 22, 31.

The stem סָפַר is connected in the first instance with צָפַר I. (to point, to pierce, hence צִפֹּרֶן), שָׁפַר I. (to deepen out, to hollow, hence שׁוֹפָר), with the Aram. טְפַר, Ar. ظفر, Himyar. ذَبَرَ to write (whence ذِبْر a book); and with the meaning *to write*, כָּתַב, שָׁטַר should be compared with it. To the fundamental signification is allied 1. the meaning to cut off, to scratch away, to shave or scrape off, radere, tondere, Aram. סְפַר (סַפֵּר) for גַּז, גָּלַח, Syr. ܣܦܪ, Ar. سفر, hence سَفْر lima, also شفر, hence شَفْرَة culter magnus; derivat. in Aram. and mod. Hebrew מִסְפָּר, מִסְפָּרַיִם, מַסְפֹּרֶת, תִּסְפֹּרֶת, סְפִירָא; 2. to cut in, Aram. סְפַר, whence סְפַר = מִפְרָץ. The organic root is סָ־פַר, also found in אָ־פַר I., עָ־פַר I., פַּר, בַּר I., בָּאַר, פָּאַר, בַּר־א, בַּר־ה I., דָּ־בַר (perhaps to דְּבֹרָה and דֶּבֶר), הָ־בַר, חָ־בַר II., חָ־פַר, קָ־בַר, פַּר II. &c.

סָפַר II. (not used) *intr. to shine, to glitter, to lighten*, connected with שָׁפַר II., Aram. סְפַר; and the organic root סָ־פַר is also in פָּאַר II., כָּ־פַר II. &c. &c. Deriv. סַפִּיר.

סָפֵר (*def.* סָפְרָא from סְפַר = סָפַר I.) *Aram. m.* same as Hebrew סֹפֵר *a royal scribe* Ezr. 4, 8 9 17 23, סָ׳ דָּתָא *a scribe of the law* 7, 12 21.

סֵפֶר (with *suff.* סִפְרִי, *plur.* סְפָרִים, *constr.* סִפְרֵי) *m. a writing, a letter*, prophetic Is. 29, 11 12; יוֹדֵעַ סֵפֶר *one who understands writing* or *letters* ibid. (not the art of writing, scriptura, but what is written); *the learning* Dan. 1, 4 17; סֵפֶר הַמִּקְנֶה Jer. 32, 12 *a writing* or *bill of sale;* סֵ׳ הַנָּלוּי 32, 14 *an open letter, a protocol*, in which witnesses testified their assent to the contents of a סֵ׳ חָתוּם (ibid.); סֵ׳ כְּרִיתֻת *a bill of divorce* Deut. 24, 1; generally *a letter* 2 Sam. 11, 14; 2 Kings 5, 5; 10, 1 6; but sometimes the plural is put for a single letter 2 Kings 19, 14; Is. 37, 14; 39, 1, like literae, Syr. ܣܦܪܐ; *a bill of accusation* (according to the context) Job 31, 35, and perhaps also *a letter of defence.* Commonly *a book*, followed by a genitive for more exact description, as סֵ׳ הַתּוֹרָה Josh. 1, 8, סֵ׳ תּוֹרַת יי׳ 2 Chr.

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34, 14, סֵ֣פֶר הַבְּרִית Ex. 24, 7, סֵ֣פֶר הַמְּלָכִים 2 Chr. 16, 11, סֵ֣פֶר דִּבְרֵי הַיָּמִים 1 Kings 14, 19, סֵ֣פֶר דִּבְרֵי שְׁלֹמֹה 11, 41, or with a title following, as סֵ֣פֶר הַיָּשָׁר Josh. 10, 13; an expression of contempt for making many books is in עֲשׂוֹת סְפָרִים Eccl. 12, 12; farther *a list* Gen. 5, 1; Josh. 18, 9; *the list of the living* Ps. 69, 29, Ex. 32, 32, i. e. in which they are written; on the other hand, *the book of life* Dan. 12, 1 is that in which the citizens of the Messianic kingdom are written; comp. Is. 4, 3. הַסְּפָרִים Dan. 9, 2 = *τὰ βιβλία*, i. e. הַכְּתָבִים *αἱ γραφαί*, the well-known sacred books. Arab. سِفْر the same. See מְגִלָּה.

סֵ֫פֶר (*pl.* סְפָרִים, *constr.* סִפְרֵי, prob. formed in the first instance from the noun סָפָר, like שֹׁעֵר from שָׁעַר, בֹּקֵר from בָּקַר, hence not the participle of Kal) *masc. a scribe*, to whom is applied מָהִיר (ready, quick, sure) Ezr. 7, 6, whose materials are specified as עֵט Ps. 45, 2, חֶרֶט Ez. 9, 2, תַּעַר Jer. 36, 23; with the article הַסֹּפֵר *the royal scribe*, who composed the king's commands and edicts, therefore also *a high officer, a great dignitary, a state notary*, who held the first position in times of peace 2 Kings 18, 18; 19, 2; fully סֹפֵר הַמֶּלֶךְ 12, 11 or הַסֹּ֫פֵר לַמֶּלֶךְ 2 Chr. 15, 18, seldom סֵ֫פֶר 2 Sam. 8, 17; comp. Phen. סֹפֵר Carth. 3, 4. Metaphor. 1. *a scribe of the commander in chief*, who wrote out the muster-roll of troops, *muster-master*, more specifically denoted by שֹׁטֵר הַצָּבָא 2 Kings 25, 19; Jer. 52, 25; 2 Chr. 26, 11; *a leader, an arranger of the troops*, who has the שֵׁבֶט in his hand Judges 5, 14; *a receiver of tribute, a notary* Is. 33, 18. — 2. *one skilled in the sacred books, a sacred scribe*, coupled with מֵבִין 1 Chr. 27, 32; Jer. 8, 8; hence of *Ezra* סֵ֫פֶר מָהִיר בְּתוֹרַת מֹשֶׁה Ezr. 7, 6 or הַסֹּפֵר Neh. 8, 1; comp. Ezr. 7, 11; so too سفر كاتب.

סָפַר (not used) *Aram. trans.* same as Hebr. סָפַר I. *to inscribe, to write.* Deriv. סְפַר, סֵפֶר.

סֵ֫פֶר (*plur.* סְפָרִין, *def.* סִפְרַיָּא; from סָפַר) *Aram. m. a book*, Dan. 7, 10; Ezr. 4, 15.

סַפָּר (in the proper name with *a* of motion, סַפָּרָה; from סָפַר I.) *m.* 1. same as מִסְפָּר *a numbering* or *census* 2 Chr. 2, 16. — 2. *n. p.* of a city in the south-west corner of Arabia, in the south of Yemen, called by the ancients Saphar, Sapphara Gen. 10, 30; comp. Pliny (H. N. 6, 26) and Ptol. (6, 7, 25 41), who were acquainted with a regia Saphar, a metropolis Sapphara and a people the Sapphareans. Others understand by it Thafor in eastern Hadramaut at the sea. As the seat of a Himyaritic king it was called by the people of the land اصفار, اسفار, and in ancient times ظفار. See סְפָרְוַיִם.

סְפָרַד *n. p.* of a distant land, to which exiles were carried from Jerusalem, who were again to take possession of the עָרֵי הַנֶּגֶב in their native place, according to the promise Ob. 20. Agreeably to a very old Jewish tradition adduced already by Jerome (on the passage), סְ is said to mean the (Cimmerian) *Bosphorus*, where ancient Iberia was the main land, and the old Iberians the leading people. As the same race peopled Spain too (hence called the Iberian peninsula), the Targ., Pesh., Ibn Ganâch, Kimchi &c. have rendered סְ Spain. In the Persian cuneiform inscriptions (Niebuhr, Inschriften I, 12; Reisebeschreib. II, plate 31), in the monument of Darius at Nakshi Rustan line 28, and in the inscription of Bisutun, line 15, a land is mentioned Saparad or Çparad as occupied by Persians, as well as Cappadocia and Ionia; which may be our סְ (de Sacy), i. e. ancient *Iberia*, whither the גָּלוּת of Jerusalem may have been transported by Antigonus, since he carried away many in point of fact (Josephus Ant. II, 4; Diod. Sic. 19, 58 59). According to *Lassen* (Keilinschriften p. 50. 51) סְ means *Sardes*, whose indigenous name is said to have been *Çvarda* (Svarad). Comp. *Oppert* in the Journal Asiat. IX. 1851. p. 279.

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סִפְרָה (with *suff.* סִפְרָתֶךָ, from סָפַר I.) *f.* commonly same as סֵפֶר or סֵ׳ זִכָּרוֹן (Mal. 3, 16) *a book, a memorial-book* Ps. 56, 9 (Ibn *Sarûk*); according to *Rashi* and Ibn *Esra* = סָפַר 1. *list, enumeration*, translated, *are they not in the list?* i. e. dost thou not count the tears? But סִ׳ may be also = נֹאד on account of its verb-meaning, to paraphrase the latter and to have an assonance with סָפַרְתָּה.

סְפֹרָה (only *pl.* סְפֹרוֹת; from סָפַר I.) *f. a measure, limit*, Ps. 71, 15 (*Fürst*, Concordance).

סְפַרְוַיִם *n. p.* of a city in southern Mesopotamia, *Sipphara*, in Procopius *Sifris*, and the name of the whole district, coupled with the eleven territories of Mesopotamia and Assyria אַרְפַּד, חֲמָת, הֵנַע, עִוָּה (עֲוָא), גּוֹזָן, כַּרְכְּמִישׁ, חָרָן, רֶצֶף, תְּלַשַּׁר, בָּבֶל and כּוּתָא, which Assyria had already conquered, and from which the Assyrian king brought colonists to Samaria 2 Kings 17, 24; 18, 34; Is. 36, 19. The city was the centre of the small territory, had its own king 2 Kings 19, 13; Is. 37, 13; and its chief god was אַדְרַמֶּלֶךְ 2 Kings 17, 31. Altogether different appears to be סְפָר, also a territory conquered by Assyria, with the *Gentile m. pl.* סְפָרִים 2 Kings 17, 31 K'tib, where the god עֲנַמֶּלֶךְ was worshipped; but the K'ri has סְפַרְוַיִם in this place. *Gent. m.* סְפַרְוִי, *pl.* סְפַרְוִים.

סֹפֶרֶת (*scholarship, learning*) *n. p. m.* Ezr. 2, 55; Neh. 7, 57. (As an appellat. with the article).

סָקַל (not used) *intrans. to be heavy, weighty* (*Fürst*, Concordance s. v.), proceeding from the idea of *raising, lifting up*, like נָשָׂא, נָטַל (to נָטִיל, נֵטֶל), טוּל II. (perhaps to מָטִיל), and identical with שָׁקַל; Ar. تَقُلَ the same. Derivative

סֶקֶל (unused) *masc. a stone*, prop. *a weight, a burden*, conseq. = שֶׁקֶל; whence the denominative

סָקַל (*inf. absol.* סָקוֹל, with *suff.* סָקְלוֹ; *fut.* יִסְקֹל) *tr. to stone*, a capital punishment for criminals, with accusat. of the person Ex. 8, 22; 17, 4; *to cover with stones* 1 Sam. 30, 6, 1 Kings 21, 10, often with the addition בָּאֲבָנִים Deut. 13, 11; 17, 5 &c.; cognate in sense רָגַם.

Nif. נִסְקַל (*fut.* יִסָּקֵל) *to be stoned* Ex. 19, 13; 21, 28.

Pih. סִקֵּל (*fut.* יְסַקֵּל) 1. *to pelt with stones*, with accus. of the person 2 Sam. 16, 6; with לְעֻמַּת פְּ׳ *over against one* 16, 13. — 2. *to unstone* i. e. *to free from stones*, with accus. of the object Is. 5, 2; with the addition מֵאֶבֶן 62, 10.

Puh. סֻקַּל *to be stoned* 1 Kings 21, 14.

סָר *adj. masc.* 1. (from סוּר II., prop. part., perhaps the 3 pers. perf.) *degenerated*, of סֹבֶא Hos. 4, 18; *disturbed*, of מַרְזֵחַ Am. 6, 7; *fearful, terrible*, of מַר הַמָּוֶת 1 Sam. 15, 32; *degenerate, corrupt* Ps. 14, 3 = סָג. On סָר 1 Sam. 22, 14 see מִשְׁמַעַת. — 2. (from סוּר III.) *rebellious, refractory*, סָרֵי סֹרְרִים Jer. 6, 28 *the most rebellious*.

סַר (from סָרַר II.) *adj. m.*, סָרָה *fem. ill-humoured, peevish, sad* 1 Kings 20, 43 (with זָעֵף); 21, 4 5; cognate in sense רַע Gen. 40, 7. — On the foreign סַר = אֶסֶר or אַסַר see סַרְגּוֹן.

סָרַב (not used) *intr. to burn*, connected with צָרַב, שָׂרַף, צָרַף in its organic root and original signification; cognate in sense with חָרַר; metaph. 1. *to pierce*, of thorns, like חָרַר belonging to חָרֹל and חָרוּל (a prickly thorn), and חָרָה (to burn, to sting) to חָרוֹן (Ps. 58, 10 pointed brushwood, comp. Aram. חָרִית, ܚܪܘܬܐ), Aram. ܨܪܒ (to burn, to sting, comp. Arab. صرم), whence ܨܪܘܒܐ (thistle), Arab. ضرب to sting and burn (see *Fürst*, Concordance s. v.). — 2. *to resist, to rebel, to struggle against*, proceeding from the idea of piercing; comp. מָרָה, מָרַד I. (which see), סוּר III. (hence סָרִים the rebellious, and סִיר a thorn).

Pih. סֵרֵב (not used) *to burn*, metaph. *to prick* and *to strive against a thing*, a stronger expression of the meaning of

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Kal, comp. Aram. סְרַב; Arab. سَرَبَ the same. Derivative

סִרְבָּב (from סָרַב from the Pihel סִרְבֵּב; *pl.* סִרְבָּבִים) *m. thorn, thistle* (Ibn *Labrath*), prop. a sting, coupled with סַלּוֹנִים, Ez. 2, 6 *though thorns and thistles are about thee* (אִתָּךְ for אֹתָךְ) *and thou dwellest among prickly plants* (see עַקְרָב).

סַרְבָּל (*pl.* סַרְבָּלִין, with *suff.* סַרְבָּלֵיהוֹן) *Aram. m.* commonly *an upper garment, a mantle* (Ibn *Esra*, *Arûch*, Ibn *Jachja*, *Luther*) Dan. 3, 21 27, a derivative of סַרְבֵּל (which see), and like the Talmudic סַרְבָּל for אַדֶּרֶת (mantle), טַלִּית (covering) &c., Arab. سِرْبَال *garment, dress*, Syr. ܣܪܒܠܐ mantle. But inasmuch as לְבוּשׁ *an upper garment* = מְעִיל (comp. 2 Kings 10, 22; Job 24, 7), כֻּרְבְּלָא (which see) *turban* or *tiara* = מִצְנֶפֶת, and פְּטִישׁ or פַּטִּישׁ (which see) *a thin covering* (of a fine web) follow there, so that the enumeration proceeds from the inner to the outer clothing; inasmuch too as Symm. renders it ἀναξυρίδες which is especially used of the *hosen* of the Persians (*Herod.* 5, 49; 7, 61); because such actually belonged to the dress (*Xen.* Cyrop. 8, 3. §. 28) and the writer obviously intended to represent that they were thrown into the fire with their upper and under clothes; farther since the Vulgate and Jerome have this explanation, while Aquila and Theodotion even translate the Persian *shalvar* (شَلْوَار, Ar. سِرْوَال in Saadia on Lev. 6, 3 and 16, 4 for מִכְנָסַיִם) by σαράβαρα (saraballa): the word seems to be of old Persian origin. The Zend. çâravârô (Vendid. 14, 14 18), consisting of the Sanskrit sara *vital part*, and vṛ *to cover*, i. e. = מִכְנָסַיִם, may have meant *hosen;* and thus it is explained how it became in Arab. سِرْوَال, Pers. شَلْوَار, Greek σαράβαρα, σαράβαλλα, Latin sarabaras, saraballa; in the middle ages serabara, saravara, saraballa, sarabella, sarabola, sarabula; Polish szarwari; Kurd. sharwal; Hungar. schalwary.

סַרְבֵּל (*Pael*) *Aram.* (not used) *tr. to cover over, to draw over, to cover about*, with garments (*Saadia*, *Rashi*, Targ. at Nah. 2, 3); figur. with fat &c., hence *to be thick, fleshy* (Targ. Ez. 16, 26), comp. Talmudic סַרְבָּל (*def.* סַרְבְּלָא) for אַדֶּרֶת (Sanh. 44ᵃ), טַלִּית (Sabb. 58ᵃ), Arab. سَرْبَلَ to cover, سِرْبَال a covering, Syr. ܣܪܒܠ a mantle. The organic root סָבַל, Ar. سَبَلَ, Syr. ܣܒܠ seems to be connected in origin with שָׁמַל, Arab. شَمَلَ to cover, to draw over. In no case, however, does the noun סַרְבָּל (pl. סַרְבָּלִין) appear to come from this verb; though the Agada (see the Aruch), Ibn *Esra*, Jos. Ibn *Jachja* have so understood it.

סַרְגּוֹן (Assyrian) *n. p.* of an Assyrian king, from 718-715 B. C., who preceded סַנְחֵרִיב (as he followed שַׁלְמַנְאֶסֶר reigning until 718 B. C.), and whose general was תַּרְתָּן; the same having filled that office under his successor also (2 Kings 18, 17) Is. 20, 1. For the etymology have been compared סַר = אֲסַר or אַסַר (Sanskrit çira, Zend. çara, modern Persian ser, Armenian sôr peak of a mountain) *supreme head*, and גּוֹן Sanskrit guna valour, conseq. *prince of valour;* for סַר comp. the Phenician proper names סַרְאֹכַר, סַרְגַּד. Derivat. the name of a place *Zurghun.*

סָרַךְ (not used) *intr. to go away, to flee, to escape*, identical with שָׁרַד II., Ar. شَرَدَ. The Syr. ܫܪܕ prop. to retreat timidly, hence to be afraid, is connected with it. Derivative

סָרִד (from סָרַד; *escape, deliverance*) *n. p. m.* Gen. 46, 14; *Patron.* סָרְדִי Num. 26, 26.

סָרָה (not used) *tr.* same as שָׂרָה II. *to knot together, to fit together, to attach firmly to one another*, identical with זָרָה II., זָר II., צָר and צָרַר, &c. Deriv. סְרִיוֹן.

סָרָה *fem.* 1. (from סוּר I.) *a turning away, a departure*, from the law Deut. 19, 16, Is. 59, 13, i. e. apostasy Is. 1, 5; 31, 6; metaphor. *remission, cessation*

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Is. 14, 6. — 2. (from סוּר II. or III.) *what is bad*, *blasphemous* Deut. 13, 6; Jer. 28, 16; 29, 32.

סִרָה (*entrance*, *turning in*, from סוּר I.) *n. p.* of a cistern 2 Sam. 3, 26, perhaps because a caravansera was in the neighbourhood.

סָרוּחַ (*pl.* סְרוּחִים, from סָרַח I.) *m. the* (overhanging) *tiara* or *turban*, a head-dress of the Babylonians Ez. 23, 15; while טָבוּל denotes the part which winds about the head.

סָרַח I. (*part. f.* סֹרַחַת, *fut.* יִסְרַח) *intr. to spread out*, *to extend*, of a luxuriant vine Ez. 17, 6; *to overhang*, of a tiara, turban, whence the noun סָרוּחַ; *to be stretched out*, on a couch Am. 6, 4; *to hang over*, of a curtain Ex. 26, 12 13, deriv. סֵרַח. The stem סָ׳, whose organic root lies also in אָ־רַח, אָ־רַךְ and שָׂרַע, is in Ar. سرح (to spread, of a tree; to pour out, of water; to stretch), Aram. סְרַח, ܣܪܚ to overhang, of branches.

Nif. נִסְרַח see סָרַח II.

סָרַח II. (*part. pass. pl.* סְרוּחִים) *intr.* same as סָר II. (סוּר) *to be bad*, *ill-smelling*, *stinking*, foetere, cognate in sense with אָלַח, בָּאַשׁ. Metaphor. *to be degenerate*, *bad*, *corrupt*, Am. 6, 7 *and the rejoicing noise of the degenerate is disturbed.* The organic root סָר־ַח, Aram. סְרָא and סְרַח, Ar. شَرَّ, Hebr. סָר II. is also in סַר II. (סָרַר); Aram. בְּ־סַר, ܒ־ܣܪ (to be peevish, sour, sullen) = רַע.

Nif. נִסְרַח *to be corrupt*, *stinking*, *degenerate;* metaphor. of חָכְמָה Jer. 49, 7, like בָּלַע Is. 19, 3, בָּקַק Jer. 19, 7.

סֵרַח (from סָרַח I.) *m. the overhanging*, *overtopping*, *extending beyond*, *superfluous part* Ezr. 26, 12.

סִרְיוֹן (with *suff.* סִרְיֹנוֹ, *pl.* סִרְיֹנוֹת; from סָרָה) *m.* same as שִׁרְיוֹן *coat of mail* Jer. 46, 4; 51, 3, prop. something fitted or joined together.

סָרִיס (*c.* סְרִיס; *pl.* סָרִיסִים, *c.* סָרִיסֵי and סְרִיסֵי, with *suff.* סָרִיסָיו, סָרִיסֶיהָ) *m.* 1. *one castrated* or *cut*, *a eunuch*, a keeper and guard of the harem Esth. 2, 3 14; 4, 4 5; Jer. 38, 7, who has no posterity Is. 56, 3 4, and who was not allowed by the law to come into the congregation of God (Deut. 23, 2); hence perhaps כּוּשִׁי Jer. l. c., or *a foreigner* generally Dan. 1, 7. The chief eunuch had to educate noble youths for the service of court Dan. 1, 3 7. But he was sometimes married Gen. 37, 36; 39, 1; profane writers also speaking of such a fact (*Ter.* Eun. 4, 3, 24; *Juv.* 6, 366). — 2. Metaphor. *a minister of court* 2 Kings 20, 18, *a chief butler* and *chief baker* Gen. 40, 2 7, *a courtier* generally Jer. 20, 7; 41, 16, explained by שָׂרִים 29, 2, and coupled with עֲבָדִים 1 Sam. 8, 15; 2 Kings 24, 12; *a supreme military officer* 25, 19. These and similar meanings proceeded perhaps from the idea of eunuch, such persons being used at an early period for court-servants; comp. Ar. خادم *eunuch* and *servant;* Talm. סַרְסְיָא servant.

סָרֵךְ (only *pl.* סָרְכִין, *constr.* סָרְכֵי, *def.* סָרְכַיָּא) *m. a prefect*, *minister*, *prince*, set over 40 satrapies Dan. 6, 3 4 5 7 8, but where it is also used in a wider sense; in the Targ. for שׁוֹטֵר or for the second after the king. If it has passed out of old Persian into Aramaean, סַר is compared (comp. אֵסַר, אֶסֶר) with the old Aryan termination ־ַךְ (which see) = *ka*, meaning *supreme head*, *leader*, comp. çara head. But a Semitic stem סְרַךְ (which see) may be also adopted, so that the participle סָרֵךְ would mean prop. *a confidential one*, *a friend* (of the king).

סְרַךְ (not used) *Aram. intr. to attach oneself to*, *to be intimate*, conseq. in its fundamental signification same as שָׂרַךְ, comp. Ar. شَرِكَ socius, consors fuit.

סָרַן (not used) *intr.* same as אָרַן, תָּרַן (which see) *to be hard*, *firm*, of beams, poles, masts; fig. of the heroic spirit or power of men, of the strength of God &c.; comp. for cognate stems תֹּרֶן a mast, אֹרֶן prop. a beam, pole, hence a firm and

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hard tree; in proper names strength, power, as אֲרַן (power, strength), אֲרִנָּה, אֲרִנָּן (hero) in בֶּן־אֲרִנָּיָה, אֲרִנָּן, אֲרַנְיָה. The organic root סָרַן is also found in the Ar. رَسَنَ *to be enduring, firm*, رَانَ to make firm, رُون hardness. Deriv. סֶרֶן 1 and 2.

סֶרֶן (*pl.* סְרָנִים, *constr.* סַרְנֵי) *m.* prop. a beam, pole, hence 1. *an axle* 1 KINGS 7, 30, i. e. *a pin*, comp. Talm. סַרְנָא roller, pin, axle, Syr. ܣܪܢܐ. — 2. Fig. (comp. אֲרַן, אָרֵן &c.) prop. a strong, powerful one, a hero; hence *a lord, prince*, especially used of Philistine princes JOSH. 13, 3; JUDGES 3, 3; 16, 5; 1 SAM. 5, 8; 1 CHR. 12, 19; comp. Ar. قُطْب (قَطَبَ) axle and prince. The derivation from the Sanskrit çarana, whose meaning *protector* is not yet by any means proved, must be rejected, because the word appears in 1 KINGS l. c. also; and a Semitic derivation is sufficiently attested.

סָרַס (not used) *tr. to cut out, to pierce out, to cut*, the organs of generation. Like all stems with similar initial and final sounds (see מָאַם, Aram. טְאָטְאָ besides the Hebr. מָם, טָאטָא, לָוַל, זוּז &c.) סָרַס can only have arisen from the redupl. סָרְסַר according to the laws of the language; and *sar* is = סָרַר III., as the stem also exists in סָרַר III., צָרַר–צָרַע &c.; comp. too the org. root in נָשַׂר, נָשַׂר, Aram. נְסַר, Ar. نَشَرَ to cut in pieces = سَرَسَ, out of which proceed also the contractions سَرَسَ (to be castrated, metaphor. to be weakened), شَرَزَ to cut out, شَرَصَ to injure, Aram. שְׁרַז the same. No connexion, however remote, exists between it and שָׁרַשׁ, since שָׁרַשׁ has another basis. Deriv. סָרִיס.

סַרְעַפָּה (from סָרַעְתָּ 1. out of סָעַף II.) *f. a branch, sprout* Ez. 31, 5, comp. סָעַפָּה.

סָרַף (Kal not used) *tr. to bind, to knot together, to join, to unite*, cogn. in sense with דָּוַר (out of דָּרַר, from דּוּר=צוּר &c.), especially of related and friendly union. Comp. Ar. صَرَبَ to be united, collected, سَرِبَ and زَرِفَ the same, whence سِرْب, سَرْب, زَرَافَة a united crowd, a stem, people, race, kindred; Aram. סְרַף the same. Here belongs also the Talm. and modern Hebrew צָרַף to contract, to bind together.

Pih. סִרַּף (*part.* מְסָרָף) *to be nearly related* or *connected*, דּוֹד = מְסָרָף AM. 6, 10 *a relative, an uncle* (Ibn *Koreish, Kimchi*); but others have understood it as = מְשָׂרְפֵי (Jerome, Targ.) *burners of the dead*, which is not so suitable to tradition.

סִרְפָּד (out of סְרִפֶּד from סָפַד) *m. a prickly thorn, a prickly plant* Is. 55, 13, Vulg. *urtica*.

סָרַר I. (*part.* סוֹרֵר) *intr.* same as סָר I. (סוּר) *to turn off from, to turn away from*, hence *to apostatise*, from God, *to turn away* (from him), i. e. to sin Is. 65, 2; *to be rebellious* 1, 23; Hos. 9, 15; Ps. 66, 7; 68, 7 19. On the contrary סוֹרְרִי LAMENT. 3, 11 see סוּר I. Deriv. perhaps סָר (*fem.* סָרָה) for סָר.

סָרַר II. (not used) *intr.* same as סָר II. (סוּר) *to be bad, ill-smelling, degenerate, disturbed*; Arab. شَرَّ the same. Deriv. סָר adj.

סָרַר III. (*perf.* סָרַר, *part. m.* סוֹרֵר, *f.* סוֹרֶרֶת) *tr.* same as סָר (סוּר) III. *to pierce*, metaph. *to withstand, to be refractory*, coupled with מָרָה DEUT. 21, 18 20, JER. 5, 23, and also in other places (Hos. 4, 16) used of an untamed heifer, which does not patiently bear the yoke on her neck (JER. 2, 20); hence the phrase נָתַן כָּתֵף סוֹרֶרֶת ZECH. 7, 11 *to turn a refractory neck*.

סָתָה (not used) *intr. to pour out*, of brooks exceeding their banks, *to flow down, to stream* or *flow over*, of rain, which happens in the rainy season; cognate in sense with חָתַר II. (= עָרַף) to חָתַר; ident. in its organic root סָתַ–ה with לָשַׁד, אָשַׁד, שָׁדַ–ה, שָׁתַ–ה, Aram. אֲשַׁד, أَسَفَ, سَفَا, سَفَأَ (to pour), Ar.

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שָׁסִי (to moisten), Himyar. شصى = שְׁתָה. Derivative

סְתָו (from סָתָה after the form חֳגָו, מְדָו from קָצָה, חָגָה, מָדָה) *m. the rainy season*, the winter of the orientals, cognate in sense with חֹרֶף; סְתָו עָבַר Song of Sol. 2, 11 defined by גֶּשֶׁם חָלַף; elsewhere עֵת גְּשָׁמִים (Ezr. 9, 13); Aram. סְתָוָא, ܣܬܘ, Sam. אֲצְתָב, Ar. شتا the same; the verb شتو, Syr. ܫܬܐ, to be winter, is a denominative.

סְתוּם *m. a secret* Ez. 28, 3, prop. a hidden, shut up thing.

סְתוּר (viz. יָהּ, *Jah is the covered* or *invisible One*) *n. p. m.* Num. 13, 13.

סָתַם (*fut.* יִסְתֹּם) *tr. to stop up*, *to close up*, springs 2 Kings 3, 19 25, fig. *to keep secret*, a revelation Dan. 8, 26; 12, 4 9, where חָתַם is a stronger expression of the same idea; *to stop*, *to hinder* Lament. 3, 8 (שָׂתַם).

Nif. נִסְתַּם *to be stopped*, *repaired*, of the breach in a wall Neh. 4, 1 [7].

Pih. סִתֵּם *to stop up*, a fountain Gen. 26, 15 18.

The stem סָתַם is in Ar. سطم, Aram. סְתַם. The organic root סָ־תַם is also in אָ־טַם (which see), חָ־תַם, תָּ־טַם &c.; Coptic ϣⲱⲙ, ⲥⲱⲙ the same.

סָתַר (Kal not used; see *Nif.*) *tr. to cover*, *to veil*, of a veil; *to close up*, *hide*, *conceal*, of men and things; *to keep secret*, *to keep in ignorance*, of the conduct; *to protect* or *cover about*, of a shield; and so used in various ways. Deriv. סֵתֶר, סֻתָּרָה, מִסְתָּר, מַסְתֻּר, and the proper names סְתוּר and סְתָרִי.

Nif. נִסְתַּר (*fut.* יִסָּתֵר) 1. *to be concealed*, i. e. *to be unknown*, *covered*, of דֶּרֶךְ Job 3, 23, with מִן of the person, who knows nothing 28, 21, or is not concerned Is. 40, 27; with a negative, *to be known* Psalm 38, 10; נִ׳ אִישׁ מֵרֵעֵהוּ Gen. 31, 49 *one is hidden from the other*, i. e. separated from him, and withdrawn from his sight; נִ׳ מֵעֵינַי פ׳ Is. 65, 16 *to be concealed from the eyes of one*, i. e. to come no more before one (into his mind); seldom with מִנֶּגֶד עֵינַי פ׳ Am. 9, 3 in the sense of נִ׳ מִפָּנַי פ׳; Deut. 7, 20 or נִ׳ מִלִּפְנֵי פ׳ Jer. 16, 17 *to be hidden from one*, i. e. escape; with a verb following, defining the idea, e. g. נִסְתְּרָה וְנִטְמְאָה Num. 5, 13 *to be secretly defiled*. — 2. *reflex. to cover*, *protect*, *secure oneself*, with בְּ of the place or שָׁם Is. 28, 15; *to hide oneself* Jer. 36, 19, Zeph. 2, 3, Job 34, 22, and with מִן or מִפְּנֵי of the person Ps. 55, 13; Job 13, 20; *to withdraw*, of God, i. e. to renounce Ps. 89, 47 = הַסְתִּיר פָּנִים. In Prov. 22, 3 the K'tib has יִסָּתֵר and the K'ri נִסְתָּר (as 27, 12) *to hide oneself*. The *part. pl. f.* נִסְתָּרוֹת occurs often as a noun, sometimes *something mysterious*, *unknown* Deut. 29, 28, again *unknown errors* Ps. 19, 13, like עֲלֻמִים 90, 8 = שְׁגִיאוֹת.

Pih. סִתֵּר (*imp. fem.* סַתְּרִי) a stronger form of the Kal idea, *to hide*, *conceal*, fugitives Is. 16, 3.

Pu. סֻתַּר (*part. f.* מְסֻתֶּרֶת) *to be secret*, *hidden*, of אַהֲבָה Prov. 27, 5.

Hif. הִסְתִּיר (*inf. abs.* הַסְתֵּר, *c.* הַסְתִּיר, *fut.* יַסְתִּיר) *to conceal*, *to cover*, i. e. to withdraw from the eyes of spies, with accus. of the object Jer. 36, 26, 2 Chr. 22, 11, with מִן of the person Job 3, 10, i. e. *to keep at a distance*; with מִפְּנֵי of the person 2 Kings 11, 2; *to hide*, with מִן 1 Sam. 20, 2; *to protect*, *to keep*, with מִן Ps. 64, 3; Job 14, 13; *to cover*, with מִן of the place Ps. 17, 8; 27, 5; 31, 21; *to make solitary*, i. e. alone, without help, Prov. 25, 2; *to carry on in secret*, עֵצָה Is. 29, 15; *to save*, with בְּ of a place 49, 2. The expression הִסְ׳ פָּנִים used of God is a frequent one, *to hide the face*, i. e. *to withdraw regard for* Ps. 10, 11, with מִן of the person; *to be angry*, *displeased* Deut. 32, 20; Ps. 13, 2; *to turn away in anger from* Job 13, 24; *to withdraw regard for* 34, 29, also omitting פָּנִים Is. 57, 17 (a general antithesis to it is הֵאִיר פָּנִים, נָשָׂא פְּנֵי פ׳); once, *to cause to hide* Is. 59, 2; הַסְתִּיר פָּנִים מֵחַטָּאִים, i. e. *to forgive* Ps. 51, 11. Deriv. מַסְתֵּר.

Hithp. הִסְתַּתֵּר (*part.* מִסְ׳, *fut.* יִסְ׳) *to*

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hide oneself, with עִם (*with*) of a person 1 Sam. 23, 19, or בְּ of a place 26, 1; *to keep oneself hidden*, i. e. apart, of God who executes his plans alone, without any one knowing them Is. 45, 15; *to be imperceptible* 29, 14.

The stem סָ׳ is in Aram. סְתַר (rare), ܣܬܰܪ (to veil, to keep secret, to protect); Ar. سَتَرَ (to cover, conceal, veil, protect, enclose), Malt. satar. The organic root סָ־תַר is also in אָ־טַר, כָּ־תַר, עָ־טַר, טָר I., דָּר, תָּר, גָּ־דַר, חָ־דַר &c.

סֵתֶר (with *suff.* סִתְרִי, *pl.* סְתָרִים) *m. a veil*, *a covering* Job 22, 14; סֵ׳ רַעַם Ps. 81, 8 *the veil of the thunder-cloud;* סֵ׳ פָּנִים Job 24, 15 *veil* or *covering of the face;* metaphor. *what is secret*, דְּבַר סֵ׳ *a secret* Judges 3, 19, in the *pl. secrecies* Prov. 9, 17, i. e. what one has not acquired openly; בַּסֵּ׳ *adv. in secret*, *secretly* Job 13, 10; Prov. 21, 14; hence *a concealed place*, of the mother's womb Ps. 139, 15; *a hiding-place* 1 Sam. 19, 2; 25, 20; *protection*, *shelter* Ps. 32, 7; 91, 1.

סְתַר I. (Pe. not used) *Aram. tr.* same as Hebr. סָתַר *to hide*, *to cover*, *to keep secret.*

Pa. סַתֵּר *to cover* or *conceal strongly*, what is secret; hence *part. pl. def.* מְסַתְּרָתָא *things which one strongly conceals*, *secrets* Dan. 2, 22, coupled with עֲמִיקָתָא.

סְתַר II. (with *suff.* סַתְרֵהּ) *Aram. tr. to cast asunder*, *to destroy*, *to reduce to ruins*, disjicere, destruere, a house Ezr. 5, 12; metaphor. (modern Hebrew) *to refute*, hence סְתִירָה refutation. In the Targ. and Syr. the verb appears in other conjugation-forms also; hence ܣܬܪܐ destruction. The stem סְתַר, ܣܬܰܪ, is Arab. شَتَرَ dissecuit, disgregavit; and the organic root סְ־תַר exists also in בְּ־תַר (to put into pieces, to divide in parts), בְּ־דַר (to scatter about), דָּר II. (to cut asunder), דָּר־א, עָ־דַר, חָ־תַר (= פָּרַץ, בָּקַע), נָ־תַר II., נְ־תַר &c., as Ar. تَرَّ = شَتَرَ.

סִתְרָה *fem. screen*, *protection* Deut. 32, 38.

סִתְרִי (from סִתְרְ־יָה *Jah is protection*) *n. p. m.* Ex. 6, 22.

ע

ע, called עַיִן, *ʿAyin*, as a letter of the alphabet denotes *eye*, if the origin of our alphabetic writing be looked upon as originating in images, and the names be taken from outward objects. It is believed that the figure of an eye is represented by the shape of the letter in Phenician (*O*, 𐤏, *Θ*, ب), old Hebrew (◇), Samaritan (𐤏, 𐤏𐤀), and Aramaean (ט, ب, 𐤏, 𐤏). The Greek *O*, which was formerly *Θ* (see *Boeckh* T. I. p. 31), corresponds to the Semitic *ʿAyin;* and as the simple sound only appears as a name here, so also in Semitic the name may have been selected merely because of the initial sound. *ʿAyin* being the seventh letter in the series of ten, signifies as a numeral 70; in the old alphabet it was pronounced *ʿAi* and probably too *ʿOi*. In Phenician it appears as an abbreviation for עֹלָם, עַבְדְּךָ, עֶבֶד, עֶלְיֹנִם &c.

As to the pronunciation of *ʿAyin*, it represented 1. in the most ancient times the vowel *o*, of which remnants are still preserved in Hebrew, as בול *bôl*, *bûl*, from בעל = בַּעַל (see בּוּל I.), מעכה (pronounce *Mocha*, see מַעֲכָה), בער (בַּעַר which see) = Aram. בּוֹר; comp. in Palmyrene עַגְלִבּוֹל, זְבַדְבּוֹל, -βολος, where בּוֹל is out of בעל *bôl* = בַּעַל; in Phenic. בּוֹלָא = בַּעֲלָא i. e. *Bôla*, מֹשִׂיבעל = מַעֲשִׂיבעל, עשתרת (עַשְׁתֹּרֶת) *ostor-*, נערא (נַעֲרָה) *nora*, בעלתי (בַּעֲלָתִי) *Βωλατής*, עלים (עָלִים, leaves), *Olim*, עשתר נעמא (עַשְׁתֹּר נַעֲמָא), *Ostronome* (Astronome), where the *ʿAyin* was always pronounced *o*. The LXX may have known of this pronunciation, when they translate מַעֲכָה

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by *Μωχά*, *Μοχά*, נַעֲמָה by *Νοεμά*, *Νωμάν* &c.; and Jerome too reckons *ʿAyin* among the vowels. — 2. As a slender and weak guttural it is stronger than א and ה, and weaker than ח; but it was uttered in such a peculiar way, that it has been represented in Greek like *Alef*, i. e. sometimes by a spiritus lenis, sometimes not at all, as *Ἐφρών* (עֶפְרוֹן), *Ἀνά* (עֲנָה), *Ἀμβράμ* (עַמְרָם), *Ὤγ* (עוֹג). Even this was lost in the middle of a word, as *Βηθασμώθ* (בֵּית עַזְמָוֶת), *Ἰωαδά* (יְהוֹיָדָע), *Γεδεών* (גִּדְעוֹן). Seldom has it been rendered = ה by a spiritus asper, as עֵשָׂו *Ἡσαῦ*, עֵילָם *Ἠλάμ*. Agreeably to this pronunciation *ʿAyin* is interchanged a) with א, as גָּעַל and גָּאַל 2; זָנַח and זָקַף; צָאַג and שָׂאַג and חָעַב and זָעַק; עָטַר and אָגַר and עָקַד; אָזַר and עָזַר and חָאַב and אָטַר; אָבַץ and עָבַץ; אָגַם and עָגַם and אָהַב and עָגַב; אָזַל Aram. עָזַל; בָּאַשׁ Samar. בָּעַשׁ &c. So too פְּחָאִם is to be explained from פֶּחָת. b) with ה, as גָּעַל Arab. جَهَلَ (to reject); גָּעַר Arab. جَهَرَ; גָּעַשׁ Arab. جَهَشَ; זָהַב and זָעַק II. &c. c) In this respect it was sometimes uttered as *e*, as is still the case in Jewish writing; hence in the LXX שָׂעִיר *Σηειρ*, הוֹשַׁעְיָה *Σεεισωθά*, בָּעַל גָּבַע *Βεελμεών*, *Γαβεέ*, *Ὠσηέ*, בָּעַל מָעוֹן שָׁבַע *Σαβεέ*, עָכָרָן עִבְרִי *Ἐχράν*, *Ἑβραῖος*, עִיר *εἰρ*, פַּרְעֹשׁ *Φαρές* &c.; א and ה representing the vowels *a* and *e* in old writing. — 3. It had already, at an ancient period, the power of a harder and stronger guttural, which the Arabians marked by a diacritic point, as غ (different from ع), which was expressed sometimes as *gh*, sometimes with the admixture of an *r*; yet it always came near the *k*-sound. Thus the LXX pronounced: עַזָּה *Γάζα* (غَزَّة), עֹמֶר *γομόρ* (غُمَر), עֲמֹרָה *Γόμορρα*, רְעוּ *Ῥαγαῦ*, רַעְמָה *Ῥέγμα* (from the stem רָעַם Ar. رغم), צֹעַר *Σόγορα* (زغر), עֵי *Γαί*, עֵיבָל *Γεβάλ*, רְעוּאֵל *Ῥαγουήλ*; sometimes they even render it by *k*, as אַרְבַּע *Ἀρβάκ*, רֹבַע *Ῥοβάκ*. From this we can explain: a) its interchange in stem-building, with ג, as גָּדַר and עָטַר; גָּמַל and עָמַל; גָּמַם and עָמַם; גָּנַן and עָנַן &c. b) with ח, as עָבַב and חָגַב II.; חוּג and עוּג; עָגַל and חָגַל; צָרַח Phenic. צָרַע (= שָׁבַח); עָזַר (to עֲזָרָה) and חָצַר &c. c) with כ, as עָזַב II. and כָּזַב; עָטַר and כָּתַר; עָלַם and כָּלַם &c. d) with י inclining to the *k*-sound, as עָצַר and יָצַר I.; עָבַשׁ and יָבַשׁ &c. e) with ק, as עוּר and קוּר; עָצַב and קָצַב; עָצָה and קָשָׁה; Aram. אַרְעָא and אַרְקָא; שָׁמַע and שָׁמַק; פָּשַׁע Arab. فسق &c. — 4. As an aspirate letter *ʿAyin* had already at an early period a connexion with the sibilants, which we see in the case of *h* in Semitic and extra-Semitic languages (comp. סָלַל and הָלַל; שָׁדַד and הָדַד; סַב and אָח; הָדַד and אָח; הָלַל and צָלַל; סָבַךְ and אָבַךְ; שַׁלְהֶבֶת and הַלְהֶבֶת; *ἕξ* and sex; *ἑπτά* and septem; *ἕρπω* and serpo); hence a) its interchange with ס, as עָדַר II. and סָדַר; עִיד and סוּס &c. b) with שׁ or שׂ, as עָזַב Aram. שְׁזַב and עָטַן and שָׂטַן &c. c) with צ, as שִׁיק and צִיק; נָתַץ and נָסַץ; רָצָה and רָעָה; רָצַץ and רָעַע, particularly in relation to Aramaean, as אֶרֶץ Aram. אַרְעָא, אוֹ; עֶמֶר Aram. עַמְרָא; רָצָה Aram. רְעָא; צָאן Aram. עָאן &c. In Ar. this Tsade is a ض (dh), but not always. — 5. Another peculiarity of the Ayin-sound is its connexion with the *r*-sound; several Arab. grammarians expressing ع by *r* connected with a guttural. This explains the comparison of מָעַט II., مغط, with מָרַט; בָּצַע with בָּצַר; בָּקַע with בָּקַר; טָבַע (to טַבַּעַת 3) with טָבַר (צָפַר); קָצַע with קָצַר; צָר with צָע, and perhaps קָרַקַע with קָרַקַר. This phenomenon is illustrated by the fact, either that nothing but the *r* of the guttural has remained; or that the syllable *ar* (for it is only in this that the interchange takes place) was contracted, like *al*, into *ô*, so that ע in this case was prop. *ô*, comp. the Phenician בעמלקר *Bomilcar*, out of בַּרְמִלְקַר; therefore וֹ i. e. *ô* frequently originated from *ar*, as חֲצוֹצְרָה from חֲצַרְצָר; דּוֹדָנִים from דַּרְדָּנִים (which see); Aram. חֲטוֹטָרָא from

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חֲטַרְטַר; שׁוֹפָר from שְׁפוֹפָר and this from שְׁפַרְפָּר &c.

With relation to stem-building *ʿAyin* appears 1. already developed out of the fundamental sound *a*, and has thus furnished occasion for the elongation of stems, as מָד I. and מָעַד; מָט II. and מָעַט; מָךְ and מָעַךְ; דָּךְ and דָּעַךְ; בָּעַר and Targumic בָּר. — 2. ע has sometimes a tendency to become a first radical sound from being a second, e. g. עֹטְיָה Song of Sol. 1, 7 = טֹעָה, טֹעֲיָה; עָרַף II. out of רָעַף; הֶעֱמִיד Ez. 29, 7 out of הִמְעִיד; עָטַף out of טָעַף = צָעַף; עָבַשׁ out of בָּעַשׁ = בָּאַשׁ; עָגַר out of גָּעַר. This appears especially when we compare the Arabic. — 3. *ʿAyin* forms a commencement in making stems from organic roots, as עָגַל = גַּל; עָגַן = גַּן; עָדַף Aram. טְפָא; עָטַשׁ and טָשׁ; עָכַב cognate with קָו־ה; עָכַר Aram. כְּרָא; עָלַט and לָט; עָלַק and לַק.

In nouns or proper names, more rarely in verbs, ע is elided: a) when a vowelless consonant precedes, so that its vowel is given to the preceding consonant, or the elision is indicated by Dagesh, as בַּל out of בְּעַל; בַּל (in בַּלְאֲדָן) out of בְּעַל; בִּי out of בְּעִי (according to some); מוֹנָה Ez. 19, 7 (where אֶל־מְנוֹתָיו is read for אַלְמְנוֹתָיו) out of מְעֹנָה; בַּעַל מֹן (Numid. 9. 11. 13. 25) out of בַּעַל מְעוֹן, comp. מֹן for מְעֹן in the cod. Samar. Num. 32, 38; מֹנְנִם (ibid. 14) out of מְעֹנְנִם; נִשְׁקָה Am. 8, 8 out of נִשְׁקְעָה; רוּת proper name fem. out of רְעוּת; שַׁמַּי proper name masc. out of שַׁמְעַי; שַׁמָּה proper name masc. out of שַׁמְעָה = שִׁמְעָה; זֶרֶת out of זְעֶרֶת; מִנִּים perhaps out of מִנְעִים; סוּפָה perhaps out of סְעוּפָה; מוּם out of מְעוּם; b) when ע itself is vowelless, as שְׁמוּאֵל out of שְׁמוּעַ אֵל; זְרֻבָּבֶל (which see) out of זְרֻעַ בָּבֶל; בָּכוֹ Mic. 1, 10 out of בַּעֲכוֹ (עַכּוֹ = עֲכוֹ); בָּלָה Josh. 19, 3 out of בַּעֲלָה; c) at the beginning, especially of proper names, as בָּרָה (in the proper name בֵּית בָּרָה) out of עֲבָרָה, comp. Βηθαβαρά John 1, 28; בְּדָן out of עַבְדָּן; בִּדְקַר out of עֲבַדְקַר; בֵּדְיָה out of עֹבֵדְיָה; Phenic. בֶּדְאֶשְׁמֹן, בֶּדְמֶלְקַרְתְּ, עֶבֶד מֶלְקַרְתְּ out of בֶּדְעַשְׁתֹּרֶת, עֶבֶד עַשְׁתֹּרֶת. In Neh. 5, 1 we should read עֹרְבִים for רַבִּים, since ע has obviously fallen away. — But examples are found where *ʿAyin* as well as *ʿAlef* is prefixed to nouns, e. g. in עֲטַלֵּף.

עָב (*pl.* עָבִים, *constr.* עָבֵי, with *suff.* עָבָיו; from עוּב) *common*, prop. (a particip. form) *the veiling*, *covering;* hence 1. *darkness of clouds*, *darkness*, with the genit. עָנָן Ex. 19, 9 or שְׁחָקִים Ps. 18, 12; *a thick cloud*, which brings טַל Is. 18, 4, or מַלְקוֹשׁ Prov. 16, 15; also collect. Job 20, 6 and 36, 29 as a figure of swift flight and of swiftness generally Is. 60, 8, as well as of speedy evanescence 44, 22; Job 30, 15. Ideas of veiling or covering are often transferred to darkness, obscurity, cloud; comp. אָפַל Ar. عفل to be veiled, أَفَلَ to be concealed, whence אֹפֶל, אֲפֵלָה; עָלַט = לָאַט, לָט, whence עֲלָטָה; חָשַׁךְ prop. to cover or veil around; עָנַן to cover, veil, whence עָנָן &c. — 2. *a forest*, *thicket* Jer. 4, 29, like the Targ. עוּב, Syr. ܥܳܒ, Arab. غابة, from the idea of *darkness*, *obscurity*. — 3. (from עָב II. = עָבָה *to be thick*) *a threshold-like projection*, *step before a door* 1 Kings 7, 6, Targ. סְקוֹפָתָא; Ez. 41, 25; so too עוּב, עֻב (*pl.* עֻבִּים = עוּבִים).

עֹב see עוּב as a noun.

עֻב see עוּב as a noun.

עָבַב a stem incorrectly adopted for עֻבִּים; see the noun עוּב (עֹב).

עָבַד (*part.* עֹבֵד, *inf. constr.* עֲבֹד, עֲבָד־, with *suff.* עָבְדִי; *fut.* יַעֲבֹד) *trans.* prop. *to cut*, *to split*, a field, hence *to furrow*, *to plough* = פָּלַח, Aram. פְּלַח, Ar. عَبَدَ, whence مِعْبَدَة *an axe*, *a mattock*. From this objective sense has been developed: 1. *to plough*, *to till*, אֲדָמָה Prov. 12, 11; עֹבֵד אֲדָמָה = אִכָּר Gen. 4, 2; Zech. 13, 5; *plur.* Is. 30, 24, as in Nif., of שָׂדֶה Eccles. 5, 8, and אֶרֶץ Ez. 36, 34; omitting the accusative and

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with בְּ wherewith Deut. 15, 19; seldomer of כֶּרֶם 28, 39, גַּן Gen. 2, 15; *to cultivate* generally, עִיר by inhabiting or building Ezek. 48, 19, like colere locum; *to work* a material of cloth, as פִּשְׁתִּים (*linen*) Is. 19, 9. — 2. *to perform heavy work*, as a slave or servant, hence *to serve* (in this sense), with accus. of the person Gen. 15, 13; 29, 15; Job 39, 9, and also with accus. of the thing Gen. 30, 29; מַס עֹבֵד Gen. 49, 15 *socage of the labourer*, i. e. one who does service in socage, עָבַד בְּ *for* a thing Ezek. 29, 20, *for* one or a thing Gen. 29, 20, *to serve in* a thing Num. 4, 37; also *to work by one*, i. e. to cause him to perform service Jer. 22, 13; 34, 9; *to impose service* Ex. 1, 14; Lev. 25, 39; with the accus. *to serve*, *to take care of with service* Num. 8, 15; עִ׳ עִם *to serve with one* Gen. 29, 25; *to do service before* (especially before the great) with לְ and לִפְנֵי 2 Sam. 16, 19. Metaphorically of subdued and subject peoples, of vassals &c. Judges 9, 28; 1 Sam. 11, 1; Jer. 27, 7; Gen. 14, 4; *to be at the service of*, *to be willing*, 1 Kings 12, 7. It is not a denom. from עֶבֶד like servire from servus, *δουλεύειν* from *δοῦλος*, but comes from the fundamental signification *to work*. — 3. Fig. *to worship*, *to serve*, with the accus. God Ex. 3, 12; Josh. 24, 15; Ps. 22, 31; but in this meaning the accus. is sometimes omitted Job 36, 11, or עִ׳ is construed with לְ Judges 2, 13; Jer. 44, 3; of idols Deut. 4, 19; Judges 10, 10. Proceeding from the idea of *worshipping* it means: *to offer* or *present* a זֶבַח, מִנְחָה Is. 19, 21, also omitting the object Ex. 3, 12, or with two accusatives 10, 26. Deriv. עֵבֶד, עֲבוֹדָה, עֲבֹדָה, עֲבֹדוּת, עֲבָדָה, מַעֲבָד, the proper names עֵבֶד מֶלֶךְ, עֶבֶד, עֵבֶד אֲדָם, עֵבֶד אֱדֹם, עֹבֵד, עֹבַדְיָה, עֹבֵדְאֵל, עֹבַדְיָא, עֲבַדְנֹן, עֲבַדִּי, עֲבַדִּיאֵל.

Nif. נֶעֱבַד (once יֵעָבֵד, *fut.* יֵעָבֵד) *to be cultivated*, of a field, Ez. 36, 9 34; Eccles. 5, 8 *a king for a cultivated field*, i. e. for an inhabited land; *to apply*, prop. to labour i. e. to use Deut. 21, 4.

Puh. עֻבַּד *to be worked*, with בְּ Deut. 21, 3; *to impose service* (עֲבוֹדָה), with בְּ of the person Is. 14, 3.

Hif. הֶעֱבִיד (*inf. constr.* הַעֲבִיד, *fut.* יַעֲבִיד) *to cause to work* Ex. 1, 13; 6, 5; *to weary with labour*, *to fatigue*, parallel הוֹגִיעַ; hence *to oppress*, *to weary* Is. 43, 23 24; *to reduce to servitude* Jer. 17, 4; *to impose service*, *labour* Ez. 29, 18; *to compel to labour* 2 Chr. 34, 33.

Hof. הָעֳבַד *to be made to serve* Ex. 23, 24, with the accus. Deut. 5, 9; 13, 3.

The fundamental signification of the stem is sufficiently attested by a comparison with פָּלַח, Aram. פְּלַח, Arab. فَلَحَ; and the organic root עָ־בַ־דְ is also found in אָבַד (to be separated, divided), בָּדַד I. (to separate, divide), בָּעַד, פָּד־ע, פָּד־ה &c. &c.

עָבַד (עָבְדָה, עָבַדְתָּ; עָבְדוּ; *part. masc.* עֹבֵד, *pl.* עֹבְדִין, *fem.* עָבְדָא; *inf. constr.* מֶעְבַּד; *fut.* יֶעְבַּד) *Aram.* prop. *tr.* same as Hebrew עָבַד (but commonly like the Hebrew עָשָׂה) *to make*, צְלֵם Dan. 3, 1, *to set on foot*, אֶשְׁתַּדּוֹר Ezr. 4, 15, *to carry on*, קֳרֵב Dan. 7, 21, *to make ready* 5, 1, *to perform*, אָתְיָן 6, 28, *to commit* 6, 23, *to do*, *to carry on* 4, 32; *to do*, with בְּ (*with*) 4, 32, Ezr. 7, 18, with עִם the same 6, 8; *to worship*, God; *to do* or *keep*, the law Ezr. 7, 26. Deriv. עֲבַד, מַעְבַּד, עַבִידָא.

Ithp. אִתְעֲבַד *to be made* Ezr. 4, 19; with the accus. *to be made into* Dan. 3, 29; *to be done* Ezr. 5, 8.

עֶבֶד (in pause עָבֶד, with *suff.* עַבְדִּי, *pl.* עֲבָדִים) *m.* 1. *a servant*, *a slave*, Gen. 12, 16, Ex. 12, 30, whether he has become so by captivity in war or by debt or purchase (מִקְנַת כֶּסֶף) Gen. 17, 12 27, or whether he has been born in the house (יְלִיד בַּיִת) 14, 14; hence עֲבֹדַת עִ׳ *servile work* Lev. 25, 39; עִ׳ עוֹלָם *an everlasting* (life-long) *slave* Deut. 15, 17; עִ׳ עֲבָדִים *a servant of servants*, i. e. the lowest servant Gen. 9, 25; בֵּית עֲבָדִים *house of servants*, *of labour* Ex. 13, 3, of Egypt. Sometimes with לְ of the person to whom one is a servant Gen. 41, 12; 1 Sam. 17, 8; hence הָיָה עִ׳ לְ *to serve*

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one as a slave, i. e. to serve as not free GEN. 47, 25, *to become one's servant* 9, 25; הָיָה לְעֶבֶד *to become a slave*, with לְ of the person 1 SAM. 8, 17, like לָקַח לְעֶבֶד 2 KINGS 4, 1; יָצָר לְעֶבֶד Is. 44, 21; metaphor. *a willing dependent* DEUT. 6, 21, *one obedient, compliant* 1 KINGS 12, 7; *a willing instrument* 1 SAM. 17, 8; *a court-servant* GEN. 40, 20; 1 SAM. 16, 17; 1 KINGS 1, 47; *military head* 1 SAM. 29, 3; *military servant* 2 SAM. 2, 12; *a subject* GEN. 9, 26; *a bondman, dependent*, even of אֲדָמָה 47, 19 (see Judith 3, 4); *doing service*, of an animal JOB 40, 28; very often עֶבֶד is used in conversations with distinguished persons by the speaker, in the 3d person, as a sign of devotion, the one addressed being called אָדוֹן GEN. 19, 2; 44, 18; DAN. 2, 4; and so too in speaking to God 1 SAM. 3, 9, in prayers 23, 10, even when one speaks of a third person to another GEN. 32, 5; 44, 27. — 2. When coupled with a deity, *a servant, worshipper, devotee* NEH. 1, 10; hence it is applied to Abraham Ps. 105, 6, Joshua JOSH. 24, 29, Eliakim Is. 22, 20, Zerubbabel HAG. 2, 24, Job JOB 1, 8, David Ps. 18, 1; *pl.* in DEUT. 32, 36 and metaphor. of *messengers* or *ambassadors* of God, who execute his purposes, applied to the theocratic nucleus of the people in exile Is. 49, 6, to Nebuchadnezzar JER. 25, 9, to Messiah the branch ZECH. 3, 8; *one beloved, chosen*, hence applied to angels JOB 4, 18, prophets AM. 3, 7, Moses DEUT. 34, 5, Isaiah Is. 20, 3 &c. — 3. (abridged from עַבְדִיָּהוּ *adherent of Jah*) *n. p. m.* JUDGES 9, 26; EZRA 8, 6; comp. the proper names in Phenician עבדא = עַבְדֵּי־אֵל Kit. 29, 2; עבדירה = עַבְדִּירָה ib. 15, 2; עַבְדְּאֹסֶר ib. 2, 1; עַבְדְּאַשְׁמוֹן ib. 12, 1; עַבְדְּזֶרַח num. Kilik. 1; עַבְדְּמֶלֶךְ Kit. 2, 3; עַבְדְּמִלְקַר ib. 1, 2; עַבְדְּנַצַר ibid. 12, 2; עַבְדְּנַצַר ibid. 13, 1; עַבְדְּסַמֶּס ib. 2, 1; עַבְדְּשָׁמֶשׁ Athen. 1, 2; עַבְדְּתָנִת ib. 1, 1; עַבְרִי from עַבְדִּירָה Joseph. contra Ap. 1, 21; עַבְדְּאֵלְנִם Abdalonim Just. 10, 10; עַבְדַּעַשְׁתֹּרֶת Abdastartus Joseph. contra Ap. 1, 18; עַבְדְּאַלָּם Abdelem ib. 1, 21; עַבְדְּאַמֹן Abdemon ib. 1, 18 &c. &c.; in Arabic Abd-Alla, Abd-el-Rachman; in Ethiop. Gebra-Christos (adherent of Christ); in Greek Ἐρμόδουλος, in German Gott-Schalk &c.

עֶבֶד מֶלֶךְ (worshipper of מֶלֶךְ = מֹלֶךְ) *n. p. m.* JER. 38, 7; comp. Ar. Abd-el-malich, Phenic. Abadmelech.

עֶבֶד *Aram. m.* same as Hebrew עֶבֶר *a servant, minister* EZR. 4, 11; *a worshipper* DAN. 6, 21.

עֶבֶד נְגוֹ (נְגוֹ is according to *Saadia* = נְבוֹ, *worshipper of Nebo*) *n. p. m.* in Babylon DAN. 1, 7; 2, 49; for which 3, 29 has עֲבֵד נְגוֹא. (It is possible that נְגוֹ, נְגוֹא = נֶגֶהּ = *Venus*).

עֲבֹד (*pl.* with *suff.* עֲבֹדֵיהֶם) *m. work, deed*, ECCLES. 9, 1, prop. Aram. = עִבְדָּא.

עֹבֵד (*worshipper*, viz. of Jah) *n. p. m.* RUTH 4, 17; 1 CHR. 11, 47; 2, 17; 26, 7; 2 CHR. 23, 1.

עֹבֵד אֱדֹם (*worshipper of Edom*, i. e. of Mars) *n. p. m.* 2 SAM. 6, 10. אֱדֹם (Talm. מְאַדְּרִים) i. e. *the red*, was a designation of Mars, like עֵשָׂו among the Phenicians, to whom the ass was sacred (חֲמוֹר *the red*). See Strabo 15, 2.

עַבְדָּא (probably abridged from עַבְדִּיאֵל) *n. p. m.* 1 KINGS 4, 6; NEH. 11, 17; for which 1 CHR. 9, 16 has עֲבַדְיָה.

עַבְדִּיאֵל (*worshipper of El*) *n. p. m.* JER. 36, 26.

עֲבֹדָה (*constr.* עֲבֹדַת) *fem. work*, of a husbandman PSALM 104, 23; *husbandry* NEH. 10, 38, fully עֲבֹדַת הָאֲדָמָה 1 CHR. 27, 26; *heavy, servile labour* LEV. 25, 39, or defining מְלֶאכֶת 23, 7; *external, mechanical work* EXOD. 39, 32, defining מְלֶאכֶת 35, 24; *service, ministry* GEN. 30, 26; EX. 1, 14; *military service* EZ. 29, 18, עֲבַד צָבָא GEN. 30, 26 *to do service; subjection* 1 CHR. 26, 30; 2 CHR. 12, 8; *use, profit* Ps. 104, 14; *implements* NUM. 3, 31; *employment, performance* NUM. 4, 47, = מַעֲשֶׂה Is. 28, 21; *fruit, use, result* 32, 17; *service of God, of the temple* 1 CHR. 25, 1; *holy, divine service* NUM. 8, 11; *the doing of service* 8, 25. In Targ. עֲבִידָא, עֲבִידְתָּא.

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עֲבֻדָּה (after the form כְּהֻנָּה) *f. service*, prop. *hand-service*, concrete collect. *servants* Gen. 26, 14; Job 1, 3.

עַבְדּוֹן (*worshipper*, *devotee*, viz. of Jah) 1. *n. p. m.* Judges 12, 13, for which 1 Sam. 12, 11 has בְּדָן (out of עַבְדָּן = עַבְדֹּן); 1 Chr. 8, 23 30; 2 Chr. 34, 20. See בְּדָן. — 2. *n. p.* of a city in Asher, inhabited by Levites Josh. 21, 30, 1 Chr. 6, 59, prop. arising out of עֶבְרֹן (*ford*, *passage*) Josh. 19, 28, with which it is identical.

עַבְדוּת *f. servitude*, *bondage* Ezr. 9, 8; Neh. 9, 17; Aram. ܥܒܕܘܬܐ.

עַבְדִּי (instead of עַבְדִּיָּה *worshipper of Jah*) *n. p. m.* Ezr. 10, 26; 1 Chr. 6, 29; 2 Chr. 29, 12.

עַבְדִּיאֵל (same as עַבְדְּאֵל) *n. p. m.* 1 Chr. 5, 15.

עֹבַדְיָה (*worshipper of Jah;* עֹבַד instead of עֹבֵד in compounds) *n. p. m.* 1 Chr. 3, 21; 7, 3; 8, 38 &c.; the LXX have sometimes read עַבְדִּיָּה Ἀβδία or עָבְדִּיָּה Ὀβδία.

עָבְדִּיָּה see עֹבַדְיָה.

עַבְדִּיָּה see עֹבַדְיָה.

עֹבַדְיָהוּ (=עֹבַדְיָה) *n. p. m.* 1 Kings 18, 3.

עָבָה (only Kal) *intr. to be fat*, *thick*, *well-fed*, of men Deut. 32, 15, coupled with שָׁמַן, כָּשָׂה; comp. Ethiop. עבי *abeye to be large*, *grown up*, Ar. وَغِبَ *to be large*, *thick*, Aram. *to be fat*, *obdurate*, of the heart; *to swell up*, then *to be strong* 1 Kings 12, 10; *to be closely* or *strictly bound*, of shield-bosses; *to be firmly trodden*, of earth, to serve as a mould for casting in; *to be thick*, *strong*, of things &c. Metaphor. *to be veiled*, *covered*, *concealed*, for which the Ar. is غَبَى (to be covered, concealed); comp. כָּשָׂה with כָּסָה. Deriv. עָבֶה, עֲבִי, עֳבִי, מַעֲבֶה.

The organic root עָב־ה is also in עָב (עוּב II.), Aram. עָב, ܥܒ, Ar. غَابَ, and the Arab. وَغِبَ, غَبَى, عَبَنَ have the same organic root. The roots גַּו I., גָּוָה I., גַּב I., חָבָ־א I., חַב I. &c. &c. may be remotely connected with it.

עָבָה (only *plur.* עָבוֹת; formed from עָב, i. e. עוּב I.) *f.* same as עָב *darkness of clouds*, 2 Sam. 23, 4 לֹא עָבוֹת *without clouds*.

עָבֶה (*plur. constr.* עֲבֵי, as is read) prop. an *adj. thick*, *firm*, of earth, *subst. thickness*, 2 Chr. 4, 17 *in the thickness of the earth*, i. e. in firm ground prepared for a mould to cast in. 1 Kings 7, 46 has מַעֲבֶה instead.

עֲבוֹט (from עָבַט, after the form עֲבוֹת, with *suff.* עֲבוֹטוֹ) *m. a pledge* Deut. 24, 10-13; comp. חֲבֹל.

עָבוּר (*constr.* עֲבוּר, from עָבַר II.) *m.* prop. what is produced, brought forth, hence 1. *produce*, *fruit*, of the earth, proventus, i. e. grain Josh. 5, 11 12 (Jeh. *Carpentrasi*), in the Targ. and Peshito for דָּגָן (from דָּגַן to grow, to bear fruit) and יְבוּל (from יָבַל to sprout, to grow); comp. Aram. עוֹבָרָא foetus, surculus, Syr. ܥܒܘܪܐ corn. — 2. only in the construct state עֲבוּר and coupled with בְּ (likewise from עָבַר II.) prop. *in fruit*, *in consequence*, and therefore different from לְמַעַן *for the purpose of*, *in order that* (from מַעַן out of עָנָה); hence a) *a preposition* בַּעֲבוּר (prop. followed by a genitive, an infin. or imperfect, with *suff.* בַּעֲבוּרִי, ־רֵךְ, ־רָהּ, ־רָם &c.) *for*, *on account of*, α) followed by an infin. Ex. 20, 20 *in order to prove;* 2 Sam. 14, 20 *in order to alter*, *turn*, prop. for the sake of proving, turning; β) followed by a noun Gen. 8, 21 *on account of man;* Ex. 9, 16 בַּ׳ זֹאת, 13, 8 בַּ׳ זֶה, where זֶה and זֹאת are to be regarded as nouns; and this signif. should also be adopted in Am. 2, 6 and 8, 2, where the translation is, not *for*, but *on account of* shoes, i. e. because of a little thing or trifle. In the same sense בַּ׳ is to be taken with a suff. 1 Sam. 23, 10 *for my sake*, Gen. 3, 17 *for thy sake*, 12, 16 *for her sake* &c. — b) *a conjunction*, *because*, with the perf. Mic. 2, 10, *so that*,

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in order that, ut, with the imperf. GEN. 27, 4; EX. 9, 14; on the contrary, in 2 SAM. 12, 21 we should read for it בְּעֹד *as long as* (according to the Targ., Syr., Ar.); sometimes לְ is added 2 SAM. 17, 14, without altering the sense much.

With respect to signif. 1. the Aramaean עִיבְרָא foetus, Syr. ܥܽܝܒܪܳܐ, עִבּוּר corn, have been compared, and therefore עָבוּר has been derived from עָבַר II. (which see). On the other hand, for signif. 2. עָבַר I. has been usually compared, and for the subst. the meaning *passing over*, *going away* has been adopted; though the translation *fruit* and therefore *consequence* is more suitable.

עָבַט (*inf. constr.* עָבְטָ֫, *fut.* יַעֲבֹט) *tr.* same as עָבַת, עָוַת *to knot together*, *to interlace*, *to interweave*, *to mix* (see Pih.); hence metaphor. *to change*, *to exchange* (comp. עָרַב), *to borrow*, upon a pledge given DEUT. 15, 6, *to pledge*, for a debt 24, 10; *to lend*, upon a pledge; comp. חָבַל. Deriv. עֲבֹטִים, עֲבוֹט.

Pih. עִבֵּט (*fut.* יְעַבֵּט) *to change*, *to exchange*, אֹרַח Jo. 2, 7, i. e. to turn aside, to come upon the way of another (LXX, Vulg.).

Hif. הַעֲבִיט (*inf. constr.* הַעֲבֵט, *fut.* יַעֲבִיט) *to lend*, upon a pledge, with accus. of the person DEUT. 15, 6, and accus. of the thing 15, 8.

As to the organic root עָ־בָ֫ט, the same lies also in עָ־נַת, עָ־בַת, אָ־סַד, פָּ־סַת, פַּת, בָּ־סַד, בַּד, צָ־סַד, צַד, לָ־כַד, לָ־פַת, ר־סַד, which contain together the fundamental signification complicare, connectere; comp. also עָרַב, חָבַל, לָוָה, proceeding from cognate ideas, and Syr. ܥܲܨܰܒ to interweave, whence ܥܨܒܐ interlaced, Ar. عَبِيط a saddle.

עַבְטִיט (after the form סַנְרִיר, שַׁפְרִיר, תַּבְלִיל) *m.* prop. *obligatoriness*, hence *a pledging* HAB. 2, 6, Targ. תְּקוֹף חוֹבִין. According to the Syr., Jerome, Jos. Kimchi, Ibn Ezra and others it is said to be = עַב טִיט *thick dung*, which yields no suitable sense, and is also linguistically incorrect.

עֲבִי *masc. denseness*, *compactness* JOB 15, 26.

עֳבִי (with *suff.* עָבְיִ֫) *m. thickness*, of a thing 1 KINGS 7, 26; JER. 52, 21.

עֲבִידָא (*def.* עֲבִידְתָּא, *constr.* עֲבִידַת) *Aram. f.* same as Hebr. עֲבֹדָה *work*, *labour*, *service* EZR. 4, 24; 5, 8; *an employment*, *an office* DAN. 2, 49; 3, 12, like מְלָאכָה.

עָבַל (not used) 1. *trans. to strip off*, leaves; *to bare*, *to make naked*, trees; 2. *intrans. to be bare*, of a mountain, a rock; Arab. عَبَلَ. Yet עָבַל might be transposed from עָלַב = גָּלַב, meaning *to be bare*, *waste*, as belonging to גָּלַע. Deriv. the proper names עוֹבָל, עֵיבָל.

עָבַץ (not used) *intr.* same as אָבַץ *to shine*, *to glitter*. Metaphor. a) *to be distinguished*, *noble*; b) *to be high*, *to shine afar*; deriv. the proper name יַעְבֵּץ; comp. תִּבְצָר, אֶבֶץ.

עָבַר I. (*part.* עֹבֵר, *inf. absol.* עָבֹר, *constr.* עֲבֹר־, עֲבַר־, with *suff.* עָבְרִי, *fut.* יַעֲבֹר) *intr.* prop. to go over a standing place or resting point, to step beyond, to rove beyond, to go beyond. Hence *to pass over*, with the accusat. נָהָר, *to cross*, יָם Is. 23, 2; *to go through*, אֲחוֹרוֹת, יַמִּים, of fishes Ps. 8, 9, more rarely with בְּ Is. 43, 2 ZECH. 10, 11, or בְּתוֹךְ NUM. 33, 8; *to go over a thing*, מַעֲבָר GEN. 32, 23, נַחַל DEUT. 2, 13; *to pass over*, absol. 2 KINGS 2, 9; over rivers and waters, i. e. *to emigrate*, with accus. of the place *to which* Is. 23, 6 12, AM. 6, 2, אִיִּים JER. 2, 10, seldom with אֶל NUM. 32, 7 *to step over*, אֹרַח JOB 19, 8; גְּבוּל PS. 104, 9; *to tread over*, e. g. captives, in token of their humiliation Is. 51, 23. Fig. *to transgress*, פִּי יי NUM. 22, 18, בְּרִית DEUT. 17, 2, תּוֹרַת Is. 24, 5, מִצְוָה ESTH. 3, 3, comp. Aram. עֲבַר, ܥܒܰܪ to sin, עֲבֵרָא, Talm. עֲבֵרָה transgression. — עַל עָבַר *to pass over to* a person or thing 1 SAM. 14, 1; *to pass over*, of the wind, with בְּ Ps. 103, 16, with עַל of חַיַּת, NUM. 6, 5; *to pass through*, *to go through*, with ac-

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cusat. 20,17, JUDGES 11, 29, מַעְבְּרֵי *the pass* Is. 10, 29; fig. *to penetrate*, תִּסְעָרֵהוּ LAMENT. 3, 44, yet בְּ is also put GEN. 12, 6; 1 KINGS 22, 36; PS. 42, 5; of inanimate things, Ps. 18, 13 *hail and fiery coals passed through his clouds*; also with בְּתָוֶךְ JOB 15, 19, EZ. 9, 4, בְּקֶרֶב AM. 5, 17; *to pass between* two things is expressed by עַל GEN. 15, 17; absol. 2 KINGS 4, 8; of כֶּסֶף (*money*), *to pass*, from one to another, *to be current* GEN. 23, 16; 2 KINGS 12, 5 (Targ., LXX, Vulg.). Farther *to go beyond*, past (accus.) a thing JUDGES 3, 26; *to outrun*, with accusat. 2 SAM. 18, 23; עָבַר עַל סֶלַע *to hasten on beyond the rocky height* Is. 31, 9; *to pass by*, with עַל of the person GEN. 18, 5, or מֵעַל 18, 3, עַל פְּנֵי EX. 34, 6, לִפְנֵי 2 KINGS 4, 31, with some modifications of the meaning; elsewhere עָבַר לִפְנֵי means *to go before* JOSH. 3, 11; עָבַר תַּחַת *to pass along under*, LEV. 27, 32 of sheep, which pass under the crook that they may be numbered. Also *to go*, *to travel*, abs. GEN. 37, 28, עֹבְרִים *passers by* Ps. 129, 8, fully עֹבְרֵי דָרֶךְ Ps. 80, 13 = הֹלְכֵי דָרֶךְ; *to pass away*, *to disappear*, of times, days, dispositions JER. 8, 20; JOB 17, 11; 30, 15; PS. 90, 4; *to pass away swiftly*, of קָלַץ, מוּץ Is. 29, 5, JER. 13, 24, JOB 30, 15, צֵל Ps. 144, 4, מַיִם JOB 6, 15, a figure of transitoriness; *to perish*, *to vanish away*, of men JOB 34, 20 or things, followed by מִתְּחוֹת ESTH. 9, 28. — עָבַר עַל *to go over*, *to pass over* a thing, hence with פֶּשַׁע *to forgive* MIC. 7, 18, or without פֶּשַׁע with the dative of the person AM. 7, 8; *to go farther*, *to pass on*, *to go forward* GEN. 18, 5, coupled with חָמַק (= סָבַב) SONG OF SOLOM. 5, 6; *to come through*, *to pass under*, of an animal ridden NEHEM. 2, 14; *to go off*, of an animal 2 SAM. 18, 9; *to pass on*, 16, 9; עָבַר וָשָׁב prop. *to go forward and return*, i. e. *to go hither and thither*, of a wanderer EX. 32, 27, EZ. 35, 7, ZECH. 7, 14, with עַל or בְּ of the way PROV. 4, 15; 2 KINGS 6, 26; *to pass on to*, with accus. of the place *where* 2 KINGS 6, 9, AM. 5, 5, or *as far as* NUM. 34, 4; with אֶל of a person *to go to one* 1 KINGS 19, 19; *to pass in*, *to go through*, with בְּ of the place LEV. 26, 6, JUDGES 9, 26, seldom the accusat. MIC. 2, 13. Expressions belonging here: עָבַר בִּבְרִית *to enter into a covenant* DEUT. 29, 11, comp. בָּא בִּשְׁבוּעָה; עָבַר בַּשֶּׁלַח בְּאַלָּה JOB 33, 18 *to run into the dart* (into danger of death); עָבַר בַּשַּׁחַת עָבַר לִפְנֵי *into the pit* 33, 28. Still farther עָבַר לִפְנֵי *to pass on before* GEN. 33, 3, *to go first* 33, 14; עָבַר אַחֲרֵי *to follow* 2 SAM. 20, 13; followed by מִן or מֵאֵת *to go away*, *depart from* RUTH 2, 8, 1 KINGS 22, 24, hence עָבַר מִמִּצְוַת *to depart from the commandment*, i. e. not to observe it DEUT. 26, 13; עָבַר מִשְׁפָּט מִן *right has departed from him*, i. e. he has not regarded the righteous cause Is. 40, 27; עָבַר עַל *to pass over to* a person or thing Is. 45, 14, EZ. 48, 14, *to come to one* LAMENT. 4, 21; *to lay upon one as a burden* DEUT. 24, 5; *to come upon one*, irruit in aliquem, invasit JOB 9, 11; 13, 13; *to mount and press upon a thing*, i. e. *to ride* HOS. 10, 11 = הִרְכִּיב; *to assail* NAH. 3, 19; *to fall upon* JUDGES 11, 29; *to advance*, of floods, coupled with שָׁטַף Is. 8, 8; *to overflow*, of שֶׁטֶף NAH. 1, 8; *to drive along*, of זֶרֶם מַיִם HAB. 3, 10; *to pour forth abundantly*, of יְאֹר Is. 23, 10; with עַל *to pour out over* a thing, *to cause to flood*, as מֵי נֹחַ Is. 54, 9, גַּלִּים and מְשִׁבָּרִים PS. 42, 8, נַחֲלָה 124, 4; coupled with שָׁטַף and like the latter applied to troops, *to inundate*, *to overwhelm* DAN. 11, 10, even when שׁוֹט שׁוֹטֵף Is. 28, 18 or בְּלִיַּעַל NAH. 2, 1 [1, 15] mean so. Metaphor. a) *to overpower*, *to overcome*, of יָוֹן, with accus. of the object JER. 23, 9; *to overwhelm*, of a multitude of sins Ps. 38, 5, of wrath 88, 17; *to transgress*, *to exceed*, of מַשְׂכִּיּוֹת לֵבָב = מְזִמּוֹת 73, 7; b) *to flow out*, *to drop in tears*, for which the Ar. is ﻋﺒﺮ, hence מֹר עֹבֵר SONG OF SOL. 5, 5 13 *exuding*, *distilling myrrh*, = מֹר דְּרוֹר, σταχτή. — From the fundamental signification *to exceed* (the position taken, the original measure), whence all the meanings present themselves as modifications, has arisen the sense not used in Kal, *to swell out*, *to bubble forth*;

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metaphor. *to be agitated*, of a stream; *to be puffed up, haughty, overbearing, provoked, irritated.* Deriv. עֶבְרָה 1, מֶעְבָּר, מַעְבֶּרֶת 1 and 3, מַעְבָּרָה, עֶבְרָה, according to some עֵבִיר 2, and the proper names עֶבְרָה, עֶבְרוֹן, בָּרָה (in בֵּית בָּרָה).

Nif. נֶעְבַּר (*fut.* יֵעָבֵר) *to be passed through*, of a river Ez. 47, 5.

Pih. עִבֵּר (*fut.* יְעַבֵּר) *to make go through*, i. e. *to bolt, to close*, with בְּ of the thing 1 Kings 6, 21, where אֶת־הַפְּתִילֹת (according to Chron. and Jos.) should be supplied; comp. Aram. עַבְרָא a bolt, אַעְבַּר to bolt, Targ. פָּרַח = עִבּוּר.

Hif. הֶעֱבִיר (*part.* מַעֲבִיר, *inf. c.* הַעֲבִיר, *fut.* יַעֲבִיר) *causat.* of Kal in all its modifications; hence *to lead over, to transport across*, with accus. of the object and an accus. Gen. 32, 24 or בְּ of the river Ps. 136, 14; *to conduct across* 2 Sam. 19, 16; *to remove*, with לְ *whither* Gen. 47, 21, as in Kal לְ ... עָבַר מִן (2 Chr. 30, 10); *to convey*, an inheritance, with לְ to one Num. 27, 7; *to make transgress*, a law 1 Sam. 2, 24, if we should not read מַעֲבִידִים; *to pass* a thing *over*, e. g. the hair of the head, i. e. to cut it off Ez. 5, 1; *to cause* or *let pass through*, with בְּ of the place Deut. 2, 30; Ez. 14, 15; הַעֲבִיר קוֹל *to make to be known* Ex. 36, 6; הַעֲבִיר שׁוֹפָר *to cause the trumpet to sound through* Lev. 25, 9; *to let pass* or *disappear*, חַטָּאָה 2 Sam. 12, 13, i. e. *to forgive; to bring before*, with לִ Ex. 13, 12, i. e. *to dedicate*, = הִקְרִיב; *to cause to pass by, to shoot* 1 Sam. 20, 36; *to carry away, to lead away* 2 Chr. 35, 23, i. e. *to remove; to cast off, to put off*, בֶּגֶד, with מֵעַל of the person Jon. 3, 6; *to take off*, with מֵן, of טַבַּעַת Esth. 8, 2; *to put away* or *destroy* 2 Chr. 15, 8; *to turn away* Ps. 119, 37; הֶעֱבִיר בָּאֵשׁ *to lead through the fire*, i. e. *to cause to be burned, to purify* Num. 31, 23, but commonly *to burn* Deut. 18, 10, which was done to children in honour of מֹלֶךְ, hence הֶעֱבִיר ... לְ, הֶעֱבִיר ... לְמֹלֶךְ Ez. 16, 21 (on לְ comp. לִ Ex. 13, 12) Lev. 18, 21; Jer. 32, 35; Ez. 16, 21; 23, 37, sometimes with בָּאֵשׁ 2 Kings 23, 10, and interchanged with שָׂרַף בָּאֵשׁ Jer. 7, 31. Here belongs also הֶעֱבִיר ... בַּמַּלְבֵּן 2 Sam. 12, 31 *to lead through the long four-cornered projection* (see מַלְבֵּן) at the entrance of a palace, i. e. to burn; or we should read with K'tib מַלְכֵּם = מַלְכָּם and לְ for בְּ.

Hithp. הִתְעַבֵּר (*part.* מִתְעַבֵּר, *fut.* יִתְעַבֵּר) *to be provoked, irritated, to fall into a passion, to get wroth*, by exceeding one's previous state, Ps. 78, 21, and with בְּ Dt. 3, 26, עִם Ps. 89, 39 and עַל of a person Prov. 26, 17; seldom with accus. of the person 20, 2; *to be haughty* 14, 16; comp. עֶבְרָה.

עָבַר II. (Kal not used) *tr.* prop. *to veil, to cover, to enwrap*, identical in its organic root with that in אָפַר, אֶבְרָה II., &c. Hence metaphorically as in גָּבַשׁ (see לָבַשׁ 4) 1. *to copulate, to impregnate*, intrans. *to be fructified*, of corn-fruit; *to be pregnant*, of a woman (different from הָרָה *to be big with young*, of animals), Targ. עֲבַר (Targ. J. I. and II. on Gen. 16, 5; Num. 11, 12 &c.); comp. also עֻבָּה belonging to Ps. 65, 14, לְבוּשׁ Mal. 2, 16. Fig. *to yield as fruit* or *produce*. Derivat. עֵבוּר 1 and 2. — 2. as in כָּנַף (which see), צָלַע (which see), אָצַל (to אָצַל) the idea of *covering around* is transferred to that of *encompassing, enclosing, hedging about*, out of which arise the noun-conceptions: fence, side, wing, edge, bank, hedge &c., as has been copiously developed under כָּנַף (p. 674) by comparing the Aram. and Arab. Deriv. עֶבֶר (Aram. עֲבַר), עֶבְרָה 2, מַעְבָּרָה 2, the proper names עֵבֶר (according to some), עַבְרוֹנָה, עֲבָרִים.

Pih. עִבֵּר *to fructify, to impregnate, to cover*, Job 21, 10 *his ox covers and does not reject* (seed); Targ. אַבְנֵן.

In Aram. עֲבַר to be pregnant, fruitful, as also the Syr. ܥܒܰܪ, and the Targ. like the Syr. in all conjugation-forms and derivatives. Hence fig. in modern Hebr. עִבּוּר *fruitfulness*, of the year, i. e. intercalary year, עִבּוּרָא שֶׁל עִיר fruitfulness of a city, i. e. the part belonging to it, which the Talmud limits to 70⅔ ells around the city; פְּרָשַׁת הָעִבּוּר *cross-ways*, going out of the boundary of the city.

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עֵבֶר (with *suff.* עִבְרוֹ, *pl.* עֲבָרִים, *c.* עִבְרֵי, with *suff.* עִבְרֵיהֶם; from עָבַר II.) *m.* 1. *a bank, a margin*, like גְּדָה, גִּדָּה, גֵּד (ora, ripa, latus fluvii); *bank-land, river-land*, i. e. which lies on a נָהָר, followed by לְ of the genit. Is. 18, 1, of Meroe, on the streams of Cush; so too Num. 32, 19; perhaps 1 Sam. 14, 1. עִבְרֵי נָהָר *Assyria and Egypt* Is. 7, 20, because that lies on the Euphrates, this on the Nile; hence עֲבָרִים *coast-lands, river-lands*, of different countries 1 Kings 5, 4, Jer. 49, 32, comp. מַעְבָּרָה 2; *bank-district*, of the Euphrates 2 Sam. 10, 16 (not the other side), as far as which the kingdom of Zobah stretched; מֵעֵבֶר לַנָּהָר 1 Kings 14, 15 *far from the coast-lands of the Euphrates*, i. e. beyond; מֵעֵבֶר לַיָּם 2 Chr. 20, 2 *from the* (south-eastern) *bank-districts of the* (Dead) *Sea*. — 2. like כֶּתֶף *a side, flank*, in which case the thing specially meant is announced 1 Sam. 14, 1 4 40; Jer. 49, 32; 1 Kings 5, 4; or is easily perceptible from the context 1 Sam. 26, 13. Hence is to be explained the common phrase עֵבֶר הַיַּרְדֵּן, which is used for both sides of the Jordan: for the other side Gen. 50, 10 11, Deut. 3, 25, 1 Sam. 31, 7, for this one Josh. 1, 14; Judges 5, 17; and in both cases בְּעֵבֶר לַיַּרְדֵּן Judges 10, 8, or מֵעֵבֶר לַיַּרְדֵּן 7, 25 is employed; for greater clearness there is also added מִזְרָחָה Josh. 18, 7, לְמִזְרַח שֶׁמֶשׁ Deut. 4, 41, מִזְרַח שֶׁמֶשׁ 1 Chr. 6, 63, יְמָּה Josh. 5, 1, מִזְרָחָה 1 Chr. 26, 30, מָבוֹא שֶׁמֶשׁ Deut. 11, 30. — 3. *A preposition: on this side* (Jordan) Is. 8, 23, i. e. the eastern land of Jordan; *on the other side*, אֶל־עֵבֶר *to the other side* (of the sea), i. e. *over* or *beyond* Deut. 30, 13, *by the side of* Josh. 22, 11, *towards the side* Ex. 28, 26, אֶל־עֵבֶר פָּנִים *towards the fore side*, i. e. *forwards* Ez. 1, 9, for which we have also עַל־עֵבֶר Ex. 25, 37. לְעִבְרוֹ Is. 47, 15 *to his side*, i. e. directly to his home, Babylon being conceived of as an island; מֵעֵבֶר *from beyond* Job 1, 19. — 4. *n. p.* of a grandson of אַרְפַּכְשַׁד, and consequently an offshoot of a Chaldean Semitic race Gen. 10, 24 25, as well as the progenitor of a Hebrew stem 11, 14 15; hence בְּנֵי עֵבֶר 10, 21 all the peoples descended from *Heber* (10, 25 seq.; 11, 10 seq.; 25, 1 seq.), but especially the Abrahamites of the line of Isaac and Jacob, who are named עִבְרִים, sometimes in the mouth of non-Israelites Gen. 39, 14 17; 41, 12; Ex. 1, 16; 2, 6; 1 Sam. 4, 6 9; 14, 11; 29, 3; sometimes in that of Israelites, when they are speaking to non-Israelites Gen. 40, 15; Ex. 1, 19; 2, 7; 3, 18; 5, 3; 7, 16; 9, 1 13; 10, 3; Jon. 1, 9; and sometimes when Israelites are contrasted with non-Israelites or distinguished from them Gen. 14, 13; 43, 32; Ex. 1, 15; 2, 11 13; 21, 2; Deut. 15, 12; 1 Sam. 13, 3 7 19; 14, 21; Jer. 34, 9 14. Accordingly עֵבֶר is also a *proper name* of different persons Neh. 12, 20; 1 Chr. 5, 13; 8, 12 22. See עִבְרִי. — Like שֶׁלַח, father of the first עֵבֶר, עֵ must also afford explanation for a personal name, for which there is an analogy in עֲבוּר, i. e. *production, shoot*, like שֶׁלַח.

עֵבֶר I. *Aram.* same as Hebr. עֵבֶר I.

עֵבֶר II. *Aram.* same as Hebr. עֵבֶר II. Deriv. עִבְרִי.

עֲבַר (from עָבַר II.) *Aram. m.* same as Hebr. עֵבֶר *bank-district, coast-district*; hence עֲבַר נַהֲרָא *the* (western) *bank-district of the Euphrates* Ezr. 4, 10; 5, 3 &c. (comp. 1 Kings 5, 4; Neh. 2, 7).

עֲבָרָה (*pl.* עֲבָרוֹת, *c.* עִבְרוֹת K'tib) *f.* 1. (from עָבַר I.) *a ferry-boat* 2 Sam. 19, 19, to which עֲבָרָה refers, and therefore the LXX and Josephus have διάβασις. — 2. (from עָבַר II.) *border, margin*; hence בְּעַבְרוֹת הַמִּדְבָּר *in the outermost sides of the steppe* 15, 28 K'tib, for which the K'ri has עַרְבוֹת.

עֶבְרָה (*c.* עִבְרַת, with *suff.* עֶבְרָתוֹ; *pl.* עֲבָרוֹת, *c.* עִבְרוֹת and עַבְרוֹת; from עָבַר I.) *f.* prop. *an overflowing* (of wrath), *overpouring, outbreak, outpouring*; hence 1. *wrath, fury*, of God punishing; coupled with זַעַם Ps. 78, 49, חָרוֹן Is. 13, 9, and to which are applied אָסַף (to take away) Ps. 85, 4, שָׁפַךְ (to pour out)

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Hos. 5, 10; elsewhere עֶבְרַת יי occurs of the punitive wrath of God Is. 9, 18; 13, 13, and יוֹם עֶ׳ is the great divine judgment-day of the heathen and Israel Zeph. 1, 15 18; Ez. 7, 19; then *the time of judicial sentence* Job 21, 30; with אַף 40, 11; also *punishment*, *suffering* Ps. 90, 9 11. — 2. *haughtiness* 7, 7; Is. 16, 6; בְּעֶ׳ *with haughtiness* 14, 16, שֵׁבֶט עֶ׳ *rod of haughtiness* Prov. 22, 8.

עֶבְרוֹן see עֶבְרֹן.

עַבְרוֹנָה (*coast-place*, *bank-place*) *n. p.* of a station of the Israelites not far from עֶצְיוֹן גֶּבֶר on the coast of the Red Sea Num. 33, 34.

עַבְרוֹת see עֶבְרָה.

עִבְרִי (from עֵבֶר, *pl.* commonly עִבְרִים, but also עִבְרִיִּים Ex. 3, 18) *Gent. m.*, עִבְרִיָּה (*pl.* עִבְרִיּוֹת) *f. a Hebrew*, male and female, a simple and suitable name for the Hebrew people Ex. 1, 15; 2, 13; 3, 18; 1 Sam. 13, 7; 14, 11, referred to an ancestor עֵבֶר Gen. 10, 21 24 25. The appellation is commonly used in Scripture only where strangers are introduced as speaking Gen. 39, 14 17; 41, 12; Ex. 1, 16; 2, 6, or where Israelites speak of themselves to strangers Gen. 40, 15; Ex. 1, 19; Jon. 1, 9, or where they are contrasted with other peoples Gen. 43, 32; Ex. 1, 15. Greek and Roman writers use this appellation also (Pausanias, Tacitus, Plutarch, Appian &c.). As to the meaning of the name, its derivation from an ancestor *Heber*, as well as other similar derivations, is to be rejected; and as such progenitors were assumed only after the land or people; and moreover, Joktanites, Ishmaelites, Edomites &c. are also derived from *Heber*. Agreeably to an old tradition Josh. 24, 3 the appellation appears to have been applied by the Phenicians chiefly to Abraham and his horde, who immigrated מֵעֵבֶר הַנָּהָר. The LXX, Aquila and Jerome already translate עִבְרִי by *περάτης*, *περαίτης*, transitor. To this should be added, that עֵבֶר was also understood of Mesopotamia in particular Num. 24, 24. Artemis that came *πέραθεν* i. e. out of Mesopotamia had the surname *Περασία* (Strabo 12. p. 537); and the Mesopotamian Nisibis was described more exactly by *ἐν τῇ Περασίᾳ τῇ πρὸς τῷ Τίγρητι ποταμῷ* (Steph. Byz. s. v. *Νίσιβις*). That עִבְרִי was used of the Israelites alone, not of other peoples coming from Mesopotamia, is accounted for by the fact that עֵבֶר הַנָּהָר gradually passed into עֵבֶר הַיַּרְדֵּן and became fixed; as the east Jordan-land was called *τὸ πέραν* (Matth. 8, 18) or *Περαία* (Joseph. Antt. 13, 2, 3); and its inhabitants *Περαῖται* (Jos. Jewish Wars 2, 20, 4). Other derivations, as from חָבֶר = עָבַר, Ar. عِبْر, عَبْر, عُبْر *a union*, *a mass of men*, *a people*, *nation*, *clan*, חֶבֶר (Num. 26, 45) being such a name; or from עָבַר = عبر *to denote*, *to explain*, *interpret*, *to speak plainly*, are too general and want sufficient basis, having no points of attachment to tradition.

עֲבָרִים (*sides*, *edges*; from עָבַר II.) *n. p.* of a mountain on the other side of Jordan Jer. 22, 20 (not meaning opposite mountains); fully הַר־הָעֲבָרִים Num. 27, 12, Deut. 32, 49, or הָרֵי הָעֲבָרִים Num. 33, 47 48. To it belonged נְבוֹ (which see). עִיֵּי הָעֲבָ׳ (hills of the Abarim) *n. p.* of a city or district at the Abarim-mountain Num. 21, 11; 33, 44; for which עִיִּים also stands by itself 33, 45. See עִי.

עֶבְרֹן (*ferry*, *ford*) *n. p.* of a city in Asher Josh. 19, 28, for which עַבְדּוֹן (which see) is oftener used.

עָבַשׁ *intr. to die*, of seed which is withered up by heat in the dry ground, Jo. 1, 17 = הוֹבִישׁ of יָבֵשׁ, Ar. عبس (to be dried up and shrunk); probably ident. with the Aram. עַבֵּשׁ (Ibn *Ganách*, *Kimchi*); comp. aestu vanescere (Plin. H. N. 14, 24) and *σήθεσθαι* (Hesiod).

עָבַת (Kal unused) *trans. to twist*, a rope, interlaced work; *to interlace*, *intertwine*, *interweave*, *intermix*, of branches, fetters &c.; ident. with עָבָה and עוּת (which see); Ar. عبث commiscere. Derivat. עֲבֹת (*fem.* עֲבֹתָה) and עֲבֹת.

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Pih. עִבֵּת (*fut.* יְעַבֵּת) *to twist together, interweave* Mic. 7, 3.

עָבֹת *adj. m.*, עֲבֻתָּה *f. interwoven, interlaced*, of trees Lev. 23, 40; hence *thick-leaved* Neh. 8, 15; Ez. 6, 13; 20, 28; Syr. ܥܒܝܬܐ the same.

עֲבֹת (with *suff.* עֲבֹתוֹ, *pl.* עֲבֹתִים and עֲבֹתוֹת) *m.* (*fem.* only Judges 15, 14) 1. prop. what is interwoven, hence *a rope* Judges 15, 13 14; 16, 11 12; *a cord, a string* Is. 5, 18; *a band* Job 39, 10; *braided work* Ex. 28, 24, fully מַעֲשֵׂה עֲבֹת *wreathed work* 28, 14; *fetters* Ps. 129, 4, hence נָתַן עֲ׳ עַל *to fetter* Ez. 3, 25 and 4, 8, i. e. fig. *to hinder, to hold back.* — 2. same as עָבוֹת *clouds* Ez. 19, 11; 31, 3 10 14 (LXX), prop. nothing but a different form, and not from עָבַת.

עָגַב (*part.* עֹגֵב, *fut.* יַעְגַּב instead of יִעְגַּב) *intr.* 1. *to dote on, to love*, especially impurely and lustfully, hence *to lust after, to be inflamed*, with אֶל Ez. 23, 12, עַל 23, 5 9 16 20 and בְּ *whereafter* 23, 7, also *to burn for;* עֹגְבִים *lovers* Jer. 4, 30. Derivat. עֶגֶב (*plur.* עֲגָבִים), עֲגָבָה. — 2. (not used) *to be lovely, pleasant*, of sounds. Deriv. עוגב (עֻגָּב, עֻגָּב).

With respect to the fundamental signification of the stem, we have to compare for the organic root ע־גב that in חַב II., אָב־הַב, יָ־אַב, תָּ־אַב, אָב־ה, אָו־ה, Arab. حَبَّ, Syr. ܚܒ (to love), and عجب with its manifold senses in the Echkili-dialect. In other respects the Aram. and Ar. have also the meaning "to be fleshy, thick, sensuous", borrowed from sensuous love; comp. عُجْب the hinder parts, Talm. עַגְבוּת nates &c.

עֶגֶב (only *plur.* עֲגָבִים) *masc. what is lovely, well-arranged*, in speech Ez. 33, 31, where the LXX and Syr. omit הֵמָּה עֹשִׂים; שִׁיר עֲגָבִים *a lovely song* 33, 32 for *a lovely singer*, hence associated with מֵטִיב נַגֵּן. שִׁיר is there same as שָׁר, מְשֹׁרֵר, comp. 2 Chr. 29, 28, and it is unnecessary to read שַׁיָּר = מְשֹׁרֵר (Ewald). Comp. עָגַב 2

עֻגָּב see עוּגָב.

עֻגָּב see עוּגָב.

עֲגָבָה (with *suff.* עַגְבָתָהּ) *f. impure* or *unchaste love* Ez. 23, 11 (*Kimchi*).

עֻגָּה and עֻגָּה (*pl.* עֻגּוֹת or עֻגּוֹת, from עוּג) *f. a round cake*, Gen. 18, 6, Ex. 12, 39, baked on hot stones 1 Kings 19, 6, which is turned Hos. 7, 8, Arab. عَجَّة; comp. מָעוֹג.

עָגוּר (lengthened out of עָגוֹר, from עָגַר = גָּעַר) *masc.* the name of a bird of passage, coupled with תּוֹר and סוּס, which knows the time of its departure and coming Jer. 8, 7; according to the Targ., Syr., Saadia *the crane* (כּוּרְכְּיָא, ܟܘܪܟܝܐ, كُرْكِى); according to *Ibn Ganâch the swallow.* The LXX retained Ἀγούρ, which was mutilated into ἀγροῦ; comp. grus, γέρανος, from gruo, γεράω, German cran = to cry. In Is. 38, 14 the copulative Vau is wanting before עָגוּר.

עָגִיל (*plur.* עֲגִילִים, from עָגַל) *m. an ear-ring, a ring*, Num. 31, 50, Ez. 16, 12, cod. Samar. Ex. 35, 22; probably from its round shape.

עָגַל (not used) *intr.* 1. same as גַּל *to circle, to turn* or *wind about, to be round*, of a thing; Syr. ܥܓܠ tr. to roll, to wind in a circle, Ar. عجل the same (in derivatives). Deriv. עָגֹל (fem. עֲגֻלָּה), עָגִיל, מַעְגָּל, מַעְגָּלָה, proper names עֶגְלוֹן, עֶגְלַת, עֶגְלַיִם, עֶגְלָה. — 2. like גַּל *to hasten forward, to drive forward, to run, to go along quickly;* Syr. and Arab. the same. Deriv. עֲגָלָה. — 3. *tr. to roll together, to twist together*, into a lump; cognate in sense with גָּלַם, hence applied to a foetus. See עֵגֶל, עֶגְלָה.

עָגֹל *adj. m.*, עֲגֻלָּה (*pl.* ־לּוֹת) *f. round, rounded*, 1 Kings 7, 23 31 35; opposite מְרֻבָּע.

עֵגֶל (with *suff.* עֶגְלֵךְ, *pl.* עֲגָלִים, *constr.* עֶגְלֵי) *m.* 1. *a calf*, named בֶּן־בָּקָר Lev. 9, 2; hence coupled with כֶּבֶשׂ Lev. 9, 3 and with בֶּן־שָׁנָה *of a year old* Mic. 6, 6, but this is usually absent Is. 11,

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6; 27, 10; *a fatted calf* 1 Sam. 28, 24; Am. 6, 4. To עֵגֶל are applied leaping and bounding Ps. 29, 6, and the being untamed Jer. 31, 18 (comp. 2, 20; Hos. 4, 16; Acts 26, 14); and therefore it is a figure of wild mercenary troops of all kinds of peoples Ps. 68, 31, so that one is easily led to take the stem עָגַל in the sense of, *to run, to go along quickly, to hasten, to leap*, like the Aram. עֲגַל, ﻋﺠﻞ, Arab. عَجَلَ (and transposed غَلَجَ). See *Fürst*, Conc. s. v. — 2. *a calf-image*, i. e. the figure of a calf or ox cast in metal that it may be worshipped as a symbol of the deity; fully עֵ׳ מַסֵּכָה Ex. 32, 4 8, Deut. 9, 16, Neh. 9, 18, or with the genitive of the material 1 Kings 12, 28, 2 Chr. 13, 8; but also עֵ׳ alone Hos. 8, 6; 13, 2.

As to the original signification of עֵ׳, the following may be adopted in addition to that which is here given: a) properly what is rolled or folded together, a mass, a lump, same as גֹּלֶם embryo, foetus, which is usual in Ethiopic; hence the young of a lion, stag, ass, and even of man. b) from עָגַל to break through, hence a young thing; comp. عَجَلَ to bear an untimely offspring, عَجْل a young camel. But the meaning above given is the most probable.

עֶגְלָה (*constr.* עֶגְלַת, with *suff.* עֶגְלָתִי; *pl.* עֲגָלוֹת) *f.* 1. *a calf*, hence עֶגְלַת בָּקָר Deut. 21, 3; 1 Sam. 16, 2; especially a cast-metal calf symbolising Apis Hos. 10, 5, several of which stood at Bethel; commonly *a young cow* or *heifer* not yet put to work Is. 7, 21; Deut. 21, 4 6; but she is also called דָּשָׁא *threshing* Jer. 50, 11 (where the LXX read דֹּשֶׁא), מְלַמֶּדֶת *trained to work* Hos. 10, 11, *ploughing* Judges 14, 18, and *three years' old* Gen. 15, 9. — 2. (*young cow*) *n. p. f.* 2 Sam. 3, 5; comp. the Latin proper names Damalis (= juvenca), Bos, Juvencus, Vitulus, Taurus, Taurinus, Taurillus, Tauriscus &c. See עֶגְלַיִם.

עֲגָלָה (with *suff.* עֲגָלָתוֹ; *plur.* עֲגָלוֹת, *constr.* עֲגָלוֹת) *fem.* a rolling thing, *a car* Gen. 45, 19; Num. 7, 3; specially *a threshing-dray* Is. 28, 27, *a war-chariot* Ps. 46, 10.

עֶגְלוֹן (Vitulus) 1. *n. p. m.* Judges 3, 12. — 2. (*circle, district;* comp. מַעְגָּל, Phenic. מ׳ name of the new city Carthage) *n. p.* of a city in the plains of Judah Josh. 10, 3; 12, 12.

עֶגְלַיִם (either same as אֶגְלַיִם *double fountain*, which appears also as the name of a place, or *two calves* so called from an unknown tradition) only in the *n. p.* עֵין עֶ׳ a locality at the northern point of the Dead Sea Ez. 47, 10, in the neighbourhood of עֵין גֶּדִי; in Jerome עֵין גַּלִּים.

עֶגְלַת (*ring*) *n. p.* of a place on the border of Moab, towards Edom, with the epithet שְׁלִשִׁיָּה in Is. 15, 5 and Jer. 48, 34, to distinguish it from two other עֶ׳; in the LXX Ἀγγελία Σαλασία; in Josephus Ἀγαλλά.

עָגַם (3 *fem.* עָגְמָה) *intr.* same as אָגַם *to be bowed, bent, melancholy, grieved*, Job 30, 25 *my soul was grieved for the distressed*, i. e. felt compassion; Aram. עֲגַם the same. For the organic root עֲ־גַ־מ comp. Ar. غَمَّ, غَمَّمَ moeror, contristavit; while عجم means to press together.

עָגַן (Kal not used) *tr. to hedge about, to enclose, to bar round about*, conseq. perhaps same as הָגַן (which see), Ar. عجم IV. to shut up, Aram. עֲגַן to debar, to shut out, whence Targ. בֵּית עֲגָנָא = Hebr. מִסְגָּר. The organic root is עֲ־גַ־ן, being also in גָּן.

Nif. נֶעְגַּן (2 *fem. pl. fut.* תֵּעָגֵנָה instead of תֵּעָגֹנָה in pause like תֵּאָמַנָּה Is. 60, 4) *to shut oneself up, to keep oneself debarred from*, i. e. so as not to marry, Ruth 1, 13. In the Talmud עָגַן is often used in the meaning of our Nifal; hence עֲגוּנָה a woman who is shut out from men, or who has been forsaken by her husband.

עָנַר (not used) *intr. to cry*, of birds; *to twitter, to utter a piping sound*, cogn. in sense with צָפְצַף, connected with צִפּוֹר,

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קָרָא, Greek γηρύω, γαρύω, Latin garrio, in its fundamental meaning; Ethiopic the same; on the contrary, the Ar. عجر is either connected with عجز or with عجل (עָגַל), and should not be compared here. Deriv. עָגוּר (a noun).

עַד (from עָדָה after the form of שַׁד from שָׁדָה, זַן from זָנָה, דַּם Ez. 19, 10 from דָּמָה, שַׁל from שָׁלָה abridged from עָדָה or עֲדֶה, after Vau עָד, hence וָעֶד, in the constr. state of the sing. עֲדֵי like עֲלֵי, אֱלֵי, which have ־ֵי not from the pl. but from ל״ה; with *suff.* עָדַי, עָדֶיךָ, עָדָיו, עָדֵיכֶם Job 32, 12 for עֲדֵי־; עַד־הֵם 2 Kings 9, 18 for עֲדֵיהֶם) *m.* (from עָדָה I.) *progress, advance* (in space), *duration*, perpetuitas, of time, inasmuch as it expresses progress, continuance; hence 1. *eternity, perpetuity*, שֹׁכֵן עַד Is. 57, 15 *inhabitant of eternity*, i. e. everlasting; הַרְרֵי עַד *the everlasting hills* Hab. 3, 6, for which Deut. 33, 15 has הַרְרֵי קֶדֶם; הוֹרֵי עַד Gen. 49, 26 = הוֹרֵי עַד with a like meaning to הַרְרֵי עַד (LXX), parallel with גִּבְעַת עוֹלָם; מִנִּי עַד *from eternity*, i. e. *continually* Job 20, 4 = מֵעוֹלָם; לָעַד = לְעוֹלָם Ps. 9, 19, עַד עוֹלָם = עֲדֵי עַד Ps. 83, 18; a stronger expression עוֹלְמֵי עַד appears in Is. 45, 17 *eternities of eternity*, i. e. all eternity, or עוֹלָם וָעֶד *for ever and ever* Psalm 9, 6; 10, 16; Mic. 4, 5. The meaning in אֲבִי עַד Is. 9, 5 is doubtful. The Targ. and ancients look upon it as an epithet of God, translating *father of eternity;* while others take it to mean *booty*, which, however, is not necessary. — 2. *A preposition: unto*, usque ad, prop. continuance a) of an action, *during, as long as*, before nouns 2 Kings 9, 22, עֲדֵי רֶגַע Job 20, 5 *as long as a moment lasts;* before the infin. Judges 3, 26 *as long as their tarrying lasted;* seldom followed by שֶׁ and before a finite verb Song of Sol. 1, 12. Hence also same as עוֹד with which it is interchanged Job 1, 18; 8, 21; 1 Sam. 14, 19; without being a conjunction on that account or expressing degree. Here belongs also עַד־כֹּה . . וְעַד־כֹּה 1 Kings 18, 45 *during here . . . and during there*, i. e. *as long as*. b) continued movement towards an object or the highest point, whether it be a movement in space, time or circumstance. This use of עַד is most frequent: aa) of space, as עַד־קְצֵה הָאָרֶץ Deut. 1, 7, עַד־הַנָּהָר Ps. 46, 10; so עַד־הֲלֹם 2 Sam. 7, 18 *hitherto*, and so also עַד־הֵנָּה Num. 14, 19, which may be taken in a local sense. Hence verbs denoting progress in space and arrival at an object are construed with עַד, as נָגַע Job 4, 5, מָצָא 11, 7, נָגַשׁ Judges 9, 52, בָּא 2 Sam. 16, 5 and 23, 19 *to reach as far as;* also subjectively, as הִתְבּוֹנֵן עַד Job 32, 12, הֶאֱזִין עַד Num. 23, 18. In order to express the point of setting out, there is used מִן . . . עַד, מִן . . . וְעַד Gen. 6, 7, Lev. 13, 12, Judges 15, 5; seldom is מִן absent 1 Sam. 17, 52; Is. 31, 40. bb) of time, as עַד הַיּוֹם הַזֶּה Gen. 26, 33, עַד־הַבֹּקֶר Judges 6, 31, עַד־הָעֶרֶב Lev. 15, 5; poetically עֲדֵי־עֶרֶב Ps. 104, 23. Before particles, as עַד־אָנָה *till when? how long?* Ex. 16, 28; עַד־הֵנָּה *till now* Gen. 15, 16, עַד־כֹּה *until now* (now expletive) Gen. 22, 5, עַד־מָתַי *till how long?* 1 Sam. 16, 1; עַד־מָה *till when?* Psalm 74, 9, *until* Num. 24, 22 &c. &c. cc) referring to circumstances, followed by an infin. and suff., as עַד גִּשְׁתּוֹ Gen. 33, 3, עַד שׁוּבֶךָ Judges 6, 18, עַד הַשְׁמִידוֹ 2 Kings 10, 17; עַד בֹּאֲךָ Gen. 19, 22; at a later period we have עַד לְ instead, as עַד לְבֹא Judges 3, 3, עַד לְהָשִׁיב Ezr. 10, 14. — c) an expression to give strength to an idea, either before nouns, as עַד יָרֵךְ *even the shaft* Num. 8, 4, i. e. even till the shaft; עַד פֶּרַח ibid.; לֹא עַד־אֶחָד Judges 4, 16 *not as far as one*, i. e. not one, none; עַד־הַגֶּפֶן *even the vine*, Hagg. 2, 19; or before particles, as עַד־מְאֹד *exceedingly* Gen. 27, 33, for which עַד־לִמְאֹד 2 Chr. 16, 14 also occurs; עַד־מְהֵרָה *very soon* Ps. 147, 15; עַד לְמַעְלָה *even to a high degree, exceedingly;* and so before the negatives עַד־אֵין Ps. 40, 13, עַד־לְאֵין 2 Chr. 36, 16, עַד־אֶפֶס Is. 5, 8, עַד בִּלְתִּי Ps. 72, 7. Also to denote the highest limit, as עַד־כַּמֶּה פְעָמִים *till*

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how many times, i. e. very many times 1 Kings 22, 16. — d) עַד is used in comparisons to express the advance of one to the same degree as another, as 1 Chr. 4, 27 *nor did all their territory increase like* (עַד) that of *the children of Judah*, i. e. it did not reach to that of the children of Judah; Nah. 1, 10 *like* (עַד) *thorns are they interwoven;* hence a parallel is כְּ. — e) From expressing the idea more strongly arises the meaning *even*, 1 Sam. 2, 5 *even the unfruitful;* Job 25, 5 *even the moon.* — 3. *A conjunction:* a) *while*, *while yet*, dum, before a perfect 1 Sam. 14, 19, a partic. Neh. 7, 3 and a future Job 8, 21; at a subsequent period עַד שֶׁ Song of Sol. 1, 12; as for עַד לֹא Prov. 8, 26, עַד אֲשֶׁר לֹא Eccles. 12, 1 was used at a subsequent time. b) *until* (of time), donec, followed by a perfect Josh. 2, 22, 1 Sam. 20, 41, or a future Gen. 38, 11, Hos. 10, 12; fully עַד שֶׁ Deut. 2, 14, Hos. 5, 15, עַד אֲשֶׁר Song of Sol. 3, 4, Judges 5, 7, עַד כִּי Gen. 26, 13; 49, 10, עַד אִם Gen. 24, 19, עַד אֲשֶׁר אִם 28, 15. c) *till that*, *so that*, i. e. to the degree that, usque ad, adeo ut, ita ut, Is. 47, 7 *so that thou didst not lay such things to heart;* 1 Sam. 20, 41; Job 14, 6; fully עַד אֲשֶׁר Josh. 17, 14. — 4. (from עָדָה II.) *booty* Gen. 49, 27, parall. to שָׁלָל, and therefore put together to intensify the idea Is. 33, 23; comp. Aram. עֲדִי, defin. עֲדִיתָא, עֲדָא, defin. עֲדָאָה the same; cod. Samar. עֲדִי: Gen. 49, 27 for עָד. — 5. (from עָדָה III.) *dress*, *ornament*, only in the proper names עֲדִיאֵל, עֲדִידָה, עֲדִידָהוּ. — 6. A collateral form of עֵד (if indeed this should not be read instead) *witness*, *testimony*, of God, Zeph. 3, 8 *on the day that I rise up for a witness* (LXX, Targ., Syr.), i. e. to punish (comp. Lament. 2, 13), God attesting crime by punishment. To take it with Jerome as = לָעַד (Is. 30, 8), or in signification 4, is unsuitable to the context.

עַד *Aram.* same as Hebr. עַד 2: 1. as *a prepos. during* Dan. 6, 8, *until*, עַד־ עַד דִּי *till at the last* Dan. 4, 5, עַד דִּבְרַת *to the intent that* 4, 14 = עַל־דִּי 2, 30; עַד־כְּעַן *till now* Ezr. 5, 16. — 2. *A conjunction: whilst that*, followed by דִּי Dan. 6, 25; *till that* 4, 31; 7, 22.

עֵד (for significations 1-3 with *suff.* עֵדִי; *pl.* עֵדִים, *constr.* עֵדֵי and עֵדֵי, with *suff.* עֵדֶיהֶם, עֵדֶיךָ; from עוּד) *m.* 1. *a witness*, i. e. an attestor, who strengthens a saying Ex. 22, 12, Lev. 5, 1, and is therefore described by the genitives שֶׁקֶר Ex. 20, 16, חָמָס 23, 1, שָׁוְא Deut. 5, 18, אֱמוּנִים Prov. 14, 5, אֱמֶת 14, 25, כְּזָבִים 19, 5, בְּלִיַּעַל 19, 28, ibid.; עֵד חִנָּם *a witness without cause*, i. e. *a thoughtless witness* 24, 28 (see חִנָּם); וְעֵד בַּשַּׁחַק Ps. 89, 38 of the moon or the rainbow, if the reading here should not be different; עֵד מְמַהֵר *a swift witness* (after long delay) Mal. 3, 5; נָתַן עֵדִים *to set forth witnesses* Is. 43, 9; a people is witness for their God, i. e. attests his godhead Is. 44, 8 9. — 2. abstract for concrete, *witness*, *proof*, Gen. 31, 48 50 52; Josh. 22, 27 34; *a piece of testimony* Deut. 31, 21; הָיָה לְעֵד *to be for a witness* Job 16, 8, i. e. to serve for proof of guilt; חָקַשׁ עֵדִים נֶגֶד פִּי Job 10, 17 *to bring forth new witnesses* (plagues) *against one.* — 3. *confirmation*, *assurance*, *covenant*, *security* Is. 55, 4. — 4. (from עָדַד; only in *pl.* עֲדִים) prop. *a section of time*, *a definite time*, especially *the time of the monthly purification of women;* hence metaphor. *menstruation*, *issue of blood;* בֶּגֶד עֲדִים Is. 64, 5 *cloth of menstruations*, i. e. soiled, blood-stained; Arab. عَدَّ the same, and عَدَّ (VIII.) to menstruate; Talm. עֵד patches or tatters of menstruation.

עֵד (12 times according to the Masora) see עוֹד.

עֲדָא see עֲדָאָה.

עֲדָאָה (= עֲדָוָה which see) *n. p. m.* 1 Kings 4, 14; written elsewhere עֲדוֹא Zech. 1, 7; Ezr. 5, 1; 6, 14; Neh. 12, 4 16.

עָדַד (Kal not used) *trans.* prop. *to separate from one another*, *to divide*, identical in its organic root עד with גד, קד, חד, כד. Metaphor. (as in יָעַד I.)

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to number (comp. Arab. عَدَّ to number), *to limit*, *determine*, *establish* (comp. כַּס, מָנָה, סָפַר; cognate in sense גָּזַר), a time, a festival-season (see יָעַד to מוֹעֵד), Aram. ܥܕ, redupl. ܥܕܥܕܐ a festival-time, in Arab. also = Hebrew הֵכִין to prepare. Derivat. עֵד 4 (*plur.* עִדִּים) or עִדָּה, the proper names עִדּוֹ, עִדּוֹא (comp. the proper names יֶעְדִּי, יֶעְדּוֹ). In the meaning *to continue*, *to be firm* the Ar. عدّ coincides with the Hebrew עָדָה I., Ar. عَدَا.

Po. עוֹדֵד see עוּד.

Pih. redupl. עִדְעֵד, see the proper name עַדְעָדָה.

Hithp. הִתְעוֹדֵד see עוּד.

עֲדַד *Aram. trans.* same as Hebr. עָדַד. Deriv. עִדָּן.

עָדָה I. (only perf.) *intrans. to pass over*, *to pass by*, *to march along*, with עַל of the place Job 28, 8 = עָבַר עַל; *to go forward*, *to advance*, *to roll on*, of time, hence *to continue*, *to be constant*, of time (= אֵיתָן), of advancement in space, in an action, in ascending. Derivat. עַד 1-3.

Hif. הֶעֱדָה (*part. m.* מַעֲדֶה) prop. to cause to hasten forward, hence *to put off*, בֶּגֶד, Prov. 25, 20 *he that puts off a garment on a cold day*, (pours) *vinegar on natron*, *and he that sings songs to a sick heart*, all three are preposterous; comp. הֶעֱבִיר Jon. 3, 6.

In Ar. عَدَا for عدو agrees with this; on the contrary عَدْوٌ belongs to عَدَا II., Hebrew עָדָה II.

עָדָה II. (not used) *trans. to take*, *to seize upon*, identical in its organic root with הָדָה I. and יָדָה III. (which see), cogn. in sense with לָקַח; metaph. *to take booty*, like לָקַח to מַלְקוֹחַ. Deriv. עַד 4, עֲדִי cod. Samar.

עָדָה III. (*perf.* 2 *fem.* עָדִית, *imper.* עֲדֵה, *fut.* יַעְדֶּה, *apoc.* יַעַד) *tr. to veil*, *to cover around*, *to cover;* hence like לָבַשׁ *to put on*, כֵּלִים Is. 61, 10, נֶזֶם Hos. 2, 15, עֲדִי Ez. 16, 11, or giving the material, עֲדִי 16, 13; *to adorn oneself*, with accus. תֻּפִּים Jer. 31, 4; figurat. *to shew oneself*, in a thing, e. g. גָּאוֹן וָגֹבַהּ Job 40, 10; comp. Ps. 104, 1. Deriv. מַעֲדֶה (doubtful), מַעַד in the proper names מַעֲדַי, מַעֲדִיָּה; עַד 5. in the proper names עֲדִיאֵל, עֲדָיָה, עֲדָיָהוּ; besides the proper names עֲדִיתַיִם, עָדָה.

Hif. הֶעֱדָה see on עָדָה I. — Ez. 16, 11 is not Hif. but Kal.

The fundamental signification of the stem lies in the organic root עָד־ה, which is also in בָּ־גַד, עָט־ה.

עָדָה (from עָדָה III. after the form שָׁנָה, same as עֲדִי *ornament*, *beauty*) *n. p. f.* Gen. 4, 19; 36, 2 4; comp. 26, 24.

עֵדָה *fem.* 1. (from יָעַד II. for יְעֵדָה after the form שֵׁנָה, *constr.* עֲדַת, with *suff.* עֲדָתִי, עֲדָתְךָ, עֲדָתוֹ, עֲדָתָם, without a plur.) *an assembly*, *association*, *congregation*, comp. מוֹעֵד, מוֹעָד 3 and 4, מוּעָדָה; a) specially of Israel Num. 16, 2, commonly הָעֵדָה, construed with a femin. sing. Lev. 8, 4, or with a plur. masc. Lev. 9, 5; 24, 14 16; Judges 21, 10; but also generally *an assembly of people*, coupled with קָהָל Prov. 5, 14. Of Israel there is in full עֲדַת יִשְׂרָאֵל Ex. 12, 3; or it stands as an apposition to קָהָל 12, 6; also עֲדַת בְּנֵי־יִשְׂרָאֵל 16, 1, seldom עֲדַת יי׳ Num. 27, 17; 31, 16, which God led Ps. 74, 2; while עֲדַת אֵל 82, 1 is the assembly of judges, summoned by God; comp. Syr. ܥܕܬܐ synagogue, church, properly congregation, and so too ܥܕ or ܥܕܐ = ܥܕ to which the verb ܥܕ to collect, to bind (see *Wiseman*, Horae Syriacae. See יָעַד II.) also belongs. b) *an assembly of people* Prov. 5, 14; Hos. 7, 12. c) *a congregation* in a narrower sense, *an association*, *a union* Ps. 1, 5 = קָהָל 149, 1; *an assembly*, of לְאֻמִּים 7, 8. d) *a household*, *family*, that is, all that belongs to a house in the widest sense of it Job 15, 34; 16, 7; in which passages is not necessary with the LXX and Syr. to read עֵדָתִי. e) *a troop*, *a gang* (in a bad sense) Num. 16, 5; Ps. 22, 17; Jer. 6, 18. f) *a herd*, of ani-

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mals Ps. 68, 31; *a swarm*, of bees JUDGES 14, 8. — 2) (from עוּד) a) *f.* of עֵד *a female witness* GEN. 31, 52, if it should not be taken as an abstract like b) the abstract *testimony*, same as עֵדוּת GEN. 21, 30; JOSH. 24, 27. c) (only *pl.* עֵדוֹת, with *suff.* עֵדֹתַי, עֵדֹתָיו) same as תְּעוּדָה *attestation*, *announcement*, *prescription*, *law*, *determination*, hence coupled with חֹק DEUT. 4, 45; 6, 20, פִּקּוּדִים Ps. 119, 168, בְּרִית 25, 10; comp. עֵדוּת, where the plural עֵדוֹת is interchanged with עֵדוֹת.

עֲדָה (see עָדָה I. Hif.) *fem. unveiling*, only in יְהוֹעַדָּה, which see.

עֲדָה (*pl.* עֲדִים) after the Arab. عَدٌّ see עֵד 4.

עָדָה and עָדָא (3 *fem.* עָדַת, *fut.* יַעֲדֶה, יַעְדֶּא) *Aram. intr.* same as Hebr. עָבַר *to come upon* (בְּ) *a thing* DAN. 3, 27; with מִן *to go from, to depart, to disappear*, from a person 4, 28 [31]; *to be taken away from*, of a law 6, 9; *to be removed*, a dominion 7, 14; comp. Syr. ܥܕܐ.

Af. הַעְדִּי (3 *pl.* הַעְדִּיו, *part.* מְהַעְדֵּה, *fut.* יְהַעְדּוּן) same as Hebrew הֶעֱבִיר *to take away*, *to destroy*, with מִן of the person and accus. of the object DAN. 5, 30; *to depose*, מַלְכִין 2, 21.

עִדּוֹ (= עִדּוֹן from עָדַד, *one born on a feast-day;* comp. שַׁבְּתַי and Paschalis) *n. p. m.* ZECH. 1, 1; 1 CHR. 6, 6; but it is also interchanged with עִדֹּא (which see). See עִדְּא.

עִדּוֹא see עִדְּא.

עֵדוּת (from עוּד, *plur.* עֵדוֹת together with the Aramaean form עִדְוָת, to distinguish it from the *plur.* of עֵדָה) *fem.* 1. prop. what is appointed, determined, prescribed; hence *the* (divine) *law*, coupled with תּוֹרָה Ps. 19, 8, חֹק, מִשְׁפָּט, מִצְוָה 1 KINGS 2, 3; JER. 44, 23; *a precept* Ps. 78, 5; 81, 6; עֵדוּת לְ *precepts for* 122, 4. Meaning *law* it is put in the genitive with אֲרוֹן EX. 25, 22, לֻחוֹת 26, 33, מִשְׁכַּן 38, 21, אֹהֶל NUM. 9, 15. Here also belongs עֵדִי 2 KINGS 11, 12, 2 CHR. 23, 11, coupled with נֵזֶר, which does not mean *ornament* (*Kimchi*), but *law*, put on the head of the king symbolically as a roll. — 2. only in the psalm-inscriptions: שׁוֹשַׁן עֵדוּת Ps. 60, 1, שׁוֹשַׁנִּים עֵדוּת 80, 1, perhaps like שׁוֹשַׁנִּים 45, 1 the name of a musical choir whose president was called שׁוּשָׁן or שֻׁשָׁן = שֹׁשָׁן, and who was stationed in עֲדֵיתַיִם (JOSH. 15, 36) in Judah, without anything more definite being known about the point.

עֶדִי (in pause עָדִי, with *suff.* עֶדְיָהּ, עֶדְיִי, עֶדְיֵךְ, *pl.* עֶדִיִּים; from עָדָה III) *m.* 1. *ornament*, which one puts on JER. 2, 32, 2 SAM. 1, 24, עֲדִי עֲדָיִים EZ. 16, 7 *most beautiful ornaments;* but see 3. — 2. *the noblest*, *best*, same as נְבוֹד; hence *the heart*, *the soul* Ps. 103, 5, the same applying to נֶפֶשׁ 107, 9; IS. 58, 11. The meaning *age* (Targ.) is a mere conjecture. — 3. *the cheek*, so called from its beauty Ps. 103, 5 (*Ibn Esra*, *Kimchi*); 32, 9 (LXX). To this has been referred also עֲדִי עֲדָיִים EZ. 16, 7 *ornament of the cheeks*, which suits the context very well. But there is no support for such meaning in the verb-idea.

עַדִיאֵל (*El is ornament*, *decoration*) *n. p. m.* 1 CHR. 4, 36; 9, 12; 27, 25.

עֲדִידָה (the same) *n. p. m.* 2 KINGS 22, 1; 1 CHR. 8, 21; 9, 12; EZR. 10, 29; 10, 39.

עֲדִידָהּ (the same) *n. p. m.* 2 CHRON. 23, 1.

עָדִין 1. *adj. m.*, עֲדִינָה *f. luxurious*, *soft*, *comfortable*, of Babylon IS. 47, 8; proceeding from the fundamental signification "to be flexible, pliant, wavering, soft". — 2. עֵדֶן (*a luxurious*, *soft*, *voluptuous one*) *n. p. m.* EZR. 2, 15; NEH. 7, 20; see עֵדֶן and עֵדֶן.

עַדָּן (from עָדַן I. after the form שַׁלָּם; *preparer of sexual pleasure*, *pleasure-giver*, *rejoicer*) *masc.* only in the proper name יְהוֹעַדָּן 2 KINGS 14, 2 K'ri, for which the K'tib has יְהוֹעַדֵּן.

עֲדִינָא (*a luxurious*, *effeminate one*) *n. p.* of one of David's heroes, designated as בֶּן־שִׁיזָא and belonging to the tribe of

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Reuben; who had with himself 30 other heroes 1 Chron. 11, 42; comp. עָדִין 2, עֲדִינוֹ.

עֲדִינוֹ (abridged from עֲדִינוֹן, hence in the LXX Ἀδινών, conseq. identical in its appellative signification with עָדִין 2, and עֲדִינָא) *n. p.* of one of the heroes in the union of the שְׁלוֹשִׁים or שְׁלוֹשָׁה or שָׁלִישִׁים (which see), the body-guard and field-officers of David; described in 2 Sam. 23, 8 after his family-name as הָעֶצְנִי (K'ri), or according to the LXX as הָעֲצֹנִי (ὁ Ἀσωναῖος) i. e. of the family of עֵצֶן or עָצוֹן. The passage may have been originally in its complete form: וְאַחֲרָיו עֲדִינוֹ הָעֶצְנִי (הָעֲצֹנִי) הוּא עוֹרֵר אֶת־חֲנִיתוֹ עַל־שְׁמֹנֶה מֵאוֹת חָלָל בְּפַעַם אֶחָת; the first-mentioned hero being specified as head of the Sheloshim or Shalishim: יֹשֵׁב בַּשֶּׁבֶת (יָשָׁבְעָם) בֶּן־תַּחְכְּמֹנִי (חַכְמֹנִי) רֹאשׁ הַשָּׁלִשִׁי הוּא־עוֹרֵר אֶת־חֲנִיתוֹ עַל־שְׁלֹשׁ־מֵאוֹת חָלָל בְּפַעַם אֶחָת so that in 2 Sam. l. c. compared with 1 Chr. 11, 11 the accounts of *two* heroes are moulded together.

עֲדִיתַיִם (if from עָדָה I. same as עַבְרוֹנָה, עֲבָרָה) *n. p.* of a city in Judah Josh. 15, 36. According to Jerome there was an עֲדִיָּה at עַזָּה, and an עֲדִית at Diospolis; but our Adithaim agrees with neither of the two.

עָדַל (not used) *intr.* same as חָדַל *to disappear, to vanish, to be inactive, weary, indolent, to repose.* The Ar. عَدَلَ "to be just, equitable" has been compared. Deriv. the proper names עַדְלַי, עֲדֻלָּם.

עַדְלַי (*a weary, lax one*) *n. p. m.* 1 Chr. 27, 29; comp. the proper name חַדְלַי.

עֲדֻלָּם (from עָדֹל with the formative syllable ־ָם; *resting-place, station*) *n. p.* of a city in the south of Judah, formerly the capital of a small Phenic. state Josh. 12, 15; 15, 35; known by the neighbouring cave not far from Bethlehem 1 Sam. 22, 1; 2 Sam. 23, 13; comp. 2 Macc. 12, 35 38. *Gent. m.* עֲדֻלָּמִי Gen. 38, 1 20. LXX Ὀδολλάμ.

עָדַן I. (Kal not used) *intr. to be soft, tender, luxurious, voluptuous,* cognate in sense עָנַג and פָּנַק; *to be lovely, pleasureable, agreeable, satisfying, delightful; to go leisurely, to be weary,* cognate in sense חָדַל, בָּטַל; *to be dainty,* of food; *to be distinguished,* of productions; *to be dear, valuable,* of children; metaphor. *to be pliant, flexible,* of a rod, i. e. to be tender. Deriv. עָדִין 1 (*fem.* עֲדִינָה), עֵדֶן (*pl.* עֲדָנִים), עֶדְנָה, מַעֲדָן (*pl.* מַעֲדָנִים), מַעֲדַן (*pl.* ־דַנִּים), and the proper names עֵדֶן 2, עֶדֶן, עַדְנָא, עַדְנָה, עֲדִינָא, עֲדִינוֹ, עָדִין 2.

Pih. עִדֵּן (not used) *to prepare luxury, pleasure, voluptuousness, to cause delight, to make voluptuous.* Deriv. the proper names עַדִּין and עַדָּן in יְהוֹעַדָּן.

Hithp. הִתְעַדֵּן *to give oneself up to pleasure, to live voluptuously* Neh. 9, 25.

The stem עָדַן is the Ar. غَدَنَ and غَدَلَ, Aram. עֲדַן, ܥܕܢ; and the organic root lies in עָ־דַן (to be juicy), which is perhaps also in זָן I.

עָדַן II. (not used) *tr.* transposed from עָנַד, which see. Deriv. מַעֲדַנָּה.

עֵדֶן (from עָדַן I.) *m.* 1. (only *pl.* עֲדָנִים) *delight, pleasure,* ἡδονή, Ps. 36, 9; *the dearest, most precious,* i. e. tender children Jer. 51, 34, if we should not read here מַעֲדָן; *costly things, distinguished garments* 2 Sam. 1, 24. — 2. (only *sing.*; *land of delight*) *n. p.* of a region in an eastward direction (מִקֶּדֶם), in whose garden (גַּן) our first parents lived; fully גַּן עֵדֶן Gen. 2, 15; 3, 23 24, but also עֵדֶן alone Gen. 4, 16 (the figure of a gloriously blooming land generally Is. 51, 3; Ez. 28, 13; 31, 7). Its situation cannot be pointed out now, though it is described in Gen. 2, 10-14. In any respect it is different from עֶדֶן. It was also the pleasure-land of Jehovah 2, 14. East of it was the land of *Nod* in which Cain settled 4, 16. — 3. only with בֵּית in בֵּית־עֵדֶן Am. 1, 5, which is either the modern *Bet el ǵanna* not far from Damascus, or Παράδεισος in the territory of Laodicea (Ptol. V, 15. §. 20).

עֶדֶן (*pleasure-place*) *n. p.* of a locality

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or district on the south coast of Arabia, now *Aden* (Ar. عَدَن), the Arabia Felix of the ancients Ez. 27, 23, mentioned along with חָרָן on the Arabian gulf, 12 stations south of Mecca (Assemani B. O. III, 2. p. 563), כַּנֵּה on the south coast of Arabia, among the Greeks *Κάνη* (Ptol. 6, 7, 10), which were places of commercial intercourse between Saba and Tyre. — 2. only in בְּנֵי־עֵדֶן, arising from בֵּין־עֶ׳ = בֵּית־עֶ׳ (see בֵּית I.), *n. p.* of a district mentioned with גּוֹזָן, חָרָן and רֶצֶף, nothing but Mesopotamian territories 2 Kings 19, 12; Is. 37, 12; and described more exactly as lying in תְּלַשַּׁר, in order to distinguish it from בֵּית עֵדֶן. As this *Beth-* (Ben-, Bne-) *Eden* can only be in Mesopotamia or its neighbourhood by reason of its position in the verse, it may be the district عُكْدِي (Assem. B. O. II, 242) in Mesopotamia; rendered in the Targ. הַדְיָב *Adiabene.*

עֵדֶן see עַדִּין and יְהוֹעַדָּן.

עִדָּן (*def.* עִדָּנָא, *du.* or the nearest plural עִדָּנִין, *def.* עִדָּנַיָּא; from עֲדַד to reckon, to measure, to determine, to appoint, with the noun-ending ־ָן) *Aram. m. time*, present, זְבַן עִ׳ Dan. 2, 8 *to buy time*, i. e. to gain, to have the mastery of it, comp. Lat. emere tempus; אִשְׁתַּנֵּא עִ׳ 2, 9 *the time is changed;* בְּעִדָּנָא דִּי 3, 5 15 *at the time when;* coupled with זְמַן 2, 21; 7, 12; a fixed measure of time, *a year* 4, 13 20 22 29, i. e. 12 months 4, 26, like מוֹעֵד 12, 7 (LXX, *Rashi, Ibn Esra*), consequently not *a month* (*Saadia*). In this sense is to be taken עִדָּן וְעִדָּנִין וּפְלַג עִדָּן *one year and two years and half a year*, which is translated in 12, 7 מוֹעֵד מוֹעֲדִים וָחֵצִי and given in 12, 11 as the sum of 1290 days, prop. 1278. In the same manner John (Revelation 12, 14) resolves a time, two times and half a time into 1260 days (11, 3), and also into 42 months (11, 2; 13, 5).

עֲדֶן (contracted from עַד־הֵן) *adverb of time: till now* Eccles. 4, 3; comp. הֵן 2 in לָהֵן Ruth 1, 13, לָהֶן Job 30, 24; Talm. עֲדֵין the same.

עַדְנָא (*softness, tenderness*) *n. p. m.* Ezr. 10, 30.

עַדְנָה (the same) *n. p. m.* 1 Chr. 20, 20; 2 Chr. 17, 14; comp. עֲדִינָא, עֲדִינוֹ, עָדִין 2.

עֶדְנָה *f. sexual pleasure* Gen. 18, 12.

עֲדַנָּה (contracted from עַד־הַנָּה) *adv. of time*, same as עֲדֶן Eccles. 4, 2; comp. עַד־הַנָּה Num. 14, 19.

עַדְעָדָה (*bordering*, out of עִדְעֵד from עָדַד) *n. p.* of a city in Judah Josh. 15, 22.

עָדַף (*part.* עֹדֵף, *pl.* עֹדְפִים, *fem.* עֹדֶפֶת) *tr. to overspread, to cover over, to overhang*, i. e. out over a thing, of a curtain Ex. 26, 12 13; metaphor. *to remain over*, of food 16, 23, *to be more than enough*, of money Lev. 25, 27; *to be a surplus*, of persons, followed by עַל Num. 3, 46, or בְּ 3, 48 49; comp. Arab. قَذَفَ to press forward, to strive before, to run before, غدف to be or give in superfluity, to overhang &c.; Aram. עֲדַף to be better, more distinguished. The organic root is עָ־דַף, which lies also in the Aram. טְפָא.

Hif. הֶעֱדִיף *to have an overplus, to have more* or *some remaining* Ex. 16, 18.

עָדַר I. (Kal not used) 1. *intr. to separate*, of a person or thing; *to withdraw, to remain behind*, Ar. غَدَرَ and غَدِرَ the same; therefore like the cognates in sense חָסֵר, גָּרַע, *to be wanting, to be deficient, to be lessened, missed.* Inasmuch as all these meanings proceed from the objective conception "to be cut off, abridged, lessened" (see חָסֵר, גָּרַע, בָּצַר), and as it may be paraphrased in reality by חָסֵר, the fundamental signification should be determined accordingly. See Nif. and Pih. — 2. *tr. to cut into, to tear into, to hew into, to dig into, to plough*, vineyard-land; hence the Aram. ܥܕܪ to plough. Deriv. מַעְדֵּר.

The two meanings of the verb may be very well referred to one fundamental signification = חָסֵר; and accordingly גָּזַר

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and קָצַר may be compared with it in the first instance. The organic root עָ־דַר exists also in דָּר II. and דָּר־א.

Nif. נֶעְדַּר (*part. fem.* נֶעְדֶּרֶת; *fut.* יֵעָדֵר) 1. *to be wanting*, *lacking*, *missed* 1 Sam. 30, 19, 2 Sam. 17, 22, *to remain behind* Is. 34, 16, *to be left behind*, *forsaken* 59, 15, Ar. غدر (to take from, to lessen, to betray), comp. in philosophical language הֶעְדֵּר negatio, privatio, opposite to הֲוָיָה. — 2. *to be digged*, *ploughed*, הַר Is. 5, 6; 7, 25.

Pih. עִדֵּר (*fut.* יְעַדֵּר) *to let lack* or *be wanting* 1 Kings 5, 7, cognate in sense חִסֵּר.

עָדַר II. (*part.* עֹדֵר, *inf. c.* עֲדֹר) *tr. to arrange*, *to put together in a row*, *to heap together*, *to set in order* 1 Chr. 12, 38, paraphrased in 3 mss. by עֹרְכֵי with allusion to 12, 33 35 36; omitting the object מַעֲרָכָה 12, 33, without the verb being intrans. on that account, or without there being any necessity to take it with the LXX and Vulg. as = עָזַר, or to read לַעֲזֹר with 9 mss. The stem is connected with סָדַר, and the organic root עָ־דַר with that in דָּר III., סָ־דַר, תָּר &c. Deriv. עֵדֶר and the proper names עֵדֶר, עֵדֶר, עַדְרִיאֵל.

עֵדֶר (with *suff.* עֶדְרוֹ, *pl.* עֲדָרִים, *c.* עֶדְרֵי, with *suff.* עֶדְרֵיהֶם; from עָדַר II.) *m.* 1. prop. a putting together, a heaping together; hence a troop, a multitude, commonly *a herd*, with genit. of the kind, as עִזִּים Song of Sol. 4, 1, רְחֵלִים 6, 6, צֹאן Gen. 29, 2, בָּקָר Jo. 1, 18; also without any thing more specific *a flock of sheep* Job 24, 2, in the fold Mic. 2, 12 (according to some), in pasture Ps. 78, 52; which is under a רֹעֶה Is. 40, 11; Jer. 31, 10; fig. of Israel, as the flock of God 13, 17 20; Zech. 10, 3. — 2. (perhaps = מִגְדַּל עֵדֶר) *n. p.* of a city in the south of Judah Josh. 15, 21. — 3. (perhaps = עַדְרִיאֵל) *n. p. m.* 1 Chr. 23, 33. For מִגְדַּל עֵדֶר see מִגְדָּל.

עֶדֶר (*order* viz. El is, from עָדַר II.) *n. p. m.* 1 Chr. 8, 15.

עַדְרִיאֵל (*El is Order*) *n. p. m.* 1 Sam. 18, 19; 2 Sam. 21, 6.

עָדַשׁ (not used) *intr. to be firm*, *hard*, Arab. حَدَسَ, of hard grain, or in its organic root עָ־דַשׁ = דָּשׁ *to pound* or *bruise in pieces*, like רִיפוֹת from רוּף, גֶּרֶשׂ from גָּרַשׂ = גָּרַס, or *to separate*, *to divide*, conseq. = גַּרְגַּר, פְּרֻדָּה. Derivative

עֲדָשָׁה (only *pl.* עֲדָשִׁים) *f. lentiles* Gen. 25, 34, Ez. 4, 9, sometimes miswritten שְׂעֹרִים 2 Sam. 23, 11 comp. with 1 Chr. 11, 13; Ar. عَدَس the same. The verb عَدَسَ is a denominat. there. That the sing. is not עָדָשׁ or עֶדֶשׁ is seen from the Mishna.

עֲוָא (not used) *Aram. tr.* same as Hebr. עָוָה *to bow*, *to bend*. Deriv. עֲוַיָּא (= עַוְיָא).

עַוָּא (*region*, see עַוָּה) *n. p.* of a province conquered by the Assyrians, like אַרְפַּד, הֵנַע, סְפַרְוַיִם, חֲמָת, כּוּתָה, בָּבֶל, רֶצֶף &c. 2 Kings 17, 24; ident. with עִוָּה 18, 34; 19, 13; Is. 37, 13, and in any case situated in the vicinity of Babylon.

עוּב (Kal unused) *intr.* same as עָבָה *to be thick*, of a threshold, a projection; *to be dense*, of a wood, forest; *to be veiled*, *dark*, *obscure*, of a thick cloud. Deriv. עָב 1-3 (*pl.* עָבִים), עָבָה, עֹב or עוּב.

Hif. הֵעִיב (*fut.* יָעִיב) *to enwrap in clouds*, *to cover around*, with cloudy darkness Lament. 2, 1; hence the LXX have ἐγνόφωσεν, Syr. ܐܥܝܒ.

In the stem עָב are united the ideas of thickness, compass, density, to which are annexed those of veiling, covering (comp. כָּשָׂה and כָּסָה), of being enwrapped in clouds, of gloominess, darkness, of cloudy obscurity (comp. אָפַל, עָלַט, חָשַׁךְ, עָנַן under עָב), whence it is clear that the stems עָב־ה, وَغِبَ, غَبَى, Syr. ܥܡܐ (to veil around, to enwrap in clouds), Hebr. עַם I. (עוּם), עָף II. and חָב I., חָף I., חָב־ה, יָ־עַף &c. hang together. Comp. also Zab. and Syr. ܥܝܒܐ cloud.

עוּב (only *pl.* עֻבִּים; Dagesh instead

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of the lengthened utterance) *m.* same as עָב 3 (1 Kings 7, 6) *a threshold-like projection, an offset* Ez. 41, 26, Targ. סְקוּפָא.

עוֹבֵד (*one serving, worshipping*, viz. Jah) *n. p. m.* Ruth 4, 17; 1 Chr. 2, 37; 11, 47; 26, 7; 2 Chr. 23, 1; see עֹבֵד, עֹבֵד, אֱדֹם, עֹבַדְיָה.

עוֹבָל (from עָבַל; *bare district*) *n. p.* of a region of the Joktanite races, then of a tribe dwelling there, coupled with שְׁבָא and אוּזָל Gen. 10, 28; for which עֵיבָל stands in 1 Chr. 1, 22, which might also be pronounced *Ghebal*, coinciding perhaps with the *Gebanites* (south of שְׁבָא) of the classical writers.

עוּג (not used) *tr.* same as חוּג *to encircle, to enclose, to enchase round, to form round*, a cake, bread; Arab. عَاجَ to bend or crooken. Metaphorically *to crooken, to twist*, of slanderers. Deriv. עֻגָּה, עֻגָּה, עוּגָה, and the denom. עוּג, מָעוֹג.

עוֹג (i. e. *'Og* = *Ong* out of עֹנֶג = עֹנֶק and this = עֲנָק or עָנוֹק *long-necked, giant*) *n. p.* of a giant-king of Bashan Deut. 3, 11, Josh. 13, 12, whose possessions were taken by the Israelites under Moses, and assigned to the tribe of Manasseh Num. 21, 33; Deut. 3, 3; 1 Kings 4, 19. See עָנַג II.

עוּגָב (once עֻגָב Ps. 150, 4, in several mss. עֻגָּב; from עָגַב *to make a lovely sound*) *m. a flute, a reed* Gen. 4, 21; Job 21, 12; 30, 31; Ps. 150, 4, consequently a wind-instrument; either an אַבּוּבָא tibia (Targ.), organum (Jerome), or סוּמְפֹּנְיָה.

עוּגָה (from עוּג) *f.* the original orthography of עֻגָּה, עֻגָה (which see) *a rounded cake*, = מָעוֹג (which see); deriv.

עוּג (*fut.* תָּעוּג, with *suff. fem.* תְּעֻגֶנָּה) denom. *to bake an* עוּגָה, with בְּ *on* Ez. 4, 12.

עוֹד (12 times עֹד; with *suff.* עוֹדֶנּוּ, עוֹדֶנָּה, עוֹדֶנָּה, עוֹדֶךָ, עוֹדֶנִּי, עוֹדִי [referred as a pl. with suff. to עֵינַיִם Lament. 4, 17, for which the K'ri has עוֹדֵינוּ as referring to men], עוֹדָם, for which is once עוֹד הֵם Is. 65, 24; from עוּד after the form קוֹל) *m.* prop. *continuance, duration, repetition* (from עוּד), iteratio (and therefore with noun-suffixes); but used only as an *adverb:* a) a repetition of an action: *again, once more* (Ar. عاد, Maltese *'âd*), e. g. יָדַע עוֹד Gen. 4, 25 *to know again*, רוּץ עוֹד 24, 20, הָרָה עוֹד 29, 33, חָלַם עוֹד 37, 9, and even after verbs of repetition for the purpose of strengthening the idea, as יָסַף עוֹד 18, 29, שׁוּב עוֹד Jer. 3, 1, and with negatives Gen. 8, 21; Job 7, 10. לֹא עוֹד *not again* Gen. 9, 11. — b) to express the continuance of an action: *continuedly, continually, uninterruptedly*, e. g. בָּכָה עוֹד Gen. 46, 29, Ruth 1, 14, הִלֵּל עוֹד Ps. 84, 5, where it may be sometimes translated *largely, much* &c. — c) the repetition of a like period of time Gen. 7, 4; 8, 10; 29, 27, or a farther, wider, advanced state or operation, e. g. יָסַף עוֹד (*to do*) *more, longer, further* Gen. 37, 5; Is. 23, 12; חָכַם עוֹד Prov. 9, 9 *to become more wise*, i. e. *wiser;* as an addition to what exists, e. g. עוֹד אָח Gen. 43, 6 *another brother still* (besides the well-known ones); 19, 12 *whom hast thou here also* (עוֹד), besides thy household; הֻכָּה עוֹד *to be smitten still farther* (in another place) Is. 1, 5. — d) a continuance of time or action: *till now*, i. e. till the beginning of a new transaction, e. g. עוֹד חַי *does he live till now?* Gen. 45, 3; *still ever, still continued* 29, 7; 31, 14; עוֹד מְעַט Is. 10, 25 *still a little;* עוֹד מְדַבְּרִים 65, 24 *still are they speaking*, i. e. while they yet speak; עוֹד coinciding in this head with עַד (which see). In this sense עוֹד appears with the suffixes (like אַיִן, יֵשׁ), as עוֹדֶנִּי Josh. 14, 11, עוֹדְךָ Gen. 46, 30, עוֹדֶךָ 1 Kings 1, 14, עוֹדֶנּוּ Gen. 18, 22, עוֹדֶנָּה 1 Kings 1, 22, עוֹדָם Ex. 4, 18, for which עוֹד הֵם is in Is. 65, 24. — Compounded with בְּ it appears a) in בְּעוֹד meaning *while yet* Job 29, 5, *while still* Jer. 15, 9, 2 Sam. 12, 22, oppos. to בְּטֶרֶם, and then as a preposition *during* (a time) Gen. 40, 13 *during three days*, בְּעוֹדִי *during me* Ps. 104, 33, i. e. as long as I am, without its having the signification of

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a noun on this account. b) with מִן in מֵעוֹד *since*, hence with suff. מֵעוֹדִי *since I am* Gen. 48, 15, מֵעוֹדְךָ *since thou art* Num. 22, 30.

עוֹד *Aram.* the same Dan. 4, 28.

עוּד (Kal only the *fut.* אָעוּד Lament. 2, 13 K'tib) 1. *intr.* same as אוּד (which see) *to circle*, *to wind* or *turn in a circle*, cogn. in sense with גּוּל, אוּל I., חוּל; hence *to repeat*, *to continue*, of time or action; *to increase*, Ar. عَادَ the same. Deriv. עוֹד. — 2. *tr. to surround*, *to enwrap* (in Ethiopic), *to collect about*, this enlargement of the fundamental signification existing in אוּד and חוּל also. — 3. In its organic root עָד same as יָ־עַד I. and עַד (עָדַד) *to appoint*, *to establish*, a statute, law, command; *to promise*, *to determine beforehand*, an occurrence; *to strengthen*, an expression, hence — 4. *to attest*, i. e. to prove as being certain Lament. 2, 13 K'tib (LXX τί μαρτυρήσω σοι), but for which the Hifil usually stands; deriv. עַד 6 (= עד) in Zeph. 3, 8, עֵד, עֵדוּת, עֵדָה, תְּעוּדָה. — 5. *to set up*, *to raise up*, one sinking; *to give stability*, to one falling (see Pih. II. and Hithp.). — The 2. and 3. leading senses of the stem belong together, and proceed from 1, as is easily seen from the analogy of אוּד, יָעַד, עָדַד, קָוָה, חָזַק, חוּל, שָׁרַר; and therefore 1-5 belong together.

Pih. I. עִוֵּד (= עִיֵּד) *to surround*, *to encompass*, *to ensnare* Ps. 119, 61 (LXX, Vulg.), for which is elsewhere 18, 5 אָפַף. It is to be explained by signif. 1 of Kal.

Pih. II. עוֹדֵד (*fut.* יְעוֹדֵד) *to give a firm position to*, *to make firm*, *to set upright* Ps. 146, 9; 147, 6; opposite הִשְׁפִּיל. Deriv. the proper name עוֹדֵד.

Hif. הֵעִיד (*part.* מֵעִיד, *inf. abs.* הָעֵד, *fut.* יָעִיד, *ap.* יָעֵד and יָעַד) properly *to strengthen*, a saying, *to attest*, בֵּין ... וּבֵין Mal. 2, 14 *to be a witness between two*; הֵעִיד בְּ׳ *to give testimony before* one Am. 3, 13, *against* one Deut. 31, 28; *to protest to* Gen. 43, 3; *to chastise*, *to punish*, as a testimony of guilt Neh. 3, 15; *to give a command*, *admonition*, *promise*, to one 2 Kings 17, 15; Neh. 9, 34; *to adjure* Ps. 50, 7; with the accus. of a person *to give an honourable testimony*, *to strengthen by proof* Lament. 2, 13 K'ri; but also with עַל of the person Jer. 6, 10; absol. *to take as witness* Is. 8, 2. יֹעִדֶנִּי Jer. 49, 19 and 50, 44 belongs to יָעַד I.

Hof. הוּעַד *to be definitely announced*, with בְּ of the person Ex. 21, 29.

Hithp. הִתְעוֹדֵד *to hold oneself firm* i. e. *upright*, *to stand upright* Ps. 20, 9 (LXX).

The fundamental signification of the organic root עָד, which is also in יָ־עַד I. and II., is probably *to bind together*, *to interlace*, *to wind together*, like the verbs identical with it גַּד II., גָּד II., אָ־גַד, עָ־קַד, אָ־כַד, יָ־חַד; from which the meanings *to surround*, *to encircle*, *to wind about*, *to put together*, *to unite*, *to collect*, *to make firm*, *to determine*, have proceeded, as may be seen from קָוָה, חָזַק, חוּל. Comp. also the Ethiop. עויד *awid* to surround, to go round, Ar. عود continuing, old.

עוּד *Aram. intr.* same as Hebr. עוּד. Deriv. עוֹד.

עוֹדֵד (= מְעֹ׳ *one setting up*, *strengthening*, viz. Jah is) *n. p. m.* 2 Chr. 15, 1; 28, 9.

עָוָה (3 *fem.* עָוְתָה, 1 *pl.* עָוִינוּ) *trans.* 1. *to bend*, *to curve* (the way, the walk); hence *to act crookedly*, *perversely*, coupled with חָטָא, הִרְשִׁיעַ Dan. 9, 5, with עַל of the person Esth. 1, 16. Deriv. עָוֹן, עָווֹן and perhaps also עוֹן Zech. 5, 6, עוֹנָה Hos. 10, 10 K'ri and עַיִן Ps. 73, 7, if it be not better to assume a stem עוּן = אוּן for all these. — 2. *to subvert*, *to overturn*, *to destroy*, places, cities, like the Pih. Is. 24, 1; cognate in sense הָפַךְ. — 3. *to twist together*, *to pour together*, in a heap. Deriv. עִי, מְעִי. — 4. *to move in a circle*, about a thing, applied to circular tents, villages of huts, conseq. = חָוָה III. Deriv. the proper name עֲוִית, עַי out of עֲוִי, and perhaps also עִי out of עֲוִי.

Nif. נַעֲוָה (1 *p.* נַעֲוֵיתִי, *part.* נַעֲוָה) *to be bent*, *to writhe*, with pain; *to be bent with grief*, with מִן *because of*, Is.

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21, 3; fig. *to be disturbed*, of the mind Ps. 38, 7; *to be perverse*, *sinful*, of the heart Prov. 12, 8; *to be perverse = bold*, of a woman 1 Sam. 20, 30, if we should not with the LXX read נַעֲרַת for נַעֲוַת (see בֵּן p. 213[b]).

Pih. I. עִוָּה 1. *to subvert*, *to overturn*, champaigns, i. e. to turn them into empty wastes Is. 24, 1, comp. הָפַךְ 1 Chr. 19, 3; *to turn upside down*, נְתִיבָה Lament. 3, 9, i. e. to destroy, to make impassable, subvertere (Vulg.); deriv. עַוָּה. — 2. same as *Pih.* II. עִיָּה; deriv. the proper names עַוָּה, עַוָּה, עַוָּא.

Pih. II. עִיָּה (= עִוָּה) either *to put* or *make into a circle*, *to round*, or from עָוָה meaning like חָוָה III. and קָוָה *to put together*, *to bring together*, *to collect* &c.; deriv. the proper names עַיָּה, עַיָּת, עַיָּא, עִיּוֹן, עַיּוּת, עִיִּים.

Pih. III. עִוְעָה (contracted from עִוְעֲוָה; not used) *to disperse*. Deriv. עִוְעָה.

Hif. הֶעֱוָה (*inf. abs.* הַעֲוָה, with *suff.* הַעֲוֹתוֹ) *to make crooked*, *to bend*, דֶּרֶךְ, i. e. *to act perversely* Jer. 3, 21, יָשָׁר (the straight, the right) Job 33, 27; *to sin*, coupled with רשׁע 1 Kings 8, 47; נִלְאָה הַעֲוֵה *to endeavour to sin* Jer. 9, 4.

For the explanation of the Hebrew stem compare Ar. عَوَى to wind, to turn, to act perversely, غَوَى to act crookedly, to err, عَفَا to destroy, to reduce to ruins, i. e. to pour or heap into one another confusedly; and אָוָה III. (to wind or turn), גָּבָא II., קָוָה, גָּבָה, גָּפָה may be put along with it: it is also connected with חָוָה III. (which see) meaning to make a thing in a circular form.

עַוָּה *f. destruction*, *overturning*, Ez. 21, 32 [27] *I will make it an overthrow*, *a waste*, *and ruins* (namely the priesthood and kingdom, symbolised by מִצְנֶפֶת and עֲטָרָה).

עַוָּה see עִוָּה and עַוִּים.

עִוָּה (same as חַוָּה 1, חִוָּה in an appellative sense) *n. p.* of a district conquered by Assyria, named along with חֲמָת, אַרְפָּד, סְפַרְוַיִם and הֵנַע 2 Kings 18, 34, or with גּוֹזָן, חָרָן, רֶצֶף, בְּנֵי־עֵדֶן and לָעִיר 19, 12 13, Is. 37, 12 13; perhaps identical with עַוָּא; coupled with בָּבֶל and כּוּתָה 2 Kings 17, 24. In addition to these forms עִוָּה and עַוָּא there appears to have existed a third form עַוָּה, out of which comes the *Gent. pl.* עַוִּים (see עַוִּים 3) 2 Kings 17, 31, the inhabitants of *'Ava*, *'Ivah*, *'Aveh*, *the Avites*, who worshipped the gods נִבְחַז (נִבְחָן, נִבְחָז), תַּרְתָּק (which see), נִבְחַז (see נִבְחַז). The situation of this territory can hardly be discovered now; but it cannot have lain far from Cutha and Babylon, since the other territories point to Mesopotamia.

עָוֹן see עָוֹן.

עוֹז see עֹז.

עוּז (in Kal only the *inf. c.* לָעוּז = לָעוֹז Is. 30, 2) *intr. to flee*, *to hasten away*, *to hasten*, with בְּ *to*, Is. 30, 2 *to flee* (to betake themselves) *to Pharaoh's protection* (parallel חָסָה), selected to have an assonance with מָעוֹז (from עָזַז). For the stem comp. חוּשׁ, גּוּז, Ar. عَاذَ (which is also construed with بِ); perhaps also עִישׁ I.

Hif. הֵעִיז (*imp.* הָעֵז) 1. *to transport in haste*, goods Is. 10, 31, like הֵנִיס (Judges 6, 11; Jer. 4, 2); *to save by fleeing*, *to bring into safety*, with accusat. of the object Ex. 9, 19. — 2. *to go away quickly*, *to flee in haste* Jer. 4, 6; 6, 1.

עוּט I. (*fut. ap.* יַעַט after the form יָקָם) *tr.* 1. same as אוּת I. *to pierce into*, *to engrave*, *to cut in*, *to hew into*, of a stylus, as אַת (אָתַת); *to rush upon a thing*, *to push into a thing*, *to storm*, *to press*, of a bird of prey, a beast of prey; deriv. עֵט, עַיִט, the proper name עֵיטָם. — 2. Metaphor. *to rush*, *to fall upon* or *over* prey, with אֶל 1 Sam. 14, 32 K'ri; 15, 19.

עוּט II. (Kal not used) *intr.* in its organic root עָט equivalent to קָץ, קָט, נָ־קַט *to feel loathing*, *to have a disgust at*; comp. Syr. ܥܛܐ in Ethpa. to feel

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loathing for one, ܥܝܛܐ disgust, loathing, Ar. غَاظَ the same; hence

Hif. הֵעִיט (*fut. ap.* יָעַט) *to treat contemptuously*, with בְּ of the person 1 Sam. 25,14 (Targ. וְקָץ בְּ, LXX, Vulg., Syr.), construed with בְּ like קָץ, נָקַט.

עַוִּי see עַוִּים.

עֲוַיָּא (= עַוְיָא, from עֲוָא Aram. = Hebr. עָוָה; with *suff.* עֲוַיָּתָךְ = עַוְיָתָךְ) *Aram. f. perverseness, sin* Dan. 4, 24.

עָוִיל (only *plur.* עֲוִילִים, with *suff.* ־לֵיהֶם; from עָוַל II. = עוּל) *m. a child* Job 19, 18; 21, 11, parallel יְלָדִים; Theod., Vulg. and 1 ms. of Kennicott have אֱוִילִים incorrectly.

עֲוִיל (from עָוַל I.) *m.* same as אֱוִיל *a perverse, unrighteous person* Job 16, 11, coupled with רָשָׁע, and = עַוָּל, בֶּן־עַוְלָה.

עַוִּים 1. *n. p. Gent. pl.* of the primitive inhabitants in the hamlets as far as עַזָּה the most southerly border-point of the Canaanites, whom those who had immigrated out of כַּפְתֹּר are said to have destroyed Deut. 2, 23; a thing that took place perhaps but partially, since they are enumerated at a subsequent time as a special tribe along with the five Philistine circles Josh. 13, 3, and a Benjamite city was even termed עַוִּים in addition to others, probably because the remains of this tribe dwelt there 18, 23 (see עַוִּים 2). There was, therefore, a territory עַוֶּה (circle, district) in Palestine, in addition to כְּנַעַן, whose inhabitants were called עַוִּים. — 2. *n. p.* of a city in Benjamin Josh. 18, 23, perhaps abridged from עִיר הָעַוִּים, because remains of the Avites lived there; if עַוִּים be not equivalent here to the proper names עִיִּים, עַוִּית, עַיּוּת, עִיּוֹן. — 3. *Gent. pl.* of עַוֶּה = עַוָּה; עַוָּא 2 Kings 17, 31. See עַוָּה.

עֲוִית (from עָוָה = חָוָה III.; *hut-village*) *n. p.* of an Edomite city in the east of Moab Gen. 36, 35, 1 Chr. 1, 46, where the K'tib עִיּוּת = עִיִּים, עִיּוֹן. The series of hills غُوَيْتَة (Ghuweita) in the east of Moab (*Burckhardt*, Syr. 638) or *Αὔαθα* a locality between Petra and Elath (Steph. Byz.) may be the same.

עָוַל I. (Kal not used) *trans. to turn away, to entangle, to distort*, the straight; *to make perverse, to act perversely*, cognate in sense עִקֵּשׁ, עִוֵּת, עִקֵּל; metaphor. *to sin, to commit wrong*, cognate in sense רָשַׁע. Accordingly the stem is = חָבַל I. 3, whence חֲבֹל 2, Syr. ܥܘܠ, Ar. عَالَ intr. to turn away, to depart or deviate from the right way, عَبَلَ to twist or knot, a rope; and probably the same organic root is in אָוַל (to אֱוִיל, אִוֶּלֶת), אוּל I., חוּל, יָ־בַל, יָאַל I. = וָאַל, with the fundamental signification *to twist, to knot, to wind together*, so that one need not assume for אָוַל, as is usually done, the idea of *to be slack*. Deriv. עָוֶל, עַלָּה, עֲוִיל, עַלְוָה, (עֹלָה) עוֹלָה.

Pih. עִוֵּל (*fut.* יְעַוֵּל) *to act perversely, to commit wrong*, Is. 26, 10 *in the land of uprightness* (in the holy land) *he acts wickedly;* מְעַוֵּל Ps. 71, 4 coupled with חוֹמֵץ (חוֹמֵס), and = רָשָׁע; Syr. ܐܥܘܠ the same. Deriv. עַוָּל.

עָוַל II. (not used) *intr.* same as עוּל, which see. Deriv. עָוִיל = עוּל.

עַוָּל (from עָוַל I.) *masc. one perverse, wicked, a sinner*, coupled with רָשָׁע Job 18, 21; 27, 7; 29, 17, of judges who pervert justice; = פֹּעֵל אָוֶן 31, 3; Zeph. 3, 5.

עָוֶל (*constr.* עֶוֶל Ez. 28, 18, with *suff.* עַוְלוֹ; from עָוַל I.) *m. perverseness, wickedness, dishonesty;* hence פָּעַל עָ׳ Job 34, 32, עָשָׂה עָ׳ Ez. 3, 20, הִתְעִיב עָ׳ Ps. 53, 2 *to act badly* (in a moral view), i. e. *unrighteously*, of judges Lev. 19, 15, *dishonestly*, of merchants Ez. 28, 18; concrete, *dishonestly acquired gain* Ps. 7, 4.

עוּל (only *part. fem. pl.* עָלוֹת) *intr.* 1. *to be wet, to draw in moisture, to suck, to swallow, to drink*, of calves, lambs or children; hence *to be young, fresh, juicy, tender*, of young sheep (see עָלוֹת) Gen. 33, 13; of children (see לוּל); comp. Ar. غَالَ to swallow, to suck in, hence غِيْل a reed-bank (comp. גָּמָא = Aram. גְּמַע to

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גֹּמֶא), غَيْل a valley of springs; comp. also عَلَّ to suck or drink repeatedly. Deriv. עוּל, עָוִיל, עָלוֹת. — 2. Metaph. *to be well fed, thick, fat*, of milk, flesh &c.; Ar. غَالَ to be thick, pregnant, عَالَ to nourish. — 3. *trans. to suckle*, פָּרוֹת עָלוֹת *milch kine* 1 Sam. 6, 7 10.

Pih. I. עוֹלֵל (not used) *to be very young, tender*, of children; deriv. עוֹלֵל, מְעוֹלֵל, עוֹלָל, תַּעֲלוּל (which see), מַעֲלָל 2, without any necessity for assuming a stem עָלַל different in the least from עָל.

Pih. II. עִלַּע (arising out of the reduplicated עִלְעֵל, *fut.* יְעַלַּע) *to swallow, to drink greatly* Job 39, 30; conseq. not from לִעְלַע.

עוּל (with *suff.* עוּלָהּ; from עוּל) *m. a child*, Is. 49, 15, coupled with בֶּן־בֶּטֶן; *a youngster*, in עוּל יָמִים *a youngster in days*, i. e. in the days of life, opposite זָקֵן 65, 20; comp. עָוִיל. Arab. عايل, Aram. ܥܘܠܐ and ܥܝܠܐ, עוּל and עִיל the same.

עוֹל see עֹל.

עַוְלָה (*fem.* of עָוֶל, poetically lengthened by an accentless *a* עַוְלָתָה Ez. 28, 15; Hos. 10, 3; Ps. 125, 3; comp. זֹאתָה, יְשׁוּעָתָה, עֶזְרָתָה, אֵימָתָה) *f.* same as עָוֶל Job 6, 29; Prov. 22, 28; Is. 59, 3; hence בֶּן־עַ׳ Ps. 89, 23, *pl.* בְּנֵי עַ׳ 2 Sam. 3, 34, *a perverse, bad, dishonest man.*

עוֹלָה (poet. עֹלָתָה Job 5, 16; *plur.* עוֹלֹת) *fem.* 1. same as עַוְלָה Is. 61, 8; Job 5, 16; Ps. 58, 3; 64, 7; comp. עַלְוָה. The stem is therefore עָוַל. — 2. (from עָלָה, *plur.* with *suff.* עֹלוֹתָיו) same as מַעֲלָה *a step, staircase, stairs* Ez. 40, 42; plur. 40, 26. — 3. (from עָלָה) meaning *sacrifice, whole burnt-offering*, see עֹלָה.

עוֹלֶה (from עָלָה) *m.* same as מַעֲלֶה *a step, stairs* Ez. 40, 40 (LXX, Jerome), like עֹלוֹת 40, 26 and עוֹלָה 40, 42.

עוֹלָל (after the form חוֹתָם, עוֹלָם; *pl.* עוֹלָלִים, with *suff.* עוֹלָלַיִךְ; from עוּל) *m.* same as עוֹלֵל Jer. 6, 11; Lament. 4, 4; Nah. 3, 10.

עוֹלֵל (prop. abridged from מְעוֹלֵל [which see] *part. Pih.* of עוּל, like עֹרֵר, אֹרֵר Job 3, 8, עֹנְנָה Is. 57, 3 out of מְעֹרֵר, מְעֹנְנָה, מְאֹרֵר; *pl.* עוֹלְלִים, *constr.* עֹלְלֵי, with *suff.* עֹלְלֵיהֶם, עֹלְלֵיהֶם; see *Fürst*, Concordance s. v.) *m.* same as עוּל, עָוִיל *a child*, both one very tender 2 Kings 8, 12, Is. 13, 16, Hos. 14, 1, carried on the arm Lament. 2, 20, and *the boy* that plays on the street Jer. 6, 11, goes into captivity Lament. 1, 5, and asks for bread 4, 4; hence coupled with יוֹנֵק Ps. 8, 3, Jo. 2, 16, Jer. 44, 7, but regarded as different and older 1 Sam. 15, 3; 22, 19; the plur. = בָּנִים Ps. 17, 14.

עוֹלֵלוֹת see עֹלֵלוֹת.

עוֹלָם (sometimes עֹלָם, from עָלַם I. after the form אוֹצָר, with *suff.* עֹלָמוֹ, *pl.* עוֹלָמִים, *constr.* עוֹלְמֵי) *m.* prop. the veiled, concealed, dark, distant; of unlimited time, whether past or future, and therefore 1. *time past*, Ps. 139, 24 *in the way of the past*, i. e. in which ancestors walked; Jer. 6, 16; 18, 15; אֹרַח ע׳ Job 22, 15 *path of the past*, i. e. in which sinners went before; יְמֵי ע׳ Am. 9, 11, יְמוֹת ע׳ Deut. 32, 7 *days of old*, hence a genitive to גְּבוּל Prov. 22, 28, פִּתְחֵי Ps. 24, 7, מְתֵי 143, 3, עַם Ez. 26, 20, where it may be rendered *old, very old, former* &c.; מֵעוֹלָם *of old, from ancient times* Is. 42, 14 and 57, 11 with a retrospect at the close of the exile to the beginning, like חָרְבוֹת עוֹלָם 58, 12 and 61, 4 *the ruins since the fall of Judah.* — 2. time future, hence *eternity, everlasting times, perpetual duration*, as בְּרִית עוֹלָם Gen. 17, 7 *covenant of eternity*, i. e. standing for all future, and therefore a genitive to אֲחֻזָּה 17, 8, חֹק Ex. 12, 14; שְׁנַת עוֹלָם Jer. 51, 39 *sleep of eternity*, i. e. for all future, viz. death; בֵּית עוֹלָם Eccles. 12, 5 *the grave;* חַיֵּי עוֹלָם Dan. 12, 2 *life after the resurrection.* Hence adverbially לְעוֹלָם Ps. 104, 5, Eccles. 1, 4, or merely עוֹלָם Gen. 49, 26, Ez.

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36, 2 *for ever*, to denote continuance, in a stronger form עַד־עוֹלָם 1 Sam. 2, 30; 2 Sam. 7, 16; 1 Chr. 17, 12; Ps. 18, 51. It is duration without end in Gen. 3, 22; Job 7, 16. Eternity of both past and future is expressed by מֵעוֹלָם וְעַד עוֹלָם Ps. 90, 2. — 3. a time future conditioned by the context or by the nature of the subject: a) *duration of life*, *lifetime*, from the present point of time onward, as עֶבֶד ע׳ Deut. 15, 17; of families, races, peoples 1 Sam. 2, 30; 13, 13; 2 Sam. 7, 16; also of animals Job 40, 28. Here belongs also עַד־עוֹלָם 1 Sam. 1, 22; 2 Sam. 3, 28. b) *continuance*, *duration* Ps. 5, 12; 31, 2; 73, 12; שִׂמְחַת ע׳ *continual joy* Is. 35, 10. c) *a definite duration of time*, *a long time*, whose termination is sometimes specified Is. 32, 14 15. — 4. *eternity*, i. e. without beginning and end, applied to God alone Gen. 21, 33, Is. 40, 28, Dan. 12, 7, and always to be rendered *everlasting*. — 5. A rhetorical or poetical hyperbole, in wishing for long life or in saluting kings 1 Kings 1, 31; Ps. 45, 7; 61, 8; Neh. 2, 3. Other formulas of a similar kind stand elsewhere Ps. 72, 5 17; 89, 37. — The plur. עוֹלָמִים is also used in almost all the preceding meanings: *earlier* (old) *times* i. e. *time of old* Is. 51, 9; Dan. 9, 24; Eccles. 1, 10; *later times*, *remote future* Ps. 77, 6; *continuance* Is. 26, 4, — 6. *the world*, like חֶלֶד (which see), Greek *αἰών*, only in Eccles. 3, 11 (Vulg.), i. e. worldliness, like *κόσμος* 1 John 2, 15, Ephes. 2, 2, Talm. עוֹלָם הַזֶּה, Ar. دُنْيَا (world, worldly-mindedness; but this gives no suitable sense (see therefore עֹלָם).

עוּם I. (not used) *trans. to cover*, *to veil round*, *to enwrap*, connected with עוּב, עוּף II. or rather identical with them, Syr. ܥܡ to veil, enwrap in clouds, to envelop in darkness; hence *to darken round*, e. g. what is shining; Arab. غَمَّ to cover, to enclose, to darken, to make gloomy. Yet עָמַם II. is rather used instead; the Aram. עֲמַם, Arab. غَمَّ also existing, without being different from it.

Hof. הוּעַם (*fut.* יוּעַם) Lament. 4, 1 see עָמַם.

עוּם II. (not used) *intr. to glow*, *to burn*, of the east wind; Ar. غَامَ to gape, to thirst. Identical in its organic root עָם with חָם, חַם, Aram. אֲ־כַם. Deriv. עֲיָם.

עוּן I. (not used) *intr.* same as אוּן I. *to breathe*, *to blow*, therefore figur. 1. *to be empty*, *transient*, *null*, cognate in sense הָבַל; 2. *to be sinful*, *wicked*, *false*; 3. *to be idolatrous*, *heathenish*. All three meanings are closely connected, as may be seen under אוּן I. and הָבַל; and for the organic root עָן a Semitic and extra-Semitic comparison is found in the identical אָן I. (אוּן), אָנָ־ה I., אַן, הַן, הָן (הוּן) I. &c. Deriv. עוֹן, עוֹנָה 2., עַיִן = עוֹן and probably also עָוֹן.

עוּן II. (not used) *intr.* 1. prop. *to bend*, *to settle*; hence *to dwell*, *to abide*, of men and of God; *to have a lair*, of animals; metaphor. *to find protection*, *refuge*. In its organic root עָן the stem is identical with חָנָ־ה I. (which see). Deriv. מָעוֹן, מְעוֹנָה and מוֹנָה, מַעְיָן 2, the proper names מָעוֹן, מְעוֹן, מָעוּן, מָעִין, מְעוֹנֹתַי. — 2. *to cohabit*, *to consummate marriage*, which may lie very well in עָן = עָנָה II., כָּנַע. Farther חָנַן I., אָנָ־ה II. &c. may be also compared. Generally comp. שָׁכַב עִם and כָּרַע עַל. Deriv. עוֹנָה 1.

עוּן III. (not used) *intr. to run*, *to flow*, *to spring*, of water, Arab. عَانَ, metaph. *to weep*. The identification of this with עוּן II. in the fundamental signification "to bend, to bend in, to sink in" of the form of the eye and a spring, is sufficiently refuted by the clear meaning of the Arab. عَانَ, as well as by other linguistic analogies. Deriv. עַיִן 1-3. and the denomin. עָיַן; מַעְיָן, עֵינָה, מָעוֹן 3; the proper name עַיִן, and this in עֵין גְּדִי, עֵין חַדָּה, עֵין־דּוֹר, עֵין־דֹּאר, עֵין־גַּנִּים, עַיִן

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עֵין עֲגֻלַּיִם, עֵין חָצוֹר, חֲרוֹד, עֵין תַּנִּים, עֵין שֶׁמֶשׁ, עֵין רִמּוֹן, עֵין רֹגֶל and עֵין־תַּפּוּחַ; עֵינֵיהָ, עֵינֶיהָ, עֵינָיו, עֵינֵיהֶם, עֵינֵיכֶם, עֵינָם, עֵינֵיהֶם (Samar. version); עֵנָם, עֵנֵיהֶם.

עָוֹן (seldom עָוֹן 2 Kings 7, 9, Ps. 51, 7, *constr.* עֲוֹן, seldom עִוֹן 1 Chr. 21, 8, with *suff.* עֲוֹנִי, עֲוֹנוֹ, עֲוֹנֵנוּ; 1 *plur.* עֲוֹנִים, only with *suff.* עֲוֹנֶיךָ, עֲוֹנֵיהוּ; 2 *pl.* (עֲוֹנֹתֵיכֶם, עֲוֹנוֹתֵיכֶם, with *suff.* עֲוֹנֹתָיו, עֲוֹנֹתֵינוּ *m.* 1. *perverseness* (comp. Aram. עֲוַיְתָא), hence metaphor. *sin*, *guilt*, *crime*, of a people or race Gen. 15, 16, Is. 27, 9, Hos. 7, 1, of an order Lament. 4, 13; coupled with פֶּשַׁע Ex. 34, 7 and חַטָּאת Deut. 19, 15; increased in force עֲוֹן חַטָּאת Ps. 32, 5. The forgiving or expiating of sin is expressed by נָשָׂא Ex. 28, 43, כִּפֶּר Ps. 78, 38, הֶעֱבִיר 2 Sam. 24, 10, סָלַח Num. 14, 19, לֹא חָשַׁב לְ Ps. 32, 2, לֹא זָכַר Is. 64, 8, לֹא מָצָא לְ Hos. 12, 9, רָצָה Lev. 26, 41, כִּפָּה עַל Neh. 3, 37, טָהֵר מִן Jer. 33, 8, נָקָה מִן Num. 5, 31, פָּדָה מִן Ps. 130, 8; and vice versa *to punish sin* or *to punish one on account of sin* is called יִסַּר אִישׁ עַל עָ׳ Ps. 39, 12, הֶזְכִּיר עָ׳ Ez. 29, 16, פָּקַד עָ׳ Num. 14, 18, שִׁלַּם Jer. 32, 18, פָּגַע בְּ Is. 53, 6. The supplementing genitive denotes either him who commits sin Ex. 20, 5, or the object respecting which one sins Num. 18, 1, Josh. 22, 17, or the consequence brought about by it, as קֵץ Ez. 21, 30, חֶרֶב Job 19, 29, פְּלִילִים (the punishment of judges, condemnation) 31, 11 (comp. 1 John 5, 16 *ἁμαρτία πρὸς θάνατον*), effected by a thing Is. 57, 17; Ez. 7, 19 *a stumbling-block of sin*. — 2. *the oppression*, *suffering*, *misfortune*, arising from crime, עֲוֹן עָקֵב Ps. 49, 6 *the suffering by a supplanter* or *enemy*; *pain* 31, 11, by which strength is weakened; *misfortune*, *destruction*, *punishment*, as the consequence of sin Gen. 19, 15; Is. 5, 18; עֲוֹנָה Hos. 10, 13 and חַטָּאת Zech. 14, 19, Prov. 21, 4 being so used also. — With regard to the derivation עָוָה has been commonly looked upon as the stem, and the fundamental signification twisting, perverseness has been given to it; but though the idea of sin, guilt &c. may very well come from this verb-idea, yet the occurrence of עָוֹן Zech. 5, 6 (LXX, Syr.), טֹנָה Hos. 10, 10 K'ri, and עֹנֶן Ps. 73, 7 in a like sense, and the fact that עָוֹן generally agrees with אָוֶן (which see) almost completely, favour our adoption of the stem עוּן I. = אוּן I.

עָוֹן (part. עֹנֵן 1 Sam. 18, 9 K'tib) for עָנַן, denomin. from עָנָן; see עָנַן.

עָוֹן (with *suff.* עֹנָם) *masc. sin*, *guilt*, symbolically filling the אֵיפָה Zech. 5, 6 (LXX, Syr.), for which, however, עָוֶן is commonly read.

עוֹנָה (with *suff.* עוֹנָהּ, *pl.* with *suff.* עוֹנֹתָם) *fem.* 1. (from עוּן II.) *cohabitation*, *lying with*, concubitus Ex. 21, 10, comp. זָבַל and זְבוּל; Arab. عون nupta. — 2. same as עָוֶן, עָוֹן *sin*, *crime*, metaph. *an idol* Hos. 10, 10 K'ri, either a mere collateral form of עָוֶן, or from עוּן I. = אִוֵּן.

עִוְעָה (contracted from עִוֻּעָה, and this a reduplication of עָוָה; only *plur.* עִוְעִים) *masc. perverseness*, *confusion*, of spirit, *thoughtlessness* Is. 19, 14.

עוּף I. (*part. f.* עָפָה, *pl.* עָפוֹת; *inf. constr.* עוּף, *fut.* יָעוּף, *apoc.* יָעָף, in pause יָעֹף) *intr. to fly*, of the eagle Hab. 1, 8, Prov. 23, 5, of מֶלֶךְ after the last skin Nah. 3, 16, cogn. in sense with דָּאָה (Deut. 28, 49); figur. of an enemy, *to rush rapidly*, with בְּ *to* a thing Is. 11, 14; *to come flying to*, of שָׁרָף 6, 6; metaph. *to fly*, of the eyes to a thing, i. e. *to look at directly* Prov. 23, 5 K'tib (where the K'ri has Hif.); of a book Zech. 5, 1, i. e. *to spread out*; הִגְבִּיהַּ עוּף Job 5, 7 *to fly high*, of בְּנֵי רֶשֶׁף (which see); *to float*, *to fly covering*, of female birds protecting their young Is. 31, 5, coupled with גָּנַן עַל, where עַל is also to be supplied to עָפוֹת (cognate in sense רָחַף); of the flight of clouds and doves 60, 8; of the flight of God's being borne upon Cherubim 2 Sam. 22, 11; *to hasten away*, of a dream Job 20, 8, of an arrow Ps. 91, 5; *to fly away*, of life. Deriv. עוֹף.

Pil. I. עוֹפֵף (*part.* מְעוֹפֵף, *infin.* with

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suff. עוֹפְפִי, *fut.* יְעוֹפֵף) 1. *to fly repeatedly*, as a usual thing Gen. 1, 20; Is. 6, 2; of שָׂרָף 14, 21; 30, 6. — 2. with עַל *to swing above* or *before*, *to brandish*, e. g. חֶרֶב Ez. 32, 10.

Pih. II. עִפְעֵף (not used) *to flutter*, *to move to and fro*, of the eye-lashes, i. e. to open and close them repeatedly. Derivat. עַפְעַף.

Hif. הֵעִיף (*fut.* יָעִיף) *to make fly away*, עֵינַיִם, with בְּ *to* Prov. 23, 5 K'ri.

Hithp. הִתְעוֹפֵף (*fut.* יִתְ־) *to fly away*, *to vanish*, *disappear*, כָּבוֹד Hos. 9, 11.

The stem עָף also lies in the Ar. عَافَ (to float in the air), Aram. עָף, ܥܦ, whence עוֹפָא, ܥܘܦܐ; and the fundamental signification seems to be, *to be moveable*, *lively*, *rapidly moving*, metaphor. *to glitter*, *glimmer*, *burn*, after the analogy of פָּרַח, נָץ, נָץ, נָצַ־ה II. &c., so that the organic root is also found in יָ־עַף (see הוּעַף Dan. 9, 21 and the noun תּוֹעֶפֶת) and חָו־ה I. (where the comparison is given at length).

עוּף II. (only 2 *p. fut. sing.* תָּעֻפָה = תָּעוּף according to Kimchi) *intr.* 1. *to be covered*, by obscurity, darkness Job 11, 17, Syr. ܥܦ trans.; but it is better to read here with the Targ. and Pesh. תְּעֻפָה = תְּעוּפָה with the sense of מָעוּף, מוּעָף, עֵיפָה, so that it is a noun. — 2. (not used) *tr. to cover about*, *to wrap*, like עָב which is ident. with it; metaphor. *to be gloomy*, *dark*, עָב (a noun), אָפַל (see עָב), עָלַט, חָשַׁךְ proceeding from a like fundamental signification. Deriv. עֵיפָה I., מָעוּף, מוּעָף, תְּעֻפָה. — 3. (*fut. apoc.* יָעַף, to distinguish it from יָעַף of עוּף I.) *to be weary*, *weak*, *pining*, *perishing* 1 Sam. 14, 28 31; Judges 4, 21; ident. in its organic root with יָ־עַף, עָיַף, and proceeding from the idea of veiling, covering, enwrapping, as in עָטָה, עָטַף, עָלַף. Syr. ܥܦ the same, Ethpa. to pine away.

עוֹף (from עוּף I.) *m.* what flies, floats, therefore *a bird*, collect. *fowl*, *birds*, volucres, construed with the pl. Jer. 4, 25, Ez. 31, 6, or the sing. Gen. 1, 20, Job 12, 7; contrasted with רֶמֶשׂ Gen. 7, 23, חַיָּה Lev. 17, 13, בְּהֵמָה 11, 46 (oppos.); the inhabitants of the air or sky, hence עוֹף הַשָּׁמַיִם Gen. 1, 30, 2 Sam. 21, 10, Ps. 104, 12, Eccles. 10, 20, while the more exact description by עוֹף כָּנָף *winged fowl*, alites, appears in Gen. 1, 21 and Ps. 78, 27, as צִפּוֹר כָּנָף is also used Deut. 4, 17; Ps. 148, 10; conseq. ע׳ alone is not to be translated *the winged*, alites. ע׳ הָרִים *the birds building their eyries on high mountains* Ps. 50, 11; also applied to birds of prey 2 Sam. 21, 10, for which עַיִט usually occurs.

עוֹף (*def.* עוֹפָא) *Aram. m.* the same Dan. 2, 38; 7, 6.

עוֹפַי *n. p. m.* Jer. 40, 8 K'tib; see עֵיפַי.

עוּץ I. (only *imp. pl.* עֻצוּ) *tr.* same as יָעַץ (which see) prop. *to fasten*, *to make firm*, *to support;* therefore figur. *to determine firmly*, *to decide*, *to recommend*, עֵצָה Judges 19, 30; Is. 8, 10; Ar. عَاظَ the same. Deriv. the proper name יְעוּץ.

Hif. הֵעִיץ (*fut.* יָעִיץ) *to advise*, *to give advice*, with accus. of the person Ex. 18, 19 (אָעִיצְךָ) cod. Samar. and Num. 24, 14 cod. Sam.

עוּץ II. (not used) a stem assumed for the proper name עוּץ, where the Ar. غَاظَ *to be sandy*, *soft*, of the ground, or عَاصَ *to be thick*, of the growth of a tree, is compared.

עוּץ (from עוּץ II.) 1. *n. p.* of a son of Aram Gen. 10, 23, said like Aram to be a descendant of Shem 1 Chr. 1, 17; then the name of an Aramaean tribe and region belonging to the Lebanon-parts. This עוּץ may be still preserved in the district *el-Ghutha* (غوطة) near Damascus. — 2. *n. p.* of a son of נָחוֹר Abraham's brother Gen. 22, 21, and conseq. of a Chaldean tribe and territory in the Euphrates-parts, afterwards incorporated with the Syrian Aramaeans. — 3. *n. p.* of a son of שֵׂעִיר, ancestor of the חֹרִים Gen. 36, 28, 1 Chr.

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1 42, and conseq. of an Edomite tribe and district. — All three tribes (the Horites, Edomites and Uzzites) gradually intermingled, as they proceeded from one mother-stem. Edom itself is poetically named אֶרֶץ עוּץ Lament. 4, 21, or עוּץ is adduced as Edomite along with Edom Jer. 25, 20; and as the inhabitants of *Uz* are reckoned among the בְּנֵי קֶדֶם i. e. those of Arabia Deserta Job 1, 3, Uz seems to have been the east of the great Arabian desert that runs into the land of the Chaldeans, and in the south of Edom. The LXX writes *Αὐσῖτις*, *Αὐσῖται*; and Ptol. (V, 19) places *Αἰσῖται* in the Syrian desert not far from the Euphrates.

עוּק (Kal not used) *tr. to press about, to enclose, to encircle*, metaphor. *to oppress*, comp. צוּק; ident. in its organic root עָק with that in עָקָה. Deriv. עָקָה, מוּעָקָה.

Hif. הֵעִיק (*part.* מֵעִיק, *fut.* יָעִיק) *to wind about, to go round*, of a threshing machine (עֲגָלָה), which was drawn about on the threshing-floor (עַל־גֹּרֶן) full of sheaves (הַמְלֵאָה לָהּ עָמִיר) Am. 2, 13, where עַל־גֹּרֶן has either fallen out after הָעֲגָלָה, or is included in the sentence; comp. Is. 28, 27, where סָבַב stands instead; *to embrace, to press about, to enclose*, תַּחְתֵּיכֶם *your standing-place* Am. 2, 13, comp. סָגַר תַּחַת (Gen. 2, 21) to close up in the place of. We should not therefore read מֵפִיק and תָּפִיק.

עָוַר (Kal not used) *intr.* prop. *to be wrapped up, covered, veiled*, of the eyes; hence *to be closed, to be blind*, oppos. to פָּקַח to have (the eyes) open, i. e. *to see*. It should be put with עָבַר II., אָבַר II. (which see), אָפַר II., עָפַר II., in organic root and fundamental signification.

Pih. עִוֵּר (*fut.* יְעַוֵּר) 1. (not used) *to be firmly closed*, of the eyes; mentally, *to be closed up, obstinate;* deriv. עִוֵּר (adj.), עַוֶּרֶת, עִוָּרוֹן. — 2. *to make blind, to blind* 2 Kings 25, 7; Jer. 39, 7; 52, 11; figur. *to bribe*, i. e. to close up the eyes of a judge with a bribe Ez. 23, 8; Deut. 16, 19; Aram. עַוֵּר, ܥܘܰܪ the same.

For the fundamental signification of the stem comp. عَمِيَ (to be veiled, obscure, blind, II. and IV. to blind), كَمِهَ (to be dark, blind), where the idea of blindness has proceeded from that of covering, closing. The Ar. عَارَ, عَوَرَ means prop. to be blind, and then to be one-eyed.

עִוֵּר (*pl.* עִוְרִים) *adj. m.*, עִוֶּרֶת (*pl.* עִוְרוֹת) *f.* 1. *blind*, i. e. having the eyes closed or covered, then a noun Lament. 4, 14; a bodily defect like פִּסֵּחַ Lev. 21, 18; Jer. 31, 8. The עִוְרִים and פִּסְחִים were forbidden to come into the temple (Acts 3, 2; John 9, 1); which prohibition is referred to David 2 Sam. 5, 6 8. Opposite פִּקֵּחַ (having open eyes, seeing) Ex. 4, 11; therefore פָּקַח to become seeing again Is. 35, 5; 42, 7; Ps. 146, 8. — 2. Figur. *senseless, obstinate* Is. 29, 18; 42, 19; *helpless, not seeing one's way* 42, 16; *spiritually blind* 43, 8; Aram. עַוֵּר, עַוִּיר, ܥܘܰܝܪܳܐ.

עוּר I. (not used) *tr. to hollow out, to deepen, to dig out*, a place for hiding, burying in &c.; ident. in the organic root with כָּר I. (כּוּר), כָּר־ה I., אָ־כַר, קָר I., נָ־קַר, דָּ־קַר &c.; Arab. عَارَ the same, and to be deep, whence غَارٌ a hole. Deriv. מְעָרָה.

עוּר II. (not used) *tr.* 1. *to surround, to encircle, to enclose*, a district; ident. in its organic root עָר with כַּר II. (כָּרַר), קָר־ה (to קִרְיָה), or perhaps with כַּר I. (כָּרַר), קָר II. (קוּר). Deriv. עִיר 1, עָר 1, עַיִר 2, the proper names עָר, עוּר in cod. Sam., עִירָם; on the contrary, the proper names יָעִיר, יָעוּר belong to יַעַר from יָעַר (which see). — 2. *to draw about, to cover, to clothe*, of the skin, proceeding from the fundamental signification *to enclose*, and therefore connected with עָוַר remotely. Derivat. עוֹר I. (עֹר). —

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3. Like צוּר I. *to close in straitly, to enclose;* deriv. עִיר 3, עֵר 2.

עוּר III. (only *part.* עֵר, *imp.* עִירָה, עוּרִי; *fut.* יָעִיר K'ri Job 41, 2 with the meaning of יָעִיר K'tib) 1. *intr. to be awake, astir, to wake,* oppos. יָשֵׁן (*to be lax, weary, to sleep*) Song of Sol. 5, 2; *to awake,* of God, i. e. to awake to action Ps. 44, 24 (comp. 78, 65); *to be impelled,* to a thing, *to be aroused,* imper. as an exclamation, *Up!* age! Judges 5, 12; Is. 51, 9; *to be encouraged,* to action, of men 57, 9; *to assist actively,* with אֶל of the person 7, 7, *to meet actively* 59, 5; with עַל *to move against one in a hostile manner* Zech. 13, 7, comp. הֵעִיר עַל Is. 13, 17. — 2. *tr. to stir up, to excite,* with accus. Job 41, 2 K'ri, for which, however, the K'tib has more exactly יְעִירֶנּוּ (Hif.). — 3. *to call upon,* arising from the idea of being excited and moved, or being restless; hence עֵר וְעֹנֶה Mal. 2, 12 *an invoker and answerer,* a proverbial expression for every living thing, like the Arab. الداع والمجيب a caller and answerer (see vit. Tim. 1, 108); comp. Pih. III. עוֹרֵר and also Hifil. But in this sense עֵר may be = נָעַר. Deriv. the proper names עֵר, עֵרִי, עֵרָן, עִיר, עִירָא, עִירִי, עִירִי.

Nif. נֵעוֹר (after the form נָקוֹם for נָקוּם, like נָמוֹל for נָמוּל; *fut.* יֵעוֹר) *to be raised up, to arise,* with מִן of the place *whence* Zech. 2, 17 [13]; *to be awaked,* with מִן, *to awake* Job 14, 12; *to be aroused, stirred up,* to an undertaking Jo. 4, 12; Jer. 6, 22; *to rise,* of a storm 25, 32. תֵּעוֹר Hab. 3, 9 see עוּר IV.

Pih. I. עוֹרֵר (*imper.* with accentless ־ָה עוֹרְרָה, *fut.* יְעוֹרֵר, יְעוֹ־) *to excite, to put into motion,* לְוִיָתָן (= נָחָשׁ בָּרִחַ) Job 3, 8, with לְ *whither* Is. 14, 9; *to bring into rebellion,* with עַל *against one* Zech. 9, 13; *to excite, to stir up,* love Song of Sol. 2, 7; 8, 4; *to put into a state of restlessness* or *confusion,* אַרְמְנוֹת Is. 23, 13; *to awake,* out of sleep Song of Sol. 8, 5; metaphor. *to brandish,* חֲנִית 2 Sam. 23, 18, שׁוֹט, with עַל *against* one Is. 10, 26.

Pih. II. עִרְעֵר (*inf. abs.* עַרְעֵר) *to jolt* or *push against one another,* of a wall; hence *to scatter,* Jer. 51, 58 *the broad walls of Babylon shall be laid in utter ruin.* Deriv. the proper names עַרְעֵר, עֲרוֹעֵר, עַרְעָר; but see עָרַר I.

Pih. III. עִטֵּר, עוֹטֵר (contracted from עִרְעֵר; *fut.* יְעִטַּר) *to cry,* זַעֲקַת שֶׁבֶר, (*a cry of destruction*) Is. 15, 5. The meaning is to be explained according to Kal 3.

Hif. הֵעִיר, *part.* מֵעִיר, *inf.* הָעִיר, with בְּ *a preposition* בְּהָעִיר Ps. 73, 20, *fut.* יָעִיר, *ap.* (יַעַר) 1. *to awake,* out of a sleep-like state Zech. 4, 1, *to excite, to entice forth,* אַהֲבָה Song of Sol. 2, 7, נְאָקָה Is. 42, 13, coupled with עוֹרֵר; *to rouse up* Is. 41, 2; Jo. 4, 9; *to excite* Is. 41, 25; 45, 13, commonly אֶת־רוּחַ פְּ *the spirit of one* (to a thing) 2 Chr. 36, 22; Ezr. 1, 5; Hag. 1, 14; *to waken,* the ear Is. 50, 4, i. e. *to make attentive,* to cause to observe; *to summon up,* i. e. to make one appear, with accus. *whither* Dan. 11, 2, commonly with עַל of the person *against,* and the accus. of the object Jer. 50, 9; Is. 13, 17; Dan. 11, 25 *and he will summon up his might and his spirit against the king of the south;* הֵעִיר מִן *to order from* Jo. 4, 7; seldom הֵעִיר עַל *to keep watch over* Job 8, 6 = שָׁקַד עַל (Jer. 31, 28); *to guard,* with accus. Deut. 32, 11; *to raise* Hos. 7, 4. — 2. *intr. to awake* Ps. 35, 23, with לְ *to;* בְּעִיר by syncope from בְּהָעִיר *in awaking,* in order to judge Ps. 73, 20, and so according to some הָעֵד שַׁחַר *to waken with the dawn* 57, 9, which, however, is better rendered "*to awake the dawn*" (*Rashi*).

Hithp. I. הִתְעוֹרֵר (*part.* מִתְעוֹרֵר, *fut.* יִתְעוֹרֵר) *to stir up oneself, to rouse oneself* Is. 51, 17; *to be zealous* (to come forth from torpidity) 64, 6; with עַל *to rebel against* Job 17, 8; *to be excited,* with joy, *to exult* 31, 29.

Hithp. II. הִתְעַרְעֵר *to be jostled* or *dashed together* Jer. 51, 58.

עוּר IV. (in Kal only an infin.-noun with an appended accentless ־ָה, עֵרָה Is. 32, 11, as חֵגְרָה, פִּשְׁטָה, רִגְזָה are poetical nouns) *intr. to be naked, bare,*

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of the pudenda; *to be taken off*, of skin, leather, hide, dress, coupled with פָּשַׁט Is. 32, 11; *to be empty*, *open*, of space; *to be taken off*, *peeled*, of chaff. Identical in its organic root עָר, Arab. عَارَ (hence عَارٌ nuditas), with עָר־ה, Arab. عَرِىَ, עַר (see עָרַר), remotely with גָּר־ע (which see). Deriv. עוֹר (עֹר, according to some), מָעוֹר, Aram. עוּר.

Nif. נֵעוֹר (after the form נִקּוֹם, *fut.* תֵּעוֹר) *to be bared*, of a bow, by its being taken out of its case Hab. 3, 9 (see עֶרְיָה).

Pih. I. עוֹרֵר in Is. 23, 13 see עוּר III.

Pih. II. עִרְעֵר in Jer. 51, 58 see עוּר III.

Hithp. הִתְעַרְעֵר in Jer. ib. see עוּר III.

עוּר V. (not used) *intr.* to be moist, to draw in moisture; hence *to suck*, of young animals; ident. in its organic root with גּוּר V. Deriv. עוֹר 2 and עַיִר I. (= גּוּר); but see עוּר VI.

עוּר VI. (not used) *intr. to glow*, *to be heated*, *to be hot*, *seething*, *boiling*, *bubbling up*, Arab. غَارَ and وَغَرَ the same; ident. in its organic root with גָּר IV. and with those in חָר, בָּ־עַר, חָר־ה, בָּ־חַר I. in its fundamental signification. Metaphor. *to run in a heat*, *quickly*, Ar. عار the same, comp. דָּלַק; *to assail one with fury* or *heat*, *to attack as an enemy; to be warm*, *angry; to be in distress;* غار and وغر in their derivatives being metaphorically applied in a similar way. Deriv. עִיר 2 and according to some עַיִר 1. But the assumption of such a verb in Hebrew is problematical, since the other stems with their meanings are sufficient.

Hif. הֵעִיר (only *part.* מֵעִיר) *to heat*, calefacere Hos. 7, 4; but see עוּר III.

עוּר as a noun, see עָר.

עוּר (*def.* עוּרָא) *Aram. m. chaff*, of corn Dan. 2, 35, prop. husk, connected with עוּר IV. and denoting what is peeled off, separated; Syr. ܥܘܪܐ, Arab. عُوَار, عَايِر the same. Comp. ψακάς, ψῶκος, from peeling off, rubbing off.

עוֹר and עֹר (with *suff.* עוֹרִי, עוֹרוֹ, עוֹרָם, עוֹרֵנוּ; *pl.* עוֹרוֹת, עֹרֹת, with *suff.* עֹרֹתָם) *masc.* 1. *the skin*, of a man Job 10, 11, of animals 40, 31, *leather*, corium Gen. 3, 21, Lev. 4, 11, either with the genitive of the animal, as תַּחַשׁ Num. 4, 8, אֵילִים Ex. 26, 14, גְּדִי Gen. 27, 16; or the genitive of the material, as כְּתֹנֶת Gen. 3, 21, כְּלִי Num. 31, 20, מְלֶאכֶת Lev. 13, 48, אֵזוֹר 2 Kings 1, 8 &c. To עוֹר are applied covering (הִלְבִּישׁ) Job 10, 11, overlaying (קָרַם) Ezek. 37, 6 of the flesh; hence עוֹר בָּשָׂר is often used Lev. 13, 2 3 4 11 28 39, or a sticking (צָפַד) to the bones Lament. 4, 8, a drawing off (גָּזַל, הִפְשִׁיט) from the body as a figure of complete plundering Mic. 3, 2 3; it being also applied to the gums of the teeth Job 19, 20, and the skin of the face Ex. 34, 29. The fundamental signification is *coating*, *covering*, from עוּר II., though it may also be referred to עוּר IV. (which see). Poetically = בָּשָׂר, i. e. *body* Job 18, 13 and 19, 20, in which sense occurs the old proverb עוֹר בְּעַד עוֹר *skin for skin.* Phenic. עֹרַת the same. — 2. Only pl. עֲוָרִים Is. 30, 6 K'tib, same as עַיִר I. (which see), therefore from עוּר V. — 3. Perhaps a ground-element in the pl. עָרִים and = עִיר 1.

עִוָּרוֹן *masc. blindness*, Deut. 28, 28; metaphorically Zech. 12, 4.

עֲוָרִים Is. 30, 6 K'tib see עַיִר.

עַוֶּרֶת *fem.* same as עִוָּרוֹן Lev. 22, 22, Syr. ܥܘܪܘܬܐ.

עוּשׁ I. (only *imper. plur.* עוּשׁוּ) *intr. to hasten*, *hurry up* Jo. 4, 11 (*Ibn Sarûk*, *Rashi*), to be identified with חוּשׁ, עוּז, Ar. غَشَّ.

עוּשׁ II. (not used) *intr. to put together*, *to collect*, a meaning adopted by the Targ., LXX, Ibn *Esra*, *Kimchi* for Jo. 4, 11 also; cognate in sense נִקְבַּץ; Arab. حَاشَ and حَازَ to collect. Deriv. עַיִשׁ, עָשׁ (according to *Kimchi*), and the proper names יְעִישׁ, יִעִישׁ, יוֹעָשׁ.

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עוּת (only *inf. constr.* with לְ, לָעוּת) *intr.* prop. same as עוּשׁ I. and חוּשׁ (Deut. 32, 35; Ps. 71, 12) *to hasten up to*, *to succour*, succurrere; hence *to help*, *to support*, with a double accusative Is. 50, 4 *so that I know to support the weary with words* (of comfort). So Aquila, Vulgate. As לְ is necessary here in the character of a preposition, and לָעָה as a verb is unsuitable, לָעוּת cannot be derived from לָעָה (Hitzig). As little can עוּת be equivalent to עָתַת as a denomin. from עֵת (*Ibn G'anâch*), since no regular meaning is educed in that way. Ar. غاث (to hasten to, to help), whence غَوِيث quick race, غِيَاث help. Deriv. proper name עוּתַי.

עָוַת (Kal not used) *tr.* commonly *to knot together*, *to interlace*, *interweave*, like עָבַת, עָבַט, with which it is also identical. But it may be also reckoned an enlargement of עָוָה (which see), meaning *to curve*, *to bend;* or its organic root עָ־וַת is identical with that in עָ־בַט, לָ־פַת.

Pih. עִוֵּת (*inf. constr.* עַוֵּת, *fut.* יְעַוֵּת) *to bend*, *to make crooked*, מִשְׁפָּט Job 8, 3, צֶדֶק ibid.; *to falsify*, מֹאזְנַיִם, with accus. whereto Am. 8, 5; with accus. of the person, prop. *to pervert the right of one* or *to bend it aside*, generally *to subvert* Lament. 3, 36, *to do injustice* Job 19, 6; *to corrupt*, *to endanger*, Eccles. 7, 13 *for who can make good that which he* (God) *has endangered*, opposite תִּקֵּן; *to injure* Ps. 119, 78; *to subvert*, דֶּרֶךְ פְּ׳, i. e. *to lead into destruction* Ps. 146, 9. Deriv. עַוָּתָה.

Puh. עֻוַּת (*part.* מְעֻוָּת) *pass. to be crooked*, *curved*, *part.* as a noun *a thing crooked*, i. e. what is unjust or defective (in the order of the world) Eccles. 1, 15.

Hithp. הִתְעַוֵּת *to bend oneself*, *to sink together*, of the legs bearing the body (אַנְשֵׁי חַיִל) Eccles. 12, 3; comp. 2 Macc. 4, 5.

עַוָּתָה (from עַוֵּת after the form כַּפָּרָה, with *suff.* עַוָּתָתִי) *f. injustice*, *oppression*, prop. a bending of right Lament. 3, 59, comp. 3, 36; Syr. ܥܘܬܐ dolus, fraus.

עוּתַי (from עוּתְיָה *Jah is help;* from עוּת) *n. p. m.* Ezr. 8, 14; 1 Chr. 9, 4.

עַז (from עָזַז, *in pause* עָז; *pl.* עַזִּים, *constr.* עַזֵּי) 1. *adj. m.*, עַזָּה (*pl.* עַזּוֹת) *f. strong*, of a lion Judges 14, 18, לֹא־עַז *weak* Prov. 30, 25; *powerful*, of עָם Is. 25, 3, *strict*, of מֶלֶךְ 19, 4, coupled with קָשֶׁה, עָרִיץ; *violent*, of חֵמָה Prov. 21, 14, *vehement*, *impetuous*, *irrepressible*, of אַהֲבָה Song of Sol. 8, 6, *rushing violently*, of מַיִם Is. 43, 16; Neh. 9, 11; *strong*, of גְּבוּל Num. 21, 24, where it is more correct, however, with the LXX to read יַעְזֵר for עַז; *overpowering*, of אַף Gen. 49, 7, i. e. exceeding all measure; *hard*, *bold*, *shameless*, with פָּנִים Dan. 8, 23; sometimes merely strengthening the idea, as עַז נֶפֶשׁ *strong in greediness*, *greedy*, *insatiable* Is. 56, 11. — 2. A *subst.* same as עֹז *strength*, *power*, *might*, Gen. 49, 3, concrete *fortress* Am. 5, 9, *the strong* Judges 14, 14; עַזִּים *violent*, *haughty* Ps. 59, 4; on the contrary, in Ez. 7, 24 for עַזִּים should be read with the LXX עֻזָּם. Here also belongs עַזּוֹת *harsh words* Prov. 18, 23. — As a word expressing state Ps. 18, 18 *from mine enemy*, *because he is too powerful an one* (see עָזַז).

עֵז (*pl.* עִזִּים, with *suff.* עִזֶּיךָ) *fem. a goat*, *she-goat*, or one that has already got some strength and is not exactly young; mentioned along with כֶּשֶׂב Lev. 7, 23; 17, 3, רָחֵל Gen. 31, 38, and as belonging to small cattle 30, 32 33; עֵ׳ מְשֻׁלֶּשֶׁת 15, 9 *a goat of three years'*, בַּת שָׁנָה Num. 15, 27 *of one year*, גְּדִי עִזִּים Judges 6, 19; 13, 15, *pl.* גְּדָיֵי עִזִּים Gen. 27, 9 *little kids of the goats*, young goats, for which גְּדִי is also put alone (Ex. 23, 19); שֵׂה עִזִּים Deut. 14, 4 *a young one of the goats;* שְׂעִיר עִזִּים Lev. 4, 23 *a buck of the goats*, for which is also שְׂעִירַת עִזִּים 4, 28 (see שָׂעִיר, שְׂעִירָה); also צְפִיר עִזִּים Dan. 8, 5 8; חֲשִׂפֵי עִזִּים *divisions* or *herds of goats* 1 Kings 20, 27. Metaphor. *goats' hair* Ex. 35, 26,

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out of which were made כְּבִיר (which see) 1 Sam. 19, 16, בְּגָדִים Judges 15, 1, or any thing else Num. 31, 20. — As to the derivation, it may come from עָזַז (which see); אַיִל, אַיָּל, כֶּבֶשׂ pointing to a like origin. It appears to denote the animal when it has already become somewhat strong; as vice versa גְּדִי, טְלֶה, שֶׂה denote the tender and young. In the Arab. عَنْز *n* has merely arisen by resolving the double ز (*Kimchi*). In Phenic. עֹז (*'Oz*) Mass. 7, pl. עָזִים (*'Ozzim*, *'Ozim*) is the same; hence the name of a goat's-herb among the Carthaginians (Diosc. 4, 50) אֲחוּ־עָזִים *Ἀχοιοσίμ*, *τράγιον*, of which according to Steph. of Byzantium (s. v. *Ἄζωτος*) the feminine form is עָזָא (*'Ozza*, *'Azza*, *Ἄζα*). Whether the Sanskr. aǵa *he-goat*, agâ *goat*, Greek *αἴξ*, *αἰγ-ός*, Gothic gaitsa, German Geis be connected with it, is questionable.

עֵז (*pl.* עִזִּין) *Aram. f.* the same Ezr. 6, 17.

עָז see עֹז.

עֹז (עוֹז only in Prov. 24, 5 and 31, 17, before Makkeph עָז־, with *suff.* עֻזִּי and עֻזִּי, עוּזֵּנוּ, עֻזְּךָ and עֻזְּךָ, עֻזְּכֶם, עֻזּוֹ and עֻזָּה, עֻזָּהּ, עֻזָּם; from עָזַז) *m.* 1. *might*, *strength*, of God Job 12, 16, of men Prov. 31, 17, of animals Job 41, 14; also *reckless boldness*, with the genitive פָּנִים *defiance* Eccles. 8, 1 (comp. הֵעֵז פָּנִים Deut. 28, 50; Prov. 7, 13), in a stronger form גָּאוֹן עֹז *pride of defiance* Lev. 26, 19; Ez. 30, 18; *violence*, of rain Job 37, 6; *power*, of thunder (קוֹל) Ps. 68, 34, of anger 90, 11; *courage*, הִרְחִיב עֹז בְּ *to make one very courageous* Ps. 138, 3; *firmness*, of מִגְדָּל Judges 9, 51, עִיר Is. 26, 1, קִרְיָה Prov. 18, 19. — 2. *protecting power*, הֶעֱמִיד עֹז לְ *to lend strength to one* Ps. 30, 8; *protection* 28, 8; *refuge* 62, 8, along with מָנוֹס and מָעֹז *defence*, *shelter*, *deliverance*, *covering* &c. Jer. 16, 19, Is. 49, 5, used especially of God in relation to men; hence in the genitive to זְרוֹעַ Ps. 89, 11, מַטֶּה 110, 2 of God's power, sometimes *Deity* generally; מַצְּבוֹת עֹז *the pillars of Deity*, of the חַמָּנִים Ez. 26, 11; *energy*, לָבַשׁ עֹז Is. 51, 9 *to arm oneself with energy; splendour*, *fame*, *majesty*, *victory*, *praise*, as the concomitants of power; hence coupled with תִּפְאֶרֶת Ps. 96, 6, כָּבוֹד 29, 1, הָדָר Prov. 31, 25, צְדָקוֹת Is. 45, 24, and therefore applied to יי, מֶלֶךְ 1 Sam. 2, 10, אֱלֹהִים Ps. 62, 12, מִקְדָּשׁ 96, 6, אָרוֹן 132, 8, like the Arab. عِزّ; כְּלֵי עֹז *instruments of praise*, i. e. with which one praises God 2 Chr. 30, 21. — 3. *adv. courageously*, *powerfully* Judges 5, 21, elsewhere בָּעֹז Prov. 24, 5.

עֻזָּא (*strength*, *might*, viz. Jah is) *n. p. m.* 2 Sam. 6, 3, for which 6, 6 and 7 have עֻזָּה; Ezr. 2, 49; 1 Chr. 8, 7.

עֲזָאזֵל *m.* only in Lev. 16, 8 10 26 in describing the ritual of the day of atonement, in which two goats were set apart by lot for a sin-offering, the one for Jehovah, the other לַעֲזָאזֵל, whither or to whom it was sent into the wilderness (הַמִּדְבָּרָה 16, 10 21 or אֶל־אֶרֶץ גְּזֵרָה 16, 22). As an antithesis to לַיי it can only be the name of an evil demon dwelling in the wilderness (originally a deity), to whom they sent a goat as an expiation (*Ibn Esra*); Azazel being also found in the book of Enoch (8, 1; 10, 12; 13, 1 seq.; 15, 9), in Pirke R. Elieser (ch. 46), in the Nazarean book (1, 240), among the Gnostics (*Epiph.* Haer. 34) and in Jewish, Christian, and Mohammedan tradition, as the name of a demon. Since one ms. apud Kennicott, writes עֲזָאזֵאל, the Peshito ܥܙܙܐܝܠ, the Zabian ܥܙܙܐܠ, the Arabs عزازيل, it can only have come from עֲזָז־אֵל (comp. גַּבְרִיאֵל), i. e. *power* or *might of God;* or in a later sense, *defiance to God. Mars* in Edessa was called עֲזָז or עֲזִז *the strong one* (Julian. orat. p. 150), and the corresponding female deity עֲזִזָא *Ἀζησία* (Suid. s. v.); which name עֲזִז for Mars still exists in the proper name masc. בֵּל־עֲזִז Bel-esys, in רֹאשׁ־עֲזִז Rus-Aziz, the name of a

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promontory; so that עֲזָזֵל here is obviously to be identified with him and with Typhon who had his home in the desert. The conception is of a destruction-bringing intermediate being; the same mode of expiation appearing in the case of Typhon in Egypt (Plut. de Iside ch. 73; Macrob. Sat. III, 7). The explanations *a goat to be sent*, hircus emissarius (Symm., Aq., Vulg.), = שָׂעִיר הַמְשֻׁתַּלַּח (*Mishna*) from עֵז אָזַל, or the name of a mighty and high pointed mountain (*Rashi*, *Saadia*, Jer. Targ., Arabs Erp.) out of עֵז זָאז, Ar. عزاز locus durus, asper, and אֵל, or from עָזַל, Ar. عزل *to avert*, averruncare, after the form חֲצוֹצְרָה for עֲזַלְזֵל, i. e. *averter*, deus averruncus (*Josephus*), Ἀποπομπαῖος, Ἀποτροπαῖος (LXX), have little to favour them, corresponding neither to etymology, nor to the connexion of the subject itself. The question relative to this idolatrous custom must be interpreted by the fact that Mosaism retained many things of the Egyptian worship, though with certain modifications.

עָזַב I. (*part. pass.* עָזוּב, *inf. absol.* עָזֹב, *fut.* יַעֲזֹב) *tr.* 1. *to loosen*, bands, fetters, *to release*, an animal bound, Ex. 23, 5 עָזֹב תַּעֲזֹב עִמּוֹ *thou shalt loosen* (the ass) *with him*, i. e. thou shalt help thine enemy to loosen the girth of the ass, by which the burden is bound to him (*Saadia*); in Deut. 22, 4 paraphrased by הָקֵם תָּקִים עִמּוֹ, as the LXX, Targ., Vulg. and Pesh. render the less usual expression here also, but which is as little necessary as it is to read עָזֹר תַּעֲזֹר; Ar. عزب the same; then *to pour out freely, without restraint*, שִׂיחַ, with עַל of the person Job 10, 1 (עַל used as it is after הִשְׁתַּפֵּךְ 30, 16, דָּמָה Ps. 42, 6). עַ׳ פָּנִים *to loosen* or *relax the* (dark) *countenance*, i. e. to cheer up Job 9, 27, opposite to contract it; Arab. بسط (to set free) the same; hence same as שָׁלַח *to let go*, *to set free*, opposite מָנַע 20, 13; לֹא־עָזַב *not to let go*, i. e. *to hold fast* Ez. 20, 8. To this belongs the phrase עָצוּר וְעָזוּב (Deut. 32, 36; 1 Kings 14, 10; 21, 21; 2 Kings 9, 8; 14, 26) *the shut up and the let free*, i. e. *the bond and the free*, an alliteration, same as *all*. — 2. *to let, to omit*, תַּזְנוּת Ezek. 23, 8; *to intermit*, עַ׳ חֶסֶד מִעִם־פִּ׳ *to intermit favour to one* Gen. 24, 27; with accusat. of the person עַ׳ חֶסֶד אֶת־ *to withdraw favour from one* Judges 2, 20; *to let go*, *to grant*, *permit* 2, 8; with לְ of the person *to allow* Neh. 3, 34 [4, 2]; *to leave*, a) a place, סְךָ Jer. 25, 38, אֶרֶץ Ez. 8, 12, figur. אֹרְחוֹת יֹשֶׁר Prov. 2, 23; hence עֲזוּבָה of a city, *the forsaken one*, deprived of its inhabitants, Is. 6, 12 *and numerous be the depopulated ones*, in Jer. 4, 29 more definitely described by אֵין יוֹשֵׁב בָּהּ, comp. נֶעֱזָב Is. 7, 16 of אֶרֶץ שְׁתֵּי עֶרְעֵר; עֲזוּבוֹת עָרֵי עֲרוֹעֵר 17, 2 *the cities of Aroer* (i. e. the whole territory east of Jordan) *are depopulated* (see the noun עֲזוּבָה Is. 17, 9), comp. عزب to be desolated, depopulated. b) *to leave*, men, with accusat. of the person Gen. 2, 24; Deut. 12, 19; *to leave behind* Judges 2, 21; with accus. of place in addition 2 Sam. 5, 21; 2 Chr. 28, 14; of God, *to leave helpless* Ps. 27, 9, *to withdraw concern for* 9, 11; עֲזוּבָה *forsaken* (by a man), oppos. to the married, hence figur. Is. 62, 4. c) *to forsake God*, *to turn aside from him* Deut. 31, 16; Judges 2, 12; Jer. 5, 19. d) *to leave* things, בֵּיצִים Is. 10, 14 i. e. to leave eggs in a nest; *to leave behind*, i. e. to entrust to, כָּבוֹד 10, 3, with בְּיַד פִּ׳ and accusat. of the object Gen. 39, 6 12; metaphor. *to give up to* 2 Chr. 12, 5, *to surrender*, to one's disposal, with accus. of the object and לְ of the thing Ps. 16, 10, Job 39, 14, seldom with אֶל 39, 11; with עַל of the person and without accus. *to commit to one* Ps. 10, 14. Figur. מִשְׁפָּט אֶל־הִים Is. 58, 2, עֵצָה 1 Kings 12, 8, חָכְמָה Prov. 4, 6, קְרִיַּת קֹדֶשׁ Dan. 11, 30. Deriv. עֲזוּבָה and the proper name עֲזוּבָה.

Nif. נֶעֱזָב (*part.* נֶעֱזָב, *fut.* יֵעָזֵב) *to be forsaken*, of צַדִּיק Ps. 37, 25; *to be desolated, depopulated*, of אֶרֶץ Lev. 26, 43, אַדְמָה Is. 7, 16, עִיר Ez. 36, 4; Is.

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27, 10; *to be withdrawn from the care of God* 62, 12, *to be abandoned* 18, 6.

Puh. עֻזַּב *to be made to cease* Is. 32, 14; *to be forsaken* Jer. 49, 25 (according to some).

עָזַב II. (*fut.* יַעֲזֹב) *tr.* 1. *to knot, to bind, to intertwine, to intermix;* ident. in its organic root עָ־זַב with that in חָ־שַׁב, כָּ־זַב. Fig. *to fit together, to fasten together*, rents, Neh. 3, 8 *and they repaired Jerusalem even to the walls;* comp. חוּט, רָפָא. — 2. like עָרַב *to exchange, to turn over in traffic, to interchange;* comp. Pih.

Pih. עִזֵּב (not used) *to exchange, to interchange;* deriv. עִזָּבוֹן.

Puh. עֻזַּב *to be erected, strengthened, built up* Jer. 49, 25 (according to some).

עִזָּבוֹן (only in *plural* עִזְבוֹנִים, with *suff.* עִזְבוֹנֶיךָ; from עָזַב II.) *masc. traffic, commerce*, like מַעֲרָב from עָרַב; hence *wares* (exchanged), נָתַן עִ׳ בְּ *to reckon wares with* Ez. 27, 16 19, like נָתַן מַעֲרָב בְּ 27, 13 17, with which it is interchanged; 27, 33 *while thy wares come forth from the sea*, i. e. the sea carried them to the nations; נָתַן עִזְבוֹנִים *to pay wares* 27, 12 14 22; *goods* = הוֹן Ez. 27, 27.

עַזְבּוּק (from זָבַק = שָׁבַק *to unloose, to unbind, to set free*, with ע prefixed, as in עַזְגָּד, עַטְלֵף; *freedom, emancipation*) *n. p. m.* Neh. 3, 16; comp. the proper names שׁוֹבֵק and יִשְׁבָּק. But as עֹז (עֻז־, עָז־) appears in compound names, עַז here may be also the same; and בּוּק (as is explicable from בֻּקִּי, בַּקְבּוּק 2, בַּקְבֻּקְיָה and בּוּק III.) may have been a very old name of a deity giving forth a revelation.

עַזְגָּד (from זָגַד = סָגַד *to worship, to pray to*, with ע prefixed; *worship, supplication*) *n. p. m.* Ezr. 2, 12; Neh. 7, 17. But it may be also compounded of עַז and גָּד (which see).

עָזָה (not used) *tr.* same as קָצָה *to decide, to judge, to determine*, hence *to rule.* Derivat. מַעַז in מַעַזְיָה, מַעַזְיָהוּ; doubtful in יַעֲזִיאֵל, abridged עֲזִיאֵל, and יַעֲזִיָּה, which may be derived from יָעַז II. According to others from עָזָה = عزى *to console.*

עַזָּה (*fortress*, from עָזַז, in Steph. Byzant. *fem.* of עַז *goat*, according to an old tradition) *n. p.* of one of the five leading cities of the Philistines at the southern boundary of Palestine Gen. 10, 19; Deut. 2, 23; Josh. 11, 22; Judges 16, 1 21; 1 Sam. 6, 17; 2 Kings 18, 8, sometimes with its own king and independent Zech. 9, 5, sometimes mentioned along with Ashdod or Ascalon Jer. 25, 20; Am. 1, 6 7; Zeph. 2, 4. It was assigned to the tribe of Judah Josh. 15, 47, and also conquered by that tribe Judges 1, 18; but it was afterwards recovered by the Philistines, and was occupied by various conquerors Jer. 47, 1; comp. Curt. 4, 6; Jos. Antt. 13, 13, 3. The LXX have it Γάζα. *Gent. m.* עַזָּתִי Josh. 13, 3; Judges 16, 2.

עֻזָּה see עֻזָּא.

עֲזוּבָה *f.* 1. (from עָזַב I.) *desolation, depopulation* Is. 6, 12; *abandonment* 17, 9; see חֹרֶשׁ. — 2. (*a free one;* see עָזַב I.) *n. p. f.* 1 Kings 22, 42; 1 Chr. 2, 18 19.

עִזּוּז (after the form שִׁקּוּץ, פִּקּוּד, from עָזַז) *m. a strong one, a hero* Ps. 24, 8; *an abstract, military power*, coupled with חַיִל Is. 43, 17.

עֱזוּז (from the Kal of עָזַז) *m. might, strength*, of war Is. 42, 25 or of God Ps. 78, 4, coupled with נִפְלָאוֹת.

עַזּוּר see עַזָּר.

עַזּוֹת *f. pl.* see עַז.

עָזַז (*inf. constr.* עֲזוֹז and according to some also עוֹז Is. 30, 2, which belongs, however, to עוּז; *fut.* יָעֹז and יָעוֹז) *intr. to become firm, strong*, עֵינוֹת תְּהוֹם *the fountains of the abyss*, i. e. the great water-masses of the deep Prov. 8, 28; *to be strong, to shew oneself strong* Ps. 68, 29; *to exert power* 9, 20; *to be firm, stubborn, to trust perseveringly*, with בְּ 52, 9 (see הַוָּה); with יָד (*power*) *to be mighty, energetic* 89, 14, with עַל of the person, *to be strong over one* Judges 3, 10 and 6, 2, i. e. *to prevail over him;* without עַל *to conquer* Dan. 11, 12; *to be a*

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power, Eccles. 7, 19 *wisdom is a power to the wise*. Ar. עֻזָּא, Syr. ܥܘܙܐ the same. Derivat. עֻזִּי (fem. עֻזִּיָּה) adj., עֻזִּי, עֻזִּיָּה, עֻזִּיאֵל, עֻזִּיאֵלִי, עֻזִּיאֵלִים, עֻזִּיָּהוּ, עֻזִּיָּה, עֻזִּיָּא, עֻזִּיָּהוּ, עֻזִּיָּה, עֻזִּיאֵל, עֻזִּיאֵלִי, עֻזִּיאֵלִים

a mattock), Maltese ażak the same; metaphor. *to engrave*, in a signet-ring; cognate in sense מָטְבָּע I., Talm. עָזַק the same; cognate in its organic root with כָּסַח. Deriv. the proper name עֲזֵקָה.

Pih. עִזֵּק (*fut.* יְעַזֵּק) *to dig up*, כְּרֵם; *to make arable*, a field Is. 5, 2.

עָזַק (not used) *Aram.* the same. Derivat. עֲזָקָא.

עֲזָקָא (*constr.* עֲזָקַת, with *suff.* עֲזָקְתֵהּ; from עָזַק) *Aram. f. a signet-ring* Dan. 6, 18; comp. טַבָּעַת. Syr. ܥܙܩܐ.

עֲזֵקָה (*new-breach*) *n. p.* of a city in the plain of Judah Josh. 10, 10; Jer. 34, 7; in Eusebius's time *Ezeka.*

עָזַר I. (*part.* עֹזֵר, *pass.* עָזוּר; *inf. constr.* עֲזֹר, עֲזוֹר, with *suff.* עֲזָרוֹ; *fut.* יַעְזֹר, יַעְזְרֵנִי, יַעְזְרֵהוּ) *tr.* 1. *to strengthen, to invigorate*, לֹא־כֹחַ (*weakness*) Job 26, 2, a people Is. 41, 10, coupled with אמץ; 41, 13 coupled with הֶחֱזִיק יְמִין פ׳; seldom *intr. to exert power, might*, Zech. 1, 15 *and they have exerted their power to destruction;* with עַל of a person *to hold* or *side with one* 1 Chr. 12, 21, like הֶחֱזִיק עַל. Here also may belong גִּבֹּרִים = עֻזְּרִים Ez. 30, 8; 32, 21, and עֻזְּרֵי הַמִּלְחָמָה = גִּבֹּרֵי הַמִּ׳ 1 Chr. 12, 1, like the Arab. عَزَّ II., and also as עֻזִּיאֵל (which see) is interchanged with עֻזִּיָּה. — 2. *to succour, to help, to support*, in war 1 Chr. 12, 1, or otherwise Job 26, 2; 29, 12; absol. Is. 30, 7; with accus. 41, 10; 49, 8, or לְ of a person 50, 7 9, seldom with עִם 1 Chr. 12, 21, בְּ 2 Chr. 20, 23; עַל אַחֲרֵי פ׳ *to follow one with help* 1 Kings 1, 7; עָזוּר *one protected* Is. 31, 3; a meaning that has arisen from that of strengthening. Syr. ܥܙܪ the same. Deriv. עֵזֶר, עֶזְרָה, עֶזְרַת, and the proper names עֵזֶר, עֶזְרִי, עֶזְרָה, עֶזְרָא, עֲזַר, עֻזָּר constr. עֲזַרְיָה from עָזַר in עֲזַרְאֵל, עֲזַרְיָקָם, עֲזַרְיאל in עֲזַר; עֲזַרְיָהוּ in עֻזִּיָּה; הַחֲדַשְׁעָזַר, אֶלְעָזַר, יוֹ־, אִי־, אֲחַי־ אֶלְעָזַר.

Nif. נֶעְזַר (*inf. constr.* הֵעָזֵר, *fut.* יֵעָזֵר) *to be helped*, by God Ps. 28, 7, with עַל *against* one, i. e. to get the victory over one 1 Chr. 5, 20; הִתְעַלֵּא לְהֵעָזֵר 2 Chr. 26, 15 *he was marvellously helped;* נָעַר *to obtain help* Dan. 11, 34.

Pih. עִזֵּר (not used) *to help, assist;* deriv. the proper name עֻזָּר and עֻזִּי.

Hif. הֶעְזִיר (*part. plur.* מַעְזִרִים, *infin. constr.* with Lamed לְעַזִּיר K'tib) *to help, support*, absol. 2 Sam. 18, 3 K'tib; or with the accus. like Kal 2 Chr. 28, 23.

עָזַר II. (not used) *tr. to enclose, to embrace*, a space, cingere, circumdare, *to strengthen round about, to hedge about*, a place; ident. in its organic root עִיר with that in אֲ־זַר, Ar. عَزَّرَ (to enwrap), חֲ־דַר, חֲ־שַׂר (חָצַר), חֲ־צַר &c.; and it may be also connected with עֻזּ I., as one can easily see from אֻזּ, חֻשַּׁר. Derivat. עֶזְרָה and the proper name עֻזִּי.

עֻזּ (*constr.* עֻזִּי) *m. a helper*, absol. state only in the proper name אֶלְעֻזַּי; on the contrary the constr. in the proper names יְהוֹ־, עֻזִּיאֵל, עֻזִּיָּה, עֻזִּיָּהוּ, עֻזִּיָּם, עֻזִּיָּן, עֻזִּיָּנוּ, עֻזִּיָּנִי &c.; from עָזַר I.) *m.* 1. *help, assistance*, Ps. 121, 1, coupled with מָגֵן 33, 20; 115, 9; *a succour*, along with תּוֹעֶלֶת *profit* Is. 30, 5; הָיָה לְ׳ מָגֵן *to have help from* Deut. 33, 7, שָׁוָה לְ׳ עַל *to lay help upon* Ps. 89, 20, if we should not read עֻזָּר; concrete = עֹזֵר Ps. 70, 6, coupled with מְפַלְּטִי; *a helper* Gen. 2, 18; Ez. 12, 14. — 2. (*help = helper*) *n. p. m.* Neh. 3, 19; 1 Chr. 4, 4, for which עֻזִּיָּה is in 4, 17; 12, 9.

עֻזָּר (= עֹזֵר) *n. p. m.* Neh. 12, 42; 1 Chr. 7, 21; more frequently in the compound names אֲבִיעֻזָּר, אֲ־, אֲחִי־, אִי־, הֲדַרְ־, יוֹ־, אֶלְיְעֻזַּר; the construct state עֻזְּרִי־ is found in עֻזְּרִיאֵל, עֻזְּרִיקָם.

עֻזָּר and עֻזִּיא (*helper*) *n. p. m.* Jer. 28, 1; Ez. 11, 1; Neh. 10, 18.

עֻזָּרָא (*help*) *n. p. m.* Ezr. 7, 1 seq.; Neh. 12, 1 33.

עֻזְּרִיאֵל (*El is Helper*) *n. p. m.* Ezr. 10, 41; Neh. 11, 13; 1 Chr. 12, 6; 25, 18; 27, 22; see עֻזְּרִי־אֵל.

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עֶזְרָה (poet. lengthened by an accentless ־ָה, עֶזְרָתָה Ps. 44, 27) *f.* 1. same as עֵזֶר *help*, Ps. 46, 2; with genit. ־ִי for ־ֵי JUDGES 5, 23; *the finding of help, the seeking of help, the receiving of help*, according to the context Is. 10, 3; 31, 1; LAMENT. 4, 17, as the genitive also may be taken variously; concrete *helper* Ps. 27, 9, and also for the pl. NAH. 3, 9. — 2. *n. p. m.* 1 CHR. 4, 17 for עֶזֶר 4, 4.

עֶזְרָה (from עָזַר II.) *f.* prop. *an enclosed space*, hence for the older חָצֵר (*court*), the great court 2 CHR. 4, 9, which is called the lower court in EZ. 43, 14, in which a scaffold stood 2 CHR. 6, 13; metaphor. *a ledge* or *border*, of the altar Ez. 43, 14 17 20. In the Targ. עֶזְרָא is frequently used for חָצֵר, and the Arab. عَزَصَة (court) is often transposed from عَصَرَة, taken from the Aramaean.

עֶזְרִי (out of עֶזְרִיָּה) *n. p. m.* 1 CHR. 27, 26.

עֶזְרִיאֵל (*El is help*) *n. p. m.* JER. 36, 26; 1 CHR. 5, 24; 27, 19.

עֶזְרִיָּה (*Jah is helper, supporter*, from עֶזֶר, *c.* עֲזַר, from עָזַר I.) *n. p. m.* 2 CHR. 22, 6, for which 21, 17 has יְהוֹאָחָז; elsewhere אֲחַזְיָה or יְהוּ־ is used; 1 CHR. 6, 21, for which עֲזַרְיָה stands in 6, 9; 2 KINGS 14, 21 (15, 1 7 17), for which עֲזַרְיָה (which see) or יְהוּ־ stands. Elsewhere as a name JER. 43, 2; DAN. 1, 6; EZR. 7, 1 3; NEH. 3, 23 and often besides.

עֲזַרְיָהוּ (the same) *n. p. m.* 1 KINGS 4, 2 &c. &c.

עֶזְרִיקָם (*God is Helper*; קָם, *assistant*, is a periphrasis of יְהֹוָה, in proper names, as in אֲחִיקָם = אֲחִיהוּ, אֲדֹנִיקָם = אֲדֹנִיָּהוּ) *n. p. m.* 1 CHR. 3, 23; 8, 38; 9, 44; 2 CHR. 28, 7.

עֶזְרַת *f.* same as עֶזְרָה Ps. 60, 13; 108, 13.

עַזְתִּי see עַזָּתִי.

עֵט (from עוּט I.) *m.* prop. *that which engraves, an* (iron) *stylus*, stilus JOB 19, 24, JER. 17, 1, to inscribe (כָּתַב) in stone or metal; *a writing-tool*, of the סֹפֵר Ps. 45, 2; when intended for deception termed עֵט שֶׁקֶר JER. 8, 8.

עֵטָא (from יָעַט = Hebr. יָעַץ which see) *Aram. f. counsel, remonstrance*, cogn. in sense טַעַם (Hebr. טַעַם); hence הַתִּיב עֵ֫ DAN. 2, 14 = הֵשִׁיב טַעַם PROV. 26, 16.

עָטָה I. (only *part. fem.* עָטְיָה) *intr.* same as עָבַר I. *to march past, to march along, to go along*, cognate in sense עָבַר; hence like עָבַר and עָבַר with עַל of the place SONG OF SOL. 1, 7 *for why should I be as one wandering about by the flocks of thy companions* (Vulg.); and it is unnecessary to take it (with the Peshito) as = טָעָה (from תָּעָה = טָעָה), or as = שָׁטָה.

עָטָה II. (*part.* עֹטֶה, *inf. abs.* עָטֹה, *fut.* יַעֲטֶה) *tr.* same as עָבַר II. (= הָדַר I. and יָדָה III.) *to seize, to lay hold of*, Is. 22, 17 *he lays hold of thee violently*, in order to hurl thee away, which others refer to עָטָה III.; *to seize*, a land, i. e. *to plunder, make a prey of it*, JER. 43, 12 *and he will seize the land of Egypt* (make a prey of it), *as a shepherd takes his garment* (an animal's skin) *for himself* (LXX).

עָטָה III. (*part.* עֹטֶה, with *suff.* עֹטְךָ; *inf. abs.* עָטֹה; *fut.* יַעֲטֶה, *ap.* יַעַט) *tr. to cover, to wrap*, with עַל (like כָּסָה) of tke object, prop. to cover a thing, MIC. 3, 7 *and they will cover* (עַל) *the beard*, i. e. be unwilling to speak from shame and vexation; hence a token of mourning LEV. 13, 45; Ez. 24, 17 22; *to put about, to put on*, a garment JER. 43, 12, מְעִיל 1 SAM. 28, 14, fig. כְּלִמָּה, חֶרְפָּה Ps. 71, 13, בְּרָכוֹת 84, 7 (see מוֹרָה), אוֹר 104, 2, בֹּשֶׁת 109, 29, קָנְאָה Is. 59, 17; *to fold up, to crumple up*, a person, i. e. to hurl him away afar Is. 22, 17 = צָנַף 22, 18 (*Saadia*); *to turn upside down, to change*, a land JER. 43, 12 = חָפַךְ (which see), hence the LXX φθείρειε; but in the last passages the word is better referred to עָטָה II.

Pu. עֻטָּה, *part.* מְעֻטֶּה, see מָעַט II. and מִעַט.

Hif. הֶעֱטָה *to cover*, fig. and with עַל

Ps. 89, 46, on the contrary 84, 7 belongs to Kal. Deriv. מַעֲטֶה. — וַיַּעַט, וַתַּעַט see עוּט.

The fundamental signification of the stem lies in the organic root עָט־ה, which is also in עָד־ה III. and farther in בָּ־גַד; Ar. غطا to veil, to be dark, Aram. עֲטָא, ܥܛܐ for καλύπτειν.

עָטִין (only *pl.* עֲטִינִים) *m. a sinew, vein*, Job 21, 24 *his veins are full of juice* (*Ben-Seeb*), parall. עֶצֶם (full of marrow), conseq. from עָטַן = אָטַן (which see), like גִּיד from גּוּד (see *Fürst*, Concord. s. v.). But *Ibn G'anâch* translates *resting-place of herds* (after the Ar. عَطَن), though against the parallelism; the LXX, Vulg., Syr., unsuitably, *side*, *entrails*, from عطن to bend, incline.

עֲטִישָׁה *f. a sneezing*, prop. a pushing forth, a radiation Job 41, 10; Arab. عَطْسَة, Syr. ܥܛܫܬܐ, Malt. ʿâtîs, the same.

עָטַל (not used) an assumed stem for עֲטַלֵּף (which see).

עֲטַלֵּף (*pl.* עֲטַלֵּפִים) *m.* the name of a bird that lives in the holes of old buildings and is mentioned along with חֲפַרְפֶּרֶת Lev. 11, 19, Is. 2, 20; according to the LXX and *Ibn Esra*, *the bat;* Phen. עֲטַלֶּפֶת Ὀθολαβάθ (Diosc. 2, 214) the same. It is commonly derived (after *Schultens*) from עָטַל, Ar. غطل, *to be dark*, *gloomy*, and עֵף *flying*, or from עָטַל farther developed by ף or ف (comp. حَرْجَف a cold wind from حرج), or from עָטַל, Ar. غطل *to be naked*, *bare*, on account of the bareness of the under part of the body and the feet. The stem appears rather to be טָלַף = טָלַם to be wrapped, covered, hence to be dark, Ar. ظَلِفَ, ظَلِمَ the same; ע would be prefixed, and the fundamental signification be *night-bird*.

עָטַן (not used) *tr.* same as אָטַן *to bind*, *to knot;* cognate in sense גּוּד and יָתַר. Deriv. עָטִין, like גִּיד and מֵיתָר applied to sinews, nerves.

עָטַף (*part. pass.* עָטוּף, *inf. c.* עֲטֹף, *fut.* יַעֲטֹף) 1. *tr. to cover*, *to clothe*, with accus. of the thing wherewith (שִׁית, חָמָס) and לְ of the person, Ps. 73, 6 *they clothe them* (לְ) as *with a garment*, *with violence*, compare כִּסָּה לְ (Is. 11, 9); for שִׁית see Prov. 7, 10. — 2. *intr. to put on*, *to be covered*, *concealed*, Job 23, 9 *he puts on* (hides himself) *in the south*, *and I see not;* fig. a) *to languish* Lament. 2, 19, *to be exhausted*, *faint* Ps. 61, 3; 102, 1, proceeding from the idea of being covered or veiled about, through the medium of the idea "to be darkened, to be put in gloom," as in עָלַף, עוּף II., עָטָה, where comparisons may be found. Here too belongs Is. 57, 16 *for the spirit is weak before me*, i. e. succumbs before me. b) *to be weak*, *feeble*, of late-born cattle Gen. 30, 42, Targ. לְקַשׁ; hence עָטוּף = ضعيف *weak*. c) *to copulate*, fig. with the accus. Ps. 65, 14, like לָבַשׁ (which see) the same. Deriv. מַעֲטָפָה.

Nif. נֶעְטַף (*inf. constr.* with בְּ, בַּעְטַף instead of בְּהַעְטַף) *to languish*, *faint*, *to be exhausted* Lament. 2, 11.

Hif. הֶעֱטִיף (*inf. c.* הַעֲטִיף) *to bear what is weak* or *feeble*, of young cattle, i. e. to bear late Gen. 30, 42.

Hithp. הִתְעַטֵּף (*fut.* יִתְעַטֵּף) *to cover* or *darken oneself*, of the רוּחַ or נֶפֶשׁ, i. e. *to be feeble*, *insensible*, from exhaustion, sorrow or pain Ps. 77, 4; 107, 5; *to languish* Lament. 2, 12; *to be disheartened*, with עַל Ps. 142, 4; Jon. 2, 8.

For the stem comp. the Arab. عطف to fold together, to wrap up, to put on, to clothe; Ar. غضف to be black, dark, obscure, غسف the same; Syr. ܥܛܦ to be clothed. The organic root עָ־טַף is also in טָף (to bind about, to cover), redupl. טִפְטֵף and טוֹטֵף, Arab. طَافَ, דָּו־ה II. (perhaps also connected with דָּו־ה I.), and perhaps in טָנַף (which see) Song of Sol. 5, 3 (parallel לָבַשׁ) with Nûn inserted.

עָטַר (*part.* עֹטֵר, *fut.* יַעְטֹר) *tr.* same as כָּ־תַר (אָ־טַר) *to surround*, *to encircle*,

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of a chaplet, *to protect*, with a double accus. Ps. 5, 13 (it is unnecessary to read תַּעֲטָרֶנּוּ Hif.); *to encompass*, *to surround*, in a hostile manner, with אֶל = עַל (Targ. LXX) 1 Sam. 23, 26. Deriv. עֲטָרָה (*c.* עֲטֶרֶת), the proper names עֲטָרָה, עֲטָרוֹת and עֲטָרוֹת־אַדָּר, עַטְרוֹת בֵּית־יוֹאָב, עַטְרוֹת שׁוֹפָן. The organic root עָ־טַר lies also in גָּ־דַר, חָ־דַר and טָר II.

Pih. עִטֵּר (*part.* מְעַטֵּר, *fut.* יְעַטֵּר) *to encircle with a crown*, *to crown*, with two accus. Ps. 8, 6 and 103, 4, i. e. to surround entirely; fig. = *to distinguish*, 65, 12 *thou hast distinguished the year of thy goodness*, i. e. afforded the most abundant produce; *to adorn with a chaplet*, with לְ of the person Song of Sol. 3, 11.

Hif. הֶעֱטִיר (*part. f.* מַעֲטִירָה) *to give crowns*, *to distribute crowns*, of Tyre Is. 23, 8, since Tyre gave rulers to the colonies and other Phenician cities (Strabo 16. p. 754).

עֲטָרָה (*c.* עֲטֶרֶת, *pl.* עֲטָרוֹת, from עָטַר) *f.* 1. *a crown*, of persons drinking Is. 28, 1, of the newly-married Song of Sol. 3, 11, of a ruler Ps. 21, 4, Esth. 8, 15, the highest token of dignity for a king and high-priest Zech. 6, 11 14; figur. *a crown of honour*, *an distinguished ornament* Job 19, 9; 31, 36; with a genit. תִּפְאֶרֶת Prov. 4, 9; 16, 31; *the worthiest*, *best*, *noblest* 12, 4; 14, 24; 17, 6, with the genit. צְבִי Is. 28, 5, hence applied to Zion with its splendid palaces, adorning Jerusalem like a diadem Is. 62, 3, Ez. 21, 31; and to Samaria, which lies high and is encircled with heights Is. 28, 1. — 2. (*ornament*) *n. p. f.* 1 Chr. 2, 26.

עֲטָרוֹת (*crowns*) *n. p.* of a city in Gad, coupled with יַעְזֵר and דִּיבֹן Num. 32, 3 34. But there were several cities of this name, which were distinguished by adjuncts, as 1. עַטְרוֹת שׁוֹפָן *n. p.* of a city in Gad Num. 32, 35. — 2. עַטְרוֹת אַדָּר *n. p.* of a city in Ephraim Josh. 16, 5; 18, 13, for which עֲטָרוֹת also stands alone Josh. 16, 7. — 3. עַטְרוֹת בֵּית־יוֹאָב *n. p.* of a city in Judah 1 Chr. 2, 54. Comp. *Atâra* and *Ἀρχιαταρώθ* in *Robins.* III. 297.

עֲטֶרֶת see עֲטָרָה.

עָטַשׁ (not used) *trans.* prop. *to expel; to radiate*, hence figur. *to sneeze;* Ar. عطس, Maltese átas, Aram. עֲטַשׁ, ܥܛܫ the same. The organic root עָ־טַשׁ lies also in טָשׁ, נָ־טַשׁ, רָ־טַשׁ. Deriv. עֲטִישָׁה.

עִי (perhaps contracted from עֲוִי, like חַי 1 Sam. 18, 18 from חֲוִי, conseq. from the stem עָוָה ident. with חָוָה III., either *a circle of huts* or *tents*, or *union*, *heap*, comp. חַוָּה) *n. p.* of a Canaanitish chief city, east of Bethel, and at the northern boundary of Benjamin Jer. 49, 3; commonly with the article Gen. 12, 8 (in the Samar. version עִינָה out of עֲוִינָה, *Joseph.* Antt. 5, 1, 12 *Ἀΐνα*); Gen. 13, 3; Josh. 7, 2. Feminine forms are עַיָּא, עַוָּה and עַיָּת which see.

עִי (contracted from עֲוִי; *pl.* עִיִּים and עִיִּין) *m.* 1. *a heap*, *a waste mass thrown together;* hence *a heap of stones*, עִי הַשָּׂדֶה Mic. 1, 6 = גַּלִּים עַל־תַּלְמֵי שָׂדָי Hos. 12, 12, also עִיִּין Mic. 3, 12 or עִיִּים alone Ps. 79, 1; incorrectly read עִיר by the LXX in Mic. 1, 6; 3, 12; Ps. 79, 1. Fig. *the destroyed body* Job 30, 24 (according to some). Phenic. עִי a heap. — 2. only *pl.* עִיִּים (*circles*, *districts*) *n. p.* of a city in Judah Josh. 15, 29, and also of one on the mountains of עֲבָרִים; fully עִיֵּי הָעֲבָרִים Num. 21, 11 and 33, 44; for which עִיִּים alone is put in 33, 45. Phenic. עִי the same; hence עִיבַעַל n. p. of a city in Cilicia.

עַיָּא (same as עַי) *n. p.* of a city in Benjamin, mentioned along with גֶּבַע, מִכְמָשׁ and בֵּית־אֵל Neh. 11, 31; not ident. with עַיָּה 1 Chr. 7, 28, but with עַיָּת (which see) and עַי.

עֵיבָל (*bare mountain*, from עָבַל which see) *n. p.* of the bare, barren, northern top of the Ephraim-mountains; גְּרִזִּים being the southern one Deut. 11, 29; Josh. 8, 30. Connected in its appellative signification with עוֹבָל (which see), for which it is put in 1 Chr. 8, 22. LXX *Γαιβάλ*.

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עַיָּה (same as עַי) *n. p.* of a city north of שְׁכֶם in Ephraim 1 Chr. 7, 28, where עַוָּה is incorrect (according to *Norzi*), though it is the reading of the LXX, Vulg. and Targ. According to Josh. 16, 6 and 17, 7 it seems to have lain near מִכְמְתָת.

עִיּוֹן (same as עִי) *n. p.* of a fortified city in Naphtali, mentioned along with קֶדֶשׁ, חָצוֹר, כִּנְּרוֹת, אָבֵל בֵּית־מַעֲכָה, דָּן &c. 1 Kings 15, 20; 2 Chr. 16, 4. It is conjectured that it lay in the present beautiful plain *Merǵ ʿAjûn*, which is connected with the plain of Hûleb towards the south by means of a narrow entrance (*Robins.* III. p. 611. 887; Later Bibl. Res. p. 492; *v. d. Velde* I. 88).

עַיּוּת 1 Chr. 1, 46 K'tib see עֲוִית.

עִיט (not used) assumed for וַיָּעַט, וַיַּעַט, וַתַּעַט, עַיִט, see עוּט I. and II.

עַיִט (from עוּט I. after the form בַּיִת, *c.* עֵיט) *m.* prop. one rushing upon a pers. or thing; hence *a ravenous bird*, as the kite, eagle Is. 46, 11, Job 28, 7, figure of a warrior that rushes on in haste Is. l. c.; collect. *birds of prey*, of hawks 18, 6, Gen. 15, 11, a symbol of the Egyptians (Horapollo 1, 6); עֵיט צִפּוֹר *birds of prey among* צִפֳּרִים Ez. 39, 4, where עֵיט, however, may be taken in apposition to צִפּוֹר; עַיִט צָבוּעַ *a coloured ravenous bird* (see צָבַע I.) Jer. 12, 9 (Targ., Jerome, *Rashi*), which is attacked by others (Plin. H. N. 10, 19).

עֵיט see עַיִט.

עֵיטָם (*a lair of wild beasts*) *n. p.* of a city in Judah, not far from בֵּית־לֶחֶם and תְּקוֹעַ, in the mountains of Judah, where there were rocks and fissures Judges 15, 8 11; 1 Chr. 4, 3 32; 2 Chr. 11, 6. *Robins.* II. 167. 390; Later Bibl. Res. p. 358.

עִיִּים see עִי.

עִיִּין see עִי.

עֵילוֹם *m.* same as עוֹלָם *eternity* 2 Chr. 33, 7, expressed in the Phenician and vulgar form, where עֻלֹם existed along with עֵלֹם, as חֵרֹם, חִירוֹם were found together with חִירָם, חוּרָם (which see). The Phenician Saturn, the symbol of time without a beginning, was termed עֻלֹם *Οὐλωμός* (Damascius, de principiis in *Wolf's* Anecd. graec. III. p. 259-60).

עִילַי (=עִלַּי, developed out of the Pih. of עָלָה I.; *the most high, elevated*, viz. El is) *n. p. m.* 1 Chr. 11, 29, for which 2 Sam. 23, 28 has צַלְמוֹן (corrupted perhaps from עֶלְיוֹן).

עֵילָם 1. *n. p.* of the eldest son of Shem and of an old Semitic race dwelling perhaps east of the Tigris, where Semites mixed with Iranians Gen. 10, 22. As ancestors of the Persians (Jos. Antt. 1, 6, 4) עֵילָם stands for פָּרַס along with מָדַי Is. 21, 2 and 22, 6, or coupled with בָּבֶל which lay opposite on the west side of the lower Tigris Gen. 14, 1. The name of the territory accordingly is *Elymaïs*, עֵילָם הַמְּדִינָה, where the fortress (בִּירָה) and royal city *Susa* (שׁוּשָׁן) were situated at the river אוּלַי, i. e. *Eulāus*, surrounding Susa (Plin. H. N. 6, 31; Arr. exp. Alex. 7, 7) Dan. 8, 2; so that *Elam* means decidedly *Persia*, or specially *Susiana* between Babylonia and Persis. Hence *Saadia* translates it *Chuzistan* (Gen. 10, 22; 14, 1; Is. 11, 11), *Chuz* (Is. 21, 2; 22, 6) and *Ahwaz*, which are names for Susiana; as in Pehlevi Chuzistan is mentioned with *Airyama*, which is ident. with עֵילָם. As the name of a people עֵ׳ is sometimes masc. Is. 22, 6, sometimes fem. 21, 2. — 2. *n. p. m.* Ezr. 2, 7, 1 Chr. 8, 24, and by way of distinction from this עֵילָם אַחֵר Ezr. 2, 31, if it should not be taken for the name of a place like נְבוֹ.

עֲיָם (from עוּם after the form אֱיָל from אוּל, where *Yod* is developed out of the vowel-sound) *m. heat, glow*, עֲיָם רוּחוֹ *his hot wind*, i. e. his hot, violent east-wind Is. 11, 15; Ar. غَيْم glow, heat, hence Saad. سخون; comp. Ex. 14, 21; Hos. 13, 15; Jon. 4, 8. — The LXX, Vulg., *Rashi*, *Kimchi*, *Ibn Ezra* either read עֹצֶם, or adopted the same meaning.

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עִין see עַיִן.

עַיִן (in pause עָיִן, with *a* of motion עַיְנָה, *constr.* עֵין, with *suff.* עֵינִי עֵינְךָ &c.; *dual* עֵינַיִם, *constr.* עֵינֵי, with *suff.* עֵינַי, עֵינֶיךָ, עֵינֵינוּ &c.; *pl.* עֲיָנוֹת, *constr.* עֵינוֹת) *f.* (masc. Song of Sol. 4, 9 K'tib, where it is better to read אַחַת with the K'ri; Job 21, 20; Zech. 3, 9) 1. *the eye*, oculus, a) as the organ of sight Is. 64, 3; Job 10, 18; רֹאֵה Prov. 20, 12, like שֹׁמֵעַת אֹזֶן. Its seeing is expressed by הִבִּיט Ps. 91, 8, רָאָה Job 13, 1, שׁוּר 24, 15, שָׁזַף 20, 9; and *to direct the eye to a person* or *thing* (to fasten the look upon) is denoted by יָצַק עַיִן עַל 32, 8, שִׂים עַיִן עַל Jer. 24, 6 or אֶל Ps. 33, 18 or בְּ Deut. 11, 12, commonly in a good sense, but also in a bad one Am. 9, 4 coupled with לָרָעָה, as elsewhere with לְטוֹבָה Jer. 24, 6. חוּס עַיִן עַל *to direct the eye protectingly towards*, i. e. to look with compassion Ez. 16, 5; 20, 17. לִין עַיִן *the eye dwells*, i. e. looks calmly Job 17, 2. Of rare occurrence is עֵינַיִם בְּ *the eyes are directed to* Job 7, 8, or לְ עַיִן *an eye is to* one, i. e. he looks at Zech. 9, 1. Not seeing, arising from weakness of the eyes &c. is expressed by כָּהָה Zech. 11, 17, עָשַׁשׁ Ps. 31, 10, דָּאַב 88, 10, קָמוּם 1 Kings 14, 4. b) Parts are ascribed to it as the organ of vision, such as בָּבָה (entrance, door, gate, apple) Zech. 2, 12, abridged בַּת (=בָּבָה) in the constr. state Lam. 2, 18, אִישׁוֹן Deut. 32, 10; or imperfections, as חְבַלָּה Lev. 21, 20; good and bad qualities, as חַכְלִלוּת Prov. 23, 29, מָאוֹר 15, 30, מַרְאֶה Eccles. 6, 9, רַכָּה Gen. 29, 17; פָּקַח Gen. 3, 7, גְּלָה Num. 22, 31, עָגֵל Deut. 16, 19, שָׁעָה Is. 32, 3, נָקַר Num. 16, 14, שָׁקַר Is. 3, 16 being also applied to it. c) Phrases: עַיִן בְּעַיִן *eye to eye*, i. e. directly Num. 14, 14; Is. 52, 18; but also *an eye for an eye*, i. e. one for another Deut. 19, 21, for which עַיִן תַּחַת עַיִן usually occurs Ex. 21, 24. — טוֹב עַ' Prov. 22, 9 *looking friendly*, i. e. *liberal*, oppos. to רַע עַ' 23, 6 *looking askance*, i. e. envious; רָעָה עַ' בְּ *to be envious against* Deut. 15, 9; שַׁח עֵינַיִם *low of eyes*, i. e. humble Job 22, 29 = שְׁפַל; רוּם עֵינַיִם *proud elevation of the eyes*, i. e. a joyous, careless look Prov. 6, 17; 21, 4. בֵּין־עֵינַיִם *between the eyes*, i. e. *the middle of the forehead* Ex. 13, 9; Dan. 8, 5; *the forehead* Deut. 14, 1. But the formulas עַ' בְּעֵינֵי, לְעֵינֵי, מֵעֵינֵי are to be specially observed: aa) בְּעֵינֵי עַ' *in the eyes of one*, i. e. *in the opinion, sight of one, according to his view, before one*, therefore after מָצָא חֵן Gen. 6, 8, צָחַק 19, 14, טוֹב Lev. 10, 19, 21, 11, חָרָה 31, 35, רַע Num. 23, 27, יָשַׁר 32, 13, עָשָׂה הָרַע Deut. 19, 13, הַיָּשָׁר גָּדַל Josh. 3, 7, נִפְלָא 2 Sam. 13, 2, נִכְבַּד Is. 49, 5 &c. Rarely does it stand in the meaning *open, visible to* Prov. 1, 17. bb) לְעֵינֵי עַ' *before the eyes of one*, i. e. *in his presence*, in conspectu alic., *before one*, after נָתַן Gen. 23, 11, עָשָׂה Ex. 4, 30, יָרַד 19, 11 &c. cc) מֵעֵינֵי עַ' *away from the eyes of one*, i. e. without his knowledge, *behind one's back*, especially after verbs of hiding, as נֶעְלַם Lev. 4, 13, Job 28, 21, נִסְתַּר Is. 65, 16, נִדְּדָה שֵׁנָה Gen 31, 40. — 2. The eye as a fountain of tears, as מָקוֹר דִּמְעָה Jer. 8, 23, to which are applied נִגְרָה Lament. 3, 49, יֶרֶד מַיִם 1, 16, יָרְדָה דִמְעָה Jer. 13, 17, דָּלְפָה Job 16, 20, תִּפַּקַּדְנָה Zech. 14, 12; like the Greek πηγή and the Persian چشمه, چشم uniting the two ideas of fountain and eye. — 3. *a look*, לָטַשׁ עַיִן לְ *to sharpen the look upon one*, i. e. to look piercingly at him Job 16, 9, Song of Sol. 4, 9, where we should read with the K'ri בְּאַחַת; comp. רַע עַיִן Prov. 23, 6, נָעוֹן 1 Sam. 2, 32 in צַר מָעוֹן *an anxious look*, מְעִיָּן 2. (which see). — 4. what presents itself to the sight: *a phenomenon, appearance, sight, prospect* Num. 11, 7; Lev. 13, 5; hence כְּעַיִן with a genitive following, *like the appearance, like the aspect*, = כְּמַרְאֵה, כִּדְמוּת Ez. 1, 4; 8, 2; 10, 9; Dan. 10, 6, and therefore same as פָּנִים of things, as עַיִן הָאָרֶץ Ex. 10, 5 and Num. 22, 5, i. e. *the visible surface*. Here belongs also עַיִן as a designation of the outward appearance of man, and so for *self*, עֵינִי *I myself*

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Job 19, 27, מְנֻגָּד עֵינַי *before me* Is. 1, 16. — 5. *the eye*, *bead* or *pearl*, of wine Prov. 23, 31. — 6. (*constr.* עֵין, with *a* of motion עֵינָה, *pl.* עֵינוֹת, *constr.* עֵינוֹת) *a fountain*, Gen. 16, 7; 24, 29; 2 Chr. 32, 3; Ex. 15, 27, connected with the meaning *eye*, like the Greek πηγή, Persian چشم; comp. מַעְיָן. In this sense עַיִן is to be taken in the following names of places compounded with it; to which belong also עֵינַיִם, עֵינָם and עֵינָן, עֵינוֹן, עֵינָם and עֵינִים. Closely connected with this is — 7. עַיִן as the *proper name* a) of a city of Simeon, which lay within Judah and was also a Levitical city Josh. 15, 32; 19, 7; 21, 16 (perhaps we should read עָשָׁן); 1 Chr. 4, 32, where the writer did not at all wish to read עֵין רִמּוֹן, since he specifies Rimmon, and not till Neh. 11, 29 עֵין רִמּוֹן was made out of it. b) name of a locality in the north-east of Palestine Num. 34, 11, according to *Robinson* N. Bibl. Res. p. 696 the source of the Orontes south-east of Riblah. In all these seven meanings the stem is עוּן III. — 8. (with *suff.* עֵינָם Zech. 5, 6, עֵינֵיהוּ = עֵינֵימוֹ Ps. 73, 7, 2 *pl.* with *suff.* עֵינוֹתָם Hos. 10, 10 K'tib; from עוּן I. = אִוּן) same as אָוֶן *nothingness*, *vanity* (= הֶבֶל), *sin*, *a lie*, and therefore like that word (Is. 66, 3) concrete *an image*, שְׁתֵּי עֵינוֹתָם Hos. 10, 10 K'tib *the two idols*, i. e. the two golden calves (1 Kings 12, 28); זְאֵת עֵינָם Zech. 5, 6 *that is their guilt* (LXX, Syr.), which is something heavy (Is. 1, 4), which has been made full like a sum or a measure (Gen. 15, 16; Matth. 23, 32); Ps. 73, 7 *their sin proceeds from an insensible heart* (חֵלֶב). But see עוּן, עוֹנָה. — From עַיִן 1. comes

עָיַן (*part.* עוֹיֵן) *denom. to look at*, only in the secondary signification *to look askance*, *to look envious* 1 Sam. 18, 9 K'ri, for which the K'tib has עֹיֵן from עָיִן; Ar. the same.

עֵין־גַּדָּה see גְּדִי I.

עֵין־גַּדָּה see גְּדִי I.

עֵין־גֶּדִי or עֵין־גַּדִּי see גְּדִי I.

עֵין גַּלִּים see גַּלִּים.

עֵין־גַּנִּים (*fountain of gardens*) *n. p.* 1. of a city in the plain of Judah Josh. 15, 34; in *Josephus Ἐνδωρον* in *Josephus* (Antt. 6, 14, 2) and four miles south of mount Tabor (*Eus.*), whose ruins still exist (*Burckh.* II, 590); now *Endûr* (*Robinson*, Later Bibl. Res. p. 446).

עֵין דּוֹר in Josh. 17, 11 and 1 Sam. 28, 7 is same as עֵין דֹּאר.

עֵין חַדָּה see חַדָּה.

עֵין חָצוֹר (*fountain at Chazor*) *n. p.* of a city in Naphtali Josh. 19, 37, different from חָצוֹר in the same territory; comp. 1 Macc. 11, 67.

עֵין חֲרוֹד see חֲרוֹד.

עֵין מִשְׁפָּט (*fountain of judgment*) *n. p.* of a locality in the wilderness פָּארָן between שׁוּר and אֱדֹם, at the south border of the Hebrew land; distant 10 or 11 days' journey from Sinai and ident. with קָדֵשׁ Gen. 14, 7. Both מִשְׁפָּט and קָדֵשׁ (which see) appear to point to a religious significance of this place, which it may have had before Moses.

עֵין עֶגְלַיִם see עֶגְלַיִם.

עֵין רֹגֵל (*fountain of the fuller*) *n. p.* of a fountain on the border between Judah and Benjamin, not far from Jerusalem, and at the south-east side of it Josh. 15, 7; 18, 16; 2 Sam. 17, 17; 1 Kings 1, 9 (comp. *Josephus*, Antt. 7, 14, 4). The fuller's field lay in the neighbourhood (2 Kings 18, 17; Is. 7, 3; 36, 2). Comp. also the proper name רוֹגְלִים.

עֵין רִמּוֹן (*fountain dedicated to Rimmon*) Neh. 11, 29, see רִמּוֹן and עַיִן 7, a.

עֵין שֶׁמֶשׁ (*fountain dedicated to the sun*) *n. p.* of a locality and fountain on

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the border of Judah and Benjamin Josh. 15, 7, not far from *En-rogel*. But an *En-shemesh* may have also been situated at the south-eastern border of Dan (*Robins*. Pal. III, 224 seq.).

עֵין תַּנִּין (with the article; *snake-fountain*) *n. p.* of a fountain near Jerusalem Neh. 2, 13.

עֵין תַּפּוּחַ (*fountain at Tappuah*) *n. p.* of a locality in the district תַּפּוּחַ, which belonged to Manasseh Josh. 17, 7 8; comp. בֵּית תַּפּוּחַ.

עִינָה (out of עֲוִינָה, from עָוָה) *n. p.* of a city Gen. 12, 8, in the Samar. version for עַי of our text.

עֵינָה (only *plur.* עֵינוֹת) Hos. 10, 10 see עַיִן 8.

עֵינוֹן, see חֲצַר עֵינוֹן under חָצֵר.

עֵינַיִם (*double fountain*) *n. p.* of a place in the plain of Judah on the road to Timnah Gen. 38, 21, identical with עֵינָם Josh. 15, 34, the dual-ending ־ַיִם being contracted in other cases also into ־ָם.

עֵינָם see עֵינַיִם.

עֵינָן (*a Fountain-distributer*, viz. El is) 1. *n. p. m.* Num. 1, 15; 2, 29; comp. בְּאֵרִי. — 2. only in חֲצַר עֵינָן Num. 34, 9 10; Ez. 48, 1 (see under חָצֵר), for which Ez. 47, 17 has חֲצַר עֵינוֹן.

עָיֵף (3 *f.* עֲיֵפָה) *intr.* same as עוּף II. *to be veiled*, *covered*, figur. *to languish;* יָעֵף and the cognate in sense עָטָה, עָלַף, עָטַף proceeding from a similar fundamental signific. Metaph. *to succumb powerless*, with לְ of the person Jer. 4, 31; *to gape*, *pant with thirst*, *to pine; to be weary*, *tired; to be gloomy*, *dark* (see עָלַט). Derivat. עָיֵף (*fem.* עֲיֵפָה); on the contrary עֵיפָה and עֵיפִי are derived from עוּף.

עָיֵף (*plur.* עֲיֵפִים) *adj. m.*, עֲיֵפָה *fem. languid*, coupled with רָעֵב, צָמֵא 2 Sam. 17, 29; *gaping*, *thirsting* Ps. 63, 3; Job 22, 7; *weary*, *faint*, Gen. 25, 29, coupled with יָגֵעַ Deut. 25, 18; נֶפֶשׁ עֲיֵפָה *a thirsty soul*, i. e. one exhausted Prov. 25, 25; עֲיֵפָה substantively *a beast of burden* Is. 46, 1, properly abridged from בְּהֵמָה עֲיֵפָה.

עֵיפָה (with a poetical accentless ־ָה עֵפָתָה; from עוּף II.) *f.* 1. prop. a veiling or covering, hence *darkness*, *obscurity* Job 10, 22; opposite שַׁחַר, Am. 4, 13 *turner of the morning into darkness;* comp. מָעוּף, מוּעָף, תְּעֻפָה. — 2. *n. p.* of an Arab-tribe beside Midian, who dwelt on the east side of the Red Sea as far as Moab, and were a commercial medium of exchange in gold and frankincense from Saba; then also the name of their abode Gen. 25, 4; Is. 60, 6; 1 Chr. 1, 33. A place at Pelusium was also termed غَيْفَة (*Kamus* p. 1211). — 3. *n. p. m.* 1 Chr. 2, 47. — 4. *n. p. f.* ib. 2, 46.

עֵיפִי (*protecting one*) *n. p. m.* Jer. 40, 8 K'ri, for which K'tib has עוֹפַי.

עַיִר (with *suff.* עִירֹה, *pl.* עֲיָרִים) *m.* 1. (from עוּר V.) prop. the sucking one; hence *a young thing*, like גּוּר from גּוּר = עוּר, but only the young of an ass, asellus Gen. 32, 16, Zech. 9, 9, = בֶּן־אָתוֹן Gen. 49, 11; rarely of פֶּרֶא Job 11, 12; metaphor. *an ass*, for riding Judges 10, 4; 12, 14, for bearing burdens Is. 30, 6 K'ri, or for husbandry 30, 24 coupled with אֶלֶף; Arab. عَيْر a wild or tame ass. — 2. (from עוּר II., only pl. עֲיָרִים) *a city* Judges 10, 4, selected for alliteration to עֲיָרִים *young asses*, especially as עִיר may have sprung from עַיִר, like עָרִים from עוֹר. For *a young ass* there is also עוֹר, *pl.* עֲוָרִים Is. 30, 6 K'tib.

עִיר as a verb, see עוּר I-VI.

עִיר (perhaps instead of עַיִר from עוּר II. like אִין 1 Sam. 21, 9 instead of אַיִן, אֵין, hence the pl. once עֲיָרִים Judges 10, 4 to have an assonance with עַיִר 1; the common plural is עָרִים from a singul. עוֹר, as from יוֹם the plur. is יָמִים, the *ô* passing into *â;* but the sing. may also have been עָר, since this form likewise appears) *fem.* (masc. only in Num. 35, 2 3; Judges 19, 12) 1. *an enclosed*, *fenced place*, proceeding from the verb-idea "to fence round, encircle, enclose";

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hence a) *a tower, a castle*, Is. 1, 8 *like a tower of watch* (see נְצוּרָה) = מִגְדָּל נְצָרִים, which is also called עִיר 2 Kings 17, 9; *a place of encampment* Num. 13, 19, designated more exactly by מַחֲנִים b) *a city* generally = קִרְיָה Is. 22, 2; but also *a village, a hamlet, a nomad village* or *encampment* Gen. 4, 17; Josh. ch. 15; *a fortification, a fortified city* Neh. 9, 25; 2 Chr. 11, 5; Hos. 8, 14; but for the latter meaning stand the fuller forms עִיר מָצוֹר Psalm 31, 22; 60, 11; 2 Chr. 8, 5, עִיר מִבְצָר 2 Kings 3, 19; 17, 9; Jer. 1, 18, or with specific mention עִיר מִבְצָרוֹת Lev. 25, 29; עִיר חוֹנָמֵהּ of Sidon Dan. 11, 15; עִיר הַהֶרֶס Is. 19, 18 see הֶרֶס. The particular name of a city is sometimes paraphrased, as עִיר הַקֹּדֶשׁ Neh. 11, 1, עִיר אֱלֹהִים Ps. 46, 5 of Jerusalem, and also עִיר הַדָּמִים Ez. 22, 2, עִיר שֹׁפֶכֶת דָּם 22, 3, הָעִיר 7, 23 or עִיר alone Is. 60, 6; also applied to Nineveh Is. 32, 19; עִיר תְּהִלָּה Jer. 49, 25 of Damascus, and so in the most various applications, as may be seen from the context. In the genitive case to בַּת (constr. plur. בָּנוֹת) עִיר is considered as a mother to whom belong villages and hamlets like daughters Num. 21, 25; Josh. 15, 45; Judges 11, 26. *To know how to go into the city* Eccles. 10, 15 is an expression used instead of, to know how to help oneself, to know how to find. c) of a part of a city, as עִיר דָּוִד of that part of Jerusalem on Zion 2 Sam. 5, 7; 6, 10; הָעִיר חַתִּיכוֹנָה of the middle part of Jerusalem 2 Kings 20, 4; עִיר הַמַּיִם the lower city of רַבָּה, situated on a river 2 Sam. 12, 27; עִיר בֵּית הַבַּעַל *the department of Baal's temple*, and therefore nothing but a part of the city of Samaria 2 Kings 10, 25. d) Metaphor. *the inhabitants of a city* 1 Sam. 4, 13; Is. 14, 31; elsewhere עִיר appears in contrast with the inhabitants Judges 1, 8; on עִיר נוֹתָם see נוֹת. In this leading sense names of places are compounded with עִיר, as עִיר הַמֶּלַח, עִיר נָחָשׁ, עִיר שֶׁמֶשׁ, עִיר, עִיר הַתְּמָרִים, which follow below, in order. — 2. (from עִיר VI.) *heat, anger, wrath*, Hos. 11, 9 (*Rashi*); but עִיר may be taken in the usual meaning there, *I will not come* (threatening and destroying) *into the city*, because the men sink under his fearful presence (1 Sam. 5, 9-12; Jer. 49, 38). In Ps. 73, 20 בָּעִיר is contracted from בְּהָעִיר, and מָעִיר Hos. 7, 4 is the part. Hif. of עוּר III. — 3. (from עִיר II, 3) = צִיר *anguish, pain* Jer. 15, 8 (LXX, Pesh.), like עֵר 2. same as צַר (enemy); hence coupled with בְּהָלָה. — 4. (*a Watcher*, viz. El is, from עוּר III.) *n. p. m.* 1 Chr. 7, 12, for which 7, 7 has עִירִי (which see). — 5. on עִירָה see עִיר.

עִיר הַמֶּלַח (*salt-city*, i. e. near יָם הַמֶּלַח) *n. p.* of a city in the desert of Judah, near the *Salt-Sea* Josh. 15, 62.

עִיר־נָחָשׁ (*brass-city*, perhaps *oracle-* or *magic-city*, see נָחָשׁ) *n. p.* of a city otherwise unknown 1 Chr. 4, 12.

עִיר שֶׁמֶשׁ (*city of the sun*) *n. p.* of a city in Dan Is. 19, 41, so called from the worship of the sun; see עֵין שֶׁמֶשׁ, בֵּית שֶׁמֶשׁ.

עִיר הַתְּמָרִים (*city of palms*) *n. p.* for various places, 1. a name for יְרֵחוֹ Judges 3, 13, 2 Chr. 28, 15, Deut. 34, 3, so called from the palm-groves there (Plin. H. N. 5, 14; Tacit. hist. 5, 6). — 2. name of a place in the peninsula of Sinai, *Phoenikon* (Diod. Sic. III, 42; Strabo p. 776) in Arabia Judges 1, 16.

עִיר (from עוּר III.; pl. עִירִין) *Aram. m. a watcher*, of archangels Dan. 4, 10 14 20; identical with קַדִּישׁ, and parall. with it; hence Aq. and Symm. ἐγρήγορος and the LXX ἄγγελος generally. In the book of Enoch both good angels (12, 2 4; 92, 16) and fallen ones (10, 13; 12, 5) are called *watchers*, and there are *watchers of heaven* (13, 11), *holy watchers* (15, 8), *watching angels* (20, 1). *Amshaspand* proceeds from the same meaning.

עִירָא (*a Watcher*, viz. Jah is) *n. p. m.* 2 Sam. 20, 26; 23, 26 38; comp. as proper names עִיר 4, עִירִי, עִירוּ.

עִירָד (from עָרַד = יָרַד) *n. p.* of an

antediluvian patriarch Gen. 4, 18, ident. with יֶרֶד 5, 18 in the other narrator; originally perhaps (comp. יַרְדֵּן river) god of the water or the valley, somewhat similar to the Indian Varuna.

עִירוּ (*watch*, see Aram. עִיר) *n. p. m.* 1 Chr. 4, 15.

עִירִי (from עִירִיָּה *Jah is Watcher*) *n. p. m.* 1 Chr. 7, 7, for which the abridged עִיר stands in 7, 12.

עִירָם (*city-district*, from עִיר with the formative syllable ־ָם) *n. p.* of a locality in the territory of Edom with its own אַלּוּף Gen. 36, 43; תִּמְנָע, קְנַז, פִּינֹן, אֵלָה, אָהֳלִיבָמָה, יְתֵת, עַלְוָה, תֵּימָן, מִבְצָר and מַגְדִּיאֵל being there names of places. Perhaps *Iram* in *Jakut* (Mosht. p. 20), the name of a mountain west of Aila, may be compared with it.

עֵירֹם (only in Ez. 16, 7; 18, 7 16; 23, 29 עֵרֹם after the form עֵילוֹם, זֵרֹעַ, a collateral form after קִיטוֹר, כִּישׁוֹר, consequently made from Pih.; *pl.* עֵירֻמִּים; from עָרַם I.) *adj. m.* same as עָרֹם (*pl.* עֲרֻמִּים), prop. *taken off*, *stripped off*, clothes; generally *bare*, *naked* Gen. 3, 7 10 11, a figure of modesty; concrete *one naked*, *uncovered* Ez. 18, 7 16, who is to be clothed (כִּסָּה בֶגֶד); abstract *nakedness*, *bareness* 16, 7 22 39, coupled with עֶרְיָה; *nakedness*, specified as a misfortune, like רָעָב, צָמָא Deut. 28, 48.

עַיִשׁ (as well as עָשׁ, which see; consequently, as to its form, from עוּשׁ II., according to *Kimchi*, Ibn *Esra*, *Rashi*) *femin.* Job 38, 32, properly *a group* (of stars), *a crowd* (of stars), congregatio stellarum, either *the tail of the Pleiades* (Rashi), or *the seven stars* (Ibn *Esra*), *the great bear* (דֹּב, עֲגָלָה, שִׁבְעָה כוֹכָבִים), or some other constellation; Targ. זַגְתָּא (Pleiades), conseq. etymolog. like כִּימָה. Both forms, however, עָשׁ as well as עַיִשׁ, might be connected with עֵז, and the name be that of the Capella (in the constellation of the Wain), so that the בָּנִים mean *the young of the goat*, i. e. the 3 stars called by the Arabians العِنَاز (the goats), as the Capella is termed العَنْز (goat); Syr. ܥܢܘܬܐ (the goat) Pesh., which appears in addition to ܥܢܐ. The derivation from נָעַשׁ, Arab. نَعَشَ, *to lift up*, *to bear*, is to be rejected, in consideration of the form which the nouns have. See עָשׁ.

עַיָּת (out of the Pihel of עָיָה = עָוָה) *n. p.* of a city of Benjamin Is. 10, 28, inhabited by Benjamites after the exile, under the name of עַיָּא Neh. 11, 31. It is the old עַי.

עָכַב I. (not used) *tr. to intertwine*, *interlace*, *interweave;* identical in fundamental signification with עָקַב I. The organic root עָ־כַב lies also in חָב (חוּב) which see; Arab. the same, whence the quadriliteral عكبش to bind or knot firmly. The same fundamental meaning is borne by עָקַב I. (which see), except that its modifications are developed otherwise. The Aramaean and modern Hebrew sense of עָכַב, עֲכַב to stop, to tarry, to withhold, proceeds from the same fundamental signification (see חָבַשׁ, אָסַר, עָצַר), as is shewn under עָקַב I. Deriv. עַכָּבִישׁ.

עָכַב II. (not used) *tr. to nibble off*, *to gnaw*, *to bite in pieces*, of gnawing animals, rodentia; identical in its organic root עָ־כַב with that in חַף II., יָ־חַף, סָ־חַף, שָׁ־חַף, נָ־קַף I.; comp. the Arab. quadriliterum كَعْبَر (transposed from عَكْبَر) to gnaw off, to strike off, to cut off. Deriv. עַכְבָּר and

עַכְבּוֹר (= עַכְבָּר *a mouse;* comp. Μῦς, Mus, Musculus &c., proper names among other nations) *n. p. m.* Gen. 36, 38; 2 Kings 22, 12; also called עַבְדּוֹן in another place 2 Chron. 34, 20; Phenic. עַכְבֹּר a proper name. The general usage of naming persons and places from animals explains the appellation. Examples of such usage are רָחֵל, יָעֵל, חֲמוֹר, דְּבוֹרָה, שְׂעִירָה, יְמִימָה, סוּס, שֹׁרֶף, שָׁפָן, עֲרָד, נָחָשׁ, חָגָב, אֲרָן, צְבֹעִים, עֶגְלוֹן, עֶגְלָה, עֵגֶל, יַעֲלָה, בֶּכֶר, פָּרָה,

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עֲפָרָה, חֲמֻטָה, חֻלְדָּה, חָגְלָה, (עֹפֶר =) עֵפֶר, לְבָאוֹת, לְבִי, יוֹנָה, לַיִשׁ, זְאֵב, שַׁחַץ, עֹתֶן, אַיָּה, צִבְיָה &c.

עַכָּבִישׁ (out of עַכָּב from עָכַב I. with the very old noun-ending ־ִישׁ, see חַלָּמִישׁ) *m.* one weaving, spinning; hence *a spider*, בֵּית עַ׳ *a spider's house*, *a spider's web*, Job 8, 14, a figure of fragility (comp. Coran, Sur. 29, 41); קוּרֵי עַ׳ *threads of the spider* Is. 59, 5, a figure for intrigues; Targ. עַכּוּבִי, def. עַכּוּבִיתָא the same, proceeding from עַכּוּב, Ar. عَنْكَب (with *n* inserted) and in the collective form عكاب the same, and in the Coran عَنْكَبُوت after an Aramaean pattern; Maltese *ankabût*. It is obvious, therefore, that עָכַב alone, Aram. עֲכַב, Ar. عَكَبَ, may be the stem. In favour of the fundamental explanation now given is the Arab. عَكْبَشَ *to bind*, *to weave*, *to put together*, Greek ἀράχνη, Latin *ara*-nea (= *arac*-nea) a spider, from אָרַג (which see), and the German *Spinne*. On the other hand, the Arab. عُكَّاش (a spider) may have come first from عُكْبَاش, and out of that the denomin. عَكَشَ *to spin*, *to weave*, of the spider.

עַכְבָּר (*pl. constr.* עַכְבְּרֵי, with *suff.* עַכְבְּרֵיכֶם; from עָכַב II. with the noun-ending ־ָר, as in סְמָדָר) *masc.* prop. a gnawing animal; hence *a mouse* (along with חֹלֶד) Lev. 11, 29, Ar. عَكْبَر a field-mouse; comp. Ar. كعبر transposed from عكبر to gnaw off, to draw off, to cut off; Syr. ܥܟܒܪܐ, Samar. in Lev. l. c. עַגְבָּרָה. The field-mouse was dedicated and sacrificed to certain dark deities, and its flesh consumed at sacrificial feasts (comp. Varro 3, 15) Is. 66, 17. To propitiate such deities in case of a pestilence &c. (see טְחֹר), with which the plague of field-mice was united, golden mice of this form were presented 1 Sam. 6, 4 5 11 18. Mice were regarded by magicians as demoniacal animals (Plut. Symp. 4, 5, 2).

עָכָה (not used) see עַכּוֹ.

עַכָּה see עַכּוֹ.

עַכּוֹ (abridged from עַכּוֹן) *n. p.* of a city situated on a gulf 250 feet north of where the river Belus flows into the Mediterranean Sea Judges 1, 31; assigned to the tribe of Asher, but in Shalmanezer's time still dependent on Tyre (*Joseph.* Antt. 9, 14, 2), and usually reckoned by the Greeks (*Strabo* and others) as belonging to the Phenicians. According to Mic. 1, 10 it appears to have been looked upon merely as a Philistine town, and perhaps it never belonged to Israel. In addition to the form עַכּוֹ, in the time of the Crusades *Accon* (עַכּוֹן), there was another עַכָּה, Ar. عَكَّة, عَكَّا, Greek Ἄκη instead of Ἄγκη; and also an old one, עֲכוֹ Mic. l. c., Phenic. עָךְ (on coins); so that either עָכַךְ or עָכָה may be adopted as the stem. עָכַךְ i. e. עַךְ, or עָכָה, has been wrongly compared by *Simonis* with the Ar. عَكَّ (see עָכַךְ) and עַכּוֹ translated arena fervens solis aestu, which does not at all suit ʿAkko on a gulf in whose vicinity are swamps, and which was abundantly supplied with water. To put it by the side of עָק, עָק־ָה is better suited to the topographical situation of the place. See עָכַן.

עֲכוֹ see עַכּוֹ and see ע p. 1002[a].

עַכּוֹן see עַכּוֹ.

עָכוֹר (*sorrow-valley*) *n. p.* of a valley near Jericho, to the east, like שָׁרוֹן in the west Josh. 15, 7 compared with 7, 25 26; Is. 65, 10; also mentioned on account of its meaning in Hos. 2, 17, like עֵמֶק הַבָּכָא Ps. 84, 7.

עָכַךְ (not used) or עָכָה *tr.* same as עָק (עוּק), עָק־ָה; *to enclose*, *to encircle*, a place, to make it habitable. Deriv. the proper name עַכּוֹ (עַכּוֹן, עַכָּה, עֲכוֹ). A comparison with the Arab. عَكَّ to be hot, sultry, of day, or to be burnt up, of the ground, is unsuitable to the n. p.

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עָכַן (not used) *intr.* commonly said to be the same as עָכַר, an etymological mythus identifying both JOSH. 7, 1 seq., 1 CHR. 2, 7, and I have explained the proper name יַעְכָּן (which see) accordingly. But it may also mean *to wind, to twist* (of a serpent) like the Talm. עָכַן. Deriv. the proper names עָכָן, יַעְכָּן.

עָכָן (*snake-charmer*, from עָכַן; comp. נַחְשׁוֹן, נָחָשׁ, אָכִישׁ) *n. p. m.* JOSH. 7, 1; 22, 20; but in 1 CHR. 2, 7 for עָכָר.

עָכַס (not used) 1. *intr. to wind, to be rolled* or *twisted together*, of a serpent; ident. with עָכַשׁ, אָכַשׁ (which see); Ar. عكس the same, whence عكس a serpent. Deriv. the proper name עֲכָסָה. — 2. *tr. to wind together, to knot together, to twist together, to fetter.* Deriv. עֶכֶס, whence the denom. Pih. עִכֵּס.

עֶכֶס (*pl.* עֲכָסִים) *m. a fetter, an ankle-band*, made of silver, gold or ivory, a sort of bracelet, fastened about the ankles as a female ornament Is. 3, 18; generally *a fetter*, Ar. عِكَاس (ankle-band), PROV. 7, 22 *the fool is led to instruction as if in fetters* (i. e. slowly). But the Targ., LXX, Vulg. and the ancients generally depart from one another in the explanation of this passage, and even the most superficial examination may be allowed to conjecture a defect in the verse. Deriv. the denom.

Pih. עִכֵּס *to tinkle with anklets* Is. 3, 16, a sign of coquetry.

עַכְסָה (*serpent*) *n. p. f.* JOSH. 15, 16.

עָכַר (*part.* עֹכֵר, *fut.* יַעְכֹּר) *tr. to trouble, to bring into trouble, to disturb, to grieve*, with accus. of the object בַּיִת PROV. 11, 29, שְׂאֵת 11, 17, אֶרֶץ 1 SAM. 14, 29; *to precipitate into trouble* JOSH. 7, 25; *to afflict* JUDGES 11, 35; Ar. intr. عكر to be troubled. The organic root עָ־כַ־רָ lies also in כָּאַר I. (Talm. כָּעַר), Aram. כְּרָא, כְּרִי, meaning to be turbid, of water, to be disturbed, of the mind, to be sorrowful, of the spirit. Deriv. the proper names עָכוֹר, עָכָר, עִכְרָן.

Nif. נֶעְכַּר (*part. m.* נֶעְכָּר, *f.* נֶעְכֶּרֶת) *to be disturbed, grieved* Ps. 39, 3; but נֶעְכֶּרֶת PROV. 15, 6 is probably a noun meaning *trouble, disturbance*, = מְהוּמָה 15, 16.

עָכָר (*troubler*) *n. p. m.* 1 CHR. 2, 7, for עָכָן JOSH. 7, 20.

עָכְרָן (the same) *n. p. m.* NUM. 1, 13.

עָכַשׁ (not used) *intr. to be rolled together, to be folded* or *wound*, of a serpent; hence *to join, to bind, to unite, to attach;* Ar. tr. عكس to bend together. The stem is ident. with אָכַשׁ and עָכַס (which see); and the organic root עָ־כַ־שׁ, עָ־כַ־סָ also lies, according to its fundamental signification, in עָ־קַ־שׁ, עָ־קַ־שׁ, נָ־קַ־שׁ, (קוּשׁ), רָ־כַ־סָ. Deriv.

עַכְשׁוּב (from עָכַשׁ with the rare derivative syllable -וּב, from עָכַשׁ, like שַׁוְעָלָב from שׁוּעָל = שָׁוַעַל; see בּ) *m. an adder, serpent, viper*, prob. *an asp*, ἄσπις, Ps. 140, 4, for which נָחָשׁ stands elsewhere. The derivation from כָּשַׁב to sting, to pierce, after the Arab. كَشَبَ, قَشَبَ is the less necessary, inasmuch as there is also عكس and عكش (to intertwine); and ἄσπις is so called from the round form in which the adder lies.

עַל (out of עֲלֵה from עָלָה I., together with עֵל Hos. 11, 7 after the form עַד, זַן) *m.* 1. *most high*, same as עֶלְיוֹן, hence *God*, Hos. 11, 7 *they* (the prophets) *call to God;* hence לֹא־אֵלֹהִים = לֹא עַל *no-god, an idol*, Hos. 7, 16 *they turn themselves* (יָשׁוּבוּ) *to idols;* שׁוּב (to turn oneself) is also construed with the accus. in Is. 52, 8. It is applied to men in הֵקִים עַל 2 SAM. 23, 1 *to be raised up on high, exalted, famous;* עֶלְיוֹן being so used likewise. The LXX read incorrecty (אֲשֶׁר) עָל; Phenic. עָלוֹן the same. — 2. same as מַעַל 2 *the upper part, the height;* hence מִמַּעַל same as מִמַּעְלָה *from above*, oppos. to מִתַּחַת GEN. 27, 39; 49, 25; *above*, i. e. in the height Ps. 50, 4.

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עַל (abridged from עָלֶה, עָלַי, from עָלָה I., like עֵד from עָדָה I.; *constr.* עֲלֵי out of alaï, without being a pl., as אֲבִי, כַּדֵּי are not plurals; with *suff.* עָלַי, עָלֶיךָ, עָלָיו, עָלֶיהָ, עָלֵינוּ, עֲלֵיהֶם, poet. עֲלֵימוֹ) *m.* 1. *highest*, same as עֶלְיוֹן Hos. 11, 7; see עֵל. — 2. *A preposition: upon, over, above, ἐπί, ὑπέρ*, super, in the widest sense, partly expressing protecting, covering, pressing, resting above upon, answering to the question *where?* partly motion toward the upper surface of a thing, answering to the question *whither?* whether the point of procedure be higher (*down upon*), or lower (*up on*); partly the overtopping of other and lower objects, answering to the question *where* or *whither?* partly mere local motion and direction to, particularly a more distant agency approaching or joining another; objectively or subjectively, and therefore sometimes interchanged with אֶל. Accordingly its numerous uses may be reduced to the following classes: a) applied to the being above upon an object, conseq. *upon*, super, *ἐπί*, e. g. עַל־כִּסֵּא 1 Kings 2, 12, עַל הַשֻּׁלְחָן Lev. 24, 6, עַל־הַחוֹמָה Is. 36, 12, עַל־גְּדִישׁ Job 21, 32 (*on the heap of sheaves*), עַל־רַגְלֵיהֶם (*upon the feet*) 1 Chr. 28, 2, Zech. 14, 12, עַל הַמִּטָּה 2 Sam. 4, 7. Hence after verbs of protecting, sparing, as after חוּס Deut. 7, 16, חָמַל Jo. 2, 18, Job 20, 13, רִחֵם Ps. 103, 13, of burdening and oppressing, כָּבַד 2 Sam. 13, 25, הִכְבִּיד Hab. 2, 6, עֹז יָד Judges 3, 10, הָיָה לְמַשָּׂא 2 Sam. 15, 33, הָיָה לָטֹרַח Is. 1, 14; רַבָּה עַל *it is heavy upon* Eccles. 6, 1; 8, 6; after verbs of covering, veiling, כִּפֶּה Lev. 4, 8, כִּסָּה 4, 20, of resting, abiding, as after נוּחַ Gen. 8, 4, יָשַׁב Jer. 23, 8, therefore after הוֹשִׁיב Hos. 11, 11, of sheltering, גָּנַן Is. 31, 5, סָכַךְ Ex. 40, 21 &c. Here belongs also רָגַל עַל־לָשׁוֹן *to bear slander upon the tongue*, i. e. *to slander* Ps. 15, 3; נָשָׂא עַל ib.; and as the mouth or lips are looked upon as the seat of speech, the expressions: הִזְכִּיר = נִשְׁמַע עַל־פֶּה Ex. 23, 13, נָשָׂא עַל־פֶּה *to speak* Ps. 50, 16, בָּהַל עַל־פֶּה Eccles. 5, 1 *to be hasty with speech*; עַל־בֵּית *above upon*, whether upon the extreme surface Is. 32, 13, or on an elevated place 38, 20. Still farther: *in* or *upon*, answering to the question *where?* So in עַל־אַדְמָה Am. 7, 17, עַל אַדְמוֹת Ps. 49, 12, עַל אֶרֶץ 110, 6, עַל־מַמְלַכְתּ Is. 9, 6, עַל אֲפָרִים 7, 2; of clothing, of gold or silver coverings, e. g. הָיָה עַל *to have on, to wear* Gen. 37, 23; Deut. 7, 25; 1 Chr. 15, 27; 2 Sam. 13, 18; and so should be explained Job 24, 9 עַל עָנִי *what the poor has upon him*, i. e. his clothes (*de Bañolas*). To this is easily attached the expression of abiding *at* a thing, to be translated *with, at*, as עֲלֵי אִמּוֹ Ps. 131, 2 *with his mother*, עֲלֵי נָתִיב Job 18, 10 *at the way*, this *at* or *with* being at the same time a local *upon*. Connected with the latter is its figurat. use as dat. commodi and incommodi, lying like a burden or duty upon one: so הָיָה עָלַי 2 Sam. 15, 33; רַע עָלַי Eccles. 2, 17 and 6, 1; Gen. 48, 7; 2 Sam. 18, 11; Prov. 7, 14; and some verbs are construed with עַל instead of the dat., as שִׁיר עַל־לֵב Prov. 25, 20 *to sing to the heart*, דִּבֶּר עַל־לֵב Is. 40, 2 *to speak to the heart*. — b) it expresses motion to the upper part or surface of an object, answering to the question *whither?* to be translated by *upon, down* or *up on, up to;* in Greek sometimes *ἐπί*, sometimes *κατά*, Lat. deorsum in, in, ad, and sometimes interchanging with אֶל. עַל stands in this meaning after הִשְׁלִיךְ Ps. 60, 10, הִמְטִיר Job 38, 26, הוֹלִיךְ Lev. 1, 7, הָלַךְ 2 Sam. 15, 20, נָתַן 2 Kings 25, 20, בּוֹא 2 Sam. 15, 4, נָפַל Judges Ex. 3, 18, אָרַב Gen. 38, 12, הֵשִׁיב = הוֹשִׁיב 9, 34, פָּנָה Gen. 24, 49, Hos. 11, 11 compared with 1 Kings 20, 43 &c. It is interchanged with אֶל after שָׁלַח Is. 36, 12, נָפַל Am. 3, 5, Is. 24, 18, הֵנִיף Ex. 34, 1, נָתַן Is. 29, 11 12, פָּתַח Job 21, 31 &c. Here belongs also סָעַר עַל Zech. 7, 14 *to drive over to*, הִשְׁתַּחֲוָה עַל *to bow down to* Lev. 26, 1, עָבַר עַל Ex. 23, 5 *to turn to adulterously;* as well as אָסַף עַל־בּוֹר *to be gathered down into the pit* Is. 24, 22, סָגַר עַל־מַסְגֵּר ib., because

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בּוֹר and מַסְגֵּר were below ground and the prisoners were thrown down from above. — c) It denotes the overtopping of other lower or flat objects, answering to the question *where* or *whither?* and should be translated by *upon*, *at*, *over* &c. So עַל־הָעַיִן Gen. 16, 7 *at a fountain*, עַל־הַמַּיִם Num. 24, 6, עַל־הַיָּם Ex. 14, 2, עַל־הַגְּמַלִּים (*near the* lying *camels*) Gen. 24, 30; עַל אֲבוּס *over the crib* Job 39, 9. So too עַל־הַיַּיִן Prov. 23, 30 *at the wine*, עַל־הַלֶּחֶם 1 Sam. 20, 24 *at the meal*, like ἐπὶ τῷ δείπνῳ, super coenam, ἐπ' ἔργῳ, where the food, wine &c. are conceived of as beneath. Hence after verbs of administration and ruling, oversight &c., as after מָלַךְ Gen. 37, 8, 2 Kings 11, 3, מָשַׁל Prov. 28, 15, נָגַשׂ Judges 9, 9 (an obvious expression of dominion over the trees), פָּקַד 2 Chr. 36, 23, הִפְקִיד Gen. 39, 5, פָּקַח עַיִן Job 14, 3, שׂוּם עַיִן &c., so that even עַל alone is sometimes sufficient without a verb 1 Kings 4, 6; 16, 9; Is. 22, 15. Figur. it denotes a mental overtopping and superiority to a lower thing, as in the relation of the protector to the protected, of the propitiating to the propitiated, of the intercessor, the fighter for &c., to be rendered by aa) *for*, *pro*, hence הָיָה עַל 1 Sam. 25, 16, נִלְחַם עַל Judges 9, 17, עָמַד עַל Dan. 12, 1, כִּפֶּר עַל Lev. 19, 22, הִתְפַּלֵּל עַל Job 42, 8, נָדַר עַל Ez. 13, 1; bb) expressing a depressing, ruling over, it is super, *above*, *over*, hence כָּבֵד עַל Job 23, 2, נוֹרָא עַל Ps. 89, 8; generally it is put with verbs of coming upon one, of overpowering Gen. 34, 25; Judges 18, 27; Is. 10, 28; and mentally, *over one* = *of one* e. g. דִּבֶּר עַל Judges 9, 3, 1 Kings 5, 13, שָׁמַע עַל פִּי Gen. 41, 15 *to hear of one*, נִשְׁבַּע עַל Lev. 5, 22 [6, 3] *to swear to*, הוֹדָה עַל Ps. 32, 5 *to make confession to*, חָזָה עַל Is. 1, 1, הִתְנַבֵּא עַל 1 Kings 22, 8 *to prophesy over one*, רִיב עַל Gen. 26, 21 *to strive over a thing*, יָדַע עַל *to have the knowledge of a thing*; also *besides*, praeter (i. e. *over* or *beyond*) Gen. 48, 22; of time, *older* Lev. 15, 26; cc) expressing an addition to a person or thing, that person or thing superadded being looked upon as overtopping the other and lower, translated by *upon*, *to*, as יָסַף עַל Lev. 5, 16 *to add to* a thing, נֶחְשַׁב עַל 2 Sam. 4, 2 *to be reckoned to*; also without a verb, as Jer. 4, 20 *breach upon breach*, Jer. 32, 10 *days upon* or *above a year*; עַל־נָשָׁיו Gen. 28, 9 *in addition to his* (already married) *wives*. dd) The idea of overtopping &c. may be perceptible only from the context or from a turn in the signification of the verb, though the translation may be *by*, *about*. So עָמַד עַל פִּי 1 Sam. 4, 20, נִצַּב עַל פִּי 2 Sam. 1, 9 *to stand by one* who lies or sits; hence הִתְיַצֵּב עַל־יי Job 1, 6 *to place themselves before the* (sitting) *ruler* (God) and receive his commands, as עָמַד עַל־יי 1 Kings 22, 19, elsewhere מִפָּעַל לְ Is. 6, 2; but also generally in the sense of *by*, *around* Gen. 45, 1, 1 Sam. 22, 19; *upon*, Gen. 45, 14 *upon his neck* (without צַוָּאר 45, 15); עַל־כַּפּוֹת רַגְלַיִךְ Is. 60, 14 *at the soles of thy feet*, i. e. lying in the dust before thee; עַל־שִׂיחַ *at the bush*. In this sense of עַל are formed the prepositions עַל־יַד *at*, *by*, prop. at the side 2 Sam. 15, 2, *pl.* עַל־יְדֵי *at* Num. 34, 3; עַל־יַד *at the place* Num. 2, 17 (see יַד); עַל־יָמִין *at the right* Gen. 24, 49; עַל־אַחֲרֵיהָ *at the rear of it* Ez. 41, 15. So too adverbs, as עַל־יִתְר Ps. 31, 24 *plentifully*, עַל־שֶׁקֶר Lev. 5, 22 *falsely*, עַל־רָצוֹן Is. 60, 7 *pleasantly*, *willingly*, elsewhere לְרָצוֹן; עַל־נְקֻלָּה Jer. 6, 14 *slightly*, *triflingly*. ee) meaning *about*, as סָגַר בְּעַד Ex. 14, 3 = סָגַר עַל 1 Sam. 1, 6, *with* Am. 3, 15 &c. — d) Different other applications of עַל, derived in substance from the fundamental significations mentioned above, are aa) *suitably to*, *according to*, juxta, secundum, because a thing which covers another is looked upon as corresponding to it and regulated by it, as עַל־שֵׁם *after the name* Gen. 48, 6, עַל־צִבְאֹתָם Ex. 12, 51 *according to their posts*, and thus too עַל־דִּבְרַת *after the manner*, *in the way of* Ps. 110, 4; bb) *although*, quanquam, as עַל־דַּעְתְּךָ Job 10,

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7 *though thou knowest*, prop. over thy knowledge; עַל מִשְׁפָּטִי 34, 6 *though I am right;* עַל לֹא־חָמָס 16, 17 *though there be no violence* (i. e. uprightness) *in my hands.* This should always be considered a preposition, and resolved by *by*, *over*. In Is. 53, 9 עַל with this meaning is a conjunction. cc) עַל for לְ Job 22, 2; 33, 23 &c. dd) before the names of a music choir in the Psalms 8, 1; 45, 1 &c., showing that one should not take those words for the names of instruments. ee) *on account of*, *for the sake of*, hence עָלֶיךָ Ps. 44, 23 *for thy sake*, עַל־תְּשׁוּבוֹת *on account of answers* Job 34, 36, especially with the infin. constr. and a suff. Jer. 2, 35; Job 32, 2; and in this sense are to be explained the particles עַל־זֶה, עַל־כֵּן, עַל־מָה, עַל־דְּבַר, עַל־אוֹדוֹת; see מָה, דָּבָר, כֵּן and זֶה. After the verbs חָרָה אַף, בָּכָה, שָׂחַק, סָפַד, הִתְעַנֵּג, שָׂמַח, שָׂרַק, סָפַק כַּפַּיִם, נִחַם, רִחַם &c. עַל is used in this sense. ff) *against*, adversus, contra; *upon a thing*, Judges 16, 12; Ez. 5, 8; Job 16, 4; therefore after קוּם, חָנָה, סָבַב, חָשַׁב &c. gg) *towards*, in a friendly sense 1 Sam. 20, 8. hh) in the meaning of עַד Ps. 19, 7, where 18 mss. have עַד. — On עַל כִּי, עַל בְּלִי, עַל אֲשֶׁר see כִּי, בְּלִי, אֲשֶׁר. — Closer compounds are: 1. כְּעַל *according as*, sicut, secundum, Is. 63, 7 *according to all that Jehovah has shewed us*, i. e. corresponding to it; its place supplied in the last member by a simple כְּ 2 Chr. 32, 19 *as against the gods;* כְּעַל ... כְּעַל *according to ... so*, 59, 18 *according to their evil deeds* (which the Babylonians did to the Israelites) *will he repay.* — 2. מֵעַל a) *from upon*, *from above*, according to the different meanings of עַל. So e. g. נָפַל מֵעַל Gen. 24, 64 and 1 Sam. 4, 18 *to fall down from*, because עַל, עַל הַכִּסֵּא הַגָּמָל is said by antithesis; and so after יָרָה 2 Sam. 11, 20, נִשָּׂא Ez. 1, 19, הֵסִיר Gen. 48, 17, נָשָׂא 40, 19, נִגְלָה Am. 7, 11 &c. Hence after verbs meaning to give way, to go away, to pull down, to put off, to remove (what is hard), to flee, Judges 16, 19 20; Gen. 13, 11; 38, 14; 41, 42; Is. 20, 2; Deut. 8, 4; where עַל always stands in antithesis. Especially note-worthy are the phrases דָּרַשׁ מֵעַל סֵפֶר *to search out of a book* Is. 34, 16; קָרָא מֵעַל סֵפֶר Jer. 36, 11 *to read from a book;* מֵעָלַי *away from me*, i. e. being upon me no more, of the skin Job 30, 17 30. b) *from at*, *from near*, de ... juxta; *away from the side of* Gen. 17, 22; 18, 3; 35, 13; Num. 16, 26. c) *above*, *upon*, super, supra, opposite to מִתַּחַת לְ, as עַל means sometimes by itself. So מֵעַל לְ *above the* Gen. 1, 7, *above over*, Jon. 4, 6. *above at*, 2 Chr. 26, 19, without לְ *above* Neh. 3, 28. Here belongs also Eccles. 5, 7 *for a high one watches above the high*, i. e. stands over him.

עַל (from עֲלָא I.; with *suff.* עֲלוֹהִי, עֲלֵיהוֹן, עֲלֵיךְ, עֲלֵינָא) *Aram.* the same: *upon* Dan. 2, 10; 3, 12, *over* 5, 23, *on account of* Ezr. 4, 15, or same as אֶל *to*, *unto* Dan. 7, 16, *against* 3. 29, or dative 4, 24; עַל־דִּי see דִּי; עַל־דְּנָה see דְּנָה.

עֵל (*def.* עֵלָּא, from עֲלַל III. = עֲלָא I.) *Aram. m.* same as Hebr. מַעַל *the height*, *the upper;* but commonly as *a prepos.* only with מִן following *above*, *over*, Dan. 6, 3; comp. עִלַּי.

עֹל (and עוֹל Num. 19, 2; Deut. 21, 3; Jer. 5, 5; with *suff.* עֻלּוֹ, עֻלְּכֶם; from עָלַל I.) *masc.* prop. a round, roller-like thing, specially *a yoke*, i. e. the round, bent cross-wood put on the neck of animals and fastened to the pole, so that the yoke is drawn and carried at the same time; hence מָשַׁךְ בְּעוֹל *to draw the yoke* Deut. 21, 3, עָלָה עֹל עַל פּ׳ *to put the yoke upon*, *to yoke* Num. 19, 2; 1 Sam. 6, 7; along with חֶבֶל rope, halter Hos. 11, 4; figur. *servitude*, *dependence*, *oppression*, in which sense are used עֹל בַּרְזֶל Deut. 28, 48, עֹל כָּבֵד 1 Kings 12, 11, עֹל סֹבֶל Is. 9, 3. Putting it on, and burdening with it, are called עָלָה עַל Num. 19, 2, הֶעֱמִיס עַל 2 Chr. 10, 11, הִכְבִּיד עֹל 1 Kings 12, 10, נָתַן עַל Jer. 28, 14, הִקְשָׁה עֹל 12, 4; breaking and casting it away are חִבֵּל Is. 10, 27, שִׁבֵּר Jer. 5, 5, פָּרַק מֵעַל Gen. 27, 40. Other metaphorical applications are: *severe*

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chastisement, *heavy fate* LAMENT. 3, 27; *a burden*, of פְּשָׁעִים 1, 14. מוֹטוֹת עֹל LEV. 26, 13 *the staves of the yoke*, i. e. the crooked wood, for which עֹל or מוֹטָה alone stands elsewhere (JER. 28, 10). Arab. غُلّ the same.

עָלֵא see עָלֵה.

עֵלָּא see עַל.

עֻלָּא (עֹל with Aram. definit.; *a burden*) *n. p. m.* 1 CHR. 7, 39.

עֲלָא I. (not used) *Aram. intr.* same as Hebr. עָלָה I. Deriv. עֶלְיוֹן, doubtful עִלַּי, עִלִּית, עַל, which may be from עֲלַל III. = עֲלָא I.

עֲלָא II. (not used) *Aram. intr.* same as Hebr. עָלָה II. Deriv. עָלוּ, *pl.* עֲלָוָן.

עָלֵב (not used) *intr. to be ashamed*, prop. *to become white*, *to turn pale*, from shame, proceeding from the fundamental signification "to shine, to lighten", conseq. transposed from לָעֵב, Targ. לְעֵב, Syr. ܠܥܒ, Arab. لَعِبَ; and identical with the organic root in חָ־לַב II., לָב־ָן, Greek αλφ, Lat. alb, alp &c.; comp. כָּסַף, חָיַר, בּוֹשׁ. The Ar. غَلَبَ to be strong, belongs to another group. Deriv. עַלְבוֹן.

עַלְבוֹן (not used; from עָלֵב) *m. brightness*, *clearness*, an epithet of God, only in the proper name אֲבִי־עַ׳ (*Ab is splendour*, *clearness*, i. e. majesty) 2 SAM. 23, 31, for which 1 CHR. 11, 32 has אֲבִיאֵל, interchanged elsewhere with נֵר (which see) 8, 33 and 1 SAM. 9, 1. One may also look upon עַלְבוֹן as arising from עֶלְיוֹן, but not (Ar. غَلَبَ *to be strong*) meaning *strength* = אֵל.

עָלֵג (not used) *intr.* transposed from לָעַג (which see) like עָלֵב out of לָעֵב, *to stammer*, *stutter*, *to speak unintelligibly*, *foolishly*, *thoughtlessly*; the special development of the idea being given under לָעֵג. Arab. علج to speak in a foreign tongue, عِلْج one that speaks in a strange tongue. Derivative

עִלֵּג (out of *Pihel*) *adj. m. stuttering*, *stammering*, *speaking foolishly*, then a substant. Is. 32, 4; opposite צַח.

עָלָה I. (*part.* עֹלֶה, עוֹלֶה, *pl.* ־לִים, *fem.* עֹלָה, *plur.* עֹלוֹת; *infin. absol.* עָלֹה, *constr.* עֲלוֹת, עֲלֹת; *imper.* עֲלֵה; *fut.* יַעֲלֶה, *apoc.* יַעַל) *intrans.* 1. *to be high*, *above*, *aloft*, *to be elevated*, *raised high*, as the nouns עַל, עַל, עֲלִיָּה, מַעֲלֶה, מַעַל, מַעֲלָה &c. shew; hence PROV. 26, 9 *is raised in the hand;* then *to lie high*, *above*, of גָּדִישׁ JOB 5, 26, i. e. a threshing-floor which was always on a height; *to be* or *lie over a thing*, as אֲרֻכָה over a wound JER. 8, 22; *to be over*, e. g. בָּשָׂר over גִּדִּים and עֲצָמוֹת EZ. 37, 8; *to be above*, *over a thing*, of a garment; *to be covered*, with עַל of the person LEV. 19, 19; comp. Arab. عَلَا altus, elatus fuit. — 2. *to go to a height*, *to ascend*, *to go up*, opposite יָרַד; hence *to shoot up*, *to shoot forth*, of plants, *to sprout*, *to grow* GEN. 40, 10; 41, 22; DEUT. 29, 22; AM. 7, 1; *to shoot out*, of a horn DAN. 8, 3; *to mount up*, *advance*, of a thunder-storm, of God in thunder JOB 36, 33 comp. HAB. 3, 16; *to spring up*, of the wind HOS. 13, 15; *to rise*, of flame JUDGES 13, 20; *to ascend*, *to mount up*, of smoke GEN. 19, 28; *to rise*, of vapour 2, 6. — 3. *to go* or *come up*, ascendere, with מִן of the place *whence* JOSH. 4, 17, SONG OF SOL. 4, 2, and with עַל Is. 14, 14, אֶל Ex. 24, 13, לְ Is. 22, 1, בְּ of the place *whither* Ps. 24, 3; seldom absol. GEN. 44, 17; with אֶל of the person *to* whom Ex. 19, 3. In particular it is applied to going from a low to a higher region, as from Egypt to Canaan GEN. 13, 1, Ex. 1, 10; from Assyria 2 KINGS 17, 3, Is. 36, 1, Babylonia 2 KINGS 24, 1, NEH. 7, 6, or from other countries to Palestine HOS. 1, 11; ZECH. 14, 16; the reverse being denoted by יָרַד (which see); only in HOS. 8, 9 does עָלָה stand for going to Assyria (comp. הֶעֱלָה 1 KINGS 17, 4). Of going into a desert (which is always higher) JOSH. 16, 1; JOB 6, 18; of pilgrimages or processions to holy places (usually higher) DEUT. 17, 8;

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Judges 20, 3; 1 Sam. 1, 3; of going up to a place of judgment Num. 16, 12, Judges 4, 5, Ruth 4, 1, or to a king Gen. 46, 31, or generally to a higher one 46, 29; *to ascend*, with accusat. מִשְׁכָּב Gen. 49, 4; superare, *to overcome* Prov. 21, 22, hence עָלָה עַל *to go up against one* or *something in a military way*, in order to subdue Nah. 2, 2; Jo. 1, 6; 1 Kings 15, 17; 20, 22; with accus. of the place Is. 7, 1 or בְּ 7, 6; with לִפְנֵי *to go before*, in order to fight Mic. 2, 13; *to overtop*, with עַל Deut. 28, 43; Prov. 31, 29. Figur. *to ascend*, of God Gen. 35, 13, *to overflow*, of a river Is. 8, 7, *to rise*, of a storm Hos. 13, 15, of the dawn Gen. 19, 15, *to spread upwards*, of a stench Jo. 2, 20, *to lead up*, of a way Judges 20, 31, of a border Josh. 15, 15, *to come forth from*, of a lot Lev. 16, 9, *to mount up* Ps. 18, 9, *to increase* 1 Kings 22, 35, *to prance* Jer. 46, 4; *to mount, to spring upon*, of the gendering of animals Gen. 31, 10; *to cry out* Jer. 14, 2; *to reach*, רָעָה Jon. 1, 2; עָ׳ עַל־לֵב *to come up to mind* Is. 65, 17; Jer. 3, 16; *to graze upon the surface*, of a razor Judges 16, 17; *to reach*, of a number, i. e. to result 1 Chr. 27, 24, hence in Talm. *to amount to*. — These numerous senses of עָ׳ have a point of support in the Ar. ﻋﻠﻮ *to be high, elevated, to ascend;* ﻏﻠﻮ *to shoot forth, to grow up, to rise in value, to be priceworthy;* Syr. in Pa. *to celebrate, to praise, to offer;* Coptic ⲁⲗⲉ *to ascend*, *tr.* ⲉⲗ *to lead up;* as well as in numerous analogies. But a closer examination shews, that an עָלָה II. and an עָלָה III. in themselves and as stems to certain nouns must proceed from entirely different fundamental elements; and therefore they are separately adduced. Deriv. עָל, עַל (a noun), עַלְיוֹן, עֲלִיָּה, 2 עוֹלָה, עֹלָה, מַעֲלֶה, מַעַל, מַעֲלָה, מַעֲלֵה, מַעֲלָל, prepos. עַל; the proper names עֲלִי, עֲלִיָּה, עֲלָיוֹן, עֲלָוָה, עֲלָוָן, עֲלֵה, עֲלָה, עֲלִי, עֲלָה.

Nif. נַעֲלָה (*inf. constr.* הֵעָלוֹת, *fut.* יֵעָלֶה) 1. *to be high, exalted*, of God Ps. 47, 10; with עַל *above* others 97, 9. — 2. *to lift up oneself, to rise up, to go away*, of a cloud Num. 9, 17, of an army Jer. 37, 5; with מִן of the place, *to go away from* Num. 16, 24. On the other hand וְתֵעָלֶה Ez. 36, 3 belongs to עָלָה III. = עָלַל I. *to go into*.

Hif. הֶעֱלָה (once הַעֲלָה Hab. 1, 15, 3 *fem.* הֶעֱלָתָה and הַעֲלָתָה 1 Sam. 2, 19; 2 *pers.* הֶעֱלִית, הַעֲלִית, הַעֲלִיתְ &c.; *part.* מַעֲלֶה, *plur.* מַעֲלִים; *inf. absol.* הַעֲלֵה, *constr.* הַעֲלוֹת; *fut.* יַעֲלֶה, *apoc.* יַעַל, to be distinguished from Kal by the context) *caus. to make go up* or *come up*, i. e. *to lead* or *bring up*, with accusat. Josh. 2, 6, אֶל 1 Kings 17, 19, עַל 20, 33 *whither*, with מִן of the place *whence* Ps. 30, 4; Ez. 29, 4; hence causat. of Kal, *to bring, to lead*, e. g. out of Egypt into the desert or to Palestine Gen. 50, 24; Judges 6, 8; out of other lands to Palestine Jer. 27, 22; 39, 2; 2 Chr. 36, 17; metaph. *to lead on* or *up*, an enemy, with עַל *against* Jer. 50, 9; 51, 27; a troop Ez. 16, 40; 26, 3; *to bring forth* 19, 13 (comp. on Kal Gen. 49, 9); *to make rise*, a flood Ez. 26, 3; *to draw up*, fishes with a hook Hab. 1, 15; with גֵּרָה, *to ruminate* Lev. 11, 4, prop. *to bring up what is chewed; to bring*, tribute 2 Kings 17, 4 (on Kal see Hos. 8, 9), the giver being conceived of as lower than the receiver; מִנְחָה Is. 57, 6; *to put up*, lights, i. e. *to kindle then* Ex. 25, 37; 40, 4, but see עָלָה II. Hif.; *to impose*, מַס 1 Kings 5, 27; *to apply*, אֲרוּכָה Jer. 30, 17, i. e. to heal (comp. Kal ibid. 8, 22); *to put on, lay on*, שָׂם, with בֶּשֶׂר of the member Am. 8, 10; עַל Ez. 37, 6; *to bring upon* one Deut. 28, 61; *to cause no remainder to be left*, of a sum, i. e. *to be sufficient, to be enough, to amount to*, with עַל 1 Kings 10, 17; *to put upon*, with עַל 2 Chr. 3, 5 14; *to reduce*, with לְ *to* 1 Kings 9, 21; 2 Chr. 8, 8; *to bring up*, עַל־לֵב *into the mind* Ez. 14, 3; comp. in Jer. 7, 31 and 19, 5 the noun-expression for it מַעֲלֵת רְוִיחַ Ez. 11, 5, and עָלָה עַל־רְוִיחַ 20, 32 &c., as a causative of Kal. Still farther: *to make a prancing movement*, i. e. *to prance*, of פָּרַשׁ Nah. 3, 3, like Kal Jer. 46, 4. Of frequent

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occurrence is the formula הֶעֱלָה עֹלָה *to offer a burnt-offering* Lev. 14, 20, with עַל Ex. 40, 29 or בְּ of the place *where* Gen. 8,20, or with the accus. of that which one brings as a holocaust; עֹלָה 1 Sam. 7,9 or לְעֹלָה Gen. 22,2 being put with it. Here הֶעֱלָה is usually rendered offerre, *to offer*, after the analogy of הֶעֱלָה מִנְחָה; but as הֶעֱלָה only means *to sacrifice*, *to burn a whole offering* Judges 13,19, 2 Sam. 6,17, it is better to reckon it to עָלָה II. הֶעֱלָה Ps. 102,25 belongs like עָלָה Job 5, 26 and נַעֲלָה Ez. 36, 3 to עָלָה III.

Hof. הָעְלָה (for הָעֳלָה) *to be offered*, as a holocaust, with עַל of the place Judges 6, 28.

Hithp. הִתְעַלָּה (*fut. apoc.* יִתְעַל) *to lift up oneself*, *to be elated*, with בְּ with a thing Jer. 51, 3. Others derive it from תְּעַל = טְלַע to stretch, to be extended on high; see תָּעַל.

עָלָה II. (*fut.* יַעֲלֶה) *intr.* 1. same as קָלָה *to glow*, *burn*, of sacrifices; *to blaze*, of לַהַב Judges 13, 20; figur. of אַף Ps. 78, 21 31, חֵמָה 2 Sam. 11, 20; identical in its organic root על־ה with קל (to קָלַל), עַל II. (to עָלַל), כַּל II. (to כָּלַל 2), which see. As verbs having this primitive idea frequently pass into the meaning *to lighten*, *to glitter*, *to shine*, *to blossom*, *to sprout*, *to grow*, so significations 2. *to sprout*, *to grow*, of נִצָּה Gen. 40, 10, שִׂבֳּלִים 41, 22, עֵשֶׂב Deut. 29, 22, דֶּשֶׁא, בְּרוֹשׁ Is. 55, 13, שֵׁלֶשׁ Am. 7, 1, קִמְשׁוֹנִים 34,13, סִירִים Is. 5, 6, שָׁמִיר וָשַׁיִת Prov. 24, 31, metaphor. עֵקֶר Dan. 8, 3, and 3. *to lighten*, *to shine*, of שָׁחַר Gen. 19, 15, may belong here, and not to עָלָה I. Deriv. עֹלָה, עֲלָה.

Hif. הַעֲלָה and הֶעֱלָה (*fut.* יַעֲלֶה) *caus. to make burn*; hence *to kindle*, *set fire to*, נֵרוֹת Ex. 25, 37; 40, 4; Num. 8, 3; *to consume*, עֹלָה i. e. *to offer a whole burnt-offering* Lev. 14, 20; *to sacrifice*, without עֹלָה, with לְ of the person 13,19, or with לִפְנֵי יי 2 Sam. 6, 17. But the extending of this meaning to Hif. and Hof. is still questionable.

עָלָה III. (*inf. constr.* עֲלוֹת) *tr.* prop. *to turn*, *to wind*, *to make to move in a circle*; hence 1. *to handle*, *to practise*, *to do often*, *to carry on*, *to treat*, comp. כָּלַל־ה II., עַל I. (עָלַל), חָל (חוּל) 3. — 2. *to drive away*, *to roll away*, *to move onwards*, like גַּל (גָּלַל); hence לַעֲלוֹת עַמִּים תַּחְתָּם Job 36, 20 *to drive away peoples immediately* (prop. in their place, i. e. on the spot, comp. 40, 12). — 3. *to bring home*, *to bring into the barn*, *to gather in*, גָּדִישׁ Job 5, 26. — 4. *to make round* or *circular*; deriv. עֲלִי, עֲלָה (*pl.* עֲלוֹת).

The idea of *rolling*, *turning*, *moving in a circle*, *making circular*, passes into *driving*, *rolling forward* or *away*, *moving forward*, *gathering in*; as may be seen from גַּל (גָּלַל), כָּלָה II. &c., and as has been copiously treated under עַל (עָלַל) I.

Nif. נֶעֱלָה (*fut.* יֵעָלֶה, 2 *pl. m.* תֵּעָלוּ = תֵּעָלוּ) 1. *to move forward*, of an army, with מֵעַל of place Jer. 37, 5 11 *and they marched away from Jerusalem*. — 2. with עַל *to enter into a thing*, *to come into*, Ez. 36, 3 *and ye enter into the speech of the tongue and into the prattle of the people*, i. e. ye come into their talk. שָׁמָּה there is = בְּעַל בָּ֫ = דְּבָקָה and לְשׁוֹן = דְּבֵקָה. The derivation from עֲלָה I. is less suitable.

Hif. הֶעֱלָה *to drive away*, *to bring away*; hence *to destroy*, *to snatch away* Psalm 102, 25.

עֲלָה (*constr.* עֲלַת, with *suff.* עֲלָתוֹ; *pl.* עֲלִים, *constr.* עֲלֵי; from עָלָה II. which see) *m.* prop. *a sprout*, usually *a leaf* of גֶּפֶן Is. 34, 4, תְּאֵנָה Gen. 3, 7, זַיִת 8, 11, עֵץ־שָׁמֶן Neh. 8, 15, הֲדַס and תָּמָר ibid.; comp. פֶּרַח, נֵצֶר, נֵצָה of like meaning. As *a thing sprouting* פֶּרַח Prov. 11, 28, נָבֵל Jer. 8, 13, רַעֲנָן 17, 8 are applied to it. נִדָּף עָ֫ *a leaf driven about* Job 13, 25. The forms עֲלֵיהָ Is. 27, 3 and Jer. 11, 16, עֲלֵיו Ez. 17, 7, וּמֵעָלָיו Prov. 14, 14 are incorrectly referred to this head.

עֶלָה and עֶלְיָא (not used) *adj. masc.* same as עֶלְיוֹן *one elevated*, *high*, only in the proper name אֶלְעָלָה, אֵל־, which see.

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עִלָּה (from עֲלַל I. Aram. to roll, to turn, to wind) *Aram. f.* prop. *a turning*, same as Hebr. סִבָּה, גָּלָל; hence *a circumstance*, *concern*, *occasion*, *pretext*, *cause*, Dan. 6, 5 6; Syr. ܥܠܬܐ, Arab. عِلَّة = Hebr. אוֹדוֹת.

עֹלָה and עוֹלָה (*constr.* עֹלַת, with *suff.* עֹלָתְךָ, עֹלָתוֹ; *plur.* עֹלוֹת, עֹלֹת) *fem.* 1. (from עָלָה II.) *a whole burnt-offering*, i. e. a sacrifice to be entirely consumed, ὁλόκαυστον (Philo, Vulg.), as Jerome (on Ez. ch. 45) explains it "quod totum sacro igne consumitur"; described in Lev. 1, 3-17; 6, 9-13. To bring an עֹלָה is called הֶעֱלָה or עָשָׂה ע׳ Lev. 5, 10; Judges 13, 16; Ez. 45, 23. It is put with זֶבַח Ex. 18, 12, Num. 15, 3, חַטָּאָה Ps. 40, 7, שֶׁלֶם Ez. 46, 12 as a peculiar kind of sacrifice. — 2. (a contracted form from עַוְלָה which is from עָוַל) *perversity*, *wickedness*, Is. 61, 8; Ps. 58, 3; 64, 7; Job 5, 16; see עוֹלָה 1. — 3. (from עָלָה I.) *a step*, *an ascent* Ezek. 40, 26 42, see עוֹלָה 2.

עֲלָה (a rare formation, from עָלָה III., only in *pl.* עֲלוֹת) *fem.* prop. something rounded, round-shaped; hence *a vessel*, for sacrificial use, coupled with כַּפּוֹת 2 Chr. 24, 14. See עֱלִי.

עָלוּ (from עֲלָא II., only in *pl.* עֲלָוָן) *Aram. f.* same as Hebr. עֹלָה 1. *a whole burnt-offering* Ezr. 6, 9, in the Targ. also עֲלָא, def. עַלְתָּא.

עַלְוָה *fem.* 1. transposed from עַוְלָה (from עָוַל) *perversity*, *unrighteousness*, Hos. 10, 9. — 2. (*Majesty*, *Sublimity*, viz. of El; from עָלָה I.) *n. p.* of an Edomite tribe and an Edomite locality Gen. 36, 40; 1 Chr. 1, 51 K'ri, where the K'tib has עַלְיָה.

עֲלוּמִים (from עֶלֶם after the form בְּתוּלִים, זְקֻנִים, with *suff.* עֲלוּמַיִךְ, ־מָיו) *m. pl. youth*, *youthful time*, *youthful age*, of the Israelite people Is. 54, 4, spoken of the time in Egypt; of an individual, fully יְמֵי ע׳ Psalm 89, 46; Job 33, 25; *youthful vigour*, *youthful strength* 20, 11 (Targ., LXX, Pesh.); Targumic עֲלֵמִין, Ar. غَلُومَة, but perhaps cognate here with אָלַם *to be strong*. On Ps. 90, 8 see עֲלֻמִים.

עַלְוָן (*a High*, *Sublime one*, of El, conseq. = עֶלְיוֹן) *n. p. m.* of an Idumean Gen. 36, 23, for which 1 Chron. 1, 40 has עַלְיָן.

עֲלוּקָה (from עָלַק after the form גְּבוּרָה) *fem.* prop. abstract *a sucking*, *a swallowing*, *a greedy sort of drinking*, especially of blood, concr. *a blood-sucking monster*, a figure of insatiableness and greediness, like the vampire Prov. 30, 15 (comp. Targ. on Ps. 12, 9); perhaps *a leech*, as the LXX, Vulg., *Kimchi* take it, the Aram. עַלְקָא, עֲלוּקָא, ܥܠܩܐ, ܥܠܘܩܐ, Ar. عَلَقَة having the same meaning. Also a female demon or ghostly being inhabiting deserts, which sucks out human blood, belonging to the old Semitic mythology like the Ar. عَلُوق عَوْلَق; conseq. a kind of *ghoul*. The Sanskrit *ǵalukâ* has an accidental alliteration with it.

עֲלוֹת see עֲלָה.

עָלַז (*inf. constr.* עֲלוֹז; *imp.* עָלְזִי and עִלְזוּ in 2 different forms; *fut.* יַעֲלֹז and יַעֲלֹז) *intr.* same as עָלַץ, עָלַס prop. *to be in lively*, *restless motion*; hence *to leap up*, *to leap about*, *to hop about*, and like exsultare *to exult*, *to rejoice*, absol. 2 Sam. 1, 20; *to give up oneself to exciting pleasure* Is. 23, 12; in a good sense Ps. 68, 5; with בְּ of the person or thing in which one rejoices Hab. 3, 18; Ps. 60, 8; a stronger form of expressing the idea in שָׂמַח Jer. 50, 11 *yea*, *rejoice now*, *yea*, *exult*; then *to make a noise*, of the drunken 51, 39, of the merry 15, 17; *to be petulant*, *wanton* Ps. 94, 3. From this application there results for the fundamental signification *to be moved in a lively manner*, Arab. عَلِزَ to be excited, restless, قَلَصَ to spring, قَلِصَ to be disquieted; conseq. not applied to a joyful shout, = ἀλαλάζω (Gesen.), and not = שָׂמַח to lighten, to shine (Conc. s. v.),

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but like גּוֹל. The organic root עָ־לָז, עָ־לַס, עָ־לַץ lies also in עָלַץ I. (which see). Deriv. עָלָז.

Pih. עִלֵּז (not used) *to make a noise carelessly, to be seized with a joyous restlessness*, of the noise of a city; *to rejoice petulantly*, of the drunken; *to be wanton*, of those eager for fight. Deriv. מְעַלֵּיז.

עָלֵז *m. one rejoicing noisily* Is. 5, 14.

עָלַט (not used) *intrans. to be veiled, wrapped, covered;* metaphor. a) *to conceal, to cover, to keep secret;* b) *to be obscure, dark;* the verbs אָפַל (Ar. عفل to be covered), אָפֵל to be concealed, עֵב, חָשַׁךְ &c. proceeding from the same fundamental signification. Ar. غلط to be dense; transp. غطل to be obscure. The organic root עָ־לַט lies also in לָט I., לָהַט II., לָאַט, לָט, חָ־לַד I., קָ־לַט I. Deriv.

עַלְטָה *f. darkness*, Gen. 15, 17; Ez. 12, 7 12.

עֶלִי (out of עֶלְיָהּ and this from עֶלְיָהּ־יָהּ, *Jah is Highness*) *n. p. m.* 1 Sam. 1, 3, LXX *Ἠλί*.

עֵלִי (after the form פְּרִי, from עָלָה III.) *m.* prop. a round, round-rolled thing; hence *a pestle* Prov. 27, 22; comp. עֵלָה (*pl.* עֵלוֹת).

עִלַּי (out of the Pa. of אָלָא I. = Hebr. עִלֵּי, or from עָלַל = עָלָא; *def.* עִלָּאָה, in K'tib constantly after the Syriac manner עִלָּיָא, in Targ. pl. עִלָּאֵי, *fem.* עִלָּאָה, *def.* עִלַּיְתָא) *Aram. adj. m. high, highest, uppermost, elevated;* hence אֱלָהּ עִלַּי, *def.* אֱלָהָא עִלָּאָה K'ri Dan. 3, 26 32; 5, 18 21 = Hebr. אֵל עֶלְיוֹן, for which אֱלָהָא עִלָּאָה (which see) was used in the Moabitish dialect; *subst. Highest = God* 4, 21 22 29 31; 7, 25.

עִלַּי (out of *Pih.* of עָלָה I., or from עָלָה = עָלַל I.) *adj. m.*, עִלַּיִת (*pl.* עִלַּיוֹת) *f. upper, above*, of a cistern Josh. 15, 19; Judges 1, 15; opposite תַּחְתִּי.

עַלְיָה see עַלְוָה.

עֲלִיָּה (*constr.* עֲלִיַּת, with *suff.* עֲלִיָּתוֹ, *pl.* עֲלִיּוֹת, with *suff.* עֲלִיּוֹתֵיהֶם; from עָלָה I.) *fem.* 1. *an upper room, loft*, over a gate 2 Sam. 19, 1, on the flat roof of a house or palace 2 Kings 23, 12, sometimes with windows and walls 2 Kings 1, 2; 4, 10 11, built for luxurious ease Jer. 22, 13 14, or for cooling Judges 3, 20; to which one got by a מַסְדְּרוֹן ib. 3, 23; of the upper chambers of the temple between the upper covering of the דְּבִיר and the roof 1 Chr. 28, 11; 2 Chr. 3, 9; fig. the upper chambers or rooms of God, i. e. *a couch of clouds* Ps. 104, 3 13, for which Am. 9, 6 has מַעֲלָה; as vice versa עֲלִיָּה in signif. 2. stands for מַעֲלָה. — 2. *ascent, stairs, way up* 2 Chr. 9, 4, for which 1 Kings 10, 5 has עֹלָה. Arab. عُلِّيَّة, عِلِّيَّة the same.

עֶלְיוֹן (from עָלָה I.) *adj. m.*, עֶלְיוֹנָה (*pl.* עֶלְיוֹנוֹת) *f.* 1. of place: *uppermost*, of סַל Gen. 40, 17, *upper*, of שַׁעַר 2 Kings 15, 35, Jer. 20, 2, Ez. 9, 2, חָצֵר Jer. 36, 10, בְּרֵכָה 2 Kings 18, 17, of Bethhoron Josh. 16, 5, לִשְׁכָּה Ez. 42, 5; opposite to תַּחְתּוֹן and תַּחְתִּי; metaphor. of dignity and rank: *elevated, renowned*, of the temple 1 Kings 9, 8, *eminent*, of persons, with עַל Deut. 26, 19; 28, 1; an *adverb: loudly*, after זִמְרָה Ps. 7, 18; 9, 3; 92, 2; *high, great, dignified*, after כּוֹנֵן 87, 5. — 2. *a subst. the Highest, the High, the Exalted*, an apposition to אֵל Gen. 14, 18, יָהּ Ps. 7, 18, אֱלֹהִים 57, 3, and still oftener עֶלְיוֹן alone for *God* Num. 24, 16, Deut. 32, 8, especially in the Psalms 9, 3; 18, 14 &c. Phenician עֶלְיוֹן *Ἐλιοῦν* (Sanch. p. 24) and עֶלְיֹן, plur. עֶלְיֹנִם and fem. plur. עֶלְיֹנוֹת (Plaut. Poen.), besides עֶלְנִי (Gesen. Monum.) the same, of male and female gods, whence many proper names with the one form or other, e. g. גּוּר־עֶלְיוֹן, מָגוֹג־עֶלְיוֹן, Megalius (Augustin), גִּבְּעֶלְיוֹן, Givalius (Acta Sanct.), גַּם־עֶלְיוֹן (*Morcell.* Africa christ.), גַּד־עֶלְיוֹן, Gadalius (*Harduin*, Acta conc.), עַבְדְּ־עֶלְיֹם, Abd-Alonymus (Justin) &c. &c.

עֶלְיוֹן (only *pl.* עֶלְיוֹנִין; from אָלָא I.) *Aram. pl.* same as Hebr. עֶלְיוֹן of God, *the most High*, Dan. 7, 18 22 25 27 *the saints of the most High*, i. e. the Israelites

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(comp. Ex. 19, 6). The pl. is used like קְדֹשִׁים &c.

עַלִּיז (*plur.* ־זִים, *constr.* ־זֵי) *adj. m.*, עַלִּיזָה *f. noisy, stirring*, of cities Is. 22, 2; Zeph. 2, 15, along with הֹמִיָּה; of the drunken Is. 24, 8; צ׳ גְּאוֹנָהּ 13, 3 *a haughty petulant one.* See עָלַז Pih.

עָלִיל (*constr.* עֲלִיל, from עָלַל II.) *m. a crucible*, of a worker in metal, Ps. 12, 7 *silver purified in a crucible of earth*, i. e. which is in the earth; in Targ. translated by כּוּר, from כָּר II. to glow, to burn (which see), and cognate in sense with כְּבָשָׁן, from כָּבַשׁ to glow, to burn. A comparison of it with עֲלִי (Joseph., *Kimchi*), with כְּלִי (de Wette), or as = Talmudic בַּעֲלִיל manifesto (*Rashi*), or a workshop (*Rosenmüller*), or lastly as = בְּהַעֲלִיל (Conc. s. v.) is opposed to the context and to etymology.

עֲלִילָה (*pl.* ־לוֹת, with *suff.* ־לוֹתָם, from עָלַל I.) *fem.* prop. busy working; hence 1. *deed, doing, work*, especially of the wonderful and gracious deeds of God Ps. 9, 12; 103, 7; Is. 12, 4; נוֹרָא עֲ׳ Ps. 66, 5 *astonishing in wonderful deeds*, with עַל *over*, i. e. wonderfully acting upon or over, = מַעֲשֶׂה in a similar connexion 66, 3. — 2. in a bad sense: *an evil, sinful deed*, of men; defined by הַשְׁחִית Zeph. 3, 7, הִתְעִיב Psalm 14, 1 (therefore 53, 2 has עָוֶל instead), or in some other way by the context Zeph. 3, 11; Ps. 141, 4; Ez. 24, 14 &c. &c. Similarly מְזִמָּה and מַעֲשֶׂה. On 1 Sam. 2, 3 see תָּכַן. Comp. מַעֲלָל 1, מַעֲלִיל. — 3. same as Aram. עִלָּה *pretext, motive*, like סִבָּה; *cause, occasion*, עֲלִילוֹת דְּבָרִים *occasions for speech* Deut. 22, 14 17, = שֵׁם רַע; conseq. from עָלַל I.

עֲלִילִי *adj. m.*, עֲלִילִיָּה *f.* see עֲלִילִיָּה.

עֲלִילִיָּה (from עֲלִילִי) *fem. deed*, Jer. 32, 19 *and mighty in deed.*

עֲלִילִים (from עָלַל I.) *m. pl.* same as עֲלִילָה 2. *an evil, sinful deed* Zech. 1, 4 K'tib, which should be read מַעֲלֵלֵיכֶם.

עַלְיָן see צַלְיָן.

עֲלִיצוּת (from עָלַץ) *f. joy, exultation* Hab. 3, 14.

עֲלִיָּת (*fem.* of the *masc.* עֲלִי, from עָלָא I. or from עָלַל = עָלָא I.) *Aram. f.* same as Hebr. עֲלִיָּה *an upper room, loft*, Dan. 6, 11.

עָלַל I. (Kal not used) *tr.* prop. same as גָּלַל *to roll, to turn, to move in a circle, to make circular* or *round*; hence 1. *to wrap round about*, the head (see *Pih.*), *to encircle, to enclose, to surround*, an enemy, cognate in sense with סָבַב, הִקִּיף; *to make round, roller-shaped* (see עֲלִיל). — 2. Metaphor. *to act, do, carry on, to perform*, not applied to working off, forming or doing a thing at once (עָשָׂה), but to constant, repeated turning and moving about in work or action; the same metaphor happening in עָגַל II., פָּעַל I. See Pih., Puh. and Hithp. I. Deriv. מַעֲלָל 1 and 2, עֲלִילִי, עֲלִילִיָּה, עֲלִילָה 1 and 2, מַעֲלִיל, עֲלִילִים. — 3. Fig. a) *to do repeatedly, constantly, continuously, to exercise often*, proceeding from the fundamental signification *to turn, to roll*, this idea being still farther developed and strengthened in the case of כָּלַל I. and כָּלָה II.; used of the gleaning in a vineyard, of the after struggle succeeding a first slaughter. Derivat. עוֹלֵלוֹת. b) Like סָבַב *to effect*, *to occasion*, proceeding from the idea of turning. Deriv. עֲלִילָה 3, comp. Aram. עִלָּה. — 4. *to gather in, to bring into the barn*; or *intr. enter*, comp. אָלַל, Aram. עָלַל I. and = עָלָה III. (which see). The fundamental signification *to turn in, go in, enter*, or *tr. to gather* or *bring in*, is connected with that of *turning, moving forward*, as may be still seen from פָּנָה, סָבַב &c.

Pih. עוֹלֵל (*fut.* יְעוֹלֵל) 1. *to roll, to roll about*, Job 16, 15 *and I rolled my horn* (i. e. my head, קַרְנִי for רֹאשִׁי Ps. 75, 5 11) *in the dust; to encircle, enclose, surround, to beset in a hostile manner*, with accus. of the object and בְּ of the place Judges 20, 45, to which the idea of *destroying* is to be supplied from מַשְׁחִיתִים 20, 42. — 2. *to do, to accom-*

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plish, *to act often and repeatedly*, especially in evil, with לְ of the person LAMENT. 1, 22; 2, 20; hence 3, 51 *mine eye does evil to me* (לִי = לְנַפְשִׁי), i. e. vexes me, pains me, viz. from weeping. — 3. *to glean*, a vineyard, with accus., as כֶּרֶם LEV. 19, 10, גֶּפֶן JER. 6, 9; also absol. DEUT. 24, 21; *to overpower the remnant, to destroy what is behind* JER. 6, 9.

Pu. עוֹלַל *to be done, practised* LAMENT. 1, 12.

Hif. הֶעֱלִיל (only *inf. c.* בְּהַעֲ׳ = בַּעֲלִיל Ps. 12, 7) *to inflict punishment, to do evil*, with לְ (Conc. s. v.); but see עָלִיל.

Hithp. I. הִתְעַלֵּל (*fut.* תְּעַלֵּל) 1. *to practise repeatedly, to do fully, to carry out*, with בְּ of the person *upon* whom Ex. 10, 2. — 2. *to work about upon one, to execute* i. e. *to maltreat him; to cool one's spirit upon one* JUDGES 19, 25; 1 SAM. 31, 4; JER. 38, 19. Both meanings proceed from the fundamental signification *to do repeatedly, continously.*

Hithp. II. הִתְעוֹלֵל *to employ oneself repeatedly*, i. e. *to do*, עֲלִילָה Ps. 141, 4.

The verb עַל (עָלַל) I. is closely connected in its organic root with גַּל (גָּלַל), גָּל־ה II., جلى, جلا, חָל, גָּל, جَالَ, حَالَ, חָל II., כָּל־ה II., כַּל I. &c.; and the development of the numerous senses from the fundamental conception is sufficiently clear by their comparison from one another. The Arab. عَلَّ to glean a vineyard, to drink repeatedly, to effect, to occasion &c. admits of the same development of the original conception.

עָלַל II. (not used) *intr.* same as כָּלַל II. *to glow, to burn*, comp. קָלַל to the noun קָלָל, קָל־ה, and עָל־ה II. to עֹלָה &c. Deriv. עָלִיל.

עָלַל III. (not used) *intr.* same as עָלָה I. Deriv. (perhaps) עִלִּי.

עָלַל IV. (not used) *intr.* same as עָל (עוּל) which see. Deriv. מַעֲלָל 2, מְעוֹלֵל, עוֹלֵל, עוֹלָל (perhaps), תַּעֲלוּל.

עֲלַל I. (3 *p. perf.* עַל, *fem.* עַלַּת, K'tib עַלְלַת, *part. pl.* עַלִּין, K'tib עָלְלִין) *Aram. tr.* prop. same as Hebr. עָלַל (which see), *to roll, to turn, to turn in a circle;* but in use 1. *to accomplish, occasion*, like the Hebr. סָבַב, גָּלַל, deriv. עִלָּה (which see). — 2. *to enter, to go into*, a royal hall. DAN. 2, 16 24; 4, 4; 5, 8 10; of the sun, *to go down*, = בּוֹא; Arab. غَلَّ the same. Deriv. מֵעָל.

Af. הַנְעֵל (with *n* inserted instead of a reduplication, *imp.* הָעֵל, *inf.* הֶעָלָה DAN. 5, 7 and הַנְעָלָה 4, 3) *caus. to bring in*, with accus. DAN. 2, 24, or לְ of the person 2, 25. הַעֲלָנִי 2, 24 is irregular, retaining no trace of reduplication.

Hof. הֻעַל (after the Hebrew manner) *to be introduced* DAN. 5, 13 15.

עֲלַל II. (not used) *Aram. intr.* same as עֲלָא I. Deriv. עֵל, עִלִּית.

עֹלֵלוֹת (*c.* עֹלְלוֹת, from עָלַל I.) *f. pl. gleanings*, in corn Is. 17, 6 or vines 24, 13, what follows בָּצִיר JUDGES 8, 2; a figure of a scanty remnant generally JER. 49, 9; OB. 5; metaphor. *gleaning-time*, MIC. 7, 1 *as gleaning-time in the harvest.* ־וֹת seems to have originated from ־וּת as in הוֹלֵלוֹת, חָכְמוֹת.

עָלַם I. (Kal not used) *tr. to enwrap, veil*, metaphor. *to hide, conceal, to remove to an obscure* or *remote time;* ident. with גָּלַם II., עָלַף &c. in fundamental signification. Deriv. עֵלֻמִים, עוֹלָם, עֵילוֹם, תַּעֲלֻמָה, the proper names עַלְמוֹן, עָלֶמֶת, uncertain עַלְמוּת, עֲלָמוֹת. יַעְלָם belongs to יָעַל.

Nif. נֶעְלַם (*part. m.* נֶעְלָם, *pl.* נַעֲלָמִים as a noun, *fem.* נַעֲלָמָה) *to be concealed, veiled, covered, unknown*, with מִן of a person LEV. 5, 2, or followed by מֵעֵינֵי פְ׳ 4, 13, *part.* נֶעְלָם ECCL. 12, 14 *subst. something hidden, a concealed action*, where עַל stands for לְ; *to be concealed = to hide oneself* NAH. 3, 11 i. e. to consign oneself to non-observation, comp. Is. 47, 5. נַעֲלָמִים Ps. 26, 4 *hidden men*, i. e. cunning ones.

Pih. עִלֵּם (not used) *to hide much.* Deriv. the proper name עַלֶּמֶת.

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Hif. הֶעְלִים (more rarely הֶעֱלִים, *fut.* יַעְלִים, *part.* מַעְלִים) *to hide*, with מִן of the person 2 Kings 4, 27; הֶעְ׳ עֵינַיִם *to turn away the eyes*, with מִן of the thing Ez. 22, 26 or of the person Is. 1, 15, Lev. 20, 4, i. e. not to observe; seldom without מִן Prov. 28, 27, or without עֵינַיִם Ps. 10, 1; הֶעְ׳ אֹזֶן *to turn away the ear*, i. e. not to hear Lament. 3, 56; הֶעְלִים עֵצָה Job 42, 3 *to mistake the* (divine) *counsel*, comp. הֶחְשִׁיךְ עֵצָה 38, 2 and עֵצָה = חָכְמָה 28, 12. The passage 1 Sam. 12, 3 וְאַעְלִים עֵינַי בּוֹ is difficult, since the construction with בְּ is not natural; the LXX, therefore, read וְנַעֲלַיִם עֲנוּ בִי (i. e. וּמִיַּד מִי לָקַחְתִּי נַ׳); comp. Am. 2, 6; 8, 6.

Hithp. הִתְעַלֵּם (*fut.* יִתְ־, *ap.* יִתְעַלֶּם־) *to hide* or *conceal oneself*, *to turn away*, with מִן of the person or thing Deut. 22, 1 3 4; Is. 58, 7; Ps. 55, 2. The construction with עַל Job 6, 16 is peculiar, where the translation is not altogether appropriate: *coming down upon them* (the snow) *hides itself in them* (the streams). It might be better to read עָלֵימוֹ יִתַּלֶּם־שֶׁלֶג (Hithp. from תָּלַם, whence יִתְעַלֶּם־) *the snow rises like a hill upon them.*

עָלַם II. (not used) *intr.* same as עָל (עוּל) *to be moistened*, *to suck*, *to swallow*, metaphor. *to be young*, *juicy*, conseq. as the derivatives of עָל, viz. עוּל, עָוִיל, עוֹלֵל, מְעוֹלֵל, עוֹלָל which denote youth; so we have here עֶלֶם, עַלְמָה, עֲלוּמִים. Thus the stem עָלַם would be an enlargment of עָל. But we might also adopt for the fundamental signification *to be stout*, *firm*, *strong*, = אָלַם, חָלַם I., Targ. אֲלַם, עֲלַם, Ar. حلم, so that youth would be named from invigoration or strenghtening, in favour of which is also the use of עֲלוּמִים Job 20, 11, rendered by the Targ. חֵילָא (vigour). Ar. غَلِمَ the same. On the other hand, the meaning "to feel the sexual desire, to be hot," is nothing but secondary. Comp. the Syr. ܐܬܥܠܡ to become marriageable.

עָלַם III. (not used) *tr. to divide*, *separate*, metaphor. as in חָקַר, חָכַם, בּוּן, *to be judicious*, *acute*, *intelligent*; Ar. علم the same; hence *to know*, *to understand*; ident. in its organic root and fundamental signification with כָּלַם (to divide, separate &c.). Deriv. עֹלָם.

עָלַם (*def.* עָלְמָא, *pl.* עָלְמִין, *def.* עָלְמַיָּא, from עֲלַם) *Aram. m.* same as Hebr. עוֹלָם *the distant future*, *later time*, of מַלְכוּ Dan. 3, 33, שֻׁלְטָן 4, 31; *time past* Ezr. 4, 15; generally = αἰών, מִן־עָלְמָא וְעַד־עָלְמָא Dan. 2, 20 = Hebrew מֵעוֹלָם וְעַד־עוֹלָם; לְעָלְמִין 2, 4 = Hebrew לְעוֹלָם, so also לְעָלְמַיָּא 2, 44.

עֹלָם (from עָלַם III.) *m. understanding*, *knowledge*, *apprehension* (of the divine operations); hence נָתַן עֹלָם בְּלֵב פְּ׳ Eccles. 3, 11 *to put understanding into the heart*, like נָתַן חָכְמָה בְלֵב פְּ׳ Ex. 36, 2, and so it is unnecessary to read עֵלֶם = Ar. عِلْم. In Ben-Sira 6, 22 σοφία γὰρ κατὰ τὸ ὄνομα αὐτῆς &c. it is conjectured that wisdom was expressed in the Hebrew text by עֹלָם; which word might be put by the side of עָלַם to cover, to conceal (*Eichhorn*).

עֶלֶם (in pause עָלֶם, from עָלַם II.) *m. a youth* 1 Sam. 20, 22, for which in 20, 21 נַעַר, in 20, 35 נַעַר קָטָן stand, prop. a strong one; Ar. غُلَام, غَيْلَم, Maltese hlym, Syr. ܥܠܡܐ the same, whence denom. ܐܬܥܠܡ, Targ. עֻלֵּם for Hebrew נַעַר.

עֵלַם *Aram. n. p.* same as Hebr. עֵילָם; hence the *Gentile pl.* עֲלָמָיֵא *Elamites* Ezr. 4, 9.

עַלְמָה (*pl.* עֲלָמוֹת, from עָלַם II.) *f. a marriageable*, *ripe maiden* (Aq., Symm., Theod.), either unmarried Gen. 24, 43, Ex. 2, 8, Song of Sol. 6, 8, striking the timbrels on solemn processions Ps. 68, 26 (elsewhere נָשִׁים Ex. 15, 20; 2 Sam. 11, 5), or in sexual intercourse with a man Prov. 30, 19, comp. 30, 20; hence applied to a pregnant and bearing mother, Isaiah's wife (*Kimchi*) Is. 7, 14 (comp. נְבִיאָה 8, 3), conseq. different from בְּתוּלָה

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(*Ibn Ganâch*); Phenic. עַלְמָא a maiden (Jerome), Arab. غُلَامٌ, Targ. עֶלֱמְתָא. It should not, therefore, be translated *παρθένος* with the LXX (on Is. 7, 4).

עַלְמוֹן (from עָלַם I.; *hiding-place, hidden corner*) *n. p.* 1. of a city in Benjamin Josh. 21, 18, for which 1 Chr. 6, 45 has עַלֶּמֶת, now *ʿAlmuth* near *ʿAnâta* (*Robins.*, New Bibl. Res. p. 376). — 2. of a station of the Israelites in the Sinaitic desert, more exactly defined by דִּבְלָתָיְמָה Num. 33, 46, perhaps in the vicinity of Beth-Diblathaim in the plain of Moab (Jer. 48, 22).

עַלְמוּת *n. p.* of a musical choir, dwelling perhaps in עַלֶּמֶת, over whom was placed a מְנַצֵּחַ (director) Psalm 46, 1. נִצַּח (1 Chr. 15, 21) and מְנַצֵּחַ are always construed with עַל of the corps. See גִּתִּית, נְחִילוֹת, הַחֲלַת, יְדוּתוּן, בֵּן, שְׁמִינִית. The expression לִבְנֵי קֹרַח there is connected with the following שִׁיר, and was a peculiar inscription, as in Ps. 48. In the same manner בִּנְבָלִים עַל־עַלְמוֹת (לְנַצֵּחַ) 1 Chr. 15, 20 is to be understood *with harps over the corps ʿAlamoth* (*to direct it;* לְנַצֵּחַ to be supplied, as it stands in 15, 21).

עַלְמוּת (from עָלַם I.) *f. eternity*, and as an *adv. to eternity, for ever and ever* Ps. 48, 15, as עַד עוֹלְמֵי עַד, עוֹלָמִים עַד Is. 26, 4; 45, 17; hence the LXX *εἰς τοὺς αἰῶνας*, Vulg. *in secula*, which suits the context. One ms. reads עוֹלָמוֹת. But the Masora reads עַל־מוּת = עַל־מָוֶת and understands "*beyond death*", an interpretation proceeding from a mere doctrinal view. — In עַל־מוּת לַבֵּן Ps. 9, 1 מוּת לַבֵּן are connected, being the name of a musical choir (see בֵּן 8).

עֲלָמִים (from עָלַם I., with *suff.* עֲלָמֵנוּ) *m. a secret thing*, referring to the preceding עֲרֻמּוֹת, *secret sins* Ps. 90, 8, like נִסְתָּרוֹת 19, 13 referring to שְׁגִיאוֹת.

עֶלֶם (from עָלַם II.; *youthfulness, vigour*) *n. p. m.* 1 Chr. 7, 8; 8, 36.

עַלְמַת see עַלְמוֹן.

עָלַס (*fut.* יַעֲלֹס) *intr.* same as עָלַז, עָלַץ, prop. to hop or leap about; hence *to exult, to rejoice, to be joyful*, absol. Job 20, 18. Deriv. עֲלִיס in בַּעֲלִיס.

Nif. נֶעֱלַס (*fem.* in pause נֶעֱלָסָה) *to carry oneself joyfully, to wave joyfully*, of the ostrich Job 39, 13, referring to פְּנָנָה.

Hithp. הִתְעַלֵּס (*fut.* יִתְעַלַּס) *to rejoice*, with בְּ *at* Prov. 7, 18.

עָלַע (Kal unused) *intr. to suck up, to sip up*, arising from לָעַע, according to some; but see עוּל Pih.

Pih. עִלַּע (*fut.* יְעַלַּע) arising from the reduplicated עִלְעֵל. See עוּל Pih. II.

עֶלַע (*pl.* עֶלְעִין) *Aram. f.* same as Hebr. צֵלָע *a rib*. The LXX render both by *πλευρόν*. Dan. 7, 5 *and it* (the slain beast) *had three ribs in its mouth*, symbolising the three cities Nineveh, Mispila and Larissa, which were destroyed by the Medes (*Xenoph.* Exp. Cyr. 3, 4, 7 8 10; *Herod.* 1, 106). See צֵ.

עָלַף (Kal not used) *tr. to wrap up, to veil, to cover;* metaphor. a) *to conceal, to hide;* b) *to pine, to be exhausted*, like עָטָה, עָטַף, עִוַּת &c. which are metaphor. applied in a similar way; Ar. غَلَفَ (to hide) the same, whence غِلَاف theca.

Pu. עֻלַּף *to be covered over*, Song of Sol. 5, 14 *covered with sapphires*, i. e. with sapphire- or Dutch-blue; *to be faint* Is. 51, 20. Here too is referred עֻלָּפָה Ez. 31, 15, either as = עֻלָּפָה, so that the pl. is construed with a fem. sing. (comp. Ez. 32, 13; 35, 12; Deut. 21, 7), or as a farther development of עֻלַּת, so that ־ָה would correspond to the Aram. ־ָא as a peculiar Pael-form (comp. נִסְּחָא to estrange, פֻּשְׁקָא to reveal); or lastly עֻלְּפוּ should be read, with עַל *about* one. Yet עֻלָּפָה may also be a noun (which see).

Hithp. הִתְעַלַּף (*fut.* יִתְעַלַּף) *to veil wrap* or *cover oneself* Gen. 38, 14; metaphor. *to faint*, from heat Jon. 4, 8, or from thirst Am. 8, 13.

עֻלָּפָה (formed from the simple form

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עֻלָּה, like פִּשְׁתָּה, אֲסָתָה, לִבְנָה from פֶּשֶׁת, אֲסָא, לְבֹנָה; ־ is shortened from ־ֹן) *m. a wrapping, veiling;* hence fig. *mourning*, as עָטָה (which see); עָ׳ עַל־פָּ׳ Ez. 31, 15 *the mourning for one.*

עָלַץ (*infin. constr.* עֲלֹץ, *fut.* יַעֲלֹץ) *intr.* same as עָלַז (which see) *to leap, to spring, to exult, to rejoice;* absol. Prov. 11, 10; 28, 12; usually with בְּ of the person Ps. 5, 12; 9, 3, in addition to שָׂמַח; with לִפְנֵי פָ׳ *to shew joy before* one 68, 4; also of mischievous joy 25, 2, where לִי beside אוֹיְבַי (*my enemies*) stands pleonastically as in 27, 2, and עָלַץ is not construed with לְ. Deriv. עֲלִיצוּת.

עָלַק (not used) *intrans. to suck, to swallow, to gulp*, of blood-sucking animals; cognate in its organic root עָ־לַק with לָקַק, לָקַד. Deriv. עֲלוּקָה. Another עָלַק, which does not appear in old Hebrew, signifies *to adhere*, like the Ar. علق and غلق; and some have incorrectly derived עֲלוּקָה from that.

עַם (with the article הָעָם, *constr.* עַם, which is also put with conjunctive accents; with *suff.* עַמִּי, עַמּוֹ &c.; *pl.* עַמִּים, poetically abridged עַמִּי Ps. 144, 2, 2 Sam. 22, 44, for which in Ps. 18, 44 the collective עַם stands, and עַמִּים is read by the LXX and many mss.; *constr.* עַמֵּי; besides the Aramaeising resolved form עַמְמֵי Neh. 9, 22, comp. תְּקָעִים, צְלָלִים from תֹּקְעִים, חַקְקִים, חֹק from חֻקִּים; *constr.* עַמְמֵי Neh. 9, 24, with *suff.* עַמְמֶיךָ Judges 5, 14; from עָמַם I.) *m.* (*fem.* Ex. 5, 16; Judges 18, 7; *masc.* and *fem.* at the same time Jer. 8, 5) prop. *union, association, community, congregation, company;* hence 1. *a people*, constituting a union by common language and descent Esth. 1, 22; 3, 12; Neh. 13, 24, or by relationship Gen. 34, 16; as a collective construed with the *plur.* Ex. 5, 5; Judges 2, 4; Is. 9, 1; (אַגָּדָה) 1 Sam. 2, 23. So of the Israelite people as a whole עַם יִשְׂרָאֵל 2 Sam. 18, 7, עַם יי Ex. 15, 16, עַם הָאֱלֹהִים Judges 20, 2, עַם נַחֲלַת יי Deut. 4, 20, עַם הַקֹּדֶשׁ Is. 62, 12; or עָם alone 42, 6, i. e. the genuine, pious and good people; לֹא־עַם נָבָל Deut. 32, 21 being = גּוֹי נָבָל; of the Canaanites Deut. 1, 28, the Egyptians Gen. 42, 6, Moabites Jer. 48, 16 &c. The plur. עַמִּים commonly denotes different peoples, separated by boundaries Gen. 17, 16; Is. 2, 3; 10, 13; but also *one* people merely, consisting of species, stems and families Gen. 17, 14. Metaphor. a) *the human family, the inhabitants of the earth, mankind*, considered as *one community* Is. 40, 7; 42, 5 = כָּל־בָּשָׂר; b) *persons*, i. e. the noblest part of the people Job 12, 2, like the Arab. عشير, عشيرة, hence עַשִּׁירֵי עָם *the richest people* Ps. 45, 13; c) *many men*, like the Arab. قَوْم, English *people* Num. 21, 6, or persons of a definite class Judges 3, 18, 1 Sam. 9, 24, generally a multiplicity of individuals Ps. 18, 28, like גּוֹי Gen. 20, 4; d) *the population, inhabitants*, of a city Gen. 19, 4; 47, 21; 2 Chr. 32, 16; Lament. 1, 1; or of a country 2 Kings 11, 18-20; e) *country-men, those of the same district* Gen. 23, 11; Lament. 2, 11 (see בַּת and אֶרֶץ); f) *a troop*, of animals, i. e. a number of animals of one kind living together Prov. 30, 25 26, like גּוֹי; hence Ps. 74, 14 עַם לְצִיִּים *the troop of the beasts of the desert* (לְ is here a sign of the genitive), where it is not necessary to read עִיר for עַם; g) *the mass of the people*, oppos. to פְּרָעוֹת (*leaders*) Judges 5, 2, חוֹקְקִים 5, 9, אַבִּירִים 5, 13; Arab. عَامَّة populace; h) *a warlike people, an host* 5, 18; i) in contrast with the rich and noble Mic. 6, 12, therefore also by itself, *the populace, the lower people* Ez. 7, 27; comp. Talm. עַם הָאָרֶץ used of an individual who is uncultivated or ignorant; k) *a tribe*, plur. עַמִּים the Israelite tribes Lev. 21, 1; Hos. 10, 14; Gen. 49, 10; l) *a kindred, family-stock* 2 Kings 4, 13; אֶל־עַמִּיו = נֶאֱסַף אֶל־עַמָּיו hence the phrases יִקָּרֵת מֵעַמֶּיהָ (see אָסַף); Gen. 17, 24 *to be rooted out of his kindred*, called elsewhere מוֹת יוּמָת Lev. 17, 4; Arab. عَمّ uncle, relation. — 2. The use

of עָם (in united words עַמִּי־, עַם־) is peculiar in personal names (see אֱלִיעָם above), where according to the most appropriate acceptation of the nature of Hebr. proper names, it can only be a name or surname of God, an epithet of him; and may perhaps have properly signified *uniter*, *gatherer*, *binder together*, *family-founder*, interchanging with אֵל, אָב, יוֹ, אָח &c.; as it appears to be also identical with אָם (which see). So in אֱלִיעָם, אֲנִיעָם, יִתְרְעָם, רְחַבְעָם, יְשָׁבְעָם, יְרָבְעָם, יְקָנְעָם, עַמִּיאֵל, עַמִּישַׁדַּי, יָקְדְּעָם, יָקְמְעָם, יָקְמְעָם, עַמִּיחוּד, עַמִּיהוּד, עַמִּיזָבָד, עַמִּינָדָב; doubtful in עַמְרָם, עַמְעָד.

עַם (*def.* עַמָּא, עַמָּה, *def. pl.* עַמְמַיָּא, in Targ. *pl.* עַמְמִין, *constr.* עַמְמֵי, Syr. *pl.* ܥܡܡܐ; from עָמַם I.) *Aram. m.* same as Hebr. עָם *people*, along with אֻמָּא and לִשָּׁן Dan. 3, 29; 7, 14; of the mass of the people, the community Ezr. 7, 16; of the heathen 7, 25; of Israel 5, 12.

עִם (a shorter form for עֵם from עָמַם I., with *suff.* עִמִּי, עִמְּךָ, עִמָּךְ, עִמּוֹ, עִמָּנוּ, עִמָּכֶם, עִמָּם together with עִמָּהֶם; for עִמִּי occurs also עִמָּדִי, see עִמָּד) *masc. communion*, *union*, *conjunction*, then a particle, *with*, cum, σύν, *beside*, *by*, expressing independent accompaniment or attachment to, and different from בְּ (see p. 173 seq.) and אֵת II. (אֶת־ which see); or *and*, as a sign of coordination. It is applied, therefore, 1. as *a prepos.*, with verbs, e. g. עָזַר עִם *to assist*, *to help in common with* 1 Chr. 12, 21, הִתְחַזֵּק עִם *to shew oneself courageous with one*, i. e. to prove oneself a helper to one; then עָשָׂה טוֹב עִם Gen. 26, 29, עָשָׂה רָע עִם 31, 29, עָשָׂה חֶסֶד עִם 24, 12, הֵיטִיב עִם 32, 10, רָצָה עִם Ps. 50, 18, where עִם is also interchanged with לְ, prop. *to deal well*, *ill*, *graciously*, *beneficently*, *kindly with*, i. e. towards one. Here belongs עִם with תָּמִים Ps. 18, 24, נָכוֹן 78, 37, שָׁלֵם 1 Kings 15, 14. In like manner with verbs of fighting and striving with, as נִלְחַם 2 Kings 13, 12, נֶאֱבַק Gen. 32, 26, רָב Judges 11, 25, or where a verb of that sort is to be supplied Ps. 55, 19; 94, 16, or with expressions of participation and communion, as חָלַק (*to divide with one*) Prov. 29, 24, כָּרַת בְּרִית Deut. 5, 2, דִּבֶּר Num. 11, 17, שָׁכַב עִם Gen. 19, 32 &c., to which דָּבָר עִם Job 15, 11 also belongs. Here also is to be put the use of עִם with הָיָה, or where the latter can be easily supplied Gen. 13, 1; 21, 22; or with הָלַךְ 18, 16, אָכַל 1 Sam. 9, 24, יָרַשׁ 21, 10. — 2. *a conjunction* and *preposition*, forming the bond of connexion between two adjectives 1 Sam. 16, 12; 17, 42, or substantives Nah. 3, 12, Song of Sol. 4, 13 14, where it may be translated by *and* or *also*, and is actually interchangeable with וְ. Also, *together with* Gen. 18, 23 25, *comparable with* Job 3, 14 15; *as* (comparison) 21, 8; *equally with* Ps. 73, 5; 120, 4; *in like manner as* Eccles. 2, 16; *just as* 7, 11, עִמָּךְ *as well as thee* Job 40, 15, עִם־אֳנִיּוֹת *as well as ships* 9, 26. As a particle of time עִם־שֶׁמֶשׁ *as long as the sun* (shines) Ps. 72, 5, comp. Dan. 3, 33 and Ovid amor. 1, 15, 16 cum sole et luna semper Aratus erit; hence with נִמְשַׁל Ps. 143, 7, נֶחְשַׁב 88, 5. Expressing nearness, conseq. *at*, apud, prope, ad Gen. 25, 11; 35, 4; Judges 9, 6, עִמָּנוּ Gen. 24, 25 *with us*, i. e. in our house; fully עִם־בֵּית פְּ׳ 1 Chr. 13, 14; Job 27, 11 אֲשֶׁר עִם־שַׁדַּי *what is with the Almighty*, i. e. his doings, his mode of action; עִמָּךְ 10, 13 (determined) *with thee; beside*, as עִם־אֵל *in the view of God* 9, 2; Hos. 12, 1; referring to place, *near to*, as עִם־אֶפְרַיִם 2 Sam. 13, 23 *near to* (the city of) *Ephraim* (see אֶפְרַיִם 2), identical with חָצוֹר in Judah (Josh. 15, 23); *before*, *in presence of*, Job 1, 12 *before the face; in*, Job 6, 4 *for the arrows of the Almighty are in me* (LXX ἐν τῷ σώματί μού ἐστιν), for which Ps. 38, 3 has נִחֲתוּ בִי; *in* or *with* (referring to the mind), Job 9, 35 *for not so am I in myself*, i. e. not so disposed in mind; *in the consciousness of*, *in the mind of*, as עִמָּדִי Ps. 50, 11 *present to me*, i. e. in my consciousness, parallel יָדַעְתִּי, Ar. عندى according to my mind, for which later Hebrew has עִם לִבִּי or עִם לְבָבִי

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Deut. 8, 5; Ps. 77, 7; Eccles. 1, 16; *among*, *between*, inter, in medio, apud, μετά (comp. German *mit* from *Mitte*), as עִם יֹשְׁבֵי חֶדֶל Is. 38, 11 *among the inhabitants of the world;* עִם־אָהֳלֵי קֵדָר Ps. 120, 5 *among* or *in the midst of the tents of Kedar; notwithstanding*, arising out of *with* (see עַל, בְּ), as עִם־זֶה *notwithstanding this* Neh. 5, 18. — Connected with מִן in מֵעִם, removal and departure from a condition are denoted by עִם; hence after verbs of going away, separating from Gen. 13, 14; 26, 16, of dismissing Deut. 15, 12; hence, *away from*, with nouns, as מֵעִם הַמִּזְבֵּחַ Ex. 21, 14 *away from the altar; from near* Ex. 8, 8; *out of the possession of*, *out of the power of* &c., after verbs of receiving 2 Sam. 3, 15, taking Gen. 31, 31, demanding Ex. 22, 13, buying 2 Sam. 24, 21; *from*, as מֵעִם־יי *from God* 1 Kings 2, 33; Ps. 121, 2 &c.; *away from the mind of*, 1 Sam. 16, 14; *according to the mind*, מֵעִמְּךָ *in a way proceeding from thy mind* Job 34, 33, *in the mind of* being expressed by עִם 27, 11; *away from between*, Gen. 48, 12 *from between his knees; away from the midst of* Ruth 4, 10.

The acceptation of עִם in the first instance as a noun derived from עָמַם I., then as a preposition and conjunction is unquestioned. The Syr. ܥܡ, Arab. transp. مَعْ, مَعَ are the same word; but the Arab. عِنْدَ, like עִמָּד (which see), is not of this stem, as many have asserted. The use of مَعَ meaning "notwithstanding, for all that", and particularly that of عند agrees with the various applications of עִם. But if עִם be originally a noun, it can only be the constr. state of a form עֵם.

עִם (from עֲמַם) *Aram. a preposition, together with* Dan. 2, 18, *with* 2, 43; 6, 22; *with the clouds of heaven* 7, 13, i. e. *riding on a cloud* (like God), ἐπὶ τῶν νεφελῶν (Matth. 24, 30; 26, 64); of time, *so long as*, *as long as*, *like*, as עִם־דָּר וְדָר 3, 33 and 4, 31 *as long as the generations of men*, i. e. for ever; *by*, as עִם־לֵילְיָא 7, 2 *by night*.

עָמַד I. (*inf. absol.* עָמֹד, *constr.* עֲמֹד, *fut.* יַעֲמֹד) *intrans.* properly *to be extended*, *to be set up*, of a pillar; hence 1. *to stand upright* (opposite to lie, sit, to be leaning), applied to men Gen. 24, 30, to animals 41, 3, to things Deut. 31, 15; with בְּ Ps. 1, 1, or more frequently עַל *upon* Hab. 2, 1, Jer. 6, 16, עָ׳ עַל־רַגְלַיִם generally *to stand* Ezek. 2, 1; *to place* or *set oneself*, with אֶל 1 Sam. 17, 51, לְ 1 Kings 20, 38, the accusat. Hab. 3, 11 or בְּ Ez. 22, 30 of a person or thing *whither*, and אֶל of place *where* 1 Kings 20, 38, including the secondary idea of *assisting*, *protecting*, *defending*, *giving help;* with עַל 2 Sam. 1, 9 and Esth. 8, 11 (see עַל) it is used like קוּם עַל Job 19, 25 *to appear* or *stand up for*, elsewhere with עַל *to be set over* Num. 7, 2, or *to stand upon*, *confide in* Ez. 33, 26, for which אֶל stands in 31, 14 and = נִסְמַךְ עַל (Is. 48, 2); followed by לִפְנֵי פ׳ Gen. 18, 22 or אֶת־פְּנֵי פ׳ 1 Kings 12, 6 *to stand before one*, in a respectful, submissive, ministering position before the great, hence *to serve*, *to wait upon* Deut. 1, 38, Dan. 1, 5, for which עָמַד alone with בְּ of place stands in 1, 4. — 2. Figurat. *to stand*, absol. Dan. 11, 25; *to hold good* Esth. 3, 4; *to have steadiness*, i. e. not to be subject to change Ps. 102, 27, Eccles. 1, 4, to transitoriness Ps. 33, 11, to wearing out Ex. 18, 23 (opposite 18, 18); of warriors, *to stand firm*, *to endure* Jer. 32, 14; Am. 2, 15; metaphor. *to continue to live* Ex. 21, 21; with לִפְנֵי פ׳ of a person *to stand before one* Nah. 1, 6, Dan. 8, 7, seldomer נֶגֶד פ׳ Eccles. 4, 12, or מִפְּנֵי פ׳ Josh. 21, 42; 23, 9; with בְּ of a thing *to persist* or *persevere in* Eccles. 8, 3, opposite נִבְהַל, הָלַךְ (elsewhere עָמַד Josh. 10, 13; 1 Sam. 20, 38); on the contrary in 2 Kings 23, 3 we should read וַיַּעֲמֹד for וַיַּעֲמֹד and translate, *and he made the whole people enter into a covenant*, as in 2 Chr. 34, 31, and as לְעָמְדָהּ stands for לַעֲמֹד בָּהּ or for לַעֲמִידָהּ (LXX) in

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Ez. 17, 14. — 3. *to stand still, to stop*, of the sun Josh. 10, 13, *to endure, to continue* Ps. 102, 27; Jer. 48, 11; *to abide* Eccles. 2, 9; *to be calm*, of the sea Jon. 1, 15; *to stay*, absol. Ex. 9, 28, or with בְּ of place 2 Kings 15, 20, or with אֵת־, עִם of the person *with* whom one stays Gen. 45, 1; 2 Sam. 20, 11; *to remain like oneself*, בְּעֵינַיִם *in appearance*, of נֶגַע Lev. 13, 5; hence with מִן *to stop from, to desist, to cease* Gen. 29, 35; 2 Kings 4, 6; 13, 18; Gen. 30, 9; *to remain behind*, Dan. 11, 31 *and arms shall remain behind him* (at his command); figuratively *to die*, Dan. 11, 4 וְיִכְעָמְרוּ תִּשָּׁבֵר מַלְכוּתוֹ *and at his departure his kingdom will be reduced to ruins.* — 4. *to stand up, to raise oneself*, to speak 2 Chr. 20, 5, to help Is. 47, 13; *to appear*, of a new ruler Dan. 8, 23; *to rise*, of the dead 12, 1; *to appear*, with לְ of a person *for* one, Ezr. 10, 14 *let our rulers appear for the whole congregation* &c.; with עַל *against* a person or thing 1 Chr. 21, 1, 2 Chr. 20, 23, Ezr. 10, 15, עָ׳ עַל־דַּם פְּ׳ Lev. 19, 16 *against the blood* (life) *of one; to place oneself*, with לִפְנֵי of a woman, to give oneself up to unnatural impurity Lev. 18, 23; figur. *to arise, to come*, רֻחַ הַצָּלָה Esth. 4, 14; מִלְחָמָה 1 Chr. 20, 4. Here too belongs עָ׳ *to arise*, of the creation Ps. 33, 9. Deriv. עֹמֶד, עֲמָדָה, מַעֲמָד.

Pih. עִמֵּד (not used) *to be strongly extended*, of a pillar, Arab. عمد the same; *to be set up*, of a gallery. Deriv. עַמּוּד.

Hif. הֶעֱמִיד and הַעֲמִיד (*part.* מַעֲמִיד, *fut.* יַעֲמִיד) *caus.* 1. *to set up, to erect*, pillars, 2 Chr. 33, 19, a house 24, 13; *to place*, with בְּ 19, 8, עַל of a place Ezr. 2, 68, and לִפְנֵי of a person Gen. 47, 7; *to set* Ez. 24, 11; *to make firm*, doors Neh. 6, 1; *to appoint, to constitute*, in an office 1 Kings 12, 32; 1 Chr. 6, 16; *to appoint, to establish*, with accus. of the object and dative of the person 2 Chr. 30, 5; 33, 8; *to impart* Ps. 30, 8; *to set forth*, לְחֹק *for a law*, with לְ of the person Ps. 105, 10, also with עַל of the person Neh. 10, 33; *to make stand, to preserve*, a city 1 Kings 15, 4, a dynasty 2 Chr. 9, 8, a man Ex. 9, 16; *to establish*, אֶרֶץ Prov. 29, 4; *to confirm* = קִיַּם 1 Chr. 35, 2; *to fulfil*, חָזוֹן, namely the event Dan. 11, 14; *to settle, compose*, פָּנִים 2 Kings 8, 11; *to cause to appear* or *arise, to stir up, raise up* Dan. 11, 11; Neh. 6, 7; Ps. 107, 25. In 2 Kings 23, 3 the reading should be וַיַּעֲמֹד (see Kal 2); and in Ez. 17, 14 we should read לַעֲמִידָהּ (inf. Hif.). — 2. A stronger mode of expressing the Kal sense: *to stand continuously, to keep oneself upright* 2 Chr. 18, 34, for which the Hof. is used in 1 Kings 22, 35.

Hof. הָעֳמַד (*part.* מָעְמָד, *fut.* יָעֳמַד) *to be placed* Lev. 16, 10; *to continue to stand upright* 1 Kings 22, 35. Deriv. מָעְמָד.

The organic root עָ־מַד lies also in מוּד) II., מָד, מָדַד), מָת, מוּת), מָת־דַּ &c., where comparisons may be found; Ar. عَمَدَ, and Syr. the same.

עָמַד II. (Kal not used) *intr. to waver*, transposed from מָעַד (which see); hence

Hif. הֶמְעִיד same as הִמְעִיד *to make waver, to cause to shake*, מָתְנַיִם Ez. 29, 7; comp. Ps. 69, 24. It can be better referred to עָמַד I. and translated *to make rigid, to lame.*

עָמַד III. (not used) *intrans. to be inclined*, to a thing, *to lean*, to a thing, *to turn*, to one side; cogn. in sense צָלַע. From this has arisen the noun-idea *side*, as also the prepositional *at, with.* Identical with the stem is אָנַת (which see), whence has come אֵצֶל, contracted אֵת (אֶת־), prop. *side*, then *with;* Ar. عَنَدَ to incline, to bend, whence عَنْدٌ, عِنْدَ side, عند *with;* comp. also أَنَتَ to be flexible, غَنَزَ to bend. Deriv.

עֵמֶד (from עָמַד III.) *m. side*, then as a preposition *with* (see אֵצֶל, אֵת־), only with the *suff.* ־י in עִמָּדִי as another form for עִמִּי with its great variety of meanings: *with me* Gen. 21, 23; 31, 5; Ps. 23, 4; *at my house* Gen. 29, 19 27; Lev. 25, 23; Deut. 5, 28 &c.; *against me* Gen.

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20, 9; Job 6, 4; *to me* Gen. 3, 12; 19 19 &c.; Ar. عندى.

עֶמֶד (only with *suff.* עָמְדִי) *m.* a later word for מָקוֹם *a stand, a place*, Dan. 8, 17; Neh. 8, 7; *a platform* 2 Chr. 30, 16.

עֲמָדָה *f. a domicile*, Mic. 1, 11.

עָמַד (not used) *intr. to unite, to bind together, to join*, ident. in its organic root עָמַ־ה with עָם (עָמַם) I. Deriv. עִמִּית.

עִמָּה (*constr.* עִמַּת, with *suff.* עִמָּדִי, עִמָּהֶם, *pl.* עִמּוֹת; from עָמַם I.) *f.* 1. prop. *society, union, neighbourship, companionship, nearness, side;* אֵצֶל (which see), and the modern Hebrew קְטֹרֶת proceeding from a like fundamental signification. Constr. עִמַּת as a particle of comparison *like as, similarly to*, prop. in common with, ... כָּל־עִמַּת שֶׁ Eccles. 5, 15 *altogether as.* But לְ is commonly prefixed, and stands before nouns in various senses, as Ezek. 40, 18 *parallel to the length;* 48, 13 *reaching along with the border; compared with* 42, 7; *along with* 1 Chr. 24, 31; 26, 12; Neh. 12, 24; זֶה לְעִמַּת־זֶה Eccles. 7, 14 *the one like the other;* לְעִמָּתָם *like as they*, i. e. at the same time Ez. 1, 21; *beside* 2 Sam. 16, 13; מִלְּעִמַּת *near to* 1 Kings 7, 20. — 2. (*union, kindred*) *n. p.* of a locality in Asher Josh. 19, 30.

עַמּוּד (from עָמַד I. Pih., *pl.* עַמּוּדִים) *m.* prop. what is extended, set up; hence 1. *a pillar* Ex. 26, 32, Judges 16, 25, of בַּרְזֶל Jer. 1, 18, as a figure of strength; of the seven pillars of Wisdom's house Prov. 9, 1, of those of heaven and earth Job 9, 6; 26, 11; metaphor. of the pillar of cloud and fire Ex. 13, 22; 33, 9. — 2. *an elevated platform* 2 Kings 11, 14; 23, 3 (*Rashi*), for which 2 Chr. 34, 31 has עָמָד; perhaps *a scaffold;* mod. Hebrew a column.

עַמּוֹן (*belonging to the people, a countryman* = בֶּן־עַמִּי Gen. 19, 38, out of which it is said to have arisen; perhaps like עָם 4. the epithet of an associate deity) *n. p.* of a son of Lot's Gen. 19, 30-38, born in incestuous intercourse, and the ancestor of the Ammonites 1 Sam. 11, 11, who are commonly called בְּנֵי עַמּוֹן Judges 10, 9 &c.; also standing for the land of the Ammonites Ez. 25, 2-5. The race dwelt east of the trans-jordanic יַזֵּר אֵל, north-east of Moab between the rivers יַבֹּק and אַרְנוֹן Deut. 3, 16; Josh. 12, 2; Judges 11, 13. They lived in enmity with Israel, oppressing at one time the Gileadites, at another all Israel Judges 10, 9; 11, 12 seq. down to the latest times 1 Sam. ch. 11; 2 Sam. ch. 10-12; 2 Chr. ch. 20 and 27; 2 Kings 24, 2; Zeph. 2, 8; Jer. 27, 3; 40, 14; Ez. 25, 1 seq.; Neh. 4, 1 seq.; and the prophets predicted misfortune to them Am. 1, 13; Jer. 49, 1-6; Zeph. 2, 8; Ez. 25, 1 &c. When they perished the Arabs (Saracens) took possession of their land Ez. l. c. See רַבָּה. *Gent. m.* עַמּוֹנִי Deut. 23, 4, *pl.* בְּנֵי עַמּוֹן = עַמּוֹנִים 2, 20, *fem.* עַמּוֹנִית 1 Kings 14, 21, *pl.* עַמּוֹנִיּוֹת 11, 1 and once K'ri עַמְּנִיּוֹת Neh. 13, 23.

עַמּוֹס (*Bearer, Taker upon himself*, viz. Jah is) *n. p. m.* Am. 1, 1; 7, 8 seq.; 8, 2. A derivation from the Coptic (Rosell. 1, 194) must be rejected because of the proper name עַמְסְיָה.

עָמֹק (*the Unfathomable, Incomprehensible* viz. Jah is) *n. p. m.* Neh. 12, 7 20.

עַמִּיאֵל (עַמִּי־ the stat. constr. of עָם; *El is an Uniter*) *n. p. m.* Num. 13, 12; 2 Sam. 9, 4; 1 Chron. 3, 5, for which 2 Sam. 11, 3 has אֱלִיעָם; 26, 5. עָם in such compound names is usually taken like the Greek λαός or δῆμος, which are likewise put either as first or last member of the name (Simonis); but the nature of old Hebrew proper names, according to which they form nothing but consecration-exclamations and eulogies, according to the very ancient Semitic view taken of God, leads us to assume, that עָם should be taken simply as an epithet of God = יְהֹ, אֵל (see עָם 4).

עַמִּינָדָב (not *splendid people*, but as in הֲדוֹרָם, אֲחִידוֹד, אֲבִידוֹד *God* — as uniter — *is Renown*) *n. p. m.* Num. 1, 10; 34, 20 28; 2 Sam. 13, 37 K'ri; 1 Chr. 9, 4.

עַמִּיזָבָד (*God is Giver;* see אֶלְזָבָד,

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זַבְדִּיאֵל, יְהוֹזָבָד &c.) *n. p. m.* 1 Chron. 27, 6.

עַמִּיחוּר (*God is Nobility*) *n. p. m.* 2 Sam. 13, 37 K'tib; see חוּר.

עַמִּינָדָב (*God is the Noble one*) *n. p. m.* Exod. 6, 23; 1 Chr. 6, 7; 15, 10; comp. אֲבִינָדָב, אֲחִינָדָב &c.

עַמִּיקָא (*def. pl.* עַמִּיקָתָא) *Aram. fem. something deep, unfathomable* Dan. 2, 22.

עָמִיר (from עָמַר I.) *m.* same as עֹמֶר, *a bundle, heap* of fallen grain, *swath,* Jer. 9, 22 *like heaps behind the harvestman;* also *a sheaf* Am. 2, 13; Zech. 12, 6.

עַמִּישַׁדַּי (*God is the Almighty one*) *n. p. m.* Num. 1, 12; comp. צוּרִישַׁדַּי; Latin Salvator, German Heiland, Herr-Gott, *Διοκράτης.*

עִמִּית (with *suff.* עִמִּיתוֹ, -תְּךָ, from עֵמָה) *fem.* 1. *abstract: fellowship,* Zech. 13, 7 *man of my fellowship,* as a king is called by God, He being also king of Israel; parallel רֵעַ (to be read for רֹעִי). — 2. *concrete: neighbour, fellowman* Lev. 5, 21; 19, 15.

עָמַל (*fut.* יַעֲמֹל) *intr.* prop. to work, to bear a burden, to lift up heavily; hence *to toil, to labour,* abs. Eccles. 5, 15; once עָ׳ עָמַל to strengthen the idea 1, 3; with בְּ of a thing *to labour upon a thing* 2, 21, *to toil about a thing* Jon. 4, 10; Ps. 127, 1; followed by the inf. constr. and לְ *to endeavour,* Eccles. 8, 17 *for this reason that* (בְּשֶׁל אֲשֶׁר = Aram. בְּדִיל דְּ) *he endeavours to search it out;* with בְּ of the person *to toil for one* Prov. 16, 26. Deriv. עֲמָל, עָמֵל.

The Arab. عَمِلَ "to labour, to do, to strive, to toil" is to be compared with עָמַל, and as the former means also *to be vigorous, to be alert,* the fundamental signification can only relate to laborious, enduring work; and therefore עָ׳ cannot be put with אָ־מַל, קָ־מַל. Aram. עֲמַל, כְּמַל the same.

עָמֵל *adj. m. toiling, labouring,* forming with a personal pronoun the present tense Eccles. 2, 22; 4, 8; 9, 9; *subst. a labourer, workman* Judges 5, 26; Prov. 16, 26 *the eagerness of the labourer is exerted for him;* metaphor. *one sorrowful, wretched* Job 3, 20; 20, 22 *all the hands of the wretched* (עָ׳ collect. and = רָעִים 20, 10) *come upon him,* in order to revenge upon him the wrong they have suffered.

עָמָל (*constr.* עֲמַל, with *suff.* עֲמָלִי, עֲמָלוֹ, frequent in Eccles.) *masc.* (*fem.* Eccl. 10, 15) 1. *the act of labouring, toiling, working* Eccles. 1, 3, *work* 2, 10, *deed* 2, 11. — 2. *what is gained by labour* 2, 18 19, *the object of work* 2, 21; Ps. 105, 44. — 3. Metaph. *anything wretched, sorrowful;* hence *toil* Gen. 41, 52; *lifetoil, life-sorrow* Job 3, 10; *suffering,* Is. 53, 11 *far from his sufferings,* i. e. free from them; *restlessness, disquiet* Num. 23, 21; *wickedness* Is. 10, 1 = אָוֶן; *misfortune* Ps. 73, 16, *misery* Deut. 26, 7; Job 5, 6 7; Ps. 25, 18, together with לַחַץ, עֳנִי; *sorrow* Jer. 20, 18 coupled with יָגוֹן; *mischief* Job 4, 8; 7, 3; and generally associated with אָוֶן Ps. 10, 7, שָׁוְא Job 15, 35, כַּעַס Ps. 10, 14; hence מְנַחֲמֵי עָמָל Job 16, 2 *sorrow-bringing comforters,* not = הֶבֶל. — 4. (*one Bearing,* viz. El is) *n. p. m.* 1 Chr. 7, 35.

עֲמָלֵק *n. p.* of a primitive Arabian people, called רֵאשִׁית גּוֹיִם Num. 24, 20, in the ethnographical table of Gen. 10, 22 probably contained in לוּד; since many Arabian writers look upon ʿAmlak or ʿAmlik as a primitive people coming through the medium of Laud, which agrees neither with Ishmael nor with Kachtan. As an ancient Semitic people they dwelt, according to the Hebrew accounts, from שׁוּר before Egypt to חֲוִילָה 1 Sam. 15, 7, i. e. in Arabia Petraea and *Hegas* in the Sinaitic peninsula, united themselves with the Moabites, Ammonites, Midianites and the sons of the East Judges 3, 13; 6, 3 33; 7, 12; and also settled with the Horites on mount שֵׂעִיר 1 Chr. 4, 43; from which mixture with the Horites Amalek is called a grandson of Esau Gen. 36, 12 16; 1 Chr. 1, 36. The Kenites and perhaps also the Kenisites belonged to them

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Gen. 15, 19; 1 Sam. 15, 6. Besides, it is observable from many places that the Amalekites dwelt in Palestine also at an early period. In the territory of Ephraim a district and mountain were called עֲמָלֵק Judges 5, 14; 12, 15; and the LXX name the otherwise Aramaean מַעֲכָה east of Jordan 2 Sam. 10, 6 8 Amalek. Their history from Abraham's time till that of Hezekiah is found in separate parts of Scripture Gen. 14, 7; Ex. 17, 8-16; Judges 3, 13; 1 Sam. ch. 15; 27, 8. *The Gentile m.* עֲמָלֵקִי Gen. 14, 7, Judges 12, 15, is a collective.

As to the derivation, the Ar. عَمْلَق, arising from عمق, עָמַק, may be compared with it in the first instance; and it might signify perhaps *inhabitant of the valley*. Thus out of עַמֵּק would arise עַמְלֵק and then עֲמָלֵק. But the stem may also be מָלַק, and ע a letter prefixed; in which case it would be translated *warrior*.

עָמַם I. (not used) *tr.* same as אָמַם *to unite, to bind together, to associate together, to join in one, to collect; intr. to come together, to form into a community;* Ar. عَمَّ the same (= أَمَّ). The stems אָמַ־ה, עָמַ־ה, גַּם I. (גָּמַם) Ar. جَمَّ, אָ־גַם Ar. جمع, חָמַ־ה II. (to חָם, חָמוֹת, חֵמָה 2 and 3, חֲמוּ־ and חֲמִי־ in proper names), חָמַ־א (to חֵמָא, חֶמְאָה, מַחֲמָאָה), כָּם (כּוּם), Ar. كَامَ have the same organic root, and are to be viewed in relation to an extra-Semitic comparison. Deriv. עָם and עַם, עֻמָּה, עֻמּוֹן, the proper name עַם in proper names.

עָמַם II. (Kal only in resolved forms עֲמָמוּךָ, עֲמָמֻהוּ) *tr.* prop. *to enwrap, to enclose, to embrace, περιέχειν*, like the Ar. غَمَّ, comp. חָמַ־ה I. to embrace, enclose, Ar. حَمَا to protect round about, to debar. Metaphor. 1. *to be superior to, to overtop, to surpass*, Ez. 31, 8 *the cedars do not overtop him*, i. e. are not higher than he; 28, 3 *all secrets have not surpassed thee*, i. e. nothing was too high for thee. Hence a variation in *Holmes's* Sept. expresses it by ὑπεραίρω; and Ben-Sira's (48, 13) πᾶς λόγος οὐχ ὑπερῆρεν αὐτόν may have run thus in Hebrew כָּל־מַדָּע לֹא־עֲמָמֻהוּ. This metaphorical application proceeds from *to embrace*, as περιέχειν Thuc. 8, 105 has the same meaning; comp. عِمَامَة a covering for the head, properly what overtops a thing. — 2. (not used) *to enwrap, to darken*, Aram. עַמְעֵם (redupl.), Ithpe. עִתְעַמֵּם the same.

Hof. הוּעַם (*fut.* יוּעַם) *to be darkened, obscured*, of the lustre of gold Lament. 4, 1.

עֲמָמִים *pl.* from עָם which see.

עַמְמִין see Aram. עַם.

עִמָּנוּאֵל (*God with us*) *n. p.* of a son of the prophet Isaiah, so called by his mother symbolically Is. 7, 15; 8, 8; Greek Ἐμμανουήλ (Matth. 1, 23).

עָמַס (once עָמַשׂ Neh. 4, 11; *part.* עֹמֵס, *part. pass.* עָמוּס; *fut.* יַעֲמֹס) *tr. to lift up*, a heavy stone, fig. instead of overcoming obstacles; *to bear*, a burden, hence עֲמוּסוֹת Is. 46, 1 *a load*, of idols; and עֲמֻסִים 46, 3 *those borne* by God (Hos. 11, 3), of Israel; עָמַס עַל without an object *to lift* a load Gen. 44, 13; Is. 46, 1; in a good sense with לְ of the person *to lay upon, to give to, to bestow*, Ps. 68, 20 *God imparts salvation to us*. Deriv. מַעֲמָסָה, the proper names עָמוֹס, עֲמַסְיָה, with שׂ for ס in עֲמָשָׂא, עֲמָשַׂי.

Hif. הֶעֱמִיס *to lift upon, to load*, עֹל כָּבֵד, with עַל of the person 1 Kings 12, 11.

As to the organic root of this stem, עָ־מַס is identical with that in נָשָׂ־א (*m* interchanged with *n*). In the Arab. stems connected with it the fig. meaning *difficult* lies; hence عَمِسَ to be difficult, intricate, uncertain, غَمَصَ to be difficult of comprehension.

עֲמַסְיָה (from עָמָס, *c.* עֲמַס, and יָהּ; *Jah is Bearer*) *n. p. m.* 2 Chr. 17, 16; comp. עָמוֹס.

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עַמְעָד (perhaps from עָמַד with repetition of the first radical, as in יַרְזִיף from זָרַף, גִּרְגֵּשׁ from גָּרַשׁ; *a station, a post*) *n. p.* of a city in Asher JOSH. 19, 26.

עָמַק (Kal rarely) *intr. to be sunk, low, bent in, deep*, of the ground; metaphor. *to sink*, of movement to a distance, into the depth as it were of the circle of vision, = *to be wide;* fig. *to be unsearchable, unintelligible*, of language; *to be unfathomable, mysterious, concealed*, of ideas Ps. 92, 6. Deriv. עָמֹק, עֲמֻקָּה (fem. עֲמֻקָּה), עֵמֶק, עֹמֶק, מַעֲמַקִּים, the proper name עָמוֹק.

Hif. הֶעְמִיק (*part.* מַעֲמִיק *imp. sing.* הַעֲמֵק) *to make deep*, serving merely to define more precisely the following verb or noun, הַעֲמֵק שְׁאֵלָה Is. 7, 11 *make deep, ask*, i. e. ask for a sign from beneath the earth, oppos. to הַגְבִּיהַּ; הֶעְמִיק לָשֶׁבֶת JER. 49, 8 30 *to sit deep*, i. e. stooped and concealed, so as not to be seen by the enemy; fig. הֶעְמִיק לַסְתִּיר Is. 29, 15 *to hide deep*, i. e. to keep very secret; הֵטִיב הִרְחִיב 30, 33 *to make deep, broad*, i. e. stretched out very wide; הֵטִיב סָרָה 31, 6 *to make the revolt deep*, i. e. wide-stretching.

The organic root עָ־מַ־ק lies also in מָקַד, מָקֹד, only in another application of it. Arab. عَمُقَ to be deep, wide, transp. معق; Aram. حصف the same.

עֲמֻקִּי (*pl. c.* עֲמֻקִּי) *adj. m. unintelligible, unsearchable*, of שְׂפָה Is. 33, 19, = כְּבַד לָשׁוֹן Ez. 3, 5 6, figuratively.

עָמֹק (*pl.* עֲמֻקִּים) *adj. m.*, עֲמֻקָּה (*pl.* עֲמֻקוֹת־) *f. deep*, of a pit PROV. 22, 14; 23, 27; of waters 18, 4, a figure of what is difficult to be exhausted (see ECCLES. 7, 24); *low, sunk*, of נֶגַע LEV. 13, 3; fig. *mysterious* JOB 12, 22 (as a noun); *unsearchable* 11, 8; PS. 64, 7.

עֵמֶק (with *suff.* עִמְקָךְ, עִמְקָם, *plur.* מַעֲמַקִּים, with *suff.* מַעֲמַקֵּיהֶם) *m. a sunk deep plain* or *wide space, a valley*, into which one descends (יָרַד) JUDGES 1, 34 and assembles 2 CHR. 20, 26, adapted for plantations of trees, for flowers and for sowing on, or better *a furrowed deep place*, oppos. to גַּל SONG OF SOL. 2, 1. JOB 39, 10, parall. כֶּרֶ Ps. 65, 14; adapted also for drawing up an army in battle JOB 39, 21; NUM. 14, 25; fig. perhaps *an army drawn out in a valley* 1 CHR. 12, 15, if we should not read הָעֲנָקִים for הָעֲמָקִים, as is perceptible from 8, 13 (7, 21), and as one might also read עֲנָקִים with the LXX for עֲמָקִם in JER. 47, 5, since there is an allusion to גַּת, the home of the giant race (1 SAM. 17, 4, 2 SAM. 21, 22), and the expression appears adapted to JOSH. 13, 12 and 2 SAM. 21, 2. — הָעֲמָק *the plain* JER. 21, 13 is a poetical periphrasis for Jerusalem, as *the rock of the plain* is applied to Zion, which is also termed *a mountain in the field* 17, 3. Certain valleys or plains denoted by עֵמֶק, were called after localities in their vicinity, or after known persons who acted there, or after natural objects or historical things worthy of notice. Such are: עֵ אַיָּלוֹן JOSH. 10, 12, so called from the Levitical city in Dan. עֵ הָאֵלָה (*oak-* or *terebinth-valley*) 1 SAM. 17, 2 19; 21, 10, the name of a place in the neighbourhood of Bethlehem, called so perhaps from a sacred oak. עֵ הַבָּכָא (*valley of the balsam-shrub*) Ps. 84, 7, name of a valley not far from Jerusalem, through which the pilgrims had to pass (Jos. Antt. 7, 4). עֵ בְּרָכָה (*plain of the pond;* בְּרֵכָה = בְּרָכָה, see בְּרֵכָה 5 and יְהוֹשָׁפָט 2), name of a place not far from תְּקוֹעַ, now *Bereikût* (Robins. Pal. II. 416) 2 CHR. 20, 26. עֵ גִּבְעוֹן (*valley of Gibeon*) Is. 28, 21, the name of a valley a mile to the north of Jerusalem and the valley of Rephaim, by no means to be identified with that of Ajalon (JOSH. 10, 12). עֵ הַמֶּלֶךְ (*king's dale*) GEN. 14, 17, 2 SAM. 18, 18, also termed עֵ שָׁוֵה, where childless Absalom set up a monument to himself. It was situated in the neighbourhood of Jerusalem (*Joseph.*), towards the Dead Sea (GEN. l. c.), and may have been part of a valley through which the Kedron

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flows into the Dead Sea; identical with עֵ׳ חֶבְרוֹן (*valley near Hebron*) GEN. 37, 14, on which see *Robinson*, Pal. II. p. 370. III. p. 194. יִזְרְעֶאל (*plain of Jezreel*) see יִזְרְעֶאל. עֵ׳ קְצִיץ (*plain of the border*) JOSH. 18, 21 is the name of a city in Benjamin. עֵ׳ סְכוּת (*plain at Succoth*) Ps. 60, 8, name of a valley in Gad beyond the Jordan, where foreign settlers came in after the exile. עֵ׳ רְפָאִים (*valley of the giants*) JOSH. 15, 8; 18, 16; 2 SAM. 5, 18 22, the name of a vale in a north-western direction from Jerusalem, see רְפָאִים. עֵ׳ הַשִּׁדִּים see שִׁדִּים. עֵ׳ יְהוֹשָׁפָט see יְהוֹשָׁפָט 2. עֵ׳ הַחֲרִיץ see שָׁוֵה and יְהוֹשָׁפָט. עֵ׳ חָרִיץ see חָרִיץ and יְהוֹשָׁפָט.

עֹמֶק *m. depth*, oppos. רוּם PROV. 25, 3.

עָמַר I. (Kal not used) *tr.* 1. *to knot, to bind, to string together*, sheaves; metaphor. *to join, to collect, to heap together;* identical in its organic root עַ־מַר with that in חַ־מַר, כָּ־מַר III., Targ. קַ־מַר (hence קַמְרָא, קוּמְרָא, קַמּוֹר); Ar. غَمَرَ prop. the same, whence the noun غَمْر, غُمْر, غَمِير a heap of waters, abyss, and also a mass of men, an army, a heap of grain. Deriv. עֹמֶר 1 and עֲמִיר. — 2. *to exchange, to negotiate, to traffic*, as in the case of עָזַב (to עֲזָבוֹן) and עָרַב (to מַעֲרָב 1) proceeding from the fundamental signification *to bind*, by which signification the *Hithp.* in DEUT. 21, 14 and 24, 7 is explained by Onkelos, Peshito and Samar. — 3. (not used) *to attach oneself to, to devote oneself to*, a religious worship; hence *to worship*. Ar. عمر the same. Derivat. (perhaps) the proper name עַמְרִי.

Pih. עִמֵּר (*part.* מְעַמֵּר) *to bind*, sheaves, Ps. 129, 7 *and the sheaf-binder* (fills) *his bosom.*

עָמַר II. (Kal not used) *tr.* according to tradition and the old interpreters (*Talmud, Mose ha-Darshan, Saadia, Rashi, Kimchi* and others) of the same meaning as עָבַד, Aram. פְּלַח, *to labour, to do service*, so that the Hithp. is explained by הִשְׁתַּעְבֵּד, הִשְׁתַּמֵּשׁ. Better, *to oppress, to maltreat violently, to crush down*, as the Samar. עֲמַר stands for the Hebrew כָּבַשׁ; Ar. intr. غَمِرَ to be hard, rough, and غَمُرَ to be hateful, hostile; identical in its organic root with that in מָאַר intr. to be violent, excited, angry, transit. to provoke, to stir up, מָר־ה I., מָר (מָרַר) II., where the fundamental signific. passes over into *to injure, to treat with harshness* or *violence, to maltreat.* Deriv. perhaps the proper name עַמְרָם.

Hithp. הִתְעַמֵּר (*fut.* יִתְעַמֵּר) *to shew oneself harsh* or *rough*, with בְּ of the person *against* one DEUT. 21, 14; 24, 7 (LXX).

עָמַר III. (not used) *tr. to cut into*, metaphor. *to measure out to, to distribute to;* deriv. עֹמֶר 2, and the proper names עַמְרָם, עַמְרִי.

עַמְרָם a ground-form to the proper name עַמְרָם which see.

עֹמֶר (*pl.* עֳמָרִים) *m.* 1. (from עָמַר I.) *a bundle of ears of corn, a sheaf* DEUT. 24, 19; RUTH 2, 7 15; נָשָׂא עֳ׳ *to carry sheaves*, in the service of the possessors JOB 24, 10; and here belongs עֹ׳ LEV. 23, 10-15, which was presented as a heave-offering; Targ. עוּמְרָא, Ar. غُمْر, أُغْمُر the same (in the Arabic version Ps. 129, 7; Hos. 8, 7), and the same is עֲמִיר (which see). Deriv. perhaps עֲמִיר (to עָמַר I.) as a denom. — 2. the name of a measure of dry goods, the tenth part of an אֵפָה EX. 16, 36, e. g. for grain 16, 16 22 32 33; elsewhere עִשָּׂרוֹן (LXX γομός). This meaning may either be derived from עָמַר I. *to join, to collect, to heap together*, so that עֹמֶר would be = חֹמֶר (from חָמַר III.) in its fundamental signification; or from עָמַר *to measure* or *distribute to*, whose organic root עַ־מַר is ident. with that in μείρειν, μερ-ίζειν, Latin mer-ere &c. (*Fürst*, Conc. s. v.). Better from עָמַר III. *to deepen* or *hollow out*, בַּת, כָּד, כַּךְ having proceeded from similar fundamental senses; and the organic root would be

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עֶ־מֶר, whence Ar. عُمَر a cup. — 3. For the proper name עֲמָרִי, see the word itself.

עֶמֶר (*def.* Targ. עִמְרָא) *Aram. m.* = Hebr. צֶמֶר *wool* DAN. 7, 9; comp. אִמֶּר.

עֲמֹרָה (*rent, fissure, incision in the earth*, from עָמַר III.) *n. p.* of one of the four cities in the vale of Siddim, which was submerged, the Dead Sea rising over it GEN. 10, 19; 14, 2 8; DEUT. 29, 22; usually mentioned with סְדֹם GEN. 13, 10; 14, 10; 18, 20. The downfall of both Is. 1, 9 as well as their moral corruption JER. 23, 14 stand forth as examples. LXX *Γόμορρα.*

עַמְרִי (abridged from עַמְרִיָּה *Jah is Apportionment*, i. e. *Apportioner*; עִמֶּר probably from עָמַר III.; comp. חֶלְקִי from חִלְקִיָּה with a like meaning; according to others from עָמַר I., so that it denotes *worship of Jah*) *n. p. m.* 1 KINGS 16, 16 (MIC. 6, 16), LXX Ἀμβρί; 1 CHR. 7, 8; 9, 4; 27, 18.

עַמְרָם (either from עַם 4 and רָם, conseq. appell. *God* [עָם] *is the Elevated*, similar to אֲדֹרָם, אֲדֹנִירָם, אֲבִירָם, אַבְרָם, אֲבִיהוּא, אֲבִיהוּד, אֲבִיחַיִל, אֲבִיחַיִל, אֲבִיחַיִל

Puh. עֻנַּג (*part.* מְעֻנָּג) *to be delicate, tender, luxurious* Jer. 6, 2.

Hithp. הִתְעַנֵּג (*fut.* יִתְעַנַּג) *to delight oneself* (in copious enjoyment), *to enjoy in luxury*, with בְּ *wherein* Is. 55, 2; *to be delicate* Deut. 28, 56; *to rejoice in* (עַל), for example שַׁדַּי Job 22, 26, יי Is. 58, 14, רֹב שָׁלוֹם Ps. 37, 11; *to make merry over*, with עַל Is. 57, 4; *to be nourished abundantly with*, with מִן 66, 11.

עָנֹג *adj. m.*, עֲנֻגָּה *f. delicate, effeminate*, cognate in sense with רַךְ Deut. 28, 54; Is. 47, 1.

עֹנֶג *masc. delight, pleasure, enjoyment, satisfaction* Is. 13, 22; *joy* 58, 13.

עָנַד (*imper.* with *suff.* עָנְדֵם, *fut.* יַעֲנֹד) *tr. to bind, to lace*, with accusat. of the object Job 31, 36, and עַל of the place Prov. 6, 21; Talm. עָנַד the same, whence the noun עִנּוּד, comp. עָמַד belonging to עִמָּד, Ar. عَنَدَ to the prepos. عِنْدَ (with). The organic root עָ־נַ־דְ is also perhaps in בָּ־נַ־טְ, בָּ־נַ־זְ 3.

עָנָה I. (*fut.* יַעֲנֶה) *tr.* prop. to turn; hence 1. *to reply, answer*, a question (= הֵשִׁיב), with accusat. of the thing 1 Kings 18, 21; Prov. 18, 23; Jer. 23, 35; Mic. 6, 5; but also with the accus. of the person, whom one answers Song of Sol. 5, 6, Jer. 23, 37, especially if the speaking to or calling upon be expressed by דִּבֵּר Prov. l. c., קָרָא Song of Sol. 5, 6, שָׁוַע אֶל Job 30, 20, צָעַק אֶל Is. 46, 7, שָׁאַל בְּ 1 Sam. 28, 6. Elsewhere it is made fuller by אָמַר Deut. 21, 7, דִּבֵּר 1 Kings 12, 7. With עוּר III, 3 (which see) in עֵר וְעֹנֶה Mal. 2, 12 *the caller and answerer*, i. e. all living. Farther: *to answer*, with the accusat. Job 40, 2; of God, *to hear* 2 Sam. 22, 42, Ps. 118, 21, once *to hear and deliver*, without an object Hos. 14, 9; *to reply to a summons* (to judgment), i. e. *to appear, to present oneself* (opposite קָרָא in jus vocare) Job 9, 16; *to announce, to reveal*, by prophetic utterances Jer. 23, 35; Mic. 6, 3; *to declare* (as an answer), of God Gen. 41, 16; 1 Sam. 9, 17; *to make a sentence*, of a judge Ex. 23, 2. Fig. *to procure* Eccles. 10, 19, *to accomplish* (a hope), i. e. to hear Hos. 2, 23, *to comply with* ib. (comp. Arab. جَابَ), of the earth by its springing forth. Accordingly metaphor. *to sing an alternate song* or *in alternate choir* 1 Sam. 18, 7, Ezr. 3, 11, *to sing to*, in alternate choir, with לְ of the person 1 Sam. 21, 12; 29, 5; Ps. 147, 7, but always *to sing in reply*, not *to sing* merely; though the Arab. غَنَّى, Syr. ܥܢܐ, Targ. עֲנִי is used of singing generally, and the Latin *can*-ere, old high German *han* &c. may be easily compared. — 2. *to begin to cry, to shout* Is. 13, 22; עָ׳ עַל עָ׳ *to raise a cry over one* Jer. 51, 14, absol. Num. 21, 17; *to begin to speak*, with אָמַר following as a supplement Deut. 21, 7; 26, 5; Job 3, 2; *to announce* Is. 21, 9; Zech. 1, 11. Comp. on this meaning generally עָנָא in Daniel, and *ἀποκρίνομαι* in the New Testament. In Ethiopic also one verb is used for answering and beginning (to speak). — 3. in judicial style, *to testify, to attest, bear witness*, with בְּ of a person *for* one (doubtful) Gen. 30, 20, 1 Sam. 12, 3, or more frequently *against* one 2 Sam. 1, 16; Num. 35, 30; Deut. 19, 18; fully עָנָה עֵד בְּ Ex. 20, 16 and generally the same as עָ׳ בְּמִסְמַךְ יָ׳; הֵעִיד בְּ Job 16, 8 and אֶל־פָּנִים are stronger, as בִּרֵךְ 2, 5 is stronger than בְּ; with accus. of the object Deut. 19, 16 18. The fundamental idea of this sense is clear from Ex. 23, 2, where עָנָה עַל־רִיב means *to testify in a cause*, prop. to answer the judge. — 4. (not used) like סָבַב *to effect, to aim at, to intend, to occasion, to cause*, proceeding from the fundamental signification *to turn*. — 5. (not used) *to transact, to do, to carry on*, proceeding from the idea of turning, as in עָלַל. Deriv. מַעֲנֶה, מַעֲנֵן, עֲנָנָה, יַעַן (if not from יָעָן 2), עֲנָנִי, עֲנָת, עֲנָתִי, עֲנָתוֹת, the proper names עֲנָנִי, עֲנָתָה, עֲנָת, עֲנָתוֹת, and perhaps also the stem יָעַן with its derivatives יַעַן, יַעֲנָה.

Nif. נֶעֱנָה (*part.* נַעֲנֶה, *fut.* יֵעָנֶה) *to be answered, replied to*, with accusat. of the person Job 11, 2; *to be heard* 19, 7; Prov. 21, 13; *to answer*, coinciding with Kal, with לְ of the person Ez. 14, 4 7

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(LXX, Vulg.), analogous to נִמְצָא, נִדְרַשׁ, נֶעֱתַר; *to agree to* Is. 53, 7.

Pih. עִנָּה (*imp.* עַנֵּה, *pl.* עַנּוּ) *to strike up*, a singing match Ex. 32, 18, *to sing alternately* Is. 27, 2. Deriv. perhaps עַנּוּת.

Hif. הֶעֱנָה (only *part.* מַעֲנֶה, *fut.* יַעֲנֶה) *to grant*, with בְּ Eccles. 5, 19 *since God grants him the joy of his heart;* but better (like עָנָה בְּ) *since God witnesses to the joy of his heart.* יַעֲנֶה Eccles. 10, 19 is Kal (which see). See also מַעֲנֶה.

The fundamental signification of the stem is *to turn*, *to wind*, *to turn to*, *to turn back*, which is applied 1. *to answering* or *replying*, like פָּנָא, פָּנָה (comp. הֵשִׁיב). Another development of the fundament. signif. is — 2. *to repeat*, *to alternate*, *to respond*; and the meanings *to sing responsively* or *alternately*, *to attest*, *to call in reply* &c. attach themselves closely in the first instance to, *to reply;* as in the Arab. جَابَ the meanings *to hear*, *grant*, *correspond to*, *to pledge*, are developed out of *to answer*. Then belongs to this head — 3. *to aim at*, *intend*, as in אִוָּה, סָבַב, פָּנָה, שִׁוֵּה, גָּלַל the fundamental signification *to turn* is unfolded in the same direction. Lastly — 4. the conception *to act*, *carry on*, *do*, proceeds from *turning*, as in עָלַל and כָּלָה. In Arabic the corresponding stem is عَنَى (to aim at, to declare &c.), but for the meaning to sing &c. غنى stands; so that one might be easily induced to assume here an עָנָה III. (see יָנַן).

עָנָה II. (*inf. constr.* עֲנוֹת, *fut.* יַעֲנֶה) *intr.* 1. *to be low*, *sunk*, of the ground, as is apparent from מַעֲנֶה and מַעְיָן. — 2. Transferred to persons: *to be bowed down*, *oppressed;* hence *to be* or *become suppressed*, of a triumphal song (זְמִיר) Is. 25, 5; *to be faint-hearted*, *dispirited*, with מִן *on account of* one 31, 4, parall. to חָתַת; *to be bowed*, *unfortunate*, *miserable* Ps. 116, 10; 119, 67; יַעֲנוּ Zech. 10, 2 *they will lead a miserable life*, as slaves, comp. עָנִי (Is. 48, 10); *to be vexed*, *to be in toil*, *to carry on toilsomely* Eccles. 1, 13, with an assonance to עִנְיָן (from עָנָה I.). Also in derivatives: *to grieve*, *to fast;* figur. in derivatives: *to be humble*, *piously-patient*, *meek*, *mild;* *to be miserable*, *suffering*, *unfortunate*, *helpless* &c.; Ar. عَنِيَ to be troubled about a thing, to trouble oneself, to be troublesome; عَنَا to be bowed down, oppressed. Derivat. עֳנִי, עֲנָוָה, עֲנָוָה, עֲנָוִים, עֲנִי (fem. עֲנִיָּה), עֲנִי, מַעֲנֶה, מַעֲנִית, תַּעֲנִית, perhaps the proper names עֲנָתוֹת, עֲנוֹת, עֲנָת.

Nif. נַעֲנָה (*part. m.* נַעֲנֶה, *f.* נַעֲנָה, *inf. constr.* הֵעָנוֹת, but with לְ לֵעָנוֹת) *to be tormented*, *oppressed* Is. 53, 7, נֶפֶשׁ נַעֲנָה 58, 10 *the bowed soul;* *to be afflicted* Ps. 119, 107; reflexive *to humble oneself* Ex. 10, 3.

Pih. עִנָּה (*part.* מְעַנֶּה, *inf. abs.* עַנֵּה, *constr.* עַנּוֹת, *fut.* יְעַנֶּה) *to oppress*, by imposing heavy labour, *to treat hardly* Gen. 15, 13, along with עָבַד; with בְּסִבְלָה Ex. 1, 11, or coupled with נָתַן עֲבוֹדָה קָשָׁה עַל Deut. 26, 6; generally *to oppress*, *to tread down*, of enemies Is. 60, 14; Zeph. 3, 19; *to weaken*, *to make faint*, כֹּחַ Ps. 102, 24; *to maltreat* Lament. 3, 33, to which what is related in 24-36 belongs; metaphor. a) עִנָּה אִשָּׁה *to humble*, *to have intercourse with by force*, a woman Gen. 34, 2; Ez. 22, 10 11; Lament. 5, 11; especially applied to whoredom. b) עִנָּה נֶפֶשׁ, *to afflict the soul*, i. e. *to chastise* or *punish oneself*, hence *to fast* Lev. 16, 29, Is. 58, 3, fully עִנָּה נֶפֶשׁ בַּצּוֹם Ps. 35, 13, as also in Ben-Sira 2, 17, Judith 4, 9. On the contrary עֲנִיתִי Ps. 88, 8 does not belong here, but stands rather in the sense of צָרוֹתִי, or we should read the latter instead (see מְשֻׁבָּר). For לֹא־יְעַנֶּה Job 37, 23 we should probably read with the LXX, Vulg. and mss. לֹא־יְעֻנֶּה (*he does not respond*, give account).

Puh. עֻנָּה (*part.* מְעֻנֶּה, *inf. constr.* עֻנּוֹת, *fut.* יְעֻנֶּה) *to be tormented*, *maltreated* Is. 53, 4, *to be humbled* (by suffering) Ps. 119, 71; *inf. constr.* עֻנּוֹת *the being afflicted*, *labour*, *toil* 132, 1; *to fast* Lev. 23, 29.

Hif. הֶעֱנָה (*fut.* יַעֲנֶה) *to humble* 1 Kings 8, 35 (LXX, Vulg.); 2 Chr. 6, 26; *to op-*

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press, enemies Ps. 55, 20; on the contrary מַעֲנֶה Eccles. 5, 19 belongs to עָנָה I.

Hithp. הִתְעַנָּה (*inf.* הִתְעַנּוֹת, *fut.* יִתְעַנֶּה) *to be afflicted, to suffer, endure*, 1 Kings 2, 26, with מִן *on account of* a thing Ps. 107, 17; *to bow* or *submit oneself*, with לִפְנֵי יי Dan. 10, 12 or תַּחַת יַד פ׳ Gen. 16, 9.

The stem is connected with אָנָה II., חָנָה I. and כָּנַע, חַן, where the same fundamental signification appears.

עֲנָה or עֲנָא I. (3 *fem.* עֲנָת, 3 *plur.* עֲנוֹ, *part.* עָנֵה, *pl.* עָנַיִן) *Aram. intr.* and same as Hebrew עָנָה I. *to answer* Dan. 2, 7 10, *to reply to*, supplemented by אֲמַר 5, 10, with לְ of the person 3, 9; Syr. ܥܢܳܐ.

עֲנָה or עֲנָא II. (*part. pass. m.* עֲנִי, *pl.* עֲנִיִּין, in the Targ. עֲנָוִין) *Aram. tr. to bow, to oppress; part. pass. pl.* Dan. 4, 24 *afflicted ones*, same as עֲנִיִּים; Syr. ܥܢܳܐ the same.

עֲנָה (*the hearing, granting*, viz. is with El; from עָנָה I.) 1. *n. p. m.* of a son of שֵׂעִיר, and hence of an Edomite race Gen. 36, 20 29. — 2. *n. p. m.* of a grandson of שֵׂעִיר, whose father was צִבְעוֹן and his daughter אָהֳלִיבָמָה, who is also called בַּת־צִבְעוֹן 36, 2 14, thus named after father and grand-father (the LXX and Samar. read בֵּן for בַּת, to make the verse plainer); then also the *proper name* of a tribe 36, 24.

עָנָו (once K'ri עָנָיו, like דַּכָּיו from דָּכָה; *pl.* עֲנָוִים, *constr.* עַנְוֵי; prop. *part. pass.* of עָנָה II. developed out of עָנוּ = עָנִי; עָנָו and עָנִי sometimes interchanging) *m. an oppressed, suffering, wretched one* Psalm 9, 13; 10, 12; Prov. 3, 34; 14, 21 (in 16, 19 K'tib עֲנִיִּים stands for it; the reverse is the case in Is. 32, 7, Ps. 9, 19, so that both forms properly speaking interchange); *a pious, patient one* Ps. 22, 27; 76, 10; *a humble one* Num. 12, 3; in short in all the various significations of the verb. Aram. עֲנָוָן, עִנְוָתָן, ܥܢܘܳܬܳܐ the same.

עָנוּב (*a strong one;* see עָנַב) *n. p. m.* 1 Chr. 4, 8.

עֲנָוָה *fem.* 1. (from עָנָה II.) *humility, modesty*, Prov. 15, 33; 18, 12, coupled with יִרְאַת יי 22, 4 and = צֶדֶק Zeph. 2, 3. — 2. (from עָנָה I.) *hearing, granting, help* Ps. 18, 36, perhaps *mildness, clemency;* in 2 Sam. 22, 36 עֲנֹתְךָ stands for עֲנוָתְךָ; see עֲנוֹת 2.

עַנְוָה *f.* the same Ps. 45, 5, where ו copulative before צֶדֶק has probably been omitted.

עֲנוֹק *m.* same as עֲנָק *a giant*, Josh. 21, 11. The progenitor of the giant-race may have been called אַרְבַּע = אַרְבַּעַל.

עֲנוֹת (prop. inf. constr. Kal of עָנָה I.) *f.* 1. *a cry, alternate song, rejoicing*, more exactly described by גְּבוּרָה, חֲלוּשָׁה Ex. 32, 18. — 2. *a hearing, granting*, 2 Sam. 22, 36, if we should not read עֲנוָתְךָ. — 3. (perhaps from עָנָה II.; *low country*) coupled only with בֵּית, as a proper name Josh. 15, 59. See בֵּית.

עַנּוֹת (*infin. Pih.* of עָנָה I.) *f. shouting* Ex. 32, 18. לְעַנּוֹת in the superscription of Ps. 88, 1 is difficult. The LXX and Vulg. translate *for answer* (perhaps *mutual singing*); more correctly *an alternate song* (comp. לְתוֹדָה Ps. 100, 1 *a song of praise*).

עָנוּת (after the form גָּלוּת, *constr.* עֱנוּת, from עָנָה II.) *f. solicitude, sorrow, affliction*, of the עָנִי Ps. 22, 25; not *cry* (LXX, Vulg.).

עֻנּוֹת (prop. *inf. Puh.* of עָנָה II.) *f. trouble, sorrow* Ps. 132, 1.

עָנַז (not used) a stem adopted for עֵז, Phenic. עֹז (pl. עָזִים), fem. עָזָא, but which should be derived from עָזַז (which see).

עָנִי (*pl.* עֲנִיִּים, sometimes interchanged with עֲנָוִים, *constr.* עֲנִיֵּי, with *suff.* עֲנִיֶּיךָ) *adj. m.*, עֲנִיָּה (according to some) *fem.* properly *bowed, oppressed*, thence *poor, helpless*, as an *adject.* to אִישׁ Deut. 24, 12, עַם 2 Sam. 22, 28, but commonly a *subst. a poor, needy, forsaken, suffering one* Job 24, 9, coupled with אֶבְיוֹן Ps.

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37,14, רָשׁ 82, 3, דַּל Zeph. 3, 12, גֵּר Lev. 19, 10, כֹּאֵב Ps. 69, 30, יָחִיד (solitary) 25, 16; *a peaceful, meek, patient one* = עָנָו Zech. 9, 9, *an oppressed one* Is. 3, 14, *a banished one* 58, 7, *a disquieted one* 14, 32, *a pious, innocent one* Ps. 22, 25, along with נְכֵה רוּחַ Is. 66, 2; עֲנִיֵּי הָעָם Ps. 72, 4, עֲנִיֵּי יי׳ 74, 19 spoken of Israel; used generally in all the various meanings of the verb. — As to עֲנִיָּה Is. 10, 30, we may either take it as a fem. of עָנִי (Vulg.); or rather translate it with the Syr. *to call in response, to re-echo*, which suits the parallelism צָהַל קוֹל, הִקְשִׁיב; accordingly it should be written עֹנִיָּה, as a participle feminine.

עֳנִי (in pause עֹנִי, with *suff.* עָנְיִי, עָנְיוֹ) *m. oppression, affliction, misery*, Ex. 3, 7 17; *servitude, bondage* Gen. 16, 11; 31, 42; *suffering, misfortune* Job 10, 15; 30, 16; לֶחֶם עֳנִי Deut. 16, 3 *bread of poverty*, i. e. poor bread, of מַצּוֹת; בְּנֵי עֳנִי Prov. 31, 5 = עֲנִיִּים *the wretched.*

עֻנִּי (out of עֻנִּיָּה *hearing is with Jah*) *n. p. m.* 1 Chr. 15, 18 20.

עֲנִיָּה (*Jah is Hearer*) *n. p. m.* Neh. 8, 4.

עָנָיו Num. 12, 3 K'ri for עָנָו which see.

עָנִים (from עוּן III.; *springs*) *n. p.* of a city in Judah Josh. 15, 50; comp. עָנָם and עֵינַיִם whence this עָנִים has arisen.

עִנְיָן (from עָנָה I., *constr.* עִנְיַן, with *suff.* עִנְיָנוֹ; only in Ecclesiastes) *masc. business, employment, work*, Eccles. 1, 13 *a business of fruitlesness* or *nothingness* (רַע, afterwards explained by רְעוּת רוּחַ); *travail* 2, 26; *activity* 3, 10; רֹב עִנְיָן 5, 2 *a multitude of business*, i. e. *much ado*, consisting of inconsiderate, hasty speaking, parall. רֹב דְּבָרִים; *doing, subject of doing*, i. e. *a thing*, = מַעֲשֶׂה in the widest sense 5, 13; כַּעַס עִנְיָנוֹ 2, 23 *vexation is his employment*, i. e. he has nothing to do but to vex himself, comp. Ps. 42, 4. In modern Hebrew the applications of עִנְיָן are very numerous, *object, contents, signification, statement* &c.

עָנַךְ (not used) *intrans.* same as אָנַךְ (which see) *to be pointed, battlement-like*, of a locality; according to others like the Arab. عنك to be high, difficult of access. Deriv. the proper name תַּעְנָךְ, תַּעֲנַךְ and תַּעְנַךְ; perhaps עָנֵךְ.

עָנֵךְ see עָנֵר.

עָנַם (not used) *intr. to be hard, firm*, like חָנַם, צָנַם (which see), Arab. صَنَمَ, קָנַם (to קִנָּמוֹן) &c.; comp. the farther explanation under חָנַם. Deriv. עָנַם in the proper name עֲנַמֶּלֶךְ, and perhaps too עָנָם in עֲנָמִים.

עָנָם 1. (contracted from עָנַיִם out of עוּן III.; *double fountain;* comp. עֵינַיִם, עָנִים) *n. p.* of a city in Issachar 1 Chr. 6, 58; for which Josh. 19, 21 and 21, 29 has עֵין־גַּנִּים. — 2. (*constr.* עֲנַם, in the compound proper name עֲנַמֶּלֶךְ) *m. rock, safe retreat*, like חָנַם belonging to חֲנַמְאֵל and חֲנָמֵל; comp. עֲנַמֶּלֶךְ and perhaps עֲנָמִים.

עֲנַמְאֶסֶר see עֲנַמֶּלֶךְ.

עֲנָמִים (from the Aram. sing. עָנָם, or from עָנָם; the cod. Samar. has עֵינָמִים; the LXX read עֲנֶמֶתִים or עֵינֶמֶתִים, or they have explained it so) *n. p.* of an Egyptian district, and also of a tribe dwelling there Gen. 10, 13; 1 Chr. 1, 11. As a territory it has been understood of northern Egypt, in Egyptian *tsa-* or *sanemhet*, said to mean *north country.* This coincides pretty much with the orthography of it in the LXX.

עֲנַמֶּלֶךְ (contracted from עָנַם, *constr.* עֲנַם, and מֶלֶךְ; מֶלֶךְ in proper names is a name of the supreme deity [see מָלַךְ], and עָנַם means *rock, safe retreat*, like חָנַם; so that עֲנַמֶּלֶךְ should be taken like חֲנַמְאֵל, אֶבֶן יִשְׂרָאֵל or צוּר י׳) *n. p.* of one of the highest deities of the Sepharites (סְפָרִים) 2 Kings 17, 31, like אַדְרַמֶּלֶךְ of the Sepharvites. The first part of the name is also found in the proper name עֲנַמְאֶסֶר Ἐνεμεσσάρ Tob. 1, 2 13 15 16, where אֶסֶר is a special name of deity.

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עָנַן (Kal not used) *trans.* 1. *to cover about, to veil around*, of a thick cloud, as עָנָב belonging to the noun עָב proceeds from the idea of covering; Arab. عما a cloud from عَمِيَ to cover or wrap about, غَفَارَة a cloud from غَفَرَ to cover. Accordingly the stem is connected with גָּנַן, Arab. جَنَّ, كَنَّ to hedge about, to protect or cover round about, גָּן (belonging to the proper name גּוֹג) to veil about. Deriv. עֲנָנָה, עָנָן, denom. עִנֵּן. — 2. Figur. *to screen* or *protect round about*, as in the case of גָּנַן. Deriv. the proper names עֲנָנִי, עֲנַנְיָה. — 3. *to practise enchantment*, prop. *to act secretly, covertly, stealthily* (comp. לָהַט II.), or *to speak covertly, secretly*, of soothsayers and conjurers; without any reason for comparing עָנַן with the Arab. غَنَّ (to hum). Deriv. עֲנָנָה.

Pih. I. עִנֵּן see עָנָן, of which it is a denominative.

Pih. II. עוֹנֵן (*part.* מְעוֹנֵן and without Mem עוֹנֵן, *pl.* מְעֹנְנִים and עוֹנְנִים; *fut.* יְעוֹנֵן) generally *to practise magic, to divine*, along with נִחֵשׁ Lev. 19, 26, כִּשֵּׁף and קָסַם Deut. 18, 10; a peculiar sort of soothsaying, which was reputed to be heathenish, together with נְבִיאֵי שֶׁקֶר and חַלְמוֹת Jer. 27, 9, and was indigenous among the Philistines. In the Talmud it is put along with the modern Hebrew עוֹנָה *time*, and translated the selecting of *time* or days; according to *Ibn Esra*, *to view the clouds*, a denom. from עָנָן; according to the Targ. and Vulg. from עַיִן either *to look, see, spy*, for signs, like augurari, or to look with evil eye, Ar. عَانَ; or lastly *to deceive the eyes* (Targ.), i. e. to confuse the mind; according to the LXX connected with עֲנָנָה I. or rather with the Ar. غَنَّ (to hum, to whisper, to utter sounds), therefore *to practise soothsaying* by voice, tone and speech, or *to give oracles*. But it is better to set out with the fundamental signification *to cover, to wrap up* (see Kal). Deriv. מְעֻנָּנִים and the proper name אֵלוֹן מְעֻנָּנִים (see אֵלוֹן).

עָנָן (*constr.* עֲנַן, with *suff.* עֲנָנִי, עֲנָנְךָ, *pl.* עֲנָנִים) *m.* 1. *a cloud*, so called from veiling, covering, and therefore כִּסֶּה is applied to it Ex. 24, 15; 40, 34; Num. 9, 15; 17, 7; a figure of darkness and obscurity, coupled with חֹשֶׁךְ Deut. 4, 11, עֲרָפֶל Jo. 2, 2, or a figure of quick disappearance Job 7, 9; hence עֲנַן בֹּקֶר Hos. 6, 4 *the morning-cloud* as a figure of instability; of the might of an army covering all Ez. 30, 18; 38, 9. God appears in a cloud Job 38, 9, Ex. 16, 10, Lev. 16, 2, or rides upon clouds (Is. 19, 1; Psalm 104, 3); also to be inaccessible Lament. 3, 44. As a sign of the divine protection עַמּוּד עָנָן, *a pillar of cloud*, accompanied Israel in the wilderness, Ex. 14, 19; 33, 9 10. עֲנַן אוּר *a cloud pregnant with lightning* Job 37, 11. Ar. عنانة the same. — 2. (*a Protector, Defender*, viz. Jah is) *n. p. m.* Neh. 10, 27.

Pih. עִנֵּן (*infin.* with *suff.* עַנְּנִי instead of עַנֵּנִי) a denomin. *to gather clouds, to form clouds* Gen. 9, 14.

עֲנַן *Aram.* same as Hebrew עָנָן. Derivative

עַנְנָן (*constr. plur.* עַנְנֵי) *Aram. m. a cloud* Dan. 7, 13, on which the son of man moves along; comp. *ἐπὶ τῶν νεφελῶν* Matth. 24, 30; 26, 64.

עֲנָנָה (*fem.* of עָנָן and collect. = עֲנָנִים) *fem. a cloud* Job 3, 5, *συννεφία* (Theod.) along with חֹשֶׁךְ.

עוֹנָה (derived from Pih. II. עוֹנֵן) *f. soothsaying, sorcery*; hence *superstition, heathenism*, Is. 57, 3 *sons of heathenism*, i. e. devoted to heathenism.

עֲנָנִי (from עֲנַן־יָהּ *Jah is Protector*) *n. p. m.* 1 Chr. 3, 24.

עֲנַנְיָה (the same) 1. *n. p. m.* Neh. 3, 23; the Greek Ἀνανίας is also חֲנַנְיָה. — 2. *n. p.* of a city in Benjamin Neh. 11, 32.

עָנַף (not used) *intrans. to sprout, to grow*, prop. to break forth, to push forth,

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identical in its organic root עָ־נַ֫ף with that in נָף IV. and נָב I. (which see); Aram. עַנְפָּא, כֹּלֵּא the same. Deriv. עֵנָף, עָנָף and

עָנָף (*constr.* עַנַף, *pl. constr.* עַנְפֵי LEV. 23, 40 cod. Samar., with *suff.* עַנְפֶּיהָ) *m. a branch* Ez. 31, 3, עָשָׂה עָ׳ *to put forth branches* 17, 8, or נָשָׂא עָ׳ 17, 23 (עָשָׂה and נָשָׂא ibid. being similarly used, in the case of פֶּרִי); collat. 31, 3 with שָׂרְשׁ as the constituent parts of a tree MAL. 3, 19. עַנְפֶּיהָ אַרְזֵי־אֵל Ps. 80, 11 *its branches are* (like) *cedars of God*, i. e. large and splendid.

עָנֵף *adj. m.*, עֲנֻפָּה *fem. abounding in branches* or *boughs*, of גֶּפֶן Ez. 19, 10.

עֳנָף (only with *suff.* עָנְפָּם) *m.* the same; hence נָתַן עָ׳ *to put forth branches* Ez. 36, 8; where the LXX read עֲנָבֵיכֶם (your grapes), from עֵנָב = עֲנָב.

עֲנָף (*def.* עֲנָפָא, *pl.* with *suff.* עֲנָפוֹהִי) *Aram. m. a branch*, DAN. 4, 9 11 18.

עָנַק (not used) *trans. to nod, incline*, the neck, head; connected in its organic root עָ־נַ֫ק with the Latin nic-o, nic-to, Greek *νεύειν*, German nick-en, neig-en &c. Hence the fundamental signification may have proceeded in the derivatives from the idea of being bent or bowed. It is better, however, to assume for the fundamental signification, *to overtop a thing*, *to stand forth above it; to be stretched*, *long; to be stretched out;* which suits the derivatives (see עֹנֶק), and for which linguistic analogies testify. See אָקַק. Derivat. עֹנֶק, denomin. עָנַק, עָנֵק, עָנֻק, עָנוּק.

עֹנֶק *m.* 1. (not used) *the neck*, so called from its being stretched out and long, as طُلَّة neck, from طَلَّ to stretch out, to stand forth; شِراع the neck of a camel, from شرع to be extended, stretched out; Aram. עוּנְקָא (עִוְנְקָא), Ar. عُنُق the same; comp. مُعْنِق a country rising high and rough. — 2. Probably same as עֲנָק (comp. אֶחָד together with אֲחַד) one who is stretched, long, i. e. *a giant;* only *n. p.* of an ancestor of the giant-race, son of אַרְבַּע (which see) JOSH. 15, 13, for which עֲנָק is used in 21, 11. The race of giants is termed בְּנֵי עֲנָק NUM. 13, 33, בְּנֵי הָעֲנָק JOSH. 15, 14, יְלִידֵי הָעֲנָק NUM. 13, 22, or lastly עֲנָקִים DEUT. 2, 10 or בְּנֵי עֲנָקִים 9, 2; comp. Arab. عنق long-neckedness, أَعْنَق long-necked, عُنْجُوج the same. — 3. same as עָנָק *a neck-ornament*, see עָנָק.

עָנַק *trans.* denomin. *to straighten up the neck, to stretch out the neck*, from pride, Ps. 73, 6 *pride stretches out the neck and surrounds it.*

Hif. הֶעֱנִיק (*fut.* יַעֲנִיק) *to lay upon the neck, to load* (with gifts) DEUT. 15, 14. Or according to the fundamental signification, *to stretch forth, to reach to, to hand over to*, with לְ of the person; so that neither Hif. nor Kal need be denomin.

עָנָק and עֲנָק (*pl.* עֲנָקִים and עֲנָקוֹת) *m. a neck-ornament*, *a neck-lace*, SONG OF SOL. 4, 9; JUDGES 8, 26; PROV. 1, 9.

עָנַר (not used) *tr.* 1. *to push, to precipitate, to drive*, same as נָעַר II., from which it may be transposed. Derivat. עָנֵר the name of a place. — 2. *intrans.* same as נָעַר III. *to sprout, to grow;* deriv. עָנֵר the name of a person.

עָנֵר (from עָנַר) 1. (*sprout, descendant*) *n. p. m.* GEN. 14, 13; comp. נַעֲרָה. — 2. (*water-fall*) *n. p.* of a Levitical city in Manasseh 1 CHRON. 6, 55, elsewhere תַּעֲנָךְ, if we should not read עָנָךְ (from תַּעֲנָךְ) = תַּעֲנָךְ.

עָנַשׁ (*inf. absol.* עָנוֹשׁ, *constr.* עֲנוֹשׁ) *trans.* prop. *to pierce, to sting, to injure*, identical in its organic root עָ־נַשׁ with that in אָ־נַס, Aram. אַ־נַס, أَنَس; hence metaph. *to punish, to impose punishment*, with accusat. of the object and accusat. *wherewith* DEUT. 22, 19; in money 2 CHR. 36, 3, but also with לְ of the person PROV. 17, 26; *to chastise*, absol. 21, 11. The wine procured by the effect of punishment is called יַיִן עֲנוּשִׁים AM. 2,

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8, which the judges drank. Derivat. עֹנֶשׁ.

Nif. נֶעֱנַשׁ (*fut.* יֵעָנֵשׁ) *to be punished, to suffer punishment*, Ex. 21, 22; *to pay for, suffer* Prov. 22, 3; 27, 12.

The stem עָנַשׁ, identical with the Aram. עָנַשׁ, has been already compared with אָנַשׁ; an intrans. signification of the stem appears to lie in אֲנַשׁ I., אָנַשׁ and נָסַשׁ I., where are also farther comparisons. The signification *to incline, to bend* in the Ar. عنس, عنز, عنذ is in the Hebrew אָנַת.

עָנַשׁ (not used) *Aram. trans.* same as Hebrew עָנַשׁ. Deriv. עָנַשׁ.

עֹנֶשׁ *m. punishment, atonement, a fine;* hence נָתַן עָ׳ עַל 2 Kings 23, 33 *to inflict punishment upon;* נָשָׂא עָ׳ *to suffer punishment* Prov. 19, 19.

עָנַשׁ *Aram. m.* same as Hebrew עֹנֶשׁ Ezr. 7, 26.

עֲנָת 1. (from עָנָה I. after the form מָנָת *granting, hearing*, viz. by Jah) *n. p. m.* Judges 3, 31, comp. עֲנָתוֹת. — 2. (from עָנָה II.; *low ground*) only in union with בֵּית as a proper name Josh. 19, 38; see בֵּית עֲנָת.

עֲנַת in כְּעֲנַת see כְּעֲנַת (from כְּעַן) and כְּעֵת.

עֲנָתוֹת (prop. a plur. of עֲנָת, where the feminine termination ת has remained, as in דְּלָתוֹת, כְּסָתוֹת, שְׂחִיחוֹת) 1. (*hearing*) *n. p.* of a Benjamite race Neh. 10, 20, 1 Chr. 7, 8, perhaps because they dwelt in the Benjamite city Anathoth. — 2. (perhaps from עָנָה II.) *n. p.* of a priestly city in Benjamin Josh. 21, 18, 1 Kings 2, 26, Ezr. 2, 23, Neh. 11, 32, 1 Chr. 6, 45, the birth-place of Jeremiah Jer. 1, 1, twenty stadia north of Jerusalem (Josephus, Jerome); now a small village, an hour and half north-north-east of Jerusalem, called *'Anâtha* (Robinson); *Gentile m.* עֲנָתֹתִי 2 Sam. 23, 27; Jer. 29, 27.

עֲנָתְיָהוּ (*hearings of Jah*) *n. p. m.* 1 Chron. 8, 24; compare עֲנָתוֹת and עֲנָת.

עָסִיס (*constr.* עֲסִיס, from עָסָה) *m. the pressed-out juice* of רִמּוֹן Song of Sol. 8, 2 or of grapes Jo. 1, 5; fig. 4, 18 *the mountains shall drop with mead*, i. e. a luxurious fruitfulness will prevail; cognate in sense תִּירוֹשׁ.

עָסַס (2 *pers. pl.* עַסּוֹתֶם) *tr.* prop. to press, to squeeze, then *to tread, to stamp upon*, דָּשָׁיִם Mal. 3, 21; *to press out*, grapes. Deriv. עָסִיס. The stem עָס is connected with עָסַק (= נָעַק), Aram. עַסָּא, *Pa.* עַפֵּי, modern Hebr. עָסָה, whence עֲפָסָה, and with the Ar. عَصَّ, عَفَّ.

עָעַר (to עָבַר) see עור III. Pih. III.

עָפָא (not used) *Aram. intr.* same as Hebrew עָפָה (which see). Deriv. עֲפִי.

עָפָה (not used) *intr. to be green, to sprout, to bloom*, Aram. עֲפָא, כְּפָא (Af. to send out shoots), Ar. عفا the same; in its organic root עָפ־ה it its connected with that in אַב (אָבַב), Targ. אַבָּב, Syr. ܐܲܦ (Pa. ܐܲܦܹܐ), סְ־עָף II.; conseq. it does not proceed from the fundamental signification *to cover, to be dense.* Deriv. עֲפִי.

עֲפָדָה see עֲיפָדָה.

עֲפִי (*pl.* עֲפָאִים; from עָפָה) *m. twig, branch, shoot* Ps. 104, 12, where the LXX read כַּפָּאִים (rocks) incorrectly.

עֲפִי (from עֲפָא; *def.* עֲפִיָּא, with *suff.* עֲפִיהּ) *Aram. m.* the same Dan. 4, 9 11 18; Syr. ܟܦܝܐ bough, ܟܦܝܐ bush.

עָפַל (Kal not used) *intr. to swell, to become tumid*, turgescere, of a boil; *to rise up, to be prominent*, of a hill; fig. *to be puffed up, to be high-minded;* the opposite of all the meanings is רָשַׁשׁ. Ar. عفل the same, as well as عفن (to mount up). Deriv. עֹפֶל.

One may perhaps assume as the fundamental signification *to be thick, dense, large, capacious*, so that it is possibly connected with the Ar. جبل (the same), as also with גָּבַן. The organic root עָ־פַל is also in פָּל (to be hill-shaped)

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belonging to פּוּל, נ־פל I. (to be stretched high) belonging to נָפִיל, Arab. نَفَلَ (to be fat, thick, gross), נ־בל II. (to be arched), Ar. نَـبْـلَ (to be prominent, to overtop) &c.

Pu. עֻפַּל *to be inflated*, of the soul, *to be lifted up* Hab. 2, 4, along with לֹא יָשַׁר.

Hif. הֶעְפִּיל (*fut.* יַעְפִּיל) *to act proudly, presumptuously* Num. 14, 44, for which Deut. 1, 43 has הֵזִיד.

עֹפֶל (*plur.* only in signific. 2 עֳפָלִים) *masc.* 1. *a hill, a tower*, a) upon Zion, where was also a watch-tower Is. 32, 14, Mic. 4, 8, identical with the earlier נִיוֹא (2 Sam. 5, 9), which became a mountain-fort 2 Chr. 27, 3; 33, 14; called in Josephus (Jewish Wars 6, 6, 3) Ὀφλᾶ (עָפְלָה); b) a fortified hill at Samaria 2 Kings 5, 24, where the LXX and Vulg. read אֹפֶל incorrectly. — 2. (only pl. and in K'tib, while the K'ri has טְחֹרִים) *a hill-shaped rise;* hence *a boil* Deut. 28, 27, 1 Sam. 5, 6 sq., which was understood by many interpreters as used euphemistically for *the hinder parts* (clunes), and to which has been referred אֲחוֹר Ps. 78, 66 on account of the following חֶרְפָּה, and so the K'ri has been explained. But the first explanation appears to be more correct; comp. Ar. عِفْلٌ, عَفَلٌ.

עָפְלָה see עֹפֶל 1

עָפָן (not used) *intr.* either same as גָּבַן, גָּפַן *to be hill-shaped, uneven;* or the stem is ident. with עָפַל. Deriv. the proper name עָפָן, Gentile עָפְנִי.

עֹפֶן (*hill;* comp. גִּבְעָה, גֶּבַע) *n. p.* of a locality in Benjamin, *Gofen* or *Gofna* in later writers, according to Eusebius 5 Roman miles from גֶּבַע, and also not far from גִּבְעַת שָׁאוּל (*Jos.* Jewish Wars 5, 2, 1). This עֹפֶן is expressed in Aramaean עָפְנָא, עָפְנָא, גָּפְנָא, in Josephus and Euseb. Γοφνά, Talm. גּוּפְנָא or בֵּית־גּוּפְנִין; deriv.

עָפְנִי *Gent. m.* from עֹפֶן, *the Ophnite*, i. e. born in *Ophen* or *Gofna*. A colony of these Ophnites in the neighbourhood of עֹפֶן founded the place כְּפַר הָעַפְנִי (*hamlet of the Ophnites*) Josh. 18, 24, where בְּפַר is omitted, as being easily supplied from the preceding context.

עַפְעַפָּה (only *du.* עַפְעַפַּיִם, *c.* עַפְעַפֵּי, with *suff.* ־פֶּיהָ, ־פֶּיךָ &c.; formed from the Pihel עִטְּפָה of עוּף I.) *m. dual*, *eyelashes*, prop. the fluttering ones, then taken for *the eyes*, which weep Jer. 9, 17, look straight forward Prov. 4, 25 or high 30, 13, and close in sleep Ps. 132, 4; Prov. 6, 4; fig. in עַפְעַפֵּי שַׁחַר Job 3, 9 and 41, 10 *the eye-lashes of the dawn*, i. e. the first rays of the sun, like ἡμέρας βλέφαρον (Soph. Antig. 103). The same figure is frequent in Arabic.

עָפַר I. (not used) *intr. to be rubbed fine, to be broken in small pieces*, of dust, of dry bruised earth, of rubbish &c., ident. with אָפַר I., כָּ־פַר I. in its fundamental signification. The organic root is here as there עָ־פַר, אָ־פַר, lying also in פָּר I. Ar. عَفَرَ the same, hence عَفَرٌ dust. Deriv. עָפָר, עֲפָרָה.

Pih. עִפֵּר see עָפָר, whose denom. it is.

עָפַר II. (not used) *tr.* 1. *to string together, to bind, to join*, connected with כָּפַר II., חָבַר I. (belonging to the proper name חֶבְרוֹן prop. hamlet), אָפַר II. (to אֶפֶר). Deriv. the proper names עָפְרָה, כְּפִירָה, עֶפְרוֹן, עֶפְרֹן, the names עַפְרָה, חֶבְרוֹן proceding from a similar signification. — 2. Metaphor. *to be strong, vigorous, spirited*, a metaphor. application which is especially prominent in גָּבַר, אָבַר prop. to be dense, stout; and in קָשַׁר, חָזַק, גָּבַר the idea of strength also proceeds from that of being pressed together. Deriv. עֹפֶר and the proper names עֶפֶר, עָפְרָה 3, עֶפְרוֹן.

עָפַר III. (not used) *intr. to grow white, gray*, identical with חָוַר, Targ. חֲוַר, Syr. ܚܘܪ, as also with Aram. אֲבַר (to אֲבַרְיָא lead), Ar. حَفَرَ (to make white), عَفِرَ (to be whitish). Deriv. עֹפֶרֶת.

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עָפָר (*c.* עֲפַר, with *suff.* עֲפָרֵךְ, עֲפָרוֹ, עֲפָרָם; from עָפַר I.) *m.* prop. a thing bruised, crushed; hence 1. *dust*, a dry, crushed part of earth, out of which the body of the first man is said to have been formed Gen. 2, 7; 3, 19 (hence man himself is called עָפָר 18, 27; Ps. 103, 14), to which the body turns again after death Job 10, 9; 34, 15; Ps. 146, 4; which the wind = אָבָק blows away Ps. 18, 43; *dry earth*, for filling up Gen. 26, 15, as clay Lev. 14, 42, cast upon the head as a sign of mourning Job 2, 12; Lament. 2, 10. This explains the expression עָפָר מִן־הָאֲדָמָה Gen. 2, 7, עֲפַר אֶרֶץ Gen. 13, 16 &c. To ע׳ are applied צָבַר Hab. 1, 10, שָׁפַךְ Lev. 14, 41, סָחָה Ez. 26, 4 &c.; and it is looked upon as capable of being scattered Deut. 9, 21, 2 Kings 23, 6 15, Ps. 18, 43, like אָבָק Deut. 28, 24 and אֵפֶר Num. 19, 17. אָכַל ע׳ Gen. 3, 14 *to eat* or *lick dust*, of the serpent (according to an old opinion dust was its food Is. 65, 25; Mic. 7, 17). *To creep in the dust* Mic. 7, 17 is a sign of lowness or humiliation Lament. 3, 29. עָפָר is also used for *sand* Job 39, 14, hence it is a figure of multitude Num. 23, 10; *earth* generally Job 19, 25; 41, 25; *the grave* 20, 11 and 21, 26, for which אַדְמַת עָפָר Dan. 12, 2, עֲפַר מָוֶת Ps. 22, 16 are also used; *something earthly, transitory*, of a corpse Ps. 30, 10; Eccles. 12, 8; Ar. عَفَر the same.

עֵפֶר (same as עֹפֶר) *n. p. m.* Gen. 25, 6; 1 Chr. 4, 17; 5, 24; Ar. غِفْر = עֹפֶר.

עֹפֶר (from עָפַר II.; *plur.* עֳפָרִים) *m.* prop. a young, vigorous animal, e. g. of אַיָּל Song of Sol. 2, 9, *a young deer*, *a young roe* 4, 5; 7, 4; comp. אַיָּל, אַיִל, כְּפִיר, כֶּבֶשׂ, which are called so from strength; Arab. غَفِر, غُفْر, غِفْر (calf, young goat &c.).

עָפְרָה 1. (from עָפַר II.; *hamlet*) *n. p.* of a city in Benjamin, not far from the Philistine border Josh. 18, 23; 1 Sam. 13, 17; called in Mic. 1, 10 בֵּית לְעַפְרָה (לְ sign of the genitive), to represent it as an עָפָר and therefore written עַפְרָה. — 2. (with *a* of motion עָפְרָתָה, *c.* עָפְרַת) *n. p.* of a city in Manasseh. To distinguish it from *'Ofra* of the Benjamites it is named ע׳ אֲשֶׁר לְיוֹאָשׁ Judges 6, 11, עָפְרַת אֲבִי הָעֶזְרִי 6, 24; or described as עִיר גִּדְעוֹן 8, 27. — 3. (from עָפַר II.; *strength, power*) *n. p. m.* 1 Chr. 4, 14.

עַפְרָה see עָפְרָה.

עֲפָרָה (only *pl. c.* עַפְרוֹת) *f.* 1. *a little particle of dust*, Job 28, 6 *and little particles of gold-dust are to it* (sapphire), i. e. the lapis lazuli has golden (iron-pyrites') points. — 2. *a heap, hill, wall*, Prov. 8, 26 *the mass of the hills* (walls) *of the globe*, perhaps from עָפַר II.

עֶפְרוֹן (same as עָפְרָה) 1. *n. p.* of a south-western border-city of Benjamin 2 Chr. 13, 19 K'tib (so LXX, Vulg.); also the name of a mountain there Josh. 15, 9. The K'ri has עֶפְרַיִן which see. — 2. (*a powerful, strong one*) *n. p. m.* of a Hittite Gen. 23, 8.

עֶפְרַיִן (*hamlet*) *n. p.* of a Benjamite city 2 Chr. 13, 19 K'ri, for which the K'tib has עֶפְרוֹן, 2 Sam. 13, 23 אֶפְרַיִם, Ἐφραίμ or Ἐφρέμ John 11, 54. It lies near the wilderness of Judah, 8 miles from Jerusalem (*Eus.*) and near Bethel (*Joseph.*). But see אֶפְרַיִם.

עֹפֶרֶת (from עָפַר III.) *f. lead* Ex. 15, 10; Num. 31, 22; Jer. 6, 29; Job 19, 24; a figure of heaviness Zech. 5, 7 8; so called from its grayish-white colour; Aram. אֲבַר, ܐܒܪܐ; Ar. غفرة gray, earth-colour.

עֵץ (after the form שֵׁם, יֵשׁ from עָצָה I., with *suff.* עֵצוֹ, עֵצָהּ; *pl.* עֵצִים, with *suff.* עֵצָיו, עֵצֵינוּ retaining Tsere; on the other hand the stat. constr. is עֲצֵי) *m. a stick*, so called from its stiffness and firmness, and therefore coupled with מַקֵּל Hos. 4, 12 (of divination by rods); *shaft* 2 Sam. 21, 19, 1 Chr. 20, 5, for which in 1 Sam. 17, 7 the K'tib is חֵץ; *a stake*, palus, for fastening criminals to Gen. 40, 19; Deut. 21, 22; *a block, a log*, as an idol Hab. 2, 19; Jer. 2, 27; לֹא־עֵץ Is. 10, 15 *a non-wooden-block*, i. e. a man; *wood*, as a material, along with אֶבֶן Ex. 15, 25, Is. 40, 20, hence as a genitive to denote

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the stuff a thing is made of LEV. 11, 32. Metaphor. *a tree*, with the adjectives רַעֲנָן DEUT. 12, 2, יָבֵשׁ Is. 56, 3, לַח Ez. 17, 24, with לֹא־יִרָקֵב Is. 40, 20; or with the genitives פְּרִי GEN. 1, 11, הֵגֶן 2, 16, הַשָּׂדֶה EX. 9, 25, מַאֲכָל LEV. 19, 23 &c.; *pl.* עֲצִים also *sticks of wood* GEN. 22, 3. Arab. عَصًا stick; staff.

עָצַב (Kal in signific. 1. not used) *tr.* prop. to cut, to divide, to carve, ident. with חָצַב I., קָצַב, חָטַב; hence 1. *to form, work, fashion*, which the verbs just mentioned also signify in part; comp. besides בָּרָא, גָּזַר, יָצַר, צוּר II., which also transfer the fundamental signification "to divide or cut" to that of forming, fashioning. The Aram. כְּצַב, Ar. عصب in the sense of *to bind* belongs to חָצַב II., חָשַׁב, and has nothing in common with this stem. Deriv. עֶצֶב, עֹצֶב 1, עָצֵב 1. — 2. (3 *pers.* with *suff.* עֲצָבָנִי, *part. f.* עֲצוּבָה, *inf.* with *suff.* עָצְבִּי) metaphor. *to pain, to afflict, to grieve*, with accus. of the object 1 KINGS 1, 6; 1 CHR. 4, 10 לְבִלְתִּי עָצְבֵנִי *and that thou dost not grieve me*, where the apodosis is omitted, and must be supplied (after GEN. 28, 20-22; NUM. 21, 2); עֲצוּבַת רוּחַ Is. 54, 6 *of afflicted*, troubled *spirit*, where עֲצוּבָה is intended to have an assonance with עֲזוּבָה; in derivatives *to bring sorrow, trouble, misfortune* &c. Signific. 2 has come from signific. 1, a similar metaphor being in כְּאֵב = מָאַר. Deriv. עֶצֶב 2, עֹצֶב 2.

Nif. נֶעֱצַב (*fut.* יֵעָצֵב) *to hurt oneself*, with בְּ of the instrument ECCLES. 10, 9; hence *to grieve oneself, to be afflicted* GEN. 45, 5, *to be sorrowful* NEH. 8, 10, with אֶל 1 SAM. 20, 34 or עַל of the person 2 SAM. 19, 3.

Pih. עִצֵּב (*fut.* יְעַצֵּב) 1. *to make, form* or *fashion carefully*, coupled with עָשָׂה JOB 10, 8 (LXX, Vulg.); deriv. עַצָּבֶת 1. — 2. *to pain, to grieve*, רוּחַ קֹדֶשׁ Is. 63, 10; *to injure*, with accus. דְּבָרַי Ps. 56, 6 *my cause*. Deriv. עַצָּבוֹן 2, עִצָּבוֹן.

Hif. הֵיטִיב (*inf. c.* הֵיטִיב, *fut.* יֵיטִיב) 1. *to form, fashion, make*, with accus., JER. 44, 19 *have we then without the approval of our men made cakes to her* (to the מַלְכַּת הַשָּׁמַיִם), *in order to fashion her* (the goddess') *image* (*Kimchi*)? The כַּוָּנִים like the σελῆναι of the Greeks had the form of the goddess. — 2. *to grieve, to offend* Ps. 78, 40. Deriv. מַכְאֹבָה.

Hithp. הִתְעַצֵּב (*fut.* יִתְ־) *to grieve oneself*, אֶל־לֵב *to be grieved at heart* GEN. 6, 6, *to feel mortified* 34, 7.

עֶצֶב (after the form קָטֶן, *pl.* עֲצַבִּים, *constr.* עַצְבֵּי) *m. an image, representation*; hence *an idol*, of gold and silver Ps. 135, 15, coupled with אֲשֵׁרִים 2 CHR. 24, 18; חֲבוּר עֲ׳ HOS. 4, 17 *leagued with idols*; בֵּית עֲ׳ *an idol-temple* 1 SAM. 31, 9.

עֹצֶב (*pl.* עֲצָבִים, with *suff.* עֲצָבֶיךָ) *m.* 1. *a thing formed*, of an earthen vessel which may be dashed in pieces, JER. 22, 28 fig. of Coniah. — 2. *labour, pain, travail*, of a woman bearing GEN. 3, 16; *exertion*, hence *the possession* gained by this PROV. 10, 22; כָּל־עֲ׳ 14, 23 *every effort*; דְּבַר עֲ׳ 15, 1 *a vexing* (cutting) *word*, Vulg. *sermo durus*, Aquila σκληρός; *pl. toil, severe labour* Ps. 127, 2, *what is gained by toil* PROV. 5, 10, proceeding from signific. 2 of the verb.

עַצְבֵי (only *constr. pl.* with *suff.* עַצְבֵיהֶם with Dagesh dirimens, because the ֵ is shortened from ֶ, as in עִנְּבֵי DEUT. 32, 32, עִקְּבוֹת Ps. 77, 20 from עֵנֶב, עָקֵב) *m. a bondman, a labourer*, Is. 58, 3 *and all your bondmen press you* (to work). But the form may also be עָצֵב, like חַלְקֵי (Is. 57, 6) from חֵלֶק, or עֵצֶב (עָצֵב), like שִׁכְבוֹת, כִּסְחוֹת from קִשְׁחוֹת, עֵשֶׂב, קֶשֶׁת, כֶּסֶת, and the signification *labour, exertion*.

עִצָּב (with *suff.* עָצְבִּי, עָצְבָּהּ) *masc.* 1. *image, idol*, Is. 48, 5, parallel פֶּסֶל, נֶסֶךְ. — 2. *compulsory service*, toilsome hard work 14, 3; *labour, pain* 1 CHR. 4, 9; *affliction, injury*, which one causes Ps. 139, 24, according to the LXX = אָוֶן, hence *ἀνομίας*.

עָצֵב (*part. pass.* עָצִיב), *Aram. tr.* same as Hebr. עָצַב, only in the meaning *to injure, to afflict, to trouble* DAN. 6, 21

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עִצָּבוֹן (*constr.* עִצְּבוֹן, with *suff.* עִצְּבוֹנֵךְ) *m. sorrow, anxiety, distress,* Gen. 3, 17; *severe work* 5, 29; *pain, travail* 3, 16, like עֹצֶב.

עַצֶּבֶת (*constr.* עַצֶּבֶת, *plur. constr.* עַצְּבוֹת, with *suff.* עַצְּבֹתַי) *fem.* 1. same as עָצָב, עֶצֶב *an idol* Ps. 16, 4 (Targ.), which suits the connexion best (see אַחַר and מָהַר). — 2. *affliction,* Prov. 10, 10 *causes affliction; sorrow* 15, 13 = נְכֵה רוּחַ. — 3. *an incision, wound* Psalm 147, 3.

עָצַד (not used) *tr. to split off, to cut off;* identical with חָסַד II., Aram. חֲצַד, ܚܨܕ, חֲשַׁד, Arab. حَصَدَ, أَسَدَ; عَصَدَ also has the same meaning. Derivat. מַעֲצָד.

עָצָה I. (not used) *intr.* 1. *to be hard, firm,* of wood, bones; *to be stiff,* of the spine; comp. עָץ I. trans. to make firm, יָ־עַץ the same, עַז, יָ־עַז I., Arab. عصى to be hard, firm, figur. to be refractory, stubborn, عَصَّ to be hard, firm. Deriv. עֵץ, עֵצָה I., עָצָה and עֶצְיוֹן in the proper name. — 2. *tr.* (not used) *to determine firmly,* transferred from the fundamental signification as in עָץ I. and יָעַץ, if עָצָה be not here = קָצָה; hence *to judge, to rule;* comp. עָזָה (to מַעַז). Deriv. the proper name מַעַץ and אֲחִימַעַץ.

עָצָה II. (*part.* עֹצֶה) *tr. to shut, to draw together, to close,* עֵינַיִם Prov. 16, 30, a gesture of cunning calculation, elsewhere עָצַם (Is. 29, 10; 33, 15), so that the organic root עָצ־ה is obviously synonymous with that in עָ־צַם. The connexion of עָצ־ה II. with חָז to enclose, חָט, חָץ, Arab. حَاصَ, حَازَ (see חוּז), חָז־ה II. (to חֹזֶה 3, חָזוּת 2) is clear from the fundamental signification.

עֵצָה *fem.* 1. (*fem.* of עֵץ, *constr.* עֲצַת) *collect.* same as עֵצִים *wood* Jer. 6, 6 (LXX, Vulg., Syr.), after Deut. 20, 19, without any necessity for reading עֵצָהּ there on that account, or for translating it by *wood-work* (Targ.); מַעֲצַת נֶפֶשׁ Prov. 27, 9 (the sweet discourse of friendship) *more than fragrant wood;* parallel שֶׁמֶן וּקְטֹרֶת (*Gesenius*). — 2. (from יָעַץ, *constr.* עֲצַת, with *suff.* עֲצָתוֹ, עֲצָתִי, and once עֲצָתֶיךָ for עֲצוֹתֶיךָ or more correctly for עֲצָתֶךָ) *purpose, determination, plan, expedient,* a) which one takes Is. 19, 3, Jer. 18, 23, עֲצַת יי׳ *the plan of God* Is. 5, 19, also עֵצָה alone Job 38, 2; 42, 3, like הַחָכְמָה 28, 12 = חָכְמַת יי׳. *To conceive a plan* is called יָעַץ עֵ׳ Is. 14, 26; *to execute* one עָשָׂה עֵ׳ 30, 1. אִישׁ עֵ׳ 46, 11 is *a man who executes a purpose.* שִׁית עֵצוֹת *to project, to make plans* carefully Ps. 13, 3; hence the parallel is יָגוֹן. b) counsel which one communicates 2 Sam. 16, 20. The communication is expressed by יָעַץ עֵ׳ 2 Sam. 16, 23, יָהַב עֵ׳ 16, 20, הֵבִיא עֵ׳ Is. 16, 3; and in this sense אִישׁ עֵ׳ Ps. 119, 24 is *a counsellor.* — 3. Metaphor. *wisdom, prudence* Is. 11, 2, Prov. 8, 14, prop. *the knowing how to advise oneself* Job 12, 13; Prov. 21, 30; *intelligence* Jer. 32, 19, which is supplemented by action proportioned to it; בְּעֵצָה *by deliberation* Prov. 20, 18, *advisedly* 1 Chr. 12, 19.

עָצֶה (from עָצָה I.) *m. the spine,* with its joints and points Lev. 3, 9; hence Targ. שְׁזַרְתָּא, Arab. السزرة, according to *Saadia* the lowest joint of the backbone, Arab. عُصْعُص; in any case עָ׳ seems to denote originally *bones,* comp. عَصَا the bone of the leg, in the pl. the bones of a bird's wing.

עָצוּם (*pl.* עֲצוּמִים) *adj. m. strong, powerful,* of גּוֹי Deut. 26, 5, לֹא־עָ׳ *weak* Prov. 30, 26, of waters Is. 8, 7; *mighty, extraordinary* Am. 5, 12; *numerous* Num. 32, 1.

עֲצוּמַיִם (only with *suff.* עֲצוּמָיו) *dual fem. the claws,* prop. the strong ones Ps. 10, 10 (Ibn *Esra*); according to others it is a plur. abstract, *strength.*

עָצוֹן (*fortress*) *n. p.* of a locality 2 Sam. 23, 8, according to the LXX same as עֵצֶן. See עֲדִינוֹ.

עֶצְיוֹן גֶּבֶר (*back-bone* i. e. *point of*

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the giant, so called from the head of a mountain that runs out into a point) *n. p.* of a sea-port at the north-east end of the Elanitic gulf of the Arabian Sea, not far from אֵילַת (afterwards Berenice) Num. 33, 35, Deut. 2, 8, in whose harbour Solomon built his Ophirships 1 Kings 9, 26, 2 Chr. 8, 17, and where Jehoshaphat's fleet suffered shipwreck 1 Kings 22, 49, 2 Chr. 20, 36. The name عقبة (ʿAkaba), combined with *Elath*, denotes *back;* and this seems to have differed from *Ezion-geber* only dialectically; according to which view *Elath* and *Ezion-geber* lay near one another. There is in Arabic also the name عصين, a place situated at the coast of *Wady el-merakh* (see *Rüppel*, Reisen in Nubien, 1859. p. 252 seq.).

עָצַל (Kal not used) *intrans.* prop. *to incline*, *to lean*, a manifestation of desire for rest; hence *to be languid*, *idle*, generally *to be lazy*. Deriv. עָצֵל, עַצְלָה, עַצְלוּת, עֲצָלָה or עֲצֶלֶת.

Nif. נֶעֱצַל (*fut.* יֵעָצֵל) *to yield oneself up to sloth*, i. e. *to be idle*, with an infin. following Judges 18, 9.

The stem and fundamental signification lies also in אָצַל (which see); and it is connected with חָדַל, Ar. هَدَل, only in the object to which the idea points. In other respects the Arab. عطل means to be at leisure, عصل to incline. The fundamental conception is not the want of activity, but slothful abandonment to rest.

עָצֵל (only in Prov.) *m. a slothful one*, *a sluggard* (opposite a worker) Prov. 6, 6; described in 6, 9; 13, 4; 15, 19; 22, 13.

עַצְלָה *fem. sloth* Prov. 19, 15.

עֲצָלָה (or עֲצֶלֶת) *femin.* only *dual* עֲצַלְתַּיִם *the* (two) *lazy hands* Eccles. 10, 18 (*Ibn Esra*), more exactly defined by שִׁפְלוּת יָדַיִם (opposite יַד רָמָה) = רִפְיוֹן (Jer. 47, 3) and חִבּוּק יָדַיִם.

עַצְלוּת *fem. sloth* Prov. 31, 27.

עֲצֶלֶת see עֲצָלָה.

עֲצַלְתַּיִם see עֲצָלָה.

עָצַם (3 *pl.* in pause עָצְמוּ; *inf.* with *suff.* עָצְמוֹ, *fut.* יֶעְצַם) *trans.* prop. *to fit firmly to one another*, *to lace*, *knot*, *bind*, *enclose firmly to one another*, Arab. عصم to tie up; hence 1. *to press together*, the eyes Is. 33, 15. — 2. *intr.* (like other verbs of closing and binding, comp. גָּדַל, גָּבַר, חָזַק, קָשַׁר) *to be strong*, *powerful*, of a ruler Dan. 8, 8, coupled with גָּדַל; of enemies Ps. 38, 20; *to get the upper hand* Dan. 11, 23; *to have influence* Gen. 26, 16. In this sense occurs once עָצַם כֹּחוֹ Dan. 8, 24 *his strength was mighty*, selected because of the apodosis וְלֹא־בְכֹחוֹ. Metaphor. *to be numerous* Ps. 38, 20, Is. 31, 1, just like רַב Jer. 15, 8; comp. Arab. عصم to tie up, a skin-bottle, عَظُمَ to be large. Derivat. עֶצֶם with the denom. עֵצֶם, עָצוּם, עֲצוּמִים, עֹצֶם, עָצְמָה, תַּעֲצֻמוֹת, and the proper names עֶצֶם, עַצְמוֹן.

Pih. עִצֵּם (*fut.* יְעַצֵּם) 1. *to close*, the eyes Is. 29, 10. — 2. (not used) *to make strong*, *to strengthen;* deriv. עַצֻּמוֹת. Another עִצֵּם Jer. 50, 17 is a denom. from עֶצֶם.

Hif. הֶעֱצִים (*fut.* יַעֲצִים) *to make strong* Ps. 105, 4.

The organic root of the stem is manifestly עָ־צַם, and may be identical with that in אָ־דַם, הָ־דַם, أَدَمَ (to put together), אָ־טַם, חָ־טַם, סָ־תַם, זַם, צַם etc. in the primary conception.

עֶצֶם (with *suff.* עַצְמִי; 1 *pl.* עֲצָמִים, with *suff.* עֲצָמַי; 2 *pl.* עֲצָמוֹת, *constr.* עַצְמוֹת) *masc.* prop. the hard, the firm; hence 1. same as עֵץ and *pl.* עֲצָמִים = עֵצִים Ez. 24, 5 *a pile of wood* (see דּוּר); — commonly 2. *a bone*, coupled with בָּשָׂר Gen. 2, 23, to which are applied the words שָׁבַר Ex. 12, 46, רָחַף (to quake) Jer. 23, 9, נִתַּר Ps. 102, 4, הִתְפָּרֵד 22, 15, יָבֵשׁ Ez. 37, 11, גֵּרֵם Num. 24, 8, זֵרָה Ez. 6, 5 &c.; specially the bone of a dead person Ez. 39, 15; in the plur. עֲצָמִים Am. 6, 10 or עֲצָמוֹת Ex. 13, 19; Josh. 24, 32. *The bones cleave to the flesh* Job 19, 20 i. e. are much emaciated,

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like Ps. 102, 6; *the bones are on fire* Job 30, 30 i. e. elephantiasis has already attacked the bones. — 3. Generally *the body*, *the bodily form*, Lament. 4, 7; in the plur. Job 7, 15 *so that my soul gives the preference* (בָּחַר מָן) *to death over my living body;* opposed to the soul Prov. 15, 30; 16, 24; Job 33, 19 *and the restlessness of his body is continuous.* As the seat of strength and vigour; hence *strength*, like גֶּרֶם. United with בָּשָׂר *consanguinity* 2 Sam. 5, 1; Judges 9, 2; Is. 58, 11; then, *a firm piece*, of נְתָחִים Ez. 24, 4. For the meaning *body*, comp. Eccles. 11, 5 *how a body* (עֲצָמִים) i. e. the fruit of the body, foetus, *is in the womb of the pregnant.* Also *a dead body*, *a corpse*, Ez. 32, 27 *their clothing* or *coverings* (עֹרוֹתָם to be read for עֲוֹנוֹתָם) *upon their bodies.* — 4. *self*, prop. *essence*, *body of a thing*, res ipsa, entirely like לֵב, גֶּרֶם and נֶפֶשׁ, and therefore followed by a genitive. So in the phrase עֶ׳ הַיּוֹם הַזֶּה *the self-same day* Gen. 7, 13; 17, 23; Ex. 12, 17; בְּעֶ׳ תֻּמּוֹ Job 21, 23 *in his bodily health*, i. e. in health itself; כְּעֶצֶם הַשָּׁמַיִם Ex. 24, 10 *as the heaven itself*, i. e. like the very heaven. Here perhaps עַצְמִי may also be taken in this sense (*I myself*) Job 30, 30, עַצְמוֹ (*he himself*) 2, 5 = בְּשָׂרוֹ; בַּעֲצָמַי *in me* Ps. 38, 4; עֲצָמֵינוּ *we ourselves* 141, 7. עַצְמוֹתַי 22, 18 see עַצְמָה. In Ar. عين (eye) stands for it, but yet there is a distinction. — 5. (*fortress*) *n. p.* of a city in Simeon Josh. 15, 29; 19, 3; 1 Chr. 4, 29.

Pih. עִצֵּם denomin. *to break the bones*, like גֵּרֵם Jer. 50, 17.

עֹצֶם (with *suff.* עָצְמִי) *m. strength*, *might*, with יָד same as כֹּחַ Deut. 8, 17; Job 30, 21; metaph. Ps. 139, 15 = עֶצֶם *body*, in the sense of גֹּלֶם.

עַצְמָה (only *pl.* with *suff.* עַצְמוֹתַי) *fem. act of overpowering*, *act of overcoming*, *violence*, Ps. 22, 18 *I relate all the deeds of violence practised toward me.*

עָצְמָה (from עֹצֶם) *f. strength*, *might*, Is. 40, 29; but also as an infin. *the being strong*, *the being numerous* = *multitude* 47, 9, therefore like הַרְבֵּה Nah. 3, 9, parallel אֵין־קֵצֶה, and we should not read with the versions עַצְמָהּ.

עַצְמוֹן (*fort*) *n. p.* of a city on the south border of Palestine Num. 34, 4; Josh. 15, 4.

עַצְמוֹת (from Pih.) *fem. plur. a bulwark*, *strong defence*, like عِصَمَة, figur. *a strengthening*, *a confirmation*, in causes; *a corroboration*, *a proof*, Is. 41, 21; comp. Job 13, 12 (*Rashi*).

עָצַן (not used) *tr. to cut*, *to pierce*, of a pointed weapon; *to divide*, *separate*, (Ar. عصن originally the same, metaphor. to keep off); identical in its organic root עָ־צַן with that in אָ־זַן (to אֹזֶן), זָן II., צַן, שַׁן, if not with that in אָ־שַׁן I., חָ־סַן, Ar. اسن, اشن, حَصَنَ, حَشَنَ, Targ. עַ־שַׁן (to be hard, firm). Deriv. the proper names עָצוֹן and

עֵצֶן (with *suff.* עֶצְנוֹ, after another reading) *masc. a weapon for cutting* or *piercing*, *a sword* (LXX) or *a spear* = חֲנִית 2 Sam. 23, 8, where some wish to read עוֹרֵר אֶת־עֶצְנוֹ. It is better to take עֵצֶן (*fortress*) as the name of a place, like עָצוֹן, and so הָעֶצְנִי would be a *Gent. m. the Eznite*, a family name of one of David's heroes 2 Sam. 23, 8 (LXX הָעֲצֹנִי). See עֲדִינוֹ.

עָצַר (*infin. constr.* עֲצֹר; *fut.* יַעֲצֹר, *apoc.* יַעֲצָר־, also יַעְצֹר) *trans.* prop. to enclose, to bind about, to join, to bring together, to heap together; identical with אָזַר, אָסַר, אָצַר, חָצַר (to חָצַר), חָדַר, עָזַר II. Hence 1. *to close*, with בְּעַד Gen. 20, 18, with the accus. 16, 2, Deut. 11, 17, or absol. Is. 66, 9; *to enclose*, *to shut up in*, *to incarcerate* Jer. 33, 1; 36, 5. And so according to some the alliteration עָצוּר וְעָזוּב Deut. 32, 36; 1 Kings 14, 10 26; 21, 21 (see עָזוּב under עָזַב I.); but as בְּיִשְׂרָאֵל is added, it might be better to explain with relation to the whole: *the man who is hindered and he who is his own master*, i. e. he to whom participation in public life is denied, and he to whom it is

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granted, i. e. the small and great. — 2. Metaphor. *to hold back, to hinder*, Ar. عصر; with מִפְּנֵי of the person 1 Chr. 12, 1; *to hold together*, כֹּחַ, i. e. *to have strength, courage*, Dan. 10, 8 16; *to manifest strength*, followed by the infin. with לְ 2 Chr. 2, 5; 13, 20; 22, 9, and without כֹּחַ 20, 37; with עִם of a person *to have power against* one, i. e. to be able to accomplish a thing 14, 10; *to keep back, to withhold*, בְּמִלִּים (in discourse) Job 4, 2; 29, 9; בַּמַּיִם 12, 15 (in a flood); *to detain*, with accusat. of the person Judges 13, 15 16, i. e. *to hold captive* 2 Kings 17, 4, seldom with לְ 4, 24; *to refuse*, 1 Sam. 21, 6 *a woman has been refused us*, where the LXX read מֵאִשָּׁה עָצַרְנוּ; *to hold back* 1 Kings 18, 44; עָ׳ הַשָּׁמַיִם Deut. 11, 17 and 2 Chr. 7, 13 *to withhold rain from heaven*. — 3. Figur. *to rule, prevail*, prop. *to tame, to keep in with a bridle*, coërcere imperio, dominare (not from עָצַר כֹּחַ), therefore with בְּ 1 Sam. 9, 17, or absol. 2 Chr. 22, 9. In derivatives also, *to be without, to suffer the want of, to be needy; to put up in a string, to confine*, hence *to oppress*, Ar. عصر; compare also the Aram. עֲצַר to press, to press out, whence מַעֲצַרְתָּא, ܡܥܨܪܬܐ (a wine-press). Deriv. עֶצֶר, עֹצֶר, מַעְצוֹר, מַעְצָר, עֲצֶרֶת, עֲצָרָה.

Nif. נֶעְצַר (*part.* נֶעְצָר, *inf. constr.* הֵעָצֵר, *fut.* יֵעָצֵר) *pass. to be shut up* 1 Kings 8, 35, *to be restrained* Num. 17, 13, metaphor. *to stay, to remain behind*, with לִפְנֵי of the person 1 Sam. 21, 8, i. e. to be present on account of a festival.

עֶצֶר *m. a keeping off, debarring, hindering, deprivation, need*, cognate in sense מַחְסוֹר; hence יוֹרֵשׁ עֶ׳ (viz. אֵין, to be supplied from the preceding clause) Judges 18, 7 *no one* (had) *need*, i. e. none suffered want, conseq. connected with אֵין מַכְלִי מִדָּבָר and אֵין מַחְסוֹר כָּל־דָּבָר; comp. Ar. عَنْصَرَة indigence.

עֹצֶר *m.* 1. *a shutting up*, of the רֶחֶם, i. e. barrenness Prov. 30, 16. — 2. *constraint, oppression, suffering* Is. 53, 8; Ps 107, 39; cognate in sense מְצוּקָה.

עֲצָרָה (only stat. absol., commonly עֲצֶרֶת) *f.* 2 Kings 10, 20, Is. 1, 13, Jo. 1, 14, commonly *assembly, festive assembly;* Targ. כְּנִישָׁא or סִיעָא, Pesh. ܟܢܘܫܬܐ, Vulg. *coetus, collectio*, LXX σύνοδος, πανηγυρίς, *Rashi* אֲסִיפָה, *Kimchi* קָהָל, conseq. from עָצַר meaning *to join, to collect*, = אָצַר. But as it means in Jo. l. c. only *an appointed day of fasting and repentance*, and in 2 Kings and Is. ll. cc. *a festival* generally, it is better explained as = מוֹעֵד *an appointed, definite time*. The assembling is then the consequence of *the fast-* or *feast-day*. It should therefore be derived from עָצַר *to establish, to appoint*.

עֲצֶרֶת (*pl.* with *suff.* עַצְרֹתֵיכֶם) *fem.* 1. *a feast-day*, of the *eighth day* of the סֻכּוֹת feast Lev. 23, 36; Num. 29, 35; Neh. 8, 18; 2 Chr. 7, 9; or of the *seventh* of the passover Deut. 16, 8 (where the cod. Samar. has instead חַג). As in both cases it is just the *closing feast*, the word ἐξόδιον (closing feast) of the LXX is explained, without having recourse to עָצַר *to determine*. Afterwards it was called עֲצַרְתָּא (Ἀσαρθά) the feast of pentecost (Joseph. Antt. 3, 10, 6), Ar. عِنْصَرَة. — 2. *a festival-sacrifice*, metaphor. like חַג and מוֹעֵד, Am. 5, 21. — 3. *covenant, league, statute, confederacy* (metaphor. like מוֹעֵד), so עֲ׳ בֹּגְדִים Jer. 9, 1.

עָקַב I. (*inf.* עָקוֹב, *fut.* יַעֲקֹב, or according to mss. יַעְקֹב, with *suff.* יַעְקְבֵנִי) *tr.* same as עָכַב I. *to interlace, to intertwine, to bind together;* hence 1. *to devise, to weave cunning, to lay wait, to deceive* Hos. 12, 3, with an assonance to יַעֲקֹב; *to cogitate plans, to forge devices* Jer. 9, 3, *to deceive, to mislead* Gen. 27, 36; comp. אָרַב I., זָמַם, כָּזַב, יָקֹשׁ. Derivat. עָקְבָה, עָקֵב 3. — 2. (not used) *to stop, to withhold, to interdict, to tarry*, proceeding from the idea of *binding*, as is clear from חָבַשׁ (Job 28, 11), אָסַר, עָצַר, Ar. حجر, עָכַב I. having the same meaning; comp. Ar. عَقَبَ to remain behind, to tarry. Deriv. Pih. עִקֵּב. — 3. (not used)

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to bind about, to enfold, to enclose, therefore in Ethiop. to keep, to watch, to guard; metaphor. *to make inaccessible, unfathomable, to close up, to conceal*, לֵב. Derivat. עָקֹב adj. — 4. (not used) *intr.* either locally *to be behind, at the back, last;* or referring to time, *to be later, to be behind;* in both cases connected chiefly with *to tarry, to stay*, as in אָחַר (which in its organic root אָ־חַר is related to that in חָר־ה II. *to bind about*). Deriv. עֵקֶב, עָקֵב 1. and 2.

Pih. עִקֵּב (*fut.* יְעַקֵּב) 1. *to keep back*, Job 37, 4 *and he does not hold them* (the lightnings) *back when his voice resounds* (the *suff.* ־ֵם should have an assonance to יַרְעֵם, though referred to אוֹרוֹ it is grammatically irregular). The Targ. has for it עַכֵּב, and many mss. read יְעַכְּבֵם. — 2. (not used) *to go behind, to follow after*, in a good sense, protectingly, from עָקַב 4. (which see). Deriv. the proper name עַקּוּב.

עָקַב II. (not used) *intr. to be high, hill-shaped;* ident. in its organic root עָ־קַב with that in כָּב־ַע, גָּב־ַה, גַּב, גָּב־ַע, קָב־ַע &c.; Ar. عقب. Deriv. עָקֹב 2. and עֲקֻבָּה.

עָקֵב (*constr.* עֲקֵב; with *suff.* עֲקֵבוֹ, *pl.* עֲקֵבִים, *c.* עִקְבֵי and עִקְּבֵי with Dagesh dirimens, with *suff.* עֲקֵבַי, עֲקֵבַיִךְ) *m.* 1. *the heel*, prop. the hinder part of the foot Gen. 3, 15; 25, 26; 49, 17; *the foot* generally, which is caught in a snare Job 18, 9; שָׁמַר עָ׳ Ps. 56, 7 *to watch the feet*, in order to entangle them with a net; יָצָא בְעִקְבֵי פ׳ Song of Sol. 1, 8 *to follow at the heel* (foot) *of one*, i. e. close behind, like בְּרַגְלֵי פ׳ Judges 4, 10, and Jer. 13, 22 *thy feet are disgraced*, by lifting up the train; *the hoof*, of a horse Judges 5, 22. — 2. *the rear*, Gen. 49, 19 *and he will wound the rear*, i. e. cause a complete defeat, comp. זָנָב; *the rear of an army*, Josh. 8, 13, comp. Ar. عَجْب. This may come from עָקַב I. with the signif. 4; but also from עָקַב II. meaning *hill-shaped, hunched;* so that the other senses have proceeded from *heel.* — 3. (from עָקַב I.) *a persecutor* or *lier-in-wait*, Ps. 41, 10 *the persecutor prevails over me* (הִגְדִּיל עַל), but see גָּדַל Hif.; עֲוֹן עָ׳ 49, 6 *the iniquity of liers-in-wait.*

עָקֹב 1. (after the form גָּדוֹל, קָדוֹשׁ, from עָקַב I.) *adj. masc. inscrutable, unfathomable*, of the heart Jer. 17, 9 (LXX), without having to read עָמֹק; comp. לֵב עָמֹק Ps. 64, 7, אֵין־חֵקֶר Prov. 25, 3. — 2. (from עָקַב II.) *subst. a hill* Is. 40, 4, opposite מִישׁוֹר, comp. Arab. عَقَبَة a mountain ridge, also عُقَاب, Maltese ákba.

עֵקֶב (from עָקַב I.) *m.* prop. the later, later-following; hence *the end, the last*, as adv. *even to the end*, i. e. *always* Ps. 119, 33 112; *consequence*, adv. עַל־עֵקֶב Ps. 40, 16 or עֵקֶב Is. 5, 23 *on account of, because;* also עֵ׳ אֲשֶׁר Gen. 22, 18, עֵ׳ כִּי 2 Sam. 12, 10; and עֵ׳ alone Num. 14, 24 as a conjunction meaning "propterea quod"; *reward*, as a consequence of doing Ps. 19, 12; comp. Arab. عِقَاب, عَقُوبَة reward, عقب end, Greek λοισθήϊα reward, from λοῖσθος last.

עֲקֻבָּה (from עָקֹב 2) *f. a mountain, a hill*, Hos. 6, 8 *a hill of blood*, of the city of Gilead, which lay on a mountain (Gen. 31, 47 54).

עָקְבָה *fem. cunning, deceit* 2 Kings 10, 19.

עֲקֵבָה (only *pl. constr.* עִקְּבוֹת) *fem. footstep, track*, Ps. 77, 20; 89, 52.

עָקַד I. (*fut.* יַעֲקֹד) *tr. to bind, to lay hold of, to knot together*, of the binding of a sacrifice Gen. 22, 9, Aram. כְּסַת (which see); metaphor. *to unite, to collect.* Deriv. עֵקֶד (a proper name).

The stem עָקַד (Aram. עֲקַד, ܥܩܕ, Ar. عَقَدَ, Maltese ákad) is ident. in this meaning with אָגַד, אָכַד, אָחַד, and in its organic root עָ־קַד with that in גַּד II., Ar. قَادَ, كَادَ.

עָקַד II. (not used) *tr. to notch, to cut into*, metaphor. *to stripe, to variegate*, like חָבַר II. to חֲבַרְבַּר and נָקַד I. to נָקֹד

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of similar fundamental signification; the organic root עָ־קַד is also in נָ־קַד, Ar. نقد, نقط, חַט, حَطَّ, גַּד I., קַד. Derivative

עָקֹד (*pl.* עֲקֻדִּים, from עָקַד II.) *adj. m. striped, banded*, of sheep, properly notched Gen. 30, 35 39 40; 31, 8. According to the Targ. and Saad. from עָקַד I., like أَعْصَم (striped in the feet) from عَصَمَ to bind; but Hebrew analogy points to עָקַד II.

עֵקֶד *m.* either *the binding* of sheep, in order to shear them; or *union, assembly;* only in the proper name בֵּית הָעֵקֶד (which see) or בֵּית עֵ׳ הָרֹעִים (which see).

עָקָה (not used) *tr. to contain, to enclose*, ident. with עָק (עוּק), צָק (צוּק); Ar. عقا, عاق the same. Deriv. מַעֲקֶה.

עָקָה (from עוּק) *f. constraint, oppression* Ps. 55, 4, elsewhere מוּעָקָה.

עַקּוּב (*a Protecting one*, viz. Jah is; comp. عَقُوب successor) *n. p. m.* Ezr. 2, 42 45; 1 Chr. 3, 24.

עָקַל (Kal not used) *tr. to turn, to twist, to wind, to meander;* connected with עָגַל, and ident. in its organic root עָ־קַל with that in גַּל, חַל, חָל II., כַּל I., גָּל, עַל I.; metaphor. *to pervert, to make perverse*, the conduct; comp. Aram. עֲקַל the same, whence עִקּוּל whirlpool; Syr. ܥܩܠ the same; Ar. عقل to bind, fetter, to entangle, fig. to be discreet, prudent. Deriv. עֲקַלָּה and עֲקַלָּתוֹן.

Pih. (redupl.) not used, deriv. עֲקַלְקַל.

Puh. עֻקַּל (*part.* מְעֻקָּל) *to be perverted, twisted*, of right Hab. 1, 4.

עֲקַלָּה a ground-form to עֲקַלָּתוֹן which see.

עֲקַלְקַל (redupl. from עָקַל) *adj. m.*, עֲקַלְקַלָּה (*pl.* ־לּוֹת) *f. crooked, sloping*, of ways Judges 5, 6, opposite יָשָׁר; *subst. a crooked path, apostasy, departure*, from the true worship Ps. 125, 5; Syr. the same.

עֲקַלָּתוֹן (from עֲקַלָּה) *adj. m. crooked, winding, tortuous*, of the serpent; together with בָּרִיחַ Is. 27, 1, a figure of Babylon.

עָקַן (unused) *intr. to wind, to twist*, of the serpent, or *tr. to turn, to wind*, and ident. either with עָקַל, Aram. עֲקַם, ܥܩܡ, or also with עָכַן (which see); metaphor. like عَقُلَ *to be acute, intellectual.* Deriv. עֲקָן, יַעֲקָן.

עֲקָן (= עָקָן, *a Sharp-sighted, Intelligent one*, viz. Jah is) *n. p. m.* Gen. 36, 27; also of an Edomite race, perhaps the race Ἀκχηνός (Steph. Byz.), for which יַעֲקָן stands elsewhere; but comp. עָכָן. According to Eupolemus (*Euseb.* Pr. Ev. 9, 30) there was also an Arabian place Ἄχανα (עֲקָן).

עָקַר (unused) *intr.* 1. *to be bound, related, entangled*, of plants or roots, as שָׁרַשׁ to שֹׁרֶשׁ also (comp. Aram. זְרַז, Hebr. זִרְזֵר) proceeds from a like fundamental signification. Metaphor. of the winding of the sinews of the foot, of the uterus of a woman, and the testicles of a man. Comp. Ethiop. עקר to wind about; Arab. عقر to bind, to fetter. — 2. *to be rooted, naturalised.* Deriv. עֵקֶר (comp. Aram. עִקָּר), denom. עָקַר (also Nif. and Pih.), and thence עָקָר (with עֲקָרָה, עֲקֶרֶת); the proper names עֶקְרוֹן, עֵקֶר.

For the organic root עָ־קַר are to be compared אָ־גַר (to put together, to bear together, to heap together), Aram. אֲ־גַר, ܐܓܪ (to bargain for, properly to bind), שָׂ־כַר (which see), גָּר I., דָּ־גַר; as well as the Arab. عقر to bind, to fetter, to hold fast, to attach to, Ethiop. to bind about, to enclose.

עֲקַר (unused) *Aram.* the same; deriv. עִקָּר (out of Pael) and denom. עֲקַר.

עֵקֶר *masc.* prop. root, root-windings, like the Aram. עִקָּר; hence metaphor. 1. *rooting in, naturalising* (in a land), עֵ׳ מִשְׁפַּחַת גֵּר Lev. 25, 47 *one implanted from a foreign family*, different from אֶזְרָח. Derivat. the denominat. עָקַר. —

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2. (unused) *the foot-sinews* of animals; deriv. Pih. denom. — 3. (*naturalisation*) *n. p. m.* 1 Chr. 2, 27.

עָקַר (*inf. constr.* עֲקוֹר) *denom. to pluck up the roots* (עֵקֶר), *to root up*, fully עָקַר נָטוּעַ Eccles. 3, 2.

Nif. נֶעֱקַר (*fut.* יֵעָקֵר) *to be destroyed from the ground*, of a city Zeph. 2, 4; having an assonance to 'Ekron, as Ashdod has to שׁוֹדֵד, Ashkalon to שְׁכוֹל, and עַזָּה to עֲזוּבָה.

Pih. עִקֵּר (*fut.* יְעַקֵּר) 1. *to cut the foot-sinews*, of animals; hence *to lame*, *to hough*, of סוּס Josh. 11, 6 9 or שׁוֹר Gen. 49, 6. — 2. *to destroy*, רֶכֶב (war-) *chariots* 2 Sam. 8, 4; 1 Chr. 18, 4 (LXX, Aq.); Arab. عَقَرَ the same.

עָקָר *adj. m.*, עֲקָרָה (*constr.* עֲקֶרֶת) *f.* prop. injured in the roots, i. e. in the testicles or uterus; hence *barren* Gen. 11, 30; Deut. 7, 11; coupled with מְשַׁכֵּלָה Ex. 23, 26; Targ. the same.

עִקָּר (*constr.* עִקַּר, from עֲקַר) *Aram. masc. that which binds together*, of שֹׁרֶשׁ Dan. 4, 12 20 *and the bond of his roots*, i. e. their stock (elsewhere עִקָּר alone); Syr. ܥܩܪܐ.

עֲקַר (Peal not used) *Aram. denom. to root up;* hence *to destroy.*

Ithpe. אִתְעֲקַר *to be destroyed* Dan. 7, 8.

עַקְרָב (*constr.* עַקְרַב, *pl.* עַקְרַבִּים) *m.* 1. *a scorpion*, σκορπίος Deut. 8, 15, with נָחָשׁ and שָׂרָף (from קָרַב II. with the meaning *to seize*, *to catch*, *to pierce*); metaphor. *a scorpion-like*, *hooked*, *and bent locality*, hence מַעֲלֵה עַקְרַבִּים Judges 1, 36 *the scorpion-ascent*, of the curved cliffs stretching from the south end of the Dead Sea with a bend towards the east (*Robins.* III, p. 45 seq.); comp. Ar. مُعَقْرَب curvus, inflexus. Ἀκραβαττινή 1 Macc. 5, 2 is the same name. — 2. The name of a thorn with prickly branches; in botany *Onkoba* (comp. Forsk. p. 103) Ez. 2, 6, mentioned with סָרָב and סַלּוֹן, where אֶל stands for עַל. — 3. *an instrument of torture in the form of a scourge furnished with points*, *a knotted pointed scourge* 1 Kings 12, 11 14, prob. a thong with sharp hooks; Ar. the same.

עֶקְרוֹן (*naturalisation*) *n. p.* of a Philistine tribe naturalised in Palestine; then of a Philistine territory in the north of Philistia with metropolis of the same name Josh. 13, 3; assigned first to the tribe of Judah 15, 45, next to that of Dan 19, 43, though never occupied by them 13, 3; Judges 1, 18; Zeph. 2, 4; Zech. 9, 5. *Gent. m.* עֶקְרֹנִי Josh. 13, 3; 1 Sam. 5, 10.

עָקַשׁ (*fut.* יַעְקֹשׁ; Kal not used) *tr.* prop. *to knot*, *to twist*, *to wind*, *to interlace;* metaphor. *to twist into each other*, *to twist*, *to make crooked*, opposite יָשַׁר; *to pervert*, *to entangle; to be sly*, *cunning;* ident. in its organic root עָ־קַשׁ with that in נָ־קַשׁ, יָ־קַשׁ, רָ־כַס, קָשׁ. The Ar. عَكَظَ, عَكَصَ belong here, in their secondary meaning to stop, to hold back, to be refractory, proceeding from the idea of binding; whereas to make crooked, to turn is عقش, عقص. Job 9, 20 belongs to Hif. Deriv. מַעֲקָשׁ.

Nif. נֶעְקַשׁ *to be perverted*, *perverse*, with דְּרָכִים Prov. 28, 18 *to be perverted in two ways* (i. e. *of hesitating way*).

Pih. עִקֵּשׁ (*fut.* יְעַקֵּשׁ) *to crook*, *to pervert*, נְתִיבָה Is. 59, 8, דֶּרֶךְ Prov. 10, 9; יְשָׁרָה Mic. 3, 9; *to act perversely*, *cunningly*, *craftily*; deriv. עִקֵּשׁ and עִקְּשׁוּת.

Hif. הֶעְקִישׁ (only *fut.* with *suff.* יַעְקִשֵׁנִי for יַעְקִישֵׁנִי) *to regard as an* עִקֵּשׁ Job 9 20, parallel יַרְשִׁיעֵנִי from הִרְשִׁיעַ.

עִקֵּשׁ (before Makkeph עִקֵּשׁ־, *plur.* עִקְּשִׁים, *constr.* עִקְּשֵׁי) 1. *adj. m. perverse*, *perverted*, with accus. אֹרַח Prov. 2, 15, דֶּרֶךְ 28, 6 in walk; or with דּוֹר Deut. 32, 5, לֵבָב Ps. 101, 4, i. e. *corrupt; subst. one perverse*, with the genitive לֵב Prov. 11, 20 and 17, 20, or שְׂפָתַיִם 19, 4, i. e. with reference to the heart, speech; along with נִפְתָּל. — 2. (*a prudent one*) *n. p. m.* 2 Sam. 23, 26.

עִקְּשׁוּת *fem. perverseness*, *perversion*, with שְׂפָתַיִם Prov. 4, 24; 6, 12, i. e. lying speech, coupled with לָזוּת.

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עָר (from עוּר II., with *suff.* עָרֶךָ; according to some *plur.* עָרִים, with *suff.* עָרֶיךָ, which, however, may be the *pl.* of עוֹר after the form יוֹם) 1. same as עִיר *a city.* Only as a *proper name* of the metropolis of the Moabite territory on the south bank of the *Arnôn* Num. 21, 15 (cod. Samar. עוֹר); Deut. 2, 9; fully עָר מוֹאָב Num. 21, 28; Is. 15, 1; also called elsewhere עִיר מוֹאָב Num. 22, 36, from which the appellative meaning clearly appears. It is named in Greek *Ἀρεόπολις*; Aquila and Symmachus translate *πόλις Μωάβ.* At the present day the ruins, called *Rabba*, i. e. רַבַּת מוֹאָב, after the analogy of רַבַּת עַמּוֹן (*Burckh.* II, 640; *Robins.* Pal. III, 123), are considered the same; but they are not at the Arnôn. The Targ. renders it לְחִיַּת or לְחִיָּא מוֹאָב, with reference to the nature of the place; see רַבָּה and לְחִיָּה. Three hours to the south-east of it was situated קִיר חֲרֶשֶׁת, קִיר חֶרֶס or קִיר מוֹאָב which see. — 2. (from עוּר III., but doubtful), *an enemy*, = צַר 1 Sam. 28, 16, but where לְרֵעֶךָ may be read; pl. עָרִים Is. 14, 21, where some would read as a suitable antithesis עִיִּים, but better רָעִים (of the Chaldeans), since they are called רִשְׁעֵי אֶרֶץ 13, 9. For עָרֶיךָ Ps. 139, 20 it is more appropriate to read שְׁמֶךָ and to translate: *they have uttered thy name lyingly* or *falsely.*

עָר *Aram. m. an enemy* Dan. 4, 16; comp. Hebrew עָר 2.

עֵר (from עוּר III.) *m.* 1. *a caller* (proceeding from the idea of *to be astir*), only in the formula עֵר וְעֹנֶה Mal. 2, 12 *caller and answerer* (see page 1029). — 2. (*a Watcher*, viz. Jah is) *n. p. m.* Gen. 38, 3; 1 Chr. 4, 21; comp. the proper names עִיר, עִירָא, עִירוּ, עִירֵי.

עֹר see עוֹר.

עֲרָא (unused) *Aram.* see עַרְוָה (עַרְוָא).

עָרַב I. (*part.* עֹרֵב, *fut.* יַעֲרֹב) 1. *tr.* (unused) *to interweave, to knot, to twist together*, of the weft of a web; *to mix, to intermingle; intr. to flow together*, of men, *to be in confusion;* Aram. עֲרַב, ܥܪܒ (hence עֵרוּב mixture and union, quadrilit. עַרְבֵּב to mix), Ar. عرب (to mix, to mingle; metaph. to speak confusedly, impurely), Egyptian ⲟⲣⲃ to bind. Derivat. עֵרֶב 1 and 2, עֶרֶב 3, עֲרַבְרַב, Hithp. הִתְעָרֵב. — 2. *to exchange, to have intercourse, to carry on traffic*, proceeding from the fundamental signification of mutual union Ez. 27, 9 27, as also עָזַב I. (to עִזָּבוֹן 27, 16); comp. עָבַט. Deriv. מַעֲרָב 1. — 3. *to pledge*, prop. to make obligatory, with accus. of the object, Neh. 5, 3 *we pledge our fields, our vineyards, and our houses.* Hence we should read אֲנַחְנוּ עֹרְבִים for אֲ׳ רַבִּים in 5, 2. Fig. עָ׳ אֶת־לֵב Jer. 30, 21 *to pledge the heart* (spirit), i. e. to stake, conseq. *to risk*, Arab. عرب II. and IV. the same, عَرِبَ to venture; *to be surety for*, a person or thing, i. e. to answer for them, with accusat. of that for which one is security Gen. 43, 9; with מֵעִם (*from with*) of the person, to whom the security is given 44, 32. עָרַב זָר Prov. 11, 15 *to give security for a stranger;* עָ׳ עֲרֻבָּה לִפְנֵי פְ׳ 17, 18 *to undertake security* before i. e. *with one*, for which לְ of the person is also put 6, 1, here = תָּקַע כַּף לְ; עָרְבֵנִי Job 17, 3 *be surety for me;* Ps. 119, 122; generally, *take me under protection* Is. 38, 14. This meaning also proceeds, as עָבַט and חָבַל I. shew, from the fundamental signification *to bind;* Aram. עֲרַב, ܥܪܒ, whence עָרוֹב (a bailsman), עֲרָבוּ (security), Arab. عرب the same. Derivat. עֲרֻבָּה, תַּעֲרֻבָה (according to some).

Pih. עֵרֵב (unused) *to pledge* (see Kal 3). Deriv. עֵרָבוֹן.

Hithp. הִתְעָרֵב (*fut.* יִתְעָרַב) *to intermingle*, with בְּ *among* Psalm 106, 35; Prov. 14, 10; *to associate with*, with לְ of a person Prov. 20, 19; *to have intercourse with*, with עִם of a person Prov. 24, 21.

The stem עָ׳ is connected with אָרַף (which see), Ar. أَرَفَ to knot, عرف the same, whence عَرْفَة hair-braid, a cord,

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أَرَبَ the same, whence اربة a knot, אָרַב I., Aram. ܐܪܒ (to bind), whence ܐܪܒܢܐ juncus. The organic root ע־רב is also in רָפ־א I.

עָרַב II. (*inf. constr.* עֲרֹב) *intr.* 1. *to be obscure, to become* or *be dark*, of night setting in; Judges 19, 9 *the day* (already) *is obscure* (רָפָה) *in order to be dark*, i. e. it is night; so that ע׳ is not a denom. from עֶרֶב, and does not, besides, mean *to turn*. Figur. Is. 24, 11 *all joy is dark*, i. e. is obscured; *to rejoice* being symbolised by *to lighten* (see נָהַר, אוּר, צָהַל). Deriv. עֶרֶב 1, מַעֲרָב 2, מַעֲרָבָה, עֲרָבָה 1. — 2. (not used) *to be black, dark-coloured*, of the raven; cognate in sense חָשַׁךְ; Ar. غرب med. E the same. Derivat. עֹרֵב 1 (according to some). — 3. Fig. *to be unknown, strange*, i. e. to be low, common; חָשַׁךְ (to חָשֹׁךְ) being so used also; Arab. غرب I. II. IV. to wander into the dark distance, to go abroad; غَرِيب a stranger. Deriv. according to some, עֶרֶב 2, perhaps עֶרֶב 3.

Hif. הֶעֱרִיב (*inf. abs.* הַעֲרֵב) prop. *to make at evening*, or *to do at evening* 1 Sam. 17, 16, without being a denom. from עֶרֶב.

The stem עָרַב in this sense is connected with עָרַף (to עָרִיף, עֲרָפֶל), and in its organic root ע־רב with רָפ־ה II. (belonging to רָפָה pl. רְפָאִים 1).

עָרַב III. (not used) *tr.* same as קָרַב, גָּרַב *to cut in, to lay hold of*, hence fig. *to consume*, Ar. غرب = لكل (Kamôs p. 125). Deriv. עָרֹב.

עָרַב I. (*fut.* יֶעֱרַב) *intr. to be pleasant, sweet*, with לְ of the person, of שֵׁנָה Jer. 31, 26; Prov. 13, 19 *a wish fulfilled is sweet to the soul;* next, *to be well-pleasing*, of זֶבַח Hos. 9, 4, מִנְחָה Mal. 3, 4; seldom with עַל of the person Ps. 104, 34; Ez. 16, 37. As in חָשַׁק I. and רָצָה the fundamental signification proceeds from *to hang upon, to be closely attached to, to incline to;* and is therefore but the intrans. form of עָרַב I. Arab. the same, whence عَرُوب united, a consort. Deriv. עָרַב.

עָרַב II. (not used) *intr. to be withered, dry*, therefore *to be waste, desert*, of countries, steppes &c.; connected with חָרַב (which see), Arab. خَرِبَ. Deriv. עֶרֶב 2, עָרָב 2, עֲרָבָה 2, עֲרָבָה, עֹרֵב 2, the proper name עֲרַב, עֲרָב, Gent. עֲרָבִי, עַרְבִי.

עָרַב III. (unused) *intr.* prop. *to drop, to flow, to be wet*, like עָרַף, רָעַף; hence *to suck in moisture, to love moisture*, of plants growing on water; comp. the Ar. عَرَب pure water, عَارِب a deep river, غَرْب flow of tears or wine, غَرَب efflux and pasture; Aram. אוּרְבְּנָא, ܐܪܒܢܐ reeds, where the same fundament. signif. should be adopted. The organic root ע־רב is also in רַב to רְבִיבִים. Deriv. עֲרָבָה 3 and 4, עָרָב 1.

עֲרַב (Peal unused) *Aram. tr.* same as Hebr. עָרַב I. *to mingle, to mix.*

Pa. עָרַב (only *part. pass.* מְעָרַב) *to mix*, Dan. 2, 43 *mixed.*

Ithpa. אִתְעָרַב *to be mixed* Dan. 2, 43; comp. Targ. on Is. 1, 22; Prov. 14, 10.

עָרָב (*pl.* עֲרָבִים, *constr.* עַרְבֵי) *masc.* 1. (from עָרַב III.) *the willow*, salix, a tree that likes the water and grows by water-brooks (עַל־יִבְלֵי מַיִם) Is. 44, 4; Ps. 137, 2; hence fully עַרְבֵי נַחַל Lev. 23, 40; Job 40, 22; Arab. غَرَب; Talm. עֲרָבָה, Syr. ʿArabto. — 2. (from עָרַב II.) *a wilderness;* hence Is. 15, 7 *a brook of the deserts*, viz. the *Wady* which falls into the Dead Sea between Moab (Kerek) and Edom (G'ebal), and is still called *Wady-el-Achsa* (i. e. brook of the sandy plain); *Robinson* II, pp. 488. 555. In Am. 6, 14 נַחַל הָעֲרָבָה stands for it.

עָרֵב (from עָרַב I.) *adj. masc. lovely, pleasant*, Prov. 20, 17; *sweet*, of the voice Song of Sol. 2, 14.

עֵרֶב (from עָרַב I.) *m.* 1. prop. insertion, intermixing; hence *the weft of a web*, Lev. 13, 48-59. — 2. *a mixture, a mixed*

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multitude, plebs promiscua, a mixture of all sorts of people Ex. 12, 38 (LXX, Vulg.), which is accordingly expressed in Num. 11, 4 by אֲסַפְסֻף; and even עֶרֶב רַב Ex. l. c. may be עֲרַבְרַב (comp. Targ. on Num. 11, 4; Song of Sol. 1, 12). By the word is understood the promiscuous multitude that joined the Israelites on their departure from Egypt in order to colonise Canaan. With them are compared the *Πάμφυλοι* of the Greek colonies, or the mixed people that recolonised Palestine after the Babylonian exile Neh. 13, 3. The very explanation *foreigners* (Targ. Onkelos) appears nothing but a periphrasis of a mixed or promiscuous mass. But the meaning *foreigners*, *common people* may be referred to עָרַב II.

עֶרֶב (in pause עָ׳, *dual* עַרְבַּיִם which see) *f.* (1 Sam. 20, 5) 1. (from עָרַב II.) prop. a darkening, hence *evening* Gen. 1, 5 8 (opposite בֹּקֶר); to denote the clear day: מִן־בֹּקֶר עַד־עָ׳ Ex. 18, 14, and a full day: מֵעָ׳ עַד־עֶרֶב Lev. 23, 32; different from לַיְלָה, which is opposed to יוֹם. Besides: *time of sunset* or still earlier, when the shadows begin to stretch Jer. 6, 4. מִנְחַת עָ׳ *the evening sacrifice* Dan. 9, 21; Ezr. 9, 4 5 (comp. Num. 28, 4), conseq. not about the ninth hour of the day (see עַרְבַּיִם and Acts 10, 3). Also, *twilight*, fully עֶרֶב יוֹם Prov. 7, 9, but what is farther advanced than and different from נֶשֶׁף, which Zech. 14, 7 expresses by לֹא־יוֹם וְלֹא־לַיְלָה. עֶרֶב בֹּקֶר Dan. 8, 14 is not a compound like *νυχθήμερον*, forming a single conception, but should be translated *evening and morning* and with reference to תָּמִיד; so that 2300 of them there make but 1150 days. לְעֵת עָ׳ Gen. 8, 11 *at even-tide;* לִפְנוֹת עָ׳ 24, 63 *at the turning of evening*, i. e. when evening approaches and one goes out (3, 8). As adverbs *at evening*, *in the evening*, vesperi, are used בָּעֶרֶב Gen. 19, 1, לָעֶרֶב 49, 27 or the accus. עֶרֶב Ex. 16, 6. See עַרְבַּיִם, Hif. to עָרַב II. and מַעֲרָב. — 2. (from עָרַב II.) *a wilderness*, *waste*, זְאֵבֵי עָ׳ Hab. 1, 8 and Zeph. 3, 3 *wolves of the wilderness*, which are very rapacious and fierce; for which Jer. 5, 6 has זְאֵב עֲרָבוֹת, where עֲרָבוֹת is parallel to מִיַּעַר. Hence עָ׳ cannot be translated there *evening;* though Zeph. l. c. may have thought of that, on account of בֹּקֶר. Hence the name of the districts of certain nomad Bedouin tribes, being natives of the Arabian desert (עֶרֶב), and whose sheikhs are termed מַלְכֵי הָעֶרֶב Jer. 25, 24. These Bedouins with their sheikhs are inhabitants of the desert (הַשֹּׁכְנִים בַּמִּדְבָּר) Jer. l. c.; where dwell also the tribes of the קְצוּצֵי פֵאָה 9, 25 and other Arab peoples 3, 2. By the word is understood in particular that part of Arabia Deserta which bordered on the Israelite territory 1 Kings 10, 15, and since it was Arabia also, it is rendered by עֲרָב in 2 Chr. 9, 14 (comp. Joseph., Vulg., Syr.). — 3. same as עֶרֶב 2. *foreigners*, *mob*, *mixed multitude*, a) among the Egyptian people Jer. 25, 20; 50, 37; Ez. 30, 5; referring to Ex. 12, 38, constituting a peculiar part of the Egyptian population, and therefore always put with מִצְרַיִם, and so with כּוּשׁ, פּוּט, לוּד, כּוּב; b) among the Chaldeans in Babylonia, who served as auxiliary troops Jer. 50, 37, where the same language is applied to them which is used of warriors in 51, 30.

עֹרֵב (*pl.* עֹרְבִים, *c.* עֹרְבֵי) *m.* 1. (from עָרַב II.) *a raven*, so called from its blackness Song of Sol. 5, 11; Arab. ابو الشوم. Its preservation was regarded as wonderful Job 38, 41 (Luke 12, 24, comp. Ps. 147, 9); and as a prophetic bird, among the ancients (*Aelian.* H. A. 1, 48; *Plutarch*, de Pyth. orac. 22) it is adduced in the tradition about the flood Gen. 8, 7, and appears in connexion with the prophet Elijah 1 Kings 17, 4 6, on which compare Jerome (Acta Pauli Eremitae). Because of its abiding in solitary valleys, the expression עֹרְבֵי נַחַל is employed Prov. 30, 17. Ar. غُراب, Aram. עוּרַב, ܥܘܪܒܐ, Malt. *hrâb*, *hrib* the same; on the other hand the assonant extra-Semitic names (Sanskr. kârawa,

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Lat. cor-vus, old high Germ. krab-an, rab-an, Rab-e) proceed from to croak, to cry, or from the sound the bird is supposed to make. — 2. (from עָרַב II.) *a bird of the desert*, concrete *a bustard* Is. 34, 11, for which חֹרֶב stands in Zeph. 2, 14 (= Ar. خَرَب). — 3. *n. p.* of a Midianite (i. e. Arabian) prince, who was smitten at צוּר עֹרֵב in a famous battle, and killed Judges 7, 25; 8, 3; Ps. 83, 12; a victory which is praised as the work of God Is. 10, 26. Phenic. עֲרַבְיָן n. p. m. — The place צוּר־ע׳, so called from him Judges 7, 25, may have lain not far from Jordan. The עֹרְבִים mentioned in 1 Kings 17, 4 6 have been also referred to this head.

עֲרָב and **עֲרַב** (prop. *a steppe*, from עָרַב II.) 1. *n. p. f. Arabia*, the land of the Dedanites (in the neighbourhood of the Edomites), Kedarenes &c. Is. 21, 13; Jer. 25, 24. In Ez. 27, 21 and 2 Chr. 9, 14 it stands for עֶרֶב 2 (which see); but in Is. l. c. for בַּעֲרַב we should perhaps read בָּעֶרֶב (with the Targ. and LXX). Ar. عَرَب the same. Deriv. *Gent. m.* עֲרָבִי Is. 13, 20, Jer. 3, 2, or עַרְבִי Neh. 2, 19 and 6, 1 *an Arabian; pl.* עַרְבִים 2 Chr. 21, 16; 22, 1; Neh. 4, 1, or עַרְבִיִּים 2 Chr. 26, 7 K'tib, or finally עַרְבִיאִים 2 Chr. 17, 11, of the nomadic Arabians extending as far as Babylon (comp. Strabo 16 p. 748), the robber Bedouins (comp. Diod. Sic. 2, 48) &c. But it is also applied to single parts of Arabia the great, and the Gentile to single Arab tribes, as appears from Jer. 25, 24; Ez. 27, 21. In the New Test. also (Gal. 1, 17; 4, 25) single regions in northern Arabia bear the name. At a later period there was a locality עֲרָב in Galilee (J. Sabbath 122), which agrees perhaps with the Biblical עַרְבָה 2 Sam. 23, 31 (1 Chr. 11, 32), and which might be compared in its appellative signification with יְשִׁימוֹת. — As to the explanation of this name, עָרַב 1 has sometimes been thought of, and so it is explained Odorifera (Plin. 5, ch. 2), Ἀρωματοφόρος (Strabo). Sometimes it is derived from עָרַב I. and explained *a mixed people.* Or it is traced to עָרַב II. and so interpreted *land of the evening* (Huetius). But the explanation given above is preferable.

עָרֹב see עָרוֹב.

עַרְבָה (with *suff.* עַרְבָתָה) *fem.* 1. *a wilderness*, *a waste*, of the destroyed environs of Jerusalem Is. 51, 3. — 2. (*steppe-place*) *n. p.* of a locality otherwise unknown, ident. perhaps with the later עֲרָב in Galilee (see עֲרָב). Hence *Gent. m.* עַרְבָתִי 2 Sam. 23, 31; 1 Chr. 11, 32.

עֲרָבָה (with *a* of motion עֲרָבָתָה Josh. 18, 18; *pl.* עֲרָבוֹת, *c.* עַרְבוֹת) *f.* 1. (from עָרַב II.) *a thick*, *dark cloud*, on which God moves along Ps. 68, 5, as he is generally represented as riding on clouds (עָב, שַׁחַק) or the heavens (שָׁמַיִם), Deut. 33, 26; Is. 19, 1; Ps. 68, 34; etymologically and in meaning identical with עֲרִיפִים. The LXX have derived עֲרָבוֹת from עֶרֶב 1, as many interpreters have understood עֲרָבוֹת in Jer. 5, 6, explaining it *the setting of the sun*, which gives no proper sense. — 2. (from עָרַב II.) *a wilderness*, of that between Babylon and Palestine Is. 35, 1, of the Arabian wilderness Jer. 2, 6, of the destroyed Babylon 50, 12; 51, 43; or *a steppe* generally Job 24, 5; 39, 6. Specially applied to the waste neighbourhood of the Dead Sea Ez. 47, 8, which is called יָם הָעֲרָבָה Deut. 4, 49; Josh. 3, 16; 2 Kings 14, 25; also to the waste places between Jericho and Jordan 2 Kings 25, 5; Jer. 39, 5; 52, 8, for which עַרְבוֹת הַמִּדְבָּר stands in the K'ri 2 Sam. 15, 28 and 17, 16, while the K'tib has עַבְרוֹת; to the wilderness (*Sin*) about קָדֵשׁ (in the south-east of Palestine not far from the Edomite border), fully עַרְבוֹת קָדֵשׁ Deut. 33, 2, as is to be read for רִבְבוֹת קֹדֶשׁ, and for which מִדְבַּר קָדֵשׁ stands in Ps. 29, 8; lastly to the waste plains and tracts between Moab and Edom, called in full עַרְבוֹת מוֹאָב Num. 22, 1; 26, 3; Deut. 34, 8. The plain is more exactly de-

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scribed by נַחַל הָעֲרָבָה Am. 6, 14 = נַחַל הָעֲרָבִים Is. 15, 7 (see עָרָב). — 3. *a richly watered meadow*, particularly of *the Jordan-mead*, the luxuriant Jordan-vale 2 Sam. 2, 29; 4, 7; 15, 28; 17, 16 (comp. *Robins.* III, 159); Josh. 4, 13; 12, 3; 18, 18; 2 Kings 25, 5; Jer. 39, 5; Zech. 14, 10; called elsewhere כִּכַּר הַיַּרְדֵּן (Gen. 13, 11), and more exactly described by כֻּלָּהּ מַשְׁקֶה. It means the two plains on both sides of the Jordan from the sea of Cinnereth to the Dead Sea, now called *el-Ghur* (الغور), i. e. *the plain.* — 4. same as עָרָב *pasture*, in נַחַל הָעֲרָבָה Am. 6, 14, the feminine form occurring in Talmudic. But see עָרָב. — 5. Fully בֵּית הָעֲרָבָה which see.

עֲרֻבָּה (with *suff.* עֲרֻבָּתָם, from עָרַב I.) *f. security*, עָרַב עַ׳ *to give security*, with לִפְנֵי פ׳ Prov. 17, 18, coupled with תָּקַע כַּף, comp. 6, 1. With this meaning is also classed (*Ibn Parchon*, *Kimchi* in express quotations) וְאֶת־עֲרֻבָּתָם תִּקָּח 1 Sam. 17, 18 *and thou shalt take a pledge in return from them*, i. e. a token of their happiness, which gives besides a tolerable sense. But the Vulg. has read and interpreted וְאֶת־עֲרֻכָּתָם תַּחֲקֹר (cum quibus ordinati sunt, disce); the LXX וְאֶת־עֲרֻבָּתָם תַּחֲקֹר (*inquire after their wish*, from עָרַב to please). To neither of these does the context compel us to have recourse.

עֵרָבוֹן (from the Pihel of עָרַב I.) *m. a pledge, earnest*, Gen. 38, 17-20; Phenic. a pledge to make a bargain secure. From the Phenicians the word came to the Greeks, Romans (ἀῤῥαβών, arrhabo) and Egyptians (Coptic ⲁⲣⲏⲃ); Ar. عَرْبَان, عَرَبُون the same; comp. תַּעֲרֻבָה.

עֲרָבִי see עֲרָב.

עַרְבִי see עֲרָב.

עַרְבִיאִים see עֲרָב.

עַרְבַּיִם (*dual* of עֶרֶב 1, only in the formula בֵּין הָעַ׳) prop. *the two evenings*, i. e. either the time between sunset and complete darkness (Samaritans and Karaites), in the Talm. שְׁמָשׁוֹת; or the time when the sun declines to his setting (*Joseph.* Jewish Wars 6, 9, 3); Ar. مُسَى the little evening or when it declines to evening till the evening proper (Greek δείλη ὀψία, Ar. مسى full evening) as the Pharisees have understood it, so that בֵּין הָעַ׳ the time between these two points was that appointed for slaying and eating the passover-lamb Ex. 12, 6, Lev. 23, 5, Num. 9, 3, and for offering the daily sacrifice Ex. 29, 39 41; Num. 28, 4. But according to Deut. 16, 6 the first explanation is the more probable one.

עֲרַבְרַב (from עָרַב I.) *m. a mixture, a rabble*, only in Ex. 12, 38, as one may read according to the Targ. for עֶרֶב רַב, and for which אֲסַפְסֻף stands in Num. 11, 4.

עַרְבָתִי see עַרְבָה.

עָרַג I. (*fut.* יַעֲרֹג) *intr. to desire, wish for, long for*, a thing, with אֶל Jo. 1, 20 or עַל Ps. 42, 2 for אֶל, espec. like אָוָה *to have violent, eager desire for* (LXX, Vulg., Targ.); ident. in its organic root עָ־רַג with the Targ. רַג (רְגַג) for the Hebr. כָּסַף, חָמַד and אִוָּה, Pa. רַגֵּג and רַגְרֵג &c. with its numerous derivatt., and ident. with the Syr. ܪܓ &c. (comp. *Fürst*, Conc. s. v.). According to the Arabic version ap. Pococke (on Jo. l. c.), as also the Peshito and *Kimchi*, *to call, to cry*, radically related to rug-ire, ὀ-ρύγ-ειν, ἐ-ρυγ-εῖν &c., and ident. in its organic root עָ־רַג with that in רָהַג, Ar. رهج. But this explanation is not so suitable.

עָרַג II. (not used) *intr. to rise, to ascend*, of steps, garden-beds, Ar. عَرَجَ the same, therefore مَعْرَج ascent, Ethiop. the same; ident. in its organic root עָ־רַג with that in דָּ־רַג, according to *Kimchi* also with עָ־רַךְ. Deriv. עֲרוּגָה.

עָרַד (not used) *intr. to retreat timidly, to separate oneself*, of the wild ass; *to flee;* Ar. عَرِدَ, عَرُدَ the same; originally ident. in its organic root עָ־רַד with that

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in חָ־רַד, خرد, פָּ־רַד, פָּ־רַט, conseq. proceeding from the same point of view as the root of פֶּרֶא, פֶּרֶד; deriv. עָרוֹד and

עֲרָד 1. (prop. בֵּית עֲ׳ *place of fugitives;* comp. אַרְוָד) *n. p.* of a Canaanite royal city in southern Palestine Num. 21, 1; 33, 40; Josh. 12, 14; to the south of which is the wilderness of Judah Judges 1,16. According to the Onomasticon (*Eus.* s. v. Ἄσαδα, see *Jerome*, *Reland* p. 481) עֲ׳ lies four geographical miles south of Hebron; and there is also a mountain تل عرد (Tel ʿArad), תֵּל עֲרָד (*Robins.* III. p. 12). — 2. (*a fugitive*) *n. p. m.* 1 Chr. 8, 15.

עֲרָד (*pl. def.* עֲרָדַיָּא) *Aram. m.* same as Hebr. עָרוֹד Dan. 5, 21.

עָרָה I. (Kal not used) *intr. to be naked, bare, bald* (of the body, of a plain, of an empty open space), whence the trans. meaning would be *to put off, to undress, to make bare;* Ar. عرى the same. Deriv. מַעֲרָה, מַעַר (*pl.* מַעֲרוֹת), עֶרְוָה, עֶרְיָה and the proper name מַעֲרָת.

Nif. נַעֲרָה (*fut.* יֵעָרֶה) see עָרָה II.

Pih. עֵרָה (*fut.* יְעָרֶה, *ap.* יְעַר, *inf. abs.* עָרוֹת instead of עַרּוֹת; *imp. pl.* עָרוּ instead of עַרּוּ) *to uncover*, the pudenda (פֹּת), i. e. *to deflower* Is. 3, 17 (comp. 13, 16), as גִּלָּה עֶרְוָה (Lev. 20, 11) expresses; *to make bare a shield* (מָגֵן), i. e. to take off the leather coverings and so hold oneself in readiness for an attack 22, 6 (comp. Caes. Bell. Gall. 2, 21; Cic. Nat. Deor. 2, 14); fig. *to lay bare the ground* (יְסוֹד), i. e. to destroy to the ground, absol. Zeph. 2, 14 *for he has destroyed* (אַרְזָה = הֶרְזָה from רָזָה), *he has laid bare* (see another explanation under אַרְזָה); with acc. יְסוֹד Hab. 3, 13, for which Mic. 1, 6 has גַּלּוֹת, comp. Ez. 13, 14; once with עַד הַיְסוֹד Ps. 137, 7.

Hif. הֶעֱרָה *to uncover, to make naked,* מָקוֹר Lev. 20, 18, שְׁאֵר 20, 19; comp. גִּלָּה עֶרְוָה.

Hithp. הִתְעָרָה (*fut.* יִתְעָרֶה) *to make oneself naked* or *to uncover oneself*, of the drunken Lament. 4, 21; comp. Gen. 9, 21.

The organic root עָר־ה is also in עָר IV.

עָרָה II. (Kal unused) *intr. to flow, to run*, ident. in its organic root עָר־ה with that in נָ־גַר (Phenic. נָ־גַר, Aram. נְ־גַר), מָ־גַר I., Arab. جرى.

Nif. נַעֲרָה (*fut.* יֵעָרֶה) *to pour oneself out*, of the spirit Is. 32, 15; comp. بزل.

Pih. עֵרָה (*fut.* יְעָרֶה, *ap.* יְעַר) prop. *to cause to flow* or *to run;* hence fig. עֵ׳ נֶפֶשׁ *to give up, to expose*, the life Ps. 141, 8, like הִגִּיר Jer. 18, 21 (and perhaps חָרַף viz. Nif. and Pih. 3 are to be referred to חָרַף II.); *to let down*, כַּד, with אֶל *whither* Gen. 24, 20; *to empty*, אָרוֹן (the chest) 2 Chr. 24, 11.

Hif. הֶעֱרָה *to pour out*, נֶפֶשׁ, like Pihel Is. 53, 12, i. e. *to deliver up*, for which הִגִּיר, הִשְׁלִיךְ, חֵרֵף stand elsewhere.

Hithp. הִתְעָרָה at Ps. 37, 35 *to spread out*, of a tree; *to pour out, to vomit*, of the drunken Lament. 4, 21; but this belongs to עָרָה I.; the former to עָרָה III.

עָרָה III. (not used) *intr. to sprout thickly, to grow, to be green*, same as יָעַר to יַעַר, יַעְרָה, יָעוֹר K'tib, and the proper names יַעֲרִי, יָעִיר, יָעוּר, Arab. عرى and وعر, Aram. עֲרָא the same. Deriv. עָרוֹת, מַעֲרָה and perhaps the proper name מַעֲרָת.

Hithp. הִתְעָרָה (*part. m.* מִתְ־) *to sprout, to grow* Ps. 37, 35 (*Kimchi*).

עָרוֹב *m.* an animal mentioned in the plagues of Egypt, by which we must understand one scorpion-like and stinging Ex. 8, 17; Ps. 78, 45; 105, 31; conseq. from עָרַב III. = קָרַב II., גָּרַב, חָרַב, and ident. with κάραβος (see קָרַב II. and עַקְרָב); Ar. غراب *edge*, with *n* inserted قرنبى a beetle, scarabaeus; and if the LXX understand by it *dog-fly* (κυνόμυια), they may have thought of this derivation. In another relation the ancient expositors thought of עָרַב I., understanding *a heap, a swarm* (Aquila, Graeco-Venet., Jerome) of flies, or *game* (Saadia, Ibn Esra, Rashi), but which is not so suitable.

עֲרוּגָה (*constr.* עֲרוּגַת, *pl.* עֲרוּגוֹת, from

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עָרֵג II.) *fem. a garden-bed, border-bed,* so named from the earth being raised; to which cheeks are compared, SONG OF SOL. 5, 13; 6, 2; Ez. 17, 7 10; Vulg. *areola.*

עָרוֹד *m.* prop. *a fleet one, a swift-runner,* hence *a wild ass* JOB 39, 5, parallel פֶּרֶא (comp. Xenoph. An. 1, 5, 2); Aram. עֲרוֹדָא, עֲרוֹדָא, Arab. عَرَد.

עֶרְוָה (*constr.* עֶרְוַת, with *suff.* עֶרְוָתוֹ, from עָרָה I.) *fem. nakedness,* which one covers Ex. 16, 8; *bareness* Hos. 2, 11; generally *the shame,* the pudenda, of a man GEN. 9, 22 or of a woman LEV. 18, 17, for which בְּשַׂר עֶ׳ Ez. 28, 42 is also used. Hence the expression גָּלָה עֶרְוַת פְּ׳ LEV. ch. 18 *to uncover the parts of shame,* i. e. *to have carnal intercourse with,* in an impure, forbidden way, and said of both sexes Ez. 16, 36; 22, 10; stronger in 23, 29; metaph. *to uncover the nakedness* Is. 47, 3, i. e. to give up to disgrace, ignominy, to the violation of all feeling of shame, and = חֵרְפָּה; *to expose to mockery* Ez. 16, 37. Figur. *the nakedness of the land* GEN. 42, 9 12, i. e. the unoccupied, accessible and undefended places of the land, like γυμνοῦσθαι (Il. 12, 399) and nudari (*Caes. Bell. Gall.* 7, 20), Arab. عَوْرَة (Kor. 33, 13); *the shame* Is. 20, 4; *a hateful thing, filthiness,* with relation to the sexual act DEUT. 23, 15; 24, 1. בְּשֶׁת עֶרְוָה 1 SAM. 20, 30 seems to be a strengthened form, like the reversed עֶרְיַת־בֹּשֶׁת MIC. 1, 11, properly *disgracefulness = uncovering,* i. e. *disgraceful uncovering, disgrace and shame.*

עֶרְוָה (from עָרָא = עָרָה I.) *fem. a baring,* figur. *a complete emptying out, a consumption* (of money) Ez. 4, 14.

עָרוֹם together with עָרֹם (*pl.* עֲרֻמִּים and עֲרוּמִּים, from עָרַם I.) *adj. masc.,* עֲרֻמָּה *fem.* prop. *drawn off, undressed, bared,* i. e. with the upper garment cast off 1 SAM. 19, 24; *badly dressed* JOB 24, 7, comp. *Seneca,* de benef. 5, 13 and Arab. مسلوخ; hence *naked, bare,* JOB 1, 21; 24, 10, along with יָחֵף, of captives Is. 20, 2-4; metaphor. *needy, poor* JOB 22, 6, as γυμνός; *open, uncovered,* i. e. *well known to,* 26, 6.

עָרוּם (*pl.* עֲרוּמִים; from עָרַם II.) *adj. m. cunning, crafty,* of the serpent GEN. 3, 1 (comp. 49, 17; in the New Test. MATTH. 10, 16); *subtle,* of men JOB 5, 12, where the LXX read עָצוּם (δυνάστης); 15, 5; in a good sense, *shrewd, prudent* PROV. 12, 16 23; 13, 16; subst. *a wise one,* opposite to אֱוִיל 12, 16, כְּסִיל 12, 23, and פֶּתִי 22, 3; comp. עָרְמָה.

עֵרוֹם see עֵירֹם, עָרֹם.

עֲרוֹעֵר see עַרְעָר.

עָרוּץ (*constr.* עֲרוּץ; from עָרַץ II.) *m. a fissure, a gap,* JOB 30, 6, = חָרוּץ; some mss. read עֲרוּץ, which is of like meaning.

עָרוּץ (after the form מְלֵא, חֲלֹם) *m.* see עָרוּץ.

עָרוֹת (a sing. noun from עָרָה III. after the form חָזוֹת, רַבּוֹת) *fem. a green meadow,* of the grass- and bushy-meadows on the banks of the Nile Is. 19, 7 (Ibn *Sarûk, Kimchi, Saadia*); hence the LXX χλωρός.

עֲרִי (from עֲרִיָּה *Jah is Watcher*) *n. p. m.* GEN. 46, 16; comp. עֵר.

עֲרִיָּה (from עָרָה I.) *fem. nakedness,* of a bow, prop. an infin. (on the contrary תְּעוֹר is from עוּר IV. = עָרָה I.) HAB. 3, 9; עֲרִיַּת־בֹּשֶׁת MIC. 1, 11 *nakedness* (and) *shame,* i. e. *shameful nakedness,* of a military captivity (the combination is as in עֲנֻדַּת־צָנָךְ Ps. 45, 5); *bareness,* used adjectively with עָרֹם, עֵירֹם (nakedness) EZEK. 16, 7 22 39; 23, 29.

עֲרִיסָה (*pl.* עֲרִיסוֹת, from עָרַס) *fem.* prop. *dough, mixed dough* (perhaps *bread* from it) NUM. 15, 20 21; NEH. 10, 38; Ez. 44, 30. The first of it was given to the priest; it being a usual bread or mess (comp. Arab. عَرِيسَة a mess made of cooked or boiled wheat &c.). All the ancient versions and interpreters have this explanation, which is more pro-

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bable than *groats*, *a coarse meal*, according to a comparison with גָּרַס, גָּרַשׂ (therefore = גֶּרֶשׂ), Aram. גְּרִיס, גְּרוּסְיָא, גְּרִיצָא, of which linguistic tradition knows nothing.

עָרִיף (only *pl.* עֲרִיפִים, from עָרַף II.) *m. obscurity*, *darkness*, *gloominess* (Vulg.); hence *the darkness of clouds*, *the dark heavens* Is. 5, 30 (Syr., Jerome), the figure of a night of misfortune (comp. 8, 22; Zeph. 1, 15; Am. 5, 18); conseq. = עֲרָפֶל.

עָרִיץ (instead of עַרִיץ, *pl.* עָרִיצִים, *constr.* עָרִיצֵי, from עָרַץ I. Pih.) *adj. m.* prop. terrifying, spreading fear; hence *violent*, *tyrannical*, and substantively *a powerful one*, of God or nations Is. 25, 3; Jer. 20, 11; *a violent man*, *a furious person* (stronger than רָשָׁע) Job 15, 20; Ps. 37, 35; *a tyrant* Is. 13, 11; רוּחַ עָ׳ 25, 4 *the snorting of the tyrant;* זְמִיר עָ׳ *the triumphing of the tyrant;* with זָרִים 29, 5.

עֲרִירִי (*pl.* עֲרִירִים, from עָרַר I.) *adj. m.* prop. *naked*, *bare*, metaphor. *solitary*, *forsaken*, *childless* Gen. 15, 2; 20, 20 21; *without a successor* Jer. 22, 30.

עָרַךְ (*imp.* עֲרֹךְ, lengthened עֶרְכָה; *fut.* יַעֲרֹךְ) *tr. to place in a row*, *to set in order*, *to put in order*, with accus. of the object and with עַל *upon* a thing, as עֹלָה Lev. 6, 5, עֵרֶךְ לֶחֶם Ex. 40, 23, עֵצִים Gen. 22, 9; or with לִפְנֵי פְ׳ Lev. 24, 8, of the shew-bread (see מַעֲרֶכֶת). עָ׳ שֻׁלְחָן *to prepare a table*, i. e. to make ready banquets, feasts, Prov. 9, 2, Is. 21, 5; of the lectisternia and meals, with which the god גָּד was worshipped in Babylon 65, 11 and figurat. Ps. 78, 19; עָ׳ מִלְחָמָה *to prepare war*, i. e. *to draw up an army* Judges 20, 22, 1 Sam. 17, 8, with אֶת־ Gen. 14, 8, לִקְרַאת (and without מִלְחָמָה) 2 Sam. 10, 10, אֶל Judges 20, 30 or לְ Jer. 50, 9 *against* a person or thing; עָרַךְ רֹמַח, מָגֵן, צִנָּה 1 Chr. 12, 8, Jer. 46, 3, i. e. *to put them in order*, *to use them dexterously;* in judicial style עָ׳ לְ *to set forth to one* (a thing), i. e. to present it to him, to bring it before him Is. 44, 7; ע׳ מִשְׁפָּט *to set a cause* (self-defence) *in order* Job 13, 18; 23, 4; עָ׳ מִלִּין אֶל־ *to prepare words against one*, i. e. to come forth strongly with words 32, 14; omitting מִלִּין and with לִפְנֵי of a person 33, 5; *to set over against*, with לְ Is. 40, 18 or an accus. Job 28, 17 19, i. e. *to compare with* a thing or person Ps. 40, 6; *to set an equal value upon*, hence Job 36, 19 *will* (injustice) *equal thy riches* (שׁוּעַ = שׁוֹעַ Job 34, 19, elsewhere חַיִל 15, 29), i. e. outweigh them; *to order* = *to establish*, 2 Sam. 23, 5 *established for all time* (LXX) *and sure;* then *to dress*, a sacrifice Lev. 1, 12; *to direct*, תְּפִלָּה, which is omitted, however, in Ps. 5, 4. Deriv. עֵרֶךְ, מַעֲרָךְ, מַעֲרָכָה and מַעֲרֶכֶת.

Hif. הֶעֱרִיךְ (*fut.* יַעֲרִיךְ) *to value*, *to estimate* Lev. 27, 8 12 14, i. e. to compare the value of a thing with its price.

The stem עָ׳, which denotes not merely *to set in order*, *to place in a row*, but also *to set straight up*, *to set up*, is identical in its organic root עָ־רַךְ with that in אָ־רַח, אָ־רַךְ, אָ־רַךְ (perhaps), עָ־רַג; and may be also connected by root with *reg*-o (to regula, rectus), *rig*-eo (to rigor), German *Reige* (= Reihe), *Riege*, *recken*. Arab. عَرَكَ to prepare, and also to rub off = חָרַק.

עֵרֶךְ (with *suff.* עֶרְכּוֹ, עֶרְכְּךָ) *m.* 1. *a row*, *series*, *pile*, of לֶחֶם Ex. 40, 23; *equipment*, of בְּגָדִים Judges 17, 10, LXX Vat. στολὴ ἱματίων, i. e. complete clothing, consequently not זוּג (Targ.), ζεῦγος (LXX Al.); metaphor. Job 41, 4 *frame* of the body, τάξις (Aquila, Symm.). — 2. commonly *value*, *price* Job 28, 13; *estimation* 2 Kings 23, 35; hence כְּעֶרְכִּי Ps. 55, 14 *equally valued with me; estimate*, 2 Kings 12, 5 *the silver of the* (individual) *souls of his estimate*, i. e. as each person is valued, at the redemption of the first-born Num. 18, 16; of what is vowed Lev. 27, 2 12, where the *suff.* refers to the person valued.

עָרַל (Kal unused) *intrans.* 1. *to be bare*, *naked*, *bared*. It is a farther de-

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velopment of עָרָה I. or עָר IV., other verb-stems being enlarged by the addition of liquids; hence equivalent to פָּשַׁט *to be stript*, of clothing. The Aram. עַרְטִילַי *naked*, *bare*, does not come, however, from עָרַל, but in the first instance from עַרְטֵל, where the simple stem is עֲטַל, Arab. عَطَلَ *to be naked*, *bare*. — 2. Metaph. (as in עָרָה) *to be odious*, *stained*, *disgraceful*, *shameful*, *full of impurity*, *to be unclean*, of ears, heart, of the fruit of trees, of the lips (language), and espec. of the foreskin (בְּשַׂר הָעָרְלָה). Deriv. עָרֵל, עֶרֶל, עָרְלָה, denom. עָרַל, and the proper name עֲרָלוֹת.

Nif. נֶעְרַל (*imp.* הֵעָרֵל) *to uncover oneself*, *to bare oneself*, of the drunken (Gen. 9, 21). Hab. 2, 16 *drink thou and shew thy foreskin;* hence Targ. אִתְעַרְטַל; comp. 2, 15. The explanation of it as a denom. from עָרֵל (*Rashi*) or as transposed from רָעַל (LXX, *Kimchi*) is not admissible.

עָרֵל (*constr.* עֲרַל; *pl.* עֲרֵלִים, *constr.* עַרְלֵי) *adj. m.*, עֲרֵלָה *f.* 1. *naked*, *stript*, *unclothed*, of those struck down in war, whom the conquerors stript naked (1 Sam. 31, 8) and allowed to lie unburied; hence מוֹתֵי עֲרֵלִים תָּמוּת Ez. 28, 10 *thou shalt die the death of naked* (defeated and slain) *enemies*, same as מְמוֹתֵי חָלָל 28, 8 (see מָמוֹת), as in 32, 19 עֲרֵלִים = חַלְלֵי חֶרֶב 32, 20 25 28 29 30 32 or מְחֻלְלֵי חֶרֶב 32, 26; comp. 32, 21 24 עֲרֵלִים = חֲלָלִים 32, 25 (in the text of the LXX חֲלָלִים stood often, instead of עֲרֵלִים). — 2. *unconsecrated*, of the ear, i. e. unfit to hear the truth Jer. 6, 10; *unsensible*, *obstinate*, of the heart Lev. 26, 41, Ez. 44, 9, opposite to עַרְלֵי בָשָׂר Ez. 44, 7; *forbidden as food*, *unclean*, of fruits Lev. 19, 23; *difficult*, *obscure*, of speech Ex. 6, 12, i. e. *stammering*. — 3. Commonly *uncircumcised*, i. e. still furnished with the foreskin (עָרְלָה), which was reckoned unclean (Is. 52, 3), and by the taking away of which one became consecrated and clean Gen. 17, 14. The right of the covenant was denied to the uncircumcised Ex. 12, 48; and the foreskin was regarded as the reproach of certain peoples 1 Sam. 17, 26 36; Judges 14, 3; comp. also חָתָן. Derivative

עָרַל (denom. from עָרֵל) *to look upon the foreskin* (עָרְלָה) *as profane and impure*, of fruit not to be eaten Lev. 19, 23.

עֶרֶל *m.* prop. *nakedness;* hence *undevotedness*, of לֵב Ez. 44, 9; concrete *the state of being uncircumcised* ibid.

עָרְלָה (*constr.* עָרְלַת, with *suff.* עָרְלָתוֹ; *pl. constr.* עָרְלוֹת) *fem.* 1. *uncleanness*, *undevotedness*, of hard hearts Deut. 10, 16, Jer. 4, 4, which is also translated *the foreskin of the heart*, περιτομὴ καρδίας (Rom. 2, 28). — 2. *the prepuce* 1 Sam. 18, 25; 2 Sam. 3, 14; fully בְּשַׂר הָעָ׳ Gen. 17, 11; Lev. 12, 3; prop. the uncleanness, wherefore the LXX (on Lev. 19, 23) have ἀκαθαρσία. Ar. غُرْلَة, Syr. ܥܘܪܠܐ.

עֲרָלוֹת (*nakedness*, *bareness*) *n. p.* of a hill (גִּבְעָה) near Gilgal Josh. 5, 3, but where the writer gives it a reference to עָרְלָה.

עָרַם I. (unused) *intrans. to be naked*, *bare*, of the body; *to be unclothed*, Ar. عَرَمَ the same, comp. جَرَمَ to put off, صَرَمَ (to cut off), Hebr. ז־רַם II., ח־רַם I. &c. Deriv. עָרוֹם, עָרֹם, עֵירֹם, עֵרֹם and מַעֲרֹם.

עָרַם II. (only *infin. abs.* עָרֹם) *trans.* 1. *to bind*, *to tie*, a sheaf; *to put together*, *to mix together*, into a heap, hence *to heap together*, grain. — 2. Metaphor. (as in כָּזַב, חָשַׁב, זָמַם) *to spin*, *to devise*, cunning, i. e. *to be cunning* 1 Sam. 23, 22, coupled with Hifil; *to connect ideas*, *to combine ideas*, hence *to be prudent*. Deriv. עָרַם, עָרוּם, עָרְמָה, עֲרֵמָה, עֹרֶם.

Nif. נֶעֱרַם *to be joined together*, *to be heaped*, *to be heaped up* Ex. 15, 8.

Hif. הֶעֱרִים (*fut.* יַעֲרִים) *to act craftily* 1 Sam. 23, 22; hence הֶעֱ׳ סוֹד Ps. 83, 4 *to make a cunning* or *crafty plan*, i. e.

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to devise cunning plans; in a good sense, *to act prudently*, *discreetly* Prov. 15, 5; 19, 25.

With the stem ע׳ is connected the Ar. أَرَمَ (to join together), عَرَمَ (to be contracted, to be cold, to unite, to heap together, to mix with one another), Aram. עֲרַם, ܥܪܡ; and the organic root עָ־רַם appears to be also in חָ־רַם II. (to bind, to tie, whence חֵרֶם 2. a net), בָּ־רַם I. (which see).

עָרַם III. (unused) *intr. to be high*, *to project upward*, of trees; figurat. *to be strong*, *firm;* ident. in its org. root עָ־רַם with that in אָ־רַם, רָם, רָאַם I., הָ־רַם, יָ־רַם, חָ־רַם III. (to חָרְמוֹן, חָרְמָה, חָרַם), Arab. أرم, ورم, هرم &c. Deriv. עַרְמוֹן.

עֵרֹם see עֵירֹם.

עָרֹם and עָרוֹם (*pl.* עֲרוּמִּים) *adj. m.*, עֲרֻמָּה *fem.*, see עֲרוֹם.

עָרֵם (only *plur.* עֲרֵמִים) *m.* same as עֲרֵמָה *heap of corn* Jer. 50, 26.

עֹרֶם (from עָרַם II., only with *suff.* עָרְמָם) *m. cunning*, *craftiness* Job 5, 13; but it is better to refer עָרְמָם to עָרְמָה; like מִדָּהּ Job 11, 9, גֻּלָּהּ Zech. 4, 2, פִּנָּהּ Prov. 7, 8, פֶּחָם Neh. 5, 14 to מִדָּה, גֻּלָּה, פִּנָּה, פֶּחָה.

עָרְמָה (from עָרַם II.) *f. cunning*, *craft* Ex. 21, 14; Josh. 9, 4; *prudence* Prov. 1, 4.

עֲרֵמָה (*constr.* ־מַת, *pl.* עֲרֵמוֹת, from עָרַם II.) *f. a heap*, *a heap of grain* Song of Sol. 7, 3, of sheaves Ruth 3, 7, of rubbish Neh. 3, 34; see עָרֵם. Comp. Arab. عُرْم multitude, عَرَصَة heap, Syr. ܥܪܡܬܐ.

עַרְמוֹן (from עָרַם III.) *m. the plane-tree*, *maple*, so called from projecting upward Gen. 30, 37; Ez. 31, 8.

עֵרֶן (from עֵר; *a Watcher*, viz. Jah is) *n. p. m.* Num. 26, 36; *patr.* עֵרָנִי.

עָרַס (not used) *intr. to be sticky*, *viscous*, *soft*, of dough; ident. in its org. root with חָ־רַס I., חָ־רַשׂ I. Deriv. עֲרִיסָה.

עַרְעוֹר (*an enclosed* or *hedged about place*, like עִיר 1, עָר and עַיִר 2, either from עוּר II. or from עַר II.) *n. p.* of a district-city, situated before *Rabbah* (עַל־פְּנֵי רַבָּה), i. e. in the Ammonite territory before Rabbath-Ammon Judges 11, 26, conseq. the same as עֲרֹעֵר (which see) Josh. 13, 25, in the midst of the valley of the Jabbok-river, which belonged to Gad 2 Sam. 24, 5 and was built by that tribe Num. 32, 34. Hence it is rightly distinguished from the cities at the side of the Arnon, to which an עֲרוֹעֵר belonged (Deut. 2, 36; Josh. 12, 2).

עַרְעָר *m.* 1. (from עָרַר I.) *the naked*, *the bare*, hence *the unfortunate*, *poor*, *helpless* Ps. 102, 18, according to which עַרְעָר Jer. 17, 6 and עֲרוֹעֵר 48, 6 have been explained, as a helpless, naked one in the wilderness (בַּמִּדְבָּר, בָּעֲרָבָה) is still more helpless. But the latter passages belong to signific. 2, according to the Targ., LXX, Vulg., Ibn *Ganâch*. — 2. (from עָרַר III.) the name of a tree or shrub which grows miserably in the wilderness Jer. 17, 6, and therefore it stands with בָּעֲרָבָה, for which 48, 6 has עֲרוֹעֵר (unnecessarily taken as an Arabicus plur. fractus by some) with בַּמִּדְבָּר. The LXX have ἡ ἀγριομυρίκη, Symm. ξύλον ἄκαρπον, Vulg. *myrice*, Targ. עַכּוֹבִיתָא, and these are followed by the old interpreters, with more or less speciality, though tree or shrub generally suits both passages very well. To the derivation from עוּר = Ar. غَارَ *to come into the heath*, so that ע׳ would be *one driven into the wilderness*, suits neither בְּ for אֶל, nor לְ, nor the etymologically baseless signification.

עֲרֹעֵר and עֲרוֹעֵר 1. (same as עַרְעוֹר) *n. p.* of a Moabite city on the north-side of the Arnon, first assigned to the Sihon-territory, then to Moab and the tribe of Reuben Deut. 2, 36; 3, 12; 4, 48; Josh. 12, 2; 13, 16 20; Jer. 48, 19; now called عرعاير ʿArāʿir (*Burckh.* Syria, p. 633). — 2. (the same) *n. p.* of an Ammonite district-city before Rab-

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bath-Ammon in the valley of the Jabbok, belonging to Gad Num. 32, 34, Josh. 13, 25, Judges 11, 33, and called עַרְעוֹר in 11, 26. The Gadites are said to have founded it at first Num. l. c. Both cities together, being the most important of the east-Jordan cities, are called by Isaiah עָרֵי עֲרֹעֵר Is. 17, 2, which can only mean *the cities of Aroer.* — 3. same as עַרְעָר 2 *a tree, a shrub* Jer. 48, 6. — 4. *n. p.* of a city in Judah (Arab. عَرْعَر juniper-tree) 1 Sam. 30, 28, *Gent. m.* עֲרֹעֵרִי 1 Chr. 11, 44. In the east of *Beersheba* we find at the present day a *Wady ʿArʿara* (عرعارة) *Robinson's* Palest. II. 618.

עָרַף I. (*fut.* יַעֲרֹף, *pl.* יַעַרְפוּ) *intr.* prop. *to flow, to run;* hence 1. *to pour out, to drop down,* of טַל Deut. 33, 28; figur. of instruction 32, 2, along with נָזַל. — 2. Metaphor. *to be juicy, fresh, vigorous, youthful.* רָעַף and רָוָה have the same meaning, so that the organic root is עָ־רַף. Deriv. the proper name עָרְפָּה.

עָרַף II. (not used) *intr.* same as עָרַב II. *to be* or *become dark, obscure,* ident. in its organic root עָ־רַף with that in עָ־רַב. Deriv. עָרִיף and עֲרָפֶל.

עָרַף III. (not used) *intr. to incline, to bend, to nod,* of the neck, the nape of the neck, of joints generally; hence עֹרֶף, like מַפְרֶקֶת prop. joint-work, limb-construction, vertebrated work, from פָּרַק of similar meaning, Aram. פְּרַק, פְּרִיקָא, פַּרְקוּ the neck, the back; so too קְדַל nape of the neck, connected in its etymolog. meaning with קַד (קָדַד) *to bend, to bow,* whence קָדְקֹד; Ar. غَرَقَ the same, therefore غَرِيق reed, sedge, so called from its waving. The organic root is עָ־רַף, existing also in רָף (רוּף), whence רוֹפֵף, modern Hebr. רִפְרֵף.

עֹרֶף (with *suff.* עָרְפִּי, עָרְפְּךָ; from עָרַף III.) *m.* prop. an inclining, nodding thing; hence *the neck, nape,* of animals Lev. 5, 8, and of men Job 16, 12. Phrases are: נָתַן עֹ׳ *to turn the back,* i. e. to despise 2 Chr. 29, 6 = פָּנָה עֹ׳ אֶל Jer. 2, 27, פָּנָה עֹ׳ Josh. 7, 12, הִפְנָה עֹ׳ Jer. 48, 39, חָפַךְ עֹ׳ Josh. 7, 8 *to turn the back,* i. e. *to flee;* נָתַן עֹ׳ אֶל Ex. 23, 27 *to flee before one.* Here also belongs Gen. 49, 8 *thy hand is upon the neck of thine enemies,* i. e. thou seizest the fleeing enemy. On קְשֵׁה עֹ׳ see קָשֶׁה. Ar. عُرْف the nape, the ridge of a mountain, a mane.

עָרַף (*fut.* יַעֲרֹף) *denom. tr.* prop. *to unneck, to break the neck* (of an animal), i. e. to kill it, כֶּלֶב Is. 66, 3 (as a heathen sacrifice) = זָבַח; עֶגְלָה Deut. 21, 4 6; fig. *to destroy, to break down,* מִזְבֵּחַ Hos. 10, 2, i. e. to break off the horns of an altar.

עָרְפָּה (*youthful vigour, youthful freshness,* from עָרַף I. = חָרַף II.; comp. the proper name חָרֵף) *n. p. f.* Ruth 1, 4 14.

עֲרָפֶל (from עָרַף with the old noun-termination in ־ֶל, from עָרַף II.) *masc.* prop. *darkness, obscurity;* hence *a dark cloud,* along with עָנָן Ps. 97, 2, Deut. 5, 19 and חֹשֶׁךְ 4, 11, *dark clouds,* behind which God hides himself Job 22, 13; 38, 9; 2 Sam. 22, 10, as עָנָן is used of a dense cloud of locusts Jo. 2, 2; also a figure of spiritual darkness Is. 60, 2, as well as of God's judgment, Jer. 13, 16 *he will make it darkness.* See עָרִיף. To look upon it as compounded of עָרַף and אָפֵל (*Gesenius*) or formed from עָרַף to flow (*Gesenius*) or from עַפֵּל (*Meier*), contradicts the spirit of Hebraism; Syr. denom. ܥܪܦܠ to darken.

עָרַץ I. (*fut.* יַעֲרֹץ) 1. *to terrify, to make to tremble* or *quake,* with accus. of the object Job 13, 25, of God's terrifying judgment Ps. 10, 18; Is. 2, 19 21; *to fear,* with accus. of the object, as הָמוֹן רַבָּה Job 31, 34. — 2. *intr. to be afraid, to fear,* with חָתַת Josh. 1, 9 and יָרֵא Deut. 1, 29, with מִפְּנֵי of the person Deut. 7, 21; 20, 3; comp. the German *erschrecken,* both tr. and intr., English *to fear,* tr. and intr.

Nif. נֶעֱרַץ (only part. נַעֲרָץ) *to be feared, to be fearful,* of God; hence נַעֲרָץ *a terrible one* Ps. 89, 8, = נוֹרָא.

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Pih. עֵרֵץ (not used) *to terrify, to make quake, to rage.* Deriv. עָרִיץ.

Hif. הֶעֱרִיץ (*part.* מַעֲרִיץ, *fut.* יַעֲרִיץ) *to manifest fear*, towards God, with accus. Is. 29, 23; *to fear, to reverence*, מוֹרָא (object of reverence) 8, 12; *to inspire fear, reverence*, of God 8, 13.

The fundamental signification of the stem is *tr. to move, to make to tremble* or *quake*, hence *to terrify, to scare;* intr. *to be movable, to shake, to quake, to move to and fro violently*, from fear, Ar. عَرِصَ the same. The organic root עָ־רַץ lies also in קָ־רַץ II., רַט, רַת, רָעַד.

עָרַץ II. (not used) *tr.* 1. *to cut into, to pierce, to press into*, of a cutting instrument; deriv. עָרוּץ (incision, fissure) and מַעֲרָצָה (axe). — 2. Metaphor. *to violate, to enslave, to maltreat*, like other verbs of cutting; hence *to be strong, firm, bold.* Deriv. עָרִיץ.

This עָ׳ is the Arab. عَرَضَ to divide, to cut in pieces, and is closely connected with גָּרַז, גָּרַס, קָרַץ, חָרַץ I. (حَرَصَ), חָרַס II., חָרַשׁ, חָרַת, כָּרַת &c. The organic root עָ־רַץ appears also in רַס, רַץ.

עָרַק I. (*part.* עֹרֵק) *intr. to go away in haste, to go away, to flee*, with accus. *whither*, Job 30, 3 *who flee into the wilderness* (to prolong life there), selected for בָּרַח as an Aramaean and poetical word, numerous Aramaeisms being found in other parts of Job. LXX φεύγοντες, Targ. עָרְקִין (from עֲרַק to flee, elsewhere in Targ. for נוּס and בָּרַח), and so *Saadia, Kimchi.* — The stem עָ׳ is ident. with the Aram. עֲרַק, ܥܪܩ (to flee), Arab. عَرَقَ, عَرِقَ (to flee, to go away); and the organic root עָ־רַק is also in אָ־רַח, בָּ־רַח. The signification *to gnaw* in عَرَقَ is from خَرَقَ, عَرَكَ (see חָרַק).

עָרַק II. (not used) *tr. to tie, to bind*, cognate in sense גּוּד II. (to גָּיַד); Aram. עֲרַק, ܥܪܩ the same, whence עַרְקָא, ܥܪܩܐ a thong, girdle, lace, band; Ar. عَرَقَ the same, therefore عرقة lorum &c. The organic root עָ־רַק is also in אָ־רַג, חָ־רַךְ, שָׂ־רַךְ, שָׂ־רַג II. Deriv.

עֹרֵק (after the form שֹׂרֵק from עָרַק II., *pl.* with *suff.* עֹרְקִי) *m. a vein, sinew*, cogn. in sense with גִּיד, מֵיתָר, Job 30, 17 *and my sinews rest not* (in the protasis עֲצָמִים are spoken of); LXX τὰ νευρά, and so *Ibn Esra, Kimchi* (who has compared the Ar. عُرُوق *veins*), *Rashi, de Bañolas.*

עֶרֶק *n. p.* of a Phenician city, north of Tripolis in Syria, belonging to the Damascene kingdom at a later period; in Greek Ἄρκη and Ἄρκαι (*Joseph.* Antt. 1, 6, 2; 8, 2, 3; 9, 14, 2, Steph. Byz. s. v., Ptol. 5, 15), written also Ἄκη, Latin Arce (Plin. 5, 16) or *Caesarea Libani*, Syr. ܥܪܩܐ, Ar. عَرْقَا and عِرْقَا; at present in ruins called *Tel ʿArka.* Travellers (Itin. Anton. and others) know it under the name of *Archas* or *Arcas* (*Burckhardt*, travels in Syria, p. 162); and *Robinson* (Palest. III. App. p. 183) adduces *Arka* as situated in the region of *Akkar*, where is also an *ʿArkaja.* See also *Robinson*, Later Bibl. Res. p. 754 seq. Deriv. *the Gentile m.* עַרְקִי, a tribe dwelling about *Ark* Gen. 10, 17; 1 Chr. 1, 15.

עַרְקִי see עֶרֶק.

עָרַר I. (in Kal only *imp.* with ־ָה appended עֹרָה, according to some) *intr.* 1. *to be bare, naked*, like עָר IV. and עָרָה I., Is. 32, 11 *strip you and make you bare* (i. e. put off your fine garments) and gird *your loins* (with the garments of mourning); the *imp. masc.* is used, though referring to the *pl. fem.*, as in רְגָזָה ib. But it is better to refer עֹרָה as an infin. to עוּר IV. (which see). — 2. *to be solitary, forsaken, childless, unfortunate.* Deriv. עֲרִירִי.

Pih. I. עוֹרֵר *to lay bare*, אַרְמָנוֹת, i. e. *to destroy to the ground* Is. 23, 13, which the other words שָׂמָהּ לְמַפֵּלָה suit. But see עוּר III.

Pih. II. עִרְעֵר (*inf. abs.* עַרְעֵר) 1. *to bare*, the foundation of a wall, i. e. *to lay bare* Jer. 51, 58. But it may also come from

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עוּר III. *to shake*, *toss*, *push together*, i. e. *to reduce to ruins*, a stronger form of the idea *to move*, where it is also adduced. — 2. (not used) *to be very solitary* or *forsaken*. Deriv. עַרְעָר 1.

Hithp. הִתְעַרְעֵר *to be destroyed to the ground* Jer. 51, 58.

עָרַר II. (not used) *tr.* same as עוּר II. *to surround*, *to encircle*, a place. From its reduplicated form are taken the proper names עַרְעוֹר, עֲרֹעֵר (עֲרוֹעֵר).

עָרַר III. (not used) *intr. to sprout*, *to be green*, of trees, comp. יָעַר (to יַעַר, יַעֲרָה, יָעוֹר), עָרָה (to עָרוֹת and perhaps מַעֲרֶה); Arab. وَعَر (whence وَعْر forest-place) and عرى (whence عرين thorn-bush).

Pih. (redupl.) עִרְעֵר the same; deriv. עַרְעָר 2.

עָרַשׁ (not used) *intr.* same as عرس *to settle down*, *to abide*, *to dwell*.

Hif. הֶעֱרִישׁ (not used) *to cause to dwell*, *to make a home;* derivat. the noun יַעֲרַשׁ *giver of a home* or *dwelling-place*, only in the proper name יַעֲרֶשְׁרָה.

עָרַשׂ (not used) *tr. to bind*, *to unite*, *to fit into one another*, of a structure, like קָשַׁר Neh. 3, 38; Arab. رِبَاطَة a firm building, prop. ligatio, comp. אֲגֻדָּה; عَرَشَ to arch, proceeding from the idea of fitting into one another. The organic root עָ־רַשׂ is also in יָ־רַשׁ II., גָּ־רַשׁ II., אָ־רַשׁ. Still better as equivalent to כָּרַשׂ, כָּרַס *to be bellied*, therefore עֶרֶשׂ, Arab. عَرْش a heightened seat, a bolster, roof, covering. Hence

עֶרֶשׂ (with *suff.* עַרְשֹׂנוּ, עַרְשׂוֹ; *plur.* עֲרָשׂוֹת) *m. an arched bed*, as a pleasure-couch Am. 3, 12; 6, 4; a bed of love, in the open air Song of Sol. 1, 16; a sick-bed Ps. 6, 7; 41, 4; probably from עָרַשׂ *to be bellied*. Aram. עַרְסָא, עֲרִיסָא.

עָשׁ *m.* 1. only Job 9, 9 same as עַיִשׁ which see. — 2. (from עָשַׁשׁ) *a moth*, prop. the gnawing, consuming, destroyer of clothes Job 13, 28, a figure of destruction 4, 19 and of frailty 27, 18; Ps. 39, 12; Hos. 5, 12; Ar. عُثّة the same, where the stem is عَثَّ, عَشَّ.

עָשַׂב (not used) *intr.* prop. *to shine*, *to glitter*, hence *to grow*, *to be green*, of plants (*Fürst*, Conc. s. v., and so *Gesen.* Thesaur.), as also אָזַב (to אֵזוֹב), Ar. اسب the same. The organic root lies also in זָהַב, צָהַב, זָו־ה, זָו, חָ־סַב (to the proper name אֲחַסְבַּי), Ar. وَ-سَبَ (hence وِ-سْب plant, herb, vegetable), عَ-شَبَ (hence عُشْب vegetable).

עֵשֶׂב (with *suff.* עֶשְׂבָּם; *plur. constr.* עִשְּׂבוֹת with Dagesh dirimens) *m.* prop. *vegetable*, *sprout*, hence *grass*, *herbage*, *larger seed-growth* Gen. 1, 11 12; 2, 5; 3, 18; Ex. 10, 12; Ps. 104, 14; with genit. הַשָּׂדֶה Gen. l. c., הָרִים Prov. 27, 25; as fodder for animals Deut. 11, 15; Ps. 106, 20; *vegetables* Jer. 14, 6; a figure of transitoriness Ps. 72, 16; 102, 5; Is. 37, 27; Ar. عُشْب, Aram. עִסְבָּא, ܥܣܒܐ, Maltese *ushab* the same. See יֶרֶק, דֶּשֶׁא.

עֲשַׂב (*def.* עִשְׂבָּא) *Aram. m.* the same Dan. 4, 12 22 29 30; 5, 21.

עָשָׂה I. (*part. act. m.* עֹשֶׂה, *f.* עֹשָׂה, *pass.* עָשׂוּי, *f.* עֲשֻׂיָּה; *inf. abs.* עָשׂוֹ, עָשֹׂה, *c.* עֲשׂוֹ, עֲשֹׂה and עֲשׂוֹת; *fut.* יַעֲשֶׂה, *apoc.* יַעַשׂ, yet the full form sometimes occurs with Vau consec.) *tr.* 1. *to feel*, *to touch* Ez. 23, 21; *to press*, like עַס; Aram. עֲסָא, Ar. عصّ (comp. *Pih.*), with which it is connected in the org. root. Hence 2. *to labour* = *to do*, without an object Ruth 2, 19, fully עָ׳ מְלָאכָה Ex. 20, 9 (opposite נוּחַ); עֹשֵׂי מְלָאכָה *labourers* Neh. 11, 12, seldom עָ׳ בַּמְּלָאכָה 4, 15; also with בְּ of the material *in which* Ex. 31, 4 or *upon* 5, 9. Besides: *to work*, as a continual agency; of God, *to create* Job 23, 9, LXX ποιεῖν; *to put into action*, עֵצָה Is. 30, 1; *to accomplish*, תּוּשִׁיָּה Job 5, 12; עָ׳ נֶדֶר Judges 11, 39 *to keep a vow*, i. e. to execute it; עָ׳ שְׁפָטִים Ez. 5, 8; עָ׳ חָרוֹן *to execute wrath* 1 Sam. 28, 18; *to make*, *to form*, fabricari, with accus. of the

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object, תֵּבָה Gen. 6, 14, מִזְבֵּחַ 13, 4, לְבֵנִים Ex. 5, 16, חַגֹּרֶת Gen. 3, 7; *to establish*, גַּנּוֹת Eccles. 2, 5, בְּרֵכוֹת מַיִם 2, 6; Neh. 3, 16; *to build up*, בַּיִת Gen. 33, 17, fig. *to maintain an abiding posterity* 2 Sam. 7, 11; *to set up*, עֵץ Esth. 5, 14; *to put*, גְּבֻלוֹת Prov. 22, 28; *to create*, as a single act Gen. 1, 7; 2, 2; Ps. 96, 5, עִם *to make besides one* Job 40, 15, עֹשֶׂה *creator* Is. 17, 7; Hos. 8, 14; Job 4, 17; *to construct* = יָצַר and בָּרָה, with accusat. of the object and accusat. of the material *out of* Ex. 30, 25; 38, 3; Is. 46, 6, to which קָנִים also belongs Gen. 6, 14, the accus. of the material as it were; seldom with לְ of the object 27, 3; Hos. 2, 10 *and out of gold they made Baal;* on the other hand constantly with לְ *to* Is. 44, 17. Next: *to acquire* = *to make by labour, to make*, with accus. חַיִל Deut. 8, 17, שָׂכָר Is. 19, 10, כָּבוֹד Gen. 31, 1, נֶפֶשׁ 12, 5; עִם 11, 4 *to make a name*, i. e. to attain to fame; *to procure*, with לְ of the person 2 Sam. 15, 1, 1 Kings 1, 5, Eccles. 2, 8, comp. pecuniam facere, ποιεῖν βίον, Engl. make money; without an object *to acquire, to make gain* Prov. 31, 13; *to bring, to make*, i. e. *to be of use* Eccles. 2, 2. Farther: *to make ready, to prepare*, food, a feast Gen. 8, 7 8, Judges 13, 15; therefore *to sacrifice*, to prepare, as it were, the food of God, with the accus. בָּקָר Ps. 66, 15, כֶּבֶשׂ Ex. 36, 41; *to offer*, מִנְחָה Num. 15, 14; 2 Kings 17, 32 *and they offered for them*, comp. ἱερὰ ῥέζειν, Latin sacra facere; עִם שָׂפָם 2 Sam. 19, 25 *to shorten the beard, to dress it;* עִם רַגְלַיִם ib. *to bathe the feet.* Of the heart: *to devise, to resolve upon* Is. 22, 11; 32, 6; 37, 26, like פָּעַל. Also: *to constitute, to appoint*, constituere, to an office, כֹּהֲנִים 1 Kings 12, 31, אֶת־מֹשֶׁה 1 Sam. 12, 6, עִם אֶת־פִּי לְ 2 Kings 21, 6; *to make one something*, Gen. 12, 2 *I will make thee a great nation*, comp. Jer. 37, 15, and without an accus. of object עִם לְמַלְאַכְתָּה 1 Sam. 8, 16 *to make for work*, i. e. to use them for that purpose; rarely with a double accusative 1 Sam. 17, 25; or לְ *for a person* or *thing*, Jer. 10, 13 *he makes lightnings for rain*, i. e. they become his heralds; *to carry on*, e. g. עִם מִלְחָמָה Gen. 14, 2, Deut. 20, 12, with עִם or אֶת־ of the person; *to establish* or *make*, עִם שָׁלוֹם *to make peace with one; to execute, accomplish*, of God and men, coupled with הִצְלִיחַ, without an object Dan. 8, 24; Is. 10, 13; Ps. 52, 11; *to exert* or *practise*, חַיִל Num. 24, 18, טוֹב Ps. 37, 3 or נְבָלָה Gen. 34, 7, often with בְּעֵינֵי עִם to the liking or dislike of a person 1 Kings 11, 38, Is. 38, 3, Ps. 51, 6, construed with עִם, לְ or אֶת־ of the person Judges 15, 3; Jer. 33, 9; Psalm 15, 3. — 3. Metaphor. *to keep, to celebrate*, שַׁבָּת Deut. 5, 15, פֶּסַח Ex. 12, 48, פּוּרִים Esth. 9, 27; *to live through* or *spend*, the time of life Eccl. 6, 12, comp. ποιεῖν χρόνον, hence טוֹב עִם *to spend life prosperously* 3, 12; *to perform, to practise*, חֻקּוֹת Lev. 22, 22, מִצְוָה Deut. 15, 5; *to observe, to consider*, דָּבָר, רָצוֹן Ps. 103, 20 21, צְדָקָה, מִשְׁפָּט Jer. 22, 15, חַיִל Num. 24, 18, טוֹב Ps. 37, 3, as well as the reverse עִם לְ, חָמָס עִם Is. 53, 9, Ez. 3, 20, נְבָלָה Gen. 34, 7. — 4. *to do*, generally without an object, good or evil Gen. 40, 15, good alone 30, 30, Ex. 13, 8; evil alone Gen. 19, 8; 27, 45; or generally Gen. 12, 18; 20, 9, construed with לְ Ex. 14, 31, עִם Ruth 2, 19, אֶת־ 2, 11, and the accusat. of the person Is. 42, 16; *to deal with*, with לְ of the person Num. 5, 30 *and he shall deal with her*, i. e. execute upon her, hence followed by an accus., *the whole law*, or with לְ of the person Lev. 4, 20; but also בְּ Is. 5, 4 and an accus. Lev. 16, 15; usually, however, with בְּ of the person, with the accessory idea of *proceeding arbitrarily* Jer. 18, 23; Dan. 8, 4; 11, 3 7 36; עָשָׂה מֵרָעָה 1 Chr. 4, 10 *to do remote from evil*, i. e. graciously and kindly. — 5. Altogether generally *to act*, agere, *the how* or *the what* resulting from the context Gen. 3, 13 14; 6, 22; 8, 21; Is. 46, 4 (like ποιεῖν); or there is no reference at all to the special subject of action 2 Sam. 12, 12; with an adverb עִם בְּרַעַת Prov. 13, 16 *to act considerately;* עִם לַשֶּׁקֶר Jer. 8, 6 *to act falsely.*

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United to other verbs עָ֫ appears merely as an auxiliary, as עָשָׂה וְנָבַב Gen. 31, 26; עָשָׂה וְהִפְקִיד 41, 34; עָשָׂה וְשָׁפַט 1 Kings 8, 32. The idea of *doing* is weakened in 1 Kings 20, 40 *and thy servant was doing* (busy) *here and there*, i. e. directing his attention hither and thither. — 6. *to bring forth out of oneself, to beget*, therefore often = *to have*, as עָ֫ חָלָב *to give milk, to have milk* Is. 7, 22, עָ֫ מִרְמָה Job 15, 27 *to make fat*, i. e. *to be fat*, comp. corpus facere (*Justin.* 11, 8); עָ֫ פְּרִי Gen. 1, 11 *to bear fruit*, comp. *ποιεῖν καρπόν, ποιεῖν σῦκα*; עָ֫ עָנָף, עָ֫ קְצִיר *to put forth shoots* Ez. 17, 8, and so עָ֫ of a stalk Hos. 8, 7, עָ֫ שְׁרָמוֹת Hab. 3, 17, עָ֫ עֲנָבִים Is. 5, 2 &c. Deriv. מַעֲשֶׂה, the proper names עֲשָׂהאֵל, עֲשָׂהאֵל, עֲשָׂיָה, עֲשָׂיאֵל, יַעֲשִׂיאֵל, מַעֲשִׂיָּה, בַּעֲשָׂא, מַעֲשַׂי, יַעֲשִׂיָּה, מַעֲשֵׂיָה, מַעֲשִׂיָּהוּ.

Nif. נַעֲשָׂה (*fem.* נַעֲשְׂתָה; *part.* נַעֲשֶׂה, *pl.* נַעֲשִׂים, *pl. f.* נַעֲשׂוֹת; *inf. c.* הֵעָשׂוֹת; *fut.* יֵעָשֶׂה, *ap.* יֵעָשׂ, once תֵּיעָשֶׂה) commonly the passive of Kal in the most varied applications: *to be made* 1 Kings 10, 20, *to be created* Ps. 33, 6, *to be prepared* Num. 6, 4, *to be sacrificed* Lev. 7, 9; *to be executed*, of a plan 2 Sam. 17, 23, punishment Dan. 11, 36; *to be committed*, a crime Deut. 13, 15; *to be celebrated*, a festival 2 Kings 23, 23; but also *to become* (*a thing*), *to happen, to be* Eccles. 1, 9; 4, 3; Is. 26, 18; hence with לְ of the person *to happen to one* Ex. 2, 4; Is. 3, 11.

Pih. עִשָּׂה *to press, to squeeze*, דַּדִּים, i. e. *to handle immodestly* Ez. 23, 8; but in 23, 3 we should perhaps read עִשּׂוּ. The infin. Kal is used in the same sense 23, 21, and there is no need to read either עֲשׂוֹת or עֲשׂוֹתָם. Comp. *ποιεῖν*, facere, per-, conficere.

Puh. עֻשָּׂה *to be made, created* Ps. 139, 15. See *Pihel.*

עָשָׂה II. (unused) *intr. to be shaggy, rough, rough-haired*, of men; probably also of a rough, rugged forest-mountain; Ar. عَشِىَ the same. Deriv. עֵשָׂו.

עֲשָׂהאֵל see עֲשָׂהאֵל.

עֲשָׂהאֵל (*El is Former*) *n. p. m.* 2 Sam. 2, 18; 2 Chr. 17, 8; Ezr. 10, 15. Written עֲשָׂהאֵל also 1 Chr. 2, 16.

עֵשָׂו (after the form עֵנָב, שֵׂעָר; *the hairy, rough*, from עָשָׂה II.; comp. שֵׂעִיר) *n. p.* of a son of Isaac and Rebekah, so called from his hairiness Gen. 25, 25; ancestor and founder of the Edomite race 36, 1 which is poetically termed בְּנֵי עֵשָׂו Deut. 2, 4, בֵּית עֵשָׂו Ob. 18, or עֵשָׂו alone Jer. 49, 8; הַר עֵשָׂו Ob. 8 9 19 21 = שֵׂעִיר.

עָשׁוּק (after the form קָדוֹשׁ, from עָשַׁק) *m. an oppressor*, Jer. 22, 3, interchanging with עשק 21, 12, as בָּגוֹד 3, 7 does with בֹּגֵד.

עֲשׁוּקִים (from עָשַׁק) *m. pl. oppression*, of the poor Am. 3, 9, *violence* Eccles. 4, 1 (LXX, Targ.), Job 35, 9. Sometimes, however, it is merely a *part. pass. plur.* signifying *the oppressed*, oppressi Jer. 50, 33; Ps. 103, 6.

עֲשׂוֹר (from עֶשֶׂר *ten*) *m.* 1. *the number ten, a decade*, decas, *δεκάς*, especially *ten days*, a stronger expression than יָמִים (some days) Gen. 24, 55; commonly the last day of the ten; but also = *δεκάς*, the tenth day of the month Ex. 12, 3, Lev. 16, 29, comp. שָׁבוּעַ hebdomas; Arab. عشور or عرى- the same. — 2. *the number ten of cords, a decachord*, of נֵבֶל (*νάβλα*, which had twelve strings according to *Josephus*), and distinct from כִּנּוֹר Psalm 92, 4, fully נֵבֶל עָשׂוֹר *ten-stringed harp* 33, 2; 144, 9.

עֲשׂוּת (from עָשָׂה I.) *adj. m. prepared, wrought, strengthened*, of iron; hence בַּרְזֶל עָ֫ Ez. 27, 19 *steel, iron prepared* for sword-blades, *steel* (*Kimchi*), which was made excellently in אוּזָל (which see), an Indian emporium in Yemen.

עַשְׂרִית (from עָשָׂה I.; *a stout, firm, strong one*, arising from עֲשׂוּת; Ar. عَسُوٌ strong, from عَسَلَ to twist together firmly) *n. p. m.* 1 Chr. 7, 33.

עַשְׂיאֵל (same as עֲשָׂהאֵל) *n. p. m.* 1 Chr. 4, 35.

עַשְׂיָה (*Jah is Creator*) *n. p. m.* 2 Kings 22, 12; 1 Chr. 4, 36; 6, 15; 9, 5.

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עָשִׁיר (*pl.* עֲשִׁירִים, *constr.* עֲשִׁירֵי, with *suff.* עֲשִׁירָיו; from עָשַׁר I.) *m.* 1. *a rich man* (opposite דַּל Ex. 10,15; רָאשׁ or חֵלֶךְ אֶבְיוֹן Prov. 22, 2; 28, 6; Ps. 49, 3; 2 Sam. 12, 4), who has עֹשֶׁר Jer. 9, 22, הוֹן Prov. 10, 15 and אֹהֲבִים 14, 20; therefore עֲשִׁירִים are *the distinguished, the noble* = רַבִּים Eccles. 10, 6, opposite סָכָל = סָכָלִים; *the influential, mighty*, 10, 20 = שָׂרִים 10,16. Hence one who rules over the poor Prov. 22, 7, who is sometimes hard 18,23, and conceited 28,11; also *a violent man* Mic. 6, 12; *a wicked man* Job 27, 19, Is. 53, 9, of the luxurious and proud Babylonians (where עָשִׁיר is not = עָשׂוּק, nor is the Ar. عثر *to stumble* to be compared), comp. Matth. 19, 23; a similar metaphor happening to אֶבְיוֹן and עָנִי, which are parallels to צַדִּיק and יָשָׁר (Am. 2, 6; Ps. 14, 6).

עֲשִׂירִי *Numeral ord. masc.*, עֲשִׂירִיָּה *f.*, *the tenth*, Lev. 27, 32; Num. 7, 66; elliptically *the tenth month* Gen. 8, 5 (i. e. Tebet); *fem. a tenth part* Is. 6, 13; Ex. 16, 36.

עָשַׁן (*fut.* יְעָשַׁן) *intrans. to smoke, to burn, to fume, to be vaporous*, Ex. 19, 18; figur. of wrath Deut. 29, 19; Ps. 74, 1; 80, 5. Deriv. עָשָׁן, עָשָׁן, and the proper name כּוּר עָשָׁן.

The stem עָ־שַׁן (Arab. عَثَنَ) has עָ for its organic root, which lies also in the Aram. תָּן (תַּנָּא); but in the noun אַתּוּן the stem is אַת (אַתַּת = אִשָּׁה to burn).

עָשָׁן (*pl.* עֲשָׁנִים) *adj. m. smoking* Ex. 20, 15; Is. 7, 4.

עָשָׁן (*constr.* עֲשַׁן, with *suff.* עֲשָׁנוֹ, עֲשַׁנֵּהוּ) *m.* 1. *smoke, vapour*, תַּנּוּר עָ Gen. 15, 17 *a vapour-* or *smoking furnace*, a symbol of the luminous essence of God, who appeared in a veil of clouds (Ex. 24, 15; Ps. 18, 9) and marched with Israel in a pillar of cloud and fire Is. 4, 5; 6, 4; caused also by a volcanic fire 34, 10; גְּאוּת עָ 9,18 *the lifting up of smoke;* תִּימְרוֹת עָ Song of Solom. 3, 6 *pillars of smoke*, of places set on fire Is. 14, 31; a figure of transitoriness Is. 51, 6; Hos. 13, 3. — 2. Fig. *vapour* of a snorting animal Job 41, 12; spoken of violent anger Is. 65, 5; Ps. 18, 9; Arab. عُثَان smoke, a thick, cloud-like mass of dust. — 3. in כּוּר־עָשָׁן (*a smoking smelting furnace*, comp. צָרְפָת) *n. p.* of a locality 1 Sam. 30, 30, for which עָשָׁן alone occurs Josh. 15, 42; 19, 7; 1 Chr. 4, 32; 6, 44. But for 3 the stem may be עָשָׁן = אָשַׁן (to be firm, strong) = Aram. עֲשַׁן, Ar. اثن, אַשְׁנָה being also the name of a place.

עָשַׁק (*fut.* יַעֲשֹׁק) *trans. to press, to squeeze;* hence *to oppress*, comprimere, עֲמִית Lev. 5, 21, גֵּר Ez. 22, 29, דַּל Prov. 14, 31, רָצַ Lev. 19, 13; *to subjugate* Is. 52, 4; *to rob* Mal. 3, 5, along with גָּזַל Deut. 28, 29, רָצַץ 28, 33; *to burden* (the conscience), with blood-guiltiness Prov. 28, 17; עֲשׁוּקִים *the oppressed, the suffering* Eccles. 4, 1, Ps. 146, 7, but see also עֲשׁוּקִים particularly. Metaphor. *to do violence*, of a river, i. e. *to overflow and tear along in its course* Job 40, 18. Derivat. מַעֲשָׂקָה, עֹשֶׁק, עֲשֻׁקִים, עָשׁוּק, מְעֻשָּׁקָה, and the proper name עֹשֶׁק.

Puh. עֻשַּׁק (*part. fem.* מְעֻשָּׁקָה) *to be pressed down, subdued;* of a city, *to be conquered* Is. 23, 12.

The stem עָ (Arab. عسق to press, to squeeze, to wound) has, like עָשָׂה, the fundamental signification to press, to urge; and the organic root עָ־שַׁק is also found in זָק *to compel, to force.*

עָשַׁק (Kal not used) *tr.* 1. *to pierce, to penetrate into, to cut into;* cognate in sense נָצָה I., חָרַח I. &c. The signification of the Aram. עֲסַק is prop. to press into a thing, to have to do with a thing strongly, and proceeds likewise from this fundamental signification. — 2. Metaphor. *to strive, to quarrel;* comp. רוּב, חָרַח I., נָצָה I. — Syr. ܟܣܦ *to sting*, of prickly plants, ܟܣܦܐ *a thorn*, ܟܣܦܐ cleft ground; Arab. عَسَقَ the same, hence عَسَق a sort of thorn, roughness, عَسَجَ *to pierce*, whence عوسج christ-thorn. Deriv. the proper name עֹשֶׁק.

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Hithp. הִתְעַשֵּׂק *to strive* or *quarrel with one another*, with עִם Gen. 24, 20.

עֵשֶׁק (*oppression*, *subjugation*) *n. p. m.* 1 Chr. 8, 39.

עֵשֶׂק (*quarrel*) *n. p.* of a well near גְּרָר Gen. 26, 20.

עֹשֶׁק *m. grievance*, *hostility* Is. 54, 14; 59, 13; *oppression* Eccles. 5, 7; *property got by extortion*, like חָמָס Eccles. 7, 7; Ps. 62, 11; Lev. 5, 23; *what is vicious*, *injurious*, Ps. 73, 8; *a wrong* Is. 30, 12, coupled with נָלוֹז; *terror* 54, 14, coupled with מְחִתָּה.

עָשְׁקָה (*fem.* of עֹשֶׁק) *fem.* properly *pressure;* hence *distress*, Is. 38, 14 *distress is upon me.*

עָשַׁר I. (*fut.* יֶעְשַׁר) *intr. to be large*, *to be heaped together*, *brought together in abundance*, of goods, property, and so *to be rich* Hos. 12, 9; Job 15, 29. Comp. Ar. كَثُرَ *to be abundant*, עָתַר II. *to overflow*, *to be copious*, *heaped* (whence עֲתֶרֶת and עֶתֶר), יָתַר (of space) *to extend*, *to stretch afar*, which again is connected with אָתַר (which see), הָדַר II. *to heap up*, *to accumulate.* The organic root, therefore, would be עָ־שַׁר, which is probably found in שׁוּר (to תְּשׁוּרָה) also; Aram. עֲתַר the same; Arab. عَثَلَ to be abundant, copious. Deriv. עָשִׁיר, עֹשֶׁר.

Pih. עִשֵּׁר *to make many*, אֳנִיּוֹת, i. e. to build many ships 1 Kings 22, 49 K'tib; but it may be better to read, with the K'ri and 2 Chr. 20, 36, עָשָׂה.

Hif. הֶעֱשִׁיר (*part.* מַעֲשִׁיר, *fut.* יַעְשִׁר, יַעְשִׁיר, with *suff.* יַעְשְׁרֶנּוּ, תַּעְשְׁרֶנָּה) *to make rich*, with accusat. of the person Gen. 14, 23; Ez. 27, 33; with a double accus. 1 Sam. 17, 25; absol. 2, 7; Prov. 10, 4; *to gain* or *acquire riches* Ps. 49, 17; Zech. 11, 5; also with the accusat. עֹשֶׁר Dan. 11, 2.

עָשַׁר II. (not used) *intrans. to be united*, *joined*, in a sexual relation; *to be intimate*, *to be associated*, of friendship and alliance; completely identical with אָשַׁר (belonging to the proper names אֲשַׂרְאֵל, אַשְׂרִיאֵל), אָשַׁר II. (to אֲשֵׁרָה, אֲשֵׁרִים, אָשֵׁר), אָסַר (which see); Ar. عَشَرَ the same, hence عَشِير a spouse, an associate. Perhaps עָשַׁר I. and II. are connected. Deriv. עַשְׁתֹּרֶת, עַשְׁתֶּרֶת, עַשְׁתְּרָה, עֶשְׁתְּרָה.

עָשַׂר (not used) 1. *tr.* same as עָשַׁר II. *to put together*, *to bind*, *to unite*, into a whole; *to associate*, *to join together*, of the married, companions, friends; Arab. عَشَرَ, whence عَشِير a spouse, مَعْشَر coetus; it is connected accordingly with קָשַׁר, עָצַר, אָסַר. — 2. *intr. to be brought together*, *united*, *bound*, of a heap, connected with עָשַׁר I. Deriv. עֶשֶׂר, denom. עָשַׂר, עֲשָׂרָה, עֲשֶׂרֶת, עֶשְׂרִים, עָשָׂר, עֶשְׂרֵה, עָשׂוֹר, עֲשִׂירִי, עִשָּׂרוֹן, מַעֲשֵׂר.

עֲשַׂר (not used) *Aram.* same as Hebr. עָשַׂר (which see). Deriv. עֲשַׂר, עַשְׂרָה, עֶשְׂרִין.

עָשָׂר (after the form נָקָם, אָשָׁם as a subst.) *m. ten*, only in the numbers 11 to 19 compounded with one to 9; and without *Vau* (like undecim, quindecim), as שִׁשָּׁה עָשָׂר Ex. 26, 25 *sixteen*, אַרְבָּעָה עָשָׂר 12, 6 *fourteen;* in which the lesser numbers precede, sometimes in the absolute state as above, sometimes in the construct, as אַחַד עָשָׂר Gen. 32, 23 *eleven;* שְׁנֵי עָשָׂר Num. 7, 3 *twelve*, חֲמֵשֶׁת עָשָׂר Judges 8, 10 *fifteen*, שְׁמֹנַת עָשָׂר 20, 25 *eighteen.* Only in the case of שְׁנַיִם did the language fluctuate between the absol. שְׁנַיִם and the constr. state שְׁנֵי, so that it is often punctuated שְׁנֵים Gen. 17, 20; 25, 16; 42, 13. See עֶשְׂרֵה.

עֶשֶׂר (from עָשַׂר; without a constr. state) *fem.* prop. collect. *union*, *association*, hence *multitude*, *heap*, *multiplicity;* but only as *a card. number fem. ten* (comp. מֵאָה, רִבּוֹ), united to the *plur. fem.*, as עֶ׳ אֲתֹנוֹת Gen. 45, 23, עֶ׳ נָשִׁים 2 Sam. 15, 16, עֶ׳ אַמּוֹת Ex. 26, 16; עֶ׳ שָׁנִים Gen. 5, 14. Where the emphasis is not laid on the number but on the thing numbered, עֶשֶׂר stands after the noun, as עָרִים עֶ׳ Josh. 15, 57; when the measure follows, it stands in the singular

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with בְּ, as בְּאַמָּה עֶ׳ 1 Kings 7, 24. — פְּעָמִים עֶ׳ is *ten times* Gen. 31, 7; in Job 19, 3 *many* as a round number. See עֲשָׂרָה, עֲשָׂרֹת, עֶשְׂרִים, עָשָׂר. Hence

עָשַׂר (*fut.* יְעַשֵּׂר) *a denom. to tithe*, i. e. *to take the tenth part of a thing* (as a tax), with accus. of the object as זֶרַע, כֶּרֶם 1 Sam. 8, 15, צֹאן 8, 17 (the LXX have also read וְעָשָׂה for וְעָשַׂר 8, 16).

Pih. עִשֵּׂר (*fut.* יְעַשֵּׂר) *to give the tenth part*, with accusat. of the object Deut. 14, 22 and לְ of the person Gen. 28, 22; absol. Neh. 10, 38.

Hif. הַעֲשִׂיר (*inf. constr.* with לְ or בְּ excluding the *He* לַעֲשֵׂר and בַּעֲשֵׂר) the same Deut. 26, 12; Neh. 10, 39.

עֹשֶׁר *m. riches* Gen. 31, 16; Eccles. 4, 8; strengthened עֹ׳ רַב Prov. 22, 1 or רַב עֹ׳ Ps. 52, 9; sometimes coupled with נְכָסִים Eccles. 5, 18, כָּבוֹד 2 Chr. 17, 5, חָכְמָה 9, 22, הוֹן Ps. 112, 3; opposite to רֵאשׁ Prov. 30, 8.

עֲשַׂר (from עֲשַׂר) *Aram. m.* same as Hebr. עֶשֶׂר, united to a fem. Dan. 7, 7 20 24; תְּרֵי עֲשַׂר *twelve* 4, 26; Ezr. 6, 17; Syr. ܥܣܪ, Arab. عَشَر.

עֲשָׂרָה (formed in the first instance perhaps from עֶשֶׂר, like נְקָמָה out of נָקַם, though it may also come from עֶשֶׂר, like צְדָקָה from צָדַק; *constr.* עֲשֶׂרֶת) *m.* same as עֶשֶׂר, *ten*, used only with masc. nouns in the plur. So e. g. in the absol. state עֲ׳ חֲמֹרִים Gen. 24, 10, עֲ׳ גְּמַלִּים 45, 23, עֲ׳ אֲנָשִׁים; and put after, when what is numbered is meant to be made prominent, as פָּרִים עֲ׳ Gen. 32, 16, כִּיּוֹר עֲ׳ 1 Kings 7, 43, which also happens if the noun stands with a suffix Ex. 27, 12; 38, 12. Very often the constr. state עֲשֶׂרֶת is used, as עֲ׳ יָמִים Jer. 42, 7, עֲ׳ הַדְּבָרִים Lev. 27, 5, עֲ׳ שְׁקָלִים Ex. 34, 28. It occurs without a noun, and simply as a numeral, when it belongs to a larger number Ezr. 1, 10, or when it stands in relation to another number Neh. 11, 1, or where the noun is to be inferred from the context Gen. 18, 32, and Hagg. 2, 16 *and he gives us ten* (cor), כֹּר having also to be supplied before. עֲשָׂרָה עֲשָׂרָה עֲ׳ *ten apiece* Num. 7, 86. עֲ׳ is joined to the sing. זָהָב Gen. 24, 22, and שֶׁקֶל Ez. 45, 12, when these nouns denote a weight; or with collectives, as לֶחֶם 1 Sam. 17, 17, רֶכֶב 2 Kings 13, 7. The pl. עֲשָׂרוֹת signifies a mass consisting of many tens, as in divisions of people Ex. 18, 21; Deut. 1, 15. Arab. عَشَرَات.

עֲשָׂרֵה (for עֲשָׂרָה, the femin. ending ־ָה being sometimes weakened into ־ֵה, like the Arab. ă- into ـِى-, comp. זוּרָה Is. 59, 5 out of זֹרָה part. pass. fem., יִרְאֵה Mic. 6, 9 out of יִרְאָה infin. of רָאָה; hence it is formed from עֶשֶׂר, as is also עֶשְׂרִים) *fem.* same as עֶשֶׂר, and joined only to fem. numbers from 1 to 9, to make up 11 to 19, as אַחַת עֶ׳ 2 Kings 9, 29 *eleven*, שְׁתֵּי עֶ׳ Ez. 32, 1, אַרְבַּע עֶ׳ Jer. 25, 3, שְׁלֹשׁ עֶ׳ Ez. 40, 1. As in the case of עֶשֶׂר, שְׁתַּיִם stands fluctuating between שְׁתֵּים and שְׁתֵּי Gen. 5, 8; 14, 4.

עַשְׂרָה *Aram. fem.* same as Hebrew עֲשָׂרָה and עֲשָׂרֵה, joined to the masc. Dan. 7, 24; Syr. ܥܣܪ, Arab. عَشَر.

עִשָּׂרוֹן (*pl.* עֶשְׂרֹנִים) *m. a tenth part*, a measure for grain or meal Ex. 29, 40; Lev. 14, 21; Num. 15, 6; the tenth part of an *Ephah* (LXX, Vulg.), conseq. the same as עֶשְׂרִית הָאֵיפָה Num. 5, 15.

עֲשָׂרוֹת see עֲשָׂרָה.

עֶשְׂרִים (*plur.* from עֶשְׂרָה = עֶשֶׂר, which is = עֲשָׂרָה, like פְּשָׂתִים from פִּשְׁתָּה; in like manner all the other tens from 20 to 90 are formed out of the number in use for a femin.) *comm. g. twenty*, as עֶ׳ אֲנָשִׁים 2 Sam. 3, 20 *twenty men*, עֶ׳ שָׁנָה *twenty years* Gen. 31, 41; where emphasis is laid upon what is numbered, the number is put after Gen. 32, 15 16. Sometimes for the ordinal number, *the twentieth* Num. 10, 11; 1 Kings 15, 9; 16, 10. — As to the meaning of the plural form, one expects, according to the analogy of שִׁלְשִׁים to תִּשְׁעִים, a multiplication of unity into

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tens, so that it must denote 100. But as there was already a separate word for 100 in the language, the least multiplication of 10 is expressed by it, twice 10, without עֶשְׂרַיִם being used for that purpose.

עֶשְׂרִין *Aram. plur. common*, same as Hebrew עֶשְׂרִים *twenty* Dan. 6, 2.

עֲשֶׂרֶת see עֲשָׂרָה.

עָשֵׁשׁ (3 *fem.* עָשְׁשָׁה, 3 *pl.* in pause עָשֵׁשׁוּ) *intr.* 1. *to fall in pieces*, *to fall away*, *to grow old;* hence *to become dull*, *weak*, of the eyes Ps. 6, 8; 31, 10 (elsewhere כָּהָה, Job 17, 7); *to be dissolved*, *to decay*, of the bones 31, 11; generally with בָּלָה. Arab. عَشَّ to pine, عَسَا to grow old, to wither. — 2. *to gnaw in pieces*, *to eat away*, of a moth, Ar. عَثَّ. Deriv. עָשׁ 2.

עָשַׁת I. (Kal unused) *tr.* 1. *to tie*, *to weave*, *to lace together;* hence *to be firmly knotted* or *pressed together*, *to be strong*, derivat. the proper name עַשְׁוָת (which see); of iron, *to be wrought into steel*, whence עָשׁוֹת; figur. like חָשַׁב *to think*, *to purpose*, deriv. עַשְׁתּוּת and עֶשְׁתֹּנֶת, comp. זָמַם, Ar. عَسَدَ the same; ident. in its organic root עָ־שַׁת with that in שָׁת־ה II. — 2. *to make by art*, *to form*, like חָשַׁב. Deriv. עֶשֶׁת 1.

Hithp. הִתְעַשֵּׁת *to bethink oneself*, *to recollect*, with לְ of the person Jon. 1, 6; Targ. אִתְעַשַּׁת *to excogitate*, *to think out.*

עָשַׁת II. see עֶשֶׁת 2.

עָשֵׁת (3 *pl.* עָשְׁתוּ) *intr. to shine*, of the skin Jer. 5, 28, read עָשְׁרוּ by the Targ. and LXX; modern Hebrew עָשַׁשׁ the same, whence עֲשָׁשִׁית light. Deriv. (according to some) עֶשֶׁת 1.

עֶשֶׁת (*pl. constr.* עַשְׁתֵּי) *fem.* (either ־ֶת a femin. termination or contracted from עֲשֶׁתֶת, like מְשָׁרֵת from מְשָׁרֶתֶת) 1. (from עָשַׁת) *a thing formed*, hence *artificial work* Song of Sol. 5, 14, Peshito ܥܒܕܐ. — 2. only *pl. constr.* עַשְׁתֵּי, followed by the masc. עָשָׂר or the fem. עֶשְׂרֵה archaically for אַחַד עָשָׂר and אַחַת עֶשְׂרֵה, *eleven*, whence the sing. or the plur. may follow 'Ex. 26, 7 8; 36, 14 15; Num. 7, 72; 29, 20; 2 Kings 25, 2; Jer. 1, 3; Ez. 40, 49; sometimes for the ordinal number, *the eleventh* Deut. 1, 3; Jer. 39, 2; Ez. 26, 1; 1 Chr. 12, 13; Zech. 1, 7. As to the derivation, Ibn *G'anâch* (see Zachot of Ibn *Esra* ed. Fürth 1827, 8. p. 41[b]) looks upon it as arising from עַל־שְׁתֵּי (not עַד־שְׁתֵּי, as *Gesenius* has it in his Thesaur. p. 1082); an opinion already rejected by Ibn *Esra*, because עַשְׁנֵי must also have appeared. According to Ibn *Esra* and *Kimchi* from עֲשָׁתִים *thoughts*, so that עַשְׁתֵּי עָ׳ denotes what is thought of as additional to ten. But perhaps from עָשַׁת II. (= חָסַד I.) to incline, to bend, to lean to, so that עֲשָׁתִים means *a turning to*, *attachment*, and עַשְׁתֵּי עָ׳ prop. *an attachment to ten.*

עֲשַׁת (עֲשִׁית = עֲשֵׁת) *Aram.* same as Hebrew עָשַׁת I. *to think*, *to think upon a thing*, *to purpose*, Dan. 6, 4.

עַשְׁתּוּת (after the form עַבְדּוּת; not עַשְׁתּוֹת *Kimchi* and *Norzi*) *fem. a thought*, *opinion*, Job 12, 5 *according to the thought*, i. e. opinion, *of the prosperous one* (*Rashi*, *Ibn Esra*). *Saadia* less suitably, *obduracy*, from עָשַׁת *to be strong*, *fat.*

עֶשְׁתֹּנֶת (*plur.* עֶשְׁתֹּנוֹת) *fem. a thought*, *plan* Ps. 146, 4.

עַשְׁתְּרָה see עַשְׁתֹּרֶת 2.

עַשְׁתְּרָה same as עַשְׁתָּרוֹת *n. p.* of a city; deriv. *Gentile m.* עַשְׁתְּרָתִי 1 Chr. 11, 44 *of Ashterah.*

עַשְׁתֶּרֶת (formed from עַשֶּׁרֶת by inserting ת, from עָשַׁר *to be united*, *bound together*, of married people, friends; only in *plur.* עַשְׁתָּרוֹת, *constr.* עַשְׁתְּרוֹת, like the *plur.* צַנְתָּרוֹת, *constr.* צַנְתְּרוֹת Zech. 4, 12; for the sing. עַשְׁתֶּרֶת appears עַשְׁתֹּרֶת) *fem.* 1. prop. *one united*, *a married female companion*, *a wife*, comp. Arab. عَشِير conjux; hence *Astarte*, ἡ Ἀστάρτη, the name of the goddess of love and fruitfulness, the Venus of

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hither Asia, corresponding in part to the Babylonian Mylitta (מוֹלִדְתָּא), whose husband, the god of the productive nature-power, was termed אָסֵר (*Osir*) in Phenician. This female divinity, called אֱלֹהֵי צִדֹנִים 1 KINGS 11, 5 or שִׁקֻּץ צִדֹנִים 2 KINGS 23, 13, had also found access to the Israelites through the Phenicians from the time of the judges ibid.; and the pl. עַשְׁתָּרוֹת was in use on account of the different forms and attributes under which the present nature-goddess was worshipped by the Philistines, Phenicians and other races; comp. בְּעָלִים and אֲשֵׁרוֹת (which see) JUDGES 2, 13; 10, 6; 1 SAM. 7, 3 4; 12, 10. She had a temple in *Sidon* (*Lucian*, de Syr. dea §. 4), Tyre (ibid.), Ascalon (*Herod.* 1, 105) and elsewhere; and came to Greece as Aphrodite. See particulars in *Movers*, Phönizien I, 601-27. In Phenician עַשְׁתֹּרֶת or עַשְׁתָּרֵת was the name of the goddess mentioned (Kit. 1, 3; Zid. 15, 2; 18, 10), to which a male principle עַשְׁתֹּר, *Ostor*, plur. עַשְׁתָּרִים also belonged, whence the Phenician proper names אֲמַתְעַשְׁתֹּרֶת Kit. 2, 3, בְּדַעַשְׁתֹּרֶת (עֶ) Karth. 5, 2, בְּדַעַשְׁתֹּרֶת ibid. 5, 3, עַשְׁתֹּרְתִּיתָן Kit. 30, עַבְדַעַשְׁתֹּרֶת Ἀβδαστάρτος *Jos.* c. Ap. 1, 18, מְהוּיַעַשְׁתֹּרֶת Metuastartus, עַשְׁתָּרִים (עֶבֶד) *Syncell.* page 345, עַשְׁתֹּרְהוֹר *Joseph.* l. c., אַרְיַעַשְׁתֹּר, Aristo, *Aristus* Liv. 34, 61, בְּדִלְעַשְׁתֹּרֶת Βαδ- or Βαλλαστάρτος *Jos.* l. c. 1, 21, דְּלִיעַשְׁתֹּרֶת, Βοδόστωρ, Οὐδόστωρ, בְּדַעַשְׁתֹּר Δελαιαστάρτος. A head of Astarte struck off was found not long ago in קָנָת (which see) *Porter*, III. p. 106. In cuneiform inscriptions she is called Iastara or Ishtar. — 2. (for עַ בֵּית *place of Astarte*, so called from her worship there) *n. p.* of a leading city in Bashan (בָּשָׁן) DEUT. 1, 4; once עַשְׁתָּרוֹת קַרְנַיִם (*the horned Astartes*) GEN. 14, 5, figured as a moon-goddess with horns (Καρναίν 1 MACC. 5, 43 is קַרְנַיִם). According to Euseb. and Jerome it lies 6 Roman miles from *Edrei*, and seems to be the modern *Tel Astereh* (*Robinson*, later Bibl. Res.). Once בְּעַשְׁתָּרָה JOSH. 21, 27 stands instead of it, which is contracted from בֵּית־עַ. —

3. (from עָשַׁר I.) *multiplication, increase, begetting*, of צֹאן DEUT. 7, 13; 28, 4 18 51, coupled with שֶׁגֶר (*Ganâch*, Vulg.).

עַשְׁתָּרֹת see עַשְׁתָּרֵת.

עַתָּה = עָתָה to עָתָה, עַתָּ, and the proper name עַתַּי which see.

עֵת (before Makkeph עֶת־, with *suff.* עִתִּי, עִתּוֹ, עִתָּם, עִתָּךְ, עִתָּהּ, *pl.* עִתִּים and עִתּוֹת, with *suff.* עִתֹּתַי; from עָתַת which see) *comm.* (masc. because the ת is radical; fem., many names of time being feminine, as עֶרֶב, שַׁבָּת, כֹּל) prop. what is bounded, defined, established, of time (as in the derivatives of יָעַד I., סָפַר, כָּסַס, מָנָה), hence *time* generally, followed by a genitive, as עֵת עֶרֶב JOSH. 8, 29 *the time of evening*, עֵת הַזְּמִיר SONG OF SOL. 2, 12 *the time of the song of spring*; עֵת רָעָה Ps. 37, 19 *time of misfortune*; עֵת נְקָמָה JER. 51, 6 *time of revenge*; with an infin. following (regarded as a noun) JOB 39, 1, or with a suff. JER. 8, 7, more rarely followed by a finite verb as עֵת יָלְדָה *the time of her bringing forth* MIC. 5, 2, עֵת יוֹרְבוּ JOB 6, 17, or with an infin. with לְ following HAG. 1, 2. מֵעֵת אֶל־עֵת 1 CHR. 9, 25 *from one time to another*, מֵעֵת עַד־עֵת EZ. 4, 10 *from time to time*, i. e. very often within a certain space of time. Used specially of definite times in the year, as of קָצִיר JER. 50, 16, זְמִיר SONG OF SOL. 2, 12, גְּשָׁמִים EZR. 10, 13 (where עֵת is to be supplied); rarely *a year*, as עֵת חַיָּה *the year becoming young again, reviving, new*, GEN. 18, 10 14; of human life, as *youth* EZ. 16, 8; *prosperous time* Ps. 81, 16; *suitable, right time* DEUT. 11, 14; Ps. 1, 3; בְּיִ עֵת HOS. 13, 13 *for at the right time*; בְּלֹא עֵת ECCL. 7, 17 *at a time not right*, i. e. before the time; *at an improper time* 10, 17, = בְּלֹא־יוֹמוֹ JOB 22, 16; *a time of punishment* IS. 13, 22, JER. 27, 7, along with פֶּגַע ECCLES. 9, 11; *a limited time* 3, 1 17, opposite עוֹלָם; *a final time, future time*, i. e. time of judgment 8, 6. Joined to prepositions: בָּעֵת GEN. 38, 27, בְּעֶת 21, 22 *at a time*, tempore; לָעֵת 8, 11 *at a time*, also pleonas-

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tically 1 Chr. 12, 22, where לְעֵת יוֹם בְּיוֹם = יוֹם בְּיוֹם; כָּעֵת *about the time* Dan. 9, 21, on the contrary כָּעֵת *about this time, now*, i. e. in our time Num. 23, 23, Judges 13, 23, hence כָּעֵת בֹּקֶר Ex. 9, 18 *about this time to morrow*, כָּעֵת חַיָּה *about this time of the new year;* מֵעֵת *more than about the time when* ..... Ps. 4, 8, therefore once for עַתָּ *now* Ez. 27, 34 (LXX, Vulg.), like כְּמוֹ עֵת 16, 57 *as now, thus*, comp. עַתָּ 23, 43. הַעֵת 2 Kings 5, 26 *was it in season?* where the LXX read הַעַתָּ. *Plur.* עִתִּים *times = courses of time, occurrences of time, determinations of time*, of astronomers and time-calculators Esth. 1, 13, 1 Chr. 12, 32, in the expressions יָדַע בִּינָה לָעִתִּים, יָדַע הָעִתִּים; *history* 1 Chr. 29, 30; *events* Dan. 9, 25; *relations of time*, Is. 33, 6 *safety of thy times; adverse times* Job 24, 1; עִתּוֹת *destiny, fate* Ps. 31, 16. Metaphor. *times*, עִתִּים רַבּוֹת *many times* Neh. 9, 28, like the Aram. זְמָן, ܙܒܢ and ܐܒܢܐ, English *times*. See עַתָּ, עַתָּה, עִתִּי, and the proper name עַתַּי. Another עֵת, contracted from עִמַּת, may be seen under עֵת קָצִין.

As to the derivation, sometimes יָעַד I. has been looked upon as the stem, sometimes עַד (עָדַד), and עֵדֶת (= Ar. عِدَّة, عِدَّان, Aram. עִדָּן time) as the original form; sometimes עָנָה (so *Kimchi*) has been taken for the stem, and the noun supposed to be from עֵנֶת (= עוֹנָה Ex. 21, 10 = עוֹנָה in the Mishna, *time*, comp. אָנָה III., Ar. أَنَى). But see עָתַת.

עֵת קָצִין (with *a* of motion עִתָּה קָ׳: *kindred of the border-territory;* probably עֵת is here contracted from עִמַּת; Phenic. עֵת the same, together with עִמַּת or עַמַּת) *n. p.* of a city in Zebulon Josh. 19, 13.

עַתָּ Ez. 23, 43; 27, 34; 2 Kings 5, 26, see עַתָּה.

עָתַד (Kal unused) *intr. to be strong, prepared, vigorous*, of animals, Ar. عَتُدَ the same. — 2. *to be set, placed; to be brought together, acquired*, of property. Deriv. עָתִיד, עֲתִידָה, עֲתוּדָה.

Pih. עִתֵּד (*imp.* עַתֵּד) 1. (not used) *to be very vigorous, firm, strong.* — 2. *to make ready, prepare* Prov. 24, 27. Deriv. עַתּוּד.

Hithp. הִתְעַתֵּד *to be destined*, with לְ for a thing Job 15, 28.

The stem עָ׳, Aram. עֲתַד, ܥܬܕ, appears to be identical in its organic root עָ־תַד with that in סָד, יָ־סַד, שָׁת I.; since this verb stands in Targ. for יָצַב, עָמַד, כּוּן, שׁוּת.

עֲתַד *Aram. intr.* same as Hebrew עָתַד. Deriv. עֲתִיד.

עָתָה (not used) *tr. to support, to help*, ident. in its organic root עָת־ה with עָת (עוּת), غَاثَ. Deriv. the proper name עֲתָיָה (= עוּתַי).

עַתָּה (from עַת = עֵת with ־ָה final and an exceptional accentuation of the final syllable, but in pause עָתָּה; seldom עַתָּ Ez. 23, 43, so read for עֵת 16, 57; 27, 34; 2 Kings 5, 26) *adverb: now*, prop. *at the time = at present*, like עַד־עַתָּה *till now, till the present* Gen. 32, 5, opposite of the past in אָז Josh. 14, 11, Is. 48, 7, Hos. 2, 10, and of the future in עוֹלָם Is. 9, 6; used also of the future in the case of a prophet looking into the future Mic. 4, 9 10 11 14. Elsewhere עַ׳ stands like νύν, as a vocable of exhortation, coupled with the imper. or fut. meaning *age, obsecro, well!* Gen. 31, 13; 2 Chr. 6, 41; Is. 30, 8; or with הִנֵּה 2 Kings 18, 21; *behold now, now then* 1 Sam. 27, 1; 1 Kings 12, 26; *in a short time, then*, Is. 43, 19; Hos. 10, 3; *now certainly*, certo, omnino, profecto Is. 29, 22, Hos. 8, 8; *therefore, on that account* Gen. 19, 9, Ex. 18, 19, introducing the clause containing the consequence 2 Kings 4, 26; *already, now* Judges 8, 6, followed by the imperfect expressing the present Hos. 8, 10 13; Ps. 12, 6; Dan. 10, 20; *for*, nam, 2 Kings 18, 21; 2 Chr. 7, 15; *although* Neh. 5, 5; *if now*, i. e. in case Judges 13, 12; *but*, 2 Kings 18, 20; Jer. 14, 10; *however*, 1 Kings 1, 18; Hos. 4, 16; עַתָּה זֶה *just now* 2 Kings 5, 22; עַתָּה מְהֵרָה Jer. 27,

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16 *as soon as possible*, *right early*. It seldom stands for אַתָּה 2 Sam. 18, 3.

עָתוּד (*pl.* עֲתוּדִים K'tib) *adj. m. ready*, *prepared*, same as עָתִיד Esth. 8, 13.

עַתּוּד (*pl.* עַתּוּדִים, *constr.* ־דֵי; from Pih. עִתֵּד) *m.* prop. *a vigorous one*, hence *a he-goat* Gen. 31, 10 12, mentioned with כֶּבֶשׂ Is. 1, 11, אַיִל Jer. 51, 40, בָּקָר Ps. 66, 15, כַּר Is. 34, 6; *the leader-goat* Jer. 50, 8; figuratively of princes that go before their people (Ar. كبش the same), Zech. 10, 3; Is. 14, 9; Arab. عَتُود the same, عَتَد a vigorous horse.

עֲתוּדָה see עֲתִידָה.

עַתַּי (from עֵת = עֵת; *one born at an opportune time*) *n. p. m.* 1 Chr. 2, 35; 12, 11; 2 Chr. 11, 20; comp. עִדּוֹ.

עִתִּי (from עֵת) *adj. m. existing* or *appointed at a convenient time* Lev. 16, 21; ὡραῖος.

עָתִיד (*pl.* עֲתִידִים) *adj. masc. ready*, *equipped*, *prepared* Esth. 3, 14 and 8, 13 like עָתוּד; *practised*, *skilful*, *knowing* Job 3, 8.

עֲתִיד *Aram. adj. m. ready* Dan. 3, 15.

עֲתִידָה (once K'tib עֲתוּדָה Is. 10, 13; *pl.* ־דוֹת) *f.* 1. *the future* (mod. Hebrew עָתִיד), *future destiny*, plur. as a collect. construed with a sing. masc. Deut. 32, 35; prop. the impending. — 2. *what is acquired* i. e. prepared for a later time; hence *a treasure*, *riches*, *property*, Is. 10, 13 K'ri, for which עֲתוּ' in K'tib (*Ibn Koreish*); τὰ ὑπάρχοντα.

עֲתָיָה (*Jah is Helper*) *n. p. m.* Neh. 11, 4.

עָתִיק (from עָתַק II.) *adj. m. splendid*, *shining*, of מְכַסֶּה (clothing) Is. 22, 18 (Targ.); Ar. عَتِيق the same.

עַתִּיק (*pl.* עַתִּיקִים; from עָתַק I.) *adj. m. old*, of דְּבָרִים 1 Chron. 4, 22; *taken away* (of place), hence *taken off*, *weaned*, מִשָּׁדַיִם Is. 28, 9.

עַתִּיק (from עֲתַק) *Aram. adj. m. old*, *advanced*, יוֹמַיָּא, in days, i. e. ancient Dan. 7, 9 13, of God; comp. πεπαλαιωμένος ἡμερῶν (Sus. 52); Syr. ܥܬܝܩܐ, Ar. عَتِيق.

עָתַךְ (not used) *intr. to immigrate*, *to turn in*, *to lodge*, *to dwell* (as a stranger), *to settle*, *to encamp*, cogn. in sense with גּוּר I., conseq. like the Ar. عَتَكَ to turn in; ident. in its organic root עָ־תַךְ with תָּכַ־ה, Ar. ثَكَّ to lodge, תָּח &c. Phenic. עָתַךְ the same, in many local names. Derivative

עֲתָךְ (*lodging*, *inn*) *n. p.* of a city in Judah 1 Sam. 30, 30; comp. Phenic. מַעְתָּכָא, Motuca, the name of a Phenician place in southern Sicily, עָתֵכָא Utika &c. Perhaps written wrongly out of עֶתֶר (which see).

עָתַל (not used) *tr.* prop. *to knot together*, *to tie together*; metaphor. *to be condensed*, *vigorous*, *strong*, *able*. With this stem should be compared כָּתַל, גָּדַל, חָתַל. Derivative

עַתְלַי (instead of עֲתַלְיָה which see) *n. p. m.* Ezr. 10, 28.

עֲתַלְיָה (from עָתַל, *constr.* עֲתַל, and יָהּ; *Jah is the Strong one*) 1. *n. p. m.* 1 Chr. 8, 26; Ezr. 8, 7. — 2. *n. p. f.* 2 Kings 11, 1, for which 8, 26 has

עֲתַלְיָהוּ see עֲתַלְיָה.

עָתַם (Kal unused) *intr. to glow*, *to burn*, *to consume*, Arab. غَتَمَ the same; perhaps secondarily from עָם II., Arab. غَامَ, like שָׁתַן (which see) from שָׁן; larger stems and nouns being occasionally lengthened by the insertion of ת (see עַשְׁתֹּרֶת).

Nif. נֶעְתַּם *to be set on fire*, *consumed*, of אֶרֶץ Is. 9, 18 (LXX, Targ.). The meaning *to be darkened* (*Ibn 'Ezra*, *Kimchi*, after the Arab. عتم) or *to fall into confusion* (Syr. and Vulg., after the Ar. عطم) is unsuitable.

עָתַן (unused) *intr. to be strict*, *rough*, *hard*, *violent*, *forcible* (Ar. عتن the same = عتل); whose organic root עָ־תַן lies also in יָ־תַן, אָ־תַן (to אָתוֹן, as אֵיתָן

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has the meaning of violence and force). Derivat. עֹתֶן in the proper names עָתְנִי and עָתְנִיאֵל.

עֹתֶן (unused) *masc. violent treatment, force*, whence the proper names עָתְנִי and עָתְנִיאֵל; Ar. عَتُون violence, عُتُون a lion.

עָתְנִי (out of עָתְנִיָּה, *Jah is Force*) *n. p. m.* 1 Chr. 26, 7.

עָתְנִיאֵל (*El is Force*) *n. p. m.* Josh. 15, 17; Greek *Γοθονιήλ* (Jud. 6, 15).

עָתַק I. (*fut.* יֶעְתַּק) *intr. to be torn away, to be removed*, צוּר מִמְּקוֹמוֹ (*a rock from its place*) by an earthquake Job 14, 18, a figure of the disarrangement of moral order in the world 18, 4; hence metaphor. (see Hif. and the derivatives) and figurat. *to be displaced*, of mountains; *to move on* or *go farther*, of nomads (by removing their tent); *to be taken off, removed*, the child from its mother's breast; *to be moved away*, of proverbs, i. e. transferred from one collection to another; *to be taken away*, of words, discourses, i. e. to be silenced; *to be advanced*, in years, i. e. *to be old*, Job 21, 7 *they advance* (in years), i. e. they become old and do not perish early; *to become old*, i. e. *dull, dim-sighted*, of the eyes Ps. 6, 8; *to be released, free*, i. e. bold, licentious. Deriv. עָתָק, עָתֵק.

Pih. עִתֵּק (unused) *to be entirely removed*, the child from the mother's breast; *to be old*, of narratives. Deriv. עַתִּיק.

Hif. הֶעְתִּיק (*part.* מַעְתִּיק, *fut. apoc.* יַעְתֵּק) *to take away, to displace*, mountains Job 9, 5; *to advance, to remove to another place*, prop. הֶעְ׳ אֹהֶל, but א׳ is omitted Gen. 12, 8; 26, 22; *to transfer*, from old collections, hence *to bring together* Prov. 25, 1 (Talm. *to transfer into another language, to copy*); הֶעְ׳ מִלִּים *to take away words*, with מִן of a person, i. e. *to reduce one to silence*, Job 32, 15 *they took speech from them.*

The organic root of עָ־תַק lies also in אָ־תַק (to אַתִּיק, אַתּוּק), נָ־תַק, Ar. عتق, and perhaps in בָּ־תַק, תָּךְ.

עָתַק II. (unused) *intr. to shine, glitter, lighten*, hence *to be splendid, stately*, of dress; ident. in its organic root עָ־תַק with that in זַק II., צַח. Deriv. עָתִיק.

עָתָק (from עָתַק I.) *m. wantonness, petulance, boldness* 1 Sam. 2, 3; Ps. 31, 19; 94, 4; צַוָּאר עָ׳ 75, 6 *neck of impudence*, i. e. impudently raised neck; Ar. عِتْق in a good sense, frankness.

עָתֵק *adj. m.* prop. *old*, metaphor. *solid, enduring*, of הוֹן Prov. 8, 18.

עָתַר I. (unused) *intr. to breathe, to steam, to smell*, of pleasant smells, hence of sacrifices, Ar. عطر, conseq. same as קָטַר I., Aram. עֲטַר, ܥܛܪ, יְטַר. Deriv. עָתָר 1.

עָתַר II. (*fut.* יֶעְתַּר) *intr.* prop. *to look attentively to one, to look out*, as one praying or asking; hence *to pray*, with לְ Gen. 25, 21 or אֶל Ex. 8, 26 *to one*; also *to supplicate.* To consider prayer as an offering of incense, and so to mix together עָתַר I. and עָתַר II. is destitute of analogy, since no similar figure is presented in בִּקֵּשׁ יי׳, דָּרַשׁ יי׳; שָׁאַל, הִתְחַנֵּן, הִתְפַּלֵּל, and הִבִּיט אֶל agree with עָתַר. Deriv. עָתָר 2.

Nif. נֶעְתַּר (*fut.* יֵעָתֵר; *inf. abs.* נַעְתּוֹר 1 Chr. 5, 20 after the form נַחְתּוֹם Esth. 8, 8, נַהֲפוֹךְ 9, 1) *to let oneself be entreated*, with לְ of the person, i. e. *to hear and answer* Gen. 25, 21; 2 Sam. 21, 14; 24, 25; Is. 19, 22.

Hif. הֶעְתִּיר (*fut.* יַעְתִּיר) *to address prayers* or *requests to one*, with אֶל Ex. 8, 25 or לְ 10, 17; הֶעְ׳ with בְּעַד *to pray for one* 8, 24.

The organic root עָ־תַר II. is also found in נָ־טַר (which see), טָר I.; Phenic. עָתַר the same.

עָתַר III. (Kal unused) *intr. to run over, to overflow, to exceed*, measure; *to extend;* ident. in its organic root with יָ־תַר I.; hence *to be abundant.* Deriv. עֶתֶר, עֲתֶרֶת.

Nif. נֶעְתַּר *to be abundant*, of deceitful kisses Prov. 27, 6.

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Hif. הֶעְתִּיר *to make abundant*, דְּבָרִים Ez. 35, 13, Ar. كَثَّرَ, i. e. to boast.

עָתָר (*c.* עֲתַר) *m.* 1. (from עָתַר I.) *sweet smell*, *scent* Ez. 8, 11, Arab. عِطْر the same, hence Targ. יְטוּר. — 2. (*pl.* with *suff.* עֲתָרַי, from עָתַר II.) *a suppliant*, *worshipper*, i. e. one who looks to God; hence עֲתָרַי = מְבַקְשַׁי Zeph. 3, 10, of the dispersed Israelites (פּוּצִים). According to others from עָתַר I. *a sacrifice*, to be rendered "from beyond the rivers of Cush they shall bring my sacrifices," which is less suitable. Phenic. עָתָר the same; hence the n. p. עֲתַרְבַּעַל, Ἀτάρβας.

עֶתֶר (*riches*, *fulness*, from עָתַר III.) *n. p.* of a locality in Simeon Josh. 15, 42; 19, 7; comp. עָתֵר the name of a Phenician place in Sicily.

עֲתֶרֶת (from עָתַר III.) *f. fulness* Jer. 33, 6.

עָתַת (not used) *tr.* prop. same as עָדַד *to divide*, *to separate*, therefore metaphor. *to number*, *determine*, *appoint*, *establish*, a time, a feast, the same metaphor existing in כַּס, גָּזַר, מָנָה, סָפַר also, as עַד 4 comes from עָדַד. Deriv. עֵת, עַת, עַתָּה, עַתָּ, עִתִּי, and the proper name עַתַּי.

פ

פ, called פֵּא (same as פֶּה), *Pê*, as a letter of the alphabet means *mouth*, if the origin of the Hebrew characters be derived from pictures and the names be therefore picture-representations. The Greek name *πῖ* (= פִּי) is interpreted in the same manner. But in old Hebrew coin-writing (ף), in Phenician (ף,), ב), in old Greek (*Γ*, *Π*), Samaritan (ב) &c. *Pê* has not the remotest similarity to the form of the mouth, and it should be assumed therefore, that the name was selected solely on account of the initial sound. As a numeral, it denotes 80, being the eighth letter in the series of tens; and it is pronounced in the old Semitic alphabet *Pê* or *Pî*. When it stands at the end of a word, the stroke bent at the right is drawn into a perpendicular direction ף, as in כ, נ, צ.

As to the vocal character of Pê, it has, like the בגדכת letters, an inclination to an aspirate utterance by which *p* passes gradually into *f*, Greek φ, and into *v* (in Arabic the softer pronunciation remained constant), so that the punctuators represented the cases in which the original and harder sound remained, by Dagesh lene. The grammars contain copius information on this head. At the time of the 72 interpreters there may have been considerable uncertainty in the pronunciation of the letter, because they uttered with a soft sound פֶּלֶג *Φαλέγ*, פִּלְדָּשׁ *Φαλδές*, אַרְפַּכְשַׁד *Ἀρφαξάδ*, פַּרְעֹה *Φαραώ*, פְּלִשְׁתִּים *Φυλιστείμ*, פְּנוּאֵל *Φανουήλ*, פְּעוֹר *Φαγώρ*, פְּדָהצוּר *Φαδασσούρ*, while the punctuators direct it to be hardened in these cases; but the reverse seldom occurs, as צְלָפְחָד *Σαλπαάδ*, כַּפְתֹּרִים *Καππάδοκες*. In the time of Eusebius and Jerome (Comment. on Isaiah and on Dan. 11, 45) פ was pronounced only like *f*; the latter saying, *P* literam sermo hebraeus non habet, sed pro eo φ graeco utitur. The doubled *Pê* was pronounced *πφ* at the time of the LXX, as צִפּוֹרָה *Σεπφώρα*, תַּפּוּחַ *Θαπφούς*, coupled with the *s*-sounds ψ, as חֶפְצִי־בָהּ *Ἀψιβά*, which took place with בס, בצ, בש also, as רַבְשָׁקֵה *Ῥαψάκης*, מִבְצָר *Μυψάρ*, רַב־סָרִים *Ῥαψαρίς*, conseq. retaining the harder *p*-sound. By the twofold utterance of *Pê* we may perhaps explain why the letter is repeated at the conclusion of alphabetical poems (which have been defectively preserved, it is true) Ps. 25, 22; 34, 23; and the interchange of *Pê* with the weaker sounds ב and ו, is decidedly explicable by that circumstance, as of גַּב with גַּף; פָּזַר with בָּזַר; פָּצַע, פָּצַל,

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אֹפֶן with בָּצַע, בָּצַל, אֹבֶן (see ב); לָוָה with לָפָה; גָּוַע with אָפַע; גָּוָה with גָּף; גַּו with גַּף (see ו); sometimes the Vau becomes a vowel entirely. As a labial in general *Pê* is interchanged with *Mêm*, as רָפָה with רָמָה (to רְמִיָּה), קָפַד with קָמַט, אָפַק with עָמַק. With the necessary reduplication of the *p*-sound, the first *p* accordingly is sometimes changed in pronunciation into *m*, the same being the case with *Bêth* also (see מ), as מְפִים *Μομφίμ*, מֹף *Μέμφις*, תֹּף *τύμπανον*, לַפִּיד *λαμπάς* &c. The following are peculiar, and hardly explicable by the character of the sound of Pê, 1. the interchange of פ and כ, as פֹּה and כֹּה, פּוּד and כּוּד (which see), but the Greek presents analogies to these. — 2. the interchange of aspirated פ with ث, as of חָנַף with حنث, فوم with ثوم, جدف with جدث, to which there is perhaps some analogy in Russian.

פֹּא *adv.* same as פֹּה, פּוֹ (which see), *here*, hic Job 38, 11.

פָּאָה (Kal not used) *intr. to breathe, to blow*, ident. in its organic root פָּא־ה with that in אָ־פַע, פָּה, פָּע־ה, Ar. فَاعَ, فَاهَ, Syr. ܦܥܐ; metaphor. *to speak*, efflavit verba; *to snort, to hiss, to pant* &c.; comp. Sanskrit *b'â*, *wa*, Latin *fa*-ri, Greek *φη-μί*, &c. Deriv. פֵּאָה.

Hif. הִפְאָה (*fut.* יַפְאֶה) *to blow away, to disperse, to scatter about* Deut. 32, 26 אַפְאֵיהֶם *I will scatter them*, LXX *διασπερῶ αὐτούς*. The Vulg. reads אֵפֹא הֵם ubinam sunt? the cod. Sam. אַפִּי הֵם; Onkelos understood פָּאָה to mean the same as قَاأَ (to pierce, to wound, to destroy), translating it שֵׁיצֵי; the ancients, as *Ibn Ganâch*, *Ibn Sarûk*, *Kimchi* have taken it as a denom. from פֵּאָה, and explained it as = חִלֵּק לְפֵאָה (Neh. 9, 22), like the Ar. قصى (to scatter on all sides) from قصى (a district); but our interpretation is more in harmony with the character of the language.

פֵּאָה (from פָּאָה after the form כֵּהָה, גֵּהָה, גֵּוָה, גֵּאָה; *constr.* פְּאַת; *du.* פְּאָתַיִם, *c.* פַּאֲתֵי; *pl.* פֵּאוֹת) *f.* prop. what blows, the wind; hence 1. as רוּחַ *the wind-quarter* or *district, the side*, as פְּ׳ יָם Ex. 27, 12, פְּ׳ צָפוֹן 26, 20, פְּ׳ נֶגֶב 27, 9, פְּ׳ קָדִים Ez. 48, 2, of quarters of the heavens; the announcement of the side frequently following with ־ָה of direction, as יָמָּה Ez. 48, 16, צָפוֹנָה Josh. 15, 5, נֶגְבָּה 18, 15, תֵּימָנָה Ex. 26, 18, קֵדְמָה Num. 35, 5, מִזְרָחָה Ex. 38, 13. לִפְאַת *at the side of the* ... Ex. 38, 9, מִפְּ׳ *from the side of the* ... Ez. 45, 7; פְּאַת פָּנִים Lev. 13, 41 *from the side of the face*, i. e. *before, the forehead*. — 2. *quarter, district*, like רוּחַ; hence חִלֵּק לְפֵאָה Neh. 9, 22 *to distribute into different quarters* (of the holy land). — 3. *a corner, border*, of a field Lev. 19, 9, of the sacred table Ex. 25, 26, of a bed Am. 3, 12, and especially פְּאַת רֹאשׁ Lev. 19, 27 *corner of the hair of the head*, פְּאַת הַזָּקָן 21, 5 *corner of the beard*, but the specific and exact meaning of these expressions is difficult. To cut off or to round the extremities of the hair of the head (הִקִּיף), and to shave off (הִשְׁחִית, גִּלַּח) the corners of the beard was strictly forbidden to the Israelites Lev. 19, 27 and 21, 5, in order to distinguish them by that means from *the corner-clipped* (קְצוּצֵי פֵאָה), the Arabs in the desert Jer. 9, 25; 25, 23; 49, 32, who shaved off the beard at the ears and temples (*Herod.* 3, 8; comp. *Niebuhr*, descr. de l'Ar. p. 59). Hence to cut off the extremities of the hair and beard was looked upon as a disgrace. פְּאַת מוֹאָב Jer. 48, 45 should be explained, by comparison with the original passage פַּאֲתֵי מוֹאָב Num. 24, 17 and with respect to קָדְקֹד, which the cod. Samar. has also in Num. l. c. for וְקַרְקַר: *the corner* or *the two corners of the face, where the beard on the cheeks grows*, Moab being here personified as not a קְצוּץ פֵּאָה (see Jer. 9, 25), but whose פְּאָתַיִם, of which she boasted (hence בְּנֵי שֵׁת = בְּנֵי שָׁאוֹן; שֵׁת = שֵׁאת from שָׁאָה), may have been cut off (מָחַץ selected perhaps on account of קָדְקֹד) by way of reproach. The explanation

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"*parts*" (Symm.) or = פַּחַת, פַּחֲתֵי *princes* or *leaders* (LXX, Vulg., Targ., Saadia), cannot be justified by the context.

פָּאַם (not used) *intr. to be thick, full, corpulent, fat;* Ar. فَئِمَ the same, coinciding with فَعُمَ, فَخُمَ; the transitive form is فَأَمَ = فَغَمَ *to fill up, to stuff full, to fatten.* For the organic root comp. בָּם (בּוּם) to be thick, capacious, to swell out, hence to be high, בָּהַם and בָּהַן to be thick, swollen, Arab. بهم, all of which proceed from the same fundamental signification; but whether the Sanskrit pina *fat*, Greek *πιμ-ελής, -ελή, opim-us* be connected with it, is questionable. See פּוּם. Deriv. perhaps פִּימָה.

פָּאַר I. (Kal unused) *tr. to hollow out,* a vessel; *to dig,* a pit; *to bore in,* the ground, *to dig through;* figur. *to search out, to explain;* ident. in its organic root with فَقَرَ to dig or bore through, فَأَرَ to bury, בָּאַר, בָּר, بَأَرَ, بَارَ. Deriv. the proper name פָּארָן; on the contrary פֵּרָה belongs to פּוּר.

Hithp. הִתְפָּאֵר *to explain oneself, to utter plainly* or *definitely,* with עַל of the person Ex. 8, 5; LXX *τάξαι πρός με,* and so the Vulg. Comp. בָּאֵר and נָקַב with עַל.

פָּאַר II. (Kal unused) *intr.* prop. *to shine, to glitter, to lighten,* ident. with בָּהַר (بهر, ܒܗܪ), and in its organic root with that in חָ־וַר, עָ־פַר III. (to עֹפֶרֶת), חָ־פַר, סָ־פַר II. (to סַפִּיר), שָׁ־פַר, כָּ־פַר II. (to כֹּפֶר). Hence metaphor. 1. *to glow, to burn,* as in אָדַר and הָדַר; deriv. פָּארוּר. — 2. *to be splendid, excellent, distinguished, renowned;* the same metaphor. application being in אָדַר and הָדַר also; especially, *to be beautiful, adorned, ornamented;* deriv. פְּאֵר, תִּפְאָרָה, תִּפְאֶרֶת. — 3. *to bloom, to grow, to be green,* which ideas proceed from shining and glittering in other cases also; comp. פָּרַח, זָהַר, יָרַק. Deriv. פֹּארָה, פֻּארָה.

Pih. פֵּאֵר (*inf. c.* פָּאֵר, *fut.* יְפָאֵר) *to glorify, to impart splendour to,* מְקוֹם מִקְדָּשׁ Is. 60, 13, בֵּית יי Ezr. 7, 27; a people Is. 55, 5; figur. עֲנָוִים Ps. 149, 4.

Hithp. הִתְפָּאֵר (*fut.* יִתְפָּ׳) 1. *to glorify himself, to shew himself glorious,* Is. 60, 21; 61, 3; in a thing or person with בְּ Is. 44, 23; 49, 3. — 2. *to boast, to glory,* with עַל of a person, *against one* Judges 7, 2; Is. 10, 15.

פְּאֵר (with *suff.* פְּאֵרְךָ; *pl.* פְּאֵרִים, *c.* פַּאֲרֵי, but with *suff.* פְּאֵרֵכֶם) *m.* prop. *ornament, dress,* specially *a tire,* as part of female dress Is. 3, 20, *a head-dress,* as a sign of joy 61, 3, the ornament of a bridegroom 61, 10, consisting of a sort of *crown* or *chaplet,* but not a turban itself (צְנִיף); hence applied to the turban-like crown of priests פְּ׳ מִגְבָּעָה Ex. 39, 28; Ez. 44, 18.

פֹּארָה (contracted from פְּאֹרָה, like שֵׁת, שֵׂת, שֵׁלָה from שְׁאֵת, שְׂאֵת, שְׁאֵלָה; *pl.* פֹּארוֹת, פֹּרֹאת, as the Masora already remarks, and in 2 mss. also פְּאוֹרוֹת, especially before a *suffix;* from פָּאַר II.) *fem. branches, a leafy sapling,* especially a green and tender one Ez. 17, 6; 31, 5 6 8 12 13; but not *the ornament of a tree* (*Kimchi*), and not from פֵּרָה (Ibn *Chajjûg*), or from פָּאַר = פֵּרָה.

פֻּארָה (from פְּאֻרָה, in 22 mss. contracted פּוּרָה) *fem.* the same Is. 10, 33.

פָּארוּר (contracted from פַּאֲרוּר, from פָּאַר II., repeating the last consonant) *m. the red, the flaming,* in the face, Jo. 2, 6 *every face draws in* (קִבֵּץ like אָסַף elsewhere) *redness of the cheeks,* i. e. the blood leaves their cheeks and they become pale (*Ibn Sarûk, Ibn Esra*), like אָסַף נֹגַהּ 2, 10; 4, 15. An incorrect appeal has been made in this phrase to פְּנֵי לְהָבִים Is. 13, 8, since the fiery, glowing face in that passage does not suit the chilled and despairing, but should rather be understood of the clear colour of the enemies' face. Nor should it be put by the side of פָּרוּר (LXX, Jerome, Syr.) *soot, blackness;* or derived from פָּאַר *to glow, to boil,* and be translated, *every face assumes an agitated glow* (from fear).

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פָּארָן (cod. Sam. פָּרָאן; *region abounding in caverns*, from פָּאַר I.) *n. p.* of the great desert (מִדְבָּר) south of Palestine and west of Edom, which reached westward as far as שׁוּר, and southward to the Elanitic gulf Gen. 21, 21; Num. 10, 12; 13, 3 26; Deut. 1, 1. From it David sent messengers into southern Canaan 1 Sam. 25, 1; through it the way led from מָעוֹן to מִצְרַיִם 1 Kings 11, 18; and in it was found קָדֵשׁ Num. 13, 26. In the neighbourhood of Akrobatene and Edom a valley abounding in caverns was called *Pâran* specially (*Joseph.* Jewish wars 4, 9, 4). The *Φαρανῖται* (Ptol. 5, 17, 3) inhabited the part near אֵילַת, where פָּארָן bordered upon Arabia (*Istachri*). הַר פָּ׳ Hab. 3, 3 or הָרֵי פָ׳ Deut. 33, 2 is a mountain, running through the entire south of this desert, and representing like תֵּימָן in Edom (Judges 5, 4; Deut. 33, 2) the entire southern horizon in describing the divine appearance and march. אֵיל פָּ׳ Gen. 14, 6, with the addition אֲשֶׁר־עַל־הַמִּדְבָּר, is the name of a place or tract between the Dead Sea and שֵׂעִיר, where the Horites lived, and which is identical with אֵילָה (terebinth-forest of Paran).

פַּאַת same as פַּחַת Num. 24, 17, see פֵּאָה.

פָּגַג (i. e. פַּג; not used) *intrans. to be thickly drawn together; to be weighty, close, thick, hard*, of unripe fruits; metaphor. *to be cold, stiffened.* Deriv. פַּגָּה.

The stem פַּג is the Ar. فَجَّ *to be raw, unripe*, Syr. ܦܓ, as also بَجَّ *to be thick, compact*, whence the redupl. بُجَابِج crassus, pinguis; metaphor. *to be stiffened, cold*, as in יָ־קַר and קַר. The organic root פַּג is also perhaps in פָּקַע.

פַּגָּה (so is the sing. in modern Hebrew; *pl.* פַּגִּים) *fem. hard, unripe fig*, i. e. Greek ὄλυνθος, Latin grossus, not merely *winter* figs Song of Sol. 2, 13; Ar. فَجّ, فَجَاجَة the same; also in the name of the place בית פָּאגֵי (פָּאגֵי = פַּגֵּי is the Syr. pl.), Βηθφαγή, near the mount of Olives Matth. 21, 1.

פָּגַל (not used) *tr. to stain, to soil*, cognate in sense with שָׁקַץ, תָּעַב; *to make unclean, to render fetid;* metaphor. *to reject, to abhor, to execrate;* identical with the intrans. בָּחַל (which see), Arab. بَهَلَ, whence بَهْلَة imprecation, بَعَلَ ب = בָּחַל בְּ, فحل *to make horrible, detestable*, food; but the organic root is פָּ־גַל, lying also in גָּעַל (גָּאַל), جهل. In modern Hebrew this verb is common.

Pih. פִּגֵּל *to make unclean, to reject, to abominate;* deriv. פִּגּוּל.

פִּגּוּל (*pl.* פִּגֻּלִים) *m. what is abominable, unclean, rejected, forbidden*, Lev. 7, 18; 19, 7; hence of unclean, disgusting animals Ez. 4, 14; of *idols* and *idol-sacrifices* Is. 65, 4, like שֶׁקֶץ.

פָּגַע (*fut.* יִפְגַּע) *tr.* prop. to push, to strike, upon a person or thing; hence 1. *to meet with, to light upon*, with בְּ of the place *where* Gen. 28, 11; *to border upon*, of places, with בְּ Josh. 16, 7; 17, 10, or אֶל 19, 11; *to stumble upon one, to meet* him, with בְּ Gen. 32, 2, Num. 35, 19 21, sometimes with the accusat. of the person Ex. 23, 4; 1 Sam. 10, 5; Am. 5, 19; so also Is. 64, 4 *thou meetest the joyful;* hence = קִדֵּם *to meet helpfully, to interest oneself in one*, of the avenger, i. e. to spare Is. 47, 3; *to urge one* Ruth 1, 16; *to go to entreatingly*, God, i. e. *to pray* Job 21, 15, Jer. 7, 16, and with לְ of the person for whom one intercedes = *to intercede for* Gen. 23, 8. — 2. *to light upon one*, with בְּ of the person, i. e. *to be hard upon* Ruth 1, 16, *to fall upon* Josh. 2, 16, *to let loose*, upon one, *to attack* him, hence *to kill, to slay*, Judges 8, 21; 15, 12; 2 Sam. 1, 15; once with accus. of the person and בְּ of the thing *wherewith* Ex. 5, 3. Deriv. פֶּגַע, מִפְגָּע.

Hif. הִפְגִּיעַ (*part.* מַפְגִּיעַ, *fut.* יַפְגִּיעַ) 1. with בְּ of the person *to lay upon one, to cause to fall upon one*, Is. 53, 6 *but Jehovah laid upon him the iniquity of us all; to make (the enemy) meet*, one Jer.

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15, 11; מִפְגִּיעַ *an assailant*, *enemy* Job 36, 32. — 2. same as Kal *to press entreatingly*, *to intercede*, מִפְגִּיעַ *an intercessor*, *mediator*, Is. 59, 16; Jer. 36, 25; with לְ of the person *to intercede for one*, Is. 53, 12. Deriv. the noun מַפְגִּיעַ (which see).

The organic root of the stem פָּג־ַע with the fundamental signification "to attack, to press upon" lies also in סָ־פַק I., דָּ־פַק, Arab. فَجَأَ to stumble upon one, and perhaps in πηγνύω, German *pochen*.

פֶּגַע *m. incident*, *event*, Eccles. 9, 11; *fate* 1 Kings 5, 18.

פַּגְעִיאֵל (*El is Fortune*) *n. p. m.* Num. 1, 13; 2, 27.

פָּגַר (Kal unused) *intr.* prop. *to be weary*, *weak*, *decaying*, *spent;* hence *to be lazy*, and in this meaning וְהַפְּגוּרִים in 1 Sam. 30, 9 was read for וְהַנּוֹתָרִים; *to be fallen*, *lifeless*, of a body; Aram. פְּגַר, ܦܓܪ *to be idle*, *lazy*, of a lazy mass, whence ܦܓܪܐ a body; *to be unemployed*, Talm. פָּגַר *to rest from work*. The org. root is פָּ־גַר with the fundamental signification *to be weary*, *stretched out*, *to rest*, *to be at leisure*, cognate in sense with בָּ־טַל (which see), and is also found in גָּר, דָּ־גַר, סָ־גַר II. as well as in the meaning *to be restrained*, *lamed*, *hindered* (1 Sam. 30, 10 21 according to the Targ.) in חָ־גַר (חֲ־גַר) which see. Deriv. פֶּגֶר.

Pih. פִּגֵּר *to be very slack*, *lazy*, with מִן 1 Sam. 30, 10 21 (Aquila, Theod.).

פֶּגֶר (*pl.* פְּגָרִים, *constr.* פִּגְרֵי) *m. a corpse*, prop. a thing fallen, stretched, cadaver (from cado), of men Is. 14, 19; Jer. 31, 40; 41, 9, and animals Gen. 15, 11, collect. 1 Sam. 17, 46; Am. 8, 3; *an inert mass*, hence *a body*, פֶּ׳ מֵת 2 Kings 19, 35 and Is. 37, 36 *a dead body*, like the Syr.; figurat. *fallen idol-blocks*, פִּגְרֵי גִלּוּלִים Lev. 26, 30.

פָּגַשׁ (*fut.* יִפְגֹּשׁ) *tr. to strike against*, a person or thing; hence 1. *to fall upon*, *to attack*, of bears, with accusat. of the object Hos. 13, 8; figur. of God, *to kill* Ex. 4, 24. — 2. Metaphor. *to light upon a thing*, *to meet*, with בְּ Prov. 17, 12, an accus. Gen. 32, 18; *to meet* or *come together* Is. 34, 14. The organic root פָּ־גַשׁ is also in נָ־גַשׁ.

Nif. נִפְגַּשׁ *to light upon one another*, i. e. to live together Prov. 22, 2; *to meet one another* Ps. 85, 11.

Pih. פִּגֵּשׁ (*fut.* יְפַגֵּשׁ) *to strike against*, *to attack*, with accus. חֹשֶׁךְ, i. e. *to grope about in* Job 5, 14.

פָּדַד see פָּדַן.

פָּדָה (*inf. absol.* פָּדֹה, *constr.* פְּדוֹת; *fut.* יִפְדֶּה) *trans.* properly *to sever*, *to separate*, *to divide*, referring to space (see פְּדוּת); *to release*, *to loose*, hence metaphor. *to redeem*, with accus. of the object Ex. 13, 13; Lev. 27, 27; with בְּ of the price *for which* Ex. 34, 20; generally *to free*, *to deliver*, *to let go free*, with accus. of the object and מִן *from*, as מִבֵּית עֲבָדִים Deut. 7, 8, מִכָּל־צָרָה 2 Sam. 4, 9, מִמָּוֶת Job 5, 20; or with מִכַּף, מִיַּד *from violence* Jer. 15, 21; 31, 11; Job 6, 23, or מִן followed by an infin. 33, 28, seldom without מִן Ps. 34, 23; 71, 25. In Ps. 49, 8 one must supply מִמָּוֶת, if we should not read יִפְדֶּה. It is to be taken like גָּאַל to denote the act of delivering from Egypt and Babylon 2 Sam. 7, 23; 1 Chr. 17, 21; Is. 35, 10. — Deriv. פְּדוּת, פִּדְיוֹם, פִּדְיוֹן, פְּדוּי, פָּדוּי, and the proper names פְּדַהְאֵל, פְּדָהצוּר, פָּדוֹן, פְּדָיָה, פְּדָיָהוּ, יִפְדְּיָה.

Nif. נִפְדָּה (*fut.* יִפָּדֶה) *to be redeemed*, Lev. 19, 20, *to be freed* Is. 1, 27.

Hif. הֶפְדָּה *to cause to be redeemed* Ex. 21, 8.

Hof. הָפְדָּה (*inf. absol.* הָפְדֵּה) *pass.* of *Hif.* Lev. 19, 20.

The stem פָּ׳ (Arab. فَدَا) is identical in its organic root פָּד־ָה with בַּד, אָ־בַד, פָּד־ַע, بَدَّ, بَادَ, especially with فَدَّ (to separate, to divide, to plough), whence فُدْفُد a bullock of the yoke.

פְּדַהְאֵל (*El is Deliverer*) *n. p. m.* Num. 34, 28.

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פְּדָהצוּר (*God is Deliverer*) *n. p. m.* Num. 1, 10. See צוּר.

פָּדוּי (*pl.* פְּדוּיִים, *constr.* פְּדוּיֵי) *m.* (*part. pass.*) *the redeemed*, in *pl.* = גְּאוּלִים Is. 35, 10; 51, 11.

פְּדוּי (after the form כְּסוּי, לְחוּם, only in *pl.* פְּדוּיִים) *masc. ransom, redemption* Num. 3, 46; 18, 16.

פָּדוֹן (*deliverance, rescue*) *n. p. m.* Ezr. 2, 44.

פְּדוּת (from פָּדָה) *fem.* 1. *division, interval, space between*, Ex. 8, 19, LXX διαστολή, Ibn Esra הֶפְרֵשׁ. — 2. *deliverance, rescue, redemption*, Is. 50, 2; Ps. 111, 9.

פְּדָיָה (*Jah is Deliverer*) *n. p. m.* 2 Kings 23, 36; Neh. 3, 25; 8, 4; 11, 7; 1 Chr. 3, 18.

פְּדָיָהוּ (the same) *n. p. m.* 1 Chron. 27, 20.

פִּדְיוֹם (from פָּדָה) *masc. price of redemption* Num. 3, 49, λύτρον.

פִּדְיוֹן (and פִּדְיֹן) *masc.* same as פִּדְיוֹם Ex. 21, 30; Ps. 49, 9.

פָּדַן (not used) *intr. to stretch out, to extend*, of flat surfaces; Arab. فَدَنَ to stretch to a height, of a turret; of compass, i. e. to be thick, capacious; ident. in its organic root פָּ־דַן with that in יָ־תַן, מָ־תַן, פָּ־תַן, בָּ־טַן. On the contrary فَدَّان a plough, فَدَان a measure of land, Syr. ܦܕܢܐ the same, are to be derived from قَدَّ (to divide, cut, plough), as فُدْفُد shews.

Pih. פִּדֵּן (not used) stronger than Kal. Derivative

פַּדָּן (from פָּדַן in Pih.; *constr.* פַּדַּן, with *a* of motion פַּדֶּנָה) *m.* prop. extension; hence *a flat, a plain, an open field*, only in the compound פַּדַּן־אֲרָם, in order to denote the plain of Syria, including the desert west of the Euphrates, and in opposition to mountainous Syria Gen. 31, 18; 33, 18; 35, 9; 46, 15; for it Hos. 12, 13 has the similar שְׂדֵה אֲרָם, once dropping אֲרָם Gen. 48, 7. It denotes the Mesopotamian plains, campos Mesopotamiae (*Curt.* 3, 2, 3; 5, 1, 15); the LXX and Vulg. translating it Mesopotamia, ident. with אֲרַם נַהֲרַיִם.

פָּדַע (only *imper.* with *suff.* פְּדָעֵהוּ) *tr.* same as פָּדָה (comp. יָפַע = יָפָה) *to deliver, to rescue, to free*, Job 33, 24, in which sense פָּדָה stands in 33, 28. But as פָּדַע does not appear elsewhere, one may either read פְּדֵהוּ, or with 5 mss. פְּרָעֵהוּ (see פָּרַע); as vice versa for פְּרָעֵהוּ in Prov. 4, 15 פְּדָעֵהוּ stands in 3 mss.

פָּדַר (unused) *intr. to be* or *become thick, fat, well-fed*, Ar. فَدَنَ and بَدَنَ the same, whence بُدْن fat; it may therefore be connected with פָּדַן, בָּטַן &c. In no case does the Arab. فَدَرَ (to break in pieces, to dissolve) belong to it, but this Arab. stem has the meaning *to be fat*, whence فَدْرٌ *a fat youth*.

פֶּדֶר (with *suff.* פִּדְרוֹ) *m. fat, grease*, Lev. 1, 8 12; 8, 20 (Targ., LXX, Jerome).

פָּה (not used) *intrans. to breathe, to blow;* the organic root in פָּא־ה (which see), אָ־פַע, פָּע־ה having the same fundamental signification. Metaph. *to speak*, the same metaphor. application being in *fa-ri*, φημί. Derivative

פֶּה (prop. *part.* of פָּה, like שֶׂה from שָׂה which see; but the *constr. state* is פִּי, not פֵּה after the form שֵׂה, perhaps contracted from an old form פְּיִי from פָּיָה = פָּאָה = פֶּה; with *suff.* פִּיךָ, פִּיךְ, פִּיו and פִּיהוּ, פִּיהָ, פִּינוּ, פִּיכֶם, פִּיהֶם, cod. Samar. פִּיָּם, poet. פִּימוֹ; *plur.* meaning *edges* either פִּים out of פְּיִים or פִּיּוֹת from sing. פִּיָּה from פָּיָה) *m.* 1. *the mouth*, as a breathing organ, out of which the רוּחַ proceeds Ps. 33, 6; 135, 17; as an organ of breathing anger Job 15, 30; *the jaws*, of an animal Ps. 22, 22, figurat. of צָר Job 36, 16, of the *jaws* of the crocodile 41, 11; *the bill*, of birds Gen. 8, 11; Is. 10, 14. In like manner as an organ of consuming and devouring Gen. 25, 28, Is. 9, 11, of

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kissing SONG OF SOL. 1, 2, of laughing JOB 8, 21, and of speech EXOD. 4, 11; NUMB. 22, 28. Phrases are: פֶּה אֶל־פֶּה NUM. 12, 8 *to one another directly*, and so עַל־פִּי עִם־פִּיהוּ JER. 32, 4, דִּבֶּר בְּפֶה 1 KINGS 8, 15; metaphor. *speech, discourse* PS. 49, 14, concrete *a speaker* EX. 4, 16, for which 7, 1 has נָבִיא; *tones, sound, song*, AM. 6, 5 *who chant to the tones of the harp* (Vulg., *Ibn Ganâch*, see פְּרֻמְטָ); פֶּה אֶחָד 1 KINGS 22, 13 *with one mouth*; next, *full voice* JOB 19, 16, hence בְּפִי adv. *loud* PS. 66, 17; שׂוּם בְּפִי פ׳ EX. 4, 15, נָתַן בְּפִי פ׳ DEUT. 18, 18 *to put* (words) *in one's mouth*, i. e. to communicate to him what is to be spoken; מַה בְּפִיו 2 SAM. 17, 5 *what is in his mouth*, i. e. what he says thereto; נָפַל or נָתַן עַל־פִּי פ׳ NAH. 3, 12, MIC. 3, 5 *to fall* or *give into one's mouth*; עַל־פִּי פ׳ 2 SAM. 13, 32 *according to the expressions of one*, where the Targ. take it as = לֵב, Syr. = רַעְיוֹן, Aq., Symm. and the Vulg. read אָח; שׂוּם יָד עַל־פֶּה *to put the hand on the mouth*, i. e. *to be silent* JUDGES 18, 19, JOB 21, 5, also יָד לְפֶה PROV. 30, 32; כָּתַב מִפִּי פ׳ *to write from the oral communication of one* JER. 36, 4. — 2. Metaphor. *a command, behest*, prop. utterance, especially in the formula עַל־פִּי פ׳ *according to the command* or *prescription of a person* EX. 17, 1, LEV. 24, 12, for which אֶל־פִּי פ׳ seldom stands JOSH. 15, 13, or כְּפִי פ׳ 1 CHR. 12, 23 = כִּדְבַר 11, 3, and so in the phrases שָׁמַר אֶת־ מִצְוַת פִּי פ׳ ECCLES. 8, 2, עָבַר אֶת־פִּי יי׳, &c.; *testimony*, hence עַל־פִּי DEUT. 17, 6 or לְפִי NUM. 35, 30 *according to the testimony*. — 3. (like פֻּם, στόμα) *aperture, orifice*, of a sack GEN. 42, 27, of a well 29, 2, of מְכוֹנָה 1 KINGS 7, 31, of a cavern JOSH. 10, 18, of שְׁאוֹל IS. 5, 14, PS. 141, 7, of a garment or coat of mail EX. 39, 23, i. e. *the upper seam, the border*, the opening at the neck PS. 133, 2, JOB 30, 18, but different from שָׂפָה (*border, edge*) EX. 28, 32; פִּי הָרִאשׁ *the uppermost opening* ib.; then *entrance* (to a city) or *exit* PROV. 8, 3. Here also belongs the formula מִפֶּה לְפֶה 2 KINGS 10, 21 or מִפֶּה אֶל־פֶּה EZR. 9, 11 *from entrance to exit*, i. e. *throughout*, prop. from opening to opening. — 4. *the edge, sharpness*, of a sword; hence followed by חֶרֶב in the phrases הַכָּה לְפִי חֶרֶב, הָרַג, הַחֲרִים, GEN. 34, 27; JOSH. 6, 21; 8, 24, where לְ denotes *by*. Hence the pl. פִּים *edges* 1 SAM. 13, 21, for which פִּיפִיּוֹת or פִּיפִיּוֹת is also used. — 5. *margin, bank, border*, of יָם PROV. 8, 29 = גְּבוּל PS. 104, 9; of יְאוֹר IS. 19, 7. — 6. Prop. a mouthful, hence *a portion, part* (like יָד *handful* and *part*), פִּי שְׁנַיִם DEUT. 21, 17 *the portion of two*, which the first-born was to get; accordingly in a spiritual sense 2 KINGS 2, 9, i. e. *double*, in opposition to one; but in opposition to a third, *two thirds* ZECH. 13, 8. — The stat. constr. פִּי united with prepositions forms the following particles, which are to be retained: a) כְּפִי *according to the command of* 1 CHR. 12, 23 = כִּדְבַר; *according to the measure*, pro ratione EX. 16, 21; LEV. 25, 52; *as*, כְּפִרְחַ JOB 33, 6 = כְּמוֹ; כְּפִי 30, 18 perhaps = כְּמוֹ; *according as*, hence כְּפִי אֲשֶׁר prout MAL. 2, 9 and *so that* ZECH. 2, 4, where אֲשֶׁר is omitted. b) לְפִי *according to, as*, secundum, an Elohistic expression GEN. 47, 12; EX. 12, 4; 16, 16 18; LEV. 25, 16 51; *in proportion to*, לְפִי חֶסֶד HOS. 10, 12 *in proportion to your love*; followed by the infin. *as soon as*, simulatque JER. 29, 10; NUM. 9, 17. c) כְּפִי = עַל־פִּי *according to*, secundum, pro ratione LEV. 27, 18; NUM. 26, 56; hence עַל־פִּי אֲשֶׁר = כְּפִי אֲשֶׁר LEV. 27, 8. See also פֶּתַח, פִּתְחֹן, פִּתְחוֹן. The Arabic forms are فُوْ, فُوْهٌ, فَمٌ, where the *He* in construct state falls away, and fâ, fî, fû remain.

פֹּה (a pronominal stem, either correlative to כֹּה, or ident. with it by the passing of *k* into *p*, like ποῖος = ϰοῖος, once פֹּא JOB 38, 11, more frequently פֹּה) an *adv.* of place: *here, in this place*, hic, hoc loco GEN. 19, 12; 22, 5; 40, 15; JOSH. 18, 6; *hither*, huc 1 SAM. 16, 11; EZR. 4, 2. Connected with אַי interrogative, אַיפֹּה, which is also put for אַיכֹה, as אֵיכֹה for אֵיפֹה (which see);

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and אֵפוֹ, אֵפוֹא (which see) is the same; מִפֹּה *from here*, for which also מִפּוֹ Ez. 40, 21 26 34 37. It is clear from כֹּה, that this particle is compounded of פֹּ־הוּ.

פּוֹ see פֹּה.

פּוֹא see אֵיפוֹא.

פּוּא (i. e. פָּא = פֶּה; not used) *intr. to breathe*, *to blow*, like פָּא־ה which see. Derivative

פּוּאָה (*utterance*, *speech*, viz. of El; comp. Ar. فُوهَة mouth) *n. p. m.* Judges 10, 1; 1 Chr. 7, 1; see פֻּוָּה.

פּוּג (*fut.* יָפוּג, *ap.* יָפֹג) *intrans. to be cold*, *stiff*, *torpid*, of the heart Gen. 45, 26 (opposite 45, 27 וַתְּחִי רוּחוֹ); ident. in its organic root פָּג with that in פַּג (see פָּגַג); metaphorically *to be slack*, *to be weak*, *to cease*, Ps. 77, 3, תָּפוּג תּוֹרָה Hab. 1, 4 *the law is torpid*, i. e. is relaxed, is not put in force; Arab. فَاجَ, Talm. פּוּג the same. See פּוּן I. Deriv. הֲפוּגָה, פּוּגָה.

Nif. נָפוֹג *to be benumbed*, without vital force and warmth Ps. 38, 9.

פּוּגָה *fem.* = הֲפֻגָה prop. *a weakening*, hence *interruption*, *cessation*, Lament. 2, 18.

פּוּד (not used) *tr. to pierce into a thing*, *to cut*, *to split* or *cut in pieces*; metaphor. *to hurt*, *injure*, *corrupt*, ident. with כּוּד (which see); comp. כֹּה and פֹּה). The organic root פָּד is also according to its first meaning in סָ־פַד, Aram. שְׁ־פַד, Hebr. שָׁ־פַט, Sanskrit bhid, Lat. fid in *findere*, perhaps also in the Sanskrit pîd (contristare, affligere). The Ar. فَادَ, فَاتَ *to die* is connected with مَاتَ. Deriv. פִּיד.

פָּוָה (not used) *intr.* same as פָּאָה *to breathe*, *to blow*; derivat. formed from Puh., the proper name

פֻּוָּה (= פּוּאָה) *n. p. m.* Gen. 46, 13, for which 1 Chr. 7, 1 has פּוּאָה.

פּוּחַ (*fut.* יָפוּחַ) *intr. to breathe*, *to blow*, *to fan*, הַיּוֹם יָפוּחַ Song of Sol. 2, 17 and 4, 6 *the day fans*, i. e. causes a cooling, refreshing wind to blow (which takes place shortly before sunset); comp. Gen. 3, 8; Plin. H. N. II, ch. 47. Fig. (in derivatives) *to be fragrant*, i. e. to breathe out perfumes, Ar. فَاخَ; *to be in motion*, i. e. *lively*, of fire; *to breathe out* = to utter; *to drive*, *to press on* (intr.), i. e. *to hasten*, cognate in sense שָׁאַף; *to snort* or *pant* = to be angry, to rage; *to be scattered about*, of dust, ashes. Derivat. פִּיחַ, תַּפּוּחַ and perhaps מַפָּח, מַפֻּחַ. — The organic root פַּח is also in יָ־פַח, נָ־פַח.

Hif. הֵפִיחַ (*fut.* יָפִיחַ, *apoc.* יָפֵחַ) *to breathe through*, *to blow through*, Song of Sol. 4, 16; *to blow up*, *to fan*, the fire of anger, with עַל of a person Ez. 21, 36; *to put in motion*, *to excite*, with accusat. Prov. 29, 8; *to breathe out*, *to speak*, כְּזָבִים Prov. 6, 19, אֱמוּנָה 12, 17 = הִגִּיד; *to press* or *drive on*, with לְ Hab. 2, 3 (but see יָפֵחַ); *to puff at*, with בְּ Ps. 10, 5 or לְ 12, 6. הָפֵחַ Is. 42, 22 from פָּחַח.

פּוּט (not used) *intrans.* according to the Syr. ܦܛ *to push away*, *to despise*, conseq. = בָּעַט (which see); Talm. redupl. פִּטְפֵּט (another פִּטְפֵּט is connected with בָּטָא), with בְּ = בָּעַט בְּ. According to the Ar. فَاظَ *to be dissolved*, *to die*. But both derivations do not suit the noun פּוּט in the proper name פּוּטִיאֵל. Better therefore *to shine*, *to glitter*, *to lighten*, ident. in its organic root פָּט with that in בָּהַט, Arab. بَحُتَ, לָ־פַד. Deriv. פּוּט 2. in the proper name פּוּטִיאֵל (which see).

פּוּט *n. p.* of a son of Ham, and so like כּוּשׁ and מִצְרַיִם the name of a Hamite people of antiquity Gen. 10, 6; 1 Chr. 1, 8. Along with כּוּשׁ and לוּדִים Jer. 46, 9, or with כּוּשׁ, לוּד, עֶרֶב, כּוּב and בְּנֵי אֶרֶץ הַבְּרִית (i. e. כְּנַעַן comp. Dan. 11, 28, Ps. 74, 20) Ez. 30, 5 the Putians are distinguished as warlike (גִּבֹּרִים), bow-bearing (תֹּפְשֵׂי קֶשֶׁת) auxiliary troops of Egypt; and along with

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לוּד and פָּרַס (which see) as African mercenaries in the army of the Tyrians 27, 10. They appear also, with פָּרַס and כּוּשׁ, in the fearful army of the Scythian leader Gog 38, 5. Not merely the race however, but also the region inhabited by them forming a part of Libya, was called פּוּט, since the name of Libya in Coptic is ⲫⲁⲩⲉ; and classical writers are acquainted with a river *Φούτ* in western Mauritania. It is usually derived from the Coptic ⲡⲩⲧ or ϥⲩⲧ a bow; so that Put would mean the people of the bow. — 2. (from פּוּט) *light, splendour*, only in the proper name

פּוּטִיאֵל (*El is Light*, from פּוּט) *n. p. m.* Ex. 6, 25.

פּוֹטִיפַר (abridged from פּוֹטִי פֶרַע, in the LXX *Πετεφρῆς, Πετεφρῆς, Πετεφρῆς*, which is in Coptic πετε-φρη, i. e. *belonging to the sun*, like πεταμοπη belonging to Amûn &c.) *n. p.* of the head of the body-guard at the court of Pharaoh Gen. 37, 36; 39, 1. See *Champollion*, Grammaire égypt. p. 310.

פּוֹטִי פֶרַע (the same) *n. p.* of a superior priest in Egypt, father-in-law to Joseph Gen. 41, 45; 46, 20.

פּוֹטֶר (from פָּטַר after the form שׁוֹרֶק) *m. a breaking out*, of water Prov. 17, 14, parallel רֵאשִׁית.

פּוּךְ (not used) *intr.* prop. *to glow, to burn*, of burning coals; ident. in its organic root פָּךְ with that in נָ־פַךְ; hence 1. *to shine, to glitter*, of a clear, red colour (see נֶפֶךְ), of ruby or carbuncle, of shining black (comp. חָכַל, חָחַל with גָּחַל), of a clear-shining coal, of lead-ore (stibium, antimonium). — 2. *to be painted*, of the eye-brows and eye-lids. The Aram. פָּרַח *to paint, to colour*, and conseq. the Sanskrit piǵ &c., which I formerly compared, does not belong to it. Deriv.

פּוּךְ (from פּוּךְ) *m.* 1. the name of a bright-shining precious stone, serving for the setting of other stones in order to heighten their beauty; mentioned with אַבְנֵי חֵפֶץ, אַבְנֵי אַחְלָמָה, כַּדְכֹּד, סַפִּיר Is. 54, 11, comp. נֹפֶךְ; fully אַבְנֵי פּוּךְ 1 Chr. 29, 2, along with אַבְנֵי שֹׁהַם, אַבְנֵי רִקְמָה, אַבְנֵי יְקָרָה, אַבְנֵי שֵׁישׁ. Whether a bright red or black stone is to be understood by it must remain undecided, though by the analogy of נֹפֶךְ perhaps a kind of ruby is meant. — 2. *lead-ore* (stibium, antimonium), which was used for the purpose of giving to the eyes a black shining border to heighten their beauty (see כָּחַל = חָכַל = גָּחַל). Hence the expression שָׂם בַּפּוּךְ עֵינַיִם 2 Kings 9, 30 *to set the eyes in stibium*, i. e. to paint or colour them with it; קָרַע בַּפּוּךְ עֵינַיִם Jer. 4, 30 *to part the eyes with stibium* (to make them wider), i. e. so to besmear the upper part of the eyelids with stibium, that a black edge forms about them and they appear larger; comp. *ὑπογράφειν ὀφθαλμούς* (*Josephus*, Jewish Wars 4, 9, 10). — 3. only in קֶרֶן הַפּוּךְ (*horn* or *box for eye-paint*) *n. p. f.* Job 42, 14.

פּוֹל (from פּוּל I.) *masc. a bean, pea*, collect. 2 Sam. 17, 28, along with עֲדָשִׁים, עֲדָשִׁים, שְׂעֹרִים, חִטִּין, קָלִי; *bean-meal*, with פֹּסְמִים and דֹּחַן Ez. 4, 9 (comp. Plin. H. N. 18, 12); Targ. פּוֹלָא, Ar. فول (pea-like grains).

פּוּל I. (i. e. פָּלַל; not used) *intr.* 1. *to be swelling, capacious, hill-shaped, round and thick*, of beans; ident. in its organic root פָּל with that in עָ־פַל (to be hill-shaped), Arab. فَأَلَ (to be fleshy, thick, round, fat), فَالَ (the same), נָ־בַל II. (to be arched, bellied), בָּעַל (which see), נָ־פַל I. (to be large, high-stretched, thick, strong, to נָפַל), בָּל II. (see בּוּל). It is possible, however, that only the idea of thickness or of tuberosity, lies in פּוּל I., as in the Latin *bull-a*, Dutch *hol, peul, balle;* and on the contrary that of strength and vigour may be looked for in פּוּל III. Deriv. פּוֹל and perhaps מַפָּל 2. (dew-lap). — 2. Metaphor. *to be strong, vigorous;* ideas of thickness, largeness, capaciousness being so applied metaphor. in other cases. Deriv. the proper name פּוּל.

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פּוּל II. (i. e. פָּל; not used) *intr.* perhaps same as נָפַל I. (which see), which may be assumed for מַפָּל 1. &c.

פּוּל III. (unused) *intr. to be strong, vigorous;* ident. in its organic root פָּל with that in נָ־פַל I., בָּעַל, בָּל II.; comp. Sanskrit pîl arcere, Latin val-ere &c. Derivat. the proper names פּוּל, פִּיל, פֵּל in פִּלְאֶסֶר, פִּלְנֶאסֶר, and פֵּל under זַרְאַדֶּן.

פּוּל 1. (from פּוּל III.; *a strong, vigorous one, hero*, comp. בַּעַל lord, נָפִיל giant, Sanskrit pîlu, an elephant, prop. the strong, Persian پیل; Sanskrit pâla, lord, Pers. balâ) *n. p.* of an Assyrian ruler, predecessor of תִּגְלַת פִּלְאֶסֶר, who first conquered Palestine (771 B. C.) 2 Kings 15, 19, 1 Chr. 5, 26, and carried away a number of Gileadites, to which Is. 8, 23 refers. LXX Φούλ, Φούδ, Φουά, Φαλώς, mis-written more or less. See פִּיל. — 2. *n. p.* of an African people, mentioned with לוּד Is. 66, 19, written by the LXX Φούδ, Φούθ, for which פּוּט (Jer. 46, 9, Ez. 27, 10) appears elsewhere (see פּוּט). If the word be not a collateral form of פּוּט, but an independent Hamite stem, we may compare the district ϐολο or πολο in Africa (see *Champollion*, Gr. égypt. p. 159).

פּוּם (not used) *intr. to be thick, full, corpulent, fat, puffed up*, Arab. in the three forms فَعُمَ, فَخُمَ, فَئِمَ the same; the Ethiop. תפאם (tafaëma) to fill the mouth, and tr. فَأَمَ = فَعَمَ to make full, to fill, and בָּם (which see) may also be compared with it; ident. in its organic root פָּם with that in the Sanskrit pina fat, Greek πιμελής, πιμελή, Latin opimus. As the simple root here is pa, so there it is pi, whence the Sanskrit pjaj (to increase), Greek πῖαρ, πῖον, Persian pî fat &c.; comp. פָּאַם. Deriv. פִּימָה.

פּוּם (not used) *Aram. tr. to fill, to fill in, to feed*, by filling the mouth. Derivative

פּוּם see פֻּם.

פּוּן I. (*fut.* יָפוּן, with *He* optative אָפוּנָה) *intr. to be cold, numb, wearied* hence אָפוּנָה Ps. 88, 16 *I am torpid* (Pesh.), if it be not better to read אָפוּגָה for this ἅπαξ λεγ. The organic root פֶּן may be like that in אָ־בַן I. to be hard, stiff, numb. Its derivation from פֶּן (*Ibn Esra, Kimchi*), or a comparison with פָּנָה (to turn) or with Ar. افن = אָפַל (to obscure) present no suitable meaning, but compared with פָּנ־ה and אָ־פַן it may signify *to writhe* (with pain).

פּוּן II. (not used) *tr.* 1. *to split, to divide, to separate*, same as בּוּן (in its fundamental signification); hence metaphor. *to be intelligent, to mark, to distinguish;* deriv. the proper name פּוּנִי. — 2. Fig. *to break* (in mining language), the same figure existing in the case of בָּצַר; deriv. the proper names פּוּנֹן, פִּינֹן (פִּינָה in the ancients).

פּוֹנָה (*corner*=פִּנָּה, which is once used for it) only in שַׁעַר הַפּוֹנָה *corner-gate* 2 Chr. 25, 23, for which 2 Kings 14, 13 has שַׁעַר הַפִּנָּה, which latter the LXX, Vulg. and Targ. have also in 2 Chr.

פּוּנִי (out of פּוּנִיָּה *Jah is Intelligence*, from פּוּן II.) *n. p. m.* whose *patr.* פּוּנִי is out of פּוּנִיִּי Num. 26, 23, but where the simple proper name is פֻּוָּה.

פּוּנֹן (*ore-pit*, from פּוּן II.) *n. p.* of a city on the east side of Edom, between סֶלַע and צֹעַר Num. 33, 42 43, where the cod. Sam., LXX and Peshito read פִּינוֹן. The church-fathers who call it Φινῶν, Φαινῶν, knew it still as a mining-place (*Jerome* de locis; *Epiphan.* adv. haer. II, 719; *Athanas.* ep. ad Solit. etc.); and a ruined place *Phanon* in Edom is known in modern times (*Zach*, monatl. Correspond. 1808 p. 137). Another way of writing it is פִּינָה, Φέννη.

פּוּעַ (not used) *intr.* same as יָ־פַע, יָ־פָה *to shine, to glitter*, hence *to be beautiful, pleasing.* Deriv.

פּוּעָה (*gracefulness*) *n. p. f.* Ex. 1, 15.

פּוּץ (*imp.* פֻּץ, *part. pass. m. pl.* with *suff.* פּוּצַי, *fut.* יָפוּץ) 1. *intr.* same as נָפַץ

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to be reduced to dust, to be scattered about, of nations GEN. 11, 4, enemies Ps. 68, 2; *to disperse themselves* 1 SAM. 11, 11; with מִן of a place 2 SAM. 20, 22; hence *to be driven away from* Ez. 46, 18; fig. *to overflow* ZECH. 1, 17; with בְּ *to disperse themselves among* 1 SAM. 14, 34; *to pour forth* PROV. 5, 16; *to spread.* פּוּצֵי ZEPH. 3, 10 see פּוּץ as a noun = נַפָּץ. Deriv. פּוּץ, תְּפוּצָה. — 2. (not used) *tr. to break in pieces, to strike asunder, to reduce to ruins, to cast asunder* &c.

Nif. נָפוּץ (*part. m.* נָפוּץ, *pl.* נָפֻצִים, *fem. sing.* נְפוּצָה 2 SAM. 18, 8 K'ri) interchanged with Kal, *to be dispersed*, of an army 2 KINGS 25, 3, of a people Ez. 11, 17; *to be scattered*, with בְּ *among* 28, 25; *to disperse themselves* 34, 6, with מֵעַל *away from* JER. 52, 8; *to extend*, of מִלְחָמָה 2 SAM. 18, 8.

Pih. I. פּוֹצֵץ (*fut.* יְ) *to break* or *dash in pieces*, סֶלַע JER. 23, 9.

Pih. II. (redupl.) פְּצְפֵּץ *to dash to pieces*, a man JOB 16, 12.

Hif. הֵפִיץ (*part.* מֵפִיץ; *inf. c.* הָפִיץ, with *suff.* הַפִּיצֵנִי; *fut.* יָפִיץ, *ap.* יָפֵץ) *to scatter, to disperse*, עֲנַן אוֹר JOB 37, 11; *to lead away, send into exile*, the inhabitants of a place Is. 24, 1; *to put to flight, to rout*, an army HAB. 3, 14; *to cause the dispersion* (of a flock) JER. 23, 1 2; *to hurl, to throw forwards*, חִצִּים (lightnings) Ps. 18, 15 (according to the Masora and 2 SAM. 22, 15); 144, 6; with acc. of the place *whither* DEUT. 30, 3, JER. 30, 11, or with בְּ *among* DEUT. 4, 27, JER. 9, 15, מִן *whence, from out* GEN. 11, 9; *to break* or *dash in pieces*, hence *part. m.* מֵפִיץ NAH. 2, 2 *a hammer*, like PROV. 25, 18, but which may also mean *one driving away* or *leading into exile; to drive away, put to flight* JOB 18, 11; without an object, *to scatter, to pour out, to pour forth, to spread*, of the air 38, 24, of people who disperse themselves EX. 5, 12. As to תְּפוּצֹתֵיכֶם JER. 25, 34 (as the Masora reads), it is said by the Masora to stand as = תְּפִיצוֹתֵיכֶם for הַפִּיצוֹתֵיכֶם, an act being required, and ת occurring elsewhere for ה Hif.; but it is better to read with the LXX, Vulg., *Rashi*, *Kimchi* תְּפוּצוֹתֵיכֶם from תְּפוּצָה = נְפוּצָה (Is. 11, 4). Deriv. מַפֵּיץ.

Hithp. הִתְפּוֹצֵץ (*fut.* יִתְפּ) *to be scattered as dust, to be broken in pieces*, of mountains HAB. 3, 5.

The organic root פָּץ lies also in נָפַץ, Ar. فَاضَ (to overflow), فَهَضَ (to break asunder), فَضَّ (to turn to dust), נָפַח, נָפַס, פָּחַת &c.

פּוּץ *m. dispersion, exile*, like נַפָּץ (which see), or *separate return*, ZEPH. 3, 10 *the whole* (בַּת) *of my dispersed ones*, i. e. either exiles or = פְּלֻטִים Is. 66, 19.

פּוּק I. (3 *pl.* פָּקוּ) *intr. to waver, to totter*, of the drunken, Is. 28, 7 *they waver in* (בְּ should be repeated) *pronouncing judgment*, viz. as the drunken, parallel with שָׁגָה; *to totter*, from exhaustion; *to be tormented*, by an evil conscience. Derivatives פּוּקָה, פִּיק. — The organic root פָּק lies also in סָ־פַק III. (Is. 48, 26), as well as in the Aram. סְ־פַק (to doubt), Arab. فَكَّ (to be exhausted, to waver); and the Sanskr. vah, Latin veh-o, Gothic vig-an, Latin vac-illo, Sanskr. vig appear to be the same root.

Hif. הֵפִיק (*fut.* יָפִיק) *to make a motion*, i. e. *to waver* (opposite, to stand firmly) JER. 10, 4.

פּוּק II. (Kal unused) *intr. to flow, to pour out abundantly*, ident. in its organic root פָּק with that in סָ־פַח III., שָׂ־פַק, אָ־פַק II., פָּ־חָה; cognate in sense נָגַל, מָגַר, נָגַר I.

Hif. הֵפִיק (*fut.* יָפִיק, *ap.* יָפֵק) either *to give out, to supply*, with לְ of the person Is. 58, 10; or *to cause to go forth, to aim at, to get from*, i. e. *to obtain, to get*, תְּבוּנָה PROV. 3, 13, רָצוֹן 8, 35; *to let succeed* or *get the desired aim*, Ps. 140, 9; *to deliver* 144, 13; a similar metaphor being also found in נָגַר, מָגַר and נָגַל.

פּוּקָה (from פּוּק I.) *f. a stumbling-block*, which makes one stagger; *conscientious anxiety*, along with מְכֻשָּׁלוֹ 1 SAM. 25, 31, Targ. יְצִפָּא sollicitudo.

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פּוּר I. (only *inf. abs.* פּוֹר) *intr. to be reduced to ruins, to be fallen in pieces,* of the earth; fig. *to perish,* of the Babylonian empire Is. 24, 19.

Pih. פּוֹרֵר *to divide, to break,* יָם Ps. 74, 13, elsewhere בָּקַע.

Hif. הֵפִיר *to break up, to destroy,* בְּרִית Ez. 17, 19; *to reject,* עֵצָה Ps. 33, 10.

Hithp. הִתְפּוֹרֵר *to be reduced to ruins,* אֶרֶץ Is. 24, 19.

The org. root פַּר is in the first instance = פַּר (פָּרַר), and one might even refer Kal, Pih., Hif. and Hithp. to the latter, so that פּוּר I. would fall away entirely; it exists also in עָ־פַר I., אָ־פַר I. Arab. فَرَى, فَرَّ tr. the same.

פּוּר II. (not used) *tr. to pierce* or *dig through, to hollow out,* a tub, a hole; ident. in its organic root פַּר with that in חָ־פַר, שָׁ־פַר II., חָ־בַר II., קָ־בַר, פָּאַר, בָּאַר, בַּר, talm. פַּר I. (whence פִּירָא a pit), Arab. حَبَرَ, حَفَرَ, فَأَرَ &c. Deriv. פּוּרָה, פֵּרָה.

פּוּר (*pl.* פּוּרִים) *m.* the name of a Jewish festival celebrating the deliverance from Haman's murderous designs, on the 14 and 15 Adar Esth. 9, 28 31 32. It is a Persian word and is explained by גּוֹרָל (lot) 3, 7; 9, 24. It is the Persian پاره pâre, باره bâra, بهره behre, بَهْر bahr, بهره bahre, which denotes *part, lot, fate,* and which has also passed into the Ar. بَهْر and Syr. ܒܗܪܐ (lot). But the festival may have been originally a spring-feast which was borrowed from Persia, to which also the time points, and which is rendered probable by comparison with פֶּסַח (which see); so that we should have to compare the Pers. بَهَار *spring,* Sanskr. vihâra *spring.* Later Persians called their spring-feast, celebrated about the same time, Neurûz (نوروز), new day, i. e. first day of the new year.

פּוֹרָא see פּוֹרָתָא.

פּוּרָה (from פּוּר II.) *f. a vat,* a measure for liquids Hag. 2, 16; according to the LXX = בַּת; *a wine-press* Is. 63, 3.

פּוֹרָתָא (old Persian) *n. p. m.* Esth. 9, 8, one of Haman's sons. As in other Persian names ־תָא stands for ־דָתָא (see אֲבַגְתָא, בִּגְתָא, תִּרְשָׁתָא, אַסְפָּתָא, אַדְמָתָא, פַּרְמַשְׁתָּא, וַיְזָתָא), the last syllable of this proper name should probably be considered = *dâta* or as an abridgment of ־דָתָא; the last syllable being written -δαθᾶ in the LXX. The first part פּוֹרָא is either the old Persian pôuru, Sanskr. puru (*rich*), or it should be compared, according to the φαρα-, βαρ-, φαρ- of the LXX, with bahr, ber (fate), and so translated *one favoured by fate.*

פּוּשׁ (3 *pl.* פָּשׁוּ, 2 *pl.* פִּשְׁתֶּם = פַּשְׁתֶּם, *fut.* יָפוּשׁ) *intr. to be spread, extended,* in space; hence *to overflow* (see פִּישׁוֹן); *to hasten* or *leap forwards,* of פָּרָשִׁים Hab. 1, 8, with which it is meant to have assonance; *to leap about proudly, wantonly,* of עֶגְלֵי מַרְבֵּק Mal. 3, 20, עֶגְלָה דָּשָׁה Jer. 50, 11 (read in the LXX עֶגְלַת דֶּשֶׁא); metaphor. *to be proud;* also perhaps *to be many, numerous.* Deriv. פַּשׁ (= פָּשׁ) and the proper name פִּישׁוֹן.

Nif. נָפוֹשׁ (3 *pl.* נָפְשׁוּ) *to be scattered about,* of sheep in pastures without the oversight of a shepherd Nah. 3, 18.

The organic root פָּשׁ is also in נָ־פַשׁ, נָ־פַס, נָ־פַץ, פָּץ, Ar. فَاتَ (to step or spring forward), فَاشَ (to leap along).

פּוֹת see פֹּת.

פּוּת (not used) *intr. to be open, to be wide apart,* of the female pudenda, of a door-pan, Arab. فَاتَ to be open, to stand apart from each other, hence فَوْت the interval between two fingers; metaph. in general *to be wide, open,* of the mind, i. e. *to be harmless; to be manifest.* Deriv. פֹּת (פּוֹת), פֹּתָה, and the proper names פִּיתוֹן, פּוּתִי.

The organic root פַּת is also in פָּת־ה, פָּת־ח, פָּת־ע; likewise in the Latin patere, Greek πετ-άννυμι.

פּוּתִי (from פּוּתִיָּה *Jah is Revelation*)

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n. p. m. and so the *patron. m.* 1 Chr. 2, 53.

פָּז (commonly in pause and for פָּז, as in the proper name אֲלִיפָּז; from I. פָּזַז) 1. *adj. m. pure*, *broken* (in grains), describing כֶּתֶם (perhaps from כָּתַם = כָּמַת) Song of Sol. 5, 11. — 2. *subst. m. fine gold*, broken in the mine or purified in the furnace Job 28, 17; Ps. 21, 4; Song of Sol. 5, 15; along with זָהָב Ps. 19, 11 and חָרוּץ Prov. 8, 19. — 3. (unused) fig. *riches*; only in אֲלִיפָז which see.

פָּזַז (not used) *tr.* 1. *to divide*, *to separate*, metals, i. e. *to purify them* from base mixtures, especially gold; the Ar. فَصَّ to divide, whence فِصّ silver, and like בְּדִיל (which see) and the Ethiopic ብሩር bărâr silver, proceeding from a similar fundamental signification. — 2. in mining language, *to break*, brass, especially gold, which being found in grains or pieces yields the most precious metal; comp. בָּצַר, (to בָּצַר, מִבְצָר, בָּצוּר), רָצַץ (to רֵץ Ps. 68, 31), Talm. פָּרַךְ (in דַּהֲבָא פְּרִיכָא Kethub 67), Ar. تَبَرَ = عَبَرَ (to تِبْر gold), so that פָּז coincides in its organic root with פָּת. Derivat. פָּז and the proper name אֲלִיפָז.

Hof. הוּפַז (only *part. m.* מוּפָז) *to be purified*, *purged from dross*, *refined*, hence זָהָב מוּפָז 1 Kings 10, 18 *purified*, i. e. *fine gold*, for which 2 Chr. 9, 17 has זָהָב סָהוֹר. The reading of the Arab. and Syr. מָאוֹפִיר originated in conjecture. See אוּפָז and מוּפָז.

פָּזַז II. (*fut.* יָפֹז) *intr. to be flexible*, *pliant* Gen. 49, 24, hence *Saadia* اهتزّت (become supple); generally *to move to and fro*, *to leap*, *to spring*, Ar. فَزَّ, Talm. אָפַז; identical accordingly in its organic root פָּז with that in חָמַז Ar. حَفَزَ, חָמַשׁ Job 40, 17, Ar. حَفَشَ, חָפַץ, in أَفَزَ, وَفَزَ, دَفَزَ. The explanation *to be hard*, *strong* (*Ibn Ganâch*, *Kimchi*) after the Syr. ܦܙ is not necessary for the Hebrew.

Pih. פִּזֵּז (*part.* מְפַזֵּז) *to leap*, *to dance*, coupled with כִּרְכֵּר (LXX, Vulg.) 2 Sam. 6, 16 and for which 1 Chr. 15, 29 has רָקַד.

פָּזַר (*part. pass. fem.* פְּזוּרָה) *tr. to strew*, *to scatter about*, *to disperse*, *to lead astray*, Jer. 50, 17, elsewhere according to Pih. also *to lavish*, *to shiver to pieces*, *to do copiously*. The organic root פָּ־זַר is also in פָּ־זַר, זָר־עַ I., זָר־עַ I., זָר־אַ, Aram. זָר־אַ I., זָר־חַ, פָּ־זַר, פָּ־זַר, Arab. فَ-زَرَ, فَ-زَنَ.

Nif. נִפְזַר *to be scattered about*, of עֲצָמִים, the bones of the slain Ps. 141, 7.

Pih. פִּזֵּר (*fut.* יְפַזֵּר) *to scatter*, אֹיְבִים Ps. 147, 16, עֲצָמוֹת 53, 6; *to pursue* אוֹיְבִים 89, 11; *to disperse*, *send into exile* Jo. 4, 2; *to distribute largely* Prov. 11, 24; *to dissipate*, דֶּרֶךְ (the worship of God) Jer. 3, 13.

Puh. פֻּזַּר (*part.* מְפֻזָּר) *to be* or *become dispersed* Esth. 3, 8.

פַּח (in pause פָּח; *plur.* פְּחִים) *masc.* 1. (from פָּחַח i. e. פָּחַח I.) *a snare*, *net*, *trap-net*, *gin*, for taking birds or wild animals Am. 3, 5, Prov. 7, 23, which the יָקוּשׁ, יָקוּשׁ Hos. 9, 8, Ps. 91, 3, or יוֹקֵשׁ 124, 7 lays; usually to catch the feet, hence the expressions אָחַז בְּעָקֵב פַּח Jer. 18, פַּח Job 18, 9, טָמַן לְרֶגֶל פַּח 22; the laying of nets or a snare being expressed by טָמַן פַּח לְ Ps. 140, 6, יָקֹשׁ פַּח לְ 141, 9. Figur. פַּח לְ 119, 110, *danger*, *destruction* Josh. 23, 13, Is. 8, 14, *a falling* (cause of) Hos. 5, 1. In this figur. sense is Ps. 69, 23 *let what they shall eat become to them destruction*. Then what causes destruction, in order to express every sort of danger when coupled with פַּחַד and פַּחַת, Is. 24, 17; Jer. 51, 25; Ar. فَخّ, Syr. ܦܘܫ the same. — 2. (from פָּחַח I., signif. 2) prop. what is bent, bowed, hence *a bow*, Ps. 124, 7, to which נְשֶׁבֶר belongs; comp. Ar. قَحّ a bow. — 3. (from פָּחַח i. e. פָּחַח II.) prop. hammered out broad, hence *a plate* Ex. 39, 3; Num. 17, 3. On פַּחֵם Neh. 5, 14 see פַּחַת; פְּחִים Ps. 11, 6 see under פַּחַת (from פָּחַם).

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פֶּחָא see פֶּחָה.

פָּחַד I. (*fut.* יִפְחַד) *intr.* prop. *to be beaten, reduced to ruins, to be bruised, to be terrified;* hence *to be afraid, to tremble, to quake* Is. 44, 8, with יָרֵהּ; *to despair* 19, 16 with חָרַד, opposite to בָּטַח 12, 2; *to throb* with joy 60, 5, along with רָחַב לֵב; commonly *to be uneasy, to be afraid,* Deut. 28, 66, Prov. 3, 24, with יָרֵהּ Is. 44, 8, בּוֹשׁ 44, 11, רָגַז Jer. 33, 9; with מִן of the person or thing of whom one is afraid Ps. 27, 1, Job 23, 15, Mic. 7, 17, or מִפְּנֵי Is. 19, 16; in a stronger form פָּ׳ פַּחַד *to have terror of, to quake with fear,* Ps. 14, 5; 53, 6; Job 3, 25 (like חָלַם חֲלוֹם Gen. 40, 5); פָּ׳ אֶל־פְּ׳ *fear comes upon one,* i. e. seizes him Is. 19, 17; *to hasten to one with joyful throbbing* Hos. 3, 5; פָּ׳ אִישׁ אֶל־רֵעֵהוּ Jer. 36, 16 *to manifest fear to one another.* Deriv. פַּחַד I., פַּחְדָּה.

Pih. פִּחֵד (*part.* מְפַחֵד, *fut.* יְפַחֵד) *to fear continually* Is. 51, 13; *to be always timid and cautious* Prov. 28, 14, opposite בָּטַח 14, 16.

Hif. הִפְחִיד *to make shudder* or *fear, to make tremble,* Job 4, 14.

The stem פָּחַד may be connected perhaps with the Arab. فَخَذَ (to beat in pieces, to reduce to ruins), بَخَتَ (the same), فَخَتَ (the same), فَحَضَ (to break in pieces), بَهِتَ (to be shocked, terrified); in any case its organic root פָּ־חַד is found also in חַת (חָתַת), כַּת I. (= שָׁבַר), Arab. كَدَّ, هَدَّ.

פָּחַד II. (not used) *tr.* 1. *to tie, to bind;* identical in its organic root פָּ־חַד with that in אָ־חַד, אָ־כַד, עָ־קַד, אָ־גַד I. — 2. Metaphor. *to be firm, thick, strong* (comp. קָשַׁר, אָזַר and أَزَرَ, وَزَرَ, חָזַק), Ar. فَخَذَ, whence فَخِذ femur. Derivat. פַּחַד 2.

פַּחַד (with *suff.* פַּחְדְּךָ, פַּחְדּוֹ, פַּחְדָּם; *pl.* פְּחָדִים) *m.* 1. (from פָּחַד I.) *terror, fear,* objectively to denote danger Is. 24, 17, Jer 48, 43, Lament. 3, 47, with פַּחַת and פַּח; also pl. Job 15, 21; subjectively *the state of being frightened* Job 4, 14, Song of Sol. 3, 8; *a terror-exciting thing,* Ps. 91, 5; *shuddering* Prov. 3, 25; *anguish* Deut. 28, 67; *fear, dislike* Job 21, 9; 39, 16, opposite to בֶּטַח; *the terror* which one inspires, with a genitive, as פַּחַד יי׳ 1 Sam. 11, 7, Is. 2, 10, פַּחְדּוֹ Job 13, 11, 1 Chr. 14, 17, but the genitive may also be translated *because of,* as פַּ׳ אֱלֹהִים Ps. 36, 2, פַּ׳ אֹיֵב 64, 2, פַּ׳ הַיְּהוּדִים Esth. 8, 17; *object of fear, a terrifying thing,* Ps. 31, 12; but also *an object of holy fear,* i. e. God (comp. מוֹרָא, מַעֲרִיץ Is. 8, 13), hence פַּ׳ יִצְחָק *the God of Isaac* Gen. 31, 42 53; comp. Aram. ܕܚܠܬܐ and *Statius* in Thebais 3, 661 primus in orbe deos fecit timor. — 2. (only *pl.* with *suff.* פַּחֲדָו; from פָּחַד II.) *the testicles, the binding of the testicles,* Job 40, 17 [12] (Targ., Pesh., Vulg., *Ibn Esra, Rashi*), after the Aram. פַּחֲדִין, ܦܘܚܕܝܢ, whence the word may have been taken; the Targ. and Peshito have also retained the word. Better after the Arabic فَخِذ *loins, thighs,* so called from their thickness and firmness, which suits the preceding verse.

פַּחְדָּה *fem.* same as פַּחַד I., Jer. 2, 19 *the fear of me,* comp. יִרְאָה.

פֶּחָה (from פַּחָה pachcha, *constr.* פַּחַת, once פַּחַת, with *suff.* פֶּחָתְךָ, פֶּחָם = פֶּחָתָם; *pl.* פַּחוֹת, *constr.* פַּחֲוֹת after the Aramaean manner, with *suff.* פַּחוֹתֶיהָ) *m. a governor, a stadtholder, the military* and *civil head of a province,* distinct from אֲחַשְׁדַּרְפַּן Esth. 8, 9; 9, 3, סְגָן Jer. 51, 28 57, מֶלֶךְ 2 Chr. 9, 14. First used of Assyrian subordinate stadtholders and generals, 2 Kings 18, 24; Is. 36, 9; afterwards transferred to the governors and prefects of the Babylonian Jer. 51, 57, Ez. 23, 6 23, Median Jer. 51, 28 and Persian empires Esth. 8, 9; 9, 3; applied especially to the Persian governors on this side of the Euphrates and in Judea Neh. 2, 7 9; 3, 7; Ezr. 8, 36; Hagg. 1, 1 14; Nehemiah Neh. 5, 14 18 and 12, 26, and Zerubbabel Hagg. l. c.

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being such. The word was transplanted into Hebrew by early Assyrian influence, and stands in the late-written 1 Kings 10, 15 (2 Chr. 9, 14) for נִצָּב (1 Kings 4, 7-19). It is even used of Syrian prefects 20, 24, or of any *governor* Mal. 1, 8.

As to the derivation, the word may be compounded of *pê* (پی) *the hinder, lower* (from *pâ*, پا = پای pâi *foot*), and گاه gâh *kingly office*, conseq. pégâh *under-governor*, i. e. he who rules next to the king; to which the modern Persian پایگاه paigâh (the name of a dignity) presents an analogy. It is also possible that the Assyrian *Pakha* (from the Sanskrit paksha, Prak. pakkha, Zend. pakhsha or pasha) prop. *signifies friend, companion* (of the king), *adjutant*, then *stadtholder* (*Stern*, Monatsnamen p. 196), whence also *Pascha*, پَاشَا. In any case, derivations from the Persian بکیت *magnate* (von Bohlen), Persian پختن pukhten *to cook, to prepare*, (Ewald), Persian پیك paik *satellite, attendant* (Gesenius), Turkish بك, بیك *general* (Frähn), and every derivation from the Semitic should be rejected.

פֶּחָה (פֶּחָא, *constr.* פַּחַת, *def. plur.* פַּחֲוָתָא) *Aram. m.* the same Ezr. 5, 3 14; 6, 7; coupled with סְגָן Dan. 3, 2 and הַדָּבָר 6, 8.

פַּחוּת (only *constr. pl.* פַּחֲוֹת, after the form עֵדוּת) *m.* same as פֶּחָה Ezr. 8, 36; Neh. 2, 7 9.

פָּחַז (*part. m. pl.* פֹּחֲזִים) *intr.* 1. same as פָּחַד *to move to and fro*, perhaps transposed from חָ־פַז *to drive to and fro*, hence *to waver, to be insecure, uncertain*, of a characterless rabble Judges 9, 4, LXX δειλός (i. e. meticulosi, nebulones); of unsafe prophets Zeph. 3, 4. — 2. (not used) *to hasten, to run, to roam, to exceed;* figur. *to be unbridled, proud, boastful.* Deriv. פַּחַז, פַּחֲזוּת.

Compare for the stem فحز *to be proud, to exceed bounds*, فحس *to be haughty*, Talm. פָּחַז *to overmatch;* the fundamental signification lies, however, in חָ־פַז (which see), חָ־פַץ II.

פַּחַז *m. a bubbling up, boiling over*, of water; hence fig. *wantonness, excess*, and so Gen. 49, 4 *wantonness* (abstr. for concrete) i. e. wanton *like water, thou shalt not excel.* The LXX, Symm. and Vulg. have paraphrased it, without reading פָּחַזְתָּ as the Sam. cod. has it.

פַּחֲזוּת *fem. insecurity, uncertainty*, coupled with שֶׁקֶר Jer. 23, 32.

פָּחַח I. (Kal unused) *tr.* 1. *to tie, to bind, to intertwine*, a net, a snare (comp. יָרַשׁ I. to רֶשֶׁת); Ar. فَخَّ intr. *to be bound* or *fettered*, hence figur. *to be lame* (comp. אִלֵּם, אִטֵּר), *to sleep* (a state in which the senses are bound), Syr. ܦܚ the same. The organic root פַּח is also in אָ־בַךְ, סָ־בַךְ, הָ־פַךְ, בָּךְ, נָ־בַךְ. Derivat. פַּח 1. — 2. *to bend, to bow*, like קוּשׁ to קֶשֶׁת, which is connected with יָקַשׁ. Deriv. פַּח 2.

Hif. הֵפֵחַ (*inf. constr.* הָפֵחַ) *to lay snares, to keep bound, to fetter*, Is. 42, 22 *one keeps them all fettered in prison-houses* (in holes). So *Kimchi.* The LXX, Vulg. and Pesh. incorrectly read הַפַּח.

פָּחַח II. (not used) *tr. to spread, to spread out, to extend, to beat out*, a plate; identical in its organic root פַּח with that in סָ־פַח II., טָ־פַח, צָ־פַח. Deriv. פַּח 3.

פַּחִים (after the form פַּטִּישׁ, from פָּחַם) *m. a flame, lightning*, parallel with אֵשׁ, רוּחַ זִלְעָפוֹת, גָּפְרִית, and therefore = פֶּחָם Ps. 11, 6 (*Rashi, Ibn Esra*); lightnings being called גַּחֲלֵי אֵשׁ elsewhere (Ps. 18, 13); Ar. فَحِيم (burning coal) the same. Also by tradition Prov. 22, 5, where צִנִּים is referred to צִנָּה.

פָּחַם (not used) *intrans. to glow, to burn*, of burning coals; metaphor. *to be heated, burned, blackened;* identical in its organic root פָּ־חַם with that in חָם, חַם, יָ־חַם, Aram. אֲ־כַם; Ar. فَحُمَ, Syr. ܦܚܡ the same. Deriv. פֶּחָם, פַּחִים.

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פֶּחָם (formed from פַּחָם, from a Pihel of פָּחַם; *pl.* modern Hebrew פֶּחָמִים) *m. a coal-fire*, by which the smith works Is. 44, 12, called also אֵשׁ פֶּ׳ 54, 16; *the burning*, *the kindling*, of גֶּחָלִים Prov. 26, 21, figur.; Arab. فَحْم the same.

פָּחַר (not used) *Aram. tr. to fashion*, *form*, *make*, of a potter; cognate in sense the Hebr. יָצַר to יֹצֵר (a potter) and יְצֻר (form of the limbs, structure of the body), Syr. ܦܚܪ the same, whence ܐܬܦܚܪ finxit, to form in clay; Arab. فَخَرَ the same (in derivatives), but in the meaning to be proud فَخَرَ is = فخز. I have assumed for the organic root פח־ר (Concordance s. v.); fing-ere, fig-urare, fig-ulus, and the Talm. פַּח (to point) appearing to be connected with it. It is more correct, however, to take פְּ־חַר as the root.

פֶּחָר (out of פַּחָר, which comes from the Pa. of פִּחֵר) *Aram. m. a potter* Dan. 2, 41, Syr. ܦܚܪܐ, Ar. فَخَّار the same.

פָּחַת (not used) *tr.* 1. *to deepen*, *to dig out*, a pit; *to dig through*, *to pierce*, with a spear. — 2. Metaphor. *to take away*, *to lessen*, as בָּצַר, חָסַר; Arab. فَخَتَ prop. to dig through, hence (comp. חָקַר) to examine, to search thoroughly; Aram. פְּחַת to lessen, ܦܚܬ to bore through. The organic root is פְּ־חַת, found also in נָ־חַת, שָׁ־חַת, תָּ־חַת. Deriv. פְּחֶתֶת and

פַּחַת (*pl.* פְּחָתִים) *m.* (*fem.* only in 2 Sam. 17, 9, where ־ַת is looked upon as a fem. termination) *a pit*, *a fissure*, of rocks 2 Sam. 17, 9; 18, 17; a figure of destruction, with an assonance to פַּח, פַּחַד Is. 24, 17; Jer. 48, 43; Lament. 3, 47; Aram. ܦܚܬܐ the same.

פַּחַת מוֹאָב (*prefect of Moab*) *n. p. m.*, whose family colonised Palestine under Zerubbabel Ezr. 2, 6; 8, 4; 10, 30; Neh. 3, 11; 7, 11; 10, 15. See פֶּחָה.

פְּחֶתֶת (from פָּחַת) *fem. a hollow*, made by the leprosy eating into garments Lev. 13, 55.

פָּטַד (not used) *intrans. to be pure*, *bright*, *to glitter*, of a precious stone; assumed as a stem for פִּטְדָה, and put with פָּז, בָּץ; but see פִּטְדָה.

פִּטְדָה (*constr.* פִּטְדַת) *fem.* the name of a topaz of great value brought from כּוּשׁ (Ethiopia) Job 28, 19. Pliny also (37, 8) mentions a topaz-island in the Red Sea. It is mentioned along with סַפִּיר, שֹׁהַם, כֶּתֶם טָהוֹר, כֶּתֶם אוֹפִיר, זְכוּכִית, רָאמוֹת, גָּבִישׁ and פְּנִינִים, and rendered *topaz*, τοπάζιον, by the old interpreters. It also stands with בָּרֶקֶת and אֹדֶם Ex. 28, 17 &c. It is a transparent yellow (Strabo 16, 770; Diod. Sic. 3, 39) or green (Plin. l. c.) gem, which was perhaps in Phenic. transposed טָפְדָא or טָפְזָא, whence the Greek τοπάζιον arose. Inasmuch as India is not specified as the native land of the topaz, it can scarcely come from the Sanskrit pita *yellow*, then *topaz* (*von Bohlen*); whereas it was rather a native of Ethiopia. Every other derivation is unsatisfactory.

פְּטוּר (*plur.* פְּטוּרִים, *constr.* פְּטוּרֵי; after the form גְּמוּל) *m.* prop. the loose, free, moveable (from פָּטַר 2); hence *a festoon*, *a garland*, of צִצִּים (flowers) 1 Kings 6, 18 29 32 35, Targ. אֱטוּן; 2 Chron. 3, 5 having for it שַׁרְשֶׁרֶת (a chain). *The bursting of flower-buds* is unsuitable.

פָּטוּר (*part. pass.* from פָּטַר) *adj. m. free*, *vacant*, *unbound*, of an employment 1 Chr. 9, 33 K'ri, for which the K'tib has פָּטִיר; in the Mishna opposed to חַיָּב.

פָּטִיר *m.* see פָּטוּר.

פַּטִּישׁ (from פָּטַשׁ) *m. a hammer*, with which one smooths and makes even Is. 41, 7, or beats rocks in pieces Jer. 23, 29; fig. of Babylon, *the hammer of the whole earth*, i. e. the desolator of all kingdoms 50, 23.

פְּטִישׁ (*pl.* with *suff.* פְּטִישֵׁיהוֹן K'tib, for which the K'ri has פַּטְשֵׁיהוֹן; from פָּטַשׁ) *Aram. masc. a fine upper garment* Dan. 3, 21, for which the Hebrew trans-

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lator has כְּתֹנוֹת; Syr. ܦܣܝܢܐ under-garment. Herod. (1, 195) *κιθὼν ποδηνεκὴς λίνεος.*

פָּטַר (*fut.* יִפְטַר) *intr.* 1. (not used) *to break forth, to burst through*, of buds, blossoms; Arab. فطر, figur. to cut teeth; *to burst out*, through the רֶחֶם, i. e. *to be born*, Ar. بَكَرَ to sprout, to bud; on the other hand פּוֹטֵר Prov. 17, 14 is a noun of the form שׁוֹרֵק. Deriv. פֶּטֶר, פִּטְרָה, פּוֹטֵר. — 2. Metaphor. *to be loose, free, unrestrained*, of a loose, not firm festoon (see פְּטוּר), prop. to be separated, to be broken loose; hence *to slip away, to depart, to separate oneself*, with מִפְּנֵי of a person 1 Sam. 19, 10 (*Ibn Ganâch*), Aram. פְּטַר, ܦܛܰܪ to depart, to get away, to die. — 3. *tr. to separate, to let go free, to dismiss*, with accus. of the object 2 Chr. 23, 8; *to set free*, from employments. Deriv. פָּטוּר and פְּטִיר.

Hif. הִפְטִיר (*fut.* יַפְטִיר) *to cause to break forth, to send forth*, reproaches, words, בִּשְׂפָה (*with the lip*) Ps. 22, 8, conseq. not = פָּצַר בְּפֶה עַל Job 16, 10 or הִרְחִיב פֶּה עַל Ps. 35, 21; mod. Hebrew *to release*, like the Targ. אַפְטַר, whence prob. הַפְטָרָה, and נַפְטִירִים = מַשְׁלִים among the Sephardim.

The organic root פ־ט־ר is ident. with that in נ־תַר II., שׁ־ר־ה, Aram. א־שׁוּר.

פֶּטֶר *m. that which has broken forth*, i. e. *the first-born*, with רֶחֶם Ex. 13, 2; 34, 19; Num. 3, 12; Ez. 20, 26; seldom without רֶחֶם Ex. 13, 12; 34, 20.

פִּטְרָה *f.* the same Num. 8, 16.

פָּטַשׁ (not used) *tr. to beat, to pound, to reduce to pieces*, ident. in its organic root פ־טַשׁ with that in ר־טַשׁ, חֵשׁ; Ar. فَطَسَ the same, whence فِطِّيس a hammer; comp. Greek *πατάσσω*.

Pih. פִּטֵּשׁ *to beat greatly, to bruise.* Deriv. פַּטִּישׁ.

פָּטַשׁ (not used) *Aram. intr. to spread, to extend*, of an upper garment (comp. Hebr. טָפַח); ident. in its organic root פ־טַשׁ with that Hebr. in נ־טַשׁ (which see), which stands also for פָּשַׁט; so that it is unnecessary to look upon it as transposed from פָּשַׁט, Ar. بسط. Perhaps it belongs to the Ar. فلس, whence فُلْس a cobweb, fine web, hence as a noun a thin upper garment. Derivat. פְּטִישׁ, פַּטִּישׁ.

פַּטַּשׁ *Aram. m.* same as פְּטִישׁ Dan. 3, 21 K'ri.

פֵּי (formed from פִּיהּ = פֶּה, פֵּאָה, and contracted from פִּיו) *masc.* same as פֶּה; used only in *stat. constr.* with *suff.*, and in the *pl.* פִּים; see פֶּה. Another פֵּי, the Egyptian article, see in

פִּי־בֶסֶת (written together פִּיבֶסֶת, i. e. dedicated *to the* goddess *Bast* or *Basht*) *n. p.* of the metropolis of lower Egypt, as also the name of a district; called among the Greeks and Romans *Βουβαστός* (LXX), *Βουβαστὶς* (*Herod.*), *Bubastus*, Ez. 30, 17; Coptic ⲡⲟⲩⲃⲁⲥⲧ. בֶּסֶת, i. e. *Bast*, is obviously the Egyptian ⲛⲩⲃⲁⲥⲧ i. e. *Pasht*, name of a deity, whom the Greeks compared with Diana (*Herod.* 2, 137. 156; *Strabo* 17 p. 805; *Diod. Sic.* 16, 51; *Plin.* 5, 9), and described as having the form of a cat (*Steph. Byz.*). פִּי, Coptic ⲡⲓ, is the masc. article, standing here because the word had become the name of a city. See *Quatremère*, Mémoires sur l'Égypt I, 98.

פִּיד (not used) as a verb, see פּוּד.

פִּיד (from פּוּד) *m.* prop. *a hurt*, like כִּיד; hence *destruction, misfortune* Prov. 24, 22; Job 31, 29. 30, 24 *when one is in misfortune, is there not a cry for help on that account?* (לָהֶן = לָהֶם). לַפִּיד בּוּז Job 12, 5 *for misfortune is contempt.* See לַפִּיד.

פִּיהּ (unused) *to breathe, to blow*, metaphor. *to speak*, conseq. a collateral form of פָּאָה and פֶּה (which see). Deriv. פֵּיהּ.

Pih. פִּיהּ (unused) stronger than Kal. Deriv. פִּפְיָה and the redupl. פִּיפִיָּה.

פִּיָּה (after the form נִכָּר, חִמָּר, from פִּיָּה; *pl.* פִּיּוֹת) *fem. edge*, Judges 3, 16, where the *plur. fem.* may be very well

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coupled with the masc. שְׁנֵי, as the numbers from 3 to 10 being masc. are joined to fem. nouns. It is unnecessary, therefore, to read שְׁתֵּי with 27 mss. It is also possible that פֵּיוֹת should be referred to פֶּה, after the analogy of שֵׂיוֹ from שֶׂה.

פִּיָּה (from Pih. of פָּיָה; *pl.* פִּיּוֹת) *f. edge*, of חֶרֶב Prov. 5, 4, elsewhere פִּיפִיָּה.

פִּי־הַחִירוֹת *n. p.* of an Egyptian city on the northern border of the gulf of Heröopolis, east of בַּעַל צְפוֹן Ex. 14, 2 9; Num. 33, 7; without פִּי 33, 8. — פִּי is the article ⲡⲓ, and הַחִירוֹת is the Coptic ⲁϫⲓ-ⲣⲱϯ, *place of meadows*, i. e. where sedge grows (Jablonski).

פִּיחַ (from פּוּחַ) *m. ashes, dust* Ex. 9, 8 10.

פִּיכֹל (after the form שִׁלֹחַ, from פָּכַל; *the great, the strong one*) *n. p.* of a Philistine general Gen. 21, 22 36. If the Philistine name be not Semitic, we may compare the name of the place *Φιχολά* (*Jos.* Antt. 12, 4, 2) and *Φιγαλία* in the land of the Pelasgians, and translate it by *tamarisk*, Sanskrit pitshula, so that it may be sometimes a personal name like אֵלָה, בְּרוֹשׁ (*Βήρωσος*), sometimes a local name like תַּפּוּחַ. But it may be Semitic and come from פָּכַל (which see).

פִּיל see פִּל, פּוּל.

פִּילֶגֶשׁ see פִּלֶגֶשׁ.

פִּימָה (from פּוּם, i. e. פָּם = פָּאַם) *f. fat, fatness* Job 15, 27.

פִּינְחָס (from נְחָס from נָחַס = נָחַשׁ I., and פִּי: *oracle-mouth, utterance;* but it may also have been moulded together from פִּנְחַ־נְחָס; see פָּנַח) *n. p. m.* Ex. 6, 25; 1 Sam. 1, 3.

פִּינֹן Gen. 36, 41 see פּוּנֹן.

פִּיפִיָּה (redupl. from פִּיָּה; *pl.* פִּיפִיּוֹת) *f. edge*, of the חֶרֶב, in the pl. *two edges* Ps. 149, 6, but also *many edges*, hence בַּעַל פִּיפִיּוֹת Is. 41, 15 *having many edges.*

פִּיק (from פּוּק) *m. a tottering*, Nah. 2, 11.

פִּישׁוֹן (from פּוּשׁ; *the freely-flowing, unshackled*, like Hyphasis, Sanskrit vipâsa, prop. the fetterless, see *Lassen's* Pentapotamia p. 9) *n. p.* of one of the four rivers of Paradise, which issued from Eden, flowed round the gold-land חֲוִילָה, where were the finest gold, the בְּדֹלַח or *βδέλλη ὄνυξ* and the stone שֹׁהַם Gen. 2, 11; and so Ben-Sira 24, 25. By the Pishon has been understood: 1. the *Phasis* of Xenophon, i. e. the *Araxes* (Karl v. Raumer); and by *Havilah* the island-shaped Ural, where the *Chvalissi* dwelt, and from whom the Caspian Sea is called in Russian Chwalinskoye More. 2. the *Besynga* (Irabatti) flowing through the kingdoms of Pegu and Ava (Buttmann). 3. the *Indus* (Schulthess), so that Havila should be combined with India, whose western part is surrounded by the Indus. The river district of the upper Indus is the richest gold-land (Herodotus, Megasthenes, Arrian, Strabo and Pliny). 4. the *Ganges* (Josephus, Eusebius, Jerome and others); and Havila would then be a name for the whole eastern part of the earth (Bertheau). 5. the *Hyphasis* (Haneberg). 6. the *Nile* (Midrash, Saadia, Rashi), for which, however, the Gihon is taken. 7. the *Goshap* (אסקוף), which surrounds Kaffa in a spiral course (Samar.) and flows into the Indian ocean towards the south-east (C. Ritter). But nothing can be decided on the point.

פִּיתוֹם see פִּתֹם.

פִּיתוֹן (from פּוּת; *a harmless one*) *n. p. m.* 1 Chr. 8, 35. — פִּיתוֹן in cod. Samar. for פִּתֹם which see.

פִּיתֹם see פִּתֹם.

פַּךְ (from פָּכַךְ which see) *m.* prop. anything hollowed out, deepened, hence *a cruet, a flask*, for oil 1 Sam. 10, 1; 2 Kings 9, 1 3; identical in root with בַּקְבֻּק, בַּקְבֻּק, Syr. ܒܩܘܩܐ. The LXX have retained it in *φάκ-ος* as בַּקְבֻּק in *βίκ-ος*. In any case not from פָּכָה.

פָּכָה (Kal unused) *intr. to flow, to burst out*, of water; ident. in its organic

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root פָּכָ־ה with that in בָּכָ־א, בָּכָ־ה, נָ־בַךְ (to נֶבֶךְ) Aram. נְ־בַג, נָ־בַע, בָּע, בָּע־ה, בַּק or יָ־בַק (to יַבֹּק), Ar. بقّ.

Pih. פִּכָּה (*part. pl. m.* מְפַכִּים) *to let flow out*, of מַיִם Ezek. 47, 2. In form מְפַכִּים may also come from פַּךְ, verbs ע״ע and ל״ה in other respects also interchanging their forms, as גִּלִּיתִי (*I roll*, comp. Ps. 22, 9; Prov. 16, 3) Jer. 11, 20 from גָּלַל, יְרַצּוּ Job 20, 10 from רָצַץ; Arab. فَكَّ like דַּר *to flow out freely*. פָּכָה is better.

פָּכַךְ (unused) *tr. to hollow out*, *to deepen*, of a cruise; ident. in its organic root פַּךְ with that in בַּק II. (to בַּקְבֵּק), אָ־פַק I. (to אָפִיק a channel, a pit), עָ־מַק (which see). Deriv. פַּךְ.

פָּכַל (unused) *intr. to be thick*, *capacious*, *large*, Ar. بَجُلَ; metaphor. *to be distinguished*, *honoured*, comp. בָּעַל. Deriv. the proper name פִּיכֹל.

פָּכַר (unused) *tr. to bind*, *to fetter*, *to couple together*, animals; metaphor. *to catch*, *to draw into*, Syr. ܦܟܪ the same for the Targumic כְּפַת; perhaps only a transposed form of כָּפַר II. (which see); it is better to adopt for the organic root פָּ־כַר compared with כַּר I. Derivative

פֹּכֶרֶת (*a binding*, *fettering*, *catching*, from פָּכַר, only united with הַצְּבָיִים *the gazelles*) *n. p. m.* Ezr. 2, 57; Neh. 7, 59.

פָּל see under זַרְאֲדָן.

פַּל (from פָּלַל I.) *m. a judge*, only in the proper name פְּלַלְיָה = אֱלִיפַל.

פֹּל (prop. פִּיל; see פּוּל) *m. a strong* or *powerful one*, *a hero*, only in the proper name פִּלְנֶאסֶר, פִּלְאֶסֶר.

פָּלָא (Kal unused) *tr. to split*, *divide*, *separate*, *part*, hence *to secern*, *to select;* metaphor. *to distinguish*, *to make extraordinary* or *wonderful;* ident. in its organic root פָּל־א with that in פַּל, פָּל־ה, חָ־בַל II., خبل, ܚܒܠ, חֲ־בַל; Aram. פְּלִי, ܦܠܐ, Arab. فَلَا, Sanskrit *phal* the same, partly in an extended form as it is here. Deriv. פֶּלֶא, פִּלְאִי, פָּלִיא, מִפְלָאָה, and פְּלָא in the proper names פְּלָאיָה, פְּלָיָה.

Nif. נִפְלָא (3 *f.* נִפְלָאת, 2 *p.* נִפְלָאתָה; *part. pl.* נִפְלָאִים, נִפְלָאוֹת; *fut.* יִפָּלֵא) *to be distinguished*, *to be singled out;* hence *to be great*, *extraordinary*, 2 Sam. 1, 26; with מִן *to be distinguished above*, i. e. *to be too great*, *too wonderful for* Gen. 18, 14; Jer. 32, 17 27; Prov. 30, 18; נִפְלָא בְעֵינֵי פ׳ *to be extraordinary in one's eyes*, i. e. *to be hard for one* Zech. 8, 6, *to appear wonderful* Neh. 6, 16, where וַיִּפְּלוּ stands for וַיִּפָּלְאוּ. The use of the part. is that of a verb Deut. 30, 11, Ps. 139, 14, but in the *pl. fem.* נִפְלָאוֹת is a noun: *extraordinary*, *superhuman things*, *astonishing deeds*, *miracles* Mic. 7, 15, Ex. 34, 10, along with גְּדֹלוֹת Ps. 131, 1, and an adv. in Dan. 8, 24, Job 37, 5, comp. נוֹרָאוֹת Ps. 139, 14; with מִן פ׳ *too wonderful for* Job 42, 3; of the wonders of creation Ps. 9, 2; 26, 7; for the Jewish people Ex. 34, 10; *wondrous things*, *secrets* Ps. 119, 18; metaphor. *defiant things* Dan. 11, 36.

Pih. פִּלֵּא (*inf. constr.* פַּלֵּא) *to distinguish*, i. e. *to consecrate*, נֶדֶר (the offering vowed), i. e. to pay it by consecration Lev. 22, 21; Num. 15, 3. Derivat. the proper name פַּלּוּא.

Hif. הִפְלִיא (twice הִפְלָא Deut. 28, 59; Is. 28, 29; *inf. abs.* הַפְלֵא, *constr.* הַפְלִיא; *fut.* יַפְלֵא) 1. *to make wonderful*, *extraordinary* or *to do wonderfully*, i. e. to punish in an unusual way Is. 29, 14; strengthened by הַפְלֵא (inf. abs.) ibid., or adverbially defining a verb following, as הִפְלִיא לְהֵעָזֵר *to be helped in a wonderful manner* 2 Chr. 26, 15; הִפְלִא לַעֲשׂוֹת Judges 13, 19 *he has done marvellously*, where it is unnecessary to take מַפְלֵא as a noun (after the form מַשְׁחִית) or to point מִפְלָא; in a transposed form עָשָׂה לְהַפְלִיא עִם Jo. 2, 26; also followed by a noun, as עֵצָה Is. 28, 29, מַכָּה Deut. 28, 59, חֶסֶד Ps. 31, 22. — 2. Metaphor. *to consecrate*, *to sanctify*, נֶדֶר Lev. 27, 2, Num. 6, 2, like פִּלֵּא. But this meaning may here come, as in Pihel, from *to announce definitely* or *accurately*, *to explain*

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clearly; the same metaphor. application taking place in פָּרַשׁ.

Hithp. הִתְפַּלָּא *to shew oneself great,* i. e. *mighty,* with בְּ *against* one Job 10, 16.

פְּלָא see פְּלָאיָה.

פֶּלֶא (with *suff.* פִּלְאֲךָ, *pl.* פְּלָאִים) *m. a wonder, a wonderful* or *extraordinary thing,* of God Ex. 15, 11; עָשָׂה פֶ׳ *to do a wonder* Ps. 77, 15; *mighty protection* Is. 25, 1; *a marvellous work,* of deliverance Ps. 77, 12; *a wonderful doing* 89, 6; pl. adverb. in יָרַד פְּלָאִים Lament. 1, 9 *to come down wonderfully;* concrete *an extraordinary* or *wonderful one* Is. 9, 5; Phenic. פֶּלֶא the same, hence פִּלְאֵי שָׂדֶה φυλλεσαδέ, the name of a plant (Diosc. 1, 127).

פְּלָאוֹת *pl. f. astonishing occurrences, judgments* Dan. 12, 6.

פִּלְאִי (from פֶּלֶא) *adj. m.,* פִּלְאִיָּה *f. wonderful* Judges 13, 18 K'tib, for which the K'ri has פֶּלִי from פְּלִי (which see). For the K'tib פִּלְאִיָּה Ps. 139, 6 the K'ri has פְּלִיאָה, formed from the masc. פָּלִיא, without distinction of meaning.

פַּלְאִי see פַּלּוּא.

פְּלָאיָה (*Jah is Distinction*) *n. p. m.* Neh. 8, 7. פְּלָא is a noun.

פִּלְאֶסֶר (compounded of פִּיל = פִּל and אֶסֶר) *n. p. m.* of an Assyrian king, successor of פּוּל (which see), fully תִּגְלַת פִּלְאֶסֶר 2 Kings 15, 29; 16, 10, for which latter part are also written פִּלְסֶר 16, 7, פִּלְנְאֶסֶר 1 Chr. 5, 6 and פִּלְנֶסֶר 5, 26. As to the meaning, פִּל is = פּוּל (which see) and אֶסֶר (also in שַׁלְמַנְאֶסֶר) is *head, commander,* and therefore together *mighty leader;* comp. נְבוּפֻלְאֶסֶר *Nebopolasar* in Babylonian history. See also תִּגְלַת, תִּלְגַּת.

פָּלַג I. (Kal unused) *tr. to cleave, to divide, to separate;* ident. in its organic root פָּ־לַג with that in לָח II., חָ־לַק, בָּ־לַק, פָּ־לַח; Ar. فلج the same. Deriv. פְּלַגָּה 1, פְּלֻגָּה, מִפְלַגָּה, and the proper name פֶּלֶג.

Nif. נִפְלַג *to be divided* or *separated,* Gen. 10, 25, where אֶרֶץ stands for יוֹשְׁבֵי אֶרֶץ.

Pih. פִּלַּג (*imp.* פַּלַּג) *to divide,* תְּעָלָה, i. e. *to point out, determine* Job 38, 25; fig. *to split,* לָשׁוֹן, i. e. *to make disunited, dissentient* Ps. 55, 10.

פָּלַג II. (not used) *intr.* 1. *to flow, to run, to flood,* ident. with מָלַח I., Arab. فلج. The organic root is said (according to *Fürst's* Concord. s. v.) to lie in פל, מל, Sanskrit plu, Latin flu-ere, fluc-tuare, fle-o, plu-o, Greek φλύ-ω, βλά-ω. It seems more correct to me now to place the centre in פָּ־לַג, a root also found in לַח, מָ־לַח. Deriv. פֶּלֶג 1 and פְּלַגָּה 2. — 2. (not used) *to pour out,* of seed, hence *to whore, to have illicit intercourse with;* זָנָה (which see), the Greek μοιχός, prop. mejens, λαικ-ᾶν, λαγ-νεύειν, λοχ-εύειν, German *laich*-en proceeding from the same idea. Derivat. פִּלֶּגֶשׁ.

פֶּלֶג (*pl.* פְּלָגִים, *constr.* פַּלְגֵי, with *suff.* פְּלָגָיו) *m.* 1. (from פָּלַג II.) *a river, a brook,* commonly followed by the genitive מַיִם Ps. 1, 3, Is. 32, 2, along with יָבָל 30, 25, or as a genitive to נָהָר Ps. 46, 5; fig. of rich blessing 65, 10; of a stream of tears 119, 136; Lament. 3, 48; of שֶׁמֶן Job 29, 6; Arab. فَلَج the same; Ethiop. פלג *falag,* river. — 2. (*division, separation,* from פָּלַג I.) *n. p. m.* Gen. 10, 25; 11, 16-18. — 3. the name of a Mesopotamian race and district. The place Φάλγα (Steph. Byz. s. v.; Isidor. Charac. p. 248) in western Mesopotamia at the confluence of the Chaboras with the Euphrates has this name Gen. 10, 25.

פְּלַג (*part. pass. m.* פְּלִיג, *f.* פְּלִיגָה) *Aram. tr.* same as Hebrew פָּלַג I. *to divide* Dan. 2, 41. Deriv. פְּלַג, פְּלֻגָּא (־גָּה).

פְּלַג (*def.* פַּלְגָּא) *Aram. m. a half* Dan. 7, 25; from פְּלַג.

פְּלֻגָּא see Aram. פְּלֻגָּה.

פְּלַגָּה (*pl.* פְּלַגּוֹת) *f.* 1. (from פָּלַג I.) only *pl. a family-division, a kindred,* of a tribe Judges 5, 15 16 (LXX, Pesh.,

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Targ.), conseq. = מִפְלַגָּה. — 2. (from פָּלַג II.) *a brook*, *water*, an image of fulness (parallel נָהָר) Job 20, 17.

פְּלֻגָּה (*pl.* ־גּוֹת, from פָּלַג I.) *f. a division*, *class* 2 Chr. 35, 5, for which מַחֲלֹקֶת or מִפְלַגָּה elsewhere.

פְּלֻגָּה and **פְּלֻגָּא** (*pl.* with *suff.* פְּלֻגָּתְהוֹן) *Aram. f. division* Ezr. 6, 18.

פִּלֶּגֶשׁ (more frequently פִּילֶ׳, with *suff.* פִּילַגְשִׁי, ־שׁוֹ; *pl.* פִּלַגְשִׁים, פִּי־, *constr.* ־שֵׁי, with *suff.* ־שָׁיו, ־יהֶם; from פִּלֵּג, פִּילֵג from פָּלַג II, 2, with the termination ־ֶשׁ) *f.* 1. prop. *a prostitute*, *a whore*, hence *a concubine* Gen. 22, 24; 25, 6; 35, 22; Judges 8, 31; fully אִשָּׁה פִ׳ 19, 1, pl. נָשִׁים פִּילַגְשִׁים 2 Sam. 15, 16. — 2. *a female slave*, of the legitimate wife, *a woman of the court* 1 Kings 11, 3; Song of Sol. 6, 8 9. — 3. Metaph. *a male courtier*, *a court-officer* Ez. 23, 20, like סָרִיס (which see) elsewhere, conseq. not a puer mollis or eunuchus imbellis, though מְאַהֵב stands in the parallel passage 23, 5 9 16 and one might translate *fornicator*, *lover*. The Aram. (פִּילַקְתָּא, פִּילַקְתָּא out of פִּילֶקֶת, פִּלֶקֶת) and Greek forms (*πάλλαξ*, *παλλακίς*, *παλλακή*, Latin pellex, out of פַּלֶּגֶשׁ, פַּלָּגֹשׁ, פַּלָּגָה) originated through the medium of the Phenicians, since they are without an obvious etymology in those languages. The Phenicians may have carried on a trade in female slaves who were employed as concubines. The spirit of the language forbids us to regard the word as compounded of שֵׁגֶל and פָּלַג (*Hiller*), or of אִשָּׁה and פָּלַג (*El. Levita*), or as derived from פָּגַשׁ = Ar. محش (inivit puellam), معس (subegit puellam) with ל inserted.

פָּלַד (unused) *tr.* prop. *to divide*, *to cut*, *to cut* or *divide in pieces*, like the Arab. فلذ, in part also like the Arab. بلط, بلد, conseq. originally identical in its organic root פָּ־לַד with that in חָ־לַד II.; therefore *to throw out sparks*, like بلد (whence تبلّد to be scattered, بَلَد a district, i. e. which lies apart); and so it would be ident. with the organic root in פָּ־לַט, מָ־לַט. According to others, *to be hard*, *firm*, of steel, Ar. فَلَذَ, فَلَزَ the same, whence فَالُوذ hard iron, steel. Better still = לָפַד or ident. in its organic root פָּ־לַד with that in לָהַט, לָהַד, לָד, meaning *to glow*, *to flash* (*Rashi*, *Kimchi*). Deriv. the proper name פִּלְדָּשׁ and

פְּלָדָה (only *pl.* פְּלָדוֹת) *f.* commonly *steel*, *hard iron*, metaphor. *weapons of steel*, proceeding from the idea of *cutting* or of *being firm*, *hard*; Syr. ܦܠܕܐ, Ar. فَالُوذ, فُولَاذ, Pers. پولاد (steel). Better *the act of flashing*, Nah. 2, 4 *the chariots in flashing fire*, i. e. quick (*Kimchi*), or (like לַהַט) *in the fire of flashing armour*.

פִּלְדָּשׁ (out of פֶּלֶד אֵשׁ *flame of fire*, אֵשׁ = אֵשׁ; comp. לַפִּידוֹת, Greek and Latin Lampis, Lampadion, Lychnos, Phanion as proper names) *n. p. m.* Gen. 22, 22.

פָּלָה (Kal unused) *tr. to separate*, *to distinguish*, *to divide off*, like פָּלָא (which see). Deriv. פָּלוֹן to פְּלֹנִי.

Nif. נִפְלָה *to be separated*, *distinguished* Ex. 33, 16, *to be preferred* Ps. 139, 14.

Hif. הִפְלָה (*imp.* הַפְלֵה, *fut.* יַפְלֶה) *to distinguish* Ex. 8, 18 [22], = *to favour*, of God Ps. 4, 4; 17, 7; *to separate*, *to divide*, with בֵּין 9, 4; 11, 7.

פַּלּוּא (*a Distinguished one*, viz. *El is*; from פָּלָא) *n. p. m.* Gen. 46, 9; *patronym.* פַּלֻּאִי Num. 26, 5.

פָּלוֹן (from פָּלָה) see פְּלֹנִי.

פָּלַח (*part.* פֹּלֵחַ) *tr.* same as פָּלַג I. *to divide*, *to cleave*; hence *to furrow* Ps. 141, 7, *to plow*, *to cultivate*, the ground; cognate in sense with עָבַד (which see); and then like the latter, *to serve*, *to worship*; Arab. فلح, Aram. פְּלַח, ܦܠܚ the same. Deriv. פֶּלַח, and the proper name פִּלְחָא.

Pih. פִּלַּח (*fut.* יְפַלַּח) *to cleave*, the reins Job 16, 13, the liver Prov. 7, 23; *to cut in pieces*, פַּקֻּעֹת, with אֶל *to slice into*

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a thing 2 KINGS 4, 39; fig. *to bring forth*, prop. to let break forth JOB 39, 3, like פָּקַע, if we should not here read תְּפַלַּחְנָה for תְּפַעֲלַחְנָה.

פֶּלַח *m. a part cut off, a piece*, of דְּבֵלָה 1 SAM. 30, 12; *the half*, of רִמּוֹן SONG OF SOL. 4, 3; *a part*, hence פֶּ֫לַח רֶכֶב *the upper mill-stone* JUDGES 9, 53, 2 SAM. 11, 21, for which is also רֶכֶב alone (DEUT. 24, 6); פֶּ֫לַח תַּחְתִּית *the lower mill-stone* JOB 41, 16; perhaps *what is cut and fitted to*. Arab. فَلَكٌ the same.

פָּלַח (*part.* פֹּלֵחַ, *pl.* פֹּלְחִין, *c.* פֹּלְחֵי; *fut.* יִפְלַח) *Aram. tr.* same as Hebrew עָבַד, only metaphor. *to serve, to worship* DAN. 3, 12 14 17 28; 6, 17 21; 7, 14 27; seldom *to labour* EZR. 7, 24. Deriv. פֻּלְחָן.

פִּלְהָא (*worship*, viz. belongs to El) *n. p. m.* NEH. 10, 25.

פֻּלְחָן (from פָּלַח) *Aram. m. service of God, worship* EZR. 7, 19; Targ. פּוּלְחָן for עֲבוֹדָה.

פָּלַט (3 *plur.* פָּלָטוּ) *intr.* prop. same as מָלַט *to glide away, to slip away, to go away in haste*, hence *to flee, to get off, to escape* Ez. 7, 16, Arab. فلت, Aram. פְּלַט, Syr. ܦܠܛ the same. Deriv. פָּלֵט (פָּלִיט), פְּלֵטָה, פְּלִיט, פְּלֵטָה (פְּלִיטָה), מְפַלָּט, and the proper names פֶּלֶט, פֶּלֶטִי, פַּלְטִי, פַּלְטִיאֵל, פַּלְטִיאֵלִי, פַּלְטִיאֵלִית, פַּלְטִיאֵלִיתִי, פַּלְטִיאֵלִיתִי, פַּלְטִיאֵלִיתִי, פַּלְטִיאֵלִיתִי.

Pih. פִּלֵּט (*part.* מְפַלֵּט; *imp.* before Makkeph פַּלֵּט־, with ה פַּלְּטָה־; *fut.* יְפַלֵּט) 1. *to let escape, to let disappear*, i. e. *to free, to deliver*, with accus. of the object Ps. 37, 40; 82, 4; 91, 14, and מִן of the person 17, 13, or with מִיַּד פ׳ 71, 4; also with מִן of the thing 18, 44; *to rescue* MIC. 6, 14; sometimes the accus. נֶפֶשׁ is omitted JOB 23, 7, as in מְנַצֵּל 20, 20, without its being intrans. on that account. — 2. Fig. *to bring forth easily*, i. e. to let slip forth (the fruit of the body), of a miscarriage JOB 21, 10, as מְנַלֵּט Is. 34, 15; Ar. فَلَطَ, Syr. ܦܠܛ to bear. — 3. Only the *imp.* פַּלֵּט Ps. 56, 8 with לְ of the person, but which may have arisen from פַּלָּם, according to which the translation would be: *according to the measure of their iniquity recompense to them*. Deriv. פַּלָּם.

Hif. הִפְלִיט (*fut.* יַפְלִיט, *ap.* יַפְלֵט) *to bring into safety* MIC. 6, 14; booty Is. 5, 29. Deriv. the proper name יַפְלֵט.

As to the organic root פ־ל־ט = פ־ל־ט, the fundamental signification has been sought in *to penetrate*, and therefore it has been put along with that in י־ל־ד, ח־ל־ד II., לד; better to take the fundamental signification as *to withdraw, to escape*, so that the root belongs to that in ח־ל־ץ, מ־ל־ץ.

פָּלֵט (*pl.* פְּלֵטִים) *m. a fugitive, one fleeing* JER. 44, 14; 50, 28; 51, 50; see פָּלִיט and פְּלִיט.

פַּלֵּט (prop. *inf. Pih.*) *m. deliverance, freedom*, Ps. 32, 7 *thou surroundest me with the joyous noise of deliverance* (*Rashi*). But the words רָנֵי פַלֵּט are suspicious, both on account of their separation from תְּסוֹבְבֵנִי by Athnach, as well as on account of the strange constr. state of the plur. רָנֵי, for which reason the LXX read רָנַי פַּלַּטְנִי (*thou, my rejoicing, deliver me!*). פַּלֵּט Ps. 56, 8 is = פַּלָּם.

פֶּלֶט see פַּלְטִי.

פֶּלֶט (*deliverance, freedom, refuge*, viz. is with El) 1. *n. p. m.* 1 CHR. 2, 47; 12, 3; also in פַּלְטִי, פַּלְטִיאֵל, אֶלְיִפֶּלֶט. — 2. (only in בֵּית פֶּלֶט, *place of deliverance*) *n. p.* of a city in the south of Judah JOSH. 15, 27; comp. ܦܠܛ proper name of a Syrian city. *Gent. m.* הַפַּלְטִי 2 SAM. 23, 26.

פְּלֵטָה (only three times, elsewhere פְּלִיטָה; *c.* פְּלֵטַת־) *f. deliverance, preservation* GEN. 45, 7, *escape* 32, 6; hence the phrases נִשְׁאַר פ׳ לְ JO. 2, 3, אֵין פ׳ לְ 2 CHR. 30, 6, נָתַן פ׳ לְ EZR. 9, 13, לְפ׳ 2 CHR. 20, 24 or לִפְ׳ GEN. 32, 9; 45, 7; *remnant*, the part saved from punishment, of the Jewish people Is. 4, 2; 10, 20; 15, 9; 37, 3; *concrete* same as פְּלֵטִים *the dispersed, the fugitives* EZ. 14, 21; JER. 50, 29.

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פַּלְטִי (from פֶּלֶט) 1. (abridged from פַּלְטִיָּה *Jah is Deliverance*) *n. p. m.* Num. 13, 9, 1 Sam. 25, 44, for which 2 Sam. 3, 15 has פַּלְטִיאֵל. — 2. *Gent.* from בֵּית פֶּלֶט 2 Sam. 23, 26; see פֶּלֶט.

פִּלְטַי (abridged from פֶּלֶט and יָהּ, *Jah is Deliverance*) *n. p. m.* Neh. 12, 17.

פַּלְטִיאֵל (*El is deliverance*) *n. p. m.* 2 Sam. 3, 15, for which פַּלְטִי (which see) is elsewhere.

פְּלַטְיָה (the same) *n. p. m.* 1 Chr. 3, 21; 4, 42; comp. מְלַטְיָה.

פְּלַטְיָהוּ (the same) *n. p. m.* Ez. 11, 1 3.

פְּלִי an alleged K'ri Judges 13, 18 see פָּלִיא and

פְּלִי (from פָּלָה after the form כְּלִי, in pause פֶּלִי) *m. a wonder, a wonderful thing* Judges 13, 18 K'ri, not פָּלִי; the K'tib has פִּלְאִי.

פָּלִיא (from פָּלָא) *adj. m.*, פְּלִיאָה *f. wonderful* Judges 13, 18, but for which the K'tib has פִּלְאִי and the K'ri פֶּלִי; Ps. 139, 6 K'ri, for which the K'tib is פִּלְאִיָּה.

פְּלָיָה (contracted from פְּלָאיָה) *n. p. m.* 1 Chr. 3, 24; comp. Phenic. פֶּלֶא Φέλες name of a Tyrian king (*Joseph.* contra Ap. 1, 18), פִּלְאָן Philaen name of a Carthaginian (*Sall.* Jug. 79), פִּלְאֹן Φιλάων n. p. m., פֶּלֶא־בַעַל Fallaba name of a place in Mauritania, פִּלְאֵי־שָׂדֶה, φυλλεσαδέ n. p. of an herb (Diosc. 1, 127).

פָּלִיט (only *pl.* פְּלֵיטִים) *m. a courier* Is. 66, 19; *a fugitive* Num. 21, 29; conseq. = פָּלֵט, from which פָּלִיט comes.

פָּלִיט (*plur. constr.* פְּלִיטֵי, with *suff.* פְּלִיטֵיהֶם, פְּלִיטָיו, פְּלִיטֵיכֶם) *m.* same as פָּלֵט, פָּלֵיט *a fugitive, one escaped*, from slaughter Am. 9, 1; *the escaped*, Gen. 14, 13, followed by a genitive *out of, from* Judges 12, 5; Jer. 44, 28; Ez. 6, 8; coupled with שָׂרִיד Jer. 42, 17.

פְּלֵיטָה see פְּלֵטָה.

פָּלִיל (only *pl.* פְּלִילִים, from פָּלַל I.) *m. a judge, a decider*, Ex. 21, 22; Deut. 32, 31; hence Job 31, 11 עֲוֹן פְּלִילִים (עֲוֹן after many mss. and editions) *a crime before the judges*, i. e. for them to punish (עָוֹן has arisen from עָוֹן פְּלִילִי 31, 28).

פְּלִילָה (from פָּלַל I.) *fem. judgment* Is. 16, 3.

פְּלִילִי *adj. m.*, פְּלִילִיָּה *fem. judicial*, עָוֹן פְּ׳ *a sin to be punished before the judges* (comp. פָּלִיל) Job 31, 11. The femin. Is. 28, 7 is a noun, *judgment*, and בְּ to be supplied.

פָּלַךְ (not used) *trans. to separate, to cut off, to divide, to single out*, from a whole; hence of the dividing of a district, of a piece of tree, as a staff, stick, distaff; Ar. فلك the same, particularly of the breasts becoming prominent, of a hill rounded &c., فَلَقَ to distinguish; identical in its organic root with that in פָּ־לַג I., פָּ־לַח, לָח II., חָ־לַק I., מָ־לַק. Derivative

פֶּלֶךְ (with *suff.* פִּלְכּוֹ) *m.* 1. *a circuit, district*, divided off from a whole Neh. 3, 9-18; hence שַׂר פֶּ׳ *the ruler of a circuit* 3, 14; commonly שַׂר חֲצִי פֶּ׳ *the ruler of half a circuit* 3, 9 12 15; Aram. פְּלַךְ province, modern Hebrew פֶּלֶךְ (pl. פְּלָכִים) and Arab. فَلَك heavenly orb, فَلْكَة province. — 2. *a staff, crutch*, prop. a thing cut off 2 Sam. 3, 29 (LXX). — 3. *a distaff, a spindle* Prov. 31, 19; Aram. פְּלַךְ, Arab. فَلْكَة the same.

פָּלַל I. (Kal unused) *trans.* same as פָּלָה, פָּלָא prop. *to cleave, to divide, to separate;* hence *to judge, to decide*, between parties (see Hithp. and Pih.) like גָּזַר, חָתַךְ, שָׁפַט; hence *to think.* The organic root פַּל (Ar. فَلَّ to break asunder) is identical with that in פָּל־ה, פָּל־א, comp. Sanskrit phal findi; on the contrary the Syr. ܦܠ in ܦܠܦܠ to mix, to mingle, to roll about, to soil, is connected with בַּל I. Deriv. פָּלִיל, פְּלִילָה,

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פְּלִילִי (femin. פְּלִילִיָּה), and the proper names פְּלָלְיָה, פְּלַלְיָהוּ, אֶפְלָל, פֶּלֶל in אֶלִיפָּל.

Pih. פִּלֵּל (*fut.* יְפַלֵּל) *to decide*, i. e. to punish Ps. 106, 30, but where it is better to render *to break through* with reference to Num. 25, 7; *to judge* 1 Sam. 2, 25, but which is better referred to פָּלַל II.; *to adjudge to*, with לְ of the person Ez. 16, 52 *therefore bear thine one shame, thou that hast adjudged to thy sisters*, i. e. thou hast surpassed them by thy heavier sin and so justified the lighter (parallel צָדַק); *to think, suppose* Gen. 48, 11.

פָּלַל II. (Kal not used) *intr.* prop. *to fall down, to sink down, to cast oneself down, to bow*, metaphor. *to pray*, to God; חָנָּן, Aram. צְלָא also proceeding from the same fundamental signification. The organic root פל is identical with that in נ־פל.

Pih. פִּלֵּל (*fut.* יְפַלֵּל) *to pray*, absol. Ps. 106, 30, i. e. *to appease the wrath of God by prayer* (LXX, Vulg.), if it be not better referred to פָּלַל I.; with אֶל *to* the person and לְ *for* the person one prays 1 Sam. 2, 25, where we should read וּפִלְלוֹ לוֹ אֶל־יי with the LXX, Vulg. and Syr., as in 14, 45 the LXX read וַיִּפְדּוּ אֶת־ for וַיְפַלֵּל עַל.

Hithp. הִתְפַּלֵּל (*part.* מִתְפַּלֵּל, *fut.* יִתְפַּלֵּל, before Makkeph יִתְפַּלֶּל) prop. *to bow, to cast oneself down;* hence *to pray* to God, coupled with הִתְחַנֵּן 1 Kings 8, 33, דָּבַר Dan. 9, 20, צָעַק Neh. 1, 4, הִשְׁתַּחֲוָה Is. 44, 17, בִּקֵּשׁ פְּנֵי יְ׳ 2 Chr. 7, 14, either absol. 1 Sam. 2, 1, 2 Chr. 7, 14, or with אֶל 1 Sam. 1, 26, לְ Dan. 9, 4, עַל 1 Sam. 1, 10 = אֶל (LXX); לִפְנֵי of the person 1 Kings 8, 28 to *whom*, with בְּעַד Gen. 20, 7, עַל Job 42, 8, לְ 1 Sam. 2, 25 of the person *for whom* one prays; seldom with אֶל of the place prayed for 1 Kings 8, 30; *to bow down reverentially*, with אֶל, before idols Is. 44, 17; 45, 20; before the priestly people of Israel 44, 14. Deriv. תְּפִלָּה.

פְּלַלְיָה (*a Judge*, viz. El is; from פָּלַל I.) *n. p. m.* Neh. 3, 28; see פְּלַלְיָהוּ.

פְּלַלְיָהוּ (*Jah is Judge;* פְּלַל constr. state of פְּלָלְיָה) *n. p. m.* Neh. 11, 12.

פָּלַם (unused) *trans.* 1. *to conceal, to shut up, to lock up;* metaphor. *to make solitary, to individualise;* identical in its organic root with that in גּ־לַם II., עּ־לַם I.; Talmudic פְּלַם the same, hence אַבְנֵי מְפֻלָּמוֹת covered (mysterious) stones; Arab. فَلَمَ to separate, to shut off, to debar. — 2. *intr. to be shut up, unknown, indefinite.* Derivative

פַּלְמֹנִי (an adjective formation from פְּלֹנִי, like אַלְמֹנִי from אֶלֶם which see) *m.* prop. *enclosed, solitary*, therefore *indefinite, unknown*, and so *a certain one*, ὁ, ἡ δεῖνα Dan. 8, 13. It may have been originally pronounced together with אַלְמֹנִי for the sake of assonance, and have been thence abridged פְּלֹנִי.

פָּלַן (not used) see פְּלֹנִי.

פְּלֹנִי (prop. an adject. from פָּלוֹן from פָּלָה *to distinguish*) *adj. m.* 1. *a certain one, one distinct*, i. e. not known by name, ὁ, ἡ δεῖνα, constantly joined with אַלְמֹנִי (which see), 1 Sam. 21, 3, 2 Kings 6, 8; also in an address Ruth 4, 1; Aram. פְּלָן, Arab. فُلَان the same. — It is uncertain whether פָּלָה be the stem of it, and if it be not rather abridged from פַּלְמֹנִי; or whether we should not adopt a stem פָּלַן for it = פָּלַם, so that פְּ is prop. *the concealed, the indefinite one*, like פַּלְמֹנִי from פָּלַם. — 2. Only *Gent. m.* הַפְּלֹנִי 1 Chr. 11, 37, arising from הַפַּלְטִי in 2 Sam. 23, 26, and in 1 Chr. 11, 36 from הַגִּלֹנִי 2 Sam. 23, 34.

פָּלַס (Kal not used) *tr.* 1. *to tear* or *cut into, to tear asunder, to cut asunder*, e. g. of lightning which rends the clouds (see מְפַלֵּשׁ = מְפָרֵשׁ); *to cut through, to break through*, a path (see Pih.). — 2. Metaphor. *to determine firmly* (see גָּזַר, חָתַךְ), *to make firm*, a way; figurat. *to weigh*, as also אָזַן I. *to weigh* (prop. to determine, to establish, = יָזַן, ident. in fundamental signification with זָן II. to cut into, to tear into), כָּסַס, סָפַר and

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מָנָה have the same transference of idea. Deriv. פֶּלֶס, מִפְלָשׂ.

Pih. פִּלֵּס (*part.* מְפַלֵּס, *future* יְפַלֵּס) 1. *to break through*, נָתִיב, with לְ of the thing *for* Ps. 78, 50; *to cause to press* or *break through*, חֲמַס יָדַיִם 58, 3. — 2. *to make fast*, מַעְגָּל Prov. 4, 26, coupled with נָכוֹן; Is. 26, 7, oppos. to נָתַס (Job 30, 13); *to ground firmly*, אֹרַח חַיִּים 5, 6, oppos. to נוּעַ; *to determine*, מַעְגְּלָה 5, 21.

The stem is connected with פָּלַשׁ, פָּלַס, פָּלַץ (which see); and the organic root פ־לַס is identical with that in ח־לַץ II.

פֶּלֶס *m.* prop. *establishment*, *determination;* hence *a balance* Prov. 16, 11; Is. 40, 12; Arab. تَفْلِيس.

פָּלַץ (Kal unused) *intr. to be broken in pieces*, *to be reduced to fragments*, cognate in sense חָתַת; hence *to be amazed*, *terrified;* the same transition of idea existing in חָתַת, שָׁבַר (Job 41, 17), Ar. فرق, كسر; accordingly the stem may be united with פָּלַס. Ar. فلط the same, and فلص to save. Derivat. מִפְלֶצֶת, תִּפְלֶצֶת.

Pih. פִּלֵּץ (not used) *to quake greatly*, *to terrify*. Deriv. פַּלָּצוּת.

Hithp. הִתְפַּלֵּץ (*fut.* יִתְפַּלֵּץ) *to burst*, *to crack* Job 9, 6; comp. נִבְקַע 1 Kings 1, 40; prop. rumpi.

פַּלָּצוּת *fem. terror*, *horror*, Is. 21, 4; Ez. 18, 7.

פָּלַשׂ to מִפְלָשׂ see פָּלַס.

פָּלַשׁ (Kal unused) prop. *tr. to break through* (see פָּלַס), hence = עָבַר *to go through*, *to walk* or *penetrate through*, Syr. ܦܠܫ *to break* or *press into*, like the Hebrew בָּקַע, Talm. פָּלַשׁ *to break through*, *to open up*, a way; Ethiop. פלש falasa, *to pass on* = עָבַר, נָסַע, hence fallâsi, *a wanderer*, *stranger*.

Hithp. הִתְפַּלֵּשׁ (*fut.* יִתְפַּלֵּשׁ) *to go through*, *to press through*, בָּאֵפֶר Jer. 6, 26, Ezek. 27, 30, i. e. *to roll oneself*, identical in object with הִתְגּוֹלֵל (Gen. 43, 18; Job 30, 14), a custom in mourning; sometimes without בָּאֵפֶר Jer. 25, 34; or עָפָר stands in the accus. Mic. 1, 10, where the following עָבַר is caused by it. Derivative

פְּלֶשֶׁת (in pause פְּלֶשֶׁת) *n. p.* of a coast district in the south-east of the holy land on the Mediterranean Sea, *Philistia* Ex. 15, 14; Is. 14, 29 31; Ps. 60, 10; 83, 8; 87, 4; 108, 10; in prose אֶרֶץ פְּלִשְׁתִּים (*land of the Philistines*) stands for it Gen. 21, 32 33; Ex. 13, 17; 1 Sam. 27, 1 7; 29, 11; 1 Kings 4, 21; 2 Kings 8, 2 3; in *Herodotus* (1, 105; 2, 104) and *Josephus* (Ant. 1, 6, 2; 2, 16, 2) Παλαιστίνη, *Palestine*, but it denotes all Palestinian Syria or the whole Jewish land (*Josephus* l. c. 8, 4), as also in the Talmud and in Arabic. Deriv. *n. Gent.* פְּלִשְׁתִּי (which see). — As to the derivation, the word has been regarded either as arising by transposition from שְׁפֶלֶת (*Redslob*), since the Philistine lowland is called שְׁפֵלָה; or as coming from an older form פְּלֶשֶׁג and as identical with Πελασγοί (*Hitzig* after *Fourmont*, reflexions critiques sur les histoires des anciens peuples II, 254 seq.). But the derivation from פָּלַשׁ (which see) is more correct, meaning *migration*, *emigration* (after the Ethiopic), and then concretely *the emigrants;* a designation that passed over to the land, comp. Ἐλευσίς.

פְּלִשְׁתִּי (*pl.* פְּלִשְׁתִּים, seldom פְּלִשְׁתִּיִּים) *Gentile masc.* (from פְּלֶשֶׁת) *a Philistine*, Philistaeus Gen. 26, 1; Judges 10, 6; 1 Sam. 4, 1; 17, 4. The Philistines belonged to the Semitic race לוּד and are also mentioned with the Hamites (Gen. 10, 14). At an earlier period they dwelt in the district of the Egyptian Kasluchim, from which they emigrated into the holy land, as they did also from Crete under the appellation of כְּרֵתִים Am. 9, 7; Jer. 47, 4. Sometimes they are mentioned separately Ez. 25, 16; Zeph. 2, 5. After the Maccabean period they amalgamated with the other peoples of Palestine (Ben-Sira 50, 20) and perished accordingly as a distinct race. אֶרֶץ פְּלִשְׁתִּים see פְּלֶשֶׁת. — יַם

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פְּלִשְׁתִּים *the Philistine Sea*, i. e. the Mediterranean Ex. 23, 31; comp. פְּלֵתִי.

פְּלִשְׁתִּים see פְּלִשְׁתִּי.

פָּלַת (unused) *intrans. to flee, to flee away, to escape*, after فَلَتَ, Hebr. פָּלַט (which see). Derivative

פֶּלֶת (from פָּלַת; *haste, flight*) *n. p. m.* Num. 16, 1; 1 Chr. 2, 33. It is possible that פֶּלֶת is from פָּלָה, as דֶּלֶת from דָּלָה.

פְּלֵתִי (formed perhaps from פָּלַת, after the form כְּרֵתִי from כָּרַת, conseq. from the stem פָּלַת which see) *adj. m.* (and so the name of a state) *couriership*, belonging to the royal body-guard like the כְּרֵתִי 1 Kings 1, 44; 1 Chr. 18, 17; 2 Sam. 8, 18; 15, 18; 20, 7; coupled with כָּרִי (which see) 20, 23 K'tib; hence רָצִים along with כָּרִי is used for it at a later time to denote the whole of the body-guard 2 Kings 11, 4, supplying the place of the former כְּרֵתִי and פְּלֵתִי. But the explanation of פְּלֵתִי can only be regulated by that of כְּרֵתִי and כָּרִי. And as כְּרֵתִי (which see) obviously means *Cretans* (in 1 Sam. 30, 14 it has an ethnographical signification, and in Ez. 25, 16 and Zeph. 2, 5 כְּרֵתִים is a race) and כָּרִי (which see) denotes the valiant *Carian* mercenaries in the royal body-guard (in 2 Chr. 23, 20 אַדִּירִים stands for it), פ׳ can only be a race of people; and as the form is selected for the sake of assonance with כְּרֵתִי, it may have arisen from פְּלִשְׁתִּי.

פֻּם and פּוּם (with *suff.* פֻּמַּהּ) *Aram. m. the mouth* Dan. 4, 28; 6, 23; 7, 5; figur. *edge* 6, 18. It appears to be derived not from פְּאוּם, but from פֻּם = فَعَمَ *to fill.*

פֵּן (from פֵּנָה from פָּנָה I., only constr. state פֶּן־) *m.* prop. *a removing*, only as a *conjunct. that not, lest*, ne, 1. introducing the apodosis, connected with the imperf., which apodosis expresses the thing that is to be avoided by a preceding action, Gen. 11, 4 *that we may not be scattered;* 19, 15 *lest thou perish.* In this sense פֶּן־ stands after the verbs יָרֵא Gen. 31, 31, הִשָּׁמֵר 31, 24, נִשְׁבַּע Judges 15, 12, expressing the wish to avoid a thing. — 2. At the beginning of a clause, like the Latin ne, denoting the fear of misfortune and wish to avoid it, *that not, lest*, expressing fear and prohibition Gen. 3, 22, dissuading Is. 36, 18, cautiously prohibiting Job 32, 13, fearing Gen. 44, 34, putting the verb in a clearer light, comp. Latin ne mittat. — 3. Followed by a perfect expressing fear of a fact perhaps already done, *that may not* 2 Sam. 20, 6; 2 Kings 2, 16. — 4. *that not*, to increase the power of לֹא, putting the necessary consequence as aim Prov. 5, 6, and not connected with אַל. — Another פֵּן assumed for פִּנָּה and פִּנִּים see under פִּנָּה.

פָּנַג (not used) *intr.* same as פָּנַק *to be soft, tender, savoury, sweet*, connected in its org. root פָּ־נַג with עָ־נַג. Deriv.

פַּנַּג (from פָּנַג) *m.* only Ez. 27, 17 prop. *something savoury, sweet* (see פָּנַג), hence the name of a cake sweet as honey (Ibn Parchôn), Targ. קוֹלְיָא i. e. κολία the same; according to the Vulg. *balsam.* But no trace of such an exported ware is found elsewhere. According to the LXX *cassia*, קְצִיעָה, from פָּנַג = فنخ to rub off, to shave off, like קְצִיעָה from קָצַע; 3 mss. have פַּג = פַּגָּג. According to the Peshito *millet.* Modern interpreters have compared the Sanskrit pannaga, name of a fragrant wood which was used in therapeutics for cooling and strengthening. All these explanations have arisen either from the endeavour to get a suitable product for exportation without being able to give it an etymological foundation, or from an easy but inappropriate comparison with פָּנַק. It is better to take it, with *Ibn Melech*, like מִנִּית (whence the best wheat was brought), for the name of a place; identical perhaps with פִּגִּי (out of פִּנְגִּי) in the Mishna (Parah 8, 10), on the road from Damascus to Baalbeck.

פָּנָה I. (*part.* פּוֹנֶה, פֹּנֶה, *plur.* פֹּנִים,

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vl. f. פְּנוֹת; *inf.* פָּנֹה, *constr.* פְּנוֹת; *fut.* יִפְנֶה, *ap.* יִפֶן, on the contrary, in other persons אָפֶן, תָּפֶן, נָפֶן) 1. *intr. to turn*, i. e. to leave a position, direction, or situation; with the accus. *whither*, Job 24, 18 *he turneth not to the way of the vineyards;* then *to repair to* Prov. 17, 8; *to betake oneself* 1 Sam. 13, 18, with ל Is. 53, 6; 56, 11, or אֶל *whither* Judges 24, 49, Is. 13, 14, seldom with עַל for אֶל Gen. 24, 49 or ב of the place 1 Sam. 14, 47; with אֶל of a person *to turn to one*, to God Is. 45, 22, to angels Job 5, 1, to idols Lev. 19, 4, to sooth-sayers 20, 6, with אֶל of a thing Job 36, 21. From this meaning comes that of *to direct the attention to, to look, to behold*, with accus. Ex. 2, 12, followed by לִרְאוֹת Eccles. 2, 12, or with אֶל Ex. 16, 10, בְּ Job 6, 28; פָּנִים לְמַעְלָה Is. 8, 21 *to turn upwards*, i. e. to direct the looks upwards; פָּנִים אַחֲרֵיו *he looked behind him* Judges 20, 40; of God or a king, *to turn graciously to* 2 Sam. 9, 8; Ps. 25, 16; פָּנִים נָטָה *to turn away from* Gen. 18, 22, and נִיצָּם פָּנִים the same Deut. 29, 17; also without נִיצָּם or פָּנִים, when it may be readily supplied 30, 17; פָּנִים אַחֲרֵי פָּנִים *to turn in order to follow*, i. e. *to follow* Ez. 29, 16. With verbs of motion, as דָּלַךְ Gen. 18, 22, יָצָא Ex. 7, 23, בּוֹא 32, 15, נָסַע Deut. 1, 7, it gives them the signification of beginning to move by leaving the former state. Fig. פָּנָה הַיּוֹם Jer. 6, 4 and Ps. 90, 9 *the day turns*, i. e. declines; פָּנָה הַבֹּקֶר *the morning turns to* Judges 19, 26, פָּנָה הָעֶרֶב *the evening turns to* Gen. 24, 63, i. e. approaches; hence לִפְנוֹת followed by a genitive *towards* Ex. 14, 27; Deut. 23, 12 (but see פָּנָה II.); *to turn to, look to*, of inanimate things, spectare 1 Kings 7, 25; Ez. 8, 3; 2 Chr. 4, 4; of the direction of a boundary Josh. 15, 2. — 2. *tr.* only in the phrase פָּנָה עֹרֶף *to turn the neck*, to the pursuing, i. e. *to flee* Josh. 7, 12; Jer. 2, 27; elsewhere הִפְנָה. Derivat. פֶּן and according to the usual acceptation פִּנָּה (plur. פִּנִּים), פִּנִּים, פִּנִּימִי, פִּנִּימָה, and the proper names פְּנוּאֵל, פְּנִינָה, פְּנִיאֵל.

Pih. פִּנָּה prop. to cause to turn; hence *to hunt away, to drive away* Zeph. 3, 15. The meaning *to clear, to lighten* belongs to פִּנָּה from פָּנָה II.

Hif. הִפְנָה (*part.* מַפְנֶה, *inf.* with *suff.* הַפְנוֹתוֹ, *fut. ap.* יִפֶן) *to turn*, זָנַב אֶל־זָנָב Judges 15, 4, שָׁכֶם 1 Sam. 10, 9; *to turn to*, עֹרֶף, i. e. *to flee* Jer. 48, 39; sometimes פָּנִים Nah. 2, 9, Jer. 46, 5 and 47, 3, or עֹרֶף 46, 21 and 49, 24 is to be supplied; conseq. הִפְנָה is not intr.

Hof. הָפְנָה (3 *plur.* הָפְנוּ) with שָׁם (whither) *to be directed* or *turned* Ez. 9, 2.

The fundamental signification is properly *to wind, roll* or *twist*, accordingly *to turn;* and it is ident. in its organic root פְּנַ־ה with that in אָ־פַן, אָ־בַן II.

פָּנָה II. (in Kal perhaps only *infin. constr.* פְּנוֹת) *intr. to shine, to appear, to be* or *become visible;* hence לִפְנוֹת בֹּקֶר *at the appearing of the morning* Ex. 14, 27, Judges 19, 26, לִפְנוֹת עֶרֶב *at the appearing of the evening* Gen. 24, 63; perhaps figurat. of God, *to make himself visible* 2 Kings 13, 23, Ps. 25, 16, like the opposite הִסְתִּיר פָּנִים. Deriv. פּוּנָה, פָּנִים, פָּנֶה, פְּנִי, פְּנִי (*pl.* פְּנִיִּים), פְּנִין, פְּנִי and פָּנֵי in the proper names פְּנוּאֵל and פְּנִיאֵל, and the proper name פְּנִנָּה.

Pih. פִּנָּה 1. *to make visible, to lighten*, a covered space; hence *to clear, to clear out*, a house Gen. 24, 31; a country Ps. 80, 10, where אֶרֶץ is to be supplied; especially דֶּרֶךְ, therefore = יִשֵּׁר Is. 40, 3; 57, 14; Mal. 3, 1. — 2. (not used) *to be visible afar off, to be prominent.* Deriv. פִּנָּה, פִּנָּה.

Puh. פֻּנָּה (*fut.* יְפֻנֶּה). Deriv. the proper name יְפֻנֶּה.

The org. root is פְּנַ־ה, ident. with that in כְּ־פַן, Aram. כְּ־פַן, כפא (to hunger, to thirst), prop. to glow; also with that in סְ־פַן II. (comp. חָרַר); comp. also *φαίν-ειν.*

פִּנָּה (an unused sing.-form from פִּנָּה II., for which in proper names are פְּנִי and פְּנוּ) see פִּנִּים.

פִּנָּה (from the Pihel of פָּנָה II. after the form אִפֶּר; *constr.* פִּנַּת, with *suff.*

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פִּנָּתָה, *pl.* פִּנּוֹת, with *suff.* פִּנּוֹתָם, פִּנּוֹתָיו) *f.* prop. what is prominent afar off, what is shining, projecting, visible afar; hence *the projecting corner, pinnacle*, of a wall; *a turret* Zeph. 1, 16; 3, 6; 2 Chr. 26, 15; *the corner*, of a house Job 1, 19, of a street Prov. 7, 8, of a roof 21, 9, of תֵּצֵר Ez. 43, 20; אֶבֶן פִּנָּה *a corner-stone*, as the firm support of a building Job 38, 6, which sustains the whole Is. 28, 16; רֹאשׁ פִּנָּה Ps. 118, 22 *the head corner-stone*; שַׁעַר הַפִּנָּה *the corner-gate*, at the north-west corner of Jerusalem 2 Chr. 26, 9; Jer. 31, 38 (2 Chr. 25, 23 שַׁעַר הַפּוֹנָה instead); fig. *a pillar, column*, of the state Is. 19, 13, *plur. the chiefs*, in פִּנּוֹת חָעָם Judges 20, 2, 1 Sam. 14, 38, Targ. רַבָּנִין, רֵישֵׁי. — For the derivation comp. זָוִית (from זָוָה), קֶרֶן; נֵס also proceeds from the same fundamental signification. — פִּנָּה Prov. 7, 8 and פִּנִּים Zech. 14, 10 see under

פִּנָּה (only with *suff.* פִּנָּהּ, *pl.* פִּנִּים; out of the Pihel of פָּנָה after the form כִּהֵה, גִּאָה) *masc.* same as פִּנָּה *a corner* Prov. 7, 8, שַׁעַר הַפִּנִּים Zech. 14, 10 *gate of the corner-turrets*, 2 Chr. 26, 9; Jer. 31, 38; called 2 Kings 14, 13 שַׁעַר הַפִּנָּה and 2 Chr. 25, 23 שַׁעַר הַפּוֹנָה, the name of a gate in Jerusalem.

פְּנוּאֵל (from פְּנוּת from פָּנָה II. and אֵל; *the vision*, i. e. *visibleness of El*) 1. *n. p.* of a city on the north side of יַבֹּק, some distance from יַרְדֵּן and from סֻכּוֹת Judges 8, 8; 1 Kings 12, 25. The reason of the appellation is given in Gen. 32, 31. In *Josephus* (Ant. 1, 19) Φανουήλ. A Phenician promontory, which *Strabo* (16 p. 754 seq.) calls *Θεοῦ πρόσωπον*, may have also been so called. — 2. *n. p. m.* 1 Chr. 4, 4; 8, 25, for which the K'tib has פְּנִיאֵל.

פָּנַח (unused) *intr.* same as פָּנַךְ *to be tender, soft*, Ar. فَنِحَ, whence perhaps, with the termination ם־, the proper name פִּנְחָס (*the mild*).

פָּנֶה (*in pause* פָּנֶה, from פָּנָה II. after the form דָּנֶה, סָנֶה = סְנֶה, לְעֻלָּד) *masc. the fore part, front*, לְפָנֶה *to the front part*, i. e. before דְּבִיר 1 Kings 6, 17.

פָּנִי (only *pl.* פְּנִינִים K'tib; from פָּנָה II.) *m. red corals*, so called from their shining colour Prov. 3, 15 K'tib, for which the K'ri has the usual פְּנִינִים (see פְּנִין).

פְּנִיאֵל (from פְּנִית from פָּנָה II. and אֵל; = פְּנוּאֵל) 1. *n. p.* of a city Judges 12, 20. — 2. *n. p. m.* 1 Chr. 8, 25 K'tib.

פָּנִים (from a sing. פָּנֶה, *constr.* פְּנֵי, with *suff.* פָּנַי, פָּנֶיךָ, פָּנֶיהָ, פָּנֵינוּ &c., from פָּנָה II.) *m. pl.* (*fem.* only in Ez. 21, 12) prop. the visible, external side; hence 1. *the upper surface*, of a thing, superficies, of the earth Gen. 1, 29, of a field Is. 28, 25, of water Job 38, 30, פְּנֵי הַתְּהוֹם *the surface of the covering* Is. 25, 7, i. e. the external covering; *covering*, of לְבוּשׁ (this poet. for skin), i. e. *coat of mail* Job 41, 5; *outside*, of כְּסָפָא (= כַּסְפָּא) 26, 9; *the aspect*, of the earth Ps. 104, 30, of sheep Prov. 27, 23. Here belongs פְּנֵי as a preposition followed by a genitive: אֶל־פְּנֵי *upon the surface of* Lev. 14, 53, Ez. 16, 5, עַל־פְּנֵי *over the surface* (i. e. *upon*), of the earth Gen. 6, 1, the water 1, 2, a valley Ez. 37, 2, or also as with אֶל *upon the surface* Lev. 14, 7; Am. 5, 8; *out upon the surface* Gen. 11, 8; Is. 18, 2. — 2. *the face*, i. e. the visible part (in Echkili *fene*), as a collective idea (Greek τὰ πρόσωπα), construed sometimes with the plural Job 38, 30, Dan. 1, 10, sometimes with the singular Lament. 4, 16; Prov. 15, 14; but the plural also denotes *faces* Ezek. 1, 6; 10, 21; 41, 18; for which כָּל־פָּנִים (*every face*) Jo. 2, 6 is not to be taken. Also of the face of animals Ez. 10, 14; Job 41, 6. To this meaning belong the phrases: פָּנִים אֶל־פָּנִים Gen. 32, 31 *face to face*, i. e. *directly*, for which also פָּנִים בְּפָנִים Deut. 5, 4; פָּנִים לַפָּנִים Prov. 27, 19 *face towards face*, reflected in water; פְּנֵי פְּנֵי־פָנִים *in the sight of one*, i. e. *without any reserve, openly, boldly, defiantly*, describing more definitely the ideas in the verbs בֵּרַךְ Job 1, 11, הֵגִיד 21, 31, הוֹכִיחַ Is. 65, 3; so too הוֹכִיחַ, בֵּרַךְ and שִׁלַּם אֶל־ Job 2, 5; 13, 15; Deut. 7, 10,

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without meaning on that account *immediately, without delay.* עָנָה בְּפָנַי יְ׳ *to testify in the face of one* Job 16, 8; Hos. 5, 5; elsewhere בְּ. — 3. *the front,* of a thing, pars anterior, frons rei, of קִיר Jer. 1, 13; *the van* Jo. 2, 20 (opposite סוֹף *the rear*); hence as an adverb *before,* a fronte Ez. 2, 10, 1 Chr. 19, 10, opposite אָחוֹר; לְפָנִים *forwards,* prorsus Jer. 7, 24 (opposite לְאָחוֹר), but also of time *before, of old,* olim Deut. 2, 10; Judges 1, 10; מִלְּפָנִים *from before, from of old* Is. 41, 26; מִפָּנִים *before, in front,* of the slaughter 2 Sam. 10, 9. Fig. *edge,* of a sword Ez. 21, 21, Eccles. 10, 10, as its face or front. — 4. that which is visible in front: *direction, point of view, look;* hence the phrases: שָׂם פָּנִים followed by an accus. *to take the direction of, to aim at* Gen. 31, 21, followed by an infin. with לְ Jer. 42, 15, comp. Luke 9, 51 and the Syr. ܐܦ ܣܡ; שִׂים פָּנִים בְּ *to fix the look upon a thing* or *person,* and with לִרְעָה Jer. 44, 10, לְרָעָה וְלֹא לְטוֹבָה 21, 10, = to be angry at a person or thing; also without such appendage Lev. 20, 5; so too נָתַן פָּנִים בְּ 17, 3; also = עַיִן *angry look* Ps. 34, 17, but here in opposition to עַיִן in a good sense 34, 16; נָשָׂא פָּ׳ אֶל *to look (freely) upon one* Job 22, 26, and so הֵרִים פָּ׳ אֶל Ezr. 9, 7; רָאָה פְּנֵי פָ׳ *to look upon one* i. e. to be in intercourse with him, Gen. 32, 21; 46, 30, *to come before the eyes of one* 48, 11, *to have access to* 2 Kings 25, 19, *to enjoy the presence of God,* i. e. to rejoice in his favour Job 33, 26, also חִזֵּר פְּנֵי יְ׳ Ps. 17, 15; *to turn to God* Gen. 33, 10; Is. 1, 12. Metaphor. *the mien, look, visible expression of a person* Gen. 31, 2, hence עַז פָּנִים Deut. 28, 30; אוֹר פָּנִים *serenity, cheerfulness* Job 29, 24; פָּנִים רָעִים *a sad, fretful mien* Gen. 40, 7, for which פָּנִים alone occurs in 1 Sam. 1, 18; generally that in which בֹּשֶׁת Ps. 44, 6, כְּלִמָּה 69, 8, קָלוֹן 85, 17 are expressed. — 5. *the presence, visibility of a thing* or *person,* i. e. *person* generally, then for the personal pronoun, as פָּנַי יֵלֵכוּ *I myself will go* Ex. 33, 14, פָּנֶיךָ הוֹלְכִים 2 Sam. 17, 11 *thou goest;* פְּנֵי יְ׳ Lament. 4, 16 *the presence of God;* לְעֵת פָּנֶיךָ *at the time of thy presence* Ps. 21, 10; בְּסֵתֶר פָּנֶיךָ *in thy protection* 31, 21; בַּקֵּשׁ פָּנַי פָּ׳ *to seek the presence* or *favour of one* 1 Kings 10, 24, and so in הֵסִיר פָּ׳ מִן, הֵשִׁיב פְּנֵי פָ׳, יְשׁוּעוֹת פָּנָיו *the salvation proceeding from the person* (of God) Ps. 42, 6, or *salvation for the person* 43, 5, just as the genitive is to be taken.

פָּנִים is applied frequently and in a variety of ways in combination with אֶל, אֵת־, אֶת־, מֵאֵת, בְּ, לְ &c. instead of prepositions and particles: a) אֶל־פָּנֵי *in the presence of* 2 Chr. 19, 2; *before* Lev. 9, 5; *in the sight of* Ex. 23, 17; *upon the surface* Lev. 14, 53. — b) אֶת־פְּנֵי פָ׳ *at the countenance,* i. e. *before,* coram Gen. 19, 13; *present before* Esth. 1, 10; hence the formula: נִרְאָה אֶת־פְּנֵי יְ׳ 1 Sam. 1, 22, for which occurs also נִרְאָה אֶל־יְ׳ Ex. 23, 17, *to appear before God,* i. e. in the sanctuary; *before,* referring to place Gen. 33, 18; מֵאֵת פָּנַי *away from before* 27, 30, *from the fore part* 2 Kings 16, 14. — c) בִּפְנֵי *before, in presence of one,* ante and coram, a later phrase for לִפְנֵי Deut. 7, 24; Esth. 9, 2; Ez. 42, 12. — d) לִפְנֵי (with *suff.* לְפָנַי, לְפָנֶיךָ, לְפָנָיו, לְפָנֵינוּ, לְפָנֵיכֶם, לְפָנֵיהֶם) *in sight of, before the eyes, in presence of, before* Num. 8, 22, 2 Kings 4, 38, *at,* as בְּעֵינֵי Dan. 1, 9, 1 Kings 8, 50, hence יָטַב לִפְנֵי interchanged with יָטַב בְּעֵינֵי (see יָטַב). Quite peculiar are the applications: aa) *before,* of place, ante 1 Chr. 6, 17, *east of* Gen. 23, 17; *before,* prae, Eccles. 4, 16 (see בָּנָא, בּוֹא), *from before* Is. 8, 4; Amos 9, 4. bb) referring to time *before* 1, 1, לִפְנֵי קָצִיר *before the harvest* Is. 18, 5; *sooner than,* לִפְנֵי *before I* (came) Gen. 30, 30, לִפְנֵי מִזֶּה Neh. 13, 4 *before this,* antehac, especially so followed by an infin. *before* Gen. 13, 10; Deut. 33, 1. cc) referring to preference, like ante, prae, as לִפְנֵי דַל *more than the poor* Job 34, 19. dd) referring to method and manner, in modum, ad instar, but always with the gradation *before,* as לִפְנֵי שֵׁשׁ

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easier or *sooner than the moth* Job 4, 19, and *sicut* (Vulg.), σητὸς τρόπον (LXX), not quite = the Latin *ad faciem* (Plaut.); נָתַן לִפְנֵי פ׳ 1 Sam. 1, 16 *to make as ... i. e. for one.* In many verbs construed with לִפְנֵי, לְ has properly one of the meanings given, but these must be taken in a wider and more extended import while they define the verbs more exactly. So עָמַד לְ Gen. 18, 22 *to serve, to wait upon* (see עָמַד), Nah. 1, 6 *to stand before one;* הִשְׁתַּחֲוָה לְ׳ *to pray before* (see שָׁחָה), for which also הָלַךְ לְ׳ 1 Kings 12, 30 stands, and so it modifies נִגַּף (see נָגַף), דָּמַם Judges 4, 15, נָפַל 1 Sam. 14, 13, פָּרַץ 2 Sam. 5, 20, חָתַת Jer. 1, 17, נָתַן 2 Kings 4, 43, עָרַב Prov. 17, 18, סָפַד 2 Sam. 3, 31. — e) מִלִּפְנֵי *from before*, i. e. away from Gen. 23, 3 4; 41, 46; Lev. 9, 24; hence after the verbs יָוֹשׁ 1 Chr. 19, 18, דּוֹרִישׁ 2 Chr. 20, 7, יָרֵא 1 Sam. 18, 12, נָמַס Ps. 97, 5, חוּל 114, 7, נִבְהָלָה Esth. 7, 6, seldom after זָעַק 1 Sam. 8, 18, נִכְנַע 1 Kings 21, 29, where it appears to be = לִפְנֵי, as it also stands for it Eccles. 1, 10, once for מִפְּנֵי *on account of* 1 Chr. 16, 33. — f) מִפְּנֵי means in the first instance *away from before*, Ex. 14, 19 *away from before them*, after verbs of departing, fleeing Hos. 11, 2, Gen. 7, 7, Is. 20, 6, of seeking help 19, 20, of fearing (see יָרֵא, חָתַת), of reverencing, humbling oneself 2 Kings 22, 19, of hiding Job 23, 17, and such like. Here belongs also שׁוּב מִפְּנֵי *to retreat before one* (from fear) Job 39, 22, אָבַד מִפְּנֵי *to perish before one* (fleeing) Ps. 9, 4, נָוֹל מִפְּנֵי *to totter before one* (retreating) Judges 5, 5 and so after other verbs, where the secondary idea of *fearing, fleeing* &c. is to be supplied Job 9, 21; Is. 17, 9; 1 Chron. 12, 1. Then, *because of*, expressing the efficient cause, as מִפְּנֵיהֶם Gen. 6, 13 *because of them*, i. e. proceeding from them, *from them* (LXX ἀπ' αὐτῶν); *on account of*, propter, denoting the more remote cause 47, 13; Deut. 28, 20; Hos. 10, 15; Jer. 9, 6; and when a hindrance is spoken of, prae, *for, by reason of*, as מִפְּנֵי חֹשֶׁךְ Job 37, 19 *by reason of darkness* (of understanding); מִפְּנֵי אֲשֶׁר *because that*, quia, Ex. 19, 18; Jer. 44, 23. In Lev. 19, 32 and Jer. 1, 13 מִפְּנֵי belongs to פָּנִים, and has nothing of the meaning of a particle. g) עַל־פְּנֵי stands aa) personally, *before*, prop. before a person, = לִפְנֵי Gen. 32, 22, עַל־פְּנֵי Job 4, 15 *before me*, עַל־פְּנֵיכֶם 6, 28 *before you*, i. e. in your presence; hence מֵעַל־פְּנֵי = מִלִּפְנֵי Gen. 23, 3 *in the presence* Gen. 11, 28. bb) referring to space, *before*, ante, in fronte rei, 1 Kings 6, 3 *before the breadth of the house;* or *in the front of* 2 Chr. 3, 17, *east of*, ab oriente, *eastward over against* Gen. 16, 12, 1 Kings 11, 7, Deut. 32, 49, 1 Sam. 15, 6, but *before, over against* appears to be the prevailing idea, while מִקֶּדֶם Zech. 14, 4, מִמִּזְרַח הַשֶּׁמֶשׁ Num. 21, 11, יָמָּה Josh. 15, 8, גֶּבְעָה 18, 14 sometimes complete the sense; on the other hand it stands alone Judges 16, 3; 1 Sam. 24, 3. cc) *in sight of, before*, prae, to denote preference Deut. 21, 16. dd) *towards* Gen. 18, 16; Ps. 21, 13. — As belonging to פָּנִים, עַל־פְּנֵי signifies aa) *upon the surface* Gen. 1, 2 29, and of motion *on the surface* Amos 5, 8, Lev. 14, 7, Ez. 32, 4, *over the surface* Gen. 11, 8; to this belongs מֵעַל־פְּנֵי *away from the surface* 1 Sam. 20, 15; Am. 9, 8. bb) *above*, i. e. *except*, Ex. 20, 3 *except me*, Targ. בַּר מִנִּי.

For the Hebrew פָּנִים is used the Ar. وَجْهٌ, and with many modifications the Aram. אַפִּין, אֶפֶּס.

פָּנִים (after the form מְעִיל, אֵלִיל, from מִלִּפְנִים, לִפְנִים, פָּנִים; therefore with לְ, מִלִּפְנִים in פְּנִימָה) *m.* prop. *a thing covered, concealed, hidden;* hence *the inner* (opposite חוּץ and cognate in sense בַּיִת), לִפְנִים *to within*, מִלִּפְנִים *from within* 1 Kings 6, 29, פְּנִימָה *to within, into the interior* Lev. 10, 18, *within* 2 Kings 7, 11 (*into the house*); also in answer to the question where? *within* 1 Kings 6, 18; Ps. 45, 15; לִפְנִימָה prop. *to within*, but also *inside* 1 Kings 6, 30, opposite לַחִיצוֹן;

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inward Ez. 41, 3, 2 Chr. 29, 16, *inwardly to* Ez. 40, 16, מִפְּנִימָה *from within* 1 Kings 6, 19 21. — A derivation of it from פָּנִים, even if the form could then be justified, would give the opposite meaning *the external*. The ־ִים here is only an apparent plural which is also wholly unsuitable.

פְּנִימָה see פָּנִים.

פְּנִימִי (out of פָּנִים; *pl.* פְּנִימִים) *adj. m.*, פְּנִימִית (*pl.* פְּנִימִיּוֹת) *f. inner*, of בַּיִת 1 Kings 6, 27, שַׁעַר Ez. 40, 15, חָצֵר 40, 19, הֵיכָל 41, 15, חֵדֶר 1 Chr. 28, 11, opposite חִיצוֹן Ez. 41, 17.

פָּנִין (from פָּנָה II. after the form קָצִין from קָצָה; only the *pl.* פְּנִינִים) *m.* prop. *a shining thing*, hence *coral*, of a red colour, to which אָדַם is applied, and to which is compared the dark red colour of the skin of orientals Lament. 4, 7 (Boote, Michaelis). In preciousness like gems Prov. 3, 15 K'ri; 8, 11; 20, 15; 31, 10; Job 28, 18. The ancient interpreters understood either a red gem, or a red pearl, unsuitably. See פְּנִי. The Greek *πίννα* has nothing to do with it.

פָּנַם (not used) *tr. to conceal*, celare, occulere, ident. in its organic root פָּנַ־ם with that in סָ־פַן I., צָ־פַן (Conc. s. v.), enlarged into a stem by means of *m*, and assumed for פְּנִים and פְּנִימָה, פְּנִימִי, as a reference of it to פָּנִים does not hold good. See these words.

פָּנַן (unused) a stem adopted for פִּנָּה, פָּנִין, פִּנָּה, and compared with the Ar. فَنَّ (to mix, to divide, separate &c.); but see these words.

פְּנִנָּה (out of פְּנִינָה, as some mss. actually read it; *a coral*) *n. p. f.* 1 Sam. 1, 2 4.

פָּנַק (Kal unused) *intr. to be soft, tender, delightful, fondled*, the Ar. فَنَقَ, Aram. פְּנַק, ܦܢܩ and פַּרְנֵק in their varied applications going back to this fundamental signification; metaphor. *to pine, to be slack, weak, decaying*, for which فَنَى and فنج are used in Arabic; the organic root is פָּ־נַק, being also in עָ־נַג.

Pih. פִּנֵּק (*part.* מְפַנֵּק) *to fondle* Prov. 29, 21.

פַּס (*pl.* פַּסִּים, from פָּסַס II.) *m.* prop. *extension*, of the feet, *striding* (from פַּס = פָּשַׂע); hence 1. *the step*, i. e. where it begins, viz. with *the ankle*, כְּתֹנֶת פַּסִּים Gen. 37, 3 and 2 Sam. 13, 18 *a garment reaching to the ankles, an ankle-tunic*, also with sleeves down to the hands, *a sleeve-garment* (*Joseph.* Antt. 7, 8, 1; LXX on Samuel, Syr. on Genesis, Symm. on both places; Vulg. *tunica talaris* on Gen. 37, 23 and on Samuel), worn over the usual tunica, and also called מְעִיל 2 Sam. 13, 18; it is therefore connected with אַפְסַיִם Ez. 47, 3. — 2. *the wrist*, whence the palm of the hand with the fingers spreads out, therefore כְּתֹנֶת פַּסִּים *tunica manicata* Gen. l. c. 2 Sam. l. c. The old translators either fluctuate between 1 and 2, or unite them both, and the latter may be adopted; comp. Aram. פַּס. — 3. *the speckled, variegated, striped*, of a garment, from the fundamental signification "to distribute, to sprinkle", hence the LXX in Gen. l. c. *χιτὼν ποικίλος*, Vulg. *tunica polymita*, and so Jerus. Targ. and Ibn *G'anâch*.

פַּס (from פָּסַס) *Aram. m. wrist*, of the hand, whence the palm with the fingers spreads out; conseq. the whole of that part of the hand itself Dan. 5, 5 24, with יְדָא or דִּי־יְדָא; Targ. for כַּף.

פַּס דַּמִּים (*extension* or *fulness of brooks*, i. e. *abounding in brooks;* on פַּס comp. פִּסָּה; דַּמִּים comes from the Pihel of דָּמָה I. to flow) *n. p.* of a locality in the western part of the tribe of Judah, between שֹׂכוֹ and עֲזֵקָה 1 Chr. 11, 13 (1 Sam. 17, 1 has for it אֶפֶס דַּמִּים); in 2 Sam. ch. 23 it has fallen out.

פָּסַג (Kal unused) *tr. to split, to cut in pieces, to separate, to divide*, Aram. פְּסַג for Hebr. בָּתַר; it may be connected with פָּשַׁח, פָּשַׂק, Aram. פְּסַק &c. The organic root is פָּ־סַג, פָּ־סַךְ, which exists

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also in סָכָ־ה I., שָׂכָ־ה I., כָּ־סַח, חָ־שַׂךְ. Deriv. the proper name פִּסְגָּה.

Pih. פִּסֵּג (*imp. pl.* פַּסְּגוּ) *to mark off, to fix the limits of*, אַרְמְנוֹת, i. e. to review all over Ps. 48, 14; according to the LXX and Vulg. *to divide, to walk through*, like the Ar. خَابَ to cut and to walk through. According to *Rashi* and *Kimchi*, *to furnish with pinnacles* or *turrets*, as a denom. from פִּסְגָּה.

פִּסְגָּה (prop. a piece, part, like the Aram. פִּסְגָּא, hence *a point, a mountain-peak*) *n. p.* of a mountain ridge in Moab, south of Sihon, of which נְבוֹ forms a part Num. 21, 20; 23, 14; Deut. 3, 17 27; 4, 49; the ancient interpreters render it גִּבְעָה,

פָּסָה (not used) *tr.* same as פָּשָׂה (Ar. فَشَا, Aram. פְּסָא) *to spread out, to extend*, of superabundance and fulness; deriv. according to some פִּסָּה, which, however, may better be derived from פָּסַס; the proper name פִּסְפָּה is to be derived from פָּסָה.

פִּסָּה (*c.* פִּסַּת, from פָּסַס II.) *f.* prop. expansion, hence *superabundance*, Ps. 72, 16 *superabundance of corn* (*Rashi*), Aram. פִּסְיוֹן, conseq. like שֶׁפַע of men, רְוָיָה of fluids, מְלֵאָה of fruit, סֵפֶק of riches.

פָּסַח (*part. pl. m.* פֹּסְחִים, *inf. abs.* פָּסוֹחַ, *fut.* יִפְסַח) *intr.* prop. *to move away from, to move forward from, to move over*, from one object to another; cognate in sense with the tr. נָתַק, עָתַק, אָתַק, and like these proceeding from the fundamental signification to split off, to tear away, conseq. ident. with פָּסַג in fundamental signification. Hence 1. *to go through, to pass through*, a river, like עָבַר (which see) to pass through a level expanse, comp. جاب *to cut asunder* and *to go pass* or *go through*. Perhaps גּוּז (= גָּזַז), צָלַח II. (as צָלַח I.) is to be referred to a like fundamental signification. — 2. with עַל *to go* or *pass over a thing*, i. e. *to spare*, like עָבַר עַל Ex. 12, 13 23 27; generally *to spare, to deliver*, coupled with הִצִּיל, הִמְלִיט, גָּנַן, and absol. Is. 31, 5, for which 30, 18 has חָנַן. — 3. Metaph. *to totter from side to side*, of the gait; hence the old saying of Elijah's time פָּסַח עַל־שְׁתֵּי סְעִפִּים 1 Kings 18, 21 *to waver upon two knee-bends* (see סָעַף), i. e. to bend sometimes the one and sometimes the other, comp. Iliad 15, 280 seq.; *to halt* (see Pih.). Deriv. פֶּסַח, and the proper names תִּפְסַח, פָּסֵחַ.

The explanation of the stem now given is explained by the Ar. فَصَحَ *to be snatched away*, of a thing, فَسَحَ *to dislocate*, hence *to limp, to totter, to be lame*, فَسَخَ *to break through, to break*, a covenant, فَضَحَ *to break through*, of light, Syr. ܦܨܚ *to protect, to spare;* and פ׳ is also identical in form with פָּצַח, פָּסַג, פָּסַךְ, Aram. פְּסַק. The organic root is פָּ־סַח, which exists also in זַח, נָ־סַג, נָ־סַע, נָ־סַח. For extra-Semitic comparisons see *Pott*, Etymol. Forschungen I. p. 268.

Nif. נִפְסַח (*fut.* יִפָּסֵחַ) *to become lame* 2 Sam. 4, 4.

Pih. פִּסַּח (*fut.* יְפַסֵּחַ) prop. *to totter very much*, of the Bacchanalian sacrificial dancing of the priests of Baal 1 Kings 18, 26 (Targ.), alluding to 18, 21.

פֶּסַח (*pl.* פְּסָחִים) *m.* prop. stepping over, sparing; hence 1. *an exemption-sacrifice*, in memory of the sparing of Israel Ex. 12, 27, fully זֶבַח פֶּסַח Ex. l. c., commonly פ׳ alone in זָבַח פ׳ Deut. 16, 2, אָכַל הַפ׳ 2 Chr. 30, 18, שָׁחַט הַפ׳ 30, 15, עָשָׂה פ׳ Ex. 12, 48; *pl. the paschal lambs* 2 Chr. 30, 17. — 2. *the passover-feast*, i. e. the passover-meal on the evening of the 14th Nisan; the following seven days as a festival being termed חַג הַמַּצּוֹת Lev. 23, 5 6, and so in מִמָּחֳרַת הַפֶּסַח Num. 33, 3; yet at a later period these were also termed פ׳, explained by חַג שְׁבֻעוֹת יָמִים Ez. 45, 21; fully חַג הַפ׳ Ex. 34, 25.

The Greek translators and Hellenists have translated פ׳ in the sense here given, as ὑπέρβασις (Aq.), ὑπερμάχησις (Symm.), ὑπερβασία (Joseph.), διαβατήρια (Philo),

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ἅλμα (Graeco-Ven.). Only the LXX (φασέκ, πάσχα = Aram. פַּסְחָא), the Syr. (ܦܨܚܐ) and Arab. (فَصْح) retain the Hebrew word. Perhaps פֶּסַח may have originally denoted the breaking through of the spring-sun, or the new sprouting of nature or spring; which is justified by analogy. A historical allusion may have originated with the exodus from Egypt.

פָּסֵחַ (perhaps from פֶּסַח; *one born at the passover;* comp. Paschalis) *n. p. m.* Ezr. 2, 49; Neh. 3, 6; 1 Chr. 4, 12.

פִּסֵּחַ (*pl.* פִּסְחִים, without Dagesh) *adj. m. lame, limping* Lev. 21, 18, Deut. 15, 21, פִּ׳ שְׁתֵּי רַגְלָיו 2 Sam. 9, 13 *lame in both feet*, i. e. going on crutches; *pl.* fig. of *idols* (see Ps. 115, 5 7) 2 Sam. 5, 6 8, which were placed on the walls for the protection of the Jebusites; elsewhere *the lame* Is. 33, 23.

פָּסִיל (only *pl.* פְּסִילִים, *c.* ־לֵי, with *suff.* ־לֵיהֶם, from פָּסַל) *m.* 1. *a cut, cast* or *carved image*, of idols Is. 42, 8; Jer. 50, 38; Hos. 11, 2; פְּ׳ כֶּסֶף Is. 30, 22 *idols of silver.* — 2. *a quarry* Judges 3, 19 (Targ.), *n. p.* of a place in the neighbourhood of Gilgal.

פָּסַךְ (unused) *tr.* same as פָּסַג *to separate, to divide, to cut through*, Aram. פְּסַק; or = פָּסַח *to totter, to waver*, which is more probable according to the derivative. Deriv.

פָּסַךְ (same as פָּסַח) *n. p. m.* 1 Chr. 7, 33.

פָּסַל (*fut.* יִפְסֹל) *tr.* 1. *to hew*, stones; *to carve*, of stone-cutters, by smoothing stones, making them square, or by preparing them in any manner Ex. 34, 1; 1 Kings 5, 32; more than חָצַב. — 2. *to cut*, wood, especially for an image Hab. 2, 18. — 3. Metaphor. *to form, fashion*, of a worker in metal, especially in פָּסִיל, פֶּסֶל. The organic root פ־סַל is identical with that in חָ־סַל, פָּ־צַל; Aram. פְּסַל the same, metaph. to destroy, to corrupt, whence פְּסוּלָא what is bad, corrupt, modern Hebrew פָּסוּל, opposite of כָּשֵׁר; פְּסֹלֶת = Aram. פְּסוּלָא.

פֶּסֶל (with *suff.* פִּסְלִי; for plur. see פָּסִיל) *m.* prop. a hewn, prepared stone; hence *an image of stone* Ex. 20, 4; Deut. 4, 16; but also *a molten image* Is. 40, 19; 44, 10; *one of wood* 44, 15 17; 45, 20; generally *a likeness, image*, of אֲשֵׁרָה 2 Kings 21, 7, of a סֶמֶל 2 Chr. 33, 7 (see Ez. 8, 3), of אֵפוֹד, i. e. bound with an Ephod Judges 18, 14 18; elsewhere coupled with מַסֵּכָה 17, 4, תְּרָפִים 18, 14 20, נֶסֶךְ Is. 48, 5; *an idolatrous image* Ps. 97, 7.

פְּסַנְטְרִין (or פְּסַנְטֵרִין; also פְּסַנְתְּרִין or פְּסַנְתֵּרִין) *Aram. m.* a stringed instrument like a lyre or harp Dan. 3, 5 7 10 15. It is the Greek ψαλτήριον (λ changed into נ), standing in the LXX for the Hebrew כִּנּוֹר, נֶבֶל and נְגִינָה. The termination -ιον is the Aramaean ־ִין.

פָּסַס I. (3 *pl.* פַּסּוּ) *intr. to disappear, to cease, to be lost* Ps. 12, 2, parallel to גָּמַר, conseq. identical in its organic root with that in אָ־פַס.

פָּסַס II. (unused) *intrans. to unfold, spread out, extend, to diffuse*, of the sole of the foot or palm of the hand, i. e. where the foot expands with its toes or the palm with its fingers; metaph. *to expand*, of fulness, *to be manifold* &c. The stem is connected with פָּשַׂע (which see), פָּשָׂה, פָּסָה, where also a comparison is found. See פִּסָּה, פַּס.

פְּסַס *Aram.* see Aram. פַּס.

פִּסְפָּה (contracted from פִּסְפְּסָה, from פָּסָה = פָּשָׂה; *expansion*) *n. p. m.* 1 Chr. 7, 38.

פָּעָה (*fut.* אֶפְעֶה) *to breathe, to blow*, like פָּאָה, אָ־פַע, פָּה, where still other comparisons may be found; metaph. *to pant violently, to gasp*, of the groaning of a woman in travail Is. 42, 14, of the bleating of herds (Aram. פְּעָא, ܦܥܐ), of the hissing of the serpent (see אֶפְעֶה,

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if it be from פָּעָה), of the panting of an angry man (comp. נָשַׁם, שָׁאַף Is. 42, 14), Arab. فَاعَ; *to yawn*, *to open*, the throat, of a yawning abyss. Deriv. the proper names פָּעִי and

פָּעוּ (in pause פָּעוּ, from פָּעָה, *a yawning deep;* or from פָּע־ה = יָ־פַע, conseq. = יָפִיעַ) *n. p.* of a city in Idumea Gen. 36, 39, for which 1 Chr. 1, 50 has פָּעִי, in pause פָּעִי. The LXX translate it by פְּעוֹר, Φογώρ, meaning hiatus or opening.

פְּעוֹר (from פָּעַר; *an opening*, *gaping*) *m.* prop. the opening of the maiden's hymen, then 1. the name of a Moabite deity, in whose honour virgins prostituted themselves Num. 23, 28; 31, 16; Josh. 22, 17; fully בַּעַל פְּעוֹר Num. 25, 3 5; Deut. 4, 3 4; Ps. 106, 28; Hos. 9, 10; comp. Jerome on Hos. 4, 14: . . . colentibus maxime feminis Beelphegor ob obscoeni magnitudinem, quem nos Priapum possumus appellare, and on 9, 10, as well as in Jovin. 1, 12: Phegor in lingua Hebraea Priapus appellatur. — 2. the name of a mountain in Moab Num. 23, 28, so called from the worship of Baal-peor. The mountain itself was afterwards worshipped as a god (Hilary, Comment. on Ps. 133).

פְּעִי see פָּעוּ.

פָּעַל (*part.* פֹּעֵל, *fut.* יִפְעַל, Job 35, 6 before Makkeph יִפְעַל־) *tr.* poet. for עָשָׂה *to make* (of an iron-smith) Is. 44, 12; *to fashion*, an idol 44, 15; *to form*, a pit Ps. 7, 16; *to create*, hence פֹּעֵל = עֹשֶׂה *creator* Job 36, 3; *to put in order*, *prepare* Ex. 15, 17, strengthened by עָשָׂה Is. 41, 4, like יָצַר 43, 7; *to practise*, עוֹלוֹת Ps. 58, 3, צֶדֶק 15, 2, עָוֶל Job 34, 32, עַוְלָה 36, 23, אָוֶן Prov. 30, 20, רַע Mic. 2, 1; *to accomplish* Deut. 32, 27; *to do* Job 11, 8; always with the accusat. of the object Deut. l. c.; also absol. *to work* Is. 44, 12; with לְ *to make into* Ps. 7, 14, or with לְ of a person Job 22, 17; seldom with בְּ of the person Job 35, 6. Deriv. פֹּעַל, פְּעֻלָּה, מִפְעָל, מִפְעָלָה, and the proper name פְּעֻלְּתַי.

The stem פ׳ = עָשָׂה is likewise found in the other Semitic dialects (Ar. فَعَلَ, Aram. פְּעַל, ܦܥܠ, Phenic. פְּעַל, whence the infin. לִפְעֹל and a form תִּפְעַל for Kal Plaut. Poen. 1, 6 13); the organic root means *to cut into*, *to divide*, then *to form*, *to create*, *to make*, as in בָּרָא, עָשָׂה, יָצַר the usual significations proceed from the same fundamental one; conseq. identical with פַּל.

פֹּעַל (with *suff.* פָּעֳלוֹ, פָּעֳלָךְ, פָּעֳלָכֶם, but also פֹּעֲלוֹ; *pl.* פְּעָלִים) *m. work*, *business* Psalm 104, 23; Job 24, 5; *doing*, *acting* Jer. 25, 14; Prov. 24, 12; *a work*, *deed* Job 34, 11; fully פ׳ כַּפַּיִם Ps. 9, 17; פ׳ חָמָס *a deed of violence* Is. 59, 6; *mighty deed*, in רַב־פְּעָלִים = אִישׁ חַיִל or אִישׁ חַי, the peculiarity of one בְּנָיָה 2 Sam. 23, 20; 1 Chr. 11, 22; *an evil deed* Job 36, 9 = מַעֲשֶׂה 33, 17 and הַמַּעֲשֶׂה הָרָע Eccles. 4, 3, Ar. فَعَلَة; *a work accomplished*, *creation* Deut. 33, 11, of Israel, as the creation of God Is. 45, 11; *a punitive work*, of God Is. 5, 12; *acquisition*, *property* Prov. 21, 6; *wages* Job 7, 2, like פְּעֻלָּה; comp. מַעֲשֶׂה and ἔργον.

פְּעֻלָּה (*constr.* פְּעֻלַּת, with *suff.* פְּעֻלָּתִי, פְּעֻלָּתָם) *fem. the doing*, of a thing, *labour* Prov. 10, 16; Is. 61, 8; *exertion* Ps. 17, 4; *a mighty deed* 28, 5; *a great work* Jer. 40, 10; *wages*, *reward* 49, 4.

פְּעֻלְּתַי (abridged from פְּעֻלַּתְיָהּ, *Jah practises mighty acts*) *n. p. m.* 1 Chron. 26, 5.

פָּעַם (*inf.* with *suff.* פַּעֲמוֹ) *tr.* prop. 1. *to beat*, *to strike*, of a hammer; of the striking or beating of the feet, i. e. *to tread; to knock*, of clock- or bell-work; figur. *to impel*, *to drive* or *urge on*, of the spirit Judges 13, 25, incorrectly taken by *Ibn G'anâch* as a denomin. from פַּעַם (times). Deriv. פַּעַם, פַּעֲמָה, פַּעֲמֹן. — 2. *to stop*, i. e. to make fast, to bar, to cause to stagnate; proceeding from the idea of beating (see Nif. 2).

Nif. נִפְעַם (*fut.* יִפָּעֵם) 1. *to be moved hither and thither*, *to be driven to and*

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fro, i. e. *to be restless*, of רוּד Gen. 41, 8; Dan. 2, 3. — 2. *to stop*, i. e. not to speak; *to be restrained in words* Ps. 77, 5.

Hithp. הִתְפַּעֵם (*fut.* יִתְפַּעֲמוּ) same as Nif. in signification 1. Dan. 2, 1.

פַּעַם (*dual* פַּעֲמַיִם; *pl.* פְּעָמִים, *constr.* פַּעֲמֵי, with *suff.* פְּעָמַי, פַּעֲמֶיךָ, פַּעֲמֶיהָ, פַּעֲמֵיהֶם) *m.* (in signif. 1 and 2) prop. *a stroke*, *tread*, ictus, hence 1. the instrument on which one hammers, *an anvil*, incus Is. 41, 7, for which 44, 12 has פָּטִישׁ = פַּעַם. Here some (*Ibn Sarûk*) refer פַּעֲמֶיךָ Ps. 74, 3 *remove thy blows from uninterrupted desolations*. *Plur. chariot-wheels* Judges 5, 28. — 2. *footstep*, *tread*, *pace*, poet. *step*, Ps. 17, 5; 119, 133, and = רֶגֶל Is. 26, 6; כַּף פְּעָמִים = 2 Kings 19, 24 = כַּף רַגְלַיִם; comp. Phenic. פעם (pl. פעמם) for the common רֶגֶל *foot* (Mass. 4. 6. 8. 10); n. p. Namphamo, נעמפעמון = זעמפעמוה, which Augustin explains "boni hominis pes"; Pygmalion, i. e. פַּעַמְעַלְיוֹן; in *Echkili* the same. — 3. commonly *fem.* (masc. Judges 16, 28; 2 Sam. 23, 8) *tread*, *pace*, therefore like רֶגֶל *time*, *once*, usually פַּעַם אַחַת *once*, una vice, semel Josh. 6, 3 11 14, with ordinal numbers חֲמִישִׁית פַּ' *the fifth time* Neh. 6, 5, שְׁבִיעִית פַּ' *the seventh time* Josh. 6, 16; or in the plur. with the cardinal numbers preceding, שָׁלֹשׁ Ex. 23, 17, שֶׁבַע Lev. 4, 6, עֶשֶׂר Num. 14, 22, מֵאָה 2 Sam. 24, 3, אֶלֶף Deut. 1, 11; generally פְּעָמִים רַבּוֹת *many times* Eccles. 7, 22; in the question, עַד־כַּמָּה פְּעָמִים 1 Kings 22, 16 *how many times?* פ' וּשְׁתַּיִם Neh. 13, 20 *once and again*; הַפַּ' *this time* Gen. 2, 23; 30, 20, אַךְ הַפַּ' *only once* 18, 32, עַתָּה הַפַּ' *now at last* 29, 34; פַּעַם ... פַּעַם *now ... now*, modo ... modo Prov. 7, 12; כְּפַעַם בְּפַעַם *this time as every time*, i. e. *one time like another*, nunc ut antea Judges 16, 20; 1 Sam. 20, 25; *dual* פַּעֲמַיִם *twice* Gen. 27, 36; שָׁלֹשׁ פְּעָמִים Job 33, 29 *twice*, *thrice* (שָׁלֹשׁ is to be taken like עֶשְׂרִים 40, 5), and it is unnecessary to read, with the versions, פְּעָמִים שָׁלֹשׁ. Comp. Ar. ثَلْثَ *a step* and *once*, ثَلْثَة the same, ثَلْثَة *a stroke* and *once* &c.

מַפְעֶמֶת (*plur.* with *suff.* מַפְעֲמֹתֶיהָ) *fem.* same as פַּעַם 2, but only of artificial feet Ex. 25, 12; 1 Kings 7, 30.

מַפְעֵמֹן (*pl.* מַפְעֵמֹנִים) *m.* prop. a striking to and fro, *a clock*, *a bell* Ex. 28, 33 34; 39, 25 26.

פָּעְנַח (not used) a Pihel-form adopted for צָפְנַת פַּעְנֵחַ (which see), meaning *to discover*, *to reveal*, *to unveil*, with the insertion of an ע, as is often the case in Arab. (see Abhandlungen für semitische Wortforschung p. 312), from פָּנַח = פָּנָה II. *to be luminous*, *open*, *clear*, in Pih. *to make clear* or *light*, *to brighten up*, what is dark; *to discover*. So Onk., Pesh., Joseph., Philo, Samar., Saad. Derivative

פַּעְנֵחַ see צָפְנַת פַּעְנֵחַ.

פָּעַר (only *perf.*) *trans. to open*, *to gape with*, פֶּה Is. 5, 14, Ps. 119, 131, seldom with בְּ and עַל of the person Job 16, 10, as a gesture of scorn; elsewhere = שָׁאַף 29, 23; metaph. *to uncover*, the pudenda, i. e. *to give oneself up to*; Arab. فغر, Aram. פְּעַר, אכ the same. Deriv. the proper names פְּעוֹר and

פַּעֲרִי (out of פַּעַר יהּ *revelation of Jah*) *n. p. m.* 2 Sam. 33, 35, which is expressed by נַעֲרַי in 1 Chr. 11, 37.

פָּצַח (*part.* פֹּצֵחַ, *fut.* יִפְצַח) *tr. to tear asunder*, *to rend*, *to cut in pieces*; hence 1. *to open wide*, פֶּה, to eat Ez. 2, 8; to utter a vow Judges 11, 36; Ps. 66, 14; to twitter, said of birds Is. 10, 14 = צִפְצֵף; to express mischievous joy, with עַל Ps. 22, 14; Lament. 2, 16; פ' פֶּה הֶבֶל *to prattle foolishly* Job 35, 16; figur. of the earth, to swallow Gen. 4, 11; Num. 16, 30. — 2. *to cut off*, *to separate*, therefore *to deliver* Ps. 144, 7 10 11 = פָּדָה and like the Arab. فصى, Aram. פְּצָא. The organic root פצ־ה is in פֶּצַע, נִ־פְצַע, פֶּצַע, Arab. فصّ.

פָּצַח (*fut.* יִפְצַח) *tr.* same as פָּצָה,

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prop. *to break asunder*, bones (see Pih.); only figur. *to break forth*, *to break out*, into joy, with רִנָּה Is. 14, 7; 44, 23; coupled with רָנַן 52, 9; Ar. فصح, فصح, also of the breaking forth of dawn (see פָּסַח); comp. شقشق to break and to cry aloud, طدع to break and to announce loudly, Greek ῥήγνυμι φωνήν, Latin erumpere gaudium etc.

Pih. פִּצֵּחַ *to break in pieces*, עֲצָמוֹת Mic. 3, 3.

פְּצִירָה (from פָּצַר) *fem. a notch*, *indentation*, *gap*, in cutting instruments, 1 Sam. 13, 21 *and there was bluntness in the edges* (i. e. the notched edges, פְּצִירוֹת־פִּים forming a single conception) viz. in מַחֲרֵשׁוֹת, אִתִּים, שְׁלֹשׁ קְלָשׁוֹן, and הַדֻּרְמָנִים הַחֹרֵב־בָּן הַצִּיב, so that this verse only describes more exactly what precedes. Others (Targ., Rashi, Kimchi) translate *a file with edges*, an instrument for sharpening (לְלַטּוֹשׁ). But this passage does not speak of a sharpening tool, which had been already mentioned before more briefly; nor can הַצִּיב, שְׁלֹשׁ קְלָשׁוֹן הַחֹרֵב־בָּן be correct. The old translators had clearly another text; and therefore it is better to read וְהָיְתָה הַפְּצִיר הַפִּים וְכ׳ and translate *and there be a sharpening of the edges* (הַפְּצִירָה = הַפְּצִיר, הַפְּצָר, from פָּצַר, where this meaning is shewn). The noun would be an infin. Hif.-form, to which הַ is essential.

פָּצַל (Kal not used) *tr. to cut off, to peel off*; Syr. ܦܨܠ dissecuit, Arab. فصل to separate; see פֶּסֶל, בָּצַל. Derivat. פְּצָלָה.

פְּצָלָה (only *pl.* פְּצָלוֹת) *fem. a peeling*, *a striping*, of rods by peeling them Gen. 30, 37.

פָּצַם *tr. to split*, *to rend*, the earth by an earth-quake (רַעַשׁ) Ps. 60, 4; Arab. فصم, فطم, Aram. פְּצַם the same; identical in its orginic root פְּ־צַם with that in גְּ־דַם, גְּ־זַם, פְּ־סַם, קְ־דַם (to קָרַם).

פָּצַע (*part.* פָּצוּעַ, *constr.* פְּצוּעַ; *inf. absol.* פָּצוֹעַ) *tr.* prop. *to cut*, *to cut in pieces*, *to cleave* wood, then *to wound* 1 Kings 20, 37; Song of Sol. 5, 7; *to crush*, *to bruise*, the testicles, strengthened by הַמָּה Deut. 23, 2. Aram. פְּצַע to cut, wood; to cleave, the brain; to press out, olives. פָּצַע is connected with בָּצַע, Aram. בְּצַע, בָּזַע, as also with פָּצַח; Arab. فصع to crush. Derivative

פֶּצַע (with *suff.* פִּצְעֶךָ; *plur.* פְּצָעִים, *constr.* פִּצְעֵי, with *suff.* פִּצְעֵיכֶם) *m. a wound*, Prov. 23, 29; 27, 6; a stronger word is חַבּוּרָה Is. 1, 6, or the present is a general expression Prov. 20, 30; Gen. 4, 24.

פָּצַץ (unused) *tr. to reduce to ruins*, *to break in pieces;* metaph. *to disperse*, *to scatter;* identical in its organic root פָּ־צַץ with פָּ־שַׁשׁ (פּוּשׁ), נָ־פַץ; Ar. فَضَّ. Deriv.

פְּצָצָה (= נְפָצָה, *dispersion*, *exile*) *n. p. m.* 1 Chr. 24, 15; with the article on account of its appellative meaning.

פָּצַר (*fut.* יִפְצַר) *tr.* 1. prop. *to cut into*, *to notch*, a thing; *to rend*, Ar. فطر (of notched, hacked edges), whence فُطَار (a knife full of notches), therefore *to sharpen;* metaph. *to urge* one, instare, urgere; *to press vehemently*, upon one, with בְּ of the person Gen. 19, 3 9; 33, 11; 2 Kings 2, 17; 5, 16, like פָּרַץ בְּ (which see). Deriv. פְּצִירָה.

Hif. הִפְצִיר (only *inf.* הַפְצֵר as a noun) 1. *to act in an urgent*, *incessant*, *pressing way;* hence *to be obstinate*, *obtuse*, *stubborn*, according to which is explained הַפְצֵר 1 Sam. 15, 23 = מְרִי *rebelliousness.* — 2. *to sharpen*, after the fundament. signif. Deriv. הַפְצֵר = הַפְצִיר. See פְּצִירָה.

פָּקַר (*fut.* יִפְקֹד) *tr.* prop. *to divide*, *to split asunder*, for the purpose of judging or examining (see בּוּן), Arab. بَقَطَ the same, فَقَدَ to open, i. e. to cleave asunder; *to cut into*, *to press into*, hence 1. *to chastise*, *scourge*, *punish*, absolut. Job 31, 14; 35, 15; Is. 26, 14; or with accusat. of the object, as פֶּשַׁע Ps. 89, 33, חַטָּאת Hos. 8, 13, עָוֹן Lament.

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4, 22, רָעָה Is. 13, 11, רַע Jer. 23, 2; sometimes the accusative lies in a whole clause 1 Sam. 15, 2; often with עַל of the person *on* whom a chastisement comes Ex. 20, 5; 32, 34; 34, 7; Num. 14, 18; Am. 3, 2; without an accus. of the object, with עַל Jer. 9, 24 25; 44, 13; Hos. 12, 3, אֶל Jer. 46, 25; 50, 18 or בְּ of the person 9, 8, according to the way in which the idea of punishment is modified. Comp. בְּקֻרֶת (from בָּקַר) meaning chastisement. — 2. *to prove, to examine* Ps. 17, 3, *to consider carefully* Job 7, 18, *to review, to muster, to number*, a people, army, Num. 1, 44; 3, 39, either in order to take a census 2 Sam. 24, 4, or to make a sally 1 Kings 20, 15; *to inspect* Job 5, 24; *to count off*, therefore בְּקוּדִים *the counted, numbered* Num. 1, 44, Ex. 38, 21, and the phrase עָבַר עַל־ הַפְּקֻדִים *to pass over to the numbered*, i. e. to belong to them Ex. 30, 13; 38, 26. To this head belong: a) *to have an urgent care for one, to direct the attention to one*, generally *to think of, to interest oneself in one*, with accus. of the object Gen. 21, 2; 50, 24; Ex. 3, 16; 4, 31; 13, 19; sometimes with the additional idea: *to think of at last, to think of again* Is. 23, 17; 26, 16, for which the Elohist uses זָכַר (of like fundamental meaning) Gen. 8, 1; 19, 29; 30, 22. b) *to look out*, for a person or thing, *to give close heed to*, with לְשָׁלוֹם (*referring to the welfare of*) 1 Sam. 17, 18, like רָאָה אֶת־שְׁלוֹם פְּ (which see); in a bad sense 2 Kings 9, 34; *to visit*, with בְּ of the object one takes with him Judges 15, 1. In all these meanings בְּקֵר is cognate in sense, and proceeds from a similar radical signification. — 3. *to set over, to appoint, to give the oversight of*, with accus. of the person and עַל (*over*) of a person or thing whom one is set over Num. 4, 27; 27, 16; Jer. 51, 27; fig. 15, 3; without עַל Num. 3, 10; Deut. 20, 9; with אֵת־ *to set with, to join to* Gen. 40, 4; *to enjoin upon, to charge with*, with עַל of the person Ezr. 1, 2, 2 Chr. 36, 23, *to entrust* Job 34, 13, *to prescribe* 36, 23, i. e. to give over to the care of; *to dispose of, to commit to the care of* another 2 Kings 5, 24. This meaning is connected with the second, as appointing, giving the oversight of, setting over, is only meant to express committal to one's strict care and inspection. Deriv. פְּקִידִים, פְּקִיד, פְּקֻדָּה, פְּקֻדוּת, מִפְקָד, and the proper name מִפְקָד.

Nif. נִפְקַד (*inf. constr.* הִפָּקֵד; *fut.* יִפָּקֵד) 1. *to be chastised, punished*, with מֵעִם *by whom* Is. 29, 6; with accusat. *by what* Prov. 19, 23, with עַל of the person *on* whom chastisement is inflicted Num. 16, 29; on the contrary Is. 24, 22 is to be taken in signif. 2. — 2. *to lack, to be missed*, with מִן of the person Num. 31, 49, or absol. 1 Sam. 20, 18 25; also with לְ of the person 25, 7; the same signif. existing in Kal also (Is. 34, 16); comp. חָסַר, with which it is ident. in fundamental signification. — 3. *to be set over, appointed* Neh. 7, 1; 12, 44.

Pih. פִּקֵּד (*part.* מְפַקֵּד) *to muster, to set in array*, צָבָא Is. 13, 4. Also according to the derivatives *to establish, to determine;* cognate in sense with חָקַק (חָקַק) *to consign to the care* or *keeping of*. Derivat. פְּקוּדוֹן, פִּקָּדוֹן.

Puh. פֻּקַּד 1. *to be established, arranged* Ex. 38, 21. — 2. *to be without, to be lessened by, to want*, Is. 38, 10 *I want the residue of my years;* conseq. = חָסַר.

Hif. הִפְקִיד (*fut.* יַפְקִיד, *ap.* יַפְקֵד) 1. *to appoint, set over* a thing, *to make overseer of*, with accus. of a person and עַל Gen. 39, 5, Is. 62, 6, לְ 1 Kings 11, 28 and בְּ of a thing Jer. 40, 5; 41, 18; also absol. 2 Kings 25, 23, and fig. Lev. 26, 16. — 2. *to commit to the care of one*, with בְּיַד פְּ עַל יַד פְּ 2 Chr. 12, 10, פְּ Ps. 31, 6; with אֵת־ *to entrust* or *deposit with* Jer. 40, 7; 41, 10; with accus. of the person and בְּ of the thing *to give over to the care of in* 37, 21; with accus. of the place, *to lay up, to place* Is. 10, 28.

Hof. הָפְקַד (*part. pl.* מְפֻקָּדִים) 1. *to be chastised, punished* Jer. 6, 6. — 2. *to be appointed, set over* 2 Kings 12, 12; 22, 5. — 3. *to be given over to, entrusted with*, with אֵת־ with one Lev. 5, 23.

Hithp. הִתְפַּקֵּד (*fut.* יִתְ־) *to be mustered,*

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examined, *numbered*, Judges 20, 15 17; 21, 9 (הִתְפָּקֵד for הִתְפַּקֵּד).

Hothpa. הִתְפָּקֵד *to be mustered*, *numbered*, Num. 1, 47; 2, 33; 26, 62.

As to the verb פָּקַד, the fundamental signification is sufficiently established by comparison of the analogous בָּקַר, חָסַר &., as well as by the Ar. فَقَصَ (to break through) and فَقَدَ (to open). The organic root פָּ־קַד can therefore be identical only with that in קד (קָדַד), גַּד I. (גָּדַד), חַד (חָדַד).

פְּקֻדָּה (after the form גְּדֻלָּה, *constr.* ־דַּת, with *suff.* ־דָּתָם, *plur.* פְּקֻדּוֹת) *fem.* 1. *visitation*, *chastisement*, *punishment* Is. 10, 3 = שׁוֹאָה; Jer. 10, 15; 11, 23; Hos. 9, 7; Mic. 7, 4; commonly supposed also in Ez. 9, 1, but which is better referred to 2. בֵּית הַפְּקֻדּוֹת, *a house of punishment*, *a prison* Jer. 52, 11, where טוֹחֵן (comp. Judges 16, 21) has probably fallen out before it; hence the LXX have εἰς οἰκίαν μυλῶνος. — 2. *official class* 1 Chr. 23, 11; 24, 3; generally equivalent to מִשְׁמָר, מִשְׁמֶרֶת *watch*, *watch-post*, *service*, prop. a firm and definite commission or position of service, munus, praefectura Num. 4, 16; 1 Chr. 24, 19; 26, 30; פְּ׳ הַמֶּלֶךְ *the jurisdiction*, *office*, *service of the king* 2 Chr. 24, 11; *overseership*, *headship of overseers*, *heads* (abstract for concrete) Is. 60, 17, parallel נֹגְשִׁים, and so too Ez. 9, 1, where קָרְבוּ stands = קִרְבוּ (imperat.); metaphorically *a thing laid up*, *carefully kept*, hence *substance*, *goods*, *property* Is. 15, 7, Psalm 109, 8 (comp. 49, 11), if this meaning be not as in בֶּצַע taken from the fundamental signification, denoting prop. what is snatched away to oneself, acquired. — 3. *a muster*, *enumeration* 2 Chr. 17, 14; hence *strict care* Job 10, 12; *office of overseer* 2 Kings 11, 18 (comp. 12, 12; Jer. 20, 1), as מִשְׁמָר is used.

פִּקָּדוֹן *m. something laid up*, *goods deposited*, depositum Gen. 41, 36; Lev. 5, 21 23.

פְּקִדוּת see פְּקִידוּת.

פְּקוֹד *n. p.* of the whole land of Chaldea or a part of it; hence יוֹשְׁבֵי פְ׳ Jer. 50, 21 its inhabitants, selected to have an assonance with פָּקַד (*to punish*) 50, 18, פְּקֻדָּה 50, 27 31. In a similar way it stands associated in Ezek. 23, 23 with בָּבֶל, כַּשְׂדִּים, שׁוֹעַ, קוֹעַ, all which must have been designations of lands and peoples. In the Talmud, as among the Gaonim (e. g. Sherira) a city נְהַר־פְּקוֹד in Babylonia is mentioned, whence the Amoreans and Gaonim came forth, where there was a high school in the Talmudic time (J. Nedarim 10[b]), and whose inhabitants were characterised by *Rab* in a ryhmed sentence (Chullin 127[a]). Comp. *Fürst's* LB. d. Or. 1850 ch. 2; Kultur- and Literaturgeschichte der Juden in Asien p. 189. 263. 264. 297. It seems to have denoted at first the district and race of the *Pactyians*, whom Herodotus (3, 93; 7, 67) puts with the Armenians and Caspians, and of whom a branch may have settled in Babylonia.

פִּקּוּד (only *pl.* פִּקּוּדִים, פִּקֻּדִים, *constr.* ־דֵי) *m. precepts*, *orders*, *commands*, Ps. 19, 9; 103, 18; especially in Ps. 119, of the law.

פָּקוּד (only *pl.* פְּקוּדִים, *constr.* פְּקוּדֵי, with *suff.* פְּקֻדָיו; prop. *part. pass.*) *m.* 1. *the mustered*, *numbered*, as a people or army Num. 1, 46; 2, 9; perhaps abstract *a numbering*, *mustering* Ex. 30, 13 in the phrase עָבַר עַל־הַפְּ׳. — 2. *the head*, of an army 2 Kings 11, 15, *one set over* Num. 31, 48, = פָּקִיד.

פָּקַח (*part.* פֹּקֵחַ, *inf.* פָּקֹחַ, *constr.* פְּקֹחַ, *imp.* פְּקַח, *fut.* יִפְקַח) *tr.* prop. to split, to break asunder, to divide; hence *to open*, the eyes, to see 2 Kings 4, 35; 19, 16, with עַל of the person; in a bad sense Job 14, 3; *to exercise watchfulness over one* Jer. 32, 19; *to have a protecting eye* Zech. 12, 4, comp. שׂוּם עַיִן עַל. Fig. (not used) *to be open-eyed*, i. e. *to be prudent* (see Pih.); *to have open eyes*, i. e. *to be watchful*, opposite to be sleepy, lazy Prov. 20, 13; פְּ׳ עֵינֵי פְ׳ *to open*

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one's eyes, i. e. to make him see, of God 2 KINGS 6, 17, hence פְּ עֵנַי *to make the blind see* Ps. 146, 8; *to make one see* GEN. 21, 19; of the ears, *to give to hear* (the law, admonitions), Is. 42, 20 *he has opened his ears, and he heeded it not;* usually in a subjective sense. Deriv. פִּקֵּחַ, פִּקְחוֹנָה.

Nif. נִפְקַח (*fut.* יִפָּקַח) *to be opened*, of the eyes, i. e. to attain to understanding GEN. 3, 5 7; entirely in a spiritual sense Is. 35, 5.

Pih. I. פִּקַּח (unused) *to open well*, the eyes, i. e. *to see well;* figur. *to be intelligent, prudent, wise.* Deriv. פִּקֵּחַ.

Pih. II. (redupl.) פִּקְפֵּחַ *to open*, i. e. to unfetter, to set free. Deriv. פִּקְפַּח-קוֹחַ.

The stem פְּ is closely connected with פָּקַע, בָּקַע, Aram. בְּקַע, פְּקַע. The Arab. فَقَعَ to open, of the rose, to open suddenly, the eyes, بَكَعَ II. to cut in pieces, بَعَقَ to divide, to separate, are the same stem. The organic root is פְּקַ־ח, since فَقَّ (to divide) has the same meaning.

פִּקֵּחַ (*watchfulness, oversight*) *n. p. m.* of a king of Samaria 2 KINGS 15, 25; Is. 7, 1; 2 CHR. 28, 6.

פִּקֵּחַ (from Pih.; *pl.* פִּקְּחִים) *adj. m. seeing*, oppos. to עִוֵּר, also a subst. Ex. 4, 11; fig. *intelligent* 23, 8; mod. Hebr. a wise, prudent one.

פִּקַּחְיָה (*Jah is Watchfulness*) *n. p. m.* 2 KINGS 15, 22.

פִּקְפַּק-קוֹחַ (after the form שָׁחַרְחוֹר, פִּתַּלְתּוֹל, made from the reduplicated form פִּקְפֵּחַ, conseq. = פִּקֵּחַ) *m.* prop. an opening, hence *an unfettering, deliverance*, liberatio Is. 61, 1, like פְּתִחַ 14, 17, or with the LXX ἀνάβλεψις (a making to see), so far as the אֲסוּרִים sit in darkness, Vulg. *apertio.* — *Jos. Kimchi* takes קוֹחַ to mean *a prison*, like the Talm. קוֹחַ fetter, so that פִּקְפַּק-קוֹחַ together would likewise be *deliverance;* but the common explanation (Vulg., Pesh.) is more suitable.

פָּקִיד (*constr.* פְּקִיד, with *suff.* פְּקִידוֹ; *pl.* רִים) *m. an officer*, of the high priest (כֹּהֵן הָרֹאשׁ) 2 CHR. 24, 12, of the Levites NEH. 11, 22, of the temple (בֵּית יי) JER. 29, 26; *a chief overseer* GEN. 41, 34; *a magistrate* JUDGES 9, 28. In פָּקִיד נָגִיד JER. 20, 1, פְּ is more exactly defined by נָגִיד, i. e. a פָּ who belongs to the נְגִידִים (see 2 CHRON. 35, 8); comp. DAN. 9, 25, where two nouns also stand together.

פְּקִידוּת (prop. פְּקֻדוּת) *f.* the office of a פָּקִיד, *office, oversight* JER. 37, 13.

פָּקַע I. (not used) *tr.* same as בָּקַע, פָּקַח (which see), *to cleave, to divide; intr. to split, to burst asunder*, of the wild cucumber, which bursts at the slightest touch, if it be ripe. Deriv. פָּקָעַת.

פָּקַע II. (unused) *intrans. to be drawn together, to be firm, hard*, of a harsh and bitter plant pumpkin-shaped and lump-like, colocynth; Aram. פְּקַע the same, whence فَقْعٌ an unripe fig, grossus.

Pih. פִּקַּע (unused) stronger than Kal. Deriv. פִּקֻּעָה.

פָּקָק (only *plur.* פְּקָקִים, from פָּקַע I.) *m. an egg-shaped, pointed* or *wild cucumber*, whose shape was imitated artificially and applied as an architectural ornament 1 KINGS 6, 18; 7, 24; Targ. צוּרַת בֵּיעִין.

פַּקֻּעָה (*pl.* עוֹת, from פָּקַע II.) *fem. bitter gourd*, פְּ שָׂדֶה 2 KINGS 4, 39 *wild gourds* (LXX, Vulg., Arab.), a sort of pumpkin, so called from its harsh bitter taste (comp. קִשֻּׁאָה); it is possible that פָּקַע also belongs here.

פַּר (in pause פָּר, and also with the article הַפָּר, לַפָּר, בַּפָּר; *pl.* פָּרִים instead of פְּרִים, with *suff.* פָּרָיו; from פָּרַר I.) *m.* prop. the burst forth, the cast forth, the born, the young; specially 1. *a young bullock*, juvencus, especially for sacrifice, coupled with אַיִל NUM. 23, 2; also a figure of a powerful enemy, and symbolising, like the lion dog and old bullock Ps. 22, 13 the great, the distinguished JER. 50, 27 (Rashi), if this passage should not be otherwise ex-

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plained; in the pl. along with אַבִּירִים (*grown up bullocks*) Is. 34, 7. Often defined more exactly by בֶּן־בָּקָר Num. 8, 8; Lev. 16, 3; 2 Chr. 13, 9; seldom of one seven years old and fattened Judges 6, 25. It also stands unconnected, after שׁוֹר Ps. 69, 32, or שׁוֹר follows in the genitive Judges l. c., but *a young bullock* is always meant. — 2. Fig. *young and vigorous manhood, manly youth* Jer. 50, 27 = מְבֻחָר בַּחוּרִים 48, 15. Hos. 14, 3 וְנִשַּׁלְּמָה פָרִים שְׂפָתֵינוּ is difficult. The old interpreters (Targ., *Kimchi*) translate: *and we will pay bullocks with our confession*, i. e. the confession will supply the place of sacrificial bullocks; the LXX have: *we will pay with the fruit* (פְּרִי) *of our lips*, i. e. with the confession of sin; comp. לָקַח דְּבָרִים עִם. But see פָּרִים.

The noun פָּרָה is a feminine form of פַּר, and the same word may lie in the Arab. فَرٌ (the young of sheep, a goat), فَرَةٌ (a young wild cow) and فَرِيرٌ, فُرَافِرٌ (the same), Greek πόρτις (metaphor. a young woman), German *Farr*, feminine *Färse*.

פָּרָא I. (Kal unused) *tr.* same as פָּרָה I., פָּרַר I. *to urge* or *drive forth; to cause to break forth, to bear; to bear*, fruits; ident. in its organic root פר־א with פְּ and פַּר, Ar. فَرَى to cut through, to break through, comp. פָּטַר to break forth or through, belonging to פָּטַר, Ar. بَطَرَ to sprout, to grow; on the contrary, the organic root has no connection with the Sanskrit bhri, fer-o, φέρ-ω.

Hif. הִפְרִיא (*fut.* יַפְרִיא) *to bear* or *bring forth fruit* Hos. 13, 15, alluding to אֶפְרַיִם (see אָח = אָחוּ). *Ibn Ganâch* explains הִפְרִיא as a denom. from פֶּרֶא, and translates *and he is wild* (i. e. פֶּרֶא) *among his brethren*, i. e. the wildest. Others take it as a denom. from פֹּארָה meaning *to be distinguished for powerful branches*, שִׁלַּח פֹּארוֹת = הִפְרִיא.

פָּרָא II. (unused) *intr.* same as פָּרָה II. *to run swiftly, to flee*, of the wild ass; Aram. (in Talm.) פְּרָא, Arab. فَرَّ, فَغَرَ to flee, to be fleeting; cognate in sense to עָרַד עָרוֹד. Deriv. the proper name פַּרְאָם and

פֶּרֶא (*pl.* פְּרָאִים, from פָּרָא II.) *m.* prop. swift-runner, a fleeting one; hence *wild ass*, onager, a figure of roughness, wildness and irrationality Job 11, 12, moving about in troops in solitary places 24, 5, Is. 32, 14, so called from its extraordinary fleetness; פֶּ֫רֶא אָדָם *a wild ass of a man*, i. e. one like a wild ass Gen. 16, 12; Ar. فَرَا, فَرَاءٌ the same. See פָּרָה.

פַּרְאָם (*one roving about, a free one*) *n. p. m.* Josh. 10, 3.

פַּרְאֹת *f. pl.* see פֹּארָה.

פַּרְבָּר and **פַּרְוָר** (*pl.* פַּרְוָרִים) *m.* name of a place situated west of the temple-building, and surrounded by a wall 1 Chr. 26, 18, for which 2 Kings 23, 11 has פַּרְוָר, and Ez. 41, 12 15 בִּנְיָן. It is said to mean *an open summer-house*, after the Persian Farwâr. In Aram. פַּ֫ is *suburb*.

פָּרַד (*part. pass. f. pl.* פְּרֻדוֹת) 1. *tr.* same as פָּרַס *to separate, to divide, to sunder*; metaphor. *to insulate*, of grains, cognate in sense בָּדַל; hence פְּרֻדוֹת *gone asunder, separated* Ez. 1, 11; comp. Aram. פְּרַד, Ar. فَرَدَ, whence فَرْدٌ, فَرِيدٌ separated, alone, single, فَرْدٌ single; in grammar שֵׁם נִפְרָד a noun absolute. Derivat. פְּרוּדָה and the proper names פְּרוּדָא, פְּרִידָא. — 2. *intr. to separate oneself, to walk, run, draw by oneself, to move onwards separately*; Syr. ܦܪܕ to flee or fly forwards. Deriv. פִּרְדָּה.

Nif. נִפְרַד (*part.* נִפְרָד, *inf. c.* הִפָּרֵד, ־רֵד־, *fut.* יִפָּרֵד) *to be parted*, of rivers Gen. 2, 10, *to be divided*, i. e. *to be derived from* 10, 5 32; *to separate oneself* Judges 4, 11; *to proceed from* Gen. 25, 23, always with מִן of the person 13, 9 11; *to be separated*, from a friend Prov. 19, 4; נִפְרָד *one going his own way*, i. e. who closes his mind to admonition 18, 1; *to be divided, dispersed* Neh. 4, 13.

Pih. פִּרֵּד (*fut.* יְפָרֵד) to take a separate walk, i. e. *to go aside* Hos. 4, 14.

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Pu. פֹּרַד (*part.* מְפֹרָד) *to be scattered*, i. e. separated from one another, conseq. = פֻּזַּר Esth. 3, 8.

Hif. הִפְרִיד (*part.* מַפְ׳, *inf. c.* הַפְרִיד, *fut.* יַפְרִיד) *to separate, to divide*, בְּנֵי אָדָם, i. e. to disperse them; with בֵּין (between), of persons or things 2 Kings 2, 11; Ruth 1, 17; *to cause a dispute* or *quarrel* Prov. 18, 18; *to remove* 16, 28; 17, 9.

Hithp. הִתְפָּרֵד (*fut.* יִתְפָּ׳) *to be dispersed*, i. e. to go singly, by self Ps. 92, 10; Job 4, 11; *to be separated* 41, 9 [17]; *to separate oneself*, of עֲצָמוֹת (the extremities), i. e. to refuse service Ps. 22, 15.

פֶּרֶד (with *suff.* פִּרְדּוֹ; *pl.* פְּרָדִים, with *suff.* פִּרְדֵיהֶם) *m. a mule*, mulus, an animal used by commanders and kings to ride upon, 2 Sam. 13, 29; 18, 9; 1 Kings 18, 5, kept in the royal stable with the סוּס 1 Kings 10, 25; 18, 5, and applied to the carrying of goods Is. 66, 20; 2 Kings 5, 17, but which had first to be broken in and subjugated Ps. 32, 9. — It is commonly derived from פָּרַד, because the mule lives isolated without copulation (*Hâja*), or because it is quick and vigorous (comp. فُرُط equus velox), or meaning *separation*, metaphor. half-ass, as in the Greek; but better = פֶּרֶא.

פִּרְדָּה (*c.* ־דַּת) *f.* the same 1 Kings 1, 33.

פְּרֻדָּה (*pl.* ־דּוֹת) *f. seed-corn* Jo. 1, 17, explained in *Ibn ʿEsra* by גַּרְגַּר (in the Mishna גַּרְגִּיר), prop. the solitary, separated; comp. פֶּרֶט. Syr. ܦܪܕܬܐ corn.

פַּרְדֵּס (*pl.* פַּרְדֵּסִים) *m. a park-* or *garden-ground*, covered with small plants and flowers, coupled with גַּן Eccles. 2, 5, or planted with pomegranates Song of Sol. 4, 13, used of the pleasure-parks of the Persian kings Neh. 2, 8. As the word occurs very often in the Targ., Talm. and in Greek (παράδεισος), and as the latter is used elsewhere by the LXX for גַּן (Gen. 2, 8; 3, 1) and גַּנָּה (Is. 1, 30), as well as in the apocryphal books (Ben-Sira 24, 31; 40, 19 30; Sus. 4, 8 15 17), there can be no doubt about its meaning, though there may be of its origin. It cannot be referred to the old Persian, since the word is not preserved there; though writers speak of the παράδεισοι of Persian kings (Xenoph., Diodor.). There only remain 1. the Zend. *pairidaêza*, an enclosure of earth or wall, a place hedged round (Haug); 2. the Armenian *pardêz*, a garden surrounding a house, a delightful place of trees, fruits, flowers, surrounded by a ditch or wall; 3. the Sanskrit *paradêça* a region of surpassing beauty; or 4. we may assume a Semitic derivation from פָּדַס (to extend, to spread out), meaning *a flat, a plain*. But all these attempts to explain the origin of the word have something uncertain. In the Talmud and modern Hebrew פַּ׳ is never used for the abode of the blessed, but עֵדֶן or גַּן עֵ׳ is employed for it; on the contrary it was figuratively applied to *metaphysical speculation*.

פָּרָה I. (פָּרִינוּ, פְּרִיתֶם; *part. m.* פֹּרֶה, *f.* פֹּרִיָּה, פֹּרָת; *imp.* פְּרֵה; *fut.* יִפְרֶה) *intr.* 1. *to break through, to burst forth*, of the fruit of the body, therefore *to bear*, coupled with רָבָה *to bear often* Gen. 8, 17; Jer. 23, 3; 3, 16 (רָבָה is rarely used in this sense Gen. 26, 22; Ex. 23, 30), *to cast forth*, of animals in bearing Gen. 1, 22. — 2. of plants, *to bring forth fruit* Is. 11, 1; Deut. 29, 17. פֹּרִיָּה is another form of the part. fem. *fruitful*, of גֶּפֶן Ps. 128, 3, Is. 32, 12, but also a subst. for זַיִת 17, 6 or an adjective (like עָנֵף there) Ez. 19, 10. Another feminine form is פֹּרָת Gen. 49, 22 *the fruitful*. Figur. of יֶשַׁע Is. 45, 8. Deriv. פְּרִי, the proper names אֶפְרַיִם 1, אֶפְרָתָה and אֶפְרָת, perhaps also פְּרָת.

The organic root פָּר־ה, Aram. פְּר־א, פָּר־א I. (which see) is clear from פַּר, Ar. فَرَى (to cut through); and any connection with φέρ-ω, fer-o, Germ. *gebären*, English *to bear*, is inadmissible.

Hif. הִפְרָה (*part.* מַפְרֶה, *fut.* יַפְרֶה, *ap.* יֶפֶר) *to make fruitful* Gen. 41, 52, Ps. 105, 24, coupled with הִרְבָּה.

פָּרָה II. (unused) = פָּרָא II. Deriv. פָּרָה,

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פָּרָה III. (unused) *tr. to bear, to lift up;* deriv. פִּרְיוֹן, with אַ prefixed אַפִּ׳ (which see); connected with φέρ-ω, fero.

פָּרָה (with *suff.* פָּרָתוֹ, *pl.* פָּרוֹת, from פָּרַר III.) *f.* 1. *a heifer, young cow* Gen. 41, 2; Num. 19, 2; of one that gives milk and bears young Job 21, 10, 1 Sam. 6, 7, that undergoes the yoke Hos. 4, 16; פָּרוֹת הַבָּשָׁן Am. 4, 1 *the heifers of Bashan*, i. e. fat, hence unruly, a figure of Samaria's females. See פַּר. — 2. (connected with פֶּרֶה, פֶּרֶא; *wild-town*) *n. p.* of a city in Benjamin Josh. 18, 23.

פֶּרֶה *m.* same as פֶּרֶא, only in Jer. 2, 24 and cod. Sam. Gen. 16, 12. See פָּרָה II.

פֵּרָה (only *pl.* פֵּרוֹת, from פּוּר II.) *f. a pit, hole;* only in חֲפֹר פֵּרוֹת Is. 2, 20 written separately, but where for חֲפֹר should be read חֹפֵר, so that ח׳ פֵּ׳ is a periphrasis for a burrowing animal; comp. Talm. פִּירָא a pit. But see חֲפַרְפֶּרֶת.

פֻּרָה (from פְּאֻרָה; *splendour, beauty, ornament*) *n. p. m.* Judges 7, 10 11.

פְּרוּדָא (*isolation, separation*) *n. p. m.* Ezr. 2, 55; see פְּרִידָא.

פָּרוֹז belonging to

פְּרוֹזִי (*pl.* ־זִים) K'tib, see פְּרָזִי.

פָּרוּחַ (*increase*, viz. by Jah) *n. p. m.* 1 Kings 4, 17.

פַּרְוַיִם (only *pl.* פַּרְוַיִם) *n. p.* of a gold-region whence Solomon is said to have fetched gold for the temple 2 Chr. 3, 6; אוּפָז (Dan. 10, 5) or אוֹפִיר (Ps. 45, 10) standing elsewhere. Sometimes it is compared with סְפָר (which see) in the south-west corner of Arabia, which the old translators render סְ־פַרְוַיִם, and from which the Gent. m. pl. is called in 2 Kings 17, 31 סְפָרִים K'tib or סְפַרְוִים K'ri; sometimes with אוֹפִיר; sometimes with the Sanskrit pûrva (eastern) or rather with paru, a mountain, conseq. פַּרְוַיִם δίδυμα ὄρη, Ptolemy (Geogr. 6, 7, 11) adducing such in Arabia. Accordingly פַּרְוַיִם must be a colony transplanted from India to Arabia. Particular details respecting the word are not yet brought to light.

פַּרְוָר see פַּרְבָּר.

פָּרוּר (from פָּרַר III.) *m.* prop. something deepened, hence *a pot, a kettle* Num. 11, 8; Judges 6, 19; 1 Sam. 2, 14; not connected with פָּארוּר (Targ., LXX, Vulg., Pesh.).

פָּרַז I. (not used) *tr. to separate, to cut, divide, cleave,* metaphor. *to decide, to judge,* cognate in sense with שָׁפַט, גָּזַר, hence also *to lead, to rule;* Arab. فرز the same. The organic root פָּ־רַז is also in בָּ־רַז which see. Deriv. פָּרָז 1, פְּרָזוֹן.

פָּרַז II. (not used) *tr.* same as פָּרַשׁ II., פָּרַשׂ, פָּרַץ II. *to extend, to spread; to make even, flat, level,* Ar. فرز I. the same. The organic root is פָּ־רַז. Deriv. פְּרָזָה, פָּרָז 2 and פָּרוֹז, whence פְּרָזִי and פְּרוֹזִי, with the Gentile noun פְּרִזִּי (from פָּרַז).

פָּרָז (*pl.* with *suff.* פְּרָזָו) *m.* 1. (from פָּרַז I.) *a decider, a judge;* hence *a ruler, a chief* Hab. 3, 14 (LXX, Pesh.), like קָצִין (Rashi, Targ.). Vulg. *bellator,* from פָּרַז = برز *to appear for fight, to fight,* to which has also been referred פְּרָזוֹן Judges 5, 11, which is not so well founded etymologically. — 2. (from פָּרַז II.) a ground-form to פְּרָזִי which see.

פָּרֵז see פְּרִזִּי.

פְּרָזָה (only *pl.* פְּרָזוֹת; from פָּרַז II.) *f. an extended, level place, a plain,* hence עָרֵי הַפְּרָזוֹת Esth. 9, 19 *cities of the champagne-country,* in opposition to the metropolis 9, 18 (*Ibn Ganâch*); coupled with אֶרֶץ *a flat land,* Ez. 38, 11 *open country;* Ar. فرز a plain, a flat land.

פְּרָזוֹן (with *suff.* פְּרָזוֹנוֹ; from פָּרַז I.) *m. dominion,* concrete *a ruler, leader,* Judges 5, 7 *the leaders in Israel were idle* (LXX, Vulg.); 5, 11 *the righteous acts of his rule.*

פְּרָזִי (formed from פָּרָז 2) *m. an inhabitant of the flat or level land, a coun-*

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tryman Esth. 9, 19 K'ri, for which the K'tib has פְּרוֹזִי (from פָּרוֹז = פָּרָז 2); עָרֵי הַפְּרָזִי *the cities of the countryman*, i. e. country towns; כֹּפֶר הַפְּ׳ *a country village* 1 Sam. 6, 18, opposite עִיר מִבְצָר.

פְּרִזִּי (from פָּרָז; *a countryman*) *n. Gent. m.* the name of a Canaanitish but subordinate tribe driven out by the Judeans and Ephraimites Gen. 15, 20; Ex. 3, 8; Judges 3, 5. They dwelt in the middle West-jordan part of Palestine Josh. 17, 15.

פַּרְזֶל (*def.* פַּרְזְלָא) *Aram. m.* same as Hebr. בַּרְזֶל *iron*, Dan. 2, 33 34 41 42 45.

פָּרַח I. (*fut.* יִפְרַח) *intrans. to break through, to burst forth*, of a young brood; hence 1. (unused) *to be born, to originate*, Arab. فَرَخَ, whence فَرْخ pullus. Deriv. אֶפְרֹחַ and (according to some) פִּרְחָח. — 2. *to sprout forth, to put forth*, of branches, leaves, blossoms Gen. 40, 10; Num. 17, 20; Hab. 3, 17; Song of Sol. 6, 11, like فرخ; *to be covered with blossoming plants* Is. 35, 2; fig. *to thrive, to prosper*, of individuals, of peoples and states Hos. 10, 4; 14, 6; Prov. 11, 28; Is. 66, 14. Deriv. פֶּרַח and the proper name פָּרוּחַ. — 3. *to break through, to come forth*, of leprosy, sores Ex. 9, 9 10; Lev. 13, 12; 14, 43.

As to the fundamental signification, the same is also in זָ־רַח (which see) cognate in sense with פָּרַץ (Gen. 38, 29), in Arab. طلع, and in צָ־רַח, with the same metaphor. application of the radical meaning. The organic root is פָּ־רַח.

Hif. הִפְרִיחַ (*fut.* יַפְרִיחַ) *to make blossom*, זֶרַע Is. 17, 11 (figur.), עֵץ יָבֵשׁ Ez. 17, 24 (figur.); without an object *to blossom* Job 14, 9; metaph. אֹהֶל יְשָׁרִים Prov. 14, 11, *to flourish* Ps. 92, 14. אַפְרַחַת in cod. Samar. Gen. 40, 10 is a noun = פֶּרַח.

פָּרַח II. (unused) *intr. to flee, to fly forward, to hasten;* Aram. פְּרַח, ܦܪܚ the same (hence פִּרְחָא, ܦܪܚܬܐ a bird); closely connected in its organic root פָּ־רַח with that in בָּ־רַח, אָ־רַח. Deriv. פֹּרַחַת.

פֶּרַח (with *suff.* פִּרְחָהּ, פִּרְחָם; *plur.* פְּרָחִים, with *suff.* פְּרָחֶיהָ) *m. a sprout*, out of שֹׁרֶשׁ Is. 5, 24; *a blossom* 8, 5; *verdure* Nah. 1, 4; metaph. *blossom-shaped ornament* Ex. 25, 31-34; 1 Kings 7, 26.

פִּרְחָה see פִּרְחָח.

פִּרְחָח (also פִּרְחָה, reduplicated from פָּרַח I.; a different reading is פִּרְחָה) *m. a young brood, knaves* Job 30, 12 (*Kimchi*); a suitable designation of the rabble, according to 30, 1 and 2. Arab. فَرْخ pullus. פִּרְחָה may have also the same meaning.

פֹּרַחַת (from פָּרַח II.; *pl.* פֹּרְחוֹת) *fem. the flying, a bird;* Ez. 13, 20 *and I drive away the people* (אֶת־הַנְּפָשׁוֹת), *whose souls* (אֲשֶׁר ... אֶת־נַפְשׁוֹתָם, as is to be read for אֲשֶׁר ... אֶת־נְפָשִׁים) *ye lie in wait for, as if they were* (לְ like Job 39, 16) *birds*, i. e. I let them fly. The bird is a figure of the soul (Ps. 11, 1; 124, 7). שָׂם לְפֹרְחוֹת (to be read for שָׁם) ibid. means *I make to depart.*

פָּרַט (only *part. m. pl.* פֹּרְטִים) *trans.* prop. same as פָּרַד, *to divide, separate, break asunder;* hence 1. to sunder, to insulate; Aram. פְּרַט, Ar. فَرَطَ the same. — 2. *to break forth, to break out*, in a cry, like פָּצַח proceeding from a similar fundamental signification. So Am. 6, 5 *they who sing there to the tone of the harp* (Vulg., Ibn G'anâch, comp. פָּצַח רִנָּה) or *they who strike there* &c. Derivative

פֶּרֶט *m.* prop. the single, separated; hence *a single berry*, which falls off in the vintage Lev. 19, 10 (Targ., Pesh., LXX); Ibn *G'anâch* has therefore نَثْر for it.

פְּרִי (in pause פֶּרִי, with *suff.* פִּרְיִי, פִּרְיָךְ, פִּרְיָהּ, פִּרְיָם, פִּרְיָן, also פִּרְיוֹ, פִּרְיֵךְ, פִּרְיֵהָ, פִּרְיֵהֶם, פִּרְיֵהֶן; from פָּרָה I.; pl. only in modern Hebrew פֵּרוֹת and פֵּרִים) *m.* prop. what has broken forth, what has burst forth; hence 1. *fruit*, either

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of the earth, with אֶרֶץ, אֲדָמָה, i. e. its produce Num. 13, 26, Deut. 1, 25, of a field Gen. 4, 3, פְּרִי alone Ps. 72, 16, or of a tree (עֵץ) Gen. 1, 29; Ex. 10, 15. As a genitive to עֵץ Gen. 1, 11 or אֶרֶץ Ps. 107, 34 an adject. *fruitful*, *bearing fruit;* and עָשָׂה פְ׳ Gen. 1, 11, נָשָׂא פְ׳ Ez. 17, 8, נָתַן פְ׳ Lev. 25, 19 *to bear fruit*, *to give fruit.* Metaphor. applied to living beings, *fruit*, i. e. *what is born*, *begotten*, of animals Is. 14, 29, or men Ps. 21, 11, like זֶרַע, fully פְ׳ בֶּטֶן Deut. 7, 13; 28, 4, and also in this sense עָשָׂה פְ׳ 2 Kings 19, 30; Hos. 9, 16; comp. Arab. ثمرة fruit, a child. — 2. Figur. *the fruit* = *result*, *consequence*, of an action Is. 3, 10; hence *atonement*, as the fruit of sin being removed Is. 27, 9; *a reward*, as a consequence Ps. 58, 12, *punishment* Jer. 6, 19; *gain*, *what is obtained*, *profit* Prov. 8, 19; Is. 10, 12; *remnant*, *what is left*, of the Israelite people Is. 4, 2, parallel צֶמַח יי׳; of the clouds, of rain, conceived of as פְּרִי מַעֲשֵׂה יי׳ Ps. 104, 13 (*Kimchi*).

פְּרִידָא (same as פְּרוּדָא) *n. p. m.* Neh. 7, 57.

פָּרִים (instead of פַּרִּים, from פָּרַם) *m. the wide opening*, of שְׂפָתַיִם, i. e. the unpremeditated letting out of speech, Hos. 14, 3 *and we will pay the inconsiderateness of our lips;* comp. פָּטַר of speech (Ps. 22, 8).

פָּרִיץ (*constr.* פְּרִיץ, *plur.* פָּרִיצִים, *constr.* פָּרִיצֵי, as if from פָּרִיץ = פַּרִּיץ) *m. one rapacious*, *violent*, i. e. wild, of חַיּוֹת Is. 35, 9 *and the wildest of beasts*, i. e. the wildest beast; *an oppressor*, *robber* Dan. 11, 14; Jer. 7, 11; בֶּן־פְּ׳ Ez. 18, 10 the same; in Ps. 17, 4 מִן is wanting after שָׁמַר; on the other hand, in Ez. 7, 22 פִּתְאֹם should be read for פָּרִיצִים according to the LXX.

פָּרַךְ (unused) *tr.* 1. *to separate*, *to break off*, *to divide off*, hence *to debar*, *to keep off*, deriv. פָּרֹכֶת; identical in fundamental signification with פָּרַץ, פָּרַק. — 2. *to break in pieces*, *to crush*, *to grind*, *to bruise*, like the Aram. פְּרַךְ (hence פְּרוּךְ = Hebr. גֶּרֶשׁ, פְּרִיךְ = יָבֵשׁ); figur. *to oppress*, Arab. فرك the same. Derivative

פֶּרֶךְ *m. oppression*, prop. *bruising*, *crushing;* adv. *hardly*, *strongly*, *fearfully*, *oppressively* Ex. 1, 13 14; Lev. 25, 43.

פָּרֹכֶת (according to Ibn Esra פָּרֹכֶת, Milra) *fem.* what keeps off, debars, therefore *the curtain*, before the holy of holies Ex. 26, 31; 27, 22; 35, 12; 36, 35; Talm. pl. פָּרֳכִיּוֹת, elsewhere פַּרְגּוֹד instead.

פָּרַם (*fut.* יִפְרֹם) *tr.* prop. *to cleave*, therefore 1. *to rend*, בְּגָדִים Lev. 10, 6; 13, 45; Aram. פְּרַם, ܦܪܡ the same. — 2. (not used) *to open wide*, the mouth, i. e. to speak inconsiderately. The organic root פ־רם lies also in חָ־רַם I. Deriv. פָּרִים (from Pihel).

פַּרְמַשְׁתָּא (from the old Persian תָּא, which also stands in other Persian names for ־דָתָא data, -δαθα, see פּוֹרָתָא; and פַּרְמַשׁ which is in old Persian *peramash* = *perama* the highest, the highest being, Sanskrit paraméshth'a a name of the highest being, but where the last syllable is taken from other elements) *n. p. m.* Esth. 9, 9.

פָּרַן see פַּרְנָךְ.

פַּרְנָךְ (־ָךְ appears to be a termination, as in חַדְרָךְ &c. see ־ָךְ; and פָּרַן may be connected with בָּרַן which see, but without any thing certain being found out for the signific.) *n. p. m.* Num. 34, 25. To put it beside the Pers. فرناك *Pharnaces* (a glorious one), as *Hamaker* thought, is to be rejected, since the name already appears in Numbers.

פָּרַס I. (*inf. absol.* פָּרֹס, *fut.* יִפְרֹס) *tr. to break asunder*, *to divide;* therefore פְּ׳ לֶחֶם לְ Is. 58, 7 *to break bread to one*, i. e. to impart of it to him. The cake-formed bread was not cut but broken. Without לֶחֶם Jer. 16, 7. Comp. Syr. ܦܪܝܣܬܐ the host. Deriv. פֶּרֶס 2.

Hif. הִפְרִיס (*part. m.* מַפְרִיס, *fem.* מַפְרֶסֶת) *to cleave*, *to divide*, פַּרְסָה (the

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hoof), i. e. to have a cloven hoof Lev. 11, 3-7 26, Deut. 14, 7, along with שָׁסַע.

פָּרַס II. (unused) *intr. to be pointed, sharp*, of a nail, claw; cognate in sense אָצַל, אָצֶל (belonging to צִפֹּרֶן). Deriv. פַּרְסָה 1, פַּרְסָה, denom. הִפְרִיס.

פָּרַס (in pause פָּרָס) *n. p.* of an Aryan land and people, usually mentioned with מָדַי, *a Persian, Persia*, for which עֵילָם seems to have been employed at an older period Dan. 8, 20; 16, 1; Esth. 1, 3. *Sallust* (Jug. 18) knew of Persians who had settled in Africa at a very early time. Such were the African mercenaries פָּרַס with לוּד in the army of the Tyrians Ez. 27, 10. But they may also be understood to be *the Pharusians*. Arab. پَارِس, فَارِس, old Persian Paraça, Pâraç the same. — It has been derived from the Zend. pârs *pure, shining*, or from פָּרַס (a horse), or from the Zend. parasha, as it is found in the proper name Perasha-ôstra; but these derivations are unsatisfactory. See אַפַּרְכִי, אַפַּרְסַתְכִי, אַפַּרְסְכִי.

פָּרַס *Aram.* the same Dan. 5, 28; 6, 9.

פֶּרֶס *m.* 1. (only *pl.* with *suff.* פַּרְסֵיהֶן) same as פַּרְסָה *hoof, claw* Zech. 11, 16. — 2. prop. *breaker*, a species of eagle, called by Pliny (H. N. 10, 3; 30, 7) *bone-breaker*, ossifragus, ossifraga Lev. 11, 13; Deut. 14, 12; Arab. الكاسر or كاسر العظام; French orfraye.

פָּרַס (*part. pass.* פָּרֻס = פָּרוּס, with *personal suffix* פְּרִיסַת) *Aram. tr.* same as Hebrew פָּרַס I. *to tear away, snatch away*, booty, like the Arab. فَرَسَ (diripuit); hence Dan. 5, 28 *thy kingdom is snatched away, and given to the Medes* (not *divided*, Vulg., Saadia). Deriv.

פֶּרֶס (only *pl.* פְּרָסִין) *Aram. m. pl. a snatching away*, of מַלְכוּ Dan. 5, 25, prop. = שֶׁבֶר, with an assonance to פָּרַס; on the contrary פְּרָס 5, 28 is = פָּרִיס.

פַּרְסָה (*plur.* פָּרָסוֹת, *constr.* פַּרְסוֹת, with *suff.* פַּרְסֹתֵיכֶם) *fem.* prop. the pointed, the sharp, therefore *a hoof* (not merely a divided one), *a claw* (comp. צִפֹּרֶן, אֶצְבַּע) Ex. 10, 26; Lev. 11, 3 7 26; Deut. 14, 6; Mic. 4, 13. Hence

הִפְרִיס (*part.* מַפְרִיס) denomin. *to be furnished with a hoof* Ps. 69, 32, like מַשְׁקִים from אֶשֶׁד, מַקְרִין from קֶרֶן ibid.

פַּרְסִי (from פָּרַס) *Gentile m. a Persian* Neh. 12, 22.

פַּרְסִי (*def.* פַּרְסָאָא or פַּרְסָיָא) *Aram. Gentile m.* the same Dan. 6, 29.

פָּרַע I. (*fut.* יִפְרַע) *tr.* same as פָּרַץ (see ץ and ע) and פָּרַד, *to tear off, to separate from, to loosen, to untie* (see Hif.); therefore 1. *to make bare, to uncover*, רֹאשׁ Num. 5, 18, Lev. 13, 45 (prop. to take away the head-covering), so also 10, 6 and 21, 10 an act against the priestly dignity, like פָּרַם בֶּגֶד; comp. Ar. فَرَغَ to make empty, bare, a vessel. — 2. Figur. *to absolve, to loosen, to deliver*, Ez. 24, 14 *I will not absolve and I will not spare;* then *to unbridle, to make licentious, unrestrained*, with accusat. of the object Ex. 32, 25 *for they were licentious, as Aaron had given them the reins* (the cod. Sam. has in this sense 32, 22 פָּרֵעַ for בָּרֵעַ), comp. Arab. فَرَغَ V. to be free from work; *to reject, to despise, to abandon*, מוּסָר Prov. 13, 18 and 15, 32, עֵצָה 1, 25, absol. 8, 33; with דֶּרֶךְ 4, 15; comp. Aram. פְּרַע, פְּרָא *to loose*, meaning *to settle, to pay, to requite*, like the Hebr. שִׁלֵּם, גָּמַל, therefore *to satisfy, to fulfil* (an obligation), *to redeem*, a vow; *to revenge*, as the redemption of a crime; Ar. فَرَغَ *to conclude, to bring to an end.* — 3. (not used) *to cut off, to separate*, of the hair; like the Aram. פְּרָעוֹת hair, from בּוּן to divide; שֵׂעָר from שָׂעַר I. to split off. Deriv. פֶּרַע.

Nif. נִפְרַע (*fut.* יִפָּרַע) *to be unruly* Prov. 29, 18.

Hif. הִפְרִיעַ (*fut.* יַפְרִיעַ) *to cause to be unbridled, to make unruly* 2 Chr. 28, 19; *to separate*, with מִן of a thing, i. e.

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to dismiss from Ex. 5, 4, where the cod. Samar. has הַפְרִיד.

פָּרַע II. (*inf. constr.* פָּרְעַ) *intr. to project, to stand forth prominently*, of a top, point, head; hence figur. *to go before, to lead, to stand at the head*, used of princes, generals and nobles; Arab. فَرَعَ. So JUDGES 5, 2 *when the leaders led the way in Israel, and when the people willingly assembled* (for battle), this song was sung (LXX in cod. Alex., Theod.). בְּ is a designation of the point of time. The explanations according to פָּרַע I. *to punish, to revenge* (in oriental versions) do not suit. Deriv. פַּרְעֹה and the proper name פִּרְעָתוֹן.

פָּרַע III. to פָּרְעָשׁ which see.

פֶּרַע (from פָּרַע I.) *m.* 1. *the hair*, of a Nazarite NUM. 6, 5, which the priests were not allowed to let grow EZ. 44, 20; Aram. פְּרוֹעַ, Arab. فَرْع the same. — 2. (from פָּרַע II.) only pl. פְּרָעוֹת see פַּרְעֹה. — פָּרַע in פּוּטִי־פַרְע which see.

פַּרְעֹה (after the form מַלְכָּה; *plur.* פַּרְעוֹת, *constr.* פַּרְעֹת, from פָּרַע II.) *fem.* prop. *supremacy*, concrete *a prince, leader*, JUDGES 5, 2 *when the princes led in Israel* (LXX, Theod.; it stands therefore beside מְחֹקְקִים, as מְחֹקְקִים in 5, 9). So also DEUT. 32, 42 *from the head of the princes of the enemy* (LXX).

פַּרְעֹה (Egyptian) *n. p. m.* prop. a title of the native Egyptian kings till the time of the Persians, but only met with among the Hebrews and the writers that follow them (Josephus, Eusebius). In the n. p. Φέρων Herod. 2, 111 פַּרְעֹה seems to lie. It is the proper name of the king, both alone GEN. 12, 15 and 37, 36, and with the addition of מֶלֶךְ מִצְרַיִם 1 KINGS 3, 1; 9, 16. Rarely is the actual name added, as נְכֹה 2 KINGS 23, 33, חָפְרַע JER. 44, 30. It also stands for Egypt generally SONG OF SOL. 1, 9. As to the etymology, *Josephus* (and after him Eusebius and others) has already rendered it *king*, since the Coptic ⲟⲩⲣⲟ, ⲉⲡⲣⲟ, ⲉⲡⲣⲁ, with the masculine article ⲡⲟⲩⲣⲟ, signifies *king*. This interpretation is followed by *Jablonski* (Opusc.) and *Kosegarten* (de prisca Aegyptiorum literatura p. 17); and the Semitic פַּרְעֹה (which see) may also be compared with it. But as the simpler form פָּרַע appears already in פּוּטִי־פַרְע (which see), it is more advisable to refer it thereto, as *Rosellini* and *Lepsius* have done, who have taken for the basis ϕ-ρн *the sun*.

פִּרְעֹשׁ (from פָּרַע with the derivative syllable שׁ) *m.* 1. *a flea*, 1 SAM. 24, 15; Arab. بُرْغُوث (with the initial sound weakened), Syr. (transp.) ܦܘܪܓܘܫܐ. As פָּרַע is a verb-stem here, it may either mean *the pricking one*, from פָּרַע = פָּרַץ, or *the flying, leaping one*, from פָּרַע III. = Ar. فَرَّ *to fly*, like *Floh*, ψύλλ-ος, pul-ex (Sanskrit sphul dissilire). — 2. (*a fugitive*) *n. p. m.* EZR. 10, 25; NEH. 3, 25.

פִּרְעָתוֹן (from פַּרְעֹה = פִּרְעָה with the termination וֹן־; *peak, top*) *n. p.* of a city in Ephraim, situated on הַר הָעֲמָלֵקִי (a part of הַר אֶפְרַיִם) JUDGES 12, 15; Greek Φαραθών (1 MACC. 9, 50). This place was again called פִּרְעָה at a later time, and still exists in the modern *Fer'ata* (*Robinson's* New Bibl. Res. p. 175). *Gentile m.* פִּרְעָתֹנִי JUDGES 12, 13.

פַּרְפַּר (*the swift river;* from פָּרַר IV.) *n. p.* of the *Nahr el-Sibarâni* descending from the great חֶרְמוֹן in a steep bed, and flowing past Damascus 2 KINGS 5, 12; but not the little river at the village *el-Faîjah*, which falls into the Burâdâ. According to others the *'Awaj*, which descends from eastern Hermon (*Robinson's* New Bibl. Res. p. 583), and which is also called in Arabic *Barbar* = פַּרְפַּר (see *Kiepert's* map of Lebanon).

פָּרַץ (*part.* פּוֹרֵץ, *inf. abs.* פָּרֹץ, *constr.* פָּרֹץ, *fut.* יִפְרֹץ) *tr.* properly to cut or pierce into a thing, to break in; hence 1. *to break through*, the mother's womb, GEN. 38, 29 *what dost thou break through?* i. e. why dost thou press forward? Commonly *to break, to rend*, i. e. *to tear down*, גָּדֵר Is. 5, 5, חוֹמָה NEH. 3, 13, בַּיִת 2 CHR.

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24, 7, with בְּ *to make a breach in a thing* 2 Kings 14, 13, and so עִיר פְּרוּצָה Prov. 25, 28 *a city whose walls are broken down*, i. e. *an open city;* פָּ׳ שַׁעַר Mic. 2, 13 *to break through the gate*, opposite to בָּנָה Eccles. 3, 3; *to rend asunder, to scatter*, with accusat., as אוֹיְבִים 2 Sam. 5, 20, where the Vulg. reads כְּהִפְרֵץ for כְּפֶרֶץ; פָּ׳ נַחַל *to break a shaft through* Job 28, 4; פֹּרֵץ Mic. 2, 13 *the leading ram*, who bursts open the fold-door and breaks out first, a figure of a king who goes before his people. Fig. with בְּ *to break in upon one*, irruit, i. e. *to rush upon one with violence and might*, of God's strokes Ex. 19, 22, 2 Sam. 6, 8, of the plague Ps. 106, 29; *to break through* same as *to exceed beyond measure* Hos. 4, 2; in a good sense, *to press strongly upon one, to urge importunately*, with בְּ of a person 1 Sam. 28, 23; 2 Sam. 13, 25. Here belongs 1 Chr. 13, 2 *we will send pressingly* (hastily, in haste). — 2. Metaphor. *to spread, to increase*, Gen. 30, 30, along with רָבָה Ex. 1, 12, with accus. of place *whither* Is. 54, 3; *to overflow, to be abundant* Prov. 3, 10; fig. *to be known, spread abroad* 2 Chr. 31, 5. Deriv. פֶּרֶץ, פָּרִיץ, מִפְרָץ, פַּרְצָה, and the proper names פֶּרֶץ, פְּרָצִים.

Nif. נִפְרַץ (*part.* נִפְרָץ *to be known, to appear* 1 Sam. 3, 1.

Puh. פֹּרַץ (*part. f.* מְפֹרֶצֶת) *to be broken down*, of חוֹמָה Neh. 1, 3.

Hithp. הִתְפָּרֵץ (*part. pl.* מִתְפָּרְצִים) *to break through, to break away*, of slaves 1 Sam. 25, 10.

פֶּרֶץ (*pl.* פְּרָצִים, with *suff.* פִּרְצֵיהֶן) *m.* 1. *a fissure*, Judges 21, 15; *stroke, death* 2 Sam. 6, 8; *breach*, in a wall 1 Kings 11, 27; גֹּדֵר פֶּ׳ Is. 58, 12 *a mason of the breach*, i. e. a restorer of ruins; *a rent*, Amos 4, 3 *and ye shall go out through rents;* also *a wall full of breaches* Is. 30, 13; fig. *violent pressure, forcible penetration into* Job 30, 14; פֶּ׳ מַיִם 1 Chr. 14, 11 *a breaking forth* or *rending* made by water. — 2. (*a bursting through, birth*) *n. p. m.* Gen. 38, 29; 46, 12 (comp. זֶרַח); *Patronym.* פַּרְצִי Num. 26, 20. — 3. only in פֶּרֶץ עֻזָּא (*stroke of Uzza*) *n. p.* of a place, so called from a certain occurrence there 2 Sam. 6, 8; 1 Chr. 13, 11. See פְּרָצִים.

פַּרְצָה (*pl.* פְּרָצוֹת) *f. a breach*, Ez. 13, 5 *ye did not mount* (לֹא עֲלִיתֶם) *into the breach*, i. e. ye did not keep off the storming rush of the enemy or danger (עָלָה for עָמַד Ez. 22, 30; Ps. 106, 23).

פְּרָצִים *masc. pl.* prop. *incisions*, i. e. *clefts*, only 1. in the *proper name* הַר פְּרָצִים name of a mountain in the valley רְפָאִים Is. 28, 21, where a mighty deed of Jehovah's once took place. — 2. in the *n. p.* בַּעַל פְּרָצִים (*Baal of Perazim-mount*), a mountain-city, where David smote the Philistines 2 Sam. 5, 20; 1 Chr. 14, 11. פְּרָצִים was at an early period, like חֶרְמוֹן and פְּעוֹר, a place where the worship of Baal was established.

פָּרַק (*part.* פֹּרֵק, *fut.* יִפְרֹק) *tr.* 1. *to break off, to separate from, to part from, to unloose*, עֹל (a yoke put on), with מֵעַל of the person Gen. 27, 40; *to lacerate*, of a wild beast Ps. 7, 3 (elsewhere פֵּרֵק), cognate in sense טָרַף; Arab. فرق (to divide, separate). — 2. Figur. *to tear away*, from danger; *to deliver*, with מִן Ps. 136, 24; Lament. 5, 8; Aram. פְּרַק, ܦܪܩ the same, for the Hebrew גָּאַל, פָּדָה, הוֹשִׁיעַ. Deriv. פֶּרֶק, פָּרָק, מַפְרֶקֶת.

Pih. פֵּרֵק (*part.* מְפָרֵק, *imp. pl.* פָּרְקוּ, *fut.* יְפָרֵק) *to break in pieces, to tear off*, פְּרָסִים (the hoofs), by driving animals in a bad road Zech. 11, 16; *to rend in pieces*, הָרִים 1 Kings 19, 11; fig. *to tear off, to take away*, נִזְמֵי הַזָּהָב Ex. 32, 2.

Hithp. הִתְפָּרֵק (*fut.* יִתְפָּרֵק) *to be broken off, to be torn off*, of פְּרִי Ezek. 19, 12, where the LXX read בַּדֶּיהָ for פִּרְיָהּ; *to put off*, with accus. of the thing Ex. 32, 3 24.

As to the stem, פָּרַךְ, מָרַק (which see) are to be compared with it in the first instance; perhaps also בָּרַךְ I. The organic root פָּ־רַק lies also in הָ־רַג, Ar. حَرَكَ (to bore through), נָ־רַג II., מָ־רַג; in the extra-Semitic department is to

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be compared the Sanskrit *prah* (to break), Lat. *frango*, Germ. *brechen*, Engl. *break*.

פָּרָק (*constr.* פְּרַק) *m.* same as מָרָק *broth*, prop. pieces of flesh bruised small, and moistened with liquids Is. 65, 4 K'tib (LXX, Vulg., Targ.), where the K'ri has מָרָק. But as כְּלֵיהֶם there does not suit, and also פָּרָק from פָּרַק may be more correctly taken as = פֶּרֶק, it is better to translate: (sacrificial) *pieces of abominations* (idols) *are their* (soothsaying) *vessels*, i. e. they seek to divine the future from them; comp. Diod. 2, 29 on hieroscopy in Babylonia. Or, פָּרָק=פֶּרֶק (Ob. 14) should be translated: *their vessels are an abomination at the cross-ways;* comp. Propert. 4, 1, 23.

פֶּרֶק *m.* 1. prop. *a tearing in pieces*, by lions (see Ps. 7, 3), then applied to men: *murder* Nah. 3, 1, coupled with כַּחַשׁ. — 2. *a cross-way* or *fork* Ob. 14; elsewhere דְּרָכִים (Jer. 3, 2), prop. structure of the limbs, joint, comp. מַפְרֶקֶת; Aram. פִּרְקָא (limb-structure); Ar. تفرق الطريقين the parting of ways.

פְּרַק (*imp.* פְּרֻק) *Aram. tr. to deliver, redeem*, Dan. 4, 24, with בְּ *with;* comp. Aram. פֻּרְקָן.

פָּרַר I. (Kal not used) *tr.* = פּוּר I. *to break in pieces, to reduce to fragments, to rub into dust, to crush;* figur. *to destroy, to overthrow.* It is possible that the infin. abs. פּוֹר Is. 24, 19, united with Hithp. is = פֹּר and belongs here.

Pih. I. פּוֹרֵר *to divide, to cleave*, יָם Ps. 74, 13, elsewhere בָּקַע. See פּוּר I.

Pih. II. (redupl.) פִּרְפֵּר (*fut.* יְפַרְפֵּר) *to shake to pieces, to crush*, Job 16, 12; Ar. فَرْفَرَ, Aram. פַּרְפֵּר the same. See פּוּר I.

Hif. הֵפֵר (in pause הֵפַר Gen. 17, 14, with *suff.* הֲפֵרָם; *part.* מֵפֵר, *inf.* הָפֵר, הָפֵיר, with *suff.* הַפְרְכֶם Lev. 26, 15, but which did not come probably from הֲפֵרְכֶם, but from הָפְרְכֶם; *fut.* יָפֵר, *ap.* יָפֶר, with *suff.* יְפֵרֶנּוּ) *to dissolve, to destroy, to break*, בְּרִית, of man with man Is. 33, 8, Ez. 17, 16, of man with God Gen. 17, 14, Is. 24, 5, of God with man Lev. 26, 44; Jer. 14, 21; *to violate, despise*, תּוֹרָה Ps. 119, 126, מִצְוָה Num. 15, 31, עֵצָה 2 Sam. 15, 34, מַחֲשָׁבָה Job 5, 12, מִשְׁפָּט (righteousness) Job 40, 8; *to destroy, to annihilate*, יִרְאָה (the fear of God) Job 15, 4; הֵפֵר כַּעַס עִם פְּ׳ Ps. 85, 5 *to annul the anger that one has against a person*, comp. הֵפִיר חֶסֶד מֵעִם פְּ׳ 89, 34; *to frustrate* Is. 44, 25; *to annul*, a vow Num. 30, 9. On וְתָפֵר Eccles. 12, 5 see under חָגָב 2.

Hof. הֻפַּר (*fut.* יֻפַּר) *to be dissolved*, בְּרִית Jer. 33, 21; *to be despised*, עֵצָה Is. 8, 10; *to cease* Zech. 11, 11.

Hithp. הִתְפּוֹרֵר *to be shaken, to be rent asunder*, of אֶרֶץ Is. 24, 19.

פַּר (פּוּר) I. is ident. with the org. root פַּר, which is also in עָ־פַר, فَرَّ, فَرَى, אָ־פַר I., כָּ־פַר I.

פָּרַר II. (unused) *tr.* same as פּוּר II. *to bore, to hollow out, to deepen;* for meaning and comparison see פּוּר II. Deriv. פָּרוּר.

פָּרַר III. (not used) *trans. to break forth, to break through, to bear, to bring forth*, of animals; Ar. فَرَّ the same, as is sufficiently obvious from the derivatives فُرَار pullus ovis, فَرِير pullus vaccae &c.; cognate in sense with פָּטַר (to break through), whence פֶּטֶר, פִּטְרָה birth. Deriv. פַּר, פָּרָה.

פָּרַר IV. (unused) *intrans.* same as פָּרָא II., פָּרָה *to run swiftly, to run, to flee*, Ar. فَرَّ the same; then *to flow swiftly.*

Pih. (redupl.) פִּרְפֵּר the same. Deriv. the proper name פַּרְפַּר.

פָּרַשׁ I. (*inf. constr.* פְּרֹשׁ) *tr.* 1. = פָּרַשׁ I. (not used) *to sting, to cut, to bite*, of a serpent; Aram. פְּרַשׁ, ܦܪܫ, Arab. فَرَثَ the same, hence Syr. ܦܪܫܐ a sting. See Hif. — 2. *to cleave, to divide, to cut asunder*, hence *to separate, to split off, to disjoin*, of sectaries; Aram. פְּרַשׁ, ܦܪܫ, therefore mod. Hebrew פָּרוּשׁ, ܦܪܝܫܐ a Pharisee, prop. separatus, singularis; *to*

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disperse, *scatter*, an army (see Pih.). Metaphor. a) *to secrete*, *to separate*, of excrements, whence פֶּרֶשׁ, Aram. פְּרַר, פַּרְשָׁא, Ar. فَرَثَ; b) figur. *to distinguish*, *to specify*, *to declare distinctly*; the same metaphor. application being found in נָקַב (Gen. 30, 28; Is. 62, 2), קָצַב, and in the Ar. حَدَّ, حَدَّدَ. So Lev. 24, 12 *to declare distinctly to them* (to give an answer to them) *according to the mind of the Lord*. c) *to explain*, i. e. to represent accurately and definitely, which idea proceeds from the idea of cutting, as in the case of בָּאַר; Aram. and Sam. the same. Deriv. פָּרְשֶׁגֶן I.

Nif. נִפְרַשׁ (*part. pl. f.* נִפְרָשׁוֹת) *to be separated*, *insulated*, *dispersed*, of צֹאן, in order to be better inspected Ez. 34, 12; where some mss. and editions have נִפְרְשׁוֹת.

Pih. I. פֵּרַשׁ (at Ps. 68, 15; Zech. 2, 10) *to disperse*, *scatter*; see פָּרַשׂ.

Pih. II. פֵּרְשַׁז see פָּרַשׂ II.

Puh. פֹּרַשׁ (*part.* מְפֹרָשׁ) *to be definitely* or *distinctly declared* Num. 15, 34; Targ. אִתְפְּרַשׁ the same; מְפֹרָשׁ Neh. 8, 8 *distinctly declared*, *definite*, *plain*, like מְפָרָשׁ Ezr. 4, 18, opposite to quick, hasty, indistinct, unintelligible (Vulg., Pesh.); traditionally, *with explanation*, after a later application of פָּרַשׁ; but this is unnecessary.

Hif. הִסְרִישׁ (*fut.* יַפְרִישׁ) *to sting*, *to wound*, of the serpent, prop. to cut into Prov. 23, 32.

פָּרַשׂ II. (unused) *tr.* same as פָּרַשׂ II. *to spread out*, *to extend*, expandere, whence the quadriliteral פִּרְשֵׂז which see, and whence perhaps the meaning *to explain*, *to enlarge*, *to illustrate* may be derived, so that the Puhal פֹּרַשׁ would belong here. Deriv. פָּרְשֶׁגֶן 2.

Pih. פִּרְשֵׂז (but only in the Aramaean Paël-Form פַּרְשֵׂז) *to spread out*, with עַל upon a thing Job 26, 9.

פָּרַשׂ I. (*fut.* יִפְרֹשׂ = יִפְרֹשׁ) *tr.* = פָּרַשׁ I: 1. *to break asunder*, לֶחֶם, with לְ of the person *to reach* or *present to*, bread (לֶחֶם) Lament. 4, 4; hence *to put asunder*, *to put right*, with a fork Mic. 3, 3; hence perhaps מְפָרֵשׁ to Job 36, 29. — 2. (unused) *to divide*, *to disperse*, *to scatter*, as is seen from Nif. and Pih.

Nif. נִפְרַשׂ (*fut.* יִפָּרֵשׂ) *to be dispersed*, *scattered*, with לְכָל־רוּחַ Ez. 17, 21; ident. with נִפְרַשׁ 34, 12.

Pih. פִּרַשׂ (*inf. constr.* פָּרֵשׂ) *to disperse*, *to scatter*, with accusat. of the object Zech. 2, 10; Ps. 68, 15.

פָּרַשׂ II. (*part.* פּוֹרֵשׂ; *fut.* יִפְרֹשׂ, אֶפְרֹשׂ) *tr. to spread out*, *to extend*, as אִפְרְשָׂה II.; therefore with the accus. רֶשֶׁת פָּרַשׂ Lament. 1, 13, מִכְמֶרֶת Is. 19, 8, כְּנָפַיִם Jer. 48, 40; also figur. Ruth 3, 9; בֶּגֶד Num. 4, 6, שִׂמְלָה Deut. 22, 17, with עַל of a person or thing Ez. 17, 20, with לְ *before* Lament. 1, 13 or *to* Ps. 140, 6, or with accus. *whither* 1 Kings 8, 54; also absol. Deut. 32, 11; *to stretch out*, יָד Lament. 1, 10, כַּף 1 Kings 8, 38, with אֶל 2 Chr. 6, 29 or לְ *to* Prov. 31, 20; *to unfold*, נֵס Is. 33, 23; לִפְרָשִׂים 1 Chr. 28, 18 stands for הַפּ *that spread out the wings* (LXX); פְּ לְפָנֵי סְ *to spread out before one* 2 Kings 19, 14. Deriv. נִפְרָשׂ according to the common assumption.

Pih. פִּרַשׂ (*inf.* with *suff.* פָּרְשָׂכֶם, *fut.* יְפָרֵשׂ) *to spread out*, יָדַיִם Is. 25, 11; seldom with בְּ of the object instead of the accus. Lament. 1, 17; with אֶל of the person *to spread out the hand to one* Ps. 143, 6; generally in the meanings of Kal.

פֶּרֶשׂ (with *suff.* פִּרְשׁוֹ, פִּרְשָׁהּ, פִּרְשָׁם, of פָּרַשׂ I.) *m.* 1. prop. *a thing separated*; hence *excrement*, *dung*, of animals Ex. 29, 14; Lev. 4, 11; 16, 27; Mal. 2, 3 *and I scatter upon your faces the dung* (of the animals used in sacrifice), i. e. they should be cast out of the camp like this dung (Ex. 29, 14); Ar. فَرْثٌ, Aram. פַּרְסָא the same. — 2. (*Wondrousness*, *Extraordinariness*, viz. Jah is, like פְּלָאִיָּה; comp. Aram. פְּרַשׂ for פְּלָא) *n. p. m.* 1 Chr. 7, 16.

פָּרָשׂ (from פָּרַשׂ; *c.* פָּרָשׂ Ez. 26, 10, but doubtful; *pl.* פָּרָשִׁים, with *suff.* פָּרָשָׁיו) *m.* 1. *a horse*; hence עַמְּדֵי פָּרָשִׁים Is. 21, 7

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a draught of pairs of horses, i. e. trains (רֶכֶב coll.) of horses in pairs; 21, 9 with רֶכֶב אִישׁ; especially *a horse for riding*, with סוּס (a chariot-horse) Ez. 27, 14, an article of commerce in which Armenia dealt; 1 Kings 5, 6; בְּרֶכֶב אָדָם פָּרָשִׁים Is. 22, 6 *with draughts of men* (and) *horses*, i. e. with horsemen and their steeds in pairs 1 Kings 20, 20; *a war-horse* Hos. 1, 7, Nah. 3, 3, who runs swiftly Jo. 2, 4, and is also applied to the turning of a threshing-machine Is. 28, 28. — 2. *a rider*, eques, fully בַּעַל פָּרָשׁ 2 Sam. 1, 6, or with רוֹכֵב סוּס Ez. 23, 6 12; *a warrior on horseback*, with רֹמֵה קֶשֶׁת Jer. 4, 29, frequently with רֶכֶב Gen. 50, 9; *a rider as escort*, with רֶכֶב (state-chariot) 1 Kings 1, 5 or שָׂרֵי חַיִל Neh. 2, 9, a figure of supreme power 2 Kings 2, 12. Arab. فَارِس, Aram. פָּרָשָׁא, ܦܪܫܐ the same; فَرَس equus.

As to the derivation, if the Semitic פָּרַשׁ be assumed as the stem, the word can only be translated *the vigorous, swift* (see סוּס), from פָּרַשׁ to break through, to press or leap forward, ident. with فَرَطَ, פָּרַץ, and perhaps with פָּרַד to פֶּרֶד, Ar. فُرْط equus velox. To put it with פָּרַס, the land whence it is alleged the horse was brought (see *Pott*, Etymol. Forschungen), is unsafe.

פְּרַשׁ (Pe. not used) *Aram. to explain, to enlarge, to make plain.*

Pa. פָּרֵשׁ (*part. pass.* מְפָרַשׁ as an adv.) *to make very plain, to make detailed*, e. g. reading Ezr. 4, 18.

פַּרְשֶׁגֶן *m. a copy*, of a royal mandate, *a transcript*, coupled with הַנִּשְׁתְּוָן, Ezr. 7, 11, *copy of the mandate which was made out*, Aram. the same; united to אִגַּרְתָּא 4, 11 and 5, 6, נִשְׁתְּוָנָא 4, 23, and for which פַּתְשֶׁגֶן, united to הַכְּתָב or כְּתָב הַדָּת, stands in Esth. 3, 14; 4, 8. In the Targ. it stands for מִשְׁנֶה Deut. 17, 18, Josh. 8, 32, מִכְתָּם Ps. 60, 1; in like manner in the Peshito and Syriac profane writers ܦܪܫܓܢܐ is a transcript, copy; in which sense the word before us is taken by the LXX, Vulg., Peshito and others.

As to the derivation, *Ibn Ganâch*, who renders it نُسْخَة (transcript, copy), appears to have thought of פַּרְשֵׁג = פַּשֵּׁג = פַּשֵּׁק (to transfer, to translate, to paraphrase, generally = תַּרְגֵּם), comp. Aram. פְּשַׁק; so that the simple stem פָּשַׁג is connected with the Ar. مَسَخَ and نَسَخَ (Talm. נָסַח). But like נִשְׁתְּוָן (which see) it may be of old Persian origin, and both *Oppert* (Journ. Asiat. XVII, 1851 p. 278) and *Gildemeister* (Zeitschr. für K. des Morgenlandes IV. p. 208-12) have already tried to find an explanation for it from the non-Semitic. פר is said to be the old Persian *fra* and שגן is çanghana, meaning *command, edict, diploma.* The Zend root *çengh, çangh*, may have been already converted into *shaghn* at the time of writing.

פִּרְשֵׁד (unused) *tr. to stretch* the feet *apart; to cleave*, like the Arab. فرشد and فرشط; conseq. prop. nothing more than a farther development of פָּרַשׁ II. = פָּרַד, with ד for a terminating sound, as in רִפְסֵד to רַפְסֹד, Aram. פַּרְקֵד to פַּרְקְדָן &c. Deriv. according to some פַּרְשְׁדֹן (which see).

פַּרְשְׁדֹן (with *a* of motion ־דֹנָה; from פִּרְשֵׁד) *m.* only Judges 3, 22, which the Targ. translates *his food was rejected* or *cast out*, as if compounded of פֶּרֶשׁ and שְׁדָא; which Jerome follows. But the ה local (after יָצָא) makes it probable, according to *Ibn Ganâch* and *Tanchûm*, that it is the name of a place and should be translated: *and it* (the sword) *went out between the legs*; if it be not better to take וַיֵּצֵא הַפַּרְשְׁדֹנָה as a mere interpretation of the immediately succeeding וַיֵּצֵא הַמִּסְדְּרוֹנָה.

פָּרָשָׁה (*c.* ־שַׁת) *f.* 1. *a determination, appointment* Esth. 4, 7. — 2. *explanation, copious announcement* 10, 2.

פַּרְשֵׁז see פָּרַשׁ II. Pih.

פַּרְשַׁנְדָּתָא (old Persian) *n. p.* of one

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of Haman's sons Esth. 9, 7. As דַּלְפוֹן is already known sufficiently from other Persian names, it only remains to explain פַּרְשָׁן, and for this end the Zend and old Persian point out the way very easily. Fresheme, Fresho, Frasnô, Perasha already form names in the Zend (*Kleuker* I, 129; II, 231. 260): frashô, fraçna, frashna means *prayer;* so that frashnadata is = *given by prayer*. The proper name Παρσώνδης (Diod. II, 33) seems to be the same.

פָּרַת (not used) *intr. to break through, to break forth, to be precipitated*, of a rushing stream, Aram. פְּרַת, פָּרַץ the same; conseq. same as פָּרַץ. This stem is assumed for the proper name פְּרָת, פֶּרֶץ being thought of Prov. 3, 10, and פֶּרֶץ 2 Sam. 5, 20. The Semites living at the Euphrates thought indeed of a Semitic derivation, but that does not exclude the supposition that the Aryans who formerly gave the name, did not think of a Semitic verb-stem. See פְּרָת.

פְּרָת (*a bursting* or *rapid stream*) *n. p.* 1. of the largest river in western Asia, which, rising in the Armenian mountains, flows from north to south, has the same course as the Tigris, and falls into the Persian gulf: *the Euphrates;* fully נְהַר־פְּרָת Gen. 2, 14, a river of Paradise; the symbol of Assyria or Babylon Jer. 2, 18 (comp. 46, 7; Is. 8, 7), as far as which the northern boundary of Palestine was to extend Gen. 15, 18; Deut. 1, 7; 11, 24; also הַנָּהָר פְּרָת 1 Chr. 5, 9, or merely נָהָר Is. 7, 20; 8, 7; Ps. 72, 8; Jer. 2, 18, הַנָּהָר κατ' ἐξοχήν Ex. 23, 31 and הַנָּהָר Deut. 1, 7; Syr. פְּרָת, Ar. فُرَات, seldom ثُرَى. The Greek name Εὐφράτης is either from אֶפְרָת = פְּרָת, as vice versa פְּרָת Jer. 13, 4 6 7 stands for אֶפְרָת, or from the Persian pronunciation *ifrat*, *ufrat* (in cuneiform inscriptions), *ev* being used to give the word a native sound. As to the etymology, פְּרָת = פֶּרֶץ should be adopted as the stem, which is very suitable for the name of a river (comp. גִּיחוֹן); for the derivation from פָּרַשׁ to be weak, soft, פָּרַשׁ to be sweet (hence פָּרוּשׁ sweet water) is inappropriate, a) the Arabic verbs being denominative; b) the derivation having to be looked for only in Aramaean; and c) the Euphrates-water in its natural state being muddy and undrinkable. The derivation from the Zend fraθô *breadth* (Benfey and Stern), Sanskrit pratha = πλατύς, should be rejected for Semites, because the name plainly originated in an Aramaean land only. Comp. *Oppert* in Journal Asiat. 1851 p. 425. — 2. same as אֶפְרָת (see signific. 4), like זְרַע = אֶזְרַע, selected to have an assonance with the river-name פְּרָת Jer. 13, 5, with *a* of motion פַּרְתָה 13, 4 6 7. It denotes *Bethlehem* lying upon a hill, with the clefts of rocks in its vicinity, where the prophet Jeremiah performed symbolical acts.

פֹּרַת see פֻּרָה.

פַּרְתֻּם (only *pl.* פַּרְתֻּמִים) *m.* prop. *the foremost, first;* hence *a noble, a prince*, among the old Persians Esth. 1, 3; 6, 9; and accordingly among the Jews Dan. 1, 3. It is the Zend. fraθĕma, Sanskr. prathama (superlative of pra *before*), Pehlevi pardom, Latin pri-mus, Greek πρῶ-τος &c.

פֶּשׁ (from פָּשַׁשׁ I.) *m.* only Job 35, 15, taken by the LXX and Vulg. as = פֶּשַׁע (comp. Talm. שָׁב for שָׁבַע), and by the old Jewish interpreters as meaning *multitude* or *extravagance, degeneracy* from פּוּשׁ (which see); the Peshito reads נָפַשׁ for בְּפֶשׁ. Better from פָּשַׁשׁ *to be weak-minded, foolish;* hence *folly, silliness, sin*, metaphor. *mischief*, and יָדַע בְּ = יָדַע אֶת־, to be translated accordingly: *and he does not at all consider mischief.*

פָּשַׁג (not used) *tr.* adopted for פַּרְשֶׁגֶן (which see).

פָּשָׂה (*inf. abs.* פָּשֹׂה, *fut.* יִפְשֶׂה) *intr. to extend, to spread*, of נֶגַע Lev. 13, 5, בַּהֶרֶת 13, 28, מִסְפַּחַת 13, 8, נָתָק 13, 36, always of sores, leprosy, comp. trans. פָּסַח; on the contrary the Arab. فَشَا,

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Aram. פְּסָא, ܦܣܐ are general. The organic root פָּשׁ־ה is also in פָּשׁ, נָ־פַשׁ, נָ־פַס, נָ־פַץ, פָּץ, but not in פָּשַׁ־ע, פָּשַׁק, פָּשַׁח.

פָּשַׁח (Kal unused) *tr.* 1. *to split, burst, tear asunder*, Aram. פְּשַׁח, ܦܫܚ for the Hebr. נִתַּח, טָרַף, שָׁסַף, פָּרַק, Talm. in Nifal נִפְשַׁח; comp. the Aramaean nouns אַפְשִׁיחָא, תַּפְ׳ a broken-off date-stalk. Arab. فسق the same. Accordingly the stem is connected with פָּסַג (Aram. פְּסַג for the Hebrew בָּתַר), פָּשַׁק (Aram. פְּסַק), פָּסַח (which see), פָּסַךְ, פָּצַח, פָּצַע, and the organic root פָּ־שַׁח lies also in כָּ־סַח, חָ־שַׁךְ, סָכַ־ה I. &c. — 2. (not used) *to liberate, make free*, by such a metaphor as in פָּדָה, פָּרַק, נָצַל.

Pih. פִּשַּׁח (*fut.* יְפַשַּׁח) *to tear in pieces* Lament. 3, 11.

פֶּשַׁח see פַּשְׁחוּר.

פַּשְׁחוּר (from פַּשְׁחְ out of פֶּשַׁח, with the derivative syllable ־וּר, like the Ar. جُسْمُر from جسم, يَاطُور from ياط; see ־ָר, ־ַר, ־וּר under ר) 1. *n. p.* of a priest and פָּקִיד נָגִיד Jer. 20, 3. The meaning of the name must have been *freedom, liberation, redemption* (conseq. from פָּשַׁח 2, which see), whose opposite is designated by the prophet מָגוֹר. — 2. *n. p. m.* Jer. 21, 1; Ezr. 2, 38.

פָּשַׁט I. (*fut.* יִפְשַׁט and יִפְשֹׁט) *tr. to put off, pull off*, בְּגָדִים Lev. 6, 4; 16, 23, כֻּתֹּנֶת Song of Sol. 5, 3, opposite לָבַשׁ; בִּגְדֵי רִקְמָה Ez. 26, 16; hence the noun פְּשֹׁט (which see), with *ah* of motion Is. 32, 11; metaphor. *to strip off*, the skin, of יֶלֶק, therefore *to cast the skin* Nah. 3, 16; comp. Pih. and Hif.

Pih. פִּשֵּׁט (*inf. c.* פַּשֵּׁט) *iterative: to strip, to plunder*, חֲלָלִים 1 Sam. 31, 8, absol. לְפַשֵּׁט 2 Sam. 23, 10 *in order to plunder* (the slain).

Hif. הִפְשִׁיט (*fut.* יַפְשִׁיט) *to strip*, with accus. בֶּגֶד and accus. of the person Ez. 16, 39; 23, 26; with accus. of the object *to pull off*, אֶדֶר Mic. 2, 8, כָּבוֹד, and with מֵעַל of the person Job 19, 9; הִפְ׳ בִּגְדֵי עֲרוּמִים 22, 6 *to take off the clothes of the needy*, to keep them in pledge; on the other hand הִפְ׳ עָרוּם Hos. 2, 5 *to strip naked*, i. e. even to nakedness (עָרוּם is here an adverb); *to flay*, the victim for sacrifice 2 Chr. 29, 34; 35, 11; Lev. 1, 6; with מֵעַל of the person as a figure of uncovering Mic. 3, 3.

Hithp. הִתְפַּשֵּׁט (*fut.* יִתְפַּ׳) *to strip oneself* 1 Sam. 18, 4.

פָּשַׁט II. (*fut.* יִפְשֹׁט) *intr. to spread out, to extend, to roam about*, for plunder, absol. of גְּדוּד Hos. 7, 1, commonly with announcement of the place, the tribe, or the object *where* by עַל Judges 9, 33 44, 1 Sam. 23, 27, Job 1, 17, for which אֶל is also used, i. e. *to move against a person* or *thing* Judges 20, 37, 1 Sam. 27, 8 and 30, 1 (read also עַל by the Targ. and LXX), and so we should read with the LXX and Vulg. in 27, 10 אֶל־מִי פְשַׁטְתֶּם, as עַל and אֶל stand in the answer. Also 30, 14 we should read with the Targ. and LXX פָּשַׁטְנוּ עַל־נֶגֶב, since עַל follows. With בְּ of the place *where, to spread* 1 Chr. 14, 9 13; 2 Chr. 25, 13; 28, 18.

As to the signification, the Ar. بسط and the Aram. פְּשַׁט have, it is true, the same meaning, but as the Aram. פְּטַשׁ (to the nouns פְּטִישׁ, פְּטַשׁ) is synonymous, the organic root may be פָּ־טַשׁ, lying in נָ־טַשׁ also. If the organic root be פָּ־שַׁט, it would be also in שָׁת־ה II. (*to spread*), Arab. ستا.

פְּשֹׁט (with *ah* of motion פְּשֹׁטָה; from פָּשַׁט I.) *m. the putting off, unclothing*, Is. 32, 11 *to the stripping!* i. e. make you bare! comp. עֶזְרָתָה Ps. 44, 27 *to the help!*

פָּשַׁע (*fut.* יִפְשַׁע) *intr.* prop. same as Aram. פְּסַק, פְּשַׁק, *to separate*, from one; hence *to be rebellious, faithless*, with בְּ against one, commonly against God Is. 1, 2; 43, 27; 59, 13, generally of religious Jer. 3, 13, Am. 4, 4, or political rebellion Hos. 7, 13; *to transgress, to sin*, with בְּ of the person and accus. (אֲשֶׁר) of the thing *whereby* Zeph. 3, 11;

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to apostatise, *to sin*, absol. Am. 4, 4, where בּאוּ should be supplied to הַגִּלְגָּל; Lament. 3, 42; with עַל of the thing *to sin for the sake of* Prov. 28, 21, and *to transgress against* one Hos. 8, 1. *Part.* פּוֹשֵׁעַ, *pl.* פּוֹשְׁעִים, *idol-worshippers* Is. 46, 8, *transgressors* Hos. 14, 10.

Nif. נִפְשַׁע (*part.* נִפְשָׁע) *to be separated*, by מִדְיָנִים, Prov. 18, 19 *a brother who separates* (from another), *is worse than a strong city*, i. e. more inaccessible.

פָּשַׁע (*fut.* יִפְשַׁע, 1 *pers.* אֶפְשְׁעָה as if from אֶפְשַׂע) *tr.* prop. *to spread apart*, same as פָּשַׂק (which see); hence *to stride*, with בְּ of a person *to rush against* or *upon* one Is. 27, 4. Deriv. מִפְשָׁעָה, פֶּשַׂע.

פֶּשַׂע (with *suff.* פִּשְׁעִי, ־ךָ, ־הוּ, ־עָם, ־כֶם, *pl.* פְּשָׁעִים, *c.* פִּשְׁעֵי) *m.* in general, *a transgression*, *fault* Prov. 10, 19; 17, 9, *sin* 28, 24, coupled with עָוֹן חַטָּאה Ex. 34, 7, Num. 14, 18, רֶשַׁע 1 Sam. 24, 12; *defection*, *corruption* Mic. 1, 5; metaphor. *sin-offering* 6, 7; *an idol-image*, the object of transgression Dan. 8, 13, *heathen worship*, = שִׁקּוּץ 8, 12, *political rebellion* Prov. 28, 2; *punishment* of sin Job 34, 37.

פַּשַּׂע (from פָּשַׂע) *masc. step*, 1 Sam. 20, 3.

פָּשַׁק (*part.* פּוֹשֵׂק) *tr. to divide*, *to part asunder*, שְׂפָתַיִם, i. e. to speak with thoughtlessness Prov. 13, 5, comp. Aram. פְּסַק, Hebrew פָּשַׂח, פָּשַׁח, Talm. פְּשָׁקָא a gap.

Pih. פִּשֵּׁק (*fut.* יְפַשֵּׁק) *to spread out*, רַגְלַיִם, i. e. to give oneself up to whoredom Ez. 16, 25.

פָּשַׁר (not used) *tr.* prop. same as פָּתַר (which is usual in Hebrew) and בָּתַר, פָּטַר *to divide*, *to cut in pieces*, *to separate into parts;* hence *to interpret*, *to explain* (comp. נָאַר), *to unravel*, an intricate speech, like שָׁבַר (Judges 7, 15). The organic root is פ־שׁ־ר, בּ־תּ־ר, פ־ט־ר which see. Derivative

פֵּשֶׁר *masc. explanation*, *interpretation* Eccles. 8, 1, elsewhere פִּתָּרוֹן.

פָּשַׁר (*inf.* מִפְשַׁר) *Aram. tr. to explain*, *interpret*, visions in dreams, appearances Dan. 5, 16, frequent in Targumic; Syr. ܦܫܰܪ, Ar. فَسَرَ (*to uncover*, what is concealed; *to explain*). Derivative

פִּשְׁרָא (*c.* פִּשַׁר, *def.* פִּשְׁרָא, twice פִּשְׁרֵהּ Dan. 2, 7 and 5, 12, where it is better to read פִּשְׁרֵהּ; with *suff.* פִּשְׁרֵהּ, three times פִּשְׁרָא 4, 15; 1, 6; 5, 8, where the Vulg. and Theod. read פִּשְׁרָא, which is better; *pl.* (פִּשְׁרִין) *m. explanation*, *interpretation*, of חֶלְמָא Dan. 4, 3, מְלְיָא 5, 15, מִלַּיָּא 7, 16; פִּשַׁר פִּשְׁרִין *to give explanations* 5, 16. In the versions פִּשְׁרָא and פִּשְׁרֵהּ run into one another.

פָּשַׁשׁ I. (not used) *intr.* prop. to be stupid, unfeeling, dull; hence *to be weak-minded*, *foolish*, *silly;* Arab. فَسَّ, فَشَّ the same, therefore فسفس to be weak-minded, فَسِيس and فَسْفَاس fatuus; in its organic root it is connected with that in טָפַשׁ (see Ps. 119, 70, like טָמֵן Is. 6, 10), Aram. טְפַשׁ (Pa. טַפֵּשׁ), by a transition as in כָּסַל. Deriv. פֵּשׁ.

פָּשַׁשׁ II. (not used) *trans.* to pull or separate or tear asunder; hence *to card*, flax or wool; *to make loose* and *slack*, *to break asunder;* connected in its organic root פּשׁ with פּץ 2, נ־פ־ץ, Arab. فَسَّ to card, to make loose, نفش to pull asunder, Syr. ܦܫ the same, whence ܦܫܡܐ a carding; Targ. פְּשַׁפֵּשׁ, modern Hebrew פִּשְׁפֵּשׁ *to examine*, *to search*, prop. to break through, *rimari*. Deriv.

פֵּשֶׁת (after the form אֶשֶׁת, only with *suff.* פִּשְׁתִּי, usually *plur.* פִּשְׁתִּים, *constr.* פִּשְׁתֵּי) *fem.* prop. *what is fibrous*, *carded;* hence *flax*, a material for cloth like צֶמֶר Hos. 2, 7 11, which before it is manufactured flies asunder in fire Judges 15, 14, fully פִּשְׁתִּים שְׂרִיקוֹת Is. 19, 9 *combed* or *heckled flax;* generally *linen*, hence פְּתִיל פ׳ Ez. 40, 3 *a line of flax*, בִּגְדֵי פ׳ 44, 17 *linen garments*, which the priests had to wear (בַּד Lev. 16, 4, שֵׁשׁ Ex. 39, 28), also used of פְּאֵרִים and

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מִכְנָסַיִם 44, 18; opposite to צֶמֶר Deut. 22, 11. פִּשְׁתֵּי הָעֵץ Josh. 2, 6 *flax of the stalk*, stalks of flax, λινοκαλάμη (LXX), *stipulae lini* (Vulg.). The Punic name for *linen*, Ζεραφοῖς or Ζεραφίς (Diosc.) is שְׂרָבִת, Arab. شَرْب, but not from זֶרַע פֵּשׁ. Whether *cotton* is also to be understood by it cannot be ascertained. That the ־ֶת feminine is occasionally looked upon as radical is a thing that happens in other cases also.

פִּשְׁתָּה *fem. collect. flax*, growing in the field Ex. 9, 31; *a wick* made from it Is. 42, 3.

פִּשְׁתָּה see פֵּשֶׁת.

פַּת (with *suff.* פִּתִּי, פִּתְּךָ; *pl.* פִּתִּים; from פָּתַת) *fem. a bit, crumb, piece*, with לֶחֶם Gen. 18, 5, Judges 19, 5, 1 Sam. 2, 36, and without לֶחֶם, *a piece of bread* Prov. 17, 1; *food* generally 23, 8; Job 31, 17; 2 Sam. 12, 3 (modern Hebrew *bread*); *plur. pieces*, whether of bread Lev. 2, 6 or hail Ps. 147, 17; Ar. فُتَات the same. — See another פַּת under פַּתְבַּג, פִּתְגָּם and פַּתְשֶׁגֶן.

פֹּת (from פּוּת which see; with *suff.* פָּתְהֶן) *m.* prop. an opening, a hole; hence *the female pudenda* Is. 3, 17 (*Ibn G'anâch, Kimchi*), the uncovering of which was looked upon as the highest disgrace. The meaning פָּתְהֶן = פְּאָתְהֶן *the hair of their head*, parallel with קָדְקֹד (Vulg.), is less suitable. See פֹּתָה.

פְּתָאִים *pl.* of פְּתִי which see.

פִּתְאֹם (from פֶּתַע, with the adverbial termination ־ֹם) *adv.* prop. in the opening of an eye; hence *suddenly, in a moment* Job 5, 3; Prov. 6, 15; also in the genitive with a noun 3, 25; בְּפִתְאֹם 2 Chr. 29, 36 is the same; combined with בְּפֶתַע Num. 6, 9, לְפֶתַע Is. 29, 5 to strengthen the idea; לְפֶתַע also follows 30, 13. See פֶּתַע.

פַּתְבַּג and פַּתְבָּג (with *suff.* פַּתְבָּגוֹ, פַּתְבָּגָם) *m. food*, as opposed to vegetable diet (זֵרֹעִים), united with מֶלֶךְ *royal* or *dainty food;* hence principally *animal fare* Dan. 1, 5 8 13 15; also without מֶלֶךְ, where the meaning is obvious of itself 1, 16; 11, 26. The word has got into the book of Daniel from the Persian, and under Persian influence (*Ibn Koreish*); whence it has come into the Syriac ܦܬܟܓܐ, where it has the same meaning by itself as the פַּתְבַּג הַמֶּלֶךְ of Daniel, then *fare* generally. Accordingly the derivation can only be looked for in Aryan. *Ibn Koreish* considers בַּג as the Pers. باج bâǵ, باه *food*, i. e. Sanskr. bhag the primitive root of bhakshja *food*, Greek φαγ, comp. Sanskrit bakhs, φαγεῖν; and *Ibn G'anâch* and *Kimchi* also found this בַּג in Ez. 25, 7, rendering it by מַאֲכָל. פַּת *pat* is either the old Persian پت pat *idol* (Lorsbach) or پاد pad *father, king* (v. Bohlen), or the Sanskrit paiti *lord* (Benfey); so that the whole word means *royal, divine food, lordly food*, which explains the Syriac signification *dainties, delicate food.* But as the idea of "kingly, delicate" is determined by הַמֶּלֶךְ only, and פַּת in פַּתְשֶׁגֶן is manifestly the old Persian *pati-*, modern Persian *pei-*, it is better with Gildemeister to take בַּג as = the Sankrit bhaga a part, and פַּת = the old Persian pati, modern Persian pei, Sanskrit prati, Greek πρός (toward, to); so that פַּתְבַּג is the old Persian pati-bâg = the Sanskrit *prati*-bhâga *allotment*, prop. attributum, Greek ποτίβαζις (only ap. Athenaeus), the thing assigned, i. e. food; comp. Aram. פַּתְכַּר, Syr. ܦܬܟܪܐ, old Persian pati-kara (Nakshi Rustam line 41), modern Persian پیکر peiker, an image, a statue, = the Sanskrit prati-kara. See פִּתְגָּם.

פָּתַג (not used) *tr. to tie around, to cover about*, an upper garment; ident. in the organic root פ־תג with that in מ־תג (to מֶתֶג), זַח II. (to מֵזַח Is. 23, 10 = מֶתֶג), זַק I., מ־שַׁק, מ־שַׁךְ II., מ־תַח. According to others = the Aram. פְּתַךְ, ܦܬܟ (prop. to divide, to burst), hence *to be variegated, sprinkled.* But as in Aram. פְּתָג (*pl.* פְּתָגִין) appears with the

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meaning *covering*, the first assumption is more correct. Deriv. פְּתִיגִיל.

פִּתְגָם (from the Aramaean, only in Esther and Ecclesiastes) *m.* same as Hebrew דָּבָר *word*, *sentence* Eccles. 8, 11; *a command*, *declaration*, *edict* Esth. 1, 20; in the Targ. often with all the various senses of דָּבָר, so too the Syr. ܦܬܓܡܐ. As to the derivation, פִּת is = פַּת Sanskrit prati = πρός (Doric ποτί), old Persian *pati*, modern Persian *pei*, پی, and גָּם gam means *going*, Sanskrit gama; consequently together pat(i) gama, what comes to one, or is issued to him, i. e. *a thing sent*, *a message*, *command*, *account;* Armenian patkam, Persian paigham = pratigam (Gildemeister). A Semitic derivation from פָּתַג to utter, to decide, = Aram. פְּתַק, פְּסַק (Corcordance s. v.), or from فتا to answer (Schulthess, Simonis), or a comparison of it with the Greek φθέγμα Michaelis, Eichhorn) is untenable.

פִּתְגָם (*def.* פִּתְגָמָא) *Aram. m. a rescript*, *message* Ezr. 4, 17; 5, 7; 6, 11; *a command*, *decree* Dan. 4, 14; אֲתִיב פ׳ Ezr. 5, 11 *to give an answer* = the Hebr. הֵשִׁיב דָּבָר, like שְׁלַח פ׳ Ezr. 4, 17 = שָׁלַח דְּבָרִים (Prov. 26, 6). See the Hebrew פִּתְגָם.

פָּתָה (*part.* פֹּתֶה, *fut.* יִפְתֶּה, *apoc.* יִפְתְּ) *tr.* 1. *to part asunder*, *to open*, *to expand*, שְׂפָתַיִם Prov. 20, 19, i. e. *to prattle*, for which פָּשַׂק stands in 13, 3; but also without שְׂפָתַיִם Job 5, 2; (not used) *to extend widely*, *to spread out*, a district, opposite to narrow or to confine (see יֶפֶת). — 2. Figurat. *to make wide*, *accessible*, לֵב, opposite to *close*; hence without an object and in an intransitive sense, *to be open*, *susceptible*, *accessible to seduction* Deut. 11, 16; *to be befooled* Job 31, 27; פֹּתֶה *simple* Hos. 7, 11. Derivat. פְּתִי, פְּתַיּוּת, the proper name יֶפֶת and perhaps also פְּתוּאֵל.

Nif. נִפְתָּה (*fut. apoc.* אֶפָּת) *to open oneself*, *to shew oneself easily persuaded* Jer. 20, 7; with עַל of the person Job 31, 9 *to be enticed to one.*

Pih. פִּתָּה (פִּתִּיתָ, פִּתִּיתִי; *part.* מְפַתֶּה; *inf. constr.* פַּתּוֹת; *fut.* יְפַתֶּה) prop. *to make wide*, the heart, the mind; *to make accessible*, *susceptible*, hence *to persuade*, *to entice* Jer. 20, 7; *to persuade*, *to mislead* 1 Kings 22, 20 22; Hos. 2, 16; *to deceive* Ps. 78, 36. וַהֲפִתִּיתָ Prov 24, 28 is said to stand for וְהַפְתֵּיתָ, meaning *and thou makest broad*, i. e. *thou betrayest* (a secret).

Puh. פֻּתָּה (*fut.* יְפֻתֶּה) *to be persuaded*, *misled*, *to let oneself be deceived* Jer. 20, 10; Ez. 14, 9.

Hif. הִפְתָּה (*fut. apoc.* יַפְתְּ) *to make wide* or *roomy*, with לְ of the person Gen. 9, 27, like הִרְחִיב לְ (Gen. 26, 22). See Pihel.

As to the stem, the meaning of it is clear from the Aramaean פְּתָא, פְּתָה to make broad, wide, open, Syr. ܦܬܐ; and from its being compared with פָּתַע, פָּתַח. The organic root is פָּת־ה, which also exists in פַּת (see פּוּת); Arab. فتى (in a good sense) *to be free-minded*, *unsuspicious*, *youthful*, *noble.* The root is also connected with πετάω, patere.

פֹּתָה (from פּוּת; only *pl.* פֹּתוֹת) *fem. the hole*, in which the hinge of a door moves 1 Kings 7, 50, for which the Chronist has פֶּתַח; in the Mishna פֹּתָה is the same.

פָּתֶה (only *pl. constr.* פָּתֵי, from פָּתָה) *m. a wide district* Num. 24, 17, where the cod. Sam. reads פָּתֵי for פַּאֲתֵי; so too Symm.

פְּתָה (not used) *Aram. tr.* prop. to tear asunder, hence *to decide*, *to judge;* identical in its organic root פְּת־ה with that in the Hebrew שָׁפַט; Arab. فَتَى the same. Deriv. תִּפְתֵּי.

פְּתוּאֵל (*El is Deliverance*) *n. p. m.* Jo. 1, 1, if it does not stand for מְתוּאֵל.

פִּתּוּחַ (with *suff.* פִּתֻּחָהּ, *pl.* פִּתּוּחִים, *constr.* פִּתּוּחֵי, with *suff.* פִּתּוּחֶיהָ, out of the Pihel of פָּתַח) *masc. engraving*, in stone; *sculpture* 2 Chr. 2, 13, in a seal Ex. 39, 30, perhaps also in wood Ps. 74, 6; where we may perhaps read פִּתּוּחִים.

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פְּתוֹר (with *a* of motion פְּתוֹרָה; *extension, enlargement, stretching out*, from פָּתַח II. *to spread out*) *n. p.* of a city in Mesopotamia on the Euphrates NUM. 22, 5; DEUT. 23, 5.

פִּתְחוֹת (*pl. constr.* פִּתְחֹתֵי, from פֶּתַח) *fem.* same as פֹּת Ez. 13, 19, but generally *pay;* we should not read פִּתְחֹתֵי.

פָּתַח (*part.* פֹּתֵחַ, *inf.* פְּתֹחַ, *constr.* פְּתֹחַ, with *suff.* פִּתְחוֹ; *fut.* יִפְתַּח) *trans.* prop. same as פָּתַח, פָּתַע, also identical with פָּקַח (comp. שָׁתַח and שָׁקַח) *to open*, דַּלָּתַי 2 KINGS 9, 3, figurat. שְׂמָמִים Ps. 78, 23, שַׁעַר Ez. 46, 12, חַלּוֹן 2 KINGS 13, 17, נַאֲבֻס (granary, storechamber) JER. 50, 26, אוֹצָר 50, 25 (figur.), קֶבֶר Ez. 37, 13; *to throw open*, בֵּית Is. 14, 17, i. e. *to let go*, from captivity, opposite to סָגַר; of the master of a house, hence 22, 22 *he opens and shuts not*, i. e. he walks about free; פ׳ אֹזֶן 50, 5 *to open the ear* i. e. to make it capable of hearing, susceptible of revelations; נָהָר, פ׳ מַעְיָן 41, 18 *to open a stream, a spring*, i. e. to cause it to spring forth; פ׳ צוּר Ps. 105, 41 *to open a rock*, i. e. the spring there; פ׳ חֶרֶב 37, 14 *to draw the sword*, comp. Ez. 21, 33; פ׳ פֶּה Ps. 38, 14, PROV. 31, 26 *to open the mouth*, i. e. to begin to speak, but Ez. 3, 2 to begin to eat; פ׳ אֲלֵי־מַיִם JOB 29, 19 *to open to the water*, of שׁוֹרֵשׁ, i. e. to make itself accessible to the waters; פ׳ רֶחֶם GEN. 29, 31 *to open the womb*, i. e. to cause to bear; פ׳ יָד Ps. 104, 28 *to open the hand*, i. e. to give abundantly; *to open*, of the earth, i. e. to cause to spring forth Is. 45, 8; פ׳ עֲיָנִים 1 KINGS 8, 29, for which also פָּקַח; *to open up* or *lead off*, i. e. to begin Ps. 49, 5; *to open*, of עִיר, i. e. the gates; *to surrender* DEUT. 20, 11; 2 KINGS 15, 16. Speaking generally פ׳ is used in the most various applications, like the Arab. فتح (to open, to free, to conquer a city, to begin), Aram. פְּתַח, פֶּתַח. But the accus. of the object is sometimes omitted Is. 22, 22, or the dative of the person follows SONG OF SOL. 5, 2; or the expression is abridged, as פ׳ בֶּר AM. 8, 5 *to open the grain*, i. e. the granaries, comp. JER. 50, 25. Deriv. פֶּתַח, פֶּתַח, פְּתִיחָה, מִפְתָּח, and the proper names יִפְתָּח, פְּתַחְיָה, יִפְתַּח־אֵל.

Nif. נִפְתַּח (*inf. constr.* הִפָּתַח; *fut.* יִפָּתַח, in pause יִפָּתֵחַ) *to be opened*, of שָׁמַיִם Ez. 1, 1, אֲרֻבּוֹת GEN. 7, 11, שַׁעַר NEH. 7, 3; נְפ׳ אֹזֶן Is. 35, 5 *the ear is made to hear;* next, *to be made accessible* NAH. 2, 7; *to unfold, to begin* JER. 1, 14, where the LXX read תִּפּוּחַ (*shall boil, spout, fume*); *to open up*, of מָקוֹר ZECH. 13, 1; *to be set free*, Is. 51, 14 *the oppressed one will hasten to be set free*, comp. JOB 12, 14; יַיִן לֹא יִפָּתֵחַ 32, 19 *the wine is not opened*, i. e. it is shut up in the bag. Deriv. the proper name נַפְתּוּחַ, but not the name חַפְתֵּי.

Pih. פִּתַּח (*part.* מְפַתֵּחַ, *inf. constr.* פַּתֵּחַ, *fut.* יְפַתֵּחַ, *in pause* יְפַתֶּה) 1. *to open, to keep open*, שְׁעָרִים, for ingress and egress Is. 60, 11 (the plural stands for the indefinite *one* or *they*); fig. דַּלְתֵי פָנִים JOB 41, 6, i. e. *to uncover;* then *to loose, to set free*, with accusat. חֲרָצֻבּוֹת Is. 58, 6, a girdle 1 KINGS 20, 11, oppos. to חָגַר; *to loosen*, מוֹסָר = מֹאסֶר JOB 12, 18, מוֹסְרוֹת 39, 5, יֶתֶר (a rope) 30, 11, with לְ for the accus. Ps. 116, 16, or with accus. of the person and מִן of the fetters JER. 40, 4; transferred to captives Ps. 105, 20, or to what is girded GEN. 24, 32; generally *to make free* Ps. 102, 21; *to put off*, שַׂק (mourning-garments) Is. 20, 2. — 2. *intr.* פִּתְּחוּ אֹזֶן Is. 48, 8 *the ear is open*, i. e. it perceives and hears; *to open itself*, of סְמָדַר SONG OF SOL. 7, 13. — 3. *to engrave*, with accus. of the object and עַל of the stone Ex. 28, 9 36; without עַל 2 CHR. 3, 7; *to plough, to dig through*, the ground Is. 28, 24, proceeding from the fundamental signification to split, to divide, as in חָל, which passed over into *to open;* also *to carve*, wood 1 KINGS 7, 36; *to hew*, stones ZECH. 3, 9. Deriv. פִּתּוּחַ, פִּתָּחוֹן.

Puh. פֻּתַּח (*part.* מְפֻתָּח) *to be engraved* Ex. 39, 6.

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Hif. הִפְתִּיחַ (not used) *to open.* Deriv. מַפְתֵּחַ.

Hithp. הִתְפַּתֵּחַ *to loose oneself*, with accus. of fetters Is. 52, 2.

פֶּתַח *m. an opening, revelation* Ps. 119, 130, from פָּתַח meaning to illuminate, to give insight, to explain; Syr. and Ar. the same.

פֶּתַח (in pause פָּתַח, with *a* of motion פֶּתְחָה, with *suff.* פִּתְחִי; *pl.* פְּתָחִים, *constr.* פִּתְחֵי) *m.* 1. *an opening, entrance*, with the genitive הָאֹהֶל Gen. 18, 3, הַבַּיִת 19, 11, הַמִּשְׁכָּן Ex. 40, 6, הָחָצֵר Num. 3, 26, הַמִּגְדָּל Judges 9, 52, הָעִיר 1 Kings 17, 10, הַמְּעָרָה 19, 13, הַתֵּבָה Gen. 6, 16. פֶּ׳ עֵינַיִם Gen. 38, 14 *at the entrance to* עֵינַיִם. (דֶּלֶת denotes the gate by which the פֶּתַח is closed.) After verbs of motion is used אֶל־פֶּ׳ Lev. 1, 3 or הַפֶּתְחָה Gen. 19, 6. — 2. Metaphor. *door*, like דֶּלֶת Prov. 17, 19, 1 Kings 7, 5, especially with prepositions, בַּפֶּתַח 2 Kings 4, 15 *in the gate*, לַפֶּתַח *at the door* Gen. 4, 7, עַל־פֶּתַח the same Job 31, 9; or as an adverbial accusat. פֶּתַח Gen. 18, 1; יָצָא פֶּתַח Job 31, 34 *to go before the door;* or *a gate* = שַׁעַר Is. 3, 26, hence פִּתְחֵי עוֹלָם Ps. 24, 7 9 of the outer gates of the temple. פֶּתַח is to be taken in a non-figurative sense Hos. 2, 17, as the valley of Achor is said to be changed into *a gate of hope* (into a pleasant district). Figur. of the lips Mic. 7, 5; so too 5, 5 *in its gates* (the land's), i. e. in its approaches. חֶרֶב is only apparently parallel, and *Aquila*, *Ibn Ezra*, *Kimchi* have allowed themselves to be misled in explaining it by *a drawn sword.*

פְּתַח *Aram. tr.* same as Hebr. פָּתַח, hence *part. pass. Pe.* פְּתִיחַ *opened* Dan. 6, 11; 7, 10.

פִּתָּחוֹן (*constr.* פִּתְחוֹן) *m. the opening*, of the mouth Ez. 16, 63; 29, 21.

פְּתַחְיָה (*Jah is* פָּתַח i. e. *causing to bear, Producer*, like יִפְתַּח־אֵל, יִפְתַּח, El or Jah conceived of as the creative world-power; comp. *Phtah* among the Egyptians) *n. p. m.* Ezr. 10, 23; Neh. 11, 24; 1 Chr. 24, 16.

פְּתִי (in pause פֶּתִי, frequently also without pause Prov. 9, 4 16; 14, 15; *pl.* פְּתָיִים 22, 3, פְּתָיִם 1, 22 32, usually פְּתָאִים, like טְלָאִים, צְבָאִים from טְלִי, צְבִי; from פָּתָה) *m.* prop. *openness*, of heart; *undisguisedness*, opposite to slyness, cunning; hence 1. *folly*, a) abstract like אֱוִילוּת, כְּסִילוּת Prov. 1, 22; *plur. want of understanding*, like פְּתַיּוּת (9, 13) 9, 6; commonly b) concr. *a simple one* 1, 4, like אֱוִיל 12, 16, כְּסִיל 12, 23, opposite to עָרוּם, coupled with לֵץ 1, 22, and yet again different from it 9, 6-9; *a fool*, to whom עָרְמָה is wanting 8, 5, who is credulous 14, 15, whose possession is אִוֶּלֶת 14, 18, who sins from simplicity Ez. 45, 20, coupled with שֹׁגֶה; *an inoffensive one* Ps. 116, 6. — 2. *a youth* (*without understanding*), who is easily alive to impressions, along with נַעַר Prov. 7, 7; Talm. פַּתְיָא a boy, Arab. فتى to be young.

פְּתַי (*def.* פְּתַיָּא, with *suff.* פְּתָיֵהּ; from פְּתָא, פְּתָה, פְּתִי) *Aram. m.* prop. *width* (see Hebrew פָּתָה), hence *breadth*, cognate in sense with Hebr. רֹחַב Dan. 3, 1; Ezr. 6, 3; Syr. ܦܬܝܐ the same.

פְּתִיג see פְּתִיגִיל.

פְּתִיגִיל (formed from פָּתִיג with the termination ־ִיל, like כַּרְמִיל from כֶּרֶם with ־ִיל; the stem is פָּתַג which see) *m. a covering, a mantle, a festive garment* Is. 3, 24 (*Saadia*, *Ibn Ganâch*, *Kimchi*), opposite to מַחֲגֹרֶת שַׂק; Aram. פְּתָג, ܦܬܟܐ a mantle, a variegated garment.

פְּתַיּוּת (formed from פְּתַי) *f. simplicity, folly*, Prov. 9, 13 as a predicate *foolish.*

פְּתִיחָה (*pl.* ־חוֹת) *f. a sword* Ps. 55, 22 (*Ibn Sarûk*), perhaps not so much from פָּתַח meaning *to draw*, as from its fundamental signification *to cut into.* Old interpreters have also incorrectly referred to this head פְּתִחוּ Ps. 37, 14, פְּתוּחָה Ez. 21, 33 and פִּתְחֵי Is. 13, 2 (*Ibn Sarûk* and *Ibn Ganâch*), פְּתָחֶיהָ Mic. 5, 5.

פְּתִיל (*constr.* פְּתִיל, *pl.* פְּתִילִים, from

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פָּתַל) *m.* 1. prop. what is twisted, wound; hence *a thread, cord*, by which a signet-ring (חוֹתָם) hangs Gen. 38, 18 25; פְּ׳ פִּשְׁתִּים Ez. 40, 3 *a line of flax*, to measure large distances, as *the rod* was for smaller ones; פְּ׳ תְּכֵלֶת *a purple blue thread* Ex. 28, 37; פְּ׳ נְעֹרֶת Judges 16, 9 *a thread of tow*, which is easily broken; *gold threads*, which were artificially wrought into blue purple Exod. 39, 3. Arab. فَتِيل, Aram. פְּתִילְתָּא, ܦܬܝܠܬܐ the same; Talm. פְּתִילָה a wick. — 2. same as פָּתוּל *bound to* Num. 19, 15.

פָּתַל (in Kal only in *part. pass.* פָּתִיל = פָּתוּל) *trans. to knot, to twist, to twine, to spin*, a rope or thread; hence *to bind to* Num. 19, 15, where פָּתִיל is = פָּתוּל. Metaphor. *to struggle, wrestle* with one, prop. to fold about, to intertwine (comp. אָבַק II. = חָבַק). Fig. *to be discreet, prudent, crooked, cunning*, comp. עָקַל. Deriv. the noun פָּתִיל.

Nif. נִפְתַּל (*part. m.* ־תָּל) prop. to be knotted or twisted together, hence *to be perverse, crooked*, i. e. *cunning;* part. with עִקֵּשׁ (contortus, perversus) Prov. 8, 8, pl. Job 5, 13; comp. עָקַל, Arab. حال torsit, and جيلة versutia; metaphor. *to wrestle, to struggle* (see Kal) Gen. 30, 8, Ar. جدل to twist together and wrestle. Deriv. נַפְתּוּל, and the proper name נַפְתָּלִי.

Pih. (redupl.) פְּתַלְתֵּל see פְּתַלְתֹּל.

Hithp. הִתְפַּתֵּל (*fut.* יִתְפַּתֵּל) *to shew oneself crooked* or *cunning* Ps. 18, 27, which some mss. have also in 2 Sam. 22, 27. תִּתְפַּל 2 Sam. l. c. the usual reading, is said by *Kimchi* to stand for תִּפַּתֵּל (= תִּתְפַּתֵּל), to have an assonance with תִּתָּבֵר; but it may be referred to תָּפַל (which see).

פְּתַלְתֹּל (after the form שְׁחַרְחֹר, from פָּתַל Pih.) *adj. m. twisted, crafty, perverse* Deut. 32, 5, with עִקֵּשׁ.

פִּתֹם (also in mss. פִּיתוֹם, פִּיתֹם, פִּיתוֹן; Egyptian) *n. p.* 1. of a city fortified by the Israelites (by Pharaoh's orders) in lower Egypt or Goshen, east of the Nile Ex. 1, 11, called by Herodotus (2, 158) and by Steph. Byz. after him *Πάτουμος Ἀραβίας* (later *Θοῦμ*, see Itin. Ant. p. 163 ed. Wessel.), and said to be on the way to Heröopolis, 24 miles from it. The Coptic translator at Gen. 46 puts ⲡⲉⲑⲱⲙ for Heroopolis (גֹּשֶׁן), from the vicinity of the two. — 2. another city of this name in upper Egypt, distant three days' journey from Kahira, called at a later period *Fayyûm* (الفيوم). *Saadia* whose birth-place it was, and who was called in Hebrew הַפִּיתוֹמִי, thinks (at Gen. 46) that such was the place. As to the derivation, ⲑⲟⲙ with the article ⲡⲓ signifies *a narrow mountain-pass*, which suits *Pithom* in upper Egypt (*Champollion* I, 172; II, 58 seq.). The Egyptian name of the city is said by *Brugsch* (Geogr. Aegypt. I, 260) to be *Prehtmu*.

פָּתַן (not used) *intr. to wind, to twist, to bend*, of the serpent, conseq. = פָּתַל; better = מָתַן *to stretch, to extend; to be stretched, extended*, connected with תַּן, יָתַן in the organic root; metaphor. *to be strong, firm*, like the organic root in אֶ־דֶן (to אָדַן); Aram. פְּתַן, ܦܬܢ, Arab. مَتُنَ = بثن the same. Deriv. מִפְתָּן and

פֶּתֶן (*pl.* פְּתָנִים) *m. an adder* Is. 11, 8, prop. what stretches or extends itself. It has poison (מְרוֹרָה or רֹאשׁ) Job 20, 14 16, cannot be tamed (by charms), and stands with שַׁחַל as a figure of dangers arising from cunning Ps. 91, 13; Aram. פְּתַן, פִּתְנָא, ܦܬܢܐ, Ar. بَثَن the same.

פָּתַע (not used) *tr.* same as פָּתַח *to burst open, to open*, of the eyes; Samar. פְּתַע. Deriv. פִּתְאֹם and

פֶּתַע *m. the opening of the eyes;* as a designation of time: *a moment*, only adverbially *in a moment, suddenly* Prov. 6, 15; 29, 1; Hab. 2, 7; בְּפֶ׳ *unexpectedly*, fortuito Num. 35, 22; strengthened by פִּתְאֹם (= פִּתְעֹם) 6, 9; לְפֶתַע the same, where פִּתְאֹם sometimes precedes Is. 30, 13, sometimes follows 29, 5. See פִּתְאֹם.

פָּתַר I. (*inf. constr.* פְּתֹר, *fut.* יִפְתֹּר, *ap.* יִפְתָּר־) *tr. to break through, to open*,

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ident. with פָּשַׁר, פָּטַר (which see); metaphor. *to interpret*, *explain*, *declare* Gen. 40, 16 22; 41, 8 12 13; comp. בָּתַר. Deriv. פִּתְרוֹן.

פָּתַר II. (not used) *tr. to spread out*, same as Aram. פְּתַר; hence פְּתֹרָא = the Hebr. שֻׁלְחָן from שָׁלַח. The same fundament. signification appears to lie in the Hebrew פָּדַר. Derivat. the proper name פְּתוֹר.

פִּתְרוֹן (from פֶּתֶר with the termination ־וֹן) *masc. interpretation*, *explanation* Gen. 40, 5 12 18; 41, 11.

פַּתְרוֹס (Egyptian) *n. p.* of the fifth son of Mizraim, i. e. of an Egyptian race and land, viz. *upper Egypt;* designated as the land of the origin of the Egyptians Ez. 29, 14, as Thebais was reckoned the oldest district of Egypt, by the ancients (Herod. 2, 2 and 15; Diod. Sic. 1, 10 22 50; 3, 3). *The Gent. pl.* פַּתְרֻסִים only occurs Gen. 10, 14, i. e. *Egyptians of upper Egypt* in Thebais. *Pathros* is adduced along with lower and central Egypt Jer. 44, 1 15, Ez. 30, 14, and also separately with Mizraim Is. 11, 11; as in classical writers Thebais is mentioned along with Aegyptus (Plin. H. N. 18, 47). As to the derivation and meaning, the orthography of the LXX and Vulg. *Παθούρης*, *Φαθωρῆς*, Phethures, Phatures leads to Thebais or upper Egypt, which ⲡⲁⲧⲟⲩⲣⲏⲥ is termed; hence a nome in Thebais was also called nomos Phaturites (Plin. H. N. 5, 9, 47); comp. *Παθυρίτης* in the Greek-Egyptian papyrus. The word denotes *the southern*, from ⲡ-ⲉⲧ-ⲣⲏⲥ *that which is southern*, like the Ar. مريس i. e. upper Egypt and Nubia, from ⲙⲁ-ⲣⲏⲥ locus meridiei. Hence *Saadia* translates *one of Yemen*, i. e. one dwelling in the south, the Jer. Targ. נַסְיוֹטָאֵי, i. e. *na-siout*, those of Siout or Lycopolis, which belonged to Thebais.

פַּתְשֶׁגֶן only in Esth. 3, 14 and 4, 8 for פַּרְשֶׁגֶן. See פַּרְשֶׁגֶן and פִּתְגָם.

פָּתַת (*inf. abs.* פָּתוֹת) *tr. to break in pieces*, *to break*, Lev. 2, 6, Ar. فَتَّ the same, whence فُتَات frustulum; the organic root is also in בַּד I., אָ־בַד, פָּד־ה &c. Deriv. פַּת, פָּתוֹת.

צ

צ, called צָדֵי (LXX: *τσαδή*), *Tzade*, as a letter of the alphabet denotes *reaping hook*, *fishing-hook* (from צָדָא = צָד *to lay hold of*, *to seize*), if the origin of writing be found in pictures, so that the names of the letters resemble outward things. Accordingly it is believed by some that the figure of a hook is perceptible in the Phenician (𐤑, 𐤑, 𐤑), Etruscan and Umbrian (ǂ), old Hebrew (𐤑, 𐤑) &c. But we should follow the analogy of the other names of letters in assuming that the present name was chosen solely on account of the initial sound; and as the letter was pronounced *Tza*, צָדֵי or צָדִי may stand for צְדִי (fem. צְדִיָּה). As a numeral צ denotes 90, being the ninth letter in the series of tens. At the end of a word the right stroke which is bent below is straightened, viz. ץ, as in כ, נ, פ.

As to the phonetic character of *Tzade*, it is primarily the strongest sibilant, which may gradually change into the softer ז, שׁ, ס, שׂ. But it has also a connection with the flat and firm linguals ד, ת, ט, and is sometimes converted into them, partly in Hebrew itself, partly in the Semitic dialects compared with Hebrew. The double pronunciation of *Tzade*, i. e. sometimes a mere sibilant sound, sometimes a flattened one mixed with a *t*-sound, was fully recognised while the language was a living one; since certain verb-stems have separated their meanings by this expedient only, as may be seen from צָלַל I. and II. &c.

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The Arabs have set apart ص Sad for the former, for the latter ض often = ظ; so too in Ethiopic the one letter is divided into ጸ Zadai and ፀ Tzappa. The LXX abided by the pronunciation of their time, rendering Tzade merely by σ, as חֲצַרוֹן *Ἀσρών*, פְּדַהְצוּר *Φαδασσούρ*, חֲצַר מָוֶת (Gen. 10, 26) *Σαρμώθ*, צַלְפְּחָד *Σαλπαάδ*, צְפַרְדָה *Σεπφώρα*, seldom by ζ, as עִיר (Gen. 10, 23) *Οὖζ*, perhaps because the Greeks could not at all apply the letter in their alphabet which they adopted from the Phenicians. In consequence of this double character of Tsade it is converted I. into softer sibilants, viz. a) into the mild liquid ר, as צָעַק, צָעַק; זָעַר, צָעַר; זָעַר; קָצַר, קָצַר; זָהַר, צָהַר; זָרַב, צָרַב; גֵּז, קֵץ, גֵּזֶר &c. which holds good of the Semitic dialects also with relation to one another, as צְרָדָה Syr. ܙܪܕܐ, וְיִפ צָדַק, צָלַח Aram. זָלַח, Ar. زلح; צָנַק Ar. زنق &c.; b) into the dull, simple sibilant ס, als צָחַץ, נָחַס; סָפַן, צָפַן; נָצַץ, נָסַס; סָעַד, צָעַד; (to מְסָלָד); שָׁבַס, שָׁבַץ; c) into שׁ, as צָחַק, שָׂחַק; צָנַר, צָנַר; שָׂרַב, צָרַב; d) into שׁ, as צוּץ, שׁוּשׁ; צָנַן, שָׁנַן; צָנַק Aram. שָׁנַק; צָרַב, שָׂרַב &c. — II. into harder and flatter ones, *a*) into the guttural and aspirated *t*-sound ט which the Greeks represent by θ, as חָטַב, חָתַב; נָצַר, נָטַר; טָהַר, צָהַר; טָפַח, צָפַח; צָבַר, טָבַר. In Arabic it coincides sometimes with ظ, as בָּצַר, بظر; עָצַל, عظل; צָק, طَاقَ; צָל tinnivit, طَنَّ; צָם, طَمَّ; sometimes with ظ, as צָהַר, ظَهر; צָל obumbrare, ظَلّ; צָלַם, ظلم. With regard to Aramaean compare Hebr. מָצָא, Aram. מְטָלָא; צָהָה, מָחָה; צָל, ظِلّ; צָלַע, טָלַע. *b*) into ד, as צָרַב, דָּרַב; עָצַן, עָדַן; חָצַר, חָדַר, especially in Arabic and Aramaean, as צָפַן, ضفن; צָנַח, ضنع; צָנַח, ضنح; צָפַע, ضفع; אַצְבַּע, Aram. אַדְבַּע. *c*) into ת, as צָבַר, תָּבַר; בָּצַל, בָּתַל (בָּדַל); חֵץ, חֵת; צָצַם, חָתַם; חָתַל, Aram. חָצַל; צָלַח, Aram. תְּלַח. But the interchange of *b*. and *c*. is rare.

In addition to these characteristics of *Tzade*, which are clear and obvious, a deeper insight into it shews 1. a connexion with the *k*-sounds, as the Sanskrit *ś* is intimately allied to such sounds, being found to represent the Greek κ and Latin *c*. Thus צ is interchanged a) with ק, as קָלָה, צָלָה; בָּקַע, בָּצַע; קָכַח, צָלַח; צָבַר, perhaps = קָבַר; צָהַל, קָהַל; קָהָה, צָהָה; comp. אֶרֶץ, Aram. אַרְקָא; b) with כ, as צָנַע, כָּנַע; צָנַר, כָּנַר (Arab. صنر, حنر); צָלַח, כָּלַח; c) with ג, as צָלַל and גָּלַל; צָחַק, Aram. גְּחַךְ; comp. the Zend. *z*, which occupies the place of the Sanskrit *ǵ*; d) with ע (as a *k*-sound), as עָק, צָק; עָוָה, צָוָה; צָל, עָל; צָלַע, Aram. עְלַע; צָנַר, Aram. עָנַר; צָם, עָם; צָאן, Aram. עָאן; צָרַע, Aram. עָרַע; צָקַל, עָקַל; רֵץ, רַע; עֲרֵיצְתָא in עַרְעַר, עָרַח, עָקַל; צָנַק, עָנַק. — As an *s*-sound צ is also interchanged with initial gutturals, as is frequently found in the case of ס (which see), and as appears also in extra-Semitic tongues. Thus e. g. Aram. צְבָא, Hebrew אֶבְרָה, צָפַע and אֶפְעֶה.

צָא to צְאֵצָא see צוּא and יָצָא.

צָא see יָצָא.

צַאֲדָה Judges 9, 29 see יָצָא.

צֵאָה (from יָצָא, *c.* צֵאת, with *suff.* צֵאָתֵךְ; from יָצָא *f. off-going*, *off-scraping*, hence *excrement*, Deut. 23, 14, used also for fuel, in heaps Ez. 4, 12; comp. Pliny H. N. 36, 59.

צוֹאָה (also צוֹאָה *c.* צוֹאת, with *suff.* צוֹאָתוֹ־תָם; from יָצָא) *f. ordure*, same as צֵאָה, Is. 4, 4, supplementing קִיא, *filth* 28, 8; 36, 12 K'ri; also fig. Prov. 30, 12.

צְאוֹן see צֹאן.

צֹאִי (from יָצוֹא, only in *pl.* צֹאִים) *adj. m. dirty*, *filthy*, *soiled*, of בְּגָדִים Zech. 3, 3 4, a figure of sin.

צְאִינָה Song of Sol. 3, 11, on account of רְאֶינָה, see רָאָה.

צָאַל (not used) *tr. to pierce*, *to cut*

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in, of thorns; ident. in its organic root with סַל III. (to סִלּוֹן, סַלּוֹן), סָל־ה II. (=נָעַץ), Aram. סְלִי, סְלָא, ܣܠܐ (to סְלָוָא a thorn, ܣܠܝܐ point), Aram. סָל (whence סוֹל a goad of wood), Ar. سَالَ (whence سول mimosa nilotica), سَلَعَ (to tear, to split); but especially צַל (to צְלָצַל Job 40, 31) is identical with it. Deriv.

צֶאֶל (only *pl.* צֶאֱלִים for צְאָלִים; from צָאַל) *m. the prickly, wild lotus*, lotus silvestris, Job 40, 21 *he lies under the lotus trees*, of the Nile-horse; so *Ibn Gánâch*, *Saadia*, who compare the Ar. صَال (lotus silvestris). This lotus is a kind of prickly, wild tree, which grows in the neighbourhood of the Nile (Herod. 2, 92) and serves as a lair for wild animals; parallel עַרְבֵי נַחַל.

צָאַן (not used) *tr. to bring together, to heap, to collect, to crowd together, to join*, or *intr. to be crowded* or *heaped together, to be collected, to be numerous, many, to be in a heap*, spoken of sheep, herds of goats, of masses, troops &c.; ضَهَلَ to be together, to be bound, to be collected; ضَنَأَ, ضَنَى to be numerous, to be or have many in number. The organic root צָאַן appears to be connected with that in אָ־סַם, Arabic عَ־صَمَ, حَ־زَمَ, Aram. אֲ־סַן, ܐܣܢ; חָ־סַן, خَ־زَنَ &c. Derivat. צֹאן, צֹנֶה, צֹנֵא, the proper names צַאֲנָן, צְנָן.

צֹאן (from צְאֹן, once צְאוֹן Ps. 144, 13 K'tib; with *suff.* צֹאנִי, צֹאנֵנוּ, צֹאנְךָ &c., from צָאַן) *f.* (masc. if rams be referred to Gen. 30, 39, but usually of female sheep 30, 38 41; 33, 13) *coll.* prop. a heap, a herd, a mass; hence 1. *a troop*, of men, fully צֹאן אָדָם *a flock of men* Ez. 36, 37 38; comp. Mic. 2, 12; Ps. 119, 176; of Israel Mic. 7, 14, interchanged with עַם Ps. 95, 7, compared with 79, 13, in which sense the proper name צַאֲנָן is to be taken; but commonly 2. *small cattle*, sheep and goats (in Homer μῆλα) Gen. 4, 2; 30, 36, without a pl. and along with בָּקָר (a herd of cows, large cattle) 12, 16; 20, 14; 21, 27. Belonging to the צֹאן were עִזִּים Gen. 38, 17 and כְּבָשִׂים Lev. 1, 10; 22, 21 (comp. verse 19); as it is sometimes described more exactly by כְּבָשִׂים וּבְנֵי עִזִּים 2 Chr. 35, 7, עִזִּים being separately mentioned but seldom 1 Sam. 25, 2; like the Arab. صَأْن, while غَنَم is employed in the usual sense. Being a collective noun it is never applied *to one* animal, for which שֶׂה stands Ex. 21, 37, but only to two Is. 7, 21, and also to אַרְבַּע, חָמֵשׁ, מֵאָה Ez. 45, 15; 1 Sam. 25, 18; 1 Kings 5, 3; Job 1, 3. Sometimes צ׳ stands in the genitive to עֵדֶר Gen. 29, 2, מִקְנֵה 26, 14; or מַאֲכָל Ps. 44, 12, מַרְעִית Jer. 23, 1 follow to mark the genitive more closely. See צֹנֶה and צֹנֵא.

צַאֲנָן (from צָאַן; *the rich in people* or *flocks*) *n. p.* of a city in Judah Mic. 1, 11, in the neighbourhood of the Ephraim-border, like חֲדָשָׁה, which follows in Josh. 15, 37 (*Reland*, Pal. p. 701). For צַ׳ Josh. l. c. has צְנָן, which bears the same relation to צַאֲנָן as צֹאן to צֹנֶה.

צֶאֱצָא (only *pl.* ־אִים, *c.* ־אֵי, with *suff.* ־אָיו, ־אֶיךָ; from יָצָא or צָא) *m. pl. issues*, of תֵּבֵל Is. 34, 1, i. e. the inhabitants (LXX, Targ.) or plants; *produce*, of אֶרֶץ 42, 5; *children*, fully צֶ׳ מֵעַיִם 48, 19, commonly צֶ׳ alone 22, 24; 61, 9.

צָב (after the form עָם, *pl.* צַבִּים) *m.* 1. prop. a tent for shelter, a roof (from צָבַב I. *to cover, to roof*); hence *a covered* or *roofed litter, a sedan, a palanquin* with a cover (a covered conveyance), lectica, for persons of distinction, *plaustra tecta* (Vulg.) Is. 66, 20; fully עֶגְלַת צָב Num. 7, 3 (Vulg., LXX, Aq.; Targ. has צִיבָא = צִבָּא Is. 49, 22 for חֹצֶן and צִבָּא Nah. 2, 8 for הֻצַּב, reading הַצָּב). — 2. (only sing.) the name of a *species of lizard*, prob. the Libyan Lev. 11, 29, Ar. ضَبّ, دَبّ, from צָבַב I. *to wind together, to bend.* The Arabs speak in their proverbs of the long life and cunning of this lizard. Comp. the

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Aram. חִוְיָא a serpent, from חֲוָא = Hebr. חָוָה III. *to twist.*

צָבָא I. (3 *pl.* צָבְאוּ, *part.* צֹבֵא, *pl.* צֹבְאִים, *f.* צֹבְאוֹת; *inf. c.* צְבֹא, *fut.* יִצְבָּא) *intr.* prop. same as סָפָא, צָבָה I., *to join together, to be assembled, to flock together, to be united*, into a crowd, for the purpose of service Ex. 38, 8, with accus. of the place 1 Sam. 2, 22, and therefore ident. with עָבַד עֲבֹדָה Num. 4, 23, as if a militia sacra; with עַל *to collect about a person* or *thing* with hostile intent, to besiege or attack Num. 31, 7; Is. 29, 7 8. Metaphor. *to fight* (in troops) Is. 31, 4; צָ׳ צָבָא *to do military service* Num. 4, 23.— In its organic root צָבָ־א, it is connected with that in אָ־סַף, יָ־סַף, and also with צָבַב I, 2. Deriv. צָבָא, צְבָאָה 1 and 2, and the proper name מְצֹבָא יָהּ = מְצֹבְיָה (which see).

Hif. הִצְבִּא (*part.* מַצְבִּא) *to muster, to levy for military service* 2 Kings 25, 19.

צָבָא II. (not used) *intr.* same as צָבָה II. (which see); Ar. صَبَا to flash up, of the sun. Deriv. צְבָאָה 3.

צָבָא (*c.* צְבָא, with *suff.* צְבָאִי, ־אֲךָ, ־אוֹ, ־אָהּ, ־אָם, on the contrary צְבָאָיו with *suff.* of the *pl.* צְבָאִים, but usually *pl.* צְבָאוֹת from צְבָאָה) *m.* (fem. Is. 40, 2; Dan. 8, 12) *assembly, multitude*, as צָבָא רָב Ps. 68, 12 *a great multitude*, of מְבַשְּׂרוֹת; *the fulness, the mass*, hence *the appurtenance of, what belongs to* (heaven), same as מְלֹא Gen. 2, 1; Neh. 9, 6; *a host*, hostile, hence חֲלִיפוֹת וְצָבָא Job 10, 17 *changes and host*, i. e. changing hosts, of sufferings; but usually 1. *an army* 2 Sam. 10, 7; 1 Chr. 19, 8; שַׂר צָ׳ *captain of a host* 2 Sam. 2, 8; 19, 14; 1 Kings 16, 16; אַנְשֵׁי צָ׳ *men of the host*, i. e. *warriors* 1 Chr. 12, 8; Num. 31, 21 53; עַם הַצָּ׳ the same 31, 32. Accordingly we meet with the expressions: חֲלוּץ צָ׳ *one equipped for the army* Num. 31, 5 and 32, 27, i. e. *armed*, ident. with חָלוּץ Is. 15, 4 or חָלוּץ לַמִּלְחָמָה Num. 32, 29; יָצָא צָ׳ Num. 1, 3, יָצָא בַצָּ׳ 31, 36, יָצָא לַצָּ׳ 31, 27 *to go into the army*, i. e. to march forth to war; חֵיל צָ׳ *strength of an army* 2 Chr. 26, 13, i. e. *a corps* (צָ׳ having its meaning increased by חֵיל). — 2. Figuratively and fully צְבָא הַשָּׁמַיִם *the host of heaven*, i. e. a) the angels standing round the throne of God 1 Kings 22, 19, Ps. 103, 21, for which צְבָא יי׳ is in Josh. 5, 14, the angels conceived of as God's army, comp. Luke 2, 13; b) *the host of stars*, which was thought of as fastened to the tent of heaven, and which the Israelites sometimes worshipped Is. 34, 4; 40, 26 (where ־ָם refers to שָׁמַיִם); 45, 12; 2 Kings 17, 16; 21, 3; if יָרֵחַ, שֶׁמֶשׁ Deut. 17, 3 or כּוֹכָבִים 4, 19 be mentioned particularly, צְבָא הַשָּׁמַיִם is to be understood generally of all the inhabitants of heaven together, like חֵיל שְׁמַיָּא Dan. 4, 32, the stars and angels, conceived of as heavenly beings. צְ׳ הַמָּרוֹם Is. 24, 21 are the guardian deities of single lands and kingdoms, which were sometimes represented as ἄγγελοι, sometimes as δαιμόνιοι, and were thought to form God's host. — 3. *military service, warfare*, metaphor. *hard service, calamity* Job 7, 1; *a campaign, a service, war* Dan. 8, 12; *the temple-service, worship* 8, 13.

צְבָא (1 *perf.* צְבִית, *part.* צָבֵא, *inf.* מִצְבֵּא, but only with *suff.* מִצְבְּיֵה, *fut.* יִצְבֵּא) *Aram. intr.* prop. *to lean to, to bend to, to turn to;* hence *to wish, to desire, to will* Dan. 4, 14 32; 5, 19 21; 7, 19; also in the Targ. צְבִי, fut. יִצְבֵּי, with the same meaning. Deriv. צְבוּ.

As to the development of the signification, the Hebrew אָבָה (which see) *to bend oneself*, to incline, to lean to, to desire, to wish, אָוָה I. (which see) *to lean to*, an object, = أَوَى (to bend, to incline), חָפֵץ (which see) *to lean to*, to bend or incline to, to desire, to will, Ar. حَفَصَ, and the circumstance that צְבָא and צְבִי stand in the Targ. for אָבָה and חָפֵץ, shew that *to will, to wish* have proceeded here from *to lean*, and not from to overtop, to swell high (צָבָה).

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In form too it seems to be connected with the Hebrew אָבָה, אָוָה, since stems commencing with א are often interchanged with the sibilant- (or *t*-) initial sounds (comp. אָוָה II. and תָּוָה, אָרַן and תָּרַן, אָרַז and תָּרַז, תָּרַח and אָרַח &c.), as שָׁב and أب, אַף and סַב, see page 962.

צְבָאָה (only *pl.* צְבָאוֹת, *c.* צִבְאוֹת, with *suff.* צִבְאֹתַי, ־תֵינוּ, ־תֵיכֶם, ־תָם) *f.* 1. same as צָבָא *an army* Deut. 20, 9; of all Israel as God's host Ex. 7, 4; 12, 41; יָצָא בְצִבְאוֹת פְּ׳ *to go out with the hosts of one*, i. e. to help Ps. 44, 10; 60, 12; מֶלֶךְ צְבָאוֹת 68, 13 *king of armies*, i. e. their leader. — 2. Fig. heavenly host, i. e. *host of angels* or *stars*, like צָבָא; hence God (especially in 1 and 2 Sam., 1 and 2 Kings, Chr., Ps., Is., Jerem., Zech., Hos., Mal., Am., Mic., Nah., Hab., Zeph., Hag.) is called יי׳ צְבָאוֹת 1 Sam. 1, 3 11; 4, 4, יי׳ אֱלֹהִים צְ׳ Ps. 80, 5; 84, 9, יי׳ אֱלֹהֵי צְ׳ 89, 9, אֱלֹהֵי הַצְּבָאוֹת Am. 3, 13, to describe him as ruling over angels and the hosts of stars; LXX παντοκράτωρ; or צְ׳ is literally translated δύναμις, στρατιά, though σαβαώθ, σαββαώθ, ܨܒܐܘܬ, is also retained as a proper name. — 3. (from צָבָא II.) only *c. pl.* צִבְאוֹת *excellency*, *splendour* Jer. 3, 19, = צְבִי 1. — 4. same as צְבִיָּה (from צָבָה III.) and only *pl.* צְבָאוֹת, but see צְבִי.

צְבָאוֹת see צְבָאָה and צְבִי.

צְבָאִים see צָבָא (a noun) and צְבִי.

צְבֹאִים (same as צְבֹעִים, which occurs as the name of a place, probably derived from בֵּית צְ׳, *a wild place;* see צָבַע II.) *n. p.* of one of the five cities in the valley שִׂדִּים, mentioned elsewhere with אַדְמָה, סְדֹם, עֲמֹרָה, בֶּלַע Hos. 11, 8, for which צְבֹיִם or צְבֹיִים is also put Gen. 10, 19; 14, 2; Deut. 29, 22.

צָבַב I. (not used) 1. *tr. to join*, *to fit together*, *to bend together*, *to close;* hence *to arch*, a litter, a sedan. Deriv. צָב 1. — 2. *intr. to wind* or *bend together*. Deriv. צָב 2. The old interpreters have taken it as = דָּבַב, Arab. ضَبَّ to flow, صَبَّ to pour out, and referred to it Hof. הֻצַּב Nah. 2, 8 = נָמוֹג (there); but see הֻצַּב as a noun. This meaning does not suit צָב 1 and 2.

צָבַב II. (unused) *intr. to be affable*, a collateral form of דָּבַב (which see). Derivative

צֹבֵבָה (appellative, and therefore with the article, *the affable one*) *n. p. f.* 1 Chr. 4, 8.

צָבָה I. (*part.* צֹבֶה) *intr.* 1. same as צָבָא I. *to flock together*, *to draw together in troops*, in order to war, with accus. of the person Is. 29, 7, like נִלְחַם and רִיב (on the contrary צָבָא is construed with עַל). Derivat. צָבָה (a noun). — 2. Metaphor. *to heap up*, *to grow*, of a mass; hence *to swell*, intumescere, of בֶּטֶן Num. 5, 27, like בָּצַק of רַגְלַיִם. The idea of self-extension has arisen from signif. 1; as סַף II. (= צָפָה II.) is connected with the organic root in אָ־סַף, סָפ־ה. Deriv. צָבֶה (צָבָה).

Hif. הִצְבָּה (*inf. constr.* with לְ is לַצְבּוֹת = לְהַצְ׳) *to cause to swell* Num. 5, 22.

צָבָה II. (not used) *intr.* 1. same as זָוָה (= זָו); hence *to shine*, *to glitter*, Ar. صَبَأَ and صبا, Syr. ܨܒܐ, and *to be splendid*, *excellent*, *shining*. Deriv. צְבִי 1, צְבָאָה 3. — 2. *to celebrate*, *to praise*, comp. הָלַל. Deriv. צְבִי 2.

צָבָה III. (not used) *intr. to hasten*, *to go quickly*, *to run*, proceeding probably from the idea of *shining*, *glittering;* the same transition being found in נָץ, נָצָא, נָץ, נָס. Derivat. צְבִי 3, צְבָאָה 4, צְבִיָּה, and the proper names צִבְיָא, צִבְיָה.

צָבָה (from צָבָה I.) *m.* = צָבָא *army*, *march*, of enemies, hence מִצָּבָה (= מִן־צָ׳) Zech. 9, 8 *against the march of the army* or *against hostile troops* (*Ibn 'Esra*, *Kimchi*). מִן is to be taken as meaning *against*. The acceptation as if it were = מַצָּבָה (LXX) *a protecting post*, *a mili-*

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tary guard, or the reading מֻצָּב = מֻצָּבָה, is unsuitable.

צָבֶה (from צָבָה I, 2) *adj. m.*, צָבָה *fem. swelling* Num. 5, 21.

צְבוּ (from the Aram. צְבָא = צָבָה, צְבִי *to be inclined*, *willing*) *Aram. fem.* prop. inclination, willingness, hence = Hebrew חֵפֶץ *matter*, *thing*, πρᾶγμα, Dan. 6, 18 *that there might not be any thing else with Daniel*, i. e. that there might be no alteration with respect to him; Syr. ܨܒܘ the same; Arab. صبا = ܨܒܐ.

צָבוּעַ (from צָבַע I. prop. *part. pass.*) *m. party-coloured*, *variegated*, *speckled*, of עַיִט, Jer. 12, 9 *is my possession a speckled bird?* (Jerome, Syr., Targ., Rashi, Kimchi), i. e. is Israel a speckled bird, that is commonly attacked by all others? (see Pliny H. N. 10, 19; Tacit. annal. 6, 28). An explanation derived from צָבַע II. (LXX) is unsuitable.

צָבוֹעַ see צָבֹעַ.

צָבַט (*fut.* יִצְבֹּט, יִצְבָּט־) *tr. to bind*, *to bind together*, *to fasten together*, קָלִי (for שִׁבֳּלֵי קָלִי) *parched corn*, Ruth 2, 14 *and they bound together for her parched ears of corn* (in bundles), LXX ἐβούνισεν, without reading וַיִּצְבָּר־; Ar. ضَبَطَ to put together, صَفَدَ to bind, Hebrew צָבַת the same. The meaning *to reach out to*, after the Targ. אוֹשִׁיט, is merely conjectural.

צְבִי (in pause once צֶבִי Dan. 8, 9, elsewhere always צְבִי) *masc.* 1. (from צָבָה II.) *splendour*, *ornament*, *glory*, of a state Is. 4, 2, together with כָּבוֹד; a surname of the temple of Hercules in new Tyre 23, 9; *beauty*, of flowers, figur. of the people, i. e. the nobles 28, 1 4; *heroes* 2 Sam. 1, 19; as a genitive to עֲטֶרֶת *full of ornament* Is. 28, 5. The city of Babylon was called צְ׳ מַמְלָכוֹת Is. 13, 19, because the Chaldean empire consisted of many subjected kingdoms; Palestine was termed נַחֲלַת צְבִי Jer. 3, 19, צְבִי הָאֲרָצוֹת Ez. 20, 6, אֶרֶץ הַצְּבִי Dan. 11, 16 41, like אֶרֶץ חֶמְדָּה Zech. 7, 14, once הַצְּבִי alone Dan. 8, 9; Moab was called צְבִי אֶרֶץ Ez. 25, 9 = אֶרֶץ צְ׳; so also Tyre (צֹר) in the difficult passage Ez. 26, 20 וְנָתַתִּי צְבִי בְאֶרֶץ חִתִּית *and I will make splendour* (i. e. Tyre) *dwell in the land of terror* (חִתִּית should be read for חַיִּים). By הַר צְבִי קֹדֶשׁ Dan. 11, 45 is usually understood *the temple-mountain* (at Jerusalem), so that צְ׳ קֹדֶשׁ is *the holy land*. But as the passage speaks of an expedition בֵּין יַמִּים לְהַר, it should be understood of the mount of *the temple of Nanea*, between the Caspian sea and the Persian gulf, where Antiochus waged war last. צְבִי עֲדִי Ez. 7, 20 *splendour of ornament*, i. e. splendid ornament. Comp. צְבָאָה 3, Aram. צִבְיוֹן, צִבְאָה. — 2. *glorification*, *glory*, *praise* Is. 24, 16, from צָבָה II. to praise, to celebrate. — 3. (*pl.* צְבָאִים 1 Chr. 12, 8, and also צְבָיִם 2 Sam. 2, 18, צְבָיִים Neh. 7, 59, from צָבָה III.) *a gazelle*, *an antilope*, *hart*, and generally all that belongs to the hart-family, so called from its swiftness 2 Sam. 2, 18; 1 Chr. 12, 8; Prov. 6, 5; comp. Ben Sira 27, 22; Song of Sol. 2, 9; 4, 5; 7, 4; a figure of loveliness and pleasure on account of its swift-footedness, Song of Sol. 2, 7; 3, 5. The gazelle is described as shy Is. 13, 14; its flesh is eaten as a dainty Deut. 12, 15; 14, 5; 15, 22; 1 Kings 4, 23. In the same manner we should understand צְבָאוֹת Song of Sol. 2, 7; 3, 5, which is either to be derived from צְבִי or from צְבָאָה 4 = צְבִי. Aram. טְבִי, טַבְיָא, ܛܒܝܐ, Ar. ظَبْى the same.

צִבְיָא (*hart*) *n. p. m.* 1 Chr. 8, 9.

צִבְיָה (*gazelle*) *n. p. f.* 2 Kings 12, 2.

צְבִיָּה (fem. of צְבִי 3) *fem. a female gazelle* Song of Sol. 4, 5.

צְבֹיִים see צְבֹאִים from צָבָא = צָבַע II.

צְבָיִים see צְבִי 3.

צְבָיִם see צְבִי 3.

צְבֹיִם see צְבֹאִים.

צָבַע I. (*part. pass. m.* צָבוּעַ) *trans.* commonly same as טָבַע I. *to dip in*, *to immerse* (Amharic the same); hence *to*

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dip in colour, *to dye;* צָבוּעַ Jer. 12, 9 *coloured*, of עַיִט, i. e. *variegated*, *speckled*, *bright-coloured;* Jerome *discolor*, Targ. מִתְבַּדַּר i. e. coloratus. But the explanation is not given correctly at טָבַע I.; for the organic root צָב־ַע may be connected with that in דָּב־ָה (Aram. דָּב, ܕܒ), זָב, זָף I., צָף, נָ־טַף, שָׁ־טַף, סָף (to סוּף), or generally with שָׁבַע, שָׁפַע, סָבָא; accordingly the fundamental signification would be *to moisten*, *to wet*, like the Aram. צְבַע, then *to colour;* comp. صَبِيب what is poured out, juice, صَبَّ to flow. Deriv. צֶבַע.

צָבַע II. (unused) *tr. to lay hold of*, *to take*, *seize*, *catch* (see אֶצְבַּע); hence *to rob*, rapuit; *to attack*, of a wild animal, Arab. صَبَّ to lay hold of, to seize, سَبَعَ to seize, of a wild beast, ضَبَعَ to seize and prey upon; אֶצְבַּע a finger, from צָבַע II., like *finger* from *fangen*, to take hold of. Derivat. אֶצְבַּע, צָבֹעַ, according to some צָבוּעַ, the proper names צְבֹעִים, צִבְעוֹן and probably also צְבֹאִים.

צְבַע (Peal not used) *Aram. tr.* same as Hebrew צָבַע I. *to moisten*, *to besprinkle*, Syr. to baptize.

Pa. צַבַּע (*part. pl.* מְצַבְּעִין) *to water*, *to moisten* Dan. 4, 22; in the Targ. *to dye.*

Ithpa. אִצְטַבַּע (*fut.* יִצְטַ׳) *to be moistened* Dan. 4, 12 20 30; 5, 21.

צֶבַע (*plur.* צְבָעִים; from צָבַע I.) *m.* prop. *colour*, but commonly concrete *dyed*, *party-coloured stuff; pl. dyed garments* Judges 5, 30; also without a copula beside the synonymous רִקְמָה ibid., as in 5, 13 אַדִּירִים and עָם are put with שָׂרִיד; or the sing. צֶבַע is put beside the dual רִקְמָתַיִם for poetical amplification and strengthening ibid., like רַחַם רַחֲמָתַיִם ibid. It is also possible that רִקְמָה (variegated, embroidered, woven garments) is merely intended to determine צֶבַע more exactly.

צָבֹעַ (only *pl.* צְבֹעִים, from צָבַע II., *wild animal*, *wild lair*) *n. p.* of a Benjamite city Neh. 11, 34, near which a valley called גֵּי הַצְּבֹעִים lay, in a south-eastern direction towards the wilderness of Judah 1 Sam. 13, 18, and where was also a place הַר צְבֹעִים (Challa 2, 10). Aquila and the Targ. have already understood the appellative signification in this manner; Arab. ضَبُع a hyena. See צְבֹאִים.

צִבְעוֹן (*a wild one*, *a robber*, i. e. a wild and inhospitable race; from צָבַע II.) *n. p.* of an ancestor of the Horites Gen. 36, 2 20 24 29.

צְבֹעִים see צָבֹעַ.

צָבַר (*fut.* יִצְבֹּר) *tr. to heap up*, בָּר Gen. 41, 35 49; *to collect*, *to bring together*, כֶּסֶף Zech. 9, 3; Job 27, 16; *to accumulate*, עָפָר, i. e. to make a rampart of attack Hab. 1, 10, an allusion to the preceding בָּצַר; Targ. צְבַר for Hebrew לָקַט, whence צִבּוּר an assembly, a congregation; Arab. ضَبَرَ to collect, to put together. The organic root is צָ־בַר, which is also found in חָ־בַר I., גָּ־בַר (Arab. جبر to contract), אָ־בַר. Derivative.

צִבֻּר (*pl.* צִבֻּרִים) *m. a heap* 2 Kings 10, 8.

צָבַת (not used) *tr. to bind together*, *to put together*, a sheaf, *to knot;* Aram. צְבַת and צְוַת, Arab. ضبط, صفد the same; connected in its organic root צָ־בַת with that in אָ־פַד, צָ־בַט. Deriv.

צֶבֶת (*pl.* צְבָתִים) *masc. a sheaf*, *a bundle*, Ruth 2, 16; Talm. the same.

צַד (with *a* of motion צִדָּה, with *suff.* צִדָּהּ, צִדָּהּ; *pl.* צִדִּים, *constr*, צִדֵּי, with *suff.* צִדֵּיכֶם, צִדָּיו, צִדֵּיהָ; from צָדַד) *m.* 1. prop. *a turning*, *a bending*, i. e. the side turned away (opposite to נֶגֶד, נֹכַח); hence *side*, of מִשְׁכָּן Ex. 26, 13; שְׁנֵי צִדִּים *both sides* 30, 4; of מְנוֹרָה 25, 32, תֵּבָה Gen. 6, 16; בְּצַד *in the side of* 2 Sam. 2, 16; *the flank* Josh. 3, 16; 12, 9; metaphor. *the arm*, being at a man's side,

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hence עַל־צַד *upon the arm* Is. 60, 4; 66, 12; *the side horns*, of a ram Ez. 34, 21, like כָּתֵף. — 2. *an adversary, an enemy*, לְצִדִּים Judges 2, 3 *to enemies*, LXX συνοχαί, Vulg. *hostes*, Targ. מְעִיקִין, conseq. also from the fundamental signification *to turn aside*, comp. סָט, שָׂטָה and שָׂטַן. According to *Ibn G'anâch* same as צִידִים from צוּד meaning *a net, a trap*. Modern interpreters read לְצָרִים, because צָרַר Num. 33, 55 so appears; and in Jer. 52, 5 מָצוֹר is translated συνοχή. But the explanation given above agrees with the context.

צַד *Aram. m.* the same; hence מִצַּד *on the side*, a parte Dan. 6, 5, לְצַד, *against*, prop. in latus 7, 25 (for which in Hebrew לְנֶגֶד), only used euphemistically; Targ. צֵיד, Syr. ܨܰܕ the same.

צְדָא (not used) *Aram. intr.* prop. *to look sharply* or *attentively*, at a person or thing; *to direct the eyes* (sharply), Syr. ܨܕܳܐ, with the collateral idea of envy, evil-mindedness, scorn (comp. רָאָה בְּ); hence *to aspire to, to look after, to look to; to have a person* or *thing in view, to seek zealously*, Hebr. צָדָה *to lie in wait*, or *to intend, purpose*, Syr. for הֶעְלִים עֵינַיִם בְּ 1 Sam. 12, 3 *to direct the eyes sharply* (i. e. with attention) *to one* (from עָלַם III.), to give great attention to one; for יָדַע *to attend to a thing* Prov. 9, 18; for הֵעִיף עֵינַיִם בְּ 23, 5 *to cause the eyes to rove upon one;* or for רָאָה 23, 31. The fundamental signification seems to be *to split, divide, separate*, which, as in חָזָה, is sometimes transferred to the idea of *looking sharply* (comp. cernere, ἰδεῖν, videre and dividere), sometimes to that of *determining, deciding* (see חָזָה), like other verbs of dividing. The organic root צד־א, Hebrew צַד־ה is identical with that in עָ־צַד, Aram. חַ־צַד, חָ־סַד II. Deriv.

צְדָא (from צְדָא) *Aram. m. a design* (evil-minded), *intention* (with respect to a person or thing), with He interrogative הַצְדָא *is it with* (*an evil-minded*) *purpose?* i. e. *purposely* Dan. 3, 14 = Hebr. צְדִיָּה Num. 35, 20; comp. ܨܰܕܳܐ (a looking at, a sharp look after a person or thing). The versions and old translators have rendered it *truth, certainty*.

צָדַד (not used) *intr. to turn from* or *away*, from a person; *to be* or *go aside*, opposed to נָגַד (which see), of men or countries; metaphorically *to turn aside* or *remove from* one; *to be inimical, disinclined; to be sloping*, Arab. صَدَّ and ضَدَّ the same. Derivat. צַד (*plur.* צִדִּים), the proper names צִדִּים and

צָדָד (only with *a* of motion צְדָדָה; *a sloping place*) *n. p.* of a northern city of Palestine near חֲמָת Num. 34, 8, Ez. 47, 15, perhaps the modern صدد between Hems and Palmyra now in ruins (see Ibn Challikan n. 182, II. p. 85); comp. *Robinson*, Palestine III. p. 461. The Greek translators and the cod. Sam. have צְרָדָה from צָרַד.

צָדָה (*part.* צֹדֶה) *tr.* prop. *to separate, split, divide*, Aram. צְדָא, ܨܕܳܐ; hence 1. (not used) *to destroy, to split* or *rend asunder* (see Nif.). — 2. *intr. to look sharply at* (with an evil mind or contempt), *to look after, to search for*, with accusat. נֶפֶשׁ *to lie in wait for the life* 1 Sam. 24, 12 = בִּקֵּשׁ נֶפֶשׁ; *to lie in wait* abs. Ex. 21, 13. Deriv. צְדִיָּה.

Nif. נִצְדָּה (*pl.* נִצְדּוּ) *to be cut to pieces, divided, destroyed*, of עָרִים Zeph. 3, 6, parall. נָשַׁם; comp. נָצָה I. (= נָאַץ I., נָעַץ), הָרַס, בָּקַע; it is unnecessary to read נִתְּצוּ.

צֵדָה see צֵידָה.

צָדוֹק (*just*, viz. El or Jah is, comp. יוֹצֶדֶק, יוֹצָדָק, יְהוֹצָדָק, צִדְקִיָּהוּ, צִדְקִיָּה, מַלְכִּי־צֶדֶק, אֲדֹנִי־צֶדֶק, as also in Phenician the father of the Cabiri [כַּבִּרִם] is called Σάδυκ, Σύδεκ, Σύδυκ, Σέδεκ, i. e. צֶדֶק and צָדוֹק, the deity exercising right) *n. p.* of a high priest 2 Sam. 13, 17. His posterity are termed בְּנֵי צָדוֹק Ez. 40, 46. According to an old opinion one צָדוֹק is said to have been the founder of

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the sect of the Sadducees, the members being called צְדוּקִים from the sing. צְדוּקִי.

צְדִיָּה (from the masc. צְדִי; from צָדָה) *f.* a looking to one, *purpose*, *design* Num. 35, 20 22 (see the letter צ).

צִדִּים (only with the article: *planks*, *mountain-sides*) *n. p.* of a city in Naphtali Josh. 19, 35.

צַדִּיק (*pl.* ־קִים; from Pih. of צָדַק) *m.* (*adj.* and *subst.*) 1. *just*, *righteous*, of a ruler 2 Sam. 23, 3, of God Job 34, 17, who rewards righteously Ps. 112, 4, and punishes Lament. 1, 18, who keeps his promise Neh. 9, 8, and as *the reliable*, *just one* is called הַצַּדִּיק Is. 24, 16. The opposite is רָשָׁע Ex. 9, 27. — 2. *a truth-speaker*, the attribute of a righteous man; hence adverbially Is. 41, 26, like אֱמֶת 43, 9; *one honest*, *right*, i. e. practising right Prov. 29, 7; *pious*, *religious*, keeping the divine laws, consequently = probus, honestus, pius, integer Gen. 6, 9; 7, 1, united to תָּמִים Job 12, 4, to נָקִי Ex. 23, 7. To the צַדִּיק are ascribed goodness and generosity Psalm 37, 21, Prov. 12, 10, moderation and sobriety 13, 25, calmness 15, 28, love of truth 13, 5, wisdom 9, 9; and therefore צ׳ stands for חָכָם Eccles. 7, 20, with reference to 7, 16. Rarely: *a strong*, *powerful one*, *a tyrant*, after the fundamental signification (see צָדַק), hence = עָרִיץ Is. 49, 24 (see 49, 25 LXX, Vulg., Syr.), without our having to read עָרִיץ.

צֵדְנִיֹּת from צֵדֹנִי, see צִידוֹנִי.

צָדַק (*fut.* יִצְדַּק) *intrans.* prop. *to be firm*, *hard*, of a thing; hence 1. *to be strong*, *powerful*, *authoritative*, *to conquer*, of God Ps. 51, 6 *that thou mayest overcome in thy utterance*, parall. to זָכָה with a like meaning (see צַדִּיק 2), cognate in sense with עָרַץ, comp. צֶדֶק and צְדָקָה; *to be established*, *determined*, of statutes (see צֶדֶק, צְדָקָה); — but commonly 2. *to be verified*, of מִשְׁפְּטֵי יי׳ Ps. 19, 10; *to be reliable*, *faithful*, *true*, *upright*, *innocent*, Job 9, 15; 10, 15; 13, 18; *to be in the right*, *receive right* 22, 3; Is. 43, 9; *to be right* Job 33, 12, where זֹאת is the accus.; צ׳ עִם־אֵל 9, 2 *to approve oneself before God*; צ׳ לִפְנֵי יי׳ *to appear just before God* Ps. 143, 2; צ׳ מִן פ׳ *to be just with* or *over against* one Job 4, 17 (מִן like Num. 32, 22) or *to be more righteous than* Gen. 38, 26; *to be justified* Ez. 16, 52. Deriv. צֶדֶק, צְדָקָה; צֶדֶק (to צִדְקִיָּה, ־יָּהוּ) and צָדָק (in יְהוֹ־, יוֹצָדָק) in proper names, and צָדוֹק (which see).

Nif. נִצְדַּק *to be established*, קֹדֶשׁ *the sanctuary* Dan. 8, 14, i. e. the daily sacrifices, worship, and purity will be restored (LXX, Vulg., Theod.), which took place on the 25th Kislew 164 B. C.

Pih. צִדֵּק (*fut.* יְצַדֵּק, *inf. constr.* צַדֵּק and צַדֶּקֶת Ez. 16, 52) *to justify*, *to make appear just*, Ez. 16, 51 52; *to declare just* Job 32, 2 = הִצְדִּיק 27, 5; צַדְּקֶךָ 33, 32 *thy justification*, omitting נַפְשְׁךָ; with נֶפֶשׁ and suffix of the 1st person *to justify oneself* Jer. 3, 11. Deriv. צַדִּיק.

Hif. הִצְדִּיק (*inf. constr.* הַצְדִּיק, *part.* מַצְדִּיק, *fut.* יַצְדִּיק) *to give right*, of a judge, i. e. *to absolve* Ex. 23, 7; Deut. 25, 1; *to approve of*, an assertion Job 27, 5; *to make righteous*, Is. 53, 11 *in his salutary knowledge*, *the righteous one*, *my servant*, *makes many righteous*, i. e. he makes them what he is himself (Dan. 12, 3); hence מַצְדִּיקֵי רַבִּים ib. = הַמַּשְׂכִּילִים *the pious*, *teachers*, *servants of God*.

Hithp. הִצְטַדֵּק (*fut.* יִצְטַדֵּק) *to justify oneself* Gen. 44, 16.

The development of the meaning is sufficiently clear from the Aram. זְדַק, ܙܕܩ to be firm, to be established, whence ܙܕܩܐ a statute, θεσμός; Ar. صَدَقَ to be firm, strong, hard; to be reliable, faithful, true, loyal, proved, whence صِدْق firmness, strength, robur, power, might, victory, صَدْق hard, of a spear, صَدْقَة what is established (a gift, present), صَدَقَة the same, spoken of tax, impost; زَدَقَ (after the Syriac) to be upright, true, righteous. The organic root is צָ־דַק, and may be ident. with that in זַק I., חָ־זַק, זַח II., אָ־שַׁךְ, חָ־שַׁק I. and נָ־שַׁק, in fundamental signification.

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צֶדֶק (with *suff.* -קוֹ, צִדְקִי) *m.* prop. *power;* hence *authority, victory* Is. 41, 2; *might,* 41, 10 *with the right hand of my might,* espec. so the feminine form צְדָקָה (JUDGES 5, 11; MIC. 6, 5; PS. 71, 2 15 16 19); *faithfulness, constancy,* hence like צֶדֶק spoken of God Is. 61, 3, where מַטַּע יי is parallel to אֵילֵי הַצֶּדֶק; *rest, security* Ps. 23, 3, parallel מְנוּחָה. Usually *justness,* of מֹאזְנַיִם, אֵיפָה, הִין, אֶבֶן LEV. 19, 36; *legality, suitableness,* of זֶבַח Ps. 4, 6; 51, 21; *the right, the just, justice,* especially in the phrases פֹּעֵל צֶ׳ Ps. 15, 2, עָשָׂה צֶ׳ 45, 8, שָׁפַט צֶ׳ Is. 11, 20, along with מִשְׁפָּט Ps. 89, 15; *justification* Ps. 4, 2; *truth* 52, 5; *honesty* Is. 1, 21; *religious life* or *conduct* Ps. 7, 9; 18, 21; frequently with יֵשַׁע and יְשׁוּעָה meaning *salvation, prosperity, blessing,* as a consequence of righteousness JER. 33, 16, Ps. 132, 9, parallel to שָׁלוֹם, בְּרָכָה. צֶדֶק is also found in the proper names יוֹצָדָק, מַלְכִּי־צֶדֶק, אֲדֹנִי־צֶדֶק, which see.

צְדַק *Aram. intrans.* same as Hebrew צָדַק. Deriv. צִדְקָה.

צִדְקָה (*def.* -קָתָא) *Aram. f. beneficence, alms* DAN. 4, 24; Samar. צְדָקָה, Syr. ܙܕܩܬܐ, Ar. صَدَقَة the same.

צְדָקָה (*constr.* צִדְקַת, with *suff.* צִדְקָתִי; *plur.* צְדָקוֹת, *constr.* צִדְקוֹת, with *suff.* צִדְקֹתֶיךָ) *fem.* 1. *power, mighty deed,* of God or generals, especially in the *pl.* JUDGES 5, 11; *supremacy, victory* MIC. 6, 5, *might* Ps. 71, 2, = תְּשׁוּעָה 71, 15, parallel גְּבוּרוֹת 71, 16 or גְּבוּרָה 71, 18; *omnipotence* 71, 19 = גְּדֻלּוֹת (great things), parallel to זְרֹעַ (arm, might) Is. 59, 16, and = יְשׁוּעָה 59, 17; metaphor. applied to things, *fulness, copiousness,* of מוֹרֶה (early rain) Jo. 2, 23. — 2. *right, justice,* in a state, coupled with מִשְׁפָּט Is. 9, 6; 32, 16, in consequence of which הַשְׁקֵט, שָׁלוֹם and בֶּטַח prevail 32, 17; 60, 17; applied to God, not only in punishing 5, 16, together with מִשְׁפָּט and also equivalent to כִּלָּיוֹן 10, 22, but also in rewarding Ps. 24, 5; *security, certainty* Is. 33, 15; *claim,* to a thing, 2 SAM. 19, 29; NEH. 2, 20; metaph. *mildness, goodness* Ps. 11, 7; 24, 5; *liberality* PROV. 10, 2, ἐλεημοσύνη (LXX), Ar. صَدَقَة (alms); parallel to חֶסֶד HOS. 10, 12; *pious deeds* (= religion) DEUT. 6, 25; *salvation* Is. 45, 8; *blessing* Ps. 24, 5, parallel בְּרָכָה.

צִדְקִיָּה (*Jah is Might;* see אֲדֹנִי־צֶדֶק) *n. p. m.* 1 KINGS 22, 11; NEH. 10, 2.

צִדְקִיָּהוּ (the same) *n. p.* 1. of a king of Judah 2 KINGS 24, 17, who was previously called מַתַּנְיָה. Jeremiah (23, 6) explains צ׳ as a good omen by צֶמַח צַדִּיק and יי צִדְקֵנוּ; perhaps צֶדֶק is here = מַתָּן (*gift*), so that both names are alike. — 2. JER. 29, 21; 36, 12; 2 CHR. 18, 10.

צַדְקַת only in Ez. 16, 52 prop. inf. constr. with a fem. form for צִדֵּק; see צָדַק Pih.

צָהַב (Kal not used) *intr. to shine, to glitter,* like זָהַב which see; Ar. صهب. Deriv. צָהֹב.

Hof. הָצְהַב (*part.* מְצֻהָב) *to be shining* EZR. 8, 27.

צָהֹב *adj. masc. shining, gold-coloured* LEV. 13, 30, of שֵׂעָר.

צָהַח (not used) *intr.* same as צָחַח *to glow, to burn;* hence *to be dry, arid, to thirst,* of a country; Syr. ܨܚ, Arab. صَهَا. Derivat. according to some צִי, צִיָּה, צִיִּי, the proper name צִיחוֹן. But all these should be referred more correctly to צִיָּה II. See צָוָה II., צָיָה II., צוּא II.

צָהַל (*imp. f.* צְהָלִי, *pl.* צְהָלוּ, with - for - because of עה; *fut.* יִצְהַל) *intr.* prop. *to shine, to glitter, to lighten;* hence fig. 1. *to be cheerful, glad,* coupled with שָׂמַח ESTH. 8, 15 (see Hif.). — 2. *to sound, to shout in clear tones, to cry, to huzza, to exult,* מַיִם *from the sea* Is. 24, 14, coupled with רָנַן 12, 6 or פָּצַח רִנָּה 54, 1, or with the additional idea *to cry for help;* with בְּ *on account of* 24, 14, with accusat. of the instrument קוֹל *with the voice* 10, 30; metaphor. *to neigh,* of a horse JER. 50, 11; *to neigh with lust,*

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applied to men 5, 8; Arab. صَهَل, Syr. ܨܗܠ the same. Deriv. מִצְהָלָה.

Hif. הִצְהִיל (*infin. constr.* הַצְהִיל) *to make to shine*, פָּנִים Psalm 104, 15, like הֵאִיר, הִצְהִיר, Targ. אַנְהַר.

The stem is connected in its organic root and ulterior development with צָהַר, זָהַר, סָהַר (which see); and the metaphor. application of the fundament. signification *to shine* is as in הָלַל (which see). Signif. 2. is also in צַל (צָלַל) I. and in צָל (see צוּל).

צָהַר (Kal unused) *intrans.* prop. to glow, then *to shine*, *to glitter*, *to lighten*, = זָהַר, סָהַר (to סַהַר moon), טָהַר (or טָהַר); metaphor. *to appear*, *to break forth*, Ar. ظَهَرَ the same, طَهَرَ to be pure. The organic root is also found in חָ־צַר (metaphor. *to clang*, *to bloom*), נָ־צַר (to be green, to sprout), نَشَرَ. Derivat. יִצְהָר, צֹהַר, צָהֳרַיִם, according to some צַר, and the proper names צֶרֶת, יִצְהָר.

Hif. הִצְהִיר (*fut.* יַצְהִיר) *to make* or *press out oil*, Job 24, 11 *between the walls* (of the olive-gardens) *they must press out oil* (Targ., *Ibn Ezra*, *Kimchi*), conseq. a denomin. from יִצְהָר. Better, *to be exposed to the heat of the sun*, like ظهر (Vulg.).

צֹהַר *m.* prop. *light*, *splendour*, then *f.* (like other words with this idea, אֲרֻבָּה, מֶחֱזָה, חַלּוֹן) meaning *place of light*, *opening for light*, *window* Gen. 6, 16, for which חַלּוֹן stands in 8, 6; comp. Greek φῶς *light* and *window;* Targ. נְהוֹר. The *pl.* can only have been צָהֳרִים φῶτες, contracted צָרִים (see צַר), which the Syr. read for כָּרִים in Ez. 4, 2.

צָהֳרַיִם (*dual* of צֹהַר) *fem.* properly *double light*, i. e. intermediate between the increasing and waning light, like שַׁחֲרַיִם, עַרְבַּיִם with a similar meaning; hence *noon* Gen. 43, 16, Deut. 28, 29, 2 Sam. 4, 5, mentioned together with עֶרֶב וָבֹקֶר, to denote the three times of the day at which prayers were offered up in the post-exile period, Ps. 55, 18. *To march up* and *attack at noon*, spoken of enemies, i. e. either *restlessly*, *suddenly*, or *in clear day* Jer. 6, 4; 20, 16. Fig. *noon-brightness* = the high point of prosperity Job 11, 17, Is. 58, 10, opposed to לַיְלָה; Aram. טִיהַר, טַהַר, ܛܗܪܐ, Ar. ظَهْر, ظَهِرَة the same, whence the denom. ظَهَرَ to do at noon.

צַו (from צָוָה I. after the form of קַו from קָוָה; in pause צָו, so too with the prefix לָ, as in הַר, אֶרֶץ) *m.* 1. prop. a thing set forth, same as צִיּוּן (Jer. 31, 21) *a way-mark*, *a guide*, metaphor. *a statute*, *commandment*, with the secondary idea of what is ungodly, objectionable; Hos. 5, 11 *for he determined to follow the way-mark* (which was set forth), i. e. *the* (idolatrous) *statute*. Better perhaps here צַו = צוֹא, צוֹאָה *filth*, *dirt*, fig. = גִּלּוּלִים, שִׁקּוּצִים of idols, and הוֹאִיל from יָאַל I., according to which the translation would be: *for he has followed*, *in a foolish* (sinful) *way*, *filthy idolatry*. The LXX, Vulg., Targ. and Syr. appear to have thought of this meaning. Possibly צַו may be an Ephraimite orthography for שָׁו (Job 15, 31) = שָׁוְא (see צוּא III.). — 2. *a precept*, = מִצְוָה, Is. 28, 10 *for* (there is there) *precept upon precept*, *rule upon rule*, i. e. he adds direction to direction, to censure. The LXX read צַר (θλῖψις); Theodot. takes it as צוֹא, צוֹאָה, and therefore = קִיא.

צוּא I. (i. e. צָא = יָצָא; not used) *intr.* *to go away*, *to go out*, of excrements, whence צוֹאָה, צֵאָה, צוֹא, צֹאִי, which may, however, be referred to יָצָא; the Syr. Pa. ܨܐܐ (to soil), Arab. صَأَى (to be unclean) should be taken as denominatives.

צוּא II. (not used) *intr.* same as צָוָה II. prop. *to glow*, *to burn;* hence *to be arid*, *dry*, *waste*, of a country. Deriv. מוּצָא for מָצוּא (wilderness) Ez. 47, 8.

צוּא III. (unused) *intr.* same as שׁוּא II. prop. *to be insecure*, *slippery*, of districts; hence *to be waste* or *desolate;* of men, *to be uncertain* or *wavering*, *to err*. De-

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rivat. perhaps צָו (= צָוְא) after the form שָׁו (Job 15, 31) = שָׁוְא.

צוֹא to צוֹאִי see צֹאִי.

צוֹאָה see צֹאָה.

צַוָּאר (according to some from צוֹאָר, after the form אוֹצָר, conseq. from צָאַר = צָעַר, or a primitive form from the Pih. of צוּר *to twist*, and for צַוָּר, which is more probable because of the form צַוָּרוֹן which is similar in meaning; *constr.* צַוָּאר, with *suff.* צַוָּארִי, once צַוָּרָם Neh. 3, 5, omitting Alef quiescent; *pl.* צַוָּארִים, only *constr.* צַוְּארֵי, renouncing the *â*, with *suff.* צַוָּארָיו, צַוְּארֵיהֶם) *masc.* prop. the uppermost part of the trunk, embracing the neck and nape, conseq. 1. *the neck*, fore and hind parts together Gen. 27, 16; 41, 42; Song of Sol. 1, 10; עַד צַ׳ Is. 8, 8 *as far as the neck;* חָצָה עַד צַ׳ 30, 28 *to break through even to the neck;* figurat. *the upper story* of a house Hab. 3, 13, as רֹאשׁ (*gable*) ibid. The plural means either *necks* Judges 8, 21 26, or merely *neck* in the phrases בָּכָה, נָפַל עַל צַוְּארֵי פ׳ Gen. 33, 4 *to fall upon one's neck*, 46, 29 *to embrace the neck weeping.* — 2. *the nape*, where a burden is borne or a yoke put on Gen. 27, 40, Deut. 28, 48, Hos. 10, 11, including the neck Judges 5, 30; of the nape of the neck of the horse Job 39, 19, of the crocodile 41, 14. To signif. 1. belong the expressions: צַ׳ עָתָק Ps. 75, 6 *neck of boldness*, i. e. elevated; בְּצַ׳ Job 15, 26 prop. *with erect neck*, as an adv. *proudly.*

As to the etymology, one might assume for the original meaning of the stem צוּר III. *to incline*, *to bend*, *to nod*, judging by the occasional like use of עֹרֶף (which see); so that it is cogn. in sense with עָרַף III., עָנַק (which see), and צַוָּאר means prop. speaking *the bending*, *the nodding;* with which the Arab. صَارَ *to turn to*, *to lean to*, صَوِرَ *to be inclined to before* may be compared. To this signific. would then be attached that of turning or winding about, as in صَارَ; and since צִיר *a door-hinge* appears to be from the same stem, the Greek στροφεύς a vertebra of the neck, and στρόφιγξ a socket of the neck and of a door, present an analogy. As this meaning suits *neck* and *nape*, and other words in Semitic unite both (see *Dietrich*, Abhandlungen für die semitische Wortforschung p. 156 sq.), the idea of *carrying* which this stem has in Ethiopic, might be a denomin. signifying perhaps *to burden the nape.* Another derivation is from צוּר II. *to divide*, *to separate*, *to perforate*, and צַוָּאר would be *a split*, *cleft*, *opening*, then *the gullet*, *the throat*, gula, like fau-ces, χαῦ-νος, i. e. split, cleaving. Another derivation is from צוּר I. *to straiten.* But the one first given is the most probable.

צַוְּאַר *Aram. m.* same as Hebr. צַוָּאר Dan. 5, 7 16; Syr. ܨܘܪܐ.

צַוָּארֶת (*pl.* with *suff.* צַוְּארֹתֵיכֶם) *fem.* the same Mic. 2, 3.

צוּב (i. e. צָב; not used) *tr. to plant*, *to found*, *to occupy*, of colonists; its organic root is like that in יָ־צַב, נָ־צַב. Deriv. the proper names צוֹבָא, צוֹבָה, צִיבָא.

צוֹבָא (2 Sam. 10, 6, commonly צוֹבָה, צֹבָה 23, 36; prop. *plantation*, *establishment*, *settlement*, from צוּב) *n. p.* of a Syrian province, fully אֲרַם צוֹבָה 2 Sam. 10, 6 8, Ps. 60, 2, צוֹבָה merely 1 Sam. 14, 47; 2 Sam. 8, 3 5 12; 1 Kings 11, 23. It should be looked for on the north or north-east of Damascus in Syria, since it bordered on חֲמָת 1 Chr. 18, 3; hence חֲמַת צוֹבָה 2 Chr. 8, 3. It is adduced *in addition to* אֲרַם נַהֲרַיִם Ps. 60, 2, distinct from Aramaea on the other side of the Euphrates 2 Sam. 10, 16, described as near to Ammon, Damascus and northern Palestine, and ruled over by kings of its own. Saul 1 Sam. 14, 27, David 2 Sam. 8, 3 and Solomon 2 Chr. 8, 3 waged war with Zoba; and the inhabitants of it were temporarily confederated with Ammon and Damascus 2 Sam. 8, 5; 10, 6. But if the Zoba-territory was originally situated to the north-east of Damascus and south of

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Hamath, it may have embraced at times the whole territory between the Orontes and Euphrates 2 Sam. 8, 5 9; 1 Kings 11, 23. The identification of צוֹבָא with *Nisibis* (נִצִּיבִין, נִסִּבִּין) in the north of Mesopotamia (Syr.), or with Aleppo (Jewish interpreters) cannot be correct, according to the passages of the Bible relating to it.

צוֹבָה see צוֹבָא.

צָוַג (not used) *tr.* assumed for הִצְּיג, compared with נָצַג, see נִצָּב.

צוד I. (*part.* צָד, *infin. absol.* צוֹד, *constr.* צוּד; *imper.* צוּד, with *ah* optat. צוּדָה; *fut.* יְצוּד) *tr.* 1. *to lay hold of, to seize* or *catch*, cogn. in sense with לָכַד; hence *to obtain by hunting*, of a hunter, with accus. of the object, as צֵידָה Gen. 27, 3, צַיִד 27, 5, צֵיד חַיָּה אוֹ־עוֹף Lev. 17, 13, טֶרֶף Job 38, 39 (conseq. not = *to hunt*, but *to get by hunting*); of שָׁחַל, which seizes with violence Job 10, 16. — 2. For the purpose of taking, *to beset*, *to besiege*, of an enemy Lament. 4, 18; *to lay snares for birds* 3, 52; צ׳ נֶפֶשׁ Prov. 6, 26 *to take the life;* with a double accusat., Mic. 7, 2 *one seizes the other like a devoted possession* (חֵרֶם); figur. Ps. 140, 12 *misfortune lay's hold of him with repeated strokes*. Derivat. צַיִד 1, צֵידָה 1 (צֵדָה), מָצוֹד I., מְצוּדָה 2, מְצֹדָה 2, צְיִד (to the pl. צְדִים according to some).

Pih. צוֹדֵד (*part.* מְצוֹדֵד, *inf. constr.* צוֹדֵד, *fut.* יְצוֹדֵד) *to catch*, *lay hold of*, נְפָשׁוֹת, of lying prophets Ez. 13, 18 (the נְפָשׁוֹת are compared to birds, פְּרָחוֹת, which are caught 13, 20).

Hithp. הִתְצַוַּד denomin. from צַיִד 2.

צוד II. (not used) *intr. to rise up, to go up on high*, of a fortress, a high land, bulwarks; identical in its organic root צֻד with that in גֻּד־ה I., גַּד, גַּ־גַּד, מַ־גֵּד (which see), *Tzade* passing into *Gimel*. Deriv. מָצוֹד 1, מְצָדָה, מְצָדָה, מְצוּדָה 1, מָצוֹד 2, מְצוּדָה (מְצָדָה) 1, and the proper name צִידוֹן.

צוד III. (not used) *tr.* prop. to support, to strengthen, cogn. in sense with סָעַד; hence *to nourish*, *to feed;* Aram. זְוַד, זְוִן, Arab. زود the same. Deriv. צֵידָה 2, צֵדָה 2.

צוה I. (Kal not used) *trans.* prop. *to establish*, *to erect*, *to set up*, proceeding from the fundamental signification *to join firmly together*, *to put closely together* (into one), *to close* or *wind together;* closely connected in its organic root צֻב־ה with צָבַב (צָבַב) I., צָבַב I., צָבַב־א I., farther with טָוַה (*to knot*, *twist* or *wrap together*), חָשַׁב II., חָבָה, כָּ־זַב, טָוָה, דָּבָא־, (דָּבָא) to), דָּוַה. Hence 1. (not used) *to erect*, *set up*, a monument of stone, Syr. ܨܘܝܐ (at Ezek. 39, 15 for the Hebrew בִּנְיָה), Arab. صَوًى the same, therefore we have סִיָּה, Syr. ܨܝܐ a monument, cippus. — 2. (not used) *to settle*, *to appoint*, *to constitute*, *to give definite directions*, *to arrange;* identical in its organic root with that in יָ־צַב, Aram. יְ־צַב (which see), נָ־צַב, Aram. נְ־צַב (to be firm, strong), צָב &c.; hence *to point out*, for performance, *to settle*, a statute. Deriv. צַו, מִצְוָה.

Pih. צִוָּה (with *suff.* צִוַּנִי, 1 *pers.* צִוִּיתִי and צִוִּתִי; *part.* מְצַוֶּה; *inf. constr.* צַוֵּה, with *suff.* צַוֹּתוֹ; *imper.* צַוֵּה, *apoc.* צַו, in mss. also צַוִּי; *fut.* יְצַוֶּה, *ap.* יְצַו) 1. *to make firm*, *to strengthen*, i. e. to impart force to Ex. 18, 23 (LXX κατασχύειν), in opposition to 18, 18, and therefore וְיִכְלְתָּ עֲמֹד follows; with the accus. and עַל it means *to give power over* 1 Chr. 22, 12 (LXX κατασχύειν); *to establish*, the host of heaven Is. 45, 12, Targ. שַׁכְלֵל and coupled with עָשָׂה, בָּרָא, נָטָה; *to appoint* Ps. 33, 9, like 8, 4 כּוֹנֵן (2 Sam. 17, 15); *to constitute*, expressly and firmly, as עֹז (a peculiar power) Ps. 68, 29, מִשְׁפָּט (judgment) 7, 7; *to command* 42, 9; 1 Kings 17, 4 9; *over* one with עַל Is. 45, 11, with אֶל of the person for whom one appoints Ex. 6, 13; *to point out to*, *definitely* Am. 9, 3, *to arrange definitely* Ps. 91, 11, *to declare definitely* Job 38, 12, parallel יָעַד; *to set,*

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with the accusat. of the person and עַל *over* 1 Sam. 13, 14; *to establish*, בְּרִית Ps. 111, 9. — 2. *to command, to charge*, with accus. of the person Gen. 26, 11; 44, 1; Num. 36, 2, like jubere aliquem; with accus. of him who is commanded Gen. 47, 11; with a double accus. 6, 22; of statutes, doctrines, precepts, so מִצְוָה 1 Kings 13, 21, חֻקִּים Num. 30, 17, תּוֹרָה Josh. 1, 7, פִּקֻּד Ps. 119, 4; or an infin. constr. with לְ for the accusat. follows Gen. 50, 2; Jer. 26, 8; or the object follows as a finite verb Gen. 42, 25; Ex. 36, 6. With accus. of the object and עַל *to lay a charge upon*, and with בְּ of the subject in addition, meaning *against* Job 36, 32; *to command concerning* Gen. 12, 20, or אֶל *to* Ex. 6, 13, לְ Ps. 91, 11; *to instruct, teach, shew*, with עַל Gen. 2, 16, אֶל Gen. 50, 16, לְ Ex. 1, 22; followed by מִן or לְבִלְתִּי *to forbid* Gen. 3, 11; Jer. 35, 8; Is. 5, 6.

Puh. צֻוָּה (*fut.* יְצֻוֶּה) *to be commanded* or *ordered* Gen. 45, 19; Ez. 12, 7; with בְּ *by one* Num. 36, 2.

צָוָה II. (not used) *intr. to glow, to burn*, hence *to be arid* or *withered*, of a country; comp. Aram. צְוָא, ܨܘܐ to dry up or wither; Arab. صَوَا and صَوِىَ to be dried up. The organic root צָו־ה is identical with that in זָו, זָו־ה, אָ־זַב, זָהַב, צָהַב, רָ־שַׁף. Deriv. perhaps צָיוֹן, צִיָּה, צִיִּי. See צָיָה II.

צָוָה III. (not used) to צַו see צוּא III.

צוּחַ (not used) *intr.* same as אָחַח (which see). Derivat. the proper name צִיחָא.

צָוַח (*fut.* יִצְוַח) *intrans. to call aloud, to shout exultingly* Is. 42, 11 (according to the derivative applied to a shout of sorrow also); Aram. צְוַח, ܨܘܚ for the Hebrew צָעַק, and also for *to complain;* modern Hebrew like קָרָא to call, to name; Phenic. צָוַע. The organic root צָ־וַח is also in שָׁ־בַח, comp. Sanskrit wac, Latin voc-are; and perhaps we should also compare נָ־בַח (which see). Derivative

צְוָחָה (*constr.* צִוְחַת, with *suff.* צִוְחָתֵךְ) *fem. a shout of joy*, at the vintage Is. 24, 11; *a cry of sorrow, lamentation* Jer. 14, 2, Ps. 144, 14, like זְעָקָה *a cry of scorn* Jer. 46, 12.

צוּל I. (not used) *intrans. to roar, to rush*, of floods, cognate in sense הוּם II.; identical in its organic root צַל with צַל (צָלַל) I. and צָהַל (*to sound*). Ar. صَالَ to rage, to be furious, of men; to tear away, of a camel; Aram. צוּל. Derivat. צוּלָה, מְצוּלָה 1 (מְצֻלָה), מְצוֹלָה.

צוּל II. (not used) *tr. to overshadow, to cover* or *protect around;* identical in its organic root צַל with צַל (צָלַל) II. (which see). Deriv. מְצוּלָה 2.

צוּלָה (from צוּל I.) *fem. a roaring river-depth*, of the deep Euphrates Is. 44, 27, like מְצוּלָה of the deep Nile (Zech. 10, 11); altogether like תְּהוֹם (from הוּם) in sense.

צוּם (i. e. צָם; *inf. absol.* צוֹם; *fut.* יָצוּם, in pause יָצוֹם, *apoc.* יָצָם) *intrans.* prop. to be twisted or wreathed together, of the entrails; hence *to fast, to hunger*, from melancholy 2 Sam. 12, 21 22 or for repentance Is. 58, 3; united with prayer Neh. 1, 4. צוּם is derived from the drawing together of the entrails, as fasten, darben in German from fest, derb; Aram. טְוָא (which see; thence the noun טְוָת) *to be laced* or *twisted together*, hence *to fast;* Arab. طَوِىَ the same = Hebrew טָוָה; and the verbs نكظ, قوى mean also *to be laced together* and *to fast*. Thus צָם is = צַם (see צָמַם), identical with the well-known organic root in אָ־צַם, עָ־צַם, זַם. The meaning *to hinder, to keep off, to bind*, together with that of fasting in the Arab. ضَامَ, proceeds from the same fundamental signification. Derivative

צוֹם (with *suff.* צֹמְכֶם, *pl.* צוֹמוֹת) *m. fasting*, belonging to mourning and penitence 2 Sam. 12, 16, or in commem-

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oration of a day of misfortune ZECH. 8, 19; coupled with בְּכִי מִסְפֵּד, JO. 2, 12, ESTH. 4, 3, or צוֹם וְאֵפֶר DAN. 9, 3; whose true sense is in IS. 58, 5 6. קָרָא צ׳ JER. 36, 9, or קִדֵּשׁ צ׳ JO. 1, 14 *to consecrate a fast.*

צוּן (not used) see צִין.

צוּעַ (not used) *tr. to form* or *fabricate*, of sculpture, especially of artificial figures made of the wild olive tree (comp. 2 CHR. 3, 10 with 1 KINGS 6, 23); Arab. صَاغَ to fabricate or form generally, then applied to the trade of a goldsmith. The fundamental signification of צָע is *to cut, to form, to fashion*, as in. בָּרָא, חָקַק, יָצַר (which see); and the stem may be connected with בַּ־צַע, סָכַ־ה, תָּדַ־ה, סָכַ־ה I., שָׂכַ־ה I., סָדַ II., פָּ־צַע, כָּ־סַח. Deriv. צַעֲצֻעִים.

צוֹעַר (GEN. 19, 22 30) see זְעַר.

צוּעָר (*littleness*, from צָעַר after the form עוֹלָם, *ô* changed into *û*) *n. p. m.* NUM. 1, 8.

צָוַף I. (not used) *intr. to draw water, to sip, to suck in*, of sedges and bulrushes; conseq. identical in its organic root צָפַף with סָחַף (סוּף) II. (which see). Deriv. צוּף 1 (a noun), and perhaps צַפְצָפָה.

צוּף II. (3 *pl.* צָפוּ) *intr.* 1. *to flow, to overflow*, of מַיִם, with עַל *over* LAMENT. 3, 54; connected with זָב, זָחַל I., שְׁ־טַף, רְ־טַב in the organic root; the Sanskrit tap, Latin sap, German saf in Saft may perhaps be referred to the same; comp Aram. צָפַף, טָפַף, טָף to flow out. — 2. (not used) metaphor. *to swim*, as in Aramaean, and like סָחָה to tear away from, in Aram. סָחָא, and the Hebr. שָׂחָה *to swim to and fro, to bathe.* Derivat. צָפָה, and (according to some) the proper names צוּף, צוֹפִים, Patron. צוֹפַי.

Hif. הֵצִיף (*fut.* יָצִיף, *ap.* וַיָּצַף) 1. *to cause to flow*, מַיִם; with עַל of a person *to overwhelm* DEUT. 11, 4. — 2. *to cause to swim* or *float* 2 KINGS 6, 6.

צוּף III. (not used) *intr. to borrow, to take from*, same as זוּף II., cognate in sense שָׁאַל. Deriv. the proper names צוּף 2, צִיף.

צוּף (*pl.* צוּפִים) *m.* 1. (from צוּף I.) prop. *a reed*, same as סוּף (so called from sucking in water), applied to that which contains דְּבַשׁ PROV. 16, 24 or נֹפֶת PS. 19, 11, i. e. what has a kind of sweet juice (see נֹפֶת). The LXX and Vulg. understood *honey-comb*, a thick mass of juice, the Targ. and Kimchi *a cake* (כִּכָּר, חַלָּה); but both are unsuitable to צַפְצָפָה and דְּבַשׁ, נֹפֶת. See צַפְצָפָה. — 2. (from צוּף III., hence the proper name צוּף = שְׁמוּאֵל; comp. the n. p. m. זִיף) *n. p. m.* 1 SAM. 1, 1 and 1 CHR. 6, 20 in K'ri, while the K'tib has צִיף. — 3. (from צוּף II., prop. a moistened, bedewed thing, i. e. fruitful, of אֶרֶץ) *n. p.* of a district in Benjamin, in which lay רָמָתַיִם or רָמָה, fully אֶרֶץ צוּף 1 SAM. 9, 5. The pl. of it צוֹפִים is also used 1 SAM. 1, 1, without any reason for supposing a verb צָפַה; and from it צוֹפַי (*from Zuph*) may have arisen 1 CHR. 6, 11.

צוּף see צוּף 3 a noun.

צוֹפַי 1 CHR. 6, 11 see צוּף 3 a noun.

צוֹפִים 1 SAM. 1, 1 see צוּף 3 a noun.

צוֹפָר (prop. same as צָפִיר *the shaggy* or *rough*, comp. עֵשָׂו) *n. p.* of an Edomite from נַעֲמָה in Edom JOB 2, 11.

צוּץ (3 *pers. sing.* צָץ) *intr.* 1. (not used) *to shine, to glitter, to sparkle*, cognate in sense צוּחַ = מָצַח (to מָצַח); hence *to shine forth, to stand forth, to be visible*, מֵצַח also of a frontlet made of tin, מֵצַח also proceeding from the same fundamental signification; comp. רָסָה 2 to EZ. 31, 7; רָפַע to רָקִיעַ, מִרְפַּעַת; מוֹסָעַת; נָסַם II.; פָּנָה II. to פָּנִים and פִּנָּה. Deriv. צִיץ 1 and the proper name צִיץ. — 2. Metaphor. *to bloom, to sprout forth*, of blossoms, fig. of מַטֵּה = מַשָּׂא EZ. 7, 10, to chastise with; parallel פָּרַח. A like transition from *to shine, to glitter*, to the idea of *blooming, sprouting*, is found in אוֹר to אוֹרַח; זָהַר, זָרַח (which see), זָז, נָצַץ. Deriv. צִיץ 2, צִיצָה. — 3. (not

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used) *to move quickly forward*, *to flee*, *to flutter*, by a metaphor. transference as in נָץ, נָס, נָץ, פָּרַח, נָצָא, נָצָה II. Deriv. צִיצִית (צִיצָת), צִיץ 3. — Besides these three meanings preserved in Hebrew derivatives there was also in צ׳ 4. the idea of *to glance*, *to look forth*, transferred from that of *glittering*, *shining*, as in שָׁזַף = שָׁדַף (to shine forth and to look), נָצַר (to shine, to blossom and to look), בָּצַר to glitter, whence בֶּצֶר, to burn, whence בַּצָּרָה, and بصر to see, to look (see *Hif.* 2).

As to the nature of this stem, it is to be regarded as a reduplication of the root, a complete reduplication, like other monosyllabic equiliterals, since a verb-root consisting of two similar consonants exists neither in Semitic nor Indo-Germanic, whether it has arisen from abridgment and corruption, or to represent ideas objectively and by onomatopoeia. Thus בּוּב (from בָּא), גָּג (from גָּא), דַּד and דּוּד (from דָּא II. and דָּו), זוּז I. II. and III. (from זָא, זוּ and זָו), חוּחַ (from חָא), טֹאטֵא (from טָא), טוּט (from טָה I. and II.), לוּל (from לָו), מוּם (from מָא) originated in mere reduplication. The simple root here is צָו same as זָו III. (which see); whence come זוּז belonging to מְזוּזָה, סָו (which see) to סוּס, whence סִיס, and זָו belonging to זִיז.

Hif. הֵצִיץ (*part.* מֵצִיץ, *fut.* יָצִיץ) 1. *to put forth blossoms*, i. e. to bloom; *to bring forth flowers* Num. 17, 23; Ps. 90, 6; fig. of peoples and nations, i. e. to form a flourishing state Is. 27, 6; *to arise*, *to begin to bloom*, of populations Ps. 72, 16. — 2. *to look forth*, proceeding from the idea of *glittering*, *glancing* Song of Sol. 2, 9, parallel הִשְׁגִּיחַ; *to become* or *be visible* Ps. 132, 18; comp. Talm. הֵצִיץ *to look*, Arab. وَصَّصَ and وصوص the same.

צוּק I. (*fut.* יָצוּק according to some) *tr.* prop. *to lace*, *bind* or *fasten about*, ident. with זַק I. and זַח II. (which see) in organic root; hence *to confine*, *to enclose*, fig. *to press hard upon*, *to oppress*, with בְּ of the person, (according to some) Ps. 41, 9 *destruction presses upon him*, but according to *Ibn Esra* from יָצַק II., according to *Rashi* from יָצַק I. (which see). The stems עָקַ־ה, עוּק, Ar. ضَاقَ (to be narrow), دَاقَ (whence مدق circus), طَاقَ (whence طَوْق a ring) the same. Deriv. מְצוּקָה, מָצוֹק, צוּקָה, צוֹק.

Hif. הֵצִיק (*part.* מֵצִיק, *fut.* יָצִיק) *to straiten*, *to press upon* Jer. 19, 9, *to prepare oppression* Is. 29, 2; *to beleaguer* 29, 7 with לְ. Part. מֵצִיק *an oppressor* 51, 13. With accus. *to urge one* Judges 14, 17, also with לְ 16, 16; fig. Job 32, 18 *the spirit in my breast* (that fills me) *presseth me*, comp. Virg. Aen. VI, 48. 77.

Hof. הוּצַק (*part.* מוּצַק) *to be pressed*, Job 36, 16 *a wide space not straitened* (רַחַב), where מוּצַק is pointed for מוּצָק. But the word may be a noun from Hof. (comp. 37, 10; Is. 8, 23). See מוּצָק 2.

צוּק II. (3 *pers. perf. pl.* according to some צָקוּן Is. 26, 16; *fut.* יָצוּק) *tr.* same as יָצַק I. *to pour out*, *to shed forth*; לַחַשׁ *whispered prayers* Is. 26, 16, comp. fundere preces, שָׁפַךְ שִׂיחַ Ps. 102, 1 (*Saadia*, *Ibn Ganâch*, *Ibn Chiquitilla*). According to *Kimchi* צָקוּן stands for יָצְקוּן, conseq. from יָצַק I. But neither the abridged form nor the irregular shifting of the accent shews a stem צוּק, and it may be better to assume for it צָקָה (which see) meaning *to make fluid*, *to melt*. With a double accus. Job 28, 2 *and they melt stone into brass*. Also *to pour out*, 29, 6 *and the rock pours out rivers of oil to me* (עִמָּדִי).

צוּק III. (*fut.* יָצוּק) *intr.* same as יָצַק II. *to be firm*, *pressed*, *hard*, Job 41, 15 *it is solid upon him*, viz. the flesh (בָּשָׂר), comp. מֻצָּק 11, 15; *to be hard*, *thick*, 41, 16 *his heart is hard as stone*, to denote courageousness; of the hardness of the under millstone 41, 16. Here too is referred by some יָצוּק Ps. 41, 9, who translate: *corruption cleaves fast to him*. But all these passages may be referred to יָצַק II. and צוּק II. also.

Hif. הִצִּיק (*fut.* יַצִּיק) see יָצַק III.

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Hof. הוּצַק (*part.* מֻצָּק = מוּצָק) *to become firm, thick, strong; part. firm, strong* Job 11, 15; מוּצָק as a subst. 38, 38 *when the dust thickens* (from יָצַק = צוּק III.) *into a firm mass*, parallel דֻּבַּק; *metal*, from its firmness; hence רְאִי מוּצָק 37, 18 *a metal mirror*. Elsewhere מוּצָק (1 Kings 7, 16 23 33 37; 2 Chr. 4, 2) is to be derived either from צוּק II. or יָצַק I. *to pour*. מוּצָק Job 36, 16 and 37, 10 *straitness* from צוּק I.

צוּק IV. (not used) *intr. to project, to be prominent*, of a pillar; comp. the Talm. צוֹק a notch, a crag. Deriv. מָצוּק (1 Sam. 2, 8; 14, 5).

צוֹק (from צוּק I.) *m. oppression, distress*, of the times Dan. 9, 25.

צוּקָה (from צוּק I.) *f. oppression*, along with צָרָה Prov. 1, 27; *anguish*, מְעוּף צ׳ *darkness of anguish*, i. e. distressing darkness Is. 8, 22, coupled with צָרָה 30, 6, from אֶרֶץ.

צוֹר see צֹר.

צוּר I. (*perf.* צַרְתָּ, צַרְתִּי; *part.* צָר; *fut.* יָצוּר, יָצֻר, *ap.* יָצַר for יָצָר) *tr.* 1. *to collect, to bring together*, colligere, כֶּסֶף, with בְּ *in* Deut. 14, 25; 2 Kings 5, 23; without בְּ and supplemented by מָנָה 12, 11 *and they brought together and counted* (where it is unnecessary to read with the Vulgate וַיָּצֻקוּ, or with 2 Chr. 24, 11 וַיְעָרוּ). The fundamental signification lies also in חָ־שַׁר *to bring together, to arrange* (Phenician), *to heap together*, hence חַשְׁרָה fulness, a heap, Ar. حشر *to collect;* in עָ־צַר *to join, to bring together*, hence עֲצָרָה an assembly, translated by the ancients קָהָל, אֲסִיפָה, כְּנִישָׁא, סִיעָא; in אָ־צַר *to bring together, to heap up*, whence the proper name אֵצֶר union, אָסַר (which see), Ar. عَشَرَ *to be bound* or *united*, whence عَشِير conjux. — 2. *to enclose, to close around, to straiten, to besiege*, a city, with עַל Deut. 20, 12; 2 Kings 6, 25; 24, 11; Jer. 32, 2; also of persons Jer. 21, 4, with accus. of the instrument Is. 29, 3 *and I will besiege thee with military posts;* also with אֶל for עַל Deut. 20, 19, seldom absol. Is. 21, 2; *to straiten, to urge on*, with accus. Judges 9, 31; Esth. 8, 14; 1 Chr. 20, 1; comp. מָ־צַר (where the comparisons may be found) belonging to the noun מָצָר; יָ־צַר I. (*fut.* יֵצַר). Deriv. מָצוֹר 1 and perhaps 3; מָצוּר, מְצוּרָה (מְצֹרָה) 1. — Attached to the last meaning is 3. *to be hard, thick, firm*, of the hoofs of horses, of a fortification; *to be strong*, of persons, as in חָזַק (which see) the idea of strength proceeding from that of "being wound together, pressed together." (Comp. too קָשַׁר, קָוָה, חוּל.) Deriv. צוּר 1. 2, צוּרָה 1, צַר Is. 5, 28, צֹר, and the proper names צוּר (and צוּרִיאֵל, אֱלִיצוּר, צוּרִישַׁדַּי, פְּדָהצוּר), צֹר. Though the 3d meaning is connected with the fundamental signification, it may nevertheless be put along with צָרַר meaning *to attack, to hurt, to injure;* as the forms in Deut. 2, 9 19, 1 Kings 8, 37, 2 Chr. 6, 28 may be equally well referred to צָרַר.

Hif. הֵצַר (after the form הֵסַב; *fut.* יָצַר, *ap.* יָצַר; *part. m.* מֵצַר, *fem.* מְצֵרָה) see צָרַר.

צוּר II. (*fut.* יָצוּר, *ap.* יָצַר = יָצָר) *tr.* 1. (not used) *to cut*, secare, like the organic root in יָ־צַר II. (which see), גָּ־זַר, חָ־סַר, קָ־צַר, בָּ־צַר. Deriv. צוּר 3 and see צַוָּאר. — 2. *to form, fabricate, make*, with such metaphor. transference as takes place in בָּרָא and יָצַר; hence אֲצוּרְךָ Jer. 1, 5 K'tib *I formed thee*, for which the K'ri is אֲצֻרְךָ; comp. Arab. صَرَّرَ. In this sense the LXX, Onk., Sam. and Vulg. took Ex. 32, 4, where *to pour* is = *to form in metal*, and חֶרֶט must be the vessel, and it would not be necessary to read וַיִּצְרֹף. 1 Kings 7, 15 (LXX) also belongs here, and וַיִּצֹּק should not be read. Deriv. צוּר 2 (according to some) and 4, צִיר 1, צוּרָה 2.

צוּר III. (not used) *intr. to turn, incline*, cognate in sense סַב; metaphor. 1. *to turn, move round*, of a door-hinge; *to writhe, twist*, with pain. Deriv. צִיר 2

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and 3, צַוָּר, צַוָּאר, צַוָּארֶת, צַוָּרוֹן. — 2. *to go, to wander*, the same transition also existing in דָּהַר, דָּר. In its organic root צַר is connected with סַר, זַר I., שַׁר II. Deriv. צִיר 4. See צַוָּאר.

צוּר (*pl.* צוּרִים) *m.* (from צוּר I.) 1. *a stone, a rock*, so called from its hardness, poet. for סֶלַע Ps. 78, 20; 105, 41; Is. 2, 10; צ׳ מִכְשׁוֹל Is. 8, 14 *stone of stumbling;* צ׳ נְחָלִים Job 22, 24 *stones of the brooks;* צ׳ יָצוּק Job 29, 6 *the rock pours forth;* צ׳ חַלָּמִישׁ Deut. 8, 15 *rock of flint*, i. e. flinty rock, also vice versa חַלְמִישׁ צ׳ Deut. 32, 13; hence it is a figure of the established order of the world Job 18, 4; *rock of the plain* Jer. 21, 13 i. e. Zion, also called *mountain in the field* 17, 3; חָצַב בַּצּ׳ Job 19, 27 *to grave in the rock*, i. e. to make enduring; חִבֵּק צ׳ 24, 8 *to embrace the rock*, i. e. to regard it as the only covering. צ׳ served for a place of sacrifice Judges 6, 21, interchanged with סֶלַע 6, 20, for the bed of one hanged 2 Sam. 21, 10. Sometimes it signifies *mountain* Num. 23, 9 (parallel גִּבְעָה), like the Aram. טוּר, ܛܘܪ, Ar. طور a flatter form of צוּר. — 2. Fig. of God as a rock which gives safety, protection, refuge Deut. 32, 18 37; coupled with אֱלֹהִים 1 Sam. 2, 2; Ps. 18, 32; hence were used צ׳ יִשְׂרָאֵל Is. 30, 29, צ׳ עוֹלָמִים 26, 4, צ׳ מָעֹז 17, 10, צ׳ יֶשַׁע Ps. 95, 1, צ׳ יְשׁוּעָה 89, 27, צ׳ מַחֲסֶה 94, 22, צ׳ לֵבָב 73, 26, in other places absol. Deut. 32, 4, or with other attributes of God Ps. 19, 15. This acceptation of צוּר, to which סֶלַע, מָצוֹר 4, מְצוּרָה 2 and מִשְׂגָּב present analogies, is unknown to the ancient versions and interpreters. The LXX have translated צוּר θεός, κτίστης, πλάστης or = צַדִּיק and the interpreters have taken it as = יֹצֵר *creator, former* (from צוּר II.). But our sense of it is more suitable. Comp. the proper names צוּר, צוּרִיאֵל, צוּרִישַׁדַּי, אֱלִיצוּר, פְּדָה־צוּר, where צוּר is a primitive epithet of deity, having the conception of firmness and strength. — 3. (from צוּר II.) *an edge, sharpness*, צ׳ חֶרֶב Ps. 89, 44 *the edge of the sword*, and so vice versa חַרְבוֹת צֻרִים Josh. 5, 2 3 may be explained *knives of edges* same as *sharp knives;* with a like meaning צֹר Ex. 4, 25 may be taken, put for חֶרֶב צֹר; though in all these passages צוּר and צֹר are taken by some in the sense of *stone* (LXX, Vulg. and others). — 4. (from צוּר II.) *form, shape* Ps. 49, 15 K'ri, comp. גִּזְרָה 2, קֶצֶב and צוּרָה here. In French taille from tailler. — 5. (*a rock*, i. e. God) *n. p. m.* Num. 25, 15; 1 Chr. 8, 30; comp. צוּרִיאֵל. — 6. only in names of places חֶלְקַת הַצֻּרִים 2 Sam. 2, 16. It is commonly translated *baldness of the rocks, rock-baldness* (see under חֶלְקָה), or with Aq., Symm. and Vulg. *field of strength* (see חֶלְקָה), i. e. of stubbornness, steadfastness; or with the LXX it should be pointed הַצָּרִים, and translated τῶν ἐπιβούλων.

צַוָּר Neh. 3, 5 see צַוָּאר.

צוֹר as a *n. p.* Ez. 26, 15; 27, 8 32; 28, 12; Hos. 9, 13; Zech. 9, 3; Ps. 83, 8; 87, 4; see צֹר.

צוּרָה (*constr.* ־רַת, with *suff.* ־רָתוֹ, *pl.* ־רוֹת) *f.* 1. (from צוּר I, 4) *a rock, stone*, Job 28, 10 *through stones he breaks canals*, i. e. *wet passages.* — 2. (from צוּר II.) *form, shape*, of a house, with תְּכוּנָה, תָּכְנִית, מַרְאֶה Ez. 43, 11. For צוּרָתוֹ ib. the LXX read צִדְקֹתַי.

צַוָּרוֹן (*pl.* צַוְּרֹנִים, *constr.* צַוְּרֹנֵי; from צַוָּר = צַוָּאר with the termination ־וֹן, like אִישׁוֹן from אִישׁ, יִתְרוֹן from יֶתֶר, שַׁבָּתוֹן from שַׁבָּת) *m. neck*, Song of Sol. 4, 9. It is not connected with سوار *a bracelet;* nor is it a denom.

צוּרִיאֵל (*El is a rock*) *n. p. m.* Num. 3, 35.

צוּרִישַׁדַּי (*Shaddai is a rock*) *n. p. m.* Num. 1, 6.

צוּת I. (Kal not used) *intr.* prop. *to blaze, to burn*, hence *to be dried up, parched*, of fields, plantations; ident. in its organic root צַת with that in נָ־צַת, יָ־שַׁת, שָׁד, זָד, נָ־שַׁת.

Hif. I. הֵצִית (*fut.* אָצִית, with *suff.*

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אֲצִיתֶנָּה) *to kindle, to set on fire, to consume* Is. 27, 4; in like manner we should read according to the K'ri 2 Sam. 14, 30 וְהֵצִיתוּהָ, וְהֵצִיתִיהָ.

Hif. II. הִצִּית with הוֹצִית, see יָצַת.

צוּת II. (not used) *tr. to call*, only according to the LXX the *Nif.* נָצוֹת Jer. 46, 19 *to be called;* Arab. صَاتَ to call (comp. יָצַת).

צַח (from צָחַח which see) *adj. m.*, צַחָה (*pl.* צַחוֹת) *f. shining, light, clear, serene*, of חֹם, i. e. calm, not sultry Is. 18, 4; metaphor. *sharp, violent*, of רוּחַ Jer. 4, 11, for which Hos. 8, 7 has סוּפָה; conseq. = מָלֵא רוּחַ 4, 12, opposed to a restrained, confined wind; *white and shining*, of colour Song of Sol. 5, 10, more than לָבָן, and with אָדוֹם denoting a natural flesh colour. צַחוֹת Is. 32, 4 is a noun, like צַח Jer. 4, 11.

צִחָא see צִיחָא.

צָחָה (not used) *intrans.* to glow, to burn; hence *to be bright, clear;* Arab. ضَحَا, ضَحِيَ *to be clear, serene*, of the sky; Syr. ܨܚܐ *dry, withered;* Arab. صَاحَ; metaphor. *to gape, to be thirsty*, Targ. צְחָא. The organic root צח־ה is also in צַח (צוּחַ), צַח (צָחַח), זַק II. (in זַק 2) to glow, to blaze, בָּ־זַק, Targ. זַק and זָק (to זִיקָא lightning), perhaps too in נְ־סַק *to burn.*

Pih. צִחָה (not used) *to gape with great dryness.* Derivative

צִחֶה (*constr.* צִחֵה) *adj. m. dry*, with accus. צָמָא *with thirst* Is. 5, 13.

צַחוֹת (or צָחוֹת, from צָחַח) *fem. pl.* (prop. an adj.) *something clear, bright;* applied to speech: *something plain, clear, rational* Is. 32, 4.

צָחַח (3 *pl.* צַחוּ) *intr.* 1. (not used) same as צָח (which see), צָח־ה, *to glow, to burn*, metaphor. *to be dry, waste, desolate*, of steppes and deserts; *to be dry, naked*, i. e. exposed to the sun's heat, of rocks; or *to be bright, open; to be bright, clear, calm*, of heat; *to be strong, violent*, of wind; *to lighten, to illuminate* &c. — 2. Metaph. *to be white and shining* Lament. 4, 7, like צַח Song of Sol. 5, 10. Deriv. צַח, צַחוֹת (צָחוֹת), צָחִיחַ, צְחִיחָה.

Pih. (redupl.) צִחְצֵחַ *to be very dry, waste* or *desolate;* Aram. צַחְצַח to make shining or clear, whence צַחְצוּחַ. Deriv. צַחְצָחָה.

צָחִיחַ (after the form סָבִיב, *constr.* צְחִיחַ) *m. nakedness*, of a rock (prop. dryness, parchedness) Ez. 24, 7 8; 26, 4 14. *Rashi: smoothness*, like צַחְצוּחַ in Aramaean; *Kimchi: a projecting point*, agreeably to the metaphor. transference in נָס, יָפַע; both unsuitable.

צְחִיחָה *f. a sun-burnt, parched land* Ps. 68, 7 = אֶרֶץ צִיָּה 63, 2; cognate in sense חֲרֵרִים Jer. 17, 6.

צְחִיחִי (*pl.* ־יִים, K'tib) *masc. places open and exposed to the sun*, or *waste places* Neh. 4, 7.

צָחַן (not used) *intr.* prop. *to ferment; to be* or *become dirty, unclean, foul, stinking;* Targ. צְחַן, Syr. ܨܚܢ, Arab. transposed صَنَخَ, سَنَخَ; but it is not connected with זָנַח. Derivative

צַחֲנָה *f. stench, a bad smell* Jo. 2, 20.

צַחְצָחָה (*plur.* ־חוֹת, from צַח Pih.) *f. a dry, waste country, a wilderness* Is. 58, 11 (*Ibn Esra* and *Kimchi*).

צָחַק (*fut.* יִצְחַק, before Makkeph יִצְחַק־) *intr.* prop. *to be bright, serene; to utter clear and joyful sounds*, hence *to laugh* (to express doubts of a thing) Gen. 18, 12 13; *to jest*, about a thing 17, 17. Derivat. צְחֹק, and the proper name יִצְחָק.

Pih. צִחֵק (*part.* מְצַחֵק, *fut.* יְצַחֵק) *to jest repeatedly, to laugh, to be joyful* Gen. 21, 9; *toying to kiss*, ludere 26, 8; *to make sport, to make merry*, with לִפְנֵי of a person Judges 16, 25; *to shout with joy, to be of joyful mind* Ex. 32, 6; with בְּ of a person Gen. 39, 14 17.

As to the stem, שָׂחַק (which see) is

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a collateral form; and the Ar. ضَحِكَ, Aram. גְּחַךְ, ܓܚܟ (צ interchanged with ג, ܓ, as ז is with ג, comp. בַּג Ez. 25, 7 for בַּז, גֶּה 47, 13 for זֶה, or coming through the medium of ע) is ident. with it. The fundamental signification appears to be: *to be bright*, *to shine*, *to illuminate*, *to shout in clear tones*, as in צָהַל (which see), Ar. ضَحِكَ *to lighten*, *to illuminate*, *to appear*, then *to be bright*, *clear*, *to jest*, *to laugh;* Sanskrit *div* to shine, to be clear, to be serene or joyful, to play. The organic root appears to be צָ־חַק, since the Aramaean חָךְ, ܚܟ has the same meaning; but whether the Sanskrit kakh, Greek καχ-άζω, Latin cach-innor is to be regarded as belonging to it, is questionable.

צְחֹק *m. laughter*, i. e. an object of laughter Gen. 21, 6; coupled with לַעַג Ex. 23, 32.

צָחַר (not used) *intr.* prop. *to glow*, *to burn*, therefore *to be illuminating*, *white* or *red*, Ar. صحر the same, comp. Ar. صحارى a wilderness; metaphor. *to be distinguished*, comp. חַר. Deriv. צָחוֹר, צַחַר, and the proper name צֹחַר.

צַחַר *m. what is shining*, *white*, candor, of wool, i. e. the best or finest Ez. 27,18 (Jerome). The LXX have omitted צ׳ because of its assonance with צֶמֶר.

צֹחַר (*nobility*, *distinction*) *n. p. m.* Gen. 23, 8 and 46, 10, for which Num. 26, 13 has זֶרַח; 1 Chr. 4, 7.

צָחֹר (after the form גָּדוֹל) *adj. m.*, צְחֹרָה (*pl.* ־רוֹת) *f. reddish-white*, white and red interspersed, of asses Judges 5, 10; Ar. صَحُور the same, and in this sense أَصْحَر and صُحَرَة.

צִי (out of צִיִּי from צִיָּה II. after the form צְרִי, פְּרִי) *masc.* 1. prop. *dryness*, *aridity*, *the state of being burnt;* hence *a waste land*, *a steppe*, *a desert*. Deriv. צִיָּה (fem. of צִי) and צִיִּי. — 2. (contracted from צִוִּי, after the form רִי from רִוִּי, from צָוָה I. to close up together, to arch, pl. צִים) prop. *a thing fitted together*, *arched* or *bent;* hence *a ship*, צִי אַדִּיר Is. 33, 21 *a strong ship*, parallel אֳנִי; *pl. ships* Num. 24, 24 (according to the Targ. *an army!*); Ez. 30, 9; see צִיָּה, צִיָּה 2, צִיִּי 3.

In its derivation from צָוָה I. the nouns סְפִינָה (from סָפַן I.) prop. a thing bent, fitted, arched, thence a ship, and אֳנִי, אֳנִיָּה, אוֹנִיָּה a ship, from אָנָה II. = עָנָה II., כָּנַע, prop. something bent, hollowed, correspond.

צִיבָא (from צוּב; *plantation*, *establishment*) *n. p. m.* 2 Sam. 9, 2.

צִיד (to *pl.* צִדִּים) see צַד and צִדִּים.

צַיִד (*constr.* צֵיד, with *suff.* צֵידִי, ־דוֹ, ־דָם) *m.* 1. (from צוּד I.) *the chase*, Gen. 10, 9; 25, 27; metaphor. *what is taken in hunting*, *game*, *venison* 27, 5 7 19 25 33; Prov. 12, 27. — 2. (from צוּד III.), prop. support, strengthening (comp. זוּן); hence *nourishment* Job 38, 41, Neh. 13, 15, Ps. 132, 15, especially *provision for a journey* Josh. 9, 5 14; Aram. זְוָד the same. Deriv. the denomin.

Hithp. הִצְטַיֵּד *to provide oneself with provisions* i. e. with צַיִד (food) Josh. 9, 12, Aram. אִזְדְּוַד, ܐܙܕܘܕ, Ar. زَوَّدَ.

צַיָּד (*pl.* צַיָּדִים) *m. a hunter*, *a fisher*, prop. a catcher Jer. 16, 16.

צֵידָה and צֵדָה (*fem.* of צַיִד 2) *f. food*, *nourishment*, which is prepared Josh. 1, 11, or otherwise Judges 7, 8; 20, 10; *living*, of manna Ps. 78, 25; *provision for travelling* Gen. 42, 25; 45, 21; *venison* Gen. 27, 3 K'tib.

צִידוֹן and צִידֹן (from צוּד II.; *a fortress*, *a castle*, *a tower*, *a mountain-fort;* comp. מְצָד, מְצָדָה, מְצֹדָה 1, מָצוֹד 2, מָצוּד, מְצוּדָה 1) *n. p. m.* of the first-born of Canaan Gen. 10, 15, i. e. the first colony and city founded by the Phenicians on the Mediterranean (*Justin.* 18, 3; *Curt.* Alex. 4, 1, 15; 4, 4, 15), and called because of its importance צִ׳ רַבָּה *the great Sidon* Josh. 11, 8; 19, 28. To the Sidon-district also belonged צָרְפַת (which see) 1 Kings 17, 9, Ornithopolis (תַּרְנְגוֹלָא עִלָּאָה Jer. Targ. on Num.

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34, 9 10; Plin. 4, 19), and at times it extended southwards as far as כַּרְמֶל Gen. 49, 13 and דּאֹר Dorus (Strabo 16. p. 753). It was allotted to the tribe of Asher Josh. 19, 28, Judges 1, 31, but so far from Zebulon or Asher conquering the Sidonians they continued to dwell among them; sometimes even subject to their dominion Judges 3, 3; 2 Sam. 24, 6. Eastward it bordered on the territory of Damascus; and לַיִשׁ (דָּן) not far from the sources of the Jordan belonged to it Josh. 13, 6; Judges 18, 7 28. With Tyre it formed one kingdom Jo. 4, 4; Jer. 25, 22; 27, 3; Zech. 9, 2; and is used for Phenicia generally Is. 23, 2 4, Deut. 3, 9, Ez. 32, 30, the LXX translating it so. If Ethbaal be called the king of the Sidonians 1 Kings 11, 1, Tyre is meant (Menander apud Jos. Antiqq. 8, 13, 2). *Gent. m.* צִידֹנִי Judges 3, 3, *pl.* צִדֹנִים, צִידֹנִים 1 Chr. 22, 4, Ezr. 3, 7, צִידֹנִין 1 Kings 11, 33, *pl. f.* צִדֹנִיּוֹת 1 Kings 11, 1, in some mss. צִדֹנִיּוֹת, צִדֹנִיּוֹת or צִדֹנִיּוֹת (after the form עַמֹּנִיּוֹת Neh. 13, 23 K'ri); Phenician צְדֹן (Gent. צִדֹנִם) the same. See on the modern Saida (Sidon) *Robinson's* Palestine III, p. 415 seq. *Van der Velde*, Travels I, 62 seq.

צִידֹנִי *Gent. m., fem.* צִידֹנִית see צִידוֹן.

צָיָה I. (not used) *tr.* same as צָוָה I. (stem-verb to צָו) *to establish, to set up*, hence *to erect*, a monument. The interchange of verbs ע"ו and כ"י is frequent elsewhere, particularly in derivatives (comp. חָוָה I. and חָיָה, נָוָה II. and נָיָא, דָּוָה and דָּוֶה I.); see the comparison of the organic root under צָוָה I.

Pih. צִיָּה (not used) *to found, to appoint, to set up* (see צִוָּה). Deriv. צִיּוֹן, the proper name צִיּוֹן (according to some).

צָיָה II. (not used) *intr.* same as צָוָה II. (see the comparison there) *to glow, to burn*, hence *to be dry, arid*, of a district; *to be dried up, sun-burnt*, of a wilderness; צוּא (to מָצוּא = מוּצָא Ez. 47, 8) likewise belonging to this head. Deriv. צִי 1 (out of צִיִּי), צִיּוֹן.

Pih. צִיָּה (not used) *to be dried up, to be burnt, to gape from dryness*, of a wilderness. Derivat. צִיָּה 1 (*pl.* צִיִּים), צִיָּה 1 (*pl.* צִיּוֹת) and the proper name צִיּוֹן (according to some).

צָיָה III. (not used) *intrans. to glitter afar, to shine*, hence *to be conspicuous*, of a tower or fortress &c.; ident. in its organic root with that in צִי, צִיץ III. &c. It may, however, coincide with צָיָה II. Derivat. צִיָּה (according to some), and the proper name צִיּוֹן.

צִיָּה (*pl.* צִיּוֹת) *f.* 1. (from צָיָה II.) *dryness, aridity*, a stronger expression of the same idea being חֹם Job 24, 19; hence *a wilderness* 30, 3 (opposite אֶרֶץ inhabited land 30, 8), fully צִי אֶרֶץ Ps. 63, 2, Is. 53, 2, coupled with צַלְמָוֶת Jer. 2, 6, עֲרָבָה 50, 12, מִדְבָּר 51, 43; *a dry, desolate waste* Jo. 2, 20, Zeph. 2, 13, poet. for מִדְבָּר Ps. 78, 17, for which the pl. צִיּוֹת 105, 41 also stands. — 2. (from the masc. צִי 2. from צָיָה I.) only in *pl.* צִיּוֹת *rafts, boats* Am. 4, 2, which some read for צְנוֹת.

צִיִּים (only in the *pl.* צִיִּים) *m.* (from צָיָה II.) *a wilderness*, Is. 23, 13 (*Ewald*) *Ashur has made it a wilderness;* but יְסָד contradicts this explanation. According to the Targ., *Rashi* and *Kimchi* צִיִּים is the pl. of צִי (from צִי 2) *a sea-faring man, a sailor*, whence we ought to translate: *Ashur has founded it against sea-farers*, which is also unsuitable. Better from צָיָה III., so that צִיִּים (*pl.* צִיִּים) means *a fortress, a castle;* and then the passage must be rendered: *Behold, the people of the Chaldeans* (either אֶרֶץ should be so taken, or the reading should be כַּשְׂדִּים) כָּשְׂדִּים — *this people that did not exist before — Assyria designed them for fortresses. They* (the Phenicians) *set up their watch-towers; but they* (the Chaldeans) *destroyed their palaces, and brought them to ruins.*

צִיּוֹן (from צָיָה II.) *m. a dry, parched district, a waste*, Is. 25, 5; 32, 2.

צִיּוֹן (from צָיָה III.; *tower, fortress, fort*) *n. p. f. Zion*, Σιών, Sion, the name of the south-western hill (*Joseph.* Jewish Wars Book 6) of Jerusalem, the older

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and higher part of the city; fully הַר צִ׳ Is. 8, 18; 18, 7; 29, 8, for which also הַר בֵּית צִ׳ 10, 32, and later עִיר דָּוִד were used 2 Sam. 5, 7, 1 Kings 8, 1, because David conquered this מְצֻדָה 2 Chr. 5, 2. Thenceforward it was described as הַר קֹדֶשׁ Psalm 2, 6, as the resting-place of Jehovah 9, 12; 14, 7; once צִ׳ קְדוֹשׁ יִשְׂרָאֵל *Zion of the holy One of Israel* Is. 60, 14. The special hill מֹרִיָּה (which see) was naturally reckoned to it. צִיּוֹן is universally used by poets and prophets for Jerusalem, Is. 10, 24; 33, 20, or for its inhabitants 1, 27; 49, 14 (for the latter we have also עַם בְּצִיּוֹן 30, 19, בְּנֵי צִיּוֹן Ps. 149, 2, בַּת צִיּוֹן Is. 52, 2, יוֹשֶׁבֶת צִ׳ 12, 6), or for the Jewish exiles Zech. 2, 11 14. בְּנוֹת צִ׳ Is. 3, 16 and Song of Sol. 3, 11 are *the females of Jerusalem.*

As to the origin of the name, the Syr. and Ar. write it ܨܗܝܘܢ, صهيون, as if the stem were צָהָה (which see), whence צִיּוֹן would mean *a bare, barren mountain.* But צָהָה III. might be = צָיָה, since the Ar. صَهْوَة means *a fortress.*

צִיּוּן (from צָיָה I. = צָוָה I.) *m. a pillar*, prop. a thing set up, whether it be *a way-mark* Jer. 31, 21, *a sepulchral monument* Ez. 39, 15, or *any stone erected* 2 Kings 23, 17.

צִיִּי (derived from צִי, only *pl.* צִיִּים) *m.* 1. (from צִי 1) *inhabitants of the desert* or *of steppes*, i. e. Nomads, Arabs, Bedouins Ps. 72, 9 (*Ibn Ganâch, Kimchi*), but where the Peshito reads אִיִּים. Some interpreters translate *sea-faring men* (from צִי 2). Perhaps we might read צָרִים for צִיִּים on account of אֹיְבִים in the parallel member. In Is. 23, 13 *inhabitants of the steppes*, applied to the Chaldeans. — 2. *animals of the desert* or *of the steppes* Is. 13, 21 (LXX θηρία, Vulg. *bestiae*), coupled with אֹחִים, according to the Targ. תַּמְוָן (apes), associated with אִיִּים 34, 14 and from these places in Jer. 50, 39, where, however, אִיִּים is translated *islands* (LXX) or the reading is עִיִּים. Comp. Arab. صُوَّة *a wild beast*, of the desert, ضَيْوَن *a cat, a wild cat, a marten*, صَدًى *horn-owl*, from صَدِيَ = Hebrew צָוַח; on which account *Saadia, Ibn Ganâch* and *Jizchaki* have sought some special meaning for צִיִּים. — 3. (from צִי 2) *a sea-farer*, as *Kimchi* takes it in Ps. 74, 14, and in part 72, 9. So too some render Is. 23, 13.

צִין (in mss. a common orthography, but usually צִן, with *a* of motion צִנָּה Num. 34, 4; from צוּן i. e. צָן = צָנַע, כָּנַע, *a low land, flat land, plain;* comp. Talm. צִין a low palm tree) *n. p.* of a wilderness in the south of Palestine, and west of Edom Num. 13, 21; 20, 1; 27, 14; with *a* of motion 34, 4; Josh. 15, 3. See קָדֵשׁ בַּרְנֵעַ.

צִינֹק (after the form קִיטֹר, קִימֹשׁ, from צָנַק Pih.) *m.* usually *enclosure, confinement*, hence *a prison* Jer. 29, 26; but as מַהְפֶּכֶת ib. must imply an instrument of punishment and that too *a block* for confining the hands and feet, צִ׳ appears to mean here *a block for the neck*, in the form of a collar (*Joseph Kimchi*), comp. Arab. زِنَاق a collar, سِنَاق a strap, زُنَاق a fetter.

צִיעֹר (*smallness* or *straitness*) *n. p.* of a locality in Judah Josh. 15, 54; comp. מִצְעָר, צֹעַר.

צִיף (same as צוּף 2, from צוּף III.) *n. p. m.* 1 Chr. 6, 20 K'ri; comp. זִיף, שָׁאוּל.

צִיץ as a noun, see צוּץ.

צִיץ (from צוּץ, *pl.* צִיצִים and צִצִּים) *m.* 1. prop. a shining forth; hence *a projecting plate on the forehead, a diadem* Ex. 28, 36, coupled with נֵזֶר Lev. 8, 9, comp. מֵצַח. — 2. *a blossom, a flower* Is. 40, 7, Job 14, 2, fully צִ׳ הַשָּׂדֶה Ps. 103, 15, parall. פֶּרַח Num. 17, 23; fig. *flower-festoons* or *wreaths*, an architectural ornament 1 Kings 6, 18 29 35 (in 2 Chr. 3, 5 שַׁרְשְׁרוֹת is used instead). — 3. *a wing, a feather* Jer. 48, 9, and therefore *Rashi* and *Kimchi* render it כָּנָף; comp. Targ. צִיץ for כָּנָף on Ps. 139, 9, Talm. צִיץ a fin. — 4. (*a pro-*

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jecting place) *n. p.* of a locality 2 Chr. 20, 16, with the article.

צִיצָה (*c.* ־צַת, from צוּץ) *f. a flower*, צִ׳ נֹבֵל Is. 28, 4 *a flower of fading*, i. e. a fading flower. נֹבֵל seems to be a subst. and not an adjective to צִיצָה, if we should not read צִיץ הַנֹּבֵל after 28, 1.

צִיצִית (commonly צִיצִת) *f.* 1. formed from צִיץ 3, *a lock*, *a forelock*, proceeding from the idea of wing, Targ. סְעַר. — 2. *a fringe*, *a tassel*, worn on upper garments Num. 15, 38 39, where the cod. Samar. has צִיצִיּוֹת. Targ. צִיצִיָּתָא, צִיצִין the same; yet the Greek κράσπεδα (LXX) in כְּרוּסְפְּדִין is used there for signific. 2.

צִיצִת see צִיצִית.

צִיקְלַג and צִקְלַג (from צֵקֶל with the termination ־ַג; *a winding*, *bending*) *n. p.* of a Philistine city, which אָכִישׁ gave to David 1 Sam. 27, 6; 30, 1; 2 Sam. 1, 1; 1 Chr. 4, 30. Formerly it belonged to Judah Josh. 15, 31, then to Simeon 19, 5, and was also inhabited by Judeans after the exile Neh. 11, 28. In Greek it was called Σίκελα (Steph. Byz.) or Σίκελλα (Josephus), which would be צֵקֶל. On the final letter ג comp. Ar. عَصَلَّج crooked-boned, from عَصِل crooked.

צִיר as a verb, see צוּר.

צִיר (*pl.* צִירִים, *c.* צִירֵי) *m.* 1. *the hinge of a door* Prov. 26, 14; Aram. צִיר, ܨܝܪܬܐ, Ar. صير the same; from צוּר III. to turn, to revolve, go in a circle; Saad. = Hebr. יָד (a round handle). — 2. *writhing pain*, of a woman in labour, prop. writhings, tormentum, as חֲבָלִים and חִיל proceed from a similar fundamental signification, 1 Sam. 4, 19; אָחַז צִ׳ פְּ׳ *pain seizes one* Is. 21, 3, Dan. 10, 16, as also צוּר III. *to twist*, with pain, Ar. صَارَ. — 3. (from צוּר III.) *a messenger* Is. 18, 2; 57, 9; *a herald* Ob. 1; but צִיר seems also to have had the abstract meaning *wandering*, *journey*, *course*, whence the denom. הִצְטַיֵּר (which see). — 4. *form*, *shape* Ps. 49, 15 K'tib; *an image* Is. 45, 16 same as צוּרָה 2 (which see).

Hithp. הִצְטַיֵּר (denom. from צִיר 3) *to betake oneself to the way*, *to set off*, a stronger expression than הָלַךְ (*Kimchi*) Josh. 9, 4. Many mss. and versions read וַיִּצְטַיָּדוּ as in 9, 12, which is more appropriate.

צַל (not used) *m.* same as צֵל a shadow, only in the proper names בְּצַלְאֵל (which see), צַלְמֻנָּע, and according to some in צַלְמָוֶת.

צֵל (with *suff.* צִלִּי, צִלְּךָ, צִלּוֹ together with the resolved form צִלְלוֹ; *pl.* צְלָלִים, *c.* צִלְלֵי; from צָלַל I.) *m.* (not *fem.* even in 2 Kings 20, 11, since הַשֶּׁמֶשׁ has fallen out here after אָחָז, as appears from Is. 38, 8 and the oriental versions) 1. *a shadow*, so called from covering, veiling, applied to הָרִים Judges 9, 36, סֶלַע כָּבֵד Is. 32, 2, קֹרָה Gen. 19, 8; צֵל נָטוּי Ps. 102, 12 (comp. 109, 23) *an extended* or *long shadow*, which happens towards evening, and therefore stands for the declining day; a figure of intangibleness or leanness Job 17, 7, of the transitoriness and fleeting nature of life 8, 9; Ps. 102, 12; 144, 4. — 2. *protection*, *covering*, hence צֵל קוֹרָה Gen. 19, 8 *protection of the house*, prop. shadow of the beams; so צֵל כָּנָף Ps. 17, 8, צֵל הַכֶּסֶף 91, 1, צֵל הַחָכְמָה and צֵל שַׁדַּי Eccles. 7, 12, צֵל יַד פְּ׳ Is. 51, 16, also צֵל alone Num. 14, 9; Judges 9, 15; Ps. 121, 5; comp. Aram. טַלָּא, ܛܠܠܐ, Ar. ظل the same. On the plur. צֶאֱלִים see צֵאל.

צְלָא (Peal not used) *Aram. intr. to incline*, *to bend*, in the Targ. for נָטָה, ident. in its organic root and fundamental signification with that in the Hebr. צָלַע, עָ־צַל, Syr. ܨܠܐ, Ar. صلا the same; comp. אָצַל and the analogies there.

Pa. צַלֵּא (*part. m.* מְצַלֵּא, *pl.* מְצַלִּין as if from צַלִּי, ܨܠܝ) prop. to make an inclination of the knee, a bow; hence *to pray* Dan. 6, 11; Ezr. 6, 10; Targ. צְלוּ prayer.

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צָלָה I. (*inf. c.* צְלוֹת; *fut.* יִצְלֶה) *tr.* prop. to prepare by seething, cooking &c., metaphor. *to roast*, בָּשָׂר 1 Sam. 2, 15, Is. 44, 19, צָלִי 44, 16; connected in its organic root צָל־ה with that in בָּ־שַׁל; Arab. صَلَا and صلى the same. Deriv. צָלִי.

צָלָה II. (not used) *intr.* same as Aram. צְלָא *to incline*, hence *to pray*. Derivat. צְלוּת and צְלִית in the proper names בַּצְלוּת and בַּצְלִית (which see).

צִלָּה (*a protection*, *screen*, viz. God is; from צָלַל I.) *n. p. f.* Gen. 4, 19 22.

צְלוּל (*c.* צְלוּל, from צָלַל III.) *m.* prop. *a thing round* or *circular*, hence *a round cake*, fully צְלוּל לֶחֶם Judges 7, 13 = כִּכַּר לֶחֶם Ex. 29, 23, like כִּכָּר and צְלוּל proceeding from a similar fundamental signification, and הִתְהַפֵּךְ suiting the same. This explanation is already in the LXX, Symm., Aq., Vulg. and Targ., and is etymologically established under צָלַל III. The meanings *clatter* from צָלַל II. (*Kimchi*, *de Bañoles*) or *bundle*, from צַל = תַּל (*Böttcher*) must be rejected.

צָלַח I. (in Pause צָלֵחָה, *fut.* יִצְלַח) *intr.* prop. *to move forward*, *to flow on*, Aram. זְלַח; hence 1. same as הָלַךְ, סָלַךְ *to go*, with accus. הַיַּרְדֵּן 2 Sam. 19, 18 *through the Jordan;* הָלַךְ with the accus. being so used; comp. peragrare locum. — 2. *to roll on*, *to flow on*, *to get on;* hence *to make progress*, *to thrive*, חֵפֶץ יי׳ Is. 53, 10; *to prosper*, כְּלִי (a weapon) 54, 17; *to be unopposed*, of דֶּרֶךְ Jer. 12, 1; *to thrive*, of plants, Ez. 17, 9 10; *to have good success* Ps. 45, 5; Jer. 22, 30; *to succeed* Dan. 11, 27, consequently with לְ *to suit a thing*, *to be fit for*, *to be beneficial* Jer. 13, 7 10; Ez. 15, 4; 16, 13.

Hif. הִצְלִיחַ (*part.* מַצְלִיחַ, *fut.* יַצְלִיחַ) 1. *to make useful*, from Kal 2, hence *to conduct to a (good) end*, דֶּרֶךְ Gen. 24, 41; *to bless* 24, 56; with accus. of the person *to prosper*, *to favour* 2 Chr. 26, 5, also with לְ of the person Neh. 1, 11; absol. *to procure luck*, *to bring prosperity* Ps. 118, 25; *to make succeed*, with accus. of the thing 2 Chr. 7, 11; *to make proceed prosperously*, דֶּרֶךְ Josh. 1, 8, מִירְמָה Dan. 8, 25. — 2. *to have progress*, so that it coincides with Kal, of דֶּרֶךְ Judges 18, 5; 1 Kings 22, 12; 1 Chr. 22, 13; with לְ of the person by whom something proceeds Jer. 2, 37.

צָלַח II. (*fut.* יִצְלַח) *tr.* 1. (not used) *to divide*, *to cut*, Aram. תְּלַח, צְלַח, ܨܠܚ for גָּזַר (Ps. 136, 13); the organic root צָ־לַח is also in חָ־לַק, סָ־לַח, פָּ־לַח, לָח II. Metaph. *to cut out*, *to deepen*, a dish, a bowl, a kettle; *to hollow out* = חָרַט belonging to חָרִיט, חֶרֶט 2. קָלַח belonging to קַלַּחַת (which see), the Ar. قلخ to be hollowed out, whence قَلْخ a hollow reed, and خَلَخَ, whence خَلِيخ inlet, bay, are the same verbs. Deriv. צֵלָחָה, צְלֹחִית, צַלַּחַת. — 2. Fig. *to cut into one*, i. e. *to press violently upon him*, of רוּחַ יי׳, with עַל of a person Judges 14, 6 19; 15, 14; 1 Sam. 10, 10; seldom with אֶל for עַל 16, 13; 18, 10. Here belongs, according to *Kimchi*, Am. 5, 6 צָ׳ with the accus., like בָּא with the accus., but see צָלַח III.

צָלַח III. (*fut.* יִצְלַח) *tr.* same as צָלָה I. *to burn*, with accus. of the object Am. 5, 6 (*Rashi*); hence Targ. דְּלַק.

צְלַח (Peal unused) *Aram. intr.* same as Hebr. צָלַח I. *to proceed*, *to prosper*, in the Targ. צְלַח = Hebrew צָלַח II. is more frequent.

Af. הַצְלַח (for אַצְ׳, *part.* מַצְלַח, *pl.* מַצְלְחִין) same as Hebr. הִצְלִיחַ *to cause to succeed*, *to make prosperous*, with accus. of the person Dan. 3, 30; *to accomplish prosperously*, with accus. of a thing Ezr. 6, 14; *intr. to have promotion*, *to be prospered* Dan. 6, 29; *to succeed* Ezr. 5, 8.

צֵלָחָה (*pl.* צֵלָחוֹת, from צָלַח II.) *f.* *a dish*, *a bowl*, prop. what is deepened out 2 Chron. 35, 3; Aram. צְלוּחִי, Syr. ܨܠܘܚܝܬܐ, ܨܠܝܚܐ a cruet, a cup; comp.

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Greek σκάφη, σκαφίς a bowl, a dish, from σκάπτω.

צְלֹחִית *f.* the same 2 Kings 2, 20.

צַלַּחַת *f. a dish* 2 Kings 21, 13; metaphor. *bosom*, *lap* Prov. 26, 13.

צָלִי (*constr.* צְלִי, from צָלָה I.) *m. the roasted*, fully צְ׳ אֵשׁ Ex. 12, 8 9.

צָלִיל (*c.* צְלִיל, from צָלַל III.) *m. a round cake* Judges 7, 13 K'ri, for which K'tib has צָלוּל.

צָלַל I. (3 *pl.* צָלְלוּ) *tr.* 1. same as טָלַל II. *to overshadow*, *to cover*, of a shadow; *to veil*, *to conceal;* metaphor. *to protect*, *to screen.* Deriv. צֵל, צַל (in the proper names בְּצַלְאֵל, צַלְמֻנָּע, perhaps in צַלְמָוֶת); צֵל (in the n. p. צֶלְצַח), צֵלֶל (perhaps in צִלְלוֹ, צְלָלִים, צִלְלֵי); מְצוּלָה 2 (= מְצֻלָּה); the proper names הַצְּלֶלְפּוֹנִי, צִלְּתַי, צִלָּה. — 2. *to give a shade*, *to make a shade*, Neh. 13, 19 *when the gates of Jerusalem made a shadow*, i. e. when it became evening (*Kimchi*); Arab. ظَلَّ the same.

Pih. (redupl.) צִלְצֵל see צְלָצַל.

Hif. I. הֵצַל (*part.* מֵצַל) *to give a shadow*, of חֹרֶשׁ Ez. 31, 3. But מֵצַל may be a noun after the form מֵסַב, מֵצַר, like עָנָף, קוֹמָה in the passage; in which case for חֹרֶשׁ the adj. construct חֲרֹשׁ must be read and the translation be: *and wooded* (i. e. thick) *in foliage.*

Hif. II. הִצְלִיל assumed by some to הַצְּלֶלְפּוֹנִי; but see צְלֶלְפּוֹנִי.

צָלַל II. (3 *pl.* צָלְלוּ; *fut.* I. יִצַּל after the form יִתַּם, יִמַּךְ; 3 *pl. fem.* תִּצַּלְנָה; *fut.* II. יֵצַל after the form יֵקַל, 3 *pl. f.* תְּצִלֶּינָה, another intransitive form) *intr. to sound*, *clang*, of a bell; *to twitter*, of a bird; *to clatter*, of arms; *to resound*, of musical instruments; *to chirp*, of an animal; hence *to tremble*, of the שְׂפָתַיִם Hab. 3, 16, i. e. by chattering of the teeth; *to tingle*, of the אָזְנַיִם, hence the proverb 1 Sam. 3, 11 *both ears of every one that hears will tingle* 2 Kings 21, 12; Jer. 19, 3; and probably also *to rush*, *to resound*, of a flood, = צוּל I. — צָלְלוּ Neh. 13, 19 belongs to צָלַל I. Deriv. מְצֻלָּה, מְצֻלַּת (which see), צָלוּל and צָלִיל according to some.

Pih. (redupl.) צִלְצֵל see צְלָצַל.

The organic root צַל (Arab. صَلَّ to resound, to rush, to whirr, tinnire, صليل the rushing of water; Syr. ܨܠ) is also in צָהַל (which see), and may be connected with הַל.

צָלַל III. (3 *pl.* צָלְלוּ) *intr.* same as גָּלַל *to roll*, *to tumble*, *to turn;* hence 1. *to be round* or *circular*, of bread, comp. כִּכָּר; of vessels, גֹּל, גֻּלָּה. Deriv. צָלִיל, צָלוּל. — 2. *to roll forward*, *to drive away*, generally *to drive*, בְּמַיִם *into the water*, i. e. *to sink* Ex. 15, 10, Samar. אִצְטַלְצַל; elsewhere (15, 5) יָרַד בִּמְצוּלָה.

Pih. (redupl.) צִלְצֵל see צְלָצַל.

צִלֶלְפּוֹנִי (*protection of the presence*, viz. of God; צֵלֶל a collateral form of צֵל in a resolved state, and פּוֹנִי = פּוֹנָה = פָּנָה to פָּנִים, conseq. = סֵתֶר פָּנִים Ps. 31, 21) *n. p. m.* 1 Chr. 4, 3, used with the article.

צָלַם (not used) *intrans. to be shady*, *dark* (*Jos. Kimchi*), Ethiop. צלם *zalema* to be shady, Ar. ظَلَمَ to be dark; apparently a farther development of צַל I. But as the fundamental signification is *to cover*, *to veil* (as in חָשַׁךְ, עָלַם, עוּף), the organic root may be צָ־לַם, which exists also in אָ־לַם, גָּ־לַם, עָ־לַם I. Derivat. צֶלֶם, צַלְמָוֶת = צַלְמוּת, and the proper names צַלְמוֹן, צַלְמוֹנָה and perhaps צַלְמֻנָּע.

צֶלֶם (with *suff.* צַלְמוֹ, צַלְמֵנוּ; *plur.* צְלָמִים, *constr.* צַלְמֵי, with *suff.* צְלָמָיו) *masc. a shade*, *phantom*, which quickly perishes; hence = הֶבֶל Ps. 39, 7, elsewhere צֵל עוֹבֵר (Ps. 144, 4) or צֵל (Job 14, 2); *seeming existence* or *being* Ps. 73, 20; metaphor. *an image*, *a likeness*, Greek σκίασμα, of a son having the likeness of his father Gen. 5, 3, also mentally 1, 27, coupled with דְּמוּת; *an idol* 2 Kings 11, 18; Am. 5, 26; generally *an*

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image 1 Sam. 6, 5; *painted images* Ez. 23, 14; צַלְמֵי זָכָר 16, 17 *phallus-images;* comp. Greek σκιά, σκίασμα; Arab. صَنَم = صَلَم, Syr. denomin. ܨܠܡ (to form).

צֶלֶם *Aram. m.* Dan. 3, 5 7 10 12 14 18 for the usual צֶלֶם as a noun.

צְלַם (unused) *intr. Aram.* the same. Deriv. צֶלֶם and

צֵלֶם (*def.* צַלְמָא) *Aram. m.* = Hebr. צֶלֶם Dan. 2, 31; 3, 1 15 19.

צַלְמוֹן (from צֶלֶם with the termination ־וֹן) *m.* 1. prop. same as צֶלֶם *a shade, obscurity, darkness,* Ps. 68, 15 (Targ., *Kimchi*) *when the Almighty scatters kings in this* (land), *thou makest it* (the land) *clear in the darkness,* i. e. freest it from distress (see הִשְׁלִיג); but the LXX and Vulg. have taken צ׳ in signif. 2. — 2. (perhaps from צָלַם = סָלַם, תָּלַם; *a terrace-like thing, an ascent*) *n. p.* of a mountain in Samaria, near שְׁכֶם Judges 9, 48; according to the LXX and Vulg. also Ps. 68, 15. Perhaps from צַל = צֵל and מוֹן 2, מְעוֹן, conseq. *place of shadow.* According to the Talmud (Jebamoth 122[a]) and Tosifta (Parah ch. 8) a צ׳ is mentioned near Diospolis. — 3. *n. p. m.* 2 Sam. 18, 28, for which עִילַי stands in 1 Chr. 11, 29.

צַלְמוֹנָה (the same) *n. p.* of an encampment-place in the wilderness Num. 33, 41. It is possible that it is compounded of צַל־מוֹנָה, and that מוֹנָה is = מְעוֹנָה; hence as appellative, *place of shadow.*

צַלְמָוֶת *fem. darkness, obscurity,* along with חֹשֶׁךְ Job 3, 5, oppos. to אוֹר 12, 22; hence applied to the dark שְׁאֹל 10, 21; 38, 17; 28, 3, to the night of the eyes 16, 16; improperly in opposition to בֹּקֶר 24, 17, and an image of terror ibid.; of a dark prison Ps. 107, 10 14; of the cheerless wilderness Jer. 2, 6. Accordingly צַלְמָוֶת is = צַלְמוּת, as *Ibn Ganâch* already asserts, Ar. ظُلْمَة; though LXX, Symm., Aqu., Theod., Vulg., Targ. and *Saadia* take it as a compound from מָוֶת and צַל = צֵל.

צַלְמֻנָּע (from צַל = צֵל and מֻנָּע = מְמֻנָּע; *one denied protection,* i. e. *abandoned*) *n. p. m.* Judges 8, 5. It is also possible that צַל־ has arisen from צַלְמ־ and מ because of the following מ is elided, with the same meaning.

צָלַע (*part.* צֹלֵעַ) *intr. to turn, incline, bend,* to one side; hence *to limp,* Gen. 32, 32 *and he halted in his hip* (cod. Samar. צָלוּעַ); comp. Aram. צְלַע, to halt, Ar. ضَلِعَ to incline, to be crooked, ظَلَعَ to limp. Deriv. צֵלָע, צֶלַע, צֹלֵעָה, צַלְעָה, and the proper name צֵלָע.

צֶלַע (with *suff.* צַלְעִי, צַלְעוֹ, *plur.* צְלָעִים) *fem.* (masc. only 1 Kings 6, 34) 1. *a leaning, halting;* metaphor. *a fall, overthrow,* Ps. 38, 18 *for I am destined even to my falling;* 35, 15 *and they rejoice at my fall;* probably belongs here also Jer. 20, 10 *who have aimed* (see שָׁמַר Ps. 71, 10) *at my fall.* — 2. *the side, slope,* of a mountain 2 Sam. 16, 13; *the flank,* of the tabernacle Ex. 26, 26, as צַלְעָה is of the altar 27, 7; of the ark of the covenant 25, 12; *side-direction* 26, 35; specially *the leaf* of the wing of a door 1 Kings 6, 34, for which also קְלָעִים ibid. (LXX) is used. The fundamental signification is *a turning, bending,* hence too *a wing, rib;* see כָּנַף page 675 and כָּתֵף page 710.

צֵלָע (after the form נֵכָר, *c.* צֵלַע) *fem.* prop. something bent, hence 1. *a rib,* costa, Gen. 2, 22; comp. Ar. ضِلْع (from being bent) a rib, like حوانى a rib, from inclining (Hebr. חָנָה). — 2. *the side,* like צֶלַע; collect. *side-chambers, a series of side apartments* 1 Kings 6, 8; Ez. 41, 5 9 11. — 3. (also צֵלַע, *slope*) *n. p.* of a city in Benjamin, coupled with הָאֶלֶף (Zech. 9, 7 אֶלֶף) and יְבוּסִי (Judges 19, 10 יְבוּס), the burial-place of Saul 2 Sam. 21, 14. See אֶלֶף 4.

צֵלַע see צֵלָע.

צַלְעָה (after the form מַלְכָּה; *plur.* צְלָעוֹת, *constr.* צַלְעוֹת) *fem.* 1. same as צֵלָע *a rib* Gen. 2, 21. — 2. *side, flank,* of אָרֹן Ex. 25, 14, מִזְבֵּחַ 27, 7; 30, 4;

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pl. metaphor. *side-chambers* 1 Kings 6, 5; *a side-building* Ez. 41, 6-9, enclosing the הֵיכָל and דְּבִיר 1 Kings 6, 5. — 3. *beams* or *joists*, of a house; *a scaffold* 1 Kings 6, 15 16.

צֹלֵעָה (prop. *part. fem. sing.*) *fem. the halt*, *the lame*, of a flock; figur. of the weak, weary Israelites Mic. 4, 6 7; Zeph. 3, 19.

צָלַף (not used) *trans.* same as צָרַף (which see) *to smelt*, metals; metaphor. *to cleanse* or *purify*, in a moral sense. Deriv. the proper names צְלָפְחָד and

צֶלֶף (*purification*, *cleansing*) *n. p. m.* Neh. 3, 30; comp. the proper name צֹרְפִי (= צֹרְפִיָּה *Jah is Purification*).

צְלָפְחָד (from צֶלֶף = צֶלֶף and חָד same as גָּד the name of a god, like חַדָּה = גַּדָּה; *purification by Gad*) *n. p. m.* Num. 26, 33.

צֶלְצַח (from צֶל = צֵל *protection*, and צַח = ضح *the sun; protection from the sun*, perhaps protection of the sun-god) *n. p.* of a city in Benjamin 1 Sam. 10, 2.

צְלָצַל (from a redupl. Pih.-form צִלְצֵל after the form סְמָדַר; *in pause* צְלָצָל Deut. 28, 42; *constr.* צִלְצַל; *pl.* צֶלְצְלִים, *constr.* צִלְצְלֵי) *m.* 1. (from צָלַל I.) *a shadow*, a manifold one, different from צֵל; hence an attribute of *Meroë*, where, as in all tropical lands, the shadow falls sometimes to the north, sometimes to the south, and therefore the inhabitants are called *double-shadowed*, ἀμφίσκιοι (Strabo 2. p. 133), Is. 18, 1 *the land of the shadows of both sides* (כְּנָפַיִם), as Aquila and Symm. render; comp. on the peculiarity of the shadow Plinius H. N. 2, 75; Lucan. 10, 300. *Saadia* and *Ibn Ganâch* also have taken צ׳ to mean *shadow*, though they understood by it that of the two mountain-chains of Egypt. Others derive the word from צָלַל III. *to go along rapidly*, and translate *vessel*, *ship;* so that the phrase would be *land of the vessels of wings*, i. e. of winged boats (LXX, Targ., *Kimchi*), which suits the second member. But our explanation is more agreeable to the usus loquendi. — 2. (from צָלַל II.) the whirring, hence *a cricket* Deut. 28, 42; conseq. not rubigo (LXX and Vulg.). In Syr. and Ar. *l* is changed into *r*, ܨܪܨܘܪܐ, ܨܪܨܘܪܐ, صرصر. — 3. *a harpoon*, with which large fishes are pierced Job 40, 31, from צָלַל = צָאַל which see. — 4. (from צָלַל II.) only in *plur.* prop. whirring and clanging instruments, cymbala, hence *cymbals*, *castanets* 2 Sam. 6, 5; Ps. 150, 5; Syr. ܨܠܨܠܐ, ܨܠܨܠܐ, Arab. جُلْجُلَة; comp. מְצִלְתַּיִם.

צָלַק (not used) *tr. to split*, *to break asunder*, in Talm. applied to nuts. It is connected with צָלַח II., Aram. תְּלַח, צְלַח, and in relation to its org. root צָ־לַק with that in חָ־לַק, פָּ־לַג, פָּ־לַח, מָ־לַק, בָּ־לַק. Derivative

צֶלֶק (*split*, *rent*) *n. p. m.* 2 Sam. 23, 37.

צִלְּתַי (from צִלְּתִיָּה *Jah is Protection;* from צִלָּה) *n. p. m.* 1 Chron. 8, 20; 12, 20.

צַם see צַמִּים.

צָמֵא (without א in צָמֵתִי Judges 4, 19, צָמֵת Ruth 2, 9, as if from ל ה; *fut.* יִצְמָא) *intr.* prop. *to glow*, *to burn*, like צָוָה, צָיָה; hence *to gape*, *to thirst*, of living beings Ex. 17, 3; Judges 15, 18; along with רָעֵב Is. 49, 10; also in derivatives *to be dry*, *waste*, of districts. Figurat. *to long for*, with לְ Ps. 42, 3; 63, 2; Ar. ظَمِئَ the same. Deriv. צָמָא, צָמֵא, צִמְאָה, צְמֵאָה.

Pih. צִמָּא (not used) *to gape from dryness;* deriv. צִמָּאוֹן.

The organic root צָמַ־א appears ident. with that in צָוָ־ה II.

צָמָא (after the form רָעָב, with *suff.* צְמָאָם, צְמָאִי) *m. thirst*, sitis Ex. 17, 3, to be quenched with water Neh. 9, 15 20; increased by vinegar Ps. 69, 22; associated with רָעָב Deut. 28, 48, 2 Chr. 32, 11 as a plague; מוּת בַּצָּ׳ Judges 15,

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18 *to perish with thirst*; הֶמְרִית בַּצָּ׳ *to kill with thirst* Ex. 17, 3; שָׁבַר צָ׳ *to quench the thirst* Ps. 104, 11; with לְ *thirst for a thing* Am. 8, 11, fig. *longing*; also *drought, dryness, wasteness*, = צִיָּה Ez. 19, 13.

צָמֵא (*pl.* צְמֵאִים) *adject. m. thirsty, thirsting*, then subst. Is. 29, 8; 55, 1; coupled with רָעֵב and עָיֵף 2 Sam. 17, 29; *dry, desert*, of a country Is. 44, 3; comp. Pliny H. N. 10, 73.

צְמָאָה (prop. *adject. fem.*, but then an abstr.) *fem. thirst, desire*, Deut. 29, 18 *so that satiety increases thirst*; = צָמָא.

צַמָּאָה *fem.* prop. *thirst*, hence *parching*, of the throat Jer. 2, 25.

צַמָּאוֹן (formed from *Pih.*) *m. a gaping, thirsty, parched land*, Deut. 8, 15; opposite מַבּוּעֵי מָיִם Is. 35, 7, מוֹצָאֵי מָיִם Ps. 107, 33.

צָמַד (Kal not used) *tr. to bind together, to knot together*, Ar. ضَمَدَ, Aram. צְמַד, צְמֵד; the organic root צ־מ־ד lies also in גְּ־מַ־דּ. Deriv. צֶמֶד, צְמִיד.

Nif. נִצְמַד (*fut.* יִצָּמֵד) *to attach oneself to*, with לְ, hence *to be devoted to, to serve, to dedicate to* Num. 25, 3 5; Ps. 106, 28 (Targ.).

Puh. צְמוּד (*part.* מְצֻמָּד) *to be firmly bound to*, of a sword, with עַל 2 Sam. 20, 8.

Hif. הִצְמִיד (*fut.* יַצְמִיד) *to knot, to weave*, figurat. *to contrive*, מְרִמָּה Ps. 50, 19.

צֶמֶד (with *suff.* צִמְדּוֹ; *plur.* צְמָדִים, *constr.* צִמְדֵי) *m.* prop. union, joining together; hence 1. *a pair, a yoke*, of חֲמֹרִים Judges 19, 10, בָּקָר 1 Sam. 11, 7, פָּרָדִים 2 Kings 5, 17; collect. *pairs*, Is. 21, 7 *pairs of horsemen*; רֹכְבִים צְמָדִים 2 Kings 9, 25 *riding in pairs*; absol. Jer. 51, 23 *the ploughman and his yoke*. — 2. as much land as a yoke of oxen can plough in a day, *a yoke*, jugum, jugerum, 1 Kings 19, 19 *twelve yokes were before him*, i. e. were ploughed; צֶ׳ שָׂדֶה 1 Sam. 14, 14 *a yoke of land*, as a measure (but the LXX read צֹאר הַשָּׂדֶה); Is. 5, 10 *ten yoke of vine-land*; metaph. as the measure of a burden carried by a pair of mules 2 Kings 5, 17.

צַמָּה (with *suff.* צַמָּתֵךְ; from צָמַם) *fem. a covering, veil*, Song of Sol. 4, 1 and 6, 7 *behind thy veil* (מִבַּעַד is related to בַּעַד as מִפְּתֻחַת to פְּתֻחָה), and so the LXX, Symm., Peshito, *Ibn G'anâch*; Is. 47, 2 *put off thy veil*, as a sign of reproach.

The meaning *locks, tresses* (*Rashi, Kimchi*), though etymologically possible, is inapposite.

צִמּוּק (*pl.* צִמֻּקִים, from צָמַק Pih.) *m. dried grapes formed into cakes*, which were counted 1 Sam. 25, 18; 30, 12; 2 Sam. 16, 1; 1 Chr. 12, 40; conseq. not single pieces of a kind of fruit or *figs*, (Syr., Arab.), but cakes of raisins pressed together (Targ., *Kimchi*).

צָמַח (*part.* צֹמֵחַ, *fut.* יִצְמַח) *intr. to sprout forth, to grow up*, of plants, שִׂבֳּלִים Gen. 41, 6, עֵשֶׂב 2, 5, זֶרַע Ez. 17, 6, עֵץ Ex. 10, 5; of hair Lev. 13, 37; figur. *to arise anew, to grow up*, of men Job 8, 19 (see 8, 16); *to prosper, become strong*, of a people Is. 44, 4; Zech. 6, 12; *to arise, to be developed*, of events Is. 42, 9; 43, 19; 58, 8, as also יָצָא 51, 5; metaphor. of עָמָל Job 5, 6, אֱמוּנָה Ps. 85, 12. Here belongs צוֹמֵחַ as an *intr.* Eccles. 2, 6 (*a wood*) *growing up in trees*, where עֵצִים is not the accus. of the object. Deriv. צֶמַח.

Pih. צִמַּח (in pause צִמָּח, *inf. constr.* צַמְּחָה, *fut.* יְצַמֵּחַ) a stronger expression of Kal: *to sprout, to grow*, of the beard 2 Sam. 10, 5, of the hair Judges 16, 22, of the pubes Ez. 16, 7, as שֵׂעָר רַגְלַיִם Is. 7, 20 is probably to be taken also.

Hif. הִצְמִיחַ (*fut.* יַצְ׳) *to cause to sprout*, חָצִיר Ps. 104, 14, כֹּוֹצֵא דֶשֶׁא Job 38, 27, זְרוֹעִים Is. 61, 11, with a double accus. Ps. 147, 8, or the accusat. is omitted Deut. 29, 22; *to bring forth*, omitting the accusat. of the plants Is. 55, 10; fig. of קֶרֶן Ez. 29, 21, Ps. 132, 17, i. e. *to cause to become powerful* or *mighty*; צֶמַח Jer. 33, 15, i. e. *to give offspring*; also *to cause to appear*, צְדָקָה Is. 61, 11, חֶפֶץ 2 Sam. 23, 5.

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The Aram. צְמַח, ܨܡܚ, Nasor. ܨܡܚ *to shine*, appears to point to the fundamental signification; whence metaphor. *to sprout*, *to grow*. The organic root צָ־מַח is ident. with that in לָ־מַע, לָ־מָה (which see), שָׂ־מַח. The Ar. ضمج *to besmear*, *anoint*, is ident. in its organic root with מָח־ה I.

צֶמַח (with *suff.* צִמְחָהּ) *m. a sprout*, collect. with אֲדָמָה Gen. 19, 25, אֶרֶץ Is. 61, 11 and שָׂדֶה Ez. 16, 7; טַרְפֵּי צֶ׳ Ez. 17, 9 *sprouting leaves;* עֲרֻגֹת צֶ׳ 17, 10 *beds of growth; fruit* Hos. 8, 7; figur. צֶ׳ יי׳ Is. 4, 2 *the sprout of Jehovah*, i. e. the remnant of the people purified and made holy, comp. John 1, 13 γεγεννημένος ἐκ τοῦ θεοῦ; of a descendant of the Davidic dynasty, especially of Messiah, fully צֶ׳ צַדִּיק Jer. 23, 5, צֶ׳ צְדָקָה 33, 15, עֶבֶד צֶ׳ Zech. 3, 8, fully אִישׁ צֶ׳ שְׁמוֹ 6, 12.

צָמִיד (*pl.* צְמִידִים) *m.* 1. *a bracelet;* hence עַל יָדַיִם Gen. 24, 22 30 47, seldom with אֶל־ Ez. 23, 42; *arm-clasp* Num. 31, 50, so called from being attached to or embracing. — 2. *a cover*, for a vessel Num. 19, 15, Ar. ضِمَاد the same. See פָּתִיל.

צַמִּים (after the form צַדִּיק, from צָמַם) *m. a noose*, *gin*, Job 18, 9 *the gin takes hold of him* (חָזַק with עַל which see), parall. to פַּח (מַלְכֹּדֶת, חֶבֶל, שְׂבָכָה, רֶשֶׁת also stand there); 5, 5 *and the gin snatcheth at their substance*. The translation *robber* (Targ.), or a comparison with צַמָּה meaning *lock*, *tress* (*Kimchi*), or the acceptation צַמִּים = צַמְּאִים same as צְמֵאִים, parall. to רָעֵב and relating to שָׁאַף (LXX, Vulg., Pesh., *Saad.*), or lastly the sense of the Ar. ضَمَّان a hard, parched land (*Ibn G'anâch*), are to be rejected.

צְמִיתֻת (from צָמַת) *f.* prop. *destruction*, *extinction* (cognate in sense כָּלָה), but only as an adverb לִצְ׳ *entirely*, *for ever* (cognate in meaning לְעוֹלָם) Lev. 25, 23 30.

צָמַם (not used) *tr. to braid*, *to bind*, the hair; *to entwine*, *to bind about*, *to cover*, of a veil; ident. with זָמַם. The organic root צַם is also in אָ־צַם, חָ־סַם, עָ־צַם II.; Ar. ضَمَّ to bind, tie, طَمَّ to braid or knot together; Aram. צַמְצַם to knot, to enclose. Deriv. צַמָּה.

Pih. צִמֵּם a stronger expression than Kal, whence צַמִּים.

צָמַק (*part. pl. m.* צֹמְקִים) *intr. to be dry*, *to dry up*, of the שָׁדַיִם Hos. 9, 14; *to press together into a cake*, raisins. Deriv. out of *Pih.* צִמּוּק. Arab. صَمَقَ to gape with thirst; Talm. to shrink together. The organic root צָ־מַק may coincide with מַק, מַךְ (מָקַק).

צָמַר (not used) *intr. to shoot forth*, *to sprout forth*, of the branches of a tree getting leaves; *to spring forth*, of wool; *to project*, *to be prominent*, of the tops and points of trees; *to rise up*, of forests. The organic root צָ־מַר is also in סָ־מַר (to stick out, of hairs, bristles; to be bristly, rugged); perhaps in זָ־מַר (to זִמְרָה Gen. 43, 11) to bring forth, produce, אָ־מַר (to אָמִיר), Aram. אֲ־מַר (to אִמַּר), in עָ־מַר, יָ־מַר. Deriv. צֶמֶר, and the proper names צְמָרַיִם, צְמָר, *Gent. m.* צְמָרִי. The Ar. صمر to veil, to cover, to hide, is connected with the Aram. טְמַר; but not with the Hebr. צָמַר.

Pih. צִמֵּר (not used) *to shoot forth greatly*, of the top of a tree. Derivat. צַמֶּרֶת.

צֶמֶר (with *suff.* צַמְרִי) *masc. wool* of sheep Ez. 27, 18, woollen stuff, in opposition to פִּשְׁתִּים Lev. 13, 47, Deut. 22, 11, the two together constituting the collective materials of clothing Hos. 2, 7; Prov. 31, 13; not suited for sacred garments as having belonged to an animal and causing perspiration Ez. 44, 17; a figure of white colour Is. 1, 18; Ps. 147, 16; *a woollen garment* Is. 51, 8. Aram. עֲמַר, Syr. ܥܡܪܐ.

צְמָר (*mountain-place*, from צָמַר to be prominent) *n. p.* of a Phenician locality at the Eleutherus, mentioned by *Strabo* (XVI, 753), *Ptol.* (5, 15) under the name

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of *Σιμύρα, Σίμυρος*, in Arabic by صُمْر (Assem. I, 504), and whose ruins are spoken of by *Shaw* as found at the western foot of Lebanon under the name *Sumra* (Travels p. 269); *Gent. m.* צְמָרִי Gen. 10, 18.

צְמָרַיִם (*double-mount forest;* see צָמַר) *n. p.* 1. of a city in Benjamin, named along with Bethel Josh. 18, 22, situated on the northern boundary. — 2. fully הַר צְמָרַיִם *n. p.* of a mountain, belonging to the mountains of *Ephraim* 2 Chr. 13, 4; not connected with the city צְ׳.

צַמֶּרֶת (with *suff.* צַמַּרְתּוֹ, צַמַּרְתָּם, from צִמֵּר) *f.* prop. what is greatly projecting, hence *the top* of a tree, *a high branch*, e. g. of the cedar Ez. 17, 3 22; defined and interpreted by רֹאשׁ הַיְּנִיקוֹת 17, 4 (*Rashi* and *Kimchi*), made stronger by הָרָמָה 17, 22, and the figure of a king; Ez. 31, 3 *and its* (the cedar's) *top is between clouds* (עֲבֹתִים for עָב׳); 31, 10 14.

צָמַת (3 *pl.* צָמְתוּ) *tr.* 1. *to destroy, to extirpate, to cut off*, Lament. 3, 53, Ethiop. the same; not connected in its organic root with צָמַד, צָפַד, but with that of שָׁ־מַד. — 2. Fig. (not used) *to cause to dry up* or *disappear*, of waters; *to cut off, to drive away*, with מִפְּנֵי of a thing; *to ruin;* then *to complete, to finish, to conclude*, like כָּלָה. Derivat. צְמִיתֻת (which see).

Nif. נִצְמַת (1 *pers.* נִצְמַתִּי) *to be cut off;* Job 23, 17 *oh that I might not be cut off by misfortune!* fig. *to become extinct* or *be dried up* 6, 17.

Pih. I. צִמֵּת *to destroy, to consume*, of קִנְאָה Ps. 119, 139.

Pih. II. צִמְּתֵת (3 *plur.* צִמְּתֻתוּנִי from צִמְּתֻתוּנִי and צִמְּתוּנִי i. e. compounded of Pih. I. and II.) *to extirpate*, of בְּעוּתִים Ps. 88, 17.

Hif. הִצְמִית (*part.* מַצְמִית, *fut.* יַצְמִית) *to destroy, to extirpate*, כָּל־זוֹנֶה מִן פְּ׳ (every apostate) Ps. 73, 27; *to root out*, רִשְׁעֵי אֶרֶץ 101, 8, מְשַׂנְּאִים 18, 41, אֹיְבִים 143, 12. Instead of מַצְמִיתֵי 69, 5 we should read with the Syr. עָצְמוּ מֵעַצְמוֹתַי because of the parallelism (*more than my bones*).

צְמִתֻת see צְמִיתֻת.

צֵן (only *plur.* צִנִּים, from צָנַן I.) *m.* properly *a thorn, a prick*, then *a hook;* coupled with פַּח Prov. 22, 5 (see צִנָּה 3); אֶל־מִצִּנִּים Job 5, 5 *even out of the thorns*, i. e. from places surrounded with thorn-hedges; where אֶל = עַד is a climax (*even*). But many mss. read מָצִנִּים or מְצִינִים, which would refer to צוּן = צָנַן II., meaning *an enclosed place, a granary* and have to be rendered: *and he takes it into the granaries.*

צֵן (with *a* of motion צִנָּה) see צִין.

צָנָא (not used) a stem assumed for צֹנֵא Num. 32, 24, with the meaning of צָאַן; but the derivative may have arisen from צֹאנֵא = צֹאנֶה from צֹאן, as the cod. Samar. has it.

צֹנֵא *fem.* same as צֹאן Num. 32, 24; comp. צֹנֶה Ps. 8, 8 and see צָנָא and צָאַן.

צִנָּה (*constr.* צִנַּת, *pl.* צִנּוֹת) *f.* 1. (from צָנַן I.) *a thorn, prick;* perhaps a sing. to the *plur.* צִנִּים (see צֵן); metaphor. *a hook, a hook for fishing* Am. 4, 2; parallel סִירוֹת and comp. חוֹחַ; *a battlement*, see צִנּוֹר. — 2. (from צָנַן II.) *a shield*, covering the whole man, so called perhaps from its being fitted together with braided work; different therefore from מָגֵן 1 Kings 10, 16 17, and along with the latter forming a complete accoutrement Ezek. 23, 24; 38, 4; 39, 9. Also coupled with רֹמַח 2 Chr. 14, 7, סֹחֵרָה Ps. 91, 4, חֲנִית 1 Chr. 12, 34. Figurat. *protection, defence* Ps. 5, 13; 91, 4. — 3. (from צָנַן IV.) *the cold*, of שֶׁלֶג Prov. 25, 13, and also according to tradition the pl. צִנִּים Prov. 22, 5; opposite פַּחִים (from פָּחַם).

צֹנֶה Ps. 8, 8, arising from צֹאנֶה, same as צֹאן (which see). See also צָנָא.

צָנוּף (*constr.* צְנוּף) *m. a band, a turban*, same as צָנִיף Is. 62, 3 K'tib.

צִנּוֹר (*pl.* with *suff.* צִנּוֹרֶיךָ; from צָנַר) *m.* prop. *something hollowed, deepened out,*

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hollow, *bent* (see צָנַר); hence *a hollow passage*, *an aqueduct*, *a water-pipe;* usually 1. *a gutter* 2 Sam. 5, 8 (Joseph., Vulg.), where, however, the LXX and Symm. read צִנּוֹת, understanding it to mean *fortification*, *bulwark*. — 2. *a canal*, *water-conduit*, metaphorically *a cloud* Ps. 42, 8, where the LXX, Symm. and Aqu. understand generally *water-spout*, *sluice*. Comp. Arab. صنارة ear, handle, prop. a thing bent; Aram. צִנּוּרָא a hook, צִנּוּרָא a canal; see צַנְתֶּרֶת.

צָנַח (*fut.* יִצְנַח) *intr. to turn aside* or *away from*, *to let oneself down*, from a thing, with מֵעַל Judges 1, 14; Josh. 15, 18 (Targ. אִתְרְכִן); *to sink*, with בְּ into a thing, i. e. to penetrate Judges 4, 21. The organic root צָ־נַח is closely connected with that in זָ־נַק.

צָנִין (only *plur.* צְנִינִים, from צָנַן I. = שָׁנַן) *m. a thorn*, *a prickle*, spina; *pl.* Num. 33, 55, Josh. 23, 13, ident. with צִנִּים (which is the reading of the cod. Samar.), so called from *pricking;* comp. Talm. צְנוֹן *a radish*, from its sharpness.

צָנִיף (*constr.* צְנִיף; from צָנַף) *m. a thing wound about the head*, *a tiara*, *turban*, of kings Is. 62, 3 K'ri (see צָנוּף), and nobles Job 29, 14, or of priests Zech. 3, 5.

צְנִיפָה (only *pl.* ־פוֹת) *fem.* same as צָנִיף, צָנוּף, *a turban* or *diadem*, of women Is. 3, 23.

צָנֵם (only *part. pass. f. pl.* צְנֻמוֹת) *intr. to be hard*, of bread, stones; *to be dry*, of ears of grain Gen. 41, 23; comp. Aram. צְנַם *to be withered* or *dry*, *to be hard*, צוּנָם a rock, Syr. ܨܘܢܡܐ, Samar. for the Hebrew חַלָּמִישׁ. Metaphor. *to be lean*. Comp. חָנֵם and קָנֵם.

צָנַן I. (unused) *intr.* same as שָׁנַן *to be pointed* or *sharp*, of thorns, daggers, pinnacles, battlements; Talm. *to be sharp*, of the taste; ident. in its organic root צַן with that in הָ־צַן (to הֹצֶן), Arab. خ-صن, Aram. חֲ־צַן (to חֲצִינָא an axe), אָ־זַן, זָן II. Derivat. צָנִין (*pl.* צְנִינִים), צַן (*pl.* צִנִּים), צִנָּה 1 (*pl.* צִנּוֹת).

צָנַן II. (not used) *tr.* same as גָּנַן, עָנַן *to hedge about*, *to surround*, *to enclose;* hence *to protect*, *to defend*, of a shield, armour. Deriv. צִנָּה 2, מָצֵן (*pl.* מָצִנִּים) according to the reading of some. סֹחֵרָה 2, סְגוֹר (Ps. 35, 3) according to the Targ.; the Aram. עֲגִיל and especially מָגֵן proceed also from this fundamental signification. See צָנַן III.

צָנַן III. (not used) *intrans. to fit into one another*, *to knot*, *to weave;* ident. in its organic root with that in אָ־טַן, טָנַ־א, רָ־טַן, Aram. צְנַ־א, Ar. صَنَّ (to weave, whence صِنّ a basket), وَ-صَنَ. Deriv. (according to some) צִנָּה 2.

Pih. redupl. צִנְצֵן (not used) *to plait*, a basket, assumed for the noun צִנְצֶנֶת.

צָנַן IV. (not used) *intr. to be drawn tightly together*, by cold, *to stiffen*, *to freeze* (cognate in sense קָפָא, קַר, יָ־קַר); Aram. צַן (in אִצְטַנַּן) the same, whence צִנְּתָא. In its fundamental signific. it may be connected with צַן (צָנַן) III. Ar. صَرَّ the same, whence صِرّ cold. Derivat. צִנָּה 3.

צְנָן see צַאֲנָן.

צָנַע (*part. pass.* צָנוּעַ) *intr. to sink*, *to bend*, a collateral form of כָּנַע; hence *to be humble*, *modest* Prov. 11, 2, opposite זוּד; Aram. צְנַע the same, Af. אַצְנַע to lay down, to set down. צָנַח, the Aram. גְּנָא and the Ar. ضَرَعَ (to submit) are cognate; while صنع is not connected with the word.

Hif. הִצְנִיעַ (*infin. absol.* הַצְנֵעַ) *to act humbly* or *modestly;* infin. abs. Mic. 6, 8, as an adv. *humbly*, *modestly*.

צָנַף (*inf.* צָנוֹף, *fut.* יִצְנֹף) *tr. to enwrap*, *to roll* or *wind around*, Lev. 16, 4, *to cover*, of a turban, veil; *to roll together*, a ball of thread, with a double accusative Is. 22, 18; also (as in the radically cognate כָּנַף, חָנַף, Targ. גְּנַף) *to bend* or *make crooked*, as is apparent from the Arab. ضَنَبَ (inflexit), طَنِبَ (to be

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crooked), סָנַף (to enclose), Syr. ܣܢܦ the same; and that these two meanings are connected is clear from כָּנַף (see page 674). The organic root צָ־נַף is also contained in חָ־נַף, כָּ־נַף, סָ־נַף (which see); perhaps also in נָף I. Derivat. מִצְנֶפֶת, צְנִיף, צָנוּף, צְנִיפָה.

צְנֵפָה *f. a ball* Is. 22, 18.

צְנִיצָנֶת (from the Pih. of צָנַן III.) *f. a thing woven, a basket* Ex. 16, 33. According to the Targ., Vulg., *Saad.* and *Ibn Ganâch, a vase* or *vessel;* comp. the Aram. צְנָא a basket, Ar. صَنُوٌ perplexae arbores.

צָנַק (not used) *tr. to enclose, to confine;* ident. in its organic root צָ־נַק with that in אָ־נַק (to be straitened, anxious), אָ־נַה (which see and אָנַק), חָ־נַק, עָ־נַק, Aram. שָׁ־נַק; Ar. ضَنَكَ to be narrow.

Pih. צִנֵּק (not used) *to enclose.* Deriv. צִינוֹק.

צָנַר (not used) *tr. to hollow, to deepen,* of a channel or water-course, tubes, sluices; *to make bowl-shaped* or *hollow,* of a vessel; *to make crooked* or *bent,* of hooks, handles; conseq. ident. with כָּנַר, Arab. حنر, صنر, perhaps also with סָנַר; comp. Aram. צִנּוֹרָא a channel, צִנּוּרָא a hook, Arab. صنارة a hook, a handle. In Arabic this stem has also the subjective sense "to close", the hand, hence to be covetous, Ar. صنور greedy.

Pih. I. צִנֵּר (not used) intensive of Kal. Deriv. צִנּוֹר.

Pih. II. צִנְתֵּר (with ת inserted) *to make hollow throughout, to deepen,* whence צִנְתֶּרֶת; comp. עִשְׁתֵּר I. (from עָשַׁר II.) and עִשְׁתֵּר II. (from עָשַׁר I.) belonging to עַשְׁתֶּרֶת.

צִנְתֶּרֶת (from צָנַר, Pih. II. צִנְתֵּר, which see; only in *pl. c.* צִנְתְּרוֹת after the form עַשְׁתְּרוֹת) *f. a tube* Zech. 4, 12, mentioned before as מוּצָקֹת 4, 2, in the plur. construed as a masc. (שְׁנֵי־הַמַּזְרִיקִים), because they typify שְׁנֵי בְנֵי־הַיִּצְהָר. According to the LXX *beak,* according to Jerome and the Syr. *nose,* which amount to the same thing.

צָעַד I. (*inf.* with *suff.* צַעֲדֵךְ; *fut.* יִצְעַד) *intr. to march on, to pace,* Arab. صَعَدَ; *to step forward, to mount up,* with עַל, Gen. 49, 22 *her branches* (daughters) *mount up* (צְעָדָה for pl. צְעָדוֹת) *over the wall* (Vulg., *Saadia*); *to march along, to move in procession,* with מִן of the place *whence* Judges 5, 4 or בְּ *through* Ps. 68, 8, of the stately march of Jehovah; with the accus. אֶרֶץ as a measure of the way, i. e. *to march over* Hab. 3, 12; *to go,* with accus. דֶּרֶךְ בֵּית *the way to the house* Prov. 7, 8; Jer. 10, 5; metaphor. *to make a step* or *pace,* 2 Sam. 6, 13 *and when the bearers of the ark of God* (relieving one another) *had made six paces,* there being six choirs (LXX, Vulg.); in derivatives *to go after, to follow, to choose a way* (see מִצְעָד); also סָעַד stands once for it in מִסְעָד which see. Deriv. צְעָדָה, מִצְעָד and perhaps אֶצְעָדָה.

Hif. הִצְעִיד (*fut.* יַצְעִיד) *to cause to descend* or *drive slowly,* with לְ *to* Job 18, 14.

צָעַר II. (not used) *tr. to bring together, to join, to bind, to close together,* of a troop; a clasp, a fetter. The organic root is also in חָ־סַר I., סַר (סָדַר), Aram. סַד־אָ, in צַד &c.; Ar. عصد and عصد the same. Deriv. perhaps מַצְעָדִים (Dan. 11, 43 *troops*), צַעַד 2, צְעָדָה 2 and אֶצְעָדָה.

צַעַד (with *suff.* צַעֲדִי; *pl.* צְעָדִים, *c.* צַעֲדֵי, with *suff.* צְעָדַי, צַעֲדֶיהָ) *m.* 1. *a step, pace,* צ' הֵרְחִיב *to walk along well* Prov. 30, 29; הִרְחִיב צ' Ps. 18, 37 *to enlarge the step,* not to hinder flight; יָצַר צ' (from יָצַר I.) Prov. 4, 12; Job 18, 7 *the step is straitened,* not free; הֵכִין צ' Jer. 10, 23 *to direct the steps;* תָּמַךְ צ' Prov. 5, 5 *to take a firm hold of;* סָפַר צ' Job 14, 16 *to number the steps,* i. e. to watch closely; הֵגִיד מִסְפַּר צ' 31, 37 *to report exactly the steps,* i. e. to give an account of the conduct; צוּר צ' Lament. 4, 18 *to hunt the steps.* — 2. *a march, procession,* and so perhaps a definite distance which has been left behind, *a station* 2 Sam. 6, 13; but

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according to the LXX and Vulg. *a choir*, i. e. a united troop, who could relieve one another in bearing the ark; conseq. from צָעַד II.

צַעֲדָה *fem.* 1. (from צָעַד I.) *a going, marching* 2 Sam. 5, 24; 1 Chr. 14, 15 *the rush of a going through the tops of the* (balsamic) *baca-trees* (mulberry trees). Perhaps the LXX read סַעֲרָה, Targ. and Syr. (on Chron.) צְוָחָה, but our explanation is the most suitable, agreeing with the Syr. (on 2 Sam.). — 2. (from צָעַד II.) prop. what is bent together, enclosing; hence *a bracelet, an arm-clasp* Is. 3, 20 (LXX), where a step-chain, a foot-ornament does not suit the context; comp. אֶצְעָדָה, Ar. عَضُد arm, مصعاد clasp.

צָעָה (*part. m.* צֹעֶה, *pl.* צֹעִים, *f.* צֹעָה) *tr.* 1. *to bend downwards*, a vessel, i. e. *to pour it out, to empty it*, Jer. 48, 12 *and I will send to him* (Moab) *the emptiers* (of vessels), i. e. the depopulators of cities (LXX, *Rashi*), parallel to הֲרִיק, conseq. ident. with הִשְׁפִּיב Job 38, 37, which is also used of pouring out a full vessel; Ar. صَفَا intr. to be inclined or bent down, اصغى to pour out (a vessel), to incline the ear, Ar. صعو to bend; farther, *to stretch* or *lay down*, i. e. *to conquer* or *subject* Is. 63, 1, like הִכְרִיעַ. 2. *intr. to lie down*, ad concubitum; *to be stretched out, extended on a bed*, of a זוֹנָה Jer. 2, 20, comp. כָּרַע; *to be cast down*, hence צֹעֶה *one cast down*, i. e. *the oppressed, dejected ones* Is. 51, 14.

Pih. צִעָּה *to turn sideways, to incline*, a vessel, i. e. *to pour out* Jer. 48, 12.

Probably ident. in its organic root יְ־צַ־ק, יָ־צַ־ע with that in צָע־ה.

צְעוֹר (*pl.* צְעוֹרִים, with *suff.* צְעוֹרֵיהֶם, צְעוֹרֶיהָ; from צָעַר) *m. small, inferior* Jer. 14, 3; 48, 4 K'tib; elsewhere צָעִיר.

צָעִיף (with *suff.* צְעִיפָהּ, from צָעַף) *m. a veil* (of a woman), about the head Gen. 24, 65; 38, 14.

צָעִיר (from צָעַר; with *suff.* צְעִירוֹ; *pl.* צְעִירִים, *c.* רֵי־, with *suff.* צְעִירֵיהֶם, צְעִירֶיהָ) *adj. m.*, צְעִירָה *f.* 1. *small*, subst. *a small one*, oppos. רַב; *a younger one* 43, 33, opposite בְּכִיר, רָה 29, 26 or בְּכוֹר 43, 33; *young*, צְ׳לָמִים Job 30, 1, with מִן *younger*, for which 29, 8 has נַעַר; צָעִיר בְּ *the youngest in* Judges 6, 15; *the mean, petty* Jer. 14, 3, opposite אַדִּיר, parallel נִבְזֶה Ps. 119, 141; *weak, powerless*, צְעִירֵי הַצֹּאן Jer. 49, 20 *the weak of the sheep*, an epithet of the tribe of Benjamin, on account of its few numbers Ps. 68, 28. — 2. (only with *a* of motion צְעִירָה) *n. p.* of a place in Edom 2 Kings 8, 21, which cannot, however, be the same as the Moabite צֹעַר (Jer. 48, 34); but it appears to stand for שְׂעִירָה, the mountainous district of Edom (LXX, Vulg.); in 2 Chr. 21, 9 even עִם־שָׂרָיו stands instead of it.

צְעִירָה *f. youth, late birth* Gen. 43, 33, opposite בְּכִירָה. — מִצְּעִירָה Dan. 8, 9 is a fem. mixed form from מִצָּעִיר and צָעִיר (see מִצְּעִירָה), and does not belong here.

צָעַן (*fut.* יִצְעַן) *tr. to load*, beasts of burden, spoken of nomads; generally *intr. to migrate*, Is. 33, 20 *a tent that does not remove*, i. e. is stationary; conseq. ident. with טָעַן II.; Ar. طعن the same, opposite قام. To take the fut. יִצְעַן as a noun (*Kimchi*), or to derive it from נָסַע = צָעַן (*Gesen.*, Commentar über den Jesaia), should be rejected. Deriv. the proper name צַעֲנַיִם.

Pih. צִעְצֵעַן (not used) *to migrate, live as a nomad.* Deriv. the proper name צַעֲנַנִּים.

צֹעַן *n. p.* of the metropolis of lower Egypt, and at the same time the oldest city of the country as well as the abode of its kings Num. 13, 21, the nearest district of which was called שְׂדֵה צֹ׳ Ps. 78, 12 43. It lay on the east bank of the Tanitic arm of the Nile, which received its name from it, and was the seat of a dynasty down to the time of Psammetichus Is. 19, 11 13; 30, 4; Ez. 30, 14, quoted by Manetho as the 21st and 23d. The LXX and Targ. render it *Tanis*, Saadia by the Arabic form صان. The

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Tanis of classical writers and צ׳ is the Coptic ϫⲁⲛⲏ, ϫⲁⲛⲓ, ϫⲁⲁⲛⲉ, i. e. *low region;* whence the Hebrew and Arabic forms originated. צֹעַן has nothing to do with the Semitic stem צָעַן.

צַעֲנַיִם (*double migratory tent*) *n. p.* of a place of the Kenites near קֶדֶשׁ in Naphtali Judges 4, 11 K'tib, for which Josh. 19, 33 has צַעֲנַנִּים. As a consecrated oak was at this place (see אֵלוֹן), אֵלוֹן or אַלּוֹן is joined to it.

צַעֲנַנִּים see צַעֲנַיִם.

צָעַף (not used) *tr. to cover, to veil, to envelop*, Ar. ضعف *to be weak, infirm.* The organic root lies in עָ־טַף (which see). Deriv. צָעִיף.

צַעֲצֻעַ (*pl.* ־עִים, from צוּעַ) *m. sculptured work*, 2 Chr. 3, 10; Arab. صَوَّاغ gold-work; see צוּעַ.

צָעַק (*inf. abs.* צָעֹק, *c.* צְעֹק, *fut.* יִצְעַק) *intr.* same as זָעַק (Ar. صعق and زعق) *to cry out*, from pain and sorrow Gen. 27, 34; 2 Kings 4, 40; *to complain aloud, to lament* Deut. 22, 24; Ps. 34, 18; *to cry aloud*, in a boastful and magniloquent manner Is. 42, 2; with אֶל of the person *to cry to, to implore*, God Ex. 8, 8, Lament. 2, 18, a king or prophet Gen. 41, 55, 1 Kings 20, 39, or also with לְ of the person 2 Chr. 13, 14; with the accus. of the object *to cry complainingly about* a thing Job 19, 7; fig. of the heart Lament. 2, 18, of blood Gen. 4, 10. Deriv. צְעָקָה.

Nif. נִצְעַק (*fut.* יִצָּעֵק) *to be called together* Judges 7, 23, for which נִזְעַק occurs in 6, 35; 10, 17; with אַחֲרֵי 1 Sam. 13, 4 *to be called to follow.*

Pih. צִעֵק (*part.* מְצַעֵק) *to call aloud* 2 Kings 2, 12.

Hif. הִצְעִיק (*fut.* יַצְעִיק, *ap.* יַצְעֵק) *to call together* 1 Sam. 10, 17, elsewhere הִזְעִיק.

צְעָקָה (*constr.* צַעֲקַת, with *suff.* צַעֲקָתוֹ, ־תָם) *f. cry*, from pain Gen. 27, 34; *cry for help* Is. 5, 7; *shriek* Jer. 48, 5, elsewhere זְעָקָה Is. 15, 5; with genitive of the subject Ps. 9, 13 *the cry of the poor*, or of the object against whom the cry is raised (Jer. 48, 5) Gen. 18, 21; so also 19, 13.

צָעַר (*fut.* יִצְעַר) *intr.* prop. *to be enclosed, straitened, pressed together*, ident. with צַר (to be narrow, strait) and זָעַר (which see), Ar. صَغُرَ to be little; hence fig. *to be despised* or *low* Job 14, 21, opposite כָּבֵד (to be honoured); *to be lessened, to be small* Jer. 30, 19; *to be poor*, and like עָנִי applied to the faithful Zech. 13, 7; elsewhere צְעִירֵי הַצֹּאן Jer. 49, 20, or הַצְּעִירִים 14, 3 = הָעֲנִיִּים. According to the derivatives צָעַר has also the meaning *to be young, to be born after* or *late born.* Deriv. צָעִיר, צָעוֹר or צָעוּר, צְעִירָה, מִצְעָר, מִצְּעִירָה, and the proper names צֹעַר, צוּעָר, צִיעֹר, צְעִירָה, מִצְעָר.

צֹעַר (and צוֹעַר Gen. 19, 20 30, with *a* of motion צֹעֲרָה; *smallness, diminutiveness, little town*) *n. p.* of a city at the southern extremity of the Dead Sea, which was preserved amid the destruction of the cities in the vale of Siddim Gen. 13, 10; 14, 2 8; 19, 20 seq. It belonged afterwards to Moab Is. 15, 5; Jer. 48, 34. The LXX write Ζηγώρ, Ζεγώρ, Ζόγορα, elsewhere also Ζόαρα. The Arabs write زَغَر. See *Robinson's* Pal. II, 480. 648.

צָפַד *intr. to adhere to, to cleave to, to be attached to*, of עוֹר, with עַל *to* Lament. 4, 8. The stem is connected with צָבַט, צָבַת, צָמַד; and the organic root צָ־פַד is also in אָ־פַד (which see); Ar. صَفَدَ (to bind or twist together, to fetter) the same.

צָפָה I. (*part.* צֹפֶה, *pl.* צֹפִים, with *suff.* צֹפַיִךְ, *part. f.* צֹפִיָּה, *pl.* צֹפוֹת; *part. pass.* צָפוּי for צָפוּי; *fut.* יִצְפֶּה, *ap.* יִצֶף) *intr.* prop. *to be bright, shining, to lighten;* hence metaphorically *to look at, to view, to observe*, with the accus. Prov. 15, 3 like שָׁזַף (which see); *to oversee*, הֲלִיכוֹת בַּיִת 31, 27; *to view*, prophetically, with עִם *beside*, Hos. 9, 8; *to look forth*, of a

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distant view Song of Sol. 7, 5; צֹפֶה *a seer*, *prophet* Is. 52, 8 and 56, 10, Ez. 3, 17, also מְצַפֶּה Is. 21, 6 or שֹׁמֵר 62, 6, or *a watchman*, on a watch tower, *a scout* 2 Sam. 13, 34; 18, 24; *to look out for*, *to select*, hence צָפוּ אֱלֵי חֶרֶב (= צָפוּי, like עָשׂוּ Job 41, 25 = עָשׂוּי) Job 15, 22 *selected for the* (enemy's) *sword; to look sharply*, of God, with בֵּין פְּ׳ and וּבֵין Gen. 31, 49; צָ׳ בְּ *to look among* (persons), i. e. *to have a sharp look* Ps. 66, 7. Deriv. מִצְפֶּה 1, צָפִית (according to some), the proper names צְפַת, צְפָת (צְפָתָה), צִפְיוֹן (according to some), צְפוֹן 2, מִצְפָּה, צָפוֹן 3, צְפוֹ and צְפִי.

Pih. צִפָּה (*part.* מְצַפֶּה, *pl.* ־פִּים, *fut.* יְצַפֶּה) *to look out*, *to view*, of watchmen, prophets Mic. 7, 4; *to watch*, with בְּ *for* 7, 7; followed by the infinitive לִרְאוֹת Hab. 2, 1; *to look about*, for help Ps. 5, 4; with accus. דֶּרֶךְ *for the way* Nah. 2, 2; 1 Sam. 4, 13; צִפָּה בְצִפִּיָּה *to watch on the watch for* Lament. 4, 17 (Targ.). Deriv. צִפִּיָּה.

As to the organic root, צָפ־ָה may be ident. in the first instance with the root in שָׁ־זַף, which lies also in שָׁ־דַף, Arab. شسف, شسب (to be dry), شذب (to be visible), سَفَّ (to look sharply). The organic root and fundamental signification should be judged by חָ־סַב, אָ־זַב, זָ־ה, זָו, צָהַב, עָ־שַׂב. A comparison with σκέπ-ω, σκέπτομαι, Latin specio, specto, German spähen, is questionable; Arab. صَفَى to shine, to be clear, bright.

צָפָה II. (*inf. abs.* צָפֹה) *tr.* 1. *to extend*, *to spread*, a cloth, a carpet, in order to eat off it Is. 21, 5, which suits עָרַךְ שֻׁלְחָן; *Ibn Ganâch*, *to arrange*, generally like עָרַךְ. Deriv. צָפִית. — 2. (not used) metaphor. *to cover over*, *to overlay*, with stone slabs or wooden tablets, with gold or silver; Talm. צְפָא and צָף the same, whence צִיף and צְפָא (*def.* צִפְתָא) *a mat*, *a covering*.

Pih. צִפָּה (*fut.* יְצַפֶּה) *to cover*, *to overlay*, walls with wooden planks 1 Kings 6, 15, with gold 6, 22, stones 2 Chr. 3, 6; commonly with a double accusat. Ex. 25, 11; 26, 29; 27, 2, rarely with accus. of the material only 1 Kings 6, 15, once with בְּ ib. Deriv. צִפּוּי.

Puh. צֻפָּה (*part.* מְצֻפֶּה, *plur.* מְצֻפִּים) *to be overlaid*, *covered*, Ex. 26, 30; Prov. 26, 23.

The organic root of צָפָה is not connected with צָפַח, since that of the latter, צָ־פַח, is identical with the root in פַּח II., סָ־פַח II., טָ־פַח; but it (צָפ־ָה) is one with סַף II. (belonging to סָפָה); comp. σκεπάω to cover, σκέπας a cover.

צָפָה (with *suff.* צָפָתְךָ; from צוּף II.) *fem. what flows out*, *efflux*, *moisture;* metaphor. *blood*, Ez. 32, 6 *and I will soak the earth with* (a double accusat.) *thy blood on the mountains.* מִדָּמְךָ (for the accusat. דָּמְךָ) seems to be a mere gloss upon צָפָתְךָ; which suits well 32, 5 (see רָמוּת). The Targ. takes צָפָה as an adjective to אֶרֶץ, meaning *inundating*, *fruitful*, *covered with slime*, to denote Egypt; which is less appropriate.

צְפוֹ (*watch*, *watch-tower;* from צָפָה I.) *n. p.* of an Edomite progenitor Gen. 36, 11 15; for which form 1 Chr. 1, 36 has צְפִי. With the word is compared the place صافية at the southern end of the Dead Sea (*Robins.* Pal. III. p. 31).

צִפּוּי (from צָפָה II. Pih.) *m. an overlaying*, *coat*, *covering*, of metal Ex. 38, 17; Num. 17, 13; of כֶּסֶף Is. 30, 22, parallel אֲפֻדָּה.

צָפוֹן (after the form כָּבוֹד, *constr.* צְפוֹן, with *a* of motion צָפוֹנָה, *c.* צְפוֹנָה, but which often indicates only a very remote idea of motion or direction to) *fem.* (Is. 43, 6; Song of Sol. 4, 16) 1. (from צָפַן) prop. a district covered, dark, obscure, then *the north*, which was conceived of as veiled in obscurity, with high mountains and masses of rock, in contrast with the light and clear south (תֵּימָן, יָמִין, דָּרוֹם); comp. πρὸς ζόφον in Homer, ارض الظلمة (land of darkness for the north) in *Ibn Batuta*. Hence a genitive to פֵּאָה Ex. 26, 20;

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גְּבוּל Num. 34, 7, שַׁעַר Ez. 40, 35, צַלַע Ex. 26, 35, רוּחַ Ez. 42, 17 *northerly;* יַרְכְּתֵי צָ׳ Is. 14, 13 *the extreme sides of the north*, i. e. in the extreme corner or point of the north, applied to הַר מוֹעֵד, the mountain of the (gods') assembly, supposed to be in the farthest north and reaching up to heaven, or to the uttermost northern part of Togarmah Ez. 38, 6. Figurat. applied to הַר־צִיּוֹן as the Jewish divine mountain Ps. 48, 3; אֶרֶץ צָ׳ to Assyria Jer. 3, 18 (comp. 3, 12); to the land of the Chaldeans 6, 22; 10, 22; to Babylon Zech. 2, 10; also צָ׳ alone to Syria and Israel Is. 14, 31, hence מֶלֶךְ הַצָּ׳ Dan. 11, 6 7 8 11 meaning Seleucus and his posterity, opposed to מֶלֶךְ הַנֶּגֶב (the Ptolemies); to Media and Persia Is. 41, 25; Zeph. 2, 13. The manifestation of God is described as proceeding from the north Ezek. 1, 4. The same quarter is the mysterious goldland Job 37, 22 (comp. Herod. 3, 116; Plinius H. N. 6, 11; 33, 4); and the north wind brings rain Prov. 25, 23. Metaphor. *the north wind* Song of Sol. 4, 16, and *the north land* Jer. 46, 20. מִצָּפוֹן לְ *north of* Josh. 8, 11, also מִצָּפוֹן לְ Ez. 8, 5 and מִצָּפוֹן alone Josh. 11, 2; צָפוֹנָה *northward* Gen. 13, 14 (opposite נֶגְבָּה), fully לְפֵאַת צָ׳ Josh. 18, 12; מִפִּיקֵי צָ׳ *from the north* Jer. 1, 13, but also *situated toward the north* 1, 15; in answer to the question *where?* 23, 8. נִיגַּהּ צָפוֹנָה Ez. 21, 3 *from south to north*, i. e. the entire length; but also נִיגַּהּ צָפוֹן 21, 9. אֶל־הַצָּ׳ 8, 14 *to the north*, *in the north.* בַּצָּ׳ *on the north side* 1 Chr. 26, 17. — 2. (*a concealed*, *inaccessible place*) *n. p.* of a city in Gad Josh. 13, 27; but probably the name of the god (בַּעַל) *Typhon*, so that צָפוֹן = בַּעַל צָפוֹן as the name of a place is *dedicated to* (Baal-) *Zephon;* as the full name בַּעַל צָפוֹן (which see) is that of a place. See צָפוֹן, צָפוֹנִי. — 3. (from צָפָה I. *mountain-watch*) = מִצְפָּה the name of a place Judges 11, 11. Hence צָפוֹנָה *to* מִצְפָּה Judges 12, 1, where Jepthah lived 11, 34; or it means *a consecrated place*, *place for praying* (comp. 1 Sam. 10, 19-24; 1 Macc. 3, 46) 2 Kings 16, 14, for which 16, 15 has לְבֵקֶר (*to the place of judgment*), which מִצְפֶּה was. — 4. (from צָפָה II.) *a cover*, *a carpet;* figur. *vault of heaven* Job 26, 7.

צָפוֹן (prop. *the dark*, *wintry hemisphere*, *the dark region*, represented by a deity) 1. *n. p.* of an Egyptian deity (בַּעַל), adopted from Aram and Phenicia (see Hom. Il. β, 782; Hes. Theog. 329), and representing the dark, cold region (*Jablonsky* p. 178; *Seyffarth*, Systema etc. p. 124), where the sun and stars are extinguished and the light of heaven is swallowed up (Eusebius Praep. Ev. III, 12); in an astral respect the cold star (Virg. Georg. 1, 336; Plinius H. N. 2, 8) *Typhon*, and probably connected with צָפַן. See another explanation under צָפַן. Derivat. the name of the city בַּעַל צָ׳ Ex. 14, 2 in Egypt, ident. with צָפוֹן 2, צָפוֹן in Palestine. — 2. *n. p. m.* Num. 26, 15, for which צְפִיוֹן stands in Gen. 46, 16.

צְפוֹנִי (from צָפוֹן, *Typhon*) *m. coming from the Typhon-region*, spoken of an army of locusts, which came out of the wilderness, from the region ruled over by צָפוֹן Jo. 2, 20. But it may be translated generally *the destroyer*, *ὁ τυφωνικός* (Acts 27, 14). — 2. A *patronym.* from צָפוֹן in signification 2. Num. 26, 15.

צְפִיעַ (from צָפַע, *constr. pl.* צְפוּעֵי) *m. dung*, *excrements* Ez. 4, 15 K'tib, see צְפִרְעַ.

צִפּוֹר (*pl.* צִפֳּרִים, from צָפַר IV.) *fem.* (*masc.* only in Ps. 102, 8; 104, 17) 1. prop. the chirping, twittering, singing; hence *a bird* Lev. 14, 4 49; collect. כָּל־צִפּוֹר כָּל־כָּנָף Gen. 7, 14, כָּל־צִפּוֹר כָּנָף Deut. 4, 17, צִפּוֹר כָּנָף Ps. 148, 10, צִפּוֹר כָּל־כָּנָף Ez. 39, 17 *all the fowl*, and also צִ׳ alone Am. 3, 5, coupled with דְּרוֹר (which see) Ps. 84, 4, Prov. 26, 2, though the same with it; of birds of prey Ez. 39, 4, of female birds Is. 31, 5. Figur. the timid, or pious Psalm 11, 1, where the versions read הַר כְּמוֹ

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צ׳; comp. Aram. צִפַּר, ܨܦܪܐ, Arab. صَافِر (a bird), عَصْفُور (a sparrow). Phenic. צִפֹּר the same. — 2. (*Bird*) *n. p. m.* Num. 4, 10.

צָפַח I. (not used) *trans. to bend, to make crooked*, of a vessel, cup, bowl; identical in its organic root צָ־פַח with פַּח I. (belonging to פַּח 2 meaning a bow Ps. 124, 7); Aram. סְפַח, ܨܦܚ; Arab. فَخَّ the same, فَخَّة a bow, transposed صَحَفَ.

Pih. צִפַּח (not used) a stronger form of Kal. Deriv. צַפַּחַת.

צָפַח II. (not used) *tr. to spread out, to draw out, to extend*, hence *to make flat* or *broad*, of a cake, a pancake; identical in its organic root צָ־פַח with that in טָ־פַח, פַּח II., סָ־פַח to מִסְפַּחַת 2; Ar. صَفَحَ the same, spoken of the hammering out of tin or iron plates; شَبَحَ to be broad; شَبَحَ to spread out. Deriv. the proper name צוֹפַח (= צֹפַח).

Pih. צִפַּח (not used) *to spread out largely, to make flat.* Deriv. צַפִּיחִית.

צֹפַח (in our text צוֹפַח, after the form עוֹלָם, from צָפַח II.; *expansion, breadth*) *n. p. m.* 1 Chr. 7, 35 36.

צַפַּחַת (from צָפַח I.) *fem. a cruise, a flask*, for water 1 Sam. 26, 12, 1 Kings 19, 6, or for oil 17, 12, Targ. סְפִיחַ; Syr. ܨܦܚܐ a dish, a platter.

צְפִי see צְפוֹ.

צִפִּיָּה (from צָפָה I. Pih.) *fem.* same as מִצְפָּה *a watch-tower*, Lament. 4, 17 (Targ., Syr.); comp. צָפוֹן Jer. 6, 1.

צִפְיוֹן (either *a looking out*, from צָפָה I.; or = צִפְעוֹן *a serpent*, which has also been adopted for צְפוֹן; or finally = צְפוֹן which see) *n. p. m.* Gen. 46, 16, for which Num. 26, 15 has צְפוֹן.

צַפִּיחִית (from צָפַח II. Pih.) *fem. a pancake, a cake*, prop. a flat cake Ex. 16, 31; comp. Italian fladone honey-cake, old high German Preiting cake, from preit = breit; Greek πλακοῦς, Latin placenta from πλακ = flat.

צָפִין (prop. part. pass.) *masc. what is kept, laid up*, therefore *a treasure, riches, goods* Ps. 17, 14 K'tib, elsewhere צָפוּן; *plur.* Job 20, 26. See צָפַן.

צָפִיעַ (only *pl.* צְפִיעִים, *constr.* צְפִיעֵי, from צָפַע I.) *m.* same as צָפוּעַ, prop. *what is pushed* or *forced out*, i. e. *dung, excrements* Ez. 4, 15 K'ri; Arab. ضَفْع the same.

צְפִיעָה (from צָפַע I.) *fem.* prop. what has gone forth or out; hence *shoot, sprout;* figur. *a child*, only of the ignoble members of a family Is. 22, 24, like צֶאֱצָא.

צָפִיר (*constr.* צְפִיר, *pl. constr.* צְפִירֵי, from צָפַר II.) *m.* prop. *the shaggy, the hairy;* hence *a he-goat*, designated like שָׂעִיר from its hairiness; with the genitive עִזִּים *a he-goat* Dan. 8, 5 8, 2 Chr. 29, 21, a figure of the Greco-Macedonian monarchy Dan. 8, 21; comp. צוֹפַר. The derivation from צָפַר I. *to wind, to turn, to move in a circle, to spring*, with reference to Is. 13, 21 (*Gesenius*); or from צָפַר, Arab. صفر to wind, to plait (*Scheid*), must be rejected in consideration of שָׂעִיר.

צְפִיר (*pl. constr.* צְפִירֵי, from צָפַר) *Aram. m.* the same Ezr. 6, 17; Targ. for שָׂעִיר, also the *fem.* צְפִירָא; Syr. ܨܦܝܪܐ, ܨܦܪܝܐ for the Greek τράγος.

צְפִירָה (*c.* צְפִירַת) *fem.* 1. (from צָפַר I.) prop. what is circular, round; therefore *a crown, tiara, diadem* Is. 28, 5 (Targ., *Kimchi*); Talm. צְפִירָה enclosure, margin. — 2. (from צָפַר = צָרַף to contract, to wind into one another, to intertwine, to alternate) prop. *a change of fortune, fate, mishap*, Ez. 7, 7 10, for which 7, 5 has רָעָה אַחַת as a gloss; comp. Talm. צְרִיפָה the name of the goddess of fate at Ascalon, prop. *fate, catastrophe;* Arab. صَارِفَة fortune, change of fortune. The derivation from the Aramaean צְפַר = Hebrew בֹּקֶר, or from צָפַר to move in a circle, conseq. signifying *a circle* (Ibn Gánâch) does not suit.

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צָפִית (from צָפָה II.) *fem.* prop. a thing spread out, hence *a covering, carpet, mat*, then *a table;* as שֻׁלְחָן is prop. a thing spread, a mat, a table. צָפֹה הַצָּ׳ Is. 21, 5 *they spread out the mat*, i. e. *arrange the table*, parallel with עָרֹךְ הַשֻּׁלְחָן; comp. סַפָּה (*carpet*) 2 Sam. 17, 28 = מִשְׁכָּב, in which sense *Ibn G'anâch* has paraphrased the passage. The explanation (from צָפָה I., Targ., Peshito, Vulg.) "keep watch", or "the watch spies" is less suitable.

צָפַן (*fut.* יִצְפֹּן) *tr.* same as סָפַן I., שָׂפַן, טָמַן (Aram. טְמַר, Ar. طمر), prop. *to cover about closely, to cover over, to close up, to enclose;* hence 1. *to conceal = to protect* Ps. 27, 5, parallel הִסְתִּיר; with בְּ of the place *where* 31, 21; צְפוּנֵי יי׳ 83, 4 *those protected by God, the concealed ones*, spoken of Israel; צָפוּן Ez. 7, 22 *a protegé*, i. e. the object of guardianship and care, as a herd is of the shepherd (LXX ἐπισκοπή, without reading פְּקֻדָּה); *to keep a strict watch* or *oversight of*, חַטָּאת Hos. 13, 12; *to treasure up*, דַּעַת Prov. 10, 14; *to preserve* or *keep*, אוֹן Job 21, 19, דּוֹד Song of Sol. 7, 14, טוּב Ps. 31, 20, תּוּשִׁיָּה Prov. 2, 7; צָ׳ בְּלֵב *to keep in the heart*, i. e. to oneself, אִמְרָה Ps. 119, 11, אֵלֶּה Job 10, 13, אִמְרֵי פֶה 23, 12 (where the LXX read בְּחֵקִי for מֵחֻקִּי); also צָ׳ אֶת־ with this meaning Prov. 2, 1; *to keep back, restrain* 27, 16, with מִן of the thing *from, to conceal, hide*, Job 17, 4; metaphor. *to act secretly, privately*, with לְ *against one*, i. e. *to lie in wait for* Prov. 1, 11 18; without לְ Ps. 56, 7 K'ri; comp. Aram. כְּמַן, ܟܡܢ to conceal, and lie in wait for. — 2. Only יִצְפֹּנוּ Ps. 10, 8, either for יִצְפֹּיו, or צָפַן here has the meaning of צָפָה 37, 32. — Besides these significations we have also to assume in consequence of the derivat. *to be covered, veiled, dark*, of a country; *to be inaccessible*. Deriv. צָפוּן, צְפוּנִים (as nouns, see above צָפַן), צְפוֹנִי, צָפִין, מַצְפֹּן, צָפוֹן 1, צְפוֹן, and the proper names צְפוֹן, צְפוֹנִי, צָפָן (in אֱלִיצָפָן, אֶל־, צְפַנְיָה, יָהוּ־).

Nif. נִצְפַּן *to be hidden, to be concealed*, עִתִּים, with מִן of a person *from* Job 24, 1, or absol. Jer. 16, 17, with לְ of the person Job 15, 20.

Hif. הִצְפִּין (*inf. constr. suff.* הַצְפִּינוֹ, *fut.* יַצְפִּין) *to hide, conceal*, with accus. Ex. 2, 3; Job 14, 13.

צָפָן (*constr.* צְפַן) see אֱלִיצָפָן and

צְפַנְיָה (*Jah is night* or *darkness;* see צָפוֹן and צְפוֹן) *n. p. m.* Zeph. 1, 1; Jer. 21, 1; elsewhere also צְפַנְיָהוּ 37, 3; Zech. 6, 10; 1 Chr. 6, 21 (comp. אֱלִיצָפָן), for which is אוּרִיאֵל in 6, 9.

צְפַנְיָהוּ see צְפַנְיָה.

צָפְנַת פַּעְנֵחַ (Egyptian) a surname of Joseph, which he received from Pharaoh when he entered upon the service of the state Gen. 41, 45; and which was probably a high-sounding honorary title. According to Jewish translators and interpreters (Targ., Peshito, Josephus, Philo, and after them Chrysost., Saadia, Kimchi) צָפְנַת is a noun from צָפַן meaning *what is hidden, concealed* (Targ. טְמִירָא, Pesh. ܟܣܝܐ), i. e. *concealed future;* and פַּעְנֵחַ stands for מְפַעְנֵחַ *revealing* (see פִּעְנֵחַ), this word being so used in mod. Hebrew. But it is better to adopt the Egyptian origin of the words, in the orthography of the LXX who knew the language ψονθομφανήχ, ψομθομφανήχ, ψοτομφανήχ (= פָּצְנַת), explaining them σωτὴρ κόσμου, *saviour of the world*, which is the Egyptian cωτ or cωτε (salus) and ενεc (world), while פ or π with sont and enech is the article, om (in the LXX) the sign of the genitive, or we should read cωπτ (preserver). According to *Brugsch* it is made up of *p-so-nto-p-ench*, i. e. *prince of the life of the world.*

צָפַע I. (not used) *tr. to thrust out, to take away, to protrude, to extrude, to push out*, of excrements; *to come forth*, of sprouts; Ar. صَفَعَ and سَفَعَ to push, ضَفَعَ cacavit. Deriv. צְפִיעָה, צָפוּעַ, צָפִיעַ.

צָפַע II. (not used) *intr.* same as אָפַע

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to breathe, *to blow*, *to snort*; hence *to hiss*, of adders and vipers. The interchange of the initial sound צ and the aspirates is also in צְבָא = Hebr. אָבָה, and צָהַר and אָהַר, צוּק I. and אוּק, צָלַם and עָלַם I. as in other languages. The organic root is צָ־פָ, which lies also in פְּחָ, פָּעַ־ה, אָ־פָ, and perhaps the proper names צִפְעֹנִי, צְפוֹ, צָפוֹן, צִפְיוֹן.

צֶפַע (from צָפַע II.) *m.* the name of a serpent, *cerastes* (LXX), *basilisk* (Aq. and Vulg.) or *viper* (Targ.), according to the etymology the little viper a span long which is a native of Africa, whose very hissing was reckoned dangerous (Isidori Orig. XII, 4) Is. 14, 29, a figure of the Assyrian power.

צִפְעֹן (not used; after the form יִדְעֹן, whence צִפְעֹנִי which see) *m.* same as צֶפַע. The name צְפוֹן (which see) or the Egyptian *Typhon*, representing the injurious and destructive element and resembling Ahriman, is perhaps צִפְעֹן; since the Cilician-Phenician Typhon was regarded as a huge serpent (Strabo XVI. 2 p. 386), and the Egyptian one was also represented as a serpent (Plut. de Is. ch. 50). The river Orontes called after Typhon and dedicated to him, ap. Malala (p. 197), where we read: *Δράκοντος ποταμοῦ τοῦ νυνὶ λεγομένου Ὀρόντου, ὅστις Τύφων καὶ Ὀφίτης καλεῖται* confirms this derivation. Accordingly צְפוֹנִי from צִפְעֹנִי, the proper names צִפְיוֹן = צִפְעֹנִי, צְפוֹ = צְפַע, צְפִי = צְפִיר = צְפִי might be referred to צָפַע.

צִפְעֹנִי (*pl.* צְפָעֹנִים) *m.* the same Is. 11, 8; 59, 5; Prov. 23, 32; Jer. 8, 17.

צָפַף I. (Kal unused) *intr. to chirp*, *to pipe*, *to twitter*, *to coo*, of birds; *to whisper*, *to murmur*, of soothsayers; *to cry out painfully*, *to mutter*, *to speak in whispering tones*; Targ. נְ־צַף, Talm. צַף, Ar. صَفَّ.

Pih. צִפְצֵף (redupl., *part.* מְצַפְצֵף, *fut.* יְצַפְצֵף) an intensive form of Kal Is. 8, 19; 10, 14; 29, 4; 38, 14; Ar. and Talm. the same, whence צְפְצוּף a twittering, صَفْصَف a sparrow, صَفْصَفَة a piping; abridged and altered Syr. ܨܦ and ܨܦܦ to pipe, Samar. צִיץ and צוּץ a young bird, prop. piping; Ar. وَصْوَصَ to pipe.

As to the organic root צָפַ, it is found also in קָ־שַׁף, אָ־שַׁף, כָּ־שַׁב.

צָפַף II. (not used) *intr. to flow*, *to be wet*, *watered*; ident. in its organic root צָפַ with that in צָפָה (צוּף) II., זָב, זָחַ, זָחַל I., רָ־טַב, which may be easily perceived from the noun צוּף 1 and 3, צָפַח, זָפַח, the proper name זִיף; comp. שָׁפַע.

Pih. (redupl.) צִפְצֵף *to water*, *to moisten*; *to be very moist* or *fresh*. Derivative

צַפְצָפָה (from צְפָצֵף to צָפַף II.) *f. a brook-plant*, *a river-shrub*, *a bank-plant*, *a willow* Ez. 17, 5; hence applied to the vine which requires a well-watered soil in hot countries; Arab. صَفْصَفَة and صَفْصَاف water-willow, osier. Amharic *Zafzof* salix (*Isenberg*, dict. p. 62). The meaning "willow" in עֲרָבָה 4. and עָרַב proceeds from עָרַב III. having a similar fundamental signification.

צָפַר I. (*fut.* יִצְפֹּר) *intr. to turn*, *to twist*; hence 1. *to move in a circle*, *to wind*, *to be round about*, of a crown or diadem. — 2. Metaphor. *to turn about*, *to turn back*, *turning to go away* Judges 7, 3, like the *Nif.* נָסַב (which see); in which sense the LXX, Vulg. and Pesh. take it, comp. Ar. صَفَرَ in the secondary meaning *to run*, *to run* or *go forward*, *to flee*; identical in its organic root פָּר־ה with that in פָּר־א II. and צָ־פַר II., Ar. فَرَّ. Deriv. צְפִירָה 1.

צָפַר II. (not used) *intr. to be shaggy*, *hairy*, *bristly*, *rough*, of goats; prop. *to stick forth*; ident. perhaps with the stem צָמַר, סָמַר (which see). Derivat. צָפִיר, and the proper name צוֹפַר.

צָפַר III. (not used) *tr. to pierce*, *to cut into*, with the point of a nail, a style; cognate in sense with אָתַד; ident. in its org. root צָ־פַר with that of פָּר (פּוּר) II.,

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פָּר־ע, חָ־בַר, חָ־פַר II., שָׁ־פַר, perhaps also (to פַּרְעֹשׁ); Aram. טְפַר, Arab. غفر the same. Deriv. צִפֹּרֶן.

צָפַר IV. (not used) *intr. to pipe, to twitter*, of birds (cognate in sense צַף I.), Arab. صَفَرَ, Aram. צְפַר, ܨܦܰܪ the same; metaphor. *to croak*, of frogs. Derivat. צִפּוֹר (from Pihel), the proper name צִפּוֹר, צִפֹּרָה, besides צְפַרְדֵּעַ.

צָפַר V. (not used) *intr.* transposed from צָרַף II. *to be mutually intertwined, to be twisted together, bound up with one another*, of events; hence *to change, to go;* Ar. صَرَفَ. Deriv. צְפִירָה 2.

צְפַר I. (unused) *Aram. intrans. to be shaggy, bristly;* Hebr. צָפַר II. Derivat. צְפִיר.

צְפַר II. (not used) *Aram. intrans. to twitter, to pipe*, of birds. Deriv. צִפַּר.

צִפַּר (from צְפַר II., only *pl.* צִפֳּרִין, *constr.* צִפְּרֵי, *def.* צִפְּרַיָּא) *Aram. comm. a bird*, probably from צִפַּר Dan. 4, 9 11 18 30; Syr. ܨܦܰܪ, def. ܨܦܰܪܳܐ the same.

צְפַרְדֵּעַ *m.* (*collect. fem.*) *a frog* Ex. 7, 28; 8, 3-9; Ps. 78, 45; 105, 30. The small frogs well known as the plague of Egypt are meant, which give forth a sound like two hard pieces of wood struck upon one another (*Hasselquist*, Reise nach Pal. p. 68. 254 seq. 304; *Seetzen*, Reisen III. p. 245. 350. 364. 490). The Arab. ضُفْدَع and شَفْدَع, abridged from the Hebrew primitive form, expressly denotes this small species of Egyptian frog. It is compounded of the noun צָפַר *croaker* (from צָפַר IV.), and רְדֵעַ, Arab. رِدَاع, Aram. רְדַע (def. רַדְעָא *swamp, morass*); consequently *what croaks in a morass.* Considering that the ancients were fond of naming animals after their cry, and that כֹּחַ, the name of a Syrian frog (Lev. 11, 30), is probably derived from כּוּחַ *to croak* (Ar. قُوق the noise of frogs), as also the Ar. نَقَّ to croak (whence نَقَّاق a frog), Gr. κοάξ, *croak* (Aristoph.), Lat. *coaxare, to croak*, Germ. *quaken*, Ar. قُر *a frog*, called so from its noise, like the Syr. ܡܰܨܰܪܳܐ, Talm. אַקְרוּקָא, Phenic. קְרֻר: the etymology now given is the only probable one. The Aram. אוּרְדְּעָא (from אוּרְדַּע) may be formed from אֲוַרְדַּע, if אֲוַר is = צְפַר (comp. צֶלַע Aram. אֲלַע), or אוּ־ is a prefix to רְדַע *a morass.*

צִפֹּרָה (*a little bird*) *n. p. f.* Ex. 2, 21, LXX Σεπφώρα.

צִפֹּרֶן (from צָפַר III.; *pl.* with *suff.* צִפָּרְנֶיהָ) *masc.* prop. a thing pointed or piercing; hence *a nail* Deut. 21, 12, Aram. טְפַר (a nail, claw), ܛܦܪܐ, ܛܰܦܪܳܐ, Ar. ظُفْر; metaphor. *the point of a style, a diamond-pointed tool*, for graving Jer. 17, 1; comp. *Plin.* H. N. 37, 15.

צָפַת (not used) *tr. to enclose, to encircle, to adorn, to wind about*, a pillar, especially of a round capital resembling a crown; cognate in sense כָּתַר. The organic root צ־פַת is also in צ־בַת, אָ־פַד, רָ־בַד; comp. Aram. צְבַת, ܨܒܰܬ, ܨܦܰܬ prop. to bring together, to fit together, hence *to arrange, to adorn.* Derivative

צֶפֶת (from צָפַת) *m.* prop. *a binding, a thing wound about;* hence *a chapiter, capital* 2 Chr. 3, 15, for which 1 Kings 7, 16 has כֹּתֶרֶת; Syr. ܨܦܬܳܐ the same.

צְפַת (also in pause, from צָפָה I.; *mountain-watch;* see מִצְפֶּה, מִצְפָּה) *n. p.* of a Canaanitish city, the capital of a kingdom, lying at the south border of Edom and in Judah; afterwards allotted to Simeon Judges 1, 17. It was subsequently called חָרְמָה (which see). The pass *el-Safah*, forming a steep ascent to the mountains from *Wady Fikrah*, and lying before the mountains of Judah, may have its name from this. *Robinson*, Palest. II. p. 592. 616.

צְפַת (with *a* of motion צְפָתָה, the same) *n. p.* of a valley (גַּיְא) leading to צְפַת (which see), through which the way conducts to מָרֵשָׁה 2 Chr. 14, 9; conseq.

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like the latter it is in the plain (שְׁפֵלָה) of Judah, into which the Zephath-valley projected; it may be the beautiful valley spoken of by *Robinson*, Pal. II. p. 365.

צְפַחְיָה see צְפַת.

צֶפַע see צִפְעוֹנִי.

צְפָצְפִים see צִפּוֹר (*pl.* צִפֳּרִים).

צָקַל (not used) *tr. to tie*, *to wind*, same as צָגַל, צָקַל (which see); hence *to make entangled* or *twisted*. Derivat. the proper name צִיקְלַג, צִקְלַג.

Pih. צִקֵּל assumed for צַקְלוֹן, which see.

צִיקְלַג see צִקְלַג.

צִיקְלָג see צִקְלַג.

צַקְלוֹן (from צָקַל Pih.; with *suffix* צַקְלֹנִי) *masc. a sack*, *bag*, prop. a thing wound 2 KINGS 4, 42.

צַר (with *suff.* צָרִי, with a distinctive accent צָרְךָ) *pl.* צָרִים, *constr.* צָרֵי, with *suff.* צָרֶיהָם, צָרָיו, צָרֶיךָ, צָרַיִךְ, צָרֵינוּ, צָרֶיהָ; from צָרַר) *m.* 1. *concr.* (prop. *a part. m.*) *an adversary*, *enemy*, prop. *an oppressor*, *straitener* JOB 6, 23; 16, 9; PS. 44, 11; 74, 10; 78, 61, coupled with אוֹיֵב ESTH. 7, 6, LAMENT. 4, 12, PS. 27, 2, or רוֹדֵף 119, 158. Regularly only in poetry for אוֹיֵב, to which GEN. 14, 20, NUM. 10, 9, 2 SAM. 24, 13 and the late books (ESTH. 7, 4 6; NEH. 4, 5; 9, 27) form the sole exception. — 2. *Abstract* (as an infin. form) *straitness*, along with מָצוֹק JOB 15, 24; *a strait*, *an exigency* 36, 16, *distress* 38, 23, and so with מָצוֹק PS. 119, 143, לָחַץ IS. 30, 20; *danger*, AM. 3, 11 *danger round about the land*, i. e. on all sides; *trouble*, of רוּחַ JOB 7, 11 = מָר (a subst.); especially with לְ of a person, as צַר לִי PS. 18, 7, צַר לָהֶם 106, 44, צַר לוֹ 2 CHR. 15, 4, צַר לָךְ DEUT. 4, 30, i. e. *distress to me*, *to them* &c. — 3. same as צוּר 1. (*pl.* צוֹרְרִים, צוֹרְרֵי) (*pl.* צוֹרְרוֹת) *a rock*, *a stone*; כַּצֹּר *like the rock*, i. e. *hard as rock* IS. 5, 28; comp. צוּר (according to some); see צָרַר. — 4. (from צָהַר, conseq. contracted from צַהֲרַי) *light*, *clearness*, *the sun* IS. 5, 30, united to אוֹר (by the accent).

צַר (from צָרַר) *adj. m.*, צָרָה *f. narrow*, of מָקוֹם NUM. 22, 26, בֵּאָר PROV. 13, 17; *narrowly enclosed*, of חוֹחַם JOB 41, 7 [15]; *pressing*, *violent*, of נֶהֱדָר IS. 59, 19; *narrow*, *straitened*, of מַסֵּכָה 28, 20 (which, however, is better taken as 3d person perf., according to the accent); *limited* PROV. 24, 10, of כֹּחַ. Here belongs also 1 SAM. 2, 32 צַר מָעוֹן *of a fearful look* = רֵעַ עַיִן (PROV. 23, 6), as one might explain it.

צָר (*rock*, from צָרַר; comp. Ar. طِرٌّ silex) *n. p.* of a city in Naphtali JOSH. 19, 35.

צוּר *m.* 1. *stone*, *rock*, so called from its hardness EZ. 3, 9, conseq. = צַר 3. (IS. 5, 28), like שׁוּד = שַׁד; so too perhaps צוּר 2 SAM. 17, 13 (LXX, Vulg.). — 2. (from צָרַר II.) *the edge* EX. 4, 25, for חַרְבוֹת, חֶרֶב צוּר, like חֶרֶב צֹר PS. 89, 44, צֻרֵי JOSH. 5, 2. See צִוֹּר. — 3. צוּר (together with צִוֹּר which see; *rock*, *rock-city*, comp. Rupella, la Rochelle) *n. p.* of the very old seaport *Tyre* in Phenicia, centre of the Phenician mother-state JOSH. 19, 29; 2 SAM. 24, 7; 1 KINGS 7, 13; 9, 11; IS. 23, 1-7; JER. 25, 22. As a fortress the city was called עִיר מִבְצַר צֹר JOSH. 19, 29 or מִבְצַר צֹר 2 SAM. 24, 7; as a sea-fortress יֹשֶׁבֶת עַל־מְבוֹאוֹת יָם EZ. 27, 2, מָעוֹז הַיָּם IS. 23, 4. Tyre had excellent buildings EZ. 27, 4, was called כְּלִילַת יֹפִי 27, 3, had great docks 27, 12-25, AM. 1, 9, and was named צוֹר הַמְּבֻצָּרָה IS. 23, 8. For the history of the Tyrian kingdom the reader may compare, in addition to 2 SAM. 5, 11, 1 KINGS 9, 11 seq. and 16, 31 seq., especially IS. ch. 23 and EZEK. chs. 26-28. *Gent. m.* צוֹרִי *a Tyrian* 1 KINGS 7, 14, *pl.* צוֹרִים 1 CHR. 22, 41. — Aram. צוּר, Ar. صُوْر the same; on the contrary the Greek *Τύρος* has obviously originated in טוֹר. In the classical writers there was also a form *Sarra*.

צָרַב (not used) *intrans. to glow*, *to burn*, = סָרַב; שָׂרַף; *to be burnt* (intr.), of the פָּנִים; *to burn*, of wounds, ulcers, fig. of *hot* kisses, Targ. to exterminate;

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metaphor. *to pierce*, like חַד (which see), of wounds; Syr. ܨܪܒ to prick (of thorns), whence ܨܪܘܒܐ black thistle; Ar. ضرب to pierce, to strike, to which صرم also belongs.

Nif. נִצְרַב *to be scorched* or *to burn* Ez. 21, 3 [20, 47].

Pih. צֵרֵב (not used) intensive of Kal. Deriv. צָרֶבֶת, צָרָב.

צָרָב (instead of צַרָּב) *adj. m.*, צָרֶבֶת *f. scorching, burning*, of אֵשׁ Prov. 16, 27.

צָרֶבֶת (instead of צַרֶּבֶת) *f. a burn, wound caused by fire, an inflammation* Lev. 13, 23 28; perhaps same as נֶגַע.

צָרַד (not used) *tr.* same as זָרַד, שָׂרַד I. *to fit together;* hence *to build, to arch, to strengthen;* comp. אָגַד. Deriv.

צְרֵדָה (with *a* of motion צְרֵדָתָה, also with the article הַצְרֵדָה; *fortress, tower*) *n. p.* of a city on mount Ephraim, Jeroboam's birth place, from which the whole district was called אֶרֶץ צְרֵדָה 1 Kings 11, 26 (if we restore the verse after the Greek 12, 2 in the following manner: וַיְהִי כִּשְׁמֹעַ יָרָבְעָם כִּי מֵת שְׁלֹמֹה וְהוּא עוֹדֶנּוּ בְמִצְרַיִם אֲשֶׁר בָּרַח מִפְּנֵי שְׁלֹמֹה הַמֶּלֶךְ וַיָּשָׁב יָרָבְעָם מִמִּצְרַיִם וַיָּבֹא אֶל־עִירוֹ אֶל־אֶרֶץ צְרֵדָה אֲשֶׁר בְּהַר אֶפְרַיִם); 2 Chr. 4, 17. But the reading צְרֵרָה also appears in Judges 7, 22. See צָרְתָן.

צָרָה (not used) *intrans. to flow out, to drop out, to trickle*, of resin, balsam (Ar. ضَرَى the same); connected in its organic root with טָר־ה. Deriv. צְרִי, צְרִי, the proper name צְרוּיָה. Ar. صرى to cut into, to cut off; but the Syr. ܨܪܐ "to scratch" corresponds to the Hebr. צָרַע I.

צָרָה (from צָרַר I.; *c.* צָרַת, with *suff.* צָרָתִי; *pl.* צָרוֹת, with *suff.* צָרֹתֵינוּ) *f.* 1. *concr. a female enemy*, therefore *a rival* 1 Sam. 1, 6 (LXX, Vulg.), comp. Lev. 18, 18 לִצְרֹר; Syr. ܥܪܬܐ uxor altera, where ܥ is interchanged with ܨ. — 2. (with *a* of motion צָרָתָה) *an abstract: distress, affliction, straits, misfortune*, 1 Sam. 26, 24; 2 Sam. 4, 9; it is therefore coupled with יָגוֹן Ps. 116, 3, צוּקָה Prov. 1, 27, חֲשֵׁכָה Is. 8, 22, מְצוּקָה Zeph. 1, 15, parall. to רָעָה Jer. 15, 11; a genitive to יוֹם 2 Kings 19, 3, עֵת Ps. 37, 39; *the pain*, or anguish, of a woman in labour Jer. 4, 31, coupled with חֶבֶל 49, 24.

צְרוּיָה, also צְרֻיָה (prop. *part. pass. f.* צָרָה; *what has flown forth* or *dropped out*, hence *balsam;* comp. זִלְפָּה) *n. p. f.* of the mother of three heroes יוֹאָב, אֲבִישַׁי and עֲשָׂהאֵל 2 Sam. 2, 18; 3, 39; 8, 16; 16, 9 10; 17, 25; 19, 21 22; 1 Chr. 2, 16.

צְרוּעָה (same as ضَرِيع full-breasted, from צָרַע II.) *n. p. f.* 1 Kings 11, 26. Perhaps צְרוּעָה as a female proper name is = צְרוּיָה (ע interchanged with י).

צְרוֹר (also צְרֹר, *pl.* צְרֹרֹת) *m.* 1. (from צָרַר I.) *what is packed together, a little packet, a bundle*, of כֶּסֶף Gen. 42, 35, or in which פֶּשַׁע, i. e. condemnation, is sealed up as unalterable Job 14, 17; צְ׳ נָקוּב Hag. 1, 6 *a holed bag*, i. e. wages that disappear quickly; Prov. 7, 20; *a bundle, a bunch*, of מֹר Song of Sol. 1, 13; *an enclosure, enclosed place* 1 Sam. 25, 29. — 2. (from צָרַר II.) *a little stone* 2 Sam. 17, 13 (LXX, Targ.); hence *a kernel* Am. 9, 9. צְרֹר Prov. 26, 8 is the infin. constr. of צָרַר I.

צָרַח I. (*part.* צֹרֵחַ) *intr. to call, to cry, to cry aloud*, stronger than בָּכָה Zeph. 1, 14, with the *adverb.* מַר, as in the case of בָּכָה Is. 33, 7; Ar. صرخ the same.

The organic root צָ־רַח may exist also in עָ־רַג I. (*Kimchi*), רָהַג, Ar. رهج, in rug-ire, ὠ-ρυγ-ή; comp. too שָׁ־רַק, רָע (רוּעַ), Sanskrit râç. Deriv. (according to some) צְרִיחִים.

Hif. הִצְרִיחַ (*fut.* יַצְרִיחַ) *to raise a war-cry*, Is. 42, 13, coupled with הֵרִיעַ.

צָרַח II. (not used) *tr. to bend, to make crooked, to curve*, ident. in its organic root with בָּ־רַךְ, or meaning *to bore, to hollow*, a pit, with that in הָ־רַג,

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Aram. נְ־רַג; Ar. ضرح the same, whence ضرح a pit. Deriv. צְרִיחַ.

צְרִי *m.* 1. a collateral form of צֳרִי see צֳרִי. — 2. *n. p. m.* 1 Chr. 25, 3, for which, however, the fuller יִצְרִי is in 25, 11.

צֳרִי (in pause צֹרִי, after Vau of union צְרִי; from צָרָה) *m.* prop. an efflux, outdropping; hence *balsam*, exported by the Hebrews to Phenicia and Egypt Gen. 37, 25; 43, 11; Ez. 27, 17; commonly planted about Jericho (*Joseph.* Antt. 14, 4, 1; 15, 4, 2; Jewish Wars 1, 6, 6), as it is at this day in the gardens about Tiberias (*Burckh.* VI. p. 564). That of Gilead was the best for healing external injuries Jer. 8, 22; 46, 11; 51, 8. צֳרִי is mentioned in Gen. 43, 11 as the most precious product of the land of the Hebrews (זִמְרַת הָאָרֶץ).

צְרִיָּה see צְרוּיָה.

צְרִיחַ (from צָרַח II.; *pl.* צְרִיחִים) *m. a pit, a cellar, a hole*, for concealment 1 Sam. 13, 6 (Vulg., Targ.), coupled with בּוֹר, without there being any necessity for reading פְּחָתִים, still less for reading צְחִחִים (codd. de Rossi) or סְבָכִים (LXX). In the temple of בַּעַל בְּרִית = אֵל בְּרִית was a deep place, i. e. an inner, covered space Judges 9, 46, on which it was easy to put wood 9, 49; Ethiop. for הֵיכָל (Ps. 5, 8). The meaning *projecting object, tower, palace* (Tanchûm), like the Arab. صَرْح, from צָ־רַח = עָ־רַג II., is unsuitable.

צְרִיחִים (from צָרַח I.) *m. pl. continual groaning*, Is. 43, 14 a reading instead of בָּרִיחִים (*Ewald*).

צָרַךְ (not used) *intr.* prop. *to desire* or *wish for vehemently, to strive, to strive after;* ident. in its organic root צָ־רַךְ with that in עָ־רַג I., Aram. רַג, hence (like אָבָה = אָוָה to אֶבְיוֹן) *to be needy*, metaphor. *to be poor, needy*, Ar. صَرُكَ; Aram. for חָפֵץ. Deriv.

צֹרֶךְ (with *suff.* צָרְכֶּךָ) *m. need, necessity* 2 Chr. 2, 15.

צָרַע I. (in Kal only *part. pass.* צָרוּעַ) *tr. to sting*, of wasps, hornets; *to eat in*, of stains in clothes, of mould, of injury to houses done by saltpetre (leprosy); *to push, to strike, to plague* (cognate in sense נָגַע); hence צָרוּעַ is properly *one struck*, then generally *a leper* Lev. 13, 44; 14, 3; 22, 4; Num. 5, 2, as נָגוּעַ Is. 53, 4 is = מֻכֵּה אֱלֹהִים. Leprosy was considered a punishment from God. There is the same transition in נָכָה, נָגַף. Arab. صَرَعَ (to smite, to push, to scourge), whence صَرْع epilepsy, صريع a scourge. Probably the Aram. סְגַר should also be taken in the sense of *to cut* (comp. סְגֹר). Deriv. צִרְעָה, and the proper name צָרְעָה (according to some).

Pih. צֵרַע (not used) the same. Deriv. צָרַעַת.

Puh. צֹרַע (only *part. m.* מְצֹרָע, *f.* ־רַעַת) prop. *to be scourged, smitten*, by God; hence *to be leprous* Ex. 4, 6; Lev. 14, 2; Num. 12, 10; 2 Sam. 3, 29; put along with נִגַּע 2 Kings 15, 5.

צָרַע II. (unused) *intr. to be prominent, to stand out*, of the breasts; *to project*, of a district; Ar. ضَرَعَ the same. Deriv. the proper names צְרוּעָה and צָרְעָה.

צֹרַע see צָרְעָה.

צִרְעָה (from צָרַע I.) *fem.* prop. *the stinging thing;* hence *a wasp, a hornet*, collect. Ex. 23, 28; comp. Wisdom 12, 8. As a swarm of bees was taken for a figure of wicked enemies (Ps. 118, 12; Deut. 1, 44); so in a higher degree may a swarm of hornets be considered the type of a plague (*Saadia, Ibn 'Esra*) or of terror sent upon enemies Deut. 7, 20, Josh. 24, 12, since the literal sense (*Rashi*) is improbable here. The Ar. translates الحوق fear, for which is אֵימָה in Ex. 23, 27, conseq. = חִתַּת אֱלֹהִים Gen. 35, 5; Aram. עַרְעִי, אוּרְעִי (from עֲרַע, אֲרַע = צָרַע) the same, rendered elsewhere ܙܒܘܪܝܬܐ bee; modern Hebr. pl. צְרָעִים, צְרָעוֹת.

צָרְעָה (either instead of בֵּית צָ׳ *place*

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of wasps or *hornets*, where צְרָעָה = צָ, or from צָרַע II. = Ar. صَرَعَ *to be prominent*, and therefore צָ is = יִפְרַע which see) *n. p.* of a city in the plain of Judah, belonging to Dan and not far from אֶשְׁתָּאֹל (now *Zar'ah*, صرعة) JOSH. 15, 33; 19, 41; JUDGES 13, 2 25; 18, 2 8 11. It still existed after the exile NEH. 11,29 (*Robins.* Palest. II, 339. 343. 365). *Gent. m.* צָרְעִי 1 CHR. 2, 54, from a masc. form צָרְעָה = צָרְעָתִי usually צָרְעָתִי 2, 53; 4, 2.

צָרַעַת (after the form אַדֶּרֶת, צַמֶּרֶת; with *suff.* צָרַעְתּוֹ) *fem.* prop. *stroke, plague*, like נֶגַע, spec. *leprosy* (white), in man LEV. 13, 2, 2 KINGS 5, 3, with כְּשֶׂה; *a saltpetre injury* or *leprosy*, in houses 14, 34-57; *mould, stains*, in garments 13, 47-59.

צָרַף I. (*fut.* יִצְרֹף; *part.* צֹרֵף; *inf. abs.* צָרוֹף, *c.* צָרֹף- צָרְפָה) prop. *intr. to glow, to burn*, then *tr. to smelt*, gold or silver; צֹרֵף *a smelter, goldsmith* JUDGES 17, 4; Is. 40, 19; 41, 7, coupled with חָרַשׁ; *to purify*, by fire 1, 25; PS. 12, 7; *to refine* ZECH. 13, 9. Fig. *to make clear* or *bright* (אֱלֹהַּ) אִמְרַת יי PS. 18, 31; PROV. 30, 5; *to prove*, along with בָּחַן, with the accus. JER. 9, 6 and retaining the figure PS. 66, 10, Is. 48,10, coupled with לִבֵּן בֶּרֶר DAN. 11, 35, or without them PS. 17, 3; 26, 2. Deriv. the proper names צָרְפַת, צָרְפִי.

Nif. נִצְרַף (*fut.* יִצָּרֵף) *to be cleansed, purified* DAN. 12, 10.

Pih. צִרֵּף (*part.* מְצָרֵף) *to purify, to smelt*, along with טָהַר MAL. 3, 2 3.

Hif. (not used); deriv. מַצְרֵף.

צָרַף II. (not used) *tr. to draw together, to bind, to tie together*, only by transpos. צָפַר to צָפְרָה, which see.

צָרְפִי (from צָרַף I., with the article; *a smelter, purifier*) *n. p. m.* NEH. 3, 31. צָרְפִים is the name of a corporation of goldsmiths NEH. 3, 8 32.

צָרְפַת (from צָרַף I., with *a* of motion צָרְפָתָה; *smelting-hut*) *n. p.* of a city lying between Sidon and Tyre, but belonging to the former 1 KINGS 17, 9 10; also the name of a distant land which has been combined with *Gaul* agreeably to tradition in OB. 20 (see סְפָרַד). For the Sidonian Zarephath compare the present village and promontory *Surafend* (صرفند), see *Robins.* III. p. 413. 414.

צָרַר I. (3 *perf.* צָרַר, commonly צַר, *fem.* צָרָה, 3 *pl.* צָרְרוּ; *part.* צֹרֵר and צָר; *part. pass.* צָרוּר; *inf. abs.* צָרוֹר, *c.* צָרֹר; *imp.* צוֹר, צֻר; *fut.* יָצוֹר together with יֵצַר) 1. *tr.* same as צוּר I. prop. *to collect, to press together, to bring together*; hence *to drive together*, to a place, of רוּחַ Hos. 4,19; *to bind to*, a stone to the sling PROV. 26, 8; *to bind in, to shut in*, מַיִם 30, 4; JOB 26, 8; fig. *to bind firmly together*, תְּעוּדָה and הוֹרָה Is. 8,16, along with חָתַם; *to keep*, עָוֹן Hos. 13, 12, like חָתַם JOB 14, 17; *to roll up*, מִשְׁאֶרֶת EX. 12, 34; *to fence in*, i. e. *to make calm, secure* 1 SAM. 25, 29; *to shut up, seclude*, i. e. to make solitary and forsaken 2 SAM. 20, 3. — 2. *to straiten, to enclose*; hence *to press upon, to compass as an enemy* Is. 11, 13, parallel קָנָא (to be zealous); generally *to persecute* NUM. 10, 9; 25, 17; 33, 55; also of the rivalry of two wives (see צָרָה); *part.* צֹרֵר *an enemy*, *pl. c.* צֹרְרֶיךָ, -רַי, with *suff.* צֹרְרָיו Is. 11, 13; PS. 6, 8; 7, 7; 23, 5, coupled with צָר, *pl.* צָרִים (which see). These senses *to join, to bind, to make firm, to enclose* &c. also belong together in other verbs. — 3. *intr. to be straitened, pressed*, i. e. *to be in distress* or *necessity*, espec. in the contracted form צַר JUDGES 11, 7; 2 SAM. 1, 26; *to be narrow*, of מַסֵּכָה Is. 28, 20. The *fut.* is יֵצַר (after the form יֵחַם, יֵקַל), *ap.* יָצַר GEN. 32, 7; JUDGES 2, 15; PROV. 4, 12; with לְ of the person Is. 49, 20; with עַל *to be anxious for* or *about*. Derivat. צֹרֶר, צַר, צָרַר (צְרוֹר), צָרָה, צַר (*adj.*), צָרָה (*adj.*).

Puh. צֹרַר (*part.* מְצֹרָר) *to be bound together* JOSH. 9, 4.

Hif. הֵצַר (1 *pers.* הֲצֵרוֹתִי; *part. fem.* מְצֵרָה; *inf. c.* הָצֵר; *fut.* יָצַר, *ap.* וַיָּצַר,

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pl. יָצֻרוּ) *to press upon*, *to persecute*, with accusat. Deut. 2, 9; *to oppress*, *distress* 1 Kings 8, 37; Neh. 9, 27; *to besiege* Deut. 28, 52; Jer. 10, 18; *to have pains*, of a woman in childbirth Jer. 48, 41; 49, 22. Deriv. מֵצַר.

To the stem צַר corresponds the Ar. صَرَّ (to bind together, to tie together, to surround), ضَرَّ (to straiten, to press upon; to be hostile, jealous), Syr. ܨܪ, ident. with צַר (צוּר) I. (which see).

צָרַר II. (not used) *intr. to be firm*, *hard*, of rocks; perhaps like חָזַק, קָשַׁר, קָוָה, of like signification with צָרַר I. Deriv. צֹר, the proper names צַר, צֹר and perhaps צְרֵרָה.

צְרֹר see צְרוֹר.

צְרֵרָה (with *a* of motion צְרֵרָתָה; *fortress*) *n. p.* of a place near בֵּית הַשִּׁטָּה (in Manasseh, between בֵּית שְׁאָן and אָבֵל מְחוֹלָה) Judges 7, 22, which appears to be merely a collateral form of צְרֵדָה (which see) 1 Kings 11, 26. Both mss. and versions read the latter here.

צֶרֶת (contracted from צְהֶרֶת; *splendour*, *brightness*, viz. is with Jah) *n. p. m.* 1 Chr. 4, 7.

צֶרֶת הַשַּׁחַר (*light of the early dawn*) *n. p.* of a city in Reuben, situated on הַר הָעֵמֶק Josh. 13, 19; perhaps because the first appearance of the morning dawn was seen from it.

צָרְתָן (with *a* of motion צָרְתָנָה) *n. p.* of a city near בֵּית שְׁאָן 1 Kings 4, 12, and סֻכּוֹת 7, 46 in Manasseh Josh. 3, 16. It may either have lain in the neighbourhood of צְרֵרָה or have been the same place.

ק

ק, called קוֹף or better קֹף (Ar. قُفّ or قُفَّة, Aram. קוּף, defin. קוּפָא) *Koph*, as a letter of the alphabet denotes *the ear* (of an axe or needle), or *the back of the head* (Ar. قُفّ); the neighbourhood of רֵישׁ (= רֵאשׁ) favours the latter meaning. According to the usual assumption that Hebrew writing arose out pictures, and that the names of letters are the likenesses of outward objects, it has been thought, that the form of an ear or the back of the head may be traced in the forms of this letter in the Phenician (𐤒, 𐤒, 𐤒), old Hebrew (𐤓, 𐤓), Samaritan (𐤓), old Aramaean (𐤓, 𐤓), and so in old Greek (ϙ), and Etrurian (𐤓). But the analogy of the other alphabetical names makes it more probable that the name was selected merely on account of the initial sound. The form and name (*Κόππα*) passed into the Greek alphabet, and is found with the shape ϙ on old coins of Syracuse and Corinth (see *Mazocchi* on the Heraclean table p. 122). Afterwards *Κόππα* was excluded from the alphabet, *κ* alone being sufficient, and was retained only as a numeral (*ἐπίσημον Κόππα*) on different occasions (see *Schol.* to Aristoph. Nub. 23; *Eckhel* IV. p. 390). From ancient Greek, *Κόππα* passed early into the Latin *Q*, which suppressed *Κάππα* vice versa (Quintil. 1, 4, 9). — As a numeral *Koph* denotes 100, being the first letter in the series of hundreds. In the old Semitic alphabet Koph was pronounced as *Ko*.

As to the sound of *Koph*, it is a rough, hard, guttural *k*-sound, somewhat like the Sanskrit *ḱ*, and when aspirated it stands in contrast with ח *ḱ* or ע *ǵ*. Hence we represent it exactly by *q*; as the Latins have retained the same sound in *q*. The transition of the older hard sound (ק) into the softer and cognate ones (כ, ג), and of the hard, guttural (ק, *ḱ*, *q*) into the less hard, but aspirated (ח *ḱ*, ע *ǵ*) explains the usual changes existing in stems and words. Thus there originated from ק: 1. ג, as גָּבַע out of קָבַע, גָּדַד out of קָדַד, גָּזַר out of קָצַר; 2. כ, as כָּבַע out

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of קָבַע, עָכַב out of עָקַב, כָּהָה out of קָהָה; 3. ח, as חָשַׁשׁ out of קָשַׁשׁ, חָשַׁר out of קָשַׁר, חָצָה out of קָצָה; 4. ע, as עָצַב out of קָצַב, עָצָה out of קָצָה, Aram. שְׁמַע out of שְׁמַק. In certain Arabian and Ethiopic dialects Koph is likewise interchanged with غ; and in Aramaean this is more frequent, as קֵיס, ܩܝܣ Hebrew עֵץ, אַרְקָא = אַרְעָא, נְפַק = נְבַע. There is another softening of *Koph*, the guttural *k*-sound becoming milder by an intermixture of the *s*-sound with it; just as the Sanskrit *ś* arose out of the *k*-sound or is allied to it, and is found contrasted with the Greek κ. In many districts of Arabia (see *Niebuhr*, Beschreibung von Arabien p. 83) the ق is softened into *tsh* (*ć*), like ك into *sh* (*de Sacy*, Anthol. page 64), and ج into *ǵ*, *dsh*. *Yod* is also a similarly softened *k*-sound, arising as it were from *ǵ*, *dsh* (comp. Persian *ǵuvân*, Sanskrit *juvan* young); whence we might explain the connexion of ק with צ, שׁ, י &c., as 1. צָלָה, בָּצַע, צָלַח, צָוָה with קָלָה, בָּקַע, קָלַח, קָוָה; 2. נָשַׁשׁ, יָתַר II. with קָשַׁשׁ, קָטַר II. From the essential nature of Koph seems to have arisen its occasional interchange with ת; as appears from פָּקַח = פָּתַח, שָׁקָה = שָׁתָה, רָתַח = רָקַח Ez. ch. 24; the same relationship being found in ךָ and תָּ for the second person, and in the Greek (comp. κόπτω = τύπτω, τίς and quis, κοίρανος and τύραννος, quatuor and τέτταρες) &c.

קָא see קִיא.

קֵא (from קִיא) *m.* same as קִיא *vomit* Prov. 26, 11.

קָאָה (unused) *tr.* same as קָא (קִיא) *to spue*, *to vomit*, assumed for קָאַת, קָאָת. But the root may also mean *to cry out* (Ar. قَاقَ to cluck, قَوْقَأَ to cry), whence קָאַת (*pelican*) would be designated *the crier;* which idea *Ephrem* on Deut. 14, 12 adopts.

קָאַת and קָאָת (*constr.* קְאַת, from קָאָה; ־ַת or ־ָת is a feminine termination for ־ָה) *fem. the pelican*, abiding with the יַנְשׁוּף and קִפֹּד in swamps of the desert Is. 34, 11, Zeph. 2, 14, Ps. 102, 7, and forbidden to be eaten, as unclean Lev. 11, 18; Deut. 14, 17. The usual assumption is that it derives its name from vomiting the shells it has swallowed (*Bochart*, Hieroz. III. p. 40 seq.). Talmudic קִיק, קוּק, *pelican.* The Aram. קָקָא, ܩܩܐ, Arab. قوق are reduplications of the simple stem. See קָיָה, קוּא and קִיקָיוֹן.

קַב (*pl.* modern Hebrew קַבִּים, from קָבַב I.) *m.* prop. the hollowed out, the deepened; hence the name of a measure for dry goods, $^1/_6$th of a סְאָה (Josephus) 2 Kings 6, 25; where one fourth of a *cab* is about a pint. *Josephus* (Antiqq. 9, 4, 4) translates as if a cab were = four zests (ξέστης); and so eighteen cabs are = 72 zests i. e. one ephah, which is also the sixth part of a סְאָה. Phenic. קַב, which passed into the Greek κάβος (= χοῖνιξ, Hesych.); comp. Coptic ⲕⲁⲃⲓ vessel, lamp, Latin cupa. See קֻבַּעַת.

קָבַב I. (*perf.* קַב, with *suff.* קַבּוֹ = קַבּוֹ, קַבֹּתָ; *inf. absol.* and *constr.* קֹב; *imper.* קֹב, with *a opt.* קָבָה־, with *suff.* קָבְנוֹ, where נ is inserted; *fut.* יִקֹּב) *tr.* 1. *to cut into* or *through*, *to dig through*, of a husbandman; *to split*, *to cut off*, wooden tables; *to hollow out*, *to cut out*, *to deepen*, a vessel. Deriv. קַב and perhaps קֵבָה, קֹבָה. — 2. Figur. *to curse*, *to revile*, *to blaspheme*, with accus. Num. 22, 11 17; 23, 8 11 13 25 27, as in גָּדַף, חָרַף I.; the same metaphor specially existing in נָ־קַב 3. The organic root קַב is identical with that in נָ־קַב and נָ־קַף 1, גָּבָ־א I., גָּב I. (to גָּב); Aram. גַּב (to גֹּב).

קָבַב II. (not used) *intr. to be bent round*, *to be vaulted*, *arched;* identical in its org. root קַב with that in גַּב (גָּבַב, to be hill-shaped, arched, bent, whence גַּב back, hill, vault, גַּבָּה a bow, a felloe, a hill), גָּבַ־ה, גָּבַ־ע, גָּבַ־ח, גָּוָ־ה I., גָּף I. (גּוּף), קָבַ־ע; Ar. قَبَّ the same, Aram. קֵבֵב to build an arch. Deriv. קֻבָּה.

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קָבָה (not used) *tr.* same as קָבַב I.; see on קֵבָה.

קֵבָה (modern Hebrew קֵיבָה, *constr.* קֵיבַת; from קָב = קַב I.) *fem. the rough stomach with folds* (of animals that chew the cud), echinus Deut. 18, 3 (Targ., Vulg., *Saadia*); prop. a thing hollowed out or deepened, Arab. قِبَّة (from قَبَّ) the same; but also قِبَة from قَبَى with the same meaning, so that even in Hebr. קָבָה may be the stem (*Ibn G'anâch*).

קֹבָה (with *suff.* קֳבָתָהּ; from קָב [קוּב] = קַב [קָבַב] I.) *f. genitalia muliebria* (comp. נְקֵבָה) Num. 25, 8 (LXX, Vulg., *Kimchi*); according to the Talm. from נְקֹבָה the backside, according to Onk., Symm., Aqu. = קֻבָּה; but the first is more probable.

קֻבָּה (from קָבַב II.) *fem. a vaulted tent, a pleasure-apartment*, prop. what is rounded, arched Num. 25, 8; Aram. קוּבְתָא (the vault of heaven, a pleasure-chamber), ܩܘܒܬܐ (a tent, an arch, an arched tent, a cupola); Arab. قَبَّة (a pleasure-tent = אֹהֶל, an arched tent); comp. cuppa, cuppola, German Kuppel, which may be of like origin. From القُبّ (el-Kubba) comes the Spanish Alcova, and our alcove.

קִבּוּץ (*pl.* קִבּוּצִים, from קִבֵּץ) *m. a heap, mass, throng, troop* Is. 57, 13.

קְבוּרָה (*constr.* קְבֻרַת, with *suff.* קְבֻרָתָהּ, קְבֻרָתוֹ) *fem. sepulture*, שְׂדֵה הַקְּ׳ *field of burial* 2 Chr. 26, 23; Eccles. 6, 3; *interment* Is. 14, 20; *concrete, a grave* Gen. 35, 20; 47, 30.

קָבַל (Kal not used) *trans.* 1. *to lay hold of, to seize, to catch* (cognate in sense אָחַז, יָרַשׁ II.), prop. perhaps *to wind together;* hence *to take, to receive.* Thus the stem קָבַל would be connected with חָבַל I., גָּבַל, כָּבַל I., כָּפַל. The org. root קָ־בַל is perhaps also in בָּלַל I., so far as the idea of *mixing* has arisen from that of *laying hold of one another.* Aram. קְוַל the same, hence קוּל from קְוִיל a net; Arab. قَبَل *to join, to bind, to associate with*, whence قَبِيل stem; kindred, heap. — 2. *to tie about, to cover about, to veil, to fold around*, proceeding from signification 1; hence figurat. *to become dark* or *obscure*, Aram. קְבַל; חָשַׁךְ (comp. זָקַק I.); אָפַל (Arab. عَفَلَ to be veiled), עָלַט, עָף II. proceeding from this fundamental signification. — 3. *intrans. to be strong, stout, condensed*, prop. to be wound together; the same metaphor existing in חָזַק, קָוָה, קָשַׁר, חוּל; hence *to be fat, thick, solid* (comp. אוּל a verb "to be thick or tight", same as אָלָה I. to אַלְיָה clunes), applied to the belly or back, and then as in the cognate גָּבַל to an arched, thick mass. Deriv. קֹבֶל, קְבֹל, קֳבָל, and the denomin. הִקְבִּיל.

Pih. קִבֵּל (*fut.* יְקַבֵּל) *to receive* 1 Chr. 12, 18; *to take*, with לְ of the person, i. e. to select from the proposed 21, 11; for לָקַח Job 2, 10; *to adopt*, a doctrine, law Esth. 9, 23 27; Prov. 19, 20; *to receive*, with the infin. (*in order to*) 2 Chr. 29, 16. Modern Hebrew קַבָּלָה doctrines received.

קֹבֶל (with *suff.* קָבְלִי, קָבְלוֹ, after the form קָטְנִי, קָטְנוֹ 1 Kings 12, 10, פָּעֳלוֹ from פֹּעַל; but the better mss. have קָטָנִי, קָבָלוֹ with ל and נ doubled after ŏ, in order to support the vowel) *masc.* prop. a projecting, standing thickly forward, hill-shaped thing; hence 1. *the belly*, from קָבַל 3 (which see), like אוּל, belly, נֶגֶד prop. fore-head, breast, face, נֹכַח belly, body; comp. Arab. قَبْقَب belly. Metaphor. *an* (iron) *battering-ram* = כַּר (Ez. 21, 27), as a projecting thing, Ez. 26, 9 *and he shall direct the stroke of his wall-batterer.* — 2. (not used) *a preposition: before, over against, against;* as in נֹכַח (and נֵכַח), נֶגֶד, פָּנִים (which see) the force of a preposition *before, against, over against*, proceeds from a subst. denoting *the fore part, the belly, the body*, pars antica (see אוּל I. and II.). Comp. אוּלָם, עֵקֶב.

Hif. הִקְבִּיל (*part.* מַקְבִּיל) denomin. *to stand over against* Ex. 26, 5.

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קֳבָל (pronounce kŏbal, abridged from קֹבֶל or קָבֹל, after the Aramaean form קֳדָם) *m.* same as קֹבֶל 2: *before, in presence of;* קֳבָל־עָם 2 Kings 15, 10 *before the people, openly;* where the LXX have incorrectly taken it for a proper name.

קֳבֵל (in Targ. קֳבֵיל, also with לְ לָקְבֵל instead of לְקֳבֵל, the guttural ק causing the ָ, Syr. ܠܩܒܠ, and ֵ is absorbed by the preceding ָ) *Aram. m.* prop. what stands forward, what is rounded, i. e. face, breast, body, or merely like פָּנִים, facies, but only 1. with לְ *a preposition: before* Dan. 3, 3, *in presence of* 5, 1, *over against* 5, 5, *on account of, because of,* = Hebrew מִפְּנֵי 5, 10; לָקְבֵל דְּנָה *for that very reason* Ezr. 4, 16, with דִּי following *for this reason that* 6, 13. — 2. in the group כָּל־קְבֵל דִּי *notwithstanding that, although* (= Hebrew בְּכָל־זֹאת) Dan. 2, 8, *granted that* 2, 12, *since* 2, 24, *because* 5, 12 22, *entirely as* 2, 40; 6, 11, like the Hebrew לִפְנֵי; כָּל־קְבֵל דְּנָה *for this reason because* Ezr. 7, 17.

קְבַל see קֳבַל.

קְבַל (Pe. not used) *Aram. tr.* same as Hebrew קָבַל prop. *to wind* or *bind together;* hence 1. metaphor. *to seize* &c. — 2. *to knot around, to veil, to cover;* hence *to become obscure.* — 3. *intr. to be thick, tight;* hence *to be hill-shaped, humped.* Deriv. קְבֵל, קְבֹל and קֳבֵל.

Pael קַבֵּל (*fut.* יְקַבֵּל) *to take, receive,* מַלְכוּ Dan. 6, 1; 7, 18; with מִן־קֳדָם from one 2, 6.

קְבֹל (with *suff.* קָבְלָךְ, only with the prepos. לְ) *m. Aram.* = קֳבֵל; but only a preposition, *before;* hence לְקָבְלָךְ *before thee* Dan. 2, 31.

קָבַע I. (*part.* קֹבֵעַ, *plur.* קֹבְעִים; *fut.* יִקְבַּע) *tr.* same as עָ־קַב I. (LXX) prop. *to intertwine, to plait into each other, to bind together, to spin,* as is observable from עָכַב I. (which see); hence *to plan a cunning device, to deceive, to defraud, to overreach,* with accus. Prov. 22, 23, with an adverbial accus. נֶפֶשׁ *even to the life; to disappoint* Mal. 3, 8 9; mod. Hebrew קַבְּעָן a deceiver. The development from the fundamental signification is plainly given by אָרַב I., זָמַם, כָּזַב, יָקֹשׁ. The meaning *to withhold, to restrain, to withdraw,* has arisen from that just given, as is seen from עָקַב I.

קָבַע II. (not used) *intr. to be rounded, bent, cupola-shaped,* of a helmet, a cup; identical with גָּבַע, כָּפַע; Arab. قَبَعَ the same. A like signific. belongs to עָ־קַב II. being the stem for עָקֹב 2. and עֲקֻבָּה (which see), and to Ar. عـقب (whence عَقَبَة and عُقَاب the ridge of a mountain); and so the organic root with its comparisons becomes clear. Deriv. קוֹבַע, קוֹבַע.

Puh. קֻבַּע (not used) *to be rounded, arched, bent,* of a bowl. Derivative

קֻבַּעַת (from קָבַע II. *Puh.*) *f. a bowl, a large cup;* fully קֻבַּעַת כּוֹס, to distinguish it from the calix of flowers, Is. 51, 17 22; Greek κάλυξ; Ar. قُبْعَة the same. *Ibn Ganâch, dregs,* from קָבַע *to settle* (= שָׁמַר), which is less suitable.

קָבַץ (*part.* קֹבֵץ, *fut.* יִקְבֹּץ) *trans. to grasp,* with the hand; *to carry* or *bring together;* hence *to collect,* with accus. of the object Ez. 22, 19, חַיִל 1 Kings 20, 1, שָׁלָל Deut. 13, 17, אֹכֶל Gen. 41, 48; *to assemble, to call together,* זְקֵנִים Jo. 2, 16, חֹרִים Neh. 7, 5, הַנְּבִיאִים 1 Kings 18, 20, הָעָם 2 Sam. 2, 30, הַכֹּהֲנִים 2 Chr. 25, 5, with אֶל of the person *for* Deut. 13, 17, also לְ, Prov. 28, 8 *he gathers in order to shew love for the poor; to accumulate,* אָוֶן Ps. 41, 7, with לוֹ *to himself;* קָ׳ עַל־יָד *to collect upon the hand,* i. e. *by handfuls, gradually* Prov. 13, 11; with אֶל of the place *to* Ezr. 8, 15 (for אֵלָיו of a person we have once עָלָיו 1 Kings 11, 24). Derivat. קְבֻצָה, קֶבֶץ to the proper name קִבְצַיִם.

Nif. נִקְבַּץ (*inf.* הִקָּבֵץ, *fut.* יִקָּבֵץ) *to be gathered, heaped together* Ez. 29, 5; *to be*

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assembled, of men Gen. 49, 2, Is. 43, 9, and animals Is. 34, 15; with אֶל Josh. 10, 6 or עַל of a person 2 Chr. 13, 7; נִקְבָּצִים *the gathered*, the exiles returned home Is. 56, 8.

Pih. קִבֵּץ (*part.* מְקַבֵּץ, *inf. constr.* קַבֵּץ, *fut.* יְקַבֵּץ) *to embrace*, opposite עָזַב Is. 54, 7; *to take up* 40, 11; *to assume*, פָּארוּר Jo. 2, 6; Nah. 2, 11; *to gather in*, *to bring home*, grapes, sheaves Is. 62, 9; Mic. 4, 12; *to heap up*, *to cause to collect*, water Is. 22, 9; *to lead together* 34, 16; *to collect*, a scared flock 13, 14, especially the dispersed Israelites 11, 12; 56, 8; Hos. 9, 6, with מִן *whence* Hos. l. c., Deut. 30, 3, with עַל *to* Is. 56, 8 or *against* one Ez. 16, 37. Deriv. קִבּוּץ, and the proper name יְקַבְצְאֵל.

Puh. קֻבַּץ *to be gathered*, *led together* Ez. 38, 8.

Hithp. הִתְקַבֵּץ (*fut.* יִתְ־) *to gather themselves together*, *to join together* Is. 44, 11; Jer. 49, 14.

The stem is ident. with חָבַץ (which see), Aram. חֲבַץ, ܚܒܨ, Ar. قبض, قبص, قبط, Zab. ܟܒܨ; and the organic root קָ־בַץ may be connected with that in כָּ־פַס, כָּ־פַת.

קֶבֶץ only in

קַבְצְאֵל (*El is Gatherer* i. e. *of an established congregation*) *n. p.* of a city in the south of Judah Josh. 15, 21, 2 Sam. 23, 20, elsewhere יְקַבְצְאֵל (which see).

קְבֻצָה *f. a gathering*, *heap* Ez. 22, 20.

קִבְצַיִם (*double congregation*) *n. p.* of a city in Ephraim Josh. 21, 22.

קָבַר (*fut.* יִקְבֹּר) *tr.* same as חָפַר *to dig*, *to dig through*, *to hollow out*, *to dig out*, commonly *to bury* Judges 2, 9; 16, 31; 1 Sam. 31, 13; Ez. 39, 12. Deriv. קֶבֶר, קִבְרָה, קְבוּרָה.

Nif. נִקְבַּר (*fut.* יִקָּבֵר) *to be buried* Gen. 15, 15; 35, 8 10; Judges 12, 7; Jer. 8, 2.

Pih. קִבֵּר (only *part.* מְקַבֵּר, *pl.* מְקַבְּרִים, *inf. constr.* קַבֵּר, *fut.* יְקַבֵּר) *to bury* (repeatedly or many) Num. 33, 4; 1 Kings 11, 15; Jer. 14, 16; Ez. 39, 14.

Puh. קֻבַּר *to be buried* Gen. 25, 10.

By comparing the word with חָפַר we cannot be in doubt about the fundamental signification of קָבַר, especially as حَفِير means *grave*. A comparison with צָבַר = ܩܒܪ (to heap up, for the Greek σωρεύω Rom. 12, 20) is the less admissible, because the graves of the Hebrews were holes in the earth or rocks.

קֶבֶר (in pause קָבֶר, with *suff.* קִבְרִי, קִבְרוֹ; *pl.* קְבָרִים, *constr.* קִבְרֵי) *m. grave*, *sepulchre*, *hole in earth* or *rock*, where the dead were laid Gen. 23, 9, Ex. 14, 11, Num. 11, 34; hence (see under קָבַר at the end) קֶ׳ פָּתוּחַ Ps. 5, 10, Jer. 5, 16 and (rock-graves) Is. 22, 16. The *pl.* stands either for *graves* Ex. 14, 11, hence יָשַׁב בַּקְּבָרִים *to sit in grave-vaults* Is. 65, 4, i. e. to seek declarations about the future in the abode of demons; or it means *place of graves*, *grave-yard* Job 17, 1. Ar. قَبْر, Aram. קְבַר, ܩܒܪܐ, Phenician קֶבֶר the same.

קִבְרָה (only *pl.* קְבָרוֹת, *constr.* קִבְרוֹת) *f. pl.* 1. *graves*, *sepulchres* Ez. 32, 22 25 26, *grave-chambers* 2 Chr. 16, 14; but also *place of grave-chambers*, *grave-yard* Job 21, 32. — 2. in קִבְרוֹת הַתַּאֲוָה (*graves of lust*) *n. p.* of a place in the wilderness, whose appellative meaning is explained in Num. 11, 34; elsewhere 33, 16; Deut. 9, 22.

קָדַד *tr.* 1. (not used) *to divide*, *to cut*, *to split off*, *to peel off*, sweet-smelling barks; cogn. in sense with קָצַע, Ar. قَدَّ, Aram. קַד, ܩܕ the same; ident. in its organic root with that in גַּד (גָּדַד) I., גָּד־ָה II., גָּז־ָה, גַּז, Aram. חֲד־ָא, and with that in חַץ, חָצַ־ָה, קָצַ־ַע, נָ־קַד I.; comp. also κεδ-άω, -άζω, σκεδ-άζω. Derivat. קִדָּה. — 2. (*fut.* יִקֹּד, 3 *pl.* יִקְּדוּ) prop. *to break*, *to crack*, the body, i. e. *to bend*, *to incline*, *to stoop*, with accus. of the object אַפַּיִם 1 Sam. 24, 9; 28, 14; 1 Kings 1, 31; 2 Chr. 20, 18; commonly without an object 1 Chr. 29, 20, 2 Chr. 29, 30, without being intransitive on that account; weaker than הִשְׁתַּחֲוָה,

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which follows Gen. 24, 26; 43, 28; Ex. 34, 8; Num. 22, 31; Neh. 8, 6; comp. *κύπτω*. The taking of this meaning as a denom. from קֻדְקֹד (*Kimchi*) is to be rejected, both because אַפַּיִם only is the object, as in the case of כָּרַע (2 Chr. 7, 3) and הִשְׁתַּחֲוָה (Gen. 19, 1), but never קָדְקֹד; and the verb קָדַד, כָּדַע or עָקַד in Aram. which is a farther development of קַד has always the general meaning *to bend the knee, to fall upon the knees.*

Pih. (redupl.) קִדְקֵד (not used) *to incline, to nod*, assumed for קָדְקֹד.

קָדָה (not used) an alleged root for the proper name נְקֻדְעָם; but see יָקְדְעָם.

קְדָה (from קָדַד) *fem.* prop. *what is peeled off*, or *split off;* hence *the rind* of a fragrant tree, which was an article of Arabian commerce Ex. 30, 24; Ez. 27, 19; specially according to the Targ., Syr. and Vulg. = קְצִיעָה *cassia*, so called from its reeds being split (*Theophr.* hist. plant. 9, 5; *Pliny* 12, 19); according to Saadia, Ar. Erp. *costus;* according to others *amber* or *stacte.* Diosc. (1, 12) calls a palm-like sort of cassia *κιττώ*; the south-Arabian *Keura* was termed كلذى. It is difficult to decide on the point.

קְדוּמִים (after the form עֲלֻמִים, נְעוּרִים; from קָדַם I.) *m. pl.* (to denote an age) *afore time, ancient days, prior age;* hence בָּחַל קְ Judges 5, 21 *a low plain of ancient time*, i. e. celebrated for old heroic deeds performed on it, applied to the קִישׁוֹן (LXX cod. Vat., Targ.), that valley having been the battle-field of Palestine from the remotest times. Thus קְ is somewhat different from קֶדֶם Deut. 33, 15; comp. Ar. قَدِيم old, everlasting. According to *Ibn Ganâch* from קָדַם II. (which see), to cut, to divide; hence קְדוּמִים *battle.*

קָדוֹשׁ or קָדֹשׁ (*constr.* קְדוֹשׁ, with *suff.* קְדֹשִׁי; *pl.* קְדוֹשִׁים, with *suff.* קְדוֹשָׁיו) *adj. m. clean*, physically and morally, i. e. *fresh, unstained, unsoiled* (see קָדַשׁ), from avoiding unclean meats, debauchery, incest, idolatry Lev. 11, 43 44 45; 19, 2; 20, 26; Deut. 23, 15; and so far as the ideas of purity and holiness coincide (also among the Parsees), *holy:* 1. of God, *sacred* (in a religious sense) Is. 6, 3, because nothing unclean or sinful durst approach Him (8, 13). Accordingly קָדוֹשׁ (Job 6, 10; Is. 40, 25; Hab. 3, 2) or קְדוֹשׁ יִשְׂרָאֵל (Is. 1, 4; 10, 17; Ps. 78, 41) is used as an epithet of God; also the *pl.* קְדוֹשִׁים Josh. 24, 19; Hos. 12, 1; Prov. 9, 10; 30, 3; conseq. it is = אֱלֹהִים קְדוֹשִׁים Ps. 22, 4, נוֹרָא 99, 3. For intensifying the idea קָדוֹשׁ is repeated three times Is. 6, 3; comp. the *τρισάγιον* Apoc. 4, 8. — 2. of priests as servants dedicated to God: קָדוֹשׁ לַיי Lev. 21, 6 7 8, קְדוֹשׁ יי of Aaron Ps. 106, 16, inasmuch as they had to avoid impurity and defilement. — 3. of angels Dan. 8, 13, Aram. קַדִּישׁ 4, 10; in other places *pl.* קְדֹשִׁים Zech. 14, 5; Ps. 89, 6 8; Job 5, 1; 15, 15. — 4. of the Nazarites Num. 6, 5 or of other pious, sanctified men Is. 4, 3; hence of the Israelite people Lev. 11, 44-45; 19, 2; Deut. 7, 6; the *pl.* קְדֹשִׁים is also occasionally put for such Deut. 33, 3; Ps. 16, 3; 34, 10; Dan. 8, 24. — 5. of sacred, consecrated places Ex. 29, 31, Lev. 6, 19, or days Neh. 8, 10 11. — 6. A subst. *the holy place, the sanctuary* Is. 57, 15; 58, 13; Ps. 46, 5 *the holy place of the dwelling* (מִשְׁכָּנִים) *of the most High;* 65, 5.

קָדַח (*part.* קֹדֵחַ, *infin. constr.* קְדֹחַ) *intrans.* 1. *to glow, to burn, to kindle*, of אֵשׁ Deut. 32, 22; Jer. 15, 14; also *tr.* with accus. of the object *to set fire to, to burn*, דֲּמָסִים Is. 64, 1, אֵשׁ (a fire) 50, 11; fig. *to cause destruction, to raise a fire of wrath* Jer. 17, 4; in derivat. of fever heat. Derivat. מַקְדֵּחַת. — 2. (not used) *to sparkle, to shine, to be bright-coloured.* Deriv. אֶקְדָּח.

The organic root of the stem (Arab. قَدَّحَ, Aram. קְדַח, ܩܕܚ) is קָד־ח, which exists also in יָ־קַד, כִּד II.

מַקְדֵּחַת (from the *Pih.* of קָדַח) *fem. the burning* or *heat of fever* Lev. 26, 16, Deut. 28, 22, cogn. in sense with דַּלֶּקֶת, comp. Aram. אֶשְׁתָּא fever-heat, properly fire,

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צְמָרָא, צְמִרְתָּא fever, from צְמַר = גְּמַר to burn (comp. גּוּמְרָא a coal); Greek πυρετός, πυρέτιον, Latin febris from fervere, Gothic brinno fever, from brinnan to burn.

קָדִים (with *a* of motion קָדִימָה; from קָדַם I.) *m.* prop. *what is before, anterior;* hence *the east*, as a quarter Ez. 43, 17; 44, 1; 46, 1 12; fully פְּאַת קָ׳ *east region* 48, 1 2 6-8 16; commonly with צָפוֹן 40, 23 and elsewhere; *east side* 42, 9; 43, 2, a word to define דֶּרֶךְ 40, 10, שַׁעַר 40, 44; רוּחַ קָ׳ *east wind* Ex. 10, 13; 14, 21; Ez. 17, 10; 19, 12; 27, 26, frequently קָ׳ alone Gen. 41, 6 23, and since such wind is commonly violent, it means generally *stormy wind* Job 27, 21; 38, 24; Ps. 48, 8; Is. 27, 8; rarely (and only poet.) like רוּחַ, a figure of nothingness and vanity Job 15, 2; Hos. 12, 2. — קָדִימָה *towards the east* Ez. 11, 1, *in the east* (in answer to the question *where*) 47, 1, also *the east* simply 47, 18, *eastwards* Hab. 1, 9.

קַדִּישׁ (*pl.* קַדִּישִׁין, *constr.* קַדִּישֵׁי) *Aram. adj. m.* same as Hebrew קָדוֹשׁ *pure, holy*, of אֱלָהִין Dan. 4, 5; 5, 11, of angels; subst. *an angel*, along with עִיר (*watcher*) 4, 10 14 20 (in Enoch 20, 1 of the three well-known archangels); of the pious Israelites, *the saints of the most High* 7, 18 22 25 27, or merely קַדִּישִׁין 7, 21 22; comp. τὸ σπέρμα τὸ ἅγιον (3 Ezr. 8, 70).

קַדִּישׁ *m.* in the cod. Sam. for קָדֵשׁ Deut. 23, 18, with the same meaning as קָדֵשׁ.

קַדִּישָׁה *fem.* in cod. Sam. for קְדֵשָׁה Gen. 38, 21 22.

קָדַם I. (Kal not used) *intrans. to go before, to be before, to spring forward, to come before*, from the fundamental signification *to press forward, to strive forwards;* more correctly *to project, to stand forward*, cogn. in sense with נָגַד (to be prominent, to swell forth, to stand before, to lead on, to go *before*), and perhaps נָכַח (to be before); so that the organic root קָ־דַם is ident. with that in חָטַם (to חֹטֶם, whence the denom. חָטַם), Arab. حطم, whence حُطْم (tip of the nose, horn-tip, beak), حَطَمَ the same, جَثَمَ the same, whence جَثَمَة (a hill). Comp. Ar. قَدَمَ (to go before, to step forward, to be advanced in time, to be old), Aram. קְדַם, ܩܕܡ the same, in the most various applications. Deriv. קֶדֶם, קֶדֶם, קַדְמָה, קַדְמָה, קַדְמוֹן, קָדִים, קְדוּמִים, קַדְמֹנִי, and the proper names קְדֵמָה, קַדְמִיאֵל, קְדֵמוֹת.

Pih. קִדֵּם (*fut.* יְקַדֵּם) *to go before* Ps. 68, 26, opposite אִחֵר; *to be up early*, בַּנֶּשֶׁף (in the dawn of morning) 119, 147; *to anticipate*, with the accusative אַשְׁמֻרוֹת 119, 148; קִ׳ פְּנֵי פְ׳ *to come before one's person*, with בְּ of the thing, hence *to offer* Ps. 95, 2; *to walk before one* 89, 15; in a hostile sense, *to meet* 17, 13; with the accus. *to attack* Is. 37, 33; elsewhere with a double accus. *to come to meet one with* חֶסֶד Ps. 59, 11, רַחֲמִים 79, 8; also followed by the inf. constr. in an adverbial sense, *early, before, in good time, with haste*, as קִדֵּם לִבְרֹחַ Jon. 4, 2 *to flee in haste;* with the accusat. of the person whom one meets Ps. 18, 19; Job 30, 27.

Hif. הִקְדִּים (*fut.* יַקְדִּים) *to give before, to do by anticipation*, with accus. of the person Job 41, 3, a correlative to שִׁלֵּם *to repay;* also, *to meet before*, הָרָעָה, with בְּעַד (round about) Am. 9, 10.

קָדַם II. (not used) *tr.* 1. *to cut, to hew, to split, to fell*, same as Hebrew גָּדַם (perhaps to גִּדְעֹם), גָּזַם, Arab. قَدَمَ (to قَدُوم an axe), قَطَمَ, حَدَمَ, جَدَمَ, Aram. קְטַם. The organic root is קָ־דַם, which is also found in דָּמַם, דָּמָה 2, Aram. הֲ־דַם, Arab. هَدَمَ. — 2. same as קָסַם prop. *to decide*, then *to practise soothsaying* or *enchantment;* like קָטַם proceeding from the fundamental signification *to divide*. Derivat. מִקְדָּם, קְדוּמִים (according to some).

Pih. קִרְדֵּם (with *Resh* inserted, as in חִרְצֵב, כִּרְסֵם; not used) an intensive of Kal. Deriv. קַרְדֹּם.

קְדַם (not used) *Aram. intr.* same as

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קֶדֶם I. in Hebrew. Deriv. קַדְמָה, קֶדֶמָה, קַדְמִי.

קֶדֶם (*pl. constr.* קַדְמֵי; from קֶדֶם I.) *m.* prop. *what is before*, pars antica, cognate in sense with נֹכַח and נֶגֶד and equivalent to פָּנִים, probably at first a part of the human body that stands forward; hence 1. *the east*, because the Hebrews determined the quarter of the heavens by directing the face to the east Is. 9, 11 (opposite אָחוֹר west), Ps. 139, 5, together with יָמִין south, שְׂמֹאל north Job 23, 8. מִקֶּדֶם after verbs of motion means *from the east*, i. e. *towards the east*, *eastward* Gen. 11, 2; 13, 11, like מִמִּזְרָח (Is. 17, 13), מֵרָחוֹק (22, 4); after verbs of rest *in the east* (see מִן) Gen. 2, 8. מִמִּקֶּדֶם לְ *from the east to*, i. e. *on the east side of* 3, 24; Num. 34, 11. — 2. the regions east of Palestine, such as *Arabia*, including *Amalek*, *Midian*, *Kedar*, *the wilderness of Syria*, *Nabathea*, *Syria* and *Mesopotamia* Is. 9, 11; Num. 23, 7; Gen. 29, 1; fully אֶרֶץ קֶדֶם Gen. 25, 6; אַרְצָה בְּנֵי קֶדֶם 29, 1 of northwestern Mesopotamia, whose mountains were called הָרְרֵי קֶדֶם Num. 23, 7, whose inhabitants were the בְּנֵי קֶדֶם, and who were the eastern nomads of the wilderness-part of this territory Judges 6, 3 33; 7, 12; 8, 10; Job 1, 3; בְּנֵי קֶדֶם also *the Arabs* generally Is. 11, 14, who pitched their tents beyond the Euphrates Jer. 49, 26. — 3. *things of the east*, i. e. what is carried on there, poet. *sorcery* Is. 2, 6, if it be not better to read מִקֶּדֶם (from קֶדֶם II.) or מִקְסָם, or to take קֶדֶם = קְדָמִים (Job 15, 2). — 4. Referring to time, *former times*, *the past*, poet. = עוֹלָם Ps. 44, 2; 78, 2; hence מַלְכֵי קֶדֶם Is. 19, 11 *kings of old*, יְרֵחֵי־קֶדֶם Job 29, 2, יְמֵי קֶדֶם Ps. 44, 2; מִקֶּדֶם *from ancient days*, i. e. *of old* Mic. 5, 1, elsewhere מִימֵי קֶדֶם 7, 20; Is. 23, 7; 37, 26, Ar. قِدْم old time, قَدِيمًا formerly; then *everlasting time*, *eternity*, in הָרְרֵי קֶדֶם Deut. 33, 15, שְׁמֵי קֶדֶם Ps. 68, 34, אֱלֹהֵי קֶדֶם Deut. 33, 27; יֹשֵׁב קֶדֶם Ps. 55, 20 *who is enthroned from eternity*; once *st. c. pl.* מִרְאֹשׁ = מִרֹאשׁ Prov. 8, 23 *from of old*, *since the beginning*; seldom *adv. aforetime*, *early* Ps. 74, 2, Jer. 30, 20, Lament. 5, 21, like לְיָמִים, מִנִּלְעָדְ, or *a prepos.*, *before*, Prov. 8, 22 *before his works*. — 5. (perhaps *high land*) *n. p.* of the Arabian land النجد (high land), with which it is ident. in original meaning, and so הַר קֶדֶם Gen. 10, 30 is applied to the mountain surrounding or passing through *Nejd* (*Fresnell*); comp. Ar. قِدْم.

קָדֶם (with *a* of motion קַדְמָה) *m.* the same, *the east*; קָדְמָה *towards the east* Gen. 13, 14; 25, 6; sometimes the explanatory מִזְרָחָה (Num. 2, 3; 34, 15) or מִזְרַח הַשֶּׁמֶשׁ (Josh. 19, 12) is added; also *in the east* Ex. 27, 13; 38, 13; Ez. 45, 7, as צָפוֹנָה, קָדְמָה, נֶגְבָּה are used, in answer to the question *where*.

קֳדָם (once before *suff.* קָדָם, Syr. ܩܕܡ Dan. 7, 13; only *pl.* with *suff.* קָדָמַי, קָדָמֶיהָ, קָדָמַיִךְ, קָדָמוֹתֵי, קָדָמַיִךְ, קָדָמַיִן, pl. קָדָמִין in the Targ.) *Aram. m.* prop. *the fore part*, then *a prepos. before*, after אֲמַר Dan. 2, 9, עֲנָא (*to answer*) 2, 10, אוֹדָא (*to thank*) 6, 11, קְרָא (*to read*) Ezr. 4, 18, to denote the dative of person; בְּעָרְנִי קָדָמַי = Hebr. לְפָנַי *to me* Dan. 3, 32, after verbs of motion 2, 24; 3, 13; 4, 3; מִן־קָדָם = Hebr. מִלִּפְנֵי, מִפְּנֵי, after the verbs קְבֵל Dan. 2, 6, בְּעָא 2, 18, דְּחַל 6, 27, שְׁלַח 5, 24; comp. Ar. قُدَّام.

קַדְמָה (from קֶדֶם; *c.* קַדְמַת, with *suff.* קַדְמָתָהּ, קַדְמָתָן, קַדְמָתָהּ; *pl.* with *suff.* קַדְמוֹתֵיכֶם) *f.* *origin*, *primitive state* Is. 23, 7, *earlier condition* Ez. 16, 55; *pl.* *early time* Ez. 36, 11; *st. c.* קַדְמַת as a *prepos. before* Ps. 129, 6, which should be followed by the relative אֲשֶׁר.

קָדְמָה *Aram. f.* the same, but only as a *prepos. before*, in נִן־קָדְמַת דְּנָה *before*, *formerly* Dan. 6, 11, for which Ezr. 5, 11 has מִקַּדְמַת־דְּנָא.

קַדְמָה (only *constr.* קַדְמַת) *f.* merely as a *prep. before*, Gen. 2, 14 *before Assyria*, which to a writer in Palestine is = *west*, the Tigris forming the western boundary of Assyria; *east of* 4, 16; *south east of* 1 Sam. 13, 5.

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קֶדֶמָה (*east*) *n. p.* of an Arabian race in the land east of Jordan Gen. 25, 15, different from the other Arabs, from the Amalekites, Midianites, and Kedarenes; comp. *Σαρακηνοί*, Saracens, from شَرْق the east.

קַדְמוֹן *adj. m.*, קַדְמוֹנָה *f. eastern*, Ez. 47, 8 *into the east regions*, i. e. lying east of Jerusalem, towards the Dead Sea.

קְדֵמוֹת (*east district*) *n. p.* of a desert in Reuben Deut. 2, 26, and also of a city there Josh. 13, 18; 1 Chr. 6, 64.

קַדְמַי (*def.* קַדְמָאָה, *pl.* קַדְמָאִין and קַדְמָיִין, after the Syrian mode קַדְמָיֵא) *Aram. adj. m.*, קַדְמָאָה (*def.* קַדְמֵיתָא and קַדְמָיְתָא, *def. pl.* קַדְמָיָתָא) *f. going before, former, ancient*, of מַלְכוּ, i. e. the Chaldean empire Dan. 7, 4; *earlier* 7, 8, *first* 7, 24.

קַדְמִיאֵל (*El of primeval time, primeval El;* see קֶדֶם) *n. p. m.* Ezr. 3, 9.

קַדְמֹנִי and קַדְמוֹנִי (*pl.* קַדְמֹנִים) *adj. m.*, קַדְמֹנִית (*pl.* קַדְמֹנִיּוֹת) *f. eastern*, of יָם Ez. 47, 18, Jo. 2, 20, Zech. 14, 8, i. e. *the Dead Sea;* of שַׁעַר Ez. 10, 19; 11, 1; *old*, coming from an earlier time 1 Sam. 24, 14; *former, ancient*, of יָמִים Ez. 38, 17, שָׁנִים Mal. 3, 4; קַדְמֹנִים *forefathers* Job 18, 20, with relation to אַחֲרֹנִים (*posterity*, epigoni) *contemporaries;* קַדְמֹנִיּוֹת Is. 43, 18 *former mighty deeds*, modern Hebrew *antiquities; old histories.*

קַדְמֹנִי (*primitive stem*) *n. p.* of a Phenician race, formerly constituting a portion of the Hivites Gen. 15, 19.

קָדְקֹד (with *suff.* קָדְקֳדֶךָ, קָדְקֳדוֹ or קָדְקְדוֹ; from קִדְקֵד belonging to קָדַד) *m.* prop. vertebrate work, like מַפְרֶקֶת, עֹרֶף, from קַד *to incline oneself, to bow, to stoop* (see עָרַף III.), hence *crown of the head* Gen. 49, 26; Deut. 33, 16 20; Is. 3, 17; קָדְקֹד שֵׂעָר Ps. 68, 22 *the crown of hair*, i. e. *the hairy crown*, i. e. the hair by which the heads of hated enemies are laid hold of, parallel רֹאשׁ. For וְקַרְקַר Num. 24, 17 we should read after the cod. Sam. and Jer. 48, 45 וְקָדְקֹד; whereas on the contrary Theod. in Jer. l. c. reads וְקַרְקַר. Ar. مُقَدْ part of the head from the vertex to the neck behind.

קָדַר I. (Kal without *fut.*) *intr.* prop. *to be covered, veiled, enfolded*, proceeding from the fundamental signification *to tie* or *bind about;* hence 1. *to be dark, gloomy*, of יוֹם (*day of judgment*) Mic. 3, 6 (Am. 5, 18 יוֹם יי׳ חֹשֶׁךְ), elsewhere חָשַׁךְ (Ez. 30, 18); of שֶׁמֶשׁ, יָרֵחַ *to be obscured* Jo. 2, 10; of שָׁמַיִם, as mourning Jer. 4, 28, parallel אָבַל. — 2. Fig. *to mourn, to be troubled* Jer. 8, 21; קָדְרוּ לָאָרֶץ 14, 2 *they lie mourning on the ground*, where perhaps שַׁחוּ has fallen out, comp. Ps. 35, 14, parallel אָבַל; הִתְהַלֵּךְ, הִלֵּךְ, הָלַךְ קֹדֵר *to walk along gloomy* or *mourning* Job 30, 28; Ps. 38, 7; 43, 2; קֹדְרִים *mourners* Job 5, 11, Ar. قَذِرَ, قَذُرَ the same, metaphor. to be sorrowful, dark, foul, unclean, كَدُرَ the same; Aram. קְדַר. Deriv. קַדְרוּת, קְדֹרַנִּית, and the proper name קִדְרוֹן.

Hif. הִקְדִּיר (*fut.* אַקְדִּיר) *to darken, to obscure*, כּוֹכָבִים Ez. 32, 7, מְאוֹרֵי אוֹר 32, 8; *to cause to mourn* 31, 15, with עַל of the person.

Hithp. הִתְקַדֵּר *to be darkened*, of שָׁמַיִם (by clouds drawn over) 1 Kings 18, 45.

The original signification of this stem is *to be folded around, covered, veiled*, so that קָדַר in its organic root is intimately connected with יָתַר II., קָטַר II., כָּדַר II., Ar. كَدَرَ, אָטַר 2; the transition to the meaning *to be dark* or *obscure* is as in אָפַל (Arab. عَفَلَ to be veiled), חָשַׁךְ, עָנַן, עוּב, עָלַט.

קָדַר II. (*part.* קֹדֵר) *intr. to be firm, strong, mighty, able*, Ar. قَدِرَ; hence of נְחָלִים, which thicken and become stiff with cold Job 6, 16. But this meaning may be also related to קָדַר I., after the analogy of חָזַק, קָוָה, קָשַׁר. Deriv. the proper name קֵדָר.

קֵדָר (*a powerful one*, from קָדַר II.) *n. p.* of a son of Ishmael Gen. 25, 13, then

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of a most powerful nomadic race associated with the Nabatheans (נְבָיוֹת) Gen. l. c.; Is. 60, 7 (comp. *Plin.* 5, 12); קֵדָר and נְבָיוֹת being Ishmael's eldest sons in Arabian genealog. tradition also (*Ibn Kuteiba* p. 18. 30; *Abulfeda* hist. antëisl. p. 192). The Targ. on Ez. 27, 21 even puts נְבָט for קֵדָר. The Kedarenes, קֵדָר or בְּנֵי קֵ Is. 21, 17, are described as good archers Is. l. c., as a people of herds and tents 60, 7, Jer. 49, 28, Ez. 27, 21, Song of Sol. 1, 5, who dwelt more easterly than the Nabatheans in a regio solitudinis (Jerome on Jer. 2, 10; Is. and Ez. ll. cc.) or regio inhabitabilis (Jerome on Is. 42, 11), i. e. in the desert between Arabia Petraea and Babylonia Is. 42, 11. Yet they came even to Babylonia Ps. 120, 5. The Targ. explains Kedar by Arabians, since they were a leading tribe of this people (Targ. on Is. 21, 16 17; 42, 11). In the modern Hebr. לְשׁוֹן קֵדָר is the Arabic language. In Pliny (H. N. 5, 11) the Kedarenes are adduced under the name *Cedrei*.

קִדְרוֹן (*the turbid;* from קָדַר I.) *n. p.* of a turbid brook, and a valley between Jerusalem and the mount of Olives, which flows into the Dead Sea 2 Sam. 15, 23; 1 Kings 2, 37; 15, 13; 2 Kings 23, 4; Jer. 31, 40; LXX *Κεδρών*.

קַדְרוּת (from קָדַר I.) *f. darkness, obscurity* Is. 50, 3.

קָדְרַנִּית (after the form אַחֲרַנִּית, from קָדַר I with the termination *-ît, -ût*, expressing the way and manner) *adv. in a mourning mood, mournfully*, i. e. in black garments Mal. 3, 14.

קָדַשׁ (once *in pause* קָדֵשׁ Num. 17, 2; *fut.* יִקְדַּשׁ) *intr.* prop. *to be fresh, new, young*, of things; *to be pure, shining, bright*, of persons and things; ident. in its organic root קָ־דַ־שׁ with that in חָ־דַ־שׁ, דָּ־שֵׁ־א, hence הִתְקַדֵּשׁ = הִטַּהֵר and קָדוֹשׁ = טָהוֹר. According to this fundamental signification it is commonly = *to be holy, consecrated* (comp. Coptic ⲟⲩⲁϣ, ⲟⲧϩϣ *pure* and *holy*), by contact with sacred objects Lev. 6, 11, the sin-offering 6, 20, the altar of burnt-offering Ex. 29, 37, the vessels of the tabernacle 30, 29, conseq. = הָיָה קָדֹשׁ *to be sanctified, set apart to a sacred use*, of things Num. 17, 2; Ex. 29, 21; of a tent Ex. 29, 43; *to be sanctified*, בְּכֵלַי *by the vessel, the instrument* 1 Sam. 21, 6; *to be forfeited to the sanctuary*, as a קֹדֶשׁ, which is devoted Deut. 22, 9. קָדַשְׁתִּיךָ Is. 65, 5 appears to be transitive, *I dedicate thee*, i. e. by contact with me thou wilt be dedicated; better perhaps, *I am holy for thee*. Ar. قَدَّسَ the same, but the Syr. ܩܕܫ *to be vowed* is a secondary sense. Deriv. שֹׁדֶשׁ, קָדֵשׁ, קְדֻשָּׁה, קָדוֹשׁ (קֹדֶשׁ), קְדֵשָׁה, מְקֻדָּשׁ, and the proper names קָדֵשׁ, קֶדֶשׁ and קֶדֶשׁ.

Nif. נִקְדַּשׁ (*inf.* with *suff.* הִקָּדְשִׁי, *fut.* יִקָּדֵשׁ) *to be regarded as holy* i. e. as high and glorious Lev. 10, 3, coupled with נִכְבַּד; 22, 32; *to be looked upon as* קָדֵשׁ Ez. 20, 41; *to shew oneself holy*, by bestowing favours 28, 25, or by punishment 28, 22, by צְדָקָה Is. 5, 16; *to be consecrated*, of a tent Ex. 29, 43.

Pih. קִדֵּשׁ (*part.* מְקַדֵּשׁ, *inf. c.* קַדֵּשׁ, *fut.* יְקַדֵּשׁ) *to consecrate*, priests Ex. 28, 41; 29, 1, an altar, the temple 29, 36; Lev. 8, 15, the first-born Ex. 3, 2, the Israelite people 19, 10, the finished temple Neh. 3, 1, Sinai by hedging it round and making it inaccessible Ex. 19, 23; *to keep holy*, the sabbath 20, 8; *to dedicate*, שַׁבָּת Gen. 2, 3; *to appoint for consecration* Lev. 20, 8; *to institute a holy transaction*, צוֹם, coupled with קָרָא Jo. 1, 14; 2, 15; generally, *to call together*, קָהָל, coupled with אָסַף 2, 16; 2 Kings 10, 20; *to set in order*, מִלְחָמָה, by dedicating the army Jer. 6, 4; with עַל of the person Mic. 3, 5. Arab. قَدَّسَ to purify, to dedicate. Deriv. קְדֵשָׁה, קְרִישׁ.

Puh. קֻדַּשׁ (*part.* מְקֻדָּשׁ) *to be consecrated*, of things 2 Chr. 26, 18; 31, 6, of מוֹעֲדֵי יי Ezr. 3, 5, of priests Ez. 48, 11; metaphor. מְקֻדָּשִׁים *consecrated ones*, i. e. *warriors*, Is. 13, 3 (see under *Pihel*).

Hif. הִקְדִּישׁ (*part.* מַקְדִּישׁ; *inf. abs.* הַקְדֵּשׁ, *c.* הַקְדִּישׁ; *fut.* יַקְדִּישׁ) *to regard*

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as holy, *to honour as holy* Is. 8, 13; *to hallow the name of God*, i. e. to worship 29, 23; *to dedicate = to design* Jer. 1, 5, coupled with יָדַע; *to devote to God* Judges 17, 3; 2 Sam. 8, 11; *to hallow for himself*, i. e. to appropriate a dedicated thing to oneself Num. 3, 13; 8, 17; 1 Kings 9, 8. Deriv. מְקַדֵּשׁ.

Hithp. הִתְקַדֵּשׁ (*fut.* יִתְקַדֵּשׁ) 1. *to purify oneself*, מִטֻּמְאָה, by ablutions 2 Sam. 11, 4, along with הִטַּהֵר Is. 66, 17; *to regard themselves as pure*, of priests and Levites Ex. 19, 22; 1 Chr. 15, 12. — 2. *to sanctify oneself*, by moral purity and conduct conformed to the law Lev. 11, 44; 20, 7; *to shew oneself holy*, i. e. exalted and renowned Ex. 38, 23; *to keep* or *celebrate*, חַג Is. 30, 29. — 3. *to set oneself apart* Num. 11, 18; Josh. 3, 5; 7, 13.

קָדֵשׁ (after the form זָקֵן, *plur.* קְדֵשִׁים) *m.* 1. *a pure*, *consecrated one*, in the service of Astarte or another heathen deity in Phenicia and Syria, consequently like the Levites or priests of the Hebrews 1 Kings 14, 24; 15, 12; 22, 47. The Israelites were forbidden to act as a קָדֵשׁ Deut. 23, 18. The קְדֵשִׁים either went about as catamites begging alms for the deity (*Apul.* Met. VIII.; *Augustin*, De civ. Dei VII, 26), the females sitting by the ways and giving themselves up to prostitution for money Gen. 38, 14, comp. 21, 22; Jer. 3, 2; or they lived at spots where worship was established, in order to practise lewdness for wages Hos. 4, 14. The hire for abandoning themselves to lust acquired by female devotees, like the redemption of gifts which would otherwise have belonged to the temple-treasury, was interdicted among the Israelites Deut. 23, 19; comp. Jerome on Hosea Tom. III. p. 1162. As an appellative noun קָדֵשׁ also comprehends female priestesses or prostitutes 1 Kings 14, 24 and 22, 47, who had their own בָּתִּים where they dwelt as weavers for אֲשֵׁרָה 2 Kings 23, 7 (if we should not read here קְדֵשִׁים with the Targ.); 1 Kings 15, 12. Figur. and poet. (plur.) *boys abused*, *dying before their time* Job 36, 14. The ancient translators already apprehended the nature of the קָדֵשׁ correctly, speaking sometimes of his initiation into the mysteries (LXX), sometimes of his lewdness (Targumim, Peshito, Vulg.) and love of boys. — — 2. קָדֵשׁ (with *a* of motion קָדְשָׁה; *a holy place*), fully קָדֵשׁ בַּרְנֵעַ (see בַּרְנֵעַ) *n. p.* of a place in the wilderness of פָּארָן Num. 13, 26, between שׁוּר and אֶדֶם, or better in the north-western part of the Paran-desert, which is specially called מִדְבַּר־צִן 27, 14; 33, 36; Deut. 32, 51; forming the south border of the land of the Hebrews and the western one of Edom Num. 20, 16; 34, 4; Josh. 15, 3. From this place Moses sent forth spies Num. 13, 21; 32, 8; Josh. 14, 7; and from it the conquest of Canaan was to begin Deut. 9, 23. The nearest desert to it was termed מִדְבַּר קָדֵשׁ Ps. 29, 8 = מִדְבַּר צִן. *Kadesh* was called at an earlier period, because of a fountain flowing there, עֵין מִשְׁפָּט (*spring of judgment*) Gen. 14, 7, and was already a place of worship before Moses, and therefore had not that name on account of the occurrences related in Num. 20, 13. Afterwards it was מֵי מְרִיבָה Num. 20, 13 14; Deut. 33, 8; Ps. 81, 8; 106, 32; fully מֵי מְרִיבַת קָדֵשׁ Num. 27, 14, Deut. 32, 51, for which the pl. מְרִיבוֹת stands in Ezek. 47, 19 and 48, 28 (for מִמְּרִיבַת קָדֵשׁ Deut. 33, 2 we should read מֵרִבְבֹת קֹדֶשׁ). About four or five hours to the south east of בְּאֵר לַחַי רֹאִי (which see) or Hagar's well, between בֶּרֶד and קָדֵשׁ, now lies a place *Kudes* with a fountain (*Ritter*, Erdk. XIV. p. 1088), which the Bedouins put at the distance of 11 days from Sinai, agreeing with Deut. 1, 2 (comp. *Robinson*, Palestine III. p. 139. 170 seq.; *Williams*, the holy city p. 488 seq.; *Tuch*, Zeitschrift der deutschmorgenländischen Gesellsch. 1, 69 seq.).

קֹדֶשׁ see קֹדֶשׁ.

קֹדֶשׁ (*sanctuary*, *seat of worship*, like קָדֵשׁ 2; with *a* of motion קָדְשָׁה Judges 4, 10 or קְדֹשָׁה 4, 9 as if from קָדֵשׁ) *n. p.* 1. of a city in Naphtali, fully קֶדֶשׁ נַפְתָּלִי Judges 4, 6 or קֶדֶשׁ בַּגְּלִיל

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Josh. 21, 32, *Κάδης ἡ ἐν τῇ Γαλιλαίᾳ* 1 Macc. 11, 63 or both united *Κύδις τῆς Νεφθαλὶ ἐν τῇ Γαλιλαίᾳ* Tob. 1, 2. Thus it lay in גְּלִיל הַגּוֹיִם (Is. 8, 23) or in אֶרֶץ הַגָּלִיל (1 Kings 9, 11) and is the still extant hamlet *Kedes*, west of the lake מֵרֹם in a populous district (*Robinson*, Palest. III, 622; New Bibl. Res. p. 481 seq.). — 2. of a city in Issachar 1 Chr. 6, 57, for which קִשְׁיוֹן stands in Josh. 19, 20; 21, 28. — 3. *n. p.* of a city in the southern part of Judah Josh. 15, 23.

קָדוֹשׁ see קָדוֹשׁ.

קֹדֶשׁ (Dan. 11, 30 קוֹדֶשׁ; with *suff.* קָדְשִׁי, קָדְשֵׁנִי, קָדְשָׁהּ, *plur.* קֳדָשִׁים or קָדָשִׁים kodashim, *constr.* קָדְשֵׁי with *suff.* קָדְשֵׁיכֶם, קָדְשֶׁיהָ, קָדְשֶׁיהָ, קָדְשֶׁיו) *m.* 1. *purity*, by ablution (see קָדַשׁ) Ex. 22, 30; 2 Chr. 31, 18; *sinlessness* Is. 6, 13; hence *holiness*, put after a noun in the genitive, to supply the place of the adjective *holy*, as אַדְמַת קֹ Ex. 3, 5, מְקוֹם קֹ Lev. 10, 17, הַר קָ Ps. 2, 6, רוּחַ קָ 51, 13, rarely with אֱלֹהִים 1 Chr. 22, 19, *dedicated to God*, *godly*, as שֵׂם Lev. 20, 3, נֵזֶר Ex. 29, 6, כְּתֹנֶת בַּד 16, 4, שֶׁמֶן מִשְׁחָה 30, 25, שֶׁקֶל 30, 13, בֶּגֶד 28, 2, רוּחַ Is. 63, 10, עִיר 48, 2, יוֹם Neh. 10, 32, שַׁבָּת 9, 14, בָּשָׂר Jer. 11, 15. שָׂרֵי קֹ *holy princes*, i. e. the chief priests Is. 43, 28; 1 Chr. 24, 5; אַבְנֵי קֹ Lament. 4, 1 *figures of the noblest of the people;* עַם קָדֵשׁ of Israel who had remained faithful Dan. 12, 7; בְּרִית קֹ *Judaism* 11, 28. — 2. *holiness*, as the highest attribute of God, by which He swears Ps. 60, 8; 89, 36; 108, 8; Am. 4, 2, which the Targ. paraphrases. — 3. *a consecrated* or *holy thing*, opposed to חֹל Ex. 29, 33; Lev. 12, 4; Prov. 20, 25; sometimes with לֹ, of the sabbath, the Israelites, priests &c. Ex. 28, 36; 31, 15; Lev. 27, 10; Jer. 2, 3; Ezr. 8, 28; for which is also used לָאלֹהִים Lev. 21, 7, לַכֹּהֵן Num. 6, 20 or לְ of the person Lev. 25, 12, once the genitive 19, 8. Hence the plur. קָדָשִׁים *consecrated gifts* Ex. 28, 38, Lev. 21, 22, 2 Kings 12, 5, 1 Chr. 26, 20, either with the genitive of the person consecrating Lev. 22, 15, Num. 5, 9, 1 Kings 15, 15, or of the person, to whom they are consecrated Lev. 5, 15; once מְקֻדָּשׁ for קֹדֶשׁ 3. Num. 18, 29. — 4. *the sanctuary* Ex. 28, 29; Lev. 6, 23; Ps. 20, 3; 150, 1; Dan. 8, 14; Am. 4, 2, sometimes translated by the Targ. בֵּית מִקְדָּשׁ; specially of the הֵיכָל 1 Kings 8, 8; 2 Chr. 29, 7; different from קֹדֶשׁ קָדָשִׁים, or for it Ez. 41, 23. The expression קֹדֶשׁ קָדָשִׁים is used of *holy things*, as of the frankincense Ex. 30, 36, of the sacred vessels 30, 29, of the altar 29, 37, of the parts of the sacrifices designed for the priests Lev. 2, 3, of what was devoted to God with a curse Lev. 27, 28, of the priests 1 Chr. 23, 13, of holy places Num. 18, 10, specially of דְּבִיר and the sacred tabernacle Exod. 26, 33, Num. 4, 4, of the temple and of the most holy place 1 Kings 6, 16; 8, 6; Dan. 9, 24; fully בֵּית קֹדֶשׁ הַקֳּדָשִׁים 2 Chr. 3, 8 10; Arab. قُدْس holiness and the holy city Jerusalem.

קְדֵשָׁה (*plur.* קְדֵשׁוֹת) *fem.* prop. *the pure, the consecrated one;* hence applied to female ecclesiastics and impure priestesses of Astarte Gen. 38, 21 22; Deut. 23, 19; Num. 25, 1; Hos. 4, 14; see קָדֵשׁ 1.

קָהָה (*fut.* יִקְהֶה) *intr.* same as כָּהָה *to be feeble, weak, dull, blunt;* of the teeth, *to become blunt* Jer. 31, 29 30; Ex. 18, 2; Aram. קְהָא, ܩܗܐ the same.

Pih. קֵהָה *to blunt, to make dull,* הַבְּרֶזֶל (cutting iron) Eccles. 10, 10, for which 4 mss. read כֵּהָה.

קָהַל (Kal not used) *tr.* prop. to sweep up together, to wind together, to crowd together, to take together, to draw together, cogn. in sense with אָסַף, hence *to collect, to join in a heap;* identical in its organic root with חֵל (belonging to חוּל, חִיל) to heap, אָל I., גָּל, גַּל (to the noun גַּל); while קָל (קוּל) belongs to an entirely different group having another fundamental signification; Syr. ܩܗܠ the same (Pe. and Pa.), though this stem is interchanged there with ܩܠ (to cry,

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to call). Deriv. קָהָל, קְהִלָּה, and the proper names קְהֵלָה, קֹהֶלֶת.

Nif. נִקְהַל (*inf. constr.* הִקָּהֵל, *fut.* יִקָּהֵל) *to assemble*, of a multitude of people, with the accus. Josh. 1, 18 and 22, 12, אֶל Lev. 8, 4, Judges 20, 1, or לְ of the place *in which* 2 Chr. 20, 26, with עַל of the person *against* or *about* Ex. 32, 1; Num. 16, 3; 17, 7; 20, 2; Ez. 38, 7; with אֶל of the person *with*, *at* 1 Kings 8, 2; Jer. 26, 9; also absol. Esth. 9, 2 15.

Hif. הִקְהִיל (*inf. constr.* הַקְהִיל, *fut.* יַקְהִיל, *apoc.* יַקְהֵל) *to convoke*, with an accus. קָהָל Ez. 38, 13, עֵדָה Num. 1, 18, עָם Deut. 4, 10, to be witness of an accusation or a condemnation Job 11, 10; with אֶל of the person as a dative Deut. 31, 28, with עַל of the person *against* one Num. 16, 19; omitting the accus. Job 11, 10. Deriv. מַקְהֵל, מַקְהֵלָה, and the proper name מַקְהֵלֹת.

קָהָל (*constr.* קְהַל, with *suff.* קְהָלֶךָ, קְהָלָם, קְהָלֵךְ) *m.* 1. *a festive convocation* 1 Kings 8, 65; *an assembly* or *convocation of the people*, for sacred objects, = הָעֵדָה, hence applied to the whole congregation of Israel, קְהַל יִשְׂרָאֵל Lev. 16, 27, קְהַל עֲדַת בְּנֵי יִשְׂרָאֵל Num. 14, 5, קְהַל עֲדַת יִשְׂרָאֵל Ex. 12, 6, קְהַל יי Num. 16, 3, קְהַל הָאֱלֹהִים Neh. 13, 1 or הַקָּהָל Ex. 16, 3; generally *an assembly* 2 Chr. 20, 14, with the adjectives גָּדוֹל 1 Kings 8, 65, רַב Ez. 38, 4; *an union of races and peoples*, *a multitude of peoples*, קְהַל גּוֹיִם Gen. 35, 11, קְהַל עַמִּים 28, 3; 48, 4; *a crowd of mercenaries* Ez. 16, 40; *an army* 38, 4 15; 17, 17; *a multitude* Jer. 31, 8; *an assembly* of the pious Ps. 149, 1, or of the unrighteous 26, 3, of angels 89, 6, of the shades Prov. 21, 16. — 2. *the act of assembling* Deut. 9, 10; 10, 4; 18, 16.

קְהֵלָה (*an assembly of people*, with *a* of motion קְהֵלָתָה) *n. p.* of a station in the wilderness Num. 33, 22.

קְהִלָּה *fem. assembly of the people*, to sit in judgment, Neh. 5, 7 *and I institute against them an assembly;* קְהִלַּת יַעֲקֹב of the Jewish church Deut. 33, 4.

קֹהֶלֶת (*she that collects about her those desirous of learning and hearing*, i. e. wisdom, comp. Prov. 1, 20 seq.; 8, 1 seq.; 9, 1 seq.; Solomon being represented as the teacher of such wisdom, Wisdom 9, 7 8; 7, 1 seq.) *n. p.* of the (newly established) wisdom, and therefore of its teacher, Solomon, who excelled others in wisdom (1 Kings 2, 9; 3, 12 28; 5, 9-13). Accordingly it is always *masc.* (even in Eccles. 7, 27, where we should read אָמַר הַקֹּהֶלֶת, as in 12, 8) Eccles. 1, 1 2 12; 7, 27; 12, 8-10. Since the author of the book of Ecclesiastes speaks of *Koheleth* personified 12, 10 11 as of a person belonging to history, describes him as *having been* king 1, 12 and notices his posterity as though they were not Solomon's 2, 12 19, it is apparent that a later person must have written the book, and chosen Solomon merely as a type of wisdom.

קָהַת (*fut.* יִקְהַת cod. Sam.) *intr. to assemble*, *to be joined together*, Talm. קְהָא. The cod. Sam. on Gen. 49, 10 reads יִקְהֲתוּ and translates *to flow* or *run together*, as the Targ. too may have understood the passage; but see יָקָה, יָקֵהּ and יִקְהָה. If ת be an enlargement of the organic root קה = קו, this stem can be explained etymologically, and would be adopted if not for Gen. 49, 10, at least for the proper names קְהָת, תָּקְהַת, תּוֹקַהַת.

קְהָת (*assembly*, *gathering* or *church;* perhaps from קָהַת) *n. p.* of a Levitical leading family Gen. 46, 11; Ex. 6, 16; *Patron.* הַקְּהָתִי Num. 3, 27; Josh. 21, 4.

קָו (abridged from קָוֶה, from קָוָה *to wind together*) *m.* prop. *a line*, hence *a measuring-line* 2 Chr. 4, 2 (elsewhere חוּט 1 Kings 7, 15); Ezek. 47, 3; Is. 34, 17; figur. *rule of conduct*, *norm* 28, 17, *direction*, *instruction* 28, 10, coupled with צַו. See תִּקְוָה 1, קָוֶה.

קַו (from קָוַו = קָוָה; with *suff.* קַוָּם) *m.* 1. same as קָו *a line*, *a measuring-*

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line Is. 44, 13; Job 38, 5; used in tearing down, as far as that act is meant to be done with regularity 2 Kings 21, 13; Is. 34, 11; Lament. 2, 8; Aram. קַו, סְ, *plur.* קַוִּין, סְסֵי the same; Arab. قُوَّة sinew, fibre. — 2. *sound, clang*, Ps. 19, 5 *their sound goes forth over the whole earth* (LXX φθόγγος, Symm. ἦχος, Vulg. *sonus;* parall. מִלָּה), of the continuance of sound, since קָוָה = τείνω, tendo, τόνος string and tone; so that it is unnecessary to read קַלָּם. Kimchi: *architectural measuring-line* or *an extended measure* generally, and so *over the whole earth immeasurably;* but in that case we must read מִדֵּיהֶם for מִלֵּיהֶם. On קַו־קָו see the word.

קָוָא (only 3 *fem.* קָאֲתָה for קָאֲתָה) *tr.* same as קָאָה, קָהָה *to spue, to vomit*, figurat. *to thrust out, to reject* Lev. 18, 28, comp. Arab. قَاءَ vomuit, Zab. קוא *to feel disgust for;* having for its organic root קָא conseq. same as קָט, קָץ, with the fundamental signification "to push away, to reject", ע being intermediate between צ and א; comp. קוּץ. Derivat. קָא, קִיא.

Hif. הֵקִיא (2 *pers.* with *suff.* הֲקִאֹתוֹ; *fut.* יָקִיא, *apoc.* יָקִא) *to spue out*, a meal Jon. 2, 11; figur. *to reject, to drive away* Lev. 18, 25 28; 20, 22; חַיִל (riches), i. e. *to restore* or *give back* Job 20, 15; comp. the Latin devoratam evomere pecuniam (Cic. Pis. 37).

קוֹא see מְקוֵא.

קוּב (not used) *tr.* same as קָבַב I. *to deepen.* Deriv. קֻבָּה, קוֹבָה (which see).

קוֹבַע (from קוֹבַע = כּוֹבַע, *constr.* קוֹבַע as a segolate form) *m. a helmet*, 1 Sam. 17, 38; Ez. 23, 24; see קֶבַע II. Syriac *a hat*, also singularily for the Hebrew וֵר.

קָוָה (in Kal only the *part.* קֹוֶה, *pl.* קֹוִים, *constr.* קֹוֵי, with *suff.* קֹוֶיךָ, קֹוָיִךְ, קֹוָיו, which may be reckoned, however, to *Pihel*, like דִּבֵּר to דִּבֶּר) *tr.* 1. *to bind, to bind together*, Arab. قَوَى, Aram. קְוֵי the same; see the Hebrew קָנָן. Deriv. קָו, קָוָה, תִּקְוָה and perhaps also מִקְוֶה. — 2. Figur. *intr. to be firmly bound, to be stretched*, hence *to be firm, strong, valiant;* just as in חִיל 4, Arab. حَالَ, אָשַׁשׁ, חָשַׁשׁ, זָשַׁשׁ (= זָשַׁק I., זָשַׁק II., חָזַק I.) (being classed with חָזַר II.) the idea of strength, tightness, proceeds from the fundamental signification *to bind;* compare Arab. قَوِىَ to be strong, قَوَّى to overpower; Sanskrit kû *to be mighty*, whence kavi *a valiant one, a king*, Persian the same, whence kaï a king, mod. Persian kaw *valiant, warlike.* Deriv. קוֹ־קוֹ (see Pihel 2). — 3. Prop. *to hold fast, to hold out;* hence *to wait, to endure, to hope*, only in the part. with accusat. of the person Ps. 25, 3; 37, 9; 49, 23; 69, 7; Is. 40, 30; Lament. 3, 25; like חִיל 5, יָחַל. Deriv. מִקְוֶה, תִּקְוָה 2. — 4. *to draw together, collect*, a multitude, especially of water. Just so in חִיל the same fundamental signification is transferred to, *to heap up, collect.* Deriv. מִקְוֶה, מִקְוָה.

Nif. נִקְוָה (*fut.* יִקָּוֶה) *to be gathered together*, in one place, of water Gen. 1, 9; figur. of peoples, *to be united* Jer. 3, 17. Comp. the Arabic verbs أجل, عنب and ضمد, where the meaning *to be gathered together* proceeds from that of, *to bind.*

Pih. I. קִוָּה (*inf. abs.* קַוֵּה, *constr.* קַוֵּה; *fut.* יְקַוֶּה, *ap.* יְקַו) *to expect, to wait for, to hope*, with the accus. Job 30, 26, אֶל Ps. 27, 14; 37, 34, or לְ Jer. 8, 15; 14, 19; or it is followed by an infin. with לְ Is. 5, 7. Hence the phrases קִוָּה אֶת־יי Ps. 25, 5, קִוָּה אֶל־יי 27, 14, and קִוָּה לַיי Is. 8, 17, without distinction of meaning. Also *to endeavour for a person* or *thing, to lie in wait for*, with לְ Ps. 119, 95, or the accus. 56, 7.

Pih. II. (redupl.) קַוְקֵו (not used) *to be very strong, valiant, robust;* Ar. قَوَّة might. Deriv. קוֹ־קוֹ.

קָוֶה (a ground-form for קָו, *constr.* קְוֵה; from קָוָה) *m.* same as קָו *a measuring-line* or *cord* Zech. 1, 16, 1 Kings 7,

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23, elsewhere חוּט 7, 15, fully קְוֵה הַמִּדָּה Jer. 31, 39. In all these passages the K'ri has קָו.

קוֹהַּ see מִקְוֵה.

קָוַו (not used) *trans.* same as קָוָה *to bind, to attach.* Deriv. קָו.

קוּחַ (not used) *tr. to bind, to knot, to enfold, to enclose*, hence *to fetter, to shut in*, of a prison; adopted only for the noun קוֹחַ in פְּקַח־קוֹחַ Is. 61, 1 (*Kimchi*). The organic root קח is perhaps with that in כַּח (כּוּחַ) transferred to firmness, strength, and is then ident. with that in חָק (חוּק), Arab. حَاقَ (to embrace, to enfold), حَاكَ (to weave, to join together, to be firm). Thus the one form is transposed from the other. Derivative

קוֹחַ (from קוּחַ) *m. a prison*, prop. a thing enclosing; hence פְּקַח־קוֹחַ Is. 61, 1 *the opening of the prison*, i. e. *freedom* (*Jos. Kimchi*); comp. Talm. קוֹחַ a fetter. But see פְּקַח־קוֹחַ.

קוּט (3 *perf.* קָט according to some, *fut.* יָקוּט) *intrans.* same as קָץ (קוּץ I.), נָ־קַט *to feel loathing, to have a disgust of*, with בְּ *whereat* Ps. 95, 10. קָט Ez. 16, 47 does not belong here, since the sense does not suit, and קָט cannot be taken for קַטְתְּ; see therefore קָט. The form יָקוֹט Job 8, 14, for which some mss. read יָקוּט, can only be a noun, if we judge by the context, from קוּט; parallel to בֵּית עַכָּבִישׁ, meaning *a thing objectionable, contemptible, a thing to be cast away*, cogn. in sense with מָאוֹס; but if it be a verb, קוּט כֶּסֶל means *to throw away hope* (*Kimchi*), or = Arab. قَاضَ *to make a breach, to destroy* (see יָקוֹט).

Nif. נָקוֹט (2 *plur.* נְקֹטֹתֶם) *to feel a loathing*, with מִפְּנֵי of the person Ez. 20, 43; 36, 31. נָקֹטוּ Ez. 6, 9, likewise with מִפְּנֵי of the person in a similar sense, was already found by *Ibn Chajjûǵ* without a Dagesh in ט; but though the Masora and many mss. have Dagesh (נָקֹטּוּ), it need not be taken from קָטַט on that account. On נָקֹטָה Job 10, 1 see נָקַט.

Hithp. הִתְקוֹטֵט (*fut.* יִתְקוֹטֵט, in pause ־טֵט) *to be disgusted*, with בְּ *with* Ps. 139, 21, also absol. 119, 158.

קוּט (not used) *Aram. tr.* same as Hebrew קוּץ II. *to cut off, to pluck*, fruit; *to reap;* Ar. قَاضَ the same. Deriv. קָיִט.

קוּל (not used) *intr. to call, to make a loud noise, to speak loud* (Ar. قَالَ the same; Ethiop. of the loud crashing of thunder); ident. in its organic root קָל with that in שָׁ־חַל I., comp. Sanskrit çal, Greek καλ-έω, Latin cal-o (in calendae), English *to call.* Deriv. קוֹל (קֹל), and the proper name קוֹלָיָה.

קוּל (not used) *Aram. intr.* same as the Hebrew קוּל. Deriv. קָל.

קוֹל and קֹל (with *suff.* קוֹלִי, *pl.* קֹלוֹת, from קוּל) *masc.* prop. *a rushing noise;* hence 1. *the voice*, of the most various human feelings, as of בְּכִי Gen. 45, 2, Ps. 6, 9, אֲנָחָה 102, 6, רִנָּה 42, 5, שִׂמְחָה Is. 7, 34, צְעָקָה 1 Sam. 4, 14, תְּרוּעָה 4, 6, of a raging multitude 4, 14, of a lovely singer Ez. 33, 32, of alternate song Ex. 32, 18; *the rush*, of a mass of men 1 Kings 1, 41; *the voice of speakers* Gen. 27, 22, 1 Sam. 26, 17, of God speaking Deut. 4, 33; *the sound*, of speech 1 Kings 19, 13, Deut. 1, 34, of prayer Ps. 28, 2; Song of Sol. 2, 8; Is. 13, 4; *speech* Eccles. 5, 2; *report* Gen. 45, 16. Adverbially בְּקוֹל גָּדוֹל 1 Sam. 28, 12 or in accus. קוֹל גָּדוֹל Deut. 5, 19, קוֹל רָם 27, 14 *aloud*, alta voce; קוֹל אֶחָד 2 Chr. 5, 13 *unitedly;* poet. קוֹל alone *with loud voice*, as קוֹלִי Ps. 3, 5, קוֹלֵךְ Is. 10, 30. — 2. *the voice* or *cry* of animals, as *bleating* 1 Sam. 15, 14, *lowing* Jer. 9, 9, *roaring* (of the lion) Job 4, 10, *neighing* 8, 16, *chirping* Eccles. 12, 4. — 3. *the sound, noise, rattle, crack, crash*, of inanimate things, as of שֹׁפָר Ex. 19, 19, כִּנּוֹר Ez. 26, 13, פַּעֲמֹן Ex. 28, 35, רַעַם Ps. 104, 7, מַיִם Ez. 1, 24, הֲמוֹן הַגֶּשֶׁם 1 Kings 18, 41; hence קוֹל יי *thunder* Ps. 29, 3, Is. 30, 30, *pl.* קוֹלוֹת Ex. 9, 23, or קֹלֹת אֱלֹהִים 9, 28; fig. Gen. 4, 10. — As the verb of קוֹל, viz. קוּל, is not available,

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נָשָׂא קוֹל is used for *to weep* Gen. 27, 38, *to cry* Judges 9, 7, *to shout for joy* Is. 24, 14; so does נָתַן קוֹל mean *to lift up the voice*, in weeping Gen. 45, 2, crying Lament. 2, 7, calling Prov. 1, 20, *to proclaim* 2 Chr. 24, 9, *to sing*, of birds Ps. 104, 12, *to roar*, of lions Am. 3, 4 (also נָתַן בְּקוֹל Jer. 12, 8), *to thunder* Ps. 46, 7; שָׁמַע קוֹל פ׳ is *to give one a hearing* Gen. 4, 23, Is. 28, 23, *to listen to* Num. 20, 16, for which is also used הַאֲזִין קוֹל Job 9, 16; שָׁמַע בְּקוֹל פ׳ *to give ear to one's voice* Gen. 27, 8, *to obey* 22, 18; so too שָׁמַע לְקוֹל פ׳ 3, 17, Ex. 15, 26, and שָׁמַע אֶל־קוֹל פ׳ *to listen to* Gen. 21, 17; הִשְׁמִיעַ קוֹל is *to make known* Ex. 36, 6. Aram. קָל, סְ, Ar. قَوْل the voice, also utterance, word.

קוֹלִיָה (*Jah is Announcer*) *n. p. m.* Jer. 29, 21; Neh. 11, 7.

קוֹם = קָם (2 Kings 16, 7), see קוּם.

קוּם (*perf.* קָם, once קָאם Hos. 10, 14; *part.* קָם, but in 2 Kings 16, 7 קוֹם; *fut.* יָקוּם, יָקֹם Gen. 27, 31, *ap.* יָקָם, 1 *person* אָקוּם Neh. 2, 12, אָקָם 1 Kings 3, 21) *intr.* prop. same as כּוּן *to be*, *to stand in a place*, *to stand fast* (a farther development may be יָקַם belonging to the nouns יֶקֶם [constr. יְקַם] and יֹקֶם [constr. יְקֹם] in the formation of proper names, or also קָמָה for קְמוּאֵל and קְמוּאֵל); hence 1. *to live*, *to exist*, like the Samar. קַיְמָא, comp. the noun יְקוּם (see *Pih.*); *to stand*, עַל רַגְלַיִם *on the legs* 2 Kings 13, 21; עַל יָמִין *at the right hand*, i. e. to accuse Job 30, 12, because the accuser stood there; עַל עֶבֶר *in the arena*, for defence 19, 25; of waters, coupled with עָמַד Josh. 3, 16; with a negative *not to stand* = נָפַל, i. e. *to be thrown about* Is. 27, 9; *to abide*, with בְּ of a place Ps. 24, 3; (like עָמַד) *to stand fast*, *to subsist*, *to have continuance*, מַמְלָכָה 1 Sam. 24, 21, and קִ׳ עַל מַמְלָכָה 2 Chr. 21, 4 *to stand*, *over a kingdom*, i. e. to rule it (like הִתְיַצֵּב), *before* (בְּ) the judgment Ps. 1, 5, *before* (לִפְנֵי) enemies Josh. 7, 12, elsewhere עָמַד לִפְנֵי; *to endure* Job 15, 29; *to keep its hold*, of a חֹרֶב Job 41, 13 [26]; *to remain*, רוּחַ בְּאִישׁ Josh. 2, 11, דָּבָר אֱלֹהִים Is. 40, 8, with לְ of the person Lev. 25, 30, עַל of the thing; *to stand to a thing* Is. 32, 8; with לְ of the person, *to be with one*, *to help* Ps. 94, 16; metaphor. *to be brought about*, of a purchase Gen. 23, 17, a valuation Lev. 27, 14, a plan Job 22, 28; *to come to pass*, of a prediction Jer. 44, 28, opposite נָפַל; *to be firm*, *decided*, of a testimony Deut. 19, 15; *to hold good*, of a vow Num. 30, 5; *to be fixed*, of the עֵינַיִם, i. e. *to be blind with cataract* 1 Sam. 4, 15; קוּם עַל־שֵׁם פ׳ *to stand at the name of one*, i. e. in his name Deut. 25, 6. — 2. *to stand up*, מֵהָאָרֶץ 1 Sam. 28, 23, מֵעַל הַמּוּשָׁכָב 2 Sam. 11, 2; *to rise*, of the falling Prov. 24, 16, kneeling 1 Kings 8, 54, sitting Judges 3, 20; *to get up*, in the morning Ps. 127, 2, fig. מִתְעַצְּרִי Ezr. 9, 5, in which sense it is differently construed and applied, as with מִפְּנֵי Gen. 31, 35 or לִקְרַאת of the person 19, 1, i. e. from reverence and esteem; *to rise up against one* (in a hostile manner), with עַל Judges 9, 43, אֶל Gen. 4, 8, בְּ Mic. 7, 6, לִפְנֵי of the person Num. 16, 2; hence קָמִים Ps. 92, 12 or קוֹמְמִים 2 Kings 16, 7 *enemies*; קוּם בְּ *to appear against one* (as a witness) Job 16, 8, like בְּ עָנָה; fig. of שְׁאוֹן Hos. 10, 14, צָרָה Nah. 1, 9, with עַל of the person, of מִלְחָמָה Ps. 27, 3; *to arise*, *appear*, מֶלֶךְ חָדָשׁ Ex. 1, 8, אֵם Judges 5, 7, נָבִיא Deut. 13, 2, generally of a new time Gen. 41, 30; Judges 2, 10; with תַּחַת of a person *to succeed* Num. 32, 14; 1 Kings 8, 20; *to rise*, out of misfortune Jer. 51, 64; *to arise*, of חֶלְדִּי אוֹר Job 11, 17; *to start up* Prov. 28, 12; *to prepare*, of God, לַמִּשְׁפָּט Ps. 76, 10, or followed by an infin.; opposite שָׁכַב, both together representing the entire human agency Deut. 6, 7; Ps. 139, 2. In this signif. it is prefixed, adverbially, to the verbs יָרַד Gen. 22, 3, בָּרַח 1 Sam. 21, 11, יָלַךְ 26, 2, שׁוּב Gen. 21, 32, עָלָה Deut. 17, 8, to give emphasis, decision and direction to the agency; also before הֵכִין 2 Sam.

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23, 10, הָרֵג Judges 8, 21, אִבֵּד 2 Kings 11, 1. Derivat. קִימָה, קוֹמָה, קִים, קָמָה, קָמִי, תְּקוּמָה, מָקוֹם, קוֹם = קָם, the proper names מָקְמוֹן, אַלְקוֹשׁ, קָם in אֲחִיקָם, עֵזְרִיקָם, אַלְיָקִים, and perhaps also in קְמוּאֵל.

Pih. I. קִיֵּם (*inf. constr.* קַיֵּם, *fut.* יְקַיֵּם; only in later writings) *to preserve in life* Ps. 119, 28, in the Targ. for חַיֵּה, but commonly *to confirm*, *to establish* Ruth 4, 7, Esth. 9, 29; with עַל of the person *to bind one firmly to a thing*, *to impose an obligation upon* 9, 21 31, reflexive קִיֵּם עָלָיו *to take firmly upon oneself* 9, 27 31; *to keep fast*, an oath Ps. 119, 106; *to make come to pass*, *to fulfil*, a prophecy Ez. 13, 6.

Pih. II. קוֹמֵם (only *fut.* יְקוֹמֵם) an intensive of Kal: *to set oneself against*, *in a hostile sense*, *here and there*, *in all places* Mic. 2, 8 (comp. 1 Sam. 22, 13); *to set up*, *to rebuild*, חָרְבוֹת Is. 44, 26, מוֹסָדִים 58, 12, שְׁמָמוֹת 61, 4. Derivat. קוֹמֵמִיּוּת, תְּקוֹמֵם.

Hif. הֵקִים (*part.* מֵקִים, *inf. abs.* הָקֵם, *constr.* הָקִים; *fut.* יָקִים, *ap.* יָקֶם, יָקֵם) causative of Kal; hence *to make revive*, *to awaken to life*, the dead Hos. 6, 2, parallel וְתְחַיֵּהוּ; *to reanimate* Jer. 30, 9; usually *to place*, עַל־סֶלַע Ps. 40, 3; *to lift up*, צְנֵפָה, with עַל of the person Ez. 26, 8; *to set up* or *appoint*, מֶלֶךְ Deut. 28, 36, שֹׁמְרִים Judges 7, 19, צֹפִים Jer. 6, 17, רֹעִים 23, 4; *to designate*, עַם Deut. 28, 9, אַפְסֵי אֶרֶץ Prov. 30, 4; *to give a firm position to*, *to make firm*, כִּסְאָא 2 Sam. 3, 10; *to keep*, נֶדֶר, שְׁבֻעַת אֲשֶׁר Num. 30, 14; *to cause to happen*, *to fulfil*, *to confirm*, a prophecy Is. 44, 26, a promise Deut. 9, 5, דְּבַר־הַבְּרִית Jer. 34, 18; *to perform*, מְזִמּוֹת 23, 20; fig. *to make still*, *to calm*, סְעָרָה Ps. 107, 29; *to raise up*, those who lie 2 Sam. 12, 17, the fallen Deut. 22, 4, the sitting 2 Kings 9, 2, fig. the bowed down and troubled Job 4, 4; *to raise up* (in a hostile sense), *to excite*, a hostile people Hab. 1, 6, עָתָן 1 Kings 11, 14, with עַל of the person *against* Mic. 5, 4; *to stir up*, an animal in its lair Gen. 49, 9; metaphor. and with עַל of the person רָעָה 2 Sam. 12, 11; *to cause to arise* or *appear*, שֹׁפְטִים Judges 2, 18, נְבִיאִים Jer. 29, 15, כֹּהֲנִים 1 Sam. 2, 35; *to make to spring up* Ez. 34, 29; לְ הַקִּים זֶרַע *to make a seed arise to*, i. e. to create a posterity Gen. 38, 8, and so לְ הֵקִים שֵׁם Deut. 25, 7; *to erect*, מִשְׁכָּן Ex. 26, 30, מַצֵּבָה Deut. 16, 22, אֲבָנִים Josh. 4, 9, שְׁעָרִים 1 Kings 7, 21, מִזְבֵּחַ 16, 32, פְּחוֹנִים Is. 23, 13; figur. *to restore*, *to erect again*, שִׁבְטֵי יַעֲקֹב Is. 49, 6, בְּרִית Gen. 6, 18. Derivat. the proper names יָקִים (also in יוֹקִים, יְהוֹיָקִים, אֶלְיָקִים, (after the Aramaean form) like יוֹקִים.

Hof. הוּקַם *to be reared*, *set up*, מִשְׁכָּן Ex. 40, 17; *to be established* Jer. 35, 14; *to be appointed* 2 Sam. 23, 1 (in mss. הֻקַם, the LXX עַל הֻקִים).

Hithp. הִתְקוֹמֵם (*part.* מִתְקוֹמֵם) *to stand up*, *to be an enemy*; *part. an adversary* Ps. 17, 7; 59, 2; Job 27, 7; with לְ *against* one Job 20, 27.

קוּם (*part.* קָאֵם, *pl.* קָיְמִין and קָאְמִין, *def. plur.* קָאֲמַיָּא; *fut.* יְקוּם, יְקֵם) *Aram. intrans.* same as קוּם in Hebrew *to stand* Dan. 2, 31; *to endure*, *remain* 2, 44; *to arise*, *to appear* 2, 39; *to rise up* 3, 24; and like the Hebrew adverbially before other verbs 7, 5; Ezr. 5, 2. Deriv. קָיֵם.

Pa. קַיֵּם (*inf. constr.* קַיָּמָה) *to establish*, *to appoint* Dan. 6, 8. Deriv. קַיָּם.

Af. הֲקִים and אֲקִים (3 *fem.* הַקִּימַת, 2 *perf. m.* הַקִּימְתָּ, 1 *perf.* הַקִּימֵת; *part.* מְהָקְמִים; *inf. constr.* הַקָּמָה; *fut.* יְקִים and יְהָקְמִים) like the Hebrew הֵקִים *to set up*, a statue Dan. 3, 1; *to appoint*, a king 2, 21, a governor 5, 11; *to cause to arise*, a kingdom 2, 44; *to set*, with עַל (*over*) 4, 14; *to confirm* 6, 9 16.

Hof. (as in Hebr.) הָקִים or הֻקַם (3 *perf. f.* הָקִימַת) *to stand* Dan. 7, 4.

קוֹמָה (*constr.* קוֹמַת, with *suff.* קוֹמָתוֹ) *f.* prop. *an upright position*; hence 1. *the stature*, of a man Song of Sol. 7, 8, without implying *height*, which is denoted by גָּבְהֵי 1 Sam. 16, 7; Ar. قَوَام the same; מְלֹא קוֹמָה 28, 20 *the whole length of his stature*; כָּל־ק *every*

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stature, whether high or low Ez. 13, 18; גָּבַהּ בְּק׳ *to rise up high* 31, 10 14; of plants 17, 6; 31, 3; רָמֵי ק׳ Is. 10, 33 *heights of stature*, i. e. tall trees; *height*, of אֲרָזִים 37, 24. — 2. *height*, as a measure 1 Kings 7, 35; Ex. 27, 18.

קוֹמְמִיּוּת (cod. Sam. קִימָמִית) *fem.* prop. *an upright position*, but only adv. *uprightly*, *with great security* Lev. 26, 13, comp. בְּיַד רָמָה.

קוּן I. (Kal unused) *intr.* prop. *to sound*, *to rustle*, hence *to sing* or *complain;* ident. in its organic root קָן with that in חַן II. (to groan, to sigh, whence חַנּוֹת Job 19, 17), Ar. حَنَّ, לָ־חַן (which see), and perhaps also with that in נָ־גַן, הַן (to lament, to whimper) belonging to הִנֹּם, Ar. هَنَّ, אָנָ־ה I. (to complain, to mourn), אַן (Ar. أَنَّ the same). Derivat. קִינָה 1, קִינִים.

Pih. קוֹנֵן (*part. f. pl.* מְקוֹנְנוֹת, *fut.* יְקוֹנֵן, 3 *pl. fem.* תְּקוֹנֵנָּה) *to mourn*, of the death-chant Ez. 32, 16, which was the business of mourning women Jer. 9, 16, fully ק׳ קִינָה 2 Sam. 1, 17, with עַל 2 Chr. 35, 25 or אֶל of the person *over* 2 Sam. 3, 33; comp. Aram. קִינָא, ܩܝܢܐ a song, Arab. قَيْنَة a songstress.

קוּן II. (not used) *tr.* 1. prop. *to cut*, metal; *to forge*, *to beat*, iron; *to pierce*, *to bore;* ident. in its organic root קָן with that in חָנָ־ה II. (to חֲנִית), Arab. قَانَ, Syr. ܩܢ (to bore, to cut, to forge); comp. Sanskrit khan *fodere*, Pers. kenden, Greek κέν-τ-ειν to pierce. — 2. Metaphor. *to form*, *to create*, *to prepare*, *to fabricate*, *to make;* the same metaphorical transference existing in חָרַשׁ, בָּרָא, comp. Ar. قَانَ to form, to create, to prepare. Deriv. קַיִן, and the proper names קַיִן, *Gent.* קֵינִי, קֵנִי and קִינִי, קִינָה 2, קֵינָן.

קוֹנֵן see קוּן I.

קוּס to קוֹסֵס see קָסַס.

קוּעַ (unused) *tr. to pierce*, *to engrave*, *to cut*, *to bore into*, cogn. in sense with כָּה (to כִּי), Arab. قَاعَ *to penetrate* (of a he-camel for breeding); either softened in its organic root קָע from קָר (comp. בָּצַע = בָּצַר, בָּקַע and בָּקַר, קָצַע and קָצַר), or קָע is equivalent to קָץ II. *to cut into;* the latter being more probable, specially as another root קָע in נָ־קַע agrees with the meaning of קָץ (קוּץ) I.; comp. יָ־קַע II.

Pih. קִעֲקַע (redupl.; not used) *to stick into*, *to dig into*, *to burn in*, the skin; used in the Talmud with other applications. Deriv. קַעֲקַע.

קוֹעַ *n. p.* of a people and land mentioned along with בָּבֶל and כַּשְׂדִּים, adduced beside פְּקוֹד and שׁוֹעַ (which see) in Ez. 23, 23. Like קוֹהַּ and קוֹא (see on מִקְוֵה, מִקְוֵא, מִקְוֶה 3) it is the name of a territory between Egypt and Syria, and קַו־קַו (which see) is the name of a region near Ethiopia. This appears of פְּקוֹד also in another way (Jer. 50, 21). Such is the meaning already attached to קוֹעַ by the LXX, Symm., Theod., Targ. and Peshito, and it suits the context well as an apposition to בְּנֵי בָבֶל וְכָל־כַּשְׂדִּים. According to *Aquila* and *Jerome*, פְּקוֹד שׁוֹעַ קוֹעַ are three different ranks of chief persons and rulers: פְּקוֹד being = פָּקִיד (*Rashi*, *Kimchi*) or = the Sanskrit bhagavat and then = bhavân, bhavat (lord), an honourable title of persons (*Hitzig*); שׁוֹעַ in the Hebrew meaning *nobleman* (*Rashi*, *Kimchi*), or same as the Assyrian שַׂר (*ruler*), in Gorǵestan شار, *o* in ע arising from *ar* (*Hitzig*), see ע; lastly קוֹעַ paraphrased by שַׂר גָּדוֹל (*Kimchi*) and שַׁלִּיט (*Rashi*), after the Arab. meaning *stallion*, *he-camel for breeding*, metaphor. *a noble*, *a prince*, the same metaphor being found elsewhere in Arabic (see *Michael.* Suppl. p. 2175), or = the Sanskrit kâra (ע *o* = *ar*) *lord*, *ruler* (*Hitzig*). But this explanation neither suits the connexion, nor is it well founded linguistically.

קוּף (Kal not used) *intr. to go* or *move in a circle*, ident. in its organic root with that in נָ־קַף, יָ־קַף. Derivat. תְּקוּפָה.

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קוֹף (Indian; *pl.* קוֹפִים and קֻפִּים) *m. an ape* 1 Kings 10, 22, 2 Chr. 9, 21 (LXX, Vulg., *Ibn Ganâch*, *Kimchi*), brought by sea-farers to Ophir; Sanskr. kapi (prop. agile, from kap, *to move about*), Greek κῆπος, κῆβος, κεῖβος, north German and English *ape* (rejecting the *k*), Egyptian *kaf*, Persian *kepi*.

קוּץ I. (*part.* קָץ; *fut.* יָקֻץ, *ap.* יָקֹץ, יָקַץ) *intr.* same as נָ־קַט, נָקַט *to feel loathing, to have disgust*, with בְּ *at, for* Gen. 27, 46; Num. 21, 5; *to stand off from, to turn away from* (see נָ־קַט), *to feel a horror of*, with מִפְּנֵי Ex. 1, 12; Num. 22, 3; Aram. קוּץ the same, in the Targ. for מְאַס.

קוּץ II. (Kal not used) *intr.* 1. *to stir, to move, to be restless*, hence *to awake*, opposite to יָשַׁן (to be at rest, inactive, asleep); ident. in its organic root קץ with that in יָ־קַץ (Arab. يَقِظَ), except that this is only used in Kal, and the former merely in Hifil. — 2. *to be living*, of thorns, bushes, grasses, i. e. *to continue to grow exuberant, to grow after*, spoken of weeds difficult to be rooted out; comp. חַי Ps. 58, 10 (thorn-bushes) from חוּה = חָיָה, and Germ *Quecke* (after-growth of grass) from *quik*, alive, and see Theophr. 4, 11 14, where plants that continue to luxuriate are = living. Deriv. קוֹץ (yet this has also been derived from קוּץ III. *to pierce*, which is also suitable); n. p. קוֹץ.

Hif. הֵקִיץ (הֵקִיצוֹתִי, הֵקִיצוֹתִי &c., *inf. c.* הָקִיץ, *imp.* הָקִיצָה, *fut.* יָקִיץ) to be agile, to perform or do actively; hence *to awake*, from sleep Is. 29, 8; Prov. 6, 22; Ps. 3, 6; 17, 5, from a dream 73, 20, from the dead, of שֹׁכְנֵי עָפָר Is. 26, 19, יְשֵׁנֵי אַדְמַת עָפָר Dan. 12, 2, i. e. *rising again, returning to life*, along with קוּם, חָיָה; of the drunken, *to become sober* Jo. 1, 5; *to awake*, in the morning, i. e. to rise Prov. 23, 35; fig. *to awake* i. e. *to be active*, spoken of God, in order to help Ps. 35, 23; 44, 24; Hab. 2, 19; *to appear* Ez. 7, 6 (LXX), but according to the Peshito transposed from הֵצִיץ.

קוּץ III. (Kal not used) *tr. to cut off, to pluck off, to tear off*, a branch; hence *to reap*, comp. Arab. قَاصَ (med. و) to break to pieces, to burst, med. ى to be broken, قَاطَ to cut off; קֵץ (קָצִיר) the same. Deriv. קָוִיר and denom. קוּץ.

Hif. הֵקִיף (*fut.* with *suff.* יַקִּיפֶנָּה) prop. *to cut off round about*; hence *to beleaguer, to enclose*, a city; by which Is. 7, 6 and Ez. 7, 6 (Pesh.) are explained, if it is not better to take it as = יַצִּיקֶנָּה.

קוּץ (not used) *tr. to roll together, to fold together, to intertwine*, of grape-clusters, then of bushy hair or locks; comp. Talm. קָצַץ *to be curled, entwined, rolled up*, of hair, Ar. قَبَصَ *to be contracted, to be entwined* or *rolled together*. It may be put therefore with קָבַץ, קָפַץ. Deriv. קְוֻצָּה, קוּצָה.

קוֹץ (*pl.* קוֹצִים, *c.* קוֹצֵי) *m.* 1. *collect. a thorn-bush, thorns, weeds* (see קוּץ II.), cogn. in sense with חַי 2. Gen. 3, 18; also *pl.* Ex. 22, 5; Jer. 12, 13; *a pricking briar* Ez. 28, 24, coupled with סָמִיר Is. 32, 13 and דַּרְדַּר Gen. 3, 18; Judges 8, 7; 2 Sam. 23, 6. — 2. (*a nimble one*; from קוּץ II.) *n. p. m.* 1 Chr. 4, 8, with the article הַקּוֹץ 24, 10.

קְוֻצָּה (also in mss. קְוֻצָה, קְוֻצָּה, which would be a correct passive form from קָוַץ, whilst the present orthography must be referred to a masc. קָצֶה; two mss. have קָצֶה which see; *pl.* קְוֻצוֹת) *f.* prop. a thing twisted, rolled, curled; hence *a lock*, *a ringlet*, *a cue*, Song of Sol. 5, 2 11, as תַּלְתַּל (= זַלְזַל), i. e. entwined, whilst קְ alone though not smooth hair is nevertheless not synonymous with זַלְזַלִּים; comp. *βόστρυχος* with *βόστρυς*, מַחְלָפָה a ringlet, lock, from חָלַף II. to twist, Syr. ܚܠܦ the same. According to *Ibn Ganâch* it denotes *the forelock*, capillus frontis, antiae, i. e. the hair at the margin (comp. קָצֶה), and so it would be from קָצֶה, if we read קָצָה, as the Arab. قُصَّة (forelock) is also from قَصَّ; but this meaning is unsuitable.

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קוּק (not used; arising from reduplication of the organic root in קָא, קָא־ה, comp. זִיז 1. reduplicated from זָא, טִיט from טָה or טָא) *tr. to spue, to vomit; to purge*, another sort of evacuation. Hence the derivative form קִיקָיוֹן, קִיקִי would be suitable to denote the ricinus tree, whose seeds of a bitter, sharp, biting taste produce purging (according to Diosc.); Talm. שֶׁמֶן קִיק (Sab. ch. 2) *Castor-oil;* Egyptian *κικί* (Herod. 2, 94; Diosc. 4, 164) or κοϋκι (see *Kircher*, scala p. 185) the same. Yet the meaning may be secondary, and the first be *to sting, to be bitter, biting, pungent, sharp*, of the ricinus seeds, which by that very quality cause vomiting or purging. The organic root קָא or קָה would then lie also in قهى to be sharp, bitter, sour, Aram. קְיָא in קְיוּתָא (sharpness). Deriv. קִיקָיוֹן.

קַו־קָו (= קַוְקָו after the form עַרְעָר, from the redupl. Pih. קִוְקֵו belonging to קָוָה) *m. great power*, prop. double power, hence גּוֹי קַ׳ Is. 18, 2 7 *a people of great might*, spoken of the violent, never subdued Ethiopians (Diod. 3, 2; Plin. H. N. 6, 35), whose king תִּרְהֲקָה (Tearka) is adduced as a conqueror along with Sesostris and Nebuchadnezzar (Strabo 15. p. 686); comp. Ar. قُوَّة might. The ancient versions (LXX, Aq., Vulg.) have taken קַ׳ to mean *hope, expectation*, or in whom hope is put (see תִּקְוָה); the Targ. and Syr. have taken it to signify *writhing pain, torment*, i. e. maltreatment; but these senses, like those of מְמֻשָּׁךְ וּמֹרָט, have arisen from an imperfect view of the whole.

קוּר I. (1 *pers.* קַרְתִּי) *tr. to dig, to dig up again*, choked up wells 2 Kings 19, 24, Is. 37, 25, i. e. I can easily have water in abundance; *to divide, to cleave asunder, to make deep;* ident. in its organic root קָר with that in כָּר־ה, אָ־כַר I., כָּר I., קָעַר, נָ־קַר, דָּ־קַר, בָּ־קַר, חָ־קַר, זָ־כַר, especially עָר I. belonging to מְעָרָה, חָר II. to חוּר 3 in fundamental signification; Arab. قَارَ (to cut out). Deriv. מָקוֹר (according to some) prop. a split (see קוּר II.); קִיר 1.

Pih. קִרְקֵר (3 *p. perf.* קַרְקֵר for קִרְקֵר, *part.* מְקַרְקֵר for ־קֵר) 1. prop. to break or stick through; hence *to lay in ruins, to break down, to destroy*, only in the two following places, in מְקַרְקֵר קִר Is. 22, 5 *they lay the walls in ruins* (but it is better to take מְקַרְקֵר as a noun, and a denomin. from קִיר, meaning *overthrow of the walls*, or קִר = Arab. قَرّ a chariot, and מְקַרְקֵר as a noun from קַר, قَرَّ to set forth, to bring together, and then the translation would be, *the setting forth of the chariots*); next in וְקַרְקֵר Num. 24, 17 *and he has uprooted* (= קִרְקֵר), as the LXX, Vulg. and Onk. have. But we should read with the cod. Samar. and according to Jer. 48, 45 וְקָדְקֹד, to which reading Ps. 68, 22 points, though Theod. also reads וְקַרְקַר in Jer. l. c. translating it ἐξερευνήσει. — 2. *to deepen out, to make deep*, like קָעַר. Deriv. the proper name קַרְקֹר and perhaps also קַרְקַע (= קַרְקַר).

Hif. הֵקִיר, only 3 *pers. fem.* הֵקֵרָה and *inf. constr.* הָקִיר Jer. 6, 7; but both, הֵקֵרָה after the form הֵסֵבָּה = הֵסַבָּה, and הָקִיר as an extension of הָקֵר, are better taken as *Hif.* of קָרַר.

קוּר II. (not used) *intr. to ooze forth, to trickle;* deriv. מָקוֹר *water trickling through*, then *a spring, fountain.* Perhaps ident. in its organic root קָר with that in נָ־גַר.

קוּר III. (not used) *tr.* 1. *to bind, to fit in to each other, to chain* or *link together*, of beams (cognate in sense אָגַד); hence *to arch*, for binding (comp. אֲגֻדָּה Am. 9, 6, קָשַׁר Neh. 3, 38, Arab. رِباطة a building, arch); *to surround, to encircle, to enclose*, a district or space; ident. in its organic root קָר with that in עָר II., קָר־ה. — 2. *to knot together, to interlace*, hence *to weave;* Ar. قَارَ to wind (of the serpent). Deriv. קִיר 2 4, קִירוֹת, and the proper name קִיר in קִיר חֶרֶשׂ, קִיר

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מוֹאָב, קִיר חֲרֶשֶׂת, farther קִיר (*pl.* קוּרִים), קוֹרָה and קֹרָה, and perhaps the denom. קֵרָה and הִקְרָה.

קוּר (from קוּר III.; *pl. c.* קוּרֵי) *m. a web*, of spiders Is. 59, 5; *a fine thread* 59, 6; Talm. thread-like twig (of the palm); Arab. قُوْرٌ a wound rope, a line. The Greek *καῖρος* is not related to it.

קוֹרֵא see קֹרֵא.

קוֹרָה and קֹרָה (from קוּר III., after the form קוֹמָה, with *suff.* קֹרָתִי, *plur.* קֹרוֹת) *fem. a beam*, prop. an interlacing 2 Kings 6, 2; *a joist* 6, 5; fully קֹרוֹת בַּיִת *the beams of the house* Song of Sol. 1, 17, but also alone for *a protecting house* Gen. 19, 8, as in Greek *κέλαθρον*. Deriv. according to some the denomin. *Pih.* קֵרָה and *Hif.* הִקְרָה, which may be found under קָרָה.

קוֹשׁ (from קוּשׁ; Arab. قُوْس) *m. a bow*, same as קֶשֶׁת; metaphor. *might*, *strength*, *fortification;* hence the proper name אֶלְקֹשׁ (which see), *Gentile* אֶלְקֹשִׁי, of which אֶלְקֹשִׁי, אֶלְקִישִׁי are collateral forms.

קוּשׁ (not used) *intrans. to be bent*, *crooked*, of a bow, Ar. قَوَسَ, قَاسَ the same; *to wind*, *to be crooked*, of a river; *to be interwoven*, *intertwined*, of a snare, a net; hence *to be caught*, *to be snared*, opposite יָשַׁר. — יְקֹשׁוּן Is. 29, 21 is the 3d person perf. plur. of יָקֹשׁ (which see) Jer. 50, 24, with *Nun* appended. The organic root קָשׁ is also in יָ־קֹשׁ, עָ־קַשׁ, רָ־כַס, נָ־קַשׁ, where farther comparisons may be found. Deriv. קֶשֶׁת, קַשָּׁת, the proper names קוּשׁ (in קוּשָׁיָה), קִישׁ (also in קִישִׁי for קִישָׁיָה), קִישׁוֹן, קֹשׁ (קֵשׁ and קִישׁ) in אֶלְקֹשׁ (אֶלְקִישׁ, אֶלְקֵשׁ).

קוּשׁ *m.* same as קוֹשׁ, only in

קוּשָׁיָהוּ (*Jah is Might*) *n. p. m.* 1 Chr. 15, 17, which is קִישִׁי in 6, 29.

קֵט (in pause קָט, from קָטַט) *m.* prop. the being cut off, the being separated; hence *restraint*, *limitation;* as an *adv. only*, כִּמְעַט קָט Ez. 16, 47 *as if it were but a little thing*, i. e. *it was only a small thing;* Arab. قَطْ *only*, tantum.

קָטַב (not used) *tr. to cut in pieces*, *to divide*, *to cut into;* metaphorically *to kill*, *to murder*, *to destroy;* identical in its stem with חָטַב, חָצַב I., קָצַב. The organic root קָ־טַב is also in חָ־טַף, קָ־טַף, חָ־תַף; Arab. قَطَبَ the same. Deriv. קָטַב, קֹטֶב and

קֶטֶב (in pause קָטֶב) *m. destruction*, *annihilation;* שַׂעַר קֶ׳ *a storm of destruction*, i. e. bringing destruction Is. 28, 2; metaphor. *pestilence*, *plague*, Ps. 91, 6 = דֶּבֶר; with the adj. מְרִירִי Deut. 32, 24, of hunger, where the cod. Sam. reads קָטֵב.

קָטֵב *adj. m. destructive* Deut. 32, 24 cod. Sam.

קֹטֶב (with *suff.* קָטָבְךָ pronounce *kotabcha*, conseq. not from קְטֹב) *m.* prop. *destruction*, hence *plague*, *pestilence* Hos. 13, 14 (parallel דְּבָרִים from דֶּבֶר, not from דָּבָר).

קְטוֹרָה (from קָטַר I.) *fem.* same as קְטֹרֶת *incense* Deut. 33, 10.

קְטוּרָה (*fragrance*, *sweet savour*, from קָטַר I.) *n. p.* of a second wife Gen. 25, 1 or concubine of Abraham 25, 6, 1 Chr. 1, 32, then the progenitress of an Arabian tribe قَطُورَا, which dwelt with the race *G'urham* (جُرْهُم) in the district of Mecca (*Ibn Kuteiba* p. 14). From her marriage with Abraham arose the tribes שׁוּחַ, יִשְׁבָּק, מִדְיָן, מְדָן, יָקְשָׁן, זִמְרָן, לְאֻמִּים, לְטוּשִׁים, אַשּׁוּרִים, דְּדָן, שְׁבָא, אֶלְדָּעָה and אֲבִידָע, חֲנֹךְ, עֵפֶר, עֵיפָה Gen. 25, 2-4.

קָטַט *trans. to cut off*, *to separate;* metaphor. *to restrain*, *to limit.* Only the *fut.* יָקוֹט Job 8, 14 for יָקֹט (comp. יָעוֹז Dan. 11, 12 for יָעֹז); which, however, is better referred to קוּט, especially as some mss. read יָקוּט; or since בֵּית עַכָּבִישׁ is parallel, it is still more appropriate to take it as a noun (see יָקוֹט). נָקְטָה Job 10, 1 see under נָקַט; נָקְטוּ Ezek.

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6, 9, נְקֹטֹתָם 20, 43 see under קוּט. Deriv. קֶטֶב.

קָטַל (*fut.* יִקְטֹל, before Makkeph יִקְטָל־, with *suff.* יִקְטָלֵנִי) *trans. to kill, to massacre*, only poet. as an Aramaeism Ps. 139, 19; Job 13, 15; 24, 14; Aram. קְטַל, ܩܛܰܠ, Nasir. גְּטַל, Ar. and Ethiop. with Tau قَتَلَ (but also قطل) *to cut off*. The organic root קְ־טָ־לְ (not קְ־טָ־לְ) is also in קְ־טָ־ן, Aram. קְ־טַ־ם, ܩܛܰܡ, and in a modified sense in צָ־לָ־אַל, צָ־לָ (belonging to צָ־לָ־צַל 3), with an interchange of צ and ט. Derivative

קֶטֶל *m. murder, slaughter* (with the sword) Ob. 9.

קָטַל (*part. act. m.* קָטֵל, *part. pass. m.* קְטִיל and with a *pers. suff.* קְטִילַת Dan. 7, 11) *Aram. tr.* same as Hebrew קָטַל *to massacre* Dan. 5, 19 30; 7, 11.

Ithpe. אִתְקְטַל (*inf. constr.* הִתְקְטָלָה) *to be slaughtered* Dan. 2, 13.

Pa. קַטֵּל (= קַטֵּל, *inf. constr.* קַטָּלָה) *to kill often* or *several persons* (as in Syr. and Arab.); but also a mere intensive of Peal Dan. 2, 14; 3, 22.

Ithpa. אִתְקַטַּל (*part. m. plur.* מִתְקַטְּלִין) *to be killed* Dan. 2, 13.

קָטֹן (with *suff.* קְטַנֵּם, *plur.* קְטַנִּים, *constr.* קְטַנֵּי) *adj. m.*, קְטַנָּה (*plur.* קְטַנּוֹת) *fem.* 1. *little*, also a subst. *a little one* 1 Kings 11, 17; 2 Kings 2, 23; 5, 2; *not marriageable, immature* Song of Sol. 8, 8; *young, younger* Gen. 9, 24; 27, 15; with the article *the youngest* 1 Sam. 17, 14; of animals, as כְּבְשָׂה 2 Sam. 12, 3, שָׁעָל Song of Sol. 2, 15; of things, as עִיר Eccles. 9, 14, דָּבָר 1 Sam. 20, 2, מָאוֹר Gen. 1, 16, שְׂאֵלָה 1 Kings 2, 20; *small*, in number, of peoples 1 Sam. 9, 21; in power, estimation Is. 36, 9; a *subst.* poet. *smallness*, כְּלֵי הַקָּטָן Is. 22, 24 *vessels of smallness*, i. e. small people; *fem. plur. small things*, יוֹם קְטַנּוֹת Zech. 4, 10 *day of small things*, i. e. of small, insignificant beginnings and advancements. — 2. (*the little one*, with the article) *n. p. m.* Ezr. 8, 12; comp. Phenic. קָטָנָא *Katana* or *Katone*, קָטְנָא *Katina*, n. p. of a city founded by the Phenicians in Sicily; קָטֹן *Kothon*, *Kathon*, the name of a small island near Cythera in the Aegean sea; elsewhere the name of a small, inner haven.

קָטַן (1 *pers.* קָטַנְתִּי, *fut.* יִקְטַן) *intr.* prop. *to be cropt, abridged, cut off*, to which belonged also a transitive form קָטַן (see קָטַל) meaning *to cut off, to shorten*, identical with the Aram. קְטַם. After the analogy of מָעַט I., פָּחַת, בָּצַר, חָסַר, גָּרַע metaphor. *to be small, little* (see קָטֹן); figur. *to be little esteemed, to be unworthy* Gen. 32, 11; 2 Sam. 7, 19. Deriv. קָטֹן, קָטֹן, קָטֶן, and the proper names קְטָנָה, קְטָת.

Hif. הִקְטִין *to make small*, אִיקָה Am. 8, 5.

Hof. דָּקְטַן adopted only for the proper name יָקְטָן (which see).

קָטֹן (after the form גָּדוֹל, but always defective; *constr.* קְטַן) *adj. m.* and *subst.* same as קָטֹן: *small, smaller* Gen. 1, 16; *younger* 42, 34; *short*, of time Is. 54, 7; *small, poor* (in resources) Am. 7, 2; *despised* Ob. 2; generally in all the senses of קָטֹן.

קָטֶן (after the form בֹּהֶן, with *suff.* קָטְנִי or קָטְנִי pronounce *kothonni*, the second ŏ being an echo of the first, and the doubling of the נ [ן] in some mss. being merely intended to retain the short sound) *m.* prop. *smallness*, concrete *the little finger* 1 Kings 12, 10; 2 Chr. 10, 10.

קָטַף (*part. plur.* קֹטְפִים, *fut.* יִקְטֹף) *tr. to tear off, to pluck off*, מְלִילוֹת Deut. 23, 26, מְלוֹחַ Job 30, 4; fig. רֹאשׁ יְנִיקוֹתֹו Ez. 17, 4, רַךְ (for יוֹנֵק רַךְ 17, 22); cod. Sam. קֹטֵב מְרִירִים Deut. 32, 24 for קֶטֶב מְרִירִי. — The stem קְטַף (Arab. قَطَفَ, Aram. קְטַף, ܩܛܰܦ, Coptic ϩⲉⲧϥ, ϩⲱⲧϥ with a similar meaning) = חָטַף, חָתַף; and the organic root is קְ־טָ־פְ.

Nif. נִקְטַף (*fut.* יִקָּטֵף) *to be plucked off* Job 8, 12, like שָׁלַף Ps. 129, 6.

קָטַר I. (Kal not used) *intr. to breathe, to exhale, to give fragrance*, of sweet scents; *to smoke;* identical with עָטַר I.

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(which see), Aram. עֲטַר, יְטַר, ܥܛܪ (Targ. יְטוּר scent = עָתָר I.), Arab. قتر, قطر, عطر. Derivat. קְטֹרֶת, קְטוֹרָה, מִקְטָר, מִקְטֶרֶת, and the proper name קְטוּרָה.

Pih. קִטֵּר (*part.* מְקַטֵּר, *inf. abs.* and *constr.* קַטֵּר, *fut.* יְקַטֵּר) *to burn incense, to kindle incense;* commonly and generally *to sacrifice, to offer sacrifice, to worship,* with לְ of the deity: so אֱלֹהִים Jer. 11, 12, בַּעַל 7, 9, מְלֶכֶת הַשָּׁמַיִם 44, 17, אֱלֹהִים אֲחֵרִים 44, 8; with בְּ 1 Kings 22, 44, the accus. 2 Kings 23, 8, and עַל of the place Is. 65, 7; Jer. 19, 13; but also absol. 1 Kings 22, 44 or with the accus. of the thing sacrificed 1 Sam. 2, 16; Am. 4, 5; *to diffuse a sweet smell* 2 Chr. 30, 14. Deriv. קִטֵּר and קִיטוֹר.

Puh. קֻטַּר (*part. fem.* מְקֻטֶּרֶת) *to be scented, to be filled with incense* or *sweet fragrance* Song of Sol. 3, 6.

Hif. הִקְטִיר (*part.* מַקְטִיר, *inf. absol.* הַקְטֵיר, *constr.* הַקְטִיר, *fut.* יַקְטִיר) *to burn incense,* with לְ 1 Kings 11, 8, or absol. 3, 3; *to kindle,* with accus. of the incense Ex. 30, 7, of the sacrifice or fat Lev. 1, 9; 3, 11; coupled with עַל־הַמִּזְבֵּחַ 9, 13 or הַמִּזְבֵּחָה 1, 13, הַמִּזְבֵּחַ 6, 8; with לְ *for* and accusat. of the object (אִשֶּׁה, עֹלוֹת) Ex. 30, 20; 2 Chr. 13, 11; sometimes the accus. is omitted 26, 18, or לִפְנֵי is put 1 Chr. 23, 13.

Hof. הָקְטַר (*part.* מֻקְטָר; *fut.* יָקְטַר) *to be offered, to be burnt* Lev. 6, 15; *part.* מֻקְטָר as a noun, *incense,* along with מִנְחָה *a meat-offering* (Jer. 33, 18) Mal. 1, 11.

קָטַר II. (*part. pass. fem. pl.* קְטֻרוֹת) *tr. to bind, to attach to, to bridge over;* connected with קָשַׁר, גָּשַׁר; hence חֲצֵרוֹת קְטֻרוֹת Ez. 46, 22 *courts bridged over* (*Kimchi*); conseq. not from קָטַר I. (Talm. Midd. 2, 8); nor from קָטַר = קָצַר *to be small* (LXX, Syr.). — For the stem, comp. the Aram. קְטַר, ܩܛܪ to bind, to join; Ar. قطر the same, whence قنطرة bridge; Ethiop. קתר *katera,* to close. The organic root is קָ־טַר.

קִטֵּר (after the form שִׁלֵּם) *m. incense, the burning of incense* Jer. 44, 21.

קְטַר (not used) *Aram. tr.* same as Hebrew קָטַר II. (which see). Deriv.

קְטַר (*pl.* קִטְרִין, *constr.* קִטְרֵי) *Aram. m.* prop. *knots,* hence *joints,* of the loins Dan. 5, 6; comp. Syr. ܩܛܪܐ joints of the hand; figur. *knots = riddles, knotty questions* 5, 12 16.

קִטְרוֹן (prop. *a shortened* or *small thing,* from קָטַר = קָצַר) *n. p.* of a city in Zebulon Judges 1, 30, which place is not mentioned in Josh. 19, 15; but קַטַּת (from קַטְנַת) stands for it with a like appellative meaning. The LXX read *Χεβρών* or *Κέδρων,* which is simply a mistake in orthography.

קְטֹרֶת (with *suff.* קְטָרְתִּי, from קָטַר I.) *fem. incense,* of spices Ex. 30, 7 or some other fragrant materials as a mixture 30, 35; מִזְבַּח הַקְּ׳ *altar of incense* 30, 27; 31, 8; קְ׳ זָרָה *a strange* i. e. not prescribed *offering of incense* 30, 9; קְ׳ תָּמִיד *perpetual* i. e. daily-offered *incense* 30, 8; also of profane incense Prov. 27, 9. The offering of it is represented by הִקְטִיר קְ׳ עַל Ex. 40, 27, שִׂים קְ׳ עַל Lev. 10, 1, נָתַן קְ׳ עַל Num. 16, 17, הִקְרִיב הַקְּ׳ Num. 16, 35. Metaphor. *the parts of the sacrifice which were to be burned, the sacrificial flesh,* Ps. 66, 15; Ez. 16, 18; prayer is compared to קְטֹרֶת Psalm 141, 2.

קַטַּת (contracted from קַטְנַת = קְטֶנֶת or from קַטֶּנֶת; *the little one*) *n. p.* of a city in Zebulon Josh. 19, 15, which is called elsewhere קִטְרוֹן (which see) Judges 1, 30. The LXX read *Κατανάθ* (i. e. קְטֶנֶת), and this city is called in the Talmud (Jer. Megillo 1, comp. Tosifta Sotha 15) קְטֹנִית, קַטְנוּת; it not only existed still in the Talmudic period, but the Biblical קַטַּת is expressly explained by it. But as קִטְרוֹן even then was different from קַטַּת (Bereshith rabba ch. 8), the two should not be identified.

קִיא (from קוּא after the form רִיק, כִּיס, רִישׁ along with קָא like רֵק, רֵשׁ; with *suff.* קִיאוֹ) *m. vomit* Is. 19, 14; 28, 8; Jer. 48, 26.

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קָיָה (only *imper. plur.* קְיוּ) *intrans.* same as קָאָה, = קָא (קוּא) *to spue* Jer. 25, 27.

קַיִט (from קוּט, like the Hebr. קַיִץ from קוּץ) *Aram. m.* same as Hebr. קַיִץ *fruit-harvest*, *fruit-time*, *summer* Dan. 2, 35.

קִיטוֹר (lengthened from קִטֹּר, from קִטֵּר to קָטַר I.) *m. smoke*, of the earth, i. e. ascending earth-smoke Gen. 19, 28, of a furnace (כִּבְשָׁן) ibid.; נֹאד בְּקִיטוֹר Ps. 119, 83 *a bottle in the smoke*, i. e. dried up and wrinkled, because empty skin bags were dried in the smoke; *a mist*, *an ascending vapour* 148, 8, incorrectly rendered *ice* by the LXX and Syr.

קִים (from קוּם after the form רִיק, with *suff.* קִימָנוּ as a rare pause-form for קִימֵנוּ) *m. hostile appearance* against one (see קוּם), *enmity*, *opposition* Job 22, 20. The adoption of a concrete sense = קָם is unnecessary, if it be not better to read קָמֵינוּ.

קַיָּם (formed from Pael קַיֵּם) *Aram. adj. m.*, קַיָּמָה *fem. abiding*, *continuing*, *enduring* Dan. 6, 27, of God, coupled with חַי; of מַלְכוּ 4, 23; Syr. ܩܝܡܐ the same.

קְיָם (from קוּם) *Aram. m. a statute*, *appointment*, hence *command* Dan. 6, 8 16, coupled with קַיֵּם; Targ. for חֹק, בְּרִית; Sam. קְיָאם, Syr. ܩܝܡܐ covenant, statute, compact.

קִימָה (from קוּם) *f. the breaking forth*, of enemies, as שֶׁבֶת is their consessus Lament. 3, 63; comp. קִים.

קִימוֹשׁ see קִמּוֹשׁ.

קִין (not used) assumed for קַיִן, קִינָה, the proper names קַיִן, קִינָה, perhaps קֵינָן, noun Gent. קֵינִי, קִינִי, קֵנִי; see קוּן.

קַיִן (with *suff.* קִינוֹ) *m.* 1. (from קוּן II.) prop. a thing pointed, *the iron point* of a lance 2 Sam. 21, 16, *ferrum hastae* (Vulg.), conseq. not *the shaft*; Ar. القَنَاة (Jos. *Kimchi*). — 2. *smith-work* (comp. Ar. قَيْن a smith, Syr. ܩܝܢܐ), hence *n. p.* of the inventor of sharp iron tools and smith-work, which is ascribed historically to the tribe of the Cainites Gen. 4, 22; but as the people תּוּבַל or תֻּבַל (Gen. 10, 2; Is. 66, 19; Ez. 27, 13; 32, 26; 38, 2 3; 39, 1) carried on mainly the trade of brass- and iron-workers, this word is added (comp. the Pers. توبل scoria ferri, brass). See תּוּבַל. — 3. (*something brought forth*, *creature*, i. e. קַיִן = קִנְיָן Ps. 104, 24, from קוּן II.) *n. p.* of the first-born of Adam (the derivative is associated with קָנָה Gen. 4, 1; comp. Ar. قَانَ to create), the founder of husbandry 4, 2. From his tribe the Cainites, proceeded the east Asiatic races which roamed about in the steppes without a fixed dwelling 4, 12. After the Cainites had wandered from their original seat Eden, they went eastward and formed the Chinese stem 4, 16, called by the writer נוֹד (flight). See *Knobel*, Gen. p. 58. — 4. (in pause קָיִן) *n. p.* of a nomadic tribe camping in southern Palestine and belonging to the Amalekites, conseq. to the primitive Arabian races south of Canaan, of whom a part went subsequently into Canaan Num. 24, 22; Judges 4, 11. Deriv. the *Gent. m.* קֵינִי, קִינִי which see. — 5. only with the article הַקַּיִן (*a smithy*) *n. p.* of a city in Judah, coupled with גִּבְעָה and תִּמְנָה Josh. 15, 57.

קִינָה (from קוּן I.; *pl.* once in Ezek. קִינִים, elsewhere קִינוֹת) 1. *f. a song of complaint* or *mourning*, *an elegy*, 2 Sam. 1, 17; נָשָׂא קִ׳ *to take up a mournful song*, i. e. *to lament*, *complain*, with עַל of the person Jer. 9, 9; Ez. 26, 17; seldom with אֶל for עַל 19, 1; *a collection of elegies*, e. g. upon יֹאשִׁיָּהוּ 2 Chr. 35, 25. — 2. (*smithy*) *n. p.* of a city in Judah Josh. 15, 22, different from הַקַּיִן 15, 57, though of the same meaning.

קִינִי 1 Chr. 2, 55 see קֵינִי.

קִינִי *n. Gent. m.* from קַיִן 4, the name of an Amalekite or primitive Arabian race, which, however, separated from Amalek, and settled first in the south

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of Canaan, the protegee and ally of the Israelites, like the יְרַחְמְאֵלִים, but they soon marched in nomad fashion northwards Gen. 15, 19; Num. 24, 21; Judges 1, 16; 4, 11 17; 1 Sam. 15, 6; 27, 10; 30, 29; 1 Chr. 2, 55. These passages clearly shew the relation of this tribe to the Israelites. Along with קֵינִי we find also קֵנִי 1 Sam. l. c. and קִינִי 1 Chr. l. c. The Kenites are also brought into connexion with שַׂלְמָא; hence in the Targum on Gen. l. c. קֵינִי is rendered שַׂלְמָאֵי. שַׂלְמָא was the *second* son of חוּר and grandson of כָּלֵב 1 Chr. 2, 19 51. As a peculiar separate Calebite stem they inhabited בֵּית לֶחֶם, נְטוֹפָה (1 Chr. 9, 16; 2 Sam. 23, 28 29; 2 Kings 25, 23; Ezr. 2, 22), חֲצִי הַמָּנַחַת, עַטְרוֹת בֵּית יוֹאָב (see מָנַחַת) and צֹרַע. Besides, the association of the סוֹפְרִים, who inhabited יַעְבֵּץ, belonged to the Calebite *Salmastem*, as also the three corporations שִׁמְעָתִים, תִּרְעָתִים and שׂוּכָתִים. To these associations belonged also the קִינִים (Kenites) descended from חַמַּת, the ancestor of the Rechabites 1 Chr. 2, 55.

קִינָן (same as קַיִן 3, conseq. from קוּן II.; *a child, one begotten*) *n. p. m.* of an antediluvian patriarch, Gen. 5, 9; 1 Chr. 1, 2.

קַיִץ (with *suff.* קֵיצֵךְ; from קוּץ II.) *m. fruit-* or *vine-harvest*, proceeding from the idea of cutting off, like קָצִיר (from קָצַר to cut off) of grain-harvest Is. 16, 9; *fig-harvest time* 28, 4; metaphorically 1. *summer*, *the warm time of the year*, the time of fruit-harvest; *the dry summer time*, oppos. to חֹרֶף Gen. 8, 22; Ps. 74, 17; Prov. 6, 8; 10, 5; 26, 1; בֵּית הַקַּיִץ Am. 3, 15 *a summer-house, summer-palace*, as there was a בֵּית הַחֹרֶף (Jer. 36, 22); חַרְבֹּנֵי קַ׳ Ps. 32, 4 *the heats of summer*. — 2. *the fruit of summer*, or *fruit gathered*, sometimes translated *figs*, sometimes poma 2 Sam. 16, 1; Mic. 7, 1; Am. 8, 1 2, verbally alluding to קַיִץ; Jer. 40, 10 12; comp. Ar. قَيْظ, قَوْظ (the height of summer), Aram. קַיִט, קַיְטָא, ܩܝܛܐ the same. Derivative

קוּץ (3 *perf.* קָץ) *denomin.; to abide during summer, to pass the summer* Is. 18, 6, like חָרַף from חֹרֶף; Ar. قاظ.

קִיצוֹן (from קוּץ II. after the form חִיצוֹן from חוּץ) *adj. m.*, קִיצוֹנָה *f. the last, the extreme* Ex. 26, 4 10; 36, 11 17.

קִיקָיוֹן (in the first instance from קִיקִי) *m. palma Christi*, ricinus Jon. 4, 6-10, a small tree in whose shade Jonah sat; so named from the bitter, sharp taste of its seeds, which cause a disposition to vomit; Ar. الخروع. See קוּק.

קִיקָלוֹן *m. ignominy, shame* Hab. 2, 16, same as קָלוֹן, which stands in the first hemistich, conseq. from קָלָה. The syllable קִי prefixed arose either from a mistake in orthography, or it is = קִיא (Vulg.) and קָלוֹן itself = צוֹאָה (Is. 28, 8), or it stands for קִלְקָלוֹן from קָלָה; in no case is there an assonance in it to קִיקָיוֹן.

קִיר (*pl.* קִירוֹת) *m.* 1. (from קוּר I.) *depth*, of walls Josh. 2, 15, defined more exactly by יָשַׁב בַּחוֹמָה *to dwell on the wall*. — 2. (from קוּר III.) prop. a thing which embraces or encloses; hence *a wall*, about a city, הָעִיר Num. 35, 4, Ez. 12, 5 7 12, and fig. 13, 12 14 15; 2 Sam. 5, 11 *one preparing stones for a wall*, i. e. stone-cutter; אֶבֶן מִקִּיר *a stone out of the wall* Hab. 2, 11; *stone wall* Lev. 14, 37, with נָטוּי Ps. 62, 4, נֹפֵל Ez. 13, 12; ident. with חוֹמָה (which see); *the circumvallation*, of a court Ez. 8, 7 8; *the wall*, of a house, הַבַּיִת Ez. 41, 5 6, הַצֵּלָע 41, 9, הַבִּנְיָן 41, 12; of the עֲלִיָּה surrounded by a wall 2 Kings 4, 10; מוֹשַׁב הַקִּ׳ *a seat by the wall*, from within 1 Sam. 20, 25, or from without 25, 22; 1 Kings 14, 10; of גָּדֵר Num. 22, 25. For זֶרֶם קִיר Is. 25, 4 it is better to read זֶרֶם קוֹר *a wintry storm* (comp. Ps. 147, 17). In קִיר הַחוֹמָה Josh. 2, 15, קִיר is to be taken in significat. 1. From the idea of a place *enclosed, hedged about* it comes to mean generally, *a city*, like עִיר, קִרְיָה. So קִיר מוֹאָב *n. p.* of a strong Moabite city three hours south east of עָר מוֹאָב (ib.) or עָר (Num.

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21,15) or עִיר מוֹאָב (22,36), and in meaning just the same Is. 15,1. This stronghold was perhaps early called in the Moab. dialect כָּרָךְ (which see), i. e. *tower, fortress;* and so it may have arisen that the Targ. put for it כְּרַכָּא דְמוֹאָב, 2 Macc. 12,17 *χάρακα*, the Greeks *χαρακ-Μῶβα* (Steph. Byz.), the Ar. الكرك, and that at present it is still known by the name *Kerek* (*Robinson*, Palest. II, 569). On קִיר חֶרֶשׂ and קִיר חֲרֶשֶׂת see חֶרֶשׂ and חֲרֶשֶׂת. — 3. *n. p.* of an Assyrian province, near עִילָם, viz. the district lying on the river *Kur* (*Κῦρος*, נְהַר קִיר), Gulistan or the modern Georgia Is. 22, 6. There the Assyrians transplanted the inhabitants of Damascus and the Israelites 2 Kings 16, 9; Am. 1, 5. An offshoot of the Aramaeans is said to have come thence 9, 7. On account of various difficulties some understand the place *Καρίνη*, between Media, Elam (Susiana) and Assyria (Ptol., Isidor.), or *Kurin*, a Median locality; but these opinions are inadmissible. — 4. (only *pl.* קִירוֹת; from קִיר III.) *beams, beams of the roof* and *floor;* Greek *δοκός*, = קוֹרוֹת 1 Kings 6,15; 6,16 (LXX); 2 Chr. 3, 7; it is unnecessary to change it into קוֹרוֹת.

קִירֹס (after the form קִימֹשׁ, from קָרַס = כָּרַס; *a strong* or *powerful one, a giant*) *n. p. m.* Neh. 7, 47, for which Ezr. 2, 44 has קֵרֹס.

קִישׁ (from קוּשׁ; *a bow*, fig. *power*) *n. p. m.* 1 Sam. 9, 1; 1 Chr. 8, 30; 23, 21; 2 Chr. 29, 12; Esth. 2, 5.

קִישׁוֹן (from קוּשׁ; *the winding, meandering one*) *n. p.* of a brook (נַחַל) or river (נָהָר), rising in mount Tabor and flowing through the plain יִזְרְעֶאל, the great battle-field of the country (hence called after the LXX נַחַל קְדוּמִים Judges 4, 7; 5, 21; Ps. 83, 10); falling into the gulf of עַכּוֹ close by the foot of כַּרְמֶל (1 Kings 18, 40) which rises 582 feet above the Mediterranean. Later writers name it חֵיפָא (Kheifa), Ar. نهر حيفا (נְהַר חֵיפָא). Now it is *el-Makutta* (*Robinson*, Palest. III. p. 228 seq.).

קִישִׁי (from קִישָׁיָה = קוּשָׁיָה which see) *n. p. m.* 1 Chr. 6, 29.

קִיתָרֹס (only in K'tib, while the K'ri has קַתְרֹס) *m. a harp*, Dan. 3, 5 7 10 K'tib, the Greek *κίθαρις*, but here still in the original form *κίθαρος* (*chest*); Saad. قيثار and قيثار.

קַל (from קָלַל I.; *pl.* קַלִּים) *adj. m.*, קַלָּה *fem. light-footed*, and as a subst. *a light-footed one, a runner* Amos 2, 14; Eccles. 9, 11; *swift*, Is. 18, 2, fully קַל בְּרַגְלַיִם 2 Sam. 2, 18; Am. 2, 15; Is. 5, 26; עָב קַל *a light cloud* 19, 1; poet. and concrete *a fleet runner, a fleet horse* 30, 16; *a fugitive* Jer. 46, 6; *a fugitive driven about* Job 21, 18; *nimble*, of בִּכְרָה Jer. 2, 23; *adv.* קַל מְהֵרָה *rapidly* Jo. 4, 4. Comp. Aram. קַלִּיל *swift, quick*, and *κέλης*, celer.

קָל (from קוּל) *Aram. m.* same as Hebrew קוֹל Dan. 3, 5.

קֹל (an infinit.-noun from קָלַל II. after the form עֹז, חֹק) *m. lightness, inconsiderateness* Jer. 3, 9 (Targ., Jerome), which suits when compared with 1 Kings 16, 31; the meaning = קָלוֹן *reproach* is not appropriate.

קֹל meaning *voice, call* Gen. 27, 22; 45, 16; Ex. 4, 8; 19, 16; see קוֹל.

קָלָא (not used) *intr.* same as קָלָה I. Deriv. קָלִיא.

קָלַהּ (Kal not used) *tr.* same as קָהַל *to collect*, only

Nif. נִקְלַהּ (3 *fut. pl.* יִקָּלְהוּ) *to be collected* 2 Sam. 20, 14 K'tib, for which the K'ri reads with many mss. וַיִּקָּהֲלוּ.

קָלָה I. (3 *perf.* with *suff.* קָלָם, *part. pass.* קָלוּי) *tr. to roast, to parch*, grain, same as צָלָה I. (which see), עָלָה II.; also generally *to burn* Jer. 29, 22, with an assonance to קְלָלָה and קוֹלָיָה, as קָלָא stands in the Targ. for שָׁדַף and יָבֵשׁ. קָלוּי *dried, roasted*, of אָבִיב Lev. 2, 14; *subst. parched ears of corn* Josh. 5, 11. Deriv. קָלִי.

Nif. נִקְלָה (not used, only *part. m.*

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נִקְלֶה) *to be scorched, to be burning with fever;* the part. נִקְלֶה as a subst. Ps. 38, 8 *fever-heat, inflammation.*

The organic root קָל־ה (Arab. قَلَى, Aram. קְלָא, ܩܠܐ, also for שָׁדַף, יָבֵשׁ), also found in גָּחַל (which see), Ar. قَهِلَ, שָׁ־גַל (= יָחַם), may be connected with that in cal-ere, *κηλ-εῖν.*

קָלָה II. (not used) *tr. to despise, to esteem lightly, to value lightly, to attack, to asperse, defame,* Ar. قَلَى; it is closely connected with the intr. קָלַל II., cognate in sense with חָרַף. Deriv. קָלוֹן, and the proper names קֵלָיָה, מִקְלוֹת.

Nif. נִקְלָה (*part. m.* נִקְלֶה) *to be small* or *despised, to decay,* כָּבוֹד Is. 16, 14; נִקְלֶה *poor, despised* 3, 5, oppos. to נִכְבָּד, coupled with רָשׁ 1 Sam. 18, 23, oppos. to מִתְכַּבֵּד Prov. 12, 9; *to become despicable* Deut. 25, 3. The old expositors took נִקְלֶה Ps. 38, 8 in this sense; but it is better referred to קָלָה I.

Hif. הִקְלָה (*part.* מַקְלֶה) *to make light of, to despise,* אָב וָאֵם (parents) Deut. 27, 16 (Targ.). According to others *to beat, to injure, to wound,* like the Arab. قَلَى, as 27, 24 25; Ex. 21, 15; but this meaning is not in the Hebrew.

Pih. (redupl.) קִלְקְלָה see קִיקָלוֹן.

קָלוּט (from קָלַט) *m.* prop. *one lessened, shortened, diminished,* i. e. curtailed in a member, opposite to שָׂרוּעַ Lev. 22, 23 (Targ. חַסִּיר, Saad. ناقص diminutus), so that one foot is shorter than the other (Kimchi); comp. قَلْط smalness of stature, قَلْطِى or قُلَاط a dwarf.

קָלוֹן (*constr.* קְלוֹן, with *suff.* קְלוֹנֵךְ; from קָלָה II.) *m. shame,* Prov. 3, 35, parallel חֶרְפָּה 6, 33; *disgrace* 9, 7; *disregard* 11, 2, opposite כָּבוֹד Hos. 4, 7; Hab. 2, 16; *affront* Prov. 12, 16; *small esteem,* along with רֵישׁ 13, 18; *reproach* 22, 10; *degradation* Hos. 4, 18; *dishonour* Ps. 83, 17.

קָלַח (not used) *tr. to cut out, to deepen* or *hollow out,* a vessel or kettle; only a collateral form of צָלַח II. (belonging to צַלַּחַת = קַלַּחַת); conseq. not to flow, after the Aram. קְלַח, still less = קָדַח. Comp. Ar. قَلَخَ, خلح to be hollow, whence قَلْخ a hollow reed, خَلِيح an inlet, a hollow.

Pih. קִלַּח (not used) intens. of Kal. Derivative

קַלַּחַת (from קָלַח Pih.) *f. a kettle, pot* 1 Sam. 2, 14; Mic. 3, 3.

קָלַט (not used) *tr.* 1. *to contract, to lessen, to abridge, to make shrink,* e. g a member of the body, *to shorten;* Ar. قلص (intr.) to be contracted, shrunk; قَلَطَ to be short, little, crippled. Deriv. קָלוּט and the proper name קְלִיטָא. — 2. *to draw in, to gather in, to receive,* a fugitive, Aram. קְלַט; cognate in sense אָסַף. Deriv. מִקְלָט.

קָלִי (from קָלָה I. after the form נָקִי) *roasted grain* (fully אָבִיב קָלוּי בָּאֵשׁ Lev. 2, 14) or *roasted ears,* serving the easterns for food Lev. 23, 14, 2 Sam. 17, 28, once קָלִיא (from קָלָא = קָלָה I.) 1 Sam. 17, 17; *roasted* or *parched peas,* 2 Sam. 17, 28, along with עֲדָשִׁים Isaiah de Trani).

קַלַּי (abridged from קַלָּיָה; *Splendour* or *Light is Jah;* comp. קָלָל) *n. p. m.* Neh. 12, 20.

קָלִיא see קָלִי.

קֵלָיָה (from קֵלָה *poverty* from קָלָה II., and יָהּ) *n. p. m.* Ezr. 10, 23, for which Nehem. in 8, 7 has

קְלִיטָא (*littleness, poverty*) *n. p. m.* Ezr. 10, 23, who is also called קֵלָיָה (from קָלָה II.) Neh. 8, 7, almost in the same sense.

קָלַל I. (Kal not used) *intr.* 1. same as קָלָה I. *to glow, to burn;* hence *to be luminous, shining,* of brass, in which meaning the LXX, Theod., Targ., Pesh., Vulg. have taken the stem קָלַל to the noun קָלָל. Besides the verbs compared under קָלָה I., we have still to compare

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with the organic root קַל those in דָּ־גַל (to shine, to glitter, to illuminate), הַל I., perhaps also גַּל־ה to גַּלָּיוֹן, חָ־כַל (which see), the Arab. قَحَلَ (to roast, to dry), כַּל II., עַל II. (belonging to עָלִיל), Arab. غَلَّ (to glow, to burn), עָל־ה (to עֹלָה), Arab. جَلَّ (to shine, to glitter), whence جليل (shining, distinguished). Derivat. קָלָל and the proper name קַלַּי. — 2. (not used) *tr. to pierce, bore, cut into;* hence *to wound, to injure, to curse, execrate;* cognate in sense חָרַף I., גָּדַף. This meaning proceeded from that of *to glow, to burn*, the same metaphor. transference being found in כַּד II. (= יָ־קַד), כָּד, חַר, צָרַב (see Pih. and Puh.). Deriv. קְלָלָה. — 3. (not used) *tr. to sharpen, to point*, proceeding from the idea of *cutting into* as in the verb חַד = גַּד (גָּדַד). See Pih. II. קִלְקֵל. — 4. *to hasten, to run*, spoken of the swift gallop of horses and the rapid flight of the eagle 2 Sam. 1, 23, Hab. 1, 8, of a weaver's shuttle Job 7, 6, of messengers 9, 25; *to subside*, of מַיִם Gen. 8, 8 11; fig. applied to the fleeting days of life Job l. c., to enemies hastening forward Hab. l. c., to the swiftness of heroes 2 Sam. l. c. As קַלּוּ is used in this sense along with חַדּוּ Hab. 1, 8, the idea of swiftness seems to be connected with that of sharpness, and the latter with that of glimmering, glittering; comp. נָץ, נַץ *to glitter* and *to rush forward in haste* (see נָס = נַס, נָץ = נָע Lament. 4, 15), פָּרַח (which see); comp. also קָלַע. Deriv. קַל.

Pih. I. קִלֵּל (*part.* מְקַלֵּל, *inf. c.* קַלֵּל, *fut.* יְקַלֵּל) an intensive of Kal 2. *to abuse, to revile*, with the accus. אֱלֹהִים Ex. 22, 27, מְשִׁיחַ יי 2 Sam. 19, 22, מֶלֶךְ Eccles. 10, 20, אָב וָאֵם Lev. 20, 9, as חֵרֵף, גִּדֵּף are used (see Kal 2); seldom with בְּ of the object Is. 8, 21 or with לְ 1 Sam. 3, 13 (where, however, the LXX read אֱלֹהִים for לָהֶם). With a stronger meaning, *to curse, to execrate* Gen. 12, 3, coupled with אָרַר, opposite בֵּרֵךְ; Job 3, 1; with בְּשֵׁם יי 2 Kings 2, 24, בֵּאלֹהִים 1 Sam. 17, 43; cursing followed by annihilation and destruction 2 Kings 2, 24; Deut. 23, 5. — כֻּלֹּה מְקַלְלֵנִי Jer. 15, 10 K'tib, may either have arisen from כֻּלְּהֶם קִלְלוּנִי or from a mixture of מְקַלְלֵנִי and קִלְלוּנִי.

Pih. II. קִלְקֵל or קִלְקַל (redupl.) 1. an intensive of Kal 4. *to move violently to and fro, to shake*, בַּחִצִּים *with arrows*, which was a way of casting lots Ez. 21, 26; Ar. قَلْقَلَ the same. After the old Arabic and Greek custom arrows were put into a helmet and shaken, in divination. — 2. an intensive of Kal 3. *to sharpen, to point* (opposite קָהָה), with the accus. פָּנִים (*edge*) Eccles. 10, 10 (לֹא should be regarded as existing before קִלְקֵל).

Puh. קֻלַּל (*fut.* יְקֻלַּל) 1. *to be smitten with a curse* Is. 65, 20; *to be cursed* Ps. 37, 22. — 2. *to pass away quickly*, of possessions Job 24, 18, coupled with קַל.

Hithp. הִתְקַלְקֵל *to reel to and fro*, of גְּבָעוֹת Jer. 4, 24 (*Kimchi*).

קָלַל II. (*perf.* קַלּוֹתָ, קַלֹּתִי, *fut.* יֵקַל, *pl.* יֵקַלּוּ) *intr.* same as קָלָה II. *to be low, small*, in power, honour and dignity Job 40, 4; *to be too light* Nah. 1, 14 (comp. Dan. 5, 27); with בְּעֵינֵי פ׳ *to be lightly esteemed in one's eyes* Gen. 16, 4 5; *to be despised*, coupled with בּוּז 1 Sam. 2, 30. — In the derivative (קַל) and in Nif. and Hif. the meaning *to be light* still appears, arising from the fundamental signification of swiftness and movability, as levis in Latin, ἔλαφος in Greek identify the two ideas, conseq. from קָלַל I.; metaphor. *to be few*, Arab. قَلَّ, *to be insignificant*, Aram. קַל, ܩܠ, so that קָלַל II. might be omitted as a peculiar stem. But if we put together the meanings of the stem, such as those of *being low*, in honour and dignity, of *being little esteemed, despised*, in reputation, of *coming down*, of *starving*, of *being bad, contemptible*, with reference to meats, of *being put to shame, corrupted* &c., we may readily perceive, that there is the nearest relationship

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between קָלַל II. and קָלָה II. Deriv. קֹל (Jer. 3, 9).

Nif. נָקַל, seldom נָקֵל like נָמֵס Ez. 21, 12 in a sense rather impersonal (נְקַלֹּתִי, נְקַלָּה; the *fut.* יֵקַל Is. 30, 16 belongs to קָלַל I. and is a fut. Kal like יִמַּךְ, יִדַּל, on account of its intrans. signific. for יִקֹּל; *part. f.* נְקַלָּה) *to be little, small, an easy thing, insignificant,* with לְ of the person Prov. 14, 6, also with לְ of the thing 2 Kings 20, 10, but the verb that follows נָקַל and supplements it stands with מִן Is. 49, 6, Ez. 8, 17, meaning *to be too light, too small* (see מִן); with בְּעֵינֵי פ׳ *to be small in one's eyes* 2 Kings 3, 18; 1 Sam. 18, 23; עַל־נְקַלָּה prop. *upon a small* or *insignificant thing*, but only as an adv. *heedlessly, slightly* Jer. 6, 14; 8, 11. Lastly, *to be despised* 2 Sam. 6, 22, opposite נִכְבָּד.

Pih. קִלְקֵל (redupl., not used) an intensive of Kal, *to be mean, bad, contemptible*, of meats; Aram. קַלְקֵל to put to shame, to corrupt. Deriv. קְלֹקֵל.

Hif. הֵקַל (הֲקִלֹּתַנִי, הֵקִלּוּ; *inf. c.* הָקֵל; *fut.* יָקֵל) 1. *to make easy, light*, i. e. *to lighten, to lessen, to diminish*, יָד 1 Sam. 6, 5, with מֵעַל of the person 1 Kings 12, 10, where עֹל should be supplied; absol. *to lighten* Ex. 18, 22, Jon. 1, 5, seldom with מִן of the thing 1 Kings 12, 4 *to lighten from off.* — 2. *to bring into contempt* Is. 8, 23, opposite הִכְבִּיד; *to despise, to esteem lightly* 2 Sam. 19, 44; *to act contemptibly*, with בְּ of the person *to* one Ez. 22, 7.

קָלָל (from קָלַל I. = קָלָה I. after the form חָלָל, שָׁלָל, בָּדָד, after which are the fem. forms קְלָלָה, רְנָנָה, שְׁמָמָה) *m. something light, shining*, of נְחֹשֶׁת Ez. 1, 7, ἐξαστράπτων χαλκός (LXX, Theod., Gr. Ven., Trg., Pesch., Vulg.), or *glowing*, the two together *fine brass*, like χαλκολίβανος (Revel. 1, 15; 2, 18); unquestionably ident. with חַשְׁמַל (1, 4 27; 8, 2) or נְחֹשֶׁת מֻצְהָב Ezr. 8, 27.

קְלָלָה (*c.* קִלְלַת, with *suff.* קִלְלָתוֹ, *pl.* קְלָלוֹת; from קָלַל II.) *f. reproach, reviling, aspersion*, coupled with הֶרְפָּה Jer. 44, 8, שַׁמָּה 44, 22, שְׁנִינָה 24, 9, שְׁרֵקָה 25, 18, חֶרֶב 49, 13; *injury, wrong* 2 Sam. 16, 12; Prov. 27, 14; commonly *imprecation, cursing*, oppos. to בְּרָכָה Gen. 27, 12; Deut. 11, 26; 30, 1, i. e. a curse uttered, or what amounts to that; קְ׳ נִמְרֶצֶת *a violent curse* 1 Kings 2, 8; concrete *one accursed*, by God Deut. 21, 23.

קָלַס (Kal not used) *intr. to cry aloud, to shriek* (Targ. קְלַס for the Hebr. קָרָא Jer. Targ. Gen. 41, 45; Est. 6, 9 11); metaphor. *to mock, scorn, deride*, like שָׁרַק; Aram. and modern Hebr. *to praise aloud, to celebrate.* Hence it is not connected with עָלַז, עָלַס, עָלַץ, in which another fundamental signification exists. Deriv. קֶלֶס.

Pih. קִלֵּס (*inf. c.* קַלֵּס) 1. *to mock, scoff at*, אֶתְנָן Ez. 16, 31, i. e. to esteem a harlot's hire lightly, to scoff at it. But as the text speaks of a harlot who does not take but give אֶתְנָן (16, 33); we may here take קִלֵּס in the fundamental signific. translating, *and thou art not like a harlot in order to lay claim to a harlot's hire.* The reading לְקַשֵּׁס (= לְקַשֵּׁשׁ) *in order to gather in*, is an unnecessary conjecture. Deriv. קַלָּסָה.

Hithp. הִתְקַלֵּס (*fut.* יִתְקַלֵּס) *to shew oneself scornful* or *derisive*, with בְּ of the person *over* Ezek. 22, 5; Hab. 1, 10; 2 Kings 2, 23.

קֶלֶס *m. scorn, derision*, coupled with לַעַג Ps. 44, 14 and חֶרְפָּה Jer. 20, 8.

קַלָּסָה *f.* the same Ez. 22, 4.

קָלַע I. (only *part.* קֹלֵעַ) prop. *tr.* of קָלַל I.; hence *to move quickly, to put in motion, to swing, to sling*, בָּאֶבֶן *with a stone* Judges 20, 16; *to expel, drive away*, inhabitants, Jer. 10, 18. The meaning of the verb to קְלָעִים (curtains) is said to belong to this fundamental signification, agreeably to the analogy of יְרִיעָה; but this is better derived from קָלַע II. Deriv. קֶלַע 1.

The stem is closely connected with גָּלַע (to hurl or drive forth), גָּל־ה II.,

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קָלַל, נָלַל I., Sanskrit kal, Greek κέλλειν, Lat. cell-ere; Aram. קְלַע and קְלַק (to throw); Arab. قَلَعَ (intr.) to move to and fro, to shake, to totter; Ar. قَلَقَ the same.

Nif. נִקְלַע (*fut.* יִקָּלַע) *to be hurled, to be shaken about*, adopted for 1 Sam. 25, 29, where the reading is תִּקָּלַעְנָה.

Pih. קִלַּע (*fut.* יְקַלַּע) *to sling*, אֶבֶן 1 Sam. 17, 49; 25, 29 (see *Nif.*). Deriv. קַלָּע.

קָלַע II. (not used) *tr. to plait, to knot, to weave*, a covering, a curtain; Aram. קְלַע the same, whence קְלִיעָא plaits of hair, plaited work, קַלְעִי the same, קְלַע covering of a tent, tent-cloth; Arab. قَلَعَ perhaps the same, therefore قِلْع a curtain, a flag, قَلْعَة = Hebrew אֲגֻדָּה a fortification. Deriv. קֶלַע 2.

קָלַע III. (only *perf.*) *tr. to cut in, to make deep, to deepen, to engrave*, of figures which have deep-cut outlines, with the accus. מִקְלָעוֹת 1 Kings 6, 32, כְּרוּבִים 6, 35; ident. in its organic root קָל־ַע with that in חַל, נָ־חַל (to נְחִילוֹת), צָ־קַל, Aram. קָל (hence קוּל a basin), Latin cael-are, Greek κοιλ-οῦν. Deriv. מִקְלַעַת.

קֶלַע (with *suff.* קַלְעוֹ, *pl.* קְלָעִים, *c.* קַלְעֵי) *m.* 1. (from קָלַע I.) *a sling* 1 Sam. 17, 40, beside the bag for holding smooth stones; כַּף הַקֶּ׳ 25, 29 *the dish* or *hollow of a sling;* אַבְנֵי קֶ׳ *sling-stones* Job 41, 20, a figure of the heathen Zech. 9, 15, while the Israelites are called אַבְנֵי נֵזֶר; also pl. אַבְנֵי קְלָעִים 2 Chr. 26, 14; Aram. קִלְעָא, Ar. مِقْلَاع the same. — 2. (from קָלַע II.) *a covering, cloth, hanging, curtain*, of the tabernacle Ex. 27, 9; 35, 17; Num. 3, 26, like מָסָךְ from a like fundamental signification; Aram. קַלְעָא, קְלִיעָא a flag, tent-cover; Aram. קְלִיעָא plaited work. — 3. only the pl. קְלָעִים 1 Kings 6, 34, a collateral form of צְלָעִים, and with the same meaning.

קַלָּע (from קָלַע I.) *m. a slinger* 2 Kings 3, 25.

קְלֹקֵל (from קָלְקֵל, from קִלְקֵל to קָלַל II., after the form עֲרֹעֵר from עָרְעֵר, the vowel being pushed forward and lengthened; the case of סְמָדַר and צְלָצַל is similar) *m. badness, meanness, worthlessness*, of food Num. 21, 5.

קָלַשׁ (not used) *tr. to pierce, to prick*, of pointed instruments, more or less related in its organic root קָ־לַשׁ to that in בָּ־לַס (to scratch into), פָּ־לַשׁ (= בָּקַע), פָּ־לַס, פָּ־לַץ (to cut in, to split), לָשַׁ־ע, לָת־ַע; the Aram. verb קְלַשׁ is merely a harder form of חָלַשׁ 2, though in קִלְשׁוֹן (sting, thorn or pointed instrument) the stem קְלַשׁ exists in this sense. Arab. قَلَزَ to pierce. Deriv.

קִלְשׁוֹן (prop. קִלָּשׁוֹן) *m. a point, tooth*, only in שְׁלֹשׁ קִ׳ 1 Sam. 13, 21 *a triad of prongs* (*Kimchi*), i. e. *a three-pronged fork*, mentioned with אֵת, קַרְדֹּם, מַחֲרֵשׁוֹת as an instrument to be sharpened; Targ. (on Eccles. 12, 11) *a thing pointed, a thorn.* The LXX read שָׁלֹשׁ שֶׁקֶל הַשֵּׁן.

קָמָה (not used) *trans.* according to the Arab. قَمَأَ *to collect;* assumed for קְמוּאֵל, יָקְמְעָם, יְקַמְעָם, יְקַמְיָה; but as קָם is lengthened into יָקַם (which see) in the first three proper names, it may in the last be lengthened into קָמָה, and the meaning be accordingly *to consist, to endure.*

קָמָה (*constr.* קָמַת, *plur.* קָמוֹת, from קוּם) *fem. standing grain, corn standing in the stalk* Ex. 22, 5; Deut. 16, 9; 23, 26; Judges 15, 5.

קְמוּאֵל (*El has continual existence;* see קָמָה) *n. p. m.* Gen. 22, 21; Num. 34, 24; 1 Chr. 27, 17.

קָמוֹן (*standing place;* from קוּם after the form לָצוֹן) *n. p.* of a place in Gilead Judges 10, 8.

קִמּוֹשׁ (once קִימוֹשׁ Hos. 9, 6 with Dagesh resolved; from the Pih. of קָמַשׁ) *m. a thorn, thorn-bushes, a thistle*, coupled

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with חוֹחַ Is. 34, 13; generally *a weed* Hos. 9, 6. קִמָּשׁוֹן is the same (which see).

קָמַח (not used) *tr. to rub in pieces, to grind into meal*, e. g. grain; cognate in its organic root קָ־מַח with that in מָח־ה, מָח־אַ II., מָךְ, מָעַךְ; comp. Ar. قَمَعَ to bruise, thence قُمَع dust; Aram. קְמַח the same. A stronger use of the same meaning is in סָלַת (which see); and עָפָר, אָבָק, סֹלֶת proceed from the same fundamental signification. In Arab. and Ethiop. this stem seems to have had the same meaning as צָמַח; hence the Ar. قَمْح grain, wheat, Ethiop. *kamah* pulse.

קֶמַח (in pause קֶ׳) *m.* prop. what is crushed or bruised; hence *meal* Judges 6, 19, 1 Sam. 1, 24, with the genit. of the sort of grain, as שְׂעֹרִים Num. 5, 15, just as the expression סֹלֶת חִטִּים is used (Ex. 29, 2); in קֶמַח סֹלֶת Gen. 18, 6 ס׳ is in apposition, for the purpose of characterising קֶ׳ more exactly; Aram. קִמְחָא the same.

קָמַט (*fut.* יִקְמֹט; with *suff.* תִּקְמְטֵנִי) *trans.* same as קָמַץ *to press together, to lay hold of;* hence *to seize, to take*, poet. for לָכַד Job 16, 8 (LXX); comp. Prov. 5, 22, where the Targ. renders לָכַד by קְמַט; Aram. קְמַט, ܩܡܛ, Ar. قمط the same. The meaning *to make wrinkled* (Vulg.), which the verb has in Aram. and Talm., does not suit.

Puh. קֻמַּט *to be laid hold of, to be seized*, i. e. *to be snatched away, to be carried off*, Job 22, 16.

קָמֵל (in pause קָמֵל, *pl.* קָמֵלוּ) *intr. to die away, to wither, to pine*, of plants Is. 19, 6, of קָנֶה and סוּף; 33, 9 of לְבָנוֹן. The organic root קָ־מֵל is identical with that in אָ־מַל (where a farther comparison is given). Syr. metaphor. ܩܡܠ to be sick, weak. Comp. Ar. قفل to be withered or dry.

קָמַץ (without *future*) *tr. to press together, to close*, the hand; *to take hold of*, with the hand; *to take a handful* Lev. 2, 2; 5, 12; Num. 5, 26; conseq. identical with קָמַט, קָבַץ, קָפַץ in form and original signification; modern Hebrew (in the Mishna) *to collect, to join, to close*, the mouth, the eyes, to be parsimonious. Deriv. קֹמֶץ and

קָמֶץ (only *plur.* קְמָצִים) *m. the full closed hand, pl.* לִקְמָצִים Gen. 41, 47 *adv. to full hands*, i. e. *very abundantly;* hence *Rashi* has קֹמֶץ עַל־קֹמֶץ; Arab. قُمْزَة a bundle. Grammatically קָמֶץ is the name of the vowel *o* (*a*), meaning *the closing of the mouth.*

קֹמֶץ (with *suff.* קֻמְצוֹ) *m. a gripe of the hand, a handful* Lev. 6, 8; but מְלֹא is usually with it 2, 2; 5, 12; Targ. קוּמֵץ, modern Hebrew קַמְצָן a miser, קַמְצָנוּת covetousness.

קָמַשׁ (not used) *tr. to pierce, to prick* pungere, of a thorn; probably at first *to burn*, like חָרַר to חָרֹל and חָרֹן (according to some), and identical with כָּמַשׁ, כָּבַשׁ I. The Arab. قمش "to rake up together" should be referred to קָמַץ.

Pih. קִמֵּשׁ (not used) an intensive of Kal. Deriv. קִמּוֹשׁ, קִימוֹשׁ and קִמָּשׁוֹן.

קִמָּשׁוֹן (only *pl.* קִמְּשֹׁנִים) *m.* same as קִמּוֹשׁ (which see) Prov. 24, 31; Targ. חוּרַל.

קֵן (*constr.* קֵן, with *suff.* קִנִּי, קִנֵּךְ, קִנּוֹ, קִנָּהּ, *plur.* קִנִּים; from קָנַן) *m. a cell, a habitation, a chamber* Gen. 6, 14; of עֲלִיּוֹת Hab. 2, 9 (comp. Jer. 22, 13), *a dwelling* Job 29, 18; metaph. *a nest*, of birds Is. 10, 14, especially with the young 16, 2; Deut. 32, 11; Aram. קִנָּא, ܩܢܐ; Arab. قنة the same. Derivat. the denomin.

Pih. קִנֵּן (*fut.* יְקַנֵּן) *to nestle*, of צִפֳּרִים Ps. 104, 17, עוֹף הַשָּׁמַיִם Ez. 31, 6, of יוֹנָה Jer. 48, 28; *to dwell*, of the arrow-snake Is. 34, 15; Syr. the same, in Af. ܐܩܢ.

Puh. קֻנַּן (*part. femin.* מְקֻנַּנְתְּ K'ri, מְקֻנַּנְתִּי K'tib) *to nestle, to dwell*, with בְּ *upon* Jer. 22, 23.

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קָנָא (Kal not used) *intr. to glow, to burn, to fire*, cognate in sense with חָרָה II.; metaph. *to be angry, to be excited, jealous;* the fundamental signification in חָרָה (II.) having also passed into these meanings, comp. the Coptic ϫoc (to be jealous, envious) with ϫac (flame), Arab. غَنَّ to become very red, prop. to glow. קִנְאָה I. (to מַיִם קִנְאָה Ez. 8, 3, מִקְנֶה Job 36, 33) has the same sense. Deriv. קַנְאָה.

Pih. קִנֵּא (*part.* מְקַנֵּא, *fut.* יְקַנֵּא) *to glow, to be zealous*, with לְ of the person Num. 11, 29; 25, 13; Zech. 1, 14; *to stand up zealously*, with לְ *for* Ez. 39, 25; Jo. 2, 18; *to be zealously active* 1 Kings 19, 10 14, with an adverbial accus. קַנֵּאתִי, חֲמָה גְדוֹלָה Zech. 8, 2; *to be excited* or *displeased*, with בְּ of a person *with* Gen. 30, 1; *to be envious*, with בְּ Num. 5, 14; *to excite envy*, with בְּ *against* Deut. 32, 21; 1 Kings 14, 22; *to be envious at* Ps. 37, 1; *to envy* 73, 3; *to look enviously*, with לְ of a person 106, 16. Deriv. קַנָּא, קַנְאָן.

Hif. הִקְנִיא (only *fut.* יַקְנִיא, according to some mss. *part.* מַקְנִא as a subst.) *to provoke to jealousy, to make angry*, with בְּ *by* Ps. 78, 58; Deut. 32, 16. מַקְנֵה Ezek. 8, 3 is a part. noun from קֶנֶה I. = קָנָא, if we do not read מַקְנִיא (Targ.).

The organic root קָנ־א is identical with that in גָּ־חַן, שָׂ־חַק, חָם, גָּ־חַם; Targ. קַן.

קְנָא *Aram. tr.* same as Hebr. קָנָה II. *to acquire* Ezr. 7, 17.

קַנָּא (from קִנֵּא) *m. jealous*, spoken of God, i. e. against idolatry Ex. 20, 5; 34, 14; Deut. 4, 24; Targ. קַנָּא and קַנְאָן.

קִנְאָה (*constr.* קִנְאַת, with *suff.* קִנְאָתִי, *plur.* קִנְאוֹת) *fem. falling into a passion*, parallel כַּעַשׂ Job 5, 2; *anger* Prov. 6, 34, explained by חֲמָה, also coupled with חֲמָה Ez. 16, 38; Zech. 8, 2; *passion, passionate excitement* Prov. 14, 30, opposite לֵב מַרְפֵּא; *violent affection* Song of Sol. 8, 6, to which קָשָׁה (inexorable) is applied; *ardour* Is. 42, 13, for revenge 59, 17, parallel נָקָם; *jealousy*, e. g. of God against idols Ez. 8, 3, or the image which excites His ardour and jealousy (see מִקְנֶה) 8, 5; of a husband against rivals in love Num. 5, 14 15 29; *enmity, hostility*, Is. 11, 13; Eccles. 9, 6, coupled with שִׂנְאָה; with a genit. either of the object as Is. 26, 11 *zeal for the people*, Ps. 69, 10 *zeal for the house*, or of the subject Is. 37, 32; *indignation*, coupled with אַף Ez. 35, 11, חֵמָה 36, 6, עֶבְרָה 38, 19, compared to fire Deut. 29, 19; Ez. 36, 5; Zeph. 1, 18.

קָנֶה I. (not used) *intr.* same as קָנָא (which see); deriv. מִקְנֶה Ez. 8, 3, מִקְנֶה (which see) Job 36, 33, and the proper name מִקְנֵיהוּ.

קָנָה II. (3 *perf.* with *suff.* קָנָנִי, קָנָךְ, קָנָהוּ; *part.* קֹנֶה, *constr.* קוֹנֵה, *plur.* with *suff.* קוֹנַיִךְ; *inf. absol.* קָנוֹ, קָנֹה, *inf. constr.* קְנוֹת, קָנוֹת; *imper.* קְנֵה; *fut.* יִקְנֶה, *apoc.* יִקֶן) *trans.* 1. same as כָּרָה II. *to bring to oneself, to procure*, a wife Ruth 4, 9; *to appropriate* or *get*, חָכְמָה and בִּינָה Prov. 4, 7, לֵב 15, 32; of God, הָר (the holy mountain) Ps. 78, 54, עַם (the people of Israel) Exod. 15, 16, by redemption from captivity Deut. 28, 68 or slavery Is. 11, 11; *to get by purchase, to buy*, שָׂדֶה Gen. 25, 10, אֲדָמָה 47, 19, עֶבֶד Ex. 21, 2, כְּבֶשָׂה 2 Sam. 12, 3, sometimes with בֶּסֶף Is. 43, 24 and with מֵאֵת Lev. 27, 24, מִיַּד 25, 14 and מֵעִם of the person 2 Sam. 24, 21 *from whom;* קֹנֶה *a buyer* Prov. 20, 14, opposite מֹכֵר Is. 24, 2. — 2. *to possess, to rule over*, by appropriation, by bringing forth; hence applied to God, *Possessor of heaven and earth* Gen. 14, 19, *of man* Deut. 32, 6, of חָכְמָה Prov. 8, 22 (Vulg.), of כְּלָיוֹת as the seat of the feelings and propensities of men Ps. 139, 13; קֹנֶה *the master*, of a house Lev. 25, 30, of a flock Zech. 11, 5, parall. בַּעַל Is. 1, 3. Deriv. מִקְנֶה, מִקְנֶה 2 and 3, קִנְיָן, and the proper names קֵן, קֵנָה 2 and 3.

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Nif. נִקְנָה (*fut.* יִקָּנֶה) *to be bought* Jer. 32, 15 43.

Hif. הִקְנָה (with *suff.* הִקְנַנִי) *to buy*, as מִקְנַת כֶּסֶף, i. e. bond-men for field-labour Zech. 13, 5; conseq. = קָנָה in Kal, like הִנְחָה (Gen. 24, 48) = נָחָה (24, 27). מַקְנֶה Ez. 8, 3 see the noun מַקְנֶה.

קָנָה III. (not used) *intr. to overtop, to mount up, to rise up, to be set up straight* or *stiff, to be grown*, of a reed, a lance, Arab. قنّ, whence قُنَّة a mountain-peak, so too قنا (Kamus p. 1973); cognate with יָשַׁר, and ident. in its organic root with כָּנַן (which see); Arab. and Aram. the same. Derivat. קָנֶה, קָנָה, and the proper name קָנָה 1.

קָנֶה (*constr.* קְנֵה, with *suff.* קָנֶהּ, *pl.* קָנִים, *constr.* קְנֵי, from קָנָה III.) *masc.* prop. what stands up straight; hence 1. *a measuring-stick, a rod*, a reed used for measuring (מִדָּה, δόναξ) Ez. 40, 7; fully קְנֵה הַמִּדָּה 40, 3 5. Six ells (אַמּוֹת) and a טֶפַח give *a full measuring-reed* (מְלוֹ הַקָּ׳) 41, 8; like the Greek κάλαμος (comp. Revel. 11, 1) a measure of $6^2/_3$ ells. Also the Ar. قَصَب is a reed and the name of a measure of length. — 2. *a stalk*, κάλαμος, καλάμη Gen. 41, 5 22. — 3. *the stiff, straight arm-bone, the upper bone of the arm* Job 31, 22; *the reed* or hollow *shaft* of a candelabrum, whether a leading or secondary shaft Ex. 25, 31; 37, 17; *the beam* of a balance Is. 46, 6. — 4. *a staff of reed*, for support (מִשְׁעֶנֶת) Ez. 29, 6; hence *a broken reed* (קָ׳ רָצוּץ) is a figure of the oppressed 2 Kings 18, 21; Is. 36, 6. — 5. *a reed* or *cane* growing in בִּצָּה Job 40, 21, coupled with סוּף Is. 19, 6 and גֹּמֶא 35, 7; חַיַּת קָנֶה *beast of the reeds* Ps. 68, 31 = לִוְיָתָן 74, 14, i. e. the crocodile, an image of the rulers of Egypt. — 6. Metaphor. *sweet cane* Is. 43, 24; Ez. 27, 19; Song of Sol. 4, 14 (with an assonance to the verb קָנָה); fully קְנֵה בֹּשֶׂם Ex. 30, 23 or קָנֶה הַטּוֹב Jer. 6, 20. It is the κάλαμος ἀρωματικός of the Greeks, which came from India and was used not only for incense but medicinally (Diosc. 1, 17; Plinius H. N. 13, 2); Aram. קָנֵי (*def.* קַנְיָא), ܩܢܐ (def. ܩܢܝܐ), Ar. قَنَاة, Greek κάνη, κάννη, κάννα the same.

קָנָה 1. (from קָנָה III. *place of reeds*) *n. p.* of a brook on the confines of Ephraim and Manasseh Josh. 16, 8; now *Wady Kânah*. — 2. (*possession*, from קָנָה II.) *n. p.* of a city in Asher Josh. 19, 28; also נֹבַח. — 3. (*possessor*, from קָנָה II.), only in the proper name masc. אֶלְקָנָה. — 4. only *plur.* קָנוֹת, same as קָנֶה *shaft, arm*, of the sacred candelabra, Ex. 25, 36; 37, 22.

קַנּוֹא (from the Pihel of קָנָא) *adj. m.* same as קַנָּא, with a substantive meaning Josh. 24, 19; Nah. 1, 2.

קְנוֹת (or קָנוֹת) same as קְנָת, see קְנָת.

קָנַז (not used) *tr.* same as קָנַץ (according to some); Arab. قَنَصَ, قَنَزَ *to hunt*, with the meaning of צוּד; but we may also compare the Arab. عَنَزَ *to incline, to bend*, Hebrew אָנַת; conseq. it would be cogn. in sense with צָלַע, so that the noun derived from it, קְנַז, may mean prop. a bend, turn, side, declivity, flank; which suits the name of a place, like צֵלָע, אָצֵל. Derivative

קְנַז (see קָנַז) 1. *n. p.* of a son of אֱלִיפַז Gen. 36, 11, i. e. of an Edomite tribe and a locality of the same name 36, 15 42. In the latter respect the fort عَنَيْزَة (*Robinson*, Palest. III, 860), north-east of Petra, has been compared. Among the Canaanite tribes to be subdued by the Hebrews, between קֵינִי and קַדְמֹנִי, the קְנִזִּי are enumerated, who are obviously ident. with קְנַז. — 2. *n. p.* of an ancestor (not father) of Caleb, who bears the surname הַקְּנִזִּי on that account Num. 32, 12; Josh. 14, 6 14. Probably the קְנִזִּי had penetrated into Caleb's tribe. The younger brother of Othniel is called a son of קְנַז Josh. 15, 17; Judges 1, 13; 3, 9 11. A descendant of Caleb's also bore the name קְנַז 1 Chr.

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4, 15. — Hence both applications are closely connected.

קִנְדִּי see קֵנָז.

קָנֵי 1 Sam. 27, 10 see קִינִי, קִינִי.

קִנְיָן (*constr.* קִנְיַן, with *suff.* קִנְיָנְךָ, קִנְיָנוֹ, from קָנָה II.) *m. acquisition, purchase* Lev. 22, 11; Prov. 4, 7; hence *possession, substance* Gen. 36, 6; Ps. 105, 21; *domestics, slaves, flocks*, the riches of antiquity, coupled with מִקְנֶה Gen. 34, 23; Ez. 38, 12 13; *property* or *goods* Ps. 104, 24, not a creature (LXX), which even the Aram. קִנְיָן does not mean; Ar. قُنْيَان and قِنْيَان the same.

קָנַם (not used) *intr.* same as צָנַם, חָנַם *to be hard, firm, strong*, of stones, hail; Aram. קְנַם the same, whence קִינָם = עֶצֶם (firm substance); comp. צוּנָם *a rock.*

Pih. קִנֵּם (not used) *to be very hard, to be dried up.* Derivative

קִנְּמוֹן (from קִנֵּם a Pihel-form of קָנַם, with the termination ־וֹן; constr. state before Makkeph ־קִנְּמַן) *masc. the hard, dried bark of the cinnamon tree*, mentioned with קְנֶה, מֹר, כַּרְכֹּם, נֵרְדְּ, אֲהָלוֹת Prov. 7, 17; Song of Sol. 4, 14; sometimes with בָּשֶׂם Ex. 30, 23, to distinguish the genuine, sweet-smelling cinnamon from the *ψευδοκινάμωμον*, *ξυλοκινάμωμον*; in Aram. the simple form קִנְמָא the same. The Phenicians introduced this production and other spices, as an article of commerce; and from them the word came as *κιννάμωμον* (old German *cynnamet*, whence the German *Zimmt*) to the Greeks; Maltese Kainamanis.

קָנַן (not used) *tr.* same as כָּנַן 2. *to prepare, to create, to set up, to fit together*, e. g. a nest, a habitation; Ar. قَنَّ. Better perhaps equivalent to גָּנַן (עָנַן) *to fence in, to enclose* (whence the Phenic. אֲגַן tent, house), which is كَنَّ in Arabic. Derivat. קֵן, the denomin. Pih. קִנֵּן and Puh. קֻנַּן.

קָנַץ (not used) *trans.* same as קָנַז *to catch, to seize, to lay hold of*, cognate in sense with צָדַד I., לָכַד; Arab. قَنَصَ the same, whence مِقْنَص a net. The fundamental signification appears to be *to bind, to fetter, to seize upon*, as in יָרַשׁ II. (to רָשָׁה); metaphor. *to compel, to force*, comp. זָקַק I. Hence the organic root קָ־נָ־ץ may be connected with that in אָ־נַס. Derivative

קֶנֶץ (only *constr. pl.* קִנְצֵי) *m. a noose*, for catching; fig. *perversion, contortion*, of words (מִלִּין); hence Job 18, 2 *how long will ye* (Job and his party) *make a perversion of words* (לְ for the genitive), i. e. speak perversely? The ancients (Targ., Saad., Ibn Chiquitilla) refer קִנְצֵי to קֵץ, and translate *limit, end* (see 16, 3); but the antithesis "*take heed, and afterwards we will speak*", and the strangeness of the plur. give the preference to our explanation.

קִנָּת (from קָנָה II.; *possession*) *n. p.* of a city in Manasseh in the Hauran Num. 32, 42; 1 Chr. 2, 23; in *Josephus* (Jewish wars 1, 19, 2) *Κανάθα*, in Steph. Byz. and Ptol. *Κανωθά* (קְנוֹת), on coins *Κανώθ* (*Eckhel*, D. N. 3, 357). It is recognised again in the present *Kunawât* (*Burckhardt's* Travels in Syria p. 83). Comp. the Phenician קְנָתְאֵל, *Καυθήλη*, n. p. of a Numidian town, from קְנָת אֵל.

קָסָה (not used) *trans. to receive, to keep*, of hollowed vessels; ident. in its organic root קָ־סַ־ה with that in כָּשַׂ־ה, כָּסָה (to כּוּס), כַּד; the Aram. קְסַם to קְסַבָּא, قَسْمَة (pitcher) arose perhaps, like the Ethiop. kasût (water-cruet) from the derivative קֻסְתָּ.

קָסַם (*part.* קוֹסֵם, קֹסֵם, *inf. constr.* קָסְמָם, before Makkeph ־קָסְמָ; *imp.* קְסוֹם, *fem.* קִסְמִי or קְסֻמִי; *fut.* יִקְסֹם) *tr.* prop. *to cut, to divide;* ident. with גָּזַם, כָּסַם, גָּדַם, קָדַם (to קָרַדְ); as the Arab. قَسَمَ (to divide, to cut in pieces, then to cast lots, to determine, to divine) still shews. Hence metaphor. 1. *to decide*, by utterance (at a tribunal), *to express firmly*

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(see קֶסֶם Prov. 16, 10), comp. חָתַךְ, גָּזַר; *to divine*, by arrows, Ez. 21, 26 [21] *in order to divine*, i. e. to shake arrows like lots, and to decide accordingly 21, 27. — 2. generally, *to prophesy*, with the accusat. כָּזָב Ez. 13, 9; 22, 28, שָׁוְא 21, 28, or with חָזָה שֶׁקֶר Zech. 10, 2; absol. *to practise divination* (spoken of false prophets and necromancers) Deut. 18, 10; *to practise enchantment* 18, 14; Josh. 13, 22 (on the other hand נִבָּא is usually applied to true prophets Mic. 3, 7; 1 Sam. 6, 2); *to practise idolatry* 2 Kings 17, 17. Deriv. קֶסֶם, מִקְסָם.

The fundamental signification of the stem is clear from the Talmudic קִיסַם *chip*, festuca, קִסְמִית *what is split off;* and the transition is as in חָתַךְ, גָּזַר; the Syr. ܩܨܡ is used for idolatrous soothsaying.

קֶסֶם (*pl.* קְסָמִים) *m.* 1. *decision, irreversible sentence*, of a king Prov. 16, 10; *oracle*, of a heathen deity; hence = חֲזוֹן, שֶׁקֶר, אֱלוּל, תַּרְמִית לֵב Jer. 14, 14, conseq. *a lying revelation, jugglery*, fully קֶ׳ כָּזָב Ez. 13, 6; as מְרִי against God 1 Sam. 15, 23. — 2. *divination, a soothsaying oracle, omen*, same as נַחַשׁ Num. 23, 23; Deut. 18, 10; 2 Kings 17, 17; *lot* Ez. 21, 27; Ar. قَسْم opinion, counsel, prop. determination. *Plur.* קְסָמִים Num. 22, 7 *reward of divination* (*Sam. Nagid, David Kimchi*), or *divining vessels, divining instruments*, or *omens* (Talm.).

קָסַס (not used) *tr.* same as קָצַץ *to cut off, to lop off*, fruits (*Rashi, Kimchi*).

Pih. קוֹסֵס (*fut.* יְק׳) the same Ez. 17, 9.

קָסַת (not used) *tr.* same as קָשַׂט *to divide, to cleave;* metaphor. 1. *to divide, to measure off, to weigh;* Arab. قسط, Aram. קְסַט the same, connected with קָשַׂט also. — 2. *to hollow* or *deepen*, as in קָעַר (to קְעָרָה), כּוּר (to כֹּר, כִּיּוֹר). But as this fundamental signification does not suit the noun קֶסֶת well, and the nouns קָשָׂה, קַשְׂוָה are obviously related both in etymology and meaning, it seems more appropriate to assume קָסָה (which see) for the stem. See קֶסֶת.

קֶסֶת (from קָסָה, after the form דֶּלֶת, כֶּסֶת from דָּלָה, כָּסָה) *f. a cup, a vessel, a dish;* hence קֶ׳ הַסֹּפֵר prop. *a scribe's vessel*, i. e. *an ink-stand* Ez. 9, 2 3 11. The Aram. קִסְטָא may have sprung from קֶסֶת by changing ת into ט, as in ܩܫܛܐ a bow.

קְעִילָה (fortress, citadel, or *an enclosed place*) *n. p.* of a city in Judah, in the plain, in the western part of the tribe, near the Philistine border Josh. 15, 44; 1 Sam. 23, 1; 1 Chr. 4, 19. After the exile its inhabitants helped to rebuild the walls of Jerusalem Neh. 3, 17 18.

קָעַל (not used) *tr.* transposed from קָלַע, Arab. قلع, *to strengthen, to make fast, to enclose*, whence قَلْعَة a citadel, fortress. Deriv. קְעִילָה.

קָעַע (not used) *trans.* same as קָצַץ, adopted for the noun קַעֲקַע; but see קוּעַ.

קַעֲקַע see קוּעַ.

קַעֲקַע (from קַעֲקַע to קוּעַ) *m. an incision*, in the skin, *a stigma, mark;* spoken of signs of sorrow, which consisted of certain symbolical characters (כְּתֹבֶת), or memorial sentences Lev. 19, 28.

קָעַר (not used) *tr. to deepen, to hollow*, vessels, dishes; Ar. قَعُرَ intr. to be deep. The organic root is also in נָ־קַר, דָּ־קַר, כָּר I., כָּר־ָה, אָ־כַר; comp. עָר (to מְעָרָה), Arab. غَارَ to be deep, חָר &c.; mod. Hebrew קִעֵר to make deep; קַעֲרַר the same, whence קַעֲרוּרִי hollowed out; see קַרְקַע. Deriv. קְעָרָה.

Schifil [i. e. Hifil] שִׁקְעֲרִיר (doubling the last letter; not used) *to make deep.* Deriv. שְׁקַעֲרוּרָה.

קְעָרָה (*constr.* קַעֲרַת, *pl.* קְעָרֹת, *constr.* קַעֲרֹת, with *suff.* קְעָרֹתָיו) *f. a dish, bowl* Num. 7, 13 84 85; Ex. 25, 29; Ar. قَعْر scutella, قَعْرَان, a deep dish.

קָפָא (*part. m. pl.* קֹפְאִים; *fut.* יִקְפָּא)

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intr. to be contracted, thickened, spoken of wine left on its lees, which thickens into a syrup; fig. *to be obdurate* Zeph. 1, 12, along with שָׁקַט; *to be congealed, united*, of תְּהוֹמוֹת Ex. 15, 8; *to be contracted, drawn in*, of יְקָרוֹת (*bright stars*) Zech. 14, 6 K'tib, comp. אָסַף. But if יְקָרוֹת be taken in the meaning of קָרָה (Nah. 3, 17), יִקְפָּאוּן, if such be the reading, must be translated, *they congeal to ice.*

Nif. נִקְפָּא (only 3 *fut. pl.* יִקָּפְאוּן, if such be the reading) *to be drawn in, withdrawn*, of bright stars (יְקָרוֹת), or *to be congealed* Zech. 14, 6, just as the passage is taken.

Pih. קִפָּא (not used) an intensive of Kal: *to congeal*, of ice. Derivat. קִפָּאוֹן.

Hif. הִקְפִּיא (*fut.* יַקְפִּיא) *to make to coagulate*, the semen into an embryo mass (גֹּלֶם Ps. 139, 16) Job 10, 10; an image taken from the curdling of milk into cheese.

The stem קָפָא is ident. with גָּבָא II., גָּבָה, Targ. גְּבָא, גָּב־ן (to גְּבִינָה), חָבָא II., חָפַ־ן in fundamental signification. Ar. قَفَّ, Aram. ܩܦ the same.

קִפָּאוֹן *m. congelation, thickening*, into ice Zech. 14, 6; taken and translated as a noun by some interpreters only.

קָפַד I. (Kal not used) *tr. to make ready, complete, to conclude*, cognate in sense with הִשְׁלִים; then like כִּלָּה *to extirpate, to destroy* (*Kimchi*). Ar. قَفَدَ the same; comp. قَفَزَ, قَفَسَ to die. The organic root ק־פד may have the same fundamental signification as that in פָּד (to cut off), Arab. فَادَ, فَاتَ = مَاتَ (to die), פָּד־ה &c. Deriv. קְפָד.

Pih. קִפֵּד (only קִפַּדְתִּי Is. 38, 12, for which קִפַּדְתָּ may be emended) *to complete*, חַיִּים, i. e. to put an end to, Is. 38, 12 *thou* (God) *hast completed my life as a weaver does* (his web); *he has separated me from the thrum;* parallel הִשְׁלִים, as נִסַּע (to break off) is parallel to בִּצַּע (to separate).

קָפַד II. (not used) *intr. to be drawn* or *rolled together, to be folded together;* Aram. קְפַד, ܩܦܕ, Arab. قَفَدَ the same; *to shrink up*, of the skin, *to fall away;* fig. *to be powerless, contracted*, in hands and feet. In this sense קָפַד is connected with צָפַד; see also קָפַז, קָפַץ. The mod. Hebrew sense *to be short-tempered, impatient*, like קָצַר, also belongs here, whence קַפְדָן the passionate. Deriv. קְפָד (according to some).

Pih. קִפֵּד (not used) an intensive of Kal. Deriv. קִפֹּד.

קְפָד (with *suff.* קְפָדָה, ה being without Mappik, because the accent is drawn back, comp. שְׁמָרָה Am. 1, 11 instead of שְׁמָרָה; from קָפַד I.) *m. destruction*, same as כִּלָּיוֹן Ez. 7, 25 (*Kimchi*), Targ. אִתְקְפָדָא. According to others from קָפַד II.; hence *shrinking, terror, horror, fear* (comp. Ar. جبن to shrink and be afraid); or after the Syr. ܩܦܕ *to stand up, to be erect*, of hair, bristles; as a noun, *horror.*

קִפֹּד and קִפּוֹד *m.* an animal that inhabits marshes, mentioned with others that lodge in swamps and ruins, as קָאַת, יַנְשׁוּף, עֹרֵב (see עֹרֵב 2. = חֹרֵב Zeph. 2, 14) and חֹרֵב Is. 14, 23; 34, 11; Zeph. 2, 14. The LXX and Vulg. understand *the hedgehog*, ericius, *porcupine*, so called perhaps from *being shrunk up*, like the Aram. קוּפַד, Syr. ܩܘܦܕܐ, Ar. قُنْفُذ and قُنْفَذ; *Rashi* also renders it הריצון (i. e. the French) herisson (ericius), the *Arûch* explains it ריצו i. e. (Italian) riccio. *Jos. Kimchi* alone translates it incorrectly, טרטוגא i. e. tortogus, Prov. tortoga, French tortue, *tortoise.*

קְפָדָה see קְפָד.

קִפּוֹד see קִפֹּד.

קִפּוֹז (from Pih. of קָפַז) *m. arrow-snake*, anguis jaculus, a native of Africa and Arabia Is. 34, 15. We should not read קִפּוֹד (with the LXX, Targ., Vulg.). Arab. قِفَّازَة arrow-snake.

קָפַז (not used) *intr. to jump* or *spring forward, to dart forward*, of the arrow or rattle-snake; prop. *to move on, to roll forwards*, in order to spring; ident. in its fundamental signification and form

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with קָפַץ, קָבַץ, קָמַץ; Ar. قَفَزَ (to spring, to leap, to shoot forward), قفض, قفس, قفط, قفص, قبص the same in very varied applications. Comp. also Aram. קְפוֹדָא grasshopper. Deriv. קִפּוֹד.

קָפַץ (*fut.* יִקְפֹּץ) *tr.* prop. *to draw together* (comp. קָבַץ, קָמַץ, קָפַד and קָפַד II.); hence *to shut*, i. e. contract, יָד, from covetousness Deut. 15, 7 (Arab. قبض), פֶּה, i. e. *to be dumb* Ps. 107, 42, Job 5, 16 = שְׂתִם יָד עַל־פֶּה 21, 5; *to be astonished into silence* Is. 52, 15; קָ רַחֲמִים Ps. 77, 10 *to shut up compassion*, i. e. *to withhold it*. — The fundamental signification is clear from the Arab. قفض = קָפָא, גָּבָא to contract, *to be drawn together*, from cold; and from the Syr. ܩܦܨ.

Nif. נִקְפַּץ (3 *fut. pl.* יִקָּפְצוּן) *to draw oneself together, to collect oneself*; hence like נֶאֱסַף 3 (Num. 20, 26) or אָסַף רַגְלָיו (Gen. 49, 33), Ar. قفز and قفس, *to be drawn up, to die* Job 24, 24; Syr. ܐܬܩܦܨ the same. It is possible that it is = נִקְבַּץ Ez. 29, 5 meaning *to be interred*.

Pih. קִפֵּץ (*part.* מְקַפֵּץ) prop. *to leap forward*; hence *to spring*, *to dart*, with עַל of place, Song of Sol. 2, 8; see קָפַד.

קֵץ (with *suff.* קִצִּי, קִצּוֹ, קִצָּהּ; *plur. constr.* קִצֵּי according to some; from קָצַץ) *m.* prop. place or time at which a thing is cut off, brought to a limit or end; hence 1. *end*, *close*, of the year 2 Chr. 21, 19, of words Job 16, 3, of war Dan. 9, 26, of פְּלָאוֹת i. e. *of judicial punishments*, *of astonishing events* Dan. 12, 6; *the end of days*, i. e. *the last* (still remaining) *days of life* 12, 13; Neh. 13, 6. In apocalyptic discourse: *the last historical development*, *the close*, as עֵת קֵץ Dan. 8, 17, מוֹעֵד קֵץ 8, 19, by which the seer understands his own time as that of the fulfilment of the ancient oracles, as the true אַחֲרִית הַיָּמִים, in which the close of the old times and the beginning of the βασιλεία τῶν οὐρανῶν seemed to present itself, conseq. *the last epoch* 11, 40; 12, 4; *the* (appointed) *limit*; הָלַךְ לְקֵץ 12, 13 *to go to the end*, i. e. to close; יָפַח לַקֵּץ Hab. 2, 3 *pressing toward the end*, i. e. to fulfilment. Next, *destruction*, *death* Gen. 6, 13; Ps. 39, 5; עֲוֹן קֵץ Ez. 21, 30 *iniquity bringing destruction*; 35, 5 *a fearful catastrophe* 7, 2 6. Here belong the phrases: אֵין קֵץ לְ *there is no end to*, i. e. *it remains perpetual* Is. 9, 6, *is limitless*, *numberless* Eccles. 4, 16, also without לְ 12, 12; מִקֵּץ *at the end of*, i. e. *after the lapse of* (see מִן) Gen. 8, 6; 16, 3, for which later writings have לְקֵץ 2 Chr. 18, 2; Neh. 13, 6. — 2. *a point*, *a hill*, *a top* 2 Kings 19, 23; Is. 37, 24; *distance*, מִקֵּץ *from the far distance*, i. e. from the extreme point Jer. 50, 26 = מִקָּצֶה; *the limit* Job 28, 3. On קְצִיעָה see קְצִיעָה.

קָצָא (not used) *Aram. tr.* same as Hebr. קָצַץ. Deriv. קְצָת.

קָצַב (*fut.* יִקְצֹב; *ap.* וַיִּקְצָב) *tr.* 1. same as עָצַב *to cut*, *to divide*, עֵץ 2 Kings 6, 6, Arab. قصب (to cut in pieces, to cut off, a vine), conseq. ident. with חָצַב I., חָטַב, קָטַב. Deriv. קֶצֶב 1. — 2. Metaphor. *to cut*, *shape*, *form*, especially *to shape beautifully*; hence עֵרֶב הִקְצִיבוּהוּ Song of Sol. 4, 2 *a herd of beautifully formed*, *evenly grown* רְחֵלִים (Gr. Ven., *Ibn Ezra*, *Kimchi*); עָצַב being used with a like metaphor (in עֶצֶב, עֲצֶבֶת 1, עָצֵב 1); comp. גָּזַר, יָצַר, בָּרָא. According to the Vulg. and Pesh. *to shear*, which the Ar. قصب also means; it would then refer to the *whiteness* of the teeth. Deriv. קֶצֶב 2.

קֶצֶב (*pl. c.* קְצָבִי) *m.* 1. *the extreme end*; hence of mountains, *the roots* (Targ.) or *the innermost part* (Pesh.) Jon. 2, 7; ident. with קֵצִי (which some mss. have), though this may also mean *the highest top*; the Ar. قُطْب the pole, is from a cognate stem. — 2. *cut*, *shape*, = מִדָּה 1 Kings 6, 25; 7, 37.

קָצָה (*inf. c.* קְצוֹת) *tr.* same as חָצָה, קָצַץ, קָצַע *to cut off*, *to divide*; hence 1. (not used) *to cease*, *to close*, *to end*; *to reach the limit* or *end*; *to be full*, *en-*

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tire, of numbers. Deriv. קָצֶה (pl. קְצָוֹת), קִצֵּה, קִצֵּה, קִצּוֹת, קִצָּת, קִצֵּי, קִצֹּת, מִקְצֹת, קְצִיעָה, מִקְצוֹעַת, קְצִיעָה, the proper name קְצִיעָה 2. — 2. (not used) *to divide*, hence *to share*, like חָצָה. Deriv. מִקְצֹת 2. — 3. *to destroy, to annihilate* Hab. 2, 10, if it be not better to take קְצוֹת there as a noun (which see), and to supply לְ from לְבִיחֵךְ. — 4. as in גָּזַר, חָתַךְ *to decide, to judge*, metaphor. *to rule*. Deriv. קָצִין 1.

Pih. קִצָּה (*part.* מְקַצֶּה, *inf. c.* קַצּוֹת) 1. *to cut, to cut off*, רַגְלַיִם Prov. 26, 6 *whoever cuts off his feet* (and so deprives himself of attaining his end) &c., *whoever sends things by the hand of a fool*, i. e. both are equally foolish acts. To adopt a meaning *to be abridged, to be mutilated*, and read accordingly מְקֻצָּה or also מְקֻצָּה, is inadmissible. — 2. *to cut into, to make incisions*, fig. *to inflict wounds*, with בְּ *in*, hence *to make conquests* 2 Kings 10, 32, where the Targ. and Ar. read לְקַצּוֹת.

Hif. הַקְצָה (*inf. c.* הַקְצוֹת for הַסְקִצוֹת, like חַלַּץ for חַסַּלַּץ, הַסְגִּיר Lev. 14, 46 for הַסְגִּיר) *to scrape off*, the clay from a wall Lev. 14, 41 43; comp. קָצַע.

קָצֶה (*pl.* קְצָוֹת, *c.* קְצוֹת, with *suff.* קְצוֹתָיו) *f.* (in the pl. constr. commonly *masc.*, and only exceptionally fem.) *the end, the extreme point, the border* (of a thing) Ex. 25, 19, מִקְצֵהוּ *at the extremity, at the edge* 26, 4; *pl. constr. ends*, with the genitive כַּפֹּרֶת 25, 18, חֹשֶׁן 28, 24, with שְׁנֵי 28, 23 or שְׁתֵּי 28, 25 and אַרְבַּע 27, 4; *the whole*, i. e. *the whole compass*, קְצוֹת הָאָרֶץ Is. 40, 28 *the compass of the earth, the whole earth* Job 28, 24; קְצֵה הַשָּׁמַיִם Jer. 49, 36 *the ends* (quarters) *of the heavens; collect. end*, Ps. 19, 7 *and its circuit* (stretches) *even to* (עַל = עַד) *the end of heaven;* מִקְצוֹת *from the ends* Is. 41, 9; also *the point*, of a בָּקָר 1 Kings 6, 24. See קְצוֹת and מִקְצוֹת (formed like מִקְצַת).

קָצֶה (*c.* קְצֵה, with *suff.* קְצֵהוּ, *pl.* with *suff.* קְצֵיהֶם) *m. an end*, of place מִן־קְצֵהוּ אֶל־קְצֵהוּ *from one end to the other* Ex. 26, 28; מִקֵּץ *from the extreme point*, i. e. *wholly, altogether*, Jer. 51, 31 *from all sides; the extent, the whole* Is. 56, 11, belonging to כֹּל; *the whole number, pl.* מִקְצֵיהֶם *from all their number* Ez. 33, 2, *sing.* Gen. 47, 2 (in both cases the vowelless ק stands without Dagesh, and מִקְצֵה is not to be taken for a noun); *the border, extremity*, of אֶרֶץ Ex. 16, 35, הָר Josh. 18, 16, *the edge, shore*, of יָם Josh. 13, 27, elsewhere of מִשְׁעֶנֶת Judges 6, 21, מַחֲנֵה 2 Kings 7, 5, תְּעָלָה Is. 7, 3, שָׂדֶה Gen. 23, 9, יְרִיעָה Ex. 36, 12, מִדְבָּר Num. 33, 6; of time, *the lapse* Gen. 8, 3; Ez. 3, 16.

קָצֶה (after the form סָפֶר, as כָּסֶה is found after the form מָלֵךְ) *m. end* Is. 2, 7; Nah. 2, 10; 3, 3 9.

קְצֵה (after the form חֹטֶן, חֹנֶן, סֹתֶן, מְדֹן and conseq. from קָצֶה; *pl. constr.* קְצֵנֵי) *m. end* Is. 26, 15; Ps. 48, 11; 65, 6.

קַצְוָה (*fem.* of קָצֶה; only *pl.* with *suff.* קְצוֹתֶיהָ) *f.* same as קְצֻת *the extreme end* Ex. 37, 8 and 39, 4 K'ri, for which the K'tib has קְצוֹתֶיהָ.

קְצוֹת (after the form אֲחוֹת, חֲצוֹת, from קָצֶה; only *c.* קְצוֹת) *f. edge, extreme line* Job 26, 14.

קְצֻת (with *suff.* קְצוֹתָיו K'tib, K'ri קְצוֹתָיו) see קְצֻת.

קָצַח (not used) *tr. to cut, to pierce;* fig. *to press into, to pierce into;* hence *to be bitter, sharp, harsh*, of cumin, comp. כָּמֵן II. to כָּמַן (which see), חָרַם *to pierce* and *to be harsh* to the Phenic. חַרְמֵל (Diosc.), حَرْمَل a sort of bitter herb, חָרַד (vulgar) = חָרַם to pierce, whence חַרְדָּל *mustard*, מָרַר *to be stinging, biting*, of taste, whence מְרֵרָה, מְרֹרָה, מְרֹרִים. Accordingly it is connected with כָּסַח (which see); the Ar. قرح is a denominative. Deriv.

קֶצַח *m. black cumin*, nigella, *μελάνθιον* Is. 28, 25 27, Vulg. *gith*, i. e. גַּד; Targ. קִצְחָא, Arab. قِثَّاء.

קָצִין (from קָצֶה with the termination ־ִין, as in שֹׁפִין, פְּנִין, תְּפִין; *c.* קְצִין, *pl.*

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c. קְצִינֵי, with *suff.* קְצִינַיִךְ) *m.* 1. prop. *a decider, determiner;* hence *a judge, Kadhi* (قَاضِى); set over עָם, *a head of the people, a ruler* Is. 1, 10; 3, 6; *overseer, superintendant* 22, 3; Prov. 6, 7 (comp. מֶלֶךְ 30, 27); *a prince* 25, 15, along with רֹאשׁ Judges 11, 11; *general, consul* Dan. 11, 18 (of the consul Lucius Scipio). — 2. (*border-territory*) only in the proper name עֵת קָצִין (which see), a city in Zebulon Josh. 19, 13.

קְצִיעָה (*pl.* קְצִיעוֹת) *f. cassia*, Ps. 45, 9 (LXX, Vulg.; Arab. قصيعة the same), so called from being stript off; Ar. سليخة cassia, from سلخ to strip off. See קִדָּה.

קְצִיץ (*border*, comp. מָקֵץ) only in the proper name עֵמֶק קְצִיץ, which see.

קָצִיר (c. קְצִיר, with *suff.* קְצִירִי, *pl.* with *suff.* קְצִירֶיהָ) *m.* prop. *cutting, mowing, reaping;* hence 1. *harvest*, of grain Gen. 45, 6, coupled with חָרִישׁ ploughing; Is. 17, 11; 18, 5; different from קַיִץ 16, 9 and אָסִיף Ex. 23, 16; especially *harvest-time*, fully עֵת הַקָּ׳ Jer. 50, 16; 51, 33; and so יְמֵי קָ׳ Gen. 30, 14, יוֹם קָ׳ Prov. 25, 13, but for the most part קָ׳ alone Ex. 34, 21; Prov. 6, 8; as a section of time in the revolution of the year along with זֶרַע Gen. 8, 22. Harvest-time began with קְצִיר שְׂעֹרִים 2 Sam. 21, 9, and ended with קְצִיר חִטִּים Gen. 30, 14, which was followed by the feast of pentecost as חַג הַקָּצִיר. Sometimes it also stands for בָּצִיר *harvest of grapes* Jer. 18, 5; 16, 9; Jo. 4, 13. — 2. *grain, crop* Lev. 19, 9; Job 5, 5; קְצִיר יְאֹר *harvest of the Nile-valley* Is. 23, 2, i. e. the produce of the overflow of the Nile. — 3. concrete *a harvest-man* Is. 17, 5, as in אֹרַח, הֵלֶךְ, הֲלִיכָה the concrete arises out of the abstract. — 4. Figur. *mowing, destruction* Jer. 51, 33; Hos. 6, 11. — 5. *a cutting, broken off branches* Is. 27, 11; also generally *branch, bough* Job 14, 9; 29, 19; *vine-branch* Ps. 80, 12; fig. for *posterity* Job 18, 16.

קָצַע (Kal not used) *tr.* same as גָּדַע, גָּזַע, קָצַץ, גָּז־ה, קָצ־ה, גָּד־ה II. *to hew, to cut off*, of corners, angles, edges, which cut off a thing; *to carve round about*, i. e. *to form* by cutting; *to strip off*, the rind; Aram. קְטַע, Ar. قطع and قصع the same. Deriv. קְצִיעָה, מַקְצוֹעַ.

Hif. הִקְצִיעַ (*fut.* יַקְצִיעַ) *to scrape off*, a wall Lev. 14, 41, = הִקְצָה in the same place; in the deriv. also *to carve, to cut*, of a plane or cooper's knife. Derivat. מַקְצֻעָה.

Puh. קֻצַּע (*part.* מְקֻצָּע) *to be angled* or *cornered*, i. e. to form or have angles or corners Ex. 26, 23; 36, 28. But מְקֻצְעוֹת may be also a noun. See מְקֻצְעָה.

Hof. הֻקְצַע (only *part.* מְהֻקְצָע, *pl. f.* מְהֻקְצָעוֹת) same as *Puh. to have angles* or *corners* Ez. 46, 22; but it is better to take it as a noun = מְקֻצְעָה or to read מִקְצֹעָה.

קָצַף I. (*fut.* יִקְצֹף) *intr.* prop. *to snort, snuffle, storm;* hence fig. *to be angry* or *wroth*, with עַל of the person Gen. 41, 10, Num. 16, 22, once אֶל Josh. 22, 18; and, as takes place in later writings, strengthened by the accus. of a noun from the same verb (Zech. 8, 2; Jon. 1, 10 16; 4, 6) Zech. 1, 15, for which אַף and חֵמָה stand in Deut. 9, 19; often absol. Is. 57, 17; 64, 4; Deut. 1, 34. Derivat. קֶצֶף 1, קְצָפָה (according to some).

Hif. הִקְצִיף (*inf. c.* הַקְצִיף, *fut.* יַקְצִיף) *to provoke to anger, to irritate*, God, in the accus. Deut. 9, 7 8 22, Zech. 8, 14, i. e. to cause him to turn away; abs. Ps. 106, 32, as 106, 7 29.

Hithp. הִתְקַצֵּף *to fall into a rage, to fret oneself*, with קִלֵּל *to curse furiously* Is. 8, 21.

With קָצַף is to be compared in the first instance the Aram. חֲצַף (which see), whose fundamental signification is *to rage, to be angry*, as also the Arab. حصف (to rush along furiously, of a horse), خصف (to go along furiously), غضب (to be enraged); but the organic root is קָ־צַף, ident. with that in סוּף I.

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(to סוּפָה), זָעַף I. (Targ. זְעַף for סָעַר), נָזַף, נָ־שַׁב, שָׁאַף. Similar is זָעַם.

קָצַף II. (not used) *tr. to break off, to break in pieces, to crack off*, a dry branch; prop. only a collateral form of קָטַב, קָצַב (which see). Arab. قصف to reduce to ruins, to break out or off. Deriv. קֶצֶף 2, קְצָפָה.

קֶצֶף (with *suff.* קִצְפִּי, קִצְפְּךָ, קִצְפָּהּ, קִצְפּוֹ) *m.* 1. (from קָצַף I.) *anger, wrath, fury*, especially of God Num. 1, 53; 18, 5, coupled with אַף, חֵמָה Deut. 29, 27, זַעַם Ps. 102, 11; שֶׁפֶךְ קֶ׳ *effusion of wrath* Is. 54, 8 = שֶׁטֶף אַף Prov. 27, 4; *vexation, soreness* Eccles. 5, 16; *strife, altercation* Esth. 1, 18. — 2. (from קָצַף II.) *a piece of wood, splinter, chip*, driving along on water Hos. 10, 7, comp. נֵצֶר Is. 14, 19 (*Ibn 'Esra*); LXX φρύγανον. According to the Targ., Rashi, Kimchi, *foam*, spuma, from קָצַף I., which is less suitable.

קְצַף *Aram. intr. to be angry, wroth* Dan. 2, 12. Deriv.

קֶצֶף *Aram. m. anger* Ezr. 7, 23.

קְצָפָה (from קָצַף II.) *f.* same as קֶצֶף 2, prop. a thing broken off, cracked off; hence *a bough broken off* Jo. 1, 7 (LXX συγκλασμός); but many interpreters compare it with קֶצֶף 1. since the parallel is שִׁמְמָה.

קָצַץ (2 *pers.* קָצַצְתָּה; *part. pass.* קְצוּץ) *tr. to cut off, to hew off*, כַּף Deut. 25, 12; *to clip* or *shave off*, פְּאָה, i. e. the beard at the ears and temples. As the latter was an Arabian custom (*Herod.* 3, 8; *Niebuhr*, Descr. de l'Ar. p. 59), the Arabs were termed קְצוּצֵי פֵּאָה (*cropped at the corners*) Jer. 9, 25; 25, 23; 49, 32. The Israelites were forbidden to do this (Lev. 19, 27). Also in derivatives *to separate, to fix the limits of* (see גָּזַר, קָצִיר), *to make an end of, to arrive at the extreme point.* Syr. ܩܨܨ to shear off; Arab. قَصَّ to cut (the nails or locks). Deriv. קִיצוֹן (according to some), the proper names גָּזָר, קְצִיעָה.

Pih. קִצֵּץ and צִנֵּץ (*fut.* יְקַצֵּץ) *to cut up*, into פְּחִילִם Ex. 39, 3; *to cut off*, עֲבֹת Ps. 129, 4, the thumbs Judges 1, 6, the hands 2 Sam. 4, 12; *to cut loose* 2 Kings 16, 17; 18, 16; *to break in pieces*, חֲנִית Ps. 46, 10.

Puh. קֻצַּץ *to be cut off* Judges 1, 7.

קְצַץ (Pe. unused) *Aram. tr.* same as Hebr. קָצַץ; in the Targ. for the Hebr. גָּזַר, חָטַב, קָצַב, כָּרַת.

Pa. קַצֵּץ (3 *pl.* קַצְּצוּ) *to cut off*, branches Dan. 4, 11; in the Targ. it also occurs in other conjugations.

קָצַר (in pause קָצָר, *pqrt.* קֹצֵר, *inf. constr.* קְצֹר, with *suff.* קְצָרְךָ, קְצָרְכֶם; *fut.* יִקְצֹר) *tr.* 1. same as גָּזַר (which see) *to cut off, to reap*, grain Lev. 19, 9; 25, 5, שִׁבֳּלִים Is. 17, 5, קְצִיר Jer. 12, 13, especially with the object קָצִיר 1 Sam. 8, 12, also absol. Mic. 6, 15; *to harvest*, contrasted with זָרַע 2 Kings 19, 29, חָרַשׁ Am. 9, 13; fig. עַוְלָה Hos. 10, 13, אָוֶן Prov. 22, 8, סוּפָה Hos. 8, 7, עָמָל Job 4, 8. — 2. *to lessen, to crop, to shorten*, קָצִיר *shortened, lessened*, of cells Ez. 42, 5. Deriv. קָצִיר.

Hif. הִקְצִיר (*fut.* יַקְצִיר) *to reap* Job 24, 6 K'tib, where the K'ri and best mss. have Kal. Ps. 89, 46 belongs to קָצַר.

קָצַר I. (*fut.* יִקְצַר; once תִּקְצַרְנָה Prov. 10, 27 for תִּקָּצַרְנָה) *intrans. to be short*, of a covering Is. 28, 20; hence the figurative expressions קָצְרָה יַד פ׳ *the hand of a person is short*, i. e. he is powerless Num. 11, 23, Is. 50, 2, followed by מִן and the infin. 59, 1, a figure used among the Arabs, Persians and others, as vice versa *long hand* denotes strength; קְצַר נֶפֶשׁ פ׳ Num. 21, 4 or קְצַר רוּחַ פ׳ Job 21, 4 *he is short-spirited, impatient*, with בְּ *on account of a thing* Judges 10, 16, Zech. 11, 8, opposite אֲרַךְ אַפַּיִם; also *to be short*, of the days of life Prov. 10, 27. Deriv. קֶצֶר, קָצָר.

Pih. קִצֵּר *to shorten* Ps. 102, 24.

Hif. הִקְצִיר *to shorten*, as in Pih. Ps. 89, 46.

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The two stems קָצַר and קָצַר I. belong together, and the different vocalisation was caused merely by the separation between the transitive and intransitive meaning; Arab. قَصَرَ and قَصُرَ.

קָצַר II. (not used) *intr.* same as חָצִיר (which see) *to sprout, to grow*, assumed for קָצִיר 5, but not necessary.

קָצָר (*constr.* קְצַר, *plur. constr.* קִצְרֵי) *adj. m. short*, only in the combinations קְצַר יָד Is. 37, 27 *short in the hands*, i. e. confined in power, *powerless, impotent* (comp. Num. 11, 23); קְצַר רוּחַ Prov. 14, 29 or קְצַר אַפַּיִם 14, 17 *short-tempered, impatient, passionate;* קְצַר יָמִים Job 14, 1 *short-lived.*

קֹצֶר *m. shortness*, קְ רוּחַ Ex. 6, 9 *impatience.*

קֵצֶת (from קָצָה, after the form כֵּנֶת, מְנָת; *plur.* קְצָוֹת after the form מְנָוֹת, כְּנָוֹת, so that in the pl. before the termination *ôth* the third radical appears again as a semivowel and the *â* is established before it; for the plur. with a suff. the K'tib has קְצוֹתָיו, which perhaps may be referred to a feminine form קְצָוָה, masc. קְצֵה), *fem. end*, of time; before nouns *a part of, some*, meanings for which מִקְצָת (which see) is used. Only in the plur. with the sense of, *remotest ends, extremities*, is this word employed Ex. 38, 5; Ps. 65, 9; then with a suff. קְצוֹתָיו, for which the K'ri has קְצֹתָיו; but this is better placed under קְצָוָה (which see).

קֵצֶת (*constr.* קְצַת, from קָצָא) *Aram. fem. end*, לְקֵצֶת יוֹמַיָּא Dan. 4, 31 *at the end of days; the sum*, קְ מִן 2, 42 *of the whole*, i. e. *a part*, parallel מִנְּהוֹן.

קַר (from קָרַר; *plur.* קָרִים) *adj. m. cold*, of מַיִם Jer. 18, 14; Prov. 25, 25; figurat. *cool, quiet*, of רוּחַ 17, 27 K'tib, where the K'ri reads זָקוֹר (see זכר).

קָר Is. 22, 5 see קִיר.

קָר (from קָרַר) *m. cold* Gen. 8, 22; comp. the noun קָרָה.

קָרָא (3 *fem.* קָרְאַת Is. 7, 14; *inf. constr.* קָרְאוֹת, once קָרְאוֹת Judges 8, 1, as if from לה; *fut.* יִקְרָא, with *suff.* יִקְרָאוֹ for יִקְרָאֻהוּ Jer. 23, 6) *intr.* 1. *to cry, to raise the voice loud*, of animals (see קֹרֵא) or men, like צָעַק, Gen. 39, 14 *and I cried with a loud voice;* 39, 15; *to call* 45, 1; *to cry out* 41, 43; *to raise the voice*, introductory to לֵאמֹר Ez. 9, 1 or וַיֹּאמֶר 2 Sam. 18, 28 or וַיְדַבֵּר 2 Kings 18, 28; *to call to*, with אֶל of a pers. Is. 6, 3, followed by לֵאמֹר 1 Sam. 26, 14, or וַיֹּאמֶר 18, 8 (the construction with עַל of a pers. Is. 34, 14 belongs to קָרָא II); אַחֲרֵי קָ *to cry after one* 1 Sam. 20, 37; *to roar, to rage* Ps. 42, 8, like the Aram. קָרָא, קָ of the sounding of a horn, of the crowing of a cock. — 2. Meanings where, though an object-accus. seems necessary it is usually wanting, according to the nature of קָ, are a) *to call upon, to implore*, God, without an accus. Ps. 4, 2; 22, 3; 34, 7; 69, 4; followed by בְּ 4, 4 or לֵאלֹהִים 57, 3; with עַל of the person on account of whom one calls Deut. 15, 9. The accus. of the object is put but seldom Ps. 14, 4; 17, 6; b) *to proclaim, announce, preach*, like κηρύσσειν Prov. 1, 21; 8, 1; but more commonly in this case with the object-accus., as חֶסֶד 20, 6, דְּרוֹר Jer. 34, 8, צוֹם 36, 9, or the accusat. follows in a whole clause Is. 40, 6; 44, 7; Zech. 1, 14; c) *to praise, to celebrate aloud, to worship*, with בְּ of the obj., and not with an accusat., as קָ בְּשֵׁם פְּ *to celebrate the name of one* (שֵׁם expresses proper personality) Is. 44, 5; Ps. 49, 12; *to call upon*, for help 1 Kings 18, 24; *to entreat, to pray to*, קָ בְּשֵׁם פְּ Gen. 4, 26; 12, 8; 2 Kings 5, 11; Is. 64, 6, like הֵזִּיר בְּשֵׁם יי; seldom without בְּ Deut. 32, 3. — 3. Transitive meanings: a) *to call to*, שֵׁם Ruth 4, 11 i. e. to acquire; *to call to oneself* Gen. 27, 1, Exod. 2, 8, yet we have oftener in this case לְ Gen. 20, 9, אֶל 3, 9; Ex. 3, 4; reflexive 2 Sam. 15, 2; *to name*, קָ שֵׁם לְ *to name a name to one* Gen. 26, 18, i. e. to assign a name; Ps. 147, 4. With this meaning a double accus. is also associated, viz. the object I name and the name itself

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Num. 32, 41; Is. 60, 18; שֵׁם may also be the object Gen. 4, 25. But what is to be named has also לְ, and the name is in the accus. Gen. 1, 5; 1 Sam. 4, 21. — b) *to call together* Gen. 41, 8, עֲצָרָה Jo. 1, 14; hence קְרוּאֵי הָעֵדָה Num. 1, 16 *those convoked to an assembly* (to a festival or some other thing); *to invite*, to table 1 Sam. 9, 13; 1 Kings 1, 9; compare the Latin "vocare ad coenam", Greek καλεῖν ἐπὶ δεῖπνον; absol. Prov. 9, 3; also with אֶל of the object, and לְ whereto one is invited, Deut. 20, 10 *and thou shalt invite them to peace;* שָׁלוֹם also stands in the accus. Judges 21, 13; *to summon*, for defence Job 13, 22; *to call before a tribunal* 5, 1, comp. Greek καλεῖν εἰς δίκην, Lat. in jus vocare; *to call back*, from the lower world 14, 15; *to call forth*, *to appoint* Is. 13, 3; *to call into existence*, of God 41, 4; *to choose* (= בָּחַר) 42, 6, also with לְ of the object 22, 20. — 4. *to read aloud*, *to declaim*, with accus. of the object Ex. 24, 7; Josh. 8, 34; 2 Kings 23, 2; but sometimes בְּסֵסֶר only is put Neh. 8, 8, Jer. 36, 14, as in Arabic the corresponding verb appears to be construed with ب; there are also added בְּאָזְנֵי פ׳ Ex. 24, 7 or נֶגֶד פ׳ Deut. 31, 11; generally *to read*, Deut. 17, 19; Is. 29, 11. Derivat. מִקְרָא, קֹרֵא, קָרִיא, קָרוּא, קְרִיאָה.

Nif. נִקְרָא (*fut.* יִקָּרֵא) passive of Kal: *to be called* Esth. 3, 12; *to be celebrated*, שֵׁם פ׳ Jer. 44, 26; *to be named*, with a dative of the person or thing Gen. 2, 23, 1 Sam. 9, 9, or with a double nominat. Is. 54, 5; 56, 7; Zech. 8, 3; or with שֵׁם in the accusat. Gen. 17, 5; 35, 10; *to be read*, *recited* Esth. 6, 1, with בְּ of the book Neh. 13, 1. Phrases are: נִקְ׳ בְּשֵׁם פ׳ *to be called by one's name*, i. e. to be reckoned as entirely belonging to him Is. 43, 7, merely with בְּ Gen. 21, 12; נִקְ׳ עַל שֵׁם פ׳ 48, 6 *to be called upon* or *after the name of one*, i. e. to belong wholly to him; נִקְ׳ מִן *to derive the name from*, i. e. to call themselves after a person or thing Is. 48, 2; נִקְ׳ שֵׁם פ׳ עַל פ׳ *one's name is called upon a person* Is. 4, 1, i. e belongs to him 63, 19; Deut. 28, 10; generally, *to be called after one* 2 Sam. 13, 28, of the Israelite people Jer. 14, 9, of the temple 1 Kings 8, 43, of Jerusalem Dan. 9, 18, and of the prophets Jer. 15, 16; seldom does בְּ stand for עַל Gen. 48, 16; *to be*, announcing what shall be Is. 1, 26; 9, 5, i. e. one will be so called, because he will be so in reality, comp. κεκλῆσθαι.

Puh. קֹרָא *to be called*, *chosen* Is. 48, 12; *to be named* 65, 1; oftener with לְ of the person 48, 8; 58, 12.

The organic root is קָר־ָא, Arab. redupl. قرقر to cry; comp. Syr. ܩܪܩܪܐ, Greek κράζω, French *crier*, English *to cry*.

קָרָא II. (קְרָאֲנִי, קְרָאֲנִי; *part. fem. pl.* קֹרְאֹת; *fut.* יִקְרָא) *trans.* same as קָרָה I. prop. *to strike upon* or *hit against* a thing, cognate in sense with פָּגַשׁ, פָּגַע; hence *to meet*, *to happen*, *to befall*, with a double accusat. e. g. פַּחַד Job 4, 14, אָסוֹן Gen. 42, 38, הָרָעָה Deut. 31, 29, מִלְחָמָה Ex. 1, 10. — קֹרְאֹת *part. fem. plur.* as a noun, *occurrences* Is. 51, 19. Deriv. קִרְאָה (see קֹרְאֹת).

Nif. נִקְרָא (1 *pers.* נִקְרֵיתִי; *inf.* נִקְרֹא; *fut.* יִקָּרֵא) *to go* or *come to one*, *to hit upon* or *encounter a person*, with עַל Ex. 5, 3 (comp. 3, 18); *to be met with* (accidentally) 2 Sam. 1, 6; 20, 1; of things Deut. 22, 6; *to meet by chance*, with לִפְנֵי 18, 9; *to happen*, of שֶׁבֶר Jer. 4, 20.

Hif. הִקְרִיא (*fut. apoc.* יַקְרֵא) *to cause to happen* or *befall*, misfortune Jer. 32, 23.

In Arab. قرأ, قرا correspond to this meaning, whence قِرْأَة = Hebrew נֶגַע.

קֹרֵא (from קָרָא I.) *m.* 1. prop. the crier, caller, specially *a partridge* 1 Sam. 26, 20; Jer. 17, 11; Arab. كَرَوَان. The LXX translate νυκτικόραξ, *horn-owl*, which makes its nest on mountains, while the *partridge* does so only on plains and in fields (in Jer. l. c. they render דָּגָר partridge). — 2. (*caller*) *n. p. m.* 1 Chr. 9, 19.

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קָרָא (*part.* קֹרֵא, *part. pass.* קָרוּי; *inf.* מִקְרָא; *fut.* יִקְרָא and וַיִּקְרָא, 3 *pl.* יִקְרְאוּן) *Aram. intr.* same as the Hebrew קָרָא I. *to call* Dan. 3, 4; 4, 11; *to read* 5, 8 17.

Ithpa. אִתְקְרִי (*fut.* יִתְקְרֵי) *to be called* Dan. 5, 12.

קְרָאָה (an infin.-noun from קָרָא II., only in *constr.* קִרְאַת, but with לְ לִקְרַאת, out of לְקִרְאַת) *fem.* prop. *encounter, meeting;* constr. state with לְ as a *preposition, to meet,* obviam, as לִקְרַאת אֱלֹהִים *to meet God,* Am. 4, 12; often *before,* coram Ps. 59, 5; Is. 14, 9; *with respect to* Josh. 11, 20; *over against* Gen. 15, 10; in a hostile sense 1 Sam. 17, 21. After verbs of motion, as הָלַךְ, יָצָא, עָלָה, *to meet,* in a friendly or hostile manner Josh. 8, 14; Judges 7, 24; 1 Sam. 4, 1; sometimes without the verb of motion, when another has preceded, as וַיָּקָם לִקְרָאתָם Gen. 19, 1, וַיִּשְׁמַח לִקְרָאתוֹ Judges 19, 3, and so 1 Sam. 16, 4.

קְרִאוֹת (prop. *part. fem. pl.*) *fem. pl. occurrences* Is. 51, 19, from קָרָא II.

קָרַב I. (not used) *tr. to lay hold of, to seize, to take,* applied not only to birds of prey (see כָּרַב), but to hostile men; *to pierce, to hurt,* identical with חָרַב I., גָּרַב, where also the organic root is copiously investigated and compared. Deriv. קֶרֶב, קָרְבָּה 4, קָרְבָּה 1 and עֲקָרֵב (which see).

קָרַב II. (in pause קָרֵב, *part.* קָרֵב; *inf. constr.* קְרֹב, before Makkeph קָרְבַ־, with *suff.* קָרְבְּכֶם Deut. 20, 2, but also קָרְבָה, with *suff.* קָרְבָתָם; *imper.* קְרַב, קָרְבָה; *fut.* יִקְרַב) *intr.* prop. to join a thing, to stick to, to cling to, to approach, as נָגַשׁ, נָגַע, קָרָא II.; hence *to draw near, to approach,* with אֶל of a person or thing Gen. 37, 18; 2 Sam. 20, 17; Prov. 5, 8; or with עַל 2 Kings 16, 12; לְ Job 33, 22. Also like other verbs of joining and advancing, with בְּ of place Judges 19, 13, and slightly altering the sense, with עַד 2 Sam. 20, 16, לִקְרַאת 1 Sam. 17, 48, לִפְנֵי Josh. 17, 4, מוּל Deut. 2, 19. Often absol. *to draw near* 25, 11; Is. 41, 5. Specially, a) קָ אֶל פְּ *to draw near to one* with good will 1 Kings 2, 7; *with help,* spoken of God Ps. 69, 19. b) *to draw near to* = *to devote oneself,* especially to God, *to appear before Him, to perform service in His presence,* as קָ לִפְנֵי יי Ex. 16, 9 *to come before God,* spoken of those who serve before him Lev. 16, 1; Ez. 44, 15; generally, *to apply to God hopefully and piously* Zeph. 3, 2; Ps. 32, 9. c) קָ אֶל־ אִשָּׁה (euphemist.) *to cohabit with a woman* Gen. 20, 4, Ez. 18, 6, Greek πλησίαζειν; so too of a woman קָרְבָה אֶל־בְּהֵמָה Lev. 20, 16 to have impure connexion with a beast. d) *to approach* in a hostile sense, with לַמִּלְחָמָה Deut. 20, 2, אֶל־ הָעִיר 20, 10; also with עַל Ps. 27, 2. The peculiar expression קָרַב אֲלֵיךָ Is. 65, 5 is to be explained *come near to thyself,* i. e. keep to thyself, far from me. Metaphorically applied to time, *to approach,* יְמֵי אֵבֶל Gen. 27, 41, קֵץ Lament. 4, 18. Arab. قَرُبَ and قَرَبَ, also كرب. Deriv. קָרֹב, קָרוֹב, קָרִיב, קָרְבָּה 2.

Nif. נִקְרַב *to come near, to approach,* like Kal Ex. 22, 7; Josh. 7, 14.

Pih. קֵרַב (*fut.* יְקָרֵב) *to bring forward,* הֵיב, i. e. to propose Is. 41, 21; *to cause to come near,* צֶדֶק 46, 13, i. e. to bring into manifestation; לֵב (the heart) Hos. 7, 6; *to admit,* Ps. 65, 5; *to allow to come to,* with accus. of the person Job 31, 37, with נָגִיד (*as a prince*), i. e. without fear. Also, *to bring near to one another* Ez. 37, 17, or *to be very near* 36, 8.

Hif. הִקְרִיב (*inf. constr.* הַקְרִיב; *fut.* יַקְרִיב) 1. caus. of Kal, *to bring near, to bring forward, to command to approach* Ex. 28, 1; Num. 8, 9; *to bring on,* time Ez. 22, 4; *to give access* Jer. 30, 21; *to bring together,* of things Is. 5, 8; *to bring before one,* a cause Deut. 1, 17. — 2. commonly *to offer,* a gift, present Judges 3, 18; 5, 25; Ps. 72, 10; Mal. 1, 8; particularly, *to bring sacrificial gifts,* with the accus. קָרְבָּן Num. 7, 19, עֹלוֹת Ezr. 8, 35,

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קְטֹרֶת Num. 16, 35; or מִן of the object of the sacrifice is put with it Lev. 1, 14; 3, 3. Generally, *to sacrifice*, also with לִפְנֵי יי Lev. 3, 12 or עַל יי 2 Chr. 35, 12. See קָרְבָּן. — 3. *to be near*, doing a thing, followed by the infin. constr. and לְ, as הָיָה לָלֶדֶת Is. 26, 17, לָבוֹא Gen. 12, 11; without לָבוֹא Ex. 14, 10. In the passage 2 Kings 16, 14, where מִן of a place stands after הֵזִיז, הֵזִיז does not mean *to bring away*, *to remove*, but *to bring close to each other*, i. e. removing them from (מִן) their former places.

קָרַב III. (not used) *ir. to fold up* or *wind together*, applied to certain parts of the body, which are conceived to be folded together on account of their sheaths and covers; cognate in sense לָבַב I. (to לָבַב), חֲלַב (to חָלַב Ps. 17, 10 = לָבַב). The fundamental signification lies also in כָּלַב I., חָלַף II. Deriv. קֶרֶב.

קָרַב (not used) *Aram. trans.* same as Hebrew קָרַב I. Deriv. קְרָב.

קָרַב (1 *pers.* קְרַבְתִּ, 3 *plur.* קְרָבוּ, *inf.* מִקְרַב) *Aram. intrans.* same as Hebrew קָרַב II. *to draw near*, *to approach*, Dan. 3, 8 26, with עַל of a person 7, 16 or לְ 6, 21.

Pa. קָרֵב (*fut.* יְקָרֵב) *to offer*, = Hebr. הִקְרִיב, of sacrifices Ezr. 7, 17.

Af. הַקְרֵב (*part. pl.* מַקְרְבִין) *to bring*, *to cause to come* Dan. 7, 13; usually *to offer*, gifts, sacrifices Ezr. 6, 10 17.

קָרֵב (*pl.* קְרֵבִים) *adj. m.* (prop. part. Kal) *drawing-near*, *aproaching* 1 Sam. 17, 41; Deut. 20, 3; Ez. 40, 46; elsewhere קָרוֹב. It is better to take it always as a participle.

קָרֹב or קָרוֹב (*pl.* קְרֹבִים) *adj. m.*, קְרֹבָה (*pl.* קְרוֹבוֹת) *f.* 1. of place, *near*, *neighbouring*, with אֶל of a person Gen. 45, 10, לְ Ps. 34, 19, with the accus. for לְ 148, 14; absol. Jer. 12, 2; with אֶצֶל *near to* Josh. 9, 16; 1 Kings 21, 2; *standing near to*, *related to* 2 Sam. 19, 42; of God who is near to men, i. e. assists them Ps. 34, 19, and so of a people near to God, i. e. pious Lev. 10, 3; Ez. 42, 13; קָרוֹב שִׁמְךָ *thy name is known to me* Ps. 75, 2; fig. Jer. 12, 2. שָׂכֵן קָרוֹב Prov. 27, 10 is merely intensive. Here belongs also Job 17, 12 *light is near* (say the friends) *before darkness* (מִפְּנֵי חֹשֶׁךְ here like 37, 19), i. e. though it is darkness. — 2. of time, *immediate*, *impending* or *approaching*, of יוֹם יי Is. 13, 6, יְשַׁע Ps. 85, 10, צְדָקָה 51, 5, צָרָה 22, 12, fully קָרוֹב לָבוֹא Is. 13, 22; similar is Ez. 11, 3 לֹא בְקָרוֹב בָּתִּים *it is not near to build houses* (Targ.), comp. Hag. 1, 2 (other versions take לֹא unnecessarily = הֲלֹא). מִקָּרוֹב a) *from a near time onward*, i. e. *soon*, *shortly* Ez. 7, 8; b) *from nearness*, i. e. *not long ago*, *from the nearest time* Jer. 23, 23, opposite מֵרָחוֹק; c) *for a very short time*, i. e. continuing but a short time Job 20, 5, like the following עַד־רֶגַע; d) *lately*, *newly* Deut. 32, 17, to which מֵעוֹלָם would be an antithesis. — 3. of relationship, with אֶל Lev. 21, 2 or לְ of a person Neh. 13, 4; with מִן of comparison *nearer than* Ruth 3, 12; also a subst. *a kinsman* Ex. 32, 27, pl. קְרוֹבַי *my kinsmen* Ps. 38, 12; Job 19, 14. — 4. (from קָרַב I.) *warlike*, a quality of the בְּנֵי אַשּׁוּר Ez. 23, 5 12 (*Arnheim*), which versions and interpreters, thinking of the usual meaning of קָרוֹב, have misunderstood.

קֶרֶב (in pause קֶרֶב; with *suff.* קִרְבִּי, קִרְבֵּנוּ, קִרְבָּם, קִרְבָּהּ, קִרְבְּכֶם, קִרְבְּכֶן, קִרְבָּהֶם, קִרְבָּהֶן; *pl.* with *suff.* only קִרְבַי Ps. 103, 1; from קָרַב III.) *m.* prop. (like לֵב) what is folded together or wound up, consisting of covers and sheaths; hence 1. in sacrificial enactments, *the bowels*, *intestines*, *the mesenteries* Lev. 1, 9 13; 3, 3 9 14; 4, 8 11; 7, 3; 8, 16 21 25; 9, 14, which appear in the sacrificial rites of the Greeks and Romans also (the hirae or fendicae, lactes were offered to the gods, Pers. Sat. 2, 29). The LXX render it *ἐνδόσθια*, *κοιλία*, *ἐγκοίλια*, *Josephus τὰ κατὰ νηδύν*. Elsewhere also *the belly* Gen. 41, 21, *the womb* 25, 22, *the heart* 1 Kings 17, 21, as the seat of life; *the innermost part*, as the seat of feeling, of the לֵב Ps. 39, 4; 55, 5, רוּחַ נָכוֹן Ps. 51, 12, of חָכְמַת אֱלֹהִים 1 Kings 3, 28, of

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laughter Gen. 18, 12, of cursing Ps. 62, 5 &c. like the לֵב, and in Jer. 31, 33 קֶ is parallel to לֵב. — קִרְבָּם Ps. 49, 12 should be read with the LXX (*οἱ τάφοι αὐτῶν*), Targ. and Pesh. קִבְרָם or קִבְרֵם. — 2. Metaphor. *the inner part, the middle*, of a thing; hence with בְּ, בְּקֶרֶב a preposition *in the midst of, among, in*, as בְּתוֹךְ Gen. 24, 3; 45, 6; בְּקֶ חֻצוֹת Is. 5, 25 *in the streets;* בְּקֶ כְּסִילִים Prov. 14, 33 *among fools*, i. e. *in their circle*, like 15, 31; בְּקֶ צָרָה Ps. 138, 7 *in the midst of distress*; with reference to time, *within* Hab. 3, 2; after verbs of motion *into the midst* Josh. 1, 11; 1 Kings 20, 39. מִקֶּרֶב prop. *away from the midst*, i. e. *out of*, after verbs of taking away, removing, extirpating, like הֵסִיר, בָּרַח, בָּעַר Ex. 31, 14; Lev. 17, 4; Deut. 13, 6. To understand קֶ we should compare קֹרֶב belly, קֵרֶב hypochondrium; Talm. קִיבָה the maw.

קְרָב (after the form כְּתָב, from קָרַב I.) *m.* prop. (hostile) *seizure* or *laying hold of*, commonly *encounter, battle, war*, Aramaeising and poetical for מִלְחָמָה 2 Sam. 17, 11; Ps. 144, 1. יוֹם קְ 78, 9, כְּלֵי קְ Eccles. 9, 17, also along with מִלְחָמָה Job 38, 23. וּקְרַב לִבּוֹ *and his heart is war* Ps. 55, 22. מִקְּרַב־לִי 55, 19 *from the battle in which I* (find myself).

קֶרֶב (from קָרַב) *Aram. m.* same as Hebr. קֶרֶב Dan. 7, 21, in the Targ. for מִלְחָמָה.

קְרָבָה (*c.* קִרְבַת, *pl.* קְרָבוֹת) *f.* 1. (from קָרַב I.) same as קְרָב *strife, war* Ps. 68, 31. — 2. (from קָרַב II.) *nearness, approach* Is. 58, 2; Ps. 73, 28.

קִרְבָּן (also קָרְבָּן Neh. 10, 35, after the form שֻׁלְחָן, *o, u* after the Aramaean manner for ִ; in pause קָרְבָן, only in Ez. 40, 43 after the type of דֹּרְבָן, i. e. the closed syllable at the beginning is given up here, as it is there [*Kimchi*], a fact said to be indicated in some mss. by Metheg left out [*Norzi*], קָ being also read with Kametz-Chathuph [*Ibn Ganâch*], *c.* קָרְבַּן, with *suff.* קָרְבָּנוֹ, *pl.* with *suff.* קָרְבְּנֵיהֶם once Lev. 7, 38 for קָרְבָּ, which latter some mss. really have) *m.* prop. *offering* (see הִקְרִיב), LXX *δῶρον*, usually *a sacrifice, a sacrificial gift*, referring to bloody or unbloody oblations, occurring in Lev. and Numb. and only in Ez. 20, 28 and 40, 43 besides; *a dedicatory gift*, of עֲצֵים for the temple-service Neh. 10, 35; 13, 31. Targ. the same, Arab. قُرْبَان, Syr. ܩܘܪܒܢܐ of the holy wafer. *κορβᾶν* in Mark 7, 11 is taken in a wider sense. In modern Hebrew קָרוֹבָה *pl.* קָרוֹבוֹת is used of the liturgical hymns which come in place of the temple-sacrifices.

קִרְבָּן see קָרְבָּן.

קֶרֶד see קַרְדֹּם.

קַרְדֹּם (with *suff.* קַרְדֻּמּוֹ; *pl.* קַרְדֻּמִּים, קַרְדֻּמּוֹת, and קַרְדֻּמוֹת without Dagesh; from קָדַם II. Pih.) *m. an axe* Judges 9, 48; 1 Sam. 13, 20 21; Jer. 46, 22; Ps. 74, 5; Arab. قَدُّوم and a form still nearer to Hebrew كَرْدُوم. Besides the above derivation another is possible from קָרַד (cognate with קָרַת, חָרַת, גָּרַם, גָּרַז) *to cut*, like גַּרְזֵן from גָּרַז, so that דֹּם would be a noun-ending, which became also an adverbial termination.

קָרָה I. (*part. f. pl.* קֹרוֹת; *fut.* יִקְרֶה, once יִקְרָה Dan. 10, 14, *ap.* יִקַר) *intr.* same as קָרָא II. *to meet, to encounter* one, in a hostile sense, with the accus. of the person Deut. 25, 18; *to happen, to befall*, of good or bad fortune and accidents, with accusat. of the person Gen. 42, 29; 44, 29; of אֶת, פֶּגַע Eccles. 9, 11; 2, 14; *to occur*, in the future Is. 41, 22; *to come to pass*, of destinies Dan. 10, 14; with לְ of the person Num. 11, 23; with מִקְרֶה *to come upon accidentally* Ruth 2, 3. Deriv. קֶרִי, מִקְרֶה.

Nif. נִקְרָה (*fut.* יִקָּרֶה, *ap.* יִקָּר) *to fall in with* one, *to come to* one, *to light upon* one, with עַל Ex. 3, 18 (5, 3 נִקְרָא), with אֶל of the person Num. 23, 4 16, לִקְרַאת 23, 3; *to come by chance*, with בְּ of a place 2 Sam. 1, 6 (with קָרָא).

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Hif. הִקְרָה (*imp.* הַקְרֵה) *to cause to meet* or *come to*, *to let happen*, to one, with לִפְנֵי פ׳ Gen. 24, 12; 27, 20. הִקְרָה Num. 35, 11 belongs to קָרָה II.

קָרָה II. (Kal not used) *tr.* same as קָר (קוֹר) III. *to fit* or *pin together*, beams, *to bind*, *to connect*; hence 1. *to build* (see Pih.). — 2. *to join to one another*, *to put together in a series*, huts or houses to villages and cities. Deriv. perhaps קוֹרָה or קֹרָה (after the form גּוֹלָה, עוֹלָם, כּוֹבַע), קְרָיָה, קֶרֶת, and the proper names קִרְיָתַיִם, קִרְיוֹת, קִרְיָתָה, קִרְיָתָן.

Pih. קֵרָה (*part.* מְקָרָה, *inf. c.* קָרוֹת) 1. *to beam*, *to arch* Neh. 3, 3, generally 2, 8; *to build*, *build up* 2 Chr. 34, 11; Ps. 104, 3. Deriv. מְקָרָה.

Hif. הִקְרָה (2 *pl. m.* הַקְרִיתֶם) *to erect*, עָרִים Num. 35, 11.

The fundamental signification of the stem is sufficiently clear from קָר III., Arab. قَارَ (to twine together), and from the analogy of אָגַד (to bind) to אֲגֻדָּה a building, arching, קָשַׁר (to knot) *to build up* (Neh. 3, 38), Ar. رِبَاطَة a binding and building; Aram. קְרָא and קְרֵא, Ar. قَرَى the same. כָּר־ה II. (as well as the organic root in סָ־כַר, שָׂ־כַר, Aram. אַ־גַר) has also the same fundamental signification. The same meaning must belong to עִיר, whence עִיר (עֲר), and not that of *to enclose*, *to hedge about*, since עִיר means also *a village* or *hamlet*; Arab. قَرْيَة the same.

קָרָה (out of קַהֲרָה, from קָרַר) *f. cold* Prov. 25, 20; see קֹר.

קָרָה (*c.* קָרֵה, from קָרָה I.) *m. accident*, only in the phrase מִקְרֵה לָיְלָה Deut. 23, 11 *on account of an accident in the night*, an euphemism for involuntary emission of semen (pollution; modern Hebrew קֶרִי); *hap*, *chance*, מִקְרֶה 1 Sam. 20, 26 (to be read perhaps for מִקְרֶה) *by accident*; so too 6, 9.

קוֹרָה see קוֹרָה

קָרוֹב see קָרַב.

קָרַח I. (*imp. f.* קָרְחִי; *fut.* יִקְרַח) *tr. to shear off*, *to cut off*, the hair; specif. *to make bald* (along with גָּזַז) Mic. 1, 16, fully קָ קָרְחָה Lev. 21, 5, different from חָלַק II. Deriv. מִקְרַחַת, קָרְחָא, and the proper names קָרַחַ, קֹרַח (קָרְחִי).

Nif. נִקְרַח (*fut.* יִקָּרַח) *to be made smooth* or *bald*, with לְ of a person *for* Jer. 16, 6, which was a sign of mourning.

Pih. קֵרַח (not used) like Kal. Deriv. קָרַחַת.

Hif. הִקְרִיחַ *to make bald*, like Kal Ez. 27, 31.

Hof. הָקְרַח (*part.* מָקְרָח) *to be made bald* Ez. 29, 18.

The fundamental signification of the stem is not that of smoothness and baldness, which is only secondary, but that of cutting or shaving off, as in גָּרַע I. (which see) connected with it; Greek *κείρ-ω*, Latin car-ere, Arab. قَرَعَ (intr.) to be bald, قَرْعَة baldness; Syr. ܩܪܰܥ to be without horns, spoken of animals.

קָרַח II. (not used) *intr.* same as קָר (קָרַר) *to be contracted* (by frost), *to freeze*, *to stiffen* (comp. קָפָא); conseq. enlarged from קָר (קָרַר). See קֶ־רַח. Deriv. קֶרַח.

קָרַחַ (*bald-head*) *n. p. m.* 2 Kings 25, 23.

קֶרַח (in pause קָ, with *suff.* קָרְחוֹ; from קָרַח II.) *m. cold*, as it is in the East at night Gen. 31, 40, Jer. 36, 30 (opposite חֹרֶב), by which rivers are frozen Job 6, 16; hence also *ice* 37, 10 (compare *κρύος* ice and cold), but yet = קְרָה 37, 9, coupled with כְּפוֹר (rime) 38, 29; *hail* Ps. 147, 17, where many mss. read קָרְחוֹ; metaphor. *crystal* Ez. 1, 22, like the Greek *κρύσταλλος*, on account of its resemblance to ice; comp. גָּבִישׁ hail and *crystal*, prop. what is contracted or thickened.

קָרֵחַ (from Pih. after the form גִּבֵּחַ) *m. a bald-head* (at the back of the head) Lev. 13, 40, 2 Kings 2, 23, while גִּבֵּחַ is used of baldness in the fore part; Targ. קְרִיחַ, קָרְחַ, קְרִיחַ, קֶרַח the same.

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(A special explanation of קְ׳ may be seen in Talm. Bechor. 43ᵃ.)

קֹרַח (*baldness*, from קָרַח I.; see קֶרַח) *n. p. m.* Gen. 36, 5 16; Ex. 6, 21; 1 Chr. 2, 43; בְּנֵי קֹרַח *the Korahites*, a Levitical family in the time of David, to whom eleven psalms are ascribed in the Psalter (42-49; 84. 85. 87. 88). On Ps. 147, 17 see קֶרַח.

קָרְחָא *f.* same as קָרְחָה (which see).

קָרְחָה (from קָרַח I., with *suff.* קָרְחָתֵךְ) *f. baldness* (of the hinder head), a sign of mourning Lev. 21, 5; Is. 3, 24; 15, 2; 22, 12; Ez. 27, 31; once equivalent to גַּבַּחַת, applied to baldness in the forehead Deut. 14, 1.

קָרְחִי (*pl.* ־חִים) *Patr.* from קֹרַח, i. e. *Korahite* Ex. 6, 24; Num. 26, 58; also applied to a Korahite family in David's time 1 Chr. 12, 6; 21, 1; *pl.* 9, 19.

קָרַחַת (for קַרַּחַת; with *suff.* קָרַחְתּוֹ) *f. baldness* Lev. 13, 42; *a bare spot* (on cloth) 13, 55.

קְרִי (in pause קֶרִי; from קָרָה I.) *m.* 1. prop. *meeting, encounter* (comp. קָרֶה), commonly *a hostile encounter, opposition;* הָלַךְ קְרִי עִם Lev. 26, 21 *to walk* (act) *contrary to one*, i. e. to oppose his will, elsewhere also הָלַךְ בִּקְרִי 26, 24; הָלַךְ בַּחֲמַת קְרִי 26, 28 *to act against in anger.* In modern Hebr. = קְרֵה לַיְלָה. — 2. the masculine of קְרִיּוֹת and קִרְיָה (which see).

קָרִיא (prop. *part. pass.* of קָרָא I.) *m. called, chosen, selected* Num. 1, 16 K'tib; 16, 2; elsewhere קָרוּא (see קָרָא).

קִרְיָא and קִרְיָה (from קָרָא = Hebr. קָרָה II.; *def.* קִרְיְתָא) *Aram. f. city* Ezr. 4, 10 12 13 15. In Targ. the plur. is קִרְיִין and קֻרְיִין.

קְרִיאָה (from קָרָא I.) *f. a calling, proclamation* Jon. 3, 2.

קִרְיָה (from a masc. קְרִי, from קָרָה II.) *f.* prop. *a connected row*, of houses, like עִיר, then *a city*, poet. for עִיר (and קִיר) Num. 21, 28; Mic. 4, 10. Deut. 2, 36 and 1 Kings 1, 41 45 are the only exceptions. *Jerusalem* is called sometimes קִ׳ נֶאֱמָנָה Is. 1, 21, קִ׳ עֲלִיזָה 22, 2, קִרְיַת חָנָה דָוִד 29, 1, קִרְיַת מוֹעֵד 33, 20, sometimes קִרְיַת־תֹּהוּ 24, 10, sometimes קִרְיָה alone Mic. 4, 10; Hab. 2, 8 12. *Babylon* is called קִרְיָה בְצוּרָה Is. 25, 2, קִ׳ נִשְׂגָּבָה 26, 5. Syr. ܩܪܐ, ܩܪܝܬܐ, ܩܘܪܝܐ; Ar. قَرْيَة, قُـ the same, also *a village.* Compounds of קִ׳ to express names of cities are:

קִרְיַת אַרְבַּע (*city of Arba[al]*) see אַרְבַּע and חֶבְרוֹן; also termed קִ׳ הָאַרְבַּע.

קִרְיַת בַּעַל (*city of Baal*) *n. p.* of a city in the mountainous part of Judah, afterwards called קִ׳ יְעָרִים Josh. 15, 60; 18, 14; comp. בָּמוֹת בַּעַל Num. 22, 41. See בַּעֲלָה.

קִרְיַת חֻצוֹת (*city of the steppes*) *n. p.* of a city in Moab, near בָּמוֹת בַּעַל Num. 22, 39.

קִרְיַת יְעָרִים see יַעַר.

קִרְיַת עָרִים Ezr. 2, 25, see יַעַר.

קִרְיַת סַנָּה (*city of instruction* or *writing;* see סַנָּה) *n. p.* of a city in Judah, south of Hebron Josh. 15, 49, so called probably, because at a very early time the sacred books of the Phenicians were written and preserved there. Hence it was also termed קִרְיַת סֵפֶר (see סֵפֶר) Judges 1, 11 or דְּבִיר (which see) Josh. 15, 15, which have the same meaning. The LXX render πόλις γραμματέων, Targ. קִרְיַת אַרְכֵי (city of archives). In like manner Ζιπφάρα or Hipparenum (Ptol. 5, 18; Plin. 6, 30) was the city of the sacred books of the Chaldeans. The travellers *Brocad, Fabri* and others describe it as situated one hour west of Hebron, on a steep mountain; and *G. Rosen* went to see the ruins called *Dewirbân* (דְּבִיר).

קְרִיּוֹת (*hamlets;* from קְרִי) *n. p.* 1. a city in Judah Josh. 15, 25, LXX Καριώθ (קְרִיּוֹת). From this arose the surname אִישׁ קְרִיּוֹת, Ἰσκαριώτης. — 2. a city of Moab Jer. 48, 24, Am. 2, 2, on account of the appellative meaning הַקְּ׳ Jer. 48, 41; now *Kureiât.*

קִרְיַת Josh. 18, 28 stands for קִרְיַת יְעָרִים, because עָרִים follows it.

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קִרְיָתַיִם (*double city*) *n. p.* 1. of a city in Reuben Num. 32, 37; Josh. 13, 19. Formerly it belonged to the אֵימִים, the primitive inhabitants of Moab Gen. 14, 5, but whose territory stretched farther. At the time of the prophets it belonged to Moab Jer. 48, 1 23; Ez. 25, 9. According to Euseb. and Jerome it lay four miles west of מֵידְבָא. — 2. a city in Naphtali 1 Chr. 6, 61, which may be ident. with קַרְתָּן.

קָרַם (*fut.* יִקְרֹם) *trans. to overlay, to cover*, with a skin; with עַל of a person Ez. 37, 6; *intr.* Ez. 37, 8. Aram. קָרַם the same, whence קְרוּם.

קָרַן (not used) *intr. to be prominent, to stretch forth upwards*, of a horn; ident. in its organic root קַ־רַ־נ with that in אֲ־רַ־נ to overtop, spoken of the cedar, Talm. of the mast of a ship; with the Ar. قَرَنَ to stretch forth, the ears; with הַ־רַ־נ (in the proper name בֵּית הָרָן, for which בֵּית חָרָם also occurs) to rise high, of a hill; with סַ־רַ־נ (to סָרָן nobleman, prince); perhaps also with that in חֲ־רַ־ם III., הֲ־רַ־ם and עֲ־רַ־ם III. To bring it into connection with קָרָה I. and קָרָא II. meaning *to push* must be rejected, because 1. the נ here manifestly belongs to the verb-formation, and 2. because the idea of pushing is never associated with *horn* either in Semitic or in the so-called Indo-germanic, but that of shooting forth, rising high or projecting; hence הָרִים, הִצְמִיחַ are applied to it in Hebrew, and it is metaph. used for *tooth, point, summit, projecting corner*. Deriv. קֶרֶן, denom. קָרַן, the proper names קַרְנַיִם, קֶרֶן הַפּוּךְ, קַרְנַיִם.

קֶרֶן (in pause קָרֶן, with *suff.* קַרְנִי, קַרְנֵנוּ, קַרְנְךָ; *dual* קַרְנַיִם Dan. 8, 3 6 20, if only two be really spoken of; on the contrary the dual form סַרְנַיִם is used for the pl. in a figur. sense Am. 6, 13; Hab. 3, 4; 1 *pl.* קְרָנַיִם, but only *constr.* קַרְנֵי, with *suff.* קַרְנָיו and קַרְנָיִו, קַרְנֵיהֶם; 2 *pl.* קְרָנוֹת, *constr.* קַרְנוֹת, with *suff.* קַרְנֹתָיו; from קָרַן) *fem.* (*masc.* יָצָא Dan. 8, 9, as in 1 Sam. 25, 27 and 1 Kings 22, 36, because the verb precedes) prop. what has sprouted forth, is projecting; commonly 1. *a horn*, of אֵיל Gen. 22, 13, רְאֵם, רָאֵם and שׁוֹר Deut. 33, 17, Ps. 22, 22, צְפִיר Dan. 8, 5; metaph. a) *a point*, of iron, put upon the head like a horn, for a symbolical purpose 1 Kings 22, 11; b) *horn*, an instrument for blowing upon and giving signals Josh. 6, 5; Aram. קַרְנָא, Latin cornu; c) *ivory*, only in קַרְנוֹת שֵׁן Ez. 27, 15 properly *horn-like* (elephants') *teeth*, like the Latin cornua elephanti (Plin.); d) *projecting points, horn-like corners*, of the מִזְבֵּחַ Ex. 29, 12, always put to the four corners of the altar Ex. 27, 2; 30, 2 3; 38, 2, in the first instance perhaps as ornamental (*Josephus* in Jewish Wars 5, 5, 6 *γωνίαι κεφαλοειδεῖς*), but receiving a higher significance by the propitiatory blood Lev. 4, 7 18 25, so that criminals could save themselves by laying hold of the horns of the altar 1 Kings 1, 50 51; 2, 28. Hence they formed the most important part of the altar Am. 3, 14; Ps. 118, 27. Other ancient nations too had altars with horns, *εὐκέραος βωμός* (Nonn. Dionys. 44, 97). e) *a peaked hill, the summit of a mountain* Is. 5, 1; like the Ar. قَرْن, Greek *κέρας*, Latin cornu, German in Schreck*horn*, Wetter*horn*, Aar*horn*, Buch*horn*, English in *Corn*wall. Here also belongs the expression קֶרֶן יְשׁוּעָה 2 Sam. 22, 3, Ps. 18, 3, *height, mountain of salvation* (deliverance), coupled with מְצוּדָה, סֶלַע, מִשְׂגָּב. — 2. Figurat. a) *ray* of lightning Hab. 3, 4, where the dual is chosen, because קַרְנַיִם was originally used of the first sun-rays (as also in mod. Hebrew), and the sun is conceived of as an אַיֶּלֶת (Arab. الغزالة); Arab. قَرْن the same (Hariri Comm. p. 301). b) *might, strength, power;* horns forming the strength of animals having them. In this sense are used the expressions קֶרֶן הָרִים 1 Sam. 2, 10; Ps. 75, 5; הִצְמִיחַ קֶרֶן 132, 17; נִגְדְּעָה Jer. 48, 25; נִשְׁבְּרָה Dan. 8, 8; the dual intensive in Am. 6, 13. Poetically for רֹאשׁ as the most prominent part of the human body Job 16, 15 (contrasted with הָרִים קֶרֶן). Hence קַרְנַיִם Dan. 8, 3 5 7

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is used symbolically for *Persia* and *Media*, which cast down other kingdoms, but were again destroyed by קֶרֶן 8, 5 8, i. e. Alexander of Macedonia. The four horns 8, 8 symbolise Macedonia (Cassander), Syria (Seleucus), Asia (Lysimachus) and Egypt (Ptolemy). The little horn 8, 9 is Antiochus Epiphanes. In like manner in the Aramaean portion 7, 20 the ten horns are: Alexander; Seleucus I. Nicator; Antiochus I. Soter; Antiochus II. Theus; Seleucus II. Callinicus; Seleucus III. Ceraunus; Antiochus III. the great (Epiphanes); Heliodorus; Demetrius I.; Seleucus, brother of Antiochus. In apocalyptic literature the symbolising of horns is carried out still farther.

In the Semitic languages, קֶ׳ is represented in all the meanings (Ar. قَرْن horn, projecting point of a sword or spear, summit of a mountain, corner, ray, power; Aram. קַרְנָא, ܩܪܢܐ); on the contrary, in the Sanskrit *çarnis*, Latin *cornu*, Gothic *haurn*, German *Horn*, *n* is not radical but belongs to the formation of the noun, as is seen from the Sanskrit çir-as, Greek κέρ-ας; the central point lies in *kar*, though having the same meaning as in קָ־רַן. Derivative

קָרַן (denom.) *intrans. to emit rays, to shine*, of the skin Ex. 34, 29 30 35 (LXX, Targ., Pesh., Ar., Sam. and so Saad. and *Ibn Ganâch*); on the contrary Aq., Vulg. and *Châwi el-Balkhi* render incorrectly *to be horned* or *hard like horn*).

Hif. הִקְרִין *to have* or *shew horns* Ps. 69, 23.

קֶרֶן (Targ. קְרַן; *def.* קַרְנָא, *du.* and *pl.* קַרְנַיִן, Targ. קַרְנִין, *def.* קַרְנַיָּא; from קָרַן) *Aram. f.* same as Hebrew קֶרֶן, *a horn* Dan. 7, 20, a wind-instrument 3, 5; fig. for *king* 7, 7; Targ. also *fem.* קַרְנָא, *pl.* קַרְנָן, *constr.* קַרְנָת, *def.* קַרְנָתָא. In the Talmud קֶ׳ also means: the pointed handle of a barrow; a drinking-horn, a horn-shaped vessel; a bright clear colour; the highest point or meridian of the sun; a capital; corner of a street; tip of a mantle; chiefs in an army &c.

קְרַן (not used) *Aram. intr.* same as the Hebrew קָרַן. Deriv. קֶרֶן (קְרַן).

קֶרֶן הַפּוּךְ (*paint-box*, so called from its horn-like form) *n. p. f.* Job 42, 14.

קַרְנַיִם (*horns*, of the moon goddess עַשְׁתֶּרֶת) *n. p.* of a city in what was once the territory of Bashan, 1 Macc. 5, 43 *Καρναΐν*, for which עַשְׁתְּרוֹת קַ׳ stands in the Bible.

קָרַס (3 *pl.* קָרְסוּ *part.* קֹרֵס) *intr. to bend, to bend down, to kneel down, to sink, to collapse* Is. 46, 1 2 (parallel כָּרַע, נָפַל having a stronger meaning; *Kimchi* renders it כָּפַף); *to be bent, bowed*, of hooks, bracelets; *to be flexible, pliant*; figur. *to be bowed down*.. Derivat. קֶרֶס, קַרְסֹל, the proper name קֵרֹס (קִירֹס).

קֶרֶס (only *pl.* קְרָסִים, *constr.* קַרְסֵי, with *suff.* קְרָסָיו) *m. a hook, tache, brooch* Ex. 26, 6 11 33; also a ground-form to קַרְסֹל.

קֵרֹס (out of קִרֹּס, Pih. of קָרַס; *a bent, bowed one*) *n. p. m.* Ezr. 2, 44, for which Neh. 7, 47 has קִירֹס.

קַרְסֹל (only *dual* קַרְסֻלַּיִם, with *suff.* קַרְסֻלַּי, from קֶרֶס with the old noun-ending ־ֹל) *m.* prop. a crook, bend; *the joint of the lower leg*, i. e. *the ankle* 2 Sam. 22, 37 (LXX); Ps. 18, 37; therefore in the Targ. for כְּרָעַיִם (Lev. 11, 21); but it must also have meant joints (Syr. ܩܦܣܐ), since the Targ. puts it for אַפְסַיִם (Ez. 47, 3), בְּהֹנוֹת (Judges 1, 6); and the Aramaean קַרְצוּל, ܩܘܪܨܠܐ has likewise a more extended sense. Arab. قَرْزَلَ to bend together; قَزَلَ to walk with weak ankles.

קָרַע (*fut.* יִקְרַע) *tr.* 1. *to rend asunder, to tear in pieces*, with the accusat. בֶּגֶד 2 Kings 5, 8, Num. 14, 6, מְעִיל Ezr. 9, 5, מַד 1 Sam. 4, 12, כֻּתֹּנֶת 2 Sam. 15, 32, שִׂמְלָה Josh. 7, 6; *to tear off*, מִסְפַּחַת (the covering of the lying prophets = modern Hebrew טַלִּית), with מֵעַל זְרֹעַ

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Ez. 13, 20; *to separate, to cut out*, נֶגַע, with מִן before בֶּגֶד Lev. 13, 56 (opposite תָּפַר Eccles. 3, 7); sometimes with the adverbial accusat. קְרָעִים 1 Kings 11, 30, or with לִקְרָעִים 2 Kings 2, 12; *to cut in pieces*, מְגִלָּה, with תַּעַר הַסֹּפֵר Jer. 36, 23; *to rend*, סְגוֹר לֵב, of דֹּב שַׁכּוּל Hos. 13, 8; קָ׳ שָׁמַיִם Is. 63, 19 *to open the heavens* (rend them); metaph. קָ׳ לֵב *to open the heart*, to repentance Jo. 2, 13; *to slit, to break through*, חַלּוֹנִים, in walls Jer. 22, 14; *to widen*, עֵינַיִם, putting stibium on the inside of the eyelids Jer. 4, 30. — 2. Figur. *to tear away, to withdraw, take away*, מַמְלָכוּת 1 Sam. 15, 28, מַמְלָכָה 1 Kings 11, 11 13, with מֵעַל 1 Sam. ib. or מִיַּד 1 Kings 11, 12 or מִן of the person 14, 8, because the dignity of ruler is conceived of as put on. For קָרַע 2 Kings 17, 21 meaning *to rend* we should read נִקְרַע with the versions. — 3. *to slander, calumniate*, proceeding, like חָרַף, from the fundamental meaning *to tear in pieces* Ps. 35, 15, metaphor. applied like the Ar. قَرَعَ. The fundamental signification lies in קָר־ַע = Ar. عَقَرَ (עָ־קַר, cognate perhaps with κρί-νειν, cer-nere) and קוּר I. Deriv. קֶרַע.

Nif. נִקְרַע (*fut.* יִקָּרַע) *to be rent*, of a garment 1 Sam. 15, 27; Ex. 28, 32; *to be torn in pieces*, of מִזְבֵּחַ 1 Kings 13, 3 5.

קֶרַע (only *pl.* קְרָעִים) *m. a thing torn off, a piece, a tatter*, 1 Kings 11, 30; *pl. rags, torn garments* Prov. 23, 21.

קָרַץ (*part.* קֹרֵץ, *fut.* יִקְרֹץ) *tr.* prop. *to tear asunder, to tear in pieces* (comp. Aram. קְרַץ, Ar. قَرَصَ), conseq. same as קָרַע; hence 1. (not used) *to destroy, to extirpate*. Deriv. קֶרֶץ. — 2. *to open up*, עֵינַיִם, a gesture of the malicious, of falsehood, like winking and blinking Prov. 10, 10, Ps. 35, 19, once בְּעֵינַיִם Prov. 6, 13; *to open wide*, שְׂפָתַיִם, a gesture of scorn like פָּעַר פֶּה, Prov. 16, 30.

Puh. קֹרַץ *to be nipped off, to be torn from*, מֵחֹמֶר Job 33, 6, applied to a potter, who nips off a piece of clay to make a vessel out of it; transferred to the formation of a man, = עָשָׂה 10, 9.

קֶרֶץ *m. destruction, extirpation* Jer. 46, 20; others (Cocceius, Schultens) unnecessarily, *the piercing one, the gadfly* (comp. Is. 7, 18) = Arab. قارص; comp. צִרְעָה.

קְרַץ (not used) *Aram. trans.* same as Hebrew קָרַץ *to cut off;* then fig. *to slander;* Ar. قرض the same. Derivat. the noun

קְרַץ (*def.* קַרְצָא, *pl.* קַרְצִין, with *suff.* קַרְצֵיהוֹן, קַרְצוֹהִי) *Aram. m. what is torn or cut off, a piece;* hence אֲכַל קַרְצֵיהוֹן דִּי פְ׳ *to eat the pieces of one*, i. e. *to slander him, to inform against him* Dan. 3, 8 and 6, 25, like the Latin mordere, dente carpere, dente rodere, rodere carnem; Arab. أَكَلَ لَحْمًا to eat one's flesh, for *to calumniate*, then simply أَكَلَ and the noun إِكْلَة (slander); Syr. ܩܪܨܐ the same.

קַרְקַע (from קָר [קוּר] I.) *m.* 1. *soil, ground, pavement*, of the מִשְׁכָּן Num. 5, 17, of the temple 1 Kings 6, 15 16 (opposite קוֹרוֹת = קִירוֹת) 30; on the contrary in 7, 7 we should read for מֵהַקַּרְקַע עַד־הַקַּרְקַע with the Vulg. and Syr. מֵהַקַּ׳ עַד־הַקּוֹרוֹת *from the floor to the rafters;* also *bottom*, of the sea Am. 9, 3. — 2. (*deep ground*) *n. p.* of a city in the south of Judah Josh. 15, 3. — As to the etymology of the word, קַרְקַע has been taken for a derivative from קַרְקַר (־ַע = ־ַר, like קָצַע = קָצַר, בָּצַע = בָּצַר, see above p. 1001[b]), a reduplication of קָר I. (to deepen, or to be deep) = קָעַר; and compared with the Ar. قَرْقَرٌ *deep-lying flat soil*, whence the abridged قَرِقٌ *ground, soil;* Talm. קַרְקָרָה, קַרְקֹר *the undermost thing, the ground* (see above page 1231[b]).

קַרְקַר see קַרְקֹר.

קַרְקֹר (from קוּר I.; *deep ground*) *n. p.* of a city Judges 8, 10, a day's journey from סֶלַע according to Eusebius and

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Jerome. The LXX read either קַרְקַר (so Jerome) or קַרְקַע (so Eusebius).

קָרַר I. (not used) *intr. to be drawn closely together;* hence 1. *to stiffen*, with cold; *to be cool*, *cold*, *to freeze;* ident. in its organic root and fundamental signific. with יָ־קַר (see above p. 600 seq.), and קָר III. (which see); Arab. قَرَّ the same; comp. צָנַן, Arab. صَبْرَة cold, from صبر to draw together, to bind. — 2. *to be calm*, *reserved*, *considerate;* Arab. *to be calm*, *persevering*, *firm*. The meaning of the Arab. قَرَّ to be shrunk, to be lean (see קָלַט) proceeds from the same fundamental signification (and also the Ar. قرارة little); and by to thicken, to be thick قَرْقَر *the back* must be explained. Derivat. קַר, קֹר, קָרָה, מְקֵרָה.

קָרַר II. (not used) *tr. to arrange* or *bring together*, assumed for קִרְקֵר Is. 22, 5; see קוּר I.

קָרַשׁ (not used) *trans. to split off*, *to divide*, a plate, board, table, plank, which are split off a whole thing (Ar. قَرَشَ the same); conseq. connected in fundamental signification with חָרַשׁ, קָרַץ, גָּרַז; comp. לוּחַ from לוּחַ II. with a like meaning; גֵּב from גּוּב I. to split off. The Aram. קְרַשׁ, ܩܪܫ means to draw together. Derivative

קֶרֶשׁ (with *suff.* קַרְשֵׁךְ) *m. a plank*, *a board*, for covering the tabernacle Ex. 26, 15; 36, 20 39; 40, 18; collect. *tables*, *panelwork* Ez. 27, 6; perhaps like "tabula" *benches for rowing*.

קֶרֶת (from קָרָה II., after the form כֶּסֶת, דֶּלֶת) *fem.* same as קִרְיָה *a city*, Prov. 8, 3; 9, 3 14; 11, 11; Job 29, 7. In Phenician, קֶרֶת is frequent in simple or compound names, as Cartil(i), קַרְתֵּאל (city of El) n. p. of a Mauritanian town; Cirta, קֶרֶת (city) n. p. of the metropolis of Mauritania; קַרְתִּיָּה, Carteya (city of Jah) n. p. of a Phenician city in Iberia (Strabo); Cartenna, קַרְתֵּין (= קַרְתַּיִן) n. p. of a Mauritanian city, comp. the Hebr. קַרְתָּן; קֶרֶת חֲדֶשֶׁת (New town, Neapolis), Carth-ada(s), an old name for Carthage; also in names like *Μελικάρθος* (Philo Bybl.), i. e. מִלְקַרְתְּ (= מִלְךְ־קַרְתְּ), the name of Hercules among the Phenicians. For קֶרֶת appears also the masculine form קָר = קָרֶה. This קֶרֶת has passed from Aramaean into the Armenian, as the cities Tigranocerta, Cercathiocerta, Artasigarta shew; and Hesych. says expressly *Κέρτα, πόλις ὑπὸ Ἀρμενίων*.

קַרְתָּה (*city*) *n. p.* of a city in Zebulon Josh. 21, 34.

קַרְתָּן (an old dual-form for קַרְתַּיִן) *n. p.* of a city in Naphtali Josh. 21, 32; identical with קִרְיָתַיִם 1 Chr. 6, 61.

קַשׁ (from קָשַׁשׁ I. = חָשַׁשׁ) *masc. dry straw*, *stubble*, coupled with חֲשַׁשׁ Is. 33, 11. Straw is easily burnt 5, 14, Jo. 2, 5, Ob. 18, and readily carried away by the wind Is. 40, 24; Ps. 83, 14; קַשׁ עוֹבֵר, נִדָּף Is. 41, 2 and Jer. 13, 24 *flying stubble*, *chaff;* sometimes fully קַשׁ יָבֵשׁ Job 13, 25 and Nah. 1, 10, a figure of the worthless and contemptible Job 13, 25; 41, 20 21. Arab. قَشّ the same, also for the Greek *φρύγανα*; قُشَاش, قَشِيش chaff, refuse. The verb קָשַׁשׁ, Pih. קוֹשֵׁשׁ, Hithp. הִתְקוֹשֵׁשׁ is not a denomin.; see under קָשַׁשׁ II.

קָשָׁא (not used) *intr.* same as קָשָׁה *to be thick*, *full*, of gourds and cucumbers; identical with כָּשָׂה, כָּסָה (which see), Arab. خَظِىَ (to be thick, tight), خَظَا (to be fleshy), كَثَّ and كَثَأَ (to be tight, intertwined), كَشِىَ (to be full); cognate in sense with פָּקַע (which see); Aram. קְטִי, ܩܛܐ, ܩܛܝ the same.

Pih. קִשָּׁא (not used) *to be very massive*. Derivative

קִשֻּׁא (from קָשָׁא Pih.; only *pl.* קִשֻּׁאִים, cod. Sam. קִשּׁוּיִם) *a cucumber*, *a gourd*, so called from its lump-shape Num. 11, 5, as פַּקֻּעָה proceeds from the same fundamental signification; Phenic. קִשֻּׁא, Talm. קִשָּׁה (pl. קִשּׁוֹת), Aram. קְטִי (def.

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קִטְּאָ), קִשֻּׁא, Arab. قِثَّاء, cucumis Chate (Linnaeus) the same. Whether σικυός be transposed from it is uncertain.

קָשַׁב (*fut.* יִקְשַׁב) *tr.* prop. *to point*, אָזְנִים, to listen to a person or thing; hence *to hearken to*, *to listen*, *to attend*, Is. 32, 3; identical as a stem with קָצַב in its fundamental signification; the Ar. قَشَبَ has also the ground-meaning *to sharpen*, a sword, *to polish*. Deriv. קֶשֶׁב.

Pih. קִשֵּׁב (not used) intensive of Kal. Deriv. מְקַשֵּׁב, קַשָּׁב.

Hif. הִקְשִׁיב (*fut.* יַקְשִׁיב) prop. *to prick*, אָזֶן Ps. 10, 17; with לְ *to attend to* a thing PROV. 2, 2. אָזֶן is commonly omitted and הַקְשִׁיב means *to give heed*, *to listen to* a person or thing, with אֶל Is. 51, 4, עַל JER. 6, 19, לְ PROV. 4, 20, an accus. of the person or thing JOB 13, 6; also absol. Is. 10, 30; with לְקוֹל פִּי Ps. 5, 3, בְּקוֹל פִּי Ps. 66, 19; or there follows by way of supplement שָׁמַע MAL. 3, 16; *to hearken*, of God Ps. 5, 3; 17, 1; *to obey*, of men 1 SAM. 15, 22; Is. 48, 18.

קַשָּׁב (from קָשַׁב Pih.) *adj. m.* קַשֶּׁבֶת *fem. hearing*, *perceiving*, *attentive* NEH. 1, 6 11.

קַשָּׁב (from Pih.) *adj. m.*, קַשְׁבוֹת *fem. plur.* the same Ps. 130, 2; 2 CHR. 6, 40; 7, 15.

קֶשֶׁב (in pause קָ) *m. an intelligible sound* 1 KINGS 18, 29 and so 2 KINGS 4, 31; *attention* Is. 21, 7 in הַקְשִׁיב קָ.

קָשָׁה I. (*fut.* יִקְשֶׁה, *apoc.* יִקְשׁ) *intr. to be hard*, *violent*, of words 2 SAM. 19, 44; *to be heavy*, *oppressive*, in the mode of speaking קָשְׁתָה יָד עַל פִּי 1 SAM. 5, 7; *to be difficult*, of causes DEUT. 1, 17; 15, 18; *to be horrible*, *inhuman*, of עֶבְרָה GEN. 49, 7. In derivatives this idea is still more widely applied, *to be hard*, of the ground; *to be thick*, *dense*, *fleshy*, of gourds. Deriv. קָשִׁי, קָשֶׁה (קָשָׁה), מַקְשֵׁה 2, and the proper name קִשְׁיוֹן.

Nif. נִקְשָׁה (*part.* נִקְשֶׁה) *to be oppressed*, *maltreated*, i. e. *to be harshly dealt with* Is. 8, 21; comp. קְשֵׁה־יוֹם.

Pih. קִשָּׁה (*fut. apoc.* יְקַשֵּׁ) *to have hard labour*, בְּלֶדֶת *in bearing* GEN. 35, 16; for which Hif. stands elsewhere 35, 17.

Hif. הִקְשָׁה (*part.* מַקְשֶׁה, *inf. constr.* הַקְשׁוֹת; *fut.* יַקְשֶׁה, *apoc.* יַקְשׁ) *to make difficulty*, i. e. to refuse obstinately, לְשַׁלַּח Ex. 13, 15; *to make difficult* (of attainment), לִשְׁאֹל (of getting by asking) 2 KINGS 2, 10; *to make oppressive*, עַל 1 KINGS 12, 4; *to harden*, *to make obdurate*, לֵב Ex. 7, 3; PROV. 28, 14; *to have hard labour*, בְּלֶדֶת GEN. 35, 17, like Pih.; most commonly in the phrase הִקְשָׁה עֹרֶף *to make the neck stiff*, i. e. *to offer defiance*, *to set oneself against*, absol. JER. 19, 15, PROV. 29, 1, NEH. 9, 29, or with אֶל of a person, and without עֹרֶף JOB 9, 4.

קָשָׁה II. (not used) *tr. to make firm*, *to twist* or *turn together*; metaph. *to curl*, the hair, comp. חָזַק, קָשַׁר, חוּל, Arab. قَسَّ to twist (a cord). Derivat. מִקְשֶׁה and מִקְשָׁה 1.

קָשֶׁה (*plur.* קָשׁוֹת) *f. something hard*, 1 SAM. 20, 10, *strict* 1 KINGS 12, 13, *unfortunate* 14, 6; Ps. 60, 5; *pl. something hard*, *harsh*, GEN. 42, 7.

קָשָׁה (not used) *trans. to receive*, *to keep*, of a hollow vessel; identical in its org. root with כָּס (כּוּס) belonging to כּוֹס, כַּת to נָכוֹת. סָה (which see) belonging to כָּסַת is the same. Derivat. קְשָׂוֹת and

קְשָׂה or מַשֵּׂה (*plur. constr.* קְשָׂוֹת, with *suff.* קְשָׂתַי; from קָשָׂה *fem. a jug*, *a can*, for wine Ex. 25, 29; NUM. 4, 7; Talm. קַסְיָא a bowl, a wine-bowl (*Aruch*). See קְשָׂת.

קָשֶׁה (*constr.* קְשֵׁה; *pl.* קָשִׁים, *constr.* קְשֵׁי) *adject. m.*, קָשָׁה (*constr.* קְשֵׁה) *fem. hard*, *difficult*, of עֲבֹדָה Ex. 1, 14; 1 KINGS 12, 4; of דָּבָר Ex. 18, 26; *refractory*, of דֶּרֶךְ (conduct) JUDGES 2, 19; *rigid*, of אִלָּנִים Is. 19, 4; *hard-hearted*, *unfeeling* 48, 4; 1 SAM. 25, 3; *violent*, of גְּמוּלָה 2 SAM. 2, 17; *unfortunate*, *bringing mis-*

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fortune, oppressive, of חָזוּת Is. 21, 2, of יוֹם Job 30, 25; *hard*, i. e. *shameless*, of פָּנִים = מֵצַח Ez. 2, 4; *without feeling*, of the לֵב 3, 7; *powerful, distinguished* 2 Sam. 3, 39; *vehement*, of רוּחַ Is. 27, 8; also with רוּחַ *melancholy, sorrowful* 1 Sam. 1, 15; most frequently connected with עֹרֶף (קְשֵׁה עֹרֶף or עֹרֶף קָשֶׁה) Deut. 31, 27; Ex. 32, 9; see עֹרֶף.

קְשׁוֹט (from the verb קָשַׁט) *Aram. m.* prop. *firmness, probity;* hence *truth* (comp. אֱמֶת from אָמַן), קְ֫ נָן *adv.* Dan. 2, 47 *truly*, comp. קְ֫ צָ֫ת 2, 8 *certainly;* next, *righteousness*, like צְדָקָה, proceeding from a similar fundamental signification (see צְדָק) 4, 34; elsewhere for צְדָקָה, דִּין and מִשְׁפָּט. See קָשַׁט.

קְשׁוּר (only *plur.* קְשָׁרִים, from קָשַׁר) *m. a girdle*, an ornament of brides Jer. 2, 32 or of women of distinction Is. 3, 20.

קָשַׁח (Kal not used) *intr.* same as קָשָׁה (interchanging ה and ח in the final letter, comp. צָפַה II. and צָפַח II.) *to be hard*, figur.; Arab. قَسَحَ and قَشَحَ the same.

Hif. הִקְשִׁיחַ (*fut.* יַקְשִׁיחַ) *to harden*, לֵב, i. e. *to make obdurate* Is. 63, 17 (comp. 48, 4); *to treat harshly* or *cruelly* Job 39, 16, where we should read הַקְשִׁיחַ (infin.) or חַקְשִׁיחַ.

קָשַׁט (not used) *tr.* 1. *to make firm, to establish*, cogn. in sense with אָמַן, צָדַק; metaphor. *intr. to hold fast by, to adhere faithfully to* a thing; *to be certain, tried, true, just* (Arab. قَسَطَ I., Aram. קְשׁוֹט, ܩܫܛ, ⵇⵙⵟ the same); allied in its organic root קְ־שַׁט to that in שׁוּט I. Deriv. קְשׁוֹט and קִשְׁטָה.

קָשַׁט (not used) *tr. to divide, to part, to separate* (comp. כָּסַס); hence *to measure, to measure out to, to weigh, to weigh out to;* Ar. قَسَطَ II. to measure, to weigh, whence قِسْط measure, weight, a thing allotted, a portion. Derivat. קְשִׂיטָה.

קֶשֶׁט (from קָשַׁט) *m.* prop. firmness; hence *fidelity, faithful attachment*, Ps. 60, 6 *thou hast given thy pious ones a banner, that it may shine afar, because of their faithfulness* (מִפְּנֵי קֶשֶׁט). Thus קֶשֶׁט here would be = קְשׁוֹט Prov. 22, 21 and = Aram. קְשׁוֹטָא, and הִתְנוֹסֵס is as in Zech. 9, 16. But the versions (Targ., LXX, Symm., Peshito) have taken קֶשֶׁט = קֶשֶׁת or read קֶשֶׁט = קֶשֶׁת, and therefore they must refer הִתְנוֹסֵס to נוּס translating, *to flee before the bow.* But though ט and ת are often interchanged (see רָחַת and רָחַט, חֶרֶט and חֶרֶת, טָעָה and תָּעָה, חָתַף and חָטַף) and the Arabians write ش for ל (comp. سكت, فُلْس, قَشَر, قَتَل, فَلَت, كَشْط), the change here is unnecessary.

קְשָׁט (the ground-form to קָשַׁט) *m.* the same, Prov. 22, 21.

קָשַׁט (not used) *Aram. tr.* same as Hebrew קָשַׁט. Deriv. קְשׁוֹט.

קְשָׁי (from קָשָׁה) *m. hardness of heart* Deut. 9, 27.

קִשְׁיוֹן (*hard ground*) *n. p.* of a locality in Issachar Josh. 19, 20, for which 1 Chr. 6, 57 has עֲשָׁן.

קְשִׂיטָה (from קָשַׁט) *femin.* a thing weighed, and so the name of a stamped silver-piece of a certain value, like מָנֶה, שֶׁקֶל, Gen. 33, 19; Josh. 24, 32; Job 42, 11. By comparing Gen. 33, 19 with 23, 16 it has been concluded that a קְ֫ contained *four* שֶׁקֶל. Tradition and the versions explain it as a coin with a lamb's figure, such as the Cyprian coins were, or as = מָנֶה, which is said to have been called קְשִׂיטָה among the Carthaginians (Rosh ha-Shana 26ᵃ), = דָּנָק, *δανάκη* (an obolus of the Persians); but nothing certain can be ascertained.

קַשְׂקֶשֶׂת (from Pih. שִׂקְשֵׂק, from שָׁקַק; *plur.* קַשְׂקַשּׂוֹת, with *suff.* קַשְׂקַשּׂוֹתֶיהָ; on the contrary *plur.* קַשְׂקְשִׂים of artificial metal scales) *fem.* prop. what covers or protects; hence *the scale*, of a fish, squama Lev. 11, 9, Deut. 14, 9, of the

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scaly hide of the crocodile Ez. 29, 4, for which Job 41, 7 has מָגִנִּים; metaphor. of the scaly plates of a שִׁרְיוֹן 1 Sam. 17, 5.

קָשַׁר (*fut.* יִקְשֹׁר) *tr.* 1. *to tie, to bind*, with accus. of the place and עַל of the member, as עַל יָד Deut. 6, 8, עַל גַּרְגְּרֹת Prov. 3, 3, עַל אֶצְבַּע 6, 21, עַל לֵב 7, 3; with בְּ *to bind to* Job 39, 10 [13]; with לְ of the person *for* (by way of play); fig. *to bind*, נָפַשׁ to (בְּ) the נֶפֶשׁ of another, i. e. to have intimate friendship with Gen. 44, 30; Prov. 22, 15. — 2. *to conspire*, absol. Neh. 4, 2, with עַל against one 1 Sam. 22, 8; Am. 7, 10; fully קְשֶׁר קָ 1 Kings 16, 20; 2 Kings 15, 15; *part.* קֹשְׁרִים 2 Sam. 15, 31 *conspirators;* comp. Arab. عقد to bind, to enter into a covenant, to conspire. — 3. *to be firmly tied, to be strong, powerful*, the same metaphor being also in חָזַק; whence קְשׁוּר *strong, powerful* Gen. 30, 42, Ar. قسور strong. The Ar. قسر "to compel" proceeds from the same fundamental signification as عسر. Deriv. קֶשֶׁר.

Nif. נִקְשַׁר (*fut.* יִקָּשֵׁר) *to be fitted* or *bound together*, of חוֹמָה, i. e. to be repaired Neh. 3, 38; fig. *to be intimately united to* 1 Sam. 18, 1.

Pih. קִשֵּׁר (*fut.* יְקַשֵּׁר) *to bind firmly*, the bands of the Pleiades, i. e. to unite the single stars into a group Job 38, 31; *to bind about*, a girdle Is. 49, 18. Deriv. קִשּׁוּר.

Puh. קֻשַּׁר (*part. f. pl.* מְקֻשָּׁרוֹת) *to be strong, powerful* Gen. 30, 41.

Hithp. הִתְקַשֵּׁר *to bind themselves together, to conspire*, with אֶל 2 Kings 9, 14.

קֶשֶׁר (with *suff.* קִשְׁרוֹ) *m. a conspiracy* 2 Sam. 15, 12; 2 Kings 11, 14; *a covenant* Is. 8, 12.

קִשְׁרִים see קִשּׁוּר.

קָשַׁשׁ I. (not used) *intr. to be dried up, to be sapless*, same as חָשַׁךְ; Arab. قشّ. Deriv. קַשׁ.

קָשַׁשׁ II. (*imp. pl.* קִשְּׁשׁוּ) *intr. to assemble, to collect themselves* Zeph. 2, 1; Ar. قشّ and قشّ.

Pih. קוֹשֵׁשׁ *to collect* or *bring together*, straw Ex. 5, 7, wood Num. 15, 32; not to be regarded as a denom. from קַשׁ.

Hithp. הִתְקוֹשֵׁשׁ *to shew oneself a man* Zeph. 2, 1, with the imperat. of Kal for emphasis.

קָשַׁשׁ (not used) *tr. to cover, to veil;* connected with כָּסָה in the organic root.

Pih. (redupl.) קִשְׁקֵשׁ an intensive of Kal. Deriv. קִשְׁקֶשֶׁת.

קֶשֶׁת (with *suff.* קַשְׁתִּי, קַשְׁתְּךָ; *plur.* קְשָׁתוֹת, *constr.* קַשְׁתוֹת, with *suff.* קַשְׁתֹתָיו; from קוּשׁ or from קָשַׁשׁ = קוּשׁ) *f.* (*masc.* only in 2 Sam. 1, 22 and Ez. 1, 28) 1. *a bow* for shooting, so called from its bent form; coupled with חֵרֶב Hos. 1, 7, חֵץ (arrow) Is. 7, 24. *To shoot with a bow* is called הוֹרָה בַּקֶּשֶׁת 1 Sam. 31, 3, *to bend it* is מָשַׁךְ קָ Is. 66, 19, or מָשַׁךְ בְּקָ 1 Kings 22, 34; מִלֵּא קָ Zech. 9, 13 *to fill a bow*, is to furnish it with arrows, if it should not be taken as meaning the same thing with מִלֵּא יַד בְּקָ 2 Kings 9, 24 *to fill the hand with the bow*, i. e. to hold it fast (תָּמַשׁ קָ Am. 2, 15); comp. too קֶשֶׁת טָחָה, דָּרַךְ, רָמָה, נָתַת, נָשַׁק רְמִיָּה Ps. 78, 57 and Hos. 7, 16 *a slack* (not bent, that misses the mark) *bow;* בֶּן־קָ Job 41, 20 *an arrow* (comp. רֶשֶׁף). In other places abridged for אִישׁ קֶשֶׁת *an archer* Is. 21, 17, perhaps also 22, 3; comp. קְצִיר. — 2. Fig. *strength, power, might*, or *the martial, valiant* and *warlike* Hos. 1, 5; Jer. 49, 35; Is. 21, 17, with שָׁבַר, נִשְׁבַּר, to continue the figure; also same as כָּבוֹד (fame) Job 29, 20, or a figure of the lying tongue Jer. 9, 2. — 3. *the rainbow*, iris, τόξον Gen. 9, 14 16, as קָ רִי 9, 13. — קֶשֶׁת 2 Sam. 1, 18 has received peculiar explanations. Sometimes בְּנֵי יְהוּדָה קָ is said to stand for בְּנֵי קָ יְהוּדָה (the archers of Judah); sometimes קָ is said to mean *the song of the bow*, denoting David's elegy; or it is even translated *a metrical poem*. Ar. قوس the same. Since ת was

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looked upon as radical, קֶ became a masc., and קַשָּׁת has been formed from it. In Aramaean the *Tau* passed into *Teth*, whence it was regarded wholly as radical; and so ܩܫܛ, ܐܬܩܫܛ.

קַשָּׁת (formed from קֶשֶׁת) *m. a bowman* Gen. 21, 20.

קְשָׁת (after the form קְצָת, כְּנָת, hence *pl.* קְשָׁוֹת, like קְצָוֹת, כְּנָיוֹת; from קָשָׁה) *fem.* same as the noun קָשָׁה Ex. 37, 16; 1 Chr. 28, 17; Aram. קַסְוָא, קַסְוָת the same.

קָתָה (not used) assumed for יָקְתְאֵל; but see יָקַת.

קַתְרוֹס see קִיתָרוֹס.

ר

ר, called רֵישׁ (רֵאשׁ = רֹאשׁ, LXX Ῥήχς in the Lamentations of Jeremiah), *Resh*, means, as a letter of the alphabet, *head* (רֹאשׁ), if the names be taken from the figures of outward things. It has been supposed that the form of the letter in Phenician (𐤓, 𐤓, 𐤓), old Hebrew (𐤓), Samaritan (𐤓), old Aramaean (𐤓, 𐤓), and Palmyrene (𐤓) resembles a head. But we must assume, agreeably to the analogy of the other letters, that the appellation was selected solely on account of the initial sound, the letter being pronounced *Re*. From the Semites the character and name passed to the Greeks, the former inverted because of their inverted orthography in general (𐤓 i. e. 𐤓, 𐤓, Ῥῶ from Ῥῶς, רֹאשׁ), to the Etrurians (𐤓) and the Romans (𐤓). In all the alphabets here referred to, down to the Hebrew square character, and the later Syriac writing, the figures of *Daleth* and *Resh* are so similar that interchanges of them are easily explained. As a numeral, ר denotes 200, being the second in the series of hundreds.

With respect to the sound of *Resh*, it is next to *Lamed* a liquid, and so it is interchanged with the latter (see more above, page 713); then it is connected with the weak and liquid *Nûn* (see page 890); but it had in speech, judging from different signs, a softness reaching down to a vowel (as in Sanskrit), or it attached itself firmly to the gutturals, a fact which shewed itself in aspiration (rh, ῥ). In the book *Jezira*, *Resh* is counted among those letters which were pronounced רָפוֹת and דְּגוּשׁוֹת; so it is said in praise of the Jews of Tiberias in מחברת עלי בן יהודה הנזיר, that they alone understood the twofold pronunciation of *Resh* (*Dav. Kimchi* in Michlol 26[b]). Accordingly *Resh* is interchanged, 1. because of its similarity to the letters (ר, ד; ׳, ׳) with *Daleth*, as מַרְהֵבָה and מַדְהֵבָה Is. 14, 4; רָאָה 2 Sam. 22, 11 and דָּאָה Ps. 18, 11; דִּבְלָה Ez. 6, 14 = רִבְלָה; חַמְרָן and רִיפַת; דִּיפַת and דֹּדָנִים; רֹדָנִים and חֶמְדָּן; הֲדַד and הֲדַר; שָׂרַף and שָׂדַף; LXX Γεδσών for Γηρσών (גֵּרְשׁוֹן), Γαιδάδ and עִירָד, בְּנֵי דְדָן Ez. 27, 15 and υἱοὶ Ῥοδίων. This is more frequent in Arabic, as رَجْم and دَجِم companion, friend; رجن and دجن; رعرع to be moved, and ذعذع to move violently; رعز and دعز coivit cum aliqua; رمس and دمس; رَنّ and دَنّ to utter sounds, to cry; رَمَهَ and دَمَى to glow; دَفْدَفَ and رَفْرَفَ to move the wings; رَعَا and دَعَا to cry, to call; and thus too we may explain in Hebrew רָחַק = דָּחַק, רָחַף II. = דָּחַף, רָבַק = דָּבַק, רַךְ = דַּךְ, רַק = דַּק. — 2. with *Lamed*, as אֲשֶׁר from אֲשֶׁל; הִצְהִיל and הִצְהִיר; נָשַׁל mod. Hebrew נָשַׁר; Talm. פַּלְהֶדְרִין and פַּרְהֶדְרִין; גַּרְעִינֵי and גַּלְעִינֵי; הִשְׁתַּדַּר and הִשְׁתַּדַּל; see more above, page 713. — 3. with *Nûn*, as זָרַח Aram. דְּנַח; כָּנַע and כָּרַע; נָתַק and רָתַק; בֵּן Aram. בַּר; mod. Hebrew רְבוּבָה for נְבוּבָה (Midd. 3, 3). — As to the writing of Hebrew words by

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the LXX we have to observe: a) that they aspirate the *Yod* preceding *Resh*, as *Ἱερεμίας*, *Ἱερoβοάμ*, *Ἱεριχώ*, while in other places it is only the simple *i*. b) they have ῥῥ for ר, when דּ follows, as *Σάῤῥα* (שָׂרָה), *Γομόῤῥα* (עֲמוֹרָה), *Λεβόῤῥα* (דְּבוֹרָה), *Βοσόῤῥα* (בָּצְרָה).

Of other peculiarities of *Resh* it may be remarked 1. the connexion of the Resh-sound with that of *Ayin*, i. e. originally with *ô* (rho), then with ע generally; several Arabian and Hebrew grammarians expressing *Ayin* by *r* with a guttural sound. On this account there arises from רֹ- (*ar*) the vowel *ô*, expressed by וֹ, as חֲצוֹצֵר from חֲצַרְצֵר; שׁוֹפָר in the first instance from שְׁפוֹפָר (comp. the mod. Hebrew שׁוֹפָרוֹת) and that from שַׁפְרָפָר; חֲצוֹצְרָה from חֲצַרְצְרָה; דְּרוֹדָנִים from דַּרְדָּנִים (Jer. Targ. Gen. 10, 4 and Targ. on 1 Chr. 1, 7); יְעוֹצֵר Is. 15, 6 from יַעְרְעָר (comp. עַרְעֵר); Aram. חֲטוֹטָר from חַטַרְטַר. More frequently, however, the vowel *ô* which arose out of *ar* is expressed by ע, which formed the vowel *o* originally. To illustrate this, the stems בָּצַע, בָּקַע, טָבַע (to טַבְּעַת 3), קָצַע, have been compared with בָּצַר, בָּקַר, טָבַר (צָפַר), קָצַר as examples, whose primitive pronunciation עַ- must have been = *ô*. Once even *ra* was represented by *ô*, as מָעַט II. out of מָרַט. But this interchange is more certain in Phenician, as Bomilkar, בעמלקר, from בַּרְמִלְקַר. — 2. the assimilation of *Resh* to the following letters, denoted by Dagesh forte, as כְּכָר out of כִּרְכָּר; כְּפָּא, כְּפֵּה out of כִּרְכָּא (from כָּרַס); שֶּׁ with Dagesh forte following for שֶׁר(א); Aram. שֵׁצָא out of חַרְצָא); or the Resh is written, and pronounced as if it were assimilated, as בַּתּוֹ (*batto*), Hebrew בַּת and בִּרַת, also according to the LXX Gen. 10, 10 אַכַּד instead of אַרְכַּד *Ἀρχάδ*. Rarely the *Resh* is elided without assimilation, as זְזִיזִין out of זְרְזִיזִין. — 3. the insertion of *Resh* in Pihel-forms to supply the place of Dagesh forte, whence quadriliterals arise, as כִּרְסֵם out of כִּסֵּם (Aram. קִרְטֵם); כִּרְכֵּב out of כִּכֵּב (=כִּבְכֵּב); כִּרְבֵּל out of כִּבֵּל; Aram. סַרְבֵּל (to veil, to cover) for סַבֵּל from סְבַל = Hebrew שִׂמַּל; סַרְעָה out of סַעָה = סֵעָה. Here belong also nouns formed from the intensive verb-form, as כַּרְכֹּב, בַּרְזֶל, חַרְצֻבָּה, סַרְפָּד, דַּרְמֶשֶׂק, קַרְקֹם, שַׁרְבִּיט, שַׁרְעָבָה, סַרְעַפָּה, Aram. כַּרְמִילָא, גַּרְמִידָא (=גַּמְּד = גַּמִּי), שַׁרְבֵּט, צַרְנֵג, פַּרְנַךְ; Arab. عِرْبِن (strong), from عبن; عَرْقَد from عقد; قَرْمَط from قمط. — 4. the abridgment of quadriliterals, which have *Resh* for their final letter, as Aram. זְרַז out of זַרְזַר; Hebrew כָּרַךְ out of כִּרְכֵּר (from כָּרַר II.); שָׁרַשׁ out of שָׁרְשַׁר (from שָׁרַר). — 5. Like the other liquids and aspirates, *Resh* also appears as a very old *noun-appendage*, or as we might call it *a derivative;* a fact which the lexicographers have not perceived. Thus, for example, in סְמָדַר (vine-blossom, bulb) from סָמַד, Arab. سمد (to be tied together, to be hard); עַכְבָּר (a mouse) from עָכַב II. (which see); סְנַפִּיר (fin) from סָנַף out of סָנַן (which see); כַּפְתֹּר I. from כָּפַת = אָפַת, Aram. תּוּפַס; the proper name פִּשְׁחוּר (which see); comp. Arab. ضِبْطَر a lion, from ضَبَطَ to lay hold of; Aram. סְמוֹקַר reddish, from סָמוֹק.

רָאָה (*part. act.* רֹאֶה, once רָאֶה, *constr.* רְאֵה Job 10, 15; *part. pass.* רָאוּי, only *pl. fem.* רְאִיּוֹת in the common Hebrew way Esth. 2, 9, doubling the last radical sound, as in some adjective forms; *inf. abs.* רָאֹה and רָאוֹ, once רְאוֹת Is. 42, 20 K'ri, *constr.* רְאֹה and רְאוֹת, once רְאֵה after the form אַהֲבָה; *fut.* אֶרְאֶה, יִרְאֶה, *ap.* יֶרְא, תֶּרְא, אֶרְא, with Vau convers. וַיַּרְא, seldom וַיִּרְאֶה 1 Sam. 17, 42; 2 Kings 5, 21) prop. 1. *intrans. to see, to look, to view,* ὁράω (like יָדַע, i. e. יְדַע, is connected with *ἰδ-εῖν* out of *F-ιδ-εῖν*, a ground-form to *οἶδα*, vid-ere, Gothic vit-an *to see*, נ־בט) Ps. 40, 13, though here meaning *to perceive* (parallel הִלָּבֵב); with עַיִן Job 13, 1; Ps. 35, 21. — Commonly 2. *tr. to see*, with the accus. 1 Sam. 9, 17, Ps. 50, 18, seldom with לְ 64, 6 or with a double accusat.

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Gen. 7, 1; most frequently a whole sentence follows, introduced by כִּי Judges 20, 41 or וְהִנֵּה Lev. 13, 13, or the accusative precedes the sentence Gen. 1, 4; with עַל Ez. 3, 23 or בְּ 10, 15 of the object; or it enlarges the idea of a verb following Ps. 40, 4 *many will fear as they see.* Specially: a) *to see*, of the prophets, like חָזָה, i. e. *to have revelations;* also *to invent*, of false prophets Is. 30, 10; Jer. 24, 3; רֹאֶה (which see) *a seer, a prophet*, Is. 30, 10; 1 Sam. 9, 9 (comp. מַרְאֶה). — b) *to see*, אוֹר Ps. 49, 20 (comp. Job 3, 16; אוֹר הַחַיִּים = אוֹר 33, 30), שָׁמַשׁ Eccl. 7, 11 for *to live*, like the Greek βλέπειν or ὁρᾶν φάος or ὁρᾶν alone, Latin diem videre; also for חָיָה generally, Gen. 16, 13 *do I then live here* (רָאִיתִי) *after the vision* (the divine manifestation). — c) *to view, to inspect, to look for*, i. e. examining, trying; with the accus. Gen. 11, 5; 37, 14; בְּ 34, 1. So Ezek. 21, 26 *he inspects the liver*, a custom of ancient nations (Chaldeans, Etrurians), who tried to discover the future from the condition of the liver (Cic. de divin. 2, 13); Eccles. 11, 4 *to look to the clouds.* Still farther: *to look on* Judges 16, 27; רְ׳ בְּ׳ *to look how* Is. 18, 3; *to take a look at* Eccles. 3, 22; *to look through* 12, 3; רְ׳ עֶבְרָה Jer. 18, 17 *to look at one with the back*, i. e. to turn the back; *to look at* a person or thing *with satisfaction* or *joy*, with the accus. Is. 53, 2, Prov. 23, 31, frequently also with בְּ Ps. 106, 5; *to feast the eyes upon one with malicious joy* 54, 9; 112, 8; 118, 7; *to look at with pain* or *emotion*, with בְּ Ex. 2, 11; Gen. 21, 16; *to look at with disdain* Job 41, 26; *to look at with curiosity* Song of Sol. 1, 6; *to have respect to, to consider*, with the accus. or בְּ Gen. 39, 23; Ps. 9, 14; Eccles. 7, 14; Is. 26, 10; *to look to with prayer* or *trust* Is. 22, 11; *to look after, to take care of*, Gen. 39, 23; 1 Kings 12, 16; *to observe, to look to . . .* Ps. 37, 37; *to look out for, to choose, to appoint* Gen. 22, 8 14, with an assonance to מֹרִיָּה; Deut. 33, 21; רָאשׁ Esth. 2, 9 *selected, chosen*, like ὁρᾶν and Aramaean חֲזָא; *to examine*, with accus. Gen. 37, 14; 2 Sam. 13, 5; *to look to for help*, with אֶל Is. 17, 7, or עַל Ex. 5, 21; *to look upon as* (בְּ) Judges 9, 36 (comp. נָתַן בְּ, רְ׳ נוֹ); *to see* (and learn) *from* 7, 17; *to regard* Gen. 20, 10. — d) Metaphor. like יָדַע, with which it is coupled (Lev. 5, 1), and like ὁρᾶν, videre, *to learn*, by the hearing Gen. 2, 19, by the taste 3, 6, by feeling Is. 44, 16; *to perceive, experience*, i. e. *to have*, as רְ׳ מָוֶת Ps. 89, 49 *to die*, רְ׳ חַיִּים Eccles. 9, 9 *to live*, רְ׳ שֵׁנָה 8, 16 *to sleep;* generally *to know from experience*, רָעַב חֶרֶב Jer. 5, 12, רְ׳ טוֹב Ps. 34, 13, רָעָה Prov. 27, 12, also with בְּ Eccles. 2, 1; Ob. 13; *to perceive, to learn*, coupled with יָדַע 1 Sam. 24, 12, as חָכְמָה Eccles. 1, 16; רְ׳ בֵּין *to distinguish* Mal. 3, 18. Deriv. רֹאֶה, רֹאשׁ, רְאוּת, רָאֶה, רֹאשׁ (according to some), רְאֵה, מַרְאֶה, מַרְאָה, רְאִית, רְאִי, רְאוּבֵן, רְאָיָה, רְעוּאֵל, רְעִי, רְעָיָה, the proper names רְאוּבֵן, רְאָיָה, רְעוּאֵל, and according to some מֹרִיָּה.

Nif. נִרְאָה (*part.* נִרְאֶה, *inf. c.* הֵרָאוֹת and הֵרָאֹת, *imp.* הֵרָאֵה, *fut.* יֵרָאֶה, *ap.* יֵרֶא) *pass.* of Kal, *to be seen* Jer. 13, 26; Dan. 1, 15; commonly *to let oneself be seen, to shew oneself, to appear*, of men and things Gen. 1, 9; 8, 5; 9, 14; *to shew oneself openly* 2 Sam. 17, 17, with אֶל of the person Lev. 13, 19, more rarely לְ Jer. 31, 3; נִרְאָה אֶת־פְּנֵי יי 1 Sam. 1, 22 *to appear before God*, i. e. in the sanctuary, same as נִרְאָה אֶל־יי Ex. 23, 17 (see פָּנִים); *to appear*, of God or an angel Ex. 16, 10, 1 Sam. 3, 21, with אֶל or לְ of a person; of a prophetic vision Dan. 8, 1; *to be shewn* 2 Sam. 3, 1; *to be provided for* Gen. 22, 14, with an assonance to מֹרִיָּה.

Puh. רֻאָה (only 3 *pl.* רֻאוּ) *to be seen*, with a negative *to disappear, to be invisible* Job 33, 21. Dagesh or Mappik is in א, to pronounce it harder as standing between two vowels, i. e. almost like *y*. This appears besides only in Gen. 43, 26; Lev. 23, 17; Ezr. 8, 18.

Hif. הֵרְאָה and הִרְאָה (*part.* מַרְאֶה; *inf. c.* הַרְאוֹת; *fut.* יַרְאֶה, *ap.* יַרְא like Kal 2 Kings 11, 4) *causat. to let* or *make one see* Deut. 1, 33; hence *to shew*, with

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accus. of the thing Is. 30, 30, or also with accus. of the person Ex. 25, 9, Num. 8, 4, also in a dream Gen. 41, 28, or a vision 2 Kings 8, 13; sometimes the object follows in a clause introduced by כִּי 8, 10; *to cause to look upon*, with a mischievous pleasure, with בְּ Ps. 59, 11; *to cause one to feel* or *experience*, good or evil, with a twofold accusative Hab. 1, 3; Ps. 60, 5; *to enjoy* Eccles. 2, 24, with accus. of the person and בְּ of the thing Ps. 50, 23.

Hof. הָרְאָה (*part. m.* מָרְאָה) *to be shown* Ex. 25, 40; with accus. of the person to whom shown Lev. 13, 49.

Hithp. הִתְרָאָה (*fut.* יִתְרָאֶה) *to look upon one another* (helplessly) Ex. 42, 1; הִתְרָאֹת פָּנִים *to look one another in the face*, i. e. to measure themselves with one another 2 Kings 14, 8 11; 2 Chr. 25, 17.

רָאָה *f.* the name of a bird of prey Deut. 14, 13, probably for דָּאָה (cod. Sam. and Lev. 11, 14), interchanging ד and ר. But many look upon רָ as original, and think that the bird was so named from its keen sight.

רָאֶה (after the form נָפֶל, קָשֶׁה; *constr.* רְאֵה; prop. an old participle) *adj. m. seeing*, רְאֵה עָנְיִי Job 10, 15 *seeing my humiliation*; comp. קְשֵׁה יוֹם.

רֹאֶה (prop. *part.*, *pl.* רֹאִים) *m.* 1. *a seer*, *prophet*, a common word (in 1 Sam. 9, 9 the LXX read הַיּוֹם for הָרֹאֶה) for נָבִיא 1 Sam. 9, 9; Samuel in particular is so named 9, 9 19; 1 Chr. 9, 22; 26, 28; seldom other prophets are so 2 Chr. 16, 7 10; *pl.* Is. 30, 10 = חֹזִים. — 2. *abstr.* (like חֹזֶה 2 Kings 17, 13 K'tib) *a revelation*, *oracle*, *prophetic word*, prop. a vision Is. 28, 7, same as רְאִי. — 3. (*the All-seeing*, i. e. God) *n. p. m.* 1 Chr. 2, 52, for which 4, 2 רָאָיָה.

רְאוּבֵן (*see! a son*, i. e. God has favoured me with a son, and looked upon my misery Gen. 29, 32) *n. p. m.* of the oldest son of Jacob by Leah Gen. 29, 32; 37, 21 seq., then the name of the tribe descended from him Num. 1, 20; 32, 7, respecting whose habitation information is given in Num. 32, 33 seq.; Josh. 13, 15 seq. *Patron.* רְאוּבֵנִי (with Aleph quiescent) 1 Chr. 11, 42; commonly collect. *Reubenites* Deut. 3, 12; 4, 43; Josh. 1, 12. — As to the etymology, that just given seems the most suitable (רָאוּ בֵן), since the interpretation רָאָה בְעָנְיִי = רָאוּ בְּעֶנִי, or רְאוּת בֵּן (*sight of a son*), cannot be justified linguistically. Besides the orthography רְאוּבֵן (LXX Ῥουβήν) there was also רְאוּבֶל (Joseph. Ῥούβηλος, Pesh. ܪܘܒܝܠ, Arab. رعبيل), which the Jewish historian (Antt. 1, 19, 7) explains רָאוּי בְּאֵל.

רְאוֹת (prop. inf. Kal of רָאָה after the form אֲהֹבָה) *f. the act of looking upon one with satisfaction* Ez. 28, 17.

רְאוּמָה (same as רָאמָה *pearl* or *coral*, comp. פְּנִינָה) *n. p. f.* Gen. 22, 24.

רְאִית *f. sight*, *seeing* Eccles. 5, 10 K'ri, for which the K'tib has רְאִית.

רְאִי *m. a mirror*, same as מַרְאָה (2) Job 37, 18.

רֵאִי (in pause רֹאִי) *m.* 1. *the being seen* Gen. 16, 13, of אֵל, where however, we should read רֹאִי for רֵאִי, since it is in pause; *the vision*, *sight*, of God, Gen. 16, 13 *do I then still live* (רָאִיתִי) *after the vision?* (רֹאִי for רֹאִי), i. e. after seeing God. In this sense we have to explain the proper name of the well of Hagar between *Kadesh* and *Bered* Gen. 16, 14, fully בְּאֵר לַחַי רֹאִי, i. e. *the rock-fountain of vision*, viz. where God was seen; לַחַי is = לְחַי 2 (which see), as in 2 Sam. 23, 11 לְחִיָּה stands for לַחִיָּה or is = לְחִיָּה, and רֹאִי stands for רֹאִי, as in the preceding verse. — 2. *sight*, same as מַרְאֶה 1 Sam. 16, 12; יִכְלֶ מֵרֹאִי Job 33, 21 *is vanished from sight*, i. e. is lost to sight. — 3. *a spectacle*, *a warning example*, παράδειγμα Nah. 3, 6, comp. מָשָׁל.

רָאיָה (from רָאָה יהּ *Jah is a Seeing one*) *n. p. m.* Ezr. 2, 47, 1 Chr. 4, 2, for which is elsewhere (2, 52) הָרֹאֶה; 5, 5.

רְאֵם see רֵאֵם.

רְאִישׁוֹן see רִאישׁוֹן.

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רְאִית *f.* same as רְאוּת Eccles. 5, 10 K'tib.

רָאַל an assumed stem for the name of a place תַּרְאֲלָה (Josh. 18, 27); but אֲלָה is obviously a fem. form of אֵל, as in the proper names יִדְאֲלָה (which see), יוֹעֵאלָה (out of יוֹעֵה אֲלָה); תַּר stands for אֲ־תַר (which see).

רָאַם I. (only רָאֲמָה Zech. 14, 10 according to some) *intr.* same as רָמָה I., רָם, רָם, אָרַם I. (see רוּם, רָמַם) *to be high, to lift itself on high, to be prominent*, of a height; וְרָאֲמָה l. l. *and it* (Jerusalem) *shall remain in its high position* (according to some); but see רָאֲמָה. Deriv. רָאמָה 1; רָאֵם, רָאֵים, רֵים, רֵם (according to some); proper names רָאמוֹת, רָאֲמָה, רָאמָה.

רָאַם II. (not used) *intr. to cry, to rage, to bustle, to roar*, of a wild beast, conseq. same as רָעַם (which see). Deriv. רָאֵם, רָאֵים, רֵים, רֵם.

רָאַם III. (not used) *intr. to be red*, = Arab. رَمَى to be blood-red = רָמָה II. (belonging to רָמוּת Ez. 32, 5); metaphor. applied to red coral. Deriv. רָאמָה 2. and the proper name רְאוּמָה.

רְאֵם (also רְאֵים Ps. 92, 11, רֵים Job 39, 9, רֵם in the *pl.* Ps. 22, 22; *pl.* רְאֵמִים, רֵמִים; from רָאַם II.) *m.* prop. same as רָאֵם *a roaring wild animal, the buffalo* or *wild ox* (so *Saadia* on Is. الجموس, גמוס, which *Hâja* already explains in his dictionary מִין מִשּׁוֹר הַבָּר; see Kaphtor va-Ferach p. 175), comp. גָּעָה used of bullocks Job 6, 5. It is mentioned along with the animals for sacrifice אֵילִים, כָּרִים, אַבִּירִים, פָּרִים, עַתּוּדִים Is. 34, 6 7, though ר׳ was not to be offered up. The sacrifice is rather to be understood in a figurative sense, in which way also חַיָּה 40, 16 and חַיְתוֹ־יַעַר Ps. 50, 10 are to be reckoned beasts for sacrifice. It is described as untameable, and incapable of being used for harrowing and plowing Job 39, 9 10, and rushing with its horns (קַרְנַיִם) at men, whence it stands symbolically for enemies Ps. 22, 22, supplying the place of the פָּרִים 22, 13; young buffaloes (בֶּן־רְאֵמִים) are parallel with the עֵגֶל 29, 6. Its horns tower majestically and proudly Ps. 92, 11; Deut. 33, 17; parallel שׁוֹר. — In the Targ. the word appears in the form רֵימָנָא, רֵימְנָא, רֵימָנָא, and since it stands for דִּישׁוֹן Deut. 14, 5, it must have meant that large species of antelope, like the Arab. رِيم, which is merely compared to the buffalo, as does also βούβαλος. The meaning *unicorn* (LXX, Vulg.), or *rhinoceros* (Aq.), has no foundation.

רָאמָה (*c.* רָאמַת, *pl.* רָאמוֹת) *f.* 1. (from רָאַם I.) fig. *something high, unreachable*, only in the pl. Prov. 24, 7, comp. שָׂגַב; commonly concrete *a height, hill;* hence as the name of a place a) רָאמֹת, רָמוֹת (*hill-town*) *n. p.* of a city in גִּלְעָד Deut. 4, 43, where cod. Sam. has רֵימוֹת; Josh. 20, 8; 1 Chr. 6, 65; but also written רָמוֹת Josh. 21, 36, or רָמֹת 1 Kings 4, 13; not ident. with רָמַת הַמִּצְפֶּה Josh. 13, 26 near מִצְפֵּה גִלְעָד Judges 11, 29. It may be looked for on a projection of the mountain-block *G'ibl G'ilad.* — b) רָאמוֹת (*heights*) *n. p.* of a city in Issachar 1 Chr. 6, 58, ident. with יַרְמוּת (which see) Josh. 21, 29, but not with רֶמֶת 19, 21. — c) רָאמַת נֶגֶב (*height of the south*) *n. p.* of a city in Simeon Josh. 19, 8, where in later editions רָמַת נֶ׳ stands; 1 Sam. 30, 27 רָמוֹת נֶגֶב. — d) רָאֲמָה for רָאמָה *n. p.* of a city in Judah, suiting the general נֶגֶב in Judea (comp. יַעַר הַנֶּגֶב Ez. 21, 3; prop. *the south* generally; see נֶגֶב) and named along with יְרוּשָׁלִָם, Zech. 14, 16 *like the plain of Jordan shall Jerusalem and* ר׳ *be fruitful and inhabited* (in 7, 7 expressed by יָשַׁב). That is to say, רָאמָה is here identical with ר׳ נֶגֶב (see c), and may have been a considerable town in Zechariah's time. According to the accents, it is true, it should be taken otherwise. — 2. (from רָאַם III.) *red coral* (*Parchon, Kimchi*), described as a valuable and

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costly thing, mentioned with גָּבִישׁ, נֹפֶךְ, כַּדְכֹּד and equivalent to פְּנִינִים Ez. 27, 16; Job 28, 18.

רָאַשׁ I. (not used) *tr.* same as רָעַשׁ (*Fürst*, Conc. s. v. and so *Maurer* and *Gesenius*) *to move to and fro*, *to swing*, *to shake*, especially the head (רֹאשׁ), like the Arab. رعس, رعش; and as נוּעַ 2 Kings 19, 21, Is. 37, 22, Ps. 22, 8, Job 16, 4 and נוּד Ps. 44, 15 are applied to the noun רֹאשׁ, the latter might be so called from its shaking motion. But we may also adopt as the fundamental signification of the stem *to be hard*, *firm*, ident. in its organic root רָאַשׁ with that in אָ־רַז (Ar. عَـرَزَ, أَـرَزَ), אָרַץ (to אֶרֶץ terra firma, oppos. to מַיִם; Ar. عَـرَتَ), תָּ־רַז (which see), תָּ־רַשׁ or רַשׁ (to תַּרְשִׁישׁ), Ar. رَسَّ (to be firm, durable), تَـرَزَ, تَـرَصَ (to be firm, hard), رَسَا (to be firm), رَصَّ (the same), رَصْرَصَ (to make firm), رَصَا (the same). Hence the noun רֹאשׁ may have meant originally *skull*, so called from its hardness (of the brain-pan) and strength; as κρᾶνον, κράνιον are connected with κραναός *hard*. Deriv. רֹאשׁ 1, רֵאשׁ, רֵאשָׁה, רֵאשָׁה, רֵאשֶׁת, רֵאשׁוֹן (רִישׁוֹן), רֵאשֹׁנִי, רֵאשִׁית (רֵשִׁית), מַרְאֶשֶׁת (*pl. c.* מַרְאֲשׁוֹת), מְרֵאשֶׁת.

רָאַשׁ II. (not used) *tr.* same as יָרַשׁ II. *to seize*, *lay hold of*, *take into possession*, *to conquer;* Arab. رَاسَ (to snatch, to snatch away), رَهَسَ (to seize, lay hold off). Deriv. the proper name מָרֵאשָׁה and מָרֵשָׁה (מַרְאֵשָׁה, מַרְאֵשָׁה, מַרְאֲשָׁה).

רָאַשׁ III. (not used) *tr. to excite mortally*, *to cause restlessness*, *to excite a corporeal tumult*, of poison; connected with רָגַשׁ, Ar. رغش; Aram. אֲ־רַס the the same, whence אֵירַס poison, modern Hebrew אֶרֶס. The sense of poisoning arises either from the fundamental signification *to breathe out a penetrating*, *sharp scent*, applying to poisonous plants and mixtures (see סָמַם, שָׂמַם), or to the disturbance which poison effects in the body. Deriv. רֹאשׁ 3, רוֹשׁ.

רְאַשׁ (not used) *Aram.* same as Hebr. רָאַשׁ I. Deriv. רֵאשׁ.

רֹאשׁ (instead of רְאֹשׁ, with *suff.* רֹאשִׁי, רֹאשְׁכֶם; *pl.* רָאשִׁים instead of רְאָשִׁים, presupposing a sing. רֶאֶשׁ; *constr.* רָאשֵׁי, with *suff.* רָאשֵׁינוּ, once רֹאשָׁיו Is. 15, 2; from רָאַשׁ I.) *m.* 1. prop. *skull;* hence *head*, of men or animals Gen. 3, 15; 28, 18; with כָּרַת 1 Sam. 5, 4, נָשָׂא and מֵעַל of a person *to take off one's head*, i. e. to decapitate him Gen. 40, 19; הֵנִיעַ Jer. 37, 22; הֵרִים Ps. 110, 7; fig. *a single person*, *an individual*, *a man*, like גֻּלְגֹּלֶת, Latin caput Judges 5, 30; 1 Chr. 12, 23; *the life* Dan. 1, 10, 1 Chr. 12, 19, like נֶפֶשׁ; *self*, ipse, like נֶפֶשׁ Jo. 4, 4, Ps. 7, 17, parall. with קָדְקֹד. — 2. Metaphor. of things, *the point*, *summit*, of a mountain Gen. 8, 5, of a tower 11, 4; *the capital*, of pillars 1 Kings 7, 19; *covering* or *canopy*, of a throne 10, 19; *point*, of an ear of grain Job 24, 24, of a sceptre Esth. 5, 2; *the highest*, ר׳ כּוֹכָבִים Job 22, 12 *the highest stars; a mountain* Is. 28, 1; *the upper part*, of a מִטָּה, comp. מְרֶאשֶׁת Gen. 47, 31; hence once of place, *above* Job 29, 25. Of cities and lands, *the first*, Josh. 11, 10; Is. 7, 8. Fig. a) transferred to things and feelings, in order to express *the principal*, *the highest*, as of בְּשָׂמִים Song of Sol. 4, 14, comp. בִּשְׂמֵי רֹאשׁ; of שִׂמְחָה Ps. 137, 6 and Deut. 33, 15, parallel מֶגֶד. b) of men, *a prince*, *king* Judges 10, 18; 1 Sam. 15, 17; *one having precedence*, *a principal person*, opposite זָנָב Deut. 28, 13; Is. 9, 13; *top*, *head*, of the בֵּית אָבוֹת Ex. 6, 14 or abridged אָבוֹת 6, 25; *lord*, *ruler*, Lament. 1, 5; *supreme*, *first*, of כֹּהֵן 2 Chr. 19, 11, also הָרֹאשׁ alone 24, 6, opposite מִשְׁנֶה. c) *the sum*, *the full number* Lev. 5, 24, *collected sum*, *multitude* Ps. 139, 17, נָשָׂא ר׳ *to take the sum* Ex. 30, 22; hence generally *multitude*, *sum total*, of warriors Judges 7, 16; 1 Sam. 11, 11; *the mass* Prov. 8, 26. d) *the foremost*, *first*, *beginning*, of place *at the head of*, *before*, in fronte Deut.

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20, 9, JER. 31, 7, MIC. 2, 13, hence applied to the source of a river GEN. 2, 10, opposite סוֹף ECCLES. 3, 11; of time, *the beginning, commencement*, of שָׁנָה Ez. 40, 1, חֹדֶשׁ Ex. 12, 2, אַשְׁמֻרֹת JUDGES 7, 19; מֵרֹאשׁ *from the beginning* Is. 40, 21. — 3. (from רָאַשׁ III.), once רֹאשׁ DEUT. 32, 32 (the cod. Sam. has רְאֹשׁ) *poison*, 32, 32 *poisonous berries*, 32, 33 *poison of asps;* Ps. 69, 22 *they gave poison for my food;* coupled with wormwood LAMENT. 3, 19, and distress, 3, 5; מֵי רֹאשׁ *poisoned water* JER. 8, 14; fig. *viciousness* AM. 6, 12; HOS. 10, 4. Targ. רֵישׁ.

רֹאשׁ *n. p.* of a people belonging to the Scythian king גּוֹג (which see) Ez. 38, 2 3; 39, 1, who had their abode in the high north (יַרְכְּתֵי צָפוֹן) 38, 15; 39, 2; mentioned with מֶשֶׁךְ (which see) and תּוּבַל, i. e. with the *Μόσχοι* and *Τιβαρηνοί* (the former south of the Caucasus, the latter near the Black Sea, see תּוּבַל). They are also brought into connection with the Cimmerians (גֹּמֶר) and Armenians (תּוֹגַרְמָה) 38, 6. — By רֹאשׁ, *Ῥῶς*, *Ῥώς* (LXX, Symm., Theod.), Ar. روس, was understood *the Russians*, whom classical writers since the second century before Christ have found in the mixed people *Ῥωξολανοί*, dwelling between the Tanais and Borysthenes (Dnieper) and designated Scythians (Strabo, Pliny, Tacitus, Ptolemy). So too the Byzantine writers (Leo Diac., Sim. Logotheta, Georg. monachus, Tzetzes) not only assign the people of *Ῥῶς* to the Scythians but also to the same abodes on the Dnieper (Borysthenes), Don, Wolga (Arab. اتل), at the Black Sea &c.

רָאשׁ to the *plur.* רָאשִׁים see רֹאשׁ.

רָאשׁ for רָשׁ meaning *poor* see רָשׁ.

רָאשׁ PROV. 30, 8 for רֵישׁ which see; then as a ground-form to רַאֲשִׁית.

רֹאשׁ (*def.* הָרֹאשׁ = הָרֹאשׁ, with *suff.* רֹאשִׁי, רֹאשְׁךָ, רֹאשָׁהּ, רֹאשׁוֹ; *pl.* רָאשִׁים, with *suff.* Hebraised רָאשֵׁיהֶם; from רָאַשׁ) *Aram. m. head*, DAN. 3, 27, of animals 7, 6; חֲזוֹנֵי רֹאשׁ (2, 28; 4, 2 7 10; 7, 1 15) *visions of the head*, i. e. dream-visions, = חֶלְמָא, and joined to it as a cognate word by the copula; *head*, of an image 2, 32, where before דִּי the constr. state רֵאשׁ is to be repeated. Targ. רֵישׁ.

רֹאשׁ see רֹאשָׁה, רֹאשׁוֹן.

רֹאשָׁה (out of the simple form רֹאשׁ; only *pl.* with *suff.* רָאשֹׁתֵיכֶם) *f. earlier circumstances* Ez. 36, 11; parallel קָדְמֹתַיִךְ.

רֹאשָׁה (from רֹאשׁ) *fem.* same as רֹאשׁ *top, head, chief thing*, an apposition to אֶבֶן *the foundation-stone, corner-stone* ZECH. 4, 7, of Zerubbabel as conductor of the building. It is unnecessary to take רֹאשָׁה as an adject. fem. and to read רְאֹשָׁה after the form of קְדֹשָׁה.

רִאשׁוֹן (formed from רֹאשׁ = רֵאשׁ with the termination וֹן־; twice in K'tib רִאישׁוֹן, רִאישָׁה JOSH. 21, 10 and JOB 15, 7 from רִאישׁ = רֵאשׁ; once רִישֹׁן JOB 8, 8; *plur.* רִאשֹׁנִים) *adj. m.*, רִאשֹׁנָה (*pl.* רִאשֹׁנוֹת) *fem.* 1. of place, *first, foremost*, GEN. 32, 18; the fem. רִאשֹׁנָה as an *adv. foremost, at the head* 33, 2, NUM. 2, 9, for which there is also בָּרִאשֹׁנָה Is. 60, 9; *in the first place, supreme* ESTH. 1, 14. — 2. With reference to rank and dignity, *first*, with שֵׁנִי, שְׁלִישִׁי &c. GEN. 32, 18, Ex. 12, 15, or contrasted with אַחֲרוֹן 4, 8; hence God calls Himself רִאשׁוֹן וְאֶת־אַחֲרוֹנִים Is. 44, 6, or with a periphrasis 41, 4; *chief, most distinguished* 1 CHR. 18, 17, of שָׂרִים DAN. 10, 13; comp. Aram. רֵישָׁן, רַבְרְבָנָא, a chief. — 3. Referring to time in manifold ways: a) *the first*, in succession of time, of יוֹם Ex. 12, 15, חֹדֶשׁ 40, 2, hence בָּרִאשׁוֹן for בַּחֹדֶשׁ הָרִ׳ GEN. 8, 13; *fem.* רִאשֹׁנָה as an adverb *first* 38, 28, also בָּרִ׳ 2 SAM. 20, 18. b) *earlier, former, preceding*, in opposition to *later;* of יְמֵי קֶדֶם ZECH. 1, 4, עַם Is. 8, 23, יָמִים DEUT. 4, 32, מִשְׁפָּט Ps. 89, 50, חֲסָדִים GEN. 40, 13, לֻחוֹת Ex. 34, 1, בַּיִת (temple) HAGG. 2, 3, מַלְכוּ NUM. 21, 26; בָּרִאשֹׁנָה ZECH. 12, 7 adv. *sooner*, opposite to בָּאַחֲרֹנָה (later, hereafter); *before-time, formerly* 2 SAM. 7, 10; כְּבָרִאשֹׁנָה Is. 1, 26 *as at the first;*

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so too בְּכֹר DEUT. 9, 18, for which also לִרְאשָׁנָה stands in GEN. 28, 19. With this is connected the meaning *oldest* JOB 15, 7; Is. 43, 27 *thy oldest forefather*, i. e. Adam; the fem. *the first time* GEN. 13, 4. רִאשֹׁנִים is used as a noun, *earlier acts* 2 CHR. 9, 29, *forefathers* DEUT. 19, 14, Is. 61, 4, רִאשֹׁנָה *earlier things* 65, 18; רִאשֹׁנוֹת *former mighty acts* 43, 18, *former prophecies* 42, 9.

רֵאשׁוֹת see רֵאשִׁית.

רִאשֹׁנִית *adject. fem.* for רִאשֹׁנָה JER. 25, 1, the femin. termination ־ָה being also elsewhere interchanged with ־ִית.

רֵאשִׁית (once רֵשִׁית DEUT. 11, 12 = רֵישִׁית from רֵאשׁ or רֵישׁ; with *suff.* רֵאשִׁיתוֹ, once רֵאשִׁתּוֹ JOB 42, 12, which should probably be read רֵאשָׁתוֹ) *fem.* prop. what is at the head, *beginning*, *commencement*, of דָּבָר ECCLES. 7, 8, opposite אַחֲרִית; of מִדִּין PROV. 17, 14; מַמְלָכָה JER. 26, 1; *the first*, in opposition to a second GEN. 10, 10 and 10, 11 12; *the first beginning of all*, GEN. 1, 1, like ἀρχή, principium of the classical writers; *origin*, of חַטַּאת MIC. 1, 13; *the first time*, of ripe figs HOS. 9, 10; *former state* JOB 8, 7, *earlier time* Is. 46, 10, opposite אַחֲרִית; *the chief*, of שְׁמָנִים AM. 6, 6, חֶרֶם 1 SAM. 15, 21; דַּרְכֵי אֵל JOB 40, 19; גּוֹיִם AM. 6, 1; *the oldest* NUM. 24, 20; *the choice* DAN. 11, 41; JER. 49, 35 *the choice of their heroes* (גְּבוּרֵיהֶם = גִּבּוֹרֵיהֶם like Is. 3, 25); *the highest*, spoken of חָכְמָה PROV. 1, 7, דֵּעָה 4, 7; *firstling*, of קָצִיר LEV. 23, 10, גֵּז DEUT. 18, 4, פְּרִי 26, 10, תְּבוּאָה PROV. 3, 9, hence קָרְבַּן רֵ' *an oblation of the first fruits* LEV. 2, 12, רֵ' בִּכּוּרִים *the first of the earliest ripe fruits* EX. 23, 19; poet. רֵ' אוֹן *the first-born* GEN. 49, 3; רֵ' דַּרְכּוֹ יי, of the divine חָכְמָה PROV. 8, 22, comp. REVEL. 3, 14; *the best*, i. e. best part of the land DEUT. 33, 21.

רֹאשׁ (from רָאֵשׁ; only *pl. constr.* רֹאשֵׁי) *fem.* same as מְרֹאשׁ (which see) *side* or *place of the head*, i. e. at the the head 1 SAM. 26, 12.

רַב 1. (from רָבַב I., in pause רָב, *pl.* רַבִּים) *adject. m.*, רַבָּה (*constr.* רַבַּת, an old form רַבָּתִי, *plur.* רַבּוֹת) *fem. many*, *numerous:* a) following nouns, e. g. after עֶרֶב (a mixed people, i. e. Egyptians, Arabians, or remains of the Hyksos; elsewhere אַסַפְסֻף) EX. 12, 38, מִקְנֶה NUM. 32, 1, זָרִיץ DEUT. 28, 38, זָהָב 1 KINGS 10, 2, שָׁלָל 2 SAM. 3, 22; *plur. m.* רַבִּים belonging to מַיִם NUM. 20, 11, יָמִים GEN. 21, 34; *fem. sing.* רַבָּה to עֲבֹדָה 26, 14, נְחֻשָּׁה 1 CHR. 18, 8, *plur.* רַבּוֹת to נָשִׁים JUDGES 8, 30. b) seldomer prefixed to the noun, as רַבִּים חֲלָלִים PROV. 7, 26, רַב־קֶשֶׁב Is. 21, 7, רַבִּים עַמִּים PS. 89, 51; coupled with עֲצוּם EX. 1, 9; Jo. 2, 2. c) the adjective being regulated in gender and number by what precedes, but yet appearing in the genitive, like a noun, in consequence of its being followed by a noun, as רַב תְּבוּנָה PROV. 14, 29; רַבַּת בָּנִים 1 SAM. 2, 5; רַבְּתִי עָם LAMENT. 1, 1. — 2. Metaphor. *great*, *extended*, of תְּהוֹם GEN. 7, 11, *wide* ESTH. 1, 20, *long*, of דֶּרֶךְ 1 KINGS 19, 7, *violent*, of מַכָּה NUM. 11, 33, *grievous* PS. 19, 14, *strong* PROV. 14, 29 &c. — 3. As an *adverb*, *much*, *in great number* EX. 19, 21, oppos. to מְעַט NUM. 26, 56, emphasised by מְאֹד JOSH. 11, 4; *enough* GEN. 45, 28, רַב עָהּ *enough now!* 2 SAM. 24, 16; *strongly*, *above measure* PS. 123, 3; hence also with a plur. of the noun, as PS. 18, 15 *lightnings much* (according to some); DEUT. 33, 7 *let his hands be mighty* (רָב) *to him*; ECCLES. 6, 3 *and the days of his years will be many*. So also the femin. רַבָּה *much*, *especially* JOB 31, 33; PS. 62, 3; *abundantly* 78, 15; *very much* 89, 8, especially רַבַּת 65, 10 *richly*; *long enough* 120, 6; *much* 129, 1. רָב is to be taken in this sense particularly when לְ of the person follows and the verb *to be* should be supplied, as in רַב לָהֶם NUM. 16, 3, רַב לְךָ DEUT. 3, 26, רַב לוֹ 33, 7. — 4. Subst. *a great one*, רַב פְּעָלִים *a great one in deeds*, a quality ascribed to בְּנָיָהוּ 2 SAM. 23, 20 (see פְּעַל); *a mighty one* 2 CHR. 14, 10, opposite אֵין־כֹּחַ; *pl. the mighty*, JOB 35, 9; *a violent one* Is. 53, 12, parallel עֲצוּמִים; *oldest*

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one, GEN. 25, 23, oppos. to צָעִיר, with the additional idea of wisdom JOB 32, 9, LXX *πολυχρόνιος*, and like כַּבִּיר 15, 10, parallel זְקֵנִים; *a chief, a head*, interchanged with שַׂר (which see), as רַב טַבָּחִים *chief* or *commander of the bodyguard* JER. 39, 9 (see טַבָּח); רַב מָג *head of the magi* JER. 39, 3; רַב בַּיִת *head* or *president of the house, chamberlain* ESTH. 1, 8; רַב סָרִיסִים *chief of the eunuchs* DAN. 1, 3 or *chamberlain* 2 KINGS 20, 18. See also רַב־סָרִיס as a proper name. רַב הַחֹבֵל *shipmaster* JON. 1, 6. — *Pl. principal persons, judges*, SONG OF SOL. 7, 5; hence the gate where the judges sat was called בַּת רַבִּים; *noblemen*, along with שַׂלְמִים NAH. 1, 12. Here belongs the meaning *fulness* Ps. 145, 7; Is. 63, 7; *plur. crowds, masses* JER. 11, 15. — 5. (from רָבַב III.) *archer* JER. 50, 29, so too in רַבֵּיהוּ JOB 16, 13. רַבִּים NEH. 5, 2 is a mere abridgment of עֲרֻבִּים. רַבָּה as an adjective to the name of a city, or as the name of a city itself, see under רַבִּ֫ים. רַב in a proper name see רַבְשָׁקֵה.

רָב (*def.* רָבָּא, without a *plur.*; from רָבַב) *Aram. adject. m.*, רַבָּא (*def.* רַבְּתָא) *fem. great*, in the widest sense, of מַלְכָּא DAN. 2, 10, צְלֵם 2, 31, טוּר 2, 35, אֱלָהּ אֱלָהַיָּא 2, 45, *defin.* יַמָּא רַבָּא 7, 2, אֱלָהָא רַבָּא EZR. 5, 8, *fem. defin.* DAN. 4, 27.

רֹב (twice רוֹב, before Makkeph רַב־, with *suff.* רָבָּם, רִבָּם; *plur. constr.* רִבֵּי K'ri; from רָבַב I.) *m. multitude, mass*, in number, followed by a genitive in the plur. as שָׁנִים LEV. 25, 16, זְבָחִים Is. 1, 11, חֲסָדִים Ps. 106, 7, תְּבוּאוֹת PROV. 14, 4, or the sing. collect. דָּגָן GEN. 27, 28, אֹכֶל PROV. 13, 23, חֵלֶל NAH. 3, 3, דִּמְשָׁא 2 CHR. 24, 27 K'tib, עֹשֶׁר Ps. 52, 9; *spread* Ps. 37, 11; *great quantity* ECCL. 1, 18; forming along with the following word a single idea, as רֹב דְּבָרִים *multitude of words* JOB 11, 2; רַב־כֹּחַ *all powerfulness* 30, 18 = רַב־אוֹנָה; *fulness of might* 23, 6; רַב־חֶסֶד *fulness of grace* Ps. 69, 14; *totality*, = כֹּל JOB 4, 14 like 33, 19 K'ri (but see רוֹב = רִיב); *greatness* ECCLES. 1, 18; Is. 63, 1. לָרֹב is used adverbially, *in multitude* JUDGES 6, 5, 1 KINGS 1, 19, increased in force by מְאֹד 2 CHR. 4, 18; 30, 13, or made clear by a comparison DEUT. 1, 10; JUDGES 6, 5; 2 SAM. 17, 11; *in fulness* JOB 26, 3. מֵרֹב *for multitude* GEN. 16, 10; *on account of long continuance* JOSH. 9, 13. In כְּרֹב Hos. 10, 1 רֹב should be translated as an infinitive, *in proportion as* (the number of the people) *increased*; רַבִּי 8, 12 K'ri stands for רֹב, but the K'tib reads רִבּוֹ (which see) expressing a multitude generally.

רָב see רִיב.

רִבְּאִ֫ see רִבּוֹ.

רָבַב I. (3 *plur.* רָבּוּ, in pause רָבּוּ, *infin.* רֹב) *trans.* prop. to bind, to join, hence *to bring together, to fit together, to heap together; intr. to be heaped, increased, to be many, abundant*, 1 SAM. 25, 10; Ps. 3, 2; רַב מִן *to be more than* 69, 5; JER. 46, 23; *infin.* כְּרֹב Hos. 10, 1, לָרֹב GEN. 6, 1. Perhaps also רַב and רַבָּה in many places belong here, and possibly Is. 9, 6 in לֶ֫ם רַבָּה. Deriv. רַב (subst. and adj.), רֹב, רַבָּה, רְבָבָה, רִבּוֹא, רְבָבָה, רְבוֹא, and perhaps too רֵב = רֹב 2 CHR. 24, 27 K'ri; the proper names יִרְבְעָם, רַבְשָׁקֵה (out of יָרָב), מְרֹב.

Puh. רֻבַּב *to be multiplied by myriads* Ps. 144, 13, perhaps a denomin. from רְבָבָה.

The fundamental signification here given rests upon the Ar. رَبَّ to collect, to join together, to make great, and رِبٌّ a league, an association. But apart from the fact that in Arab. also these meanings may be traced back to *to be much, great, numerous, accumulated;* the idea of *being enlarged, many*, proceeds from that of *to overflow, to be abundant*, as in שִׁפְעָה, whence שִׁפְעָה a multitude, troop, band; so that רָבַב is related to the the org. root in זָרַב I, דָּרַךְ, רִי־ד, as also בֵּרִיב (which see) testifies (*Fürst*, Concordance s. v.).

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רָכַב II. (*perf.* doubtful רַב Ps. 18, 15, certainly רָכַב, with *o* like זָר Ps. 58, 4, and יָכַל, לָחַם, נָשַׁק, נָגַר, שָׁכַל, קָטַן, נָכַל, טָוַב, בּוֹשׁ, אָוַר, זָוַר; 3 *pl.* רָכְבוּ; on the contrary the *part.* רֹכֵב, *pl.* רֹכְבִים, with *suff.* רֹכְבָיו, presupposes a perf. רָכֵב, but Gen. 21, 20 is perhaps to be accented רֹכֶה, so that רָכֵב is the part.) *tr. to cast, to sling, to shoot*, חִצִּים, of בַּעֲלֵי חִצִּים Gen. 49, 2; fig. בְּרָקִים Ps. 18, 15 (*Kimchi*), comp. שָׁלַח חִצִּים 144, 6; רַבִּים *archers* Jer. 50, 29, רַבָּיו Job 16, 13. The organic root רַכ, רָכַב is said to be ident. with that in רָמַ־ה I. רָמָה, Greek ῥίπτειν, Aram. רָמַח. See רָכַה II.

רַבְבָא (only *pl.* רִבְבָן) *Aram. f.* same as Hebr. רִבָּבָה Dan. 7, 10 K'ri, where the K'tib has רִבְוָן (from רִבְוֹ).

רִבָּבָה (*pl.* רְבָבוֹת, *constr.* רִבְבוֹת and רִבְבֹת, with *suff.* רִבְבֹתָיו; from רָבַב I.) *f.* same as רִבּוֹ prop. *multitude, manifoldness*, a very high number Gen. 24, 60; Song of Sol. 5, 10; Ps. 91, 7; commonly *ten thousand, a myriad* Lev. 26, 8, Judges 20, 10, *pl. ten thousands, myriads* 1 Sam. 18, 8; רִבָּבָה Ez. 16, 7 *adv. to myriads*, i. e. increased extraordinarily. For מִרְכֹּבֹת קֹדֶשׁ Deut. 33, 2 we should probably read מִמְּרִיבֹת קָדֵשׁ (see מְרִיבָה); Ar. رِبَّة the same, رِبِّي thousand.

רָכַב I. *tr.* same as רָכַס *to spread, to stretch out*, עֶרֶשׂ Prov. 7, 16. Deriv. מַרְכֶּבֶת.

רָכַב II. (not used) *tr. to bind, to bind about*, ident. in its organic root רַ־כַּב with that in אַ־סַּר, צַ־סַּר; Arab. ربط and ربط the same, Aram. רוּכְבָא a juncture of stones. Deriv. רֶכֶב.

רָכַה I. (*inf. c.* רָכוֹת; *fut.* יִרְכֶּה, *ap.* יֶרֶב and יֶרַב; 3 *imperf. pl.* יִרְכְּיֻן, יִרְכְּוֻן) *intr.* same as רָכַב I. (Aram. רְכָא, Arab. ركب to practise usury) *to increase, to multiply* Ex. 1, 10; Deut. 8, 1; Ezr. 9, 6, coupled with פָּרָה Gen. 1, 22; רַב לְ *one has much* Deut. 8, 13; *to be numerous* Ps. 16, 4; 139, 18; *to be long*, of a way Deut. 14, 24; *to be abundant*, בָּבוֹד בַּיִת Ps. 49, 17; *to grow up, to become large*, coupled with גָּדַל Job 39, 4; Ez. 16, 7; *to be great* Gen. 43, 34, *to be mighty* Job 33, 12. Derivat. רִבִּי, מִרְבֶּה, מַרְבֶּה, תַּרְבִּית, מַרְבִּית.

Pih. רִבָּה (*imp.* רַבֵּה for רַבֵּה) *to increase* Judges 9, 29; *to get much* Ps. 44, 13; *to bring up* Ez. 19, 2; Lament. 2, 22.

Hif. הִרְכָּה (2 *perf. f.* once הִרְכֵּיתִי for הִרְבֵּית Jer. 46, 11; *part. m.* מַרְבֶּה, *fem.* מַרְבָּה; *inf. abs.* הַרְבָּה [Gen. 3, 16; 16, 10; 22, 17] and הַרְבֵּה, *c.* הַרְבּוֹת, once K'tib and twice for the infin. absol. הַרְבִּית Am. 4, 9; Prov. 25, 27; *imp. sing.* הַרְבֵּה and הָרֵב; *fut.* יַרְבֶּה, *ap.* יֶרֶב) *to increase*, in number Gen. 16, 10, strength 3, 16; with לְ instead of the accus. Hos. 10, 1; usually followed by a verb in the infin. constr. and לְ, in which case הַרְבֵּה as an adv. *much* precedes 1 Sam. 1, 12, 2 Sam. 18, 8, or a finite verb follows 1 Sam. 2, 3; Ps. 51, 4; *to give much*, with accus. of the object and dative of the person Hos. 2, 10, or without a dative Ex. 30, 15, opposite הִמְעִיט; *to get much*, with לְ refl. Deut. 17, 16; *to take much* Jer. 2, 22; *to have much*, רַגְלַיִם Lev. 11, 42, יָמִים Job 29, 18, absol. 1 Chr. 4, 27, where בָּנִים is left out; *to impose much upon one*, with עַל Gen. 34, 12; *to make great* 1 Chr. 4, 10; *to make boastful*, of words Job 34, 37. The infin. absolute הַרְבֵּה is chiefly used as an *adverb*, like הֵיטֵב, meaning *much* 1 Sam. 26, 21, *diligently* 2 Kings 10, 18; also after nouns in the pl. or after collect. Eccles. 5, 6; 12, 12; 2 Sam. 12, 2; more rarely prefixed to the noun Ps. 131, 7; *very much* Eccles. 7, 16; לְהַרְבֵּה = הַרְבֵּה 2 Chr. 16, 8. Deriv. יֶרֶב 2 Chr. 21, 27 K'ri, once הַרְבֵּה Jer. 42, 2.

רָבָה II. (only *part.* רֹבֶה) *tr.* same as רָמָה I. *to cast, to hurl*, only in Gen. 21, 20 רֹבֶה קֶשֶׁת, which compared with רֹמֵה קֶשֶׁת Jer. 4, 29, may mean *archer*, and קֶשֶׁת would have to be read for

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קַשָּׁת. But it may also be translated, *grown up as an archer.*

רַבָּה *f.* of רַב, conseq. *the great, the principal one*, as a noun, to which עִיר should be supplied, *head of a kingdom, metropolis*, Syr. ܪܒܬܐ; accordingly we have 1. (with *a* of motion רַבָּתָה 2 Sam. 12, 29) *n. p.* of the metropolis of the Ammonites Josh. 13, 25, 2 Sam. 11, 1, called עִיר הַמְּלוּכָה in 2 Sam. 12, 26, especially the acropolis, while the part of the city lying on the river (now Mayet or Nahr Amman) was named עִיר הַמַּיִם 2 Sam. 12, 27; it was called in full רַבַּת בְּנֵי עַמּוֹן Deut. 3, 11; Jer. 49, 2; but among classical writers sometimes Ῥαβαθάμανα (Polyb. 5, 7, 4), sometimes *Philadelphia* (Joseph. Jewish Wars 1, 6, 3; Ptol. 5, 15; Plin. 5, 16) from Ptolemy Philadelphus; now عَمَّان, but only ruins of it exist (*Burckhardt* II. 612 seq.). בְּנוֹת רַבָּה *the daughters of Rabbah* sometimes mean the smaller towns round about Jer. 49, 2, sometimes their inhabitants 49, 3. — 2. *n. p.* of the metropolis of Moab, elsewhere עָר, still existing only in the name of its ruins, and written fully רַבַּת מוֹאָב (see עָר). — 3. *n. p.* of a city in Judah Josh. 15, 60.

רְבָה (Targ. רְבָא, 3 *f.* רְבָת; 2 *pers.* רְבַיְתְּ, for which the K'ri has רְבֵת, so that *ai* is contracted into *e*) *Aram. intr. to become great* Dan. 4, 8 19. In Targ. part. m. רָבֵי a boy, fem. רַבְיָא a maiden. Deriv. רְבוּ, רְבוֹ to רִבְוָן.

Pa. רַבִּי *to make great, to elevate* Dan. 2, 48.

רִבּוֹ (for רִבּוֹת, also רִבּוֹא, רִבֹּא; *du.* רִבּוֹתַיִם, *pl.* רִבֹּאוֹת, רִבֹּאות; from רָבַב I.) *f.* prop. multitude, manifoldness, more definitely *a myriad* 1 Chr. 29, 7; commonly like numerals in the sing. on account of its proper signification Jon. 4, 11, Ezr. 2, 64, seldom in the pl. Dan. 11, 12; Ezr. 2, 69; in Neh. 7, 71 72 רִבּוֹת is = רִבּוֹא and to be taken for a sing.; comp. Ar. رُبَّة *μυριάς*, Syr. ܪܒܘ.

רְבוֹ to רִבְוָן see רְבָבָא.

רְבוּ (*c.* רְבוּת, *def.* רְבוּתָא, with *suff.* רְבוּתָךְ, from רְבָה) *Aram. f. greatness, exaltation* Dan. 4, 19 33; 5, 18; Talm. preference.

רִבּוֹא see רִבּוֹ.

רָבוּעַ see רָבַע under אַרְבַּע.

רְבוּעָה see רָבַע under אַרְבַּע.

רִבּוֹת *f.* see רִבּוֹ.

רְבִי (after the form פְּרִי, from רָבָה I.; with *suff.* רִבְיָךְ) *m.* (only in the cod. Sam. Deut. 33, 25 for דָּבְאֶךָ) same as רְבוּ *Aram. greatness, majesty.*

רָבִיב (only *pl.* רְבִיבִים) *m.* prop. *an overflow*; hence *rain*, only poet. Deut. 32, 2; *abundant showers* Ps. 65, 11; Mic. 5, 6. The derivation from רָבַב I. in the sense of *to be much* (*Ibn Esra*) or from רָבַב II. (*Rashi*) should be rejected. Arab. رَبَب *copious water.*

רָבִיד (from רָבַד II.) *m. a collar* Gen. 41, 42; Ez. 16, 11.

רְבִיעִי and רְבִעִי (from רָבַע = אַרְבַּע, as a numeral; *pl.* רְבִיעִים) *an ordinal m.*, רְבִיעִית *f. fourth*, of יוֹם Gen. 1, 19, נָהָר 2, 14, דּוֹר 15, 16, צוֹם Zech. 8, 19, חֹדֶשׁ Jer. 52, 6; without יוֹם 1 Chr. 27, 2 or חֹדֶשׁ Ez. 1, 1 *fourth day* or *month*; בְּנֵי רְבִעִים 2 Kings 10, 30 *children of the fourth generation*, i. e. children in the fifth degree; *fem.* רְבִיעִית belonging to שָׁנָה Lev. 19, 24, מֶרְכָּבָה Zech. 6, 3, also a *subst. a fourth part*, of יוֹם Neh. 9, 3, *the fourth part*, of the תְּרוּמָה Ez. 48, 20; of the הִין Lev. 23, 13.

רְבִיעַי (*def.* רְבִיעָאָה and רְבִיעָיָא; *pl.* in the Targ. רְבִיעִין and רְבִיעָאִין) *Aram. an ordinal m.*, רְבִיעָאָה and רְבִיעָיָא (*def.* רְבִיעָיְתָא and רְבִיעָיְתָא) *f. the fourth*, of מַלְכוּ Dan. 2, 40, חֵיוָה 7, 7, רֵו 3, 25.

רַבִּית (*great town*; from רָבַב I.) *n. p.* of a city in Issachar Josh. 19, 20.

רָבַךְ (Kal not used) *tr. to mix, to mingle, to dip into*, oil; Arab. رَبَك, Aram. רְבַךְ the same, רְבִיכָא Aram. = Ar. ربيكة food dipped in oil. The or-

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ganic root is connected with that in סָ־בַךְ, אָ־בַךְ.

Hof. הָרְבַּךְ (*part. f.* מֻרְבֶּכֶת as a noun) *pass.*, see מֻרְבֶּכֶת.

רָבַל (not used) *intr. to be abundant, fruitful*, after the Arab. ربل, adopted for the proper name רִבְלָה; better perhaps in its organic root equivalent to עָבַל *to be naked, bare*, ע and ר being connected (see ר). Deriv.

רִבְלָה (*bare place*) *n. p.* of a city in the northern part of *Bikea* on the Orontes 2 Kings 23, 33; 25, 6; Num. 34, 11; now Riblêh, *Robins.* III, p. 461, App.; New Biblical Res. p. 708. 710. The name is interchanged with דִּבְלָה (which see).

רַב־סָרִיס *n. p. m.* of an Assyrian like Rabshakeh and Tartan 2 Kings 18, 17, or of an Chaldean Jer. 29, 3; prop. a mere title. See רַב and סָרִיס.

רָבַע I. (*inf. c.* רְבַע, with *suff.* רִבְעָהּ; also רִבְעָה) *intr. to couch down, to lie;* hence *to lie with*, i. e. *to copulate*, with the accus. Lev. 18, 23; 20, 16, especially of unnatural copulation; *to lie, to encamp* generally (see רֶבַע), conseq. same as רָבַץ (which see); Arab. ربع, Aram. רְבַע the same. Derivat. רֶבַע, רֹבַע (according to some), מַרְבַּע and מַרְבַּעַת (cod. Sam. Num. 23, 10 for רֹבַע).

Hif. הִרְבִּיעַ (*fut.* יַרְבִּיעַ) prop. *to cause to gender*, two animals Lev. 19, 19.

רָבַע II. as a denom. from אַרְבַּע or רְבַע, whence רָבוּעַ, as also *Puh.* רֻבַּע, see under אַרְבַּע (p. 144).

רְבַע (not used) is a ground-form to the numeral אַרְבַּע, to explain which latter many attempts have been made. 1. It has been associated with אַרְבָּה which may have meant originally *four-winged*, and so is said to represent the number four; 2. derived from רָבַע I. = רָבַץ, and applied to the lying of four-footed things, compared with κύβος, cubus, from κύπτω and cumbo, cubo; 3. as originally denoting *a four-cornered tile* or *stone*, like ربيعة, κύβος, cubus, after which the number four is said to have been formed; 4. compared with the Sanskrit catwâras, Zend. catwara, Greek τέσσαρες, Latin quatuor. But all these explanations are unsatisfactory. Deriv. אַרְבַּע, רֶבַע 2, רֹבַע, רִבַּע, רְבִיעִי, denom. רָבַע.

רֶבַע (with *suff.* רִבְעִי, *pl.* with *suff.* רִבְעֵיהֶן, רְבָעָיו) *m.* 1. (from רָבַע I.) *a couch*, along with אֹרַח (way) Ps. 139, 3; so in other places מַרְבַּע, מַרְבַּעַת. — 2. (from רְבַע, the ground-form to אַרְבַּע) *fourth part*, of a הִין Ex. 29, 40, שֶׁקֶל 1 Sam. 9, 8; *fourth side* of a four-sided object Ez. 1, 17; 43, 16 17. — 3. (*sprout, descendant*, from רָבַע = רָבָה *to sprout, to grow;* Arab. ربيع time of sprouting or spring; many understand רֹבַע to mean *posterity*) *n. p. m.* Num. 31, 8.

רִבֵּעַ (only *pl.* רִבֵּעִים, from אַרְבַּע) *m. a great grand-child*, along with שִׁלֵּשׁ Ex. 20, 5; 34, 7; Num. 14, 18; prop. the fourth from the original stock.

רֹבַע *m. a fourth, fourth part*, of a לֹב, as a measure 2 Kings 6, 25; Arab. ربع, Aram. רוּבְעָא, ܪܘܒܥܐ. Here has been also referred ר׳ יִשְׂרָאֵל Num. 23, 10 *fourth part of Israel*, i. e. as far as it belonged to a דֶּגֶל (Targ.); comp. τὸ τέταρτον τῆς γῆς (Revel. 6, 8). But Jewish interpreters (*Saadia, Rashi*) and the cod. Sam. have explained it here otherwise, some translating *offspring*, from רָבַע = רָבָה, some after the Aramaean manner *generations, seed*, from רָבַע I., and therefore the cod. Sam. has מַרְבַּע, מַרְבַּעַת after the Aram. מַרְבַּעַת concubitus, ܡܪܒܥܬܐ uterus.

רָבַץ (*fut.* יִרְבַּץ) *intr. to lie, to lie down*, especially of four-footed creatures Gen. 29, 2; 49, 9; Ex. 23, 5; of נָמֵר, גְּדִי, עֵגֶל Is. 11, 6; 27, 10; by way of rest Gen. 49, 9; in the folds 49, 14; of birds, *to hatch* Deut. 22, 6; of monsters of the deep Ez. 29, 3; metaphor. of men, *to settle down calmly, securely* or *comfortably, to rest* Job 11, 19; Is. 14, 30; of things, as wells, springs, which lie deep down Gen. 49, 25; Deut. 33, 13; figur.

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with בְּ of a person *to be with one*, of אָלָה 29, 19. Deriv. רֹבֵץ, מַרְבֵּץ, רֹבֵץ.

Hif. הִרְבִּיץ (*fut.* יַרְבִּיץ) *to cause to lie down*, צֹאן Jer. 33, 12; omitting the object Song of Sol. 1, 7; Is. 13, 20; transferred to men Ps. 23, 2; Ez. 34, 15; fig. *to lay*, stones, with בְּ *into* Is. 54, 11.

The stem is connected with רָבַע I.; Arab. ربض, whence رِبْض couch, heap, ربيض a herd lying at rest, رَبَضَ to lie in wait.

רֹבֵץ (prop. *part. m.*) *subst. a lier in wait*, Gen. 4, 7 *sin is a croucher at the door*, after the fig. meaning of the verb *to crouch;* comp. חַטָּאת (which see) and Ps. 37, 8.

רֵבֶץ (with *suff.* רִבְצִי) *m. a resting-place*, of herds or animals Is. 35, 7; Jer. 50, 6; metaphor. *resting-place, habitation*, of men Prov. 24, 15; Ar. رَبْع the same.

רָבַק (not used) *tr. to fasten, bind* or *fetter together, to couple together* (Arab. رَبَقَ to bind, whence رِبْق, رِبْقَة a rope, a noose; Talm. רְבַק the same); but according to Jewish interpreters *to fatten*, a meaning which the verb may have had, i. e. *to tie up*, for fattening (*Tanchûm*). Deriv. מַרְבֵּק and the proper name

רִבְקָה (*fettering*, by beauty) *n. p. f.* Gen. 22, 23; 24, 15; *Rebekkah* according to the writing of the LXX.

רַבְרֵב a reduplicated form of the Aram. רְבַב in the meaning *to be great, mighty;* deriv. רַבְרְבָן and

רַבְרַב (*plur.* רַבְרְבִין) *Aram. adj. m.*, רַבְרְבָא (*plur.* רַבְרְבָן, *def.* רַבְרְבָתָא) *fem. great, extraordinary*, of אָתִין Dan. 3, 33; *plur. fem. abundant*, of מַתְּנָן 2, 48; *great*, of חֵיוָן 7, 3 17; also *plur. great things* 7, 8.

רַבְרְבָן (only *plur.* רַבְרְבָנִין, with *suff.* רַבְרְבָנוֹהִי, רַבְרְבָנָיךְ, רַבְרְבָנַי) *Aram. m. a great one, a noble* Dan. 4, 33; 5, 23; frequent in the Targ.; Syr. with ܘ instead of ܒ.

רַבְשָׁקֵה (*Aram., chief cupbearer*, same as Hebrew שַׂר הַמַּשְׁקִים; hence it does not appear to be a proper name, but to have been a title; Syr. ܪܒ ܫܩܐ) *n. p.* of an Assyrian general 2 Kings 18, 17; Is. 36, 2. See שְׁקָה.

רַבַּת see רַבָּה.

רָגַב (not used) *tr. to heap, to heap together*, clods or stones; connected with רָגַם; identical in its organic root רָ־גַב with that in גַּב III., גַּב־א II., גַּב־ה. Deriv. the proper name אַרְגֹּב and

רֶגֶב (only *plur.* רְגָבִים, *constr.* רִגְבֵי) *m. a clod* Job 21, 33; 38, 38; prop. a lump.

רָגַז (*fut.* יִרְגַּז, *imper. fem. plur.* רְגָזָה Is. 32, 11 for רְגַזְנָה according to *Ibn Esra* and *Kimchi*, but better taken as a noun with *a* of motion) *intrans.* prop. same as רָגַשׁ, רָעַשׁ *to rage, to roar, to tremble, to quake;* hence *to be restless, to be moved* 2 Sam. 7, 10; Is. 14, 9; *to be angry, wroth* Prov. 29, 9, Is. 28, 21 (Syr. the same), with לְ *against* one Ez. 16, 43; *to be excited*, with grief 2 Sam. 18, 33, fear Ps. 4, 5; with מִפְּנֵי *because of* a thing Deut. 2, 25; Is. 64, 1; *to be moved with joy* Jer. 33, 9; *to quake, to tremble*, of inanimate nature Jo. 2, 10; Is. 5, 25; רָגַז מִן Mic. 7, 17 like חָרַג מִן (Ps. 18, 46), חָרַד מִן *to flee from, with trembling;* Arab. رجل to tremble, رجز to crash; Aram. רְגַז, ܪܓܙ the same. Derivat. רֹגֶז, רָגְזָה, רְגָז; on the contrary אַרְגָּז does not belong here.

Pih. רִגֵּז (not used) an intensive of Kal; deriv. רַגָּז.

Hif. הִרְגִּיז (*fut.* יַרְגִּיז) *to move, to disquiet*, with accus. of the person 1 Sam. 28, 15; *to put in fear*, with לְ for the accus. Jer. 50, 34; *to make angry, provoke*, אֵל Job 12, 6; *to make tremble* Is. 14, 16, also of inanimate things 13, 13; Job 9, 6 *who maketh the earth to shake out of its place.*

Hithp. הִתְרַגֵּז (only *inf. constr.* with *suff.* הִתְרַגֶּזְךָ) *to rage*, with אֶל of a person; *to be refractory* 2 Kings 19, 27 28; Is. 37, 28; cod. Sam. Gen. 45, 24

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Hithp. for *Kal*, *to be excited one against another*, i. e. to strive; elsewhere in the Samar. version for הִתְאַוָּךְ (DEUT. 1, 37); Aram. ܪܓܙ the same.

The Sanskrit *rag* to move and *rága* = ὀργή, German *regen*, are connected with רָגַע.

רַגָּז *adject. m. trembling*, *timid*, of לֵב DEUT. 28, 65; also in modern Hebrew a substantive.

רֹגֶז (with *suff.* רִגְזֵךְ) *m. motion*, *restlessness*, *tumult* JOB 3, 17; *excitement*, *alarm* 3, 26, a figure of trouble; *anger*, HAB. 3, 2; *disquiet*, coupled with עָצַב Is. 14, 3; *noise*, *raging*, with רַעַשׁ JOB 39, 24; *crash*, of thunder 37, 2.

רִגְז (after the form כִּבְשׁ; with *a* of motion רִגְזָה) *m. a trembling*, Is. 32, 11 *to trembling*. See שָׁמַם.

רָגַז (Peal not used) *Aram. intr.* same as Hebrew רָגַז. Deriv. רְגַז.

Af. הַרְגַּז *to make angry*, *to excite to wrath* EZR. 5, 12.

רְגַז *Aram. masc. anger* DAN. 3, 13, coupled with חֵמָא.

רִגְזָה *fem. trembling*, *trepidation* Ez. 12, 18, along with דְּאָגָה.

רָגַל *intr.* 1. (only figur. and in the proper name רוֹגֵל) *to go along*, *to walk along*, like הָלַךְ; Syr. ܪܓܠ to flow, then like רָכַל to go about, to walk about, Arab. رجل to wander (ר and ד interchanged); figur. like רָכַל *to slander*, *to carry slander*, עַל לָשׁוֹן Ps. 15, 3. Derivat. רַגְלִי, רַגְלָה, מַרְגֵּלֹת. — 2. *to tread*, *to stamp*, *to full*, *wash*; hence the proper names רוֹגֵל, רוֹגְלִים.

Pih. רִגֵּל (*part.* מְרַגֵּל; *inf. constr.* לְרַגֵּל; *fut.* יְרַגֵּל) *to go about frequently*, in order to slander, with בְּ 2 SAM. 19, 28; *to search*, *to spy out*, with accus. JOSH. 14, 7; JUDGES 18, 2; מְרַגֵּל *a spy* GEN. 42, 9; 1 SAM. 26, 4.

Hif. תַּרְגִּיל (instead of הִרְגִּיל) *to lead*, *guide*, *to lead like a child*, HOS. 11, 3; Syr. ܐܰܪܓܶܠ to lead; mod. Hebr. הִרְגִּיל to get accustomed.

רֶגֶל (in pause רֶגֶל, with *suff.* רַגְלִי, *dual* רַגְלַיִם, *constr.* רַגְלֵי, also for *plur.*; in another sense *plur.* רְגָלִים) *common*, *the foot*, of men and beasts Ez. 1, 7; 29, 11; denoting with רֹאשׁ the two extremities of the human body LEV. 13, 12; כַּף רֶ׳ *sole of the foot* DEUT. 28, 35, poet. שְׁרֹשׁ רַגְלִים JOB 13, 27; אֲצַבַּע רַגְלַיִם 2 SAM. 21, 20 *toe*, like δάκτυλος; בְּהֹן רֶ׳ Ex. 29, 20 *the great toe*; נְכֵה רַ׳ *lame* 2 SAM. 4, 4; מֵימֵי רַ׳ *urine* Is. 36, 12, euphemistically for שֵׁרָיִם, comp. Syr. ܪܓܠ the same; so too euphem. שְׂעַר רַ׳ *hair of the pudenda* Is. 7, 20; הֶסֵךְ רַ׳ *to ease oneself* JUDGES 3, 24; מְקוֹם רַ׳ *standing-* or *dwelling-place*, of Jerusalem Is. 60, 13, יְהוָה רַ׳ of the temple Ez. 43, 7; metaphor. *step* GEN. 33, 14, and in certain phrases 1 SAM. 23, 22; 2 KINGS 21, 8; *journey* Is. 23, 7; *march* 52, 7; *tread*, הִשְׁקָה בְּרֶ׳, *to water by the tread* (of water-machines or wheels) DEUT. 11, 10; *tread*, *step* 1 KINGS 14, 6; *guidance*, *management* GEN. 30, 30; *track*, of the footsteps 1 SAM. 25, 27; hence the expression לְרֶגֶל פְּ׳ *in one's steps* 25, 42; לְרַגְלוֹ *at his footstep*, i. e. at every step Is. 41, 2; לְרַגְלָיו *where he sets his foot* JOB 18, 11; sometimes with its opposite לְפָנָיו HAB. 3, 5. לְרֶגֶל הַמְּלָאכָה GEN. 33, 14 *according to the pace of the flocks*, i. e. as they are able to travel; מְלָאכָה business, property and so = מִקְנֶה. Phrases are: עָמַד עַל רַגְלָיִם *to stand upon the feet*, *to stand upright* Ez. 2, 1, like קוּם עַל רַ׳ 2 KINGS 13, 21; נָפַל עַל רַגְלֵי פְּ׳ *to fall at one's feet* 1 SAM. 25, 24; but the phrase לְפָנֵי רַ׳ is also used ESTH. 8, 3; שָׁוֹת, הִדְבִּיר, נָפַל תַּחַת רַגְלֵי פְּ׳ *to subjugate* PS. 8, 7; 47, 4; 2 SAM. 22, 39; מִבֵּין רַגְלָיו *from between his feet* GEN. 49, 10, which is sometimes understood of the sceptre, sometimes of offspring. *Plur.* רְגָלִים prop. *steps*, then *times*, like פְּעָמִים Ex. 23, 14; NUM. 22, 28 32; modern Hebrew, *pilgrimage to a festival*.

רוֹגֵל (*fuller*, *washer*, from רָגַל) only in עֵין רוֹגֵל (*fuller's fountain*) *n. p.* of a

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fountain not far from Jerusalem JOSH. 15, 7; 18, 16; near which lay the fuller's field Is. 7, 3. Comp. עֵין רֹגֵל.

רֶגֶל (*def.* רַגְלָא, *dual* רַגְלַיִן, *def.* רַגְלַיָּא, with *suff.* רַגְלֹהִי, רַגְלֵיהּ) *Aram. comm.* the lower part of the human body, also applied to inanimate things DAN. 2, 33, opposite שֹׁק 2, 41; also *dual* for *plur.* 7, 4 7.

רַגְלַי (formed from רֶגֶל; *plur.* רַגְלַיִם) *m. a footman*, in a military sense *foot-soldier*, comp. Arab. رَاجِل, رَجِل; but not after the Ar. رَجُل *a man* Ex. 12, 37, cod. Sam. רַגְלָאֵי; with אִישׁ added JUDGES 20, 2; *plur.* JER. 12, 5.

רֹגְלִים (*fullers' place*) *n. p.* of a locality in Gilead 2 SAM. 17, 27; 19, 32.

רַגְלַי see רַגְלַי.

רָגַם I. (*inf. absol.* רָגוֹם, *constr.* רָגֹם; *fut.* יִרְגֹּם) *trans. to heap together, to pile up, to collect*, stones; hence with the accus. אֶבֶן and עַל of the person *to heap stones upon one*, i. e. *to stone* Ez. 23, 47; commonly with the accusat. of the person without אֶבֶן LEV. 24, 14; DEUT. 21, 21; but בְּאֶבֶן Ez. 16, 40 or אֶבֶן 2 CHR. 24, 21 are added by way of explanation; seldom with בְּ of the person LEV. 24, 16, 2 CHR. 10, 18, with a modification of the sense. Derivat. רִגְמָה and מַרְגֵּמָה.

As to the stem, the Arab. رجم (to heap together stones, i. e. to stone), ركم (to bring together), whence رُكَام (a heap), Aram. רָגַם for רָגַם and סָקַל (but also with the additional idea of "casting stones"), and its connexion with רָגַב discover the fundamental signification with sufficient clearness. The organic root רְ־גַ־ם is identical with that in גֶּם, אַ־גַ־ם, גַּם (גַּמְּ) I.

רָגַם II. (not used) *tr.* same as רָקַם *to make party-coloured, to make spotted* or *streaked* (with figures, flowers), *to embroider;* comp. Ar. أَرْقَم party-coloured, رُخَام variegated marble. This meaning has been adopted for the old Hebrew and Phenician אַרְגָּמָן. But as אַרְגְּ denotes fiery-coloured, red purple, in opposition to תְּכֵלֶת (blue purple), the idea of glowing, burning, bright red must lie in the verb-root. The organic root רְ־גַ־ם seems identical with that in חָמַם, חַמְּ־ה III., חַמְּ־ם, Ar. ح-م-م, و-ح-م, ر-ح-م, גְּ־חַ־ם. Deriv. אַרְגָּמָן, Aram. אַרְגְּוָן.

רָגַם III. (not used) *intrans.* same as רָחַם *to be inclined to, to love; to be friendly, united with;* Ar. رحم the same, with meaning similar to that of נִכַּם. Deriv. the proper names רֶגֶם מֶלֶךְ, רֶגֶם.

רָגַם IV. (not used) *tr.* prop. *to pierce, to engrave, to inscribe*, letters; hence sometimes as in the case of בָּאַר *to write*, as also γράφειν signifies originally *to engrave;* sometimes *to explain, to clear up* (comp. בֵּאַר). Manifestly therefore the stem is = רָקַם, which originally means *to pierce, to inscribe, to make an incision* (Ar. رقن to write, رقم to point). Deriv. אַרְגָּמָן, Aram. אַרְגְּוָן.

Pih. תִּרְגֵּם (a quadriliteral from רָגַם IV.; not used) properly *to arrange, to explain, interpret*, especially a foreign language by explanation, translation &c. like the Ar. تَرْجَمَ, and also the Ethiopic; generally *to translate.* Deriv. modern Hebrew תַּרְגּוּם.

Puh. הֻרְגַּם (*part.* מְתֹרְגָּם) *to be interpreted, translated* EZR. 4, 7. Hence in Targ. הִתּוּרְגְּמָן and מְתוּרְגְּמָן for the Hebr. נִבְיָא, פֶּה, מְלִיץ, and in the Talmud in a still wider acceptation; and so the Arab. and Persian تُرْجُمَان, تُرْجُم, تُرْجِم, whence come Dragoman, Drogeman, French truchement, Italian turcimanno.

רֵגֶם (prop. *friendship, association*, from רָגַם III.) *n. p. m.* 1 CHR. 2, 47; Ar. رَجُم) a friend.

רֶגֶם מֶלֶךְ (*Melek*, i. e. Jah, *is a friend;* see מֶלֶךְ) *n. p. m.* ZECH. 7, 2.

רִגְמָה (with *suff.* רִגְמָתָם, from רָגַם I.) *fem. a throng, assembly* PSALM 68, 28

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(*Ibn Gánâch*); — וְ has fallen out before it.

רָגַן (*part. m. plur.* רֹגְנִים) *intrans. to murmur, to make a tumult, to rage*, metaphor. *to be rebellious* Is. 29, 24 (LXX, Vulg.). — The stem seems to be enlarged by נ, since נָ־רַג I. (whence נִרְגָּן) has the same meaning; and its organic root is connected with that in רָהַג, עָ־רַג, צָ־רַח; Ar. رجم to reproach, to chide.

Nif. נִרְגַּן (*fut.* יֵרָגֵן) *to murmur rebelliously, to shew oneself discontented* Deut. 1, 27; Ps. 106, 25.

רָגַע I. (*part.* רֹגַע) *trans.* 1. *to set in motion, to excite*, יָם Is. 51, 15; Jer. 31, 35; Job 26, 12; not *intr.* like the Arab. رعج (to tremble, to quake), and not same as גָּעַר (LXX), since a trans. meaning alone suits. The organic root רָג־ע is identical with that in the Arab. رَجَّ (to move, to excite), and in חָ־רַג (= רָגַז, רָגַשׁ). — 2. *to burst open, to break up, to crack*, עוֹר Job 7, 5 (*Ibn Chiquitilla, Ibn Esra*), so that יִמָּאֵס = יִמַּס merely carries the idea further. — 3. (not used) *to open*, the eyes or eyelids; *to wink.* Deriv. רֶגַע.

Hif. הִרְגִּיעַ (*fut. volunt.* אַרְגִּיעָה) *to give a wink*, Prov. 12, 19 *till I wink*, i. e. for a moment; hence אַרְגִּיעָה is a kind of *adverb* to the verb following Jer. 49, 19; 50, 44; opposite לָעַד. *Ibn Gánâch* has also referred אַרְגִּיעַ Is. 51, 4 to this head, translating *I make my judgment in a moment to be the light of the peoples.*

רָגַע II. (Kal not used) *intr.* prop. *to retreat, to turn away from* a thing, in order to rest; hence *to be calm, still;* the Arab. رجع and رَجَّ should be referred to the same fundamental signification. Deriv. רָגֵעַ, מַרְגּוֹעַ, מַרְגֵּעָה.

Nif. נִרְגַּע (*imper. fem.* הֵרָגְעִי) *to be quiet*, Jer. 47, 6, coupled with דּוּם.

Hif. הִרְגִּיעַ (*fut.* יַרְגִּיעַ) 1. *to make to rest* or *repose*, Is. 34, 14; *to find rest* Deut. 28, 65; but also with the accus. *to procure rest* Jer. 50, 34. — 2. *to extend, to establish*, = הֵנִיחַ לְ, as it has been explained for יָסַד in Is. 51, 4 and Jer. 50, 34 compared with Is. 51, 16; but in this meaning רָגַע = רָקַע, رقع, ܪܩܥ.

רָגֵעַ (*plur. constr.* רִגְעֵי) *m. a quiet, still* i. e. pious *one* Ps. 35, 20.

רֶגַע (*plur.* רְגָעִים; from רָגַע I.) *masc.* prop. *opening, breaking open*, of the eye; *a wink*, i. e. *a moment*, like momentum from movimentum Ex. 33, 5; commonly an *adv. suddenly, quickly, momentarily, soon* Job 34, 20; Ps. 6, 11; 30, 6; Is. 54, 8; עַד רֶ׳ Job 20, 5 *for a moment*, i. e. a short time; כְּמוֹ רֶ׳ *in a wink* Lament. 4, 6; stronger is בְּרֶ׳ קָטָן *in a very short time* Is. 54, 7; כְּרֶגַע *suddenly, quickly* Num. 16, 21; לִרְגָעִים *at moments, every moment* Is. 27, 3; Job 7, 18. רֶגַע ... רֶגַע in Jer. 18, 7 9 some take like זְמָן *time*, i. e. *once ... again;* but it is better to translate *suddenly ... suddenly.*

רָגַשׁ *intr. to come together in heaps* or *masses, to combine in a mass*, connected with רָכַס, רָכַשׁ in fundamental signification, Ps. 2, 1. A meaning *to rage, to be tumultuous*, like the Aram. רְגַשׁ, ܪܓܫ, Arab. رجس, and connected with רָעַשׁ, רָגַז, is not proved in Hebrew. Deriv. רֶגֶשׁ, רִגְשָׁה.

רֶגֶשׁ *m. a heap* or *crowd* Ps. 55, 15; Ar. رِكْس.

רְגַשׁ (Pe. not used) *Aram. intrans. to assemble*, in a crowd.

Af. הַרְגֵּשׁ *to come together in a crowd*, with עַל of the person Dan. 6, 7; without a preposition 6, 12 16.

רִגְשָׁה *f. crowd, multitude* Ps. 64, 3; Targumic אִתְרְגוּשָׁא a mass, multitude.

רָדַד I. (only *part.* רֹדֵד and *inf. constr.* רַד like שַׁךְ Jer. 5, 26) *tr.* prop. *to throw down, to lay low;* hence *to tread down, to subdue* (see כָּבַשׁ), with accus. of the object, and לִפְנֵי of the person Is. 45, 1, Peshito rightly ܫܠܒ; רָדַד פְּ׳ תַּחַת פְּ׳ *to*

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subdue one to another Ps. 144, 2. Deriv. the proper name רַדַּי.

The organic root רַד is connected with that in רָד־ה, יָ־רַד I.; Targ. רַד, Ar. رَدَى the same.

רָדַד II. (Kal not used) *tr. to spread over, to stretch over, to overlay*, whether relating to overlaying, or to covering and veiling; cognate in sense with טָפַח; Targ. רְדַד, ܪܕ for Hebrew צָעַף; Arab. رَدَأَ. Deriv. רָדִיד.

Hif. הֵרֵד (*fut. ap.* יָרֶד) *to spread out*, with accus. of the object and with עַל *over*, 1 Kings 6, 32 *and he spread gold over the Cherubim*, i. e. he overlaid them with it; in Targ. for רָקַע; and רַדִּיד the noun is *a broad plate of tin*.

רָדָה I. (*part.* רֹדֶה, *pl.* רֹדִים, *infin. constr.* רְדוֹת; *fut.* יִרְדֶּה, *ap.* יֵרְדְּ) *trans.* same as רָדַד I. *to lay low, to overthrow, to tread down;* hence *to subdue*, with the accusat. Is. 14, 6 *who subdues the peoples with warlike fury; to keep down* Ez. 34, 4, *part.* with *suff.* רֹדֵם Ps. 68, 28 *their ruler; to tread*, in the גַּת Jo. 4, 13 [3, 13]; *to have dominion*, commonly with בְּ Lev. 26, 17, Is. 14, 2, Gen. 1, 28, as other verbs of ruling are construed with בְּ (נָגַשׂ, מָשַׁל, עָצַר); 1 Kings 5, 4 of stewards and overseers 5, 30; generally בְּקֶרֶב אֹיְבִים Ps. 110, 2; מִיָּם עַד־יָם 72, 8; יִרְדּוּ עַל־יְדֵיהֶם Jer. 5, 31 *will walk after their* (leaders') *guidance*, which the Targ. explains improperly *to support*, after the Ar. ردا; Ar. رَدَى the same; Lament. 1, 13 is Hif. Derivat. מִרְדָּה.

Pih. רִדָּה (*fut. ap.* יְרַד) *to make ruler, to cause to rule*, Judges 5, 13 (Vulg., *Ibn Ganâch*); but יְרַד an Aramaeising form for יָרַד (*he hastened down*) suits the context better (LXX), with reference to יָרְדוּ 5, 11.

Hif. הֶרְדָּה (*fut. ap.* יַרְדְּ) *to subdue, to subjugate*, מְלָכִים Is. 41, 2. Here belongs וַיִּרְדֶּנָה Lament. 1, 13 for וַיַּרְ' *and he caused it* (the fire) *to become master*.

רָדָה II. (*fut.* יִרְדֶּה) *tr.* prop. *to lay hold of, to seize, to catch*, with accusat. of the object and מִן *to take away* Judges 14, 9, with אֶל *whither* (into the hand), *and he took it* (the honey) *in his hands* ib. Targ. נְסַח. לָקַח proceeds from a similar fundamental signification. Aram. רְדָא, mod. Hebrew רָדָה the same.

רַדַּי (from רַדָּיָה *Jah is Subduer;* from רָדַד I.) *n. p. m.* 1 Chr. 2, 14.

רָדִיד (with *suff.* רְדִידִי; *plur.* רְדִידִים; from רָדַד II.) *masc. a veil; a light, loose garment*, Is. 3, 23; Song of Sol. 5, 7; Targ. רְדִידָא for Hebrew צָעִיף; Syr. the same; Arab. رِدَاء a covering.

רָדַם (Kal not used) *intr. to be lax, weary, exhausted;* Ar. رَوْدَنَ (to be loose, weary); in Nif. (Judges 4, 21) along with יָעַף; metaphor. *to sleep deeply* or *soundly*, from exhaustion and weariness, an intensive of יָשֵׁן (which see); comp. Arab. أُرْدُنّ sleepiness; *to be benumbed, unconscious*, in an extatic state; *to be motionless*.

The organic root רָ־דַם appears to lie also in דָּמָ־ה III. (to be still, to rest), דָּם II. (to be exhausted, inactive). The Ar. ردم (to buzz) is quite another stem. Deriv. תַּרְדֵּמָה.

Nif. נִרְדַּם (*part.* נִרְדָּם, *fut.* יֵרָדֵם) *to be weary* Judges 4, 21, along with יָעַף; *to be inactive* Prov. 10, 5; *to be motionless* Jon. 1, 6; נ׳ עַל־פָּנִים *to fall upon the face stunned* Dan. 8, 18; 10, 9; *to be senseless, stupified* Ps. 76, 7.

רָדַן (not used) is incorrectly assumed for יַרְדֵּן (which see).

רֹדָנִים only in 1 Chr. 1, 7, and also in Gen. 10, 4 according to the cod. Samar. and LXX; see דֹּדָנִים.

רְדָנִים only Ez. 27, 15 for דְּדָנִים according to the LXX; see דֹּדָנִים.

רָדַף (*part.* רֹדֵף, *inf. constr.* רְדֹף, with *suff.* רָדְפִי and רְדוֹפִי, with מִן מִרְדֹּף; *fut.* יִרְדֹּף, once יִרְדֹּף or in mss. יִרְדֹּף Ps. 7,

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6, which is obviously a mixed form; before Makkeph יִרְדָּף־) *tr. to thrust, to drive, to scare, to chase;* ident. in its organic root רָ־דַף with that in דָּפָ־ה, הָ־דַף and particularly in נָ־דַף. Also *intr.* Hence 1. *to drive* or *chase away* Lev. 26, 36; *to follow after*, with the accus., in a good sense Ps. 23, 6; *to pursue, strive after*, righteousness Prov. 21, 21, peace Ps. 34, 15 (comp. Is. 5, 11; Hos. 12, 2; Deut. 16, 20); *to chase, pursue after* Gen. 14, 15, אֹיְבִים Lev. 26, 7; followed by an infin. and לְ Hos. 6, 3; with לְ Job 19, 28 or אֶל of the person Judges 7, 25 *to pursue one;* רָ׳ עַד *to drive tumultuously as far as* ... Gen. 14, 14 without the accus. of object; poet. absol. Ex. 15, 9; רֹדְפִים *persecutors* Josh. 2, 7; commonly רָ׳ אַחֲרֵי פְ׳ prop. *to hunt after, to follow after* Gen. 31, 23; Ex. 14, 4; *to follow*, Judges 3, 28 *follow me.* — 2. trop. *to pursue* Job 30, 15. Deriv. מֻרְדָּף = מִרְדָּף.

Nif. נִרְדַּף (*part.* נִרְדָּף) *to be pursued*, changed into an impersonal active Lament. 5, 5 *they pursue us over our neck*, i. e. they sit upon our neck as it were; נִרְדָּף Eccles. 3, 15, prop. *what is chased away, put to flight* (of time), i. e. *the past.*

Pih. רִדֵּף (*part.* מְרַדֵּף, *fut.* יְרַדֵּף before Makkeph יְרַדֶּף־) *to pursue strongly* or *violently*, with accus. Prov. 13, 21; Nah. 1, 8; in a sense not hostile, *to pursue, strive after*, as after צְדָקָה Prov. 15, 9; elsewhere also רֵיקִים 12, 11, רָעָה 11, 19, מְאַהֲבִים Hos. 2, 9. Prov. 19, 7 *hunting after promises* (אֲמָרִים, from אֵמֶר, comp. Ps. 77, 9), i. e. trusting to the promises of friends.

Puh. רֻדַּף *to be driven away*, of the chaff of the mountains Is. 17, 13; figur. *to be pushed away with violence.*

Hif. הִרְדִּיף (an intensive of Kal) *to pursue* Judges 20, 43, i. e. to reach by chasing.

רָהַב (*fut.* יִרְהַב) *to rage, to be furious, to bustle*, and so *to be terrified*, or *tr. to terrify;* also *to be afraid*, of the לֵבָב *to tremble*, with joy Is. 60, 5 (in many mss. for רָחַב); *to importune*, רֵעַ Prov. 6, 3; *to be outrageous*, with בְּ against one Is. 3, 5, parall. to נִגַּשׂ, conseq. like רָגַז. Deriv. רָהָב, רַהַב 1, רֹהַב.

Hif. הִרְהִיב *to put into alarm* or *fear*, Song of Sol. 6, 5; *to stir up, to excite*, Ps. 138, 3 *thou excitest me strongly in my soul.* Derivat. according to some מַרְהֵבָה.

As to the stem, רָ׳ is connected with the Ar. رَهِبَ (to be afraid), رَابَ (to be confused, stunned, restless), رعب (to be terrified), Syr. ܪܗܒ to rage; perhaps also with the Latin rab-ere.

רָהָב (*plur.* רְהָבִים) *m. violent, proud* Ps. 40, 5.

רַהַב (in pause רָ׳) *m.* 1. *the tumultuousness, raging, noisy violence*, of a multitude, Job 9, 13 *the tumultuous helpers* (or such as assail in a raging multitude), so Targ. and Symm.; but most prefer to take רַ׳ here in the 2d signif.; Is. 30, 7 *their violent pressing after* (רְהַבְהֶם for רְהָבָם, as should be read for רַהַב הֵם), especially after Egyptian aid, *ceases* (שָׁבַת for שֶׁבֶת). After this passage, where מִצְרַיִם is accidentally contrasted with רַהַב for the first time, 2. Egypt itself receives the name of *Rahab* in later books, typifying tumultuous violence 51, 9 (Targ.), especially as it was called elsewhere הַתַּנִּים הַגָּדוֹל Ez. 29, 3, חַיַּת קָנֶה Ps. 68, 31; so with בָּבֶל Ps. 87, 4; also 89, 11. In Job 26, 12 *by his understanding he has smitten Rahab*, the writer need not have thought of a sea-monster (as LXX), but of *Egypt* generally, in allusion to the destruction of Pharaoh in the Red Sea. To regard it as a derivative of the Coptic, or an older form for לַהַב (comp. לְהָבִים), is unsatisfactory.

רֹהַב (only with *suff.* רָהְבָּם) *m. vehemence, restlessness*, amid which years move on Ps. 90, 10.

רָהַג (not used) *intr. to cry out, to make a noise*, Ar. رهج; probably ident. in its organic root with that in עָ־רַג I.

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(which see), rugire, ὀ-ρύγ-ειν. Derivat. the proper name

רָהְגָּה (*outcry, alarm*) *n. p. m.* 1 Chr. 7, 34 K'ri, for which the K'tib is רֹהֲגָה.

רָהָה I. (only assumed for תִּרְהוּ Is. 44, 8, which others refer to יָרֵהּ) *intr. to be afraid, to fear*, coupled with פָּחַד Is. 44, 8; prop. *to tremble;* comp. the Ar. رَاهَ (to be moved), رهره (to glitter), رهى (to be moved, to totter).

רָהָה II. or רָה assumed for רִי; see רָיָה, רָוָה.

רָהַט (not used) *intr. to be collected, to draw together*, of water into a mass, Ar. رَهَطَ the same; *to be folded together, to curl*, of locks. Hence it is not connected with the Aram. רְהַט, ܪܗܛ. Derivat. רַהַט 1 and 2; on the contrary, we should read רָחִיט in Song of Sol. 1, 17.

רַהַט (*pl.* רְהָטִים) *m.* 1. *the watering troughs*, where water is collected Gen. 30, 38; Ex. 2, 16; Aram. רְהַט the same. — 2. *curled hair* or *locks*, Song of Sol. 7, 6.

רָהִיט see רָחִיט.

רָהַם (not used) *tr. to heap together, to bring together*, into a heap; ident. with רָגַם I., Ar. رهم, رجم, ركم. With the organic root רָ־הַם see other comparisons under הָם. Scripture already compares the organic root רָ־הַם with that in הָמָ־ה (Gen. 17, 5). Derivative

רָהָם (not used) *m. multitude*, only in the proper name אַבְרָהָם (which see), Arab. رُهَام, and interchanging *r* and *d* دَهْم the same.

רֵו (out of רְאוּ = רְאֵו; with *suff.* רֵוֵהּ; Targ. *def.* רֵוָא, *plur. constr.* רֵיוֵי, *abstr.* רֵוּו) *Aram. m. the look, aspect* Dan. 3, 25.

רוֹב *masc.* 1. for רֹב from רָבַב I. Job 35, 9; Esth. 10, 3; see רֹב. — 2. same as רִיב *strife*, in the bones, i. e. fever-heat Job 33, 19 K'ri, where the K'tib has רִיב.

רוּב (*perf.* רָב, רַבְתָּ, רָבוּ; *part.* רָב, *inf. constr.* רֹב or רוֹב; *fut.* תָּרוּב K'tib) *intr. to strive, contend, quarrel*, construed with עִם (*with*) of a person Judges 11, 25; *to argue with* Job 40, 2; with אֶת־ (אֶת־) Is. 45, 9; Num. 20, 13; with אֶל *to carry on a dispute* with one Judges 21, 22 K'tib; with עַל of a thing, *to dispute about* a thing Gen. 26, 22; with the accus. *to conduct a cause* (before a tribunal), 1 Sam. 25, 39 *who has conducted my cause with respect to my reproach from the hand of Nabal;* Lament. 3, 58 *thou, Lord, pleadest my cause that concerns the life;* Jer. 51, 36; רָב Is. 19, 20 *a defender, deliverer*, coupled with מוֹשִׁיעַ. Here also may belong (עַל־) יָדָיו רָב לוֹ Deut. 33, 7 *be a pleader for him at his side.* Deriv. רוֹב 2. and יָרֵב in the proper names יְרֻבַּעַל, יְרֻבֶּשֶׁת.

Hif. הֵרִיב, only in the abridged form רִיב (2 *perf.* [הֲ]רִיבוֹתָ; *part. pl. constr.* מְרִיבֵי; *inf. absol.* and *constr.* רִיב; *fut.* יָרִיב, *apoc.* יָרֵב, יָרֶב, before Makkeph יָרֶב־; so too שִׂים, בִּין, שִׁית, לִין, שִׁיר are abridged Hifil-forms) prop. *to stir up contention* or *strife*, but commonly like Kal, with the accus., *to contend with* Hos. 4, 4; Mic. 6, 1; *to strive, to plead*, with אֶת (אֶת־) Jer. 2, 9, עִם Neh. 13, 25, Prov. 3, 30, אֶל Job 33, 13, בְּ Gen. 31, 36; with לְ of the person *for* whom we strive Judges 6, 31; with עַל of the thing *about* which strife is Gen. 26, 21; *to punish, to chastise* Is. 3, 13, coupled with הוֹכִיחַ Hos. 4, 4; *to conduct a cause*, with accus. of the person *for* Is. 1, 17, or רִיב is added in the accus. Prov. 22, 23. Deriv. רִיב, יָרִיב, מְרִיבָה, the proper names מָרִיב (in מְרִיב בַּעַל), יָרִיב, יָרֵב, רִיבַי, יְרִיבַי and מְרִיבָה (in מְרִיבַת קָדֵשׁ), מְרִיבוֹת K'tib.

The fundamental signification of the stem is prop. (as in נָצָה I.) *to pluck, to pull, to tear*, Latin *rapere*, hence to reproach, to revile; ident. in its organic root רָב with that in גָּ־רַב, חָ־רַף I., טָ־רַף, גָּ־רַף; Ar. رَابَ to be disputable, to strive against, referring to fate; Aram. רָב, ܪܒ the same.

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רוּג an assumed stem for רֶגֶל, see *Fürst*, Conc. s. v.

רוּד (3 *perf.* רָד, 1 *pl.* רַדְנוּ) *intr. to move to and fro, to ramble about*, hence Jer. 2, 31 *we rove freely about;* רָד עִם אֵל Hos. 12, 1 *he rambled about beside God*, i. e. leaving God aside; Targ. אִטַּלְטַל; Arab. رَادَ, رَادَ the same, especially of the free running about of animals, and so also رَيْدَ V., رعد IV. VIII., Ethiop. רוד *rawid.* Identical in its organic root with רָעַד, חָ־רַד, עָ־רַד. Hebrew interpreters (*Kimchi*, *Ibn Esra*) have sometimes compared this stem with רָדָה, and sometimes given it the meaning *to lament*, but without foundation. Derivat. the proper name אַרְוַד (which see); on the contrary מָרוּד belongs to מָרַד.

Hif. הֵרִיד (*fut.* יָרִיד) *to ramble, to go about wild and restless*, Gen. 27, 40 *when thou rovest about at large*, i. e. makest thyself free; Ps. 55, 3 *I will wander about in my complaining.*

רָוָה (*fut.* יִרְוֶה, 3 *pl.* יִרְוְיֻן like יִרְבְּיֻן Deut. 8, 13) *intr.* prop. *to overflow, to stream over*, cognate in sense שָׁפַע, שָׂבַע; hence *to drink abundantly, to lap up*, with מִן, as מִדָּם, of the blood-drinking sword Jer. 46, 10, מִדֶּשֶׁן Ps. 36, 9; elsewhere only the accusat. Figur. *to enjoy richly*, sensual love (דֹּדִים) Prov. 7, 18; in other places of wine (Song of Sol. 1, 2). According to derivatives also, *to be copiously watered*, of a garden; *to overflow*, of a cup; *to drench*, of rain. Deriv. רָוֶה, רְוָיָה, רִי (according to some) out of רְוִי.

Nif. נִרְוָה (only *fut.* יֵרָוֶה, ־וֶא, for which is יִוָּרֶא) *to be refreshed* Prov. 11, 25; see יָרָה III.

Pih. רִוָּה (*fut.* יְרַוֶּה, 3 *pl.* with *suff.* יְרַוֻּךְ) an intensive of Kal, *to be drunk, intoxicated;* fig. of חֶרֶב Is. 34, 5, comp. Deut. 32, 42 of חִצִּים; *to be soaked*, of אֶרֶץ Is. 34, 7 (fig.); also causat. *to satiate*, with the fat of sacrifices Jer. 31, 14; *to water*, תְּלָמִים Ps. 65, 11; fig. of דַּדִּים = דֹּדִים Prov. 5, 19; *to moisten*, with double accus. in אֲרַיָּוֵךְ Is. 16, 9 *I moisten thee with my tears.* The form has arisen from a fusion of רִוָּה and רִיָּה, or there was a quadriliteral form רִיוָה.

Hif. הִרְוָה (*part.* מַרְוֶה) *to water copiously*, אֶרֶץ Is. 55, 10; *to moisten, to refresh*, נֶפֶשׁ עֲיֵפָה Jer. 31, 25; *to revive* Prov. 11, 25 (see Nif.); *to drench, to satiate*, with לַעֲנָה Lament. 3, 15, זְבָחִים Is. 43, 24.

As to the stem, it is also in the Arab. رَوَى, رَبَعَ, Aram. רְוָא, ܪܘܐ; and the organic root רָו־ה lies also in רַב I., רָב־ה I., זָ־רַב, זָ־רַף; see רָה or רָהָה belonging to רִי.

רָוֶה *adj. m.*, רָוָה *f. copiously watered* Is. 58, 11; Jer. 31, 12; *fem. subst. satiety* Deut. 29, 18, opposite צְמֵאָה (which see).

רוֹהֲגָה see רָהֲגָה.

רוּז (not used) *Aram. tr. to hide, to conceal;* Syr. ܪܘܙ the same, Af. ܐܪܘܙ; Ar. ن-رز to be hidden, ا-رز to hide oneself, رَسَّ tr. to conceal. Deriv. רָז.

רָוַח (*fut.* יִרְוַח) *intr. to be extended, wide, broad*, = רָחַב, opposite צַר; figur. *to be well, unrestrained, alleviated* Job 32, 20 (Targ., Pesh. רְוַח, ܪܘܚ); *to be easy, refreshed* 1 Sam. 16, 23. Deriv. רֶוַח and רְוָחָה.

Puh. רֻוַּח (*part.* מְרֻוָּח) *to be roomy, spacious*, of apartments Jer. 22, 14.

The fundamental signification of the stem is in the Ar. رَوَحَ to be extended, wide, broad, رَبَحَ to grow up, to increase, Syr. ܪܘܚ, Targ. רְוַח to be wide, roomy, whence the noun רְוַח suburb; Sam. רְוַח, רְבַח to be well, easy. The characteristic of this meaning lies in the consonantal utterance of the *Vau*, and therefore *Beth* is sometimes put for it.

רֶוַח (from רָוַח) *m. room, roominess* Gen. 32, 14, Ar. رَوَحَ, Syr. ܪܘܚܬܐ the same; fig. *enlargement, freedom*, hence *deliverance* Esth. 4, 14.

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רוּחַ I. (Kal unused) *intr. to breathe, to blow*, of wind; *to smell*, of plants and scents (cognate in sense פּוּחַ, נָפַשׁ, נָשַׁב, נָשַׁף, נָשַׁם); hence sometimes *to breathe, to draw breath*, generally *to live and move*, sometimes *to draw in the air;* also *to smell at a thing*, i. e. fig. *to have* or *feel pleasure in it* (comp. רָאָה, שָׁמַע), *to perceive, to smell;* Ar. راح to blow, of the wind, to snuff, to snuff up, prop. to fetch breath, to take breath, to rest; Aram. רָח, ܪܚ the same; the German riechen, Rauch, ruhen may be connected with it. Deriv. רוּחַ, רֵיחַ, רֵחַת.

Hif. הֵרִיחַ (*inf. constr.* הָרִיחַ, with *suff.* הֲרִיחוֹ; *fut.* יָרִיחַ, *ap.* יָרַח, with Vau consec. יָרַח) *to smell*, i. e. to take in scent, with בְּ *at a thing;* fig. *to enjoy the odour* Ex. 30, 38, of בְּרֵיחַ *sweet smells* Lev. 26, 31; Am. 5, 21; with accus. *to lick*, prop. to breathe, of flames Judges 16, 9; *to smell*, מִלְחָמָה, of a horse; *to scent*, רֵיחַ Gen. 8, 21, מִנְחָה 1 Sam. 26, 19; seldom absol. of the sense of smell Deut. 4, 28; Aram. ܪܚܝ, אֲרִיחַ, אֲרַח the same. Deriv. the proper name יְרִיחוֹ (יְרִיחֹה, יְרֵחוֹ).

רוּחַ II. (not used) *intr. to go, to wander;* adopted for יָרַח, יָרֵחַ and the proper name יָרוֹחַ (*wanderer*), Aram. יְרַח; ident. in its organic root with that in אָ־רַח. But יָרַח (which see) may also be the stem.

רוּחַ (from רוּחַ I., with *suff.* רוּחִי, רוּחֲכֶם; with *a* of motion רוּחָה; *plur.* רוּחוֹת) *f.* (not *masc.* in Ex. 10, 13, where נָשָׂא refers to קָדִים, and not in Ps. 51, 12 where נָכוֹן is a *subst.;* but only in Eccles. 1, 6 and Job 41, 8; on the contrary the gender changes 1 Kings 19, 11) 1. *the blowing*, ר׳ הַיּוֹם Gen. 3, 8 *the blowing of the day*, i. e. the cooling wind toward evening (see Song of Sol. 2, 17; Pliny H. N. 2, 42; hence the Ar. راح to do toward evening; Coptic ⲣⲟⲩⲥⲉ evening); *the air, wind*, either *a little wind* or *breeze*, aura Job 41, 8, or *a storm* Gen. 8, 1, Is. 7, 2, *a violent wind* Job 30, 15, often with גְּדֹלָה 1, 19, כַּבִּיר 8, 2, קָשָׁה Is. 27, 8; also with a genitive defining the thing more closely, קָדִים Ex. 10, 13, סְעָרָה Ps. 107, 25, זִלְעָפוֹת 11, 6, צָפוֹן Prov. 25, 23. Phrases are: שָׁאַף ר׳ *to catch at the wind* Jer. 2, 24; לָרוּחַ *to the wind* Ez. 5, 2, לְכֹל ר׳ the same 12, 14; poet. כַּנְפֵי ר׳ Ps. 18, 11; seldom is the wind called רוּחַ יי 1 Kings 18, 12. Metaphor. like פֵּאָה (which see) *quarter, region, district* Jer. 49, 32; Ez. 5, 10 12; 12, 14; 17, 21; *side* 42, 19; אַרְבַּע רוּחוֹת Jer. 49, 36 *the four quarters of the heavens;* רוּחָה 52, 23 *to the quarters of the heavens*, since here רוּחַ is collect. — 2. *the breath*, hence a) with אַף *anger, panting*, applied to divine wrath Ps. 18, 16; Job 4, 9; 15, 13; Prov. 16, 32; sometimes also רוּחַ פֶּה Job 15, 30. b) with שְׂפָתַיִם, פֶּה *breath* of the mouth (see רֵיחַ), sometimes *a word* Ps. 33, 6, *an oracle* Is. 11, 4; sometimes *breath of life*, fully ר׳ חַיִּים Gen. 6, 17. c) = הֶבֶל *quick vanishing breath* Job 7, 7; hence like הֶבֶל *nothing, vanity* Mic. 2, 11, and so דַּעַת ר׳ Job 15, 2, דִּבְרֵי ר׳ 16, 3, רָעָה ר׳ *to associate with nothingness* Hos. 12, 2, comp. רְעוּת ר׳ Eccles. 1, 14; לָר׳ *in nothingness*, i. e. *in vain* 5, 15. — 3. Like נֶפֶשׁ *breath of life*, i. e. animal life, anima; applied to men and animals Eccles. 3, 19 21, especially to men Job 12, 10. Of the dead or idols it is said אֵין רוּחַ בְּ Ez. 37, 8; Jer. 10, 14; also of people who almost lose their life through terror 1 Kings 10, 6. But חָיְתָה ר׳ Gen. 45, 27 *the spirit lives again*, i. e. returns; commonly שָׁבָה ר׳ Judges 15, 19. חַיֵּי ר׳ Is. 38, 16 is tautological; elsewhere חַיִּים Job 6, 4; 17, 1. Here belongs also ר׳ אַפֵּינוּ Lament. 4, 20 *our life*, i. e. our king, the life of the state. As proceeding from God, life is also called ר׳ אֱלֹהַּ Job 27, 3, with relation to Gen. 2, 7. — Metaphor. every *moving force* of a thing Ez. 10, 17; Zech. 5, 9; *the sensuous feelings, the spirit, the passions*, to which are attributed *taming* Prov. 25, 28, *restlessness* Gen. 41, 8, *de-*

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pression Job 19, 17, *impatience* Ex. 6, 9, *patience* Eccles. 7, 8, *pride* Prov. 16, 18, *humility* Is. 57, 15, *embitterment* Gen. 26, 35, *grief* Ps. 34, 19. In this sense are also used רוּחַ נְכוֹן Ps. 51, 12, רוּחַ נֶאֱמָן Prov. 11, 13. — Generally, *spirit, direction of life*, of individuals or masses, expressed by the genitive זְנוּנִים Hos. 4, 12, עֲרָיצִים Is. 19, 14, תַּרְדֵּמָה 29, 10, קְנָאָה Num. 5, 14; imparted by God Is. 11, 2; 28, 6; 32, 15; *will, plan* Ez. 1, 12; 1 Chr. 5, 26; and so the expressions: נָתַן רוּחַ בְּ *to impart a direction of the will to* one 2 Kings 19, 7, עָלְתָה עַל רוּחַ Ez. 20, 32 = נָדְבָה רוּחוֹ פ׳ עָלָתָה עַל לֵב Ex. 35, 21; then *idea* 1 Chr. 28, 12; *understanding, insight* Num. 27, 18, Is. 29, 24, or in this sense are used ר׳ חָכְמָה Ex. 28, 3, and רוּחַ ה׳ Is. 40, 13; *courage* Num. 27, 18; *a higher insight, genius* Job 32, 8; Is. 19, 3; of the *moral sense* Mal. 2, 15. — 4. Metaphor. and generally *spirit*, spiritus (comp. Sanskrit *atman* = Athem, Pers. *dem*, Greek *πνεῦμα*), so הַרְוִיחַ Hos. 9, 7; of the spirit that pervades the universe Ps. 139, 2, that fills it with life Gen. 1, 2, being God's power Job 26, 13 parallel יָד ה׳, commonly רוּחַ אֵל 33, 4, ר׳ אֱלוֹהַּ 27, 3, coupled with נִשְׁמַת שַׁדַּי 33, 4; hence used for *the word* or *promise* of God Is. 63, 14; ר׳ קָדְשׁ *a holy spirit* Ps. 51, 13. From this *spirit of God* the Hebrew derived the extraordinary powers and gifts of men, such as the gift of artificial work Ex. 31, 3, of the interpretation of dreams Gen. 41, 38, of prophecy Num. 24, 2, hence a prophet is called אִישׁ הָרוּחַ *ἄνθρωπος πνευματοφόρος* in Hos. 9, 7 (LXX). The going of the spirit of God into men is expressed by ר׳ אֵ׳ צָלְחָה עַל Judges 14, 6, ר׳ אֵ׳ הֵנִיחָה עַל 13, 25, ר׳ אֵ׳ הֵרִיחָה עַל פִּעֲמָה 6, 34, ר׳ אֵ׳ נָחָה עַל Num. 24, 2, ר׳ אֵ׳ נָחָה עַל 11, 25; but this spirit can also work רָעָה 1 Sam. 16, 14, טֻמְאָה Zech. 13, 2, שֶׁקֶר 1 Kings 22, 21 seq. in men. The same *spirit* passes from one man to another. For example, that of Moses passed to the 70 elders Num. 11, 17, that of Elijah to Elisha 2 Kings 2, 15. In the Messianic age it is to be imparted to all men Jo. 3, 1; Is. 44, 3. בָּשָׂר, גְּבַר, חֵיל the earthly elements are the contrast to רוּחַ *the divine* or *spiritual* Is. 31, 3; Zech. 4, 6.

רְוַח (not used) *Aram. intr.* same as the Hebrew verb רוּחַ. Derivat. רֵיחַ and רוּחַ.

רוּחַ (*def.* רוּחָא; with *suff.* רוּחֵהּ; *pl. constr.* רוּחֵי) *Aram. f.* same as Hebrew רוּחַ in all meanings: *the wind* Dan. 2, 35, *quarter of the heavens* 7, 2, like לֵב *mind* 5, 20, for the Hebrew נֶפֶשׁ 7, 15, *spirit*, as the source of *understanding* 5, 12; 6, 4; especially *the divine spirit* 4, 5 6 15; 5, 14.

רְוָחָה (from רָוַח) *f. freedom, respite* Ex. 8, 11; Lament. 3, 56.

רְוִיָּה *f.* prop. overflow; hence *abundance, fulness* Ps. 23, 5; 66, 12.

רוּם (3 *fem.* according to some רָאֲמָה Zech. 14, 10; *part.* רָם, usually an adject. which see; *inf. constr.* רוֹם, with *suff.* רוֹמָם; *fut.* יָרוּם, יָרֵם, *ap.* יָרָם, after Vau consec. וַיָּרָם, once וַיָּרֶם Ex. 16, 20) *intr. to be high*, of רֹאשׁ כּוֹכָבִים Job 22, 12, כַּפָּא Is. 6, 1, hence *to be raised high*, of מִסְגָּה 49, 11, *to be grown high*, of עָם Deut. 9, 2, *proud-looking*, of עֵינַיִם Prov. 30, 13, *haughty*, of לֵבָב Deut. 8, 14, *exalted*, of God Ps. 99, 2, *too exalted, too high*, of God, i. e. not helping men Is. 30, 18, comp. מָרוֹם Ps. 10, 5; *to be mighty*, of יָד Is. 26, 11, קֶרֶן 1 Sam. 2, 1; *to become high*, i. e. *powerful* Mic. 5, 8; Num. 24, 7; *to be glorious* Ps. 18, 47, with עַל of a person *over* Ps. 13, 3; *to be raised*, even of inanimate things, and therefore with מִכֶּל of a place Ez. 10, 4 16; *to raise up* or *exalt oneself* Is. 30, 18; *to advance, to prosper*, of קֶרֶן Prov. 11, 11, opposite נֶהֱרַס; *to crawl forth*, of תּוֹלָעִים Ex. 16, 20, thinking perhaps of רָמָה; *to shew oneself mighty* Ps. 21, 14. Deriv. רָם (adj., subst.), מָרוֹם, רוֹם, רִיּוּם, רִמָּה, רוֹמְמוּת, the proper names רָם, רָמָה, רִמּוֹן, רִמּוֹת, מְרֵמוֹת, מָרוֹם, רָמוֹת, רַמָּתַיִם, especially the numerous compounds of רָם (in אַבְרָם, מַלְכִּירָם, אֲדַלְיָם, עַמְרָם, אֲחִירָם, אֲבִירָם, יוֹרָם; see אֲבִירָם).

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Pih. רוֹמֵם (*part.* מְרוֹמֵם, *fut.* יְרוֹמֵם) *to make high*, *to raise*, גַּלִּים Ps. 107, 25; *to erect*, a house Ezr. 9, 9; *to make shoot up* or *grow*, plants Ez. 31, 4; *to bring up*, children Is. 1, 2; *to set on high*, i. e. *to make secure* = הְשַׂגִּיב Ps. 27, 5, with מִן *from* Ps. 18, 49; *to help up*, one low 37, 34; *to make to conquer* Job 17, 4; *to celebrate*, *praise*, *extol* Ex. 15, 2; *to strive high* Hos. 11, 7. Deriv. רוֹמֵם, רוֹמָם (adj.), רוֹמְמוּת, רוֹמְמָה, and the proper name רֹמַמְתִּי עֶזֶר (according to some).

Puh. רוֹמַם (*part.* מְרוֹמָם, *fut.* יְרוֹמַם) *to be* or *become exalted* Ps. 75, 11, *part. elevated* Neh. 9, 5.

Hif. הֵרִים (2 *perf.* הֲרִימוֹתָ, ־תָּה, הֲרִימֹתָ; *part.* מֵרִים, *pl. c.* מְרִימֵי, with *suff.* מְרִימָיו; *inf. c.* הָרִים, with *suff.* הֲרִימִי, once also infin. absol. Ez. 21, 31; *imp.* הָרֵם, הָרִימָה, before monosyllables הָרֵם; *fut.* יָרִים, *ap.* יָרֶם, יָרֵם) prop. causative of the numerous meanings of Kal, *to make high*, a nest Job 39, 27; *to exalt* Ps. 75, 8, opposite הַשְׁפִּיל; *to lift up*, from a low condition, with מִן 1 Kings 14, 7; fig. *to elevate the head* Ps. 3, 4, *the right hand* 89, 43, *the horn* of one, i. e. to impart distinction, might and strength; *to set up*, a monument Gen. 31, 45, a banner Is. 49, 22, fig. אָלָה Prov. 14, 29; *to raise*, a thing lying on the earth 2 Kings 2, 13; *to lift up*, מַטֶּה Ex. 14, 16, with בְּ instead of the accus. 7, 20; הֵרִ׳ יָד *to lift up the hand*, in swearing Ex. 17, 11, אֶל יְיָ Gen. 14, 22, = נָשָׂא יָד, on the contrary with בְּ *to lift up the hand against one* 1 Kings 11, 26; *to lift up the feet*, i. e. to go Ps. 74, 3; *to lift up hands and feet*, i. e. *to be active* Gen. 41, 44; הֵ׳ פָּנִים אֶל־פְּ *to look freely at one* Ez. 9, 6; הֵ׳ קוֹל *to raise a cry* Gen. 39, 15, seldom בְּקוֹל 1 Chr. 15, 16, with לְ of the person *to call to* Is. 13, 2, with עַל of the person *to lift up the voice against one* 2 Kings 19, 22, in other places there are put to modify קוֹל the adjuncts בִּתְרוּעָה Ez. 3, 12, בַּחֲצוֹצְרוֹת 2 Chr. 5, 13; הֵ׳ קֶרֶן *to cause the horn to sound loudly* 1 Chr. 25, 5; *to receive*, a tax Num. 31, 28; *to set forth*, food 1 Sam. 9, 24; *to offer a sacrificial gift* (תְּרוּמָה) Num. 15, 19; 31, 52; Ex. 35, 24; generally of presents or gifts 2 Chr. 30, 24; *to take away*, *lift up*, *remove*, with a wider application Josh. 4, 5; with מִן and accus. of the object Lev. 2, 9; *to lift up*, *take up* 2 Kings 6, 7, if it be not better to translate it *take away*; also *to bear* or *carry away*, Prov. 3, 35 *and shame carries away fools*. Deriv. תְּרוּמָה, תְּרוּמִיָּה.

Hof. הוּרַם (*fut.* יוּרַם) *pass.* Ex. 29, 27. In Dan. 8, 11 the reading fluctuates between הֻרַם and הוּרַם.

Hithp. הִתְרוֹמֵם (*fut.* יִתְרוֹמֵם, 1 *pers.* אֶרְוֹמֵם Is. 33, 10 for אֶתְרוֹמֵם i. e. אֶתְרוֹמֵם or אֶתְרוֹמֵם) *to shew oneself elevated*; Dan. 11, 36 *to exalt oneself*, i. e. to look down upon a person or thing with pride and contempt Is. 33, 10.

As to the organic root, רָם (Aram. רָם, לֵם) is also in Coptic ⲣⲉⲙ to be high (whence ⲣⲁⲙⲁ height, ⲡⲱⲙⲉ the upright, high one, i. e. man), in אֲרַם (to אָרַם), Arab. رَامَ to be high, رَأَمَ I., دَرَمَ Arab. دَرَمَ (to lift oneself), whence دِرْمٌ a pyramid, أَدْرَمَ (to be set up), whence إِرَمٌ a stone set up; in חָרַם III. (which see). See רָמַם.

רוּם (*Pe.* only *part. pass.* רָם) *Aram. intrans. to be lifted up*, Dan. 5, 20. Derivat. רוּם.

Pael רוֹמֵם *to extol*, *to celebrate* Dan. 4, 34.

Ithpa. אִתְרוֹמַם (דְּחָז׳) *to lift up oneself*, with עַל of a person, *against*, Dan. 5, 23.

Af. אַרִים (*part.* מָרִים) *to raise*, out of the dust Dan. 5, 19.

רוֹם (after the form קוֹל, אוֹר) *masc. height*, only as an *adverb* for רוֹמָה *on high* Hab. 3, 10.

רוּם (or רֹם) *m. height*, of שָׁמַיִם Prov. 25, 3; figurat. *pride* Is. 2, 14 17, sometimes coupled with לֵב Jer. 48, 29, together with גָּאוֹן; רוּם עֵינַיִם *pride of look*, as a sign of haughtiness Is. 10, 12, or *a free*, *careless look* Prov. 21, 4.

רוֹם (with *suff.* רוֹמְמָה) *Aram. m. height*, Dan. 3, 1; 4, 17; Ez. 6, 3.

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רוֹמָה *fem. exaltation, pride;* as an *adverb, proudly* Mic. 2, 3.

רוּמָה (*height*) *n. p.* of a locality in the neighbourhood of שְׁכֶם 2 Kings 23, 36; identical with אַרוּמָה (Judges 9, 41), as Josephus has Ἀβούμα (Ἀρβούμα), interchanging ϱ and β.

רוֹמֵם *m. praise* Ps. 66, 17.

רוֹמְמָה (*plur. constr.* רוֹמְמוֹת) *fem. praise, exaltation* Ps. 149, 6.

רוֹמְמוּת (after the form הוֹלְלוּת; with *suff.* רֹמְמָתְךָ) *fem. height, majesty* Is. 33, 3.

רוּן to יָרִיד Prov. 29, 6, see רנן; so too מְתֵרוֹנֵן Ps. 78, 65 belongs here.

רוּעַ (Kal not used) *intr. to cry out, to roar, to make a noise,* especially *to pierce with loud tones,* with the voice; identical in the organic root רָעַע (râgh) with that in עָרַג I., שָׁרַק, צָרַח, רָגַג, but especially with רָעַע (which see); then with the Sanskrit râç, Latin rugire, Greek ὀ-ρύγ-ειν; Arab. رغى. Deriv. רֵעַ 1. (not belonging to רָעַע).

Puh. רֹעַע (*fut.* יְרֹעַע) *to be shouted forth with joy, to be sounded forth* Is. 16, 10, coupled with רָנַן.

Hif. הֵרִיעַ (3 *plur.* once הֵרִיעוּ for הֵרִיעוּ 1 Sam. 17, 20; *part. plur.* מֵרִיעִים; *inf. constr.* הָרִיעַ; *fut.* יָרִיעַ, *apoc.* יָרַע) *causative* of Kal, *to raise a war-shout* Is. 42, 13, coupled with הַצְרִיחַ; with עַל of the person *against* or *over* one (a conquered enemy) Jer. 50, 15; *to complain aloud, to lament* Is. 15, 4; *to shout joyfully* Judges 15, 14; *to shout in triumph* Zech. 9, 9; with לְ or לִפְנֵי of a person *to shout for joy in honour of one* Ps. 47, 2; 81, 2; 95, 2; 98, 6; *to cry after,* with עַל of a person, in order to frighten Job 30, 5; especially *to make a noise,* with trumpets Jo. 2, 1; sometimes with בַּחֲצֹצְרוֹת Num. 10, 9, either to stir up or to give a signal Josh. 6, 10 16, or as a sign of breaking up encampment Num. 10, 5, distinct from תָּקַע 10, 7; הֵרִיעַ תְּרוּעָה also stands for it Josh. 6, 20. Deriv. תְּרוּעָה.

Hithp. הִתְרוֹעֵעַ (*fut.* יִתְרוֹעֵעַ) *to shout for joy* Ps. 65, 14, coupled with שִׁיר; *to raise a cry of victory,* with עַל of the person 60, 10; see רָעַע, to which many forms belong that look as if they sprung from רוּעַ.

רוּף I. (Kal not used) *tr. to throw to and fro, to move;* Aram. נוּף to tremble, redupl. רַפְרֵף to move, to make flutter, אִתְרוֹפַף to shake, to totter.

Pih. רוֹפֵף (*fut.* יְרוֹפֵף) *to tremble, to quake,* of עַמּוּדֵי שָׁמַיִם Job 26, 11; elsewhere הִתְפַּלֵּץ.

רוּף II. (not used) *tr. to bruise* or *rub in pieces,* grain, *to grind;* cognate in sense with גָּרַשׂ, גָּרַס, עָרַס, Arab. رَشَفَ and رَحَفَ to rub in pieces, to make fine or small; identical in its organic root רָךְ with that in רָבַב I., תְּרַבְרַב I., תְּרַבְרַב I., דְּרַבְרַב I. Deriv. רִיפָה.

רוּף III. (not used) *trans.* same as רָפָא I. *to heal,* to which also רָפָה I. belongs; see תְּרוּפָה. Deriv. תְּרוּפָה.

רוּץ (*part.* רָץ, *plur.* once רָצִין; *inf. constr.* רוּץ; *fut.* יָרוּץ, in pause יָרֻץ, *apoc.* יָרָץ) *intr.* (same as the Sam. רוּט, Aram. רְהַט, רְהֵט) prop. to flow or run off, to precipitate (see יָרַד, יָרַט); hence *to run,* of men Num. 11, 27, Prov. 4, 12, of horses Jo. 2, 4; *to rush along,* of locusts 2, 9; with אֶל of the person *to run to* one Gen. 18, 7; with אֶל of the place, the same 24, 20; with לִקְרַאת 18, 2, and אַחֲרֵי 2 Kings 5, 20 in a modified sense; with לְ *to hasten to* Is. 59, 7; with אֵת־ Jer. 12, 5 *to run with one in a race;* with accus. of place *to run through,* אֹרַח Ps. 19, 6; *to hasten to* 1 Sam. 20, 6; *absol. to hunt* (after a thing) Jer. 23, 21; *to come down swiftly* Ps. 147, 15; *to run through,* quickly i. e. to read currently Hab. 2, 2; *to rush,* upon a person or thing, with אֶל Job 15, 26, עַל 16, 14, accus. Ps. 18, 30; with בְּ *to hasten to* one, i. e. to seek protection from one Prov. 18, 10. — רָץ prop. *part.* a) *a courier* Job 9, 25,

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for which 7, 6 has אָרֹג *a weaver's shuttle*, comp. Coptic ⲣⲁⲫⲱⲧ *a runner* and *a weaver's shuttle*. b) only in plur. *the footmen* who accompany state-chariots 1 KINGS 1, 5; 2 KINGS 11, 13; 2 SAM. 15, 1; *royal messengers* 2 KINGS 10, 25; hence the riders belonging to Persian kings ESTH. 3, 13; 8, 14; perhaps also like פְּלֹנִי (which see) applied to the royal body-guard, since it is interchanged with רָצִים. — Many forms of רָצַץ (which see) are conjugated after רוּץ, see רָצַץ. — Derivat. מְרוּצָה and מֵרוּצָה 1 (on the contrary מְרוֹצָה 2 from רָצַץ).

Pih. רוֹצֵץ (*fut.* יְרוֹצֵץ) an intensive of Kal, *to run hither and thither in manifold ways*, of the zig-zag motion of lightnings NAH. 2, 5.

Hif. הֵרִיץ (*fut.* יָרִיץ) *to lead up hastily*, with מִן GEN. 41, 14; *to bring quickly* 1 SAM. 17, 17; *to cause to run*, to *chase away* JER. 49, 19, with מִן 50, 44. PS. 68, 32 is difficult, perhaps: *Cush lets her hands hasten to God*, i. e. raises her hands hastily in prayer to God, or in bringing offerings.

רוּק I. (Kal not used) *intrans. to be poured out, to flow out, to be emptied;* prop. to be juicy, wet, fluid (comp. יָרַק and יָרֵק).

Hif. הֵרִיק (*fut.* יָרִיק, *apoc.* יָרֶק) *to pour out*, גֶּשֶׁם, spoken of the clouds, with עַל *upon* ECCLES. 11, 3; of oil-pipes (see צַנְתְּרוֹת) ZECH. 4, 12; figur. *to pour out abundantly*, בְּרָכָה, i. e. to distribute MAL. 3, 10; *to cause to pour themselves forth* i. e. to draw out in a mass, חֲנִיכִים GEN. 14, 14; on the contrary הֵרִיק חֲנִית, שֵׁק, כְּלִים, נֶפֶשׁ רָעָב, חֲרֵב, חֵרֶם belong to רוּק II.

Hof. הוּרַק *to be poured out*, of fermented wine, from one vessel into another JER. 48, 11; but הוּרַק SONG OF SOL. 1, 3 is a noun, which see.

רוּק II. (Kal not used) *intr.* prop. *to be naked, bare*, cognate in sense נָקָה I.; hence *to be empty*, Arab. رَاقَ (med. *Ye*), and like נָקָה metaph. *to be pure, bright, clean;* comp. בָּרַר from בָּרַר. Deriv. רֵיק, רִיק, רֵקָם, רָק, רֵיקָם.

Hif. הֵרִיק (*part. plur.* מְרִיקִים, *inf. constr.* הָרִיק, *fut.* יָרִיק) *to leave empty*, נֶפֶשׁ רָעֵב Is. 32, 6, i. e. *not to feed; to empty*, חֶרֶב HAB. 1, 17, כֵּלִים JER. 48, 12; *to make bare*, חֶרֶב, i. e. *to draw, to draw out clean* LEV. 26, 33, EZ. 28, 7, חֲנִיָּה PS. 35, 3.

רוּק III. (Kal not used) *intr.* same as דּוּק *to be dissolved, to be scattered as dust*, interchanging ד and ר (see ר).

Hif. הֵרִיק *to rub in pieces, to crush* PSALM 18, 43, for which 2 SAM. 22, 43 has אַדִּיקֵם = אַדִּיקֵם, explained by אֶרְקָעֵם.

רוֹר (3 *perf.* רָר) *intr. to be slimy, to flow toughly, to spit out slimy matter*, with the accus. זוֹב LEV. 15, 3, of corporeal slimy effusions. The form is reduplicated from the simple root רה, רָה (which should be assumed perhaps to רִי JOB 37, 11 *moisture*), and is connected with רָוָה, רָב I. (which see), יָרָה III., Arab. رَمَى (to suppurate), Greek ῥέειν, to run, Sanskrit ri to go, = sri, sru to flow, Latin riv-us, Persian rû-d, river, Himyar. ruru sea. From the reduplicated form רָר comes the Ar. رَأَلَ (to be slimy), then رَأَلَ and رَأَمَ, with the usual interchange of consonants. Deriv. רִיר.

רוֹשׁ *poppy* DEUT. 32, 32 see רֹאשׁ 3.

רוּשׁ (3 *plur.* רָשׁוּ; *part.* רָשׁ, four times רָאשׁ 2 SAM. 12, 1 4; PROV. 10, 4; 13, 23) *intr.* prop. *to be weak, pressed down, humbled, wretched;* figurat. *to be small, insignificant*, cogn. in sense with נָקָה, דָּקַק, דָּלַל; *to be poor* Ps. 34, 11, *part.* רָשׁ *poor, needy*, along with נָקֵה 1 SAM. 18, 23, opposite עָשִׁיר 2 SAM. 12, 1. For the characteristics of רָשׁ see PROV. 10, 4; 13, 8; 14, 20; 18, 23; 19, 1 7 22; 28, 3 6; 29, 13; Ar. رَاثَ trans. to weaken, to bring down, رَثَّ to be bruised, to be brought down; conseq. רָשׁ is connected with רֵישׁ (רָצַץ). The same

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meaning is borne by יָ־רַשׁ to the Nif. נוֹרַשׁ (Gen. 45, 11; Prov. 20, 13; 23, 21; 30, 9) and to the Hif. הוֹרִישׁ (1 Sam. 2, 7), which does not therefore belong to יָרַשׁ I. Deriv. רֵאשׁ, רֵישׁ, רֵישׁ.

Pih. רוֹשֵׁשׁ (*fut.* יְרוֹשֵׁשׁ) *to crush, to destroy*, hence *to depopulate* Jer. 5, 17.

Puh. רוֹשַׁשׁ (1 *pers. plur.* רוֹשַׁשְׁנוּ, for which is רֻשַׁשְׁנוּ) *to be brought low;* of cities, *to be wasted* Mal. 1, 4.

Hithp. הִתְרוֹשֵׁשׁ *to represent oneself poor, to feign poverty*, Prov. 13, 7.

רוּת (from רַעְיָה = רְעוּת *a female friend*, viz. of God; or, *El* or *Jah is Friendship*, comp. רְעוּאֵל, רְעוּ; Peshito ܪܥܘܬ) *n. p. f.* Ruth 1, 4; 2, 2.

רָז (*def.* רָזָא, רָזָה; *plur.* רָזִין, *def.* רָזַיָּא; from רוּז) *Aram. m. a secret, a thing concealed* Dan. 12, 18 19 29 47; 4, 6; in the Targ. for סֵתֶר, לָט, חֶרֶשׁ; Syr. ܐܪܙܐ and ܪܙܐ the same, whence ܐܪܘܙ to keep secret.

רָזָה *trans. to lessen, to make thin* or *lean;* figur. *to take away, to make disappear*, אֱלֹהֵי הָאָרֶץ Zeph. 2, 11; Arab. رَزَأَ to lessen, رَزِئَ intr. to be wasted. The organic root is also in גָּ־רַז Deriv. רָזוֹן, רָזִי, רָזֶה 1.

Nif. נִרְזָה (*fut.* יֵרָזֶה) *to waste away, to become lean* Is. 17, 4 (of flesh).

רָזֶה *adj. m.*, רָזָה *fem. lean*, of lambs Ez. 34, 20; *unfruitful*, of the soil Num. 13, 20; Zab. ܐܪܙܐ.

רָזוֹן *m.* 1. (from רָזָה after the form רָצוֹן) *leanness*, a figure of distress and misery Is. 10, 16; Ps. 106, 15; *scantiness, consumption*, of אֵיפָה, i. e. *smallness, diminutiveness* Mic. 6, 10.— 2. (from רָזַן) *a prince, a noble* Prov. 14, 28 = רֹזֵן, comp. עָשׁוֹק = עוֹשֵׁק.

רְזוֹן (*an important, leading one*, from רָזַן) *n. p.* of the founder of the kingdom of Damascus 1 Kings 11, 23; comp. רָצִין from רָצַן = רָזַן.

רָזַח (not used) *intr. to cry out, to call, to halloo*, spoken of a cry of joy or grief (Arab. رَزَجَ the same); identical in its organic root רָ־זַח with that in שָׁאַג, צָעַק, זָעַק. Deriv. מַרְזֵחַ.

רָזִי (from רָזָה, after the form קָלִי, שָׁנִי) *m. consumption;* hence *destruction*, Is. 24, 16 *destruction to me!* i. e. woe to me! The LXX and Vulg. take it unsuitably from רָז *a secret.*

רָזַם (*fut.* יִרְזֹם, 3 *plur.* יִרְזְמוּן) *intr. to move to and fro*, of the eyes, *to roll*, as a sign of anger Job 15, 12, where some mss. read יִרְמְזוּן (see רָמַז); then *to wink*, as a gesture of insolence, hence רְמַז in the Targ. for קָרַץ; Arab. رَمَزَ, Aram. רְמַז, ܪܡܙ the same. Thus we should not compare the Arab. رزم.

רָזַן (only *part.* רֹזֵן) *intr. to be heavy, weighty*, in repute and dignity; hence רֹזֵן *honoured, distinguished*, then *a prince* Job 5, 3; Ps. 2, 2; Prov. 8, 15; in other places parallel with שֹׁפֵט, מֶלֶךְ; Arab. رَزُنَ, hence رَزِين weighty; the organic root is רָ־זַן. A comparison with רָצַן, רָסַן, Arab. رَزَنَ, رَصَنَ, would give for רֹזֵן the meaning *to hold together, to arrange*, which is also suitable. Derivat. רָזוֹן 2.

רֹזֵן see רָזַן.

רָחַב *intr. to be wide, roomy, extensive, broad;* therefore *to widen*, of chambers Ezek. 41, 7; *to enlarge*, of the לֵב, with joy Is. 60, 5; *to be opened*, of the mouth, i. e. to speak freely (opposite, to be dumb) 1 Sam. 2, 1; according to the derivatives, *to be comprehensive, to be wide and broad, to be puffed up.* Deriv. רָחָב, רַחַב, רֹחַב, רְחֹב, מֶרְחָב, the proper names רָחָב (also in רְחַבְיָה, ־יָהוּ; רְחַבְעָם), רְחֹב, רְחוֹבוֹת.

Nif. נִרְחַב (*part.* נִרְחָב) *to be wide, extensive* Is. 30, 23.

Hif. הִרְחִיב (*part.* מַרְחִיב, *inf. constr.* הַרְחִיב, *fut.* יַרְחִיב) *to make wide, broad* (in length and breadth) Mic. 1, 16; *to enlarge*, a tent Is. 54, 2, a couch 57, 8, מְדֻרָה 30, 33, Ex. 34, 24, borders Ex.

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34, 24; Deut. 33, 20; *to make wide for* Gen. 26, 22; *to make place for*, i. e. to give access to Prov. 18, 16; *to make free*, i. e. to rescue from oppression Ps. 4, 2; רִחַב פֶּה *to open wide the mouth*, with עַל of a person, i. e. to scorn Ps. 81, 11; רִחַב נֶפֶשׁ *to make the desire wide*, i. e. to be very greedy Is. 5, 14; *to make susceptible*, לֵב Psalm 119, 32, *to free from anguish* 25, 17.

According to the fundamental signification רָחַב seems to be an enlargement of רָבַב-ה, which means in Ethiop. to extend; רוּחַ also (which see) may be connected with it. In Ar. رَحُبَ, رَحِبَ are the same.

רָחָב (*constr.* רְחַב, *pl. constr.* רְחָבֵי) *adj. m.*, רְחָבָה (*constr.* רְחָבַת) *fem. wide and broad*, *roomy*, of a land Ex. 3, 8, fully רְחַב יְדַיִם Ps. 104, 25, רְחָבַת יָדַיִם Gen. 34, 21; *large in circumference*, of a cup Ex. 23, 32; *broad* Job 30, 14, opposite *long* 11, 9; *thick*, of a wall Neh. 3, 8; figur. *broad*, of a law, i. e. far-reaching, not to be comprehended Ps. 119, 96; רְחַב לֵבָב 101, 5 *puffed up*, *haughty*, like רְחַב נֶפֶשׁ Prov. 28, 25; also a subst. *pride*.

רָחָב (*freedom*, viz. *is with Jah*) *n. p. f.* Josh. 2, 1; comp. רַחֲבְיָה.

רֹחַב (*pl. constr.* רָחֲבֵי) *m. breadth*, *a wide place* Job 36, 16, explained by לֹא מוּצָק, and construed in the fem. like מָקוֹם 20, 9; *pl. breadths*, i. e. extent 38, 18.

רֹחַב (with *suff.* רָחְבּוֹ, רָחְבָּהּ) *masc. breadth*, opposite אֹרֶךְ Gen. 6, 15; 13, 17; Deut. 3, 11; *extent*, *circumference*, מְלֹא ר׳ Is. 8, 8 *fulness of extent*, i. e. the greatest extent; רֹחַב לֵב 1 Kings 5, 9 [4, 29] *width of understanding*, i. e. a comprehensive understanding.

רְחוֹב and רְחֹב (with *suff.* רְחֹבָהּ; *pl.* רְחֹבוֹת, with *suff.* רְחֹבֹתֵינוּ) *f.* 1. (*pl. m.* Zech. 8, 5) *a roomy place*, *a wide space*, in a city; hence *a street*, Gen. 19, 2, like πλατεῖα; *a large*, *open place*, *forum*, *vestibule*, at the gate 2 Chr. 32, 6, where the people assembled Neh. 8, 1, before the temple Ezr. 10, 9, the market-place of orientals, see שׁוּק. — 2. (*extension*, of a place) *n. p.* of a Levitical city in Asher Num. 13, 21, Josh. 19, 28 30 (there seem to have existed two cities of this name). — 3. Fully בֵּית רְחוֹב (*roomy place*) *n. p.* of a city near בֶּן, to which an עֵמֶק (plain, valley) belonged; viz. the plain *Huleh* (*Robins.* III, 611 seq.) Judges 18, 28. The Ῥοώβ, 4 Roman miles from Scythopolis (Onom.), is another רְחוֹב. — 4. *n. p.* of a part of Syria (אֲרָם), for which the Chronist has אֲרָם נַהֲרַיִם, and which has been identified with רְחֹבוֹת הַנָּהָר 2 Sam. 10, 6, for which רְחוֹב alone stands in 10, 8. — 5. (*freedom*, viz. *is with Jah*) *n. p. m.* Neh. 10, 12; 2 Sam. 8, 3.

רְחֹבָה *f. freedom*, *prosperity* Psalm 119, 45.

רְחֹבוֹת (*wide places*, *spaces*, i. e. *extension*) 1. *n. p.* of a well Gen. 26, 22, ident. perhaps with the place *Ruchaibah*, three hours south of Elusa (*Robins.* I, 324 seq.). — 2. רְחֹבוֹת עִיר *n. p.* of an Assyrian city founded by Nimrod Gen. 10, 11, mentioned along with נִינְוֵה and כָּלַח; if it be Semitic, it stands for עִיר רְחֹבוֹת. — 3. רְחֹבוֹת הַנָּהָר (*Rehoboth on the river*) *n. p.* of an Edomite city Gen. 36, 37, which is mentioned elsewhere (Notit. dignitt. I, p. 78. 346) by the name *Raboto* along with Edomite localities, and which Eusebius and Jerome adduce as situated in Gebalene. LXX Ῥοωβώθ, Vulg. *Rohoboth;* the Arabians mention a رَحْبَة on the Euphrates, not far from Circesium, and one opposite Bagdad &c.

רַחַבְיָה (*Jah is a Deliverer*) *n. p. m.* 1 Chr. 23, 17; for which is רְחַבְיָהוּ in 24, 21.

רְחַבְיָהוּ see רַחַבְיָה.

רְחַבְעָם (*the Family-founder is a Deliverer*, i. e. God is such; see עַם) *n. p. m.* 1 Kings 11, 43; LXX Ῥοβοάμ, so that ח and ע appear as the vowel *o*.

רָחָה (not used) *tr. to rub*, *to crush*;

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ident. in its organic root רָח־ָה with that in מָ־רַק, פָּ־רַק, מָ־רַח; Arab. رَخَّ. Deriv. רֵחַיִם.

רֵחָה see רֵחַיִם.

רַחוּם (from the Pihel of רָחַם I.) *adj. masc. merciful, compassionate*, of God, coupled with חַנּוּן Ex. 34, 6; Jo. 2, 13; Ar. رَحُوم and رَحِيم.

רְחוּם (*compassion, love*) *n. p. m.* Ezr. 4, 8; Neh. 3, 17; 10, 26, for which 7, 7 has נְחוּם (*compassion*); also רְחֻם 12, 3, for which 12, 15 has חָרִם, probably transposed for רַחִים.

רָחוֹק and רָחֹק (*plur.* רְחוֹקִים; after the form קָרוֹב) *adj. masc.*, רְחוֹקָה (*pl.* רְחֹקוֹת) *f.* 1. of place, *far, wide, remote, far away*, of countries Deut. 29, 21, of journeys, ways Num. 9, 10; *dwelling afar* Jo. 4, 8; Prov. 27, 10; רָ׳ מִן *remote* or *far from* Deut. 13, 8; metaphor. and fig. רָ׳ מִצְּדָקָה Is. 46, 12, מֵחָכְמָה Eccl. 7, 23; *far off*, said of God, i. e. refusing help Ps. 22, 2. Subst. *far space, distance* Josh. 3, 4; *farness*, in מֵרָחוֹק *from far, afar off* Gen. 22, 4; Ex. 20, 18; לְמֵרָחוֹק *from afar* Job 36, 3, עַד מֵרָ׳ *to a distance* Neh. 12, 43. Before Makkeph רֲחַק־; see אֵלֶם. — 2. of time: a) *future*, עִתִּים רְחוֹקִים Ez. 12, 27 *times far off;* לְמֵרָחוֹק *to distant* (future) *times* 2 Sam. 7, 19; b) *long ago*, as אֱלֹהֵי מֵרָחוֹק Jer. 23, 23 *God from of old*, i. e. who is of old time; מֵרָחוֹק *from past times* Jer. 22, 11. — 3. *unattainable, hard* Deut. 30, 11; *valuable, precious* Prov. 31, 10.

רָחַט (not used) *trans. to hew out, to work*, with the axe, of a carpenter; Ar. transposed خرط and also نحت. Deriv. רָחִיט (which see) and

רָחָט (only *pl.* רְחָטִים cod. Sam.) *m. a wooden channel* Ex. 2, 16, so called from the act of cutting out or deepening.

רָחִיט (*pl.* רְחִיטִים) *m. carved beams*, so called from cutting Song of Sol. 1, 17 K'tib; see רִהָיט, and compare also חָרִיט.

רֵחַיִם *dual* (from the sing. רֵחֶה; from רָחָה) *a hand-mill*, consisting of two grindstones Ex. 11, 5; Is. 47, 2; Ar. رَحًا the same, dual رَحَوَان, whence the denom. رحا to turn a mill.

רַחִים see רְחוּם.

רַחִיק (from the Pahel of רְחַק) *Aram. adj. m.* (*pl.* ־קִין) same as Hebr. רָחוֹק *distant* Ezr. 6, 6; Targ. רָחִיק, רְחִיק.

רָחֵל (not used) *intr. to suck, to draw in*, of lambs; Ar. رغل to suck, whence رَغْلَة a lamb; also رخل, whence رَخِل a lamb, which is unconnected with رحل to wander (Hebrew רָגַל). The org. root רָ־חֵל is ident. with that in עָל (עוּל), Ar. غَالَ (to lap up, suck in). Derivative

רָחֵל (*pl.* רְחֵלִים, with *suff.* רְחֵלֶיךָ) *f.* 1. prop. *the sucking one, a sucking lamb* Gen. 31, 38; 32, 15; also *an ewe*, giving suck. — 2. (*lamb*) *n. p. f.* Gen. 29, 16; 30, 22; LXX Ῥαχήλ.

רָחַם I. (*fut.* יִרְחֹם, only 1 *pers.* with *suff.* אֶרְחָמְךָ) *intr.* 1. prop. *to be attached to, friendly, united with;* hence poet. after the Aramaean signif. *to love* Ps. 18, 2 (Aram. רְחֵם, ܪܚܡ), and it is unnecessary to read אֲרֹמִמְךָ; Ar. رَجَمَ and دَجَمَ the same (see רָגַם), and so رَجْم, دَجِم a friend, a companion. — 2. *to be tender, mild, soft;* metaphor. *to be tender, gracious, compassionate, merciful* (see Pih.). Derivat. רַחֲמִים, רָחָם and רָחָמָה (according to some), רַחְמָן, whence רַחְמָנִי; the proper names רַחַם 2, רְחוּם, רְחֻם.

Pih. רִחַם (*part.* מְרַחֵם, *infin. constr.* רַחֵם; *fut.* יְרַחֵם) *to interest oneself in a person with love and fondness, to have compassion upon*, the weak, the unfortunate, with the accusat. Is. 9, 16; 13, 18; 49, 15, opposite אַכְזָרִי; commonly applied to God 14, 1; 30, 18; seldom with עַל for the accusat. Ps. 103, 13, or absol. Lament. 3, 32; once referring to things Jer. 30, 18. Aram. רַחֵם, ܪܚܡ

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the same. Deriv. רַחוּם, and the proper names רַחִים, יְרַחְמְאֵל.

Puh. רֻחַם (*fut.* יְרֻחַם) *to find mercy* or *compassion* Hos. 14, 4; Prov. 28, 13. Deriv. the proper name יְרֹחָם; symbol. לֹא רֻחָמָה, רֻחָמָה.

רָחַם II. (not used) *intrans.* same as רָחַף *to tarry over a thing, to foster a thing, to cherish;* hence *to brood,* incubare, fovere, Ar. رَخَمَ. Deriv. רַחַם 1, רַחֲמָה, רֶחֶם.

רָחַם III. (not used) *intrans.* same as רָגַם II., רָקַם, *to be variegated;* Ar. رخم the same; deriv. רָחָם, רָחָמָה.

רָחָם (from רָחַם III.) *m.* the name of a sort of *vulture* Lev. 11, 18 (cod. Sam. רָחָמָה), like the Ar. رَخَم a vulture of the size of a raven, white in the body and neck, and black in the tips of the wings; conseq. named from its spotted appearance, and not from its fondness for its young; Targ. יְרַקְרְקָא *the party-coloured;* comp. أَرْخَم spotted, of a horse, like أَرْقَم variegated. Deut. 14, 17 רָחָמָה.

רַחַם (in pause רָ׳, from רָחַם II.) *m.* 1. prop. that which hatches, produces, or the place of hatching, and so the *mother's womb,* uterus, a figure of birth; מִנִּי רָ׳ Is. 46, 3 *from birth,* like מֵרֶחֶם (Ps. 22, 11); עֹצֶר רָ׳ *unfruitfulness of the mother's body* Prov. 30, 16; coupled with שָׁדַיִם a figure of fruitfulness Gen. 49, 25; poet. *a maiden, a woman,* Judges 5, 30, like Horace's cunnus (Sat. 1, 3, 107); Ar. رِحْم the womb. — 2. (from רָחַם I.; *love, fondness*) *n. p. m.* 1 Chr. 3, 44.

רֶחֶם (in pause רָ׳, with *suff.* רַחְמָהּ) *m.* (fem. Jer. 20, 17) same as רַחַם *the maternal womb,* matrix, uterus Job 10, 18; 24, 20, applied to animals also Ex. 13, 12; פֶּטֶר רָ׳ *the opening of the mother's womb,* i. e. the first birth Num. 3, 12. *To close the womb* (see סָגַר, עָצַר) is to make barren, and the opposite is *to open* (פָּתַח). מֵרֶחֶם *from birth,* from earliest youth Jer. 1, 5.

רְחַם (not used) *Aram.* same as Hebr. רָחַם I. Deriv. רַחֲמִין.

רַחֲמָה (only *du.* רַחֲמָתַיִם) *f. a maid, a woman; dual, two damsels* Judges 5, 30 (after the Hebrew exegesis).

רָחָמָה see רָחָם.

רַחֲמִים (*pl.* of רַחַם, *pl. constr.* רַחֲמֵי) *masc. pl. compassion, pity, sympathy,* for one's kindred Gen. 43, 30, towards the unfortunate Amos 1, 11, the poor and afflicted Gen. 43, 14, used especially of the mercy of God Ps. 25, 6; 40, 12; with גְּדוֹלִים Is. 54, 7, רַבִּים Psalm 119, 156, coupled with חֶסֶד Hos. 2, 21. Phrases are: נָתַן רַ׳ לְ Deut. 13, 18, שׂוּם רַ׳ לְ Is. 47, 6, עָשָׂה רַ׳ אֶת־ Zech. 7, 9 *to shew mercy to one;* on the contrary נָתַן רַ׳ לִפְ׳ לִפְנֵי Gen. 43, 14 or נָתַן פְּ׳ לְרַ׳ לִפְנֵי 1 Kings 8, 50 means *to commend one to the favour of a person.* Metaphor. *the heart,* i. e. the seat of feeling Prov. 12, 10, without denoting the uterus, like רַחַם.

רַחֲמִין (from רְחַם) *Aram. masc. plur.* same as Hebrew רַחֲמִים Dan. 2, 18; Syr. ܪܚܡܝܢ.

רַחֲמָן (not used) *adj. masc. compassionate, merciful;* Aram. the same, Ar. رَحْمَان; derivative

רַחֲמָנִי *adj. m.,* רַחֲמָנִית (*pl.* ־נִיּוֹת) *f. merciful* Lament. 4, 10.

רָחַן (not used) *tr. to bend, to incline, to let down,* Aram. רְכַן, Arab. رَخَن; ident. in its organic root with עָנָה. Deriv. the proper name תִּרְחֲנָה.

רָחַף I. (Kal not used) *tr.* prop. *to cover, to protect;* hence *to foster, to cherish* or *protect a thing lying over* or *covering it; to brood over a thing.* Aram. רְחַף, ܪܚܦ to lie over a thing, in order to animate, protect, cherish it; Pael used of the laying on of the hand in ordination, to descend upon a thing. The organic root רָ־חַף lies also in חַף I.

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Pih. רִחֵף (*part.* מְרַחֵף, *fut.* יְרַחֵף) *to lie quickening* or *brooding*, with עַל *over*, of the רוּחַ אֱלֹהִים, brooding over chaos, to impart vital power to it Gen. 1, 2 (LXX, Vulg.); *to hover over*, of the eagle protecting her young Deut. 32, 11. In both places, the signification *to sink*, *to settle down* is not applicable.

רָחַף II. (only 3 *pl.* רָחֲפוּ) *intr. to hover*, *to fly to and fro*, *to wave*, *to loom*, as the Targ. and Saad. explain it also in Gen. 1, 2 and Deut. 32, 11; intensive, *to quake* Jer. 23, 9. The Ar. رخف is only a collateral form of رخم, like the Syr. ܪܚܦ.

רָחַץ (*inf. c.* רְחֹץ and רָחְצָה; *imp.* רְחַץ; *fut.* יִרְחַץ) prop. *intr. to bubble up*, *to flow*, *to pour out*, *to swell*, conseq. only a collateral form of רָחַשׁ to overflow, Arab. رحض to perspire much. Then 1. like שָׁטַף *tr. to let water flow over a thing*, *to rinse*, *to wash*, with the accus. Gen. 18, 4; 43, 31; the body (בָּשָׂר) Lev. 14, 9; *to wash*, persons Ex. 29, 4, the sacrificial flesh Lev. 1, 9; fig. the heart Is. 4, 4, the hand Ps. 26, 6, hence as a symbolical action Deut. 21, 6. In Arabic *to wash clothes* also, for which the Hebr. כָּבַס (which see) is used. — 2. *intr. to wash oneself*, *to bathe* Ex. 2, 5, Lev. 14, 8, with בְּ of the fluid *in* which Song of Sol. 5, 12, seldom with the accus. Ex. 30, 20, and with מִן of the vessel *out of* which 40, 31. Deriv. רַחַץ, רַחְצָה.

Puh. רֻחַץ *to be washed*, *cleansed*, בַּמַּיִם Ez. 16, 4.

Hithp. הִתְרַחֵץ *to wash oneself* Job 9, 30.

רַחַץ (with *suff.* רַחְצִי) *m. a washing*, סִיד רַ׳ *a wash-basin* Ps. 60, 10.

רְחַץ (Peal unused) *Aram. tr. to catch*, *to seize*, ident. in its organic root רְ־חַץ with that in the Hebr. אָ־חַז, רָ־כַס; fig. *to trust firmly*, in the Targ. for Hebr. בָּטַח.

Ithpe. אִתְרְחִץ (3 *pl.* הִתְרְחִצוּ) *to trust*, with עַל of a person Dan. 3, 28; Targ. deriv. אִתְרְחָצָא.

רַחְצָה *f. a bath*, *washing-place* Song of Sol. 4, 2.

רָחֹק see רָחוֹק.

רָחַק (*inf. constr.* רְחֹק and רָחֲקָה; *fut.* יִרְחַק) *intr. to separate*, from a person or thing; *to remove from*, *to be away from*, with מִן of a person Job 30, 10, Prov. 19, 7, opposite חִבֵּק Eccles. 3, 5; with מֵעַל of a person Ez. 8, 6, in the Targ. tr. for the Hebr. מָאַס, תָּעַב; *to be far*, of place Deut. 12, 21, or time Mic. 7, 11; of God, *not to be at hand to help*, opposite קָרַב Ps. 22, 12; of men, *to be remote from safety* Job 5, 4. Derivat. רָחֵק, רָחוֹק (also as a subst.), מֶרְחָק, and the proper name מֶרְחָק.

Nif. נִרְחַק (*fut.* יֵרָחֵק K'tib) *to be removed* Eccles. 12, 6 K'tib, where K'ri has יֵרָתֵק (see רָתַק); read by many יֶחֱרַק (to be torn), Arab. خرق.

Pih. רִחֵק (*fut.* יְרַחֵק) *to put far away*, with מִן Is. 29, 13; *to carry far away*, *to spread far*, קַצְוֵי אֶרֶץ 26, 15.

Hif. הִרְחִיק (*inf. abs.* הַרְחֵק, *c.* הַרְחִיק; *fut.* יַרְחִיק) *to put far away*, with the accus. אָוֶן Job 11, 14, and מִן Ps. 88, 19 or מֵעַל of the person Job 13, 21, also with מֵעַל of place Jo. 4, 6, with בְּ of the place to which one takes Ez. 11, 16; fig. Prov. 4, 24. הִרְ׳ stands adverbially, when it is followed by the infin. constr. with לְ, as הִרְ׳ לָלֶכֶת *he is gone far away* Ex. 8, 24 [28]; yet the infin. is often omitted Gen. 44, 4; Josh. 8, 4. *Inf. abs.* הַרְחֵק as an *adv. far*, *distant* Gen. 21, 16; Ex. 33, 7; Josh. 3, 16.

By an interchange of ר and ד (see ר) רָחַק is connected with the Targ. דָּחַק, Arab. دحق to remove far away, to drive away.

רָחֵק (*pl.* רְחֵקִים) *m. one departing far*, i. e. going far from God Ps. 73, 27.

רְחֵק (not used) *Aram. intr.* same as Hebr. רָחַק. Deriv. from Pa. רַחִיק.

רָחַשׁ (only Kal) *intr.* 1. *to boil up* or *over*, *to flow*, connected with רָחַץ (which see); fig. *to boil over*, of the לֵב.

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which overflows with דָּבָר טוֹב Ps. 45, 2, prop. *to move*, like the Aram. רְחֵשׁ for the Hebrew רָמַשׂ. — 2. *to bubble up, to boil up;* deriv. מַרְחֶשֶׁת. — The fundamental signification is *to flow, to drip*, also in Ethiopic; and out of it has arisen the meaning *to boil* or *bubble up, to bubble forth;* the Arab. رَخَشَ to move away, to hasten away (proceeding from *to flow*), رَقَصَ to bubble up, belong here. In its organic root רַ־חַשׁ it is ident. with that in חָשׁ (Targ. חֵשׁ), Pers. *gùsh*-iden (agitari). The LXX and Vulg. assume for מַרְחֶשֶׁת a stem רָחַשׁ = רָכַס, ركس, translating the former craticula, ἐσχάρα (grate), which is unnecessary.

רַחַת (from רוּחַ, like נַחַת from נוּחַ) *f.* ventilabrum, *a fan, a winnowing shovel*, Is. 30, 24, prop. what tosses or moves to and fro, from רוּחַ to blow.

רָטַב (*fut.* יִרְטַב) *intr. to be moist, wet*, with זֶרֶם Job 24, 8; metaphor. *to be juicy, fresh*, of plants, whence רָטֹב (an adject.); Ar. رطب to be moist or green, Targ. רְטַב, Af. אַרְטַב *to make wet, to moisten*, and from it the deriv. רְטִיב, רַטִּיב, רָטוֹב, רוּטַב, Syr. ܪܛܝܒܐ (moisture). The organic root רַ־טַב is also in נָ־דַב, נָ־טַף, טָף, צָף; comp. Ar. رَضَبَ to pour.

רָטֹב *adj. m. juicy, fresh* Job 8, 16.

רָטָה (only *fut.* with *suff.* יִרְטֵנִי according to some) *tr. to push forth, to throw out, to cast forth*, with עַל יְדֵי פ׳ Job 16, 11 (LXX, Symm., Vulg., *Rashi, de Bañoles*); Arab. رَطَأَ to push forth, almost ident. with وَرَطَ. But see יָרַט.

רָטַט (not used) *intr.* same as רָתַת *to tremble, to quake, to be terrified*, Aram. רְטַט; ident. in its organic root רַט with that in רָעַד, חָ־רַד. Deriv.

רֶטֶט *m.* same as רְתֵת *terror, trembling* Jer. 49, 14; Aram. רְטַט (רֶטֶט) the same, where are also Pa. and Ithpa.

רָטַן (not used) a stem assumed for יִרְטֵנִי Job 16, 11, compared in its organic root with אָ־טַן, טָנָ־א; but see יָרַט and רָטָה.

רָטַף (not used) *intr.* same as רָטַב (which see) *to be moist, fresh, juicy.* From it by adding שׁ comes the quadriliteral

Pih. (not used) רִטְפֵּשׁ *to make moist, fresh, juicy, to freshen.* The formation of quadriliterals by שׁ at the end is frequent in Arab., e. g. جَرْفَسَ (to take or snatch away) from جَرَفَ, عَرْمَسَ (to be hard) from عرم. A comparison with the Arab. طرفش is incorrect, since it comes from طفش = טָפַשׁ.

Puh. רֻטְפַּשׁ *to be freshened* or *juicy* Job 33, 25, Targ. אִתְקְלִישׁ (*to be tender*).

רָטַשׁ (Kal not used) *tr. to break smite* or *dash in pieces;* Aram. רְטַשׁ, ܪܛܫ, Ar. رطس the same. The organic root רַ־טַשׁ is also in טָשׁ, תָּשׁ, נָ־טַשׁ I., לָ־טַשׁ.

Pih. רִטֵּשׁ (*fut.* יְרַטֵּשׁ) *to dash in pieces*, עוֹלְלִים 2 Kings 8, 12 (cognate in sense נִפֵּץ Ps. 137, 9); *to dash to the ground* Is. 13, 18.

Puh. רֻטַּשׁ (*fut.* יְרֻטַּשׁ) *to be dashed to the ground* Is. 13, 16; Hos. 10, 14; Neh. 3, 10.

רִי *m.* (from רָוָה = רָה to flow over) *an overflow, a watering* Job 37, 11, Ar. رِىّ the same; but it may also stand for רְוִי from רָוָה. See בָּרִי and טָרַח.

רִיב as a verb, see רוּב.

רִיב (and רִב Ex. 23, 2; Job 13, 6; 29, 16; 31, 13; Prov. 25, 8; with *suff.* רִיבִי, רִיבְךָ, רִיבְכֶם; 1 *pl. c.* רִיבֵי; 2 *pl.* רִיבוֹת; from רוּב) *m. strife, quarrel, disunion* Gen. 13, 7; Deut. 25, 1; Jer. 15, 10; *maltreatment*, of servants Is. 58, 4; אִישׁ רִיב *an adversary* 41, 11, *an opponent* Job 31, 35. Also in other places *a castigation, reproach* 13, 6; *feud, dispute*, Ps. 18, 44 *from the feuds of the people;* fig. in רִיב עֲצָמִים Job 33, 19 K'tib *strife in the bones*, i. e. fever-heat, *infesting the bones;* the K'ri reads רוֹב, either = רִיב or as meaning *all, full*, which is

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less suitable. Besides, *a cause, suit* Is. 1, 23; 41, 21, coupled with מִשְׁפָּט 2 Sam. 15, 4; רִיב לְ עִם פִּי *to have a suit with one* Mic. 6, 2; רִיבֵי נְפָשׁ *dangerous transactions* Lament. 3, 58; *activity* Is. 34, 8.

רִיבַי (from רִיב יהוה *Jah is Agency*) *n. p. m.* 2 Sam. 23, 29; see יְרִיבַי, יְרִיב.

רָוָה (Kal not used) *intr.* same as רָוַח which see.

Pih. רִוָּה see Pih. of רָוָה.

רָוַח as a verb, see רוּחַ.

רֵוַח (with *suff.* רֵיחוֹ; from רוּחַ) *m.* prop. *the exhalation*, of a scent; hence *scent, smell* Gen. 27, 27; Song of Sol. 1, 12; רֵיחַ אַף 7, 9 *smell of the nose*, i. e. *breath;* but אַף may also mean *mouth* (see אַף pag. 132[a]), so that it should be translated *breath of the mouth;* רֵ' מַיִם Job 14, 9 *the smell* i. e. *the scent of water;* commonly coupled with נִיחוֹחַ, see נִיחוֹחַ.

רֵיחַ *Aram. m.* same as Hebrew רֵיחַ Dan. 3, 27.

רֵים see רְאֵם.

רֵיעַ *a neighbour* Job 6, 27 see רֵעַ.

רִיפוֹת (from רוּף) *f. pl. pounded corn* or *grain, grits* 2 Sam. 17, 19; Prov. 27, 22.

רִיפַת *n. p.* of a son of גֹּמֶר, i. e. of a Cimmerian tribe Gen. 10, 3, by whom are understood the Celts who marched across the Riphaean mountains (ὄρη Ῥιπαῖα), i. e. the Carpathians, into the farthest regions of Europe.

רִיק as a stem, see רוּק.

רֵיק and רִק (*pl.* רֵיקִים, רֵקִים) *adj. m.*, רֵקָה (*pl.* רֵקוֹת) *f. empty*, of בּוֹר Gen. 37, 24, כַּד Judges 7, 16, כְּלִי 2 Kings 4, 3; *emptied, bared* Neh. 5, 13; *vain, void*, of דָּבָר Deut. 32, 47; *hungry*, of נֶפֶשׁ Is. 29, 8; רֵקִים, subst. *empty*, i. e. *wanton, loose people, rabble* Judges 9, 4; 11, 3; Prov. 12, 11 (not with Symm. and Vulg. an abstract, *inaction*), but רֵקוֹת Gen. 41, 27 stands = רֵקוֹת in the same verse; Aram. רִיקָן, רֵיקָנִין the same.

רִיק (from רוּק) *m. emptiness*, of כְּלִי Jer. 51, 34; metaphor. *nothingness, vanity*, = הֶבֶל Ps. 2, 1; as an *adv. in vain, to no purpose*, 73, 13, coupled with הֶבֶל Is. 30, 7, fully לָרִיק 65, 23, לְרִיק 49, 4; בְּדֵי רִיק Hab. 2, 13 and Jer. 51, 58 prop. *for the satisfaction of nothingness*, i. e. *in vain.*

רִיקָם (i. e. רִיק with the termination ־ָם, as in אָמְנָם) *adv. emptily*, of כְּלִי Jer. 14, 3; *with empty hands* Ruth 1, 21; *vainly, without effect* 2 Sam. 1, 22; = חִנָּם *in vain, without cause*, frustra, Ps. 25, 3; 7, 5 (if צוֹרְרַי רִיקָם be not = שְׁנְאֵי חִנָּם 69, 5).

רִיר as a stem, see רוּר.

רִיר (from רוּר) *m. spittle, slaver* 1 Sam. 21, 14; *the white of an egg* Job 6, 6 (see חֲלָמוּת) or *anything slimy, curdled milk.*

רֵישׁ (see רָאשׁ) *m. poverty* Prov. 28, 19.

רֵישׁ (from רוּשׁ) *poverty, neediness* Prov. 10, 15.

רִישָׁתוֹן see רִאשׁוֹן.

רַךְ (from רָכַךְ; *pl.* רַכִּים) *adj. m.*, רַכָּה (*pl.* רַכּוֹת) *f. tender*, of children Prov. 4, 3; Gen. 33, 13; *young*, of cattle 18, 7; *soft, mild*, of the לָשׁוֹן Prov. 25, 25; *meek* 15, 1; רַכּוֹת an adv. *mildly, friendly* Job 40, 27; then *delicate*, coupled with עָנֹג Deut. 28, 54; *dull, weak*, of עֵינַיִם Gen. 29, 17, LXX ἀσθενεῖς, opposite עָפָה; *desirable*, of situation 2 Sam. 3, 39; *timid, faint-hearted*, with לֵבָב Deut. 20, 8; רַךְ subst. *a tender twig* Ez. 17, 22, = יוֹנֵק; Targ. רַכִּיךְ, Ar. رَكِيك.

רֹךְ (after the form חֹק, from רָכַךְ) *m. softness* Deut. 28, 56.

רָכַב I. or רָכֵב (*part.* רֹכֵב, *inf. constr.* רְכֹב, *imp.* רְכַב, *fut.* יִרְכַּב) *intr.* prop. *to lie upon, to be bent*, on a thing, Arab. رَكِبَ (to bend or stoop), Aram. רְכַב the same (deriv. רְכוּבָא, אַרְכֻבְתָּא, رُكْبَة the knee; see בָּרַךְ I.); connected in its org.

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root רָ־כַב with that in שָׁ־כַב (see *Fürst*, Conc. s. v.). Hence 1. *to ride*, Latin vehi, with עַל of the animal, as אָתוֹן Num. 22, 22, פֶּרֶד 2 Sam. 18, 9, סוּס Zech. 1, 8, חֲמוֹר 1 Sam. 25, 20, עַיִר Judges 10, 4, גָּמָל Gen. 24, 61; it is said of God that he *rides along* עַל עֵב קַל Is. 19, 1, עַל־כְּרוּב Ps. 18, 11. For עַל is sometimes put the accus. Judges 5, 10, 2 Kings 9, 18, therefore God is said to be רֹכֵב שָׁמַיִם Deut. 33, 26; seldom בְּ Jer. 17, 25; Neh. 2, 12; of God Ps. 68, 34. — 2. *to proceed along*, with עַל, of מֶרְכָּב, Lev. 15, 9; with בְּ Jer. 17, 25, the accus. Hag. 2, 22, or absol. 1 Kings 18, 45. Derivat. רֶכֶב 1 and 2, רִכְבָּה, רְכוּב, מֶרְכָּבָה, מֶרְכָּב, רַכָּב.

Pih. רִכֵּב (not used) an intensive of Kal; deriv. רַכָּב.

Hif. הִרְכִּיב (*imp.* הַרְכֵּב, *fut.* יַרְכִּיב) *to cause to ride* or *proceed*, עַל־הַסּוּס Esth. 6, 9, elsewhere with עַל Ex. 4, 20, Deut. 32, 13, and the accusat. of the object without עַל Esth. 6, 11; with לְ Ps. 66, 12 *thou lettest men ride upon our heads* i. e. they rule over us, as the rider does the horse; Job 30, 22 *thou liftest me up on the stormy wind, and causest me to ride there* (as upon an animal); generally *to subdue, to tame* Hos. 10, 11; metaphor. הִרְכִּיב יָד עַל הַקֶּשֶׁת *to let the hand sit upon the bow*, i. e. to grasp it 2 Kings 13, 16.

רָכַב II. (not used) *to fit together, to fit in, to bind, unite*, into a troop; hence in modern Hebrew to put together, to inoculate, to cram; Aram. רְכַב, Arab. ركب the same. Deriv. רֶכֶב 3 and the proper name רֹכֵב.

רֶכֶב (in pause רֶכֶב, with *suff.* רִכְבִּי; *pl. constr.* רִכְבֵּי) *m.* (fem. only in Nah. 2, 5) 1. (from רָכַב I.) *a wagon, an easy chariot* 1 Kings 1, 5; commonly *a war-chariot* Ex. 14, 7, 1 Kings 10, 26, coupled with פָּרָשׁ the rider who accompanies the רֶכֶב Is. 22, 7, along with לַהַב the charioteer Jer. 51, 21; רֶכֶב בַּרְזֶל *chariots covered with iron* (and therefore strong) Josh. 17, 18; Judges 1, 19; רִכְבֵי מֶרְעָה Song of Sol. 1, 9 *the war-chariots of Pharaoh*, i. e. the best, because they were fetched from Egypt; עָרֵי רֶכֶב *cities appointed to keep the war-chariots* 1 Kings 9, 19; 10, 26; also including the men belonging to them, over whom סָרִים were set 1 Kings 22, 31, or including the horses 2 Sam. 8, 4; 10, 18; though elsewhere the סוּסִים are separated from the רֶכֶב Josh. 11, 8; 1 Kings 20, 25; comp. Greek ἅρμα, Lat. currus; figur. *a defence* 2 Kings 2, 12; of the fiery chariot 2, 11 or the רֶכֶב אֱלֹהִים Ps. 68, 18, which accompanies God in his march. — 2. *the upper millstone*, Lat. lapis vector, *the runner* Deut. 24, 6, called also פֶּלַח רֶכֶב Judges 9, 53 (see פֶּלַח). — 3. (from רָכַב II.) prop. union, and so *a team, a draught*, Is. 21, 7 *and he saw a team, a draught of horses, a team of asses, a team of camels;* or *a troop*, רֶכֶב אִישׁ *troops of men* 21, 9, רֶכֶב אָדָם 22, 6 *troops of men* or *of riders;* שְׁנֵי רֶכֶב סוּסִים 2 Kings 7, 14 *two teams of horses.*

רַכָּב (from Pih. of the stem רָכַב I.) *m. a rider* 2 Kings 9, 17 = רֹכֵב סוּס 9, 19; *a charioteer* 1 Kings 22, 34.

רֵכָב (from רָכַב II.; *companionship*) *n. p.* 1. of the father of a Kenite nomadic race devoted to that sort of life 2 Kings 10, 15; Jer. 35, 2 seq.; 1 Chr. 2, 55; *patron.* רֵכָבִים *the Rechabites* Jer. l. c. — 2. *n. p. m.* 2 Sam. 4, 2; Neh. 3, 14.

רִכְבָּה *fem. a riding* Ez. 27, 20, but perhaps *a chariot* (LXX, Targ.).

רֵכָה (from יָרַךְ after the form שֵׁנָה; *declivity*) *n. p.* of a place otherwise unknown 1 Chr. 4, 12.

רְכוּב *m.* same as רֶכֶב 1 *a chariot* Ps. 104, 3; comp. מֶרְכָּב.

רְכוּשׁ or רְכֻשׁ (with *suff.* רְכוּשָׁם; from רָכַשׁ I.) *m.* prop. what is brought together, collected; hence *possessions, goods, property*, particularly *moveable property* Gen. 14, 11 16 21; 15, 14; coupled with זָהָב, בְּהֵמָה, כֶּסֶף Ezr. 1, 4 6; with בְּזָזָה and שָׁלָל Dan. 11, 24; רְכוּשׁ הַמֶּלֶךְ 2 Chr. 35, 7 *the king's private*

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property, over which overseers (שָׂרִים) were placed 1 Chr. 27, 31.

רָכִיל (from רָכַל) *masc.* 1. *traffic, intercourse*, אַנְשֵׁי רָ׳ Ez. 22, 9 *merchants.* — 2. *slander;* hence הָלַךְ רָ׳ *to slander* Lev. 19, 16; Prov. 11, 13; 20, 19; Jer. 9, 2.

רָכַךְ (3 *pers.* רַךְ, 3 *plur.* רַכּוּ; *fut.* יֵרַךְ after the form יֵמַר) *intr.* prop. same as רָקַק, and identical with דָּךְ, דָּכָ־א, דָּכָ־ה, דַּךְ, דַּק (see ר) *to be soft, weak;* hence *to be bland* Ps. 55, 22, *faint-hearted* Deut. 28, 56, *timid* 20, 3; Is. 7, 4; the Ar. رَخَّ, رَكَّ, رَقَّ proceed from the same fundamental signification. Derivat. רַךְ, מֹרֶךְ, רֹךְ.

Puh. רֻכַּךְ *to be softened, soothed*, of wounds Is. 1, 6.

Hif. הֵרַךְ *to make faint* or *timid*, לֵב Job 23, 16.

רָכַל (only *part. m.* רֹכֵל, *fem.* רֹכֶלֶת) *intr.* same as רָגַל, 1. *to go about* as a trader, cogn. in sense with סָחַר; *to trade*, רֹכֵל *a trader* Neh. 3, 31 32; 13, 20; עִיר רֹכְלִים *city of merchants*, i. e. commercial city, of Babylon Ezek. 17, 4; oftenest used of traffic and trading journeys 27, 3 13 15 17 20 22-24; אַבְקַת רֹכֵל Song of Sol. 3, 6 *powder of the merchant.* Arab. رَكَلَ to go, whence مِرْكَل foot. Deriv. רָכִיל 1, רְכֻלָּה, מַרְכֹּלֶת, and the proper name רָכָל. — 2. *to tread down*, i. e. *to slander*, comp. רִגֵּל. Derivat. רָכִיל 2.

רָכָל (*place of traffic*) *n. p.* of a city in Judah 1 Sam. 30, 29, for which the LXX read כַּרְמֶל (perhaps = מִרְכָּל).

רְכֻלָּה (with *suff.* רְכֻלָּתְךָ, from רָכַל 1) *fem. trade, traffic* Ez. 28, 5 16; what is gained by trade, *goods, wares* 26, 12.

רָכַס (*fut.* יִרְכֹּס) *tr. to tie together, to unite*, into a mass, and so *to heap up, to make up into a hill-shaped thing;* also cognate in sense with אָגַד, קָשַׁר, hence *to bind on* or *to* Ex. 28, 28; 39, 21; Zab. ܪܟܫ (to contract), Ar. رَكَسَ (to fetter, to bind); comp. רָכַשׁ I., Arab. رِكَاس a rope. Deriv. רֶכֶס, רֹכֶס.

רֶכֶס (only *plur.* רְכָסִים) *m.* prop. a thing heaped up, a heap; hence *a hill, a mountain* (comp. תֵּל from תָּלַל I.) Is. 40, 4, opposite בִּקְעָה; Targ. בֵּית גִּדּוּדִין place of heaps (from גְּדַד = Hebr. גָּדַד II.). *Rashi, a chain of mountains*, from the same fundamental signification.

רֹכֶס (only *plur. constr.* רֻכְסֵי) *m. a crowd, troop, band*, Ps. 31, 21, Targ. גְּדוּד; comp. Arab. رِكْس a crowd, Hebr. רֶגֶשׁ, רִגְשָׁה. According to others *a conspiracy*, like קֶשֶׁר.

רָכַשׁ I. *trans. to bring together, to collect*, goods, property; hence *to acquire*, רְכוּשׁ Gen. 12, 5; 31, 18; comp. רָכַס; identical in its organic root רָ־כַשׁ with that in קַשׁ II., Arab. قَشَّ, قَثَّ. Deriv. רְכוּשׁ.

רָכַשׁ II. (not used) *intrans.* same as רָגַשׁ (רָעַשׁ) *to rush along, to run quickly, to gallop;* Arab. رَكَضَ and رَقَصَ of the swift pace of the horse. Deriv.

רֶכֶשׁ (in pause רֶכֶשׁ, from רָכַשׁ II.) *m. a racer, a swift horse, a courser*, Esth. 8, 10 14 for sending royal messages by; *a steed*, even one yoked to a chariot Mic. 1, 13; the LXX read רֶכֶשׁ for רְכֻשׁ (Gen. 14, 11 16 21); Aram. רִכְשָׁא, רִכְסָא, Syr. ܪܟܫܐ.

רְכֻשׁ see רְכוּשׁ.

רָם I. (*plur.* רָמִים) *adj. m.*, רָמָה (*plur.* רָמוֹת) *femin. raised*, of the יָד, as a threatening gesture Is. 26, 11, or as a sign of free, open agency Ex. 14, 8, or of presumption Num. 15, 30, opposite בִּשְׁגָגָה; once זְרוֹעַ for יָד Job 38, 15; *high, prominent*, of things Deut. 12, 2, Is. 6, 1, or of men Deut. 1, 28; *plur.* of the heights of heaven Job 21, 22; figur. *loud*, of the voice Deut. 27, 14; *powerful* 32, 27; *proud*, of the looks (עֵינַיִם) Prov. 6, 17; *plur. fem.* as a noun 24, 7, where רָאמוֹת stands (which see).

רָם II. (*The High one* viz. El is) *n. p. m.* of an Aramaean family Gen. 22, 21, prob.

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identical with רָם Job 32, 2, abridged from אֲרָם; Ruth 4, 19, which is written in Matth. 1, 5 Ἀράμ; 1 Chr. 2, 25. רָם is also an epithet of God in many proper names, as in אֲבִירָם, אַבְרָם, מַלְכִּירָם, עַמְרָם, אֲדֹרָם, יוֹרָם; see אֲבִירָם.

רֵם see רְאֵם, רֵים.

רְמָא see רָמָה.

רָמָה I. (*part. m.* רֹמֶה, *constr.* רֹמֵה, *constr. plur.* רוֹמֵי) *trans.* 1. *to cast into, precipitate*, with בְּ *into* Ex. 15, 1; *to shoot*, with the accusat. קֶשֶׁת, hence רֹמֵה קֶשֶׁת *an archer* Jer. 4, 29; *plur. constr.* Ps. 78, 9. — 2. *to cause to fall, to bring to ruin, to make stumble;* hence *to deceive, to disappoint, to betray*, in derivatives. Deriv. מִרְמָה 1, תָּרְמָה, תַּרְמִית, רְמִיָּה 1, תַּרְמוּת.

Pih. רִמָּה (*inf. constr.* רַמּוֹת) *to cast down* Lament. 1, 19; hence *to deceive, to betray*, with the accus. Gen. 29, 25; Josh. 9, 22; *to act with cunning*, followed by לְצָרַי *for mine enemies*, i. e. to deliver me to them, or *before mine enemies* 1 Chr. 12, 17; comp. σφάλλω with the Latin fallo.

As to the stem, the Aram. רְמָא 1, ܪܡܐ, Arab. رَمَى have the same meaning; and the organic root רָמ־ה is also in רָב־ה II., רָב II.

רָמָה II. (not used) *intr.* same as רָם *to be high, elevated;* of a building, *to be set high, to be firm*, of places; of men, *to be strong*. Deriv. the proper names יִרְמְיָה (out of יִרְמֶה יָהּ), יִרְמְיָהוּ; מִרְמָה 2, רַמְיָה, רֶמֶת, מְרֵמוֹת.

רָמָה III. (not used) *intr. to be sunk, bowed;* hence metaph. *to be weary, slack;* a collateral form of רָפָה II., Arab. رَمَى the same, and so applied to כַּף, נֶפֶשׁ, קֶשֶׁת. Deriv. רְמִיָּה 2.

רָמָה IV. (not used) *intr. to be red*, Arab. رَمَى = ذَمَى (since Daleth is interchanged with Resh), conseq. identical with דָּמָה I. (see דּוּם). רָם (רוּם) II. has the same meaning. Deriv. רָמוּת.

רָמָה (after the form קָמָה, from רוּם; with *suff.* רָמָתֵךְ; *plur.* with *suff.* רָמֹתַיִךְ) *fem.* 1. *an elevated place, a height*, for idolatrous purposes (like בָּמָה) Ez. 16, 25 31 39, which is also applied metaphorically to a forum, οἴκημα, πορνικόν. — 2. (with the article, *the height*) *n. p.* of a city in Benjamin Josh. 18, 25, half an hour west of גֶּבַע, and to the left of it, as one goes from בֵּית לֶחֶם to mount Ephraim Judges 19, 13; preserved in the modern village *el-Râm*, whence we see that it lay upon a conical mountain (*Robinson* II, 321), two hours north of Jerusalem, which Josephus (Antt. 8, 12, 3) gives at 40 stadia, calling the place רָמָתוֹן. — 3. (with *a* of motion רָמָתָה) *n. p.* of the native city and dwelling place of Samuel, in the vicinity of which was a prophetic school 1 Sam. 1, 19; 2, 11; 7, 17; 19, 18; different, as it seems, from רָמָתַיִם, which lay in אֶרֶץ צוּף (1 Sam. 9, 5) or צוֹפִים 1 Sam. 1, 1, though Eusebius and Jerome identify them. It was near Bethel Jer. 31, 15; Hos. 5, 8. — 4. *n. p.* of a city in Naphtali Josh. 19, 36, and in Asher 19, 29. *Robinson* has investigated both (Later Bibl. Res. pp. 81 and 100). — 5. 2 Kings 8, 29 for רָמַת הַמִּצְפֶּה (which see) in Gilead or in Gad. — For רָמָה an adj. fem. of רָם and then a subst. see רָם I. — *Gent. m.* רָמָתִי 1 Chr. 27, 27 belongs to רָמָה 2. — Combined with רָמָה are:

רָמַת הַמִּצְפֶּה (see מִצְפֶּה) *n. p.* of a locality in Gad Josh. 13, 26; identical with מִצְפֵּה גִלְעָד Judges 11, 29.

רָמַת לְחִי (in pause לֶחִי; *craggy height*) *n. p.* of a locality in the mountains of Judah, afterwards marked by Samson's history Judges 15, 15-19 and 15, 9 14 19.

רָמַת נֶגֶב (*height of the south*) *n. p.* of a city in Simeon Josh. 19, 8. For it we have also רָמוֹת נֶגֶב, or רָאמַת (which see) for רָמַת.

רְמָה (רְמָא; 3 *plur.* רְמוֹ and רְמִיו; 1 *perf. plur.* רְמֵינָא; *inf. constr.* מִרְמָא) *Aram. tr.* 1. *to cast, to hurl*, with לְ of

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the object whereto Dan. 3, 20 21 24; 6, 17; therefore like the Hebr. רָמָה I. — 2. Like the Hebrew רָדָה *to set, to place*, thrones Dan. 7, 9; in the Targ. for נָתַן כִּפָּא (Jer. 1, 15); Syr. in Af.; comp. too Revel. 4, 2 θρόνος ἔκειτο; *to impose*, a tax Ezr. 7, 24; comp. Arab. رَمَّ *intrans.* to stand.

Ithpa. אִתְרְמָא (*fut.* יִתְרְמֵא) *to be cast* Dan. 3, 6 15.

רִמָּה (from רָמַם III.) *fem. a worm*, collect. *worms*, prop. what crawls or creeps Exod. 16, 24; Job 7, 5 (not *mould* or *mouldering store*); 24, 20; as a figure of mean men 25, 6; Is. 14, 11; Arab. رِمَّة a worm and putridity, Syr. ܪܡܬܐ putredo.

רִמּוֹן (with *suff.* רִמֹּנִי; *plur.* רִמּוֹנִים, once רִמֹּנִי as a plur. Song of Sol. 8, 2, where many mss. have רִמּוֹנִים, *constr.* רִמּוֹנֵי; from רָמַם II.) *m.* 1. prop. *bright-red, shining;* hence *a pomegranate tree* or *fruit*, so called from the red rind, blossoms, and purple fruit; mentioned with תְּמָר and תַּפּוּחַ Jo. 1, 12, עֵץ הַזַּיִת Hagg. 2, 19, גֶּפֶן and תְּאֵנָה Num. 20, 5. פֶּלַח הָרִמּוֹן Song of Sol. 4, 3 *the half* i. e. the *one* side of *a pomegranate apple*, where a beautiful red colour plays. In Coptic ϩⲣⲙⲁⲛ is the same. — 2. Metaphor. *pomegranate-shaped balls*, made of violet, red purple and crimson threads, an ornament on the high-priest's dress Exod. 28, 34; 39, 24; *artificial pomegranates*, in architecture 1 Kings 7, 18 20 42; 2 Chr. 4, 13. — 3. *n. p.* of a Syrian deity 2 Kings 5, 18, whose worship seems to have been indigenous in Palestine also; representing a certain aspect of Adonis. Coupled with הֲדַד which is also a name of the supreme Syrian god (1 Kings 11, 17 25), רִמּוֹן denotes Adonis, of whose worship the funeral lament has been handed down to us (Ez. 8, 14) Zech. 12, 11. There was a temple of Rimmon in Damascus 2 Kings 5, 18; and the kings of Damascus had also רִמּוֹן in their names (see בַּתְרִמּוֹן), as well as הֲדַד. — 4. *n. p.* a) of a city in Simeon on the southern border of Palestine Josh. 15, 32; 19, 7; Zech. 14, 10; out of which came עֵין רִמּוֹן (which see) in Neh. 11, 29; Eusebius writes Ἐσεμβων. b) of a city in Zebulon Josh. 19, 13; identical with רִמּוֹנוֹ (a mistake for רִמּוֹן) 1 Chr. 6, 62. The name is still preserved in *Rummâneh*, north of Nazareth (*Robinson*, New Bibl. Researches p. 142). c) of a rock near גִּבְעָה Judges 20, 45; now *Rummôn* (*Robinson*, Palest. II. p. 113; New Bibl. Researches p. 380). d) רִמּוֹן פֶּרֶץ *n. p.* of a station of the Israelites Num. 33, 19. In all these names, הֲ is originally the appellation of a god. See too גַּת רִמּוֹן, בַּעֲלַת רִמּוֹן, בַּתְרִמּוֹן.

רִמּוֹנוֹ see רִמּוֹן 4, b.

רָמוֹת (*heights*) *n. p.* 1. of a city in Gilead Josh. 21, 36; 1 Kings 4, 13 (see רַאמֹת). — 2. of a city in Simeon, in רָמוֹת נֶגֶב 1 Sam. 30, 27, for which Josh. 19, 8 has רַאמַת נֶגֶב.

רָמוּת (from רָמָה IV.) *fem. the blood* Ez. 32, 5.

רָמַח (not used) *tr. to pierce, to penetrate, to beat, to strike*, connected in its organic root רַ־מָ־חַ with מָחַ־הַ II. In Arabic رمح may have also had the same meaning, whence رُمْح a lance for pushing and piercing; but there too a stem رمح = Hebr. רָמָה I. exists. Derivative רַמַּח see רָמַח.

רֹמַח (*plur.* רְמָחִים from רָמַח, with *suff.* רְמָחֵיהֶם) *m. a lance, a spear*, belonging to the heavy-armed; coupled with צִנָּה 1 Chr. 12, 8 24, used especially of the point Jer. 46, 4; Jo. 4, 10.

רַמְיָה (*Jah is exalted;* רָם is either abridged from רָם, or should be referred to the stem רָמָה II. = רָם) *n. p. m.* Ezr. 10, 25.

רַמְיָה (after the form נְשִׁיָּה, קְרִיָּה) *f.* 1. (from רָמָה I.) *deceit, fraud, deception;* hence דִּבֶּר עַוְלָה = דִּבֶּר רְ׳ Job 13, 7; עָשָׂה רְ׳ Ps. 52, 4 הָגָה רְ׳ 27, 4; *to prac-*

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tise deceit; לָשׁוֹן רְ׳ *a deceitful tongue* 120, 2. — 2. (from רָמָה III.) *laziness, slackness, sloth*, as עֶשֶׁת רְ׳ *a slack bow* Hos. 7, 16, Ps. 78, 57, כַּף רְ׳ *a slothful hand* Prov. 10, 4; for אִישׁ רְ׳ *a lazy man, a sluggard*, 12, 24 27; 19, 15; as an *adv. remissly* Jer. 48, 10.

רַמִּים 2 Chr. 22, 5, see אֲרַמִּים.

רָמַךְ (not used) *tr. to bring forth*, of mares, *to whelp*, after the Arab. رَمَعَ to bear, of a wild animal, رَمَصَ the same, to which رَمَكَ also may be added, whence رَمَكَة *a mare*. This stem is adopted by *Ibn Esra* and *Jos. Kimchi* for בְּנֵי הָרַמָּכִים Esth. 8, 10, and as it serves merely as an explanation of the Persian אֲחַשְׁתְּרָנִים (a mule, arising from the union of a horse with an ass) it may be assented to. Derivative

רַמָּךְ (*pl.* רַמָּכִים) *f. a mare*, by which the אֲחַשְׁתְּרָנִים were raised, and which are called for that reason בְּנֵי הָרַמָּכִים Esth. 8, 10 (*Ibn Esra, Kimchi*, see רַכָּשׁ). The Syr. ܪܡܟܐ a herd, a troop, of horses or camels, is the Persian رَمَه a crowd, a multitude, and therefore does not belong here; on the contrary the meaning "mare" is found in Ephrem II, 470, lin. 2. Another explanation may be seen in *Stern* and *Benfey*, Ueber die Monatsnamen der alten Völker &c. p. 190.

רָמַל (not used) *tr. to heap*, metaph. *to increase*, Arab. رَمَلَ to heap (see ר). Derivative

רִמְלָיְהוּ see רְמַלְיָהוּ.

רְמַלְיָהוּ (*Jah is Increaser*) *n. p. m.* 2 Kings 15, 25; the LXX read רִמְלִיָּהוּ.

רָמַם I. (3 *plur.* רָמּוּ and רָמוּ, most mss. have רוֹמְמוּ; *part. f.* רוֹמֵמָה) *intrans.* same as רוּם (comp. רָמָה II.) *to be high, to be elevated*, Job 22, 12; 24, 24; Ps. 118, 16. *Fut. ap.* יֵרָם Ex. 16, 20 is referred by the LXX to this; but according to the Targ., Syr. and Vulg. it belongs to רָמַם III. Derivat. the proper name רִמְמֹתִי־עֶזֶר.

Nif. נָרַם (*fut.* יֵרֹם for יֵרָם, 3 *pl.* יָרוֹמּוּ; *imp. pl.* הֵרוֹמּוּ) *to lift up oneself* Num. 17, 10; Ez. 10, 15 17 19.

Hithp. הִתְרוֹמֵם (1 *pers. fut.* אֶרוֹמֵם) see רוּם I.

רָמַם II. (not used) *intrans.* same as רָמָה IV. prop. *to glow, to burn*; hence *to be of high* or *blood-red colour*; Arab. رَمَّ and رَثَّ the same. Deriv. רִמּוֹן (Ar. رُمَّان). The organic root רָם is also in כְּרַם I.

רָמַם III. (*fut. ap.* יִרֶם, *inf. constr.* רֶמֶם) *intrans. to creep, to sneak along*, of worms, Ex. 16, 20 *and worms crept forth*, i. e. it swarmed with them; Targ. רְחַשׁ, Vulg. scatere; *to creep about*, Ps. 12, 9 *as they creep about* (כִּרְמֶם = כְּרֶמֶם *Kimchi*). Others refer it to רוּם. Deriv. רִמָּה.

רִמְמֹתִי see רִמְמֹתִי־עֶזֶר.

רִמְמֹתִי־עֶזֶר (*height* i. e. *greatness of help*; ר׳ from רוֹמֵמֹת) *n. p. m.* 1 Chron. 25, 4.

רִמֹּנָה *n. p.* of a place in Zebulon, ident. with רִמּוֹן Josh. 21, 35, but where רִמֹּנָה stands for דִּמְנָה which latter should be read.

רָמַס (*part.* רֹמֵס, *fut.* יִרְמֹס, before Makkeph יִרְמָס־) *tr. to tread*, with the feet; with the accus. טִיט Jer. 41, 25, or with בְּ in בַּחֹמֶר Nah. 3, 14; poetically or otherwise with בִּרְגְלַיִם Ez. 34, 18; *to tread down*, men, with the accus. 2 Kings 7, 17 20; 9, 33; with לָאָרֶץ *to the ground* Ps. 7, 6; *to cast down* 91, 13; *to conquer* Is. 63, 3, *the oppressor* 16, 4; *to profane*, with the accus. 1, 12. Deriv. מִרְמָס.

Nif. נִרְמַס *to be trodden down* Is. 28, 3.

רָמַשׂ (*part. m.* רֹמֵשׂ, *f.* רֹמֶשֶׂת) *intr. to move, to crawl, to creep*, עַל־הָאָרֶץ Gen. 1, 26, with the accus. of that *upon which* one creeps 9, 2; of larger water- and land-animals, or reptiles Gen. 1, 21; 7, 21; nearly same as שָׁרַץ; Ar. رَمَزَ to be very movable, رَمَشَ to touch, derived from the idea of "creeping". Derivative

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רֶמֶשׂ *m.* prop. *a creeping, crawling thing;* hence *reptiles* Gen. 1, 25; 6, 7; 7, 14, more exactly described as רֶ׳ הָאֲדָמָה *what creep upon the earth* 1, 25; but also applied to aquatic reptiles Ps. 104, 25; generally to animals crawling on the land Gen. 9, 3. — As to the derivation, perhaps even שׂ- might be considered a very old noun-ending, as in חֶרְמֵשׁ, פִּלְגֵשׁ, חַלָּמִישׁ, עַכְבִישׁ (see ש), and the stem accordingly would be רָם III. (= rap, Sanskrit s-ṛip, Latin s-erpere, ἕρπ-ειν, rep-ere &c.).

רָמַת (from רָמָה II.; *height*) *n. p.* of a city in Issachar Josh. 19, 21.

רֹן (only *constr. pl.* רְנֵי; prop. *infin.* of רָנַן I.) *m. pl. rejoicing*, same as רִנָּה; hence רְנֵי־פַלָּט *shouts of joy for deliverance* Ps. 32, 7; in mod. Hebrew רֹן is a noun frequently used, though not in the *pl. constr.*

רָנַב (not used) *intr. to run, to rove,* currere, adopted by *Ibn Ganâch* in his Dictionary of roots as a stem for אַרְנֶבֶת (prop. *runner*, comp. German *Hase*, Sanskrit çaça from çaç, *to spring*); existing in its organic root רַ־נַב also in זָ־נַב, סַ־נַח, (נוּחַ) I. (see farther comparisons there); Ar. نَبَ (with the usual interchange of ד and ر) to bend, to turn aside (see זָנַב). Deriv. אַרְנֶבֶת.

רָנָה (*fut.* תִּרְנָה, יִרְנָה) *intr.* same as רָן I. (see רָנַן) *to whizz*, of arms and missiles; *to send forth stridulous sounds*, Job 39, 23, where אַשְׁפָּה is put for חִצִּים. Ar. رَنَأَ, رَنَى the same. But see תִּרְנָה as a noun.

רִנָּה (from רָנַן I.; with *suff.* רִנָּתָם) *f.* 1. *rejoicing, exultation, a shout of joy* Prov. 11, 10; Is. 35, 10 (*to shout for joy* is רִ׳ פָּצַח 14, 7; 55, 12); *a loud cry* or *announcement* 1 Kings 22, 36; קוֹל רִנָּה *exulting voice* Is. 48, 20; *loud praying*, coupled with תְּפִלָּה 1 Kings 8, 28; Ps. 17, 1; 61, 2; 142, 7; Jer. 14, 12; *a song of praise* 2 Chr. 20, 22. — 2. *wailing, lamentation* Is. 43, 14, comp. the verb Lament. 2, 19. — 3. (*power, strength*, from רָנַן II.) *n. p. m.* 1 Chr. 4, 20.

רָנַן I. (*infin. constr.* רָן, before Makkeph רָן־; *imp. fem. sing.* רָנִּי, in pause רָנִּי; *fut.* יָרֹן instead of יָרוֹן, 3 *plur. m.* יָרֹנּוּ, *fem.* תָּרֹנָּה) *intr.* prop. *to sound, to rustle, to whizz;* hence 1. *to rejoice, to shout for joy*, Lev. 9, 24, coupled with שָׂמַח Ps. 35, 27, גִּיל Is. 49, 13, צָהֵל 12, 6; *to cry aloud* 24, 14; figur. of inanimate nature 44, 23; seldom with accusat. of the object (like Pihel) *to rejoice in* Is. 61, 7, or בְּ 24, 14; with לְ of the person *for* Jer. 31, 7. — 2. *to wail, to lament aloud* Lament. 2, 19; *to rush*, of a river (see אַרְנוֹן). Derivat. רֹן, רָנָה 1 and 2, רְנָנִים, רְנָנָה, and the proper name אַרְנוֹן.

Pih. רִנֵּן (*inf. constr.* רַנֵּן, *fut.* יְרַנֵּן) *to rejoice greatly, to shout greatly for joy*, with בְּ of the object Jer. 31, 12, with עַל *over* 51, 48; *to sing praise to*, with לְ of a person Ps. 95, 1 or אֶל 84, 3; with accusat. of the object, *to shout* or *sing aloud one's praise* Ps. 51, 16; 59, 17; 145, 7, for which בְּ (*in* or *over* a person or thing) is also used 20, 6; 33, 1; 92, 5; of inanimate objects 96, 12; *to praise* 71, 23. Deriv. רַנֵּן.

Hif. הִרְנִין (*fut.* יַרְנִין) *to cause to shout for joy*, i. e. to rejoice Job 29, 13; Ps. 65, 9; *to sound forth loud praise* Deut. 32, 43; Ps. 32, 11; 81, 2.

Puh. רֻנַּן (*fut.* יְרֻנַּן) *to have shouts of joy given* Is. 16, 10.

Hithp. הִתְרוֹנֵן see רוּן.

As to the original meaning of the stem, the Ar. رَنَّ to sound, نَنَّ (ر interchanging with ن) to make a rushing noise, طَنَّ tinnivit, and رُنَّ, רוּן give it sufficient support; but this signification proceeds again from *to extend, to stretch* (see תֵּן), as may be perceived from קוּ.

רָנַן II. (not used) *intrans. to be firm, hard*, hence *to be strong, powerful;* ident. in its organic root with that in אֵ־רַן (to אָרוֹן in אַרְנֶבֶת, אַרְנֶבֶת, אֶרֶז), אַרְנֹנִית) Ar. رَنَنَ, رَنَّ the same. Derivat. the

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proper names אָרְנָן, אַרְנָן, רִנָּה (according to some); but see also תָּרַן.

רַנֵּן (out of Pihel) *masc. a cry of joy*, coupled with גִּילָה Is. 35, 2.

רֶנֶן see רְנָנִים.

רְנָנָה (*constr.* רִנְנַת, *pl.* רְנָנוֹת) *fem. a shout, a cry of joy* Job 3, 7; 20, 5; *a song of praise, loud praise*, of God Ps. 100, 2; *pl. songs of praise* 63, 6.

רְנָנִים (from a sing. רֶנֶן, which is still in mod. Hebrew; *pl.* to denote the abstract) *m.* prop. *a crying* or *wailing*, poet. *ostrich-hen*, so called from its wailing cry Job 39, 13 (Vulg.); comp. יַעֲנָה ostrich, prop. a howl; יָעֵן a howling animal of the desert (*Kimchi*); Sam. עֲנִיתָא the same, from עֲנָא to howl; עֹנִים *howlers*, i. e. *ostriches* Lament. 4, 3 K'tib (see יָעֵן); Aram. נַעֲמָא, נַעֲמִיתָא, ܢܥܡܐ, Ar. نَعَام and نَعَامَة ostrich, female ostrich, from نَعِمَ to utter melancholy cries; Ar. زِمَار a female ostrich, from زَمَرَ (זָמַר) *to sing, to utter loud sounds*.

רִסָּה (from רָסַס I.; *heaps of ruins*) *n. p.* of a station of the Israelites in the desert Num. 33, 21.

רָסִיס (only *pl.* רְסִיסִים, *constr.* רְסִיסֵי) *m.* 1. (from רָסַס I.) *breach, rent, gap*, Am. 6, 11, parallel בָּקִיעַ; better, *ruins*, which suits the fundamental signification of the stem, and is an intensive of בָּקִיעַ. — 2. (from רָסַס II.) *dew-drops* Song of Sol. 5, 2.

רָסַן I. (not used) *tr. to bind, to fetter*, then *to bridle, to curb*, Arab. رَسَنَ, hence رَسَن a rope, halter; the organic root is רָ־סַן, and is also in צַן III. (Ar. رَضَنَ), טָנָ־א, אָ־טַן, רָ־טַן; comp. רָתַם. Deriv. רֶסֶן 1 and 2.

רָסַן II. (unused) *intrans. to be firm, strong*, of a place, Arab. رَصُنَ; derivat. רֶסֶן 3. It is possible that רָסַן I. and II. belong together, since the idea of firmness and strength proceeds in other Hebrew words from that of binding.

רֶסֶן (with *suff.* רִסְנוֹ) *masc.* 1. (from רָסַן I.) *a halter, bridle, curb*, Is. 30, 28; Ps. 32, 9; שִׁלַּח רֶ׳ מִפְּנֵי פְּ׳ Job 30, 11 *to cast off the bridle before one*, i. e. to act licentiously. — 2. *what holds in the bridle*, i. e. *the teeth* Job 41, 5; compare Greek χαλινοί. — 3. (from רָסַן II.; *fortress*) *n. p.* of a city founded by Nimrod between כֶּלַח and נִינְוֵה Gen. 10, 12; identified with Xenophon's *Mespila* (מִשְׁפֵּלָה low region; Anab. 3, 4, 7 10), which is the modern *Kuyyundshik*. *Resen* was very strong, since it was not possible to take it either by force or time, according to Xenophon (l. c.). The same name appears as Ῥίσινα, Ῥέσινα in Mesopotamia (Ptol. 5, 18, 10; Steph. Byz. under Ῥέσ.).

רָסַס I. (not used) *tr. to reduce to ruins, to break in pieces*, ident. with רָצַץ; Aram. רְסַס, ܪܣ, Ar. رَصَّ. The organic root is also found in הָ־רַס. Derivat. רָסִיס 1.

רָסַס II. (*infin. constr.* רֹס) *trans. to moisten, wet, bedew* Ez. 46, 14; Aram. רַס, whence רְסִיסִין for the Hebrew רְבִיבִים; Ar. رَشَّ; ident. in its organic root רַס with that in the Sanskrit w-ṛish, ras-a. Deriv. רָסִיס 2.

רַע I. (from רָעַע, already with a slight pause, i. e. after distinctive accents רָע; with the article הָרַע and הָרָע in הָרָע הַזֶּה, with Vau וְרַע, in pause וָרָע; *pl.* רָעִים) *adj. m.*, רָעָה (*constr.* רָעַת, with *suff.* רָעָתִי; *pl.* רָעוֹת, with *suff.* רָעוֹתֵיכֶם) *f. bad*, unpleasant; expressing what is unsalutary either by its internal unfitness and worthlessness, or injuriousness with relation to use; hence 1. *ill-favoured*, of מַרְאֶה Gen. 41, 21; *envious*, of עַיִן Prov. 23, 6, a figure of ill-will; *wicked*, of בֶּצַע Hab. 2, 9; *evil, infamous*, of שֵׁם Deut. 22, 19; *malignant*, of שְׁחִין 28, 35; חֳלִי 28, 59; *hurtful*, of דָּבָר 2 Kings 4, 41, of מַיִם 2 Kings 2, 19; *troubled*, of פָּנִים Gen. 40, 7; *sorrowful*, of יָמִים Prov. 15,

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15; *wild*, of חַיָּה Gen. 37, 20; *evil*, of דַּוָּה 37, 2; *unpleasant* Ex. 21, 8; *evil*, of רוּחַ, *spirit*, i. e. sad 1 Sam. 16, 14; *painful* Eccles. 2, 17 — and so in the greatest variety of applications; opposite טוֹב. — 2. in a moral sense: *evil*, of יֵצֶר Gen. 8, 21, i. e. sinful; of אֹרַח Ps. 119, 101, דֶּרֶךְ Prov. 2, 12, לֵב Jer. 16, 12. — 3. as an *adject.* in peculiar phrases, as רַע בְּעֵינֵי פ׳ *to be displeasing in one's eyes* Gen. 38, 7, Num. 22, 34, for which occurs also לִפְנֵי Neh. 2, 1; רַע בְּאָזְנֵי פ׳ Num. 11, 1. Without a noun Prov. 20, 14 *bad, bad!* also as an *adv.* Neh. 2, 1. — As a subst. (like טוֹב) see רַע II.

רַע II. (*pl.* רָעִים) *m.* 1. *abstr. ill, evil*, i. e. a) *the evil*, that one does, opposed to טוֹב Gen. 24, 50; Lev. 27, 10; *misdeed* Is. 59, 7, hence עָשָׂה רַע 1 Sam. 29, 7, פָּעַל רַע Mic. 2, 1 *to do evil*, גָּמַל רַע *to requite evil* Ps. 7, 5; *what is spoken in evil* 41, 6; b) *adversity, calamity, misfortune* Jer. 7, 6; *an oracle* or *announcement of misfortune* 1 Kings 22, 8; *pl.* רָעִים = רַע, רָעָה, רָעוֹת *misfortune*, hence מַלְאֲכֵי רָעִים Ps. 78, 47 *angels of misfortune*, i. e. who execute evil; c) in a moral sense, *wickedness, viciousness, sin*, סוּר מֵרַע Job 1, 1 *to depart from evil*; שָׂנְאַת רַע Prov. 8, 13 *to hate evil*, where it is better to read רַע רְשָׁעִים; שָׂנֵאתִי רַע *the evil of the wicked* Ps. 7, 10. רַע stands in the genitive to denote what is morally bad in the preceding noun, as אַנְשֵׁי רַע Prov. 28, 5, אֶשֶׁת רַע 6, 24, עֲצַת רַע Ez. 11, 2. — 2. *concr. an evil one, a sinner* Job 21, 30; 35, 12; Hab. 2, 9; Ps. 10, 15 coupled with רָשָׁע; Prov. 15, 3; but אִישׁ רַע, אָדָם רַע are used as often.

רֵעַ *m.* 1. (from רוּעַ; with *suff.* רֵעֲהוּ, רֵעָהוּ) *noise*, noise of war Ex. 32, 17; *cry of grief* Mic. 4, 9; *the rolling*, of thunder Job 36, 33. — 2. (from רָעָה II., abridged from רֵעָה, with *suff.* רֵעִי, רֵעֲךָ, רֵעֵהוּ, once רֵיעֵכֶם Jer. 6, 21; Job 6, 27 for רֵעֲכֶם; *pl.* רֵעִים, *constr.* רֵעֵי; with *suff.* רֵעֶיךָ, רֵעַי and defect. רֵעָדוּ Job 42, 10 and 1 Sam. 30, 26 instead of (רֵעֵיהוּ) *m. a friend, companion* 2 Sam. 13, 3, coupled with אֹהֵב Ps. 88, 19, דּוֹד Song of Sol. 5, 16, גֹּאֵל 1 Kings 16, 11, אָח Ps. 122, 8. Fig. and poet. *one like* or *resembling*, with לְ Job 30, 29; *one beloved*, amicus Song of Sol. 5, 16; see רֵעִית. — 3. *a neighbour, fellow*, ὁ πλησίον, especially in a moral sense Ex. 20, 17; 22, 25; Lev. 19, 13; hence *another* 1 Sam. 15, 28, spec. as contrasted with אִישׁ, as רֵעַ ... אִישׁ *one ... another* Gen. 11, 3; Judges 6, 29; 1 Sam. 10, 11; 2 Kings 3, 23; also applied to animals and things (see אִישׁ). The connection between the two is made by אֶת־, לְ, אֶל, מִן, עַל, as the sentence requires; comp. אִישׁ ... אֵת, אִשָּׁה ... רְעוּת. Sometimes the noun stands for אִישׁ Is. 34, 14. — 4. (from רָעָה II., *pl.* with *suff.* רֵעֶיךָ) *thought, desire* Ps. 139, 2 17; comp. רַעְיוֹן, רְעוּת 2.

רֹעַ (seldom רוֹעַ; from רָעַע) *m. badness*, of fruit Jer. 24, 2, in a moral sense of מַעֲלָלִים Is. 1, 16 = *sinfulness; leanness* Gen. 41, 19, *melancholy*, of לֵב Neh. 2, 2; *fretfulness, moroseness*, of the פָּנִים Eccles. 7, 3.

רָעָא I. (not used) *Aram. tr.* same as Hebrew רָצָה *to will, to wish, to desire*; hence in the Targ. for רָצָה, בְּחַר, חָפֵץ, in which sense interpreters have also taken many passages in Hebrew; Syr. ܪܥܐ the same. Deriv. רְעוּ.

רָעָא II. (not used) *Aram. tr. to think, to judge*, same as Hebr. רָעָה II. Deriv. רַעְיוֹן.

רָעַב (*fut.* יִרְעַב) *intr.* prop. *to pant for, to desire, to strive*, after a thing; hence *to hunger* Is. 8, 21, Prov. 6, 30, *to suffer hunger* Gen. 41, 55, coupled with צָמָא Is. 49, 10 or רוּשׁ Ps. 34, 11, with לְ *to hunger for a thing* Jer. 42, 14. Deriv. רָעָב, רָעֵב, רַעֲבוֹן.

Hif. הִרְעִיב (*fut.* יַרְעִיב) *to cause to hunger, to let famish* Deut. 8, 3, coupled with עִנָּה; Prov. 10, 3.

The stem is the Arab. رَغِبَ to pant for, desire, hunger (therefore with مِن or عَن, not to will), رَغْبٌ desire; comp.

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Gothic huggre, German *Hunger*, prop. appetitus, Ethiop. רחב *rachabe*, to hunger. The Arab. رَغِبَ (to be wide) is connected with the Hebrew רָחַב.

רָעָב (after the form צָמָא, אָשָׁם, קָהָל; with *suff.* רַעְבָּם) *m. hunger*, מוּת בָּרָעָב *to die of hunger* Jer. 11, 22; fig. *desire*, with לְ *for* a thing Am. 8, 11; מְזוֹן רָ׳ (see מָזוֹן) Deut. 32, 24 *sucking at hunger* (-clothes), i. e. without the necessaries of life, and probably also מְחִי רָ׳ Is. 5, 13; זַלַּעֲקוֹת רָ׳ Lament. 5, 10 *heat of hunger;* but commonly *scarcity* Gen. 12, 10; 26, 1; 41, 30, as a plague coupled with דֶּבֶר Ez. 7, 15, חֶרֶב Jer. 14, 15, שִׁפּוּט 2 Chr. 20, 9, חַיְתָה רָעָה Ez. 14, 21. Extreme scarcity is expressed by חָזַק Gen. 41, 57, כָּבֵד 47, 13.

רָעֵב (*pl.* רְעֵבִים) *adj. m.*, רְעֵבָה, *fem. hungry* 2 Sam. 17, 29, coupled with עָיֵף, צָמֵא; said of the נֶפֶשׁ Prov. 27, 7; *subst. a hungry one* Is. 32, 6; 58, 7; fig. Job 18, 12 *hungry is his mischief*, i. e. mischief hungers after him; *famished* = *enfeebled*, and so coupled with אֵין־כֹּחַ Is. 44, 12.

רָעְבוֹן (*constr.* רַעֲבוֹן) *m. hunger* Gen. 42, 31; *scarcity*, יְמֵי רָ׳ *days of scarcity* Ps. 37, 19; שֶׁבֶר רָ׳ *grain for famine* (i. e. for need) Gen. 42, 33.

רָעַשׁ (*fut.* יִרְעַשׁ) *intr. to be shaken, to quake*, of the earth Ps. 104, 32; *to fear, tremble*, cognate in sense with יָרֵא; *to shudder;* Ar. رعش the same. The organic root of this stem is also in חָ־רַד, רָגַז, רָתַת; comp. old German rid-an to tremble, upper Germ. rad-en, räd-en. Deriv. רְעָדָה and

רַעַד *m. trembling, fear* Ex. 15, 15; Ps. 55, 6.

רְעָדָה *f.* the same Job 4, 14, coupled with פַּחַד, *holy awe* Ps. 2, 11.

רָעָה I. (1 *p. perf.* with *suff.* רְעִיתִים; *part.* רֹעֶה, *c.* רֹעֵה, with *suff.* רֹעִי, *inf. c.* רְעוֹת, with *suff.* רְעוֹתוֹ; *fut.* יִרְעֶה; *ap.* יְרַע according to some instead of יִרְעֶה) 1. *tr.* prop. *to lead, conduct*, cattle, applied to nomadic people; hence *to feed*, pascere, with the accus. צֹאן Gen. 30, 36, עֶדֶר Is. 40, 11, מִקְנֶה Gen. 13, 7, גְּדָיָה Song of Sol. 1, 7, rarely with בְּ Gen. 37, 2; *to carry away*, of the רוּחַ which drives away Jer. 22, 22, but where for רֹעָיִךְ we should read רֵעָיִךְ with Jerome; רֹעֶה *a shepherd*, followed by an accus. Gen. 30, 36 or בְּ of the flock 1 Sam. 16, 11, oftener absol. Num. 27, 17, with the genitive of the herd Gen. 4, 2 or the master of the herd 26, 20; רֹעֶה *a shepherdess* 29, 9. — 2. Metaphor. a) *to lead, to guide*, a people, i. e. *to rule, govern, care for them*, with the accus. Ez. 34, 13 23, seldom with בְּ instead of the accus. Ps. 78, 71; hence רֹעֶה *a shepherd*, i. e. *a prince* or *king* Jer. 2, 8; 3, 15; Zech. 10, 3, spoken of God Ps. 23, 1, of Cyrus Is. 44, 28; good or bad rulers being generally called shepherds Ez. 34, 7; Jer. 2, 8; 50, 6; Zech. 11, 5; comp. ποιμένες λαῶν in Homer. b) *to teach, to instruct*, Prov. 10, 2, hence רֹעֶה *teacher, instructor* Eccles. 12, 11, where we should not read מִרְעֶה (pasture). c) of מָוֶת, which being fig. represented as a shepherd rules the flock Ps. 49, 15, i. e. destroys them; of גֵּוֶל and רֶקֶב, which *nourish* Hos. 9, 2. — 3. *intr. to feed*, of cattle Is. 5, 17; 11, 7; 65, 25, i. e. to go about in their pasture, and therefore *to rest comfortably*, or *to lie down quietly* (comp. Arab. رَعَى to lie down, to rest), coupled with רָבַץ 14, 30; 27, 10; with the accus. of the place, where the pasture is, as בַּר נִרְחָב 30, 23; Jer. 6, 3 אֶת־יָדוֹ *in his place;* 50, 19 *to feed on Carmel;* so too Ez. 34, 14 (with רָבַץ) 18 19, or with עַל Is. 49, 9, בְּ Gen. 41, 2; רָ׳ עַל־יַד פִּ׳ *to feed at one's side* Job 1, 14. — Jer. 2, 16, Mic. 5, 5, Job 20, 26 and 24, 21 belong to רָעָה III.; another group to רָעָה II. Deriv. רֹעִי, רֹעֶה, מִרְעֶה, מִרְעֵה, מִרְעִית.

Hif. הִרְעֶה (*fut.* יַרְעֶה, with *suff.* יַרְעֵם) *to bring to feed* Ps. 78, 72.

The stem רָ׳ is in Arab. رعى (to feed, to guard, to have a care for, to rule), whence رَعْىٌ pabulum; Aram. the same.

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רָעָה II. (*part.* רֹעֶה, *fut.* יִרְעֶה) 1. *intr. to unite*, with one, *to associate with* one, with the accus., PROV. 13, 20 *whoever associates with fools* (Vulg.), parallel הוֹלֵךְ אֶת־; 28, 7 *whoever associates with spendthrifts;* 29, 3; hence *to be friendly with one* or *to a thing*, i. e. *to like*, אֲהֵלָה PROV. 15, 14, אֱמוּנָה Ps. 37, 3, רוּחַ Hos. 12, 2. Deriv. מֵרֵעַ (out of מֵרְעֶה), רֵעַ 2 and 3, רְעוּת, רִעְיָה, רֵעָה, רֵעָה 1 and 2, the proper names רְעוּאֵל, רְעוּ, רַעְיָא, רְעִי. — 2. *tr.* (fig.) *to think, to meditate*, proceeding from the idea of uniting (ideas), as in חָשַׁב, זָם, אָרַב, כָּזַב, Aram. יְאֵן, רְעָא, רְעֵה the same; hence רָעָה רוּחַ Hos. 12, 2 *to meditate upon vanity.* Deriv. רֵעַ, רְעוּת 2, רַעְיוֹן.

Pih. רֵעָה *to be a friend to*, with לְ of the person JUDGES 14, 20.

Hithp. הִתְרָעָה (*fut. ap.* יִתְרַע) *to have friendship* or *to hold intercourse with*, with אֶת־ of a person PROV. 22, 24.

The organic root רָע־ה in this signification is connected with that in אָ־רַג, חָ־רַד, שָׂ־רַג II.

רָעָה III. (*fut.* יִרְעֶה, *ap.* יְרַע; *part.* רֹעֶה) *tr. to reduce to ruins, to beat in pieces*, with accus. of the object MIC. 5, 5, with בָּחֳרֵב; *to shatter*, קָדְקֹד JER. 2, 16 (Targ.); *to destroy* JOB 20, 26; fig. *to oppress* 24, 21. The organic root is ident. with רָעַץ = רָצַץ (which see).

רֵעָה (*constr.* רֵעַת, with *suff.* רֵעָתִי; *pl.* רֵעוֹת, with *suff.* רֵעוֹתֵיהֶם; from רֵעַ) *f.* 1. *adj. f.* of רַע I. (which see) *bad*, of דִּבָּה GEN. 37, 2; *evil*, of רוּחַ 1 SAM. 16, 16, עֵת Ps. 37, 19, שְׁמוּעָה 112, 7; *wild*, of חַיָּה GEN. 37, 20 &c. like רַע which see. — 2. *subst. ill, evil, badness*, opposite טוֹבָה JER. 21, 10; 39, 16; 44, 11, either the evil that one does to another, in עָשָׂה רָעָה לְ Ps. 15, 3, with עִם GEN. 26, 29, or אֶת־ JUDGES 11, 27; שִׁלַּם רָעָה תַּחַת טוֹבָה GEN. 44, 4; יָצַק רָ׳ עַל Is. 7, 5; נָמַה רָ׳ לְ Ps. 21, 12; or *the evil, the ill*, that is inflicted upon one, hence *misfortune, destruction, ruin* GEN. 19, 19, JER. 2, 3, Ps. 71, 13, *affliction, misery*, NEH. 1, 3; EX. 32, 12; in which sense the pl. רָעוֹת also is used (see רַע II.). Often in a moral sense, *what is bad* religiously speaking, *wickedness, vice*, as a deed, *sin* GEN. 6, 5; 39, 9; also concrete *the wicked* JUDGES 20, 13. רָעַת רַעֲתֶם Hos. 10, 15 is an intensive expression, stronger than רָעָה רַבָּה JOB 22, 5.

רֵעָה (*pl.* רֵעוֹת; from רָעָה II.) *f. a female companion* or *friend* Ps. 45, 2; JUDGES 11, 37 K'ri, for which the K'tib has רַעְיָתִי from רַעְיָה (which see).

רֵעֶה (a ground-form to רֵעַ, *c.* רֵעֵה, with *suff.* רֵעֲיךָ PROV. 6, 3, which is not a pl.; from רָעָה II.) *m. a friend* 2 SAM. 15, 37; 16, 16; 1 KINGS 4, 5, where mss. and editions have the construct state רֵעֵה.

רֵעָה PROV. 25, 19 is perhaps the *fem.* of a *part. m. Kal* רֵעַ, from the intr. רָעַע, meaning *friable;* comp. Is. 24, 19. See however רָעַע.

רְעוּ (from רָעָה II., abridged from רְעוּת; *friendship, companionship*) *n. p. m.* GEN. 11, 18, Ῥαγαῦ LUK. 3, 35.

רְעוּ (*c.* רְעוּת, *def.* רְעוּתָא, from רְעָא I.) *Aram. f. will, desire, wish* EZR. 5, 17; 7, 18; in the Targ. רַעֲוָא, רַעֲיָא.

רְעוּאֵל (*El is Friendship;* see *m.* רְעוּ) *n. p. m.* GEN. 36, 4; EX. 2, 18; NUM. 2, 14, for which 1, 14 has דְּיוּאֵל (see ר), if both have not originated in one primitive form דְּרִעוּאֵל (see דָּרַע).

רְעוּת (with *suff.* רְעוּתָהּ, *pl.* perhaps רְעִיּוֹת JUDGES 11, 37 K'tib; from רָעָה II.) *f.* 1. concr. *a female companion* or *friend*, same as רֵעָה JUDGES 11, 37 K'tib; elsewhere *another* ESTH. 1, 19, contrasted especially with אִשָּׁה EX. 11, 2; JER. 9, 19 *the one ... the other;* also of animals Is. 34, 15. — 2. abstract *attachment, adherence*, prop. *the attaching of self to*, only in the formula רְעוּת רוּחַ *adherence to vanity* ECCLES. 1, 14 and 2, 11, comp. the verb רָעָה רוּחַ Hos. 12, 2, if it be not equivalent to רַעְיוֹן רוּחַ (ECCLES. 4, 16 17) *vain meditation.*

רְעִי (after the form דְּלִי, מְרִי, from

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רָעָה I.) *m. pasture*, בָּקָר רְעִי *cattle of the pasture* 1 Kings 5, 3. רְ׳ stands in apposition.

רֵעִי (from רֵעִיָּה, *Jah is Friend*) *n. p. m.* 1 Kings 1, 8.

רֹעִי (=רֹעֶה) *m. a shepherd* Is. 38, 12; Zech. 11, 17.

רַעְיָה (*pl.* with *suff.* רַעְיֹתַי K'tib, from רָעָה II.) *fem. a female friend* Judges 11, 37, *one beloved* Song of Sol. 1, 9; comp. רֵעַ.

רַעְיוֹן (from רָעָה II.) *m. meditation, thinking*, cognate in sense מַחֲשֶׁבֶת, מְזִמָּה; hence רַ׳ לֵב *the meditation of the heart* Eccles. 2, 22; רַ׳ רוּחַ *vain thoughts* 1, 17; 4, 16. The meaning *desire, striving* is not applicable here.

רַעְיוֹן (only *pl. c.* ־נֵי, with *suff.* ־נַי, ־נָיךְ, ־ינֹהִי; from רָעָא II.) *Aram. m. thought, cogitation* Dan. 2, 29 30; 5, 6 10; 7, 28; in the Targ. for לֵב, סְעִפִּים, זִמּוֹת, where is also the noun תַּרְעִי with like meaning.

רָעַל (Kal not used) *intr. to tremble, to quake, to reel* (Ibn *G'anâch*, Jos. *Kimchi*, Ibn *Esra*), ident. with רָעַד (ד and ל interchanged); hence the Targ. רְעַל for the Hebrew כָּשַׁל to stumble, Syr. ܪܥܠ the same; *to reel, to totter*, of the drunken; *to be in tremulous motion*, of a veil; metaphor. *to hang down*, of the slope of a district; Arab. رَعَلَ to quiver, of a spear, to hang down, of a veil; comp. דָּלַל I. Deriv. רַעַל, תַּרְעֵלָה, רְעָלָה, and the proper names רְעֵלָיָה, מַרְעֲלָה.

Hof. הָרְעַל *to be put in motion, to tremble, to quake*, of בְּרוֹשׁ I. (*a spear*) Nah. 2, 4.

רַעַל *m. a reeling*, i. e. drink causing such motion Zech. 12, 2, = תַּרְעֵלָה.

רְעָלָה (only *plur.* רְעָלוֹת) *fem. a veil* (see רָעַל) Is. 3, 19; Arab. رَعْل the same; modern Hebrew רָעַל a denom. *to cover with a veil.*

רְעֵלָיָה (*Jah* [appears in] *trembling*) *n. p. m.* Ezr. 2, 2, for which Neh. 7, 7 has the almost synonymous רַעַמְיָה.

רָעַם (*fut.* יִרְעַם) *intr. to rage, to toss, to be agitated*, of the sea Ps. 96, 11, cognate in sense with זָעַף; *to be excited*, i. e. *troubled*, of the פָּנִים Ez. 27, 35, like נִזְעַם and זָעַף, parallel שָׂעַר (to shudder); *to be violently moved = to be angry;* Arab. رغم, cognate in sense with רָגַז; *to crash*, of thunder; Aram. רְעַם to murmur, to complain; — identical in its organic root with רָאַם II. Derivat. רַעַם, רַעְמָה 1, the proper name רַעַמְיָה.

Hif. הִרְעִים (*fut. apoc.* יִרְעַם) *to provoke to anger, to offend* 1 Sam. 1, 6, where הַרְעִימָהּ has Dagesh in Resh; *to thunder, to cause to crash*, with בַּשָּׁמַיִם Ps. 18, 14, מִן־שָׁמַיִם 2 Sam. 22, 14; בְּקוֹל גָּדוֹל 1 Sam. 7, 10, which *Josephus* understands of an earthquake; בְּקוֹל גָּאוֹן *with a majestic crash* Job 37, 4; בְּקוֹל alone 40, 9, or without an apposition Ps. 29, 3; *to send terror*, 1 Sam. 2, 10 *the most High* (עֶלְיוֹן should be read for the K'tib עלו) *in the heavens sends terror.*

רַעַם (with *suff.* רַעַמְךָ) *m. the crashing of thunder* Jer. 29, 6, with a paronomasia to רַעַשׁ; fully קוֹל רַעַם Ps. 77, 19; סֵתֶר רַ׳ 81, 8 *the cloud-cover of thunder;* רַ׳ גְּבוּרָה *mighty thunder* Job 26, 14, opposite שֶׁמֶץ; *a loud call* (of commanders) 39, 25 = תְּרוּעָה.

רַעַמְיָה (see רְעֵלָיָה) *n. p. m.* Neh. 7, 7.

רַעְמָה *fem.* 1. *a trembling, shuddering*, poet. *the quivering mane* of the horse Job 39, 19 (LXX, *Ibn Esra*), comp. φόβη the mane with φόβος. The meanings *neighing* (Symm., *Gersoni*) or *terror* (*Rashi*) are unsuitable. — 2. *n. p. m.* of a Cushite and therefore of a Cushite tribe which was dark-coloured Gen. 10, 7, and supplied the Phenicians with spices, precious stones and gold Ez. 27, 22. By the noun is generally understood a race in south eastern Arabia dwelling in the modern *Oman*, where we still find a town *Regma*, Ῥεγμά (LXX and Vulg. write רַעְמָה so) together with a bay on the Persian gulf.

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רַעַמְסֵס (and רַעְמְסֵס Gen. 47, 11; Egyptian) *n. p.* of one of the Egyptian leading cities in the land of גֹּשֶׁן (which see) Gen. 47, 11 compared with 45, 10, after which the whole province was called אֶרֶץ ר׳ 47, 11. The Israelites as feudal servants were obliged to fortify it as well as Pithôm Ex. 1, 11. It was from this city they went forth under Moses 12, 37; Num. 33, 3 5. The following views have been expressed as to the locality of the city: 1. *Raamses* is identified with *Heliopolis* (Jos. Antt. 2, 7, 6; Saadia, the Arabian version); but the latter is termed אֹן (which see) and the LXX put Heliopolis beside Raamses. 2. Raamses is identical with *Heroopolis* which is said to have lain at the modern Abu Reisheib or Turbet Jehŭdi (*Hengstenberg*, *Lengerke*, *Ewald*), especially as the LXX explain גֹּשְׁנָה by *καθ' Ἡρώων πόλιν εἰς γῆν Ῥαμεσσῆ*; but this only proves that Heroopolis lay in the land of Raamses or Goshen. 3. Raamses should be looked for at the site of the modern *Belbeis*, a day's journey north-east of Cairo, on the Syro-Egyptian road (*Stickel*); the metropolis of the province Scharkyyah (Abulfeda). *Belbeis* is the old *Ὀνίον* (in Ptolemy 4, 5, 53), built by *Onias* out of the ruins of the temple *Βουβάστεως ἀγρίας* (Jos. Antiqq. 13, 3, 11), and *Makrizi* identifies it with the ancient Raamses. The Jerus. Targ. translates it פִּילוֹסִין i. e. Pelusium, as Belbeis was called in old time (Wilhelm of Tyre 13, 13; 20, 5). The last explanation is the most probable. As the name Raamses appears as a royal name, the city and province may have been called from it; and then it should be explained by the Coptic ⲣⲏ-ⲙⲥⲥ (son of the sun), *Rosellini*, monum. II, 258 seq.

רָעַן (not used) *intrans. to be green, fresh, juicy*, of plants; *to sprout, to grow;* metaphor. *to prosper, to be fortunate*, of men; *to be fresh*, of oil; Syr. ܪܥܢ the same, hence ܪܘܥܢܐ mallow, so called from its tenderness and softness like *μαλάχη* (mallow) from *μαλάσσω*; the Arab. رَعِنَ is only a collateral form of رعل. Deriv. רַעֲנָן.

רָעָן see רַעֲנָן.

רְעַן (not used) *Aram. intr.* same as Hebrew רָעַן. Deriv. רַעֲנָן.

רַעֲנָן (*plur.* רַעֲנַנִּים; from רָעָן with the termination ־ָן) *adj. m.*, רַעֲנָנָה *fem. green, sprouting fresh, flourishing vigorously*, of עֵץ Deut. 12, 2, זַיִת Ps. 52, 10, עָלֶה Jer. 17, 8, בְּרוֹשׁ Hos. 14, 9, כִּפָּה (palm-twig) Job 15, 32, אֶזְרָח (a tree not transplanted) Ps. 37, 35; metaphor. *fresh*, of שֶׁמֶן Ps. 92, 12, a figure of prosperity 92, 15; *fresh-green*, of עֶרֶשׂ Song of Sol. 1, 16.

רַעֲנָן *Aram. adj. m. prosperous, fortunate*, of persons Dan. 4, 1 [4].

רָעַע (*perf.* רַע; 3 *plur.* רָעוּ Jer. 11, 16, Mic. 5, 5, which, however, may also belong to רָעָה III.; an *intr.* form is in the *perf.* רֹעַ; *imper. plur.* רֹעוּ Is. 8, 9; *infin. absol.* in an intrans. signification רַע Prov. 11, 15, according to some like שַׁךְ Jer. 5, 26, מַר, רַךְ, צַר, but which is a noun perhaps, but לְרַע Jer. 7, 6 may be taken as an infin.; on the contrary רֹעָה Is. 24, 19 is an *infin. absol.* from רֹעַ, like סֹב Num. 23, 25, lengthened by ־ָה; *part. m.* in an intrans. sense רֹעַ, with an accentless רֹעָה ־ָה Prov. 25, 19; *fut.* יָרֹעַ, תָּרֹעַ, with *suff.* תְּרֹעֵם, in an intrans. sense יֵרַע after the form יֵקַל) 1. *trans.* same as רָצַץ *to break in pieces, to dash in pieces, to shatter* Ps. 2. 9; *to destroy* Job 34, 24; Mic. 5, 5; *to crush*, Jer. 15, 12 *shall iron crush the iron of the north? infin.* as an intensive to הִתְרֹעֵעַ Is. 24, 19; perhaps also רַע Prov. 11, 15 (see Nif.). — 2. *intrans. to be broken, to be rotten*, of שֵׁן Prov. 25, 19; *to be crushed*, of דָּלִיּוֹת Jer. 11, 16; *to be destroyed* Job 20, 26, where יֵרַע refers to שָׂרִיד. — 3. Metaphor. *intrans. to rage, to storm*, cogn. in sense with חַת Is. 8, 9 (רֹעוּ); *to be restless = bad*, i. e. *injurious* 2 Sam. 19, 8; *to be disagreeable*, with בְּעֵינֵי פ׳ Num. 22, 34, Ex. 21, 8, or with לְ of the person who is displeased

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GEN. 21, 11, NEH. 13, 8, with עַל *respecting* GEN. 21, 12; 1 CHR. 21, 7; strengthened by רָעָה גְדוֹלָה NEH. 2, 10; of עַיִן *to be envious, jealous*, with בְּ of the person DEUT. 28, 54; of פָּנִים *to be sorrowful, vexed* NEH. 2, 3, ECCLES. 7, 3, of לֵב; DEUT. 15, 10. Deriv. רַע (an adj.), רַע (subst.), רָעָה, רֵעַ, רֹעַ.

Nif. נָרַע (only *fut.* יֵרוֹעַ) 1. *to be reduced to ruins, to be dashed to pieces, to perish.* PROV. 11, 15 *he that gives security for a stranger, goes to ruin entirely* (*Ibn Ezra*); viz. רַע as the infin. of Kal and יֵרוֹעַ as Nifal. But רַע may also be a noun meaning *an evil-doer.* — 2. *to be evil, bad, foolish,* PROV. 13, 20 *he that is a friend of fools* (see רָעָה), *becomes foolish;* opposite יֶחְכָּם.

Hif. הֵרַע (abridged הֵרַע; הֲרֵעוֹתָ, מֵרַע, הֲרֵעוֹתִי, הֵרַעְתֶּם, הֵרִעוּ; *part. m.* מֵרַע, in pause מֵרַע, *plur.* מְרֵעִים; *inf. absol.* הָרֵעַ, הָרֵעַ, *constr.* הָרַע and הָרֵעַ; *fut.* יָרַע and יָרֵעַ) 1. *to break in pieces, to destroy,* Ps. 74, 3 *all that* (= כָּל־אֲשֶׁר) *the enemy has destroyed in the sanctuary;* also *to drive away, to scatter* (תֵּרַע) 44, 3, parallel הוֹרִישׁ; *to annihilate* (הָרֵעַ) JER. 31, 28, coupled with נָתַץ, הָרַס, הֶאֱבִיד, הָרַס. — 2. *to make bad, evil, destructive,* מַעֲלָלִים MIC. 3, 4; *to do evil,* expressing with הֵיטִיב the moral agency of man generally LEV. 5, 4, Is. 41, 23, ZEPH. 1, 12, JER. 4, 22, i. e. to do good or evil to one; also an adv. to עָשָׂה, which is either in the infin. constr. 1 KINGS 14, 9, or follows as a finite verb GEN. 44, 5; yet it stands oftenest without עָשָׂה meaning *to do evil, to act wickedly* or *viciously* GEN. 19, 7; Is. 1, 16. The person to whom evil or wickedness is done stands with לְ EX. 5, 22, the accus. (אֶת־) NUM. 16, 15, עָל 1 KINGS 17, 20, עִם GEN. 31, 7, בְּ 1 CHR. 16, 22, with slight modifications of the meaning. — *Part. m.* מֵרַע (*plur.* מְרֵעִים) *an evil-doer* JOB 8, 20; PS. 22, 17; Is. 1, 4; 9, 16, coupled with חָמָס; on the other hand מֵרַע is a noun after the form מֵצַר meaning *viciousness, badness, discord,* PROV. 17, 4; DAN. 11, 27. Another מֵרַע (which see) is from רָעָה II. יְהָרַע PS. 15, 4 is taken by some as an abridged form instead of לְהָרַע אוֹ לְהֵיטִיב (LEV. 5, 4); others translate it *to one's own hurt;* better to take it = לָרָע (*to the bad*) i. e. a promise, even though it be false. Deriv. מֵרַע.

Hithp. הִתְרוֹעֵעַ 1. *to be reduced to ruins, to be broken to pieces,* of אֶרֶץ Is. 24, 19, i. e. of the Babylonian empire; רֹעַ there is the infin. Kal. — 2. *to prove oneself bad* (i. e. unreliable, unfaithful), PROV. 18, 24 *a man of* (many) *friends,* i. e. a friend to all the world, *must prove himself bad,* cannot continue faithful. The similar הִתְרוֹעֵעַ (Ps. 60, 10; 65, 14; 108, 10) can only be derived from רוּעַ, as far as its signification is concerned.

The ground-form of the stem רַע lies also in the Aram. רַע, ܪܥ (to break in pieces, to reduce to ruins), in Arab. رع, redupl. رعرع intr. (to be shaken, moved), with which رعد, redupl. رعدد (to move violently) is connected, by interchanging ر and د.

רֵעַע (i. e. רֵעַ; *fut.* יְרֵעַע) *Aram. trans.* same as Hebrew רעע, *to put in ruins, to crush,* coupled with דָּק DAN. 2, 40.

Pa. רָעַע (from רַעַע; *part.* מְרָעַע) *to break in pieces* DAN. 2, 40.

רָעַף (*fut.* יִרְעַף) *intrans. to flow, to drop; to overflow, to drip,* with the accus. טַל PROV. 3, 20, דֶּשֶׁן PS. 65, 12; also absol. *to be fat, fruitful* 65, 13; with עַל JOB 36, 28 *they distil upon many men;* Arab. رعف the same. Identical in its organic root with that of יָרַד I., עָרַב I., רָבַד I.

Hif. הִרְעִיף *to cause to drop* Is. 45, 8.

רָעַץ (*fut.* יִרְעַץ) *trans.* same as רָצַץ, רָעַע, *to break* or *dash in pieces;* metaph. *to destroy,* אוֹיֵב EX. 15, 6; *to oppress, to torment* JUDGES 10, 8, coupled with רָצַץ, prop. *to crush;* Arab. رعص the same; comp. עָרַץ I.

רָעַשׁ (*fut.* יִרְעַשׁ) *intrans. to quake, to*

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tremble, of אֶרֶץ JUDGES 5, 4; PS. 18, 8; with מִמְּקוֹמָהּ *to tremble from its place* Is. 13, 13; of שָׁמַיִם Jo. 2, 10 and 4, 16, הָרִים JER. 4, 24, PS. 46, 4, אִיִּים EZ. 26, 15, מוֹסְדֵי אֶרֶץ Is. 24, 18, חוֹמוֹת EZ. 26, 10, סִפִּים AM. 9, 1; with מֵעַל of a person *before one*, i. e. *on account of* JER. 10, 10, or with מִפָּנַי EZ. 38, 20; of the motion of fruit on the stalk PS. 72, 16; elsewhere coupled with נָעַשׁ, רָגַז; Arab. رعش, رعث the same. Deriv. רַעַשׁ.

Nif. נִרְעַשׁ *to quake*, of the אֶרֶץ JER. 50, 46.

Hif. הִרְעִישׁ (*part.* מַרְעִישׁ, *fut.* יַרְעִישׁ) *to cause to quake*, אֶרֶץ PS. 60, 4; *to shake* (as a prognostic of destruction), שָׁמַיִם HAGG. 2, 6; *to put in terror*, מַמְלָכוֹת Is. 14, 16; *to set in motion*, גּוֹיִם HAGG. 2, 7; figur. *to cause to leap* or *spring*, of אַרְבֶּה &c. JOB 39, 20; comp. רָקַשׁ.

רַעַשׁ *masc. a noise*, by the movement of the כְּבוֹד יי EZ. 3, 12 13; *an earthquake* 37, 7; 38, 19, LXX σεισμός (comp. MATTH. 27, 51); AM. 1, 1; ZECH. 14, 5; *war-terror* EZ. 12, 18; *military uproar*, of an army JER. 10, 22; *the noise* of horses' hoofs striking the ground 47, 3, of those calling to one another Is. 9, 4, or of כִּידוֹן JOB 41, 21; *rushing noise*, coupled with קוֹל, רַעַשׁ Is. 29, 6; *a stamping* JOB 39, 24, with רֹגֶז.

רָפָא I. (*part.* רֹפֵא; *inf. absol.* רָפוֹא, *constr.* רְפוֹא, with *suff.* רְפָאִי; *fut.* יִרְפָּא) *trans.* prop. *to bind about*, *to bind*, a wound, hence *to put on a bandage*, *to heal*, תַּחֲלוּאִים PS. 103, 3, מַכָּה Is. 30, 26; opposite מָחַץ DEUT. 32, 39, נָגַף Is. 19, 22, טָרַף HOS. 6, 1; generally *to heal a wounded man* ECCLES. 3, 3; with accusat. of the person GEN. 20, 17, or (like the Latin mederi) with the dative NUM. 12, 13; רֹפֵא *healer of wounds* EX. 15, 26, *a physician* generally JER. 8, 22. Figur. *to bring into better circumstances* Is. 6, 10; *to restore* 19, 22; 57, 19; אֶרֶץ *to make the land to bloom again* 2 CHR. 7, 14; *to help*, men HOS. 5, 13; *to heal the wounds of a state* JER. 17, 14; DEUT. 32, 39; HOS. 6, 1; *to forgive*, *to pardon* JER. 3, 22; 2 CHR. 30, 20; *to comfort* (comp. PS. 103, 3; JER. 6, 14; 8, 11); רֹפֵא אֱלֶל JOB 13, 4 *an empty comforter*; comp. Arab. أَسَا (to heal and comfort), عفا (to heal and forgive). Derivat. מַרְפֵּא, רְפָאוֹת, רְפָאֵה 1, the proper names יִרְפְּאֵל, רְפָיָה, רְפָאֵל.

Nif. נִרְפָּא (*infin. constr.* הֵרָפֵא; *fut.* יֵרָפֵא) *to be healed*, of מַחַץ LEV. 13, 37, נֶגַע 14, 3, שְׁחִין 13, 18; *to become sound*, of מַיִם 2 KINGS 2, 22, i. e. *to become drinkable* or *sweet* EZ. 47, 8, which does not take place by מָלַח 47, 11, but by a miracle 2 KINGS l. c.; figurat. נִרְפָּא לְ *to be healing to one* Is. 53, 5; *to be restored*, i. e. *forgiven* DEUT. 28, 27; metaphor. *to become whole*, of a pot JER. 19, 11.

Pih. רִפֵּא (*inf. abs.* רַפֵּא, *fut.* יְרַפֵּא) *to heal*, a wound JER. 6, 14, a wounded person ZECH. 11, 16; *to make drinkable* or *sweet*, מַיִם 2 KINGS 2, 21; *to take measures for a cure* EX. 21, 19; fig. *to repair*, a thing broken down 1 KINGS 18, 30; *to comfort* JER. 8, 11.

Hithp. הִתְרַפֵּא *to let oneself be healed* 2 KINGS 8, 29; 2 CHR. 22, 6.

רָפָא II. (not used) *intr. to be meek*, *mild*, *calm*, *peaceful*; only in מַרְפֵּא 2. Comp. Ar. tr. رَفَأَ to still, to calm, to bring to rest, to be mild, to flatter, رَأَفَ intr. to be calm, still, رَؤُفَ to be gracious, mild.

רָפָא III. (not used) *tr. to make to quake*, *to excite fear*, applied to terror-raising forms, to giants, who are hence called אֵימִים. Derivat. רְפָא, and the proper name רְפוּא.

רְפָא (from רָפָא III. = רָפָה III.) *m.* properly *a fearful one*; hence *a giant* (Targ., Syr., Ar.), with the article the proper name of the founder of a race of giants belonging to the primitive inhabitants of Palestine 1 CHR. 20, 4 6 8, individual families of whom lived among the Philistines; יְלִידֵי הָרָפָא *the descendants of the giant* 1 CHR. 20, 4 (רָפָה archai-

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cally for בֵּן). The *pl.* רְפָאִים should be referred to the *sing.* רָפֶה II. רַפְאוֹן (from רָפָא III.) is the name of a city at קַרְנַיִם 1 Maccab. 5, 37; Ῥαφών (apud Pliny Raphana).

רְפֻאָה (*pl.* ־אוֹת, from רָפָא I.) *fem. medicament, medicine*, Jer. 30, 12; 46, 11; נָתַן רְפֻאוֹת coupled with שׂוּם חִתּוּל Ez. 30, 21.

רִפְאוּת (from רָפָא I.) *fem. healing* Prov. 3, 8.

רְפָאִי to רְפָאִים, see רָפֶה II.

רְפָאֵל (from רָפָא after the form חָכָם, and אֵל, *El is Healer*) *n. p. m.* 1 Chr. 26, 7; afterwards the name of an angel Tob. 9, 5, Ῥαφαήλ.

רָפַד (*fut.* יִרְפַּד) *tr.* same as רָבַד I. (whence מַרְבַּד) *intrans.* 1. *to extend, to spread*, of a couch; *to spread out*, Job 41, 22 [20] *a pointed threshing-roller* (the scaly belly) *spreads out upon the slime;* generally *to lie down, to stretch oneself out; to cover over*, of a bed-cover; comp. Ar. رفد to spread out, whence رِفَادَة a cover spread out, مِرْفَد a pillow. Derivat. רְפִידָה, the proper names רְפִידִים, אַרְפָּד (according to some). — 2. (not used) *to lean, to be supported*, connected with signif. 1, like סָמַךְ, תָּמַךְ with the Aram. דְּמֹךְ (to stretch oneself out, to lie), and like שָׁאַן to rest stretched out, comfortably, with שָׁעַן to lean. See Pih.

Pih. רִפֵּד (1 *pers.* רִפַּדְתִּי) 1. *to spread out*, יָצוּעַ, for convenience Job 17, 13. — 2. *to support, to make firm, to strengthen*, and so like סָעַד *to give food to, to refresh* Song of Sol. 2, 5, parallel סִמֵּךְ; Ar. رفد to support, to help.

רָפָה I. (*imp.* רְפָה, 3 *fut. fem. plur.* תִּרְפֶּינָה) *tr.* same as רָפָא I. *to heal* Ps. 60, 4; Job 5, 18. Derivat. מַרְפֵּה and the proper name רָפָה.

Nif. נִרְפָּה (3 *perf. f.* נִרְפְּתָה; *inf. constr.* הֵרָפֵה; 3 *fut. plur.* יֵרָפוּ) same as נִרְפָּא from רָפָא I. Jer. 19, 11; 51, 9; 2 Kings 2, 22.

Pih. רִפָּה (3 *fut. plur.* יְרַפּוּ) same as רִפָּא from רָפָא I. Jer. 8, 11.

רָפָה II. (only Kal) *intr. to darken, to be* or *become dark*, Judges 19, 9 *the day already darkens* (רָפָה), *so as to be obscure* (לַעֲרֹב); ident. in its organic root רָפ־ה with that in עָרַב II., עָרַף II. (to עָרִיף and עֲרָפֶל). Derivat. רָפֶה II. (*pl.* רְפָאִים).

רָפָה III. (not used) *trans. to excite shuddering* or *fear*, of giants; connected in its organic root with רָף (רוּף). Deriv. רָפֶה II, 2, רָפָה, the proper name רָפוּא.

רָפָה IV. (*fut.* יִרְפֶּה, *apoc.* יִרֶף) *intr.* prop. *to be loose, to be unbound*, opposite חָזַק; hence *to be slack*, of רוּחַ (=אַף) Judges 8, 3; *to be feeble, weak* Jer. 49, 24; *to let go*, with מִן of the person Ex. 4, 26, oppos. to hold fast; רָפוּ יָדַיִם *the hands are slack*, i. e. *lazy, inactive*, 2 Chr. 15, 7, from fear Jer. 50, 43, 2 Sam. 4, 1, Is. 13, 7, hence *to be spiritless;* with מִן of a thing *to desist from activity;* lastly, *to become loose*, i. e. *to be dissolved, broken*, of stubble by fire Is. 5, 24. Derivat. רָפֶה I. (*fem.* רָפָה), רִפְיוֹן.

Nif. נִרְפָּה (*part. pl.* נִרְפִּים) *to be remiss, idle* Ex. 5, 8.

Pih. רִפָּה (*part.* מְרַפֶּה, *plur.* מְרַפִּים, once מְרַפֵּא Jer. 38, 4) *to loosen, to unbind*, מָזִיחַ Job 12, 21; with יָדַיִם *to slacken*, the hands, i. e. to discourage Jer. 38, 4; Ezr. 4, 4; *to let down, to sink*, כְּנָפַיִם Ez. 1, 24.

Hif. הִרְפָּה (*imp. ap.* הֶרֶף; *fut.* יַרְפֶּה, *ap.* יֶרֶף) *to slacken*, יָד 2 Sam. 24, 16, of God, *to avert punishment;* with מִן of a person, *to withdraw the hand from* a person Josh. 10, 6, also without יָד, and merely with מִן of the person or thing Judges 11, 37; *to let alone* Deut. 9, 14, Judges 11, 37, also with לְ of the person 1 Sam. 11, 3; 2 Kings 4, 27; absol. 1 Sam. 15, 16; *to let go*, opposite אָחַז Song of Sol. 3, 4; Job 7, 19; *to forsake*, with עָזַב Deut. 4, 31; *to leave off* Neh. 6, 3.

רָפָה (from רָפָה III.) *m.* 1. same as

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רָפָא, *appell. a giant*, then the *n. p.* of the founder of a race of giants dwelling among the Philistines 2 Sam. 21,16 18 20 22. — 2. (from רָפָה I.; *a Healing one*, viz. *Jah is*) *n. p. m.* 1 Chr. 8, 37, for which 9, 43 has רְפָיָה.

רָפֶה I. (*constr.* רְפֵה, from רָפָה IV.) *adj. m.*, רָפָה (*pl.* רְפוֹת) *f. weak, slack, loose*, opposite חָזָק (prop. firmly laced or pressed) Num. 13, 18, coupled with יָדַיִם *slack-handed*, i. e. inactive 2 Sam. 17, 2, coupled with יִרְגַּע; *spiritless, faint-hearted, powerless* Job 4, 3; Is. 35, 3.

רָפֶה II. (*subst.*) *m.* 1. (from רָפָה II. after the form נָוֶה, נָכֶה, טָלֶה; only *pl.* רְפָאִים, like נְכָאִים, מְלֵאִים) *a shadow, a shadowy being* (of the nightly, dark form of the inhabitants of the region of death, a figure similar to that in the Germ. *Schatten*). They are stirred up out of their rest Is. 14, 9, but do not rise 26,14 (coupled with מֵתִים); 26,14 (with מֵתִים); only at the resurrection does the earth bear (הַשְׁלִיךְ) i. e. call them to life 26, 19; parallel מֵתֶת Prov. 2,18, עִמְקֵי שְׁאוֹל 9,18. קְהַל רְ׳ *assembly of the shades*, i. e. the region of shadows 21, 16, whose inhabitants feel the administrative agency of God Job 26, 5. — The interpretation *slack, powerless, weak ones* is less suitable; and its being mixed with significat. 2. (Vulg., LXX, Theod., Pesh., Targ., Saad., Symm.) seems to have arisen solely on account of the Greek tradition about the Titans. — 2. (from רָפָה III.) only *plur.* רְפָאִים prop. *the formidable*, hence *giants*, a general name of the gigantic primitive inhabitants of Palestine and the east-Jordan regions. They dwelt in עַשְׁתְּרוֹת קַרְנַיִם Gen. 14, 5; and in the time of Moses עוֹג, king of בָּשָׁן, belonged to the remnant of them Deut. 3,11; Josh. 12, 4; 13,12; in the land of Ammon the remnant were called זַמְזֻמִּים Deut. 2, 19-21 = זוּזִים Gen. 14,5; in the Moabite district they were termed אֵימִים Deut. 2,10, dwelling in שָׁוֵה קִרְיָתַיִם Gen. 14, 5, the well-known Moabite city Jer. 48,1 23; Ez. 25, 9; the בְּנֵי עֲנָק, יַלִּידֵי עֲנָק (see עֲנָק) also belonged to them. From the רְפָאִים a valley north-west of Jerusalem was called עֵמֶק רְפָאִים Josh. 15, 8; 18, 16; 2 Sam. 5, 22, for which עֵמֶק alone stands in the Chronicles. As to the etymology, the name אֵימִים supplies the right key; זַמְזֻמִּים, זוּזִים, עֲנָקִים, עֲנָקִים (which see) proceed from other views of this primitive people.

רְפוּאָ (*the Feared*, viz. Jah is; from רָפָא III.) *n. p. m.* Num. 13, 9.

רָפַח (not used) *trans.* same as רָפַק (which see) *to stay, to lean upon;* hence *to support.* Derivative

רֵפַח (*support, help*, viz. is with Jah) *n. p. m.* 1 Chr. 7, 25.

רְפִידָה (from רָפַד) *f. a couch, a couch-covering* Song of Sol. 3,10 (Pesh.); Ar. وِسَادَة the same. The meaning *back-support* (LXX) is not proved.

רְפִידִים (*plains*, from רָפַד to spread out) *n. p.* of a station near חֹרֵב Ex. 17, 1; 19, 2; Num. 33,14. It may be ident. with the plain el-Racha (الرَّحَا), which has the same meaning (see *Robinson* I, p. 178).

רְפָיָה (*Jah is a Healing one;* from רָפָא יָהּ) *n. p. m.* 1 Chr. 9, 43, elsewhere רָפָה 2. Another רְפָיָה (from רָפָא III.; *place of giants*) was the *n. p.* of a city near עֲזֵקָה 3 Macc. 1, 1; Ῥαφία, Ῥάφεια.

רִפְיוֹן (from רָפָה IV.) *m. slackness, remissness*, Jer. 47, 3.

רָפַס (Kal unused) *intrans.* perhaps same as רָמַשׂ, prop. *to be movable, to move, to move forward*, hence *to hasten, to hasten on; to go* or *walk to; to drive, to pass along*, of a raft (see רַפְסֹדֶת); Ar. رَمَثَ the same, hence رَمَثٌ a raft, a ship (comp. דֹּבְרָה); connected in its organic root רַ־פַ and also in its fundamental signification with that in פַּז II., Ar. فَزَّ, חָ־פַז, Ar. خَـفَزَ (to drive to and fro), חָ־פַשׂ (in Job 40, 17), חָ־פַשׁ (to flow along or hasten), Ar. خَـفَشَ

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(to pour out without limit), פָּשׁ (to hasten forward). Deriv. רַפְסֹדֶת.

Hithp. הִתְרַפֵּס (*part.* מִתְרַפֵּס) *to speed, to hasten;* Prov. 6, 3 *go, make haste and importune thy friend* (Vulg.), in order to obtain a postponement of harsh measures; Targ. to stir up or move (גְּרַג); Ps. 68, 31 *hastening with bars of silver*, as gifts; comp. 68, 32.

רְפַס (*part. fem.* רָפְסָה) *Aram. tr. to trample, to tread in pieces* Dan. 7, 7; comp. Hebrew רָמַס, Syr. ܪܦܣ; Arab. رفس, رفز the same; رفش to thrust (with the feet).

רַפְסֹדֶת (from רֶפֶס with the termination ־ֹד, comp. גַּלְמוּד; from רָפַס; *pl.* רַפְסוֹדוֹת) *fem. a float*, prop. what drives or goes along 2 Chr. 2, 15, for which 1 Kings 5, 23 has דֹּבֶרֶת of similar meaning; Ar. رَمَث the same (*Ibn Ganâch*).

רָפַף a stem assumed for רֶפֶת see רָפַת. On רוֹפֵף see רוּף.

רָפַק (Kal not used) *intr.* same as רָפַח *to lean upon, to rest on, to attach to, to associate;* ident. in its organic root ר־פק with that in דָּ־בַק, אָ־בַק II., חָ־בַק, Aram. דְּ־בַךְ; Ar. رَفَقَ (to lean, to support), رَفِقَ (to be united); Ethiop. רפק *rafeka* accubuit; Ar. مِرْفَق cubitus.

Hithp. הִתְרַפֵּק like Kal *to lean* or *rest upon*, with עַל of a person Song of Sol. 8, 5.

רָפַשׁ (not used) *intr. to be soft, viscous, tough, slimy*, cognate in sense with טָה I. (belonging to טִיט); connected in its organic root ר־פשׁ with that in טָ־פַשׁ, דָּ־בַשׁ. Deriv. רֶפֶשׁ.

רָפַשׂ (*fut.* יִרְפֹּשׂ) *trans. to muddy, to roll together*, of נָהָר Ez. 32, 2, by the casting up of slime, with the בְּרַגְלַיִם 34, 18. The fundamental conception seems to lie not so much in *to tread* as *to mix, to jumble together*, as in the Arab. رَمَزَ, رَمِثَ, but without having any connection with רָמַס; Ar. رفث prop. the same, رِفَاس a rope. Deriv. מִרְפָּשׂ.

Nif. נִרְפַּשׂ *to be muddy*, of a spring Prov. 25, 26.

רֶפֶשׁ (from רָפַשׁ) *m. slime*, along with טִיט Is. 57, 20, that which the יָם נִגְרָשׁ throws up.

רָפַת (not used) *tr. to carry together, to collect, to accumulate*, in a granary, trough, crib; cognate in sense with אָבַס (which see). The same fundamental signification is in the Ar. رَمَثَ, رَفَسَ, رفث, which mean "to go together, to be mixed, to bind". Derivative

רֶפֶת (*pl.* רְפָתִים) *m. a place where the fodder of cattle is collected, a stall for fodder* Hab. 3, 17; mod. Hebrew the same; the LXX and Vulg. have *crib*, from the same fundamental signification.

רָץ *m. a runner*, see רוּץ.

רַץ (*plur. constr.* רַצֵּי; from רָצַץ) *m.* prop. a thing broken off, a piece; hence *a bar*, of כֶּסֶף Ps. 68, 31, *Kimchi* חֲתִיכִים; comp. בֶּצֶר.

רָצָא (*inf. abs.* רָצוֹא) *intr. to run away* Ez. 1, 14, a farther development of רָץ, Ar. رَصَّ. Others read יָצוֹא. רָצָאתִי Ez. 43, 27 is = רָצִיתִי from רָצָה.

רָצַד (Kal not used) *intr. to spring up, to start up;* conseq. a collateral form of רָקַד, so that the Pih. תְּרַצְּדוּן Ps. 68, 17 is = תְּרַקְּדוּן Ps. 29, 6; 114, 4 6 (Targ., *Ibn Sarûk*), an explanation that suits best. According to *Hâya* same as رَصَدَ *to observe sharply, to look for*, or *to lurk, to spy*, as in Talmudic.

Pih. רִצֵּד (*fut.* יְרַצֵּד) *to quake* Ps. 68, 17 (Targ., *Ibn Sarûk*); but interpreters following the Ar. render it אָרַב, עִיֵּן.

רָצָה (1 *pers. perf.* רָצָאתִי for רָצִיתִי; *part. m.* רֹצֶה, *pass.* רָצוּי, *constr.* רְצוּי; *inf. constr.* רְצוֹת; *imp.* רְצֵה; *fut.* יִרְצֶה, *ap.* יִרְץ) 1. *intr.* same as רָעָה II. *to join* or *associate with;* with עִם *to be a friend to one* Job 34, 9; Ps. 50, 18; with בְּ *to*

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have pleasure in one Is. 42, 1 (בּוֹ should be supplied); 1 Chr. 28, 4; also with בְּ of the thing Ps. 147, 10; בְּפִיהֶם יִרְצוּ 49, 14 *they have pleasure in their words;* with accusat. *to like* Prov. 3, 12; with accus. of the thing Ps. 85, 2; רָצוּי *beloved, pleasing* (elected), with לְ Esth. 10, 3, or followed by a genitive Deut. 33, 24; *to esteem*, with the accusative Job 14, 6; *to love* Psalm 102, 15; *to like*, כְּזָבִים 62, 5, מֵישָׁרִים 1 Chr. 29, 17, עוֹלָה Ps. 51, 18; *to be favourable* or *gracious*, with accus. of the person 2 Chr. 10, 7; *to be kind* Ps. 44, 4; Job 33, 26; *to approve*, with accusat. of the thing Deut. 33, 11; Am. 5, 22; followed by an infin. Ps. 40, 14 *be gracious to save me;* also *to receive graciously* or *kindly* Gen. 33, 10; with בְּ *whereby* Ez. 20, 41. All these meanings proceed from the intransitive idea. — 2. *tr. to appease, to pacify;* hence *to pay off*, a debt, figur. Lev. 26, 34 43; 2 Chr. 36, 21; in other cases the Hif. has this sense. Derivat. רָצוֹן, רָצוּי (cod. Sam.), and the proper names רְצִיא, תִּרְצָה.

Nif. נִרְצָה (*fut.* יֵרָצֶה) *to be well-pleasing, to be agreeable*, of sacrifices Lev. 7, 18; 22, 23 = הָיָה לְרָצוֹן 22, 20; with the dativ. commodi 1, 4; metaphor. *to be appeased, satisfied, paid off*, of עָוֹן Is. 40, 2.

Pih. רִצָּה (*fut.* יְרַצֶּה) *to conciliate, to appease*, בַּדָּיִם Job 20, 10, i. e. by restoring possessions taken by robbery.

Hif. הִרְצָה (3 *perf. f.* הִרְצָתָה instead of הִרְצְתָה) *to appease, to pay off*, Lev. 26, 34 *and* (the land) *shall pay off its sabbaths* (i. e. those that it owes).

Hithp. הִתְרַצֶּה (*fut.* יִתְ־) *to shew oneself pleasing*, with אֶל 1 Sam. 29, 4.

The stem רָצָה = רָעָה II. is connected with the Arab. رَصَّ (to unite), رَصْرَصَ (to join firmly), رَصَعَ (to attach firmly), رَصَى (to shew oneself disposed to).

רָצוֹ (instead of רָצוּי after the form קָלוֹי, from רָצָה) *m. favour, acceptance* Lev. 22, 29 cod. Sam. for רָצוֹן.

רָצוֹן (from רָצָה; with *suff.* רְצוֹנִי) *m. good will, favour*, of God, and so of יוֹם Is. 58, 5, שָׁנָה 61, 2, *adv.* לְרָצוֹן 56, 7, עַל רָ׳ 60, 7 *graciously; grace, kindness* Ps. 5, 13; 145, 16; for יְ׳ רָ׳ Prov. 11, 27 and 14, 9 *the favour = blessing of God* Deut. 33, 23; *what is acceptable* or *pleasing* Prov. 10, 32; *an acceptable and willingly given present* Mal. 2, 13; metaphor. *inclination, will, wish* Ps. 145, 19; Prov. 14, 35; בְּכָל־רָצוֹן 2 Chr. 15, 15 *with the entire will*, i. e. with all the heart; עָשָׂה כִּרְצוֹנוֹ בְּ *to do according to the pleasure of one* Dan. 8, 4; *arbitrariness, wantonness, self-will* Gen. 49, 6; עָשָׂה כִּרְצוֹנוֹ בְּ Neh. 9, 24 *to act capriciously towards one.*

רָצַח (*part.* רֹצֵחַ; *inf. abs.* רָצֹחַ; *fut.* יִרְצַח) *tr.* prop. *to cut in pieces, to cut through, to pierce, to crush*, like רָצַע; Arab. رَضَخَ, رَضَحَ, رَزَحَ, رَزَخَ; hence *to kill, to murder* (by cutting instruments), with object-accusative Deut. 4, 42; רָ׳ נֶפֶשׁ *to kill the life* 22, 26, like הִכָּה פ׳ נֶפֶשׁ; commonly absol. Ex. 20, 13; Deut. 5, 17; רֹצֵחַ *a murderer* Num. 35, 16. — The organic root is רָ־צַח, which exists also in חָ־סַם, כָּ־סַח, שָׂ־כַךְ־ה (to שָׂכַךְ). Deriv. רֶצַח.

Nif. נִרְצַח (*fut.* יֵרָצֵחַ) *to be slain* Judges 20, 4; Prov. 22, 13.

Pih. רִצֵּחַ (*part.* מְרַצֵּחַ; *fut.* יְרַצֵּחַ) an intensive of Kal, *to murder, to act as a murderer, to destroy* Ps. 94, 6; *part. a murderer* 2 Kings 6, 32; Is. 1, 21. *Ben Asher* refers here תְּרַצְּחוּ Ps. 62, 4, as he also takes תְּהוֹתְתוּ in the first member for *Pih.*

Puh. רֻצַּח (= רֻצָּח), only תְּרֻצָּחוּ Ps. 62, 4 according to *Ben Naphtali*, whence we must likewise take תְּהוֹתְתוּ as a passive.

רֶצַח *m. destruction, death*, and so *a breaking in pieces* Ps. 42, 11, with the meaning of רֶקֶב (Prov. 12, 4), and therefore we should read כְּרֶצַח with Symm. and some mss.; *a breaking into, breach*, of walls, Ez. 21, 27 *in order to open a hole* (לִפְתֹּחַ פֶּה) *by a breach* (בְּרֶצַח); comp. שִׂים כָּרִים עַל 4, 2, consequently not = צָרַר as the LXX render (*βοηθ*).

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רְצָיָא (instead of רְצִיָּה = רְצִיָּה *Jah is gracious*) *n. p. m.* 1 Chr. 7, 39.

רְצִין (after the form שְׂגִיב, נְצִיחַ, from רָצַן; *a holding together, arrangement*, hence *dominion*) *n. p. m.* Is. 7, 1; Ezr. 2, 48. Ar. رَصِين *firmus.*

רָצַן (not used) *tr.* same as רָסַן, *to bind* or *hold together*, i. e. to arrange, hence metaphor. *to rule*, perhaps connected with רָזַן; Ar. رَصَنَ to hold fast together, to bind, whence رَصِين firm. The organic root רְ־צַ־ן is also in צָנַן III., טָנַ־אָ. Deriv. the proper name רְצִין.

רָצַע *tr.* prop. same as רָצַח *to pierce, to bore*, אָזְנוֹ Ex. 21, 6; Ar. رَصَعَ, Aram. רְצַע the same. Deriv. מַרְצֵעַ.

רָצַף I. (*part. pass.* רְצוּף) *tr.* prop. *to bind, to fit together*, variegated stones into a pavement or floor; *to range beside one another; to lay out artificially*, a stone-floor, Song of Sol. 3, 10 *its* (the palanquin's) *middle* (תּוֹכוֹ) *is laid out* or *paved* (see רָצַף II.) *with love*, i. e. adorned with his darling; comp. Arab. رَصَفَ and رَصُفَ *to be firm* or *close together* (proceeding from the idea of *binding*), metaphor. to adorn; to be compared with צָרַף II., transposed צָפַר. Deriv. מַרְצֶפֶת, רִצְפָּה 1, and the proper names רִצְפָּה, רֶצֶף.

רָצַף II. (*part. pass.* רָצוּף) *intr.* same as רָשַׁף *to glow, to burn*, to which one may refer Song of Sol. 3, 10 (*Rashi*); Arab. رَصِفَ the same; ident. in its organic root רְ־צַ־ף with that in צָב (to שָׂגִיב), שְׁ־רַ־ף, חָ־ף. Deriv. רֶצֶף 2, רִצְפָּה 2.

רֶצֶף *m.* 1. (from רָצַף I.) *the dense, the firm;* hence *a stronghold*, *n. p.* of a city, named along with חָרָן and גּוֹזָן Is. 37, 12. By it is usually understood a place in east-Syrian Palmyrene, apud Ptolemy Ῥησάφα, Arab. رَصَافَة, on the road between Racca and Emesa. According to *Jakut* there are 9 cities so called. — 2. (from רָצַף II.; only *pl.* רְצָפִים) prop. flame, what is on fire; hence *burning coals*, גַּחֲלֵי רְצָפִים 1 Kings 19, 6 *a cake backed on hot coals* or stones (*de Bañoles*); comp. Ar. رَصَفَ a hot stone; see רִצְפָּה 2.

רִצְפָּה (*c.* רִצְפַּת) *f.* 1. (from רָצַף I.) *a stone pavement* Ez. 40, 17, 2 Chr. 7, 3, like מַרְצֶפֶת (which see), i. e. a floor laid out with variegated stones Esth. 1, 6. — 2. (from רָצַף II.) *coal* Is. 6, 6 (LXX), which suits מִגְחֶלֶת; the meaning *hot stone* (Vulg.) does not suit here. — 3. (from רָצַף I.; *arrangement, order, variegated dress*) *n. p. f.* 2 Sam. 3, 7.

רִצְפָּתַיִם see רִצְפָּה.

רָצַץ (*perf.* רַצּוֹתִי; *part. m.* רוֹצֵץ, *f. pl.* רוֹצְצוֹת, *pass.* רָצוּץ, *constr.* רְצוּץ, *pl.* רְצוּצִים; *fut.* יָרוּץ, יֵרוּץ, according to some for אֵרֹץ, תֵּרֹץ, יֵרֹץ, verbs עי״ע sometimes borrowing their forms from עי״ו) *tr.* prop. *to dash against one another, to push, to break*, and so 1. *to crack*, קָנֶה Is. 42, 3; 36, 6; *to break through*, גְּדֵרוֹ 2 Sam. 22, 30 (see גָּדַר); once *intr. to be broken, crushed* Eccles. 12, 6, to be distinguished from שָׁבַר. — 2. Fig. *to oppress, to practise violence*, coupled with עָשַׁק 1 Sam. 12, 4, Deut. 28, 33, with the accus. אֶבְיוֹן Am. 4, 1; *to injure*, רָצוּץ מִשְׁפָּט Hos. 5, 11 *injured in judgment; intr. to be crushed down*, of the mind, the heart, coupled with דָּכָה Is. 42, 4; Ar. رَضَّ the same. — אֲרוּצָה Jer. 50, 44 K'tib see יָרַץ Hif. Deriv. רֶצֶץ, מְרוּצָה 2.

Nif. נָרֹץ (*fut.* יֵרוֹץ) *to be bruised, to be broken in pieces*, of גַּלְגַּל Eccl. 12, 6; *to be destroyed* Ez. 29, 7; parallel נִשְׁבַּר.

Pih. I. רִצֵּץ (*fut.* יְרַצֵּץ) *to break in pieces*, רֹאשׁ Ps. 74, 14; *to oppress*, דַּלִּים Job 20, 19; *to chastise*, מֵן הֲמוֹנָם (*some of the people*) 2 Chr. 16, 10. Some refer here יְרַצֵּנִי Job 20, 10 = יְרַצְּעֵנִי.

Pih. II. רוֹצֵץ (*fut.* יְרוֹצֵץ) *to oppress* Judges 10, 8.

Hif. הִרְצִיץ (3 *fut. ap.* וַיַּרְצֵץ to distinguish it from וַיַּחֲרֵץ belonging to חָרַץ) *to break in pieces*, גֻּלְגֹּלֶת Judges 9, 53.

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Hithp. הִתְרוֹצֵץ *to dash against one another, to struggle* Gen. 25, 22.

רַק (from רָקַק I.) 1. *adj. m.*, רַקָּה (*pl.* רַקּוֹת) *f.* prop. same as דַּק *broken, crushed, reduced*, and then *thin, lean, withered*, Gen. 41, 19 20 27, interchanged with דַּק, coupled with רַע. — 2. רַק *a subst.* prop. *leanness*, hence fig. *limitation*, as a limiting *adv.*, *only*, *except* Job 1, 15; *but*, as an adversative Gen. 19, 8; 24, 8; strengthening other particles, as רַק אֵין דָּבָר *not the smallest* Num. 20, 19; after a negative *nothing but* 2 Chr. 5, 10; sometimes closely attached to nouns, *mere*, Is. 28, 19 *mere vexation*, or to adjectives, as רַק רַע *mere evil* Gen. 6, 5; *wholly, entirely*, Deut. 4, 6 *a people thoroughly wise;* generally = אַךְ, with this difference, that רַק limits what is previously said, and אַךְ refers to the following word; רַק אִם *if only;* stronger רַק אַךְ Num. 12, 2.

רֵק see רֵיק.

רֹק (with *suff.* רֻקִּי; from רָקַק II.) *m. spittle* Is. 50, 6; Job 7, 19 (see בָּלַע).

רָקַב (*fut.* יִרְקַב) *intr. to be carious, rotten, putrid*, of עֵץ Is. 40, 20; fig. *to decay* or *perish quickly*, of שֵׁם Prov. 10, 7, but perhaps (see קַב) *to be cursed.* The organic root רָ־קַב is also in קַב, גָּב I., גָּב־אָ I., גָּ־קַף, יָ־קַב, נָ־קַב (to the noun גַּב). Deriv. רָקָב.

Pih. רִקֵּב (not used) intensive of Kal; deriv. רִקָּבוֹן.

רָקָב (*c.* רְקַב) *m. caries, rottenness*, of עֲצָמוֹת, applied to the eating away of joints and the consuming of bones Prov. 12, 4; 14, 30, a figure of the breaking up of the body Hab. 3, 16; metaphor. *an object seized with rottenness* or *caries*, parallel עָשׁ Job 13, 28, Hos. 5, 12, without its signifying the same as σής or σκώληξ on that account, as the LXX interpret; Aram. רוּקְבָא, רַקְבּוּבִי the same.

רִקָּבוֹן (from the Pih. of רָקַב) *m.* same as רָקָב Job 41, 19.

רָקַד (*inf. c.* רְקֹד; *fut.* יִרְקֹד) *intr.* prop. *to move to and fro, to hasten, to run;* hence *to leap, to spring*, for joy Eccles. 3, 4, opposite סָפַד; *to start, to leap up*, from fear Ps. 114, 4 6, comp. רָעַשׁ, נָתַר.

Pih. רִקֵּד (*part.* מְרַקֵּד, *fut.* יְרַקֵּד) *to leap about joyfully*, of יְלָדִים Job 21, 11; *to dance* 1 Chr. 15, 29, for which 2 Sam. 6, 16 has פִּזֵּז; *to leap about wildly*, of שְׂעִירִים Is. 13, 21; *to drive about rapidly*, of מֶרְכָּבָה Nah. 3, 2; *to run swiftly* Jo. 2, 5.

Hif. הִרְקִיד (*fut.* יַרְקִיד) *to make leap* or *skip*, mountains, Ps. 29, 6; comp. הִרְעִישׁ.

The Aram. רְקַד, ܪܩܕ, Ar. رقص, رقز are ident. with רָ׳. In the Targ. it stands for פָּזַז, and רַקְדָּן for the Hebr. רָץ; the meaning to tremble, to fear, to sorrow, in Syr. ܪܩܕ, seems merely metaphorical as in גּוּל. The organic root רָ־קַד appears also in חַת.

רַקָּה (with *suff.* רַקָּתוֹ; from רָקַק III.) *f.* prop. *what pulsates* or *beats*, and so *the temples* Judges 4, 21 22; 5, 26; including the upper cheeks Song of Sol. 4, 3; 6, 7.

רַקּוֹן (*bank-district, a place well watered;* from רָקַק II.) *n. p.* of a place in Dan on the Mediterranean Sea Josh. 19, 46.

רָקַח (*part.* רוֹקֵחַ, *fut.* יִרְקַח) *tr.* prop. *to beat* or *pound together, to mix, to prepare by mixing, to spice, to make unguent*, essences being extracted from spices and mixed with oil, used also for incense Ex. 30, 25 35; 37, 29; רוֹקֵחַ *a maker of unguents, a perfumer* Eccles. 10, 1. Deriv. רֶקַח, רֹקַח, מֶרְקָחָה, מֶרְקָחַת, מִרְקַחַת.

Pih. רִקַּח (not used) *to mix oil with spices, to prepare unguents.* Deriv. רַקָּח, רַקָּחָה, רִקֻּחַ.

Puh. רֻקַּח (*part.* מְרֻקָּח) *to be mixed*, בְּמִרְקַחַת (*by aromatic spicing*) 2 Chron. 16, 14.

Hif. הִרְקִיחַ (*imp.* הַרְקַח, a Babylonian reading according to *Ibn Ganâch*, on the contrary the Palestinian one is הָרְקַח)

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to mix aromatic essences, Ez. 24, 10 *brew the spiced mixture.*

Hof. הָרְקַח see Hif.

The Ar. رقّح = اصلح (Hariri p. 57) has also the fundamental signification of our stem, used of an artificial mixture, whether it be brewed, boiled, or in its cool state. Oil (שֶׁמֶן) and wine (יַיִן) were spiced with aromatic substances. To bring the word into connection with רָתַח (like שָׁקָה and שָׁתָה, פָּתַח and פָּקַח) is inapplicable, since its fundamental signification is *to mix*. The organic root רַ־קַח is connected with קָח (קוּחַ).

רֶקַח *m. spice*, made by the mixing of aromatic substances Song of Sol. 8, 2.

רֹקַח *m. a spiced mixture*, Ex. 30, 25 *as a spiced mixture of perfumed oil* (מִרְקַחַת); *a perfume* 30, 35.

רַקָּח (*plur.* ־חִים) *m. a mixer of ointments*, belonging to a peculiar corporation like the צוֹרְפִים, Neh. 3, 8 *a son* (בֵּן) i. e. an associate *of the perfumers*, if we should not read מִן.

רִקֻּחַ (*pl.* ־חִים) *m. the anointing*, of the body Is. 57, 9.

רַקָּחָה *f. a female unguent-mixer*, servants having been employed in that work 1 Sam. 8, 13 (LXX, Vulg., Targ.); but the Syr. and Arab. read לְאֹרְגוֹת (weavers).

רָקִיעַ (*constr.* רְקִיעַ) *m.* prop. a thing spread out or extended, and so רְ׳ שָׁמַיִם *the expanse of heaven*, i. e. *heaven's arch* Gen. 1, 14 15 17 20; but commonly רָ׳ alone 1, 6 7; *heaven* Ps. 19, 2, parallel שָׁמַיִם; generally *an extended surface*, either *a pavement*, *a floor* Ez. 1, 22, or *an upper vaulted arch* 1, 23 25 26. The רָקִיעַ was conceived to be solid; hence the LXX, Aqu., Symm. and Theod. στερέωμα, the Vulg. *firmamentum*, Saadia جَلَد, Luther *Veste*, i. e. firm vault. The Greeks also call the arch of heaven σιδήρεον (Od. 15, 328), χάλκεον (Il. 17, 425). Scripture represents רָ׳ as a solid cast metal-mirror (Job 37, 18), borne up by the highest mountains as its pillars (2 Sam. 22, 8; Job 26, 11). Arab. رَقِيع, Aram. רְקִיעַ (*def.* רְקִיעָא).

רָקִיק (*constr.* רְקִיק, *pl. c.* רְקִיקֵי; from רָקַק I.) *m.* prop. a thing extended, broad, and so *a thin cake*, *a wafer* Ex. 29, 2 23, Lev. 2, 4, of the form of the מַצָּה Num. 6, 15; Ar. رُقَاقَة the same; comp. צַפִּיחִית.

רָקַם (*part.* רֹקֵם) *tr.* same as רָגַם II. and IV., prop. to pierce, and so *to stitch*, *to embroider*, *to put in variegated figures*, *to variegate*, in תְּכֵלֶת or אַרְגָּמָן Ex. 35, 35; 38, 23, and so מַעֲשֵׂה רֹקֵם *the work of the embroiderer* 26, 36; 38, 18; Ar. رقم to puncture, to do striped or party-coloured needle-work, whence أَرْقَم party-coloured, spotted; مرقوم variegated woollen stuff, رقن to engrave, to write. Out of this arose the Spanish recamare, Italian ricamare, French recamer, to embroider. Deriv. רִקְמָה, and the proper name רֶקֶם.

Puh. רֻקַּם *to be formed* or *wrought*, properly to be curiously shaped, of the embryo in the womb Ps. 139, 15; Targ. אִצְטַיַּר; Talm. רָקַם of the formation of the foetus.

רֶקֶם 1. (either *a variegated garden*, like the Arab. رَقْمَة, or same as רֶגֶם *a heap of stones*) *n. p.* of a city in Benjamin Josh. 18, 27. — 2. (perhaps same as רֶגֶם *friendship*) *n. p. m.* Num. 31, 8; 1 Chr. 2, 43; 7, 16.

רִקְמָה (with *suff.* רִקְמָתָם, *du.* רִקְמָתַיִם, *plur.* רְקָמוֹת) *fem. an embroidered dress*, collect. *variegated garments* Ez. 16, 10; Judges 5, 30, where רְ׳ is to be supplied before שְׁלַל, coupled with צְבָעִים (coloured stuffs); *dual* ibid. to strengthen the expression, like רַחֲמָתַיִם; fully בִּגְדֵי רְ׳ Ez. 16, 18; coupled with the names of stuffs שֵׁשִׁי, מֶשִׁי 16, 13, בּוּץ 27, 16; a kind of שֵׁשׁ in שֵׁשׁ בְּרִ׳ 27, 7; (אַבְנֵי) רְ׳ *variegated stones* 1 Chron. 29, 2, with אַבְנֵי פוּךְ. לִרְקָמוֹת Ps. 45, 15 = בִּרְ׳ *in variegated garments* (on לְ there comp. לְהַדְרַת 2 Chr. 20, 21).

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רָקַס (not used) *intr. to be variegated, party-coloured*, Arab. رَقَشَ the same; derivat. the proper name בַּרְקוֹס (which see) out of בֶּן־רְקוֹס (a variegated one).

רָקַע (*part.* רוֹקֵעַ, רֹקֵעַ; *inf. constr.* רְקַע, with *suff.* רַקְעֲךָ; *imper.* רְקַע; *fut.* יִרְקַע) *trans.* 1. *to smite, to stamp*, the earth, with בְּרֶגֶל, also without an object-accusative, as a gesture of dislike Ezek. 6, 11, of mischievous joy 25, 6; coupled with מָחָא יָד, הִכָּה בְכַף. Commonly *to beat out thin, to expand by beating*, a plate (see פָּחַח II); *to extend, to spread out*, אֶרֶץ, which is conceived to be a disc resting on pillars Is. 42, 5; 44, 24; Ps. 136, 6; *to arch*, of the vault of heaven; *to spread out over a surface*, of a pavement (see רָקִיעַ); *to tread down, to stamp* 2 Sam. 22, 43. — 2. (not used) *to make firm* or *strong, to found*, prop. used of the flattening of a solid thing by hammering it out; both meanings also uniting in אָשַׁשׁ. Deriv. רָקִיעַ.

Pih. רִקַּע (*fut.* יְרַקַּע) *to beat out*, פַּחִים Ex. 39, 3, צִפּוּי *into a thin plate-covering* Num. 17, 4; *to overlay, to cover over*, i. e. to spread out Is. 40, 19. Deriv. רִקֻּעַ.

Puh. רֻקַּע (*part.* מְרֻקָּע) *to be beaten out*, Jer. 10, 9 *a beaten silver-plate.*

Hif. הִרְקִיעַ (*fut.* יַרְקִיעַ) *to stretch out, to give extension to*, לִשְׁחָקִים = לָרָקִיעַ Job 37, 18, where עִמּוֹ should be rendered *like him.*

Hof. הָרְקַע (not used) *to be spread out;* deriv. יָרְקָע in the proper name יָרְקְעָם.

The organic root רָק־ַע (with its fundamental signification to stretch, to extend, to spread out, to beat out) may be allied to that in אָ־רַךְ; and רַק I. should be particularly compared with it.

רִקֻּעַ (*plur. constr.* רִקֻּעֵי) *m. a plate*, prop. what is beaten out Num. 17, 3.

רָקַק I. (Kal unused) *trans. to beat out thin*, and so *to extend, to spread out*, of a cake; *to be* or *make thin, tender, fine*, of the sides of the skull; figur. *to confine* (see רַק); identical in its organic root with that in דַּק (see ר), רָק־ַע, Ar. رَقَّ to be thin, tender), Aram. רַק, ܪܩ. Derivat. רָקִיק, רַק, רַקָּה (according to some).

Hif. הֵרַק (*fut.* יָרַק) *to break in pieces, to stamp to powder, to beat fine* Ps. 18, 43, where אֲרִיקֵם = אֲרִקֵּם.

רָקַק II. (*fut.* יָרֹק) *intrans. to flow, to run, to flow out; trans. to spit*, with בְּ *to spit upon* Lev. 15, 8; the organic root רַק is also in יָ־רַק (which see), רָק, יָרַק I., מָ־רַק II., פָּ־רַק II., זָ־רַק; Aram. רַק, ܪܩ. Deriv. רֹק, and the proper names רַקַּת, רַקּוֹן.

רָקַק III. (not used) *intrans. to knock, to beat*, of the pulsation of the arteries; perhaps ident. with רָקַק I. Deriv. רַקָּה.

רַקַּת (from רָקַק II.; *bank-place*, Aram. רַקְתָא; Arab. رَقَّة a bank) *n. p.* of a city in Naphtali, said by tradition to be the site of the later Tiberias Josh. 19, 35.

רָשׁ *poor*, see רוּשׁ, רָאשׁ.

רָשָׁה (not used) *intrans.* 1. prop. *to be firm, strong*, Arab. رَسَا (to stand fast); nearly allied in its organic root רָשׁ־ָה to that in בָּ־רַשׁ II. (to בְּרוֹשׁ 2 and the proper name בִּרְשַׁע which see), בָּ־רַת (to בְּרוֹת), חָ־רַץ II. = Aram. תְּקַף, *to be dense, strong;* proceeding perhaps from the idea of binding or knotting, so that יָ־רַשׁ II., גָּ־רַשׁ, אָ־רַשׁ, עָ־רַשׁ in the root also belong to it. — 2. Metaphor. *to be in a position to, to be able, to have leave;* Aram. רְשָׁא the same, Af. אַרְשֵׁי to give power, to empower, to permit; deriv. רְשׁוּ might, full power, modern Hebrew רְשׁוּת. Deriv.

רִשְׁיוֹן *m. authorization, permission* Ezr. 3, 7.

רֵשִׁית see רֵאשִׁית.

רָשַׁם (*part. pass.* רָשׁוּם) *tr. to engrave, to inscribe, to write*, Dan. 10, 21 *written in a book of truth*, i. e. a book in which the future fates of nations and individuals are recorded (Psalm 139, 16;

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Revel. 5, 1). As to the meaning of the stem, the Aram. רְשַׁם, נרשם, Arab. رسم, رسم present the right key; but the organic root is רַ־שָׁם, which exists also in שָׁמַ־ה (to שָׁם), סָמַ־ן (to נִסְמָן), סֵם (to סַמָּל).

רִשֵּׁם (2 *pers.* רְשַׁמְתָּ; *part. pass.* מְרֻשָּׁם; *fut.* יְרֻשַּׁם) *Aram. trans.* same as Hebrew רָשַׁם *to record, to write,* כְּתָבָא Dan. 5, 24 25; 6, 9; אֶסְרָא 6, 10, an edict; Targumic for חָקַק.

רָשַׁע (*fut.* יִרְשַׁע) *intrans. to make a wilful mistake, to sin, to be godless,* coupled with חָטָא, הֶעֱוָה 1 Kings 8, 47; Dan. 9, 15; *to be held as guilty* Job 9, 29, opposite צָדַק; *to be guilty* 10, 7; *to be mischievous,* רָשַׁע הֵרֵבָּה *to be very mischievous* Eccles. 7, 17; רְ׳ מִן פ׳ (separating) *from one to be mischievous,* i. e. *to apostatise* Ps. 18, 22. Derivat. רֶשַׁע (*adj.* and *subst.*), רִשְׁעָה, רֶשַׁע, מִרְשַׁעַת.

Hif. הִרְשִׁיעַ (*part.* מַרְשִׁיעַ, *inf. constr.* הַרְשִׁיעַ; *fut.* יַרְשִׁיעַ) *to act wickedly* Dan. 9, 5, Ps. 106, 6, interchanged with רָשַׁע (which see); *to declare guilty* or *punishable,* the רָשַׁע Deut. 25, 1, opposite הִצְדִּיק; *to condemn,* צַדִּיק Prov. 17, 15; of a judge Ex. 22, 8; Job 9, 20; מַרְשִׁיעֵי בְּרִית Dan. 11, 32 *condemners of the covenant* (-sign), i. e. accusers of circumcision (see 1 Macc. 1, 11 15); metaphor. *to make one to be in the wrong,* i. e. *to overcome, to conquer him,* Is. 54, 17 *and every tongue that raises itself to contend against thee, thou overcomest;* generally *to conquer* 1 Sam. 14, 47 (Vulg. *superare*), hence the Targ. חַיֵּב *to oppress* Is. 50, 9; הִרְשִׁיעַ, like הֵיטִיב, forming the full idea with לְעֲשׂוֹת following *to act wickedly* or *viciously* 2 Chr. 20, 35; commonly הִרְשִׁיעַ alone.

As to the fundamental signification, *Kimchi* has adopted that of רָעַשׁ, i. e. *to rage, to frighten, to storm,* as the clearest manifestation of a wicked one, רָשָׁע being compared with יָם נִגְרָשׁ Is. 57, 20, who הַשָּׁקֵט לֹא יוּכַל ibid., with whom is הָרֹגֵז הֶרְשִׁיעַ Job 3, 17, and הַרְשִׁיעַ being the opposite of הִשְׁקִיט 34, 29; besides, the Aram. רְחַשׁ, רְגַשׁ means to stir up, to excite. But, in opposition to צָדַק it is better to adopt as the fundamental signification *to be dispersed, slack, wavering,* and so *to be oblique, crooked;* Arab. رسع.

רָשָׁע I. *adj. m.,* רְשָׁעָה *fem. godless, sinful* Ez. 3, 18 19, of דֶּרֶךְ, if we do not read הָרְשָׁעָה; Job 20, 29; 27, 13; Prov. 11, 7 (but it may be an apposition).

רָשָׁע II. (*pl.* רְשָׁעִים, *constr.* רִשְׁעֵי) *m. an unrighteous, guilty, dishonest one* Ex. 23, 7; Deut. 25, 1; 1 Kings 8, 32; *a guilty one,* in a cause Ex. 2, 13; רְ׳ לָמוּת *guilty of death* Num. 35, 31; *an evil-doer, a sinner, a godless person* Job 9, 24; Ps. 9, 6 17, *plur.* רְשָׁעִים 1, 1; 3, 8; specially *one who lies in wait, an oppressor, an injurious man,* opposite צַדִּיק or נָדִיב Job 34, 18, חָם 9, 22; also *an enemy,* of the Jewish people Is. 13, 11; 14, 5, spoken of the Babylonians; comp. *οἱ ἄνομοι* the heathen 1 Macc. 2, 44; 3, 5.

רֶשַׁע (in pause רָשָׁע, with *suff.* רִשְׁעִי, *plur.* רְשָׁעִים Job 34, 26) *unrighteousness,* Job 34, 10; *plur. bad actions* 34, 26; *what is unrighteously acquired* Mic. 6, 10; *injustice,* of מְאוּנִים 6, 11; *lies, deceit* Prov. 8, 7, opposite אֱמֶת; *sinfulness, vice* Ps. 5, 5, opposite צֶדֶק 45, 8; עָשָׂה רֶ׳ = אִוַּשׁ רֶ׳ *to act wickedly* Prov. 16, 12; רֶשַׁע רְשָׁעִים Job 34, 8; also elsewhere רְשָׁעִים concrete for רְשָׁעִים Ps. 84, 11.

רִשְׁעָה (with *suff.* רִשְׁעָתוֹ) *fem.* same as רֶשַׁע *wickedness, an evil mind* Is. 9, 17; Mal. 3, 15; *lies, deceit* Prov. 13, 6; *a wicked deed* Deut. 25, 2.

רִשְׁעָתַיִם Judges 3, 8 see כּוּשָׁן.

רָשַׁף (not used) *intr.* same as רָצַף II. *to glow, to burn;* identical in its organic root רַ־שַׁף with that in שָׁב, רַ־צַף. Derivative

רֶשֶׁף (*plur.* רְשָׁפִים, *constr.* רִשְׁפֵי, with *suff.* רִשְׁפֶּיהָ) *m.* prop. *glow, flame, burning;* hence *fever, pestilence, a pestilential fever,* coupled with דֶּבֶר Hab. 3, 5; Ps.

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78, 48 (where for בָּרָד the reading is דֶּבֶר); Deut. 32, 24, with קֶטֶב; *plur. vehemence, violence*, of קִנְאָה Song of Sol. 8, 6, but also = שַׁלְהֶבֶת flame ibid.; בְּנֵי רֶ׳ Job 5, 7 *sons of fire*, i. e. *sparks* (Targ., *Ibn Esra*, *Kimchi*), where the LXX and Aqu. misled by עוּף translate *birds;* רִשְׁפֵּי קֶשֶׁת Ps. 76, 4 *lightnings of the bow*, i. e. *arrows* (*Kimchi*); better perhaps from רָשַׁף *to hasten rapidly*, רֶשֶׁף is therefore *arrow*. — 2. (*haste, violence*) *n. p. m.* 1 Chr. 7, 25.

רָשַׁשׁ I. (Kal not used) *trans.* same as רָצַץ *to destroy, to break in pieces, to reduce to ruins*, connected perhaps with רָשׁ; Syr. ܪܫ the same.

Pih. רוֹשֵׁשׁ (*fut.* יְרוֹשֵׁשׁ) *to desolate*, עִיר מִבְצָר Jer. 5, 17, Targ. פַּגֵּר; see רוּשׁ.

Puh. רֻשַּׁשׁ *to be wasted, destroyed*, of cities Mal. 1, 4 (LXX, Vulg.); perhaps for רוֹשַׁשׁ from רוּשׁ.

רָשַׁשׁ II. (not used) *intrans. to be hard, firm*, assumed for the proper name תַּרְשִׁישׁ; identical in its organic root with that in רָשָׁה, Ar. رَسَا, رَتَا; אָ־רַז, Ar. ا-رز, ع-رز; אָ־רַץ, ا-رت, בָּ־רַשׁ II. (which see), בָּ־רַת; but see תָּרַשׁ.

רֶשֶׁת (with *suff.* רִשְׁתִּי, רִשְׁתָּם; from יָרַשׁ II.) *fem. a net*, so called from the intertwining of the meshes, or catching Ps. 25, 15; שַׁחַת רֶ׳ 35, 7 *a trap of the net*, i. e. in which one is ensnared; מָשַׁךְ בְּרֶ׳ *to draw into the net* 10, 9 (but בְּרִשְׁתּוֹ may be an *infin.* with *suff.* and a gloss upon בְּמָשְׁכוֹ); פָּרַשׂ רֶ׳ *to spread a net*, with עַל of the place *where* Hos. 5, 1, or with לְ in לְיַד מַעְגָּל *at the side of the way* Ps. 140, 6; with עַל of a person, *to throw the net over one* Ez. 12, 13; 17, 20; with עַל פְּעָמִים *over the steps*, i. e. to cause one to fall Prov. 29, 5; so too with לְרֶגֶל פְּ׳ Lament. 1, 13; הֵכִין רֶ׳ לְ Ps. 57, 7, טָמַן רֶ׳ לְ 31, 5 *to lay a net for one;* מְזֹרָה רֶ׳ Prov. 1, 17 *the net is spread* (see זָרָה I.); Job 18, 8 *for he fell into the net with his feet;* metaphor. *a net-like grating* Ex. 27, 4; 38, 4.

רַתּוֹק (from *Pih.*) *m. a chain*, to fetter prisoners, Ez. 7, 23 *prepare a chain*, for which others read נָתוּק or כָּתוּב.

רַתּוּקָה *fem. a chain*, for binding 1 Kings 6, 21 K'ri, for which the K'tib has רַתִּיקָה.

רָתַח (Kal not used) *intr. to boil, to seethe, to bubble up*, of fluids; Aram. רְתַח, ܪܬܚ the same; also of anger, of the foaming of wine, but not a collateral form of רָקַח. The organic root רָ־תַח appears to be identical with that in קָ־דַח, נָ־תַךְ. Deriv. רֶתַח.

Pih. רִתַּח (*imp.* רַתַּח) *to make seethe* or *boil*, רְתָחִים (see רֶתַח) Ez. 24, 5; parallel בָּשַׁל.

Puh. רֻתַּח *to boil, to be violently excited*, of מֵעַיִם Job 30, 27; comp. חֳמַרְמַר.

Hif. הִרְתִּיחַ (*fut.* יַרְ׳) *to make boil*, Job 41, 23.

רֶתַח (only *plur.* רְתָחִים) *m. a boiled piece* Ez. 24, 5, since the explanation *boiling water* does not suit. It is still better to read נְתָחֶיהָ for רְתָ׳.

רַתִּיקָה see רַתּוּקָה.

רָתַם (only *imp.* רְתֹם) *trans.* prop. *to bind, to fasten, to tame*, and so *to bind on, to make fast*, Mic. 1, 13, specially of the rod-like branches of the broom; Ar. رَتَمَ the same. Ident. in its organic root with that in חָ־סַם, חָ־טַם. Deriv. רֹתֶם, רְתָמִים, and the proper name רִתְמָה.

רֶתֶם see רְתָמִים.

רֹתֶם *m.* (*f.* according to the K'tib) *broom*, genista retem (Forskål), a shrub of the desert, growing also in water-beds and valleys (*Robinson* I, 336) 1 Kings 19, 4 5; Ar. رَتَمَة the same.

רִתְמָה (*broom*) *n. p.* of a station in the Arabian desert Num. 33, 18 19.

רְתָמִים (from the sing. רֶתֶם) *m. pl. broom*, שֹׁרֶשׁ רְ׳ *broom-root*, as food Job 30, 4; גַּחֲלֵי רְ׳ *broom-coals* Ps. 120, 4.

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רָתַק (Kal not used) *to bind, to fetter, to tie together*, Arab. رَتَقَ (to bind, to join), رَتَجَ (to close); identical in its organic root רְ־תַק with that in the Aram. אֲ־דַק (Targ. for צְפַד, דְּבַק). Derivat. רִתְקָה.

Nif. נִרְתַּק (*fut.* יֵרָתֵק) *to be unchained, loosed* (יֵרָתֵק) Eccles. 12, 6 K'ri, better taken as a collateral form of יִנָּתֵק. Others read יֵחָרֵץ (from חרץ) to be broken to pieces.

Pih. רִתֵּק (not used) an intensive of Kal. Deriv. רַתּוּק, רַתּוּקָה, רִתֻּקָה.

Puh. רֻתַּק (3 *pl.* רֻתְּקוּ) *to be bound together* Nah. 3, 10.

רִתְקָה (*plur.* ־קוֹת) *fem. a chain*, for fastening Is. 40, 19.

רָתַת (not used) *intr.* same as רָעַשׁ *to quake, to tremble, to fear.* Derivative

רִתַּת *m. terror* Hos. 13, 1 = רַעַשׁ.

שׁ, שׂ.

שׁ, called שִׁין (= שֵׁן), LXX *Χσέν* (in Lament.) or *Σίν* (cod. A), as a letter of the alphabet signifies *tooth*, *prong*, if the names generally be considered representations of objects. In the form which the letter has in Phenician (Ψ, Ψ, Λ), old Hebrew (w, ω), Samaritan (Ш), Aramaean (Ψ), Palmyrene (Ψ, Ψ), and therefore in old Greek (Μ, Ϻ), Etrurian (Μ), the likeness of a tooth or prong has been discerned; but this is no reason for assuming that the name was selected merely on account of the shape. According to the analogy of the other alphabetical names שִׁין seems to have been chosen only because of the initial sound, and as the letter was pronounced *shi*, שֵׁן has been changed into שִׁין. In the Ethiopic appellations *Saut* (ሠ) and *Sât* (ፀ) other words were chosen on account of the initial sound. From the Semites the alphabetical figure passed over to the Greeks, Etrurians and Romans, with this exception, that the name was pronounced *Σάν* in Greek and was called *Σὰν κιβδηλόν* because of its rough, broader and more sibilant sound (Pind. ap. Athen. 11, 5 p. 467); but afterwards no more than the *Σίγμα* was retained which the Ionians had from the beginning. — Besides the broad and sibilant pronunciation of the ש there was also a softer and lisping one expressed by the same sign; and the distinction between them was subsequently denoted by a point placed either at the right (שִׁין יְמָנִית) or left (שִׂין שְׂמָאלִית). This distinction, however, is no reason for considering *Shin* and *Sin* as separate letters in the lexical arrangement of the alphabet. Phenician and Aramaean are unacquainted with the distinction, ס being put for שׂ, as סָכָר, Aram. סְכַר, שׂכר. As an abbreviation ש denoted in Phenician שַׂר, שָׁלֵם, and שת meant שָׁנָה, which may perhaps be adopted in the written Hebrew occasionally. As a numeral *Shin* being the third letter in the series of hundreds signifies 300. The oldest sound of the sign was *shi* and *si*.

As to the pronunciation, ש is the liquid, broad, sibilant and obscure *sh* (French *ch*), whose ground is the corresponding mute ת, for which reason ש is connected with the t-sound, like the other sibilants ז, ס, צ. The LXX have this pronunciation of the *Shin* in their *Χσέν* (= *Σχήν*, compare *Ῥέχς* = *Ῥήσ*), though they could only express it by σ, in transference, agreeably to the nature of the Greek language. Such original sound of ש was frequently resolved into the clear, slender *s* fluctuating between *sh* and *s* (ש and ס), or vice versa (comp שַׁעַר from שְׁעָרִים, שַׁרְוִיר from מְסֹאָרֶת), which was denoted by שׂ. The modern Himyaritic presents an analogy to this particular (see *Fresnel* in the Journal Asiat. 1838. T. VI. p. 84. 543 seq.). And

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as it borders closely upon ס or *s*, ס is sometimes written for it (סָכַר Ezr. 4, 5 for שָׂכַר), or is interchanged with it (שִׂכְלוּת Eccles. 1, 17, elsewhere סִכְלוּת). Comparing Hebrew with Arabic as respects the sibilants, we observe that the lisping pronunciation of the t-sound in Arab. (ث, ظ, ذ) respresents the Hebrew sibilants, and that the Arab. س usually corresponds to the שׁ, ش or ث to the שׂ (comp. שָׂאַר, ثَارَ; שָׂבַע, شَبِعَ; שָׂטָן, شيطن; שָׂבַר, ثبر; שָׂדַף, سَدَفَ); seldom does the same sound stand, i. e. שׁ and ش, שׂ and س, and seldomer both sounds, i. e. ش and س, for שׁ or שׂ. In Aramaean the relation is different, since the flat t-sound is preferred for שׁ, where the sibilant is obviously original, as דָּשָׁא Aram. transposed ܬܕܐ (organic root דשׁ). In stem- or root-building we have the following phenomena: 1. an occasional interchange of *Shin* and *Tau*, owing perhaps to Aramaean influences, especially in northern Palestine, as בְּרוֹת Song of Sol. 1, 17 instead of בְּרוֹשׁ; חָרַת Ex. 32, 16 instead of חָרַשׁ; פָּתַר instead of פָּשַׁר; תָּבַל I. instead of שָׁבַל; frequent in Aramaean, as שְׁמֹנֶה Aram. תַּמְנֵי, שֶׁלֶג and תְּלַג, שׁוּב and תּוּב, יֵשׁ and אִית, שָׁבַר and תְּבַר. 2. a transition to *Sin* and vice versa, as שָׂאַר and שָׁאַר II. Thus there is an interchange of Shin or Sin with the other flat t-sounds and the sibilants, viz. 3. with ד, as of שַׁד with דַּד; שָׁגָה with דָּגָה. 4. with ט, as of שָׁבַל and טָבַל I.; טָרַח Ethiop. שרח; קָשַׁר Aram. קְטַר. 5. with ז, as אֵשׁ (to אֵשׁ) Aram. אֲזָא; עָשַׂב and אָזַב; שֶׂה and זֶה 1 Sam. 17, 34; שָׂהַר and זָהַר; שָׂרַף and זָרַב; שָׂרַק and זָרַח; שָׂגַב and זָקַף; חוּשׁ and חָזַר; חָשַׁק and חָזַק; קָשַׁר and חָזַר. 6. with ס, as הִסִּיג Job 24, 2 and הִשִּׂיג; כַּעַשׂ and כַּעַס; שׂוּג and סוּג; פָּרַשׂ and פָּרַס; שָׂדַר and סָדַר; שָׂהַר and סָהַר. 7. with צ, as שׁוּשׁ and צוּץ; שָׁנַן and צָנַן; שָׁרַב and צָרַב; Aram. שְׁנַק and צָנַק; שָׂרַף and צָרַב; שָׂחַק and צָחַק. — In addition to these changes arising out of the nature of sounds, others occur which give a deep insight into the nature of the letters in question. Thus 8. it is interchanged with *Yod*, a softly uttered *ǵ* (*dsh*), French *j*, being related to a sibilant, as שׁוּב and יוּב; שָׁפַט and יָפַת; Aram. שְׁצָא = יְצָא. 9. ש is a dental breathing, i. e. a precursor of the gently sibilant s-sound, which the Greeks express by a prefixed σ (σ-μάραγδ-ος), but usually exchange for the spiritus asper, as ἕξ, ἑπτά, ὅλκος, ἕρπω, ὕς, ὕλη, Latin sex, septem, sulcus, serpo, sus, silva. From this results a) a connection with the aspirates and a mutual exchange with them, as הָדַד and שָׁדַד; שַׁלְהֵב and הַלְהֵב; comp. סָלַךְ and הָלַךְ; סַב and אַף; הָלַל and צָלַל; שָׂרַג and אָרַג; or b) the s-sound in its capacity of a dental spiritus is put before a word beginning with a firm or double consonant, as in the Latin scribo, sculpo, strideo, Greek στέγω, σφάλλω compared with γράφω, γλύφω, τρίζω, tego, fallo. Perhaps we may explain in this manner שָׂגָה from גָּאָה, שָׂגַב from גַּב. — We have still to note the peculiarity that ־ִישׁ, ־ֵשׁ, ־ֶשׁ seems to be preserved in a number of words, as if it were a very old noun-ending, as חַלָּמִישׁ from חַלָּם; חֶרְמֵשׁ (= ־מִישׁ) from חֶרֶם; עַכָּבִישׁ from עַכָּב (from עָכַב I.), פִּלֶּגֶשׁ from פִּלֵּג (from פָּלַג II, 2), the proper name פִּלְדָּשׁ from פֶּלֶד; comp. too רֶמֶשׂ, Aram. דַּרְגַּשׁ, ܕܪܓܫܐ (couch, bed, cradle) from דָּרַג, like στιβάς from στείβω. This noun-ending was sometimes retained in verb-building, as רְטַפֵּשׁ out of רְטַפֵּשׁ (from רָטַף = רָטַב); comp. Arab. جَرْفَسَ from جَرَفَ to take away every thing, عَرْمَسَ to be hard, from عرم. In Arabic this termination is preserved in ـَس, ـِس, ـيس, ـُوس, as عَبَنْقَس wicked, from عبق; عِرْمِس a rock, from عرم; عُكْمُوس fleshy ass, from عكم; sometimes also ث stands for it, as ת in Aramaean.

שָׁ, שַׁ see שֶׁ.

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שֶׁ with Dagesh forte following (which is omitted before gutturals Eccles. 2, 18; seldom שַׁ followed by Dagesh forte Judges 5, 7; before gutturals שָׁ 6, 17, seldom שְׁ Eccles. 2, 22; 3, 18; arising perhaps from שֶׁל or שֶׁר, and therefore a compound pronominal stem) 1. *a relative pronoun* (without gender and number) *who, which,* = אֲשֶׁר Ps. 124, 8; Eccles. 2, 18; including a demonstrative preceding, *he who, that which, what,* Eccl. 1, 11; אֶת־שֶׁ *him whom* Song of Sol. 3, 3; forming with שָׁם Eccles. 1, 7, Ps. 122, 4, or לְ Song of Sol. 3, 7 the relation of a proposition or of a genitive. From שֶׁ לְ has arisen שֶׁל (which see), Aram. דִּיל, ܕܝܠ. — 2. *a relative conjunction,* like אֲשֶׁר, *that,* after the verbs רָאָה Eccles. 2, 13, יָדַע 1, 17, דִּבֶּר בְּלֵב 2, 15, עָשָׂה אוֹת Judges 6, 17, which require a supplement; *he that* Eccles. 2, 12; *just as* 5, 15; יֹתֵר שֶׁ *it remains* (to say) *that, except that,* Eccles. 12, 9; כִּמְעַט שֶׁ Song of Sol. 3, 4 *scarcely that;* עַד שֶׁ *till that* Judges 5, 7; עַל דִּבְרַת שֶׁ *for the reason that* Eccles. 7, 14; *then* Song of Sol. 1, 7. With prepositions בְּשֶׁ־ = בַּאֲשֶׁר *because* Eccles. 2, 16, כְּשֶׁ־ = כַּאֲשֶׁר *in consequence of that which* = *as* 5, 14; a particle of time: *at the time when* 9, 12; 10, 3; see אֲשֶׁר and שֶׁל. Respecting the etymological explanation of this relative vocable, the pronominal stem שֶׁ is obviously connected with זֶה, זוּ, being of similar meaning in poetry (Aram. in flat, low pronunciation דְּ, דִּי, ܕ); and though it coincides entirely with אֲשֶׁר (which see), where א is non-essential and the Dagesh forte following שֶׁ might easily be a compensation for ר, it is more probable that שֶׁ is an original pronominal stem. This שֶׁ is frequently used in Phenician (in the Poenulus of Plaut. I, 1. 4. 6. 8. 11. 13. II, 56. 63. III, 22), along with אֶשׁ (ib. I, 5. 6. 13. 15. III, 23; in the inscription of Marseilles lin. 1. 5. 13. 14. 16. 18. 20. 21; the Sidonian inscription 4, 2; 7, 3. 8. 14; 9, 11; 10, 8. 11; 17, 1. 13; 19, 7. 10) without a trace of אֲשֶׁר being found there.

— On the שַׁ in שַׁדּוּן Job 19, 29 K'ri, שַׁדִּין K'tib, see דּוּן and שַׁדּוּן, שַׁדִּין. On the שָׁ in מִישָׁאֵל, מְתוּשָׁאֵל, שִׁ in שִׁלֹה see the words themselves; on שַׁגָּם see שַׁג.

שְׁ see שֶׁ.

שָׁא I. (Kal not used) *trans.* same as שָׁה (שָׂה), סָא (to סָאסָא), זָע I. (which see), *to drive, to push away, to expel,* and so *to lead away;* so also דָּה I. (which see) to דִּדָּה; see נָ־סַע, סָע II., נָ־סַח.

Pih. שִׁשָּׁא (redupl. from שָׁא, like סִאסֵּא from סָא, דִּדָּה from דָּה; 1 *pers.* שִׁשָּׁאתִי) *to drive away, to lead,* Ez. 39, 2 *I allure thee* (prop. I make thee turn aside from thy country, I carry thee off) *and lead thee, and cause thee to come up from the extreme north* (Vulg.); conseq. = הוֹצִיא 38, 4. Targ. אַטְעִנָּךְ (from טְעָא) *I cause thee to wander,* Ethiopic שׁוּשׁוּ *savsava,* contracted *sôseva* to go along, to ascend, hence the trans. signif. to lead along. The derivation from שֵׁשׁ "six" (*Jos. Kimchi*) and the meaning "to lead astray" are only conjectural.

שָׁא II. (not used) *to make a tumult, to rage, to rush,* like the enlarged form שָׁאָה I. (which see); and from this the nouns שֵׁת 1. (= שְׁאֵת, שֶׁאֶת) tumult, and שָׁאוֹן 1. may perhaps be derived; though they may as well come from שָׁאָה I.

שָׁא III. (not used) *intrans.* same as שָׁאָה II. (which see), *to be desert, waste,* whose organic root it constitutes. Deriv. שְׁאֵת, שָׁאוֹן 2, and the proper name שִׁיאוֹן. Comp. שׁוּא II. (to שׁוֹאָה, מְשׁוֹאָה).

שָׂא (not used) *trans.* same as נָ־שָׂא (which see). Deriv. perhaps שִׂיא, שׂוֹא, שְׂאֵת, and the proper name שִׂיאוֹן.

שָׁאַב (*part. m.* שֹׁאֵב, *f.* שֹׁאֶבֶת; *inf. constr.* שְׁאֹב; *fut.* יִשְׁאַב) *tr.* prop. *to draw to oneself, to lay hold of, to draw near to, to take,* and so *to draw,* with the accusat. מַיִם Gen. 24, 13; Deut. 29, 10; Josh. 9, 21; seldom absol. Gen. 24, 11; with לְ of the person 24, 19 20 and מִן of the source *from which* 2 Sam. 23, 16. The drawing of water at the time of

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evening for domestic purposes was an employment of maidens Gen. 24, 11; 1 Sam. 9, 11 (*Robins.* Pal. II, 385. 519. 628), or of domestic slaves Deut. 29, 10; Josh. 9, 21. To draw water with joy, is a figure of prosperity Is. 12, 3. Drawing and pouring out before God was a symbol of the heart unburdening itself (Ps. 22, 15; Lament. 2, 19) 1 Sam. 7, 6. Deriv. מַשְׁאָב.

The fundamental signification of שׁ׳ is in modern Hebrew (אֶבֶן שֹׁאֶבֶת a magnet) to draw to self, Arab. سَهَبَ to seize, to take, سَأَبَ to swallow; the organic root is also in חָ־שַׂף II.

שָׁאַג (*inf. abs.* שָׁאֹג; *fut.* יִשְׁאַג) *intr.* same as צָעַק, זָעַק (the organic root is also in רָ־זַח, Ar. ر-ز-ج; elsewhere ثَأَجَ "to bleat" belongs to it) *to roar*, of אֲרִי, אַרְיֵה Ps. 22, 14, Ez. 22, 25, כְּפִיר Jer. 2, 15; metaphor. of an enemy Ps. 74, 4; of the crash of thunder Job 37, 4; *to threaten*, of God Jo. 4, 16; Am. 1, 2; of the tumult of war Jer. 25, 30; *to groan*, *to lament aloud* Ps. 38, 9, where we should perhaps read לְבִיא for לִבִּי. Derivat. שְׁאָגָה.

שְׁאָגָה (*c.* שַׁאֲגַת, with *suff.* שַׁאֲגָתִי; *pl.* with *suff.* שַׁאֲגֹתַי) *fem. the roaring*, of a lion Is. 5, 29; *groaning* Job 3, 24.

שָׁאָה I. (Kal not used) *intr.* same as שָׁא II. *to make a noise*, *to rage*, *to rush*, cognate in sense הָמָה, applied to the tumult of a mass of people or an army, to the rushing of mighty waters, to the noise of a drinking bout; *to crash*, by falling in; *to rage*, of a storm. Deriv. תְּשֻׁאָה, תְּשׁוּאָה (like מְשׁוּגָה from שָׁגָה), שׁוֹאָה 1 (after the form גּוֹלָה), perhaps שָׁאוֹן 1, שֵׁת (= שֵׁאת, שֵׁאת.

Nif. נִשְׁאָה (*fut.* יִשָּׁאֶה, *pl.* יִשָּׁאוּן) like Kal, *to rush*, *to rage*, *to roar*, of לְאֻמִּים, מַיִם כַּבִּירִים Is. 17, 12 13.

Pih. שַׁאֲוָה (not used) *to storm* or *rage greatly*, whence the noun שַׁאֲוָה. The form is like טַחֲוָה.

שָׁאָה II. (3 *pl.* שָׁאוּ) *intr.* same as שָׁא III. *to be waste* or *desolate*, of עָרִים Is. 6, 11, i. e. to be destroyed; connected in its organic root שָׁא־ה with that in נָ־צָה I., since this is also used of עָרִים (Jer. 4, 7), גַּלִּים (Is. 37, 26) like שָׁאָה; comp. צָא I. (צוּא, which see), צָוָה II., צָיָה II.; conseq. the fundamental signification appears to be the same. Derivat. שָׁאוֹן 2, שֵׁאת, שְׁאִיָּה, שׁוֹאָה 2, מְשׁוֹאָה, מַשּׁוּאָה (according to some), and the proper name שִׁיאוֹן (according to some). See שׁוּא II.

Nif. נִשְׁאָה (*fut.* יִשָּׁאֶה) *to be laid waste*, *desolated*, with the accus. שְׁמָמָה *to wasteness* Is. 6, 11, if תִּשָּׁאֵר should not be read for תִּשָּׁאֶה.

Hif. הִשְׁאָה (*inf. c.* with לְ: לְהַשְׁאוֹת, contracted לַהְשׁוֹת) *to lay waste*, with the accus. גַּלִּים *to desert heaps* 2 Kings 19, 25; Is. 37, 26.

שָׁאָה III. (Kal not used) *intr.* same as שָׁעָה (which see), of which it is a softer form, *to see*, *to look upon*, *to view*; hence the

Hithp. הִשְׁתָּאָה (*part.* מִשְׁ־) *to shew oneself looking at*, i. e. to contemplate, *to behold with attention*, with לְ of a person Gen. 24, 21 (LXX, Vulg., Targ.); so the Hithp. הִשְׁתָּעָה of שָׁעָה is used, *to look about* viz. timidly (Is. 41, 10 23). The meaning *to shudder*, *to be amazed*, *to be astonished* (like שָׁמַם), which is referred sometimes to שָׁאָה I. (to rush, to rage), sometimes to שָׁאָה II., so that the *Hithp.* signifies *to be disturbed*, *to be put into confusion*, from astonishment (*Ibn Esra*, *Rashi*), is less suitable. The cod. Sam. has מַשְׁתֶּה (from שָׁתָה II., which see) for מִשְׁתָּאָה.

שָׂאָה (not used) an adopted stem for שֶׂה, see שֶׂה (= צָא to צֶאֱצָא).

שֹׁאָה see שׁוֹאָה.

שַׁאֲוָה (from *Pih.* שַׁאֲוָה I. — like נָאוָה = נָאֲוָה, טַחֲוָה, שַׁחֲוָה from נָאָה, טָחָה, שָׁחָה — after the form עֶרְוָה) *f. a tempest*, *storm* Prov. 1, 27 K'tib (parallel סוּפָה), like שׁוֹאָה (which see) Zeph. 1, 15.

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שְׁאוֹל (seldom שְׁאֹל, with *a* of motion שְׁאוֹלָה; from שָׁאַל which see) *m.* (Job 26, 6) and *f.* (Is. 5, 14; 14, 9) prop. what is sunk deep, bent in; hence *depth*, *cleft*, *ravine*, *abyss*, *under-world*, *place of the shades*, where the רְפָאִים (which see) and departed souls abide Ps. 30, 4; 86, 13; 89, 49; Prov. 23, 14. שְׁאוֹל, for which אֲבַדּוֹן and שַׁחַר (which see) were also used poetically, was conceived to be a place *under the earth*, *in the depths below* Job 11, 8 (עֲמֻקָּה מִשְּׁאוֹל), Deut. 32, 22, with deep fissures or grottoes Prov. 9, 18, which were thought of as doors (שַׁעֲרֵי שְׁאוֹל = שַׁעֲרֵי מָוֶת Job 38, 17) and entrances Is. 38, 10, that could be bolted (בַּדִּים) Job 17, 16 (comp. Jon. 2, 7). Or שְׁ׳ was also supposed to be *dark places* Job 10, 21 22, into which he that departs from life descends (יָרַד שְׁאֹלָה), and whither also the living that do wickedly go down through opened abysses Num. 16, 30; Ez. 31, 15 17; Job 7, 9; Ps. 55, 16. The insatiability of death Prov. 1, 12; 27, 20, its severity Song of Sol. 8, 7 and devouring Ps. 18, 6, are transferred to שְׁ׳; and שְׁ׳ also stands for the inhabitants Jer. 38, 18; Ps. 6, 6. Many images are taken from the grottoes and caves in which Palestine abounded. Aram. שְׁיוֹל, שִׁיּוֹל, ܫܝܘܠ the under-world, purgatory, the grave; Ethiop. siōl *hell;* comp. שְׁאָל.

שָׁאוּל (*asked*, from God; comp. 1 Sam. 1, 20, where also *Kimchi* makes שְׁמוּאֵל arise from שָׁאוּל מֵאֵל) *n. p. m.* 1 Sam. 9, 2, whence the appellation of the place גִּבְעַת שָׁ׳ (which see) Gen. 36, 37; 46, 10; *patr.* שָׁאוּלִי Num. 26, 13; 1 Chr. 6, 9. For the etymology comp. שְׁאַלְתִּיאֵל, שַׁלְתִּיאֵל.

שָׁאוֹן (*c.* שְׁאוֹן, with *suff.* שְׁאוֹנָהּ) *m.* 1. (from שָׁא II. or שָׁאָה I.) *noise*, *loud ostentation*, and so בְּנֵי שָׁאוֹן of Moab Jer. 48, 45, for which Num. 24, 17 has בְּנֵי־שֵׁת; *tumult*, of an army Is. 13, 4, of hostile peoples 17, 12; *noise of war* Am. 2, 2 alluding to בְּנֵי שָׁאוֹן by alliteration; *loud roar*, of the thunder-voice of God Is. 66, 6; *a noisy crowd*, *the tumult of men* 5, 14 = הָמוֹן; *the noise*, of a joyful drinking party 24, 8; *wantonness*, *insolence*, of זָרִים 25, 5; *the rage*, *rush*, of waters Is. 17, 12 13; Ps. 65, 8. — 2. (from שָׁא III. or שָׁאָה II.) *desolation*, *destruction*, *ruin* Jer. 25, 31 (according to some); a symbolical name of מִצְרַיִם 46, 17; Ps. 40, 3 מִבּוֹר שָׁאוֹן *from the pit of destruction*, = מִשַּׁחַת בְּלִי (Is. 38, 17), so that שָׁ׳ is = שׁוֹאָה Ps. 35, 8. See שׁוּא II.

שָׁאַט (not used) *tr. to tread away*, *to push away*, and so metaphor. *to contemn*, *to despise*, *to undervalue*, *to slight;* comp. בָּעַט and the stem שׁוּט I. identical with it. Deriv.

שְׁאָט (from שָׁאַט after the form קְרָב, יְהָב; with *suff.* שָׁאטְךָ) *m. contempt*, coupled with בְּנֶפֶשׁ Ez. 25, 6 15 or נֶפֶשׁ 36, 5, prop. *with the soul*, *with passion*, i. e. *hearty*.

שָׁאט *part.* = שָׁט Ez. 16, 57; see שׁוּט I.

שְׁאִיָּה (from שָׁאָה II., after the form קְרִיָּה) *f. desolation*, *ruins*, *rubbish*, Is. 24, 12 *and the gate is smitten to destruction*, i. e. is laid in ruins.

שָׁאַל (and שָׁאֵל Gen. 32, 18; Judges 4, 20; 1 *pers.* with *suff.* שְׁאִלְתִּיו, ־תִּיהוּ; 3 *pl.* שְׁאָלוּנִי and שְׁאֵלוּנִי; 2 *pl.* שְׁאֶלְתֶּם; *inf. abs.* שָׁאוֹל, *c.* שְׁאֹל and שְׁאָלָה according to some; *fut.* יִשְׁאַל) *intr.* 1. prop. *to penetrate*, a person or thing, Arab. سَأَلَ, and so *to press upon one* (with words), *to ask pressingly*, *to urge*, absol. Deut. 13, 15, coupled with דָּרַשׁ, חָקַר; with the accus. of a person, and followed by a question, introduced by אָמַר Gen. 24, 47; 32, 18, or with some other supplement Deut. 32, 7; with לְ of a person 2 Kings 8, 6; with עַל of the person or thing after whom one asks, i. e. *to inquire* Neh. 1, 2, Eccles. 7, 10, also with לְ Gen. 43, 7, Judges 13, 18, or the accus., Jer. 50, 5 *they will inquire for Zion;* with a double accusative (of a person and of a thing) 38, 14; *to consult*, with the accus. אוֹב Deut. 18, 11, commonly with בְּ, God or idols, the oracle Judges

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1, 1; 2 Sam. 16, 23; Ez. 21, 26; with לְ *for one* 1 Sam. 22, 10; *to ask*, with לְ of a person *of one* and לְ of a thing *as to*, in שָׁ֫לוֹם לְשָׁלוֹם (which is also = *to greet*, Syr. the same) Gen. 43, 27; Ex. 18, 7; Judges 18, 15; also vice versa שְׁ לְשָׁלוֹם לְפִי Jer. 15, 5; seldom with the omission of the person to be asked 2 Sam. 11, 7, or with the accus. *to* Ps. 122, 6. — 2. *to ask for* 1 Kings 3, 5 (see Ps. 2, 8); *to require* 2 Kings 2, 9, with מֵעִם of the person and accus. of the object Is. 7, 11; abs. 7, 12; *to demand urgently*, with accus. לֶחֶם Lament. 4, 4; with מִן Ps. 2, 8 or מֵאֵת of a person 1 Sam. 8, 10 or (like *αἰτεῖν τινά*, poscere aliquem aliquid) with two accusatives Deut. 14, 26, Is. 58, 2, coupled with חָפֵץ and דָּרַשׁ; Ps. 137, 3; with לְ reflexively *for oneself* 1 Sam. 12, 17 19, for which נֶפֶשׁ Deut. 14, 26 or עֵינַיִם with a suffix is also used Eccles. 2, 10; hence the expressions שְׁ אֶת־נַפְשׁוֹ לָמוּת *to require his soul* (from God) *to die* 1 Kings 19, 4; Jon. 4, 8; שְׁ נֶפֶשׁ פִּ֫י בְּאֵלָה Job 31, 30 *to require one's life with cursing*, i. e. to curse the life; הַעֲמֵק שְׁאֵלָה Is. 7, 11 *request* (a sign) *from the depth*, prop. make deep to request (see שְׁאֵל); *to beg very urgently* with the accus. of the thing Judges 5, 20 and מִן 8, 24, מֵאֵת 2 Sam. 3, 13 or מֵעִם of the person Deut. 10, 12; שְׁ לוֹ *to ask for oneself* 2 Chr. 1, 11. — 3. Metaphor. *to ask a loan, to borrow*, with accus. of the object and מִן of the person Ex. 3, 22; 11, 2; שְׁאוּל *borrowed*, with לְ *for* 1 Sam. 1, 28, 2 Kings 6, 5, also "*what is lent*", as in German borgen is = entlehnen and leihen; *to beg* Prov. 20, 4. — 4. (not used) *to go down deep, to sink*, of a fissure, ravine, similar to שָׁטַל (see שָׁטַל, מִשְׁטָל). Deriv. שְׁאֵלָה, שְׁאֵלָת, שְׁאֵל, (שְׁאוֹל) שְׁאוּל, מִשְׁאֵלָת, the proper names שְׁאֵל, שְׁאוּל, שְׁאַלְתִּיאֵל, or שַׁלְתִּיאֵל (from שְׁאֵלְתִּיאֵל); מִשְׁאֵל (contracted מִשָּׁל); see also אֲשְׁתָּאֵל.

Nif. נִשְׁאַל (*inf. abs.* נִשְׁאוֹל) *to ask for oneself*, leave, with מִן of a person, and with the *inf. constr.* and לְ of the thing one asks leave to do 1 Sam. 20, 6 28; with a finite verb Neh. 13, 6.

Pih. שִׁאֵל for שִׁאֵל (*fut.* יְשַׁאֵל) *to ask frequently, to be accustomed to ask*, with בְּ, 2 Sam. 20, 18 *they were accustomed of old* (Targ., LXX, Vulg.) *to speak thus, they may ask of Abel*, the Abelites being known as prudent; *to beg*, without לֶחֶם Ps. 109, 10, like דָּרַשׁ. Arab. the same, whence سَائِل a beggar.

Hif. הִשְׁאִיל (*fut.* יַשְׁאִל) *to lend*, prop. to let ask = *to offer willingly*, with לְ of the person 1 Sam. 1, 28; *to loan* Ex. 12, 36.

Ithpe. אִשְׁתָּאֵל (not used) same as Kal, *to ask, to penetrate, to sink*, whence the proper name אֶשְׁתָּאֵל (which see).

שְׁאֵל (after the form כְּתֵב, קְרֵב, with *a* of motion שְׁאֵלָה) *m.* 1. same as שְׁאוֹל *the depth* Is. 7, 11 (Aq., Symm., Theod.), opposite מַעְלָה; but see the verb שָׁאַל, where it is regarded as an imperative. — 2. (*request, desire*, i. e. from שָׁאַל; comp. שְׁאַלְתִּיאֵל) *n. p. m.* Ezr. 10, 28.

שָׁאַל (1 *pl.* שָׁאַלְנָא, *part.* שָׁאֵל; *fut.* יִשְׁאַל, with *suff.* יִשְׁאֲלֻנְכוֹן) *Aram. intr.* same as Hebrew שָׁאַל *to ask, to request*, with two accus. Ezr. 7, 21; *to interrogate*, with לְ of the person 5, 9, and acc. of the thing 5, 10; Dan. 2, 27; *to consult*, with לְ of the person and accus. of the thing 2, 10. The meaning in the Syr. Ethp. *to abstain from, avoid*, *ὑποστέλλεσθαι* (Acts 20, 27), goes back to this fundamental signification; see Hebrew Nif. Deriv. שְׁאֵלָה, שְׁלִי (according to some) Dan. 3, 29.

שְׁאֵלָא (in the Targ. שְׁאֵלָא, שְׁאֵילוּ, שְׁאֵירָא; מִשְׁאֵיל; *def.* שְׁאֵלְתָּא, according to mss. also שְׁאֵלָא; from שָׁאַל) *Aram. fem.* prop. an object of desire, and so *concern, business, thing*, like the Hebr. חֵפֶץ 2 (which see), Aram. צְבִי (Dan. 6, 18) from צָבָא *to will*, i. e. that which one strives after or intends. Only in the old formula in decrees בְּגְזֵרַת עִירִין פִּתְגָמָא וּבְמֵאמַר קַדִּישִׁין שְׁאֵלְתָּא Dan. 4, 14 *the account is by the determination of the watchers* (of heaven, i. e. the angels), *and the thing at the command of the holy ones.* The seven עִירִין and קַדִּישִׁין are the counsellors of the most high God, archangels like the seven

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Amshaspands (Tob. 12, 15; Revel. 8, 2; 4, 5), and in edicts the seven counsellors of the king (in the Persian period) may have been compared with them. שְׁ' may also be = مَسْأَلَة (quaestio, causa).

שְׁאֵלָה (with *suff.* שְׁאֵלָתִי, שֶׁאֱלָתִי; שְׁאֵלָתֵךְ and שֶׁאֱלָתֵךְ; שֶׁאֱלָתָם) *f.* same as בַּקָּשָׁה *request;* hence שָׁאַל שְׁ' *to make a request = to ask* Judges 8, 24; 1 Kings 2, 16; נָתַן שְׁ' *to grant a request* Esth. 5, 8; נִתְּנָה נֶפֶשׁ בִּשְׁ' *the life is given through a petition* 7, 3; בָּאָה שְׁ' *the petition is granted* Job 6, 8; *a thing lent, a loan* 1 Sam. 2, 20.

שְׁאֵלֶת *f.* same as שְׁאֵלָה; see שְׁאַלְתִּיאֵל.

שְׁאַלְתִּיאֵל (from שְׁאֵלֶת = מִשְׁאֵלֶת and אֵל; *request from El*) *n. p. m.* Ezr. 3, 2; Hag. 1, 1, for which 1, 12 14 and 2, 2 have שַׁלְתִּיאֵל.

שָׁאֵן (Kal not used) *intr. to rest,* comfortably; *to be careless, secure, inactive;* ident. in its organic root שָׁאַן with that in יָ־שַׁן, שָׁן I. (שׁוּן). The fundamental signification appears to be as in נָח (see נוּחַ) *to sit down, to bend down,* or as in נָוָה and נָאָה I. *to lie down at ease,* proceeding from *to lean upon, to be supported,* and so ident. with שָׁעַן; Syr. ܫܢܐ rest. Deriv. the proper name שְׁאָן, contracted שָׁן, שֵׁן.

Pih. שַׁאֲנַן (for שְׁ', 3 *pl.* שַׁאֲנָנוּ) *to live quietly, peacefully, untroubled,* coupled with שָׁקַט Jer. 30, 10; 48, 11; with מָן *by* Prov. 1, 33; *to be peaceful,* without רֹגֶז Job 3, 18. Deriv. שַׁאֲנָן.

שְׁאָן (from שָׁאַן) *m. tranquillity, rest, security,* only in the proper name בֵּית שְׁאָן (which see), for which בֵּית שָׁן, בֵּית שֵׁן are also put.

שַׁאֲנָן (with *suff.* שַׁאֲנָנְךָ; *pl.* שַׁאֲנַנִּים) *adj. m.,* שַׁאֲנַנָּה (*pl.* שַׁאֲנַנּוֹת) *fem. quiet, undisturbed,* of נָוֶה Is. 33, 20; *peaceful, secure,* of מְנוּחוֹת 32, 18; *at ease, unconcerned,* of נָשִׁים 32, 9 and without a noun 32, 11 coupled with בֹּטֵחַ, of גּוֹיִם Zech. 1, 15; subst. *a prosperous one* Job 12, 5; *pl.* שַׁאֲנַנִּים *those in proud security* or *unconcerned* Am. 6, 1; figurat. *the haughty, the oppressors* Ps. 123, 4; abstract, *pride* 2 Kings 19, 28; Is. 37, 29.

שָׁאַס (only *part.* שֹׁאֵס, *pl.* with *suff.* שֹׁאֲסַיִךְ) *trans.* same as שָׁסָה, שָׁס (which see) *to plunder, to rob* Jer. 30, 16 K'tib, where the K'ri has שֹׁסַיִךְ (comp. 50, 11). The form is enlarged from שָׁס, like מָאַס III. out of מָס.

שָׁאַף (*part.* שׁוֹאֵף, *plur.* שֹׁאֲפִים; *inf. absol.* שָׁאוֹף; *fut.* יִשְׁאַף) *intrans. to snuff,* with the accus. רוּחַ (the air), from impetuosity Jer. 2, 24, or because of the heat of the sun 14, 6; of the violent breathing of dolphins (תַּנִּים) Jer. ibid.; *to pant for,* the shade Job 7, 2, הַלַּיְלָה *for the night* (of death) 36, 20; *to snort,* of one inflamed with anger Is. 42, 14, coupled with נָשַׁם; *to strive for,* with the accus. חַיִל Job 5, 5, with עַל Am. 2, 7; *to overthrow with panting haste* Ps. 57, 4; *to be greedy in efforts* 56, 2; *to desire* 119, 131, coupled with פָּעַר פֶּה; *to do hastily* or *speedily* Eccles. 1, 5. — The organic root is also in נָ־שַׁף, נָ־שַׁב, but is also connected with אָ־הָ, אָ־הָ, תָּ־אָב (by an interchange of the dental and guttural breathing). Ethiopic the same; Ar. سَهِفَ to pant for, to yearn, شَعِفَ to love violently, شفف and شفم to be greedy, سَافَ to persecute stormily, to hunt.

שָׁאַר I. (Kal only שָׁאַר) *intr. to be left, to remain, to continue behind* 1 Sam. 16, 11, Arab. سَأَرَ to let remain, سَئِرَ to be left, also with Yod in Aramaean. The fundamental signification appears to be *to remain,* i. e. to be separated from a collection or mass, and to remain behind. Deriv. שְׁאָר, שְׁאֵרִית.

Nif. נִשְׁאַר (*part. masc.* נִשְׁאָר, *femin.* נִשְׁאָרָה, נִשְׁאֶרֶת, *fut.* נִשְׁאַר) *to be left over, to remain,* Gen. 7, 23; 42, 38; with לֹא אֶחָד Ex. 8, 27, עַד־אֶחָד 14, 28 *nothing at all;* also with לֹא . . . אִישׁ Josh. 8, 17; with לְ of a person Zech. 9, 7, with בְּ of

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the object Is. 17, 6; *part. what remains, the remnant* Is. 37, 31, *plur.* Gen. 14, 10; spec. *to remain*, Job 21, 34 *and as for your answers, there remains only wickedness.* The anomalous form נאשאר Ez. 9, 8 has arisen from אֶשָּׁאֵר and the *part.* נִשְׁאָר, and each form by itself is suitable in the sentence. Talmudic נִשְׁוָר crumbs left.

Hif. הִשְׁאִיר (*fut.* יַשְׁאִיר) *to let remain* Deut. 28, 51; *to leave* Ob. vs. 5; שָׂרִיד Josh. 10, 28; with לְ of a person 8, 22; also *intrans. to be left* Josh. 8, 22; with the dative 2 Kings 17, 3, or absol. Am. 5, 3.

שָׁאַר II. (not used) *intrans. to swell, to be thick*, of the growth of full flesh, Arab. ثَارَ to swell, to be puffed up; identical in its organic root with that in בָּ־שַׂר III. (which see), Arab. بَثَرَ (to swell up, of fulness of body). Derivat. שְׁאֵר, שַׁאֲרָה, and the proper name שֶׁאֱרָה.

שָׁאַר III. (not used) *intr.* same as שָׂאַר *to ferment, to swell up*, of dough; Ar. ثَارَ the same, also applied to anger. Deriv. מִשְׁאֶרֶת.

שָׂאַר (not used) *intr.* same as שָׁאַר III. (which see); Aram. סְאַר; comp. בָּ־סַר. Deriv. שְׂאֹר.

שְׁאַר (not used) *Aram.* same as Hebr. שָׁאַר I. *to be left, to remain.* Deriv. שְׁאָר.

שְׁאָר (after the form כְּתָב, from שָׁאַר I.) *masc.* 1. *remainder, remnant*, in later writings for שְׁאֵרִית Is. 10, 20; שְׁ׳ הַבַּעַל Zeph. 1, 4 *the remnant of Baal*, i. e. what is still addicted to idolatry. — 2. in שְׁאָר יָשׁוּב (*a remnant returns*) *n. p. m.* used symbolically by Isaiah 7, 3 in one of his leading prophecies (6, 13; 10, 21), for a sign to the people (comp. 7, 11; 8, 18).

שְׁאָר (*constr.* שְׁאָר, once שְׁאַר Ezr. 7, 18; with *suff.* שְׁאָרָהּ; from שְׁאַר) *Aram. m.* same as the Hebrew שְׁאָר *the remainder* Dan. 7, 7 17; Ezr. 4, 9 10; 6, 16; 7, 18 20.

שְׁאֵר (with *suff.* שְׁאֵרִי, שְׁאֵרוֹ, from שָׁאַר II.) *m.* poet. *flesh*, prop. that which is thick, swollen, grown, 1. *the flesh* of the living body Prov. 11, 17, coupled with נֶפֶשׁ; *the body*, Jer. 51, 35 חֲמָסִי וּשְׁאֵרִי *violence done to me, and violence done to my body* (וַחֲמַס שְׁאֵרִי), parallel דָּם; a more exact explanation of בָּשָׂר Prov. 5, 11, since this also means boiled flesh; the LXX have therefore read כִּשְׁאֵר for כַּאֲשֶׁר Mic. 3, 3 incorrectly; in contrast with עֲצָמוֹת, עוֹר Mic. 3, 2 3. — 2. *flesh* for eating Ps. 78, 20 27; generally *food, victuals, nourishment* Ex. 21, 10, like the Ar. لَحْم flesh and food. — 3. Metaphor. *blood-relationship* Lev. 18, 12 13; concrete, *a blood-relation*, fully שְׁ׳ בָּשָׂר 18, 6 and 25, 49 *a kinsman of the flesh.* For the etymology comp. شَحْص body, and شَحِيص thick. Phenician שְׁאֵר the same.

שְׂאֹר (from שָׂאַר) *m. leaven*, Ex. 12, 15 19; Deut. 16, 4; Aram. סְאֹר, Latin fermentum.

שַׁאֲרָה (from שָׁאַר II.) *fem. blood-relationship* Lev. 18, 17.

שֶׁאֱרָה (same as שַׁאֲרָה) *n. p. f.* 1 Chr. 7, 24.

שְׁאֵרִית (once שֵׁרִית 1 Chr. 12, 38; with *suff.* שְׁאֵרִיתֵךְ; from שָׁאַר I.) *fem. remainder* of a whole Jer. 39, 3; *the remaining half* Is. 44, 17 coupled with חֲצִי; *what is left, survivors*, like שָׂרִיד, פְּלֵטָה Jer. 40, 15; Am. 1, 8; hence the expressions הוֹתִיר שְׁ׳ לְ Jer. 44, 7 *to leave a remnant to one;* also שׂוּם שְׁ׳ לְ Gen. 45, 7; coupled with שֵׁם (fame) 2 Sam. 14, 7. שְׁ׳ חֵמוֹת Ps. 76, 11 is difficult: *the remnant of hostile wrath*, and so referring to Israel, like שְׁ׳ יִשְׂרָאֵל; but probably we should here take חֵמָה in signification 2, as in the first member (see חֵמָה); and for תַּחְגֹּר the LXX have the better reading תָּחֹג לָךְ or תְּחָגְּךָ, parallel תּוֹדֶךָ.

שֵׁאת (out of שֶׁאֶת; from שָׁא III. or שָׁאָה II.) *fem. destruction, desolation, devastation*, coupled with שֶׁבֶר Lament.

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3, 47; compare שְׁאִיָּה, שַׁאֲוָה. See too שֵׁת.

שְׂאֵת (from שָׂאָה, also written שֵׂת Job 41, 17, from שָׂא = נָ־שָׂא) *fem.* 1. *a lifting up*, of the head, i. e. unrestrained looking about, cheerfulness Gen. 4, 7, opposite נָפְלוּ פָנִים; *exaltation*, i. e. precedence in rank or power 49, 3; Ps. 62, 5; שְׂאֵת פָּנִים *respect to* Prov. 18, 5, prop. high position, high esteem; *endurance*, *patience of*, חֶרְפָּה Jer. 15, 15; *elevation* Job 13, 11; *majesty* 31, 23; *heroic spirit* (prop. self-elevation) 41, 17; *might*, = יָד רָמָה (Deut. 32, 27) Hab. 1, 7, coupled with מִשְׁפָּט (judgment); in other instances commonly the *infin. constr.* of נָשָׂא. — 2. Metaphor. *a scab*, prop. what rises on the skin Lev. 13, 2; of an old leprosy 13, 10, of a scabbed sore 13, 19, and of a wound by burning 13, 28; of scab in the head 13, 43.

שְׁבָא 1. *n. p.* of a son of the Cushite רַעְמָה, coupled with דְּדָן Gen. 10, 7, i. e. a dark-coloured race. By it is understood the race that inhabited the northern part of Ethiopia, the well-known *Meroë*, since Meroë was also called שְׁבָא (Josephus), and a city Saba (שְׁבָא) lay on the Arabian gulf. It would therefore be identical with סְבָא, which is adduced along with מִצְרַיִם and כּוּשׁ Is. 43, 3; 45, 14. In addition to רַעְמָה, שְׁבָא is mentioned as a commercial tribe that traded in spices, precious stones and gold at Tyre Ezek. 27, 22. — 2. *n. p.* of a son of יָקְטָן and grandson of Abraham, and therefore belonging to the Abrahamite Arabian tribes Gen. 25, 3; Ez. 38, 13. It is true that this tribe is likewise coupled with דְּדָן, but it is especially with תֵּמָא Job 6, 19, the neighbour of the Nabatheans (Strabo 16. p. 779); consequently it should be looked for near Edom, where there also appears a דְּדָן along with תֵּימָא and בּוּז (Jer. 25, 23). This race in the vicinity of Syria and Edom formed robber hordes Job 1, 15, and is adduced with עֲרָב and תֵּימָא Jer. 25, 23; it also carried on a caravan trade. — 3. *n. p.* of a Joktanite tribe Gen. 10, 28, along with חֲוִילָה in south-western Arabia, with its metropolis שְׁבָא, i. e. Mariaba (Mareb), 3 days' journey from Szanaa. It is to this 'שְׁ that the reference is in 1 Kings 10, 2 10, Jer. 6, 20, Ps. 72, 15, and perhaps also in Ez. 27, 23 together with אַשּׁוּר and כַּלְמַד (which see). *Gent. pl.* שְׁבָאִים Jo. 1, 8. The mountain Ἀσαβών on the coast of the present Oman, and the Beni as-Sab there have still preserved traces of the name.

שָׁבַב I. (not used) *intrans.* same as שָׁבָה I. *to glow*, *to burn*, *to kindle*, Arab. شَبَّ, also trans. to set fire to, to kindle, Aram. שַׁב, ܫܒ, ܫܒ to burn, Ar. شَهَبَ the same; identical in its organic root with that in רָ־צַף II., רָ־שַׁף. Derivat. שָׁבִיב.

שָׁבַב II. (Kal not used) *tr. to cut* or *break in pieces;* Aram. שְׁבַב the same, especially Pah., whence שִׁבָּא = Hebrew שָׁבָב; Ar. تَبَّ the same, whence تَبَاب = שָׁבָב; — identical in its organic root with that in קָ־צַף II., קָ־צַב, קָ־טַב. Deriv. שָׁבָב.

Pih. שׁוֹבֵב (*part.* שׁוֹבֵב = מְשׁוֹבֵב, *fem.* מְשׁוֹבֶבֶת) *to break in pieces*, *to reduce to fragments;* hence figur. *to humble*, *to destroy*, *to be hostile* Ez. 38, 4; 39, 2; 38, 8; Mic. 2, 4 (*Ibn G'anâch*, *Kimchi*); but see שׁוּב.

שָׁבָב (only *pl.* שְׁבָבִים; from שָׁבַב II.) *m. a fragment*, *ruins* Hos. 8, 6.

שְׁבַב (not used) *Aram. intr.* same as Hebrew שָׁבַב I. Deriv. שְׁבִיב.

שָׁבָה I. (not used) *intrans.* same as שַׁב I. *to burn*, *to glow;* hence *to shine*, *to glitter*, of precious stones; metaphor. *to be prominent* or *projecting*, of a district; *to be famed*, *distinguished*. Deriv. שְׁבוֹ, and the proper names שֹׁבִי, שֹׁבַי, שְׁבוּאֵל, תִּשְׁבָּה, שָׁבְיָה.

שָׁבָה II. (*part.* שֹׁבֶה, *plur.* שֹׁבִים, with *suff.* שֹׁבֵיהֶם; *part. pass. plur.* שְׁבוּיִם,

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שְׁבוּיוֹת; *inf. constr.* שְׁבוֹת; *fut.* יִשְׁבֶּה, *apoc.* יִשְׁבְּ) *trans. to drag away, to lead away, to drive away,* מִקְנֶה 1 Chron. 5, 21, צֹאן 2 Chr. 14, 14; *to carry off,* רְכוּשׁ 21, 17, especially applied to men, *to carry away captive* Num. 21, 1; Is. 14, 2; *to take captive* Gen. 34, 29; שָׁבָה שְׁבִי *to lead away the captives* Judges 5, 12; Ps. 68, 19; with מִן partitive Num. 21, 1. In this sense שׁוֹבֶה is *a conqueror, an enemy* Ps. 137, 3, 1 Kings 8, 46, אֶרֶץ שֹׁבִים *enemies' land* 8, 47; = נֹגֵשׂ Is. 14, 2, like שָׁבָה = רָדָה ibid.; שְׁבֻיוֹת חֶרֶב Gen. 31, 26 *captives* (women) *of the sword*, i. e. prisoners of war; שְׁבוּיִם *the Jewish exiles* Is. 61, 1, as שָׁבָה means *to exile, to carry off* Num. 24, 22. Derivat. שְׁבִי, שְׁבִיָּה, שְׁבוּת, שְׁבִית, שִׁבְיָה.

Nif. נִשְׁבָּה *to be carried off captive* Gen. 14, 14; *to be held captive*, with בְּ of the place 1 Kings 8, 47; *to be driven away*, of עֵדֶר Jer. 13, 17.

The Aram. שְׁבָא, ܫܒܐ, Arab. سَبَا have also the usual meaning of our stem; but it is connected in its organic root שָׁב־ה with שָׁב II. *to tear away, to tear off*, as it also lies in חָ־שַׂף I., חָ־סַף, אָ־סַף, סָף (סוּף).

שְׁבוֹ (from שָׁבָה I.) *m.* the name of a bright precious stone, *agate* (LXX, Vulg.) or *sapphire* (שַׁבְזִיז, Targ.) Ex. 28, 19; 39, 12.

שְׁבוּאֵל (out of שְׁבוּת from שָׁבָה I., and אֵל; *El is Renown*) *n. p. m.* 1 Chr. 23, 16 and 25, 4, for which 24, 20 and 25, 2 have שׁוּבָאֵל.

שָׁבוּל (only *constr. plur.* שְׁבוּלֵי) *m. a way, path*, Jer. 18, 15 K'tib, elsewhere שָׁבִיל.

שָׁבוּעַ (*constr.* שְׁבֻעַ Gen. 29, 27 28, where זֹאת is a genit.; *dual* שְׁבֻעַיִם; *plur.* שָׁבֻעִים and שָׁבֻעוֹת, on the other hand in the state constr. plur. only שְׁבֻעוֹת, with *suff.* שְׁבֻעוֹתֵיכֶם; from שֶׁבַע which see) *m. a seven, a number seven;* hence 1. *a sennight = a week*, ἑβδομάς, septimana, of the nuptial week Gen. 29, 27, comp. עָשׂוֹר; with יָמִים Dan. 10, 2, probably like שָׁבֻעוֹת 9, 24 *a week of years;* חַג שָׁ׳ *a festival of* (seven) *weeks* Ex. 34, 22, Deut. 16, 9, fully חַג שֶׁבַע שָׁ׳, ἁγία ἑπτὰ ἑβδομάδων Tob. 2, 1; on the contrary חַג שְׁבֻעוֹת יָמִים Ez. 45, 12 is the *passover* continuing *seven days.* — 2. *seven years, a week of years*, Dan. 9, 24.

שְׁבוּעָה see שְׁבֻעָה.

שְׁבוּת (from שָׁבָה II.; with *suff.* שְׁבוּתְכֶם; *plur.* with *suff.* שְׁבוּתֵיכֶם) *fem.* 1. prop. *captivity*, in the formula שׁוּב שְׁבוּת *to turn the captivity*, i. e. *to remove it* Deut. 30, 3, Am. 9, 14, of the taking away of the exile-state Ps. 14, 7; 53, 7; 85, 2; Jer. 30, 3; also הֵשִׁיב שְׁ׳ with a similar meaning Jer. 33, 7 11; 49, 6; Ez. 39, 25. — 2. Generally *misery*, derived from exile; hence שָׁב שְׁ׳ *to turn misery* (woe), i. e. to remove it, Job 42, 10; used perhaps in this general sense throughout Ezekiel. For וּשְׁבוּת Ez. 16, 53 we should read with the LXX וְשַׁבְתִּי, or it ought to be pointed שָׁבוּת (from שׁוּב). The reading is interchanged with the form שְׁבִית of like meaning Job 42, 10; Ps. 85, 2; Jer. 49, 6 39; Ez. 16, 53; 39, 25.

שָׁבוּת (from שׁוּב) *fem. return home*, adopted in Ezek. 16, 53; also in other places it may be read for שְׁבוּת.

שָׁבַח (Kal not used) *intr. to raise the voice, to speak, to call*, connected in its organic root with צָוַח; metaphor. *to praise, to laud*, and so the mod. Hebrew שֶׁבַח laudation; in the Targ. for חִלֵּל, רִנֵּן. Deriv. the proper name יִשְׁבַּח.

Pih. שִׁבַּח (*part.* מְשַׁ׳=שַׁבֵּחַ; *fut.* יְשַׁבַּח) 1. *to praise aloud, to laud*, Eccles. 8, 15, especially God and his works Ps. 63, 4; 118, 1; 147, 12; with לְ of the person and accus. of the object 145, 4; *to praise highly* Eccles. 4, 2. — 2. prop. *to speak to, to exhort*, metaphor. *to pacify, soothe*, גַּלִּים Ps. 89, 10, anger Prov. 29, 11. The Arab. سبح or سبخ (to spread, to be quiet, to sleep) does not belong to it.

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Hif. הִשְׁבִּיחַ *to still, to calm*, Ps. 65, 8, like Pih. 2.

Hithp. הִשְׁתַּבֵּחַ *to laud oneself*, with בְּ of a thing Ps. 106, 47; 1 Chr. 16, 35.

שָׁבַח (Peal not used) *Aram. intrans.* same as Hebrew שָׁבָח.

Pa. שַׁבַּח (*part.* מְשַׁבַּח) *to praise, to laud*, God Dan. 2, 23; 4, 31 34; or idols 5, 4. לְ stands for the accus.

שָׁבַט (not used) *tr. to strike*, Talm. and Aram. *to beat out, to card;* conseq. ident. in its organic root שׁ־בַ־ט with that in חָ־בַ־ט (whence מַחְבָּטָא, a stick), especially as a sibilant stands in Ethiopic for ח. Deriv. שֵׁבֶט and שֶׁבֶט. Others compare the Ar. ثبت *to be firm, durable,* سبط *to make firm, to strengthen,* سبط *to be flat, extended,* Syr. ܣܒܛ *to extend*, which is less appropriate.

שֵׁבֶט, or perhaps שֶׁבֶט, in pause שֶׁבֶט (with *suff.* שִׁבְטְךָ, שִׁבְטוֹ; *plur.* שְׁבָטִים, *constr.* שִׁבְטֵי, with *suff.* שִׁבְטֶיךָ; from שָׁבַט) *m.* (also in Ez. 21, 15, since חֶרֶב is addressed, as the LXX take it) 1. *a stick*, for striking and chastising Ex. 21, 10; Is. 10, 15 24; 14, 5 29; 30, 31, a figure of oppression; שֵׁבֶט אֱלֹהִים *the chastising rod of God* Job 9, 34; 21, 9, called also שֵׁבֶט מוּסָר Prov. 22, 15; שֵׁבֶט אַף יי *the rod of God's anger*, His punitive instrument Is. 10, 5; שֵׁבֶט פִּי יי *the rod of God's utterance*, i. e. which smites the unrighteous; *a stick* for *beating out* or *threshing*, כַּפֶּלֶךְ Is. 28, 27, the verb to which is חָבַט; Talm. שָׁבַט = Hebrew חָבַט. Metaphor. *a staff*, for support Ps. 23, 4; *a shepherd's crook* Lev. 27, 32; Ez. 20, 37; *a sceptre* Mic. 7, 14, Gen. 49, 10, Num. 24, 17, Zech. 10, 11, and so a king is called הֹמֵךְ שֵׁבֶט Am. 1, 5 8, in this sense coupled with מְחֹקֵק Ps. 45, 7, רֹעֶה 123, 3, בַּרְזֶל 2, 9, to denote the mode of governing; perhaps שִׁבְטֵי 2 Sam. 7, 7 is *shepherds' staffs* = *shepherds, rulers*, so that it is unnecessary to read שִׁפְטֵי with 1 Chron. 17, 6. — In 2 Sam. 18, 14 שְׁבָטִים appears to have arisen from שֻׁלְחִים (LXX, Targ.). — 2. Fig. *a tribe, a stem*, a mode of speaking borrowed from a tree, where the stem or stock forms the chief part. So of the whole Jewish people שֵׁבֶט יי נַחֲלַת *stem of the possession of God* Ps. 74, 2 = שִׁבְטֵי נַחֲלַת יי Is. 63, 17, comp. Jer. 10, 16; 51, 19; *leading division*, as a *caste* or *nome* Is. 19, 13, applied in particular to the twelve Jewish tribes, like מַטֶּה Josh. 7, 16, Deut. 18, 1, in combination שִׁבְטֵי מַטֵּה Exod. 28, 21, or שִׁבְטֵי יְשָׁרוּן 24, 4, poet. שִׁבְטֵי יָהּ Ps. 122, 4. Though elsewhere different from מִשְׁפָּחָה, a part of שֵׁבֶט, Deut. 29, 17, Judges 18, 19, yet it is sometimes put for smaller divisions Num. 4, 18; Judges 18, 1. — 3. *a comet*, so called from its resemblance to a rod Num. 24, 17, parallel כּוֹכָב; in the Mishna שְׁבָט.

שְׁבָט (not used) *Aram. tr.* same as Hebrew שָׁבַט. Derivative

שִׁבְטָא (*pl. constr.* שִׁבְטֵי) *Aram. m. a tribe, a stem* Ezr. 6, 17.

שְׁבָט *m.* name of the eleventh month of the Jewish year, from the new moon of February till the next new moon Zech. 1, 7 (Jerome). The name came to the Israelites for the first time in their exile (see *Stern* and *Benfey*, die Monatsnamen &c. p. 159 seq.); and it may have been originally the name of a deity, judging by the analogy of תַּמּוּז, אֱלוּל &c.

שִׁבְיָ (in pause שֶׁבִי, with *suff.* שִׁבְיָן, שִׁבְיָךְ, שִׁבְיָהּ, שִׁבְיָכֶם; from שָׁבָה II.) *m.* 1. *abstract, captivity* Deut. 21, 13; חָלַךְ בַּשֶּׁבִי *land of captivity;* אֶרֶץ שִׁבְיָ הָלַךְ *to go into captivity* Am. 9, 4, once לָקַח בַּשֶּׁבִי *to take into captivity*, Jer. 48, 46; נָתַן לַשֶּׁבִי *to deliver into captivity* Ps. 78, 61; *a carrying off*, of סוּסִים Amos 4, 10; metaphor. *booty*, of צַדִּיק שְׁבִי *booty torn away from the mighty* (see צַדִּיק) Is. 49, 24, like שְׁבִי גִבּוֹר 49, 25 (thus צַדִּיק is interchanged with עָרִיץ). — and גִּבּוֹר, as שְׁבִי is with גּוֹלָה 2. *concrete, captives*, as שִׁבְיָ הַגּוֹלָה Ezr. 2, 1, שִׁבְיָ יְרוּשָׁלַם Is. 20, 4, שִׁבְיָ מִצְרַיִם Jer. 52, 2; here also belong שִׁבְיָה שִׁבְיָ Num.

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21, 1, אָסַף שְׁ׳ Hab. 1, 9, מַלְקוֹחַ הַשְּׁ׳ *booty of the captives* Num. 31, 26.

שֹׁבִי (from שָׁבָה I.; *a Glorious one*, viz. *Jah is*) *n. p. m.* Ezr. 2, 42.

שֹׁבִי (= שֹׁבַי) *n. p. m.* 2 Sam. 17, 27.

שָׁבִיב (*constr.* שְׁבִיב; from שָׁבַב I.) *m. flame* Job 18, 5; Arab. شِهَاب (blazing fire).

שְׁבִיב (*pl.* ־בִין) *Aram. m.* the same Dan. 7, 9.

שָׁבְיָה (*fame of Jah*, from שָׁבָה I.) *n. p. m.* 1 Chr. 8, 10; most read שָׁכְיָה which see.

שִׁבְיָה (from שָׁבָה II.) *fem. captivity*, concrete *captives* 2 Chron. 28, 5; Neh. 3, 36.

שְׁבִיָּה (from שָׁבָה II.) *f.* prop. captivity, concrete *captives* Is. 52, 2, with an assonance to the *imper.* שְׁבִי ib. (from יָשַׁב).

שָׁבִיל (*pl. constr.* שְׁבִילֵי, with *suff.* שְׁבִילֶיךָ; from שָׁבַל) *m. a way, path*, Ps. 77, 20; Jer. 18, 15, where the K'tib has שָׁבוּל; Aram. the same, Arab. سَبِيل; mod. Hebrew בִּשְׁבִיל on account of.

שָׁבִיס (only *pl.* שְׁבִיסִים; from שָׁבַס) *m. little suns*, an ornament of metal Is. 3, 18, corresponding to שַׂהֲרֹנִים (little moons); Ar. شُبَيْس; according to the LXX *net-work*, reticulum, comparing the stem with שָׁבַץ.

שְׁבִיעִי (formed from שֶׁבַע) *num. ord. m.*, שְׁבִיעִית *f. the seventh*, of יוֹם Gen. 2, 2, חֹדֶשׁ Lev. 16, 29, גּוֹרָל Josh. 19, 40, שָׁנָה Lev. 25, 4, פַּעַם Josh. 6, 16.

שְׁבִית (from שָׁבָה II., with *suffixes* שְׁבִיתֵנוּ, שְׁבִיתֵיךְ, שְׁבִיתָם, שְׁבִיתְהֶן) *fem. captivity* Num. 21, 29, in other cases usually interchanged with שְׁבוּת Ez. 16, 53; Zeph. 2, 7; Ps. 126, 4.

שָׁבַךְ (not used) *tr.* only a collateral form of שָׁפַךְ *to pour out*, hence *to spread;* Ar. سَبَكَ the same. Deriv. the proper name שׁוֹבָךְ.

שָׂבַךְ (not used) *tr.* prop. *to bind, to weave*, of a trellis, a net, like סָבַךְ, Ar. شَبَكَ; ident. in the organic root שָׂ־בַךְ with that in בָּךְ, אָ־בַךְ, נָ־בַךְ, הָ־פַךְ, סָ־בַךְ. Deriv. שׂוֹבֶךְ (= שֹׂבֶךְ), שְׂבָכָה and שְׂבָךְ.

שְׂבָךְ (only *pl.* שְׂבָכִים) *m. lattice-work* 1 Kings 7, 17; Targ. סְרִיגָא.

שַׂבְּכָא see סַבְּכָא.

שְׂבָכָה (*pl.* שְׂבָכוֹת) *f. a net, a trap*, a figure of danger Job 18, 8, coupled with רֶשֶׁת; *lattices, balusters*, an ornament of pillars 1 Kings 7, 18 20 42; *lattice-enclosure*, of a window 2 Kings 1, 2.

שָׁבַל (not used) *intr.* 1. *to bubble up, to flow, to pour*, of rain, a river; metaphor. *to flow strongly, to suppurate*, of sores (see יַבָּל, תְּבַלֻּל); *to be slimy, viscous, to dissolve*, of a snail; fig. *to become juicy, to sprout, to grow.* See Pihel. — 2. Metaph. *to go, to walk* (comp. יָבַל, אָזַל), *to move along.* Deriv. שָׁבִיל and שָׁבוּל. — 3. *to wave to and fro, to move in an undulating manner*, of twigs, ears of grain, of a train. Deriv. שֹׁבֶל. The stem is the Arab. سَبَلَ (to undulate, to flow, whence سَبَل rain; to flow down, of a long dress, whence سَبَلَة a flowing garment; to move or go along, whence سَبِيل path) and the Aram. שְׁבַל, ܫܒܠ in numerous applications. The organic root שָׁ־בַל is also in אָ־בַל, בָּל, בַּל II., יָ־בַל, טָ־בַל (which see), proceeding from the same fundamental signification. The proper name אַשְׁבֵּל (which see) does not belong here. Deriv. the proper name שׁוֹבָל.

Pih. I. שִׁבֵּל (not used) 1. *to flow, to run*, whence שִׁבֹּלֶת 1; fig. *to sprout, to grow*, derivat. שִׁבֶּלֶת. — 2. *to wave, to fluctuate*, of ears of grain. Deriv. שִׁבֹּלֶת 2, שִׁבֳּלִים.

Pih. II. שִׁבְלֵל same as שָׁבַל in Kal, meaning *to dissolve;* deriv. שַׁבְלוּל.

שֹׁבֶל (from שָׁבַל 3) *m. the train*, of a robe, חָשַׂף שְׁ׳ *to tuck up the train*, Is. 47, 2; comp. Ar. أَسْبَال the ends, bor-

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ders, Hebrew שׁוּל. The explanations *river* = נְהָרוֹת (Midrash) or = שׁוּק *thigh*, prop. roller (*Rashi*, *Kimchi*), or *flowing hair*, *locks* (*Ibn Chiquitilla*, *Ibn G'anâch*) are less suitable.

שַׁבְלוּל (from Pih. II. שִׁבְלֵל after the form נַאֲפוּף, נַעֲצוּץ) *m.* commonly rendered *a snail*, which in creeping leaves moisture behind it (Targ. and mod. Hebrew תִּבְלָל, comp. λείμαξ) Psalm 58, 9; LXX *wax*, for which, however, דּוֹנָג stands in Hebrew; according to others = שִׁבֹּלֶת. Better perhaps *a strongly suppurating sore* (comp. יַבָּל), connected with תְּבַלֻּל, whence we should translate, *like a festering sore, which dissolves.*

שִׁבֳּלִים (as if from a sing. שִׁבֳּלֶת, only in the *c.* שִׁבֳּלֵי) *f.* prop. a sprout, and so *a twig*, of זֵיתִים Zech. 4, 12, according to *Kimchi* from its resemblance to an ear of grain, but probably from signif. 3. of the stem שָׁבַל.

שִׁבֳּלֶת see שִׁבֳּלִים.

שִׁבֹּלֶת (from שָׁבַל, out of Pih. I.; *pl.* שִׁבֳּלִים, *constr.* שִׁבֳּלֵי) *f.* 1. *a stream*, Psalm 69, 3 16, Is. 27, 12, pronounced סִבֹּלֶת by the Ephraimites. — 2. *an ear* of grain Job 24, 24; Gen. 4, 15; Ruth 2, 2; Is. 17, 5; Aram. שִׁבּוֹלָא, שׁוּבַל, תּוּבְלָא, ܫܒܠܐ, Ar. سَبَل, سَبَلَة, and resolving Dagesh by Nun سُنْبُلَة. The fundamental signification appears to have been *sprout.*

שָׂבַם (not used) *intrans.* transposed from בָּשַׂם *to smell, to be fragrant;* deriv. the proper names שִׂבְמָה, שְׂבָמָה and

שְׂבָם (*balsam-place*) *n. p.* of a city, once a Moabite then an Ammonite place, which subsequently belonged to Reuben Num. 32, 3, cod. Sam. שְׂבָמָה. It was also called שִׂבְמָה Num. 32, 38; Josh. 13, 19; Is. 16, 8 9; Jer. 48, 32. *Sibmah* was 500 paces from חֶשְׁבּוֹן and the centre of the Moabite vineyards (Jerome on Num. 32, 38 and Is. l. c.).

שִׂבְמָה see שְׂבָם.

שְׂבָמָה cod. Sam. Num. 32, 3, see שְׂבָם.

שָׁבַן (not used) *intr.* same as שָׁבַל *to sprout, to grow;* Ar. شبل and شبن *to be tender*, of plants, *to be young, strong*, of men. Deriv. the proper names שֶׁבְנָא, שֶׁבְנָה, שְׁבַנְיָה.

שֶׁבְנָא (*youthfulness, vigour*) and שֶׁבְנָה *n. p. m.* Is. 22, 15, compared with 36, 3; 2 Kings 18, 18.

שֶׁבְנָה see שֶׁבְנָא.

שְׁבַנְיָה (*Jah is powerful*) *n. p. m.* Neh. 9, 4; 10, 5; for which 12, 3 has שְׁכַנְיָה, and 1 Chr. 24, 11 has שְׁכַנְיָהוּ; Neh. 10, 11; 1 Chr. 15, 24.

שָׁבַס (not used) *intr. to be shining* or *bright, to lighten*, Ar. شبس the same, conseq. ident. with שָׁמַשׁ in fundamental signification. Deriv. שָׁבִיס (which see).

שָׁבַע (not used) may be possibly assumed as a stem to שֶׁבַע. See שֶׁבַע.

שָׂבַע (in pause שָׂבֵעַ; *inf. abs.* שָׂבוֹעַ, *constr.* with Lamed לִשְׂבֹּעַ; *fut.* יִשְׂבַּע) *intr.* same as שָׂפַע, סָבָא *to overflow, to run over*, a sign of fulness, coupled with רָוָה Jer. 46, 10, and so 1. *to swallow abundantly, to drink* (like רָוָה), with the accus. מַיִם Am. 4, 8; of אֶרֶץ Prov. 30, 16; Ps. 104, 16; commonly *to be filled, full, satiated* Hos. 4, 10, as a consequence of אָכַל Deut. 6, 11, יָנַק Is. 66, 11; fig. as the result of רָאָה (to consider with interest) 53, 11. Maltese *shobê*, Egyptian *sbo*, Amharic *sabe* to be satiated. It is usually joined to the accus. of a thing Exod. 16, 12, Prov. 12, 11, but sometimes also to מִן Psalm 104, 13, Prov. 14, 14, to בְּ Psalm 65, 5, or to an infin. with לְ Eccles. 1, 8. — 2. Fig. of the eye, *to look with satisfaction* Prov. 27, 20; Eccles. 1, 8; *to have abundance of*, כֶּסֶף 5, 9; *to practise abundantly*, תַּזְנוּת Ez. 16, 28; *to partake of abundantly*, with בְּ, as בְּחֶרְפָּה Lament. 3, 30, or with מִן, as מִמּוֹעֵצוֹת Prov. 1, 31; in a subjective sense Is. 53, 11; Prov. 18, 20. — 3. *to be surfeited*, with accus. of the thing *wherewith* Prov. 25, 16; hence *to be tired, weary, satiated* 25, 17; Job 7, 4;

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1 Chr. 23, 1; 2 Chr. 24, 15; a designation of pride Prov. 30, 9; Hosea 13, 6. Deriv. שָׂבֵעַ, שָׂבֵב, שָׂבַע, שָׂבְעָה, שִׂבְעָה, שָׂבְעָה.

Nif. נִשְׂבַּע *to be sated* Job 31, 31.

Pih. שִׂבַּע *to satiate*, with accusat. of the person Ez. 7, 19, and accusat. of the thing fig. Ps. 90, 14.

Hif. הִשְׂבִּיעַ (*inf. constr.* הַשְׂבִּיעַ; *fut.* יַשְׂבִּיעַ) *to satiate, to satisfy*, Is. 58, 11; Job 38, 27; with a double accusat. Ps. 132, 15, seldom with מִן Ez. 32, 4 or בְּ of the thing Ps. 103, 5, and still seldomer with לְ of a person and an accus. of the thing Ps. 145, 16; fig. Ps. 91, 16.

The stem שָׂבַע (Aram. סְבַע, Ar. شَبِعَ with significations like the Hebrew) has for its organic root שָׂבַ־ע, which exists also in שָׂפַ־ה, שָׂחַ־ה, שָׂבַ־א II. שָׂחָה, שָׂפַ־ה I. שָׂפָה, סָבַב (to flow), סָבַב (to pour out).

שָׂבְעָ (after the form רָעָב, צָמָא) *m. satiety, superabundance* Eccles. 5, 11, where לְ (see 1 Sam. 14, 16) denotes the genitive; *fulness, superfluity* Gen. 41, 29, Prov. 3, 10, opposite רָעָב.

שָׂבֵעַ (*constr.* שְׂבַע; *pl.* שְׂבֵעִים) *adj. m.*, שְׂבֵעָה *f.* prop. overflowing, overrunning; hence *full, satiated*, of נָפֶשׁ Prov. 27, 7; *wanting nothing* 1 Sam. 2, 5; Prov. 19, 23; elsewhere fig. שְׂ׳ יָמִים *sated with life*, i. e. weary of life Gen. 35, 29, also שָׂבֵעַ alone 25, 8; *rich*, in רָצוֹן Deut. 33, 23, קָלוֹן Job 10, 15, רְוָיָה 14, 1.

שֶׂבַע (*constr.* שִׁבְעַת; with *suff.* שִׁבְעָתָם 2 Sam. 21, 9 K'ri, for which the K'tib has שִׁבְעָתַיִם; *pl.* שִׁבְעִים taken as a tenth) 1. *num. card. f.*, שִׁבְעָה (*constr.* שִׁבְעַת, *du.* שִׁבְעָתַיִם) *m. seven*, a) though a noun-form, yet in the *abs. state* before a noun, as שְׂ׳ בָּנוֹת Gen. 41, 24, שְׂ׳ גְּבָלִים Ex. 2, 16, שְׂ׳ תּוֹעֲבוֹת Prov. 26, 25; שִׁבְעָה יִתְרִים Judges 16, 8, שִׁ׳ שְׁבָטִים Josh. 18, 2. — b) in the *constr. state, before* a noun, שִׁבְעַ only before עֶשְׂרֵה Gen. 37, 2, and before מֵאוֹת Judges 20, 15, but שִׁבְעַת not only in the common שִׁבְעַת יָמִים Gen. 8, 10, but also in שִׁ׳ כִּבְשִׂים Lev. 23, 18, שִׁ׳ אֵלְפִים Num. 3, 22, שִׁ׳ דַּגְּרוֹת 8, 2, שִׁ׳ בָּנִיו 23, 4, 1 Sam. 16, 10, שִׁ׳ אֲנָשִׁים 2 Sam. 21, 6, שִׁ׳ הַפָּרִיסִים Esth. 1, 10. — c) put *after* the noun which stands either in the *abs. state*, as יָמִים שִׁבְעָה Ez. 40, 22, נִעֲלוֹת שֶׁ׳ Gen. 7, 4, אֵילָם שֶׁ׳ 46, 25, שֶׁ׳ 2 Chr. 13, 9, or precedes in the *constr. state*, as שֶׁתֵּת שֶׁבַע 2 Kings 12, 1, in which case the numeral may be taken as an *ordinal*. — 2. שֶׁבַע as an *adv. seven times*, i. e. *often, repeatedly* Lev. 26, 18; Prov. 24, 16; Ps. 119, 164; comp. אַחַת *once*, שְׁתַּיִם *twice*. — 3. as a round number, either with שִׁבְעִים (seventy) Gen. 4, 24, or without it Jer. 15, 9; Ez. 3, 15. To express the idea of manifoldness more strongly, שֶׁ is added to שֶׁבַע, in order to denote an increase of number Job 5, 19, comp. Am. 1, 3. Also שִׁבְעִים *seventy* is often used for a round number Gen. 50, 3, Ex. 15, 27, and *the seventy years* in prophecy may be so taken also Is. 23, 15 17; Jer. 25, 11 12; 29, 10; Dan. 9, 2 24; Zech. 1, 12. — 4. In combination with עֶשְׂרֵה and עֲשֶׂרֶת, שֶׁבַע is put in the *constr. state* שִׁבְעַ Gen. 37, 2, but שִׁבְעָה שְׁבָעָה in the *abs.* Neh. 7, 42; שְׁבָעָה שְׁבָעוֹת *by sevens* Gen. 7, 2. — 5. The number seven is sacred in worship, e. g. in sacrifices Lev. 23, 18; Num. 23, 1 4 14 29; 28, 11 19 27; 29, 2 8 12 36, and in the case of the golden candelabrum Ex. 25, 37; 37, 23, which idea of sacredness may have been derived from *the seven planets* or *the quarters of the moon lasting seven days*. — 6. (from שָׁבַע belonging to נִשְׁבַּע) *an oath*, same as שְׁבוּעָה; hence a) the name of a place בְּאֵר שֶׁבַע (*well of the oath*, where a compact was sworn to) Gen. 21, 31. But it is better to translate *seven springs*, to which the seven lambs there allude, נִשְׁבַּע being also connected with שֶׁבַע *seven*. The city בְּאֵר שֶׁבַע, mentioned in Gen. 11, 31; 26, 33; Josh. 15, 28; 19, 2; Am. 5, 5, was originally in Judah, but belonged to Simeon afterwards, and was subsequently notorious for the worship of idols; it lay (according to Eusebius and Jerome) 8 hours south of Hebron, and

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appears to be the present *Bir el-Saba* (بير السبع lion-well). Comp. *Robins.* Pal. III, 812. See שְׁבָעָה. — 7. *n. p.* of a place, mentioned with בְּאֵר שֶׁבַע JOSH. 19, 2, but perhaps merely the name of a well at Beersheba, like שְׁבָעָה (which see). — 8. (*a Covenant*, viz. Jah or El is) *n. p. m.* 1 SAM. 20, 1; 1 CHR. 5, 13; comp. אֱלִישֶׁבַע (which see), אֱלִישַׁבְעַת (after the form LUKE 1, 7), יְהוֹשֶׁבַע, יְהוֹשַׁבְעַת (2 CHR. 22, 11), בַּת־שֶׁבַע (בַּת־) and בַּת־שׁוּעַ. Deriv. שְׁבִיעִי, שְׁבִיעִית, שְׁבוּעַ (pl. שָׁבֻעִים, שָׁבוּעִים), denom. שָׁבַע, שָׁבְעָה, the proper names שֶׁבַע (also in בַּת־שֶׁבַע, יְהוֹשֶׁבַע, אֱלִישֶׁבַע), שִׁבְעָה (in אֱלִישַׁבְעַת, יְהוֹשַׁבְעַת).

As to the origin of שֶׁבַע which is שָׁבַע, סבע in Aram. and in Ar. سَبْع, it has been considered so ancient, that a Semitic root for it should not be adopted, as in the numbers from 1 to 7 in general; and this because of its remarkable agreement with the corresponding term in extra-Semitic languages (Sanskrit *sap*-tan, Zend. *hap*-ta, Persian *hef*-t, Greek ἑπ-τά, Latin *sep*-tem, English *sev*-en, German *sieb*-en, Coptic ϣⲁϥ, ϣⲁϣϥ). Yet one might assume a Semitic verb-stem שָׁבַע, and that too a) with the meaning *to be clear*, *to shine*, *to lighten*, ident. in its organic root with שָׁב I., צָב־א II. (which see); or b) שָׁבַע = שָׁפַע (which see) *to be much* or *many*. According to a) שֶׁבַע would be in the first instance *a luminous group of stars*, and next *the seven planets* (Ar. سَبْع), whence the sacredness of the number seven would be explained; according to b) it would mean *a group* and then *the pleiades*, *the seven stars*, and hence a figure for the number seven generally (comp. כִּימָה).

שְׁבֻעָה (denom. from שֶׁבַע according to GEN. 21, 31, see *Ibn Esra* Zachot 41, on ZECH. 4, 10; only *part. m. pl. c.* שְׁבֻעֵי) *intr.* prop. to protest or confirm by sacred things, and so *to swear*, Ez. 21, 28 and that is in their (the Jews') eyes like an empty divination, *who were sworn with oaths to them* (the Chaldeans), i. e. who had taken oaths of fidelity to the Chaldeans (*Kimchi*). But as שָׁ only occurs in Nif. and neither many had sworn nor to the Chaldeans, the words have been rendered *weeks upon weeks* (Ewald), or the reading שְׁמֻעֵי שְׁמוּעוֹת has been adopted. Deriv. שְׁבֻעָה, שְׁבֻעָה 6-8.

Nif. נִשְׁבַּע (*part.* נִשְׁבָּע; *inf. abs.* הִשָּׁבַע, אִשָּׁבַע, אִשָּׁבֵעַ, הִשָּׁבֵעַ, *c.* הִשָּׁבַע; *fut.* יִשָּׁבַע, יִשָּׁבֵעַ) *to swear* GEN. 21, 24, with לַשֶּׁקֶר *to a falsehood* LEV. 5, 24, לְמִרְמָה *to deceit* PS. 24, 4, i. e. *to swear falsely*, *frivolously* ECCLES. 9, 2, opposite יָרֵא שְׁבוּעָה, comp. MATTH. 5, 37; with the formula of an oath following 1 SAM. 19, 6 or introduced by וַיֹּאמֶר 1 SAM. 20, 3, or נֶאְמָן NUM. 32, 10; *to confirm by oath* a promise or a statement GEN. 22, 16, followed by כִּי *that* 2 SAM. 19, 8 or by the infin. constr. with לְ LEV. 5, 4; *to promise with an oath*, with פֶּן *that* a thing will *not* happen JUDGES 15, 12, also with מִן before the infin. Is. 54, 9, or לְבִלְתִּי with an infin. following DEUT. 4, 21 in the same sense. Elsewhere נִשְׁבַּע is construed a) with בְּ of a person or thing by whom one swears, as בֵּאלֹהִים GEN. 21, 23, בְּפַחַד אָבִיו 31, 53, בְּיי JOSH. 2, 12, בְּחֵי הָעוֹלָם DAN. 12, 7, בְּשֵׁם יי LEV. 19, 12, בַּבַּעַל JER. 12, 16, which sometimes means too *to worship God* or *idols* DEUT. 6, 13; AM. 8, 14. God swears by Himself, and so we find בִּי Is. 45, 23, בִּימִינוֹ בְּקָדְשׁוֹ 62, 8, (*by his holiness*) AM. 4, 2, בְּנַפְשׁוֹ JER. 44, 26, בְּשִׁמְי הַגָּדוֹל AM. 6, 8, בְּגְאוֹן יַעֲקֹב 8, 7. Rarely with בְּ of a person meaning *to use a person for a formula of cursing* or *imprecation*, *to swear by* PS. 102, 9 (comp. NUM. 5, 21 27); Is. 65, 15. — b) with לְ of the person to whom one swears, *to swear to* GEN. 24, 7; 2 SAM. 19, 24; also with accus. of the thing which one swears to a person GEN. 50, 24; EX. 13, 5; *to swear to God*, i. e. to assure him of one's allegiance 2 CHR. 15, 14; Is. 19, 18; seldom with בְּ PSALM. 1, 5. — c) with עַל of a thing about which one swears LEV. 5, 24.

Hif. הִשְׁבִּיעַ (*part.* מַשְׁבִּיעַ; *inf. abs.* הַשְׁבֵּעַ, הַשְׁבִּיעַ, *c.* הַשְׁבִּיעַ; *fut.* יַשְׁבִּיעַ) *to cause to swear*, *to bind with an oath* 2 CHR. 36,

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13, introduced by לֵאמֹר Gen. 50, 5, Ex. 13, 19, or in the infin. constr. Neh. 5, 12, or with אֲשֶׁר Gen. 24, 3; *to adjure*, one, i. e. *to charge solemnly* 1 Sam. 20, 17; Jer. 5, 7; Song of Sol. 2, 7.

שְׁבַע *Aram. num. card. f.*, שִׁבְעָה (*c.* שִׁבְעַת) *m. seven*, absol. before עִדָּנִין Dan. 4, 13 20, or in the construct state before a noun Ezr. 7, 14, חַד שִׁבְעָה *sevenfold* Dan. 3, 19.

שֹׂבַע *m. satiety*, *abundance* Deut. 23, 25, לָשׂ׳ *to the full*, i. e. abundantly Lev. 26, 5, and so in אָכַל לָשׂ Ex. 16, 3, אָכַל לְשׂ׳ נַפְשׁוֹ Prov. 13, 25; fig. *fulness* Ps. 16, 11.

שָׂבְעָה (with *suff.* שָׂבְעָתֵךְ) *f. satiety* Ez. 39, 19; Is. 56, 11.

שִׁבְעָה 1. *num. card. m.* from שֶׁבַע (which see). — 2. (*oath* = שְׁבֻעָה) *n. p.* of a well at בְּאֵר שֶׁבַע Gen. 26, 33, so called from the swearing to a compact, as שֶׁבַע 21, 31 is also to be taken.

שִׂבְעָה (*c.* ־עַת) *f. fulness* Ez. 16, 49.

שְׁבֻעָה, seldomer שְׁבוּעָה (*c.* שְׁבֻעַת, with *suff.* שְׁבֻעָתֵךְ; *pl.* שְׁבֻעוֹת, from denomin. שָׁבַע) *f. an oath* Gen. 24, 8; Josh. 2, 17 20; *a sure promise* Gen. 26, 3; *serious threatening* or *serious command* Judges 21, 5; 1 Sam. 14, 26; same as אָלָה *a curse* Num. 5, 21, fully שְׁבֻעַת הָאָלָה 5, 21; Is. 65, 15; Dan. 9, 11; *a covenant made with an oath* 2 Sam. 21, 7, hence בַּעֲלֵי שְׁ׳ לְ *those leagued with one* Neh. 6, 18; שְׁ׳ אֱלֹהִים or שְׁ׳ יי׳ *an oath by God* Ex. 22, 10; Eccles. 8, 2; נִשְׁבַּע שְׁ׳ *to take an oath* Gen. 26, 3. In שְׁבֻעֹת חֻקֹּת קָצִיר Jer. 5, 24 שְׁ׳ is to be taken as a constr. state pl. of שָׁבוּעַ, and the translation is, *the weeks of the appointments of harvest*. שְׁבֻעוֹת מַטּוֹת אֹמֶר Hab. 3, 9 *the threatenings* (by God) *of the chastisements of announcement*, i. e. the sworn, announced judgments. Ez. 21, 28 (שְׁבֻעֵי) see שָׁבַע (Kal).

שִׁבְעִים *seventy* see שֶׁבַע.

שִׁבְעָן see

שִׁבְעָנָה (from a noun שִׁבְעָן after the form קִנְיָן, with an accentless final syllable) *num. card. m. seven* Job 42, 13, comp. 1, 2.

שַׁבְעַת (from שָׁבַע after the form נְגִינַת Ps. 61, 1, חַיַּת 74, 19, שִׁפְעַת 2 Kings 9, 17, בָּרְקַת Ez. 28, 13, קָאַת) *f. a covenant* (same as שֶׁבַע in names), only in the proper name יְהוֹשַׁבְעַת 2 Chr. 22, 11, which is interchanged with יְהוֹשֶׁבַע 2 Kings 11, 2; so too אֱלִישַׁבְעַת Ἐλισάβετ Luke 1, 7 for אֱלִישֶׁבַע.

שָׁבַץ (Kal not used) *tr. to interweave*, *to knot*, then *to weave net-* or *checker-work*, *to work* (stone-flowers) *in gold tissue*; fig. *to be confused*, *contracted*, *cramped*, *attacked with convulsions*; Aram. שְׁבַץ, ܫܒܨ to mix, Ar. شبص to be entangled, interwoven, شبث to weave, Aram. שְׁבַשׁ to work or weave into one another. The organic root is שָׁ־בַץ, which lies also in צָ־בַט, צָ־בַת, אָ־פַד, Aram. צְ־וַת. Deriv. שָׁבָץ, מִשְׁבֶּצֶת, תַּשְׁבֵּץ.

Pih. שִׁבֵּץ *to weave*, *to work*, different from חָשַׁב and רָקַם Ex. 28, 39 (see *Fürst*, Conc. s. v.); espec. *to work checker-work from a white stuff*. Comp. *Braun* de vest. sacerd. p. 294.

Pu. שֻׁבַּץ *to be inwrought*, *inwoven*, of stone-flowers wrought into stuff of gold thread Ex. 28, 20.

שָׁבָץ *m.* prop. *confusion*, as a disease, like the Latin perplexio, *spasm*, *tetanus* 2 Sam. 1, 9.

שָׁבַק (not used) *tr. to tear asunder*, *to reduce to fragments*, ident. with the Aram. שְׁבַק (which see), and so *to loosen*, *to unbind*, *intr. to rove unrestrained* (comp. עָזַב I.); see עַזְבּוּק. Deriv. the proper names שׁוֹבֵק, יִשְׁבָּק.

שְׁבַק (*inf.* מִשְׁבַּק, *imp.* שְׁבֻק; *Targ. fut.* יִשְׁבֻּק) *Aram. tr.* prop. (like עָזַב I.) *to loose*, *to unbind*, *to set free*; hence *to leave behind* Dan. 4, 12 20 23, Targ. *to remit*, sin; *to forsake*, and so Matth. 27, 46 σαβαχθανί, i. e. שְׁבַקְתָּנִי; Syr. ܫܒܩ the same. The fundamental signification is *to drive asunder*, *to break in pieces*,

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ident. in its organic root שׁ־בק with that in the Hebrew בָּקַק I., בָּקַע I., אָ־בַק I.

Ithpa. אִשְׁתַּבָּק *to be left, forsaken* Dan. 2, 44.

שָׁבַר I. (*part. pass.* שָׁבוּר; *inf. constr.* שְׁבוֹר and שָׁבְרָ, with *suff.* שָׁבְרִי; *fut.* יִשְׁבֹּר, יִשְׁבָּר־) *tr.* 1. *to break in pieces, to reduce to fragments*, by man's hand, בַּקְבֻּק Jer. 19, 10, מַטֵּה and שֵׁבֶט Is. 14, 5, בְּרִיחַ Am. 1, 5, דֶּלֶת Gen. 19, 9, כַּד Judges 7, 20, עֶצֶם Ex. 12, 46 (stronger than רָצַץ Is. 42, 3); by a storm Ps. 29, 4; *to destroy* Ez. 27, 26; with מָן *to remove with destruction from* Hos. 2, 20; *to tear in pieces*, of אַרְיֵה 1 Kings 13, 26, like the Latin frangere, Ar. كسر (to break and to tear in pieces); of the breaking of ships Ez. 27, 26; of a fracture in the limbs, hence שָׁבוּר *having a limb broken*, an imperfection Lev. 22, 22. — 2. Fig. *to break*, מַטֵּה עֹז or שֵׁבֶט *to break one's staff*, i. e. to destroy his hard dominion Is. 14, 5; גְּאוֹן עֹז Lev. 26, 19 *to weaken* or *destroy the high power of a person;* מַטֵּה לֶחֶם *to break the support of bread*, i. e. to take away the food; קָשֶׁת *to destroy a military people* Hos. 1, 5; *to sweep away, to extirpate*, אַשּׁוּר Is. 14, 25, מוֹאָב Jer. 48, 38 (the Arab. شبر and كسر are metaphor. applied in the same way); צָמָא Ps. 104, 11 *to quench thirst;* לֵב *to break the heart*, i. e. to grieve Ps. 69, 21; שִׁבְרֵי לֵב 147, 3 *the broken-hearted;* חֹק *to break off a limit*, i. e. = גָּזַר *to appoint* (*Kimchi*). Deriv. מִשְׁבָּר, שֶׁבֶר, שִׁבָּרִים, שֶׁבֶר 1, שֵׁבֶר.

Nif. נִשְׁבַּר (*part. m.* נִשְׁבָּר, *fem.* נִשְׁבֶּרֶת; *infin. constr.* הִשָּׁבֵר; *fut.* יִשָּׁבֵר) *to be broken*, כְּלִי Lev. 6, 21, שֵׁבֶט מַכֵּהוּ Is. 14, 29; *to be torn in pieces*, פֶּה Ps. 124, 7; *to be wrecked* 2 Chron. 20, 37; *to be snatched away* Is. 8, 15; *to be injured* (in limbs), of cattle Ex. 22, 9, and so נִשְׁבֶּרֶת Ez. 34, 4 (comp. שָׁבוּר Lev. 22, 22); *to be torn* Ps. 124, 7; *to be extirpated* Dan. 11, 22; *to perish* Jer. 48, 4; of לֵב, *to be broken*, נִשְׁבְּרֵי לֵב Is. 61, 1 *those broken, penitent in heart* Ps. 51, 19 [17]. נִשְׁבַּרְתִּי Ez. 6, 9 with the accus. should be read הִשְׁבַּרְתִּי after the example of the LXX, and was probably caused by the preceding נִשְׁבְּרוּ; it should be translated *while I satiate their whorish heart*, so that they may feel disgust.

Pih. שִׁבֵּר (*part.* מְשַׁבֵּר; *infin. absol.* מַצֵּבָה; *fut.* יְשַׁבֵּר) *to shiver*, מַצֵּבָה Deut. 12, 3, the tables of stone Ex. 34, 1, the teeth Ps. 3, 8, bones Is. 38, 13, rocks 1 Kings 19, 11; intensive of Kal. Deriv. שִׁבָּרוֹן.

Hif. הִשְׁבִּיר (*fut.* יַשְׁבִּיר) *to cause to break forth*, a child, i. e. to open the mother's womb by the breaking forth of the foetus Is. 66, 9. Deriv. מַשְׁבֵּר.

Hof. הָשְׁבַּר *to be broken*, of the heart Jer. 8, 21.

Corresponding to the stem שׁ־בר is the Arab. ثبر to break, ثبر to destroy, شبر the same, Aram. תְּבַר, ⁊ס; and the organic root שׁ־בר is also in אָ־בַר, בָּ־בַר I., פָּ־עַר I., פָּ־רַר I.

שָׁבַר II. (not used) *trans. to press out, to put forth*, fruit; and so *intrans. to sprout, to grow;* Arab. ثمر (Hebrew תָּמַר and זָמַר to זמרה); *to bear* or *put forth fruit*, of corn; identical in its organic root שׁ־בר with that in פָּ־רָא I., פָּ־רַר־ה I., פָּ־רַר I., בָּ־רַר I. The fundamental signification seems to proceed from *breaking forth* or *breaking through* (see פָּרָא I.), as in פָּקַר; Arab. بذر to sprout, to grow, Arab. فرى to break through. It would then have to be referred to שָׁבַר I. The old word בַּר or בָּר for *grain, corn* (even on the stalk Ps. 65, 14), the Arab. بر (wheat), Latin far, are connected with this organic root. Deriv. שֶׁבֶר 2, the denom. שִׁבֵּר (and הִשְׁבִּיר).

שָׂבַר (*part.* שֹׂבֵר) *trans.* same as the Aram. סְבַר (which see) prop. *to press* or *cut into;* hence 1. *to consider, to look upon, to mark*, with בְּ Neh. 2, 13 15 *and I viewed the walls* (Vulg.); cognate in sense בּוּן, Arab. سبر to examine (a wound), Aram. סְבַר to distinguish, to

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divide, to suppose, proceeding from the same fundamental signification. — 2. prop. *to fasten the looks upon a thing, to hold fast a thing*, and so *to wait for, to trust, to hope;* the same development of ideas appearing to be also in בָּטַח II., יָחַל and קָוָה. Deriv. שֶׂבֶר.

Pih. שִׂבֵּר (*fut.* יְשַׂבֵּר) *to look out for*, a thing, and so *to wait*, with עַד Ruth 1, 13; *to hope*, with אֶל of the person Ps. 104, 27 or לְ 119, 166; *to expect, to wait for*, Is. 38, 18 *they do not wait for thy faithfulness*, because they have no more to hope for (הוֹרִיד 38, 19 is only a periphrasis of this).

The organic root is also in בַּר I. (which see).

שֶׁבֶר (from שָׁבַר I.) *m. a breaking in pieces, a shattering* Is. 30, 14.

מִשְׁבָּר (with *suff.* מִשְׁבָּרִי, מִשְׁבָּרוֹ, from שָׁבַר) *m. hope, expectation*, Ps. 119, 116; 146, 5.

שֶׁבֶר (with *suff.* שִׁבְרִי; *plur.* in the first meaning שְׁבָרִים) *m.* 1. (from שָׁבַר I.) *a fracture, a breaking of the limbs* Lev. 21, 19; figur. *a wound in the state, misfortune, corruption, injury* Lament. 2, 13; Ps. 60, 4; *downfall*, of persons Prov. 16, 18; Is. 1, 28; coupled with שֹׁד 59, 7 (healing is expressed by רָפָה and גָּהָה Jer. 30, 12; Ps. 60, 4); שֶׁבֶר רוּחַ *sorrow, affliction* Is. 65, 14, also שֶׁבֶר בְּרוּחַ Prov. 15, 4; *plur.* שְׁבָרִים *faint-heartedness* Job 41, 17 [25]; *solution, interpretation* Judges 7, 15, comp. שֶׁבֶר in modern Hebrew. — 2. (from שָׁבַר II.) prop. what has sprouted or is put forth; hence *corn* (from bearing) Gen. 42, 1 2; 43, 2; כֶּסֶף שֶׁבֶר 44, 2 *corn-money;* שָׁבַר שֶׁבֶר *to purchase corn* 47, 14; הִשְׁבִּיר שֶׁבֶר the same, Am. 8, 5. From the 2d meaning

שָׁבַר (denom. from שֶׁבֶר 2; *fut.* יִשְׁבֹּר) *trans.* 1. *to buy grain* Gen. 41, 57; 42; generally *to buy bread* or *food* Is. 55, 1, commonly with the accus. בַּר Gen. 42, 3, שֶׁבֶר 47, 14, אֹכֶל 42, 7. — 2. *to sell corn* Gen. 41, 56.

Hif. הִשְׁבִּיר (*part.* מַשְׁבִּיר, *fut.* יַשְׁבִּיר) *to sell grain* Gen. 42, 6, Prov. 11, 26, also with the accus. אֹכֶל Deut. 2, 28, שֶׁבֶר Am. 8, 5; מַפֶּלֶת בַּר 8, 6 *darnel.* This method of applying a denomin. is also found in other instances, comp. תִּבֵּן (תָּבֵן) to sell straw, from תֶּבֶן straw.

שִׁבָּרוֹן (from the Pih. of שָׁבַר I., *constr.* שִׁבְרוֹן) *m. a breaking, a rupture*, מָתְנַיִם (of the hips), taking away the strength of the body Ez. 21, 11, a figure of the sharpest pains; *destruction, ruin* Jer. 17, 18.

שִׁבְרִים (with the article; *ruins of walls*) *n. p.* of a place near עַי Josh. 7, 5 (Vulg., Arab., *Kimchi*), not to be taken as an appellative (with LXX, Targ.).

שָׁבַשׁ (Pe. not used) *Aram. trans. to interweave, to entwine, to intermix, to twist together;* hence שִׁבְיָשׁ = Hebrew סְבָךְ an interweaving, a branch, Syr. ܣܒܟܐ. The stem, like all others with a similar beginning and termination (comp. Hebrew שָׁרַשׁ), is abridged from שַׁבְשֵׁב (which appears in the Targ. on Job 14, 7), such as שְׁגַשׁ, ܫܓܫ out of שַׁגְשֵׁג, i. e. out of the reduplication of the simple root, and like כְּרַךְ out of כַּרְכַּר, שְׁרַשׁ out of שָׁרְשַׁר, זְרַז out of זַרְזַר; and from the original form we have still in the language of the Mishna שַׁבְשֶׁבֶת (interwoven branches). The organic root שׁב with the fundamental signific. "to attach to" or "bind" lies also in חְ־שַׁב (which see), in the Aram. שַׁב, ܫܒ (whence ܚܒܝܒ neighbour), out of which arise both שְׁבַשׁ (whence ܚܒܝܒܘ intimacy), and שׁוֹשֵׁב (whence שׁוֹשְׁבָן a friend).

Pah. שַׁבֵּשׁ (not used) *to interweave, to confound*, Arab. شَوَّشَ the same; in mod. Hebrew *to err, to mistake*, whence שִׁבּוּשׁ error. *Puh.* שֻׁבַּשׁ *pass.*

Ithpa. אִשְׁתַּבַּשׁ *to be perplexed, to be in troubled agitation*, Dan. 5, 9; elsewhere שְׁגַשׁ, Arab. شَجَسَ.

שָׁבַת (*fut.* יִשְׁבֹּת and יִשְׁבַּת) *intr. to*

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desist, to leave off, with מִן *from* a thing GEN. 2, 2 3; *to cease*, with מִן before an infin. JER. 31, 36; JOB 32, 1; *to cease from*, without מִן Hos. 7, 4; *to come to an end*, דִּין and מְדוֹן PROV. 22, 10; מָשׂוֹשׂ Is. 24, 8, parallel חֶדֶל; *to rest, to keep holy-day* EX. 31, 17, LAMENT. 5, 14, of עִבֵּר אֹרַח Is. 33, 8; especially of celebrating the sabbath EX. 16, 30, with שַׁבָּת LEV. 23, 32; of the land 26, 34, i. e. to remain untilled; *to celebrate the year of jubilee* 25, 2. Derivat. מִשְׁבָּת 1, מִשְׁבָּת (plur. מִשְׁבָּתִים).

Nif. נִשְׁבַּת *to cease*, of מַכְצִיר, i. e. *to be destroyed* Is. 17, 3; *to be extirpated*, גִּלּוּלִים Ez. 6, 6; גְּאוֹן עֹז 30, 18; 33, 28.

Pih. שִׁבֵּת (not used) an intensive of Kal, *to celebrate a festival*. Deriv. שַׁבַּת, שַׁבְּתוֹן, and the proper name שַׁבְּתַי.

Hif. הִשְׁבִּית (2 *pers.* הִשְׁבַּתָּ, 1 *pers.* הִשְׁבַּתִּי; *part.* מַשְׁבִּית; *inf. constr.* הַשְׁבִּית, but with לְ כַּשְׁבִּית; *fut.* יַשְׁבִּית, *apoc.* יַשְׁבֵּת) *to let rest*, with accus. of a person and מִן of the work EX. 5, 5; *to bring to rest, to still*, אוֹיֵב Ps. 8, 3; *to make* or *let cease*, with the accusat. of a person and מִן before the infin. Ez. 34, 10; מִהְיוֹת זֹ׳ 16, 41 = מֵהֱיוֹת; with לְבִלְתִּי and the infin. JOSH. 22, 25; metaphor. *to bring to an end, to let* or *cause to cease*, מְלַאכָה 2 CHR. 16, 5, זֶבַח DAN. 9, 27, מָשׂוֹשׂ Hos. 2, 13; *to make want*, with accus. of the object and מֵעַל LEV. 2, 13 or לְ of a person or thing RUTH 4, 14; *to take away* (cognate in sense הֵסִיר), with accus. of the object and מִן of the place EX. 12, 15; Is. 30, 11; JER. 7, 34; also with לְ of the person and accus. of the thing JER. 48, 35; generally *to destroy, to annihilate* AM. 8, 4; DEUT. 32, 26.

The stem שָׁבַת is the Aram. שְׁבַת, אפ (to rest, to keep a holy-day, Syr. Afel the same), Arab. سبت (to rest, to sleep; also to keep the sabbath). The fundamental signification seems not to be = the Arab. ثبت *to be firm, to endure*, not = יָשַׁב *to keep firmly to a place*, and not = שָׁפַת *to set, to lay*, or = חָדַל, but *to desist from, to cease from* a thing, after the primitive idea of *separating from, dividing off from* (cognate in sense with כָּלָה), so that the organic root שׁ־בּ־ת may be identical with that in בַּת, בָּת II., בָּת־ה, בָּת־ה־ד, בָּר I., אָ־בַר, יָ־בַת, בָּר־ה, בָּר־בַּט, פָּר־ע, נָ־בַט.

שַׁבָּת (*constr.* שַׁבַּת, with ־ for ־, as if it were a shorter form of שַׁבָּתַת [*Ibn Esra, Kimchi*], and so once *absol.* שַׁבַּת 1 CHR. 9, 32; comp. אַחַת, קַשַּׁת out of קַשַּׁתַּת, אַחַדַּת; with *suff.* שַׁבָּתוֹ, שַׁבַּתָּה [irregularly doubling the ת], שַׁבַּתְּכֶם; *plur.* שַׁבָּתוֹת, *constr.* שַׁבְּתוֹת, with *suff.* שַׁבְּתוֹתַי; from the Pihel of שָׁבַת) *fem.*, seldom *masc.*, perhaps prop. an *adject.* (in form) to יוֹם *a solemn, quiet day*, but commonly 1. in the genitive to יוֹם EX. 31, 15, the designation of a returning *holy time*, of a *sacred rest* every seventh day, *the sabbath*, dies Saturni EX. 16, 25 26 29; 20, 10 11, fully יוֹם הַשַּׁבָּת EX. 31, 15, in the cod. Sam. EX. 16, 29 for יוֹם הַשְּׁבִיעִי, on which every kind of work was to be laid aside DEUT. 5, 12-15, which was to be regarded as קֹדֶשׁ EX. 31, 14 and as an אוֹת LEV. 23, 3, and the desecration (חֹלֶל) of which was to be punished EX. 31, 14 15; 35, 2; NUM. 15, 32. Doubled, יוֹם הַשַּׁבָּת יוֹם הַשַּׁבָּת LEV. 24, 8 or שַׁבַּת שַׁבָּת 1 CHR. 9, 32 means *every sabbath*; מִמָּחֳרַת הַשַּׁבָּת LEV. 23, 11 *on the day after the sabbath*, i. e. on Sunday, as this expression was taken in former times (*Lightfoot*, horae hebr. on LUKE 6, 1), espec. by the Sadducees (Menachoth 65); whereas, on the contrary, the LXX, Josephus, Philo (de septenario p. 1131) and the Talmud understand שַׁבָּת of the first passover-day, = מִמָּחֳרַת הַפֶּסַח JOSH. 5, 11. יוֹצְאֵי הַשַּׁבָּת or יוֹצְאֵי שַׁבָּת *those going forth on the sabbath to the watch*, or *those released from the watch* 2 KINGS 11, 5 7 9. מוּסַךְ הַשַּׁבָּת *a covered hall for the sabbath-service* or *the sabbath* 2 KINGS 16, 18. שַׁבָּת שַׁבָּתוֹן a strong expression, *a great sabbath, a sabbath of sabbaths, a very high festival* EX. 31, 15, LEV. 16, 31, applied to the day of atonement. — 2. *a week*,

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i. e. the seven days ending with the sabbath Lev. 23, 15; 25, 8; so too שַׁבָּת in the Talmud, σάββατον in the New Test. (Matth. 28, 1; Mark 16, 2; Luke 18, 12); perhaps prop. *seventh*, so that 'שׁ should be understood as if it from שַׁבְעָת. — 3. *a sabbatical year*, i. e. every seventh year succeeding six years of work, in which husbandry and planting were to cease Lev. 25, 2 4; 26, 34 43; fully שַׁבַּת שָׁנִים 25, 4 8; or the cycle of seven years, *a week of years*, sometimes called שְׁנַת שַׁבָּתוֹן Lev. 25, 5, or שַׁבַּת הָאָרֶץ 25, 6. — Aram. שַׁבַּת (def. שַׁבְּתָא and שַׁבַּתָּא) together with the abridged form שַׁבָּא.

שֶׁבֶת 1. (from שָׁבַת) *m. rest, cessation of work* Ex. 21, 19 (Targ., LXX, Philo, Talm., *Rashi, Ibn Esra*); *ceasing, disappearing*, Is. 30, 7 *their vehement pressing on* (רְהָבָם = רְהַבְהָם, as the reading should be for רַהַב הֵם) *is vain*, i. e. *ceases*, where perhaps we should read שָׁבַת for שֶׁבֶת (see רַהַב); 2 Sam. 23, 7 *they shall be burnt with an end* (of the extirpation), i. e. when they (the thorns) are completely torn out of the ground (*de Bañoles*); Prov. 20, 3 *the cessation of strife* (*Ibn G'anâch*), comp. וְיִשְׁבֹּת דִּין 22, 10. — 2. (from יָשַׁב) *fem.* prop. an *infin. constr. a sitting, abiding* Ps. 27, 4; 127, 2; 133, 1; *a dwelling* Deut. 1, 6; 1 Sam. 7, 2; see יָשַׁב. — 3. only in the *n. p.* יֹשֵׁב בַּשֶּׁבֶת (*one dwelling in the people's habitation*) 2 Sam. 23, 8, for which 1 Chr. 11, 11 has יָשָׁבְעָם (= יְשַׁבְעָם).

שַׁבָּתוֹן (from שַׁבָּת with the termination ־וֹן, strengthening the idea) *m. a great festival*, then = שַׁבָּת spoken of feast-days devoted to rest, such as the first and eighth days of the feast of tabernacles Lev. 23, 39, of the feast of trumpets 23, 24; sometimes in a stronger form שַׁבַּת שַׁבָּתוֹן of the great day of atonement Lev. 16, 31; 23, 32, of the sabbatical year 25, 4, which is also called שְׁנַת שַׁבָּתוֹן 25, 5, and even of the usual sabbaths Ex. 35, 2; Lev. 23, 3; always applied to the festivals of the Mosaic legislation.

שַׁבְּתַי (from שַׁבַּתְיָהּ *Jah is Saturn*, i. e. he who is worshipped as Saturn; but perhaps *sabbath-born*, like Paschalis, Numenius, אֱלוּלַי) *n. p. m.* Ezr. 10, 15.

שַׁג (from שָׁגַג) *m.* 1. *one wandering, going about*, and so an epithet of the Semitic deities, the wanderings of races being conceived of as the wandering journeys of the gods. Only in the n. p. אֲבִישַׁג (which see), comp. שָׁגֵא. — 2. *abstract, a wandering, an error;* see under שַׁגָּם.

שָׁגָא (not used) *intr.* same as שָׁגָה I., שָׁגַג, prop. *to totter, to wander, to stray about;* hence *to go astray, to transgress.* Deriv. שְׁגִיאָה, n. p. שָׁגֵא.

שָׂגָא (Kal not used) *intrans.* same as שָׂגָה (Aram. סְגָא, ܣܓܐ, סְגִי, סְגַע) *to grow up, to become large;* connected in its organic root שָׂ־גָא with that in גָּא־ה (see שׁ); probably שָׂג־א is the organic root, and so סָח I., שָׂח I. (סוּחַ, שׂוּחַ) are to be compared with it.

Hif. הִשְׂגִּיא (*part.* מַשְׂגִּיא; *fut.* יַשְׂגִּיא) *to impart growth*, with לְ to a person Job 12, 23; fig. *to laud, to praise* 36, 24.

Pih. שִׂגָּא (not used) *to magnify, to praise;* deriv. שַׂגִּיא.

שְׂגָא (*fut.* יִשְׂגֵּא) *Aram. intr.* same as Hebrew שָׂגָא *to become great, to increase*, as שְׁלָם Dan. 3, 31; חֲבָלָא Ezr. 4, 22; Targ. סְגָא.

Pa. שַׂגֵּא (not used) same as Hebrew שִׂגָּא. Deriv. שַׂגִּיא.

שָׁגֵא (*an erring one, a wanderer;* see שַׁג) *n. p. m.* 1 Chr. 11, 34.

שָׂגַב prop. *trans.* 1. same as זָקַף *to erect, to raise, to make prominent*, a wall, tower, fortress; but commonly *intr. to overtop*, of high land Deut. 2, 36; deriv. מִשְׂגָּב. — 2. Fig. *intr. to be strong, firm*, with the accus. of the thing *by which*, as יֶשַׁע Job 5, 11. Derivat. the proper names שְׂגִיב, שְׂגוּב.

Nif. נִשְׂגַּב (*part. m.* נִשְׂגָּב, *fem.* ־גָּבָה) *to be high, strong*, of חוֹמָה Prov. 18, 11,

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קְרִיָּה Is. 26, 5, a figure of security and of firmness in the constitution of the state. Fig. *to be protected* Prov. 18, 10; *to be elevated, great, mighty*, of God Is. 2, 11 17; 33, 5; *to be unsearchable, incomprehensible* Ps. 139, 6.

Pih. שִׂגֵּב (*fut.* יְשַׂגֵּב) *to raise on high*, i. e. *to protect, to save*, with accusat. of the object Ps. 20, 2; 69, 30; with מִן *from* or *against what* 59, 2; 107, 41; *to furnish with power*, with accusat. of the object and עַל of the person Is. 9, 10.

Puh. שְׂגֻּב (*fut.* יְשֻׂגַּב) *to be powerful, to be protected* Prov. 29, 25.

Hif. הִשְׂגִּיב (*fut.* יַשְׂגִּיב) *to afford protection, to make powerful* Job 36, 22.

The stem שְׂגַ has for its fundamental signification, like זְקַף, the idea *of setting up, raising high, erecting*, since in Aram. זְקַף stands for the Hebrew נָשָׂא, דָּלָה (see זְקַף); the meaning *to strengthen, to support, to make strong, to establish*, is but secondary, being a figure taken from the high walls of a fortress; also תְּקַף (which see) belongs here. The organic root שְׂ־גַ־בַ is ident. with that in גָּבַ, גָּבַ־הּ, גָּבַ־עַ.

שָׁגַג (3 *perf.* שָׁגָג, *part.* שֹׁגֵג) *intrans.* prop. same as שָׁגָה, שָׁגָא, שָׁגַשׁ, שָׁגַ־עַ, *to totter to and fro, to wander*, spec. *to err, to do wrong, to sin, to transgress*, with the accusat. שְׁגָגָה Lev. 5, 18; Num. 15, 28, opposite הֶזִיד. שֹׁגֵג וּמַשְׁכֶּה Job 12, 16 *the erring and the seducer*, a proverb to denote all kinds of sinful men, comp. similar proverbs in Deut. 32, 36; Mal. 2, 13; generally *to sin* Ps. 119, 67. *Infin.* שְׁגֹג in שְׁגָגָם which see. Comp. the Ar. شَجَ to hesitate, to doubt, Maltese to rove; Aram. שְׁגָא, ܫܓܐ the same. Derivat. שְׁגָגָה, שְׁגָג (in the proper name אֲבִישָׁג), שְׁגָגָם, and perhaps also מְשׁוּגָה.

שָׂגַב (Kal not used) *intrans.* same as שָׂגָה, שָׂגָא *to grow, to become large, capacious*; comp. שָׂח I.; Ethiop. to be thick, full. See שׂוּג II.

Pih. (redupl.) שִׂגְשֵׂג (*fut.* יְשַׂגְשֵׂג) *to bring up large, to cause to grow* Is. 17, 11 (*Kimchi, Ibn Esra*), which suits the parallel תַּפְרִיחִי.

שְׁגָגָה (with *suff.* שִׁגְגָתוֹ) (יחס) *f. mistake, error*, Eccles. 5, 5, and so used of unconscious transgressions of the divine law Lev. 4, 22 27; 5, 18, of sins unknown to the congregation Num. 15, 28, of an error arising from negligence or weakness Lev. 5, 15, from accident Num. 35, 11; generally *unintentional sin* Num. 15, 27-31, opposite זָדוֹן; commonly *a blunder* Eccles. 10, 5; בִּשְׁגָגָה is an adverb. *inadvertently.*

שָׁגָה I. (*part.* שֹׁגֶה, *plur.* שֹׁגִים; *inf. constr.* שְׁגוֹת; *fut.* יִשְׁגֶּה) *intr.* same as שָׁגַג, prop. *to waver;* hence *to wander, to go about*, of a flock Ex. 34, 6, with מִן *to wander from, to deviate from*, in a fig. sense Prov. 19, 27; Psalm 119, 21; *to wander* Gen. 37, 15; *to reel*, of the drunken, with בְּ *by* (wine) Is. 28, 7, parallel תָּעָה; *to transgress through inadvertence* 1 Sam. 26, 21; Job 6, 24; hence שְׁגֶה along with פֶּתִי Ez. 45, 20. Deriv. מִשְׁגֶּה.

Nif. הִשָּׁגֶה (*part.* מִשָּׁגֶה; *fut.* יִשָּׁגֶה) *to lead astray, to seduce*, עִוֵּר Deut. 28, 18, יְשָׁרִים Prov. 28, 10; absol. Job 12, 16, coupled with שָׁגַג; with מִן *to lead from* or *away*, to sin Ps. 119, 10; Prov. 28, 10.

On the stem compare שָׁגַג, שָׁגָא, שָׂגַב (שׂוּג), Aram. שְׁגָא, ܫܓܐ, whence the noun ܫܓܝܐ.

שָׁגָה II. (*fut.* יִשְׁגֶּה) *tr.* prop. *to stick into, to press into*, a thing; ident. in its organic root שְׂ־גַ־הּ with שְׂ־גַ־קּ (which see), Aram. שְׂ־גַ־קַ; hence *intrans. to have to do with a thing strongly, to be constantly occupied with*, with בְּ Prov. 5, 19 20, perhaps also 20, 1. This signification is already in *Eldad el-Dâni* and *Ibn Koreish;* it is also adduced by *Ibn Ganâch* (*Kimchi*) and *David* (ben Abr.) *el-Fâsi* (in his Lexicon). It seems to have been traditional.

שָׁגָה III. (not used) *intrans. to call aloud, to sing*, ident. in its organic root שְׂ־גַ־הּ with that in שָׂ־אַ־גַ, רָ־זַ־חַ; Syr. Pa.

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ܫܓܐ to praise, to celebrate, hence ܫܘܓܬܐ a song; comp. Arab. سَكَا to complain, proceeding from the same fundamental signification; the Hebrew שָׂח II. (שׂוּחַ) is the same organic root. Deriv. (from Pih.) שִׁגָּיוֹן.

שָׂגָה (*fut.* יִשְׂגֶּה) *intr.* same as שָׂגָא *to grow up, to become large, to shoot up* Job 8, 7 11; Ps. 92, 13.

שְׂגוּב (*might, protection*) *n. p. m.* 1 Chr. 2, 21; 1 Kings 16, 34 K'tib, for which the K'ri has שְׂגִיב.

שָׁגַח (Kal not used) *intr.* same as שָׁעָה, שָׂכָה *to look, to view, to gaze fixedly at a thing;* Arab. شَحَّ, Aram. שְׁגַח to fix, Arab. سَجَحَ to lean to a thing in order to see; to view carefully.

Hif. הִשְׁגִּיחַ (*part.* מַשְׁ׳; *fut.* יַשְׁ׳) *to see, to view, to look,* with אֶל *at* Is. 14, 16, Ps. 33, 14, with מִן of the place *whence;* Song of Sol. 2, 9 *looking from the windows,* parallel הֵצִיץ; Aram. אַשְׁגַּח the same, and providere, modern Hebrew הַשְׁגָּחָה providence.

שַׂגִּיא (from the Pih. of שָׂגָא) *adj. m. great, mighty,* Job 36, 26; 37, 23.

שַׂגִּיא (*fem. plur.* שַׂגִּיאָן) *Aram. adj. great, mighty, much* Dan. 2, 31; 4; 9; also *adverbially, much* 2, 12; 5, 9.

שְׁגִיאָה (*plur.* ־אוֹת; from שָׁגָא) *fem. transgression, error,* Ps. 19, 13, parallel נִסְתָּרוֹת = עֲלֻמִּים (90, 8).

שְׂגִיב same as שְׂגוּב.

שִׁגָּיוֹן (from שָׁגָה III. after the form הִגָּיוֹן; *plur.* שִׁגְיֹנוֹת) *masc.* prop. *a hymn, poem, song,* Ps. 7, 1 as an inscription, LXX ψαλμός; *Ibn Sarûk, a musical instrument* (from שָׁגָה I. and equivalent to מְנַעֲנֵעַ); *Ibn Esra, a melody;* but we see from עַל שִׁגְיֹנוֹת Hab. 3, 1, *presented in the manner of the* שִׁגָּיוֹן, that it must have been the name of a sort of ode; what, is uncertain. See שָׁגָה III.

שָׁגַל (*fut.* יִשְׁגַּל) prop. *intr. to burn, to be lecherous* (comp. יָחַם Pih.); hence metaph. *to sleep with, to lie with,* with the accus. Deut. 28, 30. שָׁכַב was always put for it by the Masora, euphemistically. Deriv. שֵׁגָל.

Nif. נִשְׁגַּל (*fut.* יִשָּׁגֵל) *to be lain with* Is. 13, 16, Zech. 14, 2, i. e. *to be ravished.*

Puh. שֻׁגַּל *to be lain with,* of a prostitute Jer. 3, 2.

The fundamental signification is to be determined by the organic root שָׁ־גַל in the same way as that of גָּחַל, קָל־ה I., Arab. قَهَلَ (cognate in sense יָחַם). The Arab. سَجَلَ "to pour out, to hang over, to be pregnant" should not be brought into connexion with it.

שֵׁגָל (after the form עֵנָב, צֵלָע) *fem.* prop. a subst. *concupiscence, cohabitation,* then *a paramour* Judges 5, 30, where שֵׁגָל must be read for שָׁלָל; but applied also to the principal wife of a king Ps. 45, 10; Neh. 2, 6.

שֵׁגָל or שְׁגֵל (*pl.* with *suff.* שֵׁגְלָתֵהּ or שְׁגֵ׳) *Aram. f.* same as Hebrew שֵׁגָל Dan. 5, 2 3 23, coupled with לְחֵנָא.

שְׁגַל (not used) *Aram.* same as Hebrew שָׁגַל. Deriv. שֵׁגָל and שְׁגֵל.

שְׁגֵל see שֵׁגָל Aram.

שַׁגָּם (from שַׁג with the adverbial termination ־ָם, as in אָמְנָם) *adv. respecting misleading* or *erring,* with בְּ *in regard to erring* Gen. 6, 3. To take it as compounded of בְּשַׁ = בַּאֲשֶׁר and גָּם = גַּם *in that* (Targ. בְּדִיל דְּ, LXX, Arab., *Saadia, Rashi*) does not suit on account of שַׁ for שֶׁ and גָּם for גַּם; and also the construction that it is an infin. שַׁג with suff. ־ָם is unsuitable, because of the following הוּא (see *Fürst,* Conc. s. v.).

שָׁגַע (Kal not used) *intr.* same as שָׁגַג, שׁוּג and שָׁגָה I. *to wander about;* hence *to rave, to be fanatical,* cognate in sense הוֹלֵל; *to be timid,* of horses; *to hasten along stormily;* Arab. شَجَعَ to rave, of a camel, metaphor. to be spirited, valiant; شَكَعَ to snort; comp. mod. Hebrew שָׁטָה to rave, whence שׁוֹטֶה one raving.

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Pih. שִׁגַּע (not used) an intensive of Kal; deriv. שִׁגָּעוֹן.

Puh. שֻׁגַּע (only *part.* מְשֻׁגָּע) *to be frenzied, to rave*, of false prophets JER. 29, 26, HOS. 9, 7, comp. *μάντις* from *μαίνομαι*; *to be in haste* 2 KINGS 9, 11; *to be mad* DEUT. 28, 34; 1 SAM. 21, 16.

Hithp. הִשְׁתַּגַּע *to be insane, to rove about like a madman* 1 SAM. 21, 15 16.

שִׁגָּעוֹן *m. madness, insanity* DEUT. 28, 28; *mad haste* 2 KINGS 9, 20.

שָׁגַר (not used) *tr.* prop. *to send off, to send forth, to send away*, Aram. שְׁגַר, Pa. שַׁגַּר the same, mod. Hebrew the same, and to hasten or run along, whence שְׁגִיר current, שֶׁגֶר flight to, שַׁגְרִיר a messenger. Metaphor. *to cast = to bear*, of animals, comp. מִלֵּט Is. 34, 15, דִּמְלִים Is. 66, 7, נָפַל, נָזַח; Arab. سَجَرَ to pour along, to send along, to cast, = سَجَلَ to pour out. The organic root שְׁ־גַ־ר lies also in נָ־גַ־ר (Aram. נְ־גַ־ר), מָ־גַ־ר I. Derivative

שֶׁגֶר (also *constr.* EXOD. 13, 12, commonly שְׁגַר, like זְרַע, חֲרַר, סְחַר, נְטַע from זֶרַע, חֶרֶר, סֹחַר, נֶטַע) *m.* properly what is cast, sent forth, and so *a young one, the foetus*, of animals EXOD. 13, 12; DEUT. 7, 13; Ar. شَجْلَة the young.

שַׁד (abridged from שָׁדַד, like דַּם Ez. 19, 10, זַן Ps. 144, 13, שַׁל 2 SAM. 6, 7 from שָׁדָה, דָּמָה, שָׁלָה; *du.* שָׁדַיִם, *constr.* שְׁדֵי; with *suff.* שָׁדַי, שָׁדַיִךְ, שָׁדַיִךְ, שָׁדֶיהָ, שָׁדֶיהָ, שָׁדַיִן, from שָׁדָה I.) *m. the breast of a woman*, for giving suck, mamma, uber JOB 3, 12; Jo. 2, 16; hence יוֹנֵק שָׁדַיִם *a suckling* SONG OF SOL. 8, 1, עַתִּיק מִשָּׁדַיִם *a weaned boy* Is. 28, 9; and as שָׁדַיִם צֹמְקִים HOS. 9, 14 is a curse, so is בִּרְכֵת שָׁדַיִם GEN. 49, 25 a blessing. Seldom used of the breast of animals LAMENT. 3, 4. It is not developed till in full ripeness Ez. 16, 7; SONG OF SOL. 8, 8; in the language of love it is compared to שְׁנֵי עֳפָרִים SONG OF SOL. 4, 5 and אַשְׁכְּלוֹת הַגֶּפֶן 7, 9 or מִגְדָּלוֹת 8, 10, and is an instrument of lust Ez. 23, 3; HOS. 2, 4. סָפַד עַל־שָׁדַי *to smite upon the breasts* Is. 32, 12 is a sign of mourning (comp. NAH. 2, 8). Also *the bosom*, לִין בֵּין־שָׁדָי *to abide on the bosom* SONG OF SOL. 1, 13. The word is in Aram. תַּד, ثَدْي, Ar. (sometimes applied to the male breast), and the stem is שָׁדַד I. to moisten, to give drink (which see). The nouns *τίτθη*, old German tutta, English teat, German Zitze, Malay dêda, *breast*, proceed from the same fundamental signification.

שֹׁד (only *pl.* שֹׁדִים; from שָׁדַד = שׁוּד) *m.* prop. a destroyer, extirpator, a violent one; hence metaphor. *a mischievous demon* DEUT. 32, 17; Ps. 106, 37 (LXX). The fundamental signification doubtless proceeds from the use of שֵׁד Ps. 91, 6, and so does the meaning *lord* = בַּעַל. Aram. שַׁיְדָא, שֵׁידָא the same. The Arab. سَيِّد, سَيِّد (lord) is the same word.

שָׂדֶה (from שָׁדַד II.; only *pl.* שָׂדִים) *m. a wide-stretching plain, a tract of land*, prop. an extension; hence the *pl.* שָׂדִים (*open fields, plains*), in the proper name עֵמֶק הַשָּׂדִים (*valley of the open fields*) GEN. 14, 3 8 10, a name of the broad plains, where the Dead Sea was afterwards; hence the Targ. renders מֵישָׁר; Arab. حَقْلِيَّا; سَدّ, سُدّ a rocky plain (Wady). The readings שָׂרִים (*Saadia*), or אֲשֵׁי = שָׂרִים (Symm., Theod.) are to be rejected. — Another שָׂדָה, from שָׁדַד I., may have meant *a harrow*, whence perhaps the Pih. שִׁדֵּד denom. comes.

שַׁד *masc.* 1. (for שַׁדָּה, from שָׁדַד I.) same as שַׁד *a breast*, only figur. of fulness that pours itself out Is. 60, 16; 66, 11, parallel זִיז. Here is also referred יְנַזְּלוּ נְשֹׁד יְתוֹם JOB 24, 9 *they tear the orphan from the breast*, to take him for a pledge (LXX), which the Targ. and Jerome inappropriately refer to שֵׁד 2. — 2. (once שׁוֹד JOB 5, 21, from שָׁדַד) *severity, hardness, violence*, PROV. 24, 3; כְּשֹׁד מִשַּׁדַּי Is. 13, 6 and Jo. 1, 15 *like violence from the Almighty*, i. e. an unusual violence; *an act of violence* Is. 16, 4, coupled with חָמָס HAB. 1, 3, JER. 6, 7, כָּזָב (a lying pretence) HOS. 12, 2;

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שֹׁד עֲנִיִּים Ps. 12, 6 *violence to the poor;* generally *destruction*, *desolation*, Hos. 9, 6 *from destruction they go to Egypt, which gathers them;* hence with שֶׁבֶר Is. 60, 18, Jer. 48, 3, רָעָב Is. 51, 19, כָּפָן Job 5, 22; *desolation*, *wasting*, by a storm Job 5, 21; שֹׁד בְּהֵמוֹת Hab. 2, 17 *wasting by Behemoth* (see בְּהֵמוֹת); שֹׁד לָהֶם Hos. 7, 13 *destruction to them!*

שָׁדַד (3 *p. pl.* שָׁדְדוּ and שַׁדּוּ; *part. act.* שׁוֹדֵד, שֹׁדֵד, *pass.* שָׁדוּד; *inf. abs.* שָׁדוֹד, *constr.* שְׁדוֹד and שֹׁד Hos. 10, 14; *fut.* perhaps יָשֹׁד = יָשֹׁד Ps. 91, 6, with *suff.* יְשָׁדֵּם Prov. 11, 3 and יְשָׁדְדֵם Jer. 5, 6) *intr. to be violent*, *strong*, *mighty*, of a god (see שַׁדַּי); *to be firm*, *invincible*, of a fortress (see אַשְׁדֹּד); commonly *tr. to practise violence*, *to destroy*, גְּאוֹן מִצְרַיִם (see גָּאוֹן 2) Ez. 32, 12; *to treat with violence* Ps. 17, 9; *to rob*, *to plunder*, *to lay waste*, שׁוֹדֵד *a spoiler* Is. 16, 4; 21, 2; 33, 1, *pl.* שֹׁדְדִים Jer. 12, 12, שֹׁדְדֵי לַיְלָה *night-robbers* Ob. 5, בַּת־בָּבֶל הַשְּׁדוּדָה *the daughter of Babylon overtaken by violence* Ps. 137, 8; *to destroy* Jer. 47, 4; 49, 28; of an animal of prey 5, 6; *to fall upon* Prov. 11, 3 (where the K'tib יְשָׁדֵּם from the noun שֹׁד = סֶלֶף yields no sense). Derivat. שֹׁד, שַׁדַּי (also in the proper names צוּרִישַׁדַּי, עַמִּישַׁדַּי), שַׁדּוּן, שַׁדִּין, שִׁדָּה, and the proper name אַשְׁדֹּד.

Nif. נָשַׁד (1 *p. pl.* נְשַׁדֻּנוּ instead of נְשַׁדֹּנוּ) *to be laid waste*, *desolated* Mic. 2, 4.

Pih. I. שִׁדֵּד (*part.* מְשַׁדֵּד; *fut.* יְשַׁדֵּד) *to oppress greatly*, with the accus. Prov. 19, 26; *to fall upon with robber-like violence* 24, 15.

Pih. II. שֹׁדֵד (*fut.* יְשֹׁדֵד) *to destroy*, מַצֵּבוֹת Hos. 10, 2.

Puh. שֻׁדַּד, and שָׁדַד (Nah. 3, 7), *to be laid waste*, *destroyed*, of cities Is. 15, 1 and 23, 1, countries Jer. 4, 20 and 48, 15, of fields and fruits Jo. 1, 10, Zech. 11, 3, of men Jer. 4, 13; 49, 10; figur. Zech. 11, 3; Is. 23, 14.

Hof. הוּשַׁד (*fut.* יוּשַׁד) *to be laid waste* Is. 33, 1; Hos. 10, 14.

The stem שַׁד is ident. with אַד (אָדַד) and הַד II. (Arab. أَذَّ) by interchanging שׁ- and an initial aspirate; and the Ar. شَدَّ to be strong, firm, hard, whence شديد to make hard, strong, also to make firm, to stop firmly, to strengthen, to harden, to oppress, to attack with violence, proceeds from the same fundam. signification. The org. root may lie also in وَ-سَدَ, وَ-صَدَ (to be firm, to make fast), Aram. אֲ־זַד (which see).

שָׂדַד I. (Kal not used) *tr. to divide*, *to separate*, *to break asunder* (clods), *to harrow;* ident. in its organic root שֵׂד with that in חָ־סַר, עָ־צַד II., Aram. חֲ־שַׁד, חֲ־צַד, Ar. حَ-صَدَ. Deriv. perhaps שֵׂד (a harrow).

Pih. שִׂדֵּד (*fut.* יְשַׂדֵּד) *to push* or *strike in pieces*, *to break*, clods; hence *to harrow* Hos. 10, 11; Job 39, 10; perhaps a denom. from שֵׂד.

שָׂדַד II. (not used) *intr. to be even*, *straight*, *smooth*, *plain*, cognate in sense with יָשַׁר, ident. in its organic root with the Ar. سَدَّ. Deriv. שֵׂד (*pl.* שִׂדִּים). It is possible that the idea of *harrowing* may have originated in the fundamental signification *to make plain* or *level.*

שָׁדָה I. (not used) *tr. to moisten*, *to bedew;* hence *to give drink to*, *to suckle*, a child; ident. in its organic root שָׁד־ה with that in לָ־שַׁד, אָ־שַׁד, שָׁת־ה; Aram. שְׁד־א, אֲ־שַׁד, ܐܫܕ (to pour out), Arab. ثَدَا (to bedew), ثَدَى (to moisten, to besprinkle), ثَدِيَ the same. Deriv. שַׁד, שֹׁד 1.

שָׁדָה II. (not used) *tr. to cast*, *to shoot*, *to send off*, *to hurl*, Aram. שְׁדָא, ܫܕܐ the same. Deriv. the proper name שְׁדֵיאוּר.

שָׂדָה (not used) *intr. to extend*, *to spread out*, of plain and wide flat surfaces; *to stretch afar*, of fields, Ar. سَدَا the same; ident. in its organic root perhaps with הָדָה I., יָדָה IV. Deriv. שָׂדֶה, שָׂדַי.

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שָׂדֶה (*c.* שְׂדֵה, with *suff.* שָׂדִי, שָׂדְךָ, שָׂדֵהוּ, שָׂדָהּ; 1 *pl. c.* שְׂדֵי, with *suff.* שָׂדֵינוּ, שָׂדֶיךָ, 2 *pl.* שָׂדוֹת as if from שָׂדָה, *constr.* שְׂדוֹת, with *suff.* שְׂדֹתֵינוּ, שְׂדֹתֵיכֶם, ־תֵיכֶם, ־תָם; from שָׂדָה; in Phenician שָׂדֶה frequently occurs in the names of plants) *m.* prop. a wide stretch, a plain, an expanse, and so 1. *a field*, opposed to a city, village, camp Gen. 24, 63; 29, 2; 1 Sam. 20, 5; as an *adv.* בַּשָּׂדֶה Gen. 4, 8, עַל־פְּנֵי הַשָּׂ׳ Num. 19, 16 *in the open field* Lev. 14, 7; 17, 5. In the genitive to עֵשֶׂב Gen. 2, 5, שִׂיחַ 2, 5, יֶרֶק Num. 22, 4 it denotes *being in the open field*, i. e. *belonging to the land;* of animals, *wild*, *untamed*, of חַיָּה Gen. 2, 20, בְּהֵמָה 1 Sam. 17, 44, אַיָּלָה Song of Sol. 2, 7. שָׂדֶה נֶעֱבָד Eccles. 5, 8 *a cultivated field*, opposed to a waste. Of the fields generally Gen. 37, 7; 47, 24; Jer. 26, 18; of a sown field Gen. 33, 19, of olive plantations Ex. 22, 5, of pastures Ex. 9, 3, of levels on mountains planted with trees Judges 9, 32 compared with 9, 36, 1 Sam. 14, 25, of a hamlet not surrounded with a wall Lev. 25, 31; אִישׁ שָׂ׳ Gen. 25, 27 *a man of the field* or roaming through the fields, i. e. a hunter (oppos. יוֹשֵׁב אֹהָלִים); also in opposition to enclosed vineyards Ex. 22, 5. — 2. Metaphor. *the field surrounding a city*, *the district* or *territory of a city* Gen. 41, 48, and generally the open country belonging to a city Ps. 78, 12, also in opposition to the metropolis, hence עָרֵי הַשָּׂדֶה 1 Sam. 27, 5 *country-towns*, used of dependent boroughs, in the case of Tyre of the cities on the shore Ezek. 26, 6 8; generally, *the* entire *territory* belonging to a people, to עֲמָלֵק Gen. 14, 7, פְּלִשְׁתִּים 1 Sam. 6, 1, מוֹאב Ruth 1, 6, also pl. 1, 1; besides, in opposition to mountain-land in שְׂדֵה אֲרָם Hos. 12, 13, for which פַּדַּן אֲרָם Gen. 31, 18.

שִׁדָּה (*pl.* שִׁדּוֹת; from שָׁדַד to rule, to govern) *f. a mistress*, = the Hebr. גְּבֶרֶת and Ar. بَعْلَة for *spouse*, *wife*, سَيِّدَة domina, Eccles. 2, 8 *a wife and wives*, i. e. wives in abundance, described as תַּעֲנוּגוֹת בְּנֵי אָדָם (comp. תַּעֲנוּגִים Song of Sol. 7, 7 of sexual pleasure); the combination of sing. and plur. may have been occasioned by שָׁרִים וְשָׁרוֹת. *Ibn Esra* understands *wives taken captive* or *as booty* (from שָׁדַד to rob). It has also been derived from שַׁד (breast) and regarded as put for *woman* as in Arab., comp. רַחַם (*Rosenmüller*), or سند has been assumed as the stem (meaning to support, to ascend), so that שִׁ׳ properly denotes bolster, cushion, metaphor. applied to a wife like فِرَاش and λέχος. But we may abide by the signification of שָׁדַד. The explanation *watering-pot* from שָׁדָה = Aram. שְׁדָא (Aq., Vulg.) or *female cupbearer* (LXX, Syr.) or *stringed instrument* after the Ar. شَدَا (*Kimchi*) appear to be mere guesses, and neglect the context.

שַׁדּוּן see שַׁדִּין.

שָׂדַי (a poet. form for שָׂדֶה, i. e. ־ַי for ־ֶה as in the Arab. ـَى) *m. a field*, Ps. 96, 12, as a genitive to זִיז Ps. 50, 11, חַיְתוֹ Is. 56, 9, בַּהֲמוֹת Ps. 8, 8, תְּנוּבוֹת Lament. 4, 9, תַּלְמֵי Hos. 10, 4.

שַׁדַּי (in pause שַׁדָּי, from שַׁד with the adjective termination ־ַי) *m.* prop. *the powerful*, *the mighty one*, used only of God, commonly אֵל שַׁדַּי in the mouth of God (Gen. 17, 1; 35, 11; Ex. 6, 3), or of the patriarchs (Gen. 28, 3; 48, 3), elsewhere שַׁדַּי alone Gen. 49, 25; Num. 24, 4 16; Ruth 1, 20 21; in addition to this שַׁ׳ as a premosaic term with אֵל is employed 31 times in the book of Job. There is a paronomasia in כְּשֹׁד מִשַּׁדַּי Is. 13, 6 and Jo. 1, 15 *as violence from the Almighty*. As to the derivation, the assonance with שֹׁד, and also the acceptation of the LXX, Aq., Vulg., Syr., *Ibn Esra*, *Kimchi*, besides the comparison with אֲבִיר, עִזּוּז, גִּבּוֹר, יַעֲקֹב which are applied to God, lead to שָׁדַד as the root, especially as אָדַד and הָדַד are also used for names of gods. The assumption that it is compounded of שַׁ = אֲשֶׁר and דַּי (Aq., Symm., Theod., Hesych., *Saad.*, *Rashi* after Talm. Chag. 12b) must be rejected. See צוּרִישַׁדַּי, עַמִּישַׁדַּי.

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שְׁדֵיאוּר (*sender forth of a revelation;* see שַׁדֶּה II. and אור 3) *n. p. m.* Num. 1, 6.

שְׁדִים see שֵׁד.

שֵׁדִים see שֵׁד.

שַׁדַּי (שַׁד with the termination ־ַי) *m. a powerful* or *mighty one*, Job 19, 29 (K'tib) *that ye may know the Almighty;* the K'ri has שַׁדִּין with a similar meaning. To derive it from שׁ = אֲשֶׁר and דַּי or דִּין is less suitable.

שָׁדַם (not used) *intr.* probably same as אָדַם (to אַדָּמָה) *to be connected, united*, of the soil, the field, which is a fundamental feature in arable land. The interchange of initial א and ש appears elsewhere also. The Arab. سَدَمَ (to shut up) is = סָתַם. Deriv.

שְׁדֵמָה (*pl.* שְׁדֵמוֹת, *c.* שְׁדֵמוֹת) *f.* same as אֲדָמָה *a field* Jer. 31, 40 (K'ri); 2 Kings 23, 4; *a field of fruits* and *fruits of the field*, hence *grain* Is. 16, 8; Hab. 3, 17; *a vineyard* Deut. 32, 32; *young seed*, before it shoots up into stalks (קָמָה) Is. 37, 27. It never means *grain become yellow, blight in corn* (from שָׁדַם = שָׁדַף). In 2 Kings 19, 26 שְׁדֵפָה obviously stands for שְׁדֵמָה, as may be seen from Is. 37, 27.

שָׁדַף (only *part. pass. pl.* שְׁדוּפוֹת) *tr. to scorch, to blast*, of blight in corn Gen. 41, 6 23 27 (LXX, Vulg.); Aram. שְׁדַף, Arab. شسف (to be withered), شسب (to be dried up or shrunk together), سدف (to be black); ident. in its organic root שׁ־דַ־ף with that in חָף II. Deriv. שְׁדֵפָה.

Pih. שִׁדַּף (not used) an intensive of Kal. Deriv. שִׁדָּפוֹן.

שְׁדֵפָה 2 Kings 19, 26 see שְׁדֵמָה.

שִׁדָּפוֹן *m. a blight*, of corn, *a blasting*, caused by the east wind Am. 4, 9, Hag. 2, 17, coupled with יֵרָקוֹן Deut. 28, 22; 1 Kings 8, 37; Targ. שְׁדָפוֹנָא.

שָׁדַר (not used) see שִׁדֵּר.

שָׁדַר (not used) *tr. to arrange, to put in a row, to set in ranks*, ident. with סָדַר (which see). Deriv. שְׁדֵרָה.

שָׁדַר (Peal not used) *Aram. intrans. to strive, to be zealous, to exert oneself*, for a thing, elsewhere שָׁקַד; *to wrestle* (Targum on Gen. 32, 24 25), *Pa.* שַׁדֵּל *to strive onwards, to be zealously inclined to;* שַׁדַּר, שְׁדִי *to chase away, to send off*, Ar. شدر *to be zealous;* ident. in its organic root שׁ־דַ־ר with that in דָּר II. and also in the fundamental signification *to turn in a circle, to twist round*, with that in תָּ־דַ־ר, שָׁ־זַ־ר; Hebr. שָׁדַר the same; deriv. the proper name שַׁדְרַךְ.

Ithpa. אִשְׁתַּדַּר (*part.* מִשְׁתַּ־) *to strive after, to exert oneself*, to do a thing, followed by the infin. and לְ Dan. 6, 15, = אִשְׁתַּדַּל (*Saad.*), Luke 13, 24 ἀγωνίζεσθαι. Deriv. אֶשְׁתַּדּוּר (prop. wrestling, contending, then rebellion).

שְׁדֵרָה (*pl.* ־רוֹת) *f. a row, pl. a double row*, of a body-guard arranged in double ranks 2 Kings 11, 8 15; of *stories* 1 Kings 6, 9. Stem שָׁדַר.

שַׁדְרַךְ (from שָׁדַר; probably same as חַדְרַךְ Zech. 9, 1, where the LXX have Σεδράχ; prop. *circular path of the sun*, then the name of the Syrian sun-god, see more under חַדְרַךְ; according to others *a royal one*, from *khatra* and suff. *ka*) *n. p. m.* of one of Daniel's companions at the Babylonian court Dan. 1, 7; 2, 49; 3, 12.

שָׁדַשׁ (not used) adopted as a stem for the numeral שֵׁשׁ, שִׁשָּׁה, because in the different forms of this word in Arab. and Ethiop. שְׁדַשׁ appears as the stem, as سُدْس, سَدِيس the sixth part, سادس sextus; but nothing can be determined either about the origin of the form from the redupl. שַׁדְשַׁד, or about the signification.

שָׁהּ (not used) *tr. to stretch* or *reach to, to attain to*, prop. to spread or extend to, cognate in sense with נָתָן, נָדָה II., נָטָה II.; ident. in its or-

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ganic root שָׁה with that in נָ־שָׁה III., נָ־שָׁא IV. in their fundamental signification. Metaphor. *to reach forth*, a gift; *to give away*. Deriv. שַׁי (see אֲבִישַׁי).

שָׂה (not used) *intr.* prop. *to break forth* (cognate in sense פָּטַר, יָחַשׂ, יָלַד, מָלַט, פָּלַט, בָּקַע, פָּלַח) *to push forth* or *out*, *to be born*, of lambs, as the synonymous verbs are used of sproutlings. Ident. in its organic root שָׂה with צָא (to צֶאֱצָא, of plants and children). Originally, it may be connected with שָׁא I., where the same fundamental idea seems to be, so that שָׂה comes in the first instance through the medium of שָׁה. Deriv.

שֶׂה (prop. *part.* of שָׂה like פֶּה of פָּה; *c.* שֵׂה Deut. 14, 4; with *suff.* שֵׂיוֹ, שְׂיֵהוּ see שֵׂיֶה) *comm.* prop. *the young*, of sheep and goats (as צֹאן is used of sheep and goats) Gen. 30, 32, therefore שֵׂה כְּשָׂבִים and שֵׂה עִזִּים 22, 7, and שֶׂה enumerated with שׁוֹר 1 Sam. 15, 3, Judges 6, 4; commonly *a lamb* or *young goat* Lev. 5, 7; 27, 26; collect. only in Is. 7, 25; elsewhere צֹאן (which see) is used for it; Ar. شَاة, شِيَة the same.

שָׂהַד (not used) *tr.* same as סָעַד *to establish*, *to confirm*, *to assure;* hence metaphor. *to testify*, *to strengthen* (by an utterance), like עוּד 3 (= יָעַד I.) which proceeded from a similar fundamental signification; Aram. סְהֵד, ܣܗܕ, Arab. شَهِدَ. Deriv. שָׂהֵד.

שָׂהֵד (with *suff.* שַׂהֲדִי) *m. a testifier*, *a witness*, poet. for עֵד Job 16, 19, Aram. סָהֵד, Ar. شَاهِد.

שְׂהֵד (not used) *Aram. tr.* same as Hebrew שָׂהַד. Deriv. שַׂהֲדוּ.

שַׂהֲדוּ (from שְׂהֵד; *def.* שַׂהֲדוּתָא) *Aram. testimony*, *an attestation* Gen. 31, 47; Hebrew עֵדוּת.

שָׁהַם (not used) *intr. to be pale*, *pale green*, Ar. سَهَمَ to be pale, of the face (comp. שָׁם II.); hence *to be of a leek-green colour*, applied to a precious stone. Deriv.

שֹׁהַם *m.* 1. *the leek-green beryl*, ὁ λίθος ὁ πράσινος (LXX), a precious stone, שֹׁהַם יָקָר, Job 28, 16) Gen. 2, 12, Ex. 25, 7, coupled with תַּרְשִׁישׁ and יֶשְׁפֵּה 39, 13; Ez. 28, 13. This explanation is already given by Onk., the Jer. Targ., LXX, Vulg., *Saadia*, *Ibn Ganâch*, *Kimchi*. Pliny, H. N. 37, 5, 20, says of the beryl: "probatissimi sunt ex iis (Beryllis), qui viriditatem puri maris imitantur etc. Vicinum genus huic est pallidius, et a quibusdam proprii generis existimatur vocaturque Chrysoprasus etc." — 2. *n. p. m.* 1 Chr. 24, 27; comp. Beryllus, Adamas as proper names; Ar. n. p. ياقوت prop. hyacinth.

שָׂהַר (not used) *intr.* same as סָהַר, צָהַר, זָהַר *to shine*, *to glitter*, Aram. סְהַר, Arab. شَهَرَ the same. Deriv.

שַׂהֲרוֹן (formed from שַׂהַר; *pl.* ־נִים) *m.* prop. *a little moon*, hence *a moon-shaped ornament* of metal, worn about the neck by men, women and camels, only *plur.* Is. 3, 18; Judges 8, 21 26; LXX μηνίσκοι, Vulg. *lunulae*.

שָׁו (from שׁוּא II.) *m. what is insecure*, *wavering;* hence *what is vain*, *empty*, *base*, Job. 15, 31 K'tib, arising out of שָׁוְא (K'ri there), like צָו Hos. 5, 11 (so we should probably read for צָו) from צָוְא (from צוּא III.).

שׁוּא I. (not used) *intrans.* same as שָׁא II. (to שֵׁת 1, שָׁאוֹן) and שָׁאָה I., *to make a tumultuous noise*, *to rage*, of enemies; *to roar*, of כְּפִירִים; conseq. cognate in sense with שָׁאַג, הָמָה. Deriv. שׁוֹא (plur. שֹׁאִים), שׁוֹאָה 1, תְּשׁוּאָה, מְשׁוֹאָה.

שׁוּא II. (not used) *intrans.* same as צוּא III. (to צָו) *to be insecure*, *slippery*, of regions; *to waver*, *to wander*, of things and men; metaphor. *to be vain*, *idle*, *empty*, *false*, *lying*, *bad*. The organic root שָׁא is identical with that in נָ־שָׁא II. (*to err*, *to be insecure*, *to waver*, of lying, deceit) to מַשֻּׁאָה, מַשּׁוּאָה (which may be also derived from שׁוּא II.);

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Arab. ﺷﺎﻩ *to be vain, evil.* Deriv. שָׁוְא, שָׁוְא.

שָׁוָא III. (not used) *intrans.* same as שָׁאָה II. (which see) *to be waste, desert;* identical in its organic root שָׁא with that in אָשׁ III. Deriv. שׁוֹאָה 2, מָשׁאָה, and perhaps the proper name שִׁיאוֹן.

שָׁוָא (not used) *intrans.* same as נָשָׂא *to ascend, to rise.* Deriv. שְׂוֹא, שְׂיא.

שָׁוָא (not used) *intrans.* same as שָׁוָה *to be enough in oneself.* Derivat. the proper name שָׁוְא.

שְׁוָא Aram. see שְׁוֵה.

שָׁוְא (from שָׁוְאיָה *Jah is Self-satisfying*) *n. p. m.* 2 Sam. 20, 25 K'ri, for which the K'tib has שְׁרָיָה with like meaning; elsewhere שְׂרָיָה (which see) stands for it 2 Sam. 8, 17. The names שִׁישָׁא and שָׁוְשָׁא (which see), which are also put for it, proceed from another signification.

שְׁוֹא (only *plur.* with *suff.* שְׁאֵיהֶם; from שׁוּא I.) *m. plur. a roaring,* Ps. 35, 17 *deliver my soul from their roaring;* to כְּפִירִים in the second hemistich we should then have to supply מִשַּׁאֲגַת or מִשּׁוֹאֵי.

שׁוֹא (from שׁוּא) *m. a lifting up,* of גַּלִּים Ps. 89, 10; comp. שְׂיא.

שָׁוְא (from the noun שׁוֹא from שׁוּא II.; Vau a consonant as in תָּוֶךְ, מָוֶת, תָּוְךְ) *m.* 1. *insecurity,* and therefore *lying, falsehood,* Psalm 12, 3; 41, 7, used in the genitive as an adjective, as עֵד שָׁוְא *a precarious witness* Deut. 5, 17; שֶׁמַע שָׁוְא Ex. 23, 1 *a false report;* לַשָּׁוְא 20, 7 *to falsehood,* i. e. in the service of falsehood; אָלוֹת שָׁוְא Hos. 10, 4 *false oaths.* — 2. Metaphor. *nothingness, emptiness, vanity,* of תְּשׁוּעָה Ps. 60, 13; עַל־מַה־שָּׁוְא 89, 48 *on what emptiness,* i. e. on what a vain foundation; hence in the genitive to הֲבָלִים *idols* 31, 7, also alone *idols* Jer. 18, 15 = הֶבֶל; *adverbially, in vain, uselessly* Mal. 3, 14, Ps. 127, 1, for which is also לַשָּׁוְא Jer. 2, 30. — 3. Fig. *sin, iniquity, evil,* as an adjective to מָתֵי Job 11, 11, חַבְלֵי Is. 5, 18; *destruction, misfortune, calamity,* Job 7, 3; Is. 30, 28; הָיָה שָׁוְא *to be unfortunate* Hos. 12, 12; also = רָעָה.

שׁוֹאָה (*constr.* שׁאַת) *fem.* 1. (from שׁוּא I.) *a crashing* or *roaring* Job 30, 14; *a storm,* Ez. 38, 9; Prov. 1, 27 K'ri, parallel סוּפָה; שֹׁאַת רְשָׁעִים 3, 25 *a storm for the wicked;* Ps. 35, 8 *let a tempest fall upon him;* בְּשׁוֹאָה ibid. *in the storm,* i. e. *suddenly;* comp. שֹׁאֲרָה. — 2. (from שׁוּא III.) *desert* Job 30, 3, parall. to צִיָּה, strengthened by מְשֹׁאָה (desolation), but we may read אֶרֶץ instead of אֶמֶשׁ; 38, 27, parallel נִדְבָּר, אֶרֶץ לֹא־; Zeph. 1, 15; *destruction* Is. 10, 3, where יוֹם is to be supplied; metaphor. *misfortune* Is. 47, 11, coupled with רָעָה; הָיָה לְשׁ' Ps. 63, 10 *to misfortune, to destruction;* comp. מְשֹׁאָה.

שׁוּב (i. e. שָׁבַב; 3 *fem.* שָׁבָה, once אֲזָלַת וְשָׁבָה for וְשָׁבַת Ezek. 46, 17, as Deut. 32, 36; *part. m.* שָׁב, *plur.* שָׁבִים, *constr.* שְׁבֵי; *part. pass.* שׁוּב; *inf. absol.* שׁוֹב, שׁב, *constr.* שׁוּב, שָׁב, once שׁב Josh. 2, 16; *imper.* שׁוּב, שָׁב, with *a* optative שׁוּבָה and שׁוּבָה, according to the Masora [*Kimchi*] שָׁבָה, *fem. plur.* שֹׁבְנָה; *fut.* יָשׁוּב, יָשֹׁב, וְיָשֹׁב, *apoc.* יָשָׁב, יָשָׁב, also before Makkeph יָשֹׁב־) 1. *intr.* prop. *to turn* Ps. 9, 18, with לְ *to* a place; 73, 10 K'ri, with the accus.; with מִן *to turn away from* Hos. 14, 5; of inanimate things, *to turn, to revolve, to go along,* of border lines Josh. 19, 12; *to come back* or *revert to,* of כִּסֵּא Gen. 43, 18, שָׂדֶה Lev. 27, 24, עָרִים 1 Sam. 7, 14, מַמְלָכָה 1 Kings 12, 26; *to be restored,* of עָרִים Ez. 35, 9 K'ri, of a dried up member 1 Kings 13, 6, of conditions Ex. 4, 7; *to return* Josh. 2, 22; Judges 14, 8; *to remain behind,* after one wishing to go forward 19, 7; *to return home* 2 Sam. 6, 20, with מִן of the place *whence* Ruth 1, 22, or with מִן and the infinit. Gen. 14, 17; אַחֲרֵי שׁ' *to turn about* (from flight) *and follow one* 2 Sam. 23, 10; מֵאַחֲרֵי שׁ' *to turn from following* Ruth 1, 16; 2 Sam. 2, 26; שׁוּב אֶל־פּ' *to return to one* Gen. 8, 12; *to return to*

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an earlier state 3, 19; Eccles. 12, 7; with the accusat. מָוֶת *to bring back to death* Job 30, 23, i. e. *to change;* also of place Ex. 33, 11, for which there is commonly לְ Gen. 18, 33 or the accus. with *a* of motion Gen. 50, 14, or without the accus. 2 Sam. 15, 34; בְּשׁוּב יי צִיּוֹן Is. 52, 8 *when Jehovah returns to Zion;* next, *to be converted into*, with לְ Is. 29, 17 = הָיָה לְ *to become* 32, 15 or הָפַךְ לְ (which see); *to go back, to be retrogressive*, of God's utterances Is. 44, 23, cogn. in sense with נָפַל (which see), opposite to קוּם, בּוֹא; *to be calmed*, of anger Gen. 27, 44, with מִן of the person from whom it departs 2 Chr. 12, 12; Jer. 2, 35; עֹבֵר וָשָׁב *he that passes out* (to plunder), *and he that returns* Ez. 35, 7; Zech. 7, 14; 9, 8; *to return, to revert*, Ez. 7, 13 *the seller does not return to* (אֶל) *what is sold;* also with לְ *to* Lev. 25, 10. — 2. subjectively or mentally: שׁוּב אֶל־יי *to turn to God*, i. e. *to be converted, to repent* 1 Sam. 7, 3; 1 Kings 8, 33; Jer. 4, 1 *if thou returnest, O Israel, return to me;* but for אֶל there is also used עַד 2 Chr. 30, 9, עֲדֵי Is. 9, 12; on the contrary בְּ שׁוּב is *to return home by one* Hos. 12, 7; absol. *to return*, Jer. 3, 12 14, and so שָׁבִים Is. 1, 27 *the returning ones* or *converts*, שְׁאָר יָשׁוּב *the remnant returns* Is. 10, 21; שׁ׳ מִן *to turn from one* or *a thing*, i. e. *to cease from, to leave off* Jer. 4, 28; 1 Kings 13, 33; Ez. 3, 19; 18, 24; without מִן in the genitive in שָׁבֵי פָשַׁע Is. 59, 20 *they that forsake iniquity;* שׁוּב מֵאַחֲרֵי שׁ׳ *to turn from following one* Jer. 32, 40, i. e. to give up following; שׁוּב מִן = שׁוּב מֵעַל שׁ׳ Ez. 14, 6. — 3. *to repeat*, commonly with another verb in order to express the idea of repetition: a) both being finite verbs connected by וְ, as וַיָּשָׁב וַיִּשְׁלַח 2 Kings 1, 11, שׁוּב וְאַמְרֵךְ 20, 5, וַיָּשָׁב וַיִּחְפֹּר Gen. 26, 18, וָשָׁב וְיֵעָשֵׂהוּ Jer. 18, 4; on the contrary שׁוּב in Hos. 2, 11 [9] has merely the idea of *back*, אָשׁוּב וְלָקַחְתִּי *I will take back* (gifts). b) without copulative Vau Gen. 30, 31, or שֵׁנִית is added by way of explanation *the second time* Josh. 5, 2, or עוֹד *besides, in addition* is appended Ez. 8, 6. c) a verb in the infin. with לְ follows Eccles. 1, 7; Hos. 11, 9; Job 7, 7. For this meaning comp. the Aram. הֲדַר, הפ׳, modern Hebrew חָזַר; Aram. תּוּב an adverb, *again*, abridged תּוּ (Talm.). — 4. *trans. to lead* or *bring back, to restore*, שׁוּבְכוּ Ps. 85, 5 *restore us again*, = הֲשִׁיבֵנוּ 80, 4; with the accus. of the object, as נָאוֹן יַעֲקֹב Nah. 2, 3. In this transit. sense the language often fluctuates between *Kal* and *Hifil*, which is expressed by K'ri and K'tib Jo. 4, 1; Jer. 33, 26; 49, 39; Prov. 12, 14; Ps. 54, 7; Job 39, 12. On the formula שׁוּב שְׁבוּת Deut. 30, 3 and Am. 9, 14 = הָשִׁיב שְׁבוּת Jer. 33, 7 11, see under שְׁבוּת. It is also assumed that שׁוּבָה Num. 10, 36, שׁוּב Jer. 42, 10, וְשָׁבְתִּי Ps. 23, 6 are forms from שׁוּב, having, however, the signification of יָשַׁב; but this is uncertain. Deriv. תְּשׁוּבָה, מְשׁוּבָה, שׁוּבָה, שׁוּבָד (according to some), יָשׁוּב, and the proper names יָשׁוּב (patron. יָשׁוּבִי), יָשׁוּבִי כָחָם, יָשׁוּבִי לֶחֶם, שְׁאָר יָשׁוּב, perhaps שׁוּבָאֵל.

Pih. שׁוֹבֵב (שׁוֹבַבְתִּי, שׁוֹבַבְתָּ; *part.* מְשׁוֹבֵב and שׁוֹבֵב; *inf. constr.* שׁוֹבֵב, with *suff.* שׁוֹבְבִי; *fut.* יְשׁוֹבֵב) *to lead back*, with the accus. of the object Jer. 50, 19 = הֲשִׁיב, and אֶל of the place *to which;* Ez. 39, 27; with אֶל of the person Is. 49, 5; *to make return, to entice to return* Ez. 38, 4; 39, 2; *to restore*, נְתִיבוֹת, i. e. *to make to be again inhabited* Is. 58, 12; figur. *to turn away, to lead, to mislead, to seduce* Is. 47, 10, comp. הִשָּׁה; וְהִתָּה Jer. 50, 6 K'ri, coupled with תָּעָה; *to make a turn*, i. e. *to fall away* Jer. 8, 5, with the accus. מְשׁוּבָה to heighten the idea, hence שׁוֹבֵב (instead of מְשׁוּבָה) as a subst. *an apostate, a heathen* Mic. 2, 4; *to render*, with לְ of a person Ps. 60, 3; metaphor. *to refresh*, נֶפֶשׁ 23, 3. To refer this form to שָׁבַב II., though the latter stem exists, seems to be incorrect. Deriv. שׁוֹבָב, שׁוֹבֵב, and the proper names מְשׁוֹבָב, שׁוֹבָב.

Puh. שׁוֹבַב (*part. fem.* מְשׁוֹבָבַת) *to be*

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turned away, מֻחֲרָב, i. e. not to expect war Ez. 38, 8.

Hif. הֵשִׁיב (הֲשִׁיבֹתִי, הֲשִׁיבֹתָ, הֲשִׁיבֵנִי; *part. m.* מֵשִׁיב, *plur. constr.* מְשִׁיבֵי, *fem. constr.* מְשִׁיבַת; *inf. absol.* הָשֵׁב, *constr.* הָשִׁיב; *fut.* יָשִׁיב, *apoc.* יָשֵׁב, וַיָּשֶׁב) 1. *to turn*, שׁוּבוֹת Jer. 33, 7 11 = שׁוּב שְׁבוּת (see שְׁבוּת); *to turn about*, אוֹפָן Prov. 20, 26; הֵשִׁיב פָּנִים לְ *to turn the face to* Dan. 11, 18 K'tib, for which the K'ri has וְיָשֵׂם like 11, 17; 11, 19 = שִׂים פָּנִים לְ; with מִן or מֵעַל *to turn away* Ez. 14, 6, without פָּנִים 18, 30 32; הֵשִׁיב יָד *to turn the hand upon one*, i. e. *to attack* Is. 1, 25, Am. 1, 8, Ps. 81, 15, somewhat different from נָטָה יָד (Is. 5, 25) and הֵנִיף יָד (11, 15), but also *to protect*, *to turn the hand for protection* Zech. 13, 7; with בְּ *to cause to stretch forth* 2 Sam. 8, 3, where 1 Chr. 18, 3, LXX, Symm. and Vulg. have לְהַצִּיב for לְהָשִׁיב; הֵשִׁיב חֲמַת יי *to turn away the anger of God*, with מִן or מֵעַל of a person Num. 25, 11; Ezr. 10, 14; of God Himself הֵשִׁיב אַפּוֹ *to turn away his anger* Job 9, 13, Ps. 78, 38, also with מֵעַל of a person Prov. 24, 18; *to turn = to change*, Is. 66, 15 *to change his anger into fury*, where the giving vent to it is simply to be supplied. — 2. *to drive back*, Is. 28, 6 *to drive war back to the gate*, i. e. to beat back attacks even to the gates of the enemy; *to make to give way*, פְּנֵי מְ Is. 36, 9; 1 Kings 2, 16, oppos. to נָשָׂא פְּנֵי מְ; *to withhold*, *to hinder* Jer. 2, 24; Job 9, 12; *to draw back*, יָד (the punishing hand of God) Is. 14, 27; *to withdraw*, יָד Gen. 38, 29, with אֶל *to* Ex. 4, 7, whether יָמִין or יָד denote a protecting or punishing hand Lament. 2, 3 8; Ez. 20, 22; *to lead back*, with accus. of the person, and אֶל *to* Gen. 48, 21, with בְּ *where* Is. 37, 29, with עַל or לְ *whither* 2 Sam. 16, 3; Jer. 24, 6; *to bring back*, כָּסָח Gen. 43, 12; with the accus. of the thing and בְּ of the person Deut. 28, 60; *to give back*, with accus. of the thing and dative of the person Ex. 22, 25; 2 Sam. 9, 7; *to restore*, *to replace* Lev. 5, 23 [6, 4]; Deut. 22, 1; *to make good* Ex. 21, 34; *to requite*, Prov. 17, 13; *to reward*, 2 Sam. 16, 12, also with עַל of the person Ps. 94, 23, or בְּ Joel 4, 4; but גְּמוּל, מַעֲלָלִים, נֶקֶם are also added as object; *to bring back = to convert*, אֶל יי 2 Chron. 24, 19; הֵשִׁיב אֶל־עָפָר *to bring again to dust*, i. e. to cause to die Job 10, 9, once = הֵבִיא עָפָר and עָד for אֶל Ps. 90, 3. — 3. *to restore*, to a former state Gen. 40, 13, *to take back* 14, 16; *to give back*, 2 Kings 14, 22, *to bring back* Is. 1, 26; Ps. 80, 4; הֵשִׁיב נֶפֶשׁ *to restore the* (comfortless) *soul*, i. e. *to refresh* Lament. 1, 11 19, hence like an *intr.* הֵשִׁיב רוּחַ *the spirit of life returns*, i. e. *to live again*, *to breathe again* 1 Sam. 30, 12; Job 9, 18; Judges 15, 19; הֵשִׁיב נֶפֶשׁ פְּ מִן *to call back one's life out of* Ps. 35, 17; *to cause to rise* 2 Sam. 12, 23. — 4. *to give words back* or *again*, i. e. *to answer*, דָּבָר Prov. 18, 13; also *to bring back an answer* 1 Kings 2, 30, fully הֵשִׁיב שְׁלֹחוֹ דָּבָר 2 Sam. 24, 13, with the accus. of the person 3, 11, 1 Kings 12, 6, as עָנָה is construed; הֲשִׁיבֵנִי alone 2 Chr. 10, 16, and וַיְהַשִׁיבֵנִי Job 13, 22 *answer me; to cause to answer* 20, 2; הֵשִׁיב אֲמָרִים with לְ of the pers. Prov. 22, 21, or הֵשִׁיב מִלִּין Job 35, 4 the same; הֵשִׁיב טַעַם *to return* or *give a prudent judgment* Prov. 26, 16; comp. Aram. עֲנָא, הֵשִׁיב אֶל־לֵב a) *to recall to mind*, with the accusat. of a thing Lament. 3, 21; b) *to repent*, *to take to heart* Deut. 4, 39, also הֵשִׁיב עַל־לֵב Is. 46, 8, comp. שִׂים אֶל־לֵב; *to take back*, *to revoke* Esth. 8, 5; Num. 23, 20; Am. 1, 3; *to bring repeatedly*, tribute 2 Kings 17, 3 (which is expressed periphrastically 17, 4), sacrifice Num. 18, 9. Derivatives the proper names יְהוֹשִׁיב and אֶלְיָשִׁיב; on the contrary יוֹשַׁבְיָה belongs to יָשַׁב.

Hof. הוּשַׁב (*fut.* יוּשַׁב) *to be brought back*, Ex. 10, 8, of things Jer. 27, 16; *to be given back* Gen. 42, 28. תּוּשַׁב Is. 44, 26 see under יָשַׁב. Deriv. the proper name יְהוֹשַׁב חֶסֶד.

The stem שׁוּב (Aram. תּוּב, ثُبَ, Ar. ثَابَ the same, but commonly the Syr.

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ܗܦܟ, Arab. عَادَ, رَجَعَ are used for it) is ident. in its organic root שָׁב with that in אָף, אַף, סַב. That it has also had the meaning *to wind, to wind around*, is to be seen from the Ar. ثوب, Aram. תּוּתַב dress.

שׂוּב (1 *pers.* שַׂבְתִּי, *part. m.* שָׂב) *intr.* prop. *to be white* or *a whitish grey*, of the hair of an old man; hence *to become grey*, coupled with זָקֵן 1 Sam. 12, 2; שָׂב *an old man*, coupled with יָשִׁישׁ Job 15, 10. Deriv. שֵׂיבָה, שֵׂיב.

The stem שָׂב, Aram. סִיב, סָב, ܣܳܒ, Sam. סְחַב, סָחַב, Arab. شَابَ the same, lies also in its organic root in כָּ־סַף I., Ar. جَ-صَفَ.

שׁוּבָאֵל (arising by a mistake in orthography from שְׁבוּאֵל, which see; it is also possible that שׁוּב = יָשׁוּב, which is likewise a proper name) *n. p. m.* 1 Chr. 24, 20; 25, 20.

שׁוֹבָב (= מְשׁ', prop. *part.; pl.* שׁוֹבָבִים) 1. *adj. m. turned away, apostate*, Is. 57, 17 *and he walks rebellious* (against God) *in the way of his heart;* בָּנִים שׁוֹבָבִים *rebellious* or *apostate sons* Jer. 3, 14 22; הָרִים שׁוֹבָבִים 50, 6 (K'tib) *mountains turned away, remote;* comp. מְשׁוּבָה. — 2. (*one returned home, set free*) *n. p. m.* 2 Sam. 5, 14; 1 Chr. 2, 18; 3, 5.

שׁוֹבֵב (instead of מְשׁ', prop. *a part.*) *adj. m.*, שׁוֹבֵבָה *f. apostate, turned away* (from God), i. e. *heathen* Mic. 2, 4; *an apostate daughter* Jer. 31, 22; of the (heathen) Ammonite people 49, 4.

שׁוּבָה (from שׁוּב) *f. a turning from, desisting from*, the carrying on of war Is. 30, 15, coupled with נַחַת (rest); but it may also be derived from יָשַׁב (meaning, to sit in rest and inactivity).

שׁוֹבָךְ (from שָׁבַךְ = שָׁפַךְ; *expansion*) *n. p. m.* 2 Sam. 10, 16, for which 1 Chr. 19, 16 שׁוֹפָךְ.

שׂוֹבֶךְ (from שָׂבַךְ = סָבַךְ) *masc. thick branches* (= סֹבֶךְ) 2 Sam. 18, 9.

שׁוֹבָל (from שָׁבַל; *a wandering*) *n. p. m.* Gen. 36, 20; 1 Chr. 2, 50.

שׁוֹבֵק (from שָׁבַק; *a free one*, like יִשְׁבָּק) *n. p. m.* Neh. 10, 25.

שׁוּג (not used) *intr.* same as שָׁגַג, שָׁגָה, *to wave to and fro, to go astray.* Deriv. מְשׁוּגָה.

שׂוּג I. (Kal not used) *intr.* same as סוּג I. *to give way, to yield, to go away;* deriv. שִׂיג.

Nif. נָשׂוֹג 2 Sam. 1, 22 for נָסוֹג (which see).

שׂוּג II. (Kal not used) *tr.* same as סוּג II. *to hedge in, to enclose*, Ar. تَاجَ *to crown about;* but according to the parallel פָּרַח probably the fundamental signification is = שָׂגָה (*Kimchi, Ibn Esra*) to sprout, to grow.

Pih. (redupl.) שִׂגְשֵׂג (*fut.* יְשַׂגְשֵׂג) *to cause to bloom* or *grow* Is. 17, 11. See שָׂגַג.

שׁוֹד Job 5, 21 see שֹׁד.

שׁוּד (*fut.* יָשׁוּד) *intr.* same as שָׁדַד (which see) 1. *to be powerful;* hence *to rule, to be mighty*, Ar. سَادَ; deriv. שֵׁד. — 2. *to practise violence, to destroy, to hurry off* Ps. 91, 6, of קֶטֶב. Deriv. perhaps שׁוֹד.

שׂוּד (not used) *intr. to cook, to seethe, to boil, to ferment*, especially of lime; ident. with זוּד (where the comparison is; besides comp. גּוּר IV. and perhaps עוּר III., Arab. غَارَ of the burning of anger). Derivat. שִׂיד (= גִּר, which see) and the denom. שׂוּד.

שָׁוָה I. (*part.* שׁוֶה; *fut.* יִשְׁוֶה, אֶשְׁוֶה) *intr.* prop. *to be smooth*, without height or hollow; comp. Aram. שְׁעַף to be smooth; hence 1. (unused) *to be plain, even*, of a land-surface, a tract; comp. שָׁוָא to the proper name שָׁוָא. Derivat. the proper name שָׁוֵה. — 2. Metaphor. *to be like, to be equal to*, with בְּ, in value Prov. 3, 15; 8, 11, in folly, with לְ of the person 26, 4; *to be compared*, with אֶל Is. 40, 25, coupled with דִּמָּה; *to render the like*, according to desert, i. e. to recompense righteously Job 33,

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27; *to correspond to, to satisfy*, with לְ of a person ESTH. 5, 13, with בְּ 7, 4; *to be fit, serviceable*, with לְ 3, 8. In Hos. 10, 1 we should read יִשְׁוָה and translate: *fruit is suited to him* (to גַּפְנָן). Deriv. the proper names יִשְׁוִי, יִשְׁוָה.

Pih. שִׁוָּה (*fut.* יְשַׁוֶּה) *to make even, to level*, פְּנֵי אַדְמָה Is. 28, 25; fig. נַפְשׁ i. e. *to compose* or *calm*, coupled with דּוֹמֵם PSALM 131, 2, without נַפְשׁ Is. 38, 13 *I quieted* (my mind) *till the morning* (*Saad.*), i. e. I endured, quietly waiting for (Vulg., Hieron.). The rendering of שִׁוָּה as = שִׁטֵּחַ (Targ.) and referring it to כַּאֲרִי is less appropriate. The reading תְּשַׁוֶּה JOB 30, 22 for תְּשַׁנֵּנִי (Syr.) does not suit well; it is better to read תְּשִׁיחֵהוּ or תְּשִׁיחֵהוּ.

Hif. הִשְׁוָה (*fut.* יַשְׁוֶה) *to liken, to compare*, with the accusat. and לְ Is. 46, 5; LAMENT. 2, 13, coupled with דָּמָה.

Nithpa. נִשְׁתַּוָּה (a mixed form made up of Nif. and Hithp., therefore the ו is without Dagesh) *to be alike*, PROV. 27, 15 *continual dropping in a day of strong rain and a contentious woman are alike.* נִשְׁתַּוָּה is not the 3 pers. perf. f. (*Gesenius* Thes.), but a participle neuter, *a thing alike.*

שָׁוָה II. (Kal not used) *trans. to put, set, place*, cognate in sense שׂוּם; *to spread out, to arrange*, cognate in sense עָרַךְ; identical in its organic root שָׁוְ-ה with that in צָבְ-ה, יָ-צַב, נָ-שַׁב, יָ-שַׁב, צָבְ-ה III., צָר-ח; Aram. שְׁוָא the same, hence Pa. שַׁוִּי for the Hebrew שׂוּם, שִׂית, Sam. שַׁבִּי, שַׁוִּי.

Pih. שִׁוָּה (*fut.* יְשַׁוֶּה) *to put, to set*, Ps. 16, 8 *I have set Jehovah before me always* (54, 5 שׂוּם); 18, 34 *he made my feet like the hinds'* (in swiftness), comp. HABBAK. 3, 19 (שׂוּם); שִׁוָּה מִשְׁפָּט Ps. 119, 30 *to set right before one*, i. e. to observe it carefully, where לְנֶגְדִּי is omitted, as is the case with שׂוּם also; פְּרִי יְשַׁוֶּה לוֹ Hos. 10, 1 *he prepares fruit for him* (but see שָׁוָה I.); with עַל of a person and the accus. of the object *to lay a thing upon one*, i. e. *to bestow upon*, e. g. עֶזְרָה Ps. 89, 20.

שָׁוָה III. (not used) *intr.* (an enlarged form of שָׁא [שׁוא] II. or for שָׁאָה I.) *to make a noise, to rage, to make a crash*, whence תְּשָׁאָה (JOB 30, 22 K'tib) = תְּשָׁוָה (36, 29) from שׁוּא; hence parallel with רוּחַ, as סוּפָה (PROV. 1, 27) is parallel with שׁוֹאָה. See שָׁרָה.

שָׁוָה (*a plain, dale;* from שָׁוָה I.) 1. *n. p.* of a place near קִרְיָתַיִם (which see), belonging to Reuben (NUM. 32, 37; JOSH. 13, 19) GEN. 14, 5, and where the אֵימִים dwelt. — 2. *n. p.* of a valley, fully עֵמֶק שָׁוֵה GEN. 14, 17, called also עֵמֶק הַמֶּלֶךְ 2 SAM. 18, 18. It lay near Jerusalem (Josephus) towards the Dead Sea (see עֵמֶק).

שָׁוְה and שָׁוְא (*part. pass.* שָׁוִי) *Aram intr.* same as the Hebrew שָׁוָה I., DAN. 5, 21 K'tib *and his heart was like a beast's*, but where the K'ri reads שָׁוִי or שָׁוְיִי, referring to אֱלָהָא as the subject.

Pah. שַׁוִּי see *Pe.*, frequent in the Targ.

Ithpa. אִשְׁתַּוִּא (*fut.* יִשְׁתַּוֵּא) *to be made like to, to become* DAN. 3, 29.

שָׁוַן (not used) *intr.* after the Ar. شَوِنَ *to be fond, to be excited by love;* but better same as שׁוּשׁ *to be white, shining, luminous*, metaphor. *to be moveable, quick, swift* (as in צוּץ, סוּס), so that the n. p. שִׁיזָא may agree with זִיזָא, שִׁישָׁא. Deriv. the n. p. שִׁיזָא.

שָׁוַח (3 *p. fem.* שָׁחָה; *fut.* יָשׁוּחַ) *intr.* same as שָׁחָה, שׁוּחַ, prop. *to be sunk, deep*, of a pit, grave, cistern, abyss (see שִׁיחָה, שִׁיחַת 1, שׁוּחָה); hence *to sink, to sink down, to settle down*, אֶל-מָוֶת (to death) PROV. 2, 18, where שָׁחָה is to be referred to בַּיִת (to refer it to אִשָּׁה זָרָה 2, 17 [Targ., *Ibn Esra*], or to read שָׁחָה, is unnecessary). Fig. *to be bowed down, beaten down, sunk*, לֶעָפָר *to the dust* Ps. 44, 26; with עַל of a person in תָּשׁוּחַ עָלַי נַפְשִׁי LAMENT. 3, 20 (K'ri) *my soul is bowed down within me;* so too הִשְׁתּוֹחֲחָה (which see). Deriv. שַׁחַת, שִׁיחָה, שִׁיחַת 1, the proper name שָׁחִי, שׁוּחָם, שׁוּחִי, יְשׁוּחִיָּה (from יָשׁוּחַ).

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Hif. הֵשִׁיחַ (*fut.* יָשִׁיחַ) *to bring depression*, with עַל of a person LAMENT. 3, 20 K'ri, where the K'tib has Kal.

Hithp. הִשְׁתּוֹחֵחַ (*fut.* יִשְׁתּוֹחַח) *to be bowed*, *humbled*, *struck down*, of the spirit, with עַל Ps. 42, 6 7 12; 43, 5.

The stem שָׁח (שׁוּחַ) is the Ar. سَاخَ, ثَاخَ (to sink, in dirt; to sink into, water), سَخَّ (to be deep or sunk), Aram. שָׁח, שַׁח, שְׁחָא; and its organic root lies also in יָ־שַׁח (which see), espec. in שָׁק־ע.

שׁוּחַ I. (not used) *intr. to sprout*, *to sprout forth*, *to grow*, *to shoot forth;* ident. in its organic root שָׂח with שָׂג II., שָׂגָא, שָׂג־ה, סָח (סוּחַ) I.; Ar. شَاحَ (to be great, rich, strong), Aram. שְׁוַח, ܫܘܚ to sprout, to bloom, Af. to send out sprouts, ܫܘܚܐ bushes. Deriv. שִׂיחַ 1.

שׂוּחַ II. (*inf. constr.* שׂוּחַ) *intr.* prop. *to speak*, *to say*, from the fundamental signification *to utter sounds*, *to speak intelligibly*, cognate in sense הָגָה I.; hence metaphor. 1. *to lament*, *to beseech*, *to pray*. — 2. *to think*, *suppose*, as internal whispering, the same metaphor being also in הָגָה, הָגַג. Here is to be referred לָשׂוּחַ בַּשָּׂדֶה GEN. 24, 63, which is explained sometimes *in order to meditate* (LXX, Vulg.) like שִׂיחַ (which see), sometimes *to pray* (Targ., Sam., Arab., *Saad.*, *Rashi*), or *to confer with himself* (Aq., Symm.), or *to walk about* (Pesh., *Ibn Esra*, *Kimchi*); the last meaning being adopted on the ground that the reading should be לָשׁוּט, according to 2 SAM. 24, 2 8, JOB 1, 7, as הָלַךְ stands for it in GEN. 24, 65, or that שׂוּחַ should be regarded as a denomin. from שִׂיחַ (*Ibn Esra*) meaning *to walk among the bushes*, comp. أَجَمَ to go into a thicket of reeds, شَاكَ to get into thorns. Better, *in order to lament*, i. e. to mourn undisturbed for the death of his mother; comp. 24, 67. Deriv. שֵׂחַ, שִׂיחַ 2, שִׂיחָה.

Pih. שׂוֹחֵחַ (*fut.* יְשׂוֹחֵחַ) *to speak*, *to relate*, with בְּ of a thing Ps. 143, 5; in like manner הָגָה בְּ in the same passage, and similarly דִּבֶּר בְּ DEUT. 6, 7. וְאֶת־דּוֹרוֹ מִי יְשׂוֹחֵחַ Is. 53, 8 *and none of his contemporaries gives an account of it*, i. e. none of them talks of that mournful crisis in the life of God's servant; but that phenomenon, on the contrary, passes by quite unheeded (see 53, 1 3). On מִי see מִי 5; on דּוֹר see the word.

Hif. שִׂיחַ (abridged from הֵשִׂיחַ, like בִּין from הֵבִין; *inf. constr.* שִׂיחַ; *imper.* שִׂיחַ, שִׂיחוּ; *fut.* יָשִׂיחַ, אָשִׂיחַ, אָשִׂיחָה) 1. *to speak*, with לְ = אֶל *to address* JOB 12, 8, coupled with שָׁאַל 12, 7 to ask; with accusat. of the person *to speak to* = *to instruct* PROV. 6, 22 (LXX); with בְּ *to speak of one* (in a bad sense) Ps. 69, 13; with the accusat. *to declare*, *to relate*, PSALM 145, 5, like אָמַר and סִפֵּר 145, 6, also with בְּ 105, 2, = הוֹדִיעַ 105, 1. — 2. Metaph. *to complain aloud* JOB 7, 11, parallel דִּבֶּר; coupled with הָמָה Ps. 55, 18; *to sing*, *to praise*, absol. JUDGES 5, 10; *to muse*, Ps. 77, 4 7, with בְּ of a thing *upon* 77, 13.

As to the organic root שָׂח (Talm. סָח), it is ident. with that in שָׂג־ה III. (which see) and in הָג, הָג־ה I.

שׁוּחַ (*depression*, *humility;* as the name of a place *low region*, *valley*) *n. p.* of a son of Keturah, and then of an Arabian tribe, from whom, being settled there near Edom, the locality has its name GEN. 25, 2; *Gent. m.* שׁוּחִי JOB 2, 11; 8, 1; 18, 1; 25, 1. It has been identified with Σακκαία eastward of Batanea (Ptol. 5, 15); with *Schichan* in the land of Moab (Abulf. ed. Köhler p. 91); with the race *Siajcha* east of Aila (*Burckh.* Syr. p. 945) &c.; but all we know is, that *Shuah* is to be looked for near Edom.

שׁוּחָה (from שׁוּחַ) 1. *fem. a cleft* or *depth*, אֶרֶץ שׁ׳ JER. 2, 6 of the wilderness abounding in clefts, coupled with עֲרָבָה; *a pit*, to take animals in 18, 21 K'ri; עֲמֻקָּה שׁ׳ *a deep pit* PROV. 22, 14; 23, 27; Aram. שׁוּחָא, שׁוּחַ, שְׁוָח the same. — 2. *dejection*, *sorrow*) *n. p. m.* 1 CHR. 4, 11, for which 4, 4 has חוּשָׁה.

שׁוּחָם (from שׁוּחַ, *humility* or *sorrow*)

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n. p. m. Num. 26, 42, for which Gen. 46, 23 has חֻשִׁים.

שׁוּט I. (*part. m. pl.* שָׁאטִים, *f. pl.* שָׁאטוֹת) *trans.* same as שָׁאַט *to tread* or *push away;* metaphor. *to contemn, to despise* Ez. 16, 57; 28, 24 26. The participial form שָׁאט is formed in the Aramaean manner like קָאם.

שׁוּט II. (*part. masc.* שָׁט, *fut.* יָשׁוּט) 1. *tr.* prop. *to move forward, to tow, to make go on*, a ship, and so *to steer*, with the accus. Ez. 27, 26; שָׁטִים *pilots* 27, 8; cognate in sense חָבַל III. Deriv. מָשׁוֹט, מִשּׁוֹט, שַׁיִט 1. — 2. *intr. to rove about, to go to and fro, to run hither and thither*, especially to inspect, with בְּ of a place Job 1, 7; 2, 2; 2 Sam. 24, 8; with בְּ *among* 2 Sam. 24, 2; also absol. Num. 11, 8; Aram. שׁוּט vagari.

Pih. שׁוֹטֵט (*partic. plural* מְשׁוֹטְטִים, מְשֹׁטְטוֹת; *fut.* יְשׁוֹטֵט) *to run to and fro*, with בְּ or absol. followed by an infin. (to search out) Jer. 5, 1; Am. 8, 12; Zech. 4, 10; fig. *to read through earnestly*, a book, Dan. 12, 4.

Hithp. הִתְשׁוֹטֵט (for הִשְׁתּ־, in order not to allow three *t*-sounds to meet) *to run to and fro*, with בְּ of a place Jer. 49, 3.

The stem שָׁט (שׁוּט) with this meaning is the Ar. شَاطَ (*to run, to go quickly, to gallop*), Aram. שׁוּט to rove, to swim, Ethiop. to act (comp. סָחַר).

שׁוּט III. (unused) prop. *to pierce, to strike, to push*, of a scourge, stick, rod, cognate in sense שָׁבַט (which see); ident. in its organic root שָׁט with that in שָׁת II. (to שַׁיִת), חָ־סַד II. (which see), עָ־צַד, with slight modifications of the meaning; Aram. שָׁט, ܫܛ the same, Arab. سَاطَ same as Hebr. הִכָּה, whence سَوْط = מַכָּה. Deriv. שׁוֹט, שַׁיִט 2, שֹׁטֵט.

שׁוּט (not used) *intr.* same as סוּט *to turn aside, to fall away*, = סָטָה, שָׁטָה, merely assumed for שֵׂט.

שׁוֹט (from שׁוּט III.; *pl.* שׁוֹטִים) *m.* same as שֵׁבֶט *a scourge*, which one swings, a figure of a hostile army Is. 10, 26; שׁ׳ שׁוֹטֵף 28, 18 (K'ri) *an overwhelming scourge;* or *a whip* Prov. 26, 3, קוֹל שׁ׳ *the noise of a whip* Nah. 3, 2; *a cutting instrument*, fig. of לָשׁוֹן, i. e. slander Job 5, 21 = חֵרֶב חַדָּה Ps. 57, 5, חֶרֶב 64, 4; *stroke, punishment, suffering* Job 9, 23, like שֵׁבֶט 37, 13; comp. Aram. שׁוֹטָא, ܫܘܛܐ the same, explained by ܫܒܛܐ; שׁוֹטִיתָא a rod.

שׁוֹטֵט see שֹׁטֵט.

שׁוֹיֵכָה see שׁוֹכֹה.

שׁוּךְ (not used) *intr.* same as שָׁכַךְ *to let down*, Ar. سَكَّ the same; deriv. the proper name שׁוּכָה.

שׁוּךְ I. (2 *p.* שַׂכְתָּ; *part.* שָׂךְ) *tr.* same as שׂוּג II. *to hedge in* or *about, to enclose* (cognate in sense גָּדַר), with בְּעַד *to hedge round about* Job 1, 10, i. e. *to protect*, comp. גָּדַר Lament. 3, 7; שׂוּךְ אֶת־דֶּרֶךְ Hos. 2, 8 *to hedge the way about*, i. e. *to shut in, to straiten;* Ar. شَاكَ. Deriv. perhaps מְשׂוּכָה.

שׁוּךְ II. (Kal unused) *intr.* same as סוּךְ I. *to intertwine, to interweave*, of a thorn-hedge; *to be twisted together.* Derivat. שׂוֹךְ, שׂוֹכָה, the proper names שׂוֹכוֹ, שׂוֹכֹה, שׂוֹיֵכָה; perhaps מְשׂוּכָה (which see).

Pih. שׂוֹכֵךְ (*fut.* יְשׂוֹכֵךְ) *to weave*, of the embryo's formation Job 10, 11, like סָכַךְ Ps. 139, 13 in the same sense (Targ. אַשְׁתֵּי).

שׂוֹךְ (with *suff.* שׂוֹכֹה = שׂוֹכוֹ, from שׂוּךְ II.) *m. a bundle of twigs interwoven, a bough* Judges 9, 49, for which שׂוֹכָה stands in 9, 48; Aram. סוֹךְ and שׂוֹךְ, Syr. ܣܘܟܐ the same.

שׂוֹכָה *f.* see שׂוֹךְ.

שׁוּכָה (from שׁוּךְ = שָׁכַךְ, *settlement*) *n. p.* of a locality in Judah, along with תִּרְעָה and שִׁמְעָה, which are all three unknown. Deriv. the *patr. m. pl.* שׁוּכָתִים the *Shuhites*, who formed along with the inhabitants of *Tirah* and *Shimeah* the מִשְׁפְּחוֹת סוֹפְרִים 1 Chr. 2, 55.

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שׂוֹכֹה (Jos. 15, 48 K'tib, שׂוֹכוֹ K'ri, likewise 15, 35 and 1 Sam. 17, 1, also שׂכֹה 1 Kings 4, 10, *bushes*, *a thicket;* from שׂוּךְ II.) *n. p.* 1. a city in the plain of Judah Josh. 15, 35, 1 Sam. 17, 1, *Euseb.* Σουχώ, said to lie between Eleutheropolis and Jerusalem (*Robins.* Pal. II, 605-6). — 2. a city in the mountains of Judah Josh. 15, 48 K'tib, *Euseb.* Σοηχώθ (i. e. שׂוֹיֵכָה, *pl.* ־כוֹת), the *Suwêka* found by *Robinson* (II, 195).

שׂוֹכוֹ Josh. 15, 48 K'ri see שׂוֹכֹה.

שׁוּל (not used) *intr. to hang down, to trail behind*, of a garment, Ar. سَوِلَ (to hang down, of the belly), سَالَ (to flow down), ذَالَ (to trail); ident. in its organic root שָׁל with that in דַּל I., זַל; perhaps not to be compared with שָׁבַל, since the root of it is בל. Derivative

שׁוּל (only *pl. c.* שׁוּלֵי, with *suff.* שׁוּלַיִךְ, שׁוּלָיו, שׁוּלֶיהָ) *m. pl. the flowing skirts*, of a robe worn by persons of distinction Is. 6, 1, including the border Lament. 1, 9; גִּלָּה שׁ׳ *to uncover the skirts* Nah. 3, 5, Jer. 13, 22, = חָשַׂף שׁ׳ Jer. 13, 26, as a disgrace, comp. 47, 2; conseq. = שֹׁבֶל, Ar. سَبَلَة; *the* lower *edge* or *hem*, Ez. 25, 26; 28, 33 35; 39, 24.

שׁוֹלָל (after the form שׁוֹבָב, עוֹלָל, from שָׁלַל I. *to put off*) *adj. m. bare-footed*, coupled with עָרוֹם Mic. 1, 8 K'ri (LXX, Syr., *Kimchi*), a sign of distress 2 Sam. 15, 30 (in Is. 20, 2 the prose word יָחֵף stands for it); the K'tib has שֵׁילָל (which see). הוֹלִיךְ שׁ׳ *to lead captive*, יוֹעֲצִים, כֹּהֲנִים Job 12, 17 19, i. e. *stripped*, *barefoot*, to make to go along in the form of captives. According to *Rashi* שׁ׳ is = מְשׁ׳ prop. *raving*, *mad*, hence *wavering*, *tottering*, *erring*, from שָׁלַל II. = הָלַל II. (which see), to which תָּלַל II. (to תּוֹלָל) is said to belong, but which is less suitable in Micah l. c.

שׁוּלֵם (from שָׁלַם = שָׁנַם; *uneven place*) *n. p.* of a locality, which Euseb. and Jerome found five miles south of תָּבוֹר under the name Σουλήμ, and which is now called *Sûlam* (سُولَم). It would be ident. with שׁוּנֵם (which see), a city in Issachar (Josh. 19, 18), on גִּלְבֹּעַ, the northern part of the mountain which goes down from Lebanon through all Palestine, if *Robinson's* description be correct (Pal. III, 402).

שׁוּלַמִּית (with the article, conseq. not a personal name) *noun Gent. f.* (like הַשּׁוּנַמִּית 1 Kings 1, 3), *belonging to* a place שׁוּלֵם (which see), ident. with שׁוּנֵם Song of Sol. 7, 1.

שׁוּם I. (only 3 *p. perf.* שָׂם) *tr. to value, to tax*, like שׁוּם in modern Hebrew and the Mishna, with עַל, *to institute an examination* of a thing, whether it be good or bad; hence Eccles. 3, 17 *and every deed he estimates*, i. e. he proves, = יִשְׁפֹּט in the same verse. Deriv. the proper names שֻׁמָּה (patron. שֻׁמָּתִי) and שִׁימוֹן.

שׁוּם II. (unused) *intr.* either like שָׁהַם *to be pale green*, of plants; or after the Ar. شَمَّ, Hebr. נָ־שַׁם, Aram. נָ־שַׁם, لمع *to have a strong smell*, *to scent.* Deriv. the noun שׁוּם.

שׂוּם (3 *p. perf.* שָׂם, 2 *p. f.* שַׂמְתְּ, once שַׂמְתִּי Ruth 3, 3; *part. m.* שָׂם, *pl.* שָׂמִים; *part. pass. f.* שׂוּמָה 2 Sam. 13, 32 K'ri, but commonly regarded as a noun; *inf. abs.* שׂוֹם, *c.* שׂוּם; *fut.* יָשׂוּם) *tr.* 1. *to set* (like שׁוּת = יָ־שַׁם), and so *to plant*, trees, ponere arborem, Is. 41, 19; Ez. 17, 4; *to set up, to erect*, a monument Nah. 1, 14; *to build*, a nest Num. 24, 21; *to put up*, מָצוֹר Mic. 4, 14; fig. *to establish*, בְּרִית 2 Sam. 23, 5 = הֵקִים בְּ׳; *to appoint* (Amharic the same), מֶלֶךְ Deut. 17, 14, רֹאשׁ Hos. 2, 2, שֹׁפְטִים 1 Sam. 8, 1, sometimes with a twofold accus. Ps. 105, 21 or an accus. and לְ Gen. 45, 9; with an accus. and עַל *to set over*, 2 Sam. 17, 25. — 2. *to set forth, to array*, warriors, with two accus. 1 Sam. 11, 11, absol. 15, 2 (comp. שִׁית, עָרַךְ); *to set*, troops Job 1, 17; *to set in array*, absol. and with עַל 1 Kings 20, 12; *to appoint*, with an accus. 2 Kings 10, 24, an ambush Josh. 8, 2, the foot on the neck of one, i. e. *to subjugate*

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Josh. 10, 24; *to set up*, פָּסֵל Deut. 27, 15, מַצֵּבָה Gen. 28, 12, שֻׁלְחָן Ex. 26, 35, a throne Jer. 43, 10; *to put in*, a door Gen. 6, 16; *to erect*, Ex. 40, 18, a tent Ps. 19, 5; *to hang up*, the curtain 40, 5, elsewhere נָתַן. Fig. שׂ׳ תּוֹרָה *to establish a law* Ps. 78, 5, with the accus. of the object and ל *to* Gen. 47, 26; *to arrange*, מִשְׁטָר Job 38, 33; *to appoint*, חֹק Prov. 8, 29, גְּבוּל Ps. 104, 9, מָקוֹם 2 Sam. 7, 10. — שׂ׳ עַל *to set upon* a thing, sometimes without the accusat. 2 Kings 10, 3; with a double accusat. שׂ׳ בַּיִת כֶּלֶא 2 Chr. 18, 26; *to put* into, Gen. 2, 8, seldom with עַל of a place Job 20, 4 or ל 5, 11; Song of Sol. 6, 12 *my longing soul set me in the chariots of Amminadab;* with עַל *to put upon* Ex. 29, 6; 28, 12; *to gird on*, חָגַר עַל־יָרֵךְ 38, 27; with בְּ *to put into*, the hand Is. 37, 29, with עַל *to stick in* Gen. 24, 47, absol. בַּדִּים Num. 4, 6; *to found, to create* Job 34, 13; *to cause to arise* Is. 42, 4; 44, 7; *to introduce*, שָׁם Deut. 12, 5, i. e. to erect the seat of worship, comp. שִׁכֵּן שָׁם Deut. 12, 11; שׂוּם בֵּין *to put between* Judges 15, 4; שׂ׳ עַל *to lay upon* Gen. 22, 9; שׂ׳ תַּחַת *to lay under* 24, 2; with עַל of a person *to lay upon* 21, 14, also with עַל of a thing 9, 23; Lev. 24, 6. שׂ׳ יָד עַל־פֶּה Judges 18, 19 or אֶל־פֶּה 1 Sam. 19, 13 or לְפֶה Job 20, 9 or לְמוֹ פֶה 40, 4 *to be silent* or *dumb;* שׂ׳ אֶבֶן אֶל־אֶבֶן Hag. 2, 15 *to lay one stone upon another*, i. e. *to build;* שׂ׳ בְּ *to put upon* Gen. 44, 1; Job 13, 27; with בְּיַד פְּ *to give into one's hand* Is. 51, 23; *to take into the hand* Judges 4, 21. Fig. שׂ׳ נֶפֶשׁ בְּכַף *to put one's life into one's hand* 1 Sam. 19, 5; שׂ׳ דְּבָרִים בְּפִי פְּ׳ *to put words into one's mouth* Ex. 4, 15; שׂ׳ מוֹפְתִים בְּיַד *to give wonders into the hand of one*, i. e. to furnish him with miraculous power 4, 21; שׂ׳ בְּאָזְנֵי פ׳ *to read before* one 17, 14; שׂ׳ לִפְנֵי *to put* or *lay before* 1 Sam. 9, 24, also שׂ׳ ל 2 Sam. 12, 20, absol. Gen. 43, 31, or with the accus. of the place Gen. 28, 11. — 3. *to put to*, אֵשׁ 1 Kings 18, 23, with עַל *to* a thing, as כְּרָיִם Ez. 4, 2; with the accus. and עַל clothes, dress, ornaments Ruth 3, 3; Ez. 16, 14; a roller 30, 21, but also with בְּ Gen. 37, 34; *to lay upon*, to do a thing Ex. 5, 8; *to afflict with*, with בְּ 15, 26; *to impute*, with עַל Judges 9, 24, ל Deut. 22, 8, and בְּ Job 4, 18; שׂ׳ שֵׁם ל *to give one a name* Dan. 1, 7, Judges 8, 31, with ל Num. 6, 27; שׂ׳ לְנֶגֶד *to set* a thing *before one's eyes*, i. e. to take a resolution 54, 5; *to put* or *lay down*, a pledge Job 17, 3; שׂ׳ דְּבָרָה אֶל־פ׳ *to commit a cause to one* Job 5, 8; שׂ׳ שֶׂכֶל *to explain the sense* Neh. 8, 8; שׂ׳ אַף *to cherish wrath* (against God) Job 36, 13, where בְּנֶפֶשׁ or בְּקִרְבּ may be supplied, comp. שִׁוּחַ Ps. 13, 3; Prov. 26, 24. שׂ׳ עַל־לֵב prop. to lay to heart, i. e. *to take heed to* Is. 47, 7, and in this sense also שׂ׳ אֶל־לֵב 2 Sam. 19, 20, שׂ׳ בְּלֵב Job 22, 22, followed by the infin. constr. and ל Mal. 2, 2 or אֲשֶׁר לֹא Dan. 1, 8, with the omission of עַל לֵב in שָׁם דֶּרֶךְ Ps. 50, 23 *to take heed to the walk;* also *to cast, to throw into*, בְּתְחוֹם מַיִם Ez. 26, 12; *to pour out, to shed*, of מָרַק Judges 6, 19, דָּמִים 1 Kings 2, 5, with בְּ Judges 6, 19 or עַל of the place Ez. 24, 7, hence fig. שׂ׳ רוּחַ עַל Num. 11, 17 = שָׁפַךְ, also with בְּחֶרֶב פְּ׳ Is. 63, 11. — 4. *to direct*, *to turn*, חֶרֶב, with בְּ against one Judges 7, 22; שׂ׳ עַיִן עַל *to direct the eye upon* a thing Jer. 24, 6, also with אֶל Ps. 33, 18 or בְּ Deut. 11, 12; שׂ׳ פָּנִים *to set the face upon, to have a design for* Gen. 31, 21; שׂ׳ לֵב *to set the mind upon, to attend to* Is. 41, 22, without לֵב 41, 20, generally *to consider* Job 34, 23, with עַל 1, 8, אֶל 2, 3, ל Deut. 32, 46 and בְּ Job 23, 6; *to make*, with a simple accus. *into a thing*, as into אֲבָנִים Ex. 4, 11, into כְּפִיר Ez. 19, 5; with a double accus. Ps. 39, 9, with an accus. and ל Gen. 21, 13; שׂ׳ לְאַל *to turn into nothing* Job 24, 25 (in Is. 25, 2 we may read מֵעִיר for הֶעָיִר); with an accus. and בְּ *to make as* or *like* Gen. 32, 12; *to make* = *to produce, prepare*, קָרְחָה Deut. 14, 1, דֶּרֶךְ Is. 43, 19; with בְּ *in* or *among* Ex. 10, 2; *to do*, Num. 24, 23 *when God doeth this;* שׂ׳ בְּנִים

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Ezr. 10, 44 *to beget children;* שׂ׳ רָעָה עַל Ps. 109, 5 *to do evil to; to make* חֻצּוֹת 1 Kings 20, 34, with לְ of a person *for; to prepare* Ex. 8, 8; שׂ׳ קֵץ לְ *to put an end to a thing* Job 28, 3; שׂ׳ שֵׁם לוֹ *to make oneself a name* 2 Sam. 7, 23; שׂ׳ זֶרַע לְ *to give posterity to one* 1 Sam. 2, 20; שׂ׳ יָדַיִם לְ *to give place to one* 2 Kings 11, 16; שׂ׳ שָׁלוֹם לְ *to give peace to one* Num. 6, 26; שׂ׳ כָּבוֹד לְ *to give honour to one* Josh. 7, 19; שׂ׳ רַחֲמִים לְ *to shew compassion to one* Is. 47, 6. The passage Is. 61, 3 is peculiar, where לָשׂוּם is supplemented by לָתֵת in the next hemistich, so that the translation is, *to appoint* (לָשׂוּם) *for those that mourn for Zion that one should give them* (לָתֵת). Deriv. שִׂימָה, שׂוּמָה, תְּשׂוּמֶת.

Hif. הֵשִׂים (abridged שִׂים; *part.* מֵשִׂים; *inf. c.* שִׂים, *imp.* שִׂים, שִׂימָה and הָשִׂימִי; *fut.* יָשִׂים, יָשֵׂם, *ap.* וְיָשֵׂם, וַיָּשֶׂם) like Kal, to which it is commonly referred, for which reason it is also treated under Kal. The following require special explanation: מִבְּלִי מֵשִׂים *without one regarding it* Job 4, 20; וְיָשֵׂם פָּנָיו Dan. 11, 17 18 (K'ri) *and he will turn his face,* for which the K'tib 11, 18 has וְיָשֵׁב with the same meaning as in 11, 19; שִׂימָה־נָא Job 17, 3 *lay down now,* i. e. a pledge; הָשִׂימִי Ez. 21, 21 *turn,* where פָּנַיִךְ should be supplied (see אָחַד), but see שׂוּם II. The reading fluctuates between Kal and Hifil 2 Sam. 14, 7, or יָשַׂם (which see) Judges 12, 3. Derivative יָשִׂים in the proper name יְשִׂימָאֵל.

Hof. הוּשַׂם (*fut.* יוּשַׂם) *to be put* or *set,* with לִפְנֵי *to be set before* Gen. 24, 33 K'ri, while the K'tib has וַיִּישֶׂם (from יָשַׂם = שׂוּם). In 50, 26 is וַיִּישֶׂם from יָשַׂם.

As to the stem, the Aram. שָׂם, שִׂים, ܣܳܡ, Arab. سام are similar, in their manifold meanings. For the signification *to plant* the Ar. has نصب, for *to appoint* وضع. The organic root is also in יָ־שַׂם; but אָ־סַם does not belong to this group of roots.

שׂוּם II. (not used) *intr.* prop. *to be veiled* (in its organic root = זַם, צַם &c.), hence like עָטַף, עָלַף, עָטָה, עָלָה II. *to be obscured, darkened,* metaphor. *to be impotent, weak,* fig. *to be on the left,* the left side being regarded as the weak one; the left district as the obscured, concealed one (see צָפוֹן); Arab. شَأَمَ (see שְׂמֹאל).

Hif. הֵשִׂים (only *imper. fem.* הָשִׂימִי) *to turn to the left,* viz. the פָּנִים Ez. 21, 21, explained by הַשְׂמִילִי, as in the same place הִתְאַחֲדִי (to turn to the strong i. e. the right side) is explained by הֵימִינִי.

שׂוּם (שָׂם, שָׂמָה, שָׂמְתָּ, שָׂמֶת, שָׂמוּ, and also the abridged Afel-form שִׂים from אֲשִׂים belongs here; שֻׂמַת Dan. 6, 18 is a *part. pass.* = שִׂים with a personal suffix; *imper.* שִׂים) *Aram. trans.* same as Hebrew שׂוּם *to issue, to set forth,* טְעֵם (an edict, decree) Dan. 3, 10 29; with עַל of a person 3, 12; שָׂם שֵׁם *to give a name* 5, 12; שָׂם בָּל עַל *to take consideration about* Dan. 6, 15.

Ithpe. אִתְּשָׂם (*part.* מִתְּשָׂם, *fut.* יִתְּשָׂם) prop. *to be set, put,* and so *to be put in* Ezr. 5, 8; *to be made* Dan. 2, 5; *to be issued* Ezr. 4, 21.

שׁוּם (from שׁוּם II.; only *plur.* שׁוּמִים) *m. garlic,* so called either from its pale green colour or its strong smell Num. 11, 5, used as seasoning for meats; Arab. ثُوم, Aram. תּוּמָא, ܬܘܡܐ the same, Talm. שׁוּמְנִית *garlic.*

שׂוּמָה (from שׂוּם) *fem. an arrangement, plan, determination,* 2 Sam. 13, 32 (K'ri) *for at the command of Absalom it was an arrangement;* Targ. כְּמָנָא (elsewhere for זִמָּה); K'tib שִׂימָה.

שׂוּמָה see שֻׂמָה.

שׁוּן I. (not used) *intr. to rest, to be careless, inactive,* identical in its organic root שָׁן with שָׁאַן (which see). Deriv. the proper names שׁוּנִי and אֶשְׁתּוֹן.

שׁוּן II. (unused) *intr. to make water, to piss,* Syr. ܬܳܢ the same (part. ܬܳܢܳܢ pissing,

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= מַשְׁתִּין, Pa. ﭘ to *urine much*, ﭘ *urine*), oftenest in Ethiopic. The fundamental signification is *to pour out, to flow out, to pour;* and it is connected with the Arab. سَنَّ (to cause to pour out or flow). Deriv. שֵׁן.

Hif. הִשְׁתִּין (a form arising from the insertion of ת, for הֵשִׁין; *part.* מַשְׁתִּין) prop. to cause to flow out; hence *to make water, to piss,* מַשְׁתִּין בְּקִיר 1 Sam. 25, 22 34 *one pissing against the wall,* i. e. a dog (*Ibn Koreish, Ibn G'anâch,* and as is perceptible from מִכָּל־אֲשֶׁר־לוֹ); but in 1 Kings 14, 10; 21, 21; 2 Kings 9, 8 it appears to mean *the lowest class of men.* The insertion of ת is also found in עָתַם from עָם II. (עוּם), in the nouns כַּפְתֹּר, צַנְתֶּרֶת, צַנְתֵּרֶת, עַשְׁתֶּרֶת, עַשְׁתֵּרֶת, II. (which see), עָבֶל and ﭘ שָׁתַן as a new verb appears too in the Mishna and Talmud, and according to *Ibn Koreish* very often in the סֵפֶר רְפוּאוֹת of אָסָף הַיְרֻחוֹנִי. See שָׁתַן.

שׁוּנִי (from שׁוּן I.; *fortunate one*) *n. p. m.* Gen. 46, 16; *patr.* שׁוּנִי (from שׁוּנִיי) Num. 26, 15.

שׁוּנֶם (after the form אִוִּיל=אֱוִיל, שׁוּלָם; from שָׁם which see, *uneven place*) *n. p.* of a locality in Issachar, on a steep slope of גִּלְבֹּעַ Josh. 19, 18; 1 Sam. 28, 4; 2 Kings 4, 8. It may be identified with שׁוּלָם (which see); *Robinson,* Pal. III, 402. Deriv. the *Gent. fem.* שׁוּנַמִּית *belonging to Shunem* 1 Kings 1, 3; 2, 17 21 22; 2 Kings 4, 12 25 36; in the same way as שׁוּלַמִּית is derived from שׁוּלָם.

שׁוּנַמִּית see שׁוּנֶם.

שׁוֹס (not used) *tr. to plunder,* same as שָׁסַס and שָׁסָה. Deriv. מְשׁוֹסָה and מְשִׁיסָה.

שָׁוַע (Kal unused) *intr.* prop. same as צָוַח (שָׁבַח, Aram. צְוַח) *to cry out, to call,* for help; *to implore, to pray.* Deriv. שַׁוְעָה, שֶׁוַע.

Pih. שִׁוַּע (*part.* מְשַׁוֵּעַ; *inf.* with *suff.* שַׁוְּעִי; *fut.* יְשַׁוַּע, יְשַׁוֵּעַ) *to cry out, to call,* for help, with אֶל of a person Ps. 28, 2; 30, 3; for which זָעַק is in 18, 7 (in 2 Sam. 22, 7 קָרָא), Lament. 3, 8, and to which שָׁמַע *to hear* belongs Ps. 22, 25.

שְׁוַע I. (not used) *intr.* same as שָׁוַע which see. Deriv. שְׁוֹעַ 1 and the noun שְׁוַע 1.

שְׁוַע II. (i. e. שָׁוַע; not used) *intr. to be wide,* Arab. وَسِعَ, cognate in sense רָוַח, רָחַב, opposite צָר; hence metaph. 1. *to be free, fortunate, unconfined, delivered; wide* standing elsewhere for *prosperous, free.* — 2. *to be distinguished, rich, noble,* taken from the meaning *free, unrestrained.* Deriv. תְּשׁוּעָה 2, שְׁוַע 2, the proper names שְׁוַע, שׁוּעָא, and parts of יְהוֹשָׁפָט, יְהוֹשׁוּעַ, יְשׁוּעַ, הוֹשַׁעְיָה, מַלְכִּישׁוּעַ, אֱלִישָׁע, אֱלִישׁוּעַ, אֲבִישׁוּעַ.

שְׁוֹעַ *m.* 1. (from שׁוּעַ I. = שָׁוַע) *a cry for help* Is. 22, 5. — 2. (from שְׁוַע II.) *a rich one,* then *a noble, free one,* oppos. כְּלִי Is. 32, 5 or דָּל Job 34, 19, like עָשִׁיר 27, 19 in a similar sense. — 3. *n. p.* of a small Chaldean people, coupled with פְּקוֹד and קוֹעַ (which see) Ez. 23, 23, without any farther information about them being attainable.

שׁוּעַ (with *suff.* שׁוּעֲךָ) *m.* 1. (from שׁוַע I.) *a cry for help;* Job 30, 24 *when one is in misfortune, does not the cry for help resound on that account?* (*Ibn Chajjûg, Ibn G'anâch*). — 2. (from שׁוּעַ II.) *riches, property,* Job 36, 19 *will thy riches then be an equivalent for it* (the guilt)? i. e. will they outweigh thy guilt? (see בְּצָר), or the translation may be, *does he value thy riches?* — 3. (*prosperity, salvation,* like יֶשַׁע) *n. p. m.* Gen. 38, 2 12, elsewhere as a constituent part of אַבִישׁוּעַ, יְהוֹשׁוּעַ, יְהוֹשָׁפָט, יְשׁוּעַ, מַלְכִּישׁוּעַ, אֱלִישׁוּעַ. — 4. contracted from שָׁבַע and this for שָׁבָא, only in the *n. p. f.* בַּת־שׁוּעַ 1 Chr. 3, 5 for בַּת־שָׁבַע.

שַׁוְעָה (with *suff.* שַׁוְעִי; from שְׁוַע) *m. a cry for help* Ps. 5, 3; comp. שַׁוְעָתָה.

שׁוּעָא (*prosperity, salvation;* from שְׁוַע II.) *n. p. m.* 1 Chr. 7, 32.

שַׁוְעָתָה (*constr.* שַׁוְעַת, with *suff.* שַׁוְעָתָם;

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from שָׁוַע) *fem. a cry for help* 1 Sam. 5, 12; Jer. 8, 19; לְשַׁוְעָתִי Lament. 3, 56 as a gloss upon לְרִוָּחָתִי from רְוָחָה (according to Job 32, 12) *sighing*, if we should not read לְצַוָּחָתִי; parallel נְאָקָה Ex. 2, 23 24.

שׁוּעָל (*pl.* שׁוּעָלִים and שְׁעָלִים; from שָׁעַל II.) 1. *masc.* prop. *a reddish, fire-coloured, yellowish-red one;* hence *a fox* Lament. 5, 18, *a jackal*, canis aureus Judges 15, 4; Ps. 63, 11; שְׁעָלִים תַּחְנִים Song of Sol. 2, 15 a smaller species of jackal called *Adive*. The existence of jackals in Syria and Palestine is attested by most travellers (*Tobler*, Denkblätter p. 116). Aram. תַּעְלָא, תְּעָלָא, Arab. ثُعَال, ثُعَالَة the same, Persian شغل, شَگَل, also شگار shagal, Turkish چقال, and thence in European languages. A derivation from שָׁעַל I. is less suitable. See שַׁעַל, שַׁעֲלָבִּי. — 2. (*fox*, as a proper name, like the German *Fuchs*, English *Fox*, French *Renard*, Arab. ثَعْلَب) *n. p. m.* 1 Chr. 7, 36. — 3. אֶרֶץ שׁוּעָל (*land of the jackal*) *n. p.* of a district in Benjamin, on the way to Ophrah 1 Sam. 13, 17; identical perhaps with אֶרֶץ שַׁעֲלִים 9, 4; on חַצַר שׁוּעָל (*jackal-village*) Josh. 15, 28 see חַצַר.

שׁוֹעֵר (a denom. from שַׁעַר) *a porter*, see שָׁעַר.

שׁוּף I. (*fut.* יָשׁוּף) *trans.* 1. same as שָׁפַף *to pierce, to wound* (see שְׁפִיפוֹן), *to bite*, with accus. of the object, and also of the member, Gen. 3, 15 *and thou wilt bite him on the heel* (Syr., Sam., *Saadia*, Pers., Jer. Targ.); comp. Aram. שְׁפָא *to pierce*, שְׁפִיוּתָא *a stab*. — 2. *to bruise, to crush*, Gen. 3, 15 *he will bruise thy head* (LXX, Vulg., Syr.); comp. Aram. שָׁף, שׁוּף; שְׁפָא, שָׁף, שׁוּף; Arab. سَفَا, شاف, where the same fundamental signification is transferred to rubbing off, bruising, sawing off, for the Hebrew דָּכָה, שָׁחַק, כָּתַת; generally, *to rub in pieces, to destroy* Job 9, 17, conseq. not = שָׁאַף, as some have assumed for Gen. l. c. Deriv. the proper names שׁוּפָם.

שׁוּף II. (*fut.* יָשׁוּף) *trans. to cover, to veil around*, Ps. 139, 11 *darkness shall cover me* (protectingly) — Symmachus. The org. root שָׁף is identical with that in צָפַף, עָטַף; it is therefore unnecessary to read יְשׁוֹכְנִי.

שׁוּפָךְ (same as שׁוּבָךְ *extension*) *n. p. m.* 1 Chr. 19, 16. See שָׁפָךְ.

שׁוּפָם (*a serpent*, from שׁוּף I.) *n. p. m.* Num. 26, 39, as mss., the cod. Sam., LXX., Vulg. and Syr. read for שֻׁפְּפָם, but see מֻפִּים; *patron.* שׁוּפָמִי 26, 39 = שֻׁפְּפָמִי.

שׁוֹפָר and שֹׁפָר (from שָׁפַר I. after the form עוֹלָם, or according to R. *Nissim* abridged from שְׁפוֹפָר, which again comes from שְׁפַרְפַּר; *constr.* שׁוֹפַר; *plur.* שׁוֹפָרוֹת, *constr.* שׁוֹפְרוֹת) *masc. a horn, trumpet* Ex. 19, 16, so called from its being hollowed, like חָלִיל and the Aram. אַבּוּב, but different from חֲצוֹצְרָה, which is named from its clear sound. הֶעֱבִיר שׁ' *to cause the horn to pass through* i. e. *to sound* Lev. 25, 9; תָּקַע שׁ' *to blow the trumpet* Is. 18, 3; Am. 3, 6; שׁ' אֶל־הַפֶּה Hos. 8, 1 (*to put*) *the trumpet to the mouth*; בְּדֵי שׁ' *as often as the trumpet sounds* Job 39, 25; interchanged with קֶרֶן Josh. 6, 5, compared with 6, 4 6 8 13; Arab. شَبُّور, Talm. שְׁפּוּר the same; Greek σάλπιγξ.

שׁוּק I. (Kal unused) *intr. to depend firmly upon, to cleave to, to stick close to;* identical in its organic root with that in חָשַׁק I., נָשַׁק, Arab. عَشِقَ, عَشَفَ; hence *to hang upon, to have an inclination for* or *pleasure in* a person or thing; *to have a desire.* Derivat. תְּשׁוּקָה.

Pih. שִׁוֵּק (*fut.* יְשַׁוֵּק) intensive, *to have a desire* or *longing for* a thing; of נֶפֶשׁ Ps. 107, 9; Is. 29, 8.

For the organic root שָׁק comp. شَكّ, شَاقَ to hang upon, to lean to, a thing,

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to desire, to long after a thing, תָּאַב the same, שְׁאֹף = the Hebr. תְּשׁוּקָה; Talm. דְּשָׁתוֹקֵק the same.

שׁוּק II. (Kal not used) *intrans.* 1. *to flow, to run, to stream;* identical in its organic root שָׁקַק with that in שָׁחַח־ה, שָׁקַק־ה. — 2. Metaphor. *to go, to run, to be in haste,* a similar metaphor being found also in נָזַל (comp. with אָזַל), הָלַךְ, נָהַר; Arab. سَاقَ. Deriv. שׁוֹק, שׁוּק, and perhaps מַשָּׁק (see שָׁקַק).

Pih. שׁוֹקֵק (*fut.* יְשׁוֹקֵק) *to cause to overflow,* אֶרֶץ, i. e. to give a rich produce Ps. 65, 10; metaphor. *to run, to rush along,* with בְּ *to a place* Is. 33, 4 (see שָׁקַק and the noun מַשָּׁק); *absol. to run about, to run to and fro,* of לֵב Prov. 28, 15.

Hif. הֵשִׁיק (3 *p. plur.* הַשִּׁיקוּ) prop. *to let overflow,* i. e. *to overflow,* with the accusat. *wherewith,* e. g. יִרְוֹשׁ יִצְהָר Jo. 2, 24, also without the accus. 4, 13; Talm. הֵשִׁיק the same; *Kimchi* explains our הֵשִׁיק by הֵצִיף.

Hithp. הִשְׁתַּקְשֵׁק (from the reduplic. שְׁקִשְׁקֵשׁ) *to drive quickly, to rage,* of a military chariot Nah. 2, 5. Comp. the proper name שַׁשָּׁק.

שׁוּק (not used) *Aram. intr.* same as the Hebrew שׁוּק II. Deriv. שָׁק.

שׁוֹק (*dual* שׁוֹקַיִם, *constr.* שׁוֹקֵי, with *suff.* שׁוֹקָיו; from שׁוּק II.) *fem.* prop. *a running, a runner* (German *Lauf* of the lower part of the thigh or shank of the hare), *the leg,* commonly the lower continuation of the יָרֵךְ, i. e. the leg from the knee downwards, Song of Sol. 5, 15; שׁוֹק עַל־יָרֵךְ Judges 15, 8 *leg and thigh,* i. e. utterly; שׁוֹקֵי הָאִישׁ *the* (swift) *feet of a man* Ps. 147, 10 = קֶל בְּרַגְלַיִם (Am. 2, 15), parallel גְּבוּרַת הַסּוּס; *the feet,* which the פֶּסַח cannot use, Prov. 26, 7; in the case of animals enumerated in the laws concerning sacrifices, *the hind leg, shin-bone,* Greek κνήμη, but also *the fore-leg* or *shoulder* Ex. 29, 22 27; Lev. 7, 32; שׁוֹק הַתְּרוּמָה *the heave-shoulder,* i. e. what was to be offered as a gift to the priests Lev. 10, 15; comp. שָׁק, סָק, Arab. سَاقٌ, صَاقٌ.

שׁוּק (*plur.* שְׁוָקִים like שְׁוָרִים, from שׁוּר II.) *m. a street,* prop. a way, path, coupled with רְחוֹב Prov. 7, 8; Eccles. 12, 4 5; Song of Sol. 3, 2; Aram. שׁוּק, שׁוּקָא, Arab. سُوقٌ the same.

שׁוֹר (from שׁוּר V.; with *suff.* שׁוֹרְךָ; *plur.* once שְׁוָרִים) *m.* prop. *a bullock* or *ox for ploughing,* like בָּקָר and the Latin armentum; commonly *one of neat cattle,* without respect to age or sex; hence Lev. 22, 27 = עֵגֶל Ps. 106, 20 (as a figure), *a cow* Ex. 34, 19; different from בָּקָר, which is collect. Ex. 21, 28; Lev. 7, 23; therefore we find שׁוֹר אֶחָד Neh. 5, 18 and שׁוֹר alone, if it is intended to specialise בָּקָר Num. 7, 3. שׁוֹר is but seldom used collect. Gen. 32, 6; 1 Sam. 22, 19. פַּר הַשּׁוֹר *a bullock of the herd* Judges 6, 25, for which פַּר־בֶּן־בָּקָר occurs elsewhere; and perhaps פַּר שׁוֹר is to be so taken Ps. 69, 32. בְּכוֹר שׁוֹר *a first-born ox* Deut. 33, 17, figur. the head of a mighty tribe (Ephraim); comp. פַּר (Jer. 50, 27); Ar. ثَوْرٌ, Maltese taur, Aram. תּוֹר, Greek ταῦρος, Latin taurus, Gothic stiur, German Stier, Pehl. tora.

שׁוּר I. (*perf.* שָׁר; *part. m.* שָׁר, *plur.* שָׁרִים; *plur. fem.* שָׁרוֹת; *inf. constr.* שׁוּר 1 Sam. 18, 6 K'tib; *fut.* יָשׁוּר, abridged יָשֹׁר, *apoc.* יָשַׁר instead of יָשָׁר, תָּשַׁר) *intr. to buzz, to make a noise,* and so *to sing;* with the accus. שִׁנּוּן Ps. 7, 1; שִׁ׳ עַל־לֵב *to sing to the heart* (with songs) Prov. 25, 20; comp. דִּבֵּר עַל־לֵב (Is. 40, 2); יָשׁוֹר עַל אֲנָשִׁים Job 33, 27 *he sings to men,* i. e. before men, *openly,* = בְּקָהָל רָב; of a song of victory Judges 5, 1; commonly the *part.* שָׁרִים וְשָׁרוֹת *male and female singers,* at tables of rejoicing 2 Sam. 19, 36, Eccles. 2, 8 (comp. Is. 5, 12; Am. 6, 5), of the temple-singers 2 Chr. 9, 11; of songs of mourning 35, 25, at solemn processions Ps. 68, 26, coupled with נְגִנִים or הֲלִלִים 87, 7. For שָׁרִים Ez. 40, 44 (Targ., Syr., Vulg.) we

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should read with the LXX שְׁתַּיִם. Derivat. שִׁיר, שִׁירָה. In the proper names אֲבִישׁוּר and אֲחִישָׁר, שׁוּר and שָׁר arose out of יְשׁוּר and יָשָׁר.

Pih. שׁוֹרֵר (3 *p. pl.* שֹׁרְרוּ; *part.* מְשׁוֹרֵר; *fut.* יְשׁוֹרֵר) *to resound*, 2 Chr. 29, 28 *and the song* (שִׁיר) *resounds; to howl*, of animals in the desert חֹרֶב and קוֹל Zeph. 2, 14 (see חֹרֶב); *to sing, to praise, to celebrate*, Job 36, 24 *which men praise;* commonly *the part.* מְשׁוֹרֵר, *pl.* מְשֹׁרְרִים, *f.* מְשֹׁרְרוֹת of the temple-singers 1 Chr. 9, 33; *to play*, with the accompaniment of כְּלֵי שִׁיר 15, 16. The מְשׁ׳ are adduced along with the שׁוֹעֲרִים as serving in the temple Ezr. 2, 70.

Hif. שִׁיר (abridged from הֵשִׁיר, *inf. constr.* שִׁיר; *fut.* יָשִׁיר) *to sing*, with the accusat. Ex. 15, 1, שִׁיר יי׳ Ps. 137, 4; *to praise, to celebrate*, גְּבוּרַת יי׳ 21, 14, along with זִמֵּר, תְּהִלַּת יי׳ 106, 12, coupled with הִלֵּל Jer. 20, 13, בֵּרַךְ Ps. 96, 2, הִתְרוֹעֵעַ 65, 14; with בְּ of the thing praised 138, 5.

Hof. הוּשַׁר (*fut.* יוּשַׁר) *to be sung*, of שִׁיר Is. 26, 1.

שׁוּר II. (*fut.* יָשׁוּר) *intrans. to go, to repair to*, Is. 57, 9 *and thou wentest to the king, anointed with oil* (בַּשֶּׁמֶן); of the wanderings of a harlot (*Kimchi*); *to draw near, to approach*, Song of Sol. 4, 8 *thou approachest from the top of Amanah* (LXX, Syr., *Kimchi*), parallel בּוֹא מִן; *to bring forward, offer, present*, gifts, Ar. سَارَ (to bring to), like הֵרִיץ (Ps. 68, 32), deriv. תְּשׁוּרָה; *to travel, to journey*, of travelling processions and caravans, cognate in sense with אָרַח, deriv. שָׁרָה (according to some).

The stem שָׁר is in its organic root also in אָ־שַׁר I., אָ־תַר, תָּר and the Ar. سَارَ (to wander, to journey, to convey, whence سَائِرَة, سَيَّارَة a caravan), Aram. תָּר and שָׁר, whence שְׁיָרָא (caravan), ܫܝܪܬܐ, Palmyrene שְׁיַרְתָּא; comp. Sanskrit sṛi, to go, to travel.

שׁוּר III. (*fut.* יָשׁוּר) *tr.* 1. *to view, to look at*, with the accus., שְׁחָקִים Job 35, 5; *to see* 24, 15; 7, 8; 17, 15; *to observe*, 33, 14; *to interest oneself in*, with the accus. 35, 13, as a sign of pleasure in Hos. 14, 9, coupled with עָנָה; *to behold*, of מָקוֹם (fem.) Job 20, 9; *to look down*, מִגְּבָעוֹת Num. 23, 9; *to have a vision*, in the prophetic spirit 24, 17, coupled with רָאָה. — 2. *to look sharply at a person* or *thing*, i. e. *to lie in wait for*, Hos. 13, 7 *and like a leopard by the way I will lie in wait* (אָשׁוּר), where the LXX, Jerome and Syr. read אֶשּׁוּר; Jer. 5, 26 *he lies in wait* (יָשׁוּר) *like the stooping of bird-catchers*, where Symm. and Jerome incorrectly take יָשׁוּר for the name of a place. Deriv. שׁוּר 1.

Pih. שׁוֹרֵר (*part.* שׁוֹרֵר for מְשׁוֹרֵר) *to look around, to lie in wait for;* hence שׁוֹרֵר = מְשׁ׳ *a spy, a lurker, an enemy* Ps. 5, 9; 27, 11; 54, 7; 56, 3; 59, 11.

שׁוּר IV. (not used) *tr. to surround, to enclose, to strengthen round about*, of a wall (cognate in sense חָמָה I., גָּדַר, קוּר III.), identical with דּוּר I., טוּר II., חָ־דַר; Ar. سَارَ the same, whence سور a wall, Aram. שׁוּר, ܫܘܪ. Derivat. שׁוּר 2, שׁוּרָה, שָׁרָה (according to some).

שׁוּר V. (not used) *to plough, to cultivate* (like ثَارَ Koran 2, 66), to which is referred שׁוֹר, as בָּקָר is to בָּקַר. Others derive שׁוֹר from שׁוּר = שָׁוַר, שָׁבַר *to break through*, of the fruit of animals; or from שָׁוַר, Aram. שְׁוַר, ܫܘܪ to leap, to spring; but the former is too general, and the latter appears to be a denom. Maltese *tavvar* to plough.

שׁוּר (not used) *Aram. trans.* same as the Hebrew שׁוּר IV. Deriv. שׁוּר.

שׁוּר (*pl.* with *suff.* שׁוּרַי) *m.* 1. (from שׁוּר III.) *a lier in wait, a lurker*, Ps. 92, 12 = שׁוֹרֵר, without our having to read שׁוֹרֵר on that account. — 2. (from שׁוּר IV.) *a garden-wall*, over which branches (בָּנוֹת) mount up or stretch Gen. 49, 22; of the walls of forts 2 Sam. 22, 30; Ps. 18, 30. — 3. *n. p.* of a desert tract east of Egypt, as far as which the Amalekites and Ishmaelites dwelt

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Gen. 25, 18; 1 Sam. 15, 7; 27, 8. Israel reached מִדְבַּר שׁוּר when they had passed through the Red Sea Ex. 15, 22, comp. Num. 33, 8. Hagar fled into this territory Gen. 16, 7. The Arabs call it جفار (G'afâr).

שׁוּר (*pl. def.* שׁוּרַיָּא, ־יָּה, from Aram. שׁוּר) *masc. a wall.* To the completion of its erection are applied שַׁכְלֵל and אִשְׁתַּכְלֵל Ezr. 4, 12 13 16.

שׁוּר I. (*inf. constr.* with *suff.* בְּשׁוּרִי) *intr. to turn away*, same as סוּר I., with מִן of a person Hos. 9, 12. But it is better to read בְּשׁוּרִי מֵהֶם from שׁוּר III. (*when I look away from them*), with the meaning of שָׁעָה Gen. 4, 5.

שׁוּר II. (*fut. ap.* וַיָּשַׂר) *tr.* 1. *to saw*, serrare; *to cut in pieces* 1 Chr. 20, 3, and 2 Sam. 12, 31, where וַיָּשֶׂם should be changed into וַיָּשַׂר. The organic root lies also in נָ־שַׂר, Aram. נְ־סַר (for the Hebrew פָּסַל, חָצַב), גָּ־זַר, חָ־סַר, סַר (to סִיר); Arab. redupl. شرشر (to cut in pieces), اشر, وشر, نشر the same; hence سُور, سَارَة = קֶצֶב (form, shape). Derivat. perhaps מַשּׂוֹר (which see). — 2. (not used) *to divide, to measure*, whence מְשׂוּרָה; see מָשַׂר.

שׁוּר III. (i. e. שָׂר; *fut. apoc.* וַיָּשָׂר) *intr.* same as שָׂר, שָׂרָה *to rule, to govern;* with עַל of a person *to rule over* Judges 9, 22, with אֶל of a person *to overcome, overpower* Hos. 12, 5.

Hif. הֵשִׂיר *to make to rule, to make princes* Hos. 8, 4.

שׁוּר IV. (not used) *tr. to put in a row, to arrange*, ident. with תָּר (to תּוֹר), טָר, דָּר, and adopted for the noun שׂוֹרָה; Ar. سَارَ the same.

שׂוֹרָה (from שׂוּר IV.) *f. a row, range*, as an adverbial accusat. *in rows* Is. 28, 25 (*Rashi*, Hieron., *Ibn Koreish*), parallel נִסְמָן and גְּבֻלָה; comp. the Arab. سُورَة a line or row, *a layer*, Talm. שׁוּרָה. To take the derivation from סָהַר = שָׂהַר, and שׂוֹרָה instead of שְׂהוֹרָה meaning *a thing hedged about*, is inadmissible.

שׁוּרָה (*plur.* with *suff.* שׁוּרֹתָם; from שׁוּר IV.) *f.* same as שׁוּר 2. *a wall*, of olive-plantations and vineyards, = גָּדֵר Job 24, 11, where, as the suffix is unsuitable, many mss. and *Parchon* read חוֹמֹתַיִם = שׁוּרֹתַיִם.

שׂוֹרֵק see שֹׂרֵק.

שׁוּשׁ (not used) *intr.* same as יָשַׁשׁ *to shine, to glitter, to lighten;* hence 1. *to be shining* or *white*, of flowers, marble; *to be gray*, of hair. Deriv. שַׁיִשׁ, שֵׁשׁ 1, שׁוֹשָׁן, שׁוּשָׁן, שׁוֹשַׁנָּה. — 2. Figur. *to be distinguished, noble*, hence *to be free*, arising from signif. 1; the same metaph. application being in חוּר I. (= חָוַר). Derivat. the proper names שָׁשַׁי, שֵׁשַׁי, שֵׁשָׁן, שִׁישָׁא, שַׁוְשָׁא.

The stem שׁ׳ has arisen from a repetition of the root, like all verbs with a similar beginning and end (see צוּץ); and the original organic root is שָׁו, ident. with זָו (which see) = זָו־ה, Arab. زَهَا, a simple root to זוּז III., and with צָו (= צָא II., צָו־ה II.) to צוּץ; it is variously modified in רָ־שַׁף, צָהַב, זָהַב; Ar. ضَاء to lighten, to glitter; Aram. שָׁשׁ, ܫܫ.

שׂוּשׂ I. (*perf.* שָׂשׂ, שַׂשְׂתִּי, שָׂשׂוּ; *part.* שָׂשׂ; *infin. absol.* שׂוֹשׂ, *constr.* שׂוּשׂ; *fut.* יָשׂוּשׂ) *intr.* prop. *to move in a circle* (see סוּס) with joy; *to exult, to rejoice* (cognate in sense גּוּל), coupled with שָׂמַח Ps. 40, 16, גִּיל Is. 65, 18, strengthened by בְּשִׂמְחָה Ps. 68, 4; with עַל of a thing *at* Deut. 28, 63; 30, 9, or בְּ Job 39, 21, Ps. 35, 9, but never with the accusat., since יְשֻׂשׂוּם Is. 35, 1 stands for יְשֻׂשׂוּן (*Ibn Esra*). שׂ׳ בַּיי׳ *to rejoice in God* Ps. 40, 17. Sometimes it is followed by an infin. 19, 6 or כִּי Job 3, 22, or a verb united with Vau Is. 64, 4.

Hif. שִׂישׂ (instead of הֵשִׂישׂ; *fut.* יָשִׂישׂ) *to rejoice, to exult*, like Kal (which see). The passage Ezek. 21, 15 [10] אוֹ נָשִׂישׂ שֵׁבֶט בְּנִי is difficult, prop. *or we shall rejoice over the chastising rod of my son*, which meaning, however, does not suit (see שׂוּשׂ II).

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שׁוּשׁ II. (Kal not used) *tr. to guide, to lead*, a herd; metaph. *to rule;* comp. Ar. سَاسَ, hence سَايِس rector, administrator; Copt. ϣωϲ a shepherd.

Hif. הֵשִׁישׁ (*fut.* יָשִׁישׁ) *to guide, to lead*, only in Ez. 21, 15 אוֹ נָשִׁישׁ *or we shall lead her that has despised the rod* (we should read בָּזָת with the LXX for בְּנִי). See נָשִׁישׁ.

שַׁוְשָׁא (*nobility, splendour, dominion;* from שׁוּשׁ) *n. p. m.* 1 Chr. 18, 16, for which שִׁישָׁא or שְׂרָיָה occurs elsewhere.

שׁוֹשָׁן (*pl.* שׁוֹשַׁנִּים; from שׁוּשׁ) *masc.* 1. *a white lily*, growing wild in Palestine, and therefore a flower of the field (comp. Hos. 14, 6) Song of Sol. 2, 16; 4, 5 (Matth. 6, 28), so called from its white colour; the ancient interpreters incorrectly take it for *the rose* (*Kimchi*). — 2. *a red, bright lily* (Pliny H. N. 21, 5) Song of Solom. 5, 13, to which the lips are compared; comp. the Ar. سَوْسَن, شُوشَان, سيسان, Pers. *sûsan*, and so too in Coptic, Phenician, Armenian, Afghan, Turkish, Greek σοῦσαν (Diosc. 3, 116), with a little alteration occasionally. — 3. *lily-work* in the capitals of columns or elsewhere, an architectural expression 1 Kings 7, 22 26. — 4. only *pl.* שׁוֹשַׁנִּים, the name of a musical choir Ps. 45, 1; 69, 1; 80, 1; ident. with שׁוּשָׁן 60, 1 (which see).

שׁוּשָׁן (from שׁוּשׁ with the termination ־ָן) *m.* 1. same as שׁוֹשָׁן *a white lily, the lily-shaped lotus*, מַעֲשֵׂה שׁ׳ 1 Kings 7, 19 *lotus-work*, an ornament of the capitals of columns; probably after an Egyptian type, since imitations of the lotus-flower appear on Egyptian monuments; comp. 7, 24. — 2. in שׁוּשַׁן עֵדוּת (Ps. 60, 1, for which 80, 1 has שׁוֹשַׁנִּים עֵדוּת, and also שׁוֹשַׁנִּים alone) *n. p.* of one of the 24 music-choirs (1 Chr. ch. 25) left by David (תּוֹדֹת Neh. 12, 31) Ps. 60, 1, so called from a master שׁוּשָׁן (comp. the proper name שֵׁשָׁן 1 Chron. 2, 31), which musical guild may have been stationed in עֵדוּת = עֲדִיתַיִם (Josh. 15, 36). See עֵדוּת 2. and comp. יְדוּתוּן. — 3. שׁוּשָׁן (also שׁוּשָׁן) *n. p.* of a Persian city (עִיר שׁוּשָׁן) Esth. 3, 15, where at the same time was *the tower of Susa* (שׁוּשַׁן הַבִּירָה) 1, 2, Neh. 1, 1, different from *the city of Susa. Shushan* was the seat of the Persian government Esth. 3, 15; 8, 15, lying in עֵילָם Dan. 8, 2, and is said to have been surrounded by the river אוּלַי Dan. l. c., Plin. H. N. 6, 31, Arr. exp. Al. 7, 7; on the contrary, the Choaspes flows by Susa, according to Her. 1, 188; 5, 49; Strabo 15, 7 28. These differing statements are to be reconciled by the fact, that the second source of the אוּלַי in Susiana (Ptol. 6, 3, 2) is meant. On the Choaspes (now Kerkah, Kerrah) lies a village سوس or شوش in the province *Chusistan* or *Hus*, which has been identified with שׁוּשָׁן, while others find it in *Schustar* (Schusser) on the Karûn. The name comes from lily (Steph. Byz.).

שׁוֹשַׁנָּה (*constr.* ־נַּת) *fem.* 1. *a lily*, single Song of Sol. 2, 1, Hos. 14, 6; also *a rose* Song of Sol. 2, 2; an artificial lily in architecture 2 Chr. 4, 5, like שׁוֹשָׁן. — 2. *n. p. f.* Σωσάννα, Σουσάννα, LXX on Dan. ch. 13, also a name elsewhere (Diod. Sic. 2, 6).

שׁוֹשַׁנִּים see שׁוֹשָׁן.

שׁוּשָׁנֶךְ *n. p.* of a province of Assyria, whence colonists were transplanted to Samaria; hence a *Gent. noun* שׁוּשַׁנְכִי, *plur. def.* שׁוּשַׁנְכָיֵא Ezr. 4, 9. Adduced with the territories דִּין, אֲפַרְסָתֶךְ, טַרְפֶּל, אֲפָרָס, אַרְכּוּ, בָּבֶל, דֶּה, עֵלָם.

שׁוּשַׁק only in 1 Kings 15, 25 K'tib, for which the K'ri has שִׁישַׁק (which see).

שׁוּת I. (*perf.* שָׁת, שָׁתָה, שַׁתָּה, שַׁתִּי, שָׁתוּ; *inf. abs.* שׁוֹת; without a future) *tr.* 1. *to set*, hence *to set fast*, גְּבוּל Ex. 23, 31; *to make into a thing*, Ps. 88, 9; Hos. 2, 5; with בְּ of a person *to put in one* Ps. 73, 28; *to set out* or *forth*, with לְ 90, 8, without it 84, 4; *to prepare* Hos. 6, 11; *to appoint in place of, to replace*, זֶרַע אַחֵר Gen. 4, 25, with עַל *to add to, to put with* 30, 40; שׁוּת לֵב לְ *to set the*

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heart upon Ex. 7, 23. — 2. *to set*, a post Is. 22, 7 (without the object); with עַל of a person Ps. 3, 7, where מַחֲנֶה should be supplied; שׁוּת תַּחַת *to put under*, 8, 7 *thou hast put all under his feet.* — 3. *to put on*, with the accusat. עֲדִי and עַל of a person Ex. 33, 4; *to lay*, מֹקְשִׁים Ps. 140, 6; with בְּ *to lay in* a thing 88, 7; Job 38, 36. Deriv. שֵׁת or שָׁתָה, שִׁית, שֵׁת (sing.), the proper name שֵׁת, and שׁוּת in שׁוּתֶלַח.

Hif. שִׁית (abridged from הֵשִׁית; only the *imp.* שִׁית, שִׁיתָה, שִׁיתִי, שִׁיתוּ; *inf. c.* שִׁית; *fut.* יָשִׁית, *ap.* יָשֵׁת, יָשֶׁת) with the meanings of Kal: 1. *to set*, *to put in a different place*, *to make into a thing*, with a double accus., Is. 5, 6; 26, 1 *he sets salvation as walls and ditches;* more rarely with the accus. and כְּ Is. 16, 3, with the accus. and לְ Jer. 2, 15, or absol. with the sense of עָשָׂה *to make*, *to do* Ex. 10, 1, for which שׂוּם is usual; *to set*, לְכִסֵּא *on a throne* Ps. 132, 11; with the accus. מוֹרָה (*instruction*) Ps. 9, 21 = *to give; to set upon*, עֲטֶרֶת 21, 4; *to put*, אֵיבָה Gen. 3, 15; *to constitute*, with a double accus. 1 Kings 11, 34; with an accus. of the person and לְ Ps. 45, 17; with עַל *to set over* Gen. 41, 33; *to found* 1 Sam. 2, 8, elsewhere שׂוּם; *to appoint*, *establish*, חֹק (a limit) Job 14, 13, without חֹק 38, 11; *to transplant*, with בְּ of the object *whither* Ps. 73, 18, fig. בְּיֵשַׁע 12, 6; *to reckon to*, *to number among*, with בְּ 2 Sam. 19, 29; Jer. 3, 19. — 2. *to place*, with עִם, i. e. *to associate* Job 30, 1; שִׁ׳ לְנֶגֶד פְּ׳ *to set before one* Ps. 90, 8. To this belongs the signific. *to direct*, *to turn*, dirigere, in the phrases: שִׁית פָּנִים אֶל *to turn the face to* Num. 24, 1; שִׁ׳ עֵינַיִם *to direct the eyes*, to spy out Ps. 17, 11; שִׁ׳ לֵב *to direct the mind* 62, 11, with אֶל Job 7, 17, or לְ Ex. 7, 23. — 3. *to lay*, עַל־עָפָר (*on the ground*) Job 22, 24, elsewhere שׂוּם (Ez. 26, 12); with בְּ *to lay into a thing* Ruth 4, 16. — Other phrases are: a) שִׁ׳ יָד עַל פְּ׳ *to lay the hand upon one*, to bless Gen. 48, 17, or to protect Ps. 139, 5, or to do violence to Job 9, 33; שִׁ׳ יָד עַל־עֵינֵי פְ׳ Gen. 46, 4 *to lay the hand upon the eyes of one*, i. e. to close the eyes of one, the last service in this life; שִׁ׳ יָד עִם־פְּ׳ Ex. 23, 1 *to join with one;* in שִׁית מִמֶּנִּי Job 10, 20 שֵׁבֶט or יָד is left out, and שִׁ׳ should be rendered *to put aside.* b) שִׁ׳ בְּ *to lay* or *put in*, as עֵצוֹת Ps. 13, 3, מִרְמָה Prov. 26, 24.

Hof. הוּשַׁת (*fut.* יוּשַׁת) *to be laid upon*, with עַל Ex. 21, 30.

The organic root שָׁת is also in שָׁת־ה III., שָׁתַת I., in the Phenic. שָׁת, the Aram. שָׁת, ܫܬ (hence ܫܬܐ, ܫܬܐ fundamentum); and it may be connected with the Sanskrit *sad* (to sit), Latin sed-ere, as also with ἵστημι.

שׁוּת II. (not used) *tr. to weave*, *to spin*, *to mix*, of a dress, a veil, and of branches, bushes; ident. in its organic root שָׁת with that in שָׁת־ה II., עָ־שַׁת. Deriv. שִׁית and שִׁית (according to some).

שׁוּתֶלַח (from שׁוּת תֶּלַח = *the setting* i. e. the son *of Telach;* שׁוּת = שֵׁת as a name, and תֶּלַח is a proper name elsewhere) *n. p. m.* Num. 26, 35; *patr. m.* שֻׁתַלְחִי 1 Chr. 7, 21.

שָׁזַב (not used) *intr.* same as Aram. שְׁזַב (which see); hence from the Pael *to set free*, *to deliver*, the *part. m.* מְשֵׁיזַב in the proper name מְשֵׁיזַבְאֵל.

שְׁזַב (Peal not used) *Aram. intr.* prop. *to forsake*, a place; *to remove*, from a person or thing; *to go away*, hence *to go about freely*, *to pour out without restraint*, *to withdraw;* ident. with the Ar. شَذَبَ (tr. to withdraw, to remove, to separate from); Syr. ܫܘܙܒ the same. It is ident. in its organic root with that in the Hebr. עָ־זַב. Others treat שֵׁיזֵב as a Shafel-form of יָזַב, Arab. وَزَبَ *to flow*, then *to glide* or *flow away*, which is less suitable.

Pa. שֵׁזֵב (or שֵׁזֵב instead of שַׁזֵּב, ז being treated as a guttural, which is also the case with צ in שְׁצָא to keep the two sibilants better apart; also written שֵׁיזֵב; *part.* מְשֵׁזִיב; *inf. c.* שֵׁיזָבוּ; *fut.*

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יְשֵׁזִיב) *to deliver, to set free*, with accus. of the object and מִן *from* Dan. 3, 15 17 28; 6, 15 17 21 28; Targ. for הִצִּיל, פִּלֵּט.

שָׁזַף (3 *p. f.* with *suff.* שְׁזָפַתְנִי, שְׁזָפַתּוּ) 1. *intr. to glow, to burn; tr. to singe, to blacken*, of שֶׁמֶשׁ Song of Sol. 1, 6 (Syr. Aq. Theod.); conseq. = שָׁדַף (comp. דָּעַךְ = זָעַךְ). — 2. Metaphor. *to look upon, to scan* Job 20, 9; 28, 7. The application of the fundamental signification in this way is also found in other Hebrew verbs.

שָׁזַר (Kal not used) *tr. to spin, to twist threads, to twine together*, Ar. شزر the same, Aram. שְׁזַר, hence חוּטִין שְׁזוּרִין *spun threads;* prob. from the fundamental signification *to mix, to spin, to intertwine, to bind together* (cognate in sense אָרַג), *to twist;* connected in its organic root שָׁ־זַר with that of מָ־זַר I. and II., נָ־זַר III., זָר II. The form seems to have arisen from a reduplication of the simple root, like שָׁשַׁר from שַׁרְשַׁר (which see).

Hof. הָשְׁזַר (*part. m.* מָשְׁזָר) *to be spun, to be artificially woven*, of שֵׁשׁ Ex. 26, 1 31; 27, 9 18; in Targ. Peal instead.

שַׁח (from שָׁחַח) *adj. m. sunk*, of the עֵינַיִם Job 22, 29, i. e. *depressed*, = שָׁפֵל.

שֵׂחַ (from שׂוּחַ II., with the *suff.* שֵׂחוֹ) *m.* same as שִׂיחַ *thought, meditation* Am. 4, 13.

שָׁחַד (*imp. pl.* שְׁחֲדוּ; *fut.* יִשְׁחֹד, hence 2 *p. f.* תִּשְׁחֳדִי) *intr.* prop. *to allot* or *measure out;* hence *to make a present, to give*, for the purpose of bribing, with the accus. Ez. 16, 33; שָׁ׳ בְּעַד פְּ׳ *to give for one*, i. e. to bribe Job 6, 22; Aram. שְׁחַד, ܫܚܕ Pael to make many and frequent presents; Ar. شكد. The organic root שָׁ־חַד is ident. with that in קַד, גַּד, and prop. means to allot. Deriv.

שֹׁחַד *m. a gift*, to bribe Prov. 17, 8; Ex. 23, 8; Deut. 10, 17; *a bribe*, שֹׁ׳ בְּחֵק *a secret bribe* Prov. 21, 14; *price of redemption* Is. 45, 13, coupled with מְחִיר; *injustice* Job 15, 34; Aramaean שׁוּחַד, ܫܘܚܕܐ, Talm. and Zab. שׁוּדָא, ܫܘܕܐ.

שָׁחָה (*imp. f.* שְׁחִי) *intr.* 1. *to bend oneself, to bow down*, Is. 51, 23 *bow down, and we will go over* (thee); comp. the verbs שׁוּחַ, שָׁחַח, Aram. שְׁחָ־א. — 2. *to sink down, to be deep*, like שׁוּחַ. Deriv. שָׁחוּת, שָׁחִית (comp. שׁוּחָה, שַׁחַת).

Hif. הִשְׁחָה (*fut.* יַשְׁחֶה) *to make bow down, to depress*, דְּאָגָה, Prov. 12, 25 *with sorrow in the heart of a man, one may depress him.*

Hithp. הִשְׁתַּחֲוָה (arising from a hardening and doubling of the third radical; *part.* מִשְׁתַּחֲוֶה; *inf. c.* הִשְׁתַּחֲוֹת; *fut.* יִשְׁתַּחֲוֶה, *pl.* sometimes יִשְׁתַּחוּ, in pause יִשְׁתָּחוּ, sometimes יִשְׁתַּחֲוּוּ) *to bow down, to fall prostrate*, as a sign of honour, προσκυνεῖν Gen. 22, 5, 1 Sam. 24, 9, with לְ Gen. 23, 7, לִפְנֵי 23, 12, אֶל Is. 45, 14, עַל of the person Lev. 26, 1, also with לְאַפָּיו אַרְצָה or אַפַּיִם אַרְצָה Gen. 19, 1, 2 Sam. 14, 33, 1 Kings 1, 23, before kings and princes 2 Sam. 9, 8 and 14, 22, before equals Gen. 23, 7, especially before God; absol. Gen. 22, 5, Ex. 24, 1 or with לְ Ex. 20, 5 or לִפְנֵי of a person Deut. 26, 10; with לְ Ps. 99, 9 or אֶל of the place *towards* Ps. 5, 8; fig. *to yield obedience* Ps. 45, 12. The form מִשְׁתַּחֲוִיתֶם Ez. 8, 16 is either a conjugation-species of the participle as in Aramaean, or should be considered a mistake for מִשְׁתַּחֲוִים. See the Analytical appendix. Deriv. הִשְׁתַּחֲוָיָה.

שָׂחָה (*part.* שֹׂחֶה, *inf. c.* שְׂחוֹת) *intr. to swim* Is. 25, 11, Aram. סְחָא, ܣܚܐ the same, prop. *to flow* or *roll along*, hence also *to wash*, comp. Arab. سَحَّ to pour out water, شَحَّ to let flow, ثَجَّ to flow. Derivat. שָׂחוּ.

Hif. הִשְׂחָה (*fut.* יַשְׂחֶה) *to make flow, to inundate*, fig. Ps. 6, 7.

שָׂחוּ (for שָׂחוּ, from שָׂחָה) *a swimming*, מֵי שָׂ׳ *water that one can pass through only by swimming* Ez. 47, 5.

שְׁחוֹחַ (from שָׁחַח, after the form

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שְׁחוֹר) *m. submission, bending;* an *adv. in submission* Is. 60, 14.

שְׂחוֹק (and שְׂחֹק) *m. laughter* Eccles. 2, 2, parall. שִׂמְחָה; *wantonness* 7, 3, oppos. כַּעַס; *exultation* Job 8, 21, coupled with תְּרוּעָה; *derision, scorn* 12, 4; Is. 20, 7 = לַעַג; *jest* Prov. 10, 23.

שְׂחוֹר see שְׁחֹר.

שְׁחוֹר (from שָׁחַר) *m. blackness,* nigror, *soot* (LXX), *black coals* (Vulg., *Rashi, Kimchi*) Lament. 4, 6.

שְׁחוֹר see שִׁיחוֹר.

שְׁחוּת (with *suff.* שְׁחוּתוֹ, after the form גְּלוּת; from שָׁחָה) *f.* prop. a deep place, and therefore *a pit* Prov. 28, 10, comp. שׁוּחָה, שָׁחִית, שַׁחַת 1.

שָׁחַח (3 *perf.* שָׁח, שָׁחָה = שָׁחַח; 1 *perf.* שָׁחוֹתִי; 3 *pl.* שָׁחוּ and שָׁחֲחוּ; *fut.* יָשַׁח, יָשְׁחוּ Lament. 3, 20 K'ri after the form יָגוֹר, יָגוּר, while the K'tib has תָּשִׁיחַ from שׁוּחַ; *pl.* יָשְׁחוּ; the *fut.* יִשַּׁח belongs to Nif., the Nif. and Kal coinciding in signification in the case of many verbs doubling the same radical) *intr. to be bowed* or *struck down* Is. 2, 11 17; *to sink,* with אֶל Prov. 2, 18 (according to some) or לְ *towards* Ps. 44, 26; absol. Hab. 3, 6; *to walk along bowed,* as קֹדֵר 45, 14; *to crouch,* of one lying in wait 10, 10, coupled with דָּכָה (to be depressed) or similar verbs Job 38, 40 [39, 2]; *to be brought low* Ps. 107, 39, coupled with מָעַט (to be diminished); *to be in a depressed position* Prov. 14, 19; *to submit oneself* Job 9, 13. Deriv. שְׁחוֹחַ, שַׁח.

Nif. נָשַׁח (only the *fut.* יִשַּׁח) *to be bowed down* Is. 2, 9; *to be brought low,* אֲמָרָה 29, 4; *to sing in a low voice, to chirp* Eccles. 12, 4.

Hif. הִשְׁחַ *to bring low,* מְשֻׁגָּב, i. e. to destroy Is. 25, 12, coupled with הִשְׁפִּיל; *to make low, to humble* 26, 5.

Hithp. הִשְׁתּוֹחֲחָה (*fut.* יִשְׁתּ) *to be cast down,* of the soul Ps. 42, 7; 43, 5.

שָׁחַט I. (*part. m.* שׁוֹחֵט; *inf. abs.* שָׁחֹט, *c.* שְׁחוֹט, but also שַׁחֵט, hence with *suff.* שַׁחֲטָם; *fut.* יִשְׁחַט) *tr.* prop. *to cut in pieces, to bore into* (with violence), *to pierce,* of an arrow, Jer. 9, 7 K'tib חֵץ שׁוֹחֵט *a piercing arrow,* but according to the K'ri שָׁחוּט from שָׁחַט III. (which see); commonly 1. *to slaughter,* cattle, with the accusat. Gen. 37, 31, 1 Sam. 14, 32, especially for sacrifice Lev. 1, 5; 3, 2; 4, 4, applied to men also Gen. 22, 10; Is. 57, 5. — 2. *to slaughter, to kill, to massacre* Judges 12, 6, 1 Kings 18, 40, with אֶל *of the place into* which the blood is poured Jer. 41, 7, comp. 1 Macc. 7, 19; generally *to destroy, to cause to perish* Num. 14, 16. — 3. Figur. *to mix, to adulterate,* wine, Ar. مَحَلَ, מָהַל also being so applied; hence *to be deceptive,* perhaps of חֵץ Jer. 9, 7 K'ri, to which זָהָב שָׁחוּט (1 Kings 10, 16) has also been referred; but see שָׁחַט IV. Deriv. שְׁחִיטָה.

Nif. נִשְׁחַט (*fut.* יִשָּׁחֵט) *to be slaughtered* Lev. 6, 25; Num. 12, 22.

The stem שׁ is the Aram. שְׁחַט, مسح, Arab. شَحَطَ and شَحَطَ; and the organic root שׁ־ח־ט lies also in גָּד, קָד.

שָׁחַט II. (only *inf. c.* שַׁחֲטָה) *tr.* same as שָׁחַד *to make a present, to bribe,* שֹׁחַד, Hos. 5, 2 *and the bribery of those that turn aside from right* (of judges without conscience) *they have extended* (see עָמַק). The reference of it to שָׁחַת because of 9, 9 after the Syriac meaning is less suitable.

שָׁחַט III. (*part. pass.* שָׁחוּט) *tr. to point, to sharpen,* hence חֵץ שָׁחוּט Jer. 9, 7 K'ri *a pointed arrow* (Targ., Syr.); Aram. שְׁחַז, modern Hebr. שָׁחַז, Arab. شَحَذَ the same, of a knife.

שָׁחַט IV. (*part. pass.* שָׁחוּט) *tr.* same as שָׁטַח *to spread out, to beat thin,* gold plate 1 Kings 10, 16 17 (LXX, *Kimchi*), i. e. *beaten.*

שָׁחַט (*fut.* יִשְׁחַט) *tr. to press out* Gen. 40, 11; Aram. שְׁחַט the same.

שְׁחִיטָה (from שָׁחַט I.) *f. a slaughter,* of the victims in sacrifice 2 Chr. 30, 17.

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שְׁחִין (from שָׁחַן) *m.* prop. *an inflammation;* hence *a burning sore, an ulcer* 2 KINGS 20, 7, Is. 38, 21, *leprosy* JOB 2, 7, DEUT. 28, 35, with רַע (evil), of leg and knee disease DEUT. 28, 27; *pustules,* LEV. 13, 18, with פָּרַח (to break out) LEV. 13, 20; commonly *elephantiasis* in which the feet and legs swell, resembling those of elephants.

שְׁחִיס (from שָׁחַס) *masc. after-growth* Is. 37, 30 (*Ibn Ganâch*), for which סְחִישׁ stands in 2 KINGS 19, 29. See סְחִישׁ.

שְׁחִיף (*constr.* שְׁחִיף; from שָׁחַף) *m. a thin board, a thin table of wood* Ez. 41, 16, giving the full idea with עֵץ.

שְׁחִית (only *pl.* שְׁחִיתוֹת; from שָׁחָה) *f.* same as שָׁחוּת *a pit,* for catching in Ps. 107, 20; fig. LAMENT. 4, 20. The ת not radical is retained.

שְׁחִית (from שָׁחַת; *def.* שְׁחִיתָה, different from the *part. f.* שְׁחִיתָה) *m. wickedness* DAN. 6, 5.

שָׁחַל I. (not used) *intr. to roar, to bray, to howl,* of a lion, Arab. شَحَلَ to bray, of an ass (comp. נָעַר of a lion JER. 51, 38, Aram. of the ass); Aram. שְׁחַל the same; comp. too زَحَلَ to lift up the voice. The organic root שְׁ־חַ־לָ is also in הָלַל I. signific. 3, Sanskrit çal, Greek κελ-έω, Latin cal-o. Deriv. שַׁחַל.

שָׁחַל II. (not used) *tr.* same as תָּכַל *to peel off, to cut off,* Ar. شَحَلَ (to plane off, to file off); generally to take off what covers a thing, and so applied to the crust, shell or cover. Deriv. שְׁחֵלֶת.

שַׁחַל (from שָׁחַל I.) *m.* prop. *the roarer,* and so *a lion,* coupled with אַרְיֵה JOB 4, 10, and כְּפִיר־שַׁחַץ 28, 8; of God in punishing 10, 16; HOS. 5, 14; 13, 7; a wild beast with פֶּתֶן PS. 91, 13.

שְׁחֵלֶת (from שָׁחַל II.) *f.* prop. *a perfume-muscle* (comp. תְּכֵלֶת), and so the ὄνυξ or *perfume-crab,* like the covering of a muscle, and found both in the seas of India and the Red Sea Ex. 30, 34 (LXX, Vulg. Targ.). The onyx marinus gives the virtue to scented stuffs (*Oken,* Naturgeschichte V, 1. p. 484 seq.), and is still used in the East for perfumes (*Forskâl,* descr. anim. p. 143).

שָׁחַן (not used) *intr. to glow, to burn, to be hot;* ident. in its organic root שָׁ־חַ־נָ with that in קָ־לַ־אָ; Aram. שְׁחַן, Ar. سَخُنَ, سَخَنَ, سَخِنَ the same, hence سُخْنَة fever. Deriv. שְׁחִין.

שָׁחַס (not used) *intr.* same as סָחַס (which see) *to sprout, to grow, to shoot after;* comp. רִ־חַ־שׁ and the analogies under סָחַשׁ. Deriv. שְׁחִיס.

שָׁחַף (not used) *intr. to be stripped off, to be lessened* or *made thin,* hence *to be cut thin,* of wood for tables; *to be lean,* of the sea-mew; Arab. كَحَفَ trans. to cut off (hair), south Arab. شَحَفَ to draw off (the skin); كَحُفَ to be thin or lean; in its organic root שָׁ־חַ־פָ is found also in חָפַף II., רָ־חַ־פָ, סָ־חַ־פָ. Derivat. שְׁחִיף, שַׁחַף, שַׁחֶפֶת.

שַׁחַף *m.* prop. *leanness,* then applied to an unclean bird LEV. 11, 16, DEUT. 14, 15, by which the sea-mew is understood (LXX, Vulg.), since the fundamental signification suits this bird (*Bochart,* Hieroz. II. ch. 18; III. p. 1).

שַׁחֶפֶת (from the *Pih.* of שָׁחַף) *fem. consumption, leanness* LEV. 26, 16; DEUT. 28, 22; Targ. שַׁחֲפָתָא; Arab. شَحَافٌ the same.

שָׁחַץ (not used) *intr. to swell out; to become thick, large, corpulent; to be firm, strong;* metaph. *to rise, to step forward;* Arab. شَحَصَ to swell, to rise, شَحُصَ to be large, thick, whence شَحِيصٌ (thick, corpulent), شَحْصٌ (thickness, body, person = עֶצֶם); Talm. שָׁחַץ to be proud. Deriv. שַׁחַץ, the proper names שְׁחֵצַיִם, שַׁחֲצוּמִים.

שַׁחַץ *m.* prop. *corpulence, strength, largeness,* only in בְּנֵי שַׁחַץ *sons of strength,* i. e. large four-footed animals (camels, horses, bullocks) JOB 41, 26 [25], con-

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trasted with לִוְיָתָן; 28, 8; according to others *lions* (Targ.) or *wild beasts* (Syr., Arab., Saadia).

שַׁחֲצוּם (from שַׁחַץ; *hills*, *heights;* ־וּם stands for ־וּן, interchanged as a plur. with ־ִים) *n. p.* of a place in Issachar Josh. 19, 22 K'tib, with *a* of motion שַׁחֲצוּמָה; K'ri שַׁחֲצִים.

שַׁחֲצִים (the same) see שַׁחֲצוּם.

שָׁחַק (*fut.* יִשְׁחַק) *tr.* 1. *to press into*, *to engrave*, *to cut into;* hence *to hollow out* Job 14, 19. — 2. *to wear out*, *to reduce*, and therefore *to make thin*, *fine*, *small* (comp. שַׁחַק), of a thin covering, a fine dress, a thin cloud, a worn-out garment; identical in its organic root שָׁ־חַק with that in חַק, חָק־ָה, חַךְ. — 3. Generally *to rub* or *beat in pieces*, such as spices for scented powder Ex. 30, 36; figur. *to destroy* 2 Sam. 22, 43, by which Ps. 18, 43 is to be corrected. We perceive the connection with signification 1 from עָפַר I., which is related to חָפַר, פָּר I. and II.; Arab. سَحَقَ to be thin, سَحْق a thin cloud; Aram. שְׁחַק, ܫܚܩ the same; the Arabic meaning "to extend, to stretch out, to remove" is connected in its organic root with that in רָ־חַק, and has nothing to do with our שָׁחַק. Derivat. שַׁחַק.

שָׂחַק (*inf. constr.* שְׂחֹק, *fut.* יִשְׂחַק) *intr.* same as צָחַק (which see) prop. *to be clear*, *serene*, therefore *to laugh* Eccles. 3, 4, opposite בָּכָה; with אֶל *to smile upon* Job 29, 24; with עַל of the person *to laugh at* 30, 1; with לְ of a thing *to laugh at*, *to scorn* 5, 22; 39, 7; 41, 21; with בְּ *to rejoice at one's misfortune* Prov. 1, 26, for which is also עַל Lament. 1, 7; *to sport*, *to dance* (united with singing and playing) Judges 16, 27; comp. the Aram. גְּחַךְ, Zab. ܫܚܩ (to rejoice). Deriv. שְׂחוֹק, מִשְׂחָק, the proper name יִשְׂחָק.

Pih. שִׂחֵק (*part.* מְשַׂחֵק; *inf. constr.* שַׂחֶק־; *fut.* יְשַׂחֵק) *to jest* Prov. 26, 19, parallel הִתְלַהְלֵהַּ; *to dance* (of the religious dance) 2 Sam. 6, 5 21, coupled with רִקֵּד 1 Chr. 15, 29; *to play*, *to delight* Prov. 8, 30; *to rejoice* 8, 31; of loud sport Jer. 15, 17; שָׂ׳ בְּ *to play with one* Job 40, 29; Ps. 104, 26.

Hif. הִשְׂחִיק (*part. m.* מַשְׂחִיק) *to mock*, with עַל *at* 2 Chr. 30, 10.

שַׁחַק (*pl.* שְׁחָקִים in signific. 2) *m.* 1. *a thing small* or *insignificant*, which has no weight; hence *fine dust* Is. 40, 15. — 2. *thinness*, *a thin vapour*, *a thin cloud*, Job 38, 37, parallel נִבְלֵי שָׁמַיִם (שָׁמַיִם is the usual parallel Is. 45, 8, Deut. 33, 16, or שְׁחָקִים stands generally for שָׁמַיִם Ps. 18, 12). The שְׁחָקִים are the seat of the angels Ps. 89, 7 38, and of God Deut. 33, 26; from them come dew and rain Job 36, 28, Prov. 3, 20, manna Ps. 78, 23 and thunder 77, 18. The word is put for a clear (Job 37, 21) or a clouded sky (37, 18), generally = רָקִיעַ. Aram. שְׁחַק (שְׁחָקָא, שְׁחָקַיָּא, שְׁחָקִי), Arab. سَحْق the same; Sam. שְׁחָקִין.

שְׂחֹק see שְׂחוֹק.

שָׁחַר I. (only 3 *p. perf. m.*) *intr.* 1. (not used) *to burn*, *to lighten*, *to shine;* ident. in its organic root שָׁ־חַר with חַר I., חַר; used of the dawn and figur. of early youth. Derivat. שַׁחַר, שַׁחֲרוּת, מִשְׁחַר, מִשְׁחֹר, and שַׁחַר in the proper name אֲחִישַׁחַר, שָׁחַר in שַׁחֲרַיִם, שְׁחַרְיָה. — 2. *to be black*, of the skin (in elephantiasis), Job 30, 30 *my skin is black and comes off me;* generally *to be dark*, of coal, soot; *to be browned*, of colour, comp. חוּם I., חָמַם, Aram. שְׁ־חַם. Deriv. שְׁחוֹר, שָׁחֹר.

Pih. I. שִׁחַר (not used) *to be very muddy* or *black*, metaphor. *to be slimy*, e. g. of the Nile, Rhinocorura, of the slimy stream Belus &c. Derivat. the proper name שִׁיחֹר (שִׁחֹר, שִׁחוֹר), שִׁיחֹר לִבְנָת.

Pih. II. שְׁחַרְחַר (not used) *to be dark*, *swarthy*. Deriv. שְׁחַרְחֹר.

The stem שָׁ׳ is in Aramaean שְׁחַר, ܫܚܪ (to be black, whence שְׁחוֹר, שִׁיחוֹר coal, ink, ܫܚܘܪܐ blackness, coal, ܫܚܘܪܐ a blackbird; Ar. شحر the same, whence

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שַׁחְרוּר a blackbird; comp. also שָׁחַר to be dark.

שָׁחַר II. (*part.* שֹׁחֵר) *trans.* prop. *to split, to cut through, to break through*, cognate in sense בָּקַר (which see); hence 1. *to divide, to separate, to prove, to examine, to seek after a thing, to desire, to strive after* Prov. 11, 27; comp. דָּרַשׁ, בָּקַשׁ, שָׁאַל, חָפַשׂ with a similar metaph. application. — 2. *to charm* (see מְשָׂחֵם). Deriv. שַׁחַר 3 and 4.

Pih. שִׁחֵר (with *suff.* שִׁחֲרוֹ; *part.* מְשַׁחֵר; *inf. constr.* שַׁחֵר; *fut.* יְשַׁחֵר) *to seek zealously*, of which the consequence is מָצָא; with an accus. *after* a thing or person Prov. 1, 28; 7, 15; שְׁחָרוֹ מוּסָר 13, 24 *seeks it, the chastisement;* sometimes with לְ Job 24, 5 and אֶל 8, 5; *to wish, to desire* Ps. 63, 2; Is. 26, 9; *to turn* i. e. to seek what had been left, Hos. 5, 15; Aram. שַׁחֵר the same.

שַׁחַר (with *suff.* שַׁחְרָהּ) *masc.* prop. 1. *the shining* (from שָׁחַר I.) or *the breaking forth*, of light, comp. בֹּקֶר (from שָׁחַר II.); hence *the early light, the dawn*, aurora Am. 4, 13, opposite עֲרִיפָה; Job 38, 12, where the K'ri has הַשַּׁחַר; עָלָה הַשַּׁחַר *the dawn arises*, i. e. becomes visible Gen. 19, 15; Josh. 6, 15. The breaking forth of light (בָּקַע אוֹר) i. e. of the sun of prosperity, is compared to the morning Is. 58, 8; its going forth is called מוֹצָא in Hos. 6, 3. עַפְעַפֵּי שַׁחַר *the eyelashes of the dawn*, i. e. the first beams Job 3, 9; 41, 10; כַּנְפֵי שַׁ׳ Ps. 139, 8 *the wings of the dawn*, so called from its swift spreading; הֵעִיר שַׁ׳ *to awake the dawn*, with a song of praise Ps. 57, 9; בֶּן־שַׁ׳ *son of the dawn* Is. 14, 12, of the הֵילֵל (lucifer), figurat. of a glorious earthly king, comp. the myth of Venus or of Lucifer as the son of Aurora. אֵין־לוֹ שַׁ׳ Is. 8, 20 *there is no dawn to him*, i. e. a new, commencing prosperity; but better perhaps in signification 4. — Fig. *a beginning* or *first time of rule* Hos. 10, 15. — 2. *blackness*, and therefore *darkness, obscurity*, Jo. 2, 2 *as darkness spreads on the mountains*, which suits יוֹם חֹשֶׁךְ וַאֲפֵלָה; comp. Arab. سُحْم the dawn and سُحْكَة blackness. — 3. (from שָׁחַר = Arab. سَحَرَ to enchant, connected with שָׁחַר II.) *a charming away*, Is. 47, 11 *thou dost not know how to charm it away*, comp. כַּפְּרֵהוּ ibid. and חֲבָרִים, כְּשָׁפִים 47, 9. But שָׁחַר may be also taken here with the meaning of 1. *the dawn*, prosperity recommencing. — 4. (from שָׁחַר II.) same as חֵקֶר *a searching out, examination*, Is. 8, 20 "*To the doctrine and to the law"! Behold they speak truly such an utterance, like one that is incomprehensible*, i. e. that cannot be attained to (comp. עָמֹק). — 5. only in אַיֶּלֶת הַשַּׁחַר *hind of the dawn*, i. e. the quick, early light, poet. for שַׁחַר simply (see אַיָּלָה); and so in Ps. 22, 1 the name of a lost poem, which began with אַיֶּלֶת הַשַּׁחַר (*Ibn Ezra*). More correctly and analogous with the other inscriptions, perhaps the name of a city, identical with עֲרֵת הַשַּׁחַר (which see), because having nearly the same meaning; in which a musical choir may have been stationed. Ar. سَحَر the dawn, سُحْر the same, سَحَرَ to enchant.

שְׁחוֹר see שְׁחוֹר.

שְׁחוֹר see שְׁחוֹר.

שָׁחֹר and שָׁחוֹר (*pl.* שְׁחֹרִים) *adj. m.*, שְׁחוֹרָה (*pl.* שְׁחֹרוֹת) *fem. black*, of hair Lev. 13, 31 37; of horses Zech. 6, 2, which point to a famine (Revel. 6, 5); of a raven, Song of Sol. 5, 11; *swarthy*, of the skin 1, 5.

שַׁחֲרוּת *fem. the dawn*, figur. *youth* Eccles. 11, 10 = יַלְדוּת; comp. שַׁחַר, Talmudic תִּשְׁחֹרֶת. According to *Jos. Kimchi* מְשִׁחוֹר Lament. 4, 8 is a noun = *splendour*.

שַׁחְרַחַר (after the form פַּתְלָתֹל) *adj. m.*, שַׁחַרְחֹרֶת *fem. dark, swarthy* Song of Sol. 1, 6. The reduplication expresses resemblance to the colour in question; comp. אַדַמְדָּם, יַרְקְרָק.

שַׁחֲרְיָה (from שָׁחַר יָהּ; *Jah is the Shining one*) *n. p. m.* 1 Chr. 8, 26.

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שַׁחֲרִים (*morning and evening dawn;* comp. עַרְבִּים, צָהֳרַיִם) *n. p. m.* 1 Chr. 8, 8; comp. the Latin Lucius, *Λούκιος, Λουκᾶς*, Manius (from mane); comp. אֲבִיחַיִל, שְׁחַרְיָה, יָם = יוֹם in אֲבַגִּים.

שָׁחַת (Kal unused) *tr.* prop. *to crush, to reduce to ruins, to injure*, hence *to destroy, to ruin, to corrupt*, Arab. خَتَّ the same, Aram. חֲשׁ and חֲשׁ in Pa. *to corrupt, to violate*, in Peal *to be rusty*, חֲשׁוֹלָן *rust;* Ethiop. *to disfigure, to violate*, Maltese *to overthrow.* The organic root שְׁחַ is identical with that in חַת I., חַת (which see) = שָׁבַר, and cannot therefore be compared with שׁוּחָה, שְׁחִי. Derivat. מַשְׁחִית, שַׁחַת 2.

Nif. נִשְׁחַת (*fut.* יִשָּׁחֵת) *to be marred*, of אָזוֹר Jer. 13, 7, כְּלִי 18, 4; *to be corrupted*, of עֲלִילוֹת Ez. 20, 44; = *to sin, to commit iniquity* Gen. 6, 11; *to be desolated* Ex. 8, 20.

Pih. שִׁחֵת (with *suff.* שִׁחֲתָךְ, 2 *pers.* שִׁחַתְּ, 2 *p. plur.* שִׁחַתֶּם; *inf. constr.* שַׁחֵת) *to act corruptly* i. e. wickedly Ex. 32, 7, Hos. 9, 9, elsewhere the Hif.; *to destroy*, Gen. 6, 17; 13, 10; מִבְצָר Lament. 2, 5 (coupled with בִּצֵּר), מִקְדָּשׁ, i. e. מְעוֹנֵי אֵל *the temple* 2, 6, and so חוֹמָה, חֹרֶם, אֶרֶץ, sometimes with לְ of the object 1 Sam. 23, 10; אַרְצָה (זֶרַע) שְׁ *to destroy to the ground* Gen. 38, 9, i. e. to cause to fall to ground, the seed; שְׁ רַחֲמִים Am. 1, 11 *to quench feeling;* שְׁ חָכְמָה *to cause wisdom to degenerate* Ez. 28, 17; Hos. 13, 9 *it has destroyed thee to the ground;* שְׁ דְּבָרִים *to lose words* Prov. 23, 8; שְׁ בְּרִית *to break a covenant*, Mal. 2, 8; מוּמָה *to violate an oath* Deut. 32, 5.

Hif. הַשְׁחִית (*part.* מַשְׁחִית; *inf. absol.* הַשְׁחֵת, *constr.* הַשְׁחִית; *fut.* יַשְׁחִית, *apoc.* יַשְׁחֵת) *to destroy*, a wall Lament. 2, 8, a house Jer. 6, 5, a city Gen. 19, 13; *to remove*, a kingdom Jer. 51, 11; *to fell*, a tree Deut. 20, 19; *to kill* Gen. 6, 13; *to lay low*, אַרְצָה Judges 20, 21, enemies 2 Sam. 11, 1; *to injure*, Prov. 11, 9; *to cut off*, פְּאַת זָקֵן Lev. 19, 27; *to endanger*, of אַרְיֵה Jer. 2, 30; הַמַּלְאָךְ הַמַּשְׁחִית of a destroying angel 2 Sam. 24, 16; also הַמַּשְׁחִית alone Ex. 12, 23, or רִיחַ מַשְׁחִית Jer. 51, 1; חַשְׁחִית נַפְשׁוֹ *to destroy his life* Prov. 6, 32; חִשֵּׁךְ חֶרֶךְ Gen. 6, 12 or הִשְׁ עֲלִילָה Zeph. 3, 7 *to walk perversely*, also הַשְׁחִית alone Deut. 4, 16; with גָּן *to walk more perversely than* Ez. 16, 47. In the Sam. cod. (Gen. 6, 17; 9, 15; 19, 13 19) Hif. stands for Pihel. — אַל־תַּשְׁחֵת in Psalm-inscriptions Ps. 57. 58. 59. 75 is the commencing phrase of a lost poem, put here by way of air. Deriv. מַשְׁחִית 1, מַשְׁחֵת.

Hof. הָשְׁחַת (*part.* מָשְׁחָת) *to be corrupted, troubled*, of מָקוֹר Prov. 25, 26; *part. fem.* מָשְׁחֶתָה out of מָשְׁחֶתֶת (comp. מְשֻׁחֶרֶת = מְשָׁרֶתֶת) Mal. 1, 14 *a bad thing*, i. e. a bad sacrificial animal. Derivat. מָשְׁחָת (a defect).

שְׁחַת (only *part. pass. fem.* שְׁחִיתָה) *Aram.* same as the Hebrew שָׁחַת *to be corrupt* or *lying*, of מְלָא Dan. 2, 9. Derivat. the noun שְׁחִית.

שַׁחַת 1. (from שׁוּחַ, like נַחַת from נָחַת, רִיחַ from רוּחַ; with *suff.* שַׁחְתָּם Ez. 19, 4 8) *fem.* prop. a sinking; hence *a pit*, for catching animals in; figurat. *ambush*, Ez. 19, 4 8; Prov. 26, 27; Ps. 7, 16; שַׁחַת רֶשֶׁת *a pit provided with a net* 35, 7; *a slimy pit* Job 9, 31, comp. Ps. 40, 3; שַׁ בְּלִי Is. 38, 17 *pit of destruction*, i. e. *the grave*, also שַׁחַת alone in יָרַד שַׁ Job 33, 24; Ps. 30, 10; Ez. 28, 8, comp. בּוֹר (which see); שַׁ מָוֶת לַשַׁ *to die (and come) to the grave* Is. 51, 14; *death* Job 17, 14, especially in the phrase רָאָה שַׁחַת Ps. 16, 10 and 49, 10 = רָאָה מָוֶת 89, 49; but שַׁ may come here from שָׁחַת and mean *destruction, corruption.* — 2. *m.* (from שָׁחַת) *destruction, ruin* Job 33, 18 22 (parallel מְמִתִים avenging angel) = angel of destruction (1 Chr. 21, 15); 33, 30; עָבַר בַּשַׁ *to go to destruction* 33, 28; hence בְּאֵר שַׁחַת Ps. 55, 24 *pit of destruction*, i. e. the grave, LXX *εἰς φρέαρ διαφθορᾶς*; compare Acts 2, 27 and 13, 35 where we have a translation of שַׁחַת.

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שָׂטִ (only *plur.* שָׂטִים; *sing.* perhaps שָׂטָה; see סָטָה) *m. an apostate* (from the right path), *one who has turned aside;* hence *an unjust judge* Hos. 5, 2, elsewhere סָטִים Ps. 101, 3. Since שׂוּט occurs as a verb Ps. 40, 5, שָׂטִ is to be referred to שׂוּט.

שָׂטָה (*fut.* יִשְׂטֶה, *ap.* יִשְׂטְ) *intr. to turn aside, to deviate,* from a person or thing, with מִן Prov. 4, 15; with אֶל *to turn to* 7, 25; of a woman, *to be* or *become faithless,* with תַּחַת הָאִישׁ Num. 5, 12 19 20 29, comp. זֻלָּתוֹ תַּחַת; Aram. סְטָא, שׂטֵן, Arab. سَطَا; comp. besides סוּט, שׂוּט; in Targ. סְטָיָא, סְטוּ, אַסְטָיָה, סְטִיוּ, סַיְסְטוּ.

שָׂטָה see שָׂטָ.

שִׂטָּה (*pl.* שִׂטִּים; from שָׂטַט) *f.* prop. a point; hence 1. *the* (thorny) *acacia,* Egyptian thorny acacia, Is. 41, 19; ἄκανθος, Lat. spina and acacia, spina Aegyptia. The wood of it was used in the tabernacle, the ark of the covenant &c. Ex. 25, 5 10 13; 26, 26; 27, 1 6, because it is durable, incorruptible in water, and afterwards becomes black like ebony (Plin. 18, 9; Jerome on Is. 41, 19); hence in the pl. *acacia-wood;* Ar. سَنْط, صَنْط the same. — 2. only in the *plur.* שִׁטִּים (*acacias*) *n. p.* of a place in the plains of Moab, east of the Dead Sea Num. 25, 1; 33, 49; Mic. 6, 5, whence Joshua sent forth spies and reached the Jordan Josh. 2, 1; 3, 1. נַחַל הַשִּׁטִּים Jo. 4, 18 is a valley near Jerusalem; in Josephus ἀκανθῶν αὐλών is the supposed Terebinth-valley, now *Wady es-Sent* (*Robins.* Pal. II. 605. 607). For אָבֵל הַשִּׁטִּים Num. 33, 49 see אָבֵל 2. בֵּית הַשִּׁטָּה Judges 7, 22 see under בַּיִת. The etymology see under שָׂטַט.

שָׂטַח (*part.* שֹׂטֵחַ; *inf. absol.* שָׂטוֹחַ; *fut.* יִשְׂטַח) *tr. to spread out, to expand,* in space, with לְ of a person (= הִרְחִיב לְ) *to make ample room for* Job 12, 23, i. e. *to extend dominion;* with עַל *to spread upon a thing,* e. g. רִפּוֹת 2 Sam. 17, 19; dead bones Jer. 8, 2, i. e. not to inter; elsewhere applied to a net. Derivat. מִשְׂטָח, מִשְׂטוֹחַ.

Pih. שִׁטַּח *to stretch out,* the hands in prayer Ps. 88, 10.

The stem שָׂטַח is in Aram. שְׁטַח, שׁטֵח, Ar. سَطَحَ (to spread or stretch out), whence سَطْح a plain (mod. Hebr. שֶׁטַח); in Ethiop. the verb ሰጠሐ *sathĕcha* is the same. The org. root שׂ־טַ־חַ is also in טָחַ־דָ I., בָּ־טַח I.; Ar. طَاحَ (to extend), طَحَا (to stretch out), طَمَّ the same.

שׂוּט (from שׂוּט III.) *masc.* same as שׂוּט *a scourge, thorn, goad,* Josh. 23, 13, coupled with צִנִּים, as צִנִּים stands for it in Num. 33, 55.

שָׂטַם (*fut.* יִשְׂטֹם) *tr. to attack, to lie in wait for, to hate,* with an accus. Gen. 27, 41; 50, 15; *to persecute* 49, 23; Job 16, 9; 30, 21 (where mss. have שָׂטָם). Deriv. מַשְׂטֵמָה.

The fundamental signification is *to enclose, to shut up, to fetter,* like the Aram. סְטַם (to enclose), שׁטֵם (to fetter, שׁמְהִטָּא foot-iron), Arab. سَطَمَ (to shut up), whence the signification "to lie in wait, to persecute" has arisen; comp. רָגַם parallel to מַשְׂטֵמָה. The organic root is also in דָּ־סַם, סָ־תַם, חָ־עַם, אָ־טַם.

שָׂטָן (*part.* שׂטֵן, *infin. constr.* with *suff.* שִׂטְנוֹ; *fut.* יִשְׂטְנֵהוּ) *tr.* same as שָׂטַם *to attack, to hate,* with the accus. Ps. 38, 21; *to persecute,* נַפְשׁ פ׳ 71, 13 = שׂטְנֵי נַפְשׁ פ׳; בְּנַפְשׁ שׂטְנִים *persecutors* Psalm 109, 20; *to accuse,* Zech. 3, 1, i. e. to appear as an accuser; Aram. שְׂטַן, Ar. شطن. Deriv. שִׂטְנָה and

שָׂטָן *masc.* same as שָׂטָן (Ps. 71, 13; 109, 20 29) *an adversary, opponent,* in war 1 Sam. 29, 4 (Vulg.); *an enemy* 1 Kings 5, 18; *a rebel* 11, 14 23 25; *an accuser,* before a tribunal Ps. 109, 6; Zech. 3, 1; generally *one who appears against* Num. 22, 22 32; *Satan,* i. e. an accuser before God Zech. 3, 1 2 (Revelat. 12, 10), appearing before God

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along with the בְּנֵי הָאֱלֹהִים and accusing men Job 1, 6-12; 2, 1-7. The view of an intermediate agent of evil between God and men arose at the time when the Zoroastrian doctrine became known among the Hebrews. In later Judaism and the New Testament שָׂ׳ appears as a prince of evil spirits, the opponent of the kingdom of God, and consequently as a copy of Ahriman and his Dews, in opposition to Ormuzd. In the Revelation (12, 10) שָׂ׳ is rendered ὁ κατήγωρ (mod. Hebrew קטגור). Aram. סְטַן, סִטְנָא, ܣܛܢܐ, Ar. شيطان.

שִׂטְנָה *f.* 1. *accusation*, *letter of accusation* Ezr. 4, 6. — 2. (*well of strife*) *n. p.* of a well Gen. 26, 21.

שָׁטַף (*part.* שֹׁטֵף; *fut.* יִשְׁטֹף) *intr. to flow*, *to stream*, figur. of צְדָקָה meaning *to come in as a flood* Is. 10, 22; *to pour out* (abundantly) = *to overflow*, of נַחַל Is. 30, 28, גֶּשֶׁם Ez. 13, 11; *to flow along*, of מַיִם כַּבִּירִים Is. 28, 2; *tr.* with accus. of the object *to overwhelm* 43, 2; Jer. 47, 2; Song of Sol. 8, 7; *to wash away*, סֵתֶר Is. 28, 17, סְפִיחִים Job 14, 19; *to sweep over a thing*, of armies Is. 8, 8, coupled with עָבַר; Dan. 11, 26; of שׁוֹט Is. 28, 18; *to rinse*, *to wash*, יָדַיִם Lev. 15, 11; 1 Kings 22, 38. Deriv. שֶׁטֶף, שֵׁטֶף.

Nif. נִשְׁטַף (*fut.* יִשָּׁטֵף) *to be washed* Lev. 15, 12, *to be overwhelmed*, of a hostile army, with מִלִּפְנֵי פְ׳ Dan. 11, 22.

Puh. שֻׁטַּף *to be rinsed* Lev. 6, 21.

The stem שָׁ׳ (Arab. شطف to wash, شطب VII. to flow; Targ. שְׁטַף for the Hebrew רָחַץ) is also in שָׁצַף (which see), and has for its organic root שָׁ־טַף, which exists also in זָב (to which in Is. 48, 21 שָׁטַף is parallel), זָף, דָּב־ה, Aram. טָף, ܛܦ, Arab. طَافَ, Hebrew נָ־טַף, אָ־דַב I.

שֶׁטֶף *m. an outpouring*, *a rain-gush* Job 38, 25; *an overwhelming flood*, of an army Nah. 1, 8; generally *war*, prop. the overflowing of war, Dan. 11, 22 *and the arms* (warlike peoples) *of a flood;* שֶׁ׳ אַף Prov. 27, 4 *anger is an outpouring;* בַּשֶּׁטֶף Dan. 9, 26 is an adverb, *suddenly.*

שֵׁטֶף *m. a flood*, לְשֵׁ׳ = לְעֵת שֵׁ׳ *at the time of flood* Ps. 32, 6 (figuratively).

שָׁטַר (not used) *tr. to cut into*, *to bore in*, *to engrave;* hence 1. *to write*, prop. in wood-, stone- or metal-tables (cogn. in sense כָּתַב = חָטַב), comp. γράφειν, Lat. scribere. — 2. Metaphor. *to administer*, the art of writing being used in ancient times almost exclusively for legislation and judicial processes; *to enrol*, in military lists; *to enter*, i. e. *to issue*, a punitive decree, comp. כָּתַב, Arab. كاتب a scribe and a judge, كتاب a sentence; further metaph. *to oversee*, *inspect*, *to arrange*, *to direct*, *to conduct*, of officers, overseers, magistrates; the Ar. سطر being so applied metaphor. Deriv. שֹׁטֵר, מִשְׁטָר, the proper name שִׁטְרַי.

The fundamental signification of the stem שָׁ׳ is sufficiently clear from the Arab. سطر to cut in pieces, *to lacerate* (سَاطِر a butcher = the mod. Hebrew קַצָּב, سَاطُور a knife, سَطْر an incised line, a row, مِسْطَرَة a level), شَرَطَ to cut in = Hebrew שָׂרַט, شَتَرَ to cut asunder, شَطَرَ to divide (in halves, hence شَطْر a half, a part). The transition to the meaning to write, to engrave (hence مَسْطُور scriptus), to govern, to administer (whence مُسَيْطِر the office of an overseer) is also there; Aram. שְׁטַר the same, whence the noun שְׁטַר a writing, a contract, Syr. ܫܛܪ, ܐܫ the same, שֹׁטֵר in the Peshito ܣܦܪܐ. The organic root שָׁ־טַר lies also in חָ־תַר.

שֹׁטֵר (*plur.* שֹׁטְרִים, *constr.* ־רֵי, with *suff.* שֹׁטְרָיו; prop. *part.* of שָׁטַר) *m. one set over* a thing, *an overseer*, *an arranger*, *an administrator*, prop. a decider, determiner (comp. קָצִין, גָּזְרִין) Ex. 5, 6 10, coupled with נֹגֵשׂ; 5, 14 15 19, but not *a scribe*, since סֹפְרִים stands with it 2 Chr. 34, 13. The שֹׁטְרִים are mentioned together with the זִקְנֵי שְׁבָטִים Deut. 31, 28, שֹׁפְטִים 16, 18, זְקֵנִים and שֹׁפְטִים Josh. 8, 33, רָאשִׁים 23, 2;

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along with קָצִין and מֹשֵׁל Prov. 6, 7; they were chosen out of the elders Num. 11, 16. They had to make commands known to the people Josh. 1, 10, to conduct the levies of soldiers Deut. 20, 5; they were officers in cities 1 Chr. 23, 4; 26, 29, and sometimes they filled higher dignities 2 Chr. 26, 11. They also regulated affairs in the camp Josh. 8, 33. In the cod. Samar. Deut. 21, 2 שֹׁטֵר stands for שֹׁפֵט. The translation γραμματεύς (LXX, Symm.) or ܣܦܪܐ (Syr.) does not suit שֹׁטֵר.

שְׁטַר (not used) *Aram. trans.* same as Hebrew שָׁטַר which see. Deriv. שְׁטַר.

שְׂטַר (not used) *Aram. intr. to turn, to incline*, cognate in sense with the Hebr. צָלַע, צָדַד, hence the verb-idea for side, loin, flank, rib; elsewhere סְטַר, Zab. in Af. אַסְטַר *to turn to the side.* Deriv. the noun שְׂטַר.

שְׁטַר (from the verb שָׁטַר) *Aram. m.* same as the Hebr. מִשְׁטָר *dominion, administration*, Dan. 7, 5 *and it set up dominion.* But 26 mss., several editions and the old interpreters have not this reading, and the context requires

שְׂטַר *Aram. m. the side* (of a thing), and then like the Hebrew צַד (Ps. 91, 7, opposite יָמִין) *the left side*, hence וְלִשְׂטַר חַד הֲקִימַת Dan. 7, 5 *and it stood leaning* (הֲקִים לְ) *to the left side*, i. e. inclining to fall (comp. Hebrew צֶלַע), verging toward destruction.

שִׁטְרַי (= שִׁטְרְיָה *Jah is a Decider*) *n. p. m.* 1 Chr. 27, 29 K'tib (the K'ri שִׁרְטַי has the same meaning).

שַׁי (from שָׁה which see, like מַי from מָה, דַּי from דָּה; in pause שָׁי) *m. what is offered*, and so *a gift, a present*, only in the combination הוֹבִיל שַׁי *to bring a gift* Psalm 68, 30; 76, 12, comp. הוֹבִיל מִנְחָה; pass. הוּבַל שַׁי Is. 18, 7, hence Targ. קֻרְבָּן, תֻּקְרְבָא. The usual four derivations: 1. from שָׁיָא = Arab. شَيِئَ (whence شَاءَ) to will, put along with נָדַב, 2. from שָׁהָא = Ar. شَهَا to desire, 3. from שָׁוָה to equalise, 4. from שָׁיָא to flow out freely (Arab. سَيْءٌ flowing milk) — are to be rejected. שַׁי in the proper name אֲבִישַׁי, אַבְשַׁי is from יָשַׁי; on the other hand שָׁה is = שַׁי in the proper name יוֹשָׁה.

שִׂיא (either from שָׂא = נָשָׂא, or from שׂוּא) *m. elevation, greatness* Job 20, 6 = שׂוֹא Ps. 89, 10, and שְׂאֵת which see.

שִׁיאוֹן (from שָׁא III. or שׁוּא III.; *heap of ruins*) *n. p.* of a city in Issachar Josh. 19, 19, north of Tabor (Euseb., Jerome); whose ruins are خِرْبَة شَعِين.

שִׂיאֹן (from שָׂא or שׂוּא; *the projecting*) *n. p.* of the summit chain of *Hermon* Deut. 4, 48, of which it seems to be an older name; perhaps originally only the name of a top, just as in all probability שְׂנִיד and שִׁרְיֹן (which see) were at first the names of parts.

שִׂיב as a verb see שׂוּב.

שֵׂיב (from שׂוּב) *m. old age* 1 Kings 14, 4.

שֵׂיבָה (from שׂוּב; *constr.* שֵׂיבַת, with *suff.* שֵׂיבָתִי, ־תֵךְ, ־תוֹ) *fem.* prop. *what is gray, gray hair* Hos. 7, 9; metaphor. *old age* Ps. 92, 15; שֵׂיבָה טוֹבָה Gen. 15, 15 *a good old age;* concrete *an old man*, שֵׂיבָתִי *my old age* i. e. I as an old one Gen. 42, 38; 44, 29 31, fully אִישׁ שֵׂיבָה Deut. 32, 15.

שִׁיבָה *fem.* 1. (from יָשַׁב; with *suff.* שִׁיבָתוֹ) *sitting, abiding*, and so *dwelling, stay* 2 Sam. 19, 32, if we should not read with many mss. and the old versions בְּשִׁבְתּוֹ. — 2. (*constr.* שִׁיבַת; from שׁוּב) *return, return home*, concr. *those returning* Ps. 126, 1, which the LXX, Vulg., Targ. and Syr. read שְׁבִית (from שָׁבָה) = שְׁבוּת.

שִׂיג (from שׂוּג I.) *m. a withdrawing, a going away* (to do his need) 1 Kings 18, 27.

שִׂיד as a verb, see שׂוּד.

שִׂיד (from שׂוּד) *m. lime, plaster*, prop. what is burnt to chalk Deut. 27, 2 4; Is. 33, 12; Am. 2, 1; Aram. סִידָא, ܣܝܕܐ; Arab. شَيْد. Derivative

שׂוּד *a denom. to plaster* Deut. 27, 2 4; Ar. شَادَ.

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שָׁיָה I. (after the form חָיָה, הָיָה; *fut.* יִשְׁיֶה, *ap.* יְשִׁי, תְּשִׁי, in pause תֶּשִׁי) *tr.* prop. *to leave* (out of the memory), *to dismiss;* hence *to forget*, צוּר Deut. 32,18, parallel שָׁכַח (LXX, Vulg.); Ar. سَهَا to forget, to leave behind (ע״ה and ע״י interchange, comp. צָהָה and צָיָה), سَوَى the same. The organic root lies also in נָ־שָׁא III. (Ar. نَسِيَ), נָ־שָׁה II. (along with נָטַשׁ), שָׁיָה here being only an enlargement. — יַשִּׁי Ps. 55, 16 K'ri see under נָשָׁא IV.

שָׁיָה II. (not used) *intrans.* same as שָׁוָה *to make a tumult, to crash, to rage.* Derivat. תְּשֻׁיָּה (Job 30, 22 K'ri).

שָׁיָה III. (not used) *intrans.* same as שָׁוָא *to be satisfied with self.* Deriv. the proper name

שְׁיָה (*Jah is the Self-satisfying one*) *n. p. m.* 2 Sam. 20, 25 K'tib, for which the K'ri has שְׁוָא; comp. יִשְׁוָה, יִשְׁוִי, יוֹשַׁוְיָה.

שָׂיָה (not used) *intrans.* an enlarged form of שָׂה (which see) *to be born.* Derivative

שֵׂיֶה (only with the *suff.* שֵׂיוֹ, שֵׂיהוּ) *comm.* same as שֶׂה *a young one*, of sheep and goats; hence *a lamb* Deut. 22, 1; 1 Sam. 14, 34.

שִׁיז a verb to the proper name שִׁיזָה see שׁוּז.

שִׁיזָא (*splendour*) *n. p. m.* 1 Chron. 11, 42.

שֵׁיזֵב see שְׁזַב.

שִׁיחַ a verb to שִׁיחָה see שׁוּחַ.

שִׂיחַ I. and II. a verb see שׂוּחַ I. and II.

שִׂיחַ (with *suff.* שִׂיחוֹ) *m.* 1. (from שׂוּחַ I.) *a shrub, bush, bushes* Gen. 2, 5; 21, 15; עֲלֵי־שִׂיחַ *at the bushes* Job 30, 4; comp. Aram. ܫܘܚܐ virgultum. — 2. (from שׂוּחַ II.) *meditation, reflection, care* Prov. 23, 19; *grief* 1 Sam. 1, 16, coupled with כַּעַס; *earnest contemplation* 1 Kings 18, 27, LXX ἀδολεσχία; *speech, discourse* 2 Kings 9, 11; *complaint* Job 7, 13; עָזַב שִׂיחַ עַל *to let complaint be poured forth freely* 10, 1; מְרִי שִׂ׳ *rebellion of complaint*, i. e. rebellious complaint 23, 2; *prayer, song* Ps. 104, 34; הֵרִיד בְּשִׂ׳ *to wander about in complaint* 55, 3, and generally in the numerous meanings of the verb.

שִׁיחָה (from שׁוּחַ; *pl.* שִׁיחוֹת) *f. a pit*, for catching in Ps. 57, 7; 119, 85; Jer. 18, 22 K'tib, = שׁוּחָה.

שִׂיחָה (from שׂוּחַ II.) *f.* same as שִׂיחַ 2 *prayer, devotion* Job 15, 4; *meditation, reflection* Ps. 119, 97 99.

שִׁיחוֹר (also שִׁחֹר Is. 23, 3, שִׁחוֹר Jer. 2, 18; if Semitic, it is formed from שָׁחַר after the form שִׁלֹחַ meaning *the turbid, slimy river*, comp. Μέλας, Melas, the name of many rivers) *n. p.* of the Nile, hence שִׁיחוֹר מִצְרַיִם 1 Chr. 13, 5, or שִׁ׳ אֲשֶׁר עַל־פְּנֵי מִצְרַיִם Josh. 13, 3, described as the southern limit of Palestine, like נְהַר מִצְרַיִם Gen. 15, 18; though elsewhere only נַחַל מִצְרַיִם Num. 34, 5, or נַחַל alone Ez. 47, 19, i. e. *Wady el-Arish* or *Rhinocorura*, is given as the southern boundary; parallel יְאֹר Is. 23, 3. גִּיחוֹן is also a name of the Nile (Ben-Sira 24, 27) which the LXX put for שִׁחוֹר in Jer. 2, 18.

שִׁיחֹר לִבְנָת (*glass-river;* see לִבְנָת) *n. p.* of a small slimy brook in the south of Asher, from the sands of which the Phenicians first made glass Josh. 19, 26; comp. Plin. 36, 26.

שַׁיִט *m.* 1. (from שׁוּט II.) *a rudder*, prop. the steering Is. 33, 21, same as מָשׁוֹט, מִשּׁוֹט. — 2. (from שׁוּט III.) same as שׁוֹט *a scourge* Is. 28, 15 K'tib, fig. *a hostile army.*

שִׁילֹה (from שָׁלָה II., after the form קִיטוֹר, שִׁלֹחַ; written also שִׁלֹה, שִׁלוֹ, שִׁילוֹ; *resting-place*) 1. *n. p.* of a city of Ephraim Josh. 18, 1, north of Bethel, east of the road from Bethel to שְׁכֶם, 10 or 12 Roman miles distant from it (Euseb., Jerome), and south of לְבוֹנָה Judges 21, 19. Under Joshua, after the camp at Gilgal was removed, it was

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a central city (Josh. 18, 9; 19, 51; 21, 2; 22, 9 12) and also the seat of the tabernacle from Joshua till Samuel Josh. 18, 1 8; 19, 51; Judges 18, 31; 1 Sam. 1, 3 9 24; 2, 14; 3, 21; 4, 3; 14, 3; Ps. 78, 60; Jer. 7, 12. At a later time Shiloh was still an important city of the kingdom of Israel 1 Kings 11, 29; 12, 15; 14, 2 4, which suffered much, it is true, at the downfall of the kingdom Jer. 7, 12 14; 26, 6 9, but was still in existence during the exile 41, 5. — Jerome (on Zeph. 1, 15) found merely the foundation-stones of an altar; in the fourteenth century (ap. *Estori ha-Parchi*) there was on the spot a dome called Kuba el-Schechina (arch of God's dwelling), and now there is a decayed hamlet سيلون (*Robins.* III. p. 308 seq.). The orthography of the LXX is *Σηλώ, Σηλώμ, Σιλώ, Συλώ*, that of Joseph. *Σιλώ, Σιλούν*, that of the Ar. سيلون, without the necessity of explaining שִׁלֹה as arising from שִׁלּוֹן. Derivat. *Gentile masc.* שִׁילֹנִי (1 Kings 11, 29; 12, 15) and שִׁלֹנִי Neh. 11, 5, like גִּלֹנִי from גִּלֹה. Another שִׁלֹנִי is from שִׁלֹה = שֵׁלָה (which see). — 2. only in Gen. 49, 10, where the cod. Samar. and also mss. have שִׁלֹה and שִׁלּוֹ, which is explained a) the same as שֶׁלּוֹ = אֲשֶׁר לוֹ (Ez. 21, 32) in the Targ., Jerus. Targ., Saad., Rashi, Sam., Syr., LXX, Aq., Symm., Theod., and referred to Solomon or the Messiah; b) it is derived by *Ibn Ganâch*, *Kimchi*, *Bachya* from שֵׁל = the Talm. שְׁלִיל, Ar. سَلِيل foetus, filius, so that שִׁ' = שִׁלּוֹ = שִׁלְיָתוֹ, and so the Messiah, who is called זְעֵר בְּנִין (Jerus. Targ.); c) it is taken as = שַׁלְוָה and cognate in sense with שָׁלוֹם, meaning *peace*, *rest*, referring, according to some, to David, who governed the nation powerfully, till he brought about a condition of secure peace by the subjugation of the peoples; according to others to Solomon, the אִישׁ מְנוּחָה (1 Chr. 22, 9); and according to others to the שַׂר שָׁלוֹם Is. 9, 5, i. e. Messiah. But it is better to abide by the first signific. of שִׁילֹה as the name of a place, and to take the verse to mean, that Judah took the precedence of all the other tribes at the beginning in leading warlike marches, till the ark came to Shiloh in Ephraim, and the obedience of the Canaanite peoples was effected; after which the old leadership ceased. — 3. same as שֵׁלָה (*n. p. m.*), only in the *patron.* שִׁלֹנִי; see שֵׁלָה.

שִׁילֹחַ see שִׁלֹחַ.

שֵׁילָל (from שָׁלַל I.) *adj. m. bare-foot, bare* Mic. 1, 8 K'tib, for which the K'ri has שׁוֹלָל.

שִׁילֹנִי see שִׁילֹה.

שִׁימוֹן (from שׁוּם I., *trier*, *valuer*) *n. p. m.* 1 Chr. 4, 20.

שִׁין as a verb, see שׁוּן II. and שָׁתַן.

שַׁיִן (from שׁוּן II., only *pl.* שֵׁינִים, with *suff.* שֵׁינֵיהֶם) *urine*, 2 Kings 18, 27; Is. 36, 12 K'tib, for which the K'ri has מֵימֵי רַגְלַיִם.

שֵׁיצֵא Aram. see שְׁצָא.

שִׁיר a verb to שִׁיר, שִׁירָה, see שׁוּר I.

שִׁיר (from שׁוּר I.; with *suff.* שִׁירִי, שִׁירוֹ; *plur.* שִׁירִים, שִׁירֶיךָ, שִׁירֵיכֶם) *m. a song*, *poem*, which is recited (דִּבֶּר) Judges 5, 12; שִׁ' חֲנֻכַּת הַבַּיִת *a song at the dedication of the temple* Ps. 30, 1, which was probably the inscription of another poem; שִׁ' חָדָשׁ *a new song of praise* 33, 3; שִׁ' יְדִידֹת 45, 1 *a poem of friendship;* applied to religious poems Ps. 40, 4, seldom to profane ones Is. 23, 16; 24, 9; *a joyous song* Eccles. 7, 5 (opposite קִינָה Am. 8, 3 10); *singing and playing* at feasts 6, 5; *song* generally, e. g. at taking leave Gen. 31, 27, or to cheer a sick heart Prov. 25, 20; *poems* that were only written 1 Kings 5, 12; שִׁיר הַשִּׁירִים Song of Sol. 1, 1 *song of songs*, i. e. the most excellent song, *Canticles* (comp. on the form 1 Kings 8, 27); בְּנוֹת הַשִּׁיר Eccles. 12, 4 *the daughters of song*, i. e. the singing ones, of צִפֳּרִים (which is fem.), in modern Hebr. *the muses;* עַל־יְדֵי־שִׁיר 1 Chr. 6, 16 [32] *for singing;* concrete *a singer*, Ez. 33, 32 *as a singer of love-*

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songs, coupled with נְגִינָה, conseq. = שָׁר, מְשׁוֹרֵר; collect. *singers* 2 Chr. 29, 28; *playing* on musical instruments 29, 27, hence כְּלֵי שִׁיר 7, 6 *instruments of music*; בְּשִׁיר מְצִלְתַּיִם Neh. 12, 27 *with the playing of cymbals*. — In psalm-inscriptions שִׁיר stands alone Ps. 46, 1; שִׁיר מִזְמוֹר 48. 66. 83. 88. 108; מִזְמוֹר שִׁיר 67. 68. 87. 92; both expressions are separated in 65. 75. 76; in Ps. 88 מַשְׂכִּיל is added. In all these places the precise meaning is difficult.

שִׁירָה (*c.* שִׁירַת; *pl.* שִׁירוֹת) *f. a song*, applied to that at the Red Sea Ex. 15, 1; to the well-song and hymn of triumph Num. 21, 17 seq.; to the dying song of Moses Deut. 31, 19; 32, 1; to David's Psalm of victory 2 Sam. 22, 1 (Ps. 18); to a rhythmical parable Is. 5, 1; שִׁירַת דּוֹדִי 23, 15 *the song of an harlot*, of which a fragment follows 23, 16 seq. — For שִׁירָה Ps. 42, 9 we should probably read שִׁיחָה.

שַׁיִשׁ (from שׁוּשׁ) *m. white marble*, same as שֵׁשׁ 1, fully אֶבֶן שַׁיִשׁ 1 Chr. 29, 2; Aram. שַׁיְשָׁא the same.

שֵׁישׁ I. and II. see שׁוּשׁ I. and II.

שִׁישָׁא (from שׁוּשׁ; *distinction, nobility*, viz. *Jah is*) *n. p. m.* 1 Kings 4, 3, for which occur also שַׁוְשָׁא and שְׂרָיָה (which see).

שִׁישַׁק (once שׁוּשַׁק 2 Kings 14, 25 K'tib) *n. p.* of an Egyptian king who gave refuge to the hunted יָרָבְעָם 1 Kings 11, 40, and afterwards invaded Judea with an army under רְחַבְעָם, took the עָרֵי מְצוּרוֹת in Judea (see 2 Chr. 11, 5-11), and even Jerusalem, and plundered the temple as well as the king's palace 1 Kings 14, 25; 2 Chr. 12, 2-9. *Shishak* is *Sesonchis* I., the first king of the 22d Bubastic dynasty, called by Julius Africanus *Σεσόγχις*, by Euseb. *Σεσόγχωσις*, by Diod. Sic. *Σασύγχις*. See *Bunsen's* Aegypten's Stelle 3, 133.

שִׁית I. and II. as a verb, see שׁוּת I. and II.

שִׁית (with *suff.* שִׁיתוֹ; from שׁוּת II.) *masc. a thornhedge, thorns*, coupled with שָׁמִיר Is. 5, 6, covering the fields 7, 23; fig. 27, 4.

שִׁית (from שׁוּת I.) *m. covering, dress*; hence עָטָה שִׁית *to cast a garment about* Ps. 73, 6; שִׁית זוֹנָה *the veil of an harlot* Prov. 7, 10; so called from *putting on*.

שַׁחַ (prop. *infin.* of שָׁכַךְ) *m. the act of stooping* or *crouching*, of יָקוּשׁ Jer. 5, 26.

שַׁךְ (only *pl.* שִׁכִּים; from שָׁכַךְ I.) *m. a thorn* Num. 33, 55, Ar. شَوْك; comp. שָׂכָה I. and סִכָּה.

שֹׁךְ (with *suff.* שֻׂכּוֹ; from שָׁכַךְ II.) *m.* same as סֻכָּה *a hut, a tent*; hence בַּגַּן שֹׁךְ Lament. 2, 6 *like the garden of a tent*, i. e. the terraced fore-courts of the temple.

שָׁכַב I. (2 *p. perf. f.* שָׁכַבְתִּי Ruth 3, 4; *part. m.* שֹׁכֵב, שֹׁכֶבֶת *f.*, *inf. abs.* שָׁכֹב, *c.* שְׁכַב, with *suff.* שָׁכְבָה Gen. 19, 33, and שָׁכְבָ with *suff.* שָׁכְבֵךְ; *imp.* שְׁכַב, with *ah* optative שָׁכְבָה; *fut.* יִשְׁכַּב) *intr.* 1. prop. *to bend oneself, to lie down* Num. 24, 9, coupled with כָּרַע and = רָבַץ; hence *to lie stiff*, of one destroyed Judges 5, 27, as the result of כָּרַע, נָפַל; Is. 51, 20; Lament. 2, 21; *to rest, to lie*, Am. 6, 4; fig. with בְּ *to rest upon* 2 Sam. 12, 3; with לְ of a thing *to lie in* Is. 50, 11, i. e. *to dwell with it*; with עַל of a person *to lie upon one* 1 Kings 3, 19; *to lay oneself*, שָׁ' עַל־צַד Ez. 4, 4 *lay thyself on thy (left) side*. — Commonly *to lie down*, to sleep Gen. 19, 4; 28, 11, or to rest 2 Sam. 4, 5; *to sleep*, with עַל of the place Gen. 28, 13; *to sleep quietly* Eccles. 2, 23; fig. *to rest* or *find rest* Job 30, 17; *to sink down* = *to die* Job 3, 13, coupled with יָשֵׁן = שָׁקַט with נוּחַ; 20, 11; *to lie dead* Is. 14, 8; שָׁ' קֶבֶר Ps. 88, 6 *to lie in the grave*, i. e. to be buried. Here belongs the expression בּוֹא אֶל־אֲבוֹת שָׁכַב עִם־אֲבוֹת Gen. 47, 30 = (Gen. 15, 15) or נֵאָסַף אֶל־אֲבוֹת (Judges 2, 10), which cannot mean merely *to die*, since גָּוַע and נוּח are frequently added Gen. 25, 8 17, nor *to be buried*, since קָבַר is put with it 25, 9; but it

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denotes the coming into שְׁאֹל, where those belonging together on earth are found. — 2. *to lie with* (sexually), commonly spoken of a man lying with a woman, with עִם of a person Gen. 30, 15; 39, 7, or with אֶת־ Lev. 19, 20; 20, 11; also *tr.* with an accus. *to lie with* Deut. 28, 30 K'ri, for which occur also שָׁגַל (which see), and רָבַע applied to animals; also *vice versa* spoken of a woman lying with a man Gen. 19, 32-35, 2 Sam. 13, 11, and of two men Lev. 18, 22; or of a man with a beast Ex. 22, 18; Deut. 27, 21. Deriv. מִשְׁכָּב.

Nif. נִשְׁכַּב (*fut.* יִשָּׁכֵב) *to be lain with*, of a woman Is. 13, 16, Zech. 14, 2, for which euphemistically נִשְׁגַּל.

Pu. שֻׁכַּב the same Jer. 3, 2, for which the K'ri has שֻׁגַּל.

Hif. הִשְׁכִּיב (*fut.* יַשְׁכִּיב) *to lay down, to place* 1 Kings 17, 19, with בְּ *in* 3, 20; *to prostrate*, אָרְצָה 2 Sam. 8, 2.

Hof. הָשְׁכַּב or הֻשְׁכַּב (*imp.* הָשְׁכְּבָה) *to be laid low* Ez. 32, 19 32; מֻשְׁכָּב *laid* 2 Kings 4, 32.

As to the stem שָׁ', the Aram. שְׁכַב, ܫܟܒ coincides with it. The fundamental signification is *to bend, to bow, to bow down;* and the organic root שָׁ־כַב exists also in רָ־כַב I., Ar. ر-كب (to bend oneself, to stoop down), כַּף, יָ־קַף, Ar. كَبَّ (to bend); κύπτω, cubo, cumbo, are the same.

שָׁכַב II. (Kal not used) *tr. to pour out*, perhaps transposed from שָׁבַךְ = שָׁפַךְ; Ar. سَكَبَ the same. The signification "to lie with" in שָׁכַב I. may perhaps have been originally *to moisten*, with semen, = זָנָה. Deriv. שְׁכָבָה, שְׁכֹבֶת.

Hif. הִשְׁכִּיב (*fut.* יַשְׁכִּיב) *to pour out*, vessels filled with a fluid; figur. נִבְלֵי שָׁמַיִם Job 38, 37, i. e. to cause the clouds to rain down (*Ibn Koreish, Kimchi*).

שְׁכַב (not used) *Aram.* same as Hebr. שָׁכַב I. Deriv. מִשְׁכַּב.

שְׁכָבָה (only *c.* שִׁכְבַת) *f. a pouring out, effusion*, of טַל Ex. 16, 13 14, hence Saad. سبط الطل (effusion of dew); according to the Targ. *a fall, layer, bed*, which is less suitable; or *an emission* of זֶרַע, conseq. effusio, effluvium Lev. 15, 16 17 32; 22, 4 (*Ibn Koreish*); with two accusatives שָׁכַב אֶת־אִשָּׁה שִׁכְבַת זֶרַע *to lie with a woman with the emission of semen* Lev. 15, 18; Num. 5, 13; Aram. שְׁכוּבָא the same.

שְׁכֹבֶת (after the form כְּתֹבֶת; with שְׁכָבְתְּךָ, שְׁכָבְתּוֹ) *fem. effusion*, of semen; hence Num. 5, 20 *to put an efflux of semen into a woman*, i. e. to impregnate her; of beasts Lev. 18, 23; with אֶל and לְזֶרַע 18, 20.

שָׁכָה I. (Kal not used) *intrans.* commonly *to rove about, to roam*, conseq. same as שָׁגָה; Maltese schekk (שַׁךְ), Arab. سكع to go astray; hence *to rave*, with lust; but see מַשְׁכִּים.

Hif. הִשְׁכָּה (only the *part. pl.* מַשְׁכִּים) *to be mad*, with lust, of סוּסִים Jer. 5, 8; but the Targ., Aqu., Theod. and Jerome read מֻשְׁכִּים, and so it might either be translated *draught-horses*, or after the Arab. مَسَكَ (to be strong) *powerful. Kimchi* derives מַשְׁכִּים from the n. p. מֶשֶׁךְ, the land of good horses; but it is better to take it as = מְאֻשָּׁכִים, from אֶשֶׁךְ (which see).

שָׁכָה II. (not used) *trans. to point out, to accuse, to denounce, to attest*, Arab. شَكَا the same (Ethiop. שכי, *sakaja* like שָׁכָה I.), prop. *to utter sounds, to speak;* identical in its organic root שָׁכ־ה with that in שָׁאַג, זָעַק, צָעַק, רָ־זַח (which see). Derivat. the proper name שָׁכְיָה or שָׁכְיַת.

שָׁכָה I. (not used) *tr.* same as כָּכָה I.; hence 1. *to cut, to cut away* or *off;* identical in its organic root with that in חָ־שַׂךְ, כָּ־סַח. — 2. *to pierce, to stick into*, connected with שַׂךְ I. (שָׂכַךְ), סַךְ II., תַּךְ (which see). Deriv. שַׂכִּין.

שָׂכָה II. (not used) *intrans.* same as סָכָה II. (to מַסְכָּה for מְסֻכָּה Ez. 28, 13, and to the proper name יִסְכָּה) 1. *to look*

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at, to see, to view, Aram. סְכָא for the Hebr. הִבִּיט, צָפָה; *to look at closely, to consider, to examine.* The stem in the org. root שָׂכָה is connected with that of שָׂג־ח, שָׂע־ה. — 2. *to look out, = to hope*, figur. *to imagine, to think, to have insight, to understand.* Comp. Aram. סַכְוָי a spy, a looker out, סָכוּ, סָכִי a watch, סֶכְוִי a cock, i. e. a looker out, an announcer (of the dawn), Samar. סְכַו (constr. סַכְוֵי), סַכְוִי, סַכְיוּ the eye. The fundamental signification seems to be, as in נָבַט and חָזָה, *to divide, to separate*, cernere, videre (in dividere), then *to pierce a thing with the eye;* so that שָׂכָה II. is connected with שָׂכָה I. Derivat. שֶׂכְוִי, שְׂכִיָּה or שְׂכִית, מַשְׂכִּית, the proper name שֵׂכוּ.

שֻׂכָּה (from שָׂכַךְ I.) *fem. a pointed weapon, a dart*, Job 40, 31; Arab. شوكة; comp. שֵׂךְ.

שֵׂכוּ (from שָׂכָה II., like שָׂחוּ from שָׂחָה; *watch, watch-place*) *n. p.* of a locality near רָמַת שְׁמוּאֵל on a height 1 Sam. 19, 22; Aram. סְכוּ the same; the LXX read שְׁפִי (a hill).

שֶׂכְוִי (from שָׂכָה II., by a peculiar formation from שְׂכָו after the form סְתָו) *m.* prop. an abstract, *insight, imagination;* concrete *the mind*, animus, Job 38, 36 *or who has put understanding* (בִּינָה) *into the mind?* (Targ., *Ibn Esra, Kimchi*); Ethiop. the same, where the verb means *to imagine, to think;* parallel טֻחוֹת reins (Targ., Vulg., *Kimchi*). According to others, *phenomenon, meteor, appearance in the air*, coupled with טֻחוֹת *cloud-forms.*

שְׁכוֹל (from שָׁכַל I.) *m. childlessness*, figur. *depopulation* Is. 47, 8 9; coupled with אַלְמֹן *widowhood* Ps. 35, 12.

שַׁכּוּל (or שַׁכֻּל) *adj. m.*, שַׁכֻּלָה (*pl.* שַׁכֻּלוֹת) *fem. bereaved*, of young 2 Sam. 17, 8; Hos. 13, 8; *forsaken, childless* Song of Sol. 4, 2 (having an alliteration to שֶׁכֻּלָּם); 6, 6.

שִׁכּוּל see שִׁכֻּל.

שִׁכּוֹר and שִׁכֹּר (*pl.* שִׁכּוֹרִים, *c.* שִׁכּוֹרֵי) *adject.* and *subst. m. drunk, intoxicated* 1 Sam. 25, 36; שָׁתָה שִׁ׳ *to drink oneself drunk* 1 Kings 16, 9; 20, 16; אִישׁ שִׁ׳ *a drunkard* Jer. 23, 9; commonly שִׁכּוֹר alone 19, 14; applied to debauchery and immorality generally Is. 28, 1 3. See שִׁכֹּרָה.

שָׁכַח I. (once in pause שָׁכֵחָה Prov. 2, 17, with *suff.* שְׁכֵחֻנִי, שְׁכֵחוּנִי &c.; *part. m.* שֹׁכֵחַ, *plur. constr.* שֹׁכְחֵי; *inf. absol.* שָׁכֹחַ; *fut.* יִשְׁכַּח) *tr.* prop. *to intermit, to neglect; to leave, to release, to leave behind;* cognate in sense נָשָׁא III., נָשָׁה II. and coupled with נָטַשׁ; Arab. شها. Hence 1. of men, *to forsake, to leave unheeded*, God Deut. 6, 12; 8, 11; Judges 3, 7; Jer. 23, 27 *their fathers have forsaken my name for Baal*, i. e. for the sake of Baal; *to disregard*, the law Hos. 4, 6; Ps. 2, 17; *not to care*, of God Ps. 10, 12; Is. 49, 14; *to withdraw favour* Ps. 77, 10; שָׁכַח אֵל *to be unmindful of God*, i. e. ungodly Job 8, 13. — 2. Generally *to forget* Deut. 25, 19; Job 39, 15; with an accus. Gen. 27, 45; Ps. 9, 13; without an object 137, 5 *if I forget thee, O Jerusalem! let my right hand forget* — to do its duty, or play on an instrument (*Kimchi*), which is better than to assume an intr. meaning *to refuse service;* שָׁ׳ מִן *forgetting to leave off* Ps. 102, 5; Prov. 4, 5, coupled with נָטָה מִן. Deriv. שָׁכֵחַ.

Nif. נִשְׁכַּח (*part. m.* נִשְׁכָּח, *fem.* נִשְׁכַּחַת, נִשְׁכָּחָה; *fut.* יִשָּׁכַח, in pause יִשָּׁכֵחַ) *to be forsaken* Ps. 9, 19; in the language of miners Job 28, 4 *to be forsaken by the foot*, i. e. to let oneself down by ropes into pits, and not to employ the service of the feet; with מִן Deut. 31, 21; *not to be known* Is. 23, 16; *to fall into forgetfulness* Gen. 41, 30, of זֵכֶר Eccles. 9, 5.

Pih. שִׁכַּח *to cause to be forgotten*, festival and sabbath Lament. 2, 6.

Hif. הִשְׁכִּיחַ (*inf. constr.* הַשְׁכִּיחַ) *to cause to forget*, with a double accusat. Jer. 23, 27.

Hithp. הִשְׁתַּכַּח see שָׁכַח II.

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שָׁכַח II. (Kal not used) *tr. to find*, Aram. שְׁכַח, ܫܟܚ; hence

Hithp. הִשְׁתַּכַּח *to be found*, i. e. *to exist*, Eccles. 8, 10 *and they are found in the city*, i. e. their memory is preserved in the city; the LXX and Vulg. have read יִשְׁתַּבְּחוּ.

שָׁכֵחַ (only *plur.* שְׁכֵחִים, *constr.* שְׁכֵחֵי) *adj. m. forgetting, renouncing*, with accus. of the object Is. 65, 11; Ps. 9, 18.

שְׁכַח (Peal not used) *trans.* same as Hebrew שָׁכַח II., *to find*, Targ. infin. מִשְׁכַּח, fut. יִשְׁכַּח; שְׁכִיחַ found, existing; commonly

Ithpe. הִשְׁתְּכַח (3 *p. fem.* הִשְׁתְּכַחַת) *to be found*, with בְּ *in* Dan. 5, 12; 6, 24; with לְ 2, 35 or עַל of a person 6, 5.

Af. הַשְׁכַּח (הַשְׁכַּחַת, הַשְׁכַּחוּ, הַשְׁכַּחְנָא; *inf. constr.* הַשְׁכָּחָה; *fut.* יְהַשְׁכַּח) *to find*, גְּבַר Dan. 2, 25, with לְ for the accus. 6, 6 12; with עַל of a person *to discover in one* 6, 6; *to find out*, with בְּ of the place *where* Ezr. 4, 15; *to get* = Hebrew מָצָא 7, 16.

שָׁכְיָה (in mss. שָׁכְיַת, from שָׁכָה II., *attestation, announcement*) *n. p. m.* 1 Chr. 8, 10.

שְׂכִיָּה or שְׂכִית (only *plur.* שְׂכִיּוֹת, from שָׂכָה II.) *fem. show-work, sculpture*, = מַשְׂכִּית (costly vessels, idols), generally *precious things*, introduced by commerce Is. 2, 16 (Vulg.) = כְּלֵי חֶמְדָּה. — Better perhaps *things visible afar*, i. e. *flags*, which were formerly highly ornamented (Ez. 27, 7), conseq. = נֵס, as in Samar. סְכִי stands for נֵס (Num. 21, 8), which suits the parallel.

שָׁכִין only in cod. Sam. Deut. 1, 7 for שָׁכֵן.

שַׂכִּין (from the *Pih.* of שָׂכָה I.) *m. a knife* Prov. 23, 2, Aram. סַכִּין, Arab. سِكِّين, سِكِّينَة. The termination ־ִין is also in קָצִין from קָצָה.

שָׂכִיר (from שָׂכַר; *constr.* שְׂכִיר, with *suff.* שְׂכִירְךָ; *plur.* שְׂכִירִים, with *suff.* שְׂכִירֶיהָ) *m. a day-labourer, a hireling*, i. e. who hires himself out for wages Ex. 22, 14; Lev. 19, 13; יְמֵי שָׂ׳ *the days of a hireling*, i. e. the time of work 25, 50, the figure of a laborious life Job 7, 1; שְׁנֵי שָׂ׳ *the years of a hireling*, i. e. exact, measured years Is. 16, 14; *a hired soldier* Jer. 46, 21.

שְׂכִירָה (from שָׂכַר) *femin. hired* or *mercenary troops* Is. 7, 20, perhaps an adj. fem.; see on תַּעַר.

שָׁכְיַת see שָׁכְיָה.

שְׂכִית see שְׂכִיָּה.

שָׁכַךְ (3 *p. fem.* in pause שָׁכְכָה Esth. 7, 10; *inf. absol.* שֹׁךְ, *fut.* יָשֹׁךְ, *pl.* יָשֹׁכּוּ) *intr.* same as שָׁךְ (שׁוּךְ) *to stoop down, to crouch, to sink down*, of a fowler (see שָׁךְ); *to be allayed, calmed, appeased*, of חֵמָה Esth. 2, 1; 7, 10; *to subside*, of water, i. e. *to run off* Gen. 8, 1; comp. Arab. سَكَّ to sink or let down, Rabbin. שָׁכַךְ in Pih. to appease. Identical in its organic root with that in שָׁח, שָׁח, שָׁק־ע. Deriv. שַׁךְ.

Hif. הֵשֵׁךְ (1 *pers. perf.* הֲשִׁכֹּתִי) *to still, to calm*, a sedition, with מֵעַל *against one* Num. 17, 20 [5].

שָׂכַךְ I. (not used) *tr.* same as שָׂכָה I. (which see) *to cut, to cut into*, of a knife; *to pierce, to prick*, of thorns, pointed weapons, Arab. شَاكَ; identical in its organic root with that in כָּ־סַח, חָשַׂךְ. Derivat. שַׂךְ, שֻׂכָּה, שַׂכִּין (according to some).

שָׂכַךְ II. (not used) *tr.* same as שׂוּךְ I. *to fence in, to embrace, to enclose*, cogn. in sense גָּדַר; *to hedge about*, cognate in sense גָּנַן; identical in its organic root with סָג. Deriv. שֹׂךְ, מְשׂוּכָּה, and perhaps שֻׂכָּה.

שָׁכַל I. (only for the *fut.* יִשְׁכַּל; on the contrary the *perf.* is שָׁכֹל, 1 *pers.* שָׁכֹלְתִּי, in pause שָׁכָלְתִּי) *intr.* prop. *to cease, to be annihilated;* and so *to lose*, בָּנִים Gen. 27, 45; absol. *to be childless* 43, 14 = אָבַד Esth. 4, 16; *part. fem.* שְׁכוּלָה Is. 49, 21 *childless, forsaken*, along with

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גְּלְמוּדָה; generally, *to be made solitary* or *desolate*. Deriv. שְׁכוֹל.

Pih. שִׁכֵּל (*part. fem.* מְשַׁכֶּלֶת, מְשַׁכֵּלְתְּ; *fut.* יְשַׁכֵּל) *to make childless*, with accus. of the person Gen. 42, 36; שׁ׳ אֶת־פְּ׳ מֵאָדָם Hos. 9, 12 *to make one childless, so that there is nobody*; 1 Sam. 15, 33; generally, *to snatch away*, coupled with אִבֵּד Jer. 15, 7; *to desolate*, coupled with שָׁמֵם Ez. 14, 15; *to destroy*, by חַיְתָה רָעָה 5, 17, חֶרֶב Lament. 1, 20; different from עָקַר Ex. 23, 26; *to cause to lose young*, of עִזִּים Gen. 31, 38; *to cause frequent abortions, to be injurious to births* 2 Kings 2, 19; *to make unwholesome*, hence *to extirpate*, a population, of אֶרֶץ Ez. 36, 12 13 14 15; also metaphor. of the גֶּפֶן Mal. 3, 11, i. e. *to be barren*, to become בְּאֻשִּׁים (comp. Pliny H. N. 12, 2, 6; 18, 17, 44). Deriv. מְשַׁכָּלָה (a noun), שִׁכּוּל, שְׁכֹל.

Hif. הִשְׁכִּיל (only *part.* מַשְׁכִּיל) *to bring into the world dead* children, Hos. 9, 14 *give them a miscarrying womb*; גְּבוּר מַשְׁכִּיל Jer. 50, 9 *a hero making childless* i. e. a victorious one (Vulg.); but the LXX, Symm. and many mss. have מַשְׁכִּיל with the meaning of מַצְלִיחַ (Syr. ܡܨܠܚ); comp. 2 Kings 18, 7; Prov. 17, 8.

As to the stem, the Aram. תְּכַל, תְּכֵל, Arab. ثَكِلَ are the same; but the organic root appears also in כְּלַה meaning *to be destroyed*.

שָׁכַל II. (not used) *tr. to interweave, to tie* or *twist together*, Arab. شَكَلَ to be twisted around, II. to bind, Aram. סְכַל; commonly adopted for אֶשְׁכֹּל (which see), especially as the Ar. أُشْكُول, Aram. סְגֹל seem to point to a stem of that kind; but see אֶשֶׁד and אֶשְׁכֹּל.

שָׂכַל see שָׂכָל.

שָׂכַל I. *intr.* prop. *to look at, to behold, to view*, intuitus est (see Hif.); metaphor. 1. *to act prudently, circumspectly*, with מִן of a person *to be more circumspect than* 1 Sam. 18, 30; comp. הִשְׁכִּיל Ps. 36, 4. — 2. *to be intelligent, prosperous*, prosperity being regarded as the result of wise conduct. Deriv. שֵׂכֶל, שָׂכָל.

Pih. שִׂכֵּל only in Gen. 48, 14 *he laid his hands prudently* (i. e. with intelligent purpose), i. e. he laid them with design. But according to the LXX and Vulg. from שָׂכָל II. (which see).

Hif. הִשְׂכִּיל (*part.* מַשְׂכִּיל, *inf. absol.* הַשְׂכֵּל, *constr.* הַשְׂכִּיל; *fut.* יַשְׂכִּיל, *apoc.* יַשְׂכֵּל) *to look at, to behold* Gen. 3, 6, LXX καταναόω, elsewhere for רָאָה, הַבִּין; hence *to understand* Dan. 9, 25, with an accusat. Deut. 32, 29, coupled with חָכַם; *to comprehend* Ps. 64, 10; *to attend to*, with עַל Prov. 16, 20, אֶל Neh. 8, 13, לְ Prov. 21, 12, בְּ of a person Ps. 101, 2; or כִּי follows in the next clause Is. 41, 20; *to be attentive to one* Ps. 41, 2, i. e. to take an interest in him; *to have intelligence, to get intelligence* Ps. 2, 10, with בְּ of the thing *in which* Dan. 1, 4 17; *to act prudently* Jer. 20, 11; *to understand*, הִשְׂכִּיל שֵׂכֶל טוֹב 2 Chr. 30, 22 *to have a good knowledge* (of playing and music); *to be prosperous, successful* Josh. 1, 7, 1 Sam. 18, 5 = הִצְלִיחַ; *to make wise*, הִשְׂכִּיל פֶּתִי *to speak prudently* Prov. 16, 23; with two accusatives Dan. 9, 22; with לְ of the person Prov. 21, 11; *to give success* Deut. 29, 8; *to teach* 1 Chr. 28, 19; מַשְׂכִּיל (*plur.* מַשְׂכִּילִים) prop. *one intelligent*, i. e. having perception, *a teacher, a pious man*, contrasted with the faithless Dan. 11, 35; 12, 3; fully מַשְׂכִּילֵי עָם 11, 33; 12, 10; but see מַשְׂכִּיל. The infinitives הַשְׂכֵּל Jer. 3, 15, הַשְׂכֵּל Job 34, 35 are nouns, meaning *intelligence, wisdom*, coupled with דֵּעָה. — מַשְׂכִּיל in the inscriptions of psalms 32. 42. 44. 45. 52-55. 74. 78. 88. 89. 142, which is combined in part with שִׁיר, מִזְמוֹר and תְּפִלָּה, is still explained unsatisfactorily, as the interpretations *didactic poem* (Gesenius), *melodious poem* (Ewald) are unsuitable. Perhaps from שָׂכַל *to lift up the voice, to sing*, Ar. زَجَلَ (comp. שָׂחַל), so that מַשְׂכִּיל is originally = שִׁיר,

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מִזְמוֹר, and thus it means a peculiar kind of poem.

The stem שָׂ׳ is the Aram. סָכַל (to look), Ithpa. אִסְתַּכַּל, in the Targ. for הִבִּיט and פָּנָה (to turn to), Syr. ܣܟܠ; but as *to look*, *to see* proceeds from the idea of *giving light*, *burning* (see שָׁזַף), the Arab. شَكَلَ (to be flaming or red), whence أَشْكَل (brown, reddish), شَعَلَ (*to shine clearly*), of colour, (to kindle), may be compared with it.

שָׂכַל II. (Kal not used) *tr. to interweave*, *to knot together*, *to intertwine*, Ar. شكل; comp. שָׂכַל II. (belonging to אֶשְׁכֹּל).

Pih. שִׂכֵּל *to twist*, *to lay cross-wise*, אֶת־יָדַיִם Gen. 48, 14 (LXX, Vulg.). See שָׂכַל I.

שְׂכַל (Peal not used) *Aram. tr.* same as the Hebr. שָׂכַל I. Deriv. שָׂכְלְתָנוּ.

Ithpa. אִשְׂתַּכַּל *to consider*, with בְּ Dan. 7, 8.

שֵׂכֶל (from שָׂכַל I.; with *suff.* שִׂכְלוֹ) *m. appearance*, *respect;* hence שֵׂכֶל טוֹב Prov. 3, 4 *good respect* or *repute* (= חֵן); 13, 15; metaphor. *intelligence*, coupled with בִּינָה 1 Chr. 22, 12, hence *prudence* Prov. 19, 11; *instruction* 23, 9; *cunning* Dan. 8, 25, for which is also used מִרְמָה; Aram. שְׂכַל (def. שִׂכְלָא), סְכַל, שׂוּכַל.

שֶׂכֶל (also in pause) *m.* same as שֵׂכֶל *appearance*, hence טוֹבַת שֶׂכֶל 1 Sam. 25, 3 = טוֹבַת מַרְאֶה; metaphor. *intelligence* Job 17, 4; *the sense*, שׂוּם שֶׂ׳ *to give the sense* Neh. 8, 8; יוֹעֵץ בַּשֶּׂ׳ 1 Chr. 26, 14 *a counsellor with circumspectness;* אִישׁ שֶׂ׳ *a man of knowledge* Ezr. 8, 18. הַשֶּׂכֶל Eccles. 10, 6 belongs to סָכַל.

שַׂכֻּל see שַׂכּוּל.

שְׂכֹל see שְׂכוֹל.

שִׂכְלוּת *f.* a collateral form of סִכְלוּת *folly* Eccles. 1, 17; conseq. from שָׂכַל = סָכַל.

שִׁכְּלִים *plur.* (as in נְעוּרִים, זְקוּנִים, אַלְמְנוּתִים; from שָׂכַל I.) *m. pl. childlessness;* fig. *depopulation* Is. 49, 20.

שַׁכְלֵל *Aram. Shaf.* of כְּלַל, *Ishtaf.* אִשְׁתַּכְלֵל; see כְּלַל.

שָׂכְלְתָנוּ (from שָׂכַל; *def.* שָׂכְלְתָנוּתָא) *Aram. fem. intelligence* Dan. 5, 11 12, coupled with מַנְדַּע, חָכְמָה, נַהִירוּ.

שָׁכַם (Kal not used) *intr. to bend*, *to incline oneself*, in the neck and back; *to be bent*, *bowed*, of a shoulder bearing a burden; containing the verb-idea for the nouns שְׁכֶם, שִׁכְמָה, and so like עֹרֶף (neck, back) from עָרַף III. (which see) to bend, to incline oneself, to bow, Aram. קְדַל (the neck), from the organic root קַד (which see) to incline, to bow, Ar. مَنْكِب the shoulder, from نَكَبَ to bend oneself, رَقَب the neck, from رقب = Hebrew רָכַב in its fundamental signification.

The stem שָׁכַם is connected with שָׁכַן (to bow down), Ar. سَكَمَ (to go along bowed), ثَكَمَ to settle down; the organic root is שָׁ־כַן, שָׁ־כַם, also existing in חָנָ־ה, כָּנַ־ע I. (which see). Derivat. שִׁכְמָה, שֶׁכֶם, שְׁכֶם, and the proper names שֶׁכֶם, שְׁכֶם.

Hif. הִשְׁכִּים see שָׁכַם a denom. from שְׁכֶם.

שְׁכֶם (with *suff.* שִׁכְמִי, שִׁכְמוֹ, שִׁכְמָם; from שָׁכַם) *m.* properly *what is bent* or *bowed* (comp. גַּב) 1. *the back*, which is inclined (נָטָה) for carrying a burden (סָבַל) Gen. 49, 15, including *neck* and *shoulder*, where a burden (סֹבֶל, סָבֶל, מַשָּׂא) lies on men and beasts Job 31, 36; Is. 10, 27; 14, 25; Ps. 81, 7; Josh. 4, 5; שׂוּם עַל־שְׁ׳ *to lay on the neck*, *to load* Judges 9, 48; Gen. 9, 23; 21, 14. Fig. of the duties of ruling considered as a burden, of מִשְׂרָה Is. 9, 5; מַפְתֵּחַ בֵּית דָּוִד 22, 22; Arab. الوزير prop. onustus. Here also belongs שְׁכֶם אֶחָד Zeph. 3, 9 *with one back*, i. e. bearing an equal yoke (of God), *of one mind*, Targ. כְּתַף חַד, Syr. ܚܕ ܟܬܦܐ; comp. פֶּה אֶחָד (1 Kings 22, 13). — 2. Figur. as the part of the body which is struck, in מַטֵּה שְׁ׳ *the stick that strikes the back*, i. e. a hard,

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abusive dominion Is. 9, 3; הִפְנָה שְׁ׳ 1 Sam. 10, 9 = הִפְנָה עֹרֶף (Jer. 48, 39) *to turn the back*, i. e. to go away. — 3. Metaphor. *the ridge of a hill, a mountain-tract*, like כָּתֵף with a similar meaning (Num. 34, 11; Josh. 15, 8; Is. 11, 14); hence שְׁכֶם אֶחָד עַל־פְּ׳ *a mountain-tract more than*, i. e. a greater portion of land Gen. 48, 22 (*Ibn Ganâch*), with an allusion to the proper signification. The meaning *portion* (Vulg., Syr., Saad.) is merely conjectured from the context. — 4. (*mountain-ridge-city*, a designation of a territory as כָּתֵף Is. 11, 14; Ar. مَتْن, with *a* of motion שְׁכֶמָה) *n. p.* of a city among the mountains of Ephraim Josh. 20, 7, upon גְּרִזִּים and עֵיבָל Judges 9, 7, and belonging to the tribe of Ephraim Josh. 21, 21. The city existed in early times and was a centre of worship Gen. 12, 6, was dedicated by the patriarchs to Jehovah 12, 7; 33, 20, and was a free city as well as a Levitical one under Joshua Josh. 20, 7; 21, 21. In the period of the Judges it was at times the seat of dominion Judges ch. 9; and when the kingdom was divided, it was at first the residence of the kings of Israel or the ten tribes 1 Kings 12, 25. During the exile it still stood Jer. 41, 5, and after that it became the chief seat of the Samaritan worship Jos. Antt. 11, 8, 6. LXX *Συχέμ* and *Σίκιμα*. Under the Romans *Neapolis* (now Nablus, نابلس) took the place of שְׁכֶם. — 5. *n. p. m.* Gen. 33, 19; 34, 2 seq., perhaps an inhabitant of שְׁכֶם. Derivative

שָׁכַם, whence only

Hif. הִשְׁכִּים (a denom. from שְׁכֶם; *part.* מַשְׁכִּים; *inf. abs.* הַשְׁכֵּם, הַשְׁכֵּים, according to the Masora Jer. 25, 3 אַשְׁכֵּים; *fut.* יַשְׁכִּים, *ap.* יַשְׁכֵּם) prop. *to load upon the back* (the shoulders), i. e. camels or beasts of burden for the commencement of a journey, which is done by nomads early in the morning (comp. צָעַן to load up, to put on luggage, hence to travel; opposite the Aramaean שְׁרָא, *καταλύω*); metaphor. *to rise early* 1 Sam. 29, 11, with בַּבֹּקֶר (Gen. 19, 27; 20, 8) or כַּעֲלוֹת הַשַּׁחַר Josh. 6, 15, and to be translated as an adverb *early, zealously*, as הִשְׁכִּימוּ הִשְׁחִיתוּ Zeph. 3, 7, וְהִשְׁכַּמְתֶּם וַהֲלַכְתֶּם Gen. 19, 2; the other verb too may follow in the infin. Ps. 137, 2, or participle Hos. 6, 4; often both are in the infin. as הַשְׁכֵּם וְדַבֵּר Jer. 7, 13 *speaking every morning early*, הַשְׁכֵּם וְשָׁלֹחַ 7, 25 *sending every morning early*, הַשְׁכֵּם וְהָעֵד 11, 7, הַשְׁכֵּם וְלַמֵּד 32, 33, and so the Masora has also taken אַשְׁכֵּים וְדַבֵּר 25, 3. In Song of Sol. 7, 13 the second verb (perhaps לָלֶכֶת) appears to be left out. The infin. absol. הַשְׁכֵּם is also used as an mere adverb *early* Prov. 27, 14; coupled with הַעֲרֵב *late* 1 Sam. 17, 16. For מַשְׁכִּים Jer. 5, 8 see under מַשְׁכִּים, שָׁכָה and אָשַׁךְ. — Many have assumed as the fundamental signification of הִשְׁכִּים *to carry on earnestly* or *zealously*, appealing to the Ar. ثكم; but the meaning in Ar. is only derivative. Ethiop. שכם to carry, to load.

שֶׁכֶם (with *a* of motion שֶׁכְמָה) *masc.* 1. *the back*, same as שְׁכֶם; hence הֵשִׁית שֶׁ׳ *to make one turn the back* Psalm 21, 13 = הִפְנָה עֹרֶף. — 2. *n. p.* of a priestly city (Josh. 21, 21), and a place of asylum (20, 7), same as שְׁכֶם; hence דֶּרֶךְ ... שֶׁכְמָה Hos. 6, 9 *on the way to* שֶׁכֶם (the genitive separated from the governing noun); *patron.* שִׁכְמִי Num. 26, 31.

שִׁכְמָה *f.*, same as שְׁכֶם Job 31, 22, contrasted with the כָּתֵף (*shoulder*) and קָנֶה (*upper bone* of the arm), specially *shoulder-blade*.

שָׁכַן (in pause שָׁכֵן; *part. masc. act.* שֹׁכֵן, *pass.* שָׁכוּן; *inf. constr.* שְׁכֹן, with *suff.* שָׁכְנִי and according to some שִׁכְנוֹ; *imp.* שְׁכֹן, שְׁכָן־; *fut.* יִשְׁכֹּן, יִשְׁכָּן־, 3 *f. plur.* תִּשְׁכֹּנָּה) *intr. to sink, to let oneself down, to abide*, of the pillar of cloud Ex. 24, 16; Ps. 55, 7 *oh that I might fly away, and abide* (elsewhere); *to lie down, to rest at ease*, of beasts Deut. 33, 20 or men Num. 24, 2; of עֲנָנָה = חֹשֶׁךְ with עַל *upon* Job 3, 5; with בְּ of a place *in* Prov. 7, 11; interpreted by נוּם (to sleep), and strengthened Nah. 3, 18. Generally, *to dwell*, with בְּ of place Gen. 9, 27;

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14,13, of animals Job 37, 8; sometimes the part. pass. expresses an intransitive idea Judges 8, 11; *to inhabit*, with the accus. מְרוֹמִים Is. 33, 16, אֶרֶץ, to live securely and quietly in it Ps. 37, 3; Prov. 2, 21; 10, 30, also without אֶרֶץ Ps. 102, 29, or with לְעוֹלָם 37, 27, לָעַד 37,29, בָּטַח or לָבֶטַח 16, 9; Prov. 1, 33. Of God, it is said in this sense, that he שֹׁ׳ עַד Is. 57, 15 = שֹׁ׳ הָרְרֵי עַד שֹׁ׳ מָרוֹם 33, 5; 57, 15; שֹׁ׳ סְנֶה Deut. 33, 16; שֹׁ׳ יְרוּשָׁלַם Ps. 135, 21; also with בְּ of place Num. 5, 3. שֹׁ׳ תַּחַת 2 Sam. 7, 10 *to dwell quietly in a place*, as a sign of abiding prosperity. Besides: *to abide, to stay, to be found* (continuously), of אוֹר Job 38,19; *to be set up*, of מִשְׁכָּן Josh. 22,19; *to repair industriously to*, the sanctuary Ps. 65, 5, Ar. عمر the same; *to be* or *become inhabited* Jer. 33, 16 = יָשַׁב Is. 13, 20; *to begin to bloom*, by being peopled Jer. 46, 26; fig. שֹׁ׳ עָרְמָה Prov. 8, 12 *I inhabit prudence*, i. e. it belongs to me as a possession, parallel מָצָא; according to *Ibn 'Ezra* equivalent to סָכַן *to carry on, to make*, or like the Ar. سكن to be friendly, familiar, which, however, are unsuitable. *Part. pass.* שָׁכוּן Judges 8, 11 has an *intrans.* meaning, and not a passive one, *dwelling*, with בְּ, so that the French *logé* should not be compared with it. Deriv. שָׁכֵן (cod. Sam. שָׁכִין), מִשְׁכָּן, שֶׁכֶן, and the proper names שְׁכַנְיָה, שְׁכַנְיָהוּ.

Pih. שִׁכֵּן (*inf. constr.* שַׁכֵּן; *fut.* יְשַׁכֵּן) *to cause to dwell*, with an accusat. of person, and בְּ of place Jer. 7, 3 7; *to set up*, אֹהֶל Ps. 78, 60, in Hif. Josh. 18, 1; fig. of God שֹׁ׳ שְׁמוֹ *to cause His name to dwell* (in a place) Deut. 12, 11, Neh. 1, 9, Jer. 7, 12, i. e. *to have a special regard for*; comp. שׂוּם שְׁמוֹ.

Hif. הִשְׁכִּין (*fut.* יַשְׁכִּין, *op.* יַשְׁכֵּן) *to cause to dwell* Gen. 3, 24; fig. *to cause to set up a habitation* Job 11, 14; with לַעֲפַר מָוֶת = לָעָפָר Ps. 7, 6 *to lay in the dust* i. e. the grave, or to press into the dust, to cause to dwell there.

The organic root שׁ־כ־ן lies also in חָנַךְ, כָּנַע (which see); Aram. שְׁכַן, מִשְׁכַּן Ar. سَكَنَ the same; in mod. Hebrew שְׁכִינָה the presence of God, and נִשְׁפּוֹן depositum, belong here.

שָׁכֵן (*constr.* שְׁכֵן, with *suff.* שְׁכֵנוֹ; *pl.* שְׁכֵנִים, with *suff.* שְׁכֵנַי) *adj. m.*, שְׁכֵנָה (with *suff.* שְׁכֵנָתֵהּ, as if from שְׁכֵנָת; *pl.* שְׁכֵנוֹת) *fem.* only *a subst. a dweller*, Is. 33, 24; with the genitive of a place Hos. 10, 5; *one dwelling near, a neighbour*, קָרוֹב שׁ׳ *a near* i. e. help-bringing *neighbour* Prov. 27, 10, coupled with רֵעַ Jer. 6, 21; *a neighbouring city* or *state* 50, 40; 49, 18; Ps. 44, 14. Targ. שְׁכֵן, Ar. ساكن the same.

מִשְׁכֵּן (with *suff.* מִשְׁכְּנוֹ) *m. a dwelling* Deut. 12, 5 (Syr.). Perhaps merely an infin.

שְׁכַן (*fut.* יִשְׁכֻּן, 3 *p. pl. f.* יִשְׁכְּנָן) *Aram. to dwell, to abide* Dan. 4, 18, = Hebr. שָׁכַן. Deriv. מִשְׁכַּן.

Pa. שַׁכֵּן *to cause to dwell*, שְׁמָהּ Ezr. 6, 12, = Hebrew שִׁכֵּן.

שְׁכֶנְיָה see שְׁכַן.

שְׁכַנְיָה (*Jah is a Familiar* or *Present one*) *n. p. m.* 1 Chr. 3, 21; Neh. 3, 29; 6, 18; 12, 3; Ezr. 10, 2; 8, 3 5. See שְׁבַנְיָה.

שְׁכַנְיָהוּ (the same) *n. p. m.* 2 Chr. 31, 15.

שְׁכֶנְיָת see שְׁכַן.

שָׁכַר I. (*part. pass. f. constr.* שְׁכֻרַת; *inf. constr.* שָׁכְרָה; *fut.* יִשְׁכַּר) *intr.* prop. *to drink one's fill, to drink to satisfaction, to drink abundantly, deeply*, an intensive of שָׁתָה, as שָׂבַע is an intens. of רָוָה Gen. 43, 34, Song of Sol. 5, 1, and therefore applied in the first instance to wine that excites cheerfulness; *to be drunk* or *intoxicated*, with יַיִן Gen. 9, 21; *to be drunk*, with the accusat. of the material, יַיִן Is. 29, 9, עָסִיס 49, 26, seldom with נֵזֶר 51, 21. Fig. *to be obscured, darkened*, of the mind; *to be giddy* Is. 29, 9, along with נוּעַ; *to be full*, of the divine anger 51, 21; Jer. 25, 27; then as a result *to be exposed to mockery* Nah. 3, 11 (comp. Hab. 2, 16), and *to be bared* Lament. 4,

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21. שְׁכָרָה *drunken* Is. 51, 21, with God's wrath. Ar. سَكِرَ (to be drunk, to reel, to be senseless), Aram. שְׁכַר, סִכְרָא, Malt. syker the same. Derivat. שֵׁכָר, אֶשְׁכָּר 2.

Pih. שִׁכֵּר (*part. fem.* מְשַׁכֶּרֶת; *inf. abs.* שַׁכֵּר Hab. 2, 15, which, however, may be the *part.* = שַׁכֵּהוּ, מַסְפֵּחַ; *fut.* יְשַׁכֵּר) 1. *to make drunk, to intoxicate* 2 Sam. 11,13; fig. *to make drunk*, a people (to give them up to scorn and destruction) Is. 63, 6; Jer. 51, 7; Hab. 2,15 (see the noun שִׁכֵּר). — 2. (not used) *to be rich, fruitful*, of a place. Deriv. שִׁכֹּרָה, שִׁכּוֹרָה, שִׁכָּרוֹן, שִׁכֵּר, the proper name שִׁכְרוֹן.

Hif. הִשְׁכִּיר (*fut.* יַשְׁכִּיר) same as שִׁכֵּר *to make drunk* or *intoxicate;* figurat. Jer. 48, 26; 51, 39 57; *to satiate*, with the accus. חִצִּים and מִן Deut. 32, 42; comp. רָוָה.

Hithpa. הִשְׁתַּכֵּר *to shew oneself drunken* 1 Sam. 1, 14.

The fundamental signification of the stem seems to be, as in רָוָה, שָׁפַע, *to overflow, to moisten plentifully*, and the Ar. سَكِرَ or tr. سَكَرَ may have likewise proceeded from it; the idea of *drinking deeply* being a mere extension of the same. The organic root שְׁ־כַ־רְ is also perhaps in כָּרַר (כָּרַר) I, 3. But see שֵׁכָר.

שָׂכַר II. (not used) *tr.* same as שָׂכַר (which see) *to hire, to purchase*, Arab. شَكَرَ; ident. in its organic root שְׁ־כַ־רְ with that in כָּר־ה (which see). Deriv. אֶשְׁכֹּר 1.

שָׂכַר (*part.* שֹׂכֵר, once סֹכֵר Ezr. 4, 5; *inf. abs.* שָׂכוֹר, *constr.* שְׂכוֹר; *fut.* יִשְׂכֹּר) *trans.* same as שָׂכַר II. *to hire*, with the accus. צוּרָה Is. 46, 6, troops 2 Sam. 10, 6, 2 Kings 7, 6, כֹּהֵן Judges 18, 4; *to buy* Gen. 30, 16; 1 Chr. 19, 7; *to bribe* Prov. 26, 10, רַקִּים Judges 9, 4, בִּלְעָם Deut. 23, 5, with עַל against one. Deriv. מַשְׂכֹּרֶת, שְׂכִירָה, שָׂכִיר, שֵׂכָר, שָׂכָר, and the proper names יִשָּׂשכָר, שָׂכָר.

Nif. נִשְׂכַּר *to hire oneself out, to be hired*, בְּ *for* 1 Sam. 2, 5.

Hithp. הִשְׂתַּכֵּר (*part.* מִשְׂתַּכֵּר) *to hire oneself out*, for wages Hag. 1, 6.

The stem שְׁ is the Ar. شَكَرَ (to reward, to thank); the organic root שְׁ־כַ־רְ is also found in כָּר־ה II. (= כָּנ־ה II.), Aram. אַ־נַ־רְ, Sanskrit *kṛi* = *kar*.

שֶׂכֶר (*c.* שְׂכַר, with *suff.* שְׂכָרִי, שְׂכָרְהָ, שְׂכָרוֹ) *m.* 1. *hire*, for service Gen. 30, 28; *payment* Ex. 2, 9; *recompense* Gen. 30, 28 32; *blessing, prosperity* 15, 1; *fare* Jon. 1, 3; *support* Num. 18, 31; *reward* Ez. 29, 18 19. — 2. (*one working for pay*) *n. p. m.* 1 Chr. 11, 35, for which 2 Sam. 23, 33 has שָׂרָר; 1 Chr. 26, 4.

שֵׁכָר (from שָׁכַר I.) *m.* commonly *an intoxicating drink*, temetum (Targ. מְרַזְיָא Lev. 10, 9), forbidden along with יַיִן to the priests during their time of service in the sanctuary Lev. 10, 9 (Ex. 29, 40 יַיִן alone). The Magi (Clem. Al. Strom. III. p. 446), the Egyptian priests (Plut. Isid. 6), and the Pythagoreans (Jambl. vit. Pyth. ep. 16. 24) were also obliged to abstain from wine. Coupled with יַיִן Num. 6, 3, Deut. 29, 5, Judges 13, 4 7 14, 1 Sam. 1, 15, and parallel to it Mic. 2, 11. שֵׁכָר was a drink of topers and debauchees Is. 5, 11; merry songs were sung under its influence 24, 9, Ps. 69, 13, and it caused a reeling motion Is. 28, 7; 29, 9. It is used for יַיִן Num. 28, 7 (Targ. Vulg.). שְׁ סָבָא שְׁ *to drink* שְׁ *to full intoxication* Is. 56, 12; שְׁ מָסַךְ שְׁ 5, 22 *to mix strong drink* (with spices), to make it fiery (Pliny H. N. 14, 19), by which means it becomes מֶסֶךְ. — According to Jerome it was prepared from grain, grapes or honey; according to *Kimchi* from fruits; according to *Ibn Ezra* from wheat, honey or palms (the Ar. سَكَرٌ is chiefly palm-wine). In any case it was different from יַיִן, as سُمْدٌ is from سُمْدٌ. Whether a peculiar stem שְׁ־כַ־רְ *to boil, to brew* (connected with כָּר) should be assumed for it is questionable.

שָׂכָר *m. hire, wages*, for work, שְׂ עָשָׂה שְׁ *to work for wages*, שְׂ עָשָׂה שְׁ *a hired la-*

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bourer Is. 19, 10 (where the LXX and Syr. read שֵׁכָר); Prov. 11, 18.

שִׁכֹּר see שִׁכּוֹר.

שַׁכַּר (from the Pih. of שָׁכַר I.) *m. the act of making drunk, intoxication,* Hab. 2, 15 *filling thy bottle full, and also making drunk.*

שִׁכֹּרָה *f. a drunken woman* 1 Sam. 1, 13.

שִׁכָּרוֹן *m.* 1. *drunkenness* Ez. 23, 33, coupled with יָגוֹן, where we should perhaps read שִׁבָּרוֹן; 39, 19. — 2. (*fruitfulness*) *n. p.* of a city on the northern border of Judah, with *a* of motion שִׁכְּרוֹנָה, for which mss. and the Targ. read לְשִׁכְּרוֹן Josh. 15, 11.

שֵׁל (from שָׁלָה III. after the form שֵׁד, יַד, זַן (from שָׁדָה, זָנָה, יָדָה) *m.* prop. *the act of wandering, wavering;* hence *a fault, sin,* 2 Sam. 6, 7 *for the crime* (LXX, Vulg. Targ.), which 1 Chr. 13, 10 explains by עַל אֲשֶׁר־שָׁלַח יָדוֹ עַל־הָאָרוֹן on account of the strangeness of the expression.

שֶׁל (from ·שֶׁ = אֲשֶׁר and לְ, conseq. = אֲשֶׁר לְ; a late word) *a particle,* denoting *the relation,* either of two nouns to one another and so marking the genitive, or two statements; but without a preposition it is used only in modern Hebrew and Phenician. In Hebrew we have only בְּשֶׁל = בַּאֲשֶׁר לְ, e. g. בְּשֶׁלְּמִי *because of whom,* or on account of whose guilt Jon. 1, 7, conseq. = בַּעֲוֹן מִי, and in 1, 8 explained by בַּאֲשֶׁר לְמִי; בְּשֶׁלִּי 1, 12 *on my account* (Aram. בְּדִיל, דִּיל). The expression בְּשֶׁל אֲשֶׁר Eccles. 8, 17 is difficult, where the LXX, Vulg. and Syr. read בְּכָל־אֲשֶׁר; but one may take it as = the Aram. בְּדִיל דְּ *because that, whilst that,* eo quod.

שְׁלָא *Aram.* see שְׁלָה II.

שַׁלְאֲנָן *adj. m.* same as שַׁאֲנָן *tranquil, undisturbed, prosperous* Job 21, 23. The ל has arisen either from the neighbouring שָׁלֵיו, or by union with it; but it is better to consider it a simple ל-insertion.

שָׁלַב (Kal not used) *tr. to attach* or *bind together, to pin into one another;* Aram. שְׁלַב in Pa. to bind, whence שְׁלִיבִין and שַׁלְבִין the steps (of a ladder); Ar. سَلَبَ (Arabs Erp.), hence سَلْبَة (step, clasp, rope-ladder), صلب (to fasten). The organic root שָׁ־לַב is also in חָ־לַף II. (which see), Arab. حَلَفَ, כָּ־לַב I. (which see), לַב I. (חָ־לַב), לָו־ה, אָ־לַף. Deriv. שָׁלָב. — A reference to لسب, لصب adhaesit, gives the same meaning.

Pu. שֻׁלַּב (*part. f. pl.* מְשֻׁלָּבֹת) *to be united, to be fitted to one another,* by a ledge, spoken of tenons (יָדוֹת) Ex. 26, 17; 36, 22; comp. שְׁלַבִּים ledges. The explanation *to be opposite to* (Targ. LXX) is unsuitable.

שָׁלָב (only *pl.* שְׁלַבִּים) *m. joint-ledges,* so called from fastening together (not from piercing into) 1 Kings 7, 28 29; Targ. שְׁלִיב, Vulg. *junctura,* comp. Ar. سَلْبَة step, rope; see אֶשְׁנַב.

שָׁלַג (Kal not used) *intr. to shine, to glitter, to be white,* of snow; Ar. ثَلَجَ *to shine,* of a blade, Syr. ܬܠܓ *to make white* or *shining.* The organic root שָׁ־לַג lies also in בָּ־לַג, דָּ־לַק; the signification *to break through* seems connected with it, as appears from בָּלַג (which see). It is not related to the Arab. ثلج (to break). Deriv. שֶׁלֶג.

Hif. הִשְׁלִיג (*fut. ap.* יַשְׁלֵג) *to make white, to cause to bleach,* the bones of the fallen, Ps. 68, 15 *whilst thou, the Almighty, scatterest kings in it, thou makest them bleach on Zalmôn* (LXX, Vulg.). The allusion is to a victory gained by Israel at הַר צַלְמוֹן (Judges 9, 48), not far from שְׁכֶם, where the leaders of the vanquished (מְלָכִים, see מֶלֶךְ) were scattered, and the bones of the fallen lay bleaching; though it has not been ascertained to what event the reference is. See צַלְמוֹן.

שֶׁלֶג *m. snow,* so called from its whiteness Ex. 4, 6 and shining Lament. 4, 7; an image of purity of soul Ps. 51, 9; prop. Job 6, 16, together with קֶרַח for

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winter generally Prov. 31, 21, fully יוֹם הַשֶּׁלֶג 2 Sam. 23, 20; צִנַּת שֶׁ׳ Prov. 25, 13 *cooling by snow*, *refreshing* Jer. 18, 14; Aram. תְּלַג, תַּלְגָּא, ܬܠܓܐ, Ar. ثَلْج, Malt. sylǵ the same.

שָׁלָה I. (*fut. ap.* יֵשֶׁל, abridged from יִשְׁלֶה, as יֵרֶא, יֵפֶן are from יִרְאֶה, יִפְנֶה) *tr. to tear from*, *to draw from*, *to draw away*, *to draw forth*, with the accus. נֶפֶשׁ, Job 27, 9 *when God draws out* (of the body as the sheath Dan. 7, 15 or vessel of the soul Is. 53, 12) *his soul;* rightly given by the Targ. נַתֵּר, Syr. ܫܩܠ. The acceptation of יֵשֶׁל as = יִשַּׁל from נָשַׁל or as a contraction of יִשְׁאַל is unnecessary.

The organic root שָׁל־ה is also in נָ־שַׁל, Aram. שְׁלִי, whence the part. שָׁלֵי in שָׁלֵי נוּנָא a cormorant, prop. drawing forth fishes, מִשְׁלְיָא a flesh-hook, Syr. ܫܠܐ to draw forth.

שָׁלָה II. (3 *perf. pl.* שָׁלוּ; *fut. pl.* with a slight pause for the sake of emphasis יִשְׁלָיוּ, poet. for יִשְׁלוּ, with Yod as the third radical, as in יִרְבְּיֻן, חָסְיָה) *intr. to be tranquil*, *at peace*, *secure*, of אֹהֶל Job 12, 6, אֹהֲבִים Ps. 122, 6, where one ms. has אֹהָלִים; *to be cheerful*, *to enjoy secure rest*, of אֹיְבִים Lament. 1, 5; Jer. 12, 1; cognate in sense שָׁקַט, נוּחַ; in other places שָׁלַו and שָׁלֵו occur instead. Derivat. שְׁלִי, the proper names שִׁלֹה, שֵׁלָה 2, שִׁילֹה (together with שִׁלֹה, שִׁלוֹ, שִׁילוֹ).

The stem is the Aram. שְׁלָא, שְׁלָה, ܫܠܐ, Ar. سَلَا (to be tranquil). The fundamental signification seems to be either *to stretch*, *to extend* (cognate in sense רָוַח and בָּטַח 1) which is transferred to that of *being secure* or *tranquil*, or as in שָׁאַן and נָח (נוּחַ) *to lean*, *to lie at rest*. In the latter case, the organic root שָׁל־ה would coincide with that in אָ־צַל (which see).

שָׁלָה III. (not used) *intr. to waver*, hence *to stumble*, *to err*, *to commit a fault;* Aram. שְׁלָא, שְׁלָה, שְׁלִי, Targ. for שָׁגָה and שָׁכַח; Syr. ܫܠܐ, Ar. سَلَا. The organic root שָׁל־ה is connected with that in כָּ־שַׁל. Deriv. שַׁל, שָׁלַו 2, שַׁלְוָה 2 (from שָׁלַו = שָׁלָה III.).

Nif. נִשְׁלָה (*fut.* יִשָּׁלֶה) *to go astray* 2 Chr. 29, 11.

Hif. הִשְׁלָה (*fut.* יַשְׁלֶה) *to lead astray* 2 Kings 4, 28 = כִּזֵּב 4, 16.

שָׁלָה IV. (not used) *intr. to draw after*, of the after-birth; the organic root שָׁל־ה is = that in שָׁל (שׁוּל), Aram. שְׁלִי, סְלִי; Ar. سَلَا. Deriv. שִׁלְיָה.

שָׁלָה (from the Aram. שְׁלָה II.) *Aram. f. error*, *sin* Dan. 3, 29 K'tib for שָׁלוּ; better perhaps to read שֵׁלָה (= שְׁאֵלָה = דָּבָר).

שָׁלָה (not used) *intr. to be thick*, *fat*, cogn. in sense with שָׁמַן, of birds; ident. in its organic root שָׁל־ה with that in כָּ־סַל (to be thick, fleshy, fat); Ar. سَلَى, Aram. שְׁלַו, סְלַו the same. Deriv. שְׁלָו, שַׁלְוָה.

שֵׁלָה 1. (contracted from שְׁאֵלָה) *f. a petition* 1 Sam. 1, 17. Many adopt this reading in Dan. 3, 29 K'tib also. — 2. (from שָׁלָה II.; *peace*, *rest*, *prosperity*) *n. p. m.* Gen. 38, 5, whence *patr. m.* (irregular) שֵׁלָנִי Num. 26, 20, as if the ground-form were שֵׁלָן; in 1 Chr. 9, 5 we have even שִׁלֹנִי from שִׁלֹה = שֵׁלָה.

שִׁלֹה (*peace*, *rest;* from שָׁלָה II.) 1. *n. p. m.* same as שֵׁלָה 2; hence *patr. m.* שִׁלֹנִי 1 Chr. 9, 5. — 2. *n. p.* of a place, commonly שִׁילֹה which see.

שְׁלָה I. (= שְׁלָא) *Aram. intr.* same as the Hebrew שָׁלָה II. *to be peaceful*, *at rest*, *fortunate; part. pass.* שְׁלֵה = שְׁלִי Dan. 4, 1 *prosperous*, coupled with רַעֲנַן.

שְׁלָה II. or שְׁלָא (not used) *Aram. intr.* same as the Hebrew שָׁלָה III. Deriv. שָׁלָה, שָׁלוּ.

שַׁלְהֶבֶת (from Hif. שִׁלְהִיב = הִלְהִיב of the stem לָהַב which see) *f. a flame*, *brightness* Job 15, 30; Ez. 21, 3; שַׁלְהֶבֶתְיָהּ (*one* word according to *Ben-Asher*) Song of Sol. 8, 6 *the flame of Jah*, i. e. kindled

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by God. The LXX seem to have read שַׁלְהַבְּתְיָהּ.

שָׁלַו and שָׁקַט (1 *p. perf.* שָׁלַוְתִּי) *intr.* 1. same as שָׁלָה II. *to be at rest, without care, contented, prosperous* Job 3, 26; parallel to שָׁקַט and נוּחַ. The final letter of the stem ו for ה must have been in the dialects also, as is clear from derivatives, and is to be explained as in the Hithpael of שָׁחָה. Deriv. the adj. שַׁלְוֵי (שַׁלְיוֹ), the nouns שַׁלְוִי, שַׁלְוָ and שַׁלְוָה, שַׁלְוָה, שַׁלְוֵי, שַׁלְוָה. — 2. same as שָׁלָה III. Deriv. שַׁלְוָ 2, שַׁלְוָה 2.

שַׁלְוָ see שָׁלַו.

שַׁלְוָ (after the form זַקְן, once שַׁלְוִי Job 21, 23; *pl. c.* שַׁלְוֵי) *adj. m.*, שַׁלְוָה *f.*, 1. *prosperous, happy* Job 16, 12; *free from care, peaceful* 21, 23, coupled with שַׁאֲנָן; *secure, untouched*, of cities Zech. 7, 7 and a land 1 Chr. 4, 40, coupled with שַׁקֶטֶת; שַׁלְוֵי עוֹלָם Ps. 73, 12 *who live always secure.* — 2. (from שָׁלַו 2) *godless, wicked* Ez. 23, 42; but the LXX have read שָׁרוּ (*they celebrated*), which suits the context better.

שַׁלְוָ *m.* same as שַׁלְוָה *rest, peace, prosperity* Job 20, 20.

שַׁלְוָ (with *suff.* שַׁלְוִי) *m. rest, prosperity, ease* Ps. 30, 7.

שְׁלָו (from שָׁלָה, after the form סְתָו from סָתָה, also שְׁלָוִי K'ri; *pl.* שַׁלְוִים) *comm. a quail* or collect. *quails* Ex. 16, 13; Num. 11, 32; Ps. 105, 40; pl. שַׁלְוִים Num. 11, 31, perhaps from שַׁלְוָה = Arab. سَلْوَى. As this bird is also in Arab. سُمَانَى (the fat one), שַׁלְוָ, שַׁלְוָה, سَلْوَى, سَلْوٰى and the Sam. סַלְוִי have certainly this fundamental signification only (*Rashi*). LXX ὄρτυξ and ὀρτυγομήτρα, Vulg. *coturnix.*

שִׁלְוֹ (from שָׁלָה II., def. שִׁלְוֹתָא in Targ.) *Aram. fem. error, mistake, transgression*, coupled with שְׁחִיתָה Dan. 6, 5; אֲמַר שָׁ 3, 29 K'ri; עֲבַד שָׁ Ezr. 4, 22. See שָׁלָה.

שִׁלְוֹ see שִׁילֹה.

שָׁלַו (not used) *Aram. intr.* same as the Hebrew שָׁלַו. Deriv. שְׁלָוָא.

שְׁלָוָא (with *suff.* שְׁלָוְתָךְ) *Aram. f. rest, security* Dan. 4, 24.

שַׁלְוֵה see שְׁלֵוָה.

שַׁלְוָה (*c.* שַׁלְוַת, *pl.* with *suff.* שַׁלְוֹתֵיכֶם) *f.* 1. (from שָׁלַו) *f. peace, rest* Prov. 17, 1; Ps. 122, 7; *lazy rest, carelessness* Prov. 1, 32, intensified שַׁלְוַת הַשַּׁקָּט Ez. 16, 49 = pride (comp. Ps. 30, 7); בְּשַׁ *in the careless security* (of people), i. e. suddenly Dan. 8, 25 = בַּשְּׁלוֹם Job 15, 21 (comp. Targ. בִּשְׁלֵוְיָא, נָח שַׁלְוְיָא for Hebr. פִּתְאֹם); *with confidence* = בּוֹטֵחַ Dan. 11, 21. — 2. (from שָׁלַו = שָׁלָה III.) *crimes, errors* Jer. 22, 21; but it may also be taken here in the same sense as in Prov. 1, 32.

שְׁלֻחָה (prop. *part. pass.*) *m. one sent* 1 Kings 14, 6; Targ. שְׁלִיחָא, comp. modern Hebrew שְׁלִיחַ.

שִׁלֻּחִים (only *pl.* שִׁלּוּחִים and שִׁלֻּחִים) *m. pl. a sending away* or *home* of a wife Ex. 18, 2; *a dismission*, from union with the state, *a renunciation*, in נָתַן שְׁ Mic. 1, 14, *to give a divorce-bill* being expressed by נָתַן סֵפֶר כְּרִיתֻת. Metaphor. *a dowry*, with which a daughter is sent away 1 Kings 9, 16; comp. שִׁלַּח Judges 12, 9.

שָׁלֹם (from שָׁלֵם after the form נָדוֹל, *plur.* שְׁלוֹמִים) 1. *adj. m. well, in good health*, integer, in formulas of salutation or other cases Gen. 43, 27; *sound, safe* 1 Sam. 25, 6; 2 Sam. 17, 3; 20, 9; *unhurt* Job 5, 24; *spared* 2 Sam. 17, 3; *in good condition* Is. 41, 3; *secure, tranquil* Job 21, 9; *plur.* שְׁלוֹמִים as a subst. *friends, persons seeking peace, pious ones* Ps. 55, 21, *secure ones* 69, 23; as an *adv. fully* (parallel כָּלֵה, see Am. 1, 6 9) Jer. 13, 19; comp. מְשָׁרִים. — 2. *a substant.* a) *wholeness, health* Ps. 38, 4, parallel מָתֹם; b) *welfare, good* Deut. 29, 18; הַשָּׁלוֹם *success, prosperity* 1 Kings 2, 33; בּוֹאֲךָ 2, 13 *is thy coming for good?* i. e. bringest thou good? also הַשָּׁלוֹם alone 2 Kings 5, 21; לְ הַשָּׁלוֹם *is he well?* a

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formula of asking after another Gen. 29, 6, to which the answer is שָׁלוֹם 2 Kings 4, 26, but לְשָׁלוֹם also stands for it 2 Sam. 18, 29; also *progress* 11, 7; *security*, *rest* Is. 32, 17 = הַשְׁקֵט and בֶּטַח; *comfort* 39, 8, coupled with אֱמֶת (security), opposite רָעָה (misfortune) 45, 7; = טוֹב 52, 7, צֶדֶק Ps. 85, 11. Here belong the phrases: שָׁאַל לְ׳פ לְשָׁלוֹם *to ask one after his welfare* Gen. 43, 27 = *to salute*, or שָׁאַל לְשָׁלוֹם לְ׳פ Jer. 15, 5, without לְ׳פ 2 Sam. 11, 7, or with an accus. *after*, Ps. 122, 6; רָאָה אֶת־שְׁלוֹם פְּ׳ *to see after the welfare of one* Gen. 37, 14, for which are also used פָּקַד פְּ׳ לְשָׁלוֹם 1 Sam. 17, 18, יָדַע אֶת־שְׁלוֹם פְּ׳ Esth. 2, 11, ellipt. לְשָׁלוֹם פְּ׳ 2 Kings 10, 13. Forms of wishing well to one departing are: לֵךְ לְשָׁלוֹם 1 Sam. 1, 17, לֵךְ נָא׳ 20, 42, לֵךְ בְּשָׁ׳ 2 Sam. 15, 9, comp. ὕπαγε εἰς εἰρήνην (Mark 5, 34). Forms of address: שָׁ׳ לָךְ Judges 6, 23, שָׁ׳ לָךְ 19, 20, שָׁ׳ לָכֶם Gen. 43, 23, along with אַל־תִּירָא; exclamations, שָׁלוֹם 2 Sam. 18, 28, שָׁ׳ שָׁ׳ 1 Chr. 12, 18, comp. שָׁלֹם for χαῖρε (Matth. 26, 49). In a spiritual sense, *salvation*, *oracle of salvation* Ps. 85, 9. — 3. *peace*, as a state of rest Lev. 26, 6; Judges 4, 17, opposite מִלְחָמָה Deut. 20, 11; Ps. 120, 7; hence the expressions קָרָא לְשָׁ׳ לְ *to invite to peace*, *to offer peace* Judges 21, 13; עָנָה שָׁ׳ אֶת־פְּ׳ *to accept peace from one* Deut. 20, 11; עָשָׂה שָׁ׳ לְ *to grant peace to* Josh. 9, 15. שַׂר שָׁ׳ Is. 9, 5 *prince of peace* means the great descendant of David, the Messiah, when he shall restore peace by overcoming his enemies; also שָׁלוֹם alone Mic. 5, 4. מַלְאֲכֵי שָׁ׳ Is. 33, 7 *messengers of peace* (sent by Hezekiah). Metaphor. *love of peace*, same as *piety*, *virtue*, hence אִישׁ שָׁ׳ Ps. 37, 37 = תָּם, יָשָׁר; *things friendly* or *peaceful* 35, 20; *friendship*, אֲנוֹשׁ שָׁ׳, אִישׁ שָׁ׳ *a friend* 41, 10; אַנְשֵׁי שָׁ׳ Jer. 20, 10 = אַנְשֵׁי שָׁ׳ 38, 22.

שַׁלּוּם (from שָׁלַם; *a recompenser* or *retribution*, written also שַׁלֻּם) *n. p. m.* 2 Kings 15, 10-15; 22, 14; Jer. 22, 11; Ezr. 7, 2; Neh. 3, 12; 1 Chr. 2, 40; 7, 13, for which שַׁלֻּם stands in Gen. 46, 24.

שִׁלֻּמִים (also שִׁלֻּם; *plur.* שִׁלּוּמִים) *m. requital*, Hos. 9, 7, in the plur. Is. 34, 8; *reciprocal service* Mic. 7, 3, different from שַׁלְמֹנִים.

שַׁלְהוּן (from שָׁלַל; *deliverance*, prop. a drawing forth) *n. p. m.* Neh. 3, 15.

שָׁלְהוּשׁ see שָׁלְוֹשׁ.

שָׁלְהִית see שָׁלְוִי.

שָׁלַח (*part. act. m.* שֹׁלֵחַ, *pass.* שָׁלוּחַ; *inf. absol.* שָׁלֹחַ, שָׁלוֹחַ, *constr.* שָׁלַחַ, once שְׁלֹחַ Is. 58, 9 like a noun; *imper. plur.* שִׁלְחוּ, in pause שָׁלְחוּ, with *suff.* שָׁלְחֵנִי; *fut.* יִשְׁלַח) *tr.* prop. *to stretch* or *extend far off*; hence 1. *to send*, with an accus. Gen. 42, 4; 43, 8, מַלְאָךְ 32, 4, with a dat. commodi Num. 13, 2; with לְ instead of the accus. 2 Chr. 17, 7; Jer. 16, 16; with the accusative of place *whither* 1 Sam. 4, 4; 1 Kings 5, 28; seldom with עַד 2 Kings 2, 2; with an accus. of the person and לְ of the thing Jer. 14, 3, or followed by an infin. with לְ Num. 13, 16; 14, 36; 16, 28; with an accusat. of the person and אֶל *to whom* Gen. 37, 13; 46, 28, sometimes עַל Jer. 26, 15; Neh. 6, 3; with אֶל of the person *to whom*, and לְ of the thing *on account* of which 1 Kings 20, 7, or with an infin. and לְ Num. 22, 37; שָׁ׳ אַחֲרֵי פְּ׳ *to send after one*, with an accus. of the person 2 Sam. 3, 26; 2 Kings 7, 14; *to send* generally, with accus. of the thing Gen. 38, 23; 45, 27, especially סְפָרִים Esth. 1, 22, אִגֶּרֶת Neh. 6, 5, נְגִינָה 2 Kings 20, 12; with אֶל Jer. 29, 1, or לְ of the person Gen. 45, 23; with בְּיַד of the person 1 Sam. 16, 20, 1 Kings 2, 25, i. e. *to execute a commission by one* Ex. 4, 13; with מִן of place *to send for out of* 2 Sam. 15, 12; absol. *to send* Gen. 38, 17; Ps. 59, 1; supplemented by another verb 1 Kings 18, 19; 2 Kings 11, 4. To this general signification belong: שָׁ׳ דְּבָרִים *to execute things*, prop. to send words Prov. 26, 6; *to cause to be sent* or *said* Judges 11, 28, also שָׁלַח alone

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Num. 22, 10; 1 Sam. 20, 21; followed by לֵאמֹר Gen. 38, 25; elsewhere with an accus. 1 Kings 5, 22; with an accus. of the place *whither* 5, 23; *to commission*, with a double accus. 2 Sam. 11, 22; *to grant* or *offer*, help Ps. 20, 3, favour 57, 4, promises 147, 15, signs and wonders 135, 9; *to inflict*, calamity Ex. 9, 14. — 2. *to send away*, *to let go*, with accus. of the person and time Judges 11, 38; שָׁלַח פֶּה *to let the mouth loose*, i. e. to give the tongue free scope Ps. 50, 19; שָׁלַח יָד מֵעַל פִּי *to withdraw the hand from* a person 1 Kings 13, 4; with מִן Song of Sol. 5, 4 *to put in* or *through*...; *to set free*, hence שִׁלֻּחָה *roaming freely* Gen. 49, 21 (see אַיָּלָה). — 3. *to stretch forth*, שָׁלַח מַטֶּה עֹז 1 Sam. 14, 27, מַטֵּה Ps. 110, 2; חֶרְמֵשׁ מַגָּל *to put in the sickle*, in קָצִיר Jo. 4, 13; שָׁלַח יָד *to put out the hand*, to take a thing Gen. 3, 22, to punish Job 1, 11; with לְ and the infin. to do a thing 1 Sam. 22, 17; with עַל of a thing *upon* 1 Kings 13, 4; with אֶל of a person *to do violence to* Gen. 22, 12; with בְּ of a thing *to lay hand upon a thing* Ex. 22, 7; Esth. 9, 16; of a person *upon one* Gen. 37, 22; *to punish* Neh. 13, 21; without יָד Ps. 18, 17; *to touch a thing*, i. e. to have to do with it Ps. 125, 3; with אֶל *a thing* 2 Sam. 6, 6 or בְּ Ob. 13; שָׁלַח אֶצְבַּע Is. 58, 9 *the stretching out of the finger*, a gesture of one who despises the poor (comp. *Plaut.* Pseud. 4, 7, 45; *Mart.* 2, 28, 2; *Juven.* 10, 53), see שִׁלַּח. שָׁלַח זְמוֹרָה אֶל־אָף Ez. 8, 17 *to put the branch to the nose*, as in the sun-worship of the Persians (see זְמוֹרָה); but it may also be rendered *to put the sickle to the nose*, i. e. to injure oneself. Deriv. מִשְׁלַח, שִׁלְחָה, שִׁלְחָן, מִשְׁלַחַת, שִׁלּוּחַ, מִשְׁלֶחֶת, the proper names שִׁלְחִים, שִׁלְחִי.

Nif. נִשְׁלַח (only *inf. absol.* נִשְׁלוֹחַ) *to be sent* Esth. 3, 13.

Pih. שִׁלַּח (3 *p. perf.* in pause שִׁלְּחוּ; *part.* מְשַׁלֵּחַ; *inf. absol.* and *constr.* שַׁלֵּחַ and שַׁלַּח; *fut.* יְשַׁלַּח, in pause יְשַׁלֵּחַ) 1. like Kal, but more common, *to send away*, without an object Is. 43, 14; with accus. of the person Gen. 19, 13; 28, 5, or thing 38, 17, with עַל 2 Chr. 32, 31, אֶל Jer. 27, 3, or לְ 2 Chr. 24, 23, sometimes with בְּיַד in addition, *by one*, Jer. 27, 3; *to send forth*, of God, e. g. wrath Ex. 15, 7, punishments, with בְּ Deut. 7, 20, Jo. 2, 25, אֶל Ez. 14, 19, עַל 5, 17, לְ of a person Jer. 48, 12; with אַחֲרֵי שְׁ מְדוֹן *to send after* Jer. 9, 15; Prov. 6, 14 *to send strife*, i. e. *to excite contention*, בֵּין־אַחִים. — 2. *to send away*, opposite to withhold Gen. 24, 54; 30, 25; *to send home*, the sacred ark 1 Sam. 6, 2; *to send out*, to move freely about, *to let go free* Is. 32, 20; Job 21, 11; *to send forth*, בָּעִיר, i. e. to pasture Ex. 22, 4; *to set free*, captives Zech. 9, 11, a slave Jer. 34, 9, followed by חָפְשִׁי; *to let loose*, שׁוּעָלִים Judges 15, 5; *to give up*, *send away* Lev. 16, 10; *to let fly* 14, 7; *to let flow* Ez. 31, 4; שְׁ רִיקָם *to send forth empty* Gen. 31, 42; שְׁ הַחוּצָה *to set out*, בַּת, i. e. *to give in marriage* Judges 12, 9 (comp. שִׁלּוּחִים); *to accompany* Gen. 18, 16; 31, 27; *to go with* 2 Sam. 19, 32, where the reading should be לְשַׁלַּח אֹתוֹ בְּיַרְדֵּן *to conduct him over the Jordan* (LXX, Vulg., Targ.); שְׁ בְּיַד *to let be carried off by the hand* Job 8, 4, comp. Levit. 16, 21; *to let down*, into בּוֹר, by ropes Jer. 38, 6; *to let grow long*, פֶּרַע Ez. 44, 20, comp. Arab. رَسَلَ the same (proceeding from the idea of *sending forth*). — 3. in a stronger sense, *to cast*, *to shoot*, חִצִּים, with לְמַשֵּׂרֵה 1 Sam. 20, 20; אֵשׁ (*to throw fire*) *to put into the fire* Am. 1, 4, also לַהַט שְׁ Ps. 74, 7; *to cast forth*, בָּאֵשׁ Eccles. 11, 1; *to cast down*, רָם, with רַגְלַיִם מְפָנִים Job 30, 11; *to push away*, 30, 12, i. e. to allow them no rest; שְׁ חֲבָלִים *to cast away the pains*, i. e. to work off the after-pains in birth 39, 3; *to reject* 1 Kings 9, 7, for which 2 Chr. 7, 20 has וְהִשְׁלִיךְ; *to drive away*, *cast out*, = גֵּרַשׁ (Ex. 11, 1) Gen. 3, 23, Lev. 18, 24, utterly Jer. 28, 16; especially *a woman*, to separate from her, *to put her away*, repudiare feminam Gen. 21, 14; Deut. 21, 14 (comp. Mal. 2, 16).

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See שִׁלּוּחִים. — 4. Like Kal *to stretch out*, יָד Prov. 31, 19 20; *to spread out*, branches Is. 17, 8; Ez. 17, 6, comp. שְׁלֻחוֹת; *to extend* or *spread*, a people by enlarging their territory Ps. 44, 3; *to pour out*, *to make spring forth* (see שִׁלֹּחַ) Ps. 104, 10. Deriv. שַׁלַּח, שִׁלּוּחַ, the proper name שִׁלֹּחַ (שִׁילוֹחַ).

Puh. שֻׁלַּח (*part.* מְשֻׁלָּח, *fut.* יְשֻׁלַּח) *to be sent*, צִיר Ob. 1, for which Jer. 49, 14 has שָׁלוּחַ; *to be let go* Gen. 44, 3; *to be dismissed*, figur. Is. 50, 1; *to be free*, *unrestrained*, of a נַעַר Prov. 29, 15; *to be hunted*, *scared away*, of קֵן Is. 16, 2; נָוֶה מְשֻׁלָּח 27, 10 *a habitation forsaken by its inhabitants* = נֶעֱזָב; *to be led* or *precipitated into* Job 18, 8; *to be driven down* Judges 5, 15.

Hif. הִשְׁלִיחַ (*part.* מַשְׁלִיחַ, *inf. constr.* הַשְׁלִיחַ) *to send*, punishments, misfortune, with בְּ of a person or object Lev. 26, 22; Ezek. 14, 13; an enemy 2 Kings 15, 37.

The stem שׁ׳ is the Aram. שְׁלַח (for which שַׁדַּר was used later), ܫܠܚ (commonly ܫܕܪ), especially in שְׁלִיחָא, ܫܠܝܚܐ (a messenger, apostle), Ar. سَلَحَ (also سَلَخَ meaning to put off, skin, garment), especially in the noun سِلَاح, سِلَح (see שֶׁלַח), commonly أَرْسَلَ. The organic root is שׁ־לַח, lying also in לָאַךְ, שׁ־לַךְ.

שְׁלַח (3 *plur.* שְׁלַחוּ; 2 *plur.* שְׁלַחְתּוּן; 1 *plur.* שְׁלַחְנָא; *part. pass.* שְׁלִיחַ; *fut.* יִשְׁלַח) *Aram. tr.* same as Hebrew שָׁלַח *to send*, followed by a *verb finite* or *an infin.* Ezr. 4, 14; Dan. 3, 2; with the accusat. מַלְאָךְ 3, 28; 6, 23; with the accusat. of the thing, and עַל of the person *to* Ezr. 4, 11; 5, 6; *to issue*, פִּתְגָּמָא 4, 17; *to stretch out*, יַד or פַּסָּא דִּי יְדָא Dan. 5, 24, with לְ *towards* a thing, i. e. to attempt a thing Ezr. 6, 12, Targ. אוֹשִׁיט יַד.

שְׁלַח (prop. inf. Kal) *m. the stretching out* (of the fingers), a gesture of contempt Is. 58, 9.

שַׁלַּח (prop. inf. Pih.) *m. the putting away*, of a wife Mal. 2, 16, which God does not look upon with satisfaction (Matth. 5, 22; Mark 10, 11), though it was permitted (Deut. 24, 1).

שֶׁלַח (in pause שָׁ׳, with *suff.* שִׁלְחוֹ; *plur.* with *suff.* שְׁלָחַיִךְ) *m.* 1. *a weapon*, *missile* (consequently from the significat. *to throw*) 2 Chr. 23, 10; 32, 5 (LXX, Vulg.), Syr. ܙܝܢܐ; Neh. 4, 11 הֶחֱזִיק הַשֶּׁלַח; a figure of imminent danger is עָבַר בַּשֶּׁ׳ Job 33, 18 and 36, 12 *to run upon the weapon*, = עָבַר בַּשַּׁחַת 33, 28; compare Jo. 2, 8. In Neh. 4, 17 we should read אִישׁ שִׁלְחוֹ בְּיָדוֹ for אִישׁ שִׁלְחוֹ הַמַּיִם. Compare Arab. سِلَح and سِلَاح weapon. — 2. *a sprout*, *shoot* (comp. שְׁלֻחָה Gen. 49, 21 according to some; שִׁלַּח Ps. 80, 12) properly what stretches forth of itself Song of Sol. 4, 13, and perhaps also Ez. 31, 5, where the reading should be בִּשְׁלָחָיו, a gloss upon בִּסְעַפֹּתָיו; comp. שְׁלֻחוֹת, Coptic ϣⲗϩ, ϣⲗⲉϩ, ϣⲟⲗϩ. — 3. same as שִׁלֹּחַ, the name of a pool (בְּרֵכָה) at the king's garden, and conseq. on the south side of the city of Jerusalem Neh. 3, 15; Vulg. *Siloe*. — 4. (*sprout*, *child*, or *missile;* perhaps *a sending away*, *a wandering*, *colony*) *n. p. m.* Gen. 10, 24, and of a tribe of the Chaldeans in the extreme north-eastern part of Mesopotamia 11, 12, where we also meet with a place ܣܠܚ (*Assemani* Bibl. Orient. I, 495; II, 115. 351).

שִׁלֹּחַ (with the art. הַשִּׁלֹּחַ, formed from Pih. with the omission of Dagesh; also in mss. שִׁילוֹחַ, after the form שִׁיחוֹר; *a bursting forth*, comp. שִׁלַּח Ps. 104, 10 and בֵּית הַשְּׁלָחִים in the Mishna; Coptic ϣⲗⲉϩ water, which is conducted in little rivulets) *n. p.* of a fountain rising in the southern part of the valley of the Tyropoeum between the upper and lower city of Jerusalem, from which a little brook flowed past Zion and Moriah Is. 8, 6; comp. *Josephus* B. J. 5, 4, 1; *Robinson*, Pal. I, 493; New Bibl. Res. p.

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320. The little brook flowing southward out of the fountain is lost in the gardens south of יְבֹל; comp. Is. 32, 14; *Robinson* l. c. — בְּרֵכַת הַשֶּׁלַח Neh. 3, 15 is the pool of Siloah (Shelach) where was the spring Rogel (Josh. 15, 7; 18, 16); comp. *Joseph.* Ant. 7, 14, 4. There is also a hamlet שִׁלֹחַ, besides a pool and spring *Joseph.* B. J. 6, 7, 2; 8, 5; Luke 13, 4; John 9, 7 11. The spring גִּיחוֹן (which see) on the west side of mount Zion 1 Kings 1, 33 is different from שִׁלֹחַ. The Targ. and Syr. have interchanged them. Comp. also *Tobler*, die Siloah-Quelle &c. (St. Gallen 1852).

שִׁלֹחַ see שִׁלוֹחַ.

שִׁלֹחַ see שִׁלוֹחַ.

שִׁלְחָה (only *plur.* שִׁלְחוֹת) *fem. a shoot, sprout, twig* Is. 16, 8.

שִׁלְחִי (*one furnished with missiles, a warrior*, or = שִׁלְחִיָּה) *n. p. m.* 1 Kings 22, 42.

שִׁלְחִים (*fountains*, from שָׁלַח 3) *n. p.* of a city in Judah Josh. 15, 32.

שִׁלְחָן (*constr.* שִׁלְחַן, with *suff.* שִׁלְחָנִי; *plur.* שֻׁלְחָנוֹת) *m.* prop. *what is spread out, a mat* (see שָׁלַח, שָׁלַח and צְפִירִת), to put food upon, comp. *τανύειν τράπεζαν* (Od. 10, 370); generally, *a table*, then *a meal* 1 Sam. 20, 29 34; 1 Kings 5, 7; 10, 5. Conquered enemies and dogs had to gather their food under the table Judges 1, 27; comp. Matth. 15, 27. עָרַךְ הַשֻּׁלְחָן *to set forth* or *prepare a table*, = *to feed* or *nourish* Ps. 23, 5; 78, 19; יָשַׁב אֶל־הַשֻּׁלְחָן *to sit at table* 1 Kings 13, 20 (comp. יָשַׁב עַל־הַלֶּחֶם); אָכַל עַל־ שֻׁלְחַן פְּ׳ *to eat at one's table*, i. e. *to be one's guest* 2 Sam. 9, 11 13; אֹכְלֵי שֻׁלְחָנוֹ פְּ׳ *to be the guests* i. e. *friends of a person* 2 Sam. 19, 29, comp. אֹכֵל לֶחֶם פְּ׳ Ps. 41, 10. שֻׁלְחַן הַפָּנִים or שֻׁלְחַן פְּ׳ Num. 4, 7 *table of the shew-bread*, also שֻׁלְחַן הַמַּעֲרֶכֶת 2 Chr. 29, 18, or שֻׁלְחָנוֹת הַמִּ׳ 1 Chr. 28, 16, or הַשֻּׁלְחָן הַטָּהוֹר Lev. 24, 6, or merely הַשֻּׁלְחָן Ex. 30, 27, symbolising the daily bread. It was a necessary article in the sanctuary Ex. 25, 23; 26, 35, as well as in the temple of Belus (Herod. 1, 181. 183; Diod. 2, 9); and before Aesculapius in Syracuse there stood a consecrated table (Athen. 15, 48). שֻׁלְחַן יְיָ Mal. 1, 7 12 and Ez. 41, 22 is *the altar*, and עָרַךְ שֻׁלְחָן לְ Is. 65, 11 means *to sacrifice*. Figur. *a luxurious meal* Ps. 69, 23, which the Psalmist by way of imprecation wishes to see converted into a פַּח.

שָׁלַט I. (*inf. constr.* שְׁלוֹט; *fut.* יִשְׁלַט) *intr.* prop. *to lead, to conduct, to guide*; commonly *to administer, to rule, to have dominion*, with בְּ of a thing Eccles. 2, 19; 8, 9; with עַל Neh. 5, 15 or בְּ of a person Esth. 9, 1. Deriv. שִׁלְטוֹן.

Pih. שִׁלֵּט (not used) an intensive of Kal. Deriv. שַׁלִּיט, שַׁלֶּטֶת.

Hif. הִשְׁלִיט (*fut.* יַשְׁלִיט) = הִמְשִׁיל *to permit, to give power* Eccles. 5, 18; *to put into a position*, for doing 6, 2; *to let rule*, with בְּ Ps. 119, 133.

The organic root שָׁ־לָ־טְ appears to be ident. with that in פָּ־לַ־גְ, פָּ־לַ־טְ (to glide forth); if we do not assume after the Arab. سَلَطَ for the fundamental significat. *to divide, separate, split*, and therefore *to decide, to be powerful, to rule*. The Ar. name سُلْطَان is derived from this verb.

שֶׁלַט II. (not used) *tr. to protect, to cover round*; ident. in its organic root שָׁ־לָ־טְ and in fundamental signification with that in לָטְ I., לָאַט, חָ־לַ־דְ I., יָ־לַ־טְ, קָ־לַ־טְ I., לָהַט II.; Talm. שָׁ־לַ־טְ, Aram. שְׁ־לַ־דְ the same; comp. Talm. שִׁלְטוֹן a veiling (of the head). Derivative

שֶׁלֶט (only *pl.* שְׁלָטִים, *constr.* שִׁלְטֵי, with *suff.* שִׁלְטֵיהֶם; from שָׁלַט II.) *masc.* prop. what protects round about; hence *armour*, including the מָגֵן; also an ornament for the neck Song of Sol. 4, 4, Vulg. *armatura* (equipment); Ez. 27, 11 *they hung their accoutrements on thy walls round about*, generalising מָגֵן and פּוּךְ 27, 10, where the LXX read badly שֶׁלְחֵי; espec. *a shield*, 2 Kings 11, 10, along with חֲנִית, as protective, and so

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= מָגֵן (1 Kings 14, 26) 1 Chron. 18, 7, but also different from מָגֵן 2 Chr. 23, 9. מִלְאוּ הַשֻּׁלְטִים Jer. 51, 11 *fill* (the hands) *with the shields*, i. e. lay hold of them; comp. Zech. 9, 13 with 2 Kings 9, 24. Aram. שֻׁלְטָן *a shield-shaped spot* (Targ. on Jer. 13, 23), שֻׁלְטָנָא = the Hebrew שֻׁלְטִים.

שָׁלַט (3 *p. pl.* שָׁלְטוּ, *fut.* יִשְׁלַט) *Aram. intr.* same as Hebrew מָשַׁל I. *to rule*, with בְּ *over* Dan. 2, 39; 5, 7; *to have power over* Dan. 3, 27, comp. Hebr. מָשַׁל *to be competent* Exod. 21, 8; *to fall upon* Dan. 6, 25, Targ. for פָּגַע; Syr. ܫܠܛ. Deriv. שָׁלְטָן, שִׁלְטוֹן.

Pa. שִׁלַּט (not used) same as Hebr. שִׁלַּט. Deriv. שַׁלִּיט.

Af. הַשְׁלִט (with *suff.* הַשְׁלְטֵיהּ, הַשְׁלְטֵךְ) *to make ruler, to let bear rule*, with the accusat. of a person, and בְּ of a thing Dan. 2, 38 48.

שִׁלְטוֹן *m. power*, of דִּבְרֵי מַלְכָּא Eccles. 8, 4; with בְּ *to have power over* 8, 8; comp. Ar. سُلْطَان dominion, concrete a ruler.

שִׁלְטוֹן (only *plur. constr.* שִׁלְטוֹנֵי) *Aram. m.* the same. Concrete *a ruler* Dan. 3, 2.

שָׁלְטָן (*constr.* שָׁלְטַן, *def.* שָׁלְטָנָא, with *suff.* שָׁלְטָנְהוֹן, שָׁלְטָנֵהּ, שָׁלְטָנֵךְ; *pl. def.* שָׁלְטָנַיָּא) *Aram. m. dominion, power*, יְהַב שָׁ *to give power* Dan. 7, 6 14; *empire* 3, 33; 4, 19; 6, 27; 7, 14; שָׁלְטַן מַלְכוּ 6, 27 *dominion of a kingdom*, different from מַלְכוּ 7, 27; concrete *dominions* 7, 27.

שַׁלֶּטֶת (from שָׁלַט, after the form אַדֶּרֶת) *f.* prop. *rule, licentiousness*, hence an apposition to זוֹנָה Ez. 16, 30, concrete *an imperious mistress, a licentious, impudent woman*, Vulg. *impudens;* Ar. سَلِيطَة a woman without shame.

שָׁלֵי (from שָׁלָה II.; in pause שָׁלֵי) *m. rest, quiet*, בְּשָׁ *in quiet, undisturbed* 2 Sam. 3, 27, Syr. ܒܫܠܡܐ; the LXX and Vulg. take it in the sense of שָׁלֵם, conseq. as an adv. cum dolo, which is unnecessary.

שְׁלִיָּה (with *a suffix* שְׁלִיָּתֵהּ; from שָׁלָה IV.) *fem.* prop. *what hangs down, what draws itself after*, and so *the afterbirth*, secundae Deut. 28, 57, perhaps also generally abortus, hence parallel גֶּפֶן; Aram. שִׁלְיָא, סִלְיָא, ܣܠܝܐ the same, Ar. سلا (*Ibn Koreish*).

שָׁלְיו Job 21, 23 see שָׁלֵו.

שָׁלְיו *m.* same as שָׁלֵו Jer. 49, 30.

שְׁלָיו K'ri see שְׁלֵו.

שַׁלִּיט (*pl.* שַׁלִּיטִים; from שָׁלַט) *m. one having power, a ruler*, Eccles. 10, 5; *a hero* 7, 19; שַׁלִּיט בָּרִיחַ *one who has power over the wind* 8, 8, i. e. able to control it; comp. מִי אָסַף רוּחַ בְּחָפְנָיו Prov. 30, 4.

שַׁלִּיט (*def.* שַׁלִּיטָא, *pl.* שַׁלִּיטִין) *Aram. adj. m. mighty*, of a king, coupled with רַב Dan. 2, 10; of God 4, 14; 5, 21; subst. *a ruler* 5, 29; *a magistrate*, with the genitive 2, 15; *a satrap* Ezr. 4, 20.

שָׁלִישׁ and שָׁלֹשׁ (with *suff.* שָׁלִישׁוֹ; *pl.* שָׁלִישִׁים, with *suff.* שָׁלִישָׁיו) *m.* 1. (from שָׁלֹשׁ) the name of a measure for dry goods, either *the third* of a whole, perhaps of an אֵיפָה, *μέτρον* (LXX), or a measure consisting of three parts; *a measure* generally Is. 40, 12, Targ. מְכִילָא, Saad. مكيال (mod. Hebrew שְׁלִישׁ a third part, like תְּלִיתָא, also *umpire, third man*). In the accusat. as a determinative Ps. 80, 6 *by measure*, i. e. *abundantly* (LXX, Vulg.). — 2. (from שָׁלַשׁ) the name of a musical instrument, mentioned along with תֻּפִּים and שִׂמְחָה (3) 1 Sam. 18, 6, as again שִׂמְחָה is coupled with כִּנּוֹר, קֶרֶן, שִׁיר, קוֹל שׁוֹפָר, חֲזָן (Gen. 31, 27; 2 Chr. 23, 18; 2 Sam. 6, 12). It has been understood to mean a sort of *triangle* or *trichord*, as עָשׂוֹר (which see) means a ten-stringed instrument; the ancient interpreters render it sistrum or cymbalum. — 3. (from the verb שָׁלַשׁ) properly *a warrior, hero*, coupled with גִּבּוֹר, hence *the head of the warriors and chariot-fighters* Ex. 14, 7. In the time of David and Solomon as well as later, it meant *a distinguished class*

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of warriors, *a superior division of the* גִּבּוֹרִים, a sort of elite guard of the prince 2 Sam. 23, 8, 2 Kings 10, 25, from which kings chose their adjutants and the higher military officers 7, 2 17 19; 9, 25; 15, 25; the gradations generally being the following: first אַנְשֵׁי עֲבָדִים הַמִּלְחָמָה (common men), then שָׂרִים (military officials), and lastly שָׁלִישִׁים (1 Kings 9, 22). They also appear with the רֶכֶב 2 Kings 10, 25. Generally *knights* Ez. 23, 15, mentioned with פַּחוֹת and קְרוּאִים 23, 23. For שָׁלִישׁ, *plur.* שָׁלִישִׁים, occurs frequently שְׁלִשָׁה, שְׁלִשִׁים, whence it is probable that שָׁלִישׁ is not at all connected with שָׁלֹשׁ. See שִׁלְשָׁה 2, שִׁלְשִׁים 2, שָׁלִישִׁי, the proper names שָׁלֵשׁ and שִׁלְשָׁה. The usual assumption that שָׁ 3. has the signification τριστάτης, tristata, i. e. *a charriot-warrior*, so called because each chariot had but three persons, one of whom fought, with a reference to Ex. 14, 7 and 15, 4, and because it is united with שָׁלְשֵׁי רֶכֶב 1 Kings 9, 22, must be renounced because of the usage elsewhere. — For שְׁלִשִׁים Prov. 22, 20 see שְׁלֹשִׁים.

שְׁלִשִׁי (שָׁלֵשׁ) *m. one who belongs to the association of the* שָׁלִישִׁים, *a member of the Shalish-class*, hence רֹאשׁ הַשְּׁלִשִׁי 2 Sam. 23, 8 *head of the Shalish-class*, applied to the hero יָשֹׁב בַּשֶּׁבֶת of תַּחְכְּמֹנִי 23, 18. In another division אֲבִישַׁי was the head (רֹאשׁ). In 1 Chr. 11, 11 and 12, 18 רֹאשׁ הַשָּׁלוֹשִׁים K'ri, רֹאשׁ הַשְּׁלִשִׁים K'tib and in 11, 20 רֹאשׁ הַשְּׁלוֹשָׁה are used for it, which amount in substance to the same thing, because שָׁלִישִׁי may also mean the Shalish-corps. See שְׁלֹשָׁה 2, שְׁלֹשִׁים 2.

שָׁלִישִׁי or שְׁלִשִׁי (*pl.* שְׁלִשִׁים; from שָׁלֹשׁ) *num. ord. m.*, שְׁלִישִׁיָּה (שְׁלִשִׁיָּה) *f. the third*, of יוֹם Gen. 1, 13, חֹדֶשׁ Deut. 23, 9, דּוֹר Gen. 2, 14, טוּר Ex. 19, 1, שָׁנָה 28, 19, עֵדֶר 1 Kings 18, 1, מֵרְכָּבָה Zech. 6, 3, עֵת 1 Sam. 20, 5, בַּשְּׁלִשִׁי 20, 12 (*the day after to morrow*); בַּחֹדֶשׁ הַשְּׁלִשִׁי = בַּחֹדֶשׁ הַשְּׁלִשִׁים Ez. 31, 1; שְׁלִשִׁים 1 Sam. 19, 21 *the third messengers* (מַלְאָכִים); also *as the third* (rank) Num. 2, 24. An architectural expression is בַּשְּׁלִשִׁים Ez. 42, 3 *with the third* (story-chambers), i. e. put over one another threefold, after the manner in Gen. 6, 16, where it refers to קִנִּים. In 2 Kings 1, 13 we should read with the LXX and Vulg. שְׁלִישִׁי. — Fem. שְׁלִשִׁיָּה Is. 19, 24 *a third part*, i. e. the third people in the league; *the third part*, Ezek. 5, 2 12; Zech. 13, 8; *third*, as a measure or weight, of שֶׁקֶל Neh. 10, 33, הִין Num. 15, 6. For עֶגְלַת שְׁלִשִׁיָּה see עֶגְלָה. With the termination שָׁ, שְׁלִשָׁתָה Ez. 21, 19 an *adv.*, *for the third time*.

שְׁלִישִׁיָּה see שְׁלִישִׁי.

שְׁלִישִׁית see שְׁלִישִׁי.

שָׁלַךְ (Kal not used) *tr.* prop. same as שָׁלַח *to send away*, *to cast*, Arab. سَلَقَ and سَلْقَى *to throw*, *to stretch forth*; also *intrans. to plunge*, of the pelican. The organic root שָׁ לָךְ lies also in לָאַךְ (which see). Deriv. שֶׁלֶךְ.

Pih. שִׁלֵּךְ (not used) *to overthrow*, *to fell*, trees; *to cast off*, leaves; *to cast out*, rubbish. Deriv. שַׁלֶּכֶת, the proper name שַׁלֵּכֶת.

Hif. הִשְׁלִיךְ (*part.* מַשְׁלִיךְ; *inf. absol.* as a noun הַשְׁלֵךְ Jer. 22, 19 and 36, 23, *inf. constr.* הַשְׁלִיךְ; *fut.* יַשְׁלֵךְ, *ap.* יַשְׁלֵךְ) 1. *to cast*, *to throw*, with the accus. of the person or thing Gen. 21, 15; Ex. 7, 10; *to cast off*, נֵצָה, of the olive-tree Job 15, 33; *to cast away*, כֵּלִים 2 Kings 7, 15, opposite שָׁמַר (*to keep*) Eccles. 3, 6, or כָּנַס 3, 5; *to cast into*, with accusat. of the place, as אֲרֻבָּה Ex. 4, 3, הַיְאֹרָה Gen. 37, 24, הַבּוֹרָה Ex. 1, 22; seldom with אֶל Gen. 37, 22 or בְּ of a place 37, 20, but the latter occurs oftener Exod. 32, 24; 2 Kings 2, 16; Is. 19, 8; with לְ 2 Chr. 24, 10; with נֶגֶד *to cast out* Deut. 29, 27, הִשְׁ מִיד *to cast out of the hand* Judges 15, 17; הִשְׁ מִיר מֵרֹאשׁ הַסֶּלַע *to throw down from the point of a rock* 2 Chr. 25, 12; הִשְׁ מִיטַנִּים *to tear out of the teeth* Job 29, 17; with אֶל of a person *to throw to* 1 Kings 19, 19; with עַל of a person *to cast upon* Num. 35, 20;

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to shoot at one Job 27, 22; with עַל of the thing *to pour* or *scatter upon* Ez. 43, 24; 2 Kings 23, 6; *to throw over* 2 Sam. 20, 12; הִשְׁלִיךְ לְ *to throw to* Ex. 22, 30; with מִן or עַל of a person *to cast from* Deut. 29, 27; Ez. 18, 31; Ps. 2, 3. Here belong the phrases הִשְׁלִיךְ גּוֹרָל *to cast the lot* Josh. 18, 8 10 = הִשְׁלִיךְ חֶבֶל בְּגוֹרָל Mic. 2, 5; הִשְׁלִיךְ מִשְׁכָּן *to destroy a habitation* Jer. 9, 18; הִשְׁלִיךְ גֶּפֶן *to cast away the vine*, i. e. to look upon it as unfit for use Jo. 1, 7. Fig. הִשְׁלִיךְ פְּ עֲצָתוֹ *his own counsel casts him down* Job 18, 7. — 2. Metaph. in the formulas הִשְׁלִיךְ נַפְשׁוֹ מִנֶּגֶד *to cast away his life direct*, i. e. to expose it to the greatest danger Judges 9, 17, where מִנֶּגֶד is the accus. of direction *straight before;* comp. the Greek παραβάλλεσθαι τὴν ψυχήν (Il. 9, 322). הִשְׁלִיךְ דָּבָר אַחֲרָיו Ps. 50, 17 *to cast a word behind one*, i. e. *to despise, contemn*, for which is also used נָתַן אַחֲרֵי גֵו 1 Kings 14, 9; Neh. 9, 26; of God, *to cast sins behind His back*, i. e. not to regard or punish them Is. 38, 17. הִשְׁלִיךְ עַל־יְיָ יְהָבוֹ *to cast one's burden on God*, i. e. to commit it to Him Ps. 55, 23, comp. הִשְׁלִיךְ מֵעַל פָּנִים גֵּו עַל־יְיָ דַּרְכּוֹ 37, 5. *to drive* or *reject from his presence* 2 Kings 13, 23; 17, 20, and also simply הִשְׁלִיךְ Ps. 71, 9. — הִשְׁלַכְתָּנָה in Amos 4, 3 should be read הִשְׁלְכָה (*to be cast*) after the LXX, Symm., Hieron., Syr. and mss.; but see הַרְמוֹן.

Hof. הָשְׁלַךְ and הָשְׁלְךָ (*part.* מֻשְׁלָךְ; *fut.* יָשְׁלַךְ) *to be thrown* Jer. 22, 28, *to be cast out*, with מִן of a place Is. 14, 19; with בְּ or אֶל of place *whither* 2 Sam. 20, 21; 1 Kings 13, 25; with לָאָרֶץ *to be thrown down* Ez. 19, 12; with לְ *to* Jer. 36, 30; fig. *to be destroyed* Dan. 8, 11; metaph. הָשְׁלְךָ עַל Ps. 22, 11 *to be cast upon one*, i. e. to be committed to the care of.

שָׁלָךְ *m.* a species of *pelican*, which, lying in wait upon high crags, precipitates itself into the water after fish Lev. 11, 17; Deut. 14, 17; LXX καταράκτης, Vulg. *mergulus*, Targ. שַׁלְיְנוּנָא (fish-catcher). See *Rosenmüller*, biblische Alterthumskunde IV, 2. p. 308 seq.

שַׁלֶּכֶת (prop. *inf. Pih.*) *f.* 1. *the felling* (of trees) Is. 6, 13, perhaps *the casting off* (of leaves). — 2. (*the casting out*, of rubbish) with שַׁעַר *n. p.* of a gate which led upwards to the temple 1 Chr. 26, 16, the way being designated הַמְּסִלָּה הָעוֹלָה. See *Robinson's* New Bibl. Researches.

שָׁלַל I. (3 *p. pl.* שָׁלְלוּ, *part.* שֹׁלֵל, *inf. constr.* שְׁלֹל, the contracted form in שַׁלּוֹתָ; *inf. abs.* שׁוֹל, *fut.* יְשָׁלֹּוּד, תָּשֹׁלִי, יָשָׁלוּד) *tr. to draw out*, stalks of grain, with מִן Ruth 2, 16; comp. Ar. سَلَّ to draw out (a sword from the sheath), Aram. שְׁלָא, שְׁלַי and Hebr. נָ־שַׁל. Commonly *to plunder, to rob*, with the accus. חַיִל Ez. 26, 12; with accusat. of the person 39, 10; Zech. 2, 12; *to seize*, the שָׁלָל Is. 10, 6; Ezek. 38, 13. Also in derivatives *to bare, to make naked; to draw forth* = *to deliver*. Deriv. שָׁלָל 1, שׁוֹלֵל, שִׁילֵל, the proper name שִׁלּוֹן.

Nif. נָשַׁל (only *fut.* יִשַּׁל) *to fall off*, of זֵיתִים Deut. 28, 40, which may be referred, however, to נָשַׁל (Kal).

Hithp. הִשְׁתּוֹלֵל (*part.* מִשְׁתּ) *to be plundered* Is. 59, 15 (Vulg. Saad.), parallel נֶעְבַּד; Ps. 76, 6 אֻשְׁתּוֹלְלוּ (an Aramaean form for הָשְׁתּ) *to be spoiled* (of armour) or *to become booty*. See שָׁלַל II.

שָׁלַל II. (not used) *intrans.* same as הָלַל II. (see שׁ) prop. *to wander to and fro;* hence 1. *to rave, to rove, to be mad.* 2. *to waver, to be unsteady.* הוֹלִיךְ שׁוֹלֵל Job 12, 17, parallel הוֹלֵל; comp. Is. 44, 25, parallel סָכַל. תָּלַל II. (which see) is the same. Deriv. (according to some) שִׁילֵל, שׁוֹלֵל.

Hithp. הִשְׁתּוֹלֵל (*part.* מִשְׁתּ) *to be considered mad* Is. 59, 15 (*Rashi*); *to waver, to wander to and fro* Ps. 76, 6.

שָׁלַל III. (not used) *intrans.* same as סָלַל II. (which see) *to intertwine, to interweave*, hence *to weave, to spin, to bind together*, of a web, texture; modern Hebrew שָׁלַל the same, hence שְׁלִיל embryo (properly lump), Arab.

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שַׁלְיֵל, Talm. שָׁלָל ovary. Derivat. שָׁלָל 2.

שָׁלָל (*c.* שְׁלָלְךָ, שְׁלָלְכֶם, with *suff.* שְׁלָלֵךְ) *m.* 1. (from שָׁלַל I.) prop. *what is drawn from, torn from* (an enemy); hence *booty*, spolium, exuviae GEN. 49, 27, parallel עַד (see עַד 4, from עָדָה II.), coupled with בַּלְקוֹחַ NUM. 31, 11, or שְׁבִי 31, 12; *the driving away* (of cattle), *what is driven off* 1 SAM. 15, 19 21; 30, 20; שְׁלַל אוֹיֵב *booty taken from the enemy* DEUT. 20, 14; שָׁלַל שָׁלָל *to take the spoil* Is. 10, 6; הֵבִיא שָׁ׳ 2 SAM. 3, 22, בָּזַז שָׁ׳ DEUT. 3, 7, נָשָׂא שָׁ׳ 2 CHR. 14, 12 the same; חָלַק שָׁ׳ *to divide the spoil* GEN. 49, 27; fig. הָיְתָה לִי נַפְשׁוֹ לְשָׁלָל JER. 21, 9 *his life is unto one for a booty*, i. e. he escapes with his life. In לְצַוָּארֵי שָׁלָל JUDGES 5, 30 we may conjecture that שָׁלָל should be read for שָׁגָל, which suits the context still better than the reading of the LXX לְצַוְּארֵי שָׁלָל or the acceptation in the Peshito = אִישׁ שָׁלָל. — 2. *gain* by labour, *profit* PROV. 31, 11. Arab. غُنْم booty and gain. Better still from שָׁלַל III. *texture*, *weaving*, *web*.

שָׁלֵם I. or שָׁלֵם (*part.* שׁלֵם, *part. pass.* שָׁלוּם; *fut.* יְשַׁלֵּם) *intr. to be whole*, *untouched*, *entire* (opposite חָסֵר); hence *to be completed*, הַמְּלָאכָה 1 KINGS 7, 51, הַחוֹמָה NEH. 6, 15; *to be at an end*, יְמֵי אֶבֶל Is. 60, 20; *to remain uninjured*, i. e. unpunished JOB 9, 4; *to remain in peace* 22, 21; *to be well-disposed*, *friendly*, *peaceful*, hence שׁלֵם PS. 7, 5 *a friend*, = אִישׁ שָׁלוֹם 41, 10, if שׁלֵם be not = מְשֻׁלָּם, as דִּבֵּר is = נְדִבֵּר, in which case the genit. suff. supplies the place of an accusat. of person; שָׁלֵם, *c. pl.* שְׁלֵמַי, 2 SAM. 20, 19 *the faithful*, *the friends of Israel*, if it be not better to derive it from שָׁלוֹם, or to take it in the sense of *complete* (see שָׁלֵם). Deriv. שְׁלֵמָה (שָׁלֵם), שְׁלֵמֶן, שָׁלֵם, שָׁלוֹם (שָׁלֵם), שְׁלֻמִּים (שָׁלֵם), the proper names שְׁלֻמִּית, שְׁלֹמִי, שַׁלְמַי, שְׁלֹמוֹת, שְׁלֹמִית, שַׁלְמִי, שְׁלֹמִיאֵל, שְׁלֶמְיָהוּ, שַׁלְּמַיְהוּ, בִּשְׁלָם.

Pih. שִׁלֵּם (שׁלֵם; *part.* מְשַׁלֵּם; *inf.* שַׁלֵּם; *fut.* יְשַׁלֵּם) *to keep untouched* or *unhurt*, with the accus. נָזַק JOB 8, 6, comp. in this sense שָׁלוֹם of אֹהֶל 5, 24; *to complete*, הִבְנִית 1 KINGS 9, 25; but commonly *to make full* or *entire*, = *to restore*, *to give back*, *to make good*, שָׁלֵם JO. 2, 25; EX. 21, 36; *to repay*, נָשָׁא 2 KINGS 4, 7; metaphor. *to pay*, vows 2 SAM. 15, 7, expressions of praise Hos. 14, 3 [2]; *to console* Is. 57, 18; *to requite*, by goodness 1 SAM. 24, 20, RUTH 2, 12, or punishment GEN. 44, 4, with לְ of the person DEUT. 7, 10 and accus. of the thing Is. 65, 6; in other places we usually find שִׁלֵּם לְ Is. 59, 18, or with עַל of a person JO. 4, 4; שִׁלֵּם פִּי שָׁ׳ לְ JOB 34, 11; שִׁלֵּם לְפִי כְּמַעֲשָׂיו or שִׁלֵּם לְ כְּמַעֲשָׂיו *to reward one according to his works* 2 SAM. 3, 39; JER. 25, 14; PS. 62, 13; with a double accus. (of a person and a thing) 35, 12; PROV. 13, 21. Deriv. שִׁלֻּם (שָׁלֵם), שִׁלּוּמָה, and the proper names שַׁלֻּם, שַׁלּוּם (שָׁלֵם); יְרֻשָּׁלַיִם, מְשֻׁלֶּמֶת; יְרֻשָּׁלָ־.

Pu. שֻׁלַּם (*part.* מְשֻׁלָּם, *fut.* יְשֻׁלַּם) *to be repaid*, *rewarded* PROV. 11, 31; 13, 13; *to be performed*, of נֶדֶר PS. 65, 2; *to be recompensed* JER. 18, 20; also, according to the usual assumption, like Hof., *to be brought into a state of friendship*, hence מְשֻׁלָּם Is. 52, 19 *a friend*; better after the Ar. سلم IV. *to submit*, *to render obedience* or *subjection*, hence מְשֻׁלָּם is parallel to עֶבֶד יי *servant of Jehovah*. Deriv. the proper names מְשֻׁלֶּמֶת, מְשֻׁלָּם.

Hif. הִשְׁלִים (*fut.* יַשְׁלִים, *ap.* יַשְׁלֵם) *to complete*, *to execute*, *carry out* Is. 44, 28, a plan (עֵצָה) 44, 26, the will JOB 23, 14; *to make an end of*, *to carry off* Is. 38, 12; *to conciliate*, with accus. of the person and אֶת־ (*with*) PROV. 16, 7; *to make peace*, with אֶת־ (*with*) JOSH. 10, 1, עִם DEUT. 20, 12; *to submit* or *subject oneself*, with אֶל JOSH. 11, 19; comp. سلم IV., hence إِسْلَام devotion to God, religion, مُسْلِم a believer.

Hof. הָשְׁלַם *to be united to*, *a friend of*, JOB 5, 23.

The stem שׁ is the Aram. שְׁלֵם, שְׁלָם, אִשְׁתְּלֵם, Ar. سَلِمَ; and the organic root

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is commonly found in שָׁלַ־ד, שָׁלַן; but it is more probably in שָׁ־לַם, and also in תָּ־לַם, לָאַם I., so that the fundamental signification is *to be united* or *bound together in self*, i. e. *to be entire*, oppos. חָסַר.

שָׁלַם II. (not used) *intr. to be high, rough*, of a camel's hump or a district; Arab. سَلِمَ = سَنِمَ the same. Derivat. the proper names שׁוּלָם (=שׁוּנָם), שָׁלֵם, שׁוּלַמִּית.

שָׁלַם (not used) *tr.* 1. *to cover about, to bind about, to tie around, to clothe*, of a garment. — 2. Metaphor. *to be intertwined, firm, strong.* The organic root שָׁ־לַם exists also in אָ־לַם, בָּ־לַם, גָּ־לַם. Deriv. שַׁלְמָה, the proper names שַׁלְמָא, שַׁלְמַי, שַׁלְמוֹן.

שָׁלֵם (*pl.* שְׁלֵמִים) *adj. m.*, שְׁלֵמָה (*pl.* שְׁלֵמוֹת) *f. complete, whole, full*, of אֶבֶן (a weight) or אֵיפָה Deut. 25, 15; *untouched, unprepared, unhewn*, of stones for building Deut. 27, 6, Josh. 8, 31, comp. Ex. 20, 25; but in 1 Kings 6, 7 *completed, ready*, i. e. entirely dressed (LXX); *whole* in number, of גְּלוּת Am. 1, 6, comp. הָגְלַת שְׁלוֹמִים (Jer. 13, 19); *full*, spoken of the measure of one's sin Gen. 15, 16, comp. תֹּם (Dan. 8, 23); *peaceful, friendly*, with אֶת־ of a person Gen. 34, 21; *devoted to*, with עִם 1 Kings 15, 14; *in full force, unweakened*, of an army Nah. 1, 12; *whole, unharmed* Gen. 33, 18 = בְּשָׁלוֹם 28, 21 (cod. Sam. שָׁלוֹם), see שָׁלֵם 3 a proper name. Most frequently an *adj.* to לֵב or לֵבָב, *devoted to God, pious*, sometimes with עִם יי 1 Kings 15, 3 and 8, 61, sometimes without it 2 Kings 20, 3.

שָׁלֵם (*hill-place, summit*, from שָׁלַם II.; comp. שׁוּלָם) 1. *n. p. f.* of the city Jerusalem (Josephus, Targ., *Ibn Ezra* and *Kimchi*), conseq. in the south of Palestine, designated as a royal residence, and a place where monotheistic worship was established Gen. 14, 18; Ps. 76, 3. To this very ancient name succeeded the later one יְבוּס (which see) Judges 19, 10, hence עִיר הַיְבוּסִי 19, 11 or יְבוּסִי alone Zech. 9, 7, and then as a name for the metropolis of the Davidic kingdom יְרוּשָׁלַם (which see), out of which arose יְרוּשָׁלַם, יְרוּשָׁלַיִם (which see) from the idea of a double city. Originally שָׁלֵם was merely a topographical designation of a high situation; afterwards שָׁלֵם seems to have been taken in the meaning of שָׁלוֹם, since Josephus writes *Σόλυμα*, and Latin writers *Solyma*, Ar. سلام. — 2. *n. p.* of a supposed city *Σαλείμ*, 8 Roman miles south of Scythopolis (Jerome ep. 73, 7) Gen. 14, 18, ident. with *Σαλείμ* Jo. 3, 23; but this would have been שָׁלַיִם in Hebrew, and moreover it is not specified as a cultus-city or a priestly abode. — 3. *n. p.* of a place near שְׁכֶם Gen. 33, 18 (LXX, Syr., Vulg.), preserved in the modern village سالم, east of Nablus (*Robinson*, Pal. III, 102). But it is better to take שָׁלֵם here as an adject. or adverb.

שָׁלֵם see שָׁלוֹם.

שָׁלֵם (*c. pl.* שְׁלֵמֵי; prop. *part. pass.*) *m.* commonly *a faithful one, a friend*, 2 Sam. 20, 19 *I am of the faithful and friends of Israel;* שְׁלֵמֵי אֱמוּנֵי = אֱמוּנֵי. Perhaps the reading may be אֲשֶׁר יִשְׁלְמוּ וכו׳, and so the translation arises: *what the faithful of Israel have preserved intact.*

שֶׁלֶם (commonly *pl.* שְׁלָמִים, *c.* שַׁלְמֵי, with *suff.* שְׁלָמֶיךָ, שַׁלְמֵינוּ, שַׁלְמֵיכֶם, שַׁלְמֵיהֶם; from שָׁלֵם I.) *m.* prop. *requital, thanks*, to God, hence in the pl. as a genitive to זֶבַח or זִבְחֵי *a thank-offering* Lev. 3, 1 3 6 9; 4, 10 26 31 35; 7, 11; or זִבְחֵים stands in apposition to שְׁלָמִים Ex. 24, 5, for which also שְׁלָמִים alone is used Ex. 20, 24; 32, 6; Deut. 27, 7; Josh. 8, 31; rarely the sing. שֶׁלֶם Am. 5, 22. In this fundamental signification (*Josephus*, Antt. 3, 9, 2 *θυσία χαριστηρία*), as a thank-offering to God or as a supplicatory offering of those who expect to be heard (Judges 20, 26; 21, 4; 1 Sam. 13, 5; 2 Sam. 24, 25), it is to be taken as the same kind of sacrifice with זֶבַח תּוֹדָה (Lev. 22, 29; Ps. 107, 22; 116, 17)

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or תּוֹדָה alone (Jer. 17, 26; 33, 11; Am. 4, 5; Ps. 56, 13), or fully זֶבַח תּוֹדַת שְׁלָמִים Lev. 7, 13 15; but not as *a safety-* (*Philo*, LXX σωτήριον) or *peace-offering* (Aq., Symm., Theod., Vulg., sometimes the LXX). The *Shelamim* were not esteemed so highly as other sacrifices; the priests' portions were merely holy (not most holy), they might be consumed by those belonging to the priests, and were not connected inseparately with holy places Lev. 7, 31; 10, 14; 23, 20. They were prescribed for the feast of weeks and the end of the Nazirate Lev. 23, 19, Num. 6, 14, at the induction of Aaron and his sons Lev. 8, 23, Ex. 29, 19, at the dedication of the tabernacle Lev. 9, 4 18, Num. 7, 17, of the temple 1 Kings 8, 64, often attached to the עֹלוֹת Ez. 43, 27, at the conclusion of a covenant Ex. 24, 5, at the setting up of the ark 2 Sam. 6, 17, at festivals Num. 10, 10, or after prosperous undertakings Deut. 27, 7; Josh. 8, 31. Phenic. שֶׁלֶם the same. See the proper name שֶׁלֶמְיָהוּ.

שִׁלֵּם (after the form דִּבֵּר, קִטֵּר Jer. 5, 13, from the Pih. of שָׁלַם I.) *m.* 1. *requital*, coupled with נָקָם Deut. 32, 35. — 2. (*Recompense*, viz. *Jah is*, i. e. he is a Recompenser; comp. מְשִׁלֵּמוֹת, ־מִית, מְשֶׁלֶמְיָה) *n. p. m.* Gen. 46, 24, for which 1 Chr. 7, 13 has שַׁלֻּם; *patr.* שִׁלֵּמִי Num. 26, 49.

שִׁלֻּם see שִׁלּוּם.

שַׁלֻּם see שַׁלּוּם.

שְׁלָם (*def.* שְׁלָמָא, with *suff.* שְׁלָמְכוֹן; from שְׁלֵם) *Aram. m.* same as Hebr. שָׁלוֹם *peace, prosperity* Dan. 3, 31; 6, 26; Ezr. 5, 7.

שְׁלֵם (only *part. pass.* שְׁלִים) *Aram. tr.* same as Hebrew שָׁלַם I., *to complete*, שְׁלִים *complete* Ezr. 5, 16; elsewhere *to be at rest* or *peace;* Targ. for תָּמַם. Deriv. שָׁלָם, and שְׁלֵם in a proper name.

Af. אַשְׁלֵם (הַשְׁ׳, with *suff.* הַשְׁלְמָהּ) *to complete, to make ready, to look upon as complete*, מַלְכוּ Dan. 5, 26; *to give back, restore* Ezr. 7, 19; Syr. ܐܫܠܡ.

שְׁלֵם see יְרוּשְׁלֵם.

שְׁלֵם (from שָׁלוֹם) see שְׁלֻמִיאֵל.

שַׁלְמָא (*strength, firmness;* from שָׁלַם) *n. p. m.* 1 Chr. 2, 51 54; another 2, 11.

שַׁלְמָה (from שָׁלַם, *c.* שַׁלְמַת, with *suff.* שַׁלְמָתוֹ; *pl.* שְׁלָמוֹת, with *suff.* שַׁלְמוֹתַי) *f.* 1. *a garment, dress*, to which עָטָה Ps. 104, 2 or הִתְכַּסָּה 1 Kings 11, 29 are applied; especially *an upper garment* Ex. 22, 25, Deut. 24, 13; *a splendid garment* Mic. 2, 8; coupled with נֶשֶׁק 1 Kings 10, 25, כְּלֵי זָהָב 2 Chr. 9, 24. The form שִׂמְלָה comes from שָׂמַל with the same meaning. — 2. (*strength*) *n. p. m.* Ruth 4, 20, for which 4, 21 has שַׁלְמוֹן, and 1 Chr. 2, 11 שַׁלְמָא.

שִׁלֻּמָה (from שָׁלַם I.) *f. requital, punishment* Ps. 91, 8.

שְׁלֹמֹה (from שָׁלוֹם 1 Chr. 22, 9, and ־ֹה = ־וֹן, hence too אִישׁ מְנוּחָה 1 Chr. l. c., comp. Irenaeus, Pacificus, Friedrich; but originally it is only an epithet of the supreme God, to be taken like שָׁלוֹם in אֲבִישָׁלוֹם) *n. p. m.* 2 Sam. 3, 5 and 1 Chr. 3, 5, the third Hebrew king, celebrated for his magnificence, riches and wisdom, throughout the East 1 Kings ch. 2-11; 1 Chr. ch. 23. 28. 29; 2 Chr. ch. 1-9; Song of Sol. 1, 1; Eccles. 1, 1. LXX Σαλωμών, New Test. Σολομών, Greek Venet. Σελομών, Arab. *Suleimân*, Syr. *Schlemûn*.

שַׁלְמוֹן (*a strong, mighty one*) see שַׁלְמָה 2.

שְׁלֹמוּת (*peacefulness, welfare*) see שְׁלֹמִית.

שְׁלֹמוֹת (the same) see שְׁלֹמִית.

שַׁלְמַי (from שַׁלְמִיָּה; *Jah is Recompense*) *n. p. m.* Ezr. 2, 46 K'ri, for which Neh. 7, 48 has שַׁלְמַי (which see); the K'tib is שַׂמְלַי, which see.

שַׁלְמַי (out of שַׁלְמִיָּה *Jah is Might*) *n. p. m.* Neh. 7, 48, for which Ezr. 2, 46 has שַׁלְמַי.

שְׁלֹמִי (out of שְׁלֹמִיָּה, *Jah is Peace*) *n. p. m.* Num. 34, 27; comp. שְׁלֻמִיאֵל.

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שְׁלֻמִיאֵל (*El is Peace*) *n. p. m.* Num. 1, 6.

שֶׁלֶּמְיָהוּ (*Jah is Recompense*, i. e. a recompenser) *n. p. m.* 1 Chr. 26, 14, for which 9, 21 has מְשֶׁלֶמְיָה (= מְשַׁלֵּמְיָה), 26, 1 מְשֶׁלֶמְיָהוּ (the same).

שְׁלֹמִית (*peacefulness, welfare*) 1. *n. p. f.* Lev. 26, 11; 1 Chr. 3, 19. — 2. *n. p. m.* Ezr. 8, 10; 1 Chr. 23, 9 K'ri, for which the K'tib has שְׁלֹמוּת; 23, 18, for which 24, 22 has שְׁלֹמוֹת; 26, 26 K'ri, where the K'tib has שְׁלֹמוּת; 2 Chr. 11, 20.

שַׁלְמַן (Assyrian) *n. p.* of an Assyrian king, who laid waste בֵּית־אַרְבֵּאל, i. e. Ἄρβηλα in the vicinity of Gaugamela; a destruction that acquired historical importance Hos. 10, 14. As *Shalmaneser* never appears elsewhere in an abridged state *Shalman;* as the Assyrians never carried on a proper war of extermination with Israel; and as Shalmaneser did not destroy Samaria till 40 years after (this mention in Hosea): an old Assyrian king before פּוּל can only be meant, and not אַרְבֵּאל in upper Galilee. The signification of the name has been looked for either in the Persian شرمان *having reverence*, viz. of a deity (*von Bohlen*); or in the Sanskrit çarman *prosperity, fame* (*Philox. Luzzatto*). *Rawlinson* gives another explanation, viz. from *Sallam anu* i. e. like the deity Anu. All are conjectures.

שַׁלְמֹן (only *plur.* שַׁלְמֹנִים; from שָׁלַם I.) *m. reward, bribe* Is. 1, 23.

שַׁלְמַנְאֶסֶר (Assyrian) *n. p.* of an Assyrian king who reigned after תִּגְלַת פִּלְאֶסֶר (730-716 before Christ), and carried away the Israelite king הוֹשֵׁעַ with the ten tribes (721-27 before Christ) into exile 2 Kings 17, 3; 18, 8. The first part of the name also occurs by itself (see שַׁלְמַן), the other אֶסֶר in פִּלְאֶסֶר (which see) having also the form אֵסַר in אֵסַר־חַדֹּן (which see).

שָׁלַף (*part.* שֹׁלֵף, *fut.* יִשְׁלֹף) *tr. to draw out, to pluck out*, חֶרֶב, with מִן Judges 8, 20; 9, 54; מִתַּעַד 1 Sam. 17, 51; שֹׁלֵף חֶרֶב prop. *a sword-drawer*, i. e. *an armed man, one ready for war*, Judges 8, 10; 20, 2, *plur.* שֹׁלְפֵי חֶרֶב 20, 25; next, *to draw off*, נַעַל Ruth 4, 7 8; *to draw out*, of an arrow sticking in the body Job 20, 25, coupled with יָצָא; *to pull, pluck up*, grass, Ps. 129, 6 *before one plucks it* (LXX, Vulg. *Rashi*); according to others (Aq. Symm.) with the meaning of חָלַף *to sprout, to grow, to be ripe.*

The stem שׁ׳ also lies in the Aram. שְׁלַף, שְׁלַב (Sam.), ܫܠܦ (to draw or tear out), Arab. سَلَبَ; and the fundamental signification appears to be *to draw off, to draw away*, whence the Arab. سَلَفَ to draw off, سَلِف the skin, as מֶשֶׁךְ Rabbin. skin, from מָשַׁךְ to draw off. In its organic root שׁ־לַף it is closely connected with that in חָ־לַף, since the meaning to hasten forward, to pass by, to proceed (see חָלַף I.) is only an ulterior development of the signification; Arab. سَلَفَ to remove.

שֶׁלֶף *n. p.* of a son of Joktan, then of a Joktanite tribe Gen. 10, 26; 1 Chr. 1, 20. The tribe of the Σαλαπηνοί (Ptol. 6, 7, 8 23), and the place حَلَبُون (Chalabûn) on the west border of חֲצַרְמָוֶת, have been compared with it.

שָׁלַשׁ (not used) *intrans. to be stout, firm, strong*, of warriors and heroes; abridged from the redupl. שִׁלְשֵׁל, the organic root of which is שַׁל = שַׁר, existing also in אָ־שַׁל, אָ־צַל (which see), כָּ־סַל (to כְּסִיל 3 a hero); comp. the organic root in מָ־שַׁל I., בָּ־זַל. Derivat. שָׁלִישׁ 3, שָׁלִישִׁי, שְׁלֹשָׁה 2, שְׁלֹשִׁים 2, and the proper names שֶׁלֶשׁ, שִׁלְשָׁה.

שָׁלִשׁ (*plur.* שָׁלִשִׁים) see שָׁלִישׁ.

שָׁלֹשׁ (more rarely שָׁלוֹשׁ, *constr.* שְׁלֹשׁ, before Makkeph שְׁלָשׁ־) *num. card. fem.*, שְׁלֹשָׁה (more rarely שְׁלוֹשָׁה, *constr.* שְׁלֹשֶׁת, with *suff.* שְׁלָשְׁתְּכֶם, שְׁלָשְׁתָּם) *m.*

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three; sometimes prefixed to nouns, as שָׁלֹשׁ שָׁנִים Gen. 11, 13, שָׁלֹשׁ רְגָלִים Ex. 23, 14, שְׁלֹשָׁה בָנִים Gen. 6, 10, שְׁלֹשָׁה אֲנָשִׁים 18, 2; sometimes put after nouns like adjectives, though less frequently, as עָרִים שָׁלֹשׁ Josh. 21, 32, בָּנוֹת שָׁלוֹשׁ 1 Chr. 25, 5, פָּרִים שְׁלֹשָׁה 1 Sam. 1, 24, יָמִים שְׁלֹשָׁה 1 Chr. 30, 12. Sometimes the numeral is looked upon as a substantive and connected with nouns in the construct state, as שְׁלֹשׁ סְאִים Gen. 18, 6, שְׁלֹשׁ הַשָּׁנִים 1 Sam. 2, 13, שְׁ׳ קְלָשׁוֹן 13, 21, שְׁלֹשׁ הַשָּׁנִים Lev. 25, 21, שְׁלֹשֶׁת Gen. 30, 36, שְׁ׳ שְׁקָלִים Lev. 27, 6, oftener with the masc. than the femin. The latter is constantly done before מֵאוֹת (Gen. 5, 22; 6, 15) and עֶשְׂרֵה (17, 25), the former before אֲלָפִים Num. 4, 44, Judges 15, 11, once before שֶׁבְעִים Dan. 10, 3. It also stands for a neuter, *three*, three things, three days &c., in the fem. form, either in the constr. state, e. g. to אָלָה Ex. 21, 11, or absol. also in the masculine form Prov. 30, 18; in which sense we are to understand שָׁלֹשׁ 2 Sam. 24, 12, 1 Chr. 21, 10, Prov. 30, 15 21, הַשְּׁלֹשׁ Deut. 19, 9, שְׁלֹשָׁה Prov. 30, 29, 1 Sam. 30, 13. After בְּשָׁנַת or in other cases, שָׁלֹשׁ appears also as an ordinal, *the third* 1 Kings 15, 28, 2 Kings 18, 1, as upon Maccabean coins. As an adjective to nouns, in the case of שָׁלֹשׁ and שְׁלֹשָׁה as well as in the numbers 3-10 generally, the reverse takes place with respect to the gender-form, i. e. the feminine form is coupled with a masculine noun, and the masculine with a feminine, without the ground of this fact being clear. Exceptions are: שְׁלֹשֶׁת נָשִׁים Gen. 7, 13, שְׁלֹשֶׁת אַחְיוֹתֵיהֶם Job 1, 3, comp. שִׁבְעָה עֵינַיִם Zech. 3, 9, אַרְבַּעַת כְּנָפוֹת Ex. 7, 2 K'tib. — שָׁלֹשׁ פְּעָמִים *three times* Ex. 23, 17, but also שָׁלֹשׁ alone after פַּעֲמַיִם Job 33, 29, like שְׁתַּיִם, אַחַת 40, 5. — The combination with the number 10, which is formed into an almost inseparable word (and so without copulative Vau) runs thus שְׁלֹשׁ עֶשְׂרֵה *thirteen*, coupled with feminine nouns Josh. 21, 19, and שְׁלֹשָׁה עָשָׂר with masculine nouns Num. 29, 14 (see עָשָׂר, עֶשְׂרֵה); and it is sometimes put either before or after the noun, as an ordinal, *the thirteenth* Esth. 3, 12; 9, 1 17. — The increase of שָׁ by tens, *thirty*, is given by the *plur.* שְׁלֹשִׁים without distinction of gender, which is set before the noun Gen. 11, 17, Ex. 21, 32, or put after it Judges 10, 4; 12, 9; 14, 19. It is also sometimes an ordinal 1 Kings 16, 23 29. Deriv. the denom. שָׁלַשׁ, שָׁלַשׁ; שְׁלִשִׁים), שְׁלִישִׁי, שְׁלִשִׁים (שְׁלִשִׁי), שְׁלִשָׁה, שְׁלִשָׁה (שְׁלִשָׁם), שְׁלִשָׁם, שְׁלִשָׁה (שְׁלִשָׁר), the proper names שְׁלִשָׁה, בַּעַל שָׁלִשָׁה.

As to the origin of this numeral, we may look upon slo-s as a reduplication of slo, and the latter to be of similar origin with the Sanskrit tri, Greek τρεῖς, Lat. tres; since the other numbers 1-7 too seem to have such a connection. Yet a derivation from a verbal stem may be also adopted, as was tried in the case of אַרְבַּע (see רָבַע, רְבִיעִי, חָמֵשׁ (which see), considering it as an abbreviated reduplication from שָׁלַשׁ *to bind in three members*, or חָלַשׁ *to heap*, though this is precarious. Arab. ثَلَثَ, Aram. תְּלַת, עֶלֶא, Pehl. תלתא, Maltese tlyta the same.

Pih. שִׁלֵּשׁ (a denom. from שָׁלֹשׁ; *fut.* יְשַׁלֵּשׁ) *to divide* (a land) *into three parts, to separate in three* Deut. 19, 3; *to do for the third time*, 1 Kings 18, 34; *to do on the third day*, as an adverb to another verb 1 Sam. 20, 19, where the original reading appears to have been וְשִׁלַּשְׁתָּ; in verse 20 the LXX read תִּפְקֹד מְאֹד for וְשִׁלַּשְׁתִּי. שִׁלֵּשׁ is lastly = Targ. תַּלֵּת, Ar. ثَلَّثَ, Maltese tellet.

Puh. שֻׁלַּשׁ (*part. masc.* מְשֻׁלָּשׁ, *fem.* מְשֻׁלָּשֶׁת, *plur.* מְשֻׁלָּשׁוֹת) *to be three years old* Gen. 15, 9; *to be spun threefold* (i. e. of three threads), of חוּט Eccles. 4, 12, comp. Ar. مُسَبَّع; *to consist of three stories* Ez. 42, 6.

שְׁלֵשׁ (only *plur.* שְׁלֵשִׁים, after the form רְבֵעַ) *m.* a descendant in the third generation, i. e. *a grand-child*, with רְבֵעַ *a great grand-child* Ex. 20, 5, an ap-

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position to בְּנֵי בָנִים 34, 7; proverbially Num. 14, 18; Deut. 5, 9; comp. Hom. Il. 20, 308. בְּנֵי שְׁלֵשִׁים Gen. 50, 23 = רִבֵּעִים *great grand-children*. In Ex. 34, 7 the cod. Sam. reads שְׁלִישִׁים for שִׁלֵּשִׁים.

שֶׁלֶשׁ (from שָׁלַשׁ; *might*, *heroism*) *n. p. m.* 1 Chr. 7, 35. See שִׁלְשֹׁם.

שִׁלְשָׁה (same as שֶׁלֶשׁ) *n. p. m.* 1 Chr. 7, 37.

שְׁלֹשָׁה (sometimes שְׁלוֹשָׁה) 1. *a cardinal numb. m.* formed from שָׁלֹשׁ (which see). Also meaning *three days* 1 Sam. 30, 13; *the three mentioned* 1 Chr. 2, 3; *three things* Prov. 30, 18. Comp. שָׁלֹשׁ. — 2. (from שָׁלַשׁ) prop. *heroism*, then *an association of distinguished warriors and heroes*, forming the uppermost division of the גִּבֹּרִים *equestrian order*. Hence 1 Chr. 11, 20 and 2 Sam. 23, 18 K'ri (K'tib שָׁלִשִׁי or שְׁלִשִׁים) *a head of the* שְׁלֹשָׁה (שְׁלוֹשָׁה) *and had renown* (שֵׁם) *in the Shelosha-company*; 2 Sam. 23, 19 23 *he* (הוּא should be the reading for הֵכִּי after the Targ. and Syr.) *was highly esteemed among the Shelosha, and was like a* שַׂר *to them*. But neither Abishai nor Benaiah was inferior to the above-mentioned heroes 23, 8-17; 1 Chr. 11, 11-18. שׁ in 2 Sam. 23, 9 22 and 1 Chr. 11, 12 23 is interchanged with גִּבּוֹרִים and put beside it, instead of בַּשְּׁלוֹשָׁה or. בַּגִּבּוֹרִים only.

שַׁלְשָׁה (*third-ground*, *third-land*) *n. p.* of a district near the mountains of Ephraim 1 Sam. 9, 4, where was also a city בַּעַל שָׁלִשָׁה, בַּעַל, not far from גִּלְגָּל 2 Kings 4, 42, and probably ident. with בֵּית-שָׁלִשָׁה, 15 Roman miles north of Diospolis (Lydda), as Eusebius and Jerome fix it.

שִׁלְשֹׁם see שִׁלְשֹׁם.

שִׁלְשֵׁי see שִׁלִּישִׁי.

שִׁלְשֵׁי (*plur.* שִׁלְשִׁים) see שִׁלִּישִׁי.

שִׁלְשִׁיָּה see שִׁלִּישִׁי.

שִׁלְשִׁים (or שְׁלֹשִׁים) only in Prov. 22, 20 K'ri: sometimes translated *three times*, *threefold*, i. e. *often*; sometimes *of three kinds*, i. e. the law, prophets, and hagiographa. But we might derive שׁ from שָׁלַשׁ, and render *important*, *weighty* = נְגִידִים 8, 6. See שִׁלְשֹׁם.

שְׁלִשִׁים *m. plur.* 1. *thirty*, *plur.* of שָׁלֹשׁ (which see). — 2. same as שָׁלִישִׁים *an association of heroes*, same as שְׁלֹשָׁה (2) 2 Sam. 23, 13 23; 1 Chr. 11, 11 K'tib (interchanged with שְׁלִשֵׁי 2 Sam. 23, 8); 11, 15 25 42; 12, 4 18 K'tib.

שְׁלִשִׁית see שְׁלִשֵׁי.

שִׁלְשֹׁם and שִׁלְשׁוֹם (from שָׁלַשׁ with an adverbial termination ם-) *adverb*, *the day before yesterday*, coupled with תְּמוֹל Gen. 31, 2, Deut. 19, 6, or אֶתְמוֹל 1 Sam. 19, 7; *before*, *formerly* 2 Kings 13, 5; *long ago* 2 Sam. 5, 2. The K'tib in Prov. 22, 20 has also שְׁלִשׁוֹם (opposite הַיּוֹם), for which the K'ri reads שָׁלִשִׁים, and as appears, in another sense.

שַׁלְתִּיאֵל (from שָׁלַח = שָׁאַלְתָּ and אֵל) see שְׁאַלְתִּיאֵל.

שָׁם (with ה- of rest, the remnant of an old case, שָׁמָּה) *adv.* 1. of place, *there*, ibi, tum; *there where*, *in that place*, eo loco Gen. 2, 8 12; 11, 2 31, opposite הֵנָּה; with the relative אֲשֶׁר ... שָׁם (separated by one or more words), *where* Gen. 13, 3, 2 Sam. 15, 21, seldom without intervening words Ex. 20, 18; שָׁם ... שָׁם *here* ... *there*, hic ... illic Is. 28, 10; after verbs of motion *thither* 1 Sam. 2, 14, and therefore שָׁם ... אֲשֶׁר *whither* 1 Kings 18, 10. Somewhat stronger is שָׁמָּה *in that same place* Jer. 18, 2; Ps. 122, 5; also *thither* Gen. 19, 20. Both also with אֲשֶׁר *where* 20, 13, and *whither* Ex. 29, 42. — 2. of time, *then*, *at that time*, eo tempore, tum Ps. 14, 5; Judges 5, 11. — 3. of a thing, *therein*, ea in re Hos. 6, 7. — מִשָּׁם also occurs in the same three uses, a) of a place, *thence*, *from the place* Gen. 2, 10; 11, 8; מִשָּׁם ... אֲשֶׁר *whence*, unde Deut. 9, 28; b) of time, *since* Hos. 2, 17; c) of a thing, *thence* 1 Kings 17, 13; Gen. 3, 23; hence in Lev. 2, 2 for מִשָּׁם

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the cod. Sam. has מִפְּנֵיהֶם. Here too should be put מִשָּׁם Gen. 49, 24, referring to יָדָיִם.

The demonstrative vocable שָׁם is moulded together from שְׁ = Arab. ش (= זְ, זֵ, תְּ, and תֶּ or מֶ; just as the Homeric τῆμος, τηνίκα, Doric τηνεί, Latin tunc, tum, Gothic than, German dann, are referrible to demonstrative vocables; Ar. ثَمَّ, ثَمَّةَ, ثُمَّ, ثُمَّتَ, ثُمَّتْ, Aram. תַּמָּה, תַּמָּן, ثَمَّ the same.

שָׁם (*constr.* שֵׁם, before Makkeph שֶׁם־, as well as before accented syllables Gen. 16, 15; 21, 3; with *suff.* שְׁמִי, שִׁמְךָ, שִׁמְכֶם, שִׁמָּהּ, שִׁמְכוֹ; *plur.* שֵׁמוֹת, *constr.* שְׁמוֹת, with *suff.* שְׁמוֹתָם; from שָׁמַהּ I.) *m.* (also in Song of Sol. 1, 3, see תּוּרַק) 1. *a sign, a memorial*, coupled with אוֹת Is. 55, 13; *a token* Gen. 11, 4, hence the following *that we be not scattered abroad;* same as יָד *a monument*, though fig. Is. 56, 5. Commonly *a mark*, and therefore *a name* (comp. Sanskrit nâman from gna noscere) Gen. 3, 20; 19, 22. קָרָא שֵׁם *to call the name* Gen. l. c.; with לְ of a person *to give one a name* Is. 62, 2; also with לְ of the thing Esth. 9, 26. כָּתַב אֶת־שֵׁם *to inscribe the name*, i. e. to mark Ez. 24, 2. הֵסֵב אֶת־שֵׁם פְּ *to change one's name*, with an accus. *into* 2 Kings 23, 34. בְּשֵׁמוֹת *by names* Num. 1, 17. בְּשֵׁם פְּ *in the name* or *authority of one* 1 Kings 21, 8; Jer. 11, 21; 44, 16. For the phrases קָרָא בְּשֵׁם פְּ, קָרָא שֵׁם, עַל־שֵׁם פְּ or נִקְרָא בְּשֵׁם פְּ see קָרָא; כִּנָּה בְּשֵׁם see Pih. — 2. Metaphor. a) *the internal essence*, as far as it is outwardly revealed and known as operative; hence of God, who is worshipped Ex. 20, 24; of מַלְאָךְ, who went before Israel as a pillar of cloud and fire 32, 34 and 33, 2, symbolising the visible protection of God 23, 21, also designated פְּנֵי יְיָ. שֵׁם יְיָ is *God*, as far as He is apprehended as mighty Is. 30, 27; existing Ex. 6, 3, a holy Being 20, 7, or as far as He shews Himself present in the temple 1 Kings 3, 2; 8, 17 29 (comp. שְׁכֵן שְׁמוֹ, שִׁים), helps men Ps. 54, 3, the same Being who is invoked Gen. 12, 8, praised Psalm 113, 3 (see קָרָא, הִלֵּל, זָמַר, בָּרַךְ, סָפַר, זָכַר, הוֹדָה, הִזְכִּיר), explained as יְיָ אֱלֹהִים Deut. 28, 58. And because the manifestation of the divine essence may be manifold, יְיָ כָּל־שֵׁם *all names of Jehovah* is also used occasionally Ps. 138, 2. In this sense we have to explain 2 Sam. 6, 2 *upon which* (the ark) *the name, the name of Jehovah of hosts was called.* The repetition of שֵׁם is intensive (comp. Ps. 68, 34) and stands for יְיָ; in 1 Chr. 13, 6 יְיָ is invoked as לְמֵעַן שְׁמִי שֵׁם; Is. 48, 9 = לְמַעֲנִי. — b) *fame, renown*, fama, *an honourable name* (comp. ὄνομα, nomen, name) 2 Sam. 23, 18; 1 Kings 5, 11; עָשָׂה לוֹ שֵׁם (שׂוּם) *to make oneself a name*, to get renown Neh. 9, 10; 2 Sam. 7, 23; שֵׁם עוֹלָם *everlasting renown*, Is. 63, 12; אַנְשֵׁי שֵׁם Gen. 6, 4, אַנְשֵׁי שֵׁמוֹת 1 Chr. 5, 24 *men of renown*, hence coupled with תְּהִלָּה Zeph. 3, 19; בְּלִי־שֵׁם *of no name, famelessness*, i. e. meanness Job 30, 8; אָהֳלֵי שֵׁם Gen. 9, 27 *tents of renown*, i. e. a renowned dwelling-place, with an alliteration to the proper name שֵׁם; *a good name*, with an assonance to שֶׁמֶן Eccles. 7, 1 *good fame is better than sweet scent;* Prov. 22, 1; with רַע *a bad name*, bad reputation, Deut. 22, 14, Neh. 6, 13, without רַע Ez. 23, 10; *memory*, coupled with שְׁאֵר Is. 14, 22, זֵכֶר Job 18, 17, hence *posterity* Deut. 25, 7 = זֶרַע; *name after death* Deut. 9, 14; 1 Sam. 24, 22. In the proper names שְׁמוּאֵל, שְׁמִידְעָ the syllables שְׁמִי and שָׁמְרִי are abridged from שְׁמִיעַ and שָׁמְרִיעַ, and do not belong here. With relation to the fundamental signific. comp. the Ar. وَسْمٌ, سِمَةٌ a sign; and for the meaning "name" سِمٌ, سِمٌ, سُمٌ, commonly اِسْمٌ, Aram. שֻׁם (שְׁמָא). — 3. *n. p.* of the oldest son of Noah Gen. 5, 32, and so of the first race of men after the flood, from whom chiefly were descended the peoples אַשּׁוּר, עֵילָם, לוּד, אֲרַפַכְשַׁד and אֲרָם Gen. 10, 21 22, and still further 21 peoples 10, 23-30. From enumerating *the Semites* in the table of the nations the same writer passes to the genealogy from Shem to Abraham

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11, 10-26; besides 1 Chr. 1, 17-23. On the Semite peoples and territory see *Sam. Bochart*, Geographia sacra s. Phaleg etc. I. Francf. 1674. 8; *J. D. Michaelis*, spicilegium geographiae Hebraeorum etc. 2 partt. Gött. 1769. 4; *A. Feldhoff*, die Völkertafel der Genesis etc. Elberf. 1837. 8; *W. Krücke*, Erklärung der Völkertafel im 1. Buch Moses, Bonn 1837. 8; *Aug. Knobel*, die Völkertafel der Genesis, Giessen 1850. 8. — As to the derivation of the name, it may be taken as an appellative a) meaning *name*, *renown*, which suits the age and fame of the Semites, as the name *Aryans* denotes prop. the distinguished or honourable, comp. *Franks* i. e. the free, *Slaves*, from slava fame; b) from שָׁמָה II. meaning *highlands*, i. e. either *hither* and *central Asia* (like חָם hot land = Africa, יֶפֶת broad land applied to Northern Asia and Europe), or = אֲרָם as the centre of the family territory; comp. Greek σάμος *height*, after which the islands Samos and Samothrace may have been named (Bochart). *Strabo* says ἐπειδὰν σάμους ἐκάλουν τὰ ὕψη; *Eustathius* Σάμος φασὶ τὰ ὕψη.

שֵׁם (used along with שֵׁם in the Targ., with *suff.* שְׁמֵהּ from שֵׁם; *pl.* שְׁמָהָן, *c.* שְׁמָהַת or שְׁמָהָת, with *suff.* שְׁמָהַתְהֹם as if from שְׁמָה, שַׁמְהוּ; from שְׁמָה) *Aram. m. a name* Dan. 2, 20 26; 4, 5; 5, 12; Ezr. 5, 1 4 10 14 *and they were delivered to Sheshbazzar, whose name was so.*

שָׁמָא (not used) *intr. to be bright, to shine, to glitter*, Ar. شَمَعَ, with which has been compared the verb שָׁמָה II. to the proper name שֵׁם (perhaps) or שָׁמַיִם (which see). The organic root שָׁמ־א is also in the redupl. שָׁמַשׁ (from שֵׁם) belonging to שֶׁמֶשׁ, Himyaritic شَامَ, whence شُوم the sun. Deriv. the proper names שִׁמְאָה, שִׁמְאָם, שֶׁמֶא in שֶׁמְאֵבֶר.

שָׂמָא or שָׂמָה (not used) *intr.* same as שָׂם II. (שׂוּם) *to be veiled, dark*, of a district, cognate in sense with צָפַן to צָפוֹן (which see), and so applied to the north veiled in obscurity, to the winter-region, opposed to the יָמִין (which see), the bright south; metaphor. *to be on the left*, the face being directed to the east, then a figure of misfortune; Arab. شَأَمَ the same. Deriv. שְׂמֹאל, שְׂמֹאול, the denom. הִשְׂמִיל, הִשְׂמִאל, שְׂמָאלִי. See the comparisons under שׂוּם II.

שְׁמָא I. (not used) *Aram. tr.* same as the Hebrew שָׁמָה I. Deriv. שֵׁם and שֵׁם (שְׁמָהוּ, שַׁמְהוּ).

שְׁמָא II. (not used) *Aram. intr.* same as Hebrew שָׁמָה II. Deriv. שְׁמַיָּא.

שַׁמָּא (contracted from שַׁמְעָא, comp. the proper names שִׁמְעָא, שִׁמְעָה, שְׁמָעָה, שִׁמְעָת, שִׁמְעִי etc.; *fame, renown*) *n. p. m.* 1 Chr. 7, 37.

שֵׂמֶא see שְׂמֹאל.

שֶׁמֶא see שֶׁמְאֵבֶר.

שֶׁמְאֵבֶר (from שֶׁמֶא from שָׁמָא and אֵבֶר = אָבִיר from אָבַר I.; *splendour of heroism*) *n. p. m.* Gen. 14, 2.

שִׁמְאָה (from שָׁמָא; *splendour*) *n. p. m.* 1 Chr. 8, 32, for which 9, 38 has שִׁמְאָם.

שְׂמֹאול see שְׂמֹאל.

שְׂמֹאל (from שִׂמְאֹל, from שֵׂמֶא and the termination ־ֹל; frequently שְׂמֹאול from שִׂמְאוֹל, Arab. شَمْأَل; with *suff.* שְׂמֹאלֶךָ, ־לוֹ, ־לָם) *f.* (like צָפוֹן, יָמִין) prop. 1. *the veiled, dark region, the north*, Job 23, 9 *when He creates in the north*, coupled with יָמִין (south), קֶדֶם (east), אָחוֹר (west); פָּרַץ שְׂ׳ *to spread to the north* Is. 54, 3 (see פָּרַץ and יָמִין); מֵהַשְּׂמֹאול *from the north* Ez. 1, 10; מִשְּׂמֹאל לְ *north of* Gen. 14, 15; מִשְּׂמֹאלוֹ *from its* (the temple) *north side* 1 Kings 7, 39 (Josephus). — 2. what is turned to the north, *the left side* Ez. 16, 46, opposite יָמִין 2 Chr. 18, 18, after נָטָה Num. 20, 17, סוּר Deut. 5, 29 *to the left;* also יַד שְׂמֹאל *left side* Ez. 39, 3. — 3. *the left hand* Gen. 48, 14; Judges 16, 29; Song of Sol. 2, 6. Hence the denominat.

Hif. הִשְׂמְאִיל (*part.* מַשְׂמִאל, *infin. c.* הַשְׂמִיל, *imp.* הַשְׂמִיל, *fut.* יַשְׂמְאִיל, hence sometimes with the elimination of א)

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to turn to the left Gen. 13, 9; 2 Sam. 14, 19; *to use the left hand* 1 Chr. 12, 2; explaining שׂוּם II. Ez. 21, 21; the Ar. شمل is also a denominative.

Corresponding to שׂ׳ is the Ar. شَمَال (left, north, north-side) and the numerous forms derived from it; ل is also a termination in عَنْسَل a strong camel, from عَنَسَ to be strong. شام northland (Syria), شَأَمَ to be left, forms the groundform.

שְׂמָאלִי (from שְׂמֹאל) *adj. m.*, שְׂמָאלִית *f. left, left side, on the left* Lev. 14, 15 16 26 27; 1 Kings 7, 21; Ez. 4, 4.

שִׁמְאָם (from שָׁמָא with the termination ־ָם) *n. p. m.* 1 Chron. 9, 38 (see שִׁמְאָה).

שַׁמְגַּר *n. p.* of a judge and hero Judges 3, 31, of whom a traditional story continued to the time of Deborah 5, 6. Whether the name be ident. with סַמְגַּר in סַמְגַּר נְבוּ (which see), or whether it be derived from the Ar. شَجَرَ to flee, سَجَرَ to dilute (milk), is uncertain.

שָׁמַד (Kal not used) *tr. to destroy, to annihilate, to extirpate*, connected with צָמַת (which see); Aram. שְׁמַד; on the contrary the Arab. سَمَدَ to support, to stand still (from astonishment) should be associated with עָמַד.

Nif. נִשְׁמַד (*fut.* יִשָּׁמֵד; *inf.* הִשָּׁמֵד) *to be laid waste, desolated*, of בָּמוֹת Hos. 10, 8, מִישֹׁר Jer. 48, 8; *to be destroyed*, of men and peoples Gen. 34, 30; Deut. 4, 26.

Hif. הִשְׁמִיד (*inf. c.* הַשְׁמִיד, also with לַשְׁמִד לְ, with *suff.* הִשְׁמִדְךָ, הִשְׁמִדָם; *fut.* יַשְׁמִיד, *ap.* יַשְׁמֵד) *to destroy, to waste*, בָּמוֹת Lev. 26, 30, מַעְזֵנֶיהָ Is. 23, 11, עָרִים Mic. 5, 13, מַמְלָכָה Am. 9, 8; commonly *to destroy, to extirpate*, men or peoples Deut. 1, 27; 2, 12; 4, 3, בַּעַל 2 Kings 10, 28; *to destroy one's name*, i. e. to consign it to oblivion 1 Sam. 24, 22. To this belongs the noun הַשְׁמֵד (prop. an infin.) Is. 14, 23 *destruction*.

שְׁמַד (Pe. not used) *Aram. tr.* = Hebr. שָׁמַד.

Af. הַשְׁמֵד (*inf. constr.* הַשְׁמָדָה) *to destroy, annihilate* Dan. 7, 26, coupled with הוֹבָדָה.

שָׁמָה I. (not used) *tr. to engrave, to inscribe*, of a memorial-sign or mark, Ar. وَسَمَ; ident. in its organic root שָׁמ־ה with that in סָם (סוּם), סָמ־ה (which see), סָמ־ן, רָ־שַׁם. Derivat. שֵׁם and perhaps the proper name שֵׁם.

שָׁמָה II. (not used) *intr. to be high, to project*, of mountains; metaphor. *to be elevated, to be visible afar, to shine afar;* Arab. سَمَا, seldom شَمَا, أَشَمَ the same. The org. root שָׁמ־ה lies also in שָׁם (שׁוּם), reduplicated שָׁמַשׁ (which see), Arab. شَمَّ to be elevated, سَمَا to be visible. Derivat. שָׁמַיִם (שָׁמַי), perhaps the proper names שֵׁם and אֶשְׁתְּמֹה.

שָׁמָּה (from שָׁם) see שָׁם.

שֻׁמָּה (*valuation, judgment;* from שׁוּם I.) *n. p. m.* Deriv. the *patr.* שֻׁמָתִי 1 Chr. 2, 53.

שַׁמָּה 1. (from שָׁמַם I.) *f. desolation, wasting, ruin*, of countries and cities Is. 5, 9; coupled with שְׁאִיָּה 24, 12; hence שׂוּם לְשַׁ׳ or שִׁית לְשַׁ׳ *to lay desolate* 13, 9; Jer. 2, 15; הָיְתָה לְשַׁ׳ *to be desolated* 25, 38; of men, *astonishment, horror*, stupor, coupled with שַׁעֲרוּרָה Jer. 5, 30; שַׁ׳ הֶחֱזִיקָה פְּ׳ *horror seizes one* 8, 21; *an object at which one is astonished* 19, 8, coupled with שְׁרֵקָה 25, 9, שְׁמָמָה Ez. 23, 35, קְלָלָה 2 Kings 22, 19, מָשָׁל Deut. 28, 37, אָלָה Jer. 44, 12, חֶרְפָּה 49, 13; *stripping of leaves*, of גֶּפֶן Jo. 1, 7; *pl.* שַׁמּוֹת figur. same as נוֹרָאוֹת *a thing exciting astonishment*, or *wonderful* Ps. 46, 9. In שַׁמּוֹת וְשָׁאֹף Ez. 36, 3 שַׁמּוֹת is the infin. Kal of שָׁמַם II. = נָשַׁם *to pant after*, = שָׁאַף and connected like Is. 42, 14. — 2. שַׁמָּה (from שָׁמַע, conseq. for שִׁמְעָה; *fame, renown*) *n. p. m.* Gen. 36, 13; 1 Sam. 16, 9, for

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which 2 Sam. 13, 3 has שִׁמְעָה, and 2 Chr. 2, 13 שִׁמְעָא; 2 Sam. 23, 11; 23, 33; 23, 25, for which 1 Chr. 11, 27 has שַׁמּוֹת (= שַׁמְעוֹת), and 27, 18 שַׁמְהוּת = שַׁמְעוּת (the same).

שְׁמָה I. see שְׁמָא I.

שְׁמָה II. see שֵׁם and שְׁמָא II.

שַׁמְהוּ see שֵׁם.

שַׁמְהוּת see שַׁמְעָה.

שְׁמָהֵן see שֵׁם.

שְׁמוּאֵל (according to 1 Sam. 1, 20 from שְׁמוּעַ אֵל *heard by El*, originally perhaps *El is the Renowned*, comp. יְדִיעֲאֵל; *Kimchi's* explanation from שְׁאוּל מֵאֵל is artificial; the derivation from שֵׁם אֵל is also possible) *n. p. m.* of the famous judge and prophet of the Hebrews belonging to רָמָתַיִם צוֹפִים, whose history is related in 1 Sam. ch. 1-25, and of whom two very copious family registers are found in 1 Chr. 6, 7-13 and 19-23; Num. 34, 20; 1 Chr. 7, 2. See *Fürst*, Concordance p. 1174.

שְׁמוּעַ see שְׁמוּאֵל.

שַׁמּוּעַ (*Renowned*, viz. *El is*) *n. p. m.* 2 Sam. 5, 14, for which שִׁמְעָא (*fame*) occurs in 1 Chr. 3, 5.

שְׁמוּעָה (seldom שְׁמֻעָה; *constr.* שְׁמֻעַת, with *suff.* שְׁמֻעָתֵנוּ; *pl.* שְׁמֻעוֹת) *f. report, rumour*, rumor 1 Sam. 2, 24; 1 Kings 10, 7; *news*, with טוֹבָה Prov. 15, 30, or רָעָה Ps. 112, 7; *a promise* Is. 28, 9, or *a divine announcement of punishment* 28, 19; *an account* 37, 7; *a message of salvation* 53, 1; *a disquieting report* Dan. 11, 44. See שָׁמַע.

שְׁמוּר (*approved*, from שָׁמַר) *n. p. m.* 1 Chr. 24, 24 K'tib, for which K'ri שָׁמִיר.

שַׁמּוּת see שַׁמְעָה.

שָׂמַח (in pause שָׂמֵחַ; *inf. c.* שְׂמֹחַ, שְׂמוֹחַ; *imp.* שְׂמַח; *fut.* יִשְׂמַח) *intr. to shine, to glitter, to lighten, to be clear*, of אוֹר Prov. 13, 9, opposite דָּעַךְ; fig. *to be cheerful* or *joyful*, the same metaphor taking place in צָהֵל (which see), נָהַר (to Is. 60, 5), and אוּר. Hence it is applied not only to calm joy Judges 9, 19, Eccles. 3, 22, but to loud mirth at feasts 1 Kings 4, 20; Eccles. 8, 15. שָׂמַח לִפְנֵי יי *to rejoice before God*, by partaking of sacrificial meals Lev. 23, 40; Deut. 12, 7; *to rejoice*, at the celebration of harvest Is. 9, 2 (comp. Ps. 4, 8); with songs Job 21, 12. שָׂ׳ בְּלִבּוֹ Ex. 4, 14 *to rejoice in his heart*, i. e. heartily, and as joy is ascribed to the heart Ps. 16, 9, so it is poetically to the heavens also 96, 11, and to mount Zion 48, 12. With בְּ *to have joy in* or *at* 1 Sam. 2, 1; with עַל *to rejoice over* Is. 9, 16; with מִן *to get joy from* Prov. 5, 18; Eccles. 2, 10 *out of all my labour;* also followed by an infin. constr. and לְ 1 Sam. 6, 13, or כִּי in the apodosis Ps. 58, 11; לְ׳ *to have mischievous joy against one* 35, 19; 38, 17; more rarely with בְּ in this sense Prov. 24, 17; שָׂ׳ בַּיי *to enjoy the divine help* Ps. 9, 3; שָׂ׳ לִקְרַאת פְּ׳ *to meet joyfully* Judges 19, 3. Deriv. שִׂמְחָה, שָׂמֵחַ.

Pih. שִׂמַּח (*part.* מְשַׂמֵּחַ; *inf. constr.* שַׂמֵּחַ; *fut.* יְשַׂמֵּחַ) *to make rejoice, to gladden*, with the accus. Deut. 16, 15, Prov. 10, 1, especially לֵב Ps. 19, 9, נֶפֶשׁ 86, 4; *to let rejoice* (with mischievous delight), with עַל *over* Lament. 2, 17; also with לְ of a person Ps. 30, 2; with מִן of a person *to make to feel a mischievous joy over* 2 Chr. 20, 27.

Hif. הִשְׂמִיחַ same as the Pih. *to gladden* Ps. 89, 43.

The fundamental signification of the stem שָׂ׳ is that of the Ar. سمح (prop. to be shining, clear, serene), as is apparent from Prov. 13, 9; and the organic root שָׂ־מַח is also in צָ־מַח, Aram. ضمخ (to shine), Hebrew לָ־מַע.

שָׂמֵחַ (*pl.* שְׂמֵחִים, *constr.* שְׂמֵחֵי, used along with שְׂמֵחִי) *adj. masc.*, שְׂמֵחָה (in pause שְׂמֵחָה) *fem. cheerful, glad*, of the לֵב Prov. 15, 13; 17, 22, coupled with טוֹב לֵב Esth. 5, 9; *rejoicing* Deut. 16, 15, at a feast Esth. 5, 14, 1 Kings 4, 20, coupled with צָהֵל Esth. 8, 15; *rejoicing mischievously*, with לְ Prov. 17, 5, לְלֹא־דָבָר Am. 6, 13 *in a thing of nought*,

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i. e. דְּבַר שֶׁקֶר; also with an accus. Ps. 35, 26.

שִׂמְחָה (*c.* שִׂמְחַת, with *suff.* שִׂמְחָתִי; *pl.* שְׂמָחוֹת) *f.* 1. *joy, gladness* Ps. 4, 8, coupled with שָׂשׂוֹן Esth. 8, 17, גִּיל Jer. 48, 33, טוּב לֵבָב Deut. 28, 47, אוֹרָה Esth. 8, 16, שָׂמֵחַ שִׂמְחָה Is. 55, 12; גִּילָה 1 Chr. 29, 9 *to rejoice exceedingly;* רֹאשׁ שִׂ׳ *head* or *summit of joy* Ps. 137, 6; also *shouts of rejoicing, songs,* at a festival dismission Gen. 31, 27, or on other occasions; coupled with שִׁיר 2 Chr. 23, 18, תְּרוּעָה Ezr. 3, 12, דִּבֵּל עֵד לָשׁ׳ *to praise aloud with joy,* i. e. with heightened joy 2 Chr. 29, 30 (comp. 1 Chr. 15, 16); קוֹל שׂ׳ *the voice of joy* Jer. 7, 34, intensified מְשׂוֹשׂ גִּיל Ps. 43, 4. *Plur.* שְׂמָחוֹת the same 16, 11, opposite תּוּגָה Prov. 14, 13, יָגוֹן Esth. 9, 22; of harvest-joy Is. 9, 2. — 2. *festivity, festive banquet,* Judges 16, 23, hence עֲצֶרֶת שׂ׳ Neh. 8, 12 and בֵּית שׂ׳ Eccles. 7, 4; *mischievous joy* Is. 66, 5; Ez. 35, 15. — 3. the name of a musical instrument, so called from its clear tone 1 Sam. 18, 6.

שָׁמַט (*inf. abs.* שָׁמוֹט; *fut.* יִשְׁמֹט) *tr.* 1. *to cast, to hurl;* hence with the accus. *to hurl down, to fling down* (from a window) 2 Kings 9, 33; omitting the accus. 2 Sam. 6, 6; 1 Chr. 13, 9 *for the oxen cast it* (the ark) *down* (so the LXX, Vulg., Targ.), if we should not read שָׁמְטוּהוּ, see Nif.; in Targ. sometimes מַגַּר, sometimes מְרַג to cast. — 2. Fig. *to let lie, to leave,* אֶרֶץ (arable land) Ex. 23, 11, i. e. to let it lie untilled; with מִן *to desist from,* Jer. 17, 4 *and thou shalt discontinue, even by thyself, thine heritage,* i. e. while thou shalt be carried away, thine heritage will keep a year of remission of itself; *to remit,* a debt Deut. 15, 2.

Nif. נִשְׁמַט *to be cast down, to be hurled,* with בְּ of the place, as בִּידֵי סֶלַע (see יָד 4) Ps. 141, 6 *their rulers have been hurled forward on pointed rocks.*

Hif. הִשְׁמִיט (*fut. ap.* יַשְׁמֵט) *to release,* יָד, i. e. to release the hand from a debtor, and conseq. to remit the debt Deut. 15, 3.

The stem שָׁמְ is the Arab. شَمَصَ to push or drive on, شَمَطَ to release, to draw out, the sword, Aram. שְׁמַט to leave, to leave off, to hurry away; in no case is the Ar. سَمَطَ "to polish" to be compared with it. The organic root is שְׁמַ־מַט, which is also in מַשׁ II., נָשַׁם (to split off, to separate).

שְׁמִטָּה (from שָׁמַט) *f. remission,* of a debt Deut. 15, 1, *suspension,* of agriculture, which took place every seventh year (שְׁנַת הַשׁ׳) 15, 9; 31, 10, which year was termed שַׁבָּת and שַׁבָּתוֹן; Targ. שְׁמִטְּתָא.

שָׁמַי see שָׁמַיִם.

שַׁמַּי (contracted from שִׁמְעִי; *a celebrated one*) *n. p. m.* 1 Chr. 2, 28; 4, 17; comp. שַׁמּוּעָה 2, שַׁמּוּעַ; שִׁמְעָא; Rabbin. שַׁמַּיי, שַׁמַּאי.

שְׁמַיָּא (from שְׁמָא II.; only *def. pl.*) *Aram. m. heaven* Dan. 2, 38; Jer. 10, 11; *the heavenly inhabitants* Dan. 4, 23; God is called אֱלָהּ שְׁמַיָּא 2, 18.

שְׁמִידָע (from יְדַע and שְׁמִי *fame of the knowing* or *wise one;* יְדַע is an epithet of God in the proper names יְדַע, בְּאֵלְ־, יְהוֹ־, יְדוֹ־, אֲלִידָע) *n. p. m.* Num. 26, 32; *patr.* שִׁמְידָעִי ib.

שְׁמִיכָה (from שָׂמַךְ) *f. a carpet, covering* Judges 4, 18. See *Fürst,* Conc. s. v. Comp. Syr. ܣܡܟܐ couch, bed.

שָׁמַיִם (from the *sing.* שָׁמַי, with *a* of motion שָׁמַיְמָה Gen. 15, 5, for which occurs also שָׁמַיִם 1 Sam. 5, 12; *constr.* שְׁמֵי, with *suff.* שָׁמֶיךָ, שָׁמֵיכֶם, שָׁמָיו) *m. plur.* properly *height, high district* (from שָׁמָה II.) same as מָרוֹם (which see), or *the shining one, the light-producer, what is visible afar* (from שָׁמָה II., see מִיפְעַת), comp. *οὐρανός* from *ὀρ* (to be prominent), and so the circular *heaven* which is spread out (נָטָה) like a thin covering (דֹּק) or like יְרִיעָה Job 9, 8; 22, 14; Ps. 40, 22; 104, 2, stretching to the four quarters of the world Jer. 49, 36, resting on pillars 2 Sam. 22, 8 (see רָקִיעַ), and from which rain, frost, dew and manna drop down Ps. 78, 23; hence

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מִטַּר הַשָּׁ׳ Deut. 11, 11, טַל הַשָּׁ׳ Gen. 27, 8, כִּכּוֹר שָׁ׳ Job 38, 29, דְּגָן שָׁ׳ Ps. 78, 24; 105, 40. It is also used as a figure of height Gen. 11, 4, and of pride Job 20, 6. The שָׁמַיִם have שְׁעָרִים Gen. 28, 17 and אַרְבּוֹת 7, 11, they are the seat of God and the angels Ps. 2, 4; Gen. 22, 11; שָׁ׳ also stands for *angels* Job 15, 15, parallel קְדֹשִׁים, and God is termed אֱלֹהֵי הַשָּׁמַיִם Gen. 24, 7, especially in writers after the exile Neh. 1, 5; 2, 4; Ezr. 1, 2, comp. *ὁ θεὸς τοῦ οὐρανοῦ* Tob. 10, 12; at a later period it occurs for *God Himself* (see שָׁמַיָּא, שָׁמַיִם Pirke Abot 4, 12; Matth. 4, 17), as even *Zεὺς* and deus are prop. the Sanskrit djâus = *heaven*. שַׁל־הַשָּׁ׳ Ex. 9, 23 *heavenward*; תַּחַת הַשָּׁ׳ Eccles. 1, 13 *under heaven*, i. e. *upon earth*; תַּחַת כָּל־שָׁ׳ Job 28, 24 *on the whole earth*; שְׁמֵי הַשָּׁ׳ 1 Kings 8, 27 *heaven in its greatest extent*; also שָׁ׳ וּשְׁמֵי הַשָּׁ׳ 2 Chr. 6, 18; הַשָּׁ׳ וְהָאָרֶץ Gen. 1, 1 *the universe*. Comp. Arab. سَمَاء *pl.* سَمَاوَات, Ethiop. שמי *samâi*, Aram. שְׁמַיָּא, Phenic. שָׁמֶם and בָּעֲלְשָׁמֵם in עָמֵן.

שְׁמִינִי (from שְׁמֹנֶה) *adj. m.*, שְׁמִינִית *fem. the eighth*, of יוֹם Ex. 22, 29, חֹדֶשׁ 1 Kings 6, 38, שָׁנָה Lev. 25, 22; שְׁמִינִית 1 Chr. 15, 21 *over the eighth division to lead* (comp. 1 Chr. 23, 6; Ezr. 6, 13), in which sense שְׁ׳ is also to be taken Ps. 12, 1; shorter 6, 1. To שְׁ׳ may be supplied תְּהִלָּה, פְּלֻגָּה, מַחֲלָקָה.

שְׁמִירְמוֹת = שְׁמִירָמוֹת see שְׁמִירָמוֹת.

שְׁמִיר (with *suff.* שְׁמִירוֹ, from שָׁמַר I.) *masc.* 1. *a thorn, thistle*, so called from pricking; coll. *a thorn-bush*, along with שַׂיִת Is. 5, 6; 7, 23; 10, 17, or קוֹץ 32, 13; fig. *a useless army* Is. 10, 17, *enemies* 27, 4. For this signif. comp. the Ar. سَمُر juncus spinosus, سُمْر mimosa unguis cati, سَمُرَة arbor spinosa, اسمر lance. — 2. *a prick, a nail*; hence *a diamond-point*, for engraving, fully צִפֹּרֶן שָׁ׳ Jer. 17, 1, a stronger expression than an iron stylus; a figure of hardness Ez. 3, 9; Zech. 7, 12; Arab. سَامُور, Aram. שְׁמִירָא, אִסְכַּנְיָא, also for the Hebrew חַלָּמִישׁ. — 3. (*thorn-hedge, thorn-bush*) *n. p.* of a city in Judah Josh. 15, 48, and of another in Ephraim Judges 10, 1. — 4. (*an approved one*) *n. p. m.* 1 Chr. 24, 24 K'ri, for which the K'tib has שָׁמוּר (which see).

שְׁמִירָמוֹת (from שְׁמִירַת רָמוּת *fame of the height*, i. e. of God; comp. רָם) *n. p. m.* 1 Chr. 15, 18. The name *Semiramis*, written in the Talmud שְׁמִירָמִית, may be the same, since tradition traces her birth to Phenicia.

שָׁמַךְ (not used) *tr.* same as סָמַךְ, תָּמַךְ (Aram. דְּמַךְ, יִסְמַךְ) *to support, lean, put* or *lay upon*, whence has been derived שְׁמִיכָה *bolster, quilt, mattrass*; but that suits the fundamental signification badly. Better, *to stretch, spread out*, cognate in sense with נָטָה; Aram. שַׁפְכֵי and שַׁפְכֵי = Hebr. מָטָה. Deriv. שְׁמִיכָה.

שָׁמַל (not used) *tr.* transposed from שָׁלַם (which see) *to requite, to pay*. Derivat. the proper name שַׁמְלַי.

שָׁמַל (not used) *trans. to veil, cover, clothe*, Arab. شمل; *to conceal, hide*, assumed as the ground-form of שַׂמְאל, but incorrectly. The stem is connected with תָּמַל, which means sometimes *to tie* or *knot together*, sometimes *to be strong* or *powerful* (see מוּל, תָּמוֹל, אֶתְמוֹל); and the organic root שְׁ־מַל (תְּ־מַל) lies also in מָעַל (which see), and for שָׁ־לַם also in עָ־לַם I., אָ־לַם, גְּ־לַם. Derivat. שִׂמְלָה and the proper name שַׁמְלָה.

שִׂמְלָה (*c.* שִׂמְלַת, with *suff.* שִׂמְלָתְךָ, שִׂמְלָתוֹ; *pl.* שִׂמְלוֹת, with *suff.* שִׂמְלֹתֶיךָ) *fem.* same as שַׂלְמָה *a garment, mantle*, especially *a wide, outer garment* (Gen. 9, 23; Judges 8, 25) of men and women Deut. 22, 5, in which persons wrapped themselves at night Deut. 22, 17; *a military cloak* Is. 9, 4; generally, in עֲלֵי שָׁ׳ 3, 7; Ar. شَمْلَة the same.

שַׁמְלָה (*garment*) *n. p. m.* Gen. 36, 36.

שַׁמְלַי (= שַׁלְמַי; *Jah is Recompenser*)

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n. p. m. Ezr. 2, 46 K'tib, for which the K'ri is שַׁלְמַי; in Neh. 7, 48 שַׁלְמַי stands for it, which may be written by mistake for שַׁמְלַי.

שָׁמַם I. (also שָׁמֵם, 3 *p. f.* in pause שָׁמְמָה, 3 *pl.* שָׁמְמוּ, in pause שָׁמֵמוּ; *part.* שָׁמֵם, שׁוֹמֵם, *pl.* שׁוֹמְמִים, שׁוֹמֵמִים, *f.* שׁוֹמֶמֶת, *plur.* שֹׁמְמוֹת, *constr.* שֹׁמְמוֹת; *imp.* שֹׁם; *fut.* יִשֹּׁם belongs to Nif.] and intr. יִשֵּׁם after the form יִרַע, יִצַר, extended יִישַׁם Ez. 6, 6 or יֵאשַׁם, but see יָשַׁם, אָשַׁם) *intr.* 1. *to be astonished*, with עַל *at* Lev. 26, 32; Is. 52, 14; Ez. 27, 35; figur. of the שָׁמַיִם Jer. 2, 12, coupled with סָעַר and חָרַב; also with הִתְעוֹרֵר (to effervesce, to rebel) Job 17, 9; Ps. 40, 16 *let them be astonished for their shame.* — 2. *to be laid waste* or *made desolate*, of נֶחֱלָה Ez. 35, 15, Is. 49, 8, חָרְבוֹת 33, 28, שַׁעַר Lament. 1, 4, חֳרָבוֹת Ez. 36, 4, coupled with נֶעֱזַב; in the intrans. form of אַדְמָה Gen. 47, 19, אֶרֶץ Ez. 12, 19, בָּמוֹת 6, 6; metaphor. *to be depopulated* Lament. 1, 4, *forsaken* Is. 54, 1, *solitary* 2 Sam. 13, 20. Derivat. שִׁמָּמוֹת (Is. 49, 19; 61, 4; Dan. 9, 18 26), שִׁמָּם (שׁוֹמֵם, =מְשֹׁמֵם), שָׁמֵם (adj.), מְשֻׁמָּה 1, שַׁמָּה, שְׁמָמָה, שְׁמֵמָה, שְׁמֵמָה.

Nif. נָשַׁם (*perf.* נִשְׁמָה, נִשְׁמוּ; *part. f.* נִשְׁמָה, *pl.* נִשְׁמוֹת; *fut.* יִשָּׁם) like Kal: 1. *to be astonished*, with or without עַל *at* 1 Kings 9, 8, Jer. 19, 8, coupled with שָׁרַק; נִשְׁמוּ אַחֲרִנִים *posterity are astonished* Job 18, 20; along with נוּד בְּרִיאשׁ Jer. 18, 16. — 2. *to be laid waste*, of אֶרֶץ Jer. 12, 11, מְסִלּוֹת Is. 33, 8, אַצְרוֹת Jo. 1, 17, פִּנּוֹת Zeph. 3, 6, מִירָה Ps. 69, 26, עִיר Is. 54, 3; *the part. f. sing.* נְשַׁמָּה and *plur.* נְשַׁמּוֹת is a noun *waste places* Ezek. 36, 35 36; of persons, *to languish* Lament. 4, 5.

Pih. I. שָׁמֵם (not used) *to be greatly astonished.* Deriv. שְׁמָמוֹן.

Pih. II. שׁוֹמֵם (only *part.* מְשׁוֹמֵם) *to be benumbed, stunned* Ezr. 9, 3 4; also in deriv. *to excite astonishment.* Deriv. מְשׁוֹמֵם, מְשֹׁמֵם.

Hif. I. הֵשֵׁם (*perf.* הֲשִׁמוֹתִי, הֲשִׁמֹתִי, הֵשִׁמּוּ, on the contrary *part.* מַשִּׁימִים, *inf. abs.* הַשְׁמֵם from הִשְׁמִים; *fut.* יָשֵׁם, with *suff.* יְשִׁמֵם, אֲשִׁמֵם, יְשִׁימֵם Jer. 49, 20 is to be referred to the Hif. of יָסַם after the form הִצִּיג with a similar fundamental signification, as also the fut. Kal יָשֵׁם, יֵשֵׁם may be referred thereto; נָשַׁם Num. 21, 30 is a *fut. Hif.* of נָשַׁד = נָשַׁד and stands for נַשֵּׁם *we destroy them*) 1. same as Kal: *to be astonished*, with עַל *at* Jer. 49, 20, to which perhaps belongs also Ps. 55, 16, written נַשֵּׁם (see יָשַׁם); Mic. 6, 13; *to be stunned, benumbed* Ezek. 3, 15. — 2. commonly *to make astonished*, with עַל Ez. 32, 10; 20, 26. — 3. *to lay waste*, אֶרֶץ Lev. 26, 32, נָוֶה Ps. 79, 7; *to reduce to orphanage*, עֵדָה (a household) Job 16, 7; *to let grow wild*, חֲמָאָה, גָּפֶן Hos. 2, 14; *to destroy* 1 Sam. 5, 6, which the LXX incorrectly read וַיְשַׁסֵּם.

Hif. II. הִשְׁמִים see Hif. I.

Hof. הָשַׁם (in many mss. הוּשַׁם; *infin.* with *suff.* הָשַׁמָּה without Mappik, like Ex. 2, 3; בְּהָשַׁמָּה Lev. 26, 43 for בְּהִשָּׁמָה; *plur.* הָשַׁמּוּ) *to be waste, to lie desolate*, Lev. 26, 34 35; *to become waste* 26, 43; *to be astonished* Job 21, 5 (*Ibn Ganâch*; others, e. g. *Kimchi*, take הָשַׁמּוּ = הָיָמּוּ, imp. Hif.).

Hithp. הִשְׁתּוֹמֵם (also הִשְׁתָּמֵם; *fut.* יִשְׁתּוֹמֵם) *to be surprised*, with כִּי following Is. 59, 16; *to look about in astonishment* 63, 5; *to be amazed*, with עַל *at* Dan. 8, 27; *to be dispirited* Ps. 143, 4; *to ruin* or *destroy oneself* Eccles. 7, 16.

The organic root שָׁם lies also in אֵשֵׁם, יָשַׁם Arab. أَثِمَ, ثَمِهَ Aram. תְּמַהּ, תֵּיהָא; and the fundamental signification appears *to be motionless, filled with dread*, i. e. restrained in speech and motion, to stand still (= דָּם).

שָׁמַם II. (*inf.* שַׁמּוּת as a noun, and formed like חַלּוּת, זַמּוּת according to לָהּ) *intr.* same as נָשַׁם *to snort*, coupled with שָׁאַף *to gasp for* Ez. 36, 3, like Is. 42, 14, where נָשַׁם is the stem.

שָׁמַם (not used) *intr. to be poisonous*,

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hurtful, Ar. سَمٌّ trans. to poison, سَمُوم a poisonous wind. Deriv. שְׁמָמִית.

שָׁמֵם *adj. m.*, שְׁמֵמָה *fem. waste, desolate*, of מְקֻדָּשׁ Dan. 9, 17, הָר Lament. 5, 18; fem. *the waste land* Jer. 12, 11, where it is unnecessary to read שְׁמָמָה (*Ben Israel*) or שְׁמָמָה (Targ.).

שִׁמֵּם (once שׁוֹמֵם, from שָׁמֵם I. after the form זוֹלֵל) *m. an object of astonishment* (like מְחֻתָּב Is. 49, 7 an object of aversion), i. e. *an idol-image*, or a heathen altar, as an apposition to הַפֶּשַׁע Dan. 8, 13, and שִׁקּוּץ 12, 11 (comp. עִנְּדוּ־צֶדֶק Ps. 45, 5), but also alone 9, 27; commonly applied to the *βδέλυγμα* (1 Macc. 6, 7) or *βδέλυγμα ἐρημώσεως* (ibid. 1, 54) or *βωμός* (ibid. 1, 59), i. e. a small heathen altar. In general, *heathen worship*, which was to an Israelite an object of horror (1 Macc. 2, 24). For שׁוֹמֵם, 9, 27 and 11, 31 have מְשׁוֹמֵם with a like meaning, as מְזוֹלָל occurs together with זוֹלֵל.

שָׁמַם (Pe. not used) *Aram. intr.* same as Hebrew שָׁמֵם I.

Ithpa. אִשְׁתּוֹמַם *to be astonished, benumbed* Dan. 4, 16.

שְׁמָמָה (a form without analogy) *fem. desolation* Ez. 35, 7; which, however, may be read שְׁמָמָה, as 35, 3; 33, 28 29.

שִׁמָּמָה (*plur. constr.* שִׁמְּמוֹת and שִׁמָּמוֹת) *fem. astonishment, horror* Ez. 7, 27; commonly *wasteness, desolation*, of אֶרֶץ Is. 1, 7, אַדְמָה 6, 11, עָרִים Jer. 9, 10; in a stronger form מִדְבַּר שְׁמָמָה 12, 10, תֵּל עוֹלָם שְׁ׳ Josh. 8, 28, שְׁ׳ וּמִשְׁפּוֹדָה Ez. 6, 14, שַׁמָּה וּשְׁ׳ 23, 33; שָׁם, נָתַן שְׁ׳ *to lay waste* Jer. 6, 8; 9, 10; *a waste heap*, of עֲצֻבִּים Mic. 1, 7.

שִׁמָּמוֹן (from *Pih.*) *m. astonishment, benumbing pain* Ez. 4, 16; 12, 19.

שִׁמְמוֹת *fem. plur. destroyed* or *wastelying places* Is. 49, 19; 61, 4; *ruins* Dan. 9, 18; of Jerusalem, = חָרְבוֹת 9, 2; נֶחֱרֶצֶת שִׁמָּמוֹת 9, 26 *a decree producing desolate places*.

שְׁמָמִית (from שָׁמֵם) *fem.* a species of *poisonous lizard*, with leper-like spots Prov. 30, 28; LXX *καλαβώτης*, Vulg. *stellio*, Arab. سَامٌّ; in the Targ. for לְטָאָה, Sam. for אֲנָקָה. Many mss. read שְׁמָמִית with a like meaning.

שָׁמַן (*perf.* שָׁמַנְתָּ, שָׁמְנוּ; *fut.* יִשְׁמַן) *intr. to be thick, fat, corpulent*, coupled with עָבָה and כָּשָׂה; figur. *to be rich*, Deut. 32, 15; coupled with עָשַׁת (which see) *to shine*, with fatness Jer. 5, 28, i. e. *to pamper themselves*, in consequence of which the skin becomes stretched and shining (Phaedr. fab. 3, 7); Arab. سَمِنَ, Aram. שְׁמַן, ܫܡܶܢ, Maltese symen the same The org. root is שָׁמַ֫ן, which lies also in חֶ֫לְשָׁם (which see), so that the fundamental signification is *to be shining, glittering, bright*. Deriv. שָׁמֶן, שֶׁמֶן שָׁמֶן (*plur.* שְׁמָנִים), מִשְׁמָנִים, מִשְׁמָנִים, אַשְׁמַן (according to some), the proper name מִשְׁמַנָּה.

Hif. הִשְׁמִין (*inf. absol.* הַשְׁמֵן; *fut.* יַשְׁמִין) *to pamper oneself, to become fat* Neh. 9, 25; coupled with הִתְעַנֵּן, prop. to make fat = עָשָׂה פֵּרוֹת; figur. *to make unfeeling, callous*, of לֵב Is. 6, 10, comp. Ps. 119, 70, and *παχύς*, pinguis; Arab. أَسْمَنَ trans. and intrans.

שֶׁמֶן (only *plur.* שְׁמָנִים) *m. fat, fat part*, of the אֶרֶץ, i. e. *fruitful soil*, Gen. 27, 28 מִשְׁמַנֵּי הָאָרֶץ *of the fat parts of the earth*. מִ is here decidedly from מִן (Dagesh in Shin is omitted), since מִשֶּׁבֶל is the parallel word, and מִן stands partitively; but מִן is also used of distance in the meaning *remote from* 27, 39.

שָׁמֵן *adj. m.*, שְׁמֵנָה *fem. juicy, nourishing*, of לֶחֶם Is. 30, 23, along with דָּשֵׁן; *luxurious, excellent* Gen. 49, 20; *fruitful*, of the אֶרֶץ Neh. 9, 35, אֲדָמָה 9, 25, מִרְעֶה Ez. 34, 14; *fat, well-fed*, of צֹאן 34, 16; *rich in spoil* Hab. 1, 16; of persons, *powerful*, along with אִישׁ חַיִל Judges 3, 29 *a powerful warrior*, comp. מְשַׁמְּנִים warriors Is. 10, 16; Ar. سَمِين, Aram. שְׁמִין, ܫܡܺܝܢ the same.

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שֶׁמֶן (with *suff.* שַׁמְנִי, שַׁמְנָהּ; *plur.* שְׁמָנִים, with *suff.* שְׁמָנֶיךָ, שְׁמָנַיִךְ) *masc.* 1. *fatness*, concr. *fat meat*, מְשַׁחַת שְׁמָנִים *a banquet of fat food* Is. 25, 6, i. e. *sumptuous*; elsewhere דֶּשֶׁן (55, 2), מַשְׂמַנִּים (Neh. 8, 10), חֵלֶב (Ps. 63, 6); also *fruitfulness*, of אֶרֶץ Is. 28, 1; קֶרֶן בֶּן־שֶׁמֶן 5, 1 *a horn*, i. e. a high projecting mountain, *son of luxurious fertility*, i. e. a fertile mountain; of an ox, *fatness*, *strength*, 10, 27 *and the yoke is shaken off the face* (head) *of the strong ox*. Ar. سَمْن, Aram. שׁוּמְנָא, מַשְׁחָא, Maltese *semen*, *semel* the same. — 2. Prop. the juice, fat of pressed fruit, or like יִצְהָר *the shining*, i. e. *oil*, for burning (לַמָּאוֹר, הַמְּאוֹר) Ex. 25, 6; 35, 14; שֶׁמֶן זַיִת *olive-oil* 27, 20, also שֶׁמֶן כָּתִית *oil of pounded olives* 29, 40; שֶׁמֶן מִשְׁחָה *oil of anointing, spiced oil* Ex. 25, 6, for dedicating and consecrating monuments Gen. 28, 18, the tabernacle Ex. 30, 26 and its furniture 40, 9, for anointing a ruler 1 Sam. 16, 1, as well as parts of the body at entertainments and nuptials Ps. 23, 5, Am. 6, 6, Ez. 16, 9; or when persons of distinction were either visited Ruth 3, 3 or received. Ointment was reckoned among the needful things 2 Chr. 28, 15, among the valuable possessions Prov. 27, 9, Ps. 92, 11; and the custom of using it was intermitted only during times of mourning 2 Sam. 14, 2. Oil for anointing priests Ex. 40, 15 and prophets 1 Kings 19, 16 was a symbol of the רוּחַ יי communicated 1 Sam. 10, 1; Is. 61, 1. פַּלְגֵי שֶׁמֶן Job 29, 6 is a figure of overflowing fulness, as is שֶׁמֶן alone Deut. 32, 13; an image of gentle flowing Ez. 32, 14 and of smoothness Prov. 5, 3; Ps. 55, 22. רֵיחַ שֶׁמֶן *the fragrance of ointment* Song of Sol. 1, 3. For תּוֹרַךְ שֶׁמֶן see תּוֹרַךְ. עֵץ שֶׁמֶן is *the wild olive-tree*, oleaster Neh. 8, 15, while זַיִת is the noble one. עֲצֵי שֶׁמֶן 1 Kings 6, 23 is *wood of the wild olive*. שֶׁמֶן as a medicinal thing Is. 1, 6.

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שְׁמֹנִים see שְׁמֹנָה.

שָׁמַע I. (in pause שָׁמָע; 2 *perf. fem.* once שָׁמַעְתִּי Jer. 4, 19; *part. m.* שֹׁמֵעַ, שׁוֹמֵעַ, *fem.* שֹׁמַעַת; *inf. absol.* שָׁמוֹעַ, *constr.* שְׁמֹעַ and שְׁמוֹעַ, also שָׁמְעָה Is. 30, 19; *imper.* שְׁמַע, שִׁמְעָה and שִׁמְעָהּ; *fut.* יִשְׁמַע) *intr.* 1. *to give ear to, to hear*, absol. Gen. 18, 10; שָׁמוֹעַ שָׁמוּעַ *to hear continually* Is. 6, 9; with an accus. קוֹל Gen. 3, 10, דְּבָרִים 24, 52, תְּלוּנָּה Ex. 16, 9; generally with an accus. of the thing Job 13, 1, or of the person speaking Gen. 27, 6; 37, 17; with בְּ in the clause following 14, 14; 29, 33; with לְ of a person *respecting one* 41, 15; *to hear* absol. 1 Sam. 3, 9, Job 15, 8, with accus. of the person Gen. 23, 8, with אֶל 49, 2, לְ Ps. 81, 12, בְּ of a person 2 Sam. 12, 18; but שָׁמַע בְּ commonly means *to be an ear-witness* Gen. 27, 5, 1 Sam. 17, 28, or *to hear with pleasure* 2 Sam. 19, 36; *to hear*, of God, with accus. of the person Gen. 17, 20, with אֶל of the thing 16, 11, commonly with the accus. קוֹל Deut. 33, 7, אֶל־קוֹל Gen. 21, 17,

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and בְּקוֹל פִּי 30, 6; with לְ before an object 17, 20. Besides, *to obey, to follow*, absol. Is. 1, 19; 65, 12; with an accus. of the thing Ex. 24, 7, and with אֶל Gen. 28, 7, לְ Neh. 9, 29, seldom עַל of a person 2 Kings 20, 13; but. in this sense לְקוֹל פִּי Gen. 22, 18 or בְּקוֹל פִּי 3, 17 are also used. — 2. Metaphor. *to understand*, שָׂפָה (speech) Gen. 11, 7, לָשׁוֹן Deut. 28, 49, מַה־יִּדְבַּר Jer. 5, 15, hence of intelligent, judicial ability 2 Sam. 14, 17; 15, 3; *to be intelligent* 1 Kings 3, 9, *to be attentive* Prov. 21, 28, where, however, others read שָׁמֵחַ לְנֶצַח. — 3. *to get knowledge of, to hear a call*, espec. in derivatives. Deriv. שֶׁמַע, מִשְׁמָע, שְׁמוּעָה (שְׁמוּעָה), שְׁמֻעָה, שִׁמְעָה, שִׁמְעָא, שִׁמְעִי, שִׁמְעָה, שִׁמְעָה, שִׁמְעָא, שִׁמְעִיָּה, שִׁמְעָאל, שִׁמְעִיָּהוּ, שַׁמּוּעַ, שִׁמְעָת, מִשְׁמָע, יִשְׁמַעְיָהוּ, שַׁמּוּעַ, שַׁמְהוּת, שִׁמְאָל in שְׁמוּאֵל, שִׁמְרִיד in שְׁמְרִיָּד.

Nif. נִשְׁמַע (*part.* נִשְׁמָע, *fem.* נִשְׁמַעַת; *inf. constr.* הִשָּׁמַע, *fut.* יִשָּׁמַע) *to be heard*, of קוֹל Gen. 45, 16, Ezr. 3, 13, נֶהֱרֶסֶת סוּסִים Jer. 8, 16, יְהִי 9, 18; with לְ of a person *to be heard by one* Neh. 6, 1 7; *to be listened to* = *followed* Eccles. 9, 16; *to be heard*, by God Dan. 10, 12; *to show oneself obedient, to obey*, with לְ of a person Ps. 18, 45; *to be understood* 19, 4.

Pih. שִׁמַּע (*fut.* יְשַׁמַּע) *to make hear, to announce aloud*, with accusat. of the person 1 Sam. 15, 4; 23, 8; elsewhere הִשְׁמִיעַ. Also *to be very famous*. Deriv. the proper name שִׁמְעֹנִי.

Hif. הִשְׁמִיעַ (*part.* מַשְׁמִיעַ, *inf. constr.* הַשְׁמִיעַ; *fut.* יַשְׁמִיעַ) *to cause to hear, to let be heard*, קוֹל Josh. 6, 10, זְעָקָה Jer. 48, 4, with a double accus. Deut. 4, 10 36, or with אֶל of a person Ez. 36, 15; *to announce* Is. 45, 21; *to promise* 48, 6; הִשָּׁמַע בְּקוֹל *to call aloud*, *to cry* Ps. 26, 7, Ez. 27, 30 = נָתַן בְּקוֹל; *to sing* Neh. 12, 42; *to make to sound* 2 Chr. 5, 13; *to play loud* 1 Chr. 15, 19, בִּנְבָלִים 15, 28, בַּחֲצֹצְרוֹת 16, 5, comp. שָׁמַע (Ps. 150, 5); *to announce, to make known* Is. 45, 21, also with the accusat. of the person 44, 8; *to call together* 1 Kings 15, 22, like Pih. Deriv. הַשְׁמָעוֹת.

The stem שָׁמָע is the Arab. سَمِعَ and سَمَعَ (to hear, to obey, to sing, hence مُسْمِعَةٌ a female singer, سَمَاعٌ music), Aram. שְׁמַע, ܫܡܰܥ, Phenic. שמע, Coptic ϣⲙⲉ. But the fundamental signific. may be "to perceive by audible sounds or marks", espec. as שֶׁמַע, שָׁמַע point to this.

שָׁמַע II. (not used) *intrans.* prop. *to shine, to be high*, same as שָׁמַד II., Arab. شَمَخَ. Derivat. the proper names שִׁמְעָא, אֶשְׁתְּמֹעַ (with the verb-conjunctive -אֶת), together with אֶשְׁתְּמֹה 2.

שָׁמֵעַ (*a Hearer*, viz. *El is*) *n. p. m.* 1 Chr. 11, 44, comp. אֵלִישָׁמָע; שָׁמָע is also in שִׁמְעִיָּה.

שֵׁמַע (with *suff.* שִׁמְעִי, שִׁמְעֵךְ, שִׁמְעָם) *m. the hearing*, fully שְׁמַע אֹזֶן Job 42, 5; *hearsay* Ps. 18, 45; *report, knowledge* Is. 23, 5; *fame* Num. 14, 15; 1 Kings 10, 1; *an account*, שְׁמַע שָׁוְא Ex. 23, 1 *a false account; announcement, prophecy, oracle* Hos. 7, 12, = שְׁמֻעָה. In the proper names שִׁמְעִי, שִׁמְעָא, שִׁמְעוֹן, שִׁמְעָת שָׁמַע lies at the basis of them.

שֶׁמַע (in pause שֶׁמַע) *m.* 1. *a clear, audible sound*, צִלְצְלֵי שָׁמַע *clear-sounding cymbals* Ps. 150, 5 (perhaps from שָׁמַע). — 2. (*fame, repute*) *n. p. m.* 1 Chr. 2, 43; 5, 8; 8, 13; Neh. 8, 4.

שִׁמְעָה (with *suff.* שִׁמְעוֹ) *masc. fame, rumour* Josh. 6, 27; Jer. 6, 24.

שָׁמַע (1 *perf.* שָׁמְעָה; *part. m. plur.* שָׁמְעִין; *fut.* יִשְׁמַע) *Aram. intr. to hear*, מִלְּתָא Dan. 6, 15, קָל 3, 10; with עַל *of one* 5, 14 16.

Ithpa. אִשְׁתְּמַע (*fut.* יִשְׁתְּמַע) *to obey*, Dan. 7, 27; Syr. ܐܶܫܬܰܡܰܥ *to shew oneself obedient.*

שִׁמְעָא (from שָׁמַע II. = שָׁמַד II.; *height*) *n. p.* of a city in Judah Josh. 15, 26; comp. אֶשְׁתְּמֹעַ (which see) as the name of a place.

שִׁמְעָא (*fame, rumour*) *n. p. m.* 1 Chr. 2,

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13, for which 2 Sam. 13, 3 has שִׁמְעָה and 1 Sam. 16, 9 שַׁמָּה; 1 Chr. 3, 5, for which 2 Sam. 5, 14 has שַׁמּוּעַ; 1 Chr. 6, 15 24.

שִׁמְעָה (same as שִׁמְעָא) 1. *n. p. m.* 2 Sam. 13, 3, elsewhere שִׁמְעָא. — 2. (*a high-lying place*, from שָׁמַע II.) *n. p.* of a locality in Judah, coupled with שׁוּכָה and תִּרְעָה; hence *patr. m. plur.* שִׁמְעָתִים 1 Chr. 2, 55, along with תִּרְעָתִים and שׁוּכָתִים, which formed the מִשְׁפְּחוֹת סוֹפְרִים.

שְׁמָעָה (*fame;* with the article) *n. p. m.* 1 Chr. 12, 3.

שִׁמְעוֹן (*hearing*, or *a famous one*) *n. p. m.* 1. Gen. 29, 33, the founder of a tribe 46, 10, and also the name of a district in Palestine Josh. 19, 1-9; Greek Σίμων and Συμεών; *patr.* שִׁמְעֹנִי Num. 25, 14. — 2. Ezr. 10, 31.

שִׁמְעִי (from שִׁמְעִיָּה; *Jah is Fame*) *n. p. m.* Ex. 6, 17; 2 Sam. 16, 5; 1 Kings 1, 8; Est. 2, 5; *patr.* שִׁמְעִי (= שִׁמְעִיִּי) Num. 3, 21.

שְׁמַעְיָה (*Jah is Fame*) *n. p. m.* 1 Kings 12, 22; Jer. 29, 31.

שְׁמַעְיָהוּ (the same) *n. p. m.* Jer. 26, 20.

שִׁמְעָת (*fame*) *n. p. f.* 2 Kings 12, 22.

שָׁמַץ (not used) *tr.* prop. *to thrust, to thrust forth, to hurl*, hasty sayings, and so *to whisper, to mutter, to hum*, a gesture of scorn; *to press, to drive, to drive on; intr. to hasten, to press on*, in speaking; Arab. شَمَصَ the same; probably connected in its organic root שָׁ־מַץ with that in מָץ (מוּץ, to thrust). Deriv. שֶׁמֶץ, שִׁמְצָה.

שֶׁמֶץ (in many mss. שֵׁמֶץ) *m. quickness, rapidity*, of דָּבָר, Job 26, 14 *and how fleeting a word is heard of him?* i. e. small and insignificant is the transient word which we hear of the wonders of God, in comparison with the duration of his power! hence *a small, little thing*, as *Saadia, Ibn Ganâch, Kimchi* take the word; Talm. שֶׁמֶץ the same; also without דָּבָר 4, 12.

שִׁמְצָה *f. a whispering*, such as *scornful* or *malicious remarks*, with בְּ *among* Ex. 32, 25.

שָׁמַר I. (*part. m.* שֹׁמֵר, שׁוֹמֵר, *pass.* שָׁמוּר, שְׁמֻרָה; *inf. abs.* שָׁמוֹר, *c.* שְׁמֹר, שְׁמוֹר, with *suff.* שָׁמְרוֹ, שְׁמָרְךָ; *imp.* שְׁמֹר, שְׁמָרָה and שְׁמֹר־; *fut.* יִשְׁמֹר) *tr.* 1. (not used) *to pierce*, infigere, of sharp thorns or diamond points, Arab. سمر (to pierce or put out, the eye). Derivat. שָׁמִיר 1 and 2. — 2. (not used) metaphor. *to press into;* hence *to have a penetrating, sharp, biting, harsh smell* or *a pungent taste*, of spices (see קָצַח, כָּמַן II., חָרַם), Syr. ܫܡܰܪ, Arab. سمر the same, whence ܫܡܪܐ, Arab. شمار fennel; comp. also for the signific. 1. اسمر a lance, Syr. ܫܡܪܐ an incisor. — 3. Metaphor. *to be nimble* or *active*, and so *to act quickly, nimbly* or *wakefully, to be awake;* compare Arab. سمور quick, expert, سَمَر nightly watch, Syr. ܫܡܫܡܪܐ a lizard, so called from its nimbleness, Latin vigere and vigilare. This meaning is related to the idea of sharpness and penetration, and therefore to signific. 2. (comp. חָדַק, חִדֵּק and חִדֵּל; חָדַד). — Hence 4. *to keep, to watch*, a garden Gen. 2, 15, a city 2 Kings 9, 14, a house Eccles. 11, 3 (fig.), a flock Gen. 30, 31; absol. Hos. 12, 13, and with בְּ *to watch for.* שֹׁמֵר *a watchman, keeper*, vigil Gen. 4, 9; *a city-watch*, explained by סֹבֵב בָּעִיר Song of Sol. 3, 3; שׁ׳ צֹאן 1 Sam. 17, 22 *a shepherd;* שׁ׳ שָׂדַי *a field-keeper* Jer. 4, 17, and so שׁ׳ הַנָּשִׁים Est. 2, 3, שׁ׳ הַכֵּלִים 1 Sam. 17, 22, שׁ׳ הַבְּגָדִים 2 Kings 22, 14, שׁ׳ הַסָּף 12, 10. *A watcher* at night, used fig. of the prophets Is. 21, 11, for which צֹפֶה and מְצַפֶּה (*spy*) are also employed. — Still farther metaphor. 5. *to keep, to protect*, with the accus. 1 Sam. 25, 21; 1 Kings 20, 39; Prov. 13, 3; also with עַל Prov. 6, 22, בְּ 2 Sam. 18, 12, and אֶל of the person 1 Sam. 26, 15; fig. שָׁ׳ לָשׁוֹן, שָׁ׳ פֶּה *to keep the tongue* or *the mouth* 21, 23, i. e. to be careful about one's speech;

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שָׁ֫מַר מוֹצָא שְׂפָתַיִם *to keep what is uttered* Deut. 23, 24; שָׁ֫מַר נַפְשׁוֹ *to protect his life*, i. e. to spare Job 2, 6; also *to keep oneself*, to be cautious Prov. 16, 17, without נַפְשׁ Josh. 6, 18; with מִן of a thing *to preserve from* Ps. 121, 7, or = *to desist from* Josh. 6, 18; with פֶּן following Deut. 4, 9. — 6. *to give heed to, to observe*, in order to keep, with an accus. תּוֹכַחַת Prov. 13, 18; *to regard* Job 39, 1; 1 Sam. 1, 12; *to attend to strictly* Prov. 2, 20, like נָצַר, especially in the phrases שָׁ֫מַר מִשְׁמֶרֶת יי Gen. 26, 5, שָׁ֫מַר מִשְׁמֶרֶת בֵּית הַמֶּלֶךְ 2 Kings 11, 5, שָׁ֫מַר מִשְׁמֶרֶת הַקֹּדֶשׁ Num. 3, 28, שָׁ֫מַר אֶת־כְּהֻנָּתוֹ 3, 10 i. e. *to perform strictly* or *exactly*; next, *to keep diligently, to observe*, פִּי הַמֶּלֶךְ Eccles. 8, 2, בְּרִית Gen. 17, 9, of God Deut. 7, 9, חֶסֶד 1 Kings 3, 6; farther שַׁבָּת Lev. 19, 30, and so תּוֹרָה, מִשְׁפָּט יי, חֹק, מִצְוָה, אִמְרֵי יי, particularly oaths Mic. 7, 5, Deut. 23, 24, sometimes with the addition לַעֲשׂוֹת Deut. 6, 25, לָלֶכֶת 2 Kings 10, 31, לְדַבֵּר Num. 23, 12, or also followed by עָשָׂה Deut. 4, 6; fig. *to worship* Hos. 4, 10; Ps. 31, 7; Prov. 27, 18, for which שִׁמֵּר stands in Jon. 2, 9. — 7. *to keep oneself from, beware of*, cavere ab Ps. 17, 4. — 8. in a bad sense, *to watch narrowly, to spy out*, speculari, φυλάττειν Job 13, 27; *to lie in wait for*, insidiari Ps. 56, 7; *to watch for* Job 24, 15; *to besiege, to blockade*, עִיר 2 Sam. 11, 16 = נָצַר; *to watch over*, with עַל Job 14, 16. Deriv. שֹׁמֵר (שׁוֹמֵר), שְׁמֻרָה, אַשְׁמוּרָה, מִשְׁמֶרֶת, מִשְׁמֶרֶת, שִׁמְעִי, the proper names שֶׁמֶר, שִׁמְעִי, שִׁמְרִי, שִׁמְרוֹן, שִׁמְרִי, שִׁמְעוֹן, שִׁמְעִי, שִׁמְרִי, שִׁמְרִית, יִשְׁמְרִי, שְׁמַרְיָהוּ.

Nif. נִשְׁמַר (*imp.* הִשָּׁמֶר, once הִשָּׁמֵר Is. 7, 4 according to some a denomin. from the noun שָׁמֵר; *fut.* יִשָּׁמֵר) *pass.* of Kal, *to be kept* Ps. 37, 28, where עֹשֵׂי טוֹב is to be supplied; *to be guarded, fed* Hos. 12, 14; *to be on one's guard, to take care of* 2 Kings 6, 10 (by setting a troop to watch), with מִן of the person or thing Deut. 23, 10, Judges 13, 13, also with מִפְּנֵי Ex. 23, 21, or בְּ 2 Sam. 20, 10; followed by an infin. Ex. 19, 12 or פֶּן 34, 12 *to beware of doing a thing, to refrain, to keep oneself from* 1 Sam. 21, 5, in which sense the imper. is used very frequently, and commonly with לְךָ Deut. 12, 30 or לָכֶם 11, 16 for emphasis' sake; in urgent warnings it is combined with לְנַפְשֹׁתֵיכֶם Deut. 4, 15 or בְּנַפְשְׁ Jer. 17, 21, i. e. *by your life* or *body*, for which בְּרוּחֵיכֶם is once used Mal. 2, 15 16; followed by an infin. constr. and לְ *to do* or *observe carefully, diligently* Deut. 24, 8.

Pih. שִׁמֵּר (*part.* מְשַׁמֵּר) *to worship, to regard highly*, הַבְלֵי שָׁוְא Jon. 2, 9; *to celebrate*, comp. מִשְׁמֶרֶת. Derivative שִׁמּוּר.

Hithp. הִשְׁתַּמֵּר (*fut.* יִשְׁתַּמֵּר) prop. *to observe carefully*, i. e. *to keep strictly* Mic. 6, 16; *to take heed to oneself*, with מִן 2 Sam. 22, 24; Ps. 18, 24.

שָׁמַר II. (not used) *intr. to draw together* or *contract;* of a fluid mass, *to thicken;* Arab. شَمَرَ the same, صَمَرَ to contract, to withhold, to refuse, to be covetous (comp. modern Hebrew קָמַץ). The organic root is שְׁ־מַר. Deriv. שְׁמָר.

שְׁמָר (only *pl.* שְׁמָרִים, from שָׁמַר II.) *m.* prop. *what draws itself together* or *thickens* (comp. Engl. sediment, lees, French lie, from to subside, to thicken), *grounds, bottom, deposit;* hence 1. *dregs* (of wine), שָׁקַט עַל־שְׁמָרָיו *to rest upon the lees* Jer. 48, 11, i. e. to be undisturbed (שַׁאֲנָן) and unhindered. The figure is taken from wine, which, being left on its lees and not drawn off, becomes thick. With שָׁמִיר II. and שָׁקַט in Zeph. 1, 12, קָפָא *to thicken* is exchanged. מְצֵה שְׁמָרֵי כוֹס *to drink off wine even to the lees* Ps. 75, 9. — 2. Metaphor. *wine*, with מְזֻקָּקִים i. e. *purified* by being poured off several times Is. 25, 6, forming an alliteration to שְׁמָנִים.

נִשְׁמָר (denom. from שְׁמָר) *to be undisturbed, unfettered* Is. 7, 4. But it may also be referred to שָׁמַר I.

שֶׁמֶר (*watch;* from שָׁמַר I.) *n. p. m.* 1 Kings 16, 24, whence the mountain and city שֹׁמְרוֹן are said to get their name;

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1 Chr. 6, 31; 7, 34, for which 7, 32 has שׁוֹמֵר; 8, 12.

שֹׁמֵר and שׁוֹמֵר (prop. a part. of שָׁמַר I.) *m.* 1. *a watch*, *a keeper*, see שָׁמַר I. — 2. (same as שֶׁמֶר watch) a) *n. p. m.* 1 Chr. 7, 32, for which 7, 34 has שֶׁמֶר. b) *n. p. f.* 2 Kings 12, 22, for which שִׁמְרִית stands in 2 Chr. 24, 26.

שֵׁמֶר a ground-form to שִׁמְרִי, שִׁמְרוֹן which see.

שִׁמֻּר (only *pl.* שִׁמֻּרִים; from שָׁמַר I. Pih.) *masc. celebration*, *observance of a festival* Ex. 12, 42, comp. מִשְׁמֶרֶת and שָׁמַר הַשַּׁבָּת (*to keep the sabbath*).

שְׁמֻרָה (only *pl.* שְׁמֻרוֹת) *fem. eye-lid* (commonly from שָׁמַר I., Aram. שְׁמַר to watch, LXX φυλακή; but perhaps from שָׁמַר I. meaning *to move quickly*, *to flutter*, conseq. = עַפְעַף in fundamental signification), Ps. 77, 5 *thou holdest the lids of mine eyes*, i. e. thou keepest me awake; according to some in this meaning also אַשְׁמֻרָה 119, 148. Targ. תִּימוֹרִין, תִּימָרִין, ܬܡܪܐ, also for עַפְעַף.

שָׁמְרָה (from the masc. שֹׁמֵר) *fem. watch*, *guard* Ps. 141, 3.

שִׁמְרוֹן (formed from שֶׁמֶר; *watch*) 1. *n. p. m.* Gen. 46, 13; *patr.* שִׁמְרֹנִי Num. 26, 24. — 2. *n. p.* of the chief place in a small Canaanite district Josh. 11, 1, afterwards belonging to Zebulon 19, 15; also combined with מִרְאוֹן (מְרוֹן which see) 12, 20.

שֹׁמְרוֹן (from שֹׁמֵר with the termination ־וֹן; *watch-place*, *watch*) 1. *n. p. f.* of a considerable mountain in central Palestine, called הַר שֹׁמְרוֹן, having received its name, as is alleged, from an earlier possessor שֶׁמֶר 1 Kings 16, 24. On this hill or mountain the Israelite king *Omri* build a residence, which was at different times a seat of the Ephraimite Baal-worship 16, 32, comp. 2 Kings 10, 17 and Jer. 23, 13, and the metropolis of the kingdom consisting of the ten tribes or Ephraim Ez. 16, 46; Hos. 7, 1; 8, 5; Mic. 1, 1 5. Because of its situation הַר שׁ׳ was also applied to the city Am. 6, 1; Mic. 1, 6. The history of this city till the time of its being colonised by foreign peoples is narrated in 2 Kings 6, 24; 17, 5 24; 18, 9; Jer. 16, 9; Ezr. 4, 10. After the exile, Samaria was still a fortified city, and fell into the hands of John Hyrcanus after the siege of a year (*Joseph.* Antt. 13, 10, 2; B. J. 1, 2, 7). Pompey assigned it to the province of Syria (Antt. 14, 4, 4); Herod the great embellished it, and gave it the name *Sebaste* (Σεβάστη i. e. Augusta; Antt. 15, 8, 5), in honour of the emperor Caesar Augustus; by which name *Pliny* (5, 14) and *Ptolemy* (5, 16, 6) quote it. The neighbouring שְׁכֶם afterwards reduced it; and a small village Sebustieh with some ruins now marks the site (*Robins.* III, 365 seq.) — 2. *n. p.* of the metropolis, and then also of the whole territory of central Palestine. Hence mention is made of עָרֵי שׁ׳ 2 Kings 17, 24 and הָרֵי שׁ׳ Jer. 31, 5, to which belong also the passages 1 Kings 13, 32 and Am. 3, 9; once the district is called שְׂדֵה שׁ׳ Obad. 19. Afterwards it became the name of the province of central Palestine 1 Macc. 10, 30; 11, 28; *Joseph.* Antt. 3, 3, 4; 13, 2, 3; B. J. 3, 3, 1; Luke 17, 11; John 4, 4 5 7. The Greek name for mountain and city is Σαμάρεια, for the province Σαμαρεῖτις, Σαμαρίς and Σαμάρεια, Aram. שָׁמְרַיִן, ܫܡܪܝܢ. Deriv. *Gent. m. plur.* שֹׁמְרוֹנִים *the Samaritans*, i. e. the inhabitants of Samaria 2 Kings 17, 29, Σαμαρεῖται, Σαμαρεῖς (Josephus, Euseb.), Samaritae (Curt. 44, 9, 9), Talm. כּוּתִים (see כּוּת).

שִׁמְרִי (from שִׁמְרִיָּה, *Jah is Watch*) *n. p. m.* 1 Chr. 4, 37; 11, 45; 26, 10; 2 Chr. 29, 13.

שְׁמַרְיָה (*Jah is Watcher*) *n. p. m.* 2 Chr. 11, 19; Ezr. 10, 32; 10, 41.

שְׁמַרְיָהוּ (the same) *n. p. m.* 1 Chr. 12, 5.

שָׁמְרַיִן *Aram. f.* the name of the city Samaria (שֹׁמְרוֹן) Ezr. 4, 10 17, Syr. ܫܡܪܝܢ, Σαμάρεια. The dual form is common in the names of cities.

שִׁמְרִית (*guard*, *watch*) *n. p. f.* 2 Chr.

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24, 26, for which 2 Kings 12, 22 has שֹׁמֵר.

שִׁמְרָת (the same) *n. p. m.* 1 Chr. 8, 21.

שָׁמַשׁ (not used) *intrans.* 1. *to be bright, to lighten, to shine*, of the light or sun; a collateral form is שָׁבַס (which see), Ar. شبس. Deriv. שֶׁמֶשׁ, the proper names שִׁמְשַׁי, שַׁמְשְׁרַי. — 2. Metaphor. *to be shining, distinguished, noble* (comp. חוּר, חָרַר); *to be strong, powerful.* Deriv. the proper name שִׁמְשׁוֹן. The verb שָׁמַשׁ, like all others with a similar commencing and concluding letter, is abridged from a doubled form of שָׁם, conseq. from שִׁמְשַׁם, like שָׁרַשׁ from שִׁרְשַׁר; and the simple organic root שָׁם is also in חָ־שַׁם (which see), Aram. חֲ־שַׁם, Himyar. شَامَ (whence شُوم the sun), in חָ־שַׁן, Ar. حَسُنَ and in לָ־שַׁם. — This root is enlarged in שָׁמַ־ה (to שָׁמַיִם), Ar. سما, سبا, hence سَمَاوَة the visible form of a thing, سَمَاء heaven, prop. light-ether; شَمَعَ to be clear.

שֶׁמֶשׁ (with *suff.* שִׁמְשֵׁךְ, שִׁמְשָׁהּ, *pl.* with *suff.* שִׁמְשֹׁתַיִךְ, from the *pl.* שְׁמָשׁוֹת; from שָׁמַשׁ) *comm.* (in Jer. 15, 9 the K'tib looks upon it as *fem.*, the K'ri as *masc.*, elsewhere *masc.* Ps. 104, 19, *fem.* Gen. 15, 17) prop. *the light-giving* or *shining;* hence 1. *the sun*, coupled with יָרֵחַ Jer. 8, 2, Deut. 17, 3, and מַזָּלוֹת 2 Kings 23, 5, being a luminous body by day Jer. 31, 35, Is. 60, 19, and diffusing heat Ex. 16, 21, Neh. 7, 3, hence *the sun's heat* Is. 49, 10; a figure of grace (along with מָגֵן) Ps. 84, 12 comp. Is. 60, 2, of righteousness Mal. 3, 20. Thus in the Test. Jud. ch. 24 the Messiah is termed ὡς ἥλιος δικαιοσύνης. Heaven is the tent of the sun, and its course is described Ps. 19, 5. The rising of the sun is represented by זָרַח Nah. 3, 17, 2 Sam. 23, 4, Gen. 32, 32, or יָצָא 19, 23; its setting by בּוֹא 28, 11, also נֶאֱסַף, whence the nouns מִזְרָח and מָבוֹא Ps. 113, 3, and for the latter also מַעֲרָב Is. 45, 6; מִזְרַח שֶׁ׳ *the east* Deut. 4, 47, מְבוֹא הַשֶּׁ׳ Zech. 8, 7 *the west;* תַּחַת הַשֶּׁ׳ *on the earth* Eccles. 1, 9 (only in that book); לִפְנֵי שֶׁ׳ *in the face of the sun*, i. e. in the sun's glow Job 8, 16, or also *under the eyes of the sun* Ps. 72, 17, i. e. as long as the sun appears (comp. עִם־שֶׁמֶשׁ, לִפְנֵי יָרֵחַ 72, 5), for which is also used כַּשֶּׁ׳ 89, 37 = לְעוֹלָם. רָאָה שֶׁ׳ *to see the sun* i. e. *to live* Eccles. 6, 5; 7, 11; 11, 7, Greek ὁρᾶν φάος; also חָזָה שֶׁ׳ Ps. 58, 9. קָדַר, נֶהְפַּךְ לַחֹשֶׁךְ is applied to the darkening of the sun Jo. 2, 10; 3, 4. It was divinely adored in many ways, even by the Israelites Deut. 4, 19; 17, 3; 2 Kings 23, 5 11; Ez. 8, 16; and the names of places בֵּית שֶׁמֶשׁ Josh. 15, 10, עִיר שֶׁמֶשׁ 19, 41, Arab. عين شمس, as well as מַרְכְּבוֹת הַשֶּׁ׳ 2 Kings 23, 11 refer to sun-worship. — 2. Metaphor. in the pl. *the sun's rays*, and fig. *battlements, notches* of walls Is. 54, 12. — In Aramaean it is שִׁמְשָׁא, ܫܡܫܐ, Ar. شَمْس, Malt. schemsch; in Sanskrit sûrja (sun) is *the shining one;* the German Sonne comes from the Gothic skainan, scheinen, prop. to burn.

שְׁמַשׁ (Pe. not used) *Aram. intr. to serve, to do service*, prop. *to regulate, to administer, to do diligently*, like the Hebrew שָׁרַת of the same meaning; then *to be busy, diligent*, hence the Aram. שׁוּמְשְׁמָנָא an ant, prop. the busy one. The stem is reduplicated from שַׁמְשֵׁם.

Pa. שַׁמֵּשׁ (*fut.* יְשַׁמֵּשׁ) *to do service, to serve*, with accus. of the person Dan. 7, 10, in Targ. for the Hebrew שֵׁרֵת, כִּהֵן, עָמַד לִפְנֵי; שַׁמָּשׁ, more rarely מְשׁוּמְשָׁן is *a servant* of the temple, שִׁמּוּשׁ *service.* Syr. ܫܡܫ ministrare.

שִׁמְשׁוֹן (*the distinguished, the hero;* from שָׁמַשׁ 2, comp. Sanskrit svar light-ether, heaven, whence çura = κύριος, heros, and the Persian خور sun, in خورشيد) *n. p. m.* Judges 13, 24 seq. The explanation ἰσχυρός in Josephus (Antt. 5, 8, 4) is therefore correct.

שִׁמְשַׁי (from שִׁמְשְׁיָה; *Jah is Splendour*) *n. p. m.* Ezr. 4, 8 17.

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שַׁמְשְׁרַי (from שַׁמְשֵׁר with the termination ־ַי; שַׁמְשֵׁר is formed from שֶׁמֶשׁ with the ending ־ַר, like אַכְּפַר a seaman from אכף a ship, סַמּוֹקַר reddish, from סָמֹק, see ר; *the heroic*) *n. p. m.* 1 Chr. 8, 26.

שִׁמְרִתִי see שָׁמַר.

שֵׁן abridged from שְׁאֵן (which see) in בֵּית שֵׁן 1 Sam. 31, 10 12.

שֵׁן abridged from שְׁאֵן in בֵּית שֵׁן 2 Sam. 21, 12.

שֵׁן (from שָׁנַן; *constr.* שֶׁן, before Makkeph שֶׁן־ and שֶׁן־, with *suff.* שִׁנּוֹ; *du.* שִׁנַּיִם, *constr.* שִׁנֵּי, with *suff.* שִׁנַּיִךְ, שִׁנֵּיכֶם, שִׁנֵּיהֶם, שִׁנֵּימוֹ) *m.* (also in Prov. 25, 19, where רֹעָה is a *part. m.* רֹעַ with accentless ־ָה, from רָעַע, and 1 Sam. 14, 5, where it is to be connected with אֶחָד; but in the dialects as well as Jer. 31, 29 and Ez. 18, 2 it is *fem.*) prop. *the pointed;* hence 1. *a tooth*, of men Exod. 21, 24, or beasts Deut. 32, 24, an instrument with which they destroy Jo. 1, 6, Job 4, 10, united to נָשַׁךְ (*to bite*) Mic. 3, 5, similarly in בֵּין שִׁנַּיִם Zech. 9, 7; Num. 11, 33. שִׁנַּיִם חָרַק עַל־פ׳ *to gnash one's teeth against a person*, as a mark of rage Ps. 37, 12, or of scorn 35, 16, of attack Job 16, 9, borrowed from beasts of prey. In Job 41, 6 [14] *the circles of his* (the crocodile's) *teeth are terrors*, i. e. his rows of teeth are terrible; compared to חֲרָבוֹת Prov. 30, 14, חִצִּים Ps. 57, 5. חִתְמַלַּט בְּעוֹר שִׁנַּיִם *to escape with the skin of the teeth* Job 19, 20, i. e. the gums being almost taken away. נָשָׂא בְשָׂרוֹ בְּשִׁנַּיִם *to carry his flesh in his teeth*, i. e. to save his life Job 13, 14. שׁ׳ נְקִיּוֹן *bareness of the teeth*, a figure of hunger Am. 4, 6. לְבֶן־שִׁנַּיִם *white in the teeth*, i. e. a superfluity of milk. — 2. Metaphor. a) *a sharp rock, the point of a rock* 1 Sam. 14, 5, fully שֶׁן־סֶלַע, שֶׁן־סֶ׳ 14, 4; Job 39, 28; Syr. ܫܢܐ, Ar. سِنّ and سِنَان. b) *tooth of the elephant, ivory*, ebur; hence כִּסֵּא שֵׁן *a seat covered with ivory*, 1 Kings 10, 18; מִשְׁוֹת שֵׁן Am. 6, 4, הֵיכְלֵי שֵׁן Ps. 45, 9, בָּתֵּי־שֵׁן Am. 3, 15, i. e. furnished with ivory; Aram. שְׁנְהָבִיל, שְׁנְהָבִין, Ar. سن الفيل the same; comp. שֶׁנְהַבִּים (which see), Sanskrit *hastidanta*, *nágadanta* and *gágadanta* i. e. elephant's tooth, also in Syr. ܐܣܦܢܐ (os eleph.). c) *point*, of a fork 1 Sam. 2, 13, Ar. سِنّ tooth of a comb, point of a feather. — 3. (*peak*) *n. p.* of a place situated on a rock, near מִצְפֵּה 1 Sam. 7, 12, where the LXX read בֵּית יְשָׁן or הַיְשָׁן (Syr., Ar.), i. e. *old Mizpeh*. Comp. also שְׁנְאַצַּר, שְׁנְהַבִּים, שְׁנְאָב.

שֵׁן (with *suff.* שִׁנָּהּ, *dual* שִׁנַּיִן, with *suff.* שִׁנֵּיהֶם) *Aram. comm.* same as the Hebrew שֵׁן Dan. 7, 5 7.

שָׁנָא I. (*fut.* יִשְׁנֵא) *intrans.* same as שָׁנָה I. (which see) 1. *to change;* of gold, *to become black*, i. e. to alter for the worse, parallel הֵעִיד Lament. 4, 1. 2. (not used) *to repeat, to be many times doubled.* Derivat. שִׁנְאָן (according to some).

Pih. שִׁנֵּא *to change, to alter*, clothes 2 Kings 25, 29.

Pu. שֻׁנֵּא *to be disfigured*, of פָּנִים Eccles. 8, 1; comp. שָׁנָה Job 14, 20.

שָׁנָא II. (not used) *intrans.* same as שָׁנָה II. (which see) *to shine, to glitter, to lighten;* metaphor. (as in חָשַׁם to חָשְׁמַן, חַשְׁמַל) *to be distinguished, noble, excellent;* hence of angels (comp. Ps. 104, 4), like שָׂרָף from שָׂרַף = Ar. شرف to be high, to be prominent, excellent, and according to tradition חַשְׁמַל *an angel.* Deriv. שִׁנְאָן (according to some); perhaps too שְׁנָא, שֶׁנָא in the proper names שְׁנְאַצַּר, שְׁנְאָב.

שָׂנָא (*perf.* with *suff.* שְׂנָאַנִי, שְׂנָאַךְ &c.; *part.* שׂוֹנֵא, שֹׂנֵא, *part. pass.* שָׂנוּא, *pl. constr.* שְׂנוּאֵי; *inf. abs.* שָׂנוֹא, *constr.* שְׂנֹא and שְׂנוֹאַת; once שִׂנְאָה Ez. 35, 11; *fut.* יִשְׂנָא) *tr. to hate*, opposite אָהַב, with the accus. of the person Deut. 22, 13, Judges 14, 16, Mal. 1, 3, or of the thing, as מוּסָר Ps. 50, 17, אֹרַח שֶׁקֶר 119, 104, בָּצַע Prov. 28, 16, מִשְׁפָּט Job 34, 17; *to thirst angrily to persist in a thing*, Ez. 35, 6; seldom with לְ of a per-

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son Deut. 19, 4 6 11; Josh. 20, 5; with נֶפֶשׁ to denote *self*, as נַפְשִׁי *I myself* Is. 1, 14, or as meaning *life* 2 Chr. 1, 11; שֹׂנֵא *a hater*, i. e. *an enemy*, with the accusat. Prov. 13, 24 or לְ of a person Deut. 19, 11. Deriv. שִׂנְאָה, שִׂנְיָא.

Nif. נִשְׂנָא (*fut.* יִשָּׂנֵא) *to be hated*, Prov. 14, 17 20.

Pih. שִׂנֵּא (poet., only *part.* מְשַׂנְּאַי) *to hate much* or *constantly*, of enemies Ps. 44, 8; 55, 13; 83, 3.

The stem שְׂנֵ (Aram. שְׂנָא, סְנָא, שִׂטְנָא; Ar. سَنَأَ) may have meant originally *to be hateful, repulsive* (*intr.*), = Ar. سَنُعَ, سَنِعَ, as Germ. *hässlich* comes from *hassen*. I have regarded the *tr. to pierce*, hence *to hurt*, *intr. to be injurious*, *hated* (*Fürst*, Conc. s. v.) as its fundamental signification, and combined it in its organic root with סָן II., סְכַ־א, סְכַ־ה. Others have adopted as its fund. signif. the idea of *separating from, stopping against a thing*.

שְׂנָא (3 *p. plur.* שְׂנוּ, with *suff.* שְׂנוּהִי; *part. m. pl.* שָׂנְנֵי, *f.* שְׂנוּאָה, *pl.* שְׂנוּנֵי; *fut.* יִשְׂנָא) *Aram. intr.* same as Hebrew שָׁנָה I. *to alter*, *to darken*, of bright-coloured garments Dan. 3, 27; *to change colour*, of זִיו (a fair human face) 5, 6; with עַל of a person 5, 9; comp. דְּוֵי נַהְפֵּךְ עֲלַי 10, 8, Ar. حَالَ; שְׂנָא נְוָן *to be different from* 7, 3 19 24, *to be otherwise than* 7, 23; *to be frustrated* 6, 18. Derivat. שְׂנָא, שְׂנָה *a year*.

Pa. שַׁנֵּי (3 *pl.* שַׁנְּיִרוּ; *part. f.* מְשַׁנְּרָה; 3 *p. pl. fut.* יְשַׁנְּוֹן) *to transgress*, מִלַּת עַל בַּלְבָּא Dan. 3, 28, Ar. حَالَ with عَنْ; *to change*, 4, 13 *to make his consciousness different from a human one*; with נְוָן 7, 7 *to be different from*.

Ithpa. אִשְׁתַּנֵּי (*fut.* יִשְׁתַּנֵּא, *pl.* יִשְׁתַּנְּוֹן) *to be altered in colour*, of זִיו Dan. 7, 28, צְלֶם אַנְפּוֹהִי 3, 19; *to be altered*, of עִדָּנָא 2, 9.

Af. אַשְׁנָא (*part.* מְהַשְׁנָא, *inf. constr.* ־וֹת, הַשְׁנָיָה; *fut.* יְהַשְׁנָא) *to change*, *to alter*, times Dan. 2, 21, a festival-time and a law 7, 25; *to recall*, a royal mandate 6, 9 16.

שְׁנָא *a year*, see שָׁנָה.

שִׁנָא *f.* same as שְׁנָה (from יָשֵׁן) *sleep* Ps. 127, 2.

שִׂנָא *Aram.* see שִׂנְאָה.

שָׂנָא (*part.* שָׂנֵא, *pl.* with *suff.* שָׂנָיִךְ) *Aram. tr.* same as Hebrew שָׂנֵא Dan. 4, 16; Targ. also סְנָא *to hate*.

שְׁנְאַב *n. p. m.* of a Canaanite king Gen. 14, 2. אַב has been compared either with the Arab. ثعب *a serpent* (Hitzig), or with אַבְּה (which see), Sanskrit ibha (elephant), so that שְׁ is = שְׁנֵהַב. But it is better to take אַב, as is usual in proper names, for an epithet of God, and to derive שְׁנְ־ from שְׁנָא (splendour, fame, majesty), root שָׁנָא II., so that שְׁ is = אַבְיָם, יְמוּאֵל (which see).

שִׂנְאָה (*constr.* שִׂנְאַת, with *suff.* שִׂנְאָתוֹ) *fem.* 1. *inf. c.* as a *subst. the* (*act of*) *hating* Deut. 1, 27; 9, 28; מִשְׂנְאָתְיִךְ בָּם Ez. 35, 11 *from thy hating them* (for בָּם should be read אֹתָם, and the Yod in ־תְיִךְ should be regarded as a mere sign of the extension of ־ָ, comp. תְּהִלֹּתֶיךָ Ps. 9, 15). — 2. *hatred* 2 Sam. 13, 15; Ps. 109, 5; Eccles. 9, 1, opposite אַהֲבָה; *adverb.* בְּשִׂנְאָה Num. 35, 20; Ez. 23, 29.

שְׁנָאִן (mod. Hebrew *pl.* שְׁנָאִנִּים) *m.* commonly (from שָׁנָה I.) *repetition*; hence אַלְפֵי שְׁ Ps. 68, 18 *thousands of repetition*, i. e. many thousands (Jerome, *Ibn Esra*). The LXX take it as = שְׁאֲנָן, Symm. = שָׁאוֹן, which merely proves the insecurity of the meaning. Tradition interpreted it *angels*, which the word actually denotes in the Midrasch, Talmud and mod. Hebrew (conseq. from שָׁנָא II, which see).

שְׁנְאַצַּר *n. p. m.* 1 Chr. 3, 18. אַצַּר (also ־צַר, אֲצַר) may be the Sanskrit tshara, *guide*, *leader*, or = אֶסַר (which see); שְׁנְ־ proceeds from שְׁנָא (from שָׁנָא II.) *splendour*.

שָׁנַב (not used) *tr.* same as שָׁכַב *to knot* or *bind together*, *to pin together*, *to lattice*, whence אֶשְׁנָב, which the Targ. represents by חֲרַךְ, Tanchum by سَبَّاك,

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i. e. *a latticed window*. The Ar. شَنِبَ (to be cool) seems to be transposed from نَشَبَ (נָשַׁב), and cannot be compared here.

שָׁנָה I. (*part.* שֹׁנֶה, *pl.* שׁוֹנִים, *pl. f.* שֹׁנוֹת; *fut.* יִשְׁנֶה) 1. *tr.* same as שָׁנָא I. properly *to fold together* two things, *to double* (comp. שְׁנַיִם, מִשְׁנֶה, Arab. ثَنَى, which has numerous derivatives); hence *to repeat, to do again*, iterare NEH. 13, 21; שָׁ׳ אַחֲרֵי דִבְרֵי ׳ם *to take up the word after another's speech* JOB 29, 22, i. e. not to keep a modest silence; with ל of a person *to do a second time* 1 SAM. 26, 8; 2 SAM. 20, 10; שָׁ׳ בְּדָבָר *to return with words* PROV. 17, 9; שָׁ׳ בָּאִוֶּלֶת *to come again with folly*, i. e. to repeat it 26, 11. — 2. *intr. to be changeable, to change*, of God MAL. 3, 6; *to be fickle*, i. e. fond of novelty, unreliable PROV. 24, 21 (comp. the Rabbin. שָׁנָא to have another opinion); hence the Targ. renders it by שְׁטָא (to be foolish); *to be otherwise, different*, with מִן ESTH. 1, 7; 3, 8; in derivatives, *to return, to be repeated; to copy;* of time, *to run a circuit*. Deriv. שָׁנֶה, מִשְׁנֶה, שְׁנַיִם, and according to some שְׁנָאן.

Nif. נִשְׁנָה (*inf. constr.* הִשָּׁנוֹת) *to be repeated*, of a חֲלוֹם GEN. 41, 32.

Pih. שִׁנָּה (*part.* מְשַׁנֶּה, *inf. constr.* שַׁנּוֹת; *fut.* יְשַׁנֶּה) *to change, to alter*, garments JER. 52, 33, דֶּרֶךְ 2, 36 i. e. the political direction; *to pervert*, דִּין, i. e. to overstep PROV. 31, 5; *to disfigure*, פָּנִים JOB 14, 20; *to transfer*, to another place, with ל of the place ESTH. 2, 9; comp. the Syr. ܫܢܐ to change, to alter, the place, ܐܫܬܢܐ transfer (locally). שִׁ׳ אֶת־טַעְמָם *to change the understanding*, i. e. = *to be mad* 1 SAM. 21, 14; PS. 34, 1; comp. Syr. ܫܢܐ to be mad, commonly Pa. with ܒܚܫ.

Hithpa. הִשְׁתַּנָּה (2 *perf. f.* ־נִית) prop. *to change one's garments*, and so *to disguise oneself* 1 KINGS 14, 2; Syr. ܐܫܬܢܐ, Talm. נִשְׁתַּנָּה the same.

שָׁנָה II. (not used) *intrans.* same as שָׁנָא II. *to shine, to glitter, to lighten*, especially of a fiery red colour; Arab. سَنَا the same, metaphor. *to be beautiful, distinguished, excellent*. Deriv. שֵׁנִי.

שָׁנָה (*constr.* שְׁנַת; *du.* שְׁנָתַיִם; 1 *pl.* שָׁנִים, *constr.* שְׁנֵי, with *suff.* שָׁנָיו, שְׁנֵיהֶם, 2 *pl.* שְׁנוֹת, *constr.* שְׁנוֹת, with *suff.* שְׁנוֹתַי; from שָׁנָה I.) *f.* prop. *a repetition, a return*, of the sun's circuit, or of similar natural phenomena; hence *a year*, EXOD. 23, 16, and so אַחֲרִית ׳שׁ DEUT. 11, 12, צֵאת ׳שׁ EX. 23, 16, תְּקוּפַת ׳שׁ 34, 22, תְּשׁוּבַת ׳שׁ 1 KINGS 20, 26, רֹאשׁ or רֵאשִׁית ׳שׁ DEUT. 11, 12; EZ. 40, 1. שָׁנָה שָׁנָה DEUT. 15, 20, שְׁנָה בְּשָׁנָה *yearly* LEV. 25, 53; בְּכָל־שָׁנָה וְשָׁנָה *every year* ESTH. 9, 21; מִדֵּי שָׁנָה בְּשָׁנָה *from year to year* 1 SAM. 7, 16; בַּשָּׁנָה EX. 23, 14 *yearly*; אַחַת בַּשָּׁנָה *once in a year* 30, 10; ׳שׁ אַחֲרֵי ׳שׁ *year after year, successively* 2 SAM. 21, 1; ׳בַּשׁ ... ׳בַּשׁ *in one year ... in another year* JER. 51, 46. With numbers, ׳שׁ stands in the construct state with the cardinal number, which is taken as an ordinal, e. g. בִּשְׁנַת שְׁתַּיִם 1 KINGS 15, 25, בִּשְׁנַת שְׁמֹנֶה 2 KINGS 24, 12; and ׳שׁ is sometimes repeated in the absol. state after the numeral GEN. 7, 16. Metaph. in the pl. *the years of life* Is. 38, 10 15; PS. 31, 11; also יְמֵי שָׁנִים ECCLES. 6, 3, or יְמֵי שְׁנוֹת PS. 90, 10. שָׁנִים is *some years* 2 CHR. 18, 2, as יָמִים is *some days*; also *produce of the year* JO. 2, 25; after שָׁנָתַיִם is sometimes put יָמִים (*time*) pleonastically 2 SAM. 13, 23; JER. 28, 3. — On this noun comp. the Aram. שַׁתָּא (*def.* שַׁתָּא; *plur.* שְׁנִין, *constr.* שְׁנַת), on coins and in Phenician שְׁנַת, שַׁת, Ar. سَنَة; Assyrian schanaath.

שְׁנָה and שְׁנָא (*constr.* שְׁנַת; *plur.* שְׁנִין, Targ. שְׁנָן) *Aram. fem.* same as the Hebrew שָׁנָה DAN. 6, 1; 7, 1; EZR. 4, 25.

שֵׁנָה (for יְשֵׁנָה, from יָשֵׁן, once שֵׁנָא which see; *constr.* שְׁנַת, with *suff.* שְׁנָתִי, שְׁנָתוֹ) *fem. sleep*, a figure of laziness PROV. 6, 4; 20, 13, and of rest ECCLES. 8, 16, of refreshing after labour 5, 11, or as a pleasant thing JER. 31, 26; שְׁנַת עוֹלָם 51, 39 *a long-enduring sleep;*

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נְדִיחָה שְׁנָתוֹ Dan. 2, 1 *his sleep was gone.* Also *sleep of death*, Ps. 76, 6 *they extend their death-sleep* (see נָמָה). Figurat. *a dreamy, torpid thing* Ps. 90, 5. *Plur.* שְׁנוֹת Prov. 6, 10 and 24, 33 = שֵׁנָה, perhaps a collateral form of שְׁנוּת.

שֵׁנָה or שֵׁנָא (from יָשֵׁן; with *suff.* שְׁנָתִהּ) *Aram. fem.* same as the Hebrew שֵׁנָה *sleep* Dan. 6, 19.

שְׁנָהַבִּים *m. plur.* only in 1 Kings 10, 22 and 2 Chr. 9, 21, commonly translated *ivory*, LXX *ὀδόντες ἐλεφάντινοι*, Targ. שֶׁן דְּפִיל, Vulg. dentes elephantorum, ebur; so that שֶׁן would be = שֵׁן and הַבִּים (see אַבָּה) a name for the elephant. Many take הַבִּים as originating from הַפִּיל (see פִּיל, פּוֹל), as the Jer. Targ. has (Gen. 50, 1) שֵׁנְהַפִּין = שֶׁן־דְּפִיל; or abridged from הַלְּבִּים from the Sanskrit *kalabha* an elephant; or from לְהָבִים (Lybians). But the best view is, that it has been put together from שֵׁן (וְ)הָבִּים, since this combination also occurs in Ezek. 27, 15 (*Roediger*).

שְׁנוּת see שֵׁנָה.

שָׁנַט (not used) *intr. to be prickly, pointed*, of the acacia; Ar. سَنَطَ صَنَطَ the same; perhaps in the Greek *ἄκανθος*; deriv. שְׁנָטָה (from שְׁנָטָה), *pl.* שְׁטִים. The Egyptian ⲥⲟⲛⲧⲉ (thorn), ⲥⲁⲛⲧ and ⲥⲟⲛⲧ the same, may come from the Semitic. See שְׁטָה.

שְׁנַי (after the form דְּנִי, סְתָו for סְתָו, from שָׁנָה I.; *dual* שְׁנַיִם, in pause שְׁנָיִם, *constr. state* שְׁנֵי only in combination with עָשָׂר to denote the number *twelve* in the masc., which perhaps was an old Aramaean form for the absol. = תְּרֵין, only in Ex. 28, 21; Num. 7, 3; Josh. 3, 12; 1 Kings 7, 25; Ez. 32, 1; elsewhere שְׁנֵי עָשָׂר occurs 47, 13; in 2 Kings 17, 16 the reading fluctuates between שְׁנַיִם and שְׁנֵי; usually the *constr. state* שְׁנֵי is employed, with *suff.* שְׁנֵינוּ, שְׁנֵיכֶם, שְׁנֵיהֶם) *m.* prop. a thing folded, doubled, repeated, and so the *dual* (as in כְּפָלַיִם) means *the doubled*, as a number *two*, duo Gen. 44, 27; 1 Sam. 11, 11; opposite אֶחָד Eccles. 4, 9, or מִשְׁלֹשׁ 4, 12. שְׁנַיִם is also used as a *subst.* 1. *the two* Eccles. l. c., בִּשְׁנַיִם *by two* Num. 13, 23, בֵּין שְׁנַיִם *among two* 1 Chr. 11, 21, לִשְׁנַיִם *in two parts, in two* 1 Kings 3, 25; Jer. 34, 18. It is used a) in the absol. state *before* plural nouns, as שְׁנַיִם חֲדָשִׁים 1 Kings 5, 28, שְׁנַיִם אֲנָשִׁים 21, 10. b) *after* them, as עֲמוּדִים שְׁנַיִם 2 Chr. 4, 12. c) after collectives in the sing., as נֶפֶשׁ שְׁנַיִם Gen. 46, 27, בֶּקֶר שְׁנַיִם Num. 7, 17. d) in the constr. state before a noun in the plur., as שְׁנֵי בָנִים Gen. 10, 25, שְׁנֵי אֲנָשִׁים Ex. 2, 13; before the dual, as שְׁנֵי שָׁדַיִם Song of Sol. 4, 5, or before a collective, as שְׁנֵי רֶכֶב 2 Kings 7, 19. e) in the form שְׁנַיִם before עָשָׂר Gen. 17, 20; Num. 1, 44. f) Combined with other numbers שְׁנַיִם stands sometimes before them, as שְׁנַיִם וְעֶשְׂרִים Num. 3, 39, sometimes after, as עֶשְׂרִים וּשְׁנַיִם 2 Sam. 8, 5. — 2. *a pair*, Gen. 6, 19 20; 7, 2; שְׁנַיִם שְׁנַיִם *two and two*, i. e. *by pairs* 7, 9 15; *the double* Ex. 22, 3 [4], hence פִּי שְׁנַיִם prop. *a part of two* 2 Kings 2, 9 (see פֶּה 6); *two thirds* Zech. 13, 8; *both*, hence שְׁנֵינוּ *both of us* 1 Sam. 20, 42, שְׁנֵיהֶם *both of them* Gen. 2, 25; *a few*, as שְׁנַיִם עֵצִים 1 Kings 17, 12; also שְׁנַיִם שְׁלִשָׁה 2 Kings 9, 32; Is. 17, 6. For the fem. שְׁתַּיִם (from שְׁנָתַיִם), *constr.* שְׁתֵּי and שְׁתֵּי see under שְׁתֵּי.

We may with confidence assume for the ground-form of שְׁנַיִם (Arab. اِثْنَان vulgar etnein, tnein, Maltese tnejn, Phenic. שֵׁן, Aram. תְּרֵין (ʾ7ʾ) שְׁנַי, from שָׁנָה I., Arab. ثَنِي. — *Shnai, tnai, trai* are not connected with duo, Sanskrit çvas, two.

שְׁנִי (from שָׁנָה II.; *constr.* שְׁנִי; *plur.* שָׁנִים) *m.* prop. the shining, light-giving thing, spoken of a colour (Aram. זְהוֹרִי, Syr. ܙܗܘܪܝ, coccus, from זָהַר); hence *crimson*, obtained from the coccus-insect (תּוֹלַעַת, Arab. قِرْمِز or دود القصابغين, coccus ilicis; see כַּרְמִיל). In the geni-

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tive to חוּט Song of Sol. 4, 3, תִּקְוַת חוּט Josh. 2, 18, תִּקְוַת 2, 21, i. e. threads and cords coloured with crimson, for which שָׁנִי also stands alone Gen. 38, 28 30. The full expression for שָׁ׳ is תּוֹלַעַת שָׁנִי Ex. ch. 25. 26. 28. 38. 39; when coupled with שֵׁשׁ and אַרְגָּמָן, denoting *a crimson stuff*, as שָׁנִי by itself does 2 Sam. 1, 24; Jer. 4, 30. It is but seldom used in the genitive to בֶּגֶד Num. 4, 8; also vice versa שָׁנִי תּוֹלַעַת Lev. 14, 4 6 signifies a crimson piece of cloth, to enfold אֵזוֹב and cedar-wood. The *plur.* שָׁנִים denotes figur. *splendid garments* Prov. 31, 21. Besides, שָׁנִים because of its red colour symbolises occasionally mortal sins Is. 1, 18. Comp. for שָׁנִי χλαμὺς κοκκίνη (Matth. 27, 28) = ἐσθὴς λαμπρά (Luke 23, 11) coccinitor (Plin.), cocco fulget (Mart.).

שֵׁנִי (*plur.* שְׁנִיִּם; from שְׁנַי) *num. ord. m.*, שֵׁנִית *fem.* 1. *the second*, *the other*, e. g. יוֹם Gen. 1, 8, בֵּן 30, 7, opposite אֶחָד Eccles. 4, 8; שֵׁנִית with שָׁנָה Gen. 47, 18. שֵׁנִית is also an *adv. for the second*, = deinde autem 2 Sam. 16, 19, or *again*, iterum, altera vice Gen. 22, 15; וְזֹאת שֵׁנִית *and this again* Mal. 2, 13. שְׁנִיִּם *second*, viz. קִנִּים, i. e. *middle* Gen. 6, 16, between תַּחְתִּיִּם and שְׁלִשִׁים; *as the second* Num. 2, 16, along with שְׁלִשִׁים 2, 24 31; Pehl. תני alter. — 2. Only הַשֵּׁנִי Judges 6, 25 *of the second rank*, *of the second birth* (regarded as excellent), of פַּר, like מִשְׁנִים 1 Sam. 15, 9 (*Tanchum*, *Kimchi*). The derivation from שָׁנָה II. meaning splendens, pinguis is improbable.

שָׂנִיא *adj. m.*, שְׂנִיאָה *fem. the hated*, Deut. 21, 15 elsewhere usually שְׂנוּאָה.

שְׁנַיִם, שְׁנֵים see שְׁנַי.

שְׁנִיִּם see שֵׁנִי.

שְׁנִינָה (from שָׁנַן) *fem. a pointed saying*, *mockery*, coupled with קְלָלָה Jer. 24, 9, and מָשָׁל Deut. 28, 37; according to the ancient interpreters (Targ., *Kimchi*, *Ibn Esra*) *a subject of talk*, like שִׁנַּן Deut. 6, 7, hence Targ. שׁוֹעִי.

שְׁנִיר or שְׂנִיר (either *a projecting mountain-peak* or *a snow mountain*) *n. p.* of חֶרְמוֹן among the Amorites, also called שִׂיאֹן Deut. 3, 9; 4, 48. The Sidonians named it שִׂרְיֹן or שִׁרְיֹן *coat of mail* (a coat of snow as it were) 3, 9, comp. Θώραξ; Arab. سَنَوَّر lorica. When coupled with לְבָנוֹן Ez. 27, 5, or with לְבָנוֹן, אֲמָנָה and חֶרְמוֹן Song of Sol. 4, 8, or הַר־חֶרְמוֹן 1 Chr. 5, 23, we must assume that חֶרְמוֹן is the western ridge of Lebanon, which branches off from G'ibl el-Sheich (*Robinson*, Palest. III. page 610); that אֲמָנָה is the eastern line, which bears the highest points of Antilibanus opposite to *Zebedani*; and that שְׁנִיר lies between אֲמָנָה and חֶרְמוֹן, conseq. north-east of Jordan (*Ibn Esra*). שְׁנִיר may have been the northern part, which was still known in the time of Abulfeda (p. 68) by the name of *G'ibl Sunir* (جِبْل سُنِير). When tradition and the Targ. call it the *snow-mountain*, the Arabs *aged mountain* because its head is encircled with snow, the idea may have proceeded from a derivation from שָׁנַר *to be white* (which see).

שָׁנֵם (not used) *intr. to be high*, *uneven*, of a district; Arab. سَنِمَ the same, identical with שָׁלַם II. Deriv. the proper name שׁוּנֵם and שׁוּנַמִּית.

שָׁנַן (3 *p. pl.* שָׁנְנוּ; *part. pass.* שָׁנוּן; the contracted form in שַׁנּוֹתִי) *trans. to sharpen*, *to point*, with an accus., e. g. בְּרַק חֶרֶב Deut. 32, 41, חִצִּים Ps. 45, 6; 120, 4; figur. of לָשׁוֹן, in order to calumniate 140, 4; compared to a חֶרֶב 64, 4. Deriv. שֵׁן, שְׁנִינָה, the proper name הַשֵּׁן, and שֶׁנְהַבִּים.

Pih. שִׁנֵּן *to inculcate*, *impress*, *teach* Deut. 6, 7; hence in Talmudic to teach repeatedly, to repeat; Arab. سَنَّ to prescribe in teaching; comp. סַנָּה and the Aram. תַּנִּי for שִׁנֵּן.

Hithp. הִשְׁתּוֹנֵן *to be pierced*, *wounded*, parallel הִתְחַמֵּץ Ps. 73, 21 (*Rashi*, *Ibn Esra*), or *to be vexed* (from pain).

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The organic root of the stem שַׁן is also in צַן I. (intr.), חָ־צַן, אָ־זַן; Targ. שַׁן, Arab. سَنَّ the same; comp. too סָנַ־ה I., שָׂנַ־א, סַן (סָנַן).

שָׁנַס (Kal not used) *to press*, *to force*, *to press together*, whose organic root is = that in אָ־נַס; Aram. שְׁנַץ the same, whence שְׁנָץ shoe-strap.

Pih. שִׁנֵּס (*fut.* יְשַׁנֵּס) *to gird*, *to compress*, the loins 1 Kings 18, 46.

שִׁנְעָר *n. p.* of a land (אֶרֶץ), where *Nimrod* first set up his rule, and in which lay בָּבֶל, אֶרֶךְ, אַכַּד and כַּלְנֵה (which see) Gen. 10, 10; conseq. instead of אֶרֶץ נִמְרֹד, אֶרֶץ שִׁ׳ Mic. 5,5 were also used. It is different from Assyria (אַשּׁוּר) Mic. l. c. and Is. 11, 11, as also from עֵילָם Gen. 14, 1; und it belongs neither to Susiana nor to Assyria. Besides, it is enumerated by *Barhebraeus* (Chron. syr. page 93. 256. 529. 565) along with Syria and Mesopotamia. For these reasons we have no resource left but to understand it of the *Babylonia* of classical writers, Babyl. in its widest extent, which agrees with Gen. 11, 2; 14,1; Is. 11, 11; Zech. 5, 11; Dan. 6, 2; where the LXX, Onk., the Jer. Targ. I. and II., the Syr. and Arab. versions so take it. At a later time it was translated *Irak* (the Arab. on Dan. 1, 2) or *Bagdad* (Arabs Erp. on Gen. 11, 2; 14,1); and perhaps it may have reached beyond southern Mesopotamia, since *Tagrit*, between Bagdad and Mosul, was reckoned to it (Barhebraeus). *Josephus* and *Eusebius* put Σενναάρ (LXX) into the territory of the Babylonians; and its limitation to *Singara* (Σίγγαρα, سِنْجَار) in Mesopotamia (*Bar Ali*) should be rejected.

שָׁנַר or שָׂנַר (not used) *intr. to project*, *to be prominent*, *to be rugged*, of a mountain-peak; cognate in sense with חָרַם III. belonging to חֶרְמוֹן, נָשָׂא or שׂוּא to שִׂיאֹן; and so identical with צָמַר, סָמַר, אָמַר (to אָמִיר), interchanging מ and נ. After another explanation שָׁ׳ might be = צָמַר (Aram. צְמַר, Arab. قَمَرَ) *to be white*, which suits חֶרְמוֹן well as *a snowy mountain* (טוּר תַּלְגָּא), or as *an aged mountain* (G'ibl el-Scheich). Deriv. שְׁנִיר.

שְׁנָת (after the form זִמְרָת, עֶזְרָת; from יָשֵׁן) *fem.* same as שֵׁנָה *sleep* Ps. 132, 4.

שָׁסָה (*part. m.* שֹׁסֶה, *plur.* שֹׁסִים, *constr.* שֹׁסֵי; *part. pass.* שָׁסוּי; *fut.* יִשְׁסֶה) *tr.* same as שָׁסַס, שָׁאַס *to rob*, *to plunder*, *to spoil*, with an accusat., גְּרָנוֹת 1 Sam. 21, 9, אוֹצָר Hos. 13, 15; *part. a robber* Judges 2, 14; 2 Kings 17, 20; of a plundering army Is. 17, 14, coupled with בָּזָה 42, 22; without an accus. only with the dat. commodi *to plunder* Ps. 44, 11.

Pih. שׁוֹשָׂה (in mss. שׁוֹסָה, arising from the *Pih.* שׁוֹסֵס, like רִצָּה Job 20, 10 from רִצֵּץ, גִּלָּה Jer. 11, 20 from גִּלֵּל) *to plunder*, עֲתִידוֹת Is. 10, 13; it is possible, however, that שָׂה, שָׂה = סָא should be taken here as meaning *to carry off*; comp. סִאסֵּא.

שָׁסַס (3 *p. pl.* with *suff.* שַׁסֻּהוּ, *part.* שֹׁאֵס = שֹׁסֵס; *fut.* יָשֹׁס, *plur.* יָשֹׁסּוּ) *trans.* same as שָׁסָה, *to plunder*, *to rob*, with the accus. of the thing מַחֲנֶה 1 Sam. 17, 53, or of the person Ps. 89, 42; Jer. 30, 16 K'tib, where the K'ri is שֹׁסַיִךְ. Deriv. מְשִׁסָּה.

Nif. נָשַׁס (3 *p. pl.* נָשַׁסּוּ; *fut.* יִשַּׁס, *pl.* יִשַּׁסּוּ) *to be plundered*, of בָּתִּים Is. 13, 16; Zech. 14, 2.

שָׁסַע (*part. m.* שֹׁסַע, שֹׁסֵעַ, *fem.* שֹׁסַעַת; *part. pass.* שָׁסוּעַ, *fem.* שְׁסוּעָה) *trans. to cut into*, *to split*, *to tear asunder*, *to divide*, with an accus. פַּרְסָה Lev. 11, 7 or פְּרָסֹת 11, 3 *the hoofs*, i. e. *to have a cloven hoof;* strengthened by שֶׁסַע (*cleft*) Deut. 14, 6; פַּרְסָה שְׁסוּעָה 14, 7 *a cloven hoof*, comp. הִפְרִיס פַּרְסָה under פָּרַס; Arab. redupl. شَعْشَاع divisus, disgregatus; it is also cognate with קָצַע. Derivat. שֶׁסַע.

Pih. שִׁסַּע (*inf. constr.* שַׁסַּע; *fut.* יְשַׁסַּע) *to make a cleft*, i. e. *to split*, with בְּ Lev. 1,17; different from to separate (הִבְדִּיל);

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to tear in pieces, גְּדִי, אַרְיֵה JUDGES 14, 6. Figurat. *to chide* or *upbraid* (Vulg.), 1 SAM. 24, 8; yet we should perhaps read here וַיְשַׁמַּע (as 15, 4).

שֶׁסַע *m. cleft*, *fissure* LEV. 11, 3 7; DEUT. 14, 6.

שָׁסַף (Kal not used) *trans.* prop. *to cut in pieces* (comp. גָּדַף, קָצַף II., Arab. شَدَفَ to divide asunder), commonly only in *Pihel* שִׁסֵּף *to slaughter* (LXX), and therefore *to sacrifice* 1 SAM. 15, 33, coupled with לִפְנֵי יי (i. e. at Gilgal); Targ. פַּשַּׁח, Syr. ܫܛܦ.

שָׁע (prop. *part.* of שׁוּעַ II.) *m. a fortunate one* or *deliverer*, only in the proper name אֱלִישָׁע.

שֵׁעַ (from שׁוּעַ II.) *masc. deliverance*, *good fortune*, only in the proper name הוֹשֵׁעַ.

שֻׁעַ (from שׁוּעַ II.) *m.* same as שׁוּעַ 2. *good fortune*, *safety*, only in the proper name יְהוֹשֻׁעַ.

שְׁעָא (not used) *Aram. intr.* same as Hebrew שָׁעָה I., שָׁאָה III. *to see*, *to look*, *to look around*, *to behold;* Ar. سعى prop. *to look about*, in order to calumniate or obtain. Derivative

שְׁעָא and שָׁעָא, שָׁעָה (*defin.* שַׁעְתָּא, שַׁעְתָּא; *pl.* in Targ. שָׁעִין and שָׁעָן) *Aram. f.* prop. *a look;* hence *a moment*, *a glance*, Targ. for the Hebrew רֶגַע, obtutus oculorum; metaphor. *a definite*, *short time*, בַּהּ־שַׁעְתָּא or בַּהּ שַׁ׳ DAN. 3, 6 15 *immediately;* 4, 30; 5, 5; כְּשָׁעָה חֲדָא *in a short time*, *a moment* 4, 16, Targ. for כְּרֶגַע or רֶגַע as an *adv.;* comp. Targ. הַשְׁתָּא *now*, contracted from הָא שַׁעְתָּא, Syr. ܫܥܐ, def. ܫܥܬܐ an hour, ܗܫܐ and ܗܫ *now;* Ar. سَاعَة, سَعْو, سَعْوَة, Malt. *śya*, *yssa* the same. At a later time the word took the meaning of *hour*.

שָׁעָה I. (*imp.* שְׁעֵה, שְׁעוּ; *fut.* יִשְׁעֶה, with *a optat.* אֶשְׁעָה Ps. 119, 117 for אֶשְׁעָיָה, *ap.* יִשַׁע) *intr.* same as שָׁאָה III., שָׁכָה II., סָכָה II. (Aram. סְכָא), שָׁגַח *to see*, *to look*, *to look about*, absol. 2 SAM. 22, 42, where אֶל־יי in the second hemistich belongs to it, and יְשַׁוְּעוּ should be read as in Ps. 18, 42; with אֶל *to look upon*, i. e. *to have respect to* GEN. 4, 4 5; with בְּ *to look* (perseveringly) *to a thing*, *to observe*, e. g. חֻקִּים, i. e. to search diligently Ps. 119, 117; *to regard* EXOD. 5, 9; with אֶל or עַל *to look to a* person or thing as if for help Is. 17, 7 8; 31, 1; with מִן or מֵעַל *to look away from*, i. e. *to let alone* 22, 4; JOB 7, 19; 14, 6.

Hif. הִשְׁעָה (only *imp. ap.* הָשַׁע, prop. הַשְׁעֵה, for הָשַׁע after the form הָעַל, הָרֵב, as if from ע״ע) *to look away from*, with מִן, i. e. to turn a threatening look away from Ps. 39, 14.

Hithp. הִשְׁתָּעָה (1 *fut. pl.* נִשְׁתָּעָה, *ap.* יִשְׁתַּע) *to look round* (anxious and timid), coupled with יָרֵא Is. 41, 10; *to look upon one another* 41, 23, coupled with רָאָה, comp. הִשְׁתָּאָה (from שָׁאָה III.) with a similar meaning.

שָׁעָה II. (*fut.* תִּשְׁעֶינָה) *intr.* same as שָׁעַע I. *to be smeared;* of the eyes, *to be closed* i. e. blinded Is. 32, 3; Targ. טַמְטֵם to shut; Aram. שְׁעָא, ܫܥܐ, trans. to besmear, to stroke, to smooth; Targ. שׁוּעַ for the Hebrew טוּחַ, pass. אִתְּשַׁע (whence שִׁיעַ whitewash, שָׁעִי, שַׁעֲוָה wax); Ar. سعوة. Derivat. perhaps מִשְׁעִי (which see).

שְׁעָה a noun Aram. see שְׁעָא.

שָׁעַט (not used) *intr.* either *to tread*, *to stamp*, *to push*, with the feet (comp. שָׁאַט tr. and שׁוּט I. to tread away, to push away, to despise), so that שְׁעָטָה the derivative prop. means *a stamping*, after the Ar. ثَعِطَ to push, to stamp; or with the meaning of שׁוּט II. *to run*, Syr. ܫܥܛ (to run, creep, swim, fly along, Syr. ܫܥܛܐ for אֶפְעָה), Ar. شَاطَ to run, to gallop. Derivative

שְׁעָטָה (*constr.* שַׁעֲטַת) *f. the stamping*, of פַּרְסוֹת אַבִּירִים JER. 47, 3, or *the race*, Syr. ܪܗܛܐ; *Kimchi* explains it by דְּהָרָה.

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שַׁעַטְנֵז (Samar. ‏ⲥⲁⲁⲧⲛⲏⲍ‏) *m. a cloth made of two kinds, a garment woven from woollen and linen threads*, an apposition to בֶּגֶד כִּלְאַיִם Lev. 19, 19, or בֶּגֶד is to be supplied, and explained by צֶמֶר וּפִשְׁתִּים יַחְדָּיו Deut. 22, 11 (see כִּלְאַיִם 2. to כִּלְאַיִם); the LXX translate *κίβδηλος*, i. e. adulterated, spurious, Aquila *ἀντιδιακείμενον*, i. e. of different sorts; and the other versions explain the word as *a heterogeneous, different-coloured thing*. Since the Hebrews got their knowledge of weaving from Egypt, the home of that craft, it may be explained by the Coptic ⲥⲁϩ a web and ⲛⲟⲩϫ (ⲛϩ) false, not genuine; or by ⲕⲟⲥⲧⲉ = *κίβδηλος* (not genuine, bad); in any case it is of Egyptian origin, because the Semitic presents no etymology.

שָׂעִיר and שָׂעִר (*constr.* שְׂעִיר; *plur.* שְׂעִירִים, *constr.* שְׂעִירֵי) 1. (from שָׂעַר I. or IV.) *adj. m.*, שְׂעִירָה (*constr.* שְׂעִירַת, *plur.* שְׂעִרֹת) *f. rough, hairy*, hirsutus, pilosus Gen. 27, 11, of the יָדַיִם 27, 23; on the other hand שָׂעִיר in Dan. 8, 21 is only an apposition to the more Aram. צְפִיר, Arab. شَعَر, أَشْعَر, Aram. כְּעֵרָן, שְׁעַר the same. — 2. (from שָׂעַר I. or IV.) *a subst.* the shaggy, hairy one (like צָפִיר from צָפַר II.); hence *a buck* (as hircus is connected with hirtus and hirsutus), specially *a he-goat*, Lev. 4, 24; 16, 9, fully שְׂעִיר עִזִּים Gen. 37, 31; Lev. 4, 23. It is usually understood to mean the somewhat older he-goat which was used as a sin-offering for the prince (Num. 7, 16), for the people on high festival seasons (Lev. 16, 9; 23, 19), at the dedication of the tabernacle (9, 3; 10, 16), or on occasion of transgressions against the divine commands Num. 15, 24; while עַתּוּד denotes the young he-goat, which was applied for a burnt- and thank-offering. — 3. a goat-shaped deity, which was idolatrously worshipped beside the בָּמוֹת and עֲגָלִים, a thing which was strictly forbidden the Israelites Lev. 17, 7; 2 Chr. 11, 15. It was believed that such hostile beings inhabited the deserts and woods (Is. 13, 21; 34, 14), and that they must be appeased by divine worship. Hence the LXX have *δαιμόνια*, the Targ. and Pesh. שְׁדִין, ܫܕܝܐ; and Jerome describes them "vel incubones vel satyros vel silvestres quosdam homines &c." This superstition was probably derived from Egypt, where a goat (*Josephus* contra Ap. 2, 7) or Pan who was depicted with a goat's head and feet (Herod. 2, 46. 145; Strabo 17. page 802), was worshipped. The latter symbolised the procreative and male power (Steph. Byz. s. v. *Πανὸς πόλις*; Horap. 1, 48). — 4. (from שָׂעַר II.; only *pl.* שְׂעִירִים) *m. pl. showers of rain*, parallel רְבִיבִים Deut. 32, 2.

שֵׂעִיר (prop. same as שָׂעִיר *the rough*, of a rough forest-mountain; comp. עֵשָׂו) 1. *n. p.* of the thickly-wooded, rough, mountainous district stretching from the Dead Sea to the Elanitic gulf; fully הַר שֵׂ׳ Gen. 14, 6; Deut. 1, 2; 2, 1. At first the Horites inhabited this territory Deut. 2, 12, then the Esauites (בְּנֵי עֵשָׂו Gen. 32, 4; 33, 14 16; 36, 8), and lastly the Edomites (Num. 24, 8; Deut. 2, 4; Is. 24, 4); hence שֵׂעִיר is parallel to שְׂדֵה אֱדוֹם Judges 5, 4. The inhabitants were also called בְּנֵי שֵׂעִיר 2 Chr. 25, 11, and for that reason a progenitor שֵׂ׳ was assumed Gen. 36, 20-30; 1 Chr. 1, 38. — 2. *n. p.* of a mountain in Judah Josh. 15, 10 (properly *wooded territory*, like the Ar. شَعَار, شَعْرَا arboretum, comp. שְׂעִירָה 1).

שְׂעִירָה 1. (with *a* of motion הַ־; *wooded country*) *n. p.* of a district in mount Ephraim Judges 3, 26. — 2. *f.* of the *masc.* שָׂעִיר *a she-goat* Lev. 4, 23; 5, 6. — In Gen. 27, 23 שְׂעִרָה is an adj. fem. from שָׂעִיר.

שָׁעַל (not used) *intr. to bend, to sink*, of an inlet, cleft, narrow pass; *to be deep, bent, hollow*, of the mouth, throat, hollow hand; Ar. ثَغَرَ the same, whence ثَغْر an inlet, a narrow pass, the mouth, ثَغْرَة a bending, a sinking, a cleft, Aram. שְׁעַל, ܫܥܠ the same, and therefore שְׁעָל, ܫܥܠܐ = the Hebrew שַׁעַל; comp. שָׁאַל

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(to שְׁאוֹל). Derivat. שַׁעַל, שַׁעֲלִי 1. and מִשְׁעָל.

שָׁעָל II. (not used) *intr. to be red, reddish yellow, fiery-coloured*, of jackals, comp. the German *Fuchs*, prop. *the red one*; Ar. شَعَلَ *tr. to kindle, to set fire to*; شَكَلَ *to be brown, reddish*; Aram. תְּעַל, Ar. ثَعَلَ the same. Deriv. שׁוּעָל, the proper names שׁוּעָל (חֲצַר, אֶרֶץ), שַׁעַלְבִּים, שַׁעַלְבִּין, שַׁעַלְבֹנִי (אֶרֶץ), שַׁעַלְבֹנִי in the Gent. שַׁעַלְבֹנִי.

שַׁעַל *m.* 1. (*pl.* שְׁעָלִים, *constr.* שַׁעֲלֵי, from שָׁעָל I.) same as שַׁעַל *the hollow of the hand*; metaphor. *a handful* 1 KINGS 20, 10; as a measure for שְׂעֹרִים Ez. 13, 19, where perhaps שַׁעֲלֵי is the *st. c. du.*; Syr. ܫܥܠܐ the same. — 2. (from שָׁעָל II.; *a jackal, a fox*) *n. p.* of a district on the way from Philistia to Ophrah; fully אֶרֶץ שַׁעֲלִים 1 SAM. 9, 4, called in 13, 17 אֶרֶץ שׁוּעָל. The meaning *deep valley* (after שַׁעַל and מִשְׁעָל) is unsuitable.

שַׁעַל (with *suff.* שַׁעֲלוֹ; from שָׁעָל I.) *m. the hollow of the hand, a span* Is. 40, 12, according to *Rashi* the name of a hollow measure.

שַׁעֲלָב *m. a fox, jackal*, in Hebrew only in proper names. It is a form of שָׁעַל 2. enlarged by ־ב; Arab. ثَعْلَب = שׁוּעָל; comp. زَنْبَ to strangle, from زَنَبٌ a noose, Aram. כַּרְזַב a locust from כָּרַז.

שַׁעַלְבִּים (properly בֵּית שַׁ *place of jackals*) *n. p.* of a city in Dan, mentioned with אַיָּלוֹן, on the slope of mount Ephraim JUDGES 1, 35; 1 KINGS 4, 9. Jerome in his Comment. on EZEK. 18, 24 seq. calls it Selebi, now Silbit; Euseb. found a village Salaba on the borders of Sebaste; but the locality cannot now be exactly determined.

שַׁעַלְבִּין (the same) *n. p.* of a city in Dan JOSH. 19, 42, in meaning = שַׁעַלְבִּים.

שַׁעַלְבֹנִי (*jackal-place*) *n. p.* of a locality otherwise unknown, whence came אֶלְיַחְבָּא, one of David's heroes. *Gent. m.* שַׁעַלְבֹנִי 2 SAM. 23, 32; 1 CHR. 11, 33. Perhaps = שַׁעַלְבִּים.

שַׁעֲלִים see שַׁעַל 2.

שָׁעַם (not used) *intr. to hasten stormily along, to roam*, cognate in sense with שָׁטַט; hence *to rave, to be mad.* Ar. سَعَمَ to go swiftly, of a camel; to flow rapidly, of a river; Aram. שְׁעַם to rave, Talm. שְׁעַמּוּם madness, raving. Deriv. the proper name מִשְׁעָם.

שָׁעַן (Kal not used) *intrans. to lean upon, to support*, hence *to rest comfortably*, Arab. دَعَمَ to support; otherwise connected with שָׁעַן, יָשַׁן. Deriv. מִשְׁעָן, מִשְׁכֶּנֶת, the proper name אֶשְׁתָּעֹן.

Nif. נִשְׁעַן (*inf. constr.* הִשָּׁעֲנָן; *fut.* יִשָּׁעֵן) *to be supported, to lean*, with עַל *upon*, also fig., on חֲנִית 2 SAM. 1, 6, כִּי Is. 10, 20, מֶלֶךְ 2 CHR. 16, 7; seldom with אֶל PROV. 3, 5 for עַל; with בְּ Is. 50, 10, or absol. JOB 24, 23; of a country, *to adjoin*, with לְ NUM. 21, 15. נִשְׁעָן עַל־יַד יְ׳ *to lean upon one's cöoperation*, of kings 2 KINGS 5, 18; 7, 2. Without a prepos. *to recline* (at a meal) GEN. 18, 4.

Hif. הִשְׁעִין only in cod. Sam. GEN. 18, 4, which, however, may be better taken as Nif.; otherwise Hif. may have had the trans. signif. *to support*. Derivat. מַשְׁעֶנֶת, מַשְׁעֲנָה.

שָׁעַע I. (i. e. שָׁעַשׁ; *pl. imp.* שְׁעוּ) 1. *tr. to overspread, to smear*, e. g. a wall; fig. *to overspread the eyes*, i. e. *to make blind* or *blear* Is. 29, 9, where עֵינַיִם should be supplied (see Hif. and הִשְׁתַּעֲשַׁע). On the stem comp. שָׁעַשׁ־ה II., Aram. שְׁעָא (שְׁעִי), ܫܥ to stroke, to smooth, to polish, fig. to flatter, whence שְׁעִיעָא smooth, שְׁעִירָא whitewash, שַׁעֲוָנָא wax; שְׁעָא, שַׁע = שָׁעַשׁ; Ar. سَعَّ the same, whence the reduplicated سَعْسَعَ to besmear (hair).

Hif. הִשַּׁע (*imp.* הַשַּׁע, a shorter form for הַשְׁעֵה) *to close, to overspread*, עֵינַיִם, i. e. *to blind* Is. 6, 10, like Kal.

Hof. שָׁעֲשַׁע (from the redupl. שָׁעַשׁ; *fut.* יְשֹׁעֲשַׁע) *to be soothed, caressed*, of a child, with עַל־בִּרְכַּיִם Is. 66, 12.

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Hithp. הִשְׁתַּעֲשַׁע (*imp. pl.* הִשְׁתַּעֲשָׁעוּ) *to shew oneself blind*, an intensive of Kal Is. 29, 9. The meaning *to take one's pleasure, to rejoice*, is unsuitable.

שָׁעַע II. (i. e. שָׁעַשׁ; Kal not used) *intr.* prop. *to shine, to glitter;* hence figur. *to be cheerful* or *joyful*, as שָׂמַח, אוּר, נָהַר, proceed from a similar fundamental meaning; it is therefore connected with the organic root in שָׁאָה III., שָׁעַע I., which mean to shine, to glitter, then *to see, to look.*

Pih. שִׁעְשַׁע (redupl.; *fut.* יְשַׁעְשַׁע) *to amuse oneself, to play* Is. 11, 8; also with the accus. of that *in which* one rejoices Ps. 119, 70; also *trans. to delight*, with accus. of the pers. 94, 19. Deriv. שַׁעֲשֻׁעַ.

Hithp. הִשְׁתַּעֲשַׁע (*fut.* יִשְׁתַּעֲשַׁע) *to delight oneself, to rejoice*, with בְּ *in* Ps. 119, 16 47.

שָׁעַף (not used) *tr. to bind, to knot*, fig. *to imagine, to think*, the organic root being also in חָשַׁב; perhaps too like the latter it means *intrans. to be united, related* (see חָשַׁב); Arab. سَعَفَ *to bring together, to complete*, ضَعَفَ *to double.* Deriv. the proper name שַׁעַף. See שָׂעַף.

שָׂעַף (not used) *tr. to bind, to unite*, cognate in sense with חָשַׁב, שָׂעַף, fig. *to meditate, to think*, the same metaphor. transference taking place in חָשַׁב; Ar. سَعَفَ, comp. شعب *to bring together, to collect.* To bring it into connection with סָעַף II. is less proper as the analogy of נוּב I. does not agree, since it is not used for *to think*, and שִׂיחַ 2. prop. belongs to שׂוּחַ II. Derivat. שַׂעַף (*pl.* שְׂעָפִים).

Pih. שִׂרְעַף (with Resh inserted; not used) *to think, to meditate*, while סִרְעַף means only *to sprout.* Deriv. שַׂרְעַף.

שַׁעַף (*union, friendship*) *n. p. m.* 1 Chr. 2, 47 49.

שַׂעַף (from שָׂעַף; only *pl.* שְׂעָפִים) *m. a thought*, Job 20, 2; 4, 13 *in thoughts from nocturnal visions.*

שָׁעַר I. (only 3 *p. perf.*) *tr.* 1. (not used) *to split, to divide, to tear asunder*, same as פָּצַר (which see), Ar. شَغَرَ (to cut or break in pieces), hence شَغْر (division, interval); Aram. תְּרַע, ܬܪܥ = Hebrew פֶּרַע, whence תַּרְעָא = Hebrew פֶּרֶץ. Deriv. שַׁעַר 1, the denom. שַׁעַר (שׁוּעָר), the proper name שַׁעֲרַיִם. — 2. Metaph. (as in חָתַךְ, גָּזַר) *to decide, to determine, to fix*, the price, value; *to estimate, to appraise*, Prov. 23, 7 *for as he estimates* (שָׁעַר) *in his heart, so is he*, i. e. otherwise than he speaks (Gr. Ven., Symm.); comp. Ar. سَعَّرَ to determine the value, أَسْعَرَ the same, سِعْر fixed price; شَعَرَ to judge, to perceive, شِعْر knowledge; Aram. שְׁעַר the same, Talm. שַׁעַר a tax, שִׁעוּר a definite measure, pensum; Aram. תַּרְעָא price. Deriv. שַׁעַר 2, the proper name שְׁעַרְיָה.

שָׁעַר II. (not used) *intr.*, commonly = שָׂעַר *to shudder, to be amazed*, or *to excite a shuddering* or *horror*, Ar. شعر the same, hence شَعْر painful, dolorous; metaphor. *to be rough, harsh*, of figs; *to be repulsive, horrible.* Derivat. שַׂעַר (adj.) perhaps from Pih., שַׂעֲרוּר, שַׂעֲרוּרִי, שַׂעֲרוּרִיָּה, שַׂעֲרִירִי, שַׂעֲרוּרִיָּה.

שָׂעַר I. (not used) *tr.* same as שָׂעַר I. *to split, divide, cut, separate*, of the hair, comp. פָּרַע I, 3 belonging to פֶּרַע 1, Aram. בְּרִנִית the hair, from בּוּן to divide, Ar. شَعَر the same, whence شَعْر hair. Deriv. שַׂעַר, שַׂעֲרָה 1, שַׂעֲרָה.

שָׂעַר II. (*fut.* יִשְׂעַר) *intr.* same as סָעַר *to be stormy, to rage, to be quickly moved*, commonly *tr. to tear* or *snatch away*, with accusat. of the object Ps. 58, 10. Deriv. שַׂעַר 2, שְׂעָרָה, שָׂעִיר 4.

Nif. נִשְׂעַר *to storm, to rage* Ps. 50, 3, of רוּחוֹת 104, 4 or סְעָרָה רוּחַ 148, 8 as servants of God.

Pih. שִׂעֵר (*fut.* יְשַׂעֵר or יִשְׂעַר) *to sweep away*, with מִן of place Job 27, 21.

Hithp. הִשְׂתָּעֵר (*fut.* יִשְׂתָּעֵר) *to rush on*, with עַל of a person *against* Dan. 11, 40.

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שָׁעַר III. (3 *perf. pl.* שָׁעֲרוּ, with *suff.* שְׁעָרוּם; *imp. pl.* שַׁעֲרוּ; *fut.* יִשְׁעַר) *intr. to shudder, to be astonished*, strengthened by the addition of the noun שַׁעַר Ez. 27, 35, coupled with רָעַם, שָׁמַם; with עַל of a person *at one* 32, 10, like שָׁמַם עַל; absol. *to condense*, of a clouded sky, coupled with חָרַב to dry, i. e. *to be immovable* (fluid is movable) Jer. 2, 12; hence generally, *to fear, to worship*, gods Deut. 32, 17. Deriv. שַׁעַר 3.

שָׁעַר IV. (not used) *intr. to be bristly, rough, to stand stiff*, of the hair, of points. Derivat. שָׂעִיר (*fem.* שְׂעִירָה) adj., שָׂעִיר (a noun), שְׂעִירָה, the proper names שֵׂעִיר, שְׂעִירִים, perhaps שְׂעִירָה 1.

שַׁעַר (in pause שָׁעַר, with *a* of motion שַׁעְרָה; *pl.* שְׁעָרִים, *constr.* שַׁעֲרֵי, with *suff.* שַׁעֲרֶיהָ, שְׁעָרֶיךָ) *m.* (*fem.* only Is. 14, 31, in the cod. Samar. Deut. 15, 7; 16, 5; 17, 2; 18, 6; 23, 16) 1. (from שָׁעַר I.) prop. cleft, aperture, and so *a gate*, of a city Gen. 23, 10, of a camp Ex. 32, 26, of the temple Jer. 7, 2, of the sacred fore-court Ex. 35, 16, of a palace Esth. 2, 19, and for the palace itself 3, 2; of the gate uniting the citadel with the lower city 2 Kings 23, 8; *the door*, of a small tent Prov. 14, 19. The gate was often a *gate-building*, with a גֵּג 2 Sam. 18, 24 and עֲלִיָּה 19, 1, with opening (פֶּתַח) Josh. 8, 29, דְּלָתוֹת Judges 16, 3, and an open place (רְחוֹב) 2 Chron. 32, 6; it was the place of justice Prov. 22, 22, conseq. forum, where strangers or guests were expected Gen. 19, 1, the place of meetings, where trials were held and matters of business transacted Ruth 3, 11; 4, 1 11. It was generally a place of public resort Prov. 31, 23 31, and accordingly people met there in social converse Lament. 5, 14, Ps. 69, 13, for which reason בִּשְׁעָרֶיךָ Deut. 12, 12, בְּאַחַד שְׁעָרֶיךָ stand for the city itself, and instead of בְּאַרְצָךְ שְׁעָרֶיו 1 Kings 8, 37 we should probably read with the Vulg. בְּאֶחָד מִשְׁעָרָיו *in one of his cities*. שַׁעֲרֵי אֶרֶץ *the passes leading to the country, entrances*, at the border Jer. 15, 7; Nah. 3, 13. Fig. שַׁעַר הַשָּׁמַיִם Gen. 28, 17, שַׁעֲרֵי שְׁאוֹל Is. 38, 10, שַׁעֲרֵי מָוֶת Job 38, 17; שַׁעַר הַנְּהָרוֹת Nah. 2, 7 *the gate of rivers*, i. e. the sluices, like אֲפִיקִים. Of the gates in Jerusalem are mentioned: שַׁעַר הַבְּנָיוֹן Neh. 2, 14, so called from the fountain שַׁעַר הַמַּעְיָן; שַׁעַר הַחֲרָסִית 3, 26, שַׁעַר הַמַּיִם Jer. 19, 2, שַׁעַר הָאֻפָּה Neh. 2, 13, שַׁעַר הַפִּנָּה 2, 13, שַׁעַר הַיְשָׁנָה 2 Kings 14, 13 or שַׁעַר הַפִּנּוֹת Zech. 14, 10 or שַׁעַר הַפִּנִּים 2 Chr. 25, 23, שַׁעַר בִּנְיָמִין Jer. 37, 13, שַׁעַר הַיְשָׁנָה 3, 6, שַׁעַר הַדָּגִים Neh. 3, 3, שַׁעַר הָרִאשׁוֹן הַבָּאָן Zech. 14, 10, שַׁעַר הַצֹּאן Neh. 3, 1 etc. See too מִשְׁמֶרֶת, מַשְׂרֵת and סַף 4. On the gates comp. *Robins.* Palest. I, p. 471 seq.; *Thenius*, Bücher der Könige, app. p. 6 seq.; *Tobler*, Topogr. von Jerusalem I, 162-179; on the present gates the same p. 144 seq. — 2. (from שָׁעַר I, 2) *a measure*, Gen. 26, 12 *a hundred measures*, i. e. hundredfold (Targ. Sam.); the LXX and Syr. incorrectly read שְׂעֹרִים. Derivat. the denominative

שָׁעַר (only *part.* שֹׁעֵר or שׁוֹעֵר, *plur.* שֹׁעֲרִים, *c.* שֹׁעֲרֵי) *to keep the gate, to keep watch at the gate; part. a city-watch, a gate-watch* 2 Kings 7, 10; 7, 11, applied particularly to the gate-keepers of the temple, a very old institution 1 Chr. 9, 17 18 24 26; Neh. 7, 45 73; 11, 19; 12, 45 47.

שְׂעַר *m.* 1. (from שָׂעַר I.) same as שֵׂעָר *the hair*, with רַגְלַיִם *the hair of the pudenda* Is. 7, 20, i. e. all males, also שְׂעַר alone Ez. 16, 7, Ar. شَعْر. — 2. (from שָׂעַר II.) *a storm, a stormy wind* Is. 28, 2, also סַעַר, סְעָרָה. — 3. (from שָׁעַר III.) *shuddering, amazement* Ez. 27, 35; 32, 10; Job 18, 20.

שְׂעָר see שֵׂעִיר.

שַׂעַר (*c.* שְׂעַר, with *suff.* שַׂעֲרָהּ, שַׂעֲרוֹ; from שָׂעַר I.) *m. hair*, prop. what is divided off, especially of *the hair of the head*, with רֹאשׁ Judges 16, 22, 2 Sam. 14, 26, seldom without it Song of Sol. 4, 2, mostly collect.; of hair on the body

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Lev. 13, 3; אַדֶּרֶת שֵׂ׳ *a hair-mantle*, i. e. of fur or skin Gen. 25, 25, Zech. 13, 4, hence בַּעַל שֵׂעָר *one clad in a hairy mantle* 2 Kings 1, 8.

שֵׂעִר (probably from נָשַׂר; *pl.* שְׂעִרִים; from שָׂעַר II.) *m. harsh, rough*, of תְּאֵנִים Jer. 29, 17, elsewhere רָעוֹת 24, 8, Targ. בִּישׁ, prop. exciting aversion. But the Arab. has rendered it by شَعِير which means malus, improbus, durus, so that שָׂעִר may be = שָׂרִר (see מָאַס = מָסַס).

שָׂעָר (not used) Aram. = Hebr. שָׂעַר I. Derivative

שַׂעַר (*c.* שְׂעַר) *Aram. m. the hair*, ׳שְׂ *hair of the head* Dan. 3, 27; 7, 9.

שַׂעֲרָה (*c.* שַׂעֲרַת, with *suff.* שַׂעֲרָתוֹ; *pl. c.* שַׂעֲרוֹת; from שָׂעַר I.) *f. a hair*, a single one as the aim of good shooters, hence אֶל־הַשֵּׂ׳ *to a hair* i. e. closely Judges 20, 16; also collect. and pl. Ps. 40, 13; *the hair of the head*, with רֹאשׁ, as something small 1 Sam. 14, 45, 2 Sam. 14, 11; also applied to the hair on other parts of the body Job 4, 15.

סְעָרָה (from שָׂעַר II.) *fem.* same as סַעַר *a storm* Job 9, 17; Nah. 1, 3.

שְׂעֹרָה (*pl.* שְׂעֹרִים; from שָׂעַר III. or IV.) *f.* prop. what is rough, bristly or projecting upwards; hence *barley*, used in the *sing.* of what is in the stalk Ex. 9, 31, Deut. 8, 8, Job 31, 40; in the *pl.* of the grain (comp. חִטָּה and חִטִּים); hence as a genitive to חֹמֶר Lev. 27, 16, קֶמַח Num. 5, 15, לֶחֶם Judges 7, 13, עֹגַת Ez. 4, 12; seldom alone 2 Sam. 17, 28. קְצִיר שְׂעֹרִים *barley-harvest* Ruth 1, 22, 2, 23 (forming the beginning of harvest, because barley ripens first). In שֵׁשׁ שְׂעֹרִים Ruth 3, 15, סְאָה or אֵיפָה is wanting, if ׳שְׂ be not the pl. of שְׂעַר = שָׂעַר 2. *a measure.*

שַׂעֲרוּרָה (prop. *fem.* of שַׂעֲרוּר, from שָׂעַר III.; but a *subst.*) *f. something horrible*, coupled with שַׁמָּה Jer. 5, 30; *something repulsive* 23, 14, LXX φρικτός.

שַׂעֲרוּרִיָּה (from שַׂעֲרוּרִי) *f.* the same Hos. 6, 10 K'ri, for which the K'tib has שַׂעֲרִירִיָּה.

שְׂעַרְיָה (from שָׂעַר and יָהּ, *Jah is Decider*; from שָׂעַר I.) *n. p. m.* 1 Chr. 8, 38.

שַׁעֲרַיִם (*double cleft*; from שָׂעַר I.) *n. p.* of a city in Judah Josh. 15, 36, where Simeonites also settled 1 Chr. 4, 31. In 1 Sam. 17, 52 the LXX read שְׂעָרִים, understanding by the word the inner and outer city-gates of Gath.

שְׂעָרִים (from שָׂעַר III.; *fear, distress*, hence *worship*) *n. p. m.* 1 Chr. 24, 8.

שַׂעֲרִירִיָּה see שַׂעֲרוּרִיָּה.

שַׁעֲרֻרָת *f. something horrible* or *abominable* Jer. 18, 13.

שְׂעָרָת see שְׂעִיר.

שַׁעֲשְׁגַז (Persian) *n. p.* of a Persian eunuch and keeper of the harem Esth. 2, 14. The etymology is obscure.

שַׁעֲשׁוּעַ (only *pl.* ־עִים, with *suff.* ־עָיו; ־עַי; from שָׁעַשׁ to שָׁעַע II.) *m. pleasant play*, of יֶלֶד, then *delight, enjoyment* Jer. 31, 20; in חָכְמָה Prov. 8, 30 31, coupled with שְׂחֹק; *the pleasure*, which the תּוֹרָה and עֵדוֹת Ps. 119, 24 77 143 or נַעַם give Is. 5, 7.

שָׁפָה I. (not used) *tr. to take, to receive, to contain* (in self), capere, recipere, of vessels and reservoirs; ident. in its organic root שָׁפַ־ה with סָחָה (סָפָה) I., סָפַ־ה; cognate in sense with כָּלַל (to מִכְלָל a reservoir), הָכַל, כָּל (כּוּל). Deriv. אַשְׁפָּה 1. The stem of יִשְׁפֶּה, יִשְׁפָּן, יִשְׁפָּה, יִשְׁפָּה is יָשַׁח which see.

שָׁפָה II. (not used) *tr.* 1. *to mix, mingle; to heap together, to collect*, coacervare, especially applied to dung-heaps, rubbish etc.; connected in its org. root שָׁפַ־ה with that in סָפַ־ה (Hif.), אָ־סָף, יָ־סָף. Deriv. אַשְׁפָּה 2 (only *pl.* אַשְׁפּוֹת), אַשְׁפַּת (= שֶׁפַת; *pl.* אַשְׁפָּתוֹת). — 2. Metaphor. *to curdle, to thicken*, of milk; hence *to turn into cheese*, same as גָּבַן 2. Deriv. the noun שְׂפָה.

שָׁפָה III. (Kal unused) *intr.* 1. *to be*

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bare, *bald*, of mountains; *to be smooth*, *level*, of an unfruitful plain; metaphor. *to be bared*, *stripped*, of bones. — 2. Fig. *to be even*, *equable*, of the mind, comp. שָׁוֶה used of שָׁפָה, Aram. and modern Hebrew *to be quiet*, *gentle*. The fundamental signification seems to be, *to be abraded*, *smoothed*, a similar transference taking place in tr. קָרַח, מָרַט. Ident. in its organic root with שָׁוֶה, שָׁוֵה, Aram. שְׁפָא, שְׁפֵא, שְׁפֵי; Ar. صَفَى to be naked, of rocks. Deriv. שְׁפִי, the proper names שָׁפִי, שָׁפוֹ and perhaps יִשְׁפָּה.

Nif. נִשְׁפָּה (*part. m.* נִשְׁפֶּה) *to be bald*, *bare*, of רֹאשׁ Is. 13, 2, see שְׁפִי.

Puh. שֻׁפָּה (3 *p. plur.* שֻׁפוּ) *to be bared*, *loosened*, of צְצָנוֹת, i. e. to be without flesh and skin Job 33, 21 K'ri (*Ibn 'Esra*), where the K'tib reads שְׁפִי giving a similar meaning. Targ. (כְּחִישׁ), *Ibn Ganâch*, *Saadia*, *Kimchi* explain it after the Aram. שְׁפָא to rub in pieces, to crush.

שָׁפָה (not used) *tr.* same as שָׁפָה I. *to hold*, *receive*, *contain*, of a receptive organ, as the mouth, lip, like שָׂפָה of a quiver, סַף of bowls, cups etc.; also of an entrance-space which serves to receive those who come in; Aram. סְפָא, Ar. سَفَى the same. Deriv. שִׁפְחָה.

שָׂפָה (from שָׁפָה II.; *pl. c.* שְׂפוֹת) *f. cheese* 2 Sam. 17, 29, Targ. גּוּבְנִין, Peshito ܓܒܢܐ.

שִׂפָּה (after the form שִׁבָּה, from שָׂפָה; *c.* שִׂפַּת, with *suff.* שִׂפָּתוֹ; *du.* שִׂפְתַיִם, *c.* שִׂפְתֵי, with *suff.* שִׂפְתֶיךָ, שִׂפְתֶיהָ; but the *pl. c.* שִׂפְתוֹת, with *suff.* שִׂפְתוֹתֵינוּ, from שִׂפָּה = שָׂפָה) *f.* prop. what takes or receives, comp. מַלְקוֹחַ; hence 1. *lip*, *mouth*, *throat*, of men and beasts Is. 37, 29; Song of Sol. 4, 3 11; 5, 13; as the organ of speech in הִפְטִיר בְּשָׂ׳ Ps. 22, 8 (see פָּטַר); *du.* of *the upper and under lip*. פָּ׳ שָׂפְתֵי שָׂ׳ *to speak* Job 11, 5, כָּלָא שָׂ׳ Ps. 51, 17 *to cause one to speak*; עַל־שָׂ׳ 40, 10 *not to speak*, prop. to shut the lips; speech is שָׂ׳ תַּחַת 16, 4, seldom עָלָה עַל־שִׂפַּת שָׂ׳ 140, 4. Also *talk* in לָשׁוֹן Ez. 36, 3 *to come up into the talk of the tongue*, parall. דִּבָּה. It is the organ of sinful speech Job 2, 10, of loud thanks Ps. 45, 3; עֲרֵל שָׂ׳ *one of uncircumcised* i. e. *obscure speech* Ex. 6, 12; עִמְקֵי שָׂפָה Is. 33, 19 *those of unfathomable speech* = כְּבֵד לָשׁוֹן. To שָׂ׳ as meaning *speech* are applied אֵמֶת Prov. 12, 19, שֶׁקֶר 10, 18, אָוֶן 17, 4, מֶחְקָ 16, 22, בְּרוּרָה Zeph. 3, 9, עֶמְקָא Is. 6, 5. It is also meant to express *inconsiderate*, *light-minded speech* Is. 29, 13; 36, 5; Prov. 14, 23; hence אִישׁ שִׂפְתַיִם *a babbler* Job 11, 2; אֱוִיל שְׂ׳ *a prating fool* Prov. 10, 8. Generally *the language* of a people Is. 19, 18. — 2. Metaphor. *the edge*, of a כִּיּוֹר 1 Kings 7, 26, *the border*, of גְּלָל Ex. 28, 32, יְרֵכָה 26, 4; *the shore* Gen. 22, 27; 41, 3; *a boundary* Judges 7, 22. On the word comp. the Aram. סְפָא, סִפְתָא, שִׁפְתָא, Ar. شَفَة.

שְׁפוֹ (same as שְׁפִי 2) *n. p. m.* Gen. 36, 23; otherwise שְׁפִי.

שְׁפוּט (*plur.* שְׁפוּטִים; from שָׁפַט) *m. judgment*, *punitive judgment*, coupled with חֶרֶב and = שְׁפָטִים 2 Chr. 20, 9; LXX κρίσις, Syr. ܕܝܢܐ; *pl. punishments*, Ezek. 23, 10 *and inflicted punishment upon her*.

שְׁפוּפָם (from שָׁפָה; *serpent*) *n. p. m.* Num. 26, 39; also שׁוּפָם (which see), whence the *patr.* שׁוּפָמִי 26, 39; comp. שְׁפוּפָן, שְׁפִיפֹן. מְפִים Gen. 46, 21 may be read perhaps שְׁפִים.

שְׁפוּפָן (the same) *n. p. m.* 1 Chr. 8, 5.

שָׁפַח (not used) *intr. to be attached to*, *to associate*, of the members of a family and of domestics; *to be related*, same as סָפַח I., where לָוָה is parallel (*Jeh. Karpentrasi*). The organic root שׁ־פַ־חַ is also in the Sanskrit paç, Latin pang, Greek πήγ-νυμι. The Ethiop. ሰፍሐ *safacha* (to spread out) is to be put with צָפַח. Deriv. מִשְׁפָּחָה and שְׁפָחָה.

שָׁפַךְ (Kal not used) *trans.* same as סָפַךְ III. (which see) *to pour out*, *to*

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shed, blood; figurat. *to break out*, of pustules, leprosy. Deriv. מִשְׁפָּחַת.

Pih. שִׁפַּח *to make break out*, קָדַקְדֹּ, i. e. to cover with leprosy Is. 3, 17; perhaps *to make empty*, since סָפַח and שָׁפַח may also have this meaning.

שִׁפְחָה (*cstr.* שִׁפְחַת, with *suff.* שִׁפְחָתְךָ, *plur.* שִׁפָּחוֹת, with *suff.* שִׁפְחוֹתָיו; from שָׁפַח) *fem.* prop. she that belongs to, she that is attached to a house or family; hence *a maid, a female servant*, famula, serva, especially of a גְּבִירָה Gen. 16, 1 8; 29, 23, עֶבֶד being attached to the master; both together 20, 14; 32, 6; *a concubine* 16, 2; *a maid servant*, who does the lowest work Ex. 11, 5 (see טָחַן), and therefore a figure of meanness; used in the addresses of women to their superiors, as עֶבֶד is in the case of men 1 Sam. 1, 18; 25, 27; elsewhere אָמָה 25, 28, which, however, is looked upon as an honourable title 1 Sam. 25, 41.

שָׁפַט (*part.* שֹׁפֵט, שׁוֹפֵט; *inf. absol.* שָׁפוֹט, *constr.* שְׁפֹט, with *suff.* שָׁפְטֵנִי; *imp.* שְׁפֹט, שָׁפְטֵ־, with ־ה opt. שָׁפְטָה, *plur.* שִׁפְטוּ; *fut.* יִשְׁפֹּט) *trans.* prop. *to separate, divide, split off*, and like other verbs of dividing (see גָּזַר, חָתַךְ, פָּלַל I.) transferred to *deciding* or *judging;* hence 1. *to judge*, absol. *to act the part of judge* Gen. 19, 9; *to pronounce sentence* Is. 11, 3, fully שָׁ׳ מִשְׁפָּט 1 Kings 3, 28, and with it the genit. אֱמֶת Zech. 7, 9, שָׁלוֹם 8, 16, נוֹאֲפוֹת Ez. 16, 38, but commonly with the accusat. of the person upon whom one pronounces sentence Ez. 18, 22 26, Deut. 16, 18, or for whom one is judge 1 Sam. 7, 16 17 or acts judicially Ps. 67, 5; with accus. of the thing which one judges Ex. 18, 26; with *adverbs*, צֶדֶק Prov. 31, 9, מֵישָׁרִים Ps. 75, 3, עָוֶל 82, 2. שָׁ׳ בֵּין ... וּבֵין Gen. 16, 5, לְ ... שָׁ׳ בֵּין 31, 53, or בֵּינֵינוּ *to judge between*. *Part.* שֹׁפֵט *a judge* in the widest sense of the word Ex. 2, 14; Deut. 16, 18; used especially of God who judges individuals and all mankind Gen. 18, 25; Is. 33, 22; Ps. 7, 12. — 2. *to procure right, to defend right*, with accus. of the person, as יָתוֹם Is. 1, 17; Ps. 10, 18; 26, 1; with מִשְׁפָּט פְּ׳ Jer. 5, 28; with מִיַּד פְּ׳ or נָתַן *to deliver by right from* 1 Sam. 24, 16; 2 Sam. 18, 19; Ps. 43, 1 (see דִּין). — 3. *to condemn, to punish*, Arab. قَضَى, 1 Sam. 3, 13; Ez. 7, 3; שְׁפוֹט being also applied to punishment. — 4. Generally *to govern, to rule* Judges 16, 31, 1 Sam. 8, 5, of a מֶלֶךְ or שֹׁפֵט = מֶלֶךְ. The *part.* שֹׁפֵט is therefore applied to the princes of the people in the period between Joshua and Samuel Judges 3, 10; 4, 4; 10, 2, and is also elsewhere Am. 2, 3 = מֶלֶךְ 1, 15; Is. 16, 5; 40, 23; Ps. 2, 10. In Phenician the head of the state is termed שֹׁפֵט (Latin sufes, pl. sufetes Liv. 28, 37; 30, 7), which word appears also in proper names, as שָׁפָט (comp. שָׁפַטְבַּעַל). Deriv. שֹׁפֵט (only the plur. שֹׁפְטִים), שְׁפוֹט, מִשְׁפָּט, the proper names שָׁפָט (also in אֱלִישָׁפָט, שְׁפַטְיָה, יְהוֹשָׁפָט, יוֹשָׁפָט, שְׁפַטְיָהוּ, שְׁפָטְנָה).

Nif. נִשְׁפַּט (*inf. constr.* הִשָּׁפֵט) *to be judged* Ps. 9, 20; 37, 33; *to be condemned* 109, 7; *to go to law* or *plead* Prov. 29, 9, with עִם Jo. 4, 2, אֶת־ Ez. 17, 20 or לְ of a person Jer. 25, 31; also with the accusat. of a thing *about* which 1 Sam. 12, 7, or with accus. of the person and עַל of the thing Jer. 2, 35, where אֶת may stand for אֶת־; of God, *to take into judgment, to punish one* Is. 66, 16; Ez. 38, 22.

Pih. שׁוֹפֵט (after the form לוֹשֵׁן; *part.* מְשׁוֹפֵט) *to pronounce judgment*, part. *right-pronouncer = judge* Job 9, 15, conseq. = שֹׁפֵט; Arab. قَاضَى (conj. III.) to accuse before a judge.

The stem שָׁפַט is in Aram. תְּפַח (which see), whence תְּזַפַּח; and the organic root is שָׁ־פַ־טְ, Arab. قَضَى (to decide, judge).

שָׁפָט (*a Judge*, viz. *Jah is*) *n. p. m.* Num. 13, 5; 1 Kings 19, 16; 1 Chr. 3, 22; 5, 12.

שִׁפְטָן (only *part. m. plur.* שָׁפְטָן, from שָׁפַט) *Aram. trans.* same as Hebr. שָׁפַט Ezr. 7, 25.

שֹׁפֵט (only *plur.* שֹׁפְטִים, with *suff.*

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שְׁפָטָה) *m. a judgment, a stroke* Ex. 6, 6; 7, 4; *punishment* Prov. 19, 29; *the divine will*, with עֵץ, to which belong war, famine &c. Ez. 14, 21; commonly עָשָׂה שְׁפָטִים בְּ *to do judgment upon* or *to inflict punishment* Ex. 12, 12; Num. 33, 4; Ez. 5, 10.

שְׁפַטְיָה (*Jah is Judge;* שָׁפַט constr. state of שָׁפָט) *n. p. m.* 2 Sam. 3, 4; Jer. 38, 1; Ezr. 2, 4; 8, 8; Neh. 7, 9; 11, 4.

שְׁפַטְיָהוּ (the same) *n. p. m.* 1 Chr. 12, 5; 27, 16; 2 Chr. 21, 2.

שִׁפְטָן (*a Judge*, viz. *Jah is*) *n. p. m.* Num. 34, 24.

שְׁפִי (in pause שֵׁפִי; *plur.* שְׁפָיִם, שְׁפָיִים, also שְׁפָאִים, like פְּתָאִים from פֶּתִי; from שָׁפָה III.) 1. *m.* prop. *bareness;* hence *a steppe, a bare plain* Is. 49, 9; Jer. 12, 12; *a bare hill* Is. 41, 18, opposite בִּמָּה; 3, 2 21; 4, 11; comp. Syr. ܫܦܝ a bare plain, Ar. صَفًا a naked rock. — 2. *dissolution, separation*, as an *adv.* (in the accusat.) to הָלַךְ, *alone* Num. 23, 3. — 3. (*unconcernedness*) *n. p. m.* 1 Chr. 1, 40, elsewhere שֹׁפָל.

שְׁפָיִם see שְׁפִי.

שְׁפִיפֹן (from the *sing.* שָׁף *a serpent*, stem שָׁפַף; comp. שְׁפִיפֹן) *n. p. m.* 1 Chr. 7, 12 15; 26, 16; see שׁוּפָם, שְׁפוּפָם, שְׁפוּפָן; comp. the proper names Draco, Basiliscus, old German Hotterus, Otterus, from Otter; among the Orientals Osman, Alnachas.

שְׁפִיפֹן (from שָׁפַף) *m. a horned serpent, the cerastes* (Jewish tradition, Jerome, Saadia) Gen. 49, 17, described as cunning, lying in ruts and dangerous to passers by (comp. *Oken*, Naturgeschichte VI. p. 544). The tribe of Dan is compared to it, comp. Judges 18, 27. Ar. سِفٌّ, سُفٌّ a speckled serpent with black and white spots. The explanation (Targ., Syr.) basilisk (סְהוֹפְכָא, דּוּרְמָן) is merely conjectural.

שְׁפִיר (שָׁפַר I.; *beautiful town*, if it be not = שְׁמִיר, *thorn-hedge*) *n. p.* of a place in the kingdom of the ten tribes, as the context requires Mic. 1, 11; certainly the שְׁמִיר on mount Ephraim Judges 10, 1, Josh. 15, 48, which the LXX and Euseb. render by Σαφείρ. Jerome understands a locality in Judah, now *el-Savafir* (السوافير, *Robinson*, Palest. II. p. 370), which does not suit.

שַׁפִּיר (from the Pa. of שָׁפַר) *Aram. adj. m. beautiful, lovely, fair* Dan. 4, 9 18.

שָׁפַךְ (*inf. constr.* שְׁפֹךְ, שְׁפָךְ, with *suff.* שָׁפְכָה; *fut.* יִשְׁפֹּךְ) *trans.* 1. *to pour, to pour out*, as מַיִם Ex. 4, 9, מָרַק Judges 6, 20, נֶסֶךְ (libamen) Is. 57, 6; שְׁפֹךְ יי לִפְנֵי יי *to make a libation before God* 1 Sam. 7, 6 (where מַיִם is left out), symbolising lowly subjection (comp. Ps. 22, 15; Lament. 2, 19); *to shed*, דָּם, of slaughtered animals Deut. 12, 16 24, of sacrificial victims Ex. 29, 12; especially of men and therefore = *to murder* Gen. 9, 6; 37, 22; Lev. 17, 4. Figurat. שָׁפַךְ נֶפֶשׁ *to pour out the soul* Ps. 42, 5, i. e. to give free vent to the feelings; שָׁפַךְ לֵב Lament. 2, 19 *to pour out one's soul in complaints*, with שָׁפַךְ שִׂיחַ 1 Sam. 1, 15; שָׁפַךְ בּוּז עַל־פְּנֵי יי the same Ps. 102, 1; שָׁפַךְ חֶרְפָּה עַל *to pour contempt upon one* Job 21, 21; with a like figure שָׁפַךְ רוּחַ עַל Jo. 3, 1, שָׁפַךְ הֲמוֹנָה עַל Is. 42, 25 and אֶל for עַל Ps. 79, 6, שָׁפַךְ זַעַם עַל 69, 25, שָׁפַךְ עֶבְרָה Hos. 5, 10; *to empty*, מְרֵרָה (gall) i. e. to give a fatal wound to Job 16, 13, שָׁפַךְ מְעַיִם 2 Sam. 20, 10, by slitting up the belly; שָׁפַךְ of blood Ps. 79, 10, fig. of wrath Ez. 20, 33. — 2. of things dry, as עָפָר Lev. 14, 41, שֶׁפֶךְ, see שָׁפַךְ; לְלֵלָה *to cast up a mound*, with עַל 2 Kings 19, 32 or אֶל 2 Sam. 20, 15. Deriv. שֶׁפֶךְ, שְׁפֻכָה.

Nif. נִשְׁפַּךְ (*inf. constr.* הִשָּׁפֵךְ; *fut.* יִשָּׁפֵךְ) *to be shed*, of blood Gen. 9, 6; *to be poured out*, of ashes 1 Kings 13, 3; נִשְׁפַּךְ כַּמַּיִם *to be poured out like water*, a figure of despondency Ps. 22, 15. Fig. *to lavish*, נִבְחֶשֶׁת (the shame), i. e. *to practise great whoredom* Ez. 16, 36 = שֶׁפֶךְ תַּזְנוּיִת 16, 15, comp. ἐχχέω Tob. 4, 18.

Puh. שֻׁפְכוּ (3 *p. pl.*) *to be poured out*, of blood Num. 35, 33; *to slip*, of אֲשׁוּרִים Ps. 73, 2, comp. Latin *fundi* for *prosterni*.

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Hithpa. הִשְׁתַּפֵּךְ (*inf. constr.* הִשְׁתַּפֵּךְ; *fut.* יִשְׁתַּפֵּךְ) *to be poured out round about* LAMENT. 4, 1, especially of the נֶפֶשׁ *to expire, to die* 2, 12; *to pour oneself out in complaints* JOB 30, 16.

The stem שָׁפַךְ (Aram. שְׁפַךְ, אַשְׁפֵּךְ, commonly אַשַּׁד, Ar. سَفَكَ, سَبَكَ) is closely connected with שָׁפַח, שָׁפַק II., סָפַח III.; and the organic root שְׁ־פַ־כְ lies also in פַּ־כַּ־ה (which see), כַּ־בַּ־ה, נַ־כַ־ב (to נָכַךְ), Aram. נְ־בַ־ג.

שֶׁפֶךְ *m. the pouring out*, of ashes, *place of pouring out* LEV. 4, 12.

שְׁפֵכָה *fem. urethra*, through which the urine is poured off DEUT. 23, 2, conseq. not testicle (אֲשָׁךְ); comp. mod. Hebrew שְׁפֵכָה canal, שׁוּפְכָה pail, מַשְׁפֵּכָה funnel.

שָׁפַל (*fut.* יִשְׁפַּל, *inf. constr.* שְׁפַל after the form שְׁכַב) *intr. to sink*, of הָר or גִּבְעָה Is. 40, 4; *to be felled*, of high trees 10, 33, elsewhere יָרַד (32, 18); figurat. *to be made low*, of עִיר 32, 19; *to be humbled, bowed down*, of proud, haughty men 2, 9 11 12 17; 5, 15, coupled with שָׁחַח; *to be suffocated*, of speech 29, 4, of the clapper of a mill ECCLES. 12, 4. In derivatives and the dialects, *to be sunk, deep*, of the ground; *to settle, to lie*, of dregs; *to be under*, figurat. *to be low, deep, humble, mean, ignominous.* Derivat. שְׁפַל (שְׁפָלָה), שֵׁפֶל, שֶׁפֶל, שִׁפְלָה, שְׁפֵלָה, שִׁפְלוּת, and the proper names נִשְׁפֵּלָה, שְׁפֵלָה.

Hif. הִשְׁפִּיל (*part.* מַשְׁפִּיל, *inf. constr.* הַשְׁפִּיל; *fut.* יַשְׁפִּיל) *to make low*, the high (גֵּאֶה) JOB 40, 11, coupled with הַכְנִיעַ 40, 12; *to overthrow*, עַיִן Ez. 17, 24, opposite הִגְבִּיהַ; *to cast down = to destroy*, קָרְיָה Is. 26, 5; *to humble*, גַּאֲוָה 13, 11; 25, 11; *to bring down*, opposite רוֹמֵם 1 SAM. 2, 6, הָרִים PS. 75, 8, or הִגְבִּיהַ Ez. 21, 31; *to let sink*, עֵינַיִם רָמוֹת PSALM 18, 28, which is paraphrased in 2 SAM. 22, 28 *thou lettest thy looks sink upon the haughty;* פָּנִים שְׁפִיל *to make low before one* PROV. 25, 7, i. e. to put low, opposite עָלָה; JOB 22, 29 *when they humble and bow* (an indefin. subject expressed by the 3 p. plur.); *to make low* or *deep*, the seat (שֶׁבֶת left out) Is. 57, 9; combined with יָשַׁב the adverb *low* is denoted JER. 13, 18.

On the stem comp. the Arab. سَفِلَ, سَفُلَ (to be low or bad), تَفَلَ (to rest, to settle), Aram. שְׁפַל, ܫܦܠ; the organic root is שְׁ־פַ־לְ, which is also in אָ־פַ־לְ, נָ־פַ־לְ II., פָּל (פּוּל) II.

שָׁפֵל (*constr.* שְׁפַל, with the final letter הָ־, שְׁפֵלָה Ez. 21, 32, as a neuter; *plur.* שְׁפָלִים) *adj. m.*, שְׁפֵלָה (*constr.* שְׁפַלַּת) *fem. low*, of the קוֹמָה of the גֶּפֶן Ez. 17, 6, of עֵץ 17, 24; *sunk*, of a leprous spot LEV. 13, 20; fig. *insignificant* 2 SAM. 6, 22, subst. *something low* JOB 5, 11; of מַמְלָכָה Ez. 17, 14, coupled with נִבְזֶה MAL. 2, 9; often with רוּחַ *of humble spirit, lowly* PROV. 29, 23, coupled with דַּכָּא Is. 57, 15; *pressed down, bowed*, ibid. and PROV. 16, 19, where שְׁפַל רוּחַ is not an infin.

שְׁפַל *adj. m.* same as שָׁפֵל Ez. 17, 24, according to old mss.

שִׁפְלָה (with *suff.* שִׁפְלָנוּ) *m. lowness, a low condition* Ps. 136, 23; ECCLES. 10, 6.

שְׁפַל (Pe. not used) *Aram. intr.* same as the Hebrew שָׁפַל in the senses *to be low, weary, weak, tired;* especially so in Syriac. Deriv. שְׁפַל.

Af. הַשְׁפֵּל (*part.* מַשְׁפֵּל; *inf. constr.* הַשְׁפָּלָה; *fut.* יַשְׁפֵּל) *to make low, to cast down* DAN. 4, 34; 5, 19; 7, 24; *to humble*, לֵב 5, 22.

שְׁפַל (from the verb שְׁפַל) *Aram. m. a low one*, in rank or esteem DAN. 4, 14; combined with כְּבַר אֱנָשׁ = אֱנָשִׁים 7, 13.

שִׁפְלָה *fem. lowness, humiliation* Is. 32, 19.

שְׁפֵלָה (with *suff.* שְׁפֵלָתָהּ) *fem. depression, plain* or *sunk country*, coupled with הָר JOSH. 11, 16; *slope* or *flat*, Aram. שְׁפוֹל, ܫܦܠ; but commonly the particular plain stretching from יָפוֹ as far

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as עַזָּה, or even to Egypt 9, 1; 12, 8, in which many cities were situated 15, 33 seq., mentioned along with הַר and נֶגֶב 10, 40; always with the article 1 Kings 10, 27; Ob. 9. The tract of the tribe of Judah was divided into הַר, נֶגֶב and שְׁפֵלָה Judges 1, 9, to which last belong the Philistine cities of the coast. This tract was called by the LXX Σεφηλά, which subsequently became a proper name (LXX on Jer. and Ob.; 1 Macc. 12, 38; Euseb. in Onom. s. v.). The city *Mespila*, now Kuyyundshick, was called מִשְׁפֵּלָה = שְׁפֵלָה.

שִׁפְלוּת *fem. a sinking*, with יָדַיִם a figure of remissness Eccles. 10, 18.

שָׁפַם (not used) *intr.* same as שָׁבַן *to sprout, to grow;* fig. *to be young, to be strong*, of persons; *to be fertile*, of districts; comp. שָׂפַם. Deriv. the proper names שָׁפָם, שְׁפָם, שִׁפְמוֹת; on the contrary שׁוּפָם (which see) belongs to שָׁף (שׁוּף) = שַׁף (שָׁפַף).

שָׂפַם (not used) *intr. to sprout, to grow*, of the hair, cognate in sense with זָקַן (which see); applied especially to the beard; Ar. شَبَنَ (to sprout forth, of plants; to grow, of men, i. e. to be young, strong); comp. שָׁבַן. Derivat. שָׂפָם.

שָׁפָם (*a youthful, vigorous one*, from שָׁפַם) *n. p. m.* 1 Chr. 5, 12.

שָׂפָם (from שָׂפַם, with *suff.* שְׂפָמוֹ) *m. the beard*, עָטָה עַל־הַשָּׂפָם *to cover the beard*, a sign of mourning, also of a leper Lev. 13, 45; Mic. 3, 7; Ez. 24, 17 22; עָשָׂה הַשָּׂ׳ *to trim the beard* 2 Sam. 19, 25. From sprouting are also derived זָקָן, Greek γένειον, γένος, κόννος, Latin gena, German Kinn.

שְׁפָם (with *a* of motion שְׁפָמָה; *fruitful place*) *n. p.* of a locality in the east of Palestine at the north point between חֲצַר עֵינָן, רִבְלָה and עַיִן, east of יַם־כִּנֶּרֶת Num. 34, 10 11.

שֵׁפֶם (= שְׁפָם) *n. p.* of a locality in Judah, = שִׁפְמוֹת; deriv. the *Gent. m.* שִׁפְמִי 1 Chr. 27, 27.

שִׁפְמוֹת (*fruitful place*) *n. p.* of a city in Judah 1 Sam. 30, 28, = שֵׁפֶם.

שִׁפְמִי see שֵׁפֶם.

שָׁפַן (not used) *tr.* 1. *to gnaw*, of rodentia, cognate in sense עָכַב II. (to עַכְבָּר). — 2. *to rub off, to polish;* figur. *to act slyly, prudently, cunningly*, the idea of slyness or prudence being connected in other words with that of polish and fineness (comp. עָרַם I., with עָרַם II, 2); Ar. سَفَنَ to gnaw, to rub off, سَفِين polished or fine, figuratively sly, prudent; شَفَنَ the same, whence شَفِن callidus. The organic root is שָׁ־פַן. Derivat. שָׁפָן, the proper names שָׁפָן, שׁוֹפָן, שֹׁפָן and perhaps יִשְׁפָּן.

שָׂפַן (*part. pass. m. pl. c.* שְׂפֻנֵי) *tr.* same as סָפַן I. *to cover, to hide* Deut. 33, 7, if שְׂפֻנִים be not a subst. meaning *treasures*, prop. a thing kept, = טְמֻנִים, to which it stands in apposition.

שָׁפָן (*plur.* שְׁפַנִּים, like קְטַנִּים out of קָטָן; from שָׁפַן) *m.* 1. prop. a general term, *one of the rodentia-genus*, which chews the cud Lev. 11, 5, has its dwelling among rocks and in fissures Ps. 104, 18, living in flocks and cunning Prov. 30, 26 (comp. 30, 24). The LXX at Lev. 11, 5 interpret it specially of *the hare* (δασύπους, rough-foot), Aq. λαγωός, but it is distinguished from אַרְנֶבֶת in Deut. 14, 7. Saadia, Ar. and Sam. translate it وبر (Vabr) i. e. *hyrax Syriacus*, smaller than the hare, of the size of a rabbit, found on mount Lebanon and in the Jordan territory, so called from its rough skin and bristles (وَبِرَ pilosus fuit), comp. سَفَن pellis aspera. Hence the LXX translate in Deut. 14, 7 χοιρογρύλλιος *bristly animal*, Himyaritic شُفُن the same. The Targ. points to the same animal when it translates טַפְזָא, טַוְזָא, טַפְסָא (*leaper*), since the *Vabr* goes by leaps (*Oken*, Naturgesch. VII, 2. p. 887 seq.). The Vulg. on the Ps., and the Greek Venet. on Lev. understand *hedgehog*. Jewish tra-

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dition supposes the *rabbit*, probably an animal like the *Vabr* (*Ibn Ganâch*), which is also the view of the Peshito (ܫܰܦܢܳܐ) and the Targ. on Prov. 30, 26 (חֻגָּם). This interpretation is suitable, because in Phenician שָׁפָן must have had the same meaning, *Spain* being named by the Phenicians from the multitude of its rabbits. — 2. (*sly* or *prudent one*) *n. p. m.* 2 Kings 22, 3; Jer. 36, 24.

שָׁפָן (more correctly שׁוּפָן; *nakedness*, *bareness*) *n. p.* of a locality in Gad, which occurs only as a genitive to עַטָרוֹת Num. 32, 35. See עֲטָרוֹת.

שְׁפָנִים see שָׁפָן and טָפַן.

שָׁפַע (not used) *intr. to flood*, *to overflow*; *to be abundant*, *in fulness* or *multitude*; *to be unrestrained*, Aram. שְׁפַע, ܫܦܰܥ the same, Ar. شَفَعَ (to supplement, to stand security, to club money); the org. root שְׁפַ־ע lies also in שָׁבַ־ע, כָּבַ־א, Aram. צְבַ־ע. Deriv. שֶׁפַע, שִׁפְעָה, שִׁפְעַת, the proper name שִׁפְעִי.

שֶׁפַע *m. abundance*, *riches*, *fulness*, Deut. 33, 19.

שִׁפְעָה (*c.* שִׁפְעַת) *f. multitude*, of מַיִם Job 22, 11, גְּמַלִּים Is. 60, 6, סוּסִים Ez. 26, 10; *a great array*, *a multitude of people* 2 Kings 9, 17, which שִׁפְעַת also means there in all probability, with the supplementing יְהוּא.

שִׁפְעִי (from שִׁפְעִיָּה, *Jah is Fulness*) *n. p. m.* 1 Chr. 4, 37.

שִׁפְעַת 2 Kings 9, 17 see שִׁפְעָה.

שָׁפַף (not used) *tr.* 1. same as שָׁחַף I. *to pierce*, *to wound*, *to bite*, of serpents, Aram. שְׁפָא to sting, שְׁפִיוְתָא a sting, Arab. شَفَّ to pierce, whence شَفِيف piercing, cold. Deriv. שְׁפִיפֹן, the proper names שְׁפוּפָם, שְׁפוּפָן, שְׁפִיפֹן (from שָׁפַף), see שׁוּפָם. — 2. *to rub in pieces*, *to rub off*, *to make lean*, *thin*, *fine*, the same transference existing in שׁוּף I., Ar. شَفَّ the same, of a thin dress, of leanness.

שָׁפַק I. (*fut.* יִשְׁפֹּק) *tr.* same as סָפַק I. (which see) *to strike together*, כַּפַּיִם, with עַל of a person *at*, a gesture of dislike or malicious joy Job 27, 23.

Hif. הִשְׁפִּיק (*fut.* יַשְׁ) *to strike the hands together*, in concluding bargains; hence *to enter into a covenant*, *to have intercourse with*, with בְּ of a person Is. 2, 6.

שָׁפַק II. (*fut.* יִשְׁפֹּק) *intr.* same as סָפַק II. *to overflow*, *to flood*, *to be abundant*; hence *to suffice*, *to be enough*, with לְ *for* 1 Kings 20, 10. Deriv.

שֹׂפֶק (with *suff.* שׂוֹפְקוֹ; from שָׁפַק II.) *m. riches*, *fulness*, Job 20, 22 *when his riches are gone* (see מָלֵא), *he shall be in straits* (Targ. מִפָּא). See סָפֵק.

מִשְׁפָּק (from שָׁפַק II.) *m.* same as שֹׂפֶק Job 36, 18; see סָפֵק.

שָׁפַר I. (not used) *tr.* same as סָפַר I. and צָפַר I. (which see), prop. *to pierce into*, then *to deepen*, *to hollow*, in order to insert a thing; also *to arch.* A farther development of this meaning may be found under סָפַר I. Deriv. שׁוֹפָר, אַשְׁפָּרִיר, שַׁפְרִיר.

Pih. I. שִׁפֵּר *to make hollow*, i. e. *arched*, of a tent, the heaven, Job 26, 13 *by his spirit his hand* (יָדוֹ is to be supplied from the preceding hemistich) *has arched the heavens.* שִׁפְרָה stands for שִׁפֵּרָה, the Targ. having also taken it as Pih., though from שָׁפַר II.

Pih. II. שִׁפְרֵר (not used) *to arch.* Deriv. שַׁפְרִיר, שַׁפְרוּר.

שָׁפַר II. (3 *p. perf. fem.* שָׁפְרָה) *intr.* same as סָפַר II. (which see) *to shine*, *to glitter*, *to lighten*; metaphor. *to be beautiful*, *lovely*, *pleasant*, *agreeable*, with עַל of a person Ps. 16, 6, like the Aram. שְׁפַר Dan. 4, 24. For comparison see סָפַר II. Deriv. שֶׁפֶר, שִׁפְרָה, שִׁפְרָה (according to some), the proper names שֶׁפֶר, שִׁפְרָה, שִׁפְרִי.

שֶׁפֶר (from שָׁפַר II.) *m.* 1. *beauty*, אִמְרֵי שֶׁ Gen. 49, 21 *beautiful*, *bright words*, i. e. a song of victory Judges ch. 5. See אֲמָר. — 2. (*beautiful mountain*) *n. p.*

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of a mountain in the Arabian desert Num. 33, 23 24.

שְׁפַר (*fut.* יִשְׁפַּר) *Aram. intr.* same as Hebr. שָׁפַר *to be beautiful*, *shining;* metaphor. *to be acceptable*, placere, with קֳדָם Dan. 3, 32 and 6, 2, or עַל of a pers. 4, 24; in Targ. are derived from it שְׁפַר, שׁוּפַר, שְׁפִירוּ. Deriv. שְׁפַרְפַּר.

שִׁפְרָה (from שָׁפַר II.) *fem.* 1. *beauty*, *brightness*, Job 26, 13 *the heaven is bright.* Better to take it as the Pih. of שָׁפַר I. — 2. (*beauty*) *n. p. f.* Ex. 1, 15.

שַׁפְרוּר Jer. 43, 10 K'tib see שַׁפְרִיר.

שַׁפְרִיר (with *suff.* ־רוֹ, from שָׁפַר I. i. e. Pih. II. שִׁפְרֵר) *m.* prop. *arching*, *an arched roof*, *a canopy*, stretched over (נָטָה עַל) the throne of a king Jer. 43, 10 K'ri (the K'tib has שַׁפְרוּר — *Rashi*, *Kimchi*); the throne itself (כִּסֵּא) stood upon a flooring. The meaning *leather covering*, *tapestry* lacks probability.

שְׁפַרְפַּר (*def.* ־פָּרָא; from שְׁפַר) *Aram. m. the dawn;* hence בִּשְׁ׳ *early* Dan. 6, 20; Targ. for נְהָרָה, ܫܦܪܐ for the Hebrew שַׁחַר; comp. צַפְרָא, ܨܦܪܐ.

שָׁפַת (*imp.* שְׁפֹת, *fut.* יִשְׁפֹּת) *tr. to set*, *lay*, *put;* hence *to put to*, as סִיר to the fire 2 Kings 4, 38, Talm. שָׁ׳ קְדֵרָה; *to lay*, לַעֲפַר מָוֶת Ps. 22, 16, i. e. to bring to the grave, conseq. not = שׂוּם לְ, but to שׁוּת בְּ (88, 7); fig. שָׁ׳ שָׁלוֹם Is. 26, 12 *to set salvation*, i. e. *to ordain it*, *to give it permanently;* in derivatives perhaps also *to place*, a fold or summer-stall (like stabula from stare), *to stick fast*, of the hooks of butchers, of border stakes. Deriv. שָׁפָת (du. שְׁפַתַּיִם), מִשְׁפָּת (du. מִשְׁפְּתַיִם); on the contrary אַשְׁפָּת (to אַשְׁפַּתּוֹת) and שְׁפָת (to the pl. c. שְׁפוֹת) come from שָׁפָה I. and II.; but the latter is like the noun שָׁפָה (which see).

The organic root is manifestly שָׁ־פַת, which is perhaps also in רָ־פַד, רָ־בַד I.

שָׁפָת (after the form קָטָן, from שָׁפַת; only *du.* שְׁפַתַּיִם) *m.* 1. *hooks*, in walls, for hanging up slaughtered animals on them Ezek. 40, 43. The dual may be explained by their two-pronged fork-form. טֹפַח אֶחָד is the measure of what projects, and מוּכָנִים סָבִיב סָבִיב suits the sense; comp. Targ. עָנְקְלִין נָפְקִין and *Kimchi* וְיֵי הַעֲמוּדִים שֶׁתֹּלִין בָּהֶם הַקָּרְבָּנוֹת. Aquila has the derivation also from שָׁפַת in ἐπιστάσεις. The LXX, Symm., Theod., Syr. and Vulg. incorrectly read שְׁפָתַיִם. — 2. שְׁפַתַּיִם same as מִשְׁפְּתַיִם *a fold* Ps. 68, 14, where the labouring ass lies down comfortably Gen. 49, 14, the spoil was divided among the victors Ps. 68, 14, and people yielded themselves up to rest, לִשְׁמֹעַ שְׁרִקוֹת עֲדָרִים Judges 5, 16.

שֶׂפֶת see שָׂפָה.

שְׁפָת see above שָׁפָה as a noun.

שְׁצָא (Pe. not used) *Aram. tr. to put an end to*, *to destroy;* connected in fundamental signification and derivation with קְצָא (which see), in form with = יְצָא, interchanging Yod and Shin (comp. שׁ).

Pa. שֵׁיצֵא or שֵׁיצִיא (from שֵׁצָא to keep the two sibilants apart; see שֵׁיזַב) *to destroy*, *annihilate* Ezr. 6, 15. Deriv. Targ. שֵׁצוּ, שֵׁצִיאוּ, שֵׁצָיוּ and the Ithpa. אִשְׁתֵּיצֵא.

שָׁצַף (not used) *intrans.* only a collateral form of שָׁטַף *to overflow;* fig. of wrath. Deriv.

שֶׁצֶף *m. an outpouring*, of קֶצֶף Is. 54, 8, like שֶׁטֶף אַף Prov. 27, 4; comp. שָׁפַךְ עֶבְרָה Hos. 5, 11. According to *Ibn Sarûk* from שָׁטַף = Arab. شَطَفَ *to be hard*, *rough*, so that שָׁ׳ denotes *violence;* according to *Ibn Labrâth*, *Ibn 'Esra*, *Parchon*, *Kimchi* = שָׁטַף (Aram. and Talm.) *to hasten*, whence שָׁ׳ *hastily*, *in a short time*, conseq. = רֶגַע קָטָן. Both unsatisfactory.

שָׁק (from שׁוּק = Hebr. שׁוּק II., *plur.* with *suff.* שָׁקוֹהִי) *Aram. f. the leg*, Dan. 2, 33; = Hebr. שׁוֹק.

שַׂק (with *suff.* שַׂקּוֹ, *pl.* שַׂקִּים, with *suff.* שַׂקֵּיהֶם; from שָׂקַק) *m.* prop. what

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is knotted together, net-shaped, what is coarsely woven (comp. זָקַק I.); hence *a coarse upper garment*, *a hairy mantle* (אַדֶּרֶת שֵׂעָר), a penitential and mourning garment 2 Kings 6, 30, Job 16, 15, put on the bare body 1 Kings 21, 17, Job 16, 15; probably a prophetic dress also 20, 2 (comp. Revel. 11, 3), which was at a later period the costume of pilgrims and ascetics (Ethiop.); united to אֵפֶר a sign of complete mourning Esth. 4, 1. Commonly *a sack*, for grain Gen. 42, 25 27 35, Josh. 9, 4, used also for *a covering* by night 1 Kings 21, 22; Jo. 1, 13; Ethiop. sak, a hair-dress, saksak, lattice-work, Greek σάκκος, Latin saccus, Aram. סַק, Coptic cok, cωk the same. Besides, σαγ-ήνη a large fish-net, σάγ-ος, sag-um a coarse mantle, σάγμα a covering, a coarse overcoat, are said to be connected with שַׂק.

שָׁקַד (*part.* שֹׁקֵד; *inf. c.* שְׁקֹד; *fut.* יִשְׁקֹד) *intr.* prop. *to be awake*, *active*, *nimble;* cognate in sense עִיר III., like שָׁקַד עַל Jer. 31, 28 = הֵעִיר עַל Job 8, 6. Hence *to watch*, *to keep watch*, עִיר, coupled with שָׁמַר עִיר Ps. 127, 1, commonly with עַל *to stand watching* or *keeping at*, דְּלָתוֹת Prov. 8, 34; comp. in the Mishna שָׁקַד עַל־דַּלְתֵּי תּוֹרָה. Without an object and united with שָׁמַר Ezr. 8, 29. Also *to be watchful*, *active*, *wakeful* Ps. 102, 8; שָׁ׳ עַל־גָּדִישׁ *to watch at the tomb* (see גָּדִישׁ). Figur. שָׁ׳ עַל־דָּבָר *to keep watch over a word* Jer. 1, 12; *to lie in wait for*, of נָמֵר 5, 6; *to be watchful for*, which may either be לְרָעָה or לְטוֹבָה 44, 27; *to watch over* 31, 28. שֹׁקְדֵי אָוֶן Is. 29, 20 *watchers of iniquity*, i. e. persons who carefully and sedulously promote what is bad. — For the stem comp. the Targ. שְׁקַד to watch, to be awake, elsewhere also שְׁגַד, Zab. ܫܓܕܐ a watcher; Ar. شقذ to direct the eye to, شَقْذَان a wolf, prop. lurking and watching, سَهِدَ to watch; modern Hebr. שָׁקַד to be nimble, zealous. The organic root שָׁ־קַד lies perhaps in חַד to hasten, to run; but not in סָ־גַד.

Nif. נִשְׁקַד in many mss. Lament. 1, 14, see שָׂקַד.

Puh. שֻׁקַּד see the noun שָׁקֵד, of which it is a denominative.

שָׂקַד (Kal not used) *tr.* same as עָקַד (interchanging ע and שׂ, comp. עוּף II. and שׁוּף II. Ps. 139, 11) *to bind*, *to twist together* (*Kimchi*); ident. in its organic root שָׂ־קַד with that in עָ־קַד, אָ־גַד.

Nif. נִשְׂקַד *to be twisted together*, of a yoke by thongs, Lament. 1, 14 (*Kimchi*). Others compare the Talmudic סְקַד *to pierce* (*Rashi*, *Ibn Esra*, *Hâja*), whence מַסְקֵד, stimulus, which is less appropriate.

שָׁקֵד (*pl.* שְׁקֵדִים; from שָׁקַד) *m.* prop. the watchful; hence 1. *the almond-tree*, because it blooms already in January, while vegetation still lies in the sleep of winter (Plin. H. N. 66, 25; *Kimchi* in Lex.), to which meaning there is an allusion in Jer. 1, 12. — 2. *the almond-nut*, coupled with בָּטְנִים Gen. 43, 11; Num. 17, 23. — 3. Metaphorically *the glans*, glans virilis (the male organ of generation), taken in a double sense like חָגָב and אֲבִיּוֹנָה Eccles. 12, 5. The verb standing with it is written purposely יָנֵאץ, which may apply partly as יָנֵץ (to the almond-tree), partly as יִנְאַץ (to the glans virilis), as תָּפֵר = תִּפְרֶה is also said of אֲבִיּוֹנָה; so that impotent sexual life is presented in the figurative language of plants under a veiled form. — For the word comp. the Aram. שְׁגַד, pl. שִׁגְדִּין, Syr. ܫܓܕܐ. Deriv. the denominative

Puh. שֻׁקַּד (*part. plur.* מְשֻׁקָּדִים, from שָׁקֵד) *to be almond-shaped*, *almond-blossom-formed* (*Kimchi*), or *almond-nut-formed* (LXX, Saad.), spoken of גְּבִעִים Ex. 25, 33 34; 37, 19 20. According to others it comes directly from שָׁקַד meaning *to be opened*, i. e. awake, since a bud is called ὀφθαλμός.

שָׁקָה (Kal not used) *intr. to drink*, of men and beasts; *to be watered*, of a field or garden; fig. *to be juicy*, *fresh*, *marrowy;* Ar. سَقَى is *trans.* to give to

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drink, like the Hebrew Hif.; Aram. שְׁקִי the same. שָׁקְדָה is commonly taken to be = שָׁחְדָה (like פָּקַח = פָּחַח), by interchanging ק and ח; but a comparison with שָׁחְדָה is better. Derivat. שִׁקּוּת, שִׁקּוּי, שִׁקְמָה.

Nif. נִשְׁקְדָה Am. 8, 8 is only a softened mode of uttering נִשְׁקְעָה (see שָׁקַע).

Pih. שִׁקֵּד (not used) an intensive of Kal, *to be very juicy, freshened, quickened.* Deriv. שִׁקּוּי, שִׁקּוּץ.

Puh. שֻׁקְּדָה (*fut.* יְשֻׁקְּדָה) *to be freshened, strengthened*, of the marrow of the bones Job 21, 24; comp. שִׁקּוּי Prov. 3, 8 and דֶּשֶׁן 17, 22.

Hif. הַשְׁקֵד (*inf. constr.* הַשְׁקוֹת, *part.* מַשְׁקֶדָה; *fut.* יַשְׁקֵד, *ap.* יַשְׁקְ) 1. *to water*, with the accus. Gen. 2, 6 10; Jo. 4, 18; *to make fruitful*, by moistening Is. 27, 3; הִשְׁקָה בְרַגְלְ *to water by treading* (the water-machine) Deut. 11, 10. — 2. *to give to drink, to let drink*, cattle Gen. 29, 2 3 7; men, with accus. of the pers. Gen. 21, 19; 24, 14; *to set the cup before*, with accus. of a person and thing 19, 32; 24, 43, or also with מִן Song of Sol. 8, 2 or בְּ of a thing (in a poetical sense) Ps. 80, 6; also with בְּ of the vessel Gen. 24, 43; Esth. 1, 7. Deriv. מַשְׁקֶה (a noun).

שִׁקּוּ (only *pl.* with *suff.* שִׁקֻּוַי; from שִׁקּוּי = שִׁקּוּי) *m. drink*, Ps. 102, 10.

שִׁקּוּי (*pl.* שִׁקּוּיִים) *m. drink*, delicate Hos. 2, 7, coupled with שֶׁמֶן; *juice, marrow*, hence *refreshment* Prov. 3, 8.

שִׁקּוּץ (also שִׁקֻּץ; *pl.* שִׁקּוּצִים, *constr.* -ֵי, also defect.; from שָׁקַץ Pih.) *masc.* prop. *an abomination, disgust, aversion*, i. e. what excites this feeling; hence applied to unclean, nauseous food Zech. 9, 7, i. e. to flesh offered to idols; *a disgust*, of men, Hos. 9, 10 *and they were a disgust like their favourite;* then, *dirt, carrion*, as an object of disgust Nah. 3, 6; used specially as a designation of idols, e. g. כְּמוֹשׁ 1 Kings 11, 7, מִלְכֹּם 11, 5, עַשְׁתֹּרֶת 2 Kings 23, 13, and of *idolatrous altars* with heathen worship Dan. 9, 27; 11, 31; 12, 11. Commonly *idols* in the widest sense, coupled with גִּלּוּלִים 2 Kings 23, 24, תּוֹעֵבוֹת Ez. 11, 21. See שָׁקַץ.

שִׁקּוֹת *f.* in the cod. Samar. Gen. 24, 20 and 30, 38 for שִׁקְתָה (which see).

שָׁקַט (*part.* שֹׁקֵט; *fut.* יִשְׁקֹט) *intrans.* prop. same as סָכַךְ *to rest, to be quiet* or *still*, and so coupled with חָשָׁה Is. 62, 1, דָּמַם Jer. 47, 6; generally *to be undisturbed*, מִמִּלְחֶמֶת Josh. 11, 23; 14, 15; *to be unmolested, not disquieted* or *excited* Judges 18, 7 2[9]; Ez. 16, 42; *to rest, to be inactive*, of God, i. e. *not to help* Ps. 83, 2; *to lie at rest* or *comfortably*, coupled with שָׁלַו Job 3, 26, נָחָה Judges 18, 7; an intensive of שָׁכַב Job 3, 13; *to settle*, on the lees, of wine Jer. 48, 11; a supplement to הִבִּיט *to look on calmly* Is. 18, 4. Deriv. שֶׁקֶט.

Hif. הִשְׁקִיט (*inf. constr.* הַשְׁקִיט, on the contrary הַשְׁקֵט is a noun; *fut.* יַשְׁקִיט) *to quiet*, opposite הֶחֱרִיד (*to terrify*) Job 34, 29, as הַשְׁקֵט לֹא יוּכַל is said of רָשָׁע Is. 57, 20 (see רָשָׁע); *to calm*, רוּחַ Prov. 15, 18; *to keep quiet*, with הִפְעִיר (to be awake) Is. 7, 4; of the air, *to be sultry*, when no cooling wind blows Job 37, 17; *to render tranquil*, with מִן *from* Ps. 94, 13. The infin. הַשְׁקֵט is a noun meaning *the keeping quiet*, with בָּטַח Is. 32, 17; *rest* 57, 20; with בִּטְחָה 30, 15; in a stronger form שַׁלְוַת הַשְׁקֵט *unconcerned rest* Ez. 16, 49.

The fundamental signification of the stem may be also connected with שָׁקַע (ס = צ = ע) meaning *to settle, to lay down*, whence the Arab. سَقَطَ to fall down; Aram. שְׁקַט, ܫܩܛ the same, also *to lay down*, ܫܩܘܛܐ lees. The organic root is not connected with שָׁתַק or with שָׁדַד, שָׁכַב.

שֶׁקֶט *m. rest* 1 Chr. 22, 9.

שָׁקַל (*part.* שֹׁקֵל; *infin. absol.* שָׁקוֹל, *constr.* שְׁקוֹל; *fut.* יִשְׁקֹל; 1 *person* אֶשְׁקְלָה Ez. 8, from אֶשְׁקַל Jer. 32, 9, אֶשְׁקוֹלָה K'ri, אֶשְׁקְלָה K'tib) prop. *intrans. to be heavy, weighty* (like כָּבַד, see *Fürst*, Conc. s. v.); but commonly *tr. to heave, to lift up* (a burden, load), *to weigh*, with

פֶּלֶס Is. 40, 12; *to weigh after*, tribute 33, 18; *to pay*, tribute 55, 2; *to weigh to*, the idol-maker 46, 6, money for a sale Ex. 22, 16. Fig. כַּעַשׂ and הַיָּה (הַיָּה) Job 6, 2 = *to try* 31, 6. Deriv. שֶׁקֶל, מִשְׁקָל, מִשְׁקוֹל, מִשְׁקֶלֶת, מִשְׁקֹלֶת, the proper name אַשְׁקְלוֹן from a ground-form אַשְׁקָל (and may mean, if founded by Semites, *projecting place*, *high town*), in which case שָׁקַל is to be taken in the same sense as סָלָא, סָלָה; Ethiop. שקל *sakala* to raise up, on a balance, hence *to weigh*.

Nif. נִשְׁקַל *to be weighed* Job 6, 2; Ezr. 8, 23.

שֶׁקֶל (*pl.* שְׁקָלִים, *constr.* שִׁקְלֵי) *masc.* properly *a weight*, *burden*, *heavy thing*, mostly a definite weight, of bread Ez. 4, 10, hair 2 Sam. 14, 26, of unstamped gold, silver, brass, iron Exod. 38, 24; Num. 7, 13; 1 Sam. 17, 5; sometimes omitted Gen. 24, 22; Num. 7, 13. Most frequently it denotes definite pieces of silver passing current, perhaps with the weight marked; and so with כֶּסֶף Gen. 23, 16, Ex. 21, 32, but also without כֶּסֶף 2 Kings 7, 1 16 18, Am. 8, 5, and vice versa כֶּסֶף alone Gen. 20, 16; 37, 28; Deut. 22, 19. Representing the smaller coins we find מַחֲצִית הַשֶּׁ׳ Ex. 30, 13, שְׁלִישִׁית הַשֶּׁ׳ Neh. 10, 33, רֶבַע שֶׁ׳ 1 Sam. 9, 8. According to Scripture the שֶׁ׳ has twenty גֵּרָה Ex. 30, 13; Lev. 27, 25; but the שֶׁ׳ הַקֹּדֶשׁ and the שֶׁ׳ הַמֶּלֶךְ were of different values 2 Sam. 14, 26; Ex. 30, 13 24; Lev. 5, 15. In the Maccabean times the שׁ׳ was already marked with the impression שֶׁקֶל יִשְׂרָאֵל in old Hebrew characters as a silver-coin whose weight was about 270-274 Paris grains, i. e. nearly the same as the *δίδραχμα* of Aegina (in the LXX), or nearly corresponding to two thirds of a Prussian Thaler (2 Shillings). In the LXX, therefore, *σίκλος* is interchanged with *δίδραχμα*. See *Cavedoni*, Biblische Numismatik.

שָׁקַם (not used) *intr.* perhaps *to be firm*, *durable*, of a species of wood, like דָּהַר to תִּדְהָר, אָשַׁר II. to תְּאַשּׁוּר, אָרַז to אֶרֶז, and so perhaps connected in its stem with תָּקַף. Derivative

שִׁקְמָה (so the sing. is in the Mishna; in Hebrew only the *pl.* שִׁקְמִים occurs, once שְׁקָמוֹת, *c.* שִׁקְמוֹת Ps. 78, 47) *f. a sycamore tree*, large numbers of which grew in the valley from Joppa to Egypt 1 Kings 10, 27. Its fruit, which is indigestible and unwholesome (Diosc. 1, 182), must be nipped or scratched to bring it to maturity (see בָּלַס and Theophr. Plant. 4, 2). The fruit is food for poor shepherds Am. 7, 14; and houses were built of the wood 1 Kings 10, 27; Is. 9, 9. *Wild fig-trees* or *fig-like mulberry trees*, which are frequent in Egypt, were also called שְׁקָמוֹת Ps. 78, 47 (*Alpinus*, de plant. Aeg. p. 23). From the Semites the name came through the Phenicians to the Greeks, *συκόμορος*, *συκομορέα*, *συκάμινος*. Aram. שִׁקְמִין, Ar. سَوْقَم.

שָׁקַע (*fut.* יִשְׁקַע) *intrans. to sink*, *to sink down*, *to subside*, of בָּבֶל (by the Euphrates) Jer. 51, 64, which was symbolised by the sinking of the threatening book; *to be overflowed* Am. 9, 5; *to burn down*, of fire Num. 11, 2, i. e. to stop, like רָפָה Is. 5, 24; Talm. to go down, of the sun; ident. in organic root with that in שָׁחָה, שַׁח (שָׁחַח). Deriv. מִשְׁקָע.

Nif. נִשְׁקַע (3 *p. fem.* נִשְׁקְעָה K'ri, for which the K'tib is נִשְׁקָה) *to subside*, Am. 8, 8, comp. שָׁקְעָה 9, 5. On the disappearance of ע see בֵּל.

Hif. הִשְׁקִיעַ (*fut.* יַשְׁקִיעַ) *to cause to subside*, water, i. e. make it be taken away Ez. 32, 14; *to sink into*, the tongue into a hook, so that the animal bites it Job 40, 25.

שְׁקַעֲרוּרָה (only *pl.* ־רוֹת) *f. a hollow*, *a depression*, *a sunken place* Lev. 14, 37, explained by שָׁפַל מִן; formed from an old Shafel-form of קָעַר, by reduplicating the third letter; Targumic פַּחֲתָא.

שָׁקַף I. (not used) *tr. to cover*, *to put beams* or *an arch over*; Ar. سَقَفَ to cover with a roof, سَكَفَ to lay beams over, سَقْف a roof, سَاكِف upper beams, lintel; Aram. סְקַף the same, whence

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סְקוּפָא beam, שְׁקָפָא moulding. The fundamental signification proceeds from the idea *to be bent*. The organic root שָׁ־קַף is also in כָּפַף I., גָּפַף, כָּב (כּוּב) which see. Deriv. שֶׁקֶף, שָׁקֹף, מַשְׁקֹף.

שָׁקַף II. (Kal unused) *intr. to see, to look, to behold*, Aram. שְׁקַף the same; cognate in its organic root שָׁ־קַף with that in צָפָה I., שָׁ־זַף, where the fundamental signification may also be looked for; the Latin spic-io, spec-io, spec-to, Greek σκέπ-τομαι may belong to it.

Nif. נִשְׁקַף (*part.* נִשְׁקָף) *to be visible, to be seen* (afar) Song of Sol. 6, 10; *to see*, בְּעַד הַחַלּוֹן Judges 5, 28, i. e. *to look out through the window;* with מִן of a place *to look down from* Ps. 85, 12; fig. *to be visible*, of רָעָה Jer. 6, 1, *to be seen*, with עַל Num. 21, 20.

Hif. הִשְׁקִיף (*fut.* יַשְׁקִיף, *apoc.* יַשְׁקֵף) *to look down*, with מִן of place Deut. 26, 15; Ps. 14, 2; absol. coupled with רָאָה Lament. 3, 50; with בְּעַד *to look through* 2 Kings 9, 30; with עַל־פְּנֵי *to look towards the visible side* (of a district) Gen. 18, 16; 19, 28; with אֶל of a person *to look at* 2 Kings 9, 32; Exod. 14, 24.

שֶׁקֶף (from שָׁקַף I.) *masc. a layer of beams*, as a covering of the פְּתָחִים and מֶחֱזוֹת (as we should read with the LXX for מְזוּזֹת) 1 Kings 7, 5, here *adverbially, beamed over*, opposite to *arched;* comp. מַשְׁקֹף.

שָׁקֹף (only *pl.* שְׁקֻפִים) *m.* same as שֶׁקֶף *frame-work*, of cross pieces of wood, or small firm beams with which the windows of the temple were furnished, and so closed (אֲטֻמִים), without obstructing the light or air 1 Kings 6, 4. The שְׁקֻפִים אֲטֻמִים were different from אֲרֻבּוֹת and חֲרַכִּים. Applied also to the framework coverings of the three galleries running over each other 7, 4. Syr. ܐܟܣܕܪܐ, ἐξέδραι.

שָׁקַץ (Kal not used) *intr. to feel disgust, to have a horror* or *aversion to;* ident. in its organic root שָׁ־קַץ with that in קָץ I., קָט, נָ־קַט; Arab. سَقَطَ intr. to be disgusting, repugnant, loathsome, of dirt, refuse; tr. to abominate. Deriv. שֶׁקֶץ.

Pih. שִׁקֵּץ (*inf. absol.* שַׁקֵּץ; *fut.* יְשַׁקֵּץ) *to defile, to make unclean*, אֶת־נַפְשׁוֹ (*oneself*), with בְּ *by* Lev. 11, 43; 20, 25; *to reject, to abhor*, נִבְלַת שֶׁרֶץ Lev. 11, 11, unclean animals 4, 13, idols Deut. 7, 26; figur. *to despise* Ps. 22, 25, coupled with בָּזָה. Deriv. שִׁקּוּץ (שִׁקֻּץ).

שֶׁקֶץ *m.* prop. *abomination, detestation*, and so of unclean fishes Lev. 11, 10 12, birds 11, 13 20 23 and other animals 11, 41; also of dogs, cats, which were sacred in Egypt Ez. 8, 10, an apposition to בְּהֵמָה; sometimes united to טָמֵא Lev. 7, 21.

שִׁקֻּץ see שִׁקּוּץ.

שָׁקַק (*part.* שׁוֹקֵק, *fut.* יָשֹׁק, *pl.* יָשֹׁקּוּ) *intr.* same as שָׁק II. (see שׁוּק) *to run, to run along*, of גֵּבִים (locusts) or enemies thirsting for booty Jo. 2, 9; Is. 33, 4; *to range*, of דֹּב Prov. 28, 15; on the contrary שׁוֹקֵקָה in Is. 29, 8 belongs to the Pih. שׁוֹקֵק of שׁוּק I. The fundamental signification may be *to flow*, metaphor. applied as in הָלַךְ, נָהַר, אָזַל, and so the organic root is also in שָׁק־ה. Deriv. מַשָּׁק, on the contrary מִמְשָׁק and מֶשֶׁק belong to מָשַׁק.

Hithpa. הִשְׁתַּקְשֵׁק (from the reduplicated שִׁקְשֵׁק) *to run along, to run about*, of chariots Nah. 2, 5, see שׁוּק II.; comp. the proper name שָׁשַׁק.

שָׁקַק (not used) *trans.* same as זָקַק I. (which see) *to tie, to bind, to interweave*, of latticed or net-work; Aram. סַק; Coptic ⲥⲟⲕ, ⲥⲱⲕ the same. Deriv. שַׂק.

שָׁקַר (*fut.* יִשְׁקֹר) 1. *trans. to paint, to colour;* Aram. סְקַר, ܣܩܪ, Arab. شَقَرَ to be red, whence شُقْرَة paint and a lie. — 2. *intrans. to lie*, with לְ of a person Gen. 21, 23; Aram. שְׁקַר, ܫܩܪ, Arab. سقر, شقر. Deriv. שֶׁקֶר.

Pih. שִׁקֵּר (*fut.* יְשַׁקֵּר) *to deceive, to*

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lie, to act faithlessly or *falsely* 1 Sam. 15, 29; Is. 63, 8; coupled with בִּחַשׁ Lev. 19, 11; with בְּ of a thing *to act as a liar in a thing*, e. g. בִּבְרִית Ps. 44, 18, בֶּאֱמוּנָתוֹ 89, 34, i. e. to break a covenant, to be false to one's faith.

שָׁקַר (Kal not used) *intrans. to blink, to wink*, with the eyes, prop. *to look, to look about* (Targ., *Ibn Sarûk*), like the Aram. סְקַר, סחר (to squint), Arab. زرق the same.

Pih. שִׁקֵּר (*part. fem. plur.* מְשַׁקְּרוֹת עֵינַיִם) *to let the eyes look about, to ogle*, Is. 3, 16, of the impudent looks of impure women.

The fundamental signification may also be *to shine, to lighten*, as *Saadia, Ibn G'anâch* have taken it; in which case שָׁקַר would be = שָׁחַר I.; in the other = שָׁחַר II. See שָׂרַק.

שֶׁקֶר (in pause שָׁקֶר, *plur.* שְׁקָרִים, with *suff.* שְׁקָרֵיהֶם) *m. a lie*, opposite צֶדֶק, and so דִּבְרֵי שֶׁ׳ Ex. 23, 7, דִּבַּר שֶׁ׳ 5, 9; דַּבֶּר שֶׁ׳ Mic. 7, 12; דִּבְּרוּ שְׁקָרִים Ps. 101, 7; *falsehood*, of לָשׁוֹן Prov. 6, 17, שְׂפָה Ps. 31, 19, שְׁבוּעָה Zech. 8, 17, עֵד Deut. 19, 18; combined with verbs (*to lie, to be false, to act falsely*) in שֶׁ׳ כָּזַב (see כָּזָב), עָנָה שֶׁ׳ Deut. 19, 18, נִשְׁבַּע לַשֶּׁ׳ Lev. 5, 24 or עַל־שֶׁ׳ 5, 22, נִבָּא שֶׁ׳ Jer. 29, 21 or לַשֶּׁ׳ 27, 15 or בַּשֶּׁקֶר 5, 31. רוּחַ שֶׁ׳ *a lying spirit* 1 Kings 22, 22, oppos. רוּחַ יי; *something false* 2 Kings 9, 12; Jer. 37, 14; *deceit, deception*, Jer. 6, 13, and so פָּעַל, לֶחֶם שֶׁ׳ 8, 10; Hos. 7, 1; עָשָׂה שֶׁ׳ *bread acquired deceitfully* Prov. 20, 17; עָשָׂה שֶׁ׳ בְּנַפְשׁוֹ פִּ׳ 2 Sam. 18, 13 *to act deceitfully against one's life*, i. e. to lie in wait for the life; *an unreliable, vain thing*, almost an adv. Ps. 33, 17; 119, 118; Prov. 31, 30; לַשֶּׁ׳ 1 Sam. 25, 21, or שֶׁקֶר Ps. 119, 78 *in vain, without cause* = חִנָּם 38, 20; concrete *a liar* Prov. 17, 4 = אִישׁ שֶׁ׳.

שֶׁקֶת see שָׁקָה.

שֻׁקֶת (from שָׁקָה, like כֻּסֶּה from כָּסָה, *plur. constr.* שִׁקְּתוֹת, from a singular form שִׁקָּת) *fem. a watering-trough, a water-tank*, put around fountains for watering cattle Gen. 24, 20; 30, 38; Targ. בֵּית שַׁקְיָא, Saadia مَسْقًى.

שַׁר only in שַׂרְאֶצֶר which see.

שַׂר (from שָׂרַר; with *suff.* שָׂרֶיכֶם; *pl.* שָׂרִים, *c.* שָׂרֵי, which is also to be read in Judges 5, 15 for שָׂרֵי, with *suff.* שָׂרֵינוּ, שָׂרֶיהָ, שָׂרֶיהָ) *m. a ruler, prefect, master, chief*, like רַב in later Hebrew; hence coupled with שֹׁטֵט Ex. 2, 14, גָּדוֹל 2 Sam. 3, 38, נָגִיד Hos. 3, 4, רֹאשׁ 1 Chr. 11, 6, סָגָן Ezr. 9, 2, זָקֵן 10, 8, יוֹעֵץ 8, 25; *the principal* or *most distinguished person* in a country Job 29, 8, *a little king* as it were Is. 19, 11; 23, 8; also followed by a genitive, as שַׂר צָבָא (*leader of an army, general*) Gen. 21, 22, שַׂ׳ הַטַּבָּחִים 37, 36, שַׂ׳ הַמַּשְׁקִים 39, 21, שַׂ׳ בֵּית־הַסֹּהַר 40, 2, שַׂ׳ הָאֹפִים 40, 16, שַׂ׳ הָעִיר Judges 9, 30 (praefectus urbis), שַׂ׳ הַחַיִל 2 Sam. 24, 2, שַׂ׳ מַחֲצִית 1 Kings 11, 24, שַׂ׳ גְּדוּד 16, 9, הָרֶכֶב (*captain of half the chariots*) Neh. 3, 14, or שַׂ׳ פֶּלֶךְ 3, 16; *plur.* generally *courtiers* Gen. 12, 15. סוֹרְרִים Is. 1, 23 is a paronomasia to שָׂרִים, comp. Hos. 9, 15. *God* is termed שַׂר הַצְּבָאוֹת Dan. 8, 11 after אֱלֹהֵי צְבָאוֹת, sometimes also שַׂר שָׂרִים 8, 25. In Daniel especially we meet with שַׂר *guardian-angel*, e. g. of Persia 10, 13 20, Greece 10, 20, Israel 10, 21 (מִיכָאֵל), and the latter also named הַשַּׂר הַגָּדוֹל 12, 1, אַחַד הַשָּׂרִים הָרִאשֹׁנִים 10, 13, because there were classes of guardian-angels; comp. for this Is. 24, 21, ἡγούμενος (= שַׂר) Ben-Sirach 17, 17, and LXX in Deut. 32, 8, where they translate: *he appointed the territories of the nations according to the number of the angels of God.* שָׂרֵי קֹדֶשׁ Is. 43, 28 are *distinguished priests*, as 1 Chr. 24, 5 = שָׂרֵי הַכֹּהֲנִים 2 Chr. 36, 14; seldom שָׂרֵי אֱלֹהִים 1 Chr. 24, 5. שַׂר הַמַּשְׂאֵת *the master of song* 1 Chr. 15, 27, comp. 15, 22 (LXX). Phenician סַר the same in the proper names סַרְגֹּן, סַרְאֻסַר &c.; on the contrary the Assyrian words אֻסַּר, אֻסַּר, אֻצַּר, אֻצַּר do not belong here.

שַׁר = יָשַׁר in אַחְדָּשַׁר which see.

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שֹׁר (from שָׁרַר I.; with *suff.* שָׁרֵךְ, שָׁרֶךָ with Dagesh in Resh, in a resolved form שָׁרְרֵךְ, without coming from שֹׁרֶר on that account; comp. גַּל, הַר, צַל) *m. a nerve, sinew;* hence *the navel-cord* Ez. 16, 4, *the navel;* Arab. سُرّ, سَرّ, Syr. ܫܪܐ. Being a physiologically important part of the body, it stands for the *whole body*, coupled with עֲצָמוֹת Prov. 3, 8 (*Ibn Esra;* the LXX and Syr. read here שֵׁרֶךָ and understand it as similar to שְׁאֵרֶךָ *thy flesh*, comp. Mic. 3, 2; which is unnecessary); Song of Sol. 7, 3 שֹׁר is likewise *the navel*, compared to אַגַּן הַסַּהַר. Maltese sarra. Comparison with the Arab. سِرّ (bosom, pudenda) is without analogy.

שְׁרָא I. (*part. pass.* שְׁרִי, *pl.* שְׁרַיִן; *inf.* מִשְׁרֵא) *Aram. trans. to loose*, knots, bands, Targ. for פִּתַּח; hence *to make loose, vacant, free;* שְׁרַיִן *part. pass. plur. loosed, unbound, free* Dan. 3, 25. Figur. *to unravel*, 5, 16.

Pael שָׁרֵא, שָׁרֵי and שָׁרִי (3 *p. pl.* שָׁרִיו; *part.* מְשָׁרֵא) 1. *to loose*, קִטְרִין knots; figurat. *to unravel* Dan. 5, 12. — 2. *to begin*, prop. to open, Ezr. 5, 2, like חָלַל I. (Hif.) and the Arab. فتح; comp. ܫܪܝ to begin, שֵׁרוּ, שֵׁרָיוּ, ܫܪܝܐ a beginning.

Ithpa. אִשְׁתָּרֵא (*part. plur.* מִשְׁתָּרַיִן) *to be loosed*, קִטְרֵי חַרְצֵהּ *the joints of his loins* Dan. 5, 6.

שְׁרָא II. and שְׁרֵא (*part.* שָׁרֵא) *Aram. intrans. to settle, to dwell, to abide* (שְׁרֵא Dan. 2, 23 is perhaps a form originating in שְׁרֵא and שָׁרֵא), in Targ. for שָׁכַן, נוּחַ and חָנָה; Syr. ܫܪܐ to dwell, to encamp, מַשְׁרִי, מַשְׁרְיָא, ܡܫܪܝܬܐ a couch. According to the analogy of דּוּר (to turn in a circle, to move, se convertere, divertere, versari) the fundamental signification has been assumed to be, *to turn;* others have compared it with שְׁרָא I., since καταλύειν, حَلَّ signify to loose and to settle, κατάλυμα a lodging.

שַׁרְאֶצֶר (Assyrian) *n. p.* of the son of Sennacherib Is. 37, 38, 2 Kings 19, 37, and also of an Israelite Zech. 7, 2; it also forms part of the name (see נֵרְגַּל שַׁרְאֶצֶר) of a head magician and high cup-bearer at the Babylonian court Jer. 39, 3 13. אֶצֶר is = אֵצַר in בֵּלְשַׁאצַּר, שֶׁנְאַצַּר, נְבוּכַדְנֶאצַּר, and is either = to the Sanskrit tschara *leader* or = אֶסֶר, אֵסַר in Assyrian names; שַׁר may perhaps be identical with the Zend çara *prince;* and then the entire name would be *leader of a prince* or *the prince is leader.*

שָׁרַב I. (not used) *intr. to glow, to burn*, identical with צָרַב, סָרַב, צָרַף, שָׂרַף; Aram. שְׁרֵב, whence שְׁרָב (glow, heat) for the Hebrew חֹרֶב; Syr. ܫܪܒ to be dried up; the Hebrew חָרַב may also belong here. Deriv. שָׁרָב.

שָׁרַב II. (not used) *intrans.* same as זָרַב II. *to sprout, to grow*, hence *to arise;* Syr. ܫܪܒ the same. Deriv. שֵׁרֵב in the proper name שֵׁרֵבְיָה.

שָׁרָב (from שָׁרַב I.) *m.* prop. *heat*, coupled with צִמָּאוֹן Is. 35, 7 or שֶׁמֶשׁ 49, 10, commonly *the mirage*, a peculiar phenomenon in the sandy deserts of the east, in which the horizon assumes the appearance of a waving and trembling expanse of water, in which mountains are mirrored. Hence the passage means: *the mirage shall become a pool.* Arab. سَرَاب, Malt. srâb, srôb, Targ. שָׁרוֹבָא, Syr. ܫܪܒܐ, Coptic ϣⲁⲣⲃⲁ.

שֵׁרֶב (from שָׁרַב II.) *m. sprout, origin*, only in

שֵׁרֵבְיָה (*origin is with Jah*) *n. p. m.* Ezr. 8, 18.

שַׁרְבִיט (with בַּ, as in מַרְבַדִּים, by the influence of aspirated ר; from שַׁבִּיט with ר inserted) *m.* same as שֵׁבֶט *a sceptre* Esth. 4, 11; 5, 2; 8, 4; Targ. for שֵׁבֶט; Coptic ϣⲃⲱⲧ and ϣⲁⲣⲃⲱⲧ a stick, staff, rod, sceptre.

שָׂרַג (Kal unused) *trans. to twist, to knot;* figurat. *to be strong, firm;* Aram.

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סְרַג to make net-shaped; mod. Hebrew to bind, to lattice; identical with אָרַג (see שׁ, שׂ), comp. שָׂרַךְ; Arab. شرج to bind or mix together; Targ. שְׂרִיג twisted or lattice work, סְרִיגוּ, סְרִיגָא a thing which is net-shaped. Deriv. שָׂרִיג, and the proper name שְׂרוּג.

Puh. שֹׂרַג (*fut.* יְשֹׂרַג) *to be interwoven, twisted together*, i. e. *to be strong* Job 40, 17.

Hithpa. הִשְׂתָּרַג (*fut.* יִשְׂתָּרַג) *to interweave themselves*, for firmness Lament. 1, 14.

שָׂרַד I. (not used) *trans. to sew* or *weave together;* hence *to net*, a coat of mail; *to work variegated things*, clothes, tapestry, specially used of the garments of the high priest while serving in the sanctuary, made of purple and crimson threads; Arab. سَرَدَ to weave together, to string or net; Aram. סְרַד to twist, to variegate, to weave, whence סְרָדָא woven work, סְרָד cloth, tapestry; مُسْرَد netted, of a coat of mail, سَرْد a coat of mail woven of iron wire; Samar. סְרָדָה a garment of variegated embroidery. The organic root is שָׂ־רַד; comp. Sanskrit çrath, Latin ret in ret-e. Deriv. שְׂרָד.

שָׂרַד II. (not used) *tr. to pierce, to perforate* (Aqu., *Rashi*), a collateral form of שָׂרַט; hence applied to a pencil, stylus, comp. Arab. سَرِيد and سِرَاد an awl, a bodkin, سَرَدَ to cut, شَرَزَ necare, to kill; deriv. שֶׂרֶד. According to others (*Saadia, Ibn G'anâch, Ibn Esra, Kimchi*) *intr. to be red*, identical in its organic root with the Sanskrit rudh, Latin rut-ilum esse, Greek ἐ-ρυθ-ρός.

שָׂרַד III. (3 *p. plur.* שָׂרְדוּ) *intr.* prop. *to separate*, then *to escape, to disappear*, with מִן *away from* Josh. 10, 20; Arab. شَرَدَ, Aram. שְׂרַד the same; also *to rove about, to separate oneself timidly*, comp. סָרַד; identical in its organic root שָׂ־רַד with that in פָּ־רַד, עָ־רַד, חָ־רַד. Deriv. שָׂרִיד, and the proper name שָׂרִיד.

שֶׂרֶד (from שָׂרַד II.) *masc. a stylus, graver*, for sketching Is. 44, 13 (Aqu.); or a cutting instrument for fashioning a block of wood (*Rashi*); according to others *a red-pencil.*

שְׂרָד (from שָׂרַד I.) *m. a species of cloth made like a coat of mail, worked or twisted out of different kinds of threads*, for sacred upper garments or other purposes Ex. 31, 10; 35, 19; 39, 1 41. The cod. Samar. and LXX have incorrectly interchanged it with שָׂרַת.

שָׁרָה I. (*fut.* יִשְׁרֶה, with *suff.* יִשְׁרֵהוּ) *trans.* prop. same as the Aram. שְׁרָא; hence 1. *to loose*, solvere, metaphor. *to let loose, to send forth*, קוֹל (*thunder*) Job 37, 3, to which וְאוֹרוֹ (*and his lightning*) should be supplied (*Ibn Esra*). Against the acceptation of it as Pih. of יָשַׁר (Targ., *de Bañoles*) are the want of Dagesh, and the fact that lightnings do not run in a straight line. — 2. *to loosen*, i. e. *to make fluid* or *soft;* Talm. שָׁרָה the same, whence מֵי הַמִּשְׁרָה. — 3. *to loose* or *set free;* see Pih. and comp. פִּתֵּחַ. Deriv. מִשְׁרָה, שֵׁרוּת K'tib, and the proper name שָׁרַי.

Pih. שֵׁרָה (1 *person* with *suff.* שֵׁרִיתִךָ K'ri) *to loose*, fetters, i. e. *to free, to make free;* Jer. 15, 11 *surely I will make thee free* (by loosing thy bands) *for a good end* (*Ibn Librâth*); and the fulfilment is given in 40, 4 פִּתַּחְתִּיךָ הַיּוֹם מִן־הָאזִקִּים. *Ibn Sarûk, Rashi, Kimchi* have taken שֵׁרִית as = שְׁאֵרִית, and so too the Vulg.; which is not so suitable. According to the K'tib we may read שֵׁרוּת (*deliverance*) in this sense.

שָׁרָה II. (not used) *trans.* same as שָׁרַר I., סָרָה (which see) *to connect, to fit together, to attach to one another firmly, to weave together*, a coat of mail; like the Arab. سَرَد (coat of mail) from سَرَدَ suit (to sew). The org. root שָׁר־ה lies also in חָ־שַׁר, גָּ־שַׁר, אָ־שַׁר II., קָ־שַׁר, עָ־שַׁר II., זָר־ה II., זָר II.; Aram. שְׁרָא or שְׁרִי the same, whence שִׁרְיָן, ܫܪܝܢ. Derivat. שִׁרְיָה, שִׁרְיָן, שִׁרְיוֹן, and the proper name שִׁרְיֹן.

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שָׁרָה III. (not used) *intr. to project upward, to be prominent, to rise up, to stand high up*, rigidum esse, of the palm; cognate in sense with תָּמַר to תָּמָר; metaphor. of a mast. The organic root שָׁר־ה lies also in כָּ־שַׁר to כִּישׁוֹר, and dialectically in הָ־דַר II. Derivat. the noun שָׁרָה (plur. שָׁרוֹת).

שָׁרָה IV. (not used) *intr.* same as the Aram. שְׁרָא II. *to encamp, to dwell.* Deriv. שָׁרוּת in the proper name שָׁרוּחֵן.

שָׂרָה I. (2 *person* שָׂרִיתָ) *intrans. to strive, to contend*, with עִם Gen. 32, 29 or אֶת of a person Hos. 12, 4; Ar. شَرِأَ the same. The verb שָׂר (Hos. 12, 5) is chosen because of שָׂרָה, but it has only the sense of שָׂרָה II. Deriv. the proper name יִשְׂרָאֵל (from יִשְׂרָה אֵל).

שָׂרָה II. (not used) *intr. to rule, to govern*, same as שָׂר III. and שָׂרַר, not proceeding from the idea of arranging, setting in a row (see שָׂר IV.), but from the fundamental signification *to be noble, distinguished, manly*, Ar. سَرِىَ the same. Deriv. מִשְׂרָה, and the proper names שָׂרַי, שָׂרָה 2, שְׂרָיָה, ־יָהוּ.

שָׁרָה (from שָׁרָה III.; *pl.* שָׁרוֹת, with *suff.* שָׁרוֹתֶיהָ, שָׁרוֹתַיִךְ) *f.* 1. *the palm*, prop. tree standing up stiff, Jer. 5, 10 *go up on the palm and destroy* (it); hence in the apodosis הָסִירוּ נְטִישׁוֹתֶיהָ. The palm is a symbol of Israel and also a figure of the high and noble. The explanation *wall* (LXX, Targ.), or the reading שְׂדוֹתֶיהָ, or a reference of the word to שׁוּר IV. is unsuitable. — 2. *the mast of a ship*, Ez. 27, 25 *the ships of Tarshish, thy masts, conduct thy commerce.* The interpretation *caravan* (*Kimchi*) after the Aram. שְׁיָרָא, or its derivation from שׁוּר II. (which see) are unsuitable.

שָׂרָה *f.* 1. (prop. *adj. f.* of שַׂר, conseq. from שָׂרַר) *princess, noble lady* 1 Kings 11, 3; Is. 49, 23; Judges 5, 29; Esth. 1, 18; fig. of lands, *noble land* Lament. 1, 1. — 2. (from שָׂרָה II.; *princess, noble woman*) *n. p.* of the progenitress *Sarah* Gen. 18, 6; 20, 2, formerly called שָׂרַי (which see); also another woman Num. 26, 46.

שֵׁרָה (for שֵׁרָה, only *pl.* שֵׁרוֹת; from שָׁרַר I. or שָׁרָה II.) *f.* prop. a thing fitted together, twisted together; hence *a chain, a bracelet* Is. 3, 19, Targ. שִׁירֵי יְדַיָּא armillae, also for the Hebr. צָמִיד (bracelet-buckle), אֶצְעָדָה (arm-ornament); comp. Ar. سِوَار armilla, Aram. שִׁירָא, שִׁיר, from a"ע, which might also be adopted for שֵׁרָה. See שַׁרְשֶׁרֶת, שַׁרְשָׁה.

שְׂרוּג (*strength, firmness*, from שָׂרַג) *n. p.* of a Mesopotamian, then of a tribe in the territory and city *Serug* (Batnae of the classical writers), a day's journey north of Haran Gen. 11, 20. Cod. Sam. Gen. 14, 23 for שְׂרוֹךְ.

שָׁרוּחֵן (perhaps from שָׁרוּת dwelling from שָׁרָה IV. = Aram. שְׁרָא II. and חֵן = חֵן, conseq. *habitation of pleasure*) *n. p.* of a city in Simeon Josh. 19, 6.

שְׂרוֹךְ (from שָׂרַךְ) *m. latchet, thong*, with which sandals were firmly laced, and the untorn state of which was a mark of vigour Is. 5, 27; proverb. *not from a thread to a shoe-latchet*, i. e. nothing Gen. 14, 23; Ar. شِرَاك the same.

שָׁרוֹן (abridged from יְשָׁרוֹן, from יָשַׁר) *m. a plain, a flat*, described as נְוֵה צֹאן Is. 65, 10, or = עֲרָבָה (wilderness) 33, 9, contrasted with כַּרְמֶל (*fruitful field*) 35, 2. Commonly *n. p.* of a plain in Palestine, comprehending the whole level coast-district from Caesarea to Joppa, celebrated for its rich pastures Is. 65, 10, 1 Chr. 27, 29, and vegetation Song of Sol. 2, 1. In the middle of this plain, between the modern Lydda and Arsuf, lay a city שָׁרוֹן (now a hamlet, see *Mariti*, Reise p. 350, comp. Acts 9, 35), which is said to be meant in Josh. 12, 18. Eusebius refers to a *Saronas* in north Palestine between Tabor and the sea of Tiberias. Another שָׁרוֹן seems to have been in Gad on the other side of Jordan 1 Chr. 5, 16. *Gent. m.* שָׁרוֹנִי 1 Chr. 27, 29.

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שָׂרוֹף see שָׂרָף.

שָׂרוּק to the *pl.* שְׂרוּקִים see שָׂרֹק.

שְׁרוּקוֹת (from שָׁרַק) *f. pl. hissings, scorn* Jer. 18, 16 K'tib, comp. שְׁרֵקָה 19, 8; the K'ri has שְׁרִיקוֹת.

שָׁרוּת see שָׁרוּחֵן.

שֵׁרוּת (from Pih. of שָׁרָה I.) *f. freedom, redemption* Jer. 15, 11 K'tib, for which the K'ri has שֵׁרִית (which see); the meaning *beginning* also suits the stem.

שָׂרַח (not used) *intr.* same as סָרַח I. *to spread, to extend.* Deriv.

שֶׂרַח (*extension by Jah*) *n. p. m.* Gen. 46, 17.

שָׁרַט (not used) *tr.* same as שָׂרַט, שָׁטַר, prop. *to cut into, to engrave;* hence *to write, to arrange, order, preside over, decide;* comp. שָׁטַר (which see). Deriv. the proper name שִׁרְטַי.

שָׂרַט (*inf. abs.* שָׂרוֹט; *fut.* יִשְׂרֹט) *tr. to cut* or *tear*, into the skin; *to make incisions*, as a sign of mourning, which was forbidden (Lev. 19, 28) Lev. 21, 5; Zech. 12, 3; conseq. same as שָׁרַט, שָׁטַר, Ar. شَرَطَ and سَرَطَ, Aram. שְׂרַט and סְרַט, ܣܪܛ the same. The organic root שָׂ־רַט is also in חָ־רַט, חָ־רַת. Derivat. שֶׂרֶט.

Nif. נִשְׂרַט (*fut.* יִשָּׂרֵט) *to lacerate oneself;* fig. *to hurt oneself, to injure oneself* Zech. 12, 3.

Pih. שֵׂרֵט (not used) intensive; deriv. שָׂרֶטֶת.

שֶׂרֶט *m. an incision* Lev. 19, 28; Targ. שׂוּרַט, Talm. סֵרֶט, abstr. סְרִיטָה.

שְׂרָטָה *f.* cod. Sam. Lev. 21, 5.

שִׁרְטַי (שִׁרְטְיָה *Jah is Decider*) *n. p. m.* 1 Chr. 27, 29 K'ri; see שִׁטְרַי.

שָׂרֶטֶת (from Pih.) *f. an incision* Lev. 21, 5.

שָׁרַי (from שָׁרָה I., from שָׁרָיָה *Jah is Deliverer*) *n. p. m.* Ezr. 10, 40.

שָׂרַי (abridged from שָׂרָיָה; *Jah is Ruler;* from שָׂרָה II.) *n. p.* of the progenitress *Sarah* Gen. 11, 29 30 31, afterwards named שָׂרָה (which see) 17, 15. The orthography Σάῤῥα in the LXX has its ground in ־ָה following (see above p. 1267[a]), and does not prove an original reduplication; for שָׂרַי they write Σάρα. The explanation *contentious* or *princess* must be rejected because the analogy of name-giving is against both.

שָׂרִיג (*pl.* שָׂרִיגִים) *m. shoot of a vine,* prop. *a bundle* Gen. 40, 10 12; Jo. 1, 7; Aram. זִרְגִּין, זִרְגּוּן; Ar. زَرْجُون and سَرْع.

שָׂרִיד (*pl.* שְׂרִידִים, *c.* שְׂרִידֵי, with *suff.* שְׂרִידָיו, from שָׂרַד III.) *m.* 1. prop. *the separated;* hence *remnant, what is left* Num. 21, 35, Deut. 3, 3, *a survivor* Job 18, 19; אֵין־שָׂ׳ *nothing at all* 20, 21; *what remains* 20, 26; *a separated part,* שָׂ׳ לְאַדִּירִים *the part of the people among the nobles* Judges 5, 13; *one escaped,* coupled with פָּלִיט Jer. 42, 17; Lament. 2, 22; שְׂרִידֵי חֶרֶב *the escaped from the sword* Jer. 31, 2; *a fugitive* Jo. 3, 5 = פָּלִיט Josh. 8, 22, *pl.* = פְּלִיטִים Is. 45, 20. — 2. (*refuge-place*) *n. p.* of a city in Zebulon Josh. 19, 10.

שִׁרְיָה (from שָׁרָה II.; after the form עֶרְיָה) *f.* prop. what is fitted together, and so *a coat of mail* Job 41, 18, abridged from שִׁרְיָן (תָּקוּם is to be supplied from the preceding hemistich).

שְׂרָיָה (*Jah is a Ruler* or *Noble one*) *n. p. m.* 2 Sam. 8, 17, for which 20, 25 has שְׁיָא, 1 Kings 4, 3 שִׁישָׁא, 1 Chr. 18, 16 שַׁוְשָׁא; 2 Kings 25, 18; Ezr. 7, 1.

שְׂרָיָהוּ (the same) *n. p. m.* Jer. 36, 26.

שִׁרְיוֹן and שִׁרְיֹן, also שִׂרְיֹן, סִ־, which see (*pl.* ־נִים and ־נוֹת; from שָׁרָה II.) *f.* 1. *a coat of mail* 1 Sam. 17, 5 38; Neh. 4, 10; 2 Chr. 26, 14. — 2. *n. p.* of the mountain-chain of Hermon among the Sidonians Deut. 3, 8, like שִׂיאֹן and שְׂנִיר (which see); Ps. 29, 6; perhaps only a part of it. So called from the resemblance to a breast-plate, as Θώραξ is

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the proper name of a mountain near Magnesia.

שִׂרְיוֹן see שִׁרְיוֹן.

שִׁרְיֹן (from שָׁרָה II.) *m.* same as שִׁרְיוֹן 1 KINGS 22, 34.

שְׁרִיקוֹת (from שָׂרַק) *f. pl. a hissing, scorn, derision* JER. 18, 16 K'ri, the K'tib having שְׂרוּקוֹת; *pipings*, on reeds JUDGES 5, 16, where עֶדֶר = אִישׁ עֶדֶר denotes *a shepherd*.

שְׂרִיקוֹת (from שָׂרַק I.) *f. pl. the heckling, combing*, concr. *heckled flax*, an apposition to פִּשְׁתִּים Is. 19, 9.

שְׂרִיר (from שָׂרַר I.; *pl. c.* שְׂרִירֵי) *m. sinew, muscle*, so called from its firmness and being knotted JOB 40, 16, comp. שֹׁר; Aram. שְׂרִיר, ܣܪܝܪܐ firm, ܣܪܝܪܐ a muscle.

שְׁרִירוּת and שְׁרִרוּת (from שָׂרַר I.) *f. hardness, obduracy*, coupled with לֵב or לֵב רַע DEUT. 29, 19; PS. 81, 13; often in JER., as 3, 17 &c.; Aram. שְׁרִירוּ firmness, truth, Syr. ܫܪܝܪܘܬܐ.

שֵׁרִית *m. freedom, redemption* JER. 15, 11 K'ri, for the K'tib שְׁרוּת. The ancients take it as = שְׁאֵרִית. See שָׂרָה I.

שָׂרַג (Kal not used) *tr.* same as שָׂרַךְ *to tie together, to interweave, to twist together*, of laces; Ar. شَرَجَ the same, also to join, to take part in, to hang on; Aram. סָרַג, ܣܪܓ to hang on, to lay crosswise, to act in an intricate, twisted way; comp. סָרַד, סָרַךְ above p. 997. Deriv. שְׂרוֹג.

Pih. שִׂרֵג (*part.* מְשָׂרֵג) *to cross*, דָּרַךְ, i. e. to take a direction sometimes to the right, sometimes to the left JER. 2, 23, like שִׂמְאל (GEN. 48, 14) of the יָדַיִם.

שָׂרַם (not used) *intr. to burn, to glow; to be parched, dry;* ident. with שָׂרַב I. (Talm. שְׂרַב), צָרַב, Ar. صَرِمَ (to burn). Derivative

שְׂרֵפָה (only *plur.* -פוֹת) *f. the burnt place*, i. e. the burnt city of Zion with the temple and royal palace JER. 31, 40 K'tib; the K'ri reads שְׂדֵמָה, which led Aq. and others to translate it unsuitably *a field*. But in the parallel passage 2 KINGS 23, 4 שְׂדֵמוֹת stands; and as in Jeremiah too many mss. and editions read שְׂדֵ, we may abide by שְׂדֵמָה.

שְׂרִיסִים (from שֹׂר *head* and סָרִיס = סָכִים *eunuchs*) *masc. plur. chief of the eunuchs, head eunuch* JER. 39, 3, for which רַב סָרִיס usually occurs 39, 13; the proper name was נְבוּשַׁזְבָּן. See סָרִיס.

שָׂרַע (not used) *intr.* same as צָרַע II. *to project, to be prominent*, of a district, Arab. صَرَعَ; derivat. the proper name מִשְׂרְעִי in the Gentile מִשְׂרְעִי.

שָׂרֻעַ (only *part. pass.* שָׂרוּעַ) *tr. to stretch forth* or *out, to extend*, particularly of lengthened limbs in men and beasts; oppos. חָרֵם LEV. 21, 18, or גָּלַם 22, 23; Aram. ܫܪܥ the same, Ar. شَرَعَ *to stretch* (a spear, the neck), شَرْعٌ an elongated camel's neck, شَرَعٌ a stretched sinew, أَشْرَعُ long-nosed; ident. in its organic root with that in סָרַח, אָרַךְ, אָרַךְ.

Hithp. הִשְׁתָּרֵעַ *to stretch oneself out* Is. 28, 20.

שִׂרְעַפִּים (only *pl.* שִׂרְעַפִּים, with *suff.* שִׂרְעַפַּי; from the Pih. שִׂרְעֵף of שָׂעַף which see) *m. a thought* PS. 139, 23; *meditation*, metaphor. *cares* 94, 19; comp. שְׂעִפִּים. The ר inserted is also seen in סַרְעַפָּה.

שָׂרַף I. (*part. m.* שֹׂרֵף; *inf. abs.* שָׂרֹף, *c.* שְׂרֹף; *fut.* יִשְׂרֹף) *tr. to burn up*, with the accus. עֲצָמִים Is. 44, 16, בֶּגֶד LEV. 13, 52, פָּר 4, 12, עִיר JUDGES 18, 27, אֲשֵׁרָה DEUT. 12, 3, קַשׁ Is. 47, 14, seldomer אֲגַמִּים (rush-bushes), JER. 51, 32; children (in the worship of idols) 2 KINGS 17, 31, JER. 7, 1, sometimes with בָּאֵשׁ לְ DEUT. 12, 31; frequently supplemented by בָּאֵשׁ LEV. 8, 17, בְּמוֹ־אֵשׁ Is. 44, 16, and in the *part. pass.* by אֵשׁ Is. 1, 7. עָ שְׂרֵפָה לְ (2 CHR. 16, 14; 21, 19; JER.

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34, 5) *to kindle a burning for one*, i. e. to set fire to precious spices, a custom practised at the funerals of great men; comp. *Josephus* Jewish Wars 1, 33, 9; שָׂ׳ לִשְׂרֵפָה Gen. 11, 3 *to burn by a burning*, to harden bricks by means of fire (לִשְׂ׳ is a sort of adv. urendo, ustione). In derivatives, *to boil*, water for salt; *to smelt glass*, *to burn lime; to burn*, *to be fiery*, of the poison or breath of a serpent; perhaps also *to pierce*, with a venomous bite, comp. סָרַב, חָרַר, צָרַב, Ar. ضرب, Aram. ܨܪܒ *to burn* and *sting*. Deriv. שָׂרֵפָה, מִשְׂרֶפֶת, שָׂרָף 1, שָׂרוֹף (cod. Sam.), and the proper name מִשְׂרֶפֶת מַיִם.

Nif. נִשְׂרַף (*fut.* יִשָּׂרֵף) *to be burned*, of men Gen. 38, 24, sacrificial gifts Lev. 4, 12, thorns 2 Sam. 23, 7 (see שֶׁבֶת 1); with בָּאֵשׁ Lev. 7, 17 19.

Pu. שֹׂרַף *to be burned* Lev. 10, 16.

The stem appears in Hebrew in very various forms, as in סָרַב, צָרַב, סָרַף (Pih. according to some), שָׂרַב, צָרַף I. Besides the general meaning of שָׂרַף it also had a) the signification *to swallow*, *to drink*, originally ident. with זָרַב I., זָרַף I., Aram. ܫܪܒ sorbere, modern Hebr. שְׂרַף; b) the meaning *to creep*, Aram. ܣܪܦ serpere, comp. the Sanskrit sṛip, Greek ἕρπειν. But the attempt to apply both senses has no proper foundation.

שָׂרַף II. (not used) *intr. to be high*, *to project*, of localities; *to overtop*, of pinnacles and the points of walls; fig. *to be prominent*, *distinguished*, *renowned;* Arab. شَرَفَ, شَرِفَ, شَرُفَ, whence شَرَف a height, أَشْرَف towering, high, شُرَّافَة battlement, شَرَف nobility, fame, شَرِيف noble (sherif); Coptic ϣⲟⲣⲡ the first, the chiefest (*Rosellini* II, 3. p. 460); the organic root שָׂ־רַף is also in חָ־רַב II., חָ־רַם III., הָ־רַם, אָ־רַם, עָ־רַם. Deriv. שָׂרָף 2, and the proper name שָׂרָף.

שָׂרָף (*pl.* שְׂרָפִים) *m.* 1. (from שָׂרַף I.) properly *the burning*, *kindling one*, by a venomous bite (comp. הֵמָה Deut. 32, 24), or *the stinging one* (see שָׂרַף I.), then a sort of poisonous serpent, coupled with עַקְרָב and נָחָשׁ Deut. 8, 15, as an adjective to נָחָשׁ Num. 21, 6, and alone 21, 8, especially *a flying serpent*, *a dragon*, hence combined with מְעוֹפֵף Is. 14, 29, and associated with אֶפְעֶה 30, 6 = נָחָשׁ בָּרִחַ (which see); *an artificial serpent*, of brass Num. 21, 8; fig. applied to a dangerous power Is. 14, 29. The usual derivation from *to burn* is already in the LXX, Graeco-Ven., Onkelos (חֵיוָן קְלָן), Sam., and expressly adopted by *Ibn Ganâch* and *Kimchi;* comp. καῦσος a serpent, from a similar etymology; Sam. שָׂרוֹף the same. — 2. (from שָׂרַף II.) prop. *the high* or *noble one*, hence in the *plur. higher beings having a human form*, *angels*, who stand around God's throne Is. 6, 2 6. The prophet thought of the *Seraph* as standing, turned to the divine throne and overtopping it, of gigantic form and with formidable voice, furnished with six wings, two of which covered the upper and two the lower part of the body as a sign of reverence, the two middle ones were for flying. Like the Cherub (Ez. 10, 8 21) he had under his wings a man's hands, and he could also praise in the manner of man with the exclamation *holy* thrice repeated. From this description of Is. l. c. we see, that the Seraph neither had the form of a serpent, nor symbolised a serpent-worship; that he is not connected with the Serapis or Sphinx of the Egyptians. Targ. שְׂרָף the same and angel generally. — 3. (from שָׂרַף II.; *a noble*, *distinguished one*) *n. p. m.* 1 Chr. 4, 22.

שְׂרֵפָה (*constr.* ־פַת, from שָׂרַף I.) *f. a burning*, of precious spices at funerals 2 Chr. 16, 14; 21, 19; *the being burnt*, as a divine punishment Lev. 10, 6; Num. 17, 2; *the baking*, of bricks Gen. 11, 3; *the burning*, of sacrifices Num. 19, 6 17, of military arms Is. 9, 4, of the temple 64, 10, with אֵשׁ; הַר שְׂ׳ Jer. 51, 25 *a burning mountain*, i. e. a burnt out volcano (see הַר).

שָׁרַץ (*part.* שֹׁרֵץ; *fut.* יִשְׁרֹץ) *intr. to*

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become full or *many*, scatere; *to swarm, to greatly increase, to creep in swarms*, of the smaller land animals (Gen. 7, 21; Lev. 5, 2; 11, 20) and for רֶמֶשׂ; with עַל of the place *where* Gen. 7, 21; 11, 29, seldom with אֶל for עַל Ez. 47, 9; with accus. of place (אֶרֶץ or מַיִם, יְאֹר, יַמִּים) Gen. 1, 20 21; Ex. 7, 28. It is applied to land- and to water-animals Lev. 11, 29 41; Ps. 105, 30; of men, *to multiply*, coupled with פָּרָה Ex. 1, 7. Deriv. שֶׁרֶץ.

The fundamental signification is *to multiply in masses*, pullulare (Ethiopic שרץ *saraza* of plants), and it is used of many-footed creeping animals, comp. ܣܪܛܐ multipeda, סַרְטָן, ܣܪܛܢܐ, سَرْطَان a crab; a secondary signification is *to creep, to crawl*, Syr. ܣܪܛ. The organic root is the Aram. רַץ to creep, to creep forth, whence רְצוּצָא.

שֶׁרֶץ *m.* collect. *worms, reptiles* Gen. 1, 20; Lev. 5, 2; 22, 5; שֶׁ׳ הָעוֹף *winged reptiles*, having four feet, able to fly, and multiplying in great numbers Lev. 11, 20 21 23; Deut. 14, 19; of the small water animals Gen. 1, 20, fully שֶׁ׳ הַמַּיִם Lev. 11, 10.

שָׁרַק (*fut.* יִשְׁרֹק) *intrans. to hiss, to whistle*, to entice bees; hence *to entice, to call forth*, with לְ of a person Is. 7, 18; of men 5, 26; Zech. 10, 8; *to pipe*, of shepherds on reeds (see שְׁרִיקוֹת). Coupled with שָׁמַם, שָׁרַק means *to blow* or *breathe*, a gesture of astonishment 1 Kings 9, 8; Jer. 19, 8; coupled with חָרַק שֵׁן Lament. 2, 16, נוּעַ רֹאשׁ 2, 15, נוּעַ יָד Zeph. 2, 15 *to hiss in scorn*, a sign of mischievous joy and of wonder, with עַל *over* Jer. 49, 17; 50, 13; Ez. 27, 36; with מִן *to hiss forth*, i. e. to drive out with scornful hisses Job 27, 23. Deriv. שְׁרֵקָה, שְׁרִיקָה, שְׁרוּקָה.

For the stem comp. Aram. שְׁרַק, שְׁרֵק, ܫܪܩ, also applied to the hissing of a serpent. In its organic root שָׁ־רַק, it is connected with that in צָ־רַח, עָ־רַג; comp. συρίζω, συρίσσω. According to the Arabic the essence is in שָׁרַ־ק, comp. صَرْصَرَ to sound, صَرْصَر scorn.

שָׂרַק I. (not used) *tr. to comb, to heckle* or *break* (flax), *to card, to curry*; Aram. סְרַק, ܣܪܩ to comb out, ܣܪܩܐ, ܡܣܪܩܐ a comb, mod. Hebrew מַסְרֵק; Ar. شَرَقَ to tear asunder. The organic root is שָׂ־רַק, which lies also in רָחָה, מָ־רַק, מָ־רַח. Deriv. שְׂרִיקוֹת.

שָׂרַק II. (not used) *intr. to shine, to be bright, to lighten*, ident. with זָרַח, Aram. שְׁרַג; metaphor. *to be of a bright red* or *fiery colour*, of horses; *to be reddish*, of grapes; Ar. شَرِقَ, transposed شَقِرَ, Aram. שְׂרַק, סְרַק and סְקַר; mod. Hebrew סָרַק to colour red, סֵרֵק to paint, סַרְקִי an oriental, *a Saracen*. Derivat. שָׂרֹק, שֹׂרֵק 1, שֹׂרֵקָה, the proper names מַשְׂרֵקָה, שֹׂרֵק 2.

שָׂרֹק (*pl.* שְׂרֻקִּים) *adj. masc.* 1. (from שָׂרַק II.) *to be red, of a fox-colour*, of a red fox Zech. 1, 8, Ar. أَشْقَر, different from אָדֹם red-brown i. e. dun. — 2. Only *pl.* שְׂרוּקִּים for שְׂרֻקִּים Is. 16, 8 same as שֹׂרֵק (which see), *a noble vine*, so called from its dark red colour. The orthography looks as if it were from שָׂרוּק, but it is really from שָׂרֹק.

שֹׂרֵק *masc.* 1. *a reddish* or *dark-red grape producing red wine*, then *a precious vine* Is. 5, 2; Jer. 2, 21; Ar. سريق, سوريق, شرقى, red grapes. — 2. (*vineyard-plantation*) *n. p.* of a valley between Ascalon and עַזָּה Judges 16, 4, comp. מַשְׂרֵקָה. But in our editions and the most mss. there is שׂוֹרֵק, which might be a valley in that district, where the family of Samson lived (16, 31), viz. where is the locality Σωρήκ beside אֶשְׁתָּאֹל (*Reland*, Pal. p. 288).

שְׁרַק (not used) *Aram. intr.* same as Hebrew שָׁרַק. Deriv. מַשְׁרוֹקִי.

שֹׂרֵקָה *fem. a vine-stock* Gen. 49, 11, parallel גֶּפֶן.

שְׁרֵקָה (from שָׁרַק) *f. the hissing of a person, scorn, derision*, coupled with שַׁמָּה Jer. 19, 8, קְלָלָה 25, 18, חֶרְפָּה 29, 18.

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שְׂרֻקִּים see שָׂרֹק 2.

שָׁרַר I. (i. e. שַׁר; not used) *tr.* 1. *to twist, to wind together, to knot together,* a verb-idea to denote a muscle, sinew, cord, lace, chain; *to arrange with one another, to put together in a row, to put in order;* ident. in its organic root שַׁר with that in קָ־שַׁר, חָ־שַׁר. Derivat. שֹׁר (שָׁרְרֵךְ), שָׁרִיר, perhaps שֵׁרָה (instead of שַׁרָה). — 2. Metaphor. *to be firm, hard,* prop. *to be knotted together;* hence *to be obdurate,* Aram. ܫܪ, שַׁר the same, Pa. to strengthen, harden, ܫܪܝܪ definite, true, ܫܪܪܐ truth. Derivat. שְׁרִירוּת, and the proper name שָׁרָר.

Pih. (redupl.) שִׁרְשֵׁר (not used) *to interlace, interweave, knot together,* abridged in שָׁרַשׁ (which see); Aram. the same, whence the Talm. שִׁישׁוּרָא (out of שִׁרְשׁ'), and also שַׁלְשֵׁל (*l* for *r*), and so in Arabic. Deriv. שַׁרְשְׁרָה.

שָׁרַר II. (*part.* שֹׁרֵר) *trans.* same as צָרַר I. *to confine, to enclose,* and so *to press, to beleaguer, to afflict; part.* שֹׁרֵר *an enemy* Ps. 5, 9; 27, 11; 54, 7; 56, 3; 59, 11, but this may be a part. Pih. of שׁוּר III. (which see) = מְשׁ', meaning *a spy, one lying in wait.*

שָׂרַר (only *part.* שֹׂרֵר; *fut.* יָשֹׂר) *intr.* same as שָׂרָה II. *to rule, to administer,* with בְּ of the place *where* Esth. 1, 22, with לְ *conformably to* Is. 32, 1; *to reign,* of מְלָכִים Prov. 8, 16. Deriv. שַׂר, שָׂרָה 1.

Hithp. הִשְׂתָּרֵר (*fut.* יִשְׂתָּ') *to make oneself a ruler,* with עַל *over* Num. 16, 13.

שָׁרָר (from שָׁרַר I.; *a strong one*) *n. p. m.* 2 Sam. 23, 33, for which 1 Chr. 11, 35 has שָׂכָר.

שֹׁרֶר see שֹׁר.

שָׁרַשׁ (not used) *intr.* same as שִׁרְשַׁר, out of which it is reduplicated, *to be knotted* or *twisted, to take root,* applied to the complication of roots as a sort of twisting; comp. أَصْل a root, from أَصَلَ (Hebrew אָצַל), وَصَلَ to bind, to be firm. Such abbreviated reduplications are found in כָּרַךְ, שָׁבַשׁ and others whose initial and final letters are similar. Derivat. שֹׁרֶשׁ, שַׁרְשָׁה, the proper name שֶׁרֶשׁ.

Pih. I. שֵׁרֵשׁ (*fut.* יְשָׁרֵשׁ) privative, *to root out, to extirpate* Job 31, 12 fig.; the Targ. has another stem, תְּלַשׁ, for it.

Pih. II. שֹׁרֵשׁ (*fut.* יְשֹׁרֵשׁ) *to take root, to strike roots* Is. 40, 24.

Puh. שֹׁרַשׁ *to be rooted out* Job 31, 8, as the pass. of Pih. I.; fig. *to be rooted,* coupled with נָטַע Jer. 12, 2, as the pass. of Pih. II.

Hif. הִשְׁרִישׁ (*part.* מַשְׁרִישׁ, *fut. apoc.* as an indicative יַשְׁרֵשׁ) figur. *to strike roots, to sprout,* coupled with צוּץ, פָּרַח Is. 27, 6; *to spread luxuriant,* of plants Job 5, 3, with שָׁרָשִׁים to strengthen the idea Ps. 80, 10.

שֶׁרֶשׁ (*union, family-association*) *n. p. m.* 1 Chr. 7, 11.

שֹׁרֶשׁ (with *suff.* שָׁרְשִׁי, שָׁרְשׁוֹ; *plur.* שָׁרָשִׁים, *constr.* שָׁרְשֵׁי, with *suff.* שָׁרָשָׁיו) *m.* prop. a binding, a cord, and so *a root,* to which are applied סֻבַּךְ Job 8, 17, הִזְקִין 14, 8; שָׁלַח שׁ' Jer. 17, 8, הִכָּה שׁ' Hos. 14, 6, יָסַף שׁ' 2 Kings 19, 30 *to send forth, strike* or *spread roots.* Figur. and poet. *the kernel, the essential part, the basis* Is. 5, 24, Hos. 9, 16, what has become, like פְּרִי (which see); *race, genus* Is. 14, 30, Job 18, 16, *a family* Deut. 29, 18; of things, *the ground, the lowermost part,* as *the foot* of a mountain Job 28, 9, *the sole* of the foot 13, 27, comp. planta pedis; *the bottom* of the sea 36, 30; *settled abode, dwelling* Judges 5, 14; *place of origin, descent* Is. 14, 29; *ground,* of דָּבָר Job 19, 28; seldom *a shoot* from the root Is. 53, 2, and so it is cognate in sense with נֵצֶר 11, 10 in שֹׁרֶשׁ יִשַׁי (comp. ῥίζα Δαβίδ Revel. 5, 5), or with חֹטֶר; נֵצֶר שׁ' also occurs Dan. 11, 7. Comp. the Aram. ܫܪܫܐ, ܫܪ, שָׁרְשָׁא, Phenic. שֹׁרֶשׁ, Greek συρίς (Diosc. 2, 102), Arab. شُرْش together with أَصْل.

שְׁרַשׁ (not used) *Aram. intrans.* same as Hebrew שָׁרַשׁ. Derivat. שְׁרֹשׁ, שְׁרֹשׁוּ, שְׁרֹשִׁי.

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שָׁרְשׁ (with *suff.* שָׁרְשׁוֹתַי) *Aram. m.* same as Hebrew שֹׁרֶשׁ DAN. 4, 12 20 23.

שַׁרְשָׁה (only *pl. constr.* שַׁרְשׁוֹת; from שָׁרַשׁ) *f. a chain, a lace*, of gold thread Ex. 28, 22.

שִׁרְשִׁי *Aram. fem. a rooting out*, i. e. *expulsion, banishment* EZR. 7, 26 K'tib, where the K'ri has שֵׁרְשִׁי.

שִׁרְשִׁי see שֵׁרְשִׁי.

שַׁרְשֶׁרֶת (not שַׁרְשֶׁרֶת, only *plural* שַׁרְשְׁרוֹת; from שָׁרַר I. in the redupl. Pih.) *f. a chain, a lace*, שַׁ זָהָב Ex. 28, 14 *a gold-chain*, of gold threads; שַׁ הֲעֲבֹתֹת ibid. *wreathed chains;* שַׁ גַּבְלֻת 39, 15 *braided chains;* then *wreathed garlands*, as ornaments on walls 2 CHR. 3, 5; *lattice-work* 1 KINGS 7, 17. The LXX retain σεσεριώθ in 2 CHR. 3, 16, because they did not know that it is = שְׁבָכָה. Comp. the Hebrew שֶׁרֶשׁ, שַׁרְשָׁה, the Aram. שַׁלְשָׁלָא, שִׁלְשָׁלָא, Ar. سِلْسِلَة.

שָׂרַת (Kal not used) *trans.* either *to regulate, minister*, like שָׂרַן, and so *to serve, to do service*, in an honourable manner; or equivalent to סָרַר, שָׂרַן *to step back timidly.*

Pih. שֵׁרֵת (*part. m.* מְשָׁרֵת, *pl.* מְשָׁרְתִים, *sing. f.* מְשָׁרֶתֶת abridged from מְשָׁרֶתֶת; *inf. constr.* שָׁרֵת; *fut.* יְשָׁרֵת) *to wait upon, to serve*, ministrare, with accusat. of the person GEN. 39, 4, NUM. 3, 6, seldom with לְ 4, 9, espec. before kings or distinguished persons. Hence it is different from עָבַד (which see), as מְשָׁרְתִים is from עֲבָדִים 1 KINGS 10, 5. Spoken even of near relations 2 CHR. 22, 8. Then *to administer, to conduct* GEN. 39, 4 22. Applied particularly to the service of the priests and Levites, with an accus. אֶת־יי DEUT. 17, 12, 1 SAM. 2, 11, or with לַיי 2 CHR. 13, 10, אֶת־פְּנֵי יי 1 SAM. 2, 18; also frequently used absol. *to perform holy service* Ex. 28, 43; 29, 30, once of idolatrous service Ez. 20, 32; or *to be for* (holy) *service* Is. 60, 7. As the call of God belonged to the sacred service, the phrase שָׁרֵת בְּשֵׁם יי DEUT. 18, 5 7 = קָרָא בְּשֵׁם יי, בֵּרַךְ was employed. מְשָׁרֵת besides its participial meaning (1 SAM. 2, 11 18; 1 KINGS 1, 15) has also that of a noun, *a servant* PROV. 29, 12, Ex. 24, 13, *fem.* מְשָׁרֶתֶת 1 KINGS 1, 15, especially in the sanctuary Is. 61, 6, Ez. 44, 11; also called יי מְשָׁרְתֵי Jo. 1, 9, מְשָׁרְתֵי מִזְבַּח 1, 13. Deriv. שֶׁרֶת.

שָׂרַת (not used) *trans. to engrave, to deepen;* Aram. סָרַת, connected with סִיר, שָׂרַד II. סָרַת may have had the same meaning in Hebrew, whence מַסֶּרֶת Ex. 20, 37, as we should read for מַסֶּכֶת, = כִּיּוֹר. Deriv. מַשָּׂרַת (a pan).

שֶׁרֶת *m. sacred-* or *temple-service*, of כְּלֵי Num. 4, 12; 2 CHR. 24, 14.

שֵׁשׁ (before Makkeph שֵׁשׁ־) *num. card. f.*, שִׁשָּׁה (*constr.* שֵׁשֶׁת) *m. six*, put before nouns Ex. 21, 2, or after them 1 CHR. 4, 27; 20, 6; so too שִׁשָּׁה GEN. 30, 20; Ex. 26, 22; 1 CHR. 26, 17; in שֵׁשׁ שְׁלֹשִׁים RUTH 3, 15 מְאַיִם is left out. The *constr. state* שֵׁשֶׁת is frequently used before יָמִים EXOD. 16, 26, חֳדָשִׁים 1 KINGS 11, 16, אֲלָפִים 1 CHR. 12, 24, כִּכָּרֹת EZEK. 46, 6, שִׁשָּׁה being looked upon as a substantive. Combined with *ten* we have שֵׁשׁ עֶשְׂרֵה *sixteen, fem.*, שֵׁשׁ עֶשְׂרֵה *masc.* GEN. 46, 18; NUM. 31, 40. As an ordinal it is found in בְּשֵׁשֶׁת *in the sixth year* 2 KINGS 18, 10, בְּיוֹם שִׁשָּׁה עָשָׂר *on the sixteenth day.* The pl. שִׁשִּׁים denotes *sixty*, and is used without distinction for masc. and fem., as שִׁ עִיר *sixty cities* DEUT. 3, 4, שִׁ גִּבֹּרִים *sixty heroes* SONG OF SOL. 3, 7; it is prefixed to a noun 1 KINGS 6, 2, or put after it 2 CHR. 3, 3. The noun also follows sometimes in the sing. 2 KINGS 25, 19, sometimes in the plur. 1 KINGS 4, 13. Deriv. שִׁשִּׁי, and the denom. Pih. שִׁשֵּׁשׁ.

As to the origin, שָׁדַשׁ (which see) has been adopted as the stem, because in Arab. and Ethiopic the Daleth appears in the numeral and its derivatives, and thus the Dagesh in the second שׁ would be explained. But since the etymology from שָׁדַשׁ is doubtful and, besides, the numbers from 1 to 7 are very like those of the Indo-Germanic

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family, it is better to compare the Sanskrit schasch, Zend. éśvas, Greek ἕξ, Latin sex, German sechs, English *six*; Ar. سِتّ, سِتّة, together with سُدس, Maltese sytta, Aram. שֵׁת and שְׁתֵּי, שְׁתִּית (שְׁתָּא), תְּמָנֵי, תְּמָנֵא, Pehl. שְׁתָא the same — without a perceptible verb-stem. See שְׁדַשׁ.

Pih. שִׁשֵּׁשׁ (commonly considered a denomin. from שֵׁשׁ) *to make into six*, *to give a sixth part*, only in Ez. 45, 13; but as the form does not occur again, it is better to read both times שִׁשִּׁית, דְּאֵיפָה, as the versions seem to have actually done.

שֵׁשׁ (from שׁוּשׁ) *m.* 1. same as שֵׁישׁ *white marble*, for pillars Esth. 1, 6; Song of Sol. 5, 15; coupled with בַּהַט (alabaster) Esth. 1, 6. Aram. שֵׁישָׁא. — 2. (from שׁוּשׁ) *fine white linen*, *Egyptian byssus* (LXX), *linen* (see Pliny H. N. 19, 3), which was brought to Tyre Ez. 27, 7; in other places בּוּץ (which see), which prop. means only the Syrian byssus; also *cotton*. Out of שֵׁשׁ had to be made מִצְנֶפֶת Ex. 28, 39, כְּתֹנֶת 39, 28, פַּאֲרֵי הַמִּגְבָּעֹת ibid. and the clothes of the priests generally. Persons of distinction Gen. 41, 42 and noble women Prov. 31, 22 had also garments of שֵׁשׁ. For the tabernacle was used שֵׁשׁ מָשְׁזָר *fine-woven linen* Ex. 26, 1 31 36; 27, 9 16 18; 36, 8. שֵׁשׁ בִּרְקָמָה Ez. 27, 7 is *byssus with broidered work* or *embroidered linen*. The Syr. שֵׁישָׁא "white cotton" may be compared. The Coptic ϣⲉⲛⲥ (byssus) appears to be derived from the Semitic.

שְׁשָׁא *Pih.* Ez. 39, 2 see שׁשׁ I.

שֵׁשְׁבַּצַּר (Persian) *n. p.* of Zerubbabel in Persia Ezr. 1, 8, as he is also termed with relation to his office-sometimes זְרֻבָּבֶל יְהוּדָה, sometimes פַּחַת הַנָּשִׂיא. שׁ has been derived from שֵׁשְׁבֵּן, Persian چسبان *worshipper*, and אֲצַר Persian اذر *fire*, i. e. *worshipper of fire* (von Bohlen); or from the Sanskrit çâçviçar *a great*, *distinguished one* (Ph. Luzzatto).

שָׁשָׁה (not used) *intrans.* same as שָׁשׂשׂ (שׂוּשׂ) I. which see. Deriv. שָׁשׂוֹן.

שִׁשֶּׁה *Pih.* denom. see שֵׁשׁ *six*.

שָׁשׂוֹן (from שָׁשָׂה after the form חָזוֹן from חָזָה; *constr.* שְׁשׂוֹן) *m. joy*, coupled with שִׂמְחָה Is. 22, 13; 35, 10, יְקָר Esth. 8, 16, opposite אֵבֶל Jer. 31, 13; שְׁשׂוֹן לֵב יֶשַׁע *joy for help* Ps. 51, 14; *heart-joy* 119, 111; שֶׁמֶן שָׂשׂוֹן *oil of joy* 45, 8, wherewith to anoint at festive banquets = *to give joy*.

שַׁשַׁי (from שׁוּשׁ; *a noble*, *free one*) *n. p. m.* Ezr. 10, 40; comp. שִׁישָׁא, שִׁישָׁא.

שִׁשַּׁי (from שׁוּשׁ; *noble one*) *n. p. m.* Num. 13, 22.

שִׁשַּׁי Ez. 16, 13 = שֵׁשׁ and chosen on account of its alliteration to מְשִׁי.

שִׁשִּׁי (from שֵׁשׁ six) *num. ord. m.*, שִׁשִּׁית *fem. the sixth* Gen. 1, 31, Hagg. 1, 1, also masc. *the sixth month* Ez. 8, 1; שִׁשִּׁית *the sixth year* Ez. 8, 1; *the sixth part*, *the sixth* 4, 12; 45, 13; 46, 14.

שֵׁשַׁךְ *n. p.* for בָּבֶל Jer. 51, 41, מֶלֶךְ שֵׁשַׁךְ 25, 26, which explanation of *Babylon* is in the Targ. and all ancient interpreters. Jewish expositors and after them Jerome explain it according to the canon אתבש, i. e. after the alphabet put in an inverted order, where א = ת, ב = ש, conseq. ל = ך, so that שֵׁשַׁךְ is = בָּבֶל; but granting that this secret word was then in use, and that an occasion for it existed through fear of giving the real name, it is against it that בָּבֶל always accompanies the word, even in the same verse. *Michaelis* regards שֵׁשַׁךְ as reduplicated from שְׁכָךְ, from שָׁךְ, Arab. شَكَ (to be strong, firm) or سَكَّ (to be lined with iron, of gates), so that שׁ = *χαλκόπυλος*, as Abydenus (Euseb. Pr. Ev. 9, 41) calls Babylon. According to *Rawlinson* שׁ is the name of an Assyrian god after whom Babylon was named; but this is uncertain.

שֵׁשָׁן (from שׁוּשׁ; *noble one*) *n. p. m.* 1 Chr. 2, 31.

שָׁשָׁק (abridged from שִׁקְשֵׁק, from

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שָׁסָק = שָׁסַק [שָׁוּק] II.; *assaulter, runner*) *n. p. m.* 1 Chr. 8, 14.

שָׁשַׁר (not used) *intrans. to be red* or *reddish*, arising from the reduplicated form שְׁרַשָּׁר from שָׁר (comp. כִּכֵּר, דִּדָּה, שְׁשָׂא); Arab. شرشر the same, whence شُرْشُور red-tail (a bird), مُشَرْشِر the name of a lion, from its red colour. The simple root is שָׁר = Sanskrit har, whence hari fulvus, Pers. zar &c. (see *Fürst*, Lehrgebäude §. 160). Deriv.

שֵׁשֶׁר (in pause שֵׁשָׁר) *m. red colour*, explained *vermilion* (Kimchi), *cinnabar* (Rashi) or *ruddle, red ochre* Jer. 22, 14; Ez. 23, 14; comp. the Arab. أُشْزُر red.

שֵׁת (or שָׁתָּד in the sing.; only *plur.* שָׁתוֹת, with *suff.* שָׁתֹתֶיהָ, from שׁוּת I.) *m. a pillar, column*, figur. of the state, i. e. *a noble, a prince* Ps. 11, 3, of the mighty and high estates of Egypt Is. 19, 10, oppos. שָׂכִיר שְׂכָרִי (hired labourers); comp. Latin columen, columna, Greek στύλος, Arab. عَمُود, عَمِيد, Syr. ܥܡܘܕܐ, Pers. استام with a like metaphor. Others take שָׁתָּד (after the form שָׁנָה) as a singular form from שָׁתַד II. = שׁוּת II. meaning *a weaver* Is. 19, 10, metaphor. *devices, plans*, Ps. l. c. (*Roorda, Kopp, Rosenmüller*), but improbably.

שֵׁת 1. (from שָׁתַד III. after the form שֵׂם from שָׂמַד; *plur.* שָׁתוֹת, *constr.* שְׁתוֹת, with *suff.* שָׁתוֹתֵיהֶם) *fem. the buttock*, the parts of shame generally, whose uncovering was reckoned disgraceful 2 Sam. 10, 4 (for which מִפְשָׁעָה is in 1 Chr. 19, 4), Is. 20, 4, elsewhere עֶרְוָה; Arab. إِسْت, سَتَة, Syr. ܐܣܬ the same. — 2. (from שׁוּת I., according to Gen. 4, 25 *compensation*; originally perhaps *a set, a sprout*; according to others, *seat, dwelling-place*, since the period of habitation is said to be denoted by it) *n. p. m.* Gen. 4, 25 26, whose race, the Sethites, are adduced in 5, 36. — 3. (from שָׁאָה I. = שָׁוָא II.) for שְׁאֵת = שַׁאֲתָה *tumult, warlike alarm*; and so בְּנֵי שֵׁת Num. 24, 17 = בְּנֵי שָׁאוֹן Jer. 48, 45, *tumultuous warriors, enemies*, which the LXX, Vulg., Peshito and Sam. incorrectly take for the proper name of an Arabian king; in any case it is different from שְׁאֵת Lament. 3, 47.

שֵׁת (Ezr. 6, 15) and שִׁת (Dan. 3, 1) *Aram. num. card. fem.* same as Hebrew שֵׁשׁ *six* Dan. 3, 1; Ezr. 6, 15; as an ordinal Ezr. l. c. *Plur.* שְׁתִּין *sixty* Dan. 3, 1; 6, 1; Ezr. 6, 3. Targ. שִׁית femin. (def. שִׁתָּא), שִׁתָּא masc., Syr. ܫܬ, ܫܬܐ, ܫܬܝܢ and ܫܬܝܢ; Pehl. שִׁתָּא the same.

שֵׁת (from שָׁאָה which see, from שָׁוָא = נָשָׂא) *fem. heroic spirit* Job 41, 17, prop. self-elevation.

שָׁתָא and שָׁתָה (*part.* שָׁתֵה, *plur.* שָׁתְיִן; *fut.* 3 *p. pl.* יִשְׁתּוֹן; 3 *p. perf. pl.* אִשְׁתִּיו Dan. 5, 3 4 with א prosthetic, in Targ. still farther extended אִשְׁתִּי, אִשְׁתִּי for שְׁתִי) *to drink*, with the accus. חֲמְרָא Dan. 5, 1; with בְּ of the vessel 5, 2 3 23. Deriv. מִשְׁתֵּי (which see), Syr. ܡܫܬܝ.

שָׁתָה I. (*part.* שֹׁתֶה, *fem.* שֹׁתָה Job 6, 4; *infin. absol.* שָׁתוֹ, שָׁתֹה, שָׁתוֹת, *constr.* שְׁתוֹ, שְׁתוֹת; *fut.* יִשְׁתֶּה, *apoc.* יִשְׁתְּ, 3 *p. pl.* יִשְׁתְּיוּן Ps. 78, 44) *intrans.* prop. to swallow, to suck in, to draw in, moisture (Ethiopic = ጠጣ, whence the name of the papyrus is derived), and so *to drink*; applied to men and beasts Gen. 24, 22; 30, 38 (comp. שָׁקָה in Hif. for שְׁתָה); absol. along with אָכַל Is. 29, 8; Job 1, 4; commonly with the accus. e. g. מַיִם Ex. 7, 21, שֵׁכָר Lev. 10, 9, יַיִן Judges 13, 4, and שִׁכּוֹר יַיִן Jo. 1, 5; with בְּ of the *wine-drinkers* drink, *to drink with enjoyment* Prov. 9, 5; with בְּ of the vessel *out of which* one drinks Am. 6, 6. Figur. עֲוָלָה Job 15, 16, חֲמָס 34, 7, לַעַג 6, 4, חֵמָה Prov. 26, 6 (i. e. *to suffer*) *to take in greedily*, comp. Ben-Sirach 24, 29 (21) *to drink wisdom* John 4, 14; also with מִן Job 21, 20; elsewhere *to drink out, to drink off*, כּוֹס Is. 51, 17; Jer. 49, 12 (מָצָה is intensive). Metaphor. *to revel, to banquet, to*

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feast Esth. 7, 1; so too the Aram. שְׁתָא. Deriv. מִשְׁתֶּה, שְׁתִי I., שְׁתִיָּה.

Nif. נִשְׁתֶּה (*fut.* יִשָּׁתֶה) *to be drunk*, of מַשְׁקֶה Lev. 11, 34.

שָׁתָה II. (not used) *trans.* same as שָׁת (שׁוּת) II. *to spin*, *to weave*, *to mix*, *to twist;* Ar. سَتَى, سَدَى, Aram. שְׁתָא, ܫܬܐ (Coptic ϣϯϯ a weaver) the same, and extended the Ar. شَتَنَ to weave. Deriv. שְׁתִי 2.

שָׁתָה III. (not used) *trans.* same as שׁוּת I. (which see) *to set*, *to erect*, *to place*, *to set up*, of columns, pillars; modern Hebrew of bases, hence שְׁתִיָּה a base, Syr. ܐܫܬܐ foundation, root, basis, metaphor. buttock. Derivat. (perhaps) שָׁת or שָׁתָה (plur. שָׁתוֹת, constr. שְׁתוֹת), שֵׁת I.

שְׁתָה Aram. see שְׁתָא.

שָׁתוֹת see שָׁת as a noun.

שְׁתִי as a verb Aram. see שְׁתָא.

שְׁתִי *m.* 1. (from שָׁתָה I.) prop. *a drinking*, commonly including eating = *carousing*, like מִשְׁתֶּה, *debauchery* generally Eccles. 10, 17. — 2. (from שָׁתָה II.) *web*, *woven stuff*, coupled with עֵרֶב Lev. 13, 48 52 56 58 59; according to the LXX and others *the warp* of weavers. Aram. שְׁתִי, שִׁתְיָא, מַשְׁתִּיתָא, ܫܬܝܐ, Ar. سَتْى the same.

שְׁתַּי (from שִׁנְתַּי, from שָׁנָה I., only *dual* שְׁתַּיִם, in pause שְׁתָּיִם, *constr. state* שְׁתֵּי, before עֶשְׂרֵה the old and properly absolute form שְׁתַּיִם; with *suff.* שְׁתֵּיהֶם, שְׁתֵּיהֶן) *num. card. du. fem. two*, like שְׁנַיִם the *masc.;* applied to עָרִים, נָשִׁים &c., and put in the absol. form before nouns 1 Kings 3, 16, 2 Kings 2, 24, Jer. 2, 13, Ez. 40, 9, or put after them Josh. 15,60; 1 Kings 7,41; but the state constr. שְׁתֵּי usually stands before nouns Gen. 4, 19; 19, 8; 31, 33. With עֶשְׂרֵה, שְׁתֵּים עֶשְׂרֵה *fem. twelve*, with which the nouns are either prefixed Num. 7, 84, Josh. 18, 24, or put after 1 Kings 7, 15; 18, 31, in the *sing.* 16, 23, Ex. 24, 4, or *plur.* Josh. 4, 9; once שְׁתֵּי־עֶשְׂרֵה 4, 8 occurs. In מִשְׁתַּיִם Jon. 4, 11 Dagesh forte in the שׁ and in מִשְּׁתֵי Judges 16, 28 Dagesh lene in ת have been omitted. On the contrary in מַה־שְׁתֵּי Zech. 4, 12 the Dagesh lene remains in ת after מַה־. שְׁתַּיִם is also used after שְׁנַת as an ordinal *second* 1 Kings 15, 25, so too שְׁתֵּים עֶשְׂרֵה 2 Kings 8, 25. Besides, שְׁתַּיִם signifies *two different things* Job 13, 20, *twice* Ps. 62, 12; *two things* Prov. 30, 7. Comp. Arab. إِثْنَتَان, ثِنْتَان, Aram. תַּרְתֵּין.

שְׁתִיָּה (from שָׁתָה I.) *fem. a drinking* Esth. 1, 8; modern Hebrew *foundation* (from שָׁתָה III.).

שָׁתִיל (*plur. constr.* שְׁתִילֵי) *masc. a shoot*, *a young twig* Ps. 128, 3.

שְׁתַּיִם see שְׁתַּי.

שָׁתַל (*fut.* יִשְׁתֹּל, with *suff.* אֶשְׁתֳּלֶנּוּ Ez. 17, 23) *trans.* prop. *to set*, *to put;* poetically *to plant* Ez. 17, 22, for נָטַע in prose; שָׁתוּל *planted*, with עַל *at* Ps. 1, 3, Jer. 17, 8, Ez. 19, 10, also with בְּ Ps. 92, 14; Hos. 9, 13; figur. Ez. 17, 23. Deriv. שָׁתִיל.

The stem is the Aram. שְׁתַל, ܫܬܠ, whence שַׁתָּלָא a plant, Ar. شَتَلَ, especially in derivatives; but whether the organic root be also in στέλλ-ειν, στήλ-η, or in שָׁת I. or שָׁ־תַל, is questionable.

שָׁתַם (only *part. pass. c.* שְׁתֻם) *tr. to break open*, *to open*, oppos. סָתַם; hence שְׁתֻם הָעָיִן *opened of eye* i. e. with open eyes Num. 24, 3 15 = גְּלוּי עֵינַיִם 24, 4, and so the Targ., Syr., *Saadia*, *Rashi*, *Ibn Esra*, *Kimchi*, the latter comparing שָׁתַם in mod. Hebrew. According to others = שָׁתַם, סָתַם meaning *of closed eye*, i. e. seeing merely with the inner eye (Hupfeld), or *of sure sight*, from שָׁתַם = תָּמַם *to be uninjured*, *true*, *sure*, Ar. صَتَمَ.

שָׂתַם *trans.* same as סָתַם *to close*, metaph. *to hem in*, *to hinder*, the penetrating, of תְּפִלָּה Lament. 3, 8; comp. 3, 44.

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שָׁתַן to *Hif.* הִשְׁתִּין see שׁוּן II.; on the other hand the proper name masc. אֶשְׁתּוֹן comes from שׁוּן I. from a form developed by אֶת־.

שָׁתַק (*fut.* יִשְׁתֹּק) *intr. to cease, to stop, to rest*, of מָדוֹן Prov. 26, 20; *to be at rest, still*, of the sea Jon. 1, 11 12; *to be appeased*, of the waves Ps. 107, 30, commonly *to be silent;* Aram. שְׁתַק, שְׁתֹק, ܫܬܩ with numerous derivatives; the organic root is שָׁ־תַק.

שָׁתַר (Kal not used) *trans.* same as *Aram.* סְתַר II. (see the comparisons there) *to throw asunder, to reduce to fragments, to break in pieces*, disjicere, Ar. شَتَرَ.

Nif. נִשְׁתַּר (*fut.* יִשָּׁתֵר) *to break out, to break forth*, of plague-boils, carbuncles (עֳפָלִים) 1 Sam. 5, 9.

שֵׁתָר (Pers. سِتَار, سِتَارَة *a star*, or Zend. schâthrâo *commander*) *n. p.* of a Persian prince Esth. 1, 14.

שְׁתַר בּוֹזְנַי *n. p.* of a Persian high officer Ezr. 5, 3; 6, 6. שְׁתַר is the Pers. ستار *a star* (see שֵׁתָר), and בּוֹזְנַי, which appears also in the Pers. proper name *Μιθροβουζάνης*, means *splendour*, from باز splendor, with the abstract-ending ناى = נַי; comp. *Oppert*, Journ. As. 1851. p. 400.

שָׁתַת I. (i. e. שַׁת, only 3 *p. pl.* שָׁתוּ) *tr.* same as שָׁת I. *to set, to put, to lay*, Ps. 49, 15 *like sheep they are put into the lower world, and death feeds upon them* (לְ stands for בְּ 88, 7, שְׁאֹל = מָוֶת, and שָׁתוּ is impersonal and the object of יִרְעֵם is to be supplied); 73, 9 *they set their* (boastful) *speech against the heavens* (viz. בְּ = עַל, the following hemistich being only a continuation). The stem שַׁת is a collateral form of שָׁת (שׁוּת), as עוֹ often pass over into עֹ; mod. Hebrew שַׁת in נִשְׁתַּת, הוּשְׁתַּת, מַשְׁתִּית is the same; comp. also Syr. ܫܬܐ stabilire, fundare.

שָׁתַת II. to נָשַׁת see נָשַׁת.

ת

ת, called תָּו, as a letter means *a cross*, either to serve for a sign Ez. 9, 6, or a signature Job 31, 35. As the name of a letter Ezekiel l. c. (*Theod.*) may have been already acquainted with it, perhaps an abridgment of מָוֶת. The Greeks retained the name in *Ταῦ* (*αυ* = av, like וָו in *Βαῦ*), and put it after *Σάν*. The form of the cross has been found to be in Phenician 𐤕, 𐤕, 𐤕, 𐤕, old Hebrew 𐤕, 𐤕, Samar. 𐤕, Aram. 𐤕, 𐤕, 𐤕, 𐤕, Ethiopic 𐤕, old Greek 𐤕, Etrurian 𐤕 and Roman 𐤕; without our having to assume on that account, that the name was selected merely for the sake of the form, and not of the initial sound, after the analogy of the other letters. As a numeral *Tau* is 400, being the fourth in the series of hundreds. The oldest sound of it was *ta*.

With regard to the character of *Tau*, it is originally a simple hard *t*, since the Greeks represented it by *τ* in words borrowed from the Phenician at an early period, as כְּתֹן *χιτών*, the names of the letters *Βῆτα, Δέλτα, Ζῆτα, Ἦτα, Θῆτα, Ἰῶτα, Ταῦ* from בֵּיתָא, דַּלְתָא, זֵיתָא, חֵיתָא, טֵיתָא, יוֹתָא, תָּו, נֵתָר, *νίτρον*, תּוֹר (= שׁוֹר) *ταῦρος*, שַׁבָּת *σάββατον*. But by degrees the simple *t*-sound was uttered harder, obscurer and aspirated, like the Greek *ϑ* (elsewhere = ט) or *th*, *ṭ*, whence an interchange with ט arose, or also with ק an aspirated *k*-sound. This aspirated *t*, as a *ϑ*, *th*, was also pronounced at a later period lispingly and softly, especially after a preceding vowel-sound whose aspiration influenced the following consonant, so that the punctuators expressed the originally hard pronunciation by the sign of hardening (Dag. lene). Nearest to the *t*-sound are the sibilants whose base it is, and so in Arabic it is divided into

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ت and ث (see ש, ס, ז, צ), from which results an interchange with the sibilants which is partly dialectic and partly in the Hebrew itself. From this character of the sound we have the following results: 1. an interchange with the aspirated ט (which see), as תָּעָה, חָתַף, רָתַת, תָּבַר along with טָעָה, חָטַף, רָטַט, טָבַר. In adopted foreign words the orthography sometimes fluctuates between ת and ט, as פְּסַנְתֵּרִין and פְּסַנְטֵרִין. The interchange is often merely dialectic, as קָטַל Ar. قَتَلَ, קָטַר Ar. قَتَرَ. In the LXX, according to the pronunciation of their day, ת is commonly ϑ, as יֶפֶת Ἰαφέϑ, סַבְתָּא Σαβαϑά, מְפִיבֹשֶׁת Μεμφιβοσϑέ, סֻכּוֹת Σοκχώϑ, תַּפּוּחַ Θαπφούς, נֶפְתֹּחַ Νεφϑώ, תֶּרַח Θαῤῥά, rarely simple τ, as תַּחַשׁ Τοχός, גֶּתֶר Γατέρ, פְּלִשְׁתִּים Φυλιστιείμ. — 2. as a simple t-sound it is interchanged with Daleth, as כָּתַר and כָּדַר, תָּלָה and דָּלָה. — Rendered sibilant it is interchanged 3. with שׁ, perhaps under Aramaean influence, and so chiefly in northern Palestine, as בְּרוֹת for בְּרוֹשׁ, חָרַת for חָרַשׁ, most of all in relation to the Aramaean, as שׁוּב Aram. תּוּב, שָׁבַר and תְּבַר, seldom the reverse פָּתַר Aram. פְּשַׁר. Hence 4. arises the interchange with צ, as תָּבַר and צָבַר, בָּתַל and בָּצַל, חַת and חַץ, חָתַם and עָצַם; 5. with ס, as תָּלַל and סָלַל; 6. with ז, as תַּלְתַּל and זַלְזַל, תָּקַף and זָקַף, מְתֵי Is. 5, 13 = מְזֵי Deut. 32, 24. — Some peculiarities of *Tau* in forming Hebrew stems and nouns as well as in other respects are these: 1. ת strongly aspirated or moderately lisped, like the English *th*, is interchanged at the beginning of numerous stems, either with the gentle aspiration א or with *s* initial, or with both together, as אָב (אוּב) to אִיּוֹב = יָב (to יוֹב, יוֹבָב, standing for the proper name יָשׁוּב, יָשִׁיב), שָׁב (which see), Ar. آبَ i. e. اأب redire, see יוּב, יָבַב II., Aram. תָּב; תָּוָה I. (to settle, to turn in, to dwell) = אָוָה I. (to the noun אִי IV.), Ar. أَوَى; תָּוָה II. (to measure off, to mark) = אָוָה II.; תָּרַז and אָרַז; תָּרַח and אָרַח; תָּבַן and אָבַן; תָּרַן and אָרַן; תָּמַר and אָמַר; תָּבַל II. and שָׁבַל, אָבַל. — 2. In many stems ת appears as a sort of prosthetic letter to form new verbs, as תָּאַב I. from אָבָה; תָּאַם from אַם (אָמַם), תָּאַן I. from אָנָה I.; תָּכַן from כָּן (כּוּן); תָּלַע I. from לָע, יָלַע; and likewise תָּגַר, תָּבַל, תָּנַךְ, תָּפַר. After developing these observations in my Concordance, *Roediger* has adopted them in *Gesenius'* Thesaur. p. 1344. — 3. *Tau* is inserted as a medial in monosyllabic stems, agreeably, as it appears, to an old conjugation-form, as שָׁתַן from שָׁן (שׁוּן), עָתַם from עָם II., and also in intensive forms, as צִנְתֵּר from צִנֵּר, עִשְׁתֵּר from עִשֵּׁר I. and II., which passed into nouns. — 4. Aspirated ת is perhaps interchanged with ק, as is שָׁתָה with שָׁקָה, פָּתַח with פָּקַח. — 5. ת, originally a pronominal root, forms certain classes of nouns, as in the Indo-Germanic languages, by being prefixed, as תַּגְמוּל, תַּמְרוּק, תִּלְבֹּשֶׁת, תְּהוֹם, תְּשׁוּבָה, תְּעוּדָה, תְּקוּמָה, תְּפִלָּה, תּוֹדָה, תֵּימָן, and so from all kinds of stems. — 6. It is postfixed to form abstracts from nouns, as ־ִית in רֵאשִׁית, שְׁאֵרִית, חָפְשִׁית, or ־וּת in כְּבֵדוּת, הֲרִיסוּת, מַלְאָכוּת, אֱיָלוּת, and at a later period the infinitives of derived verb-stems also, as הִתְחַבְּרוּת, הַשְׁמָעוּת; sometimes ־וֹת, as עוֹלֵלוֹת, הוֹלֵלוֹת, חָכְמוֹת, רִבּוֹת, so that ־וֹת is not a plural here.

תָּא (abridged from תָּאֶה, *pl.* תָּאִים, *c.* תָּאֵי, with *suff.* תָּאָיו and according to many mss. תָּאָו [perhaps we should read תָּאוֹ]; from תָּאָה I.) *m.* prop. a marking off, a separation, seclusion (see חָדַר); hence *a chamber*, *room*, for רָצִים 1 Kings 14, 28, 2 Chr. 12, 11, Vulg. *armamentarium;* then *a side-chamber*, in a gate-building, for the Levites keeping watch Ez. 40, 7 10, furnished with גַּג 40, 13; also *a watch-post* 40, 12 16 36; comp. Aram. תָּוָא and תָּוָן, Syr. ܬܘܐ (from תְּוָא, ܬܘܐ = תָּאָה). The LXX leave תָּא untranslated. Aquila renders it ϑάλαμος, Symm. παραστάδες.

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תָּאַב I. (1 *p. perf.* תָּאַבְתִּי) *intr.* prop. *to incline* or *turn to*, a person or thing; hence *to desire*, *long after*, with לְ, Ps. 119, 40 174; Aram. תְּאַב, תְּאֵב the same, whence the nouns תֵּאוּב, תֵּאֲבוֹן. Deriv. תַּאֲבָה.

The stem is enlarged by the initial ת from אָב־ה, comp. תָּאַן = אָנָה, תָּנַר = גָּרָה (see *Fürst*, Conc. s. v.). In a similar way are formed other stems with initial ת out of ע״ו and פ״א, as is observable from תָּבַל, תָּקַע, תָּנַךְ, תָּפַר.

תָּאַב II. (Kal not used) *tr.* same as תָּעַב *to contemn*, *to despise*, *to reject*. As תָּעַב is developed out of עָב II. (see Hif. הֵעִיב Lament. 2, 1, rendered קוּץ by the Targ.); so here also the stem is farther developed by initial ת from אָב (אוּב) II. as a ground-form to אֵיבָה, אֹיֵב. Arab. عَابَ to offend, تَفَبَ to reject, whence تَفْب turpitudo.

Pih. תֵּאֵב (only *part.* מְתָאֵב) *to despise*, *to abominate* Amos 6, 8, parallel שָׂנֵא.

תַּאֲבָה (from תָּאַב I.) *f. a longing*, *desire*, לְתַ׳ *adv. with longing*, *full of longing* Ps. 119, 20 (see לְ).

תָּאָה I. (Kal not used) *tr.* same as תָּוָה II. prop. *to mark*, *to determine*, *to measure*, locally *to determine the limits of*, *to mark out*, a district; *to enclose*, *to mark round about*, cognate in sense with חָדַר (to חֶדֶר). Derivat. תָּא, תָּאָה, (perhaps) תַּאֲוָה 2.

Pih. תֵּאָה (only *fut.* יְתָאֶה, 2 *p. plur.* תְּתָאוּ) *to mark off*, *to fix the limits*, with an accus. or לְ of the object *to* Num. 34, 7 8, rendered תְּחַם and ܬܚܡ by the Targ. and Syrian, הִגְבִּיל by *Kimchi;* comp. הִתְאַוִּיתֶם 34, 10 with a similar fundamental signification, from אָוָה II. or תָּוָה I.

The stem תָּאָה I. = תָּוָה II. is only a farther development of אָוָה II. meaning "to measure or mark off", to which is assigned the Hithpa. הִתְאַוָּה Num. 34, 10 and the noun תַּאֲוָה Gen. 49, 36. Ar. أَوَى to mark, to describe.

תָּאָה II. (not used) *intr.* same as תָּא (תּוּא which see), תָּע־ה, טָע־ה, *to wander* or *roam about*, spoken of a wild animal dwelling in the wilderness; Ar. تَأَى to run quickly. Deriv. תְּאוֹ.

תָּאָה (only *pl.* תָּאוֹת) *f.* same as תָּא *chamber*, *room*, Ez. 40, 12; Syr. ܬܘܢܐ, ܬܘܢܐ.

תְּאוֹ (from תָּאָה II.) *m. a wild goat*, *antelope*, *mountain goat*, a native of the deserts of Africa Deut. 14, 5, LXX ὄρυξ, Vulg. *ibex*, Syr. ܬܝܨܐ. According to Onk. תּוֹרְבָּלָא (see Chullin 80ᵃ), Jer. Targ. תּוֹרְבַּר (i. e. modern Hebrew שׁוֹר הַבָּר) a wild-ox, buffalo, Samar. רְאֵים, Graeco-Ven. ἀγριόβους, which leads to the same derivation.

תַּאֲוָה (*c.* תַּאֲוַת, with *suff.* תַּאֲוָתִי, ־תָם) *f.* 1. (from אָוָה I.) *a longing desire*, *wish* Ps. 10, 17; Prov. 11, 23; 13, 12 18; with לֵב *what the heart desires* Ps. 21, 3, *heart's wish* (also without לֵב) 38, 10; in a bad sense, *lust*, *longing*, *appetite*, especially of the objects of it Num. 11, 4; Ps. 78, 29 30; 106, 14, and accordingly the *n. p.* קִבְרוֹת הַתַּאֲוָה Num. 11, 34 35; 33, 16 17; Deut. 9, 22; fig. with נֶפֶשׁ Ps. 10, 3, but also in a good sense *longing of the soul* Is. 26, 8; farther metaphor. *satisfaction* Prov. 18, 1; *delicate*, *dainty*, of מַאֲכָל Job 33, 20; *the desirable*, *pleasant* Gen. 3, 6; *charm* Prov. 19, 22. — 2. (from תָּאָה I. or אָוָה II.) *bound*, *limit* Gen. 49, 26.

תָּאוֹם and **תָּאֹם** (only *plur.* תְּאוֹמִים, תּוֹמִים, *constr.* תְּאוֹמֵי; from תָּאַם) *m. pl.* prop. the double, twofold; hence *twins* Gen. 25, 24; 38, 27; Song of Sol. 4, 5, a figure of similarity; the form is = תֹּאֶם (see תָּאַם). The proper name Θωμᾶς = Δίδυμος is תֹּאמָא, Syr. ܬܐܡܐ.

תָּאַל see תַּאֲלָה.

תַּאֲלָה (with *suff.* ־לָתְךָ; from אָלָה I.) *f. a curse*, *imprecation* Lament. 3, 65; perhaps from תָּאַל from אָלָה.

תָּאַם (only *part. plur.* תֹּאֲמִים) *intr.*

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prop. *to be joined*, *belonging to;* hence *to be twofold*, *two-legged*, *double* Ex. 26, 24; 36, 39; in its derivatives also *to be paired.* Deriv. תָּאֹם (תָּאוֹם), תֹּאֶם, תָּאָם.

Hif. הִתְאִים (*part. fem. pl.* מַתְאִימוֹת) *to bear twins* Song of Sol. 4, 2; 6, 6, of sheep; hence *διδυμοτόκοι*, as often occurs in Egypt; applied metaphor. to a donble row of teeth.

For the stem comp. تَأَمَ, Aram. תְּאַם, ܬܐܡ the same, whence תְּאֹם, תְּיוֹם, ܬܐܡܐ a twin; the organic root being תָּ־אַם (enlarged by ת), which is also in אַם, אָמָ־ה, עָמָ־ה, עַם I.

תָּאָם (only *plur.* תַּמִּים, contracted of תְּאַמִּים) *m. pl. things paired*, *coupled*, as a whole Ex. 26, 24; 36, 29 (LXX, Onk.); cod. Sam. has תּוֹאֲמִים. The derivation from תָּמַם (Vulg., Graeco-Ven.) is to be rejected.

תָּאֹם and תָּאוֹם (*pl.* תְּאֹמִים, contracted תּוֹמִים Gen. 25, 24; *c.* תְּאוֹמֵי) see תָּאוֹם.

תֹּאֶם (only *pl. c.* תָּאֳמֵי) *twins* Song of Sol. 7, 4.

תָּאַן I. (not used) *intr.* same as אָנָה I. *to pant*, respirare; hence either *to toil*, *to work*, *to strive*, or *to groan*, *sigh*, *complain;* a metaphor appearing in other cases also. The stem is enlarged by ת as it is in other instances; and the organic root of תָּ־אַן I. is not only in אָנָ־ה I., but also in אָן I. (where we have treated at length of the fundamental signification, comp. הָבַל), הָן I. Deriv. תְּאֻנָה.

תָּאַן II. (not used) *intrans.* same as אָנָה II. 1. *to be crookened*, *to be bent*, of the stem of a fig-tree; adopted for תְּאֵנָה, whose stem grows crooked; comp. גֶּפֶן from גָּפַן with a similar fundamental signification, תְּאֵנָה being often united with גֶּפֶן. — 2. *to copulate*, *lie with*, prop. to bow down, to let down, as שָׁכַב עִם, כָּרַע עַל, but applied only to the copulation of animals; conseq. connected with עוּן II. belonging to עוֹנָה, and also with חָנָ־ה I., עָנָה II., כָּנַע. Deriv. תְּאֵנָה, תַּאֲנָה 1.

תָּאַן III. (not used) *tr.* prop. *to turn*, *to wind*, *to circle;* then like סָבַב, גָּלַל, פָּנָה *to occasion*, *to effect*, *to cause.* אָנָה III. has the same meaning (in Pih. and Hithp.), so that תָּאַן seems to be nothing but an enlargement of it by means of ת. Derivat. תֹּאֲנָה, תַּאֲנָה 2. in the proper name תַּאֲנַת שִׁלֹה.

תַּאֲנָה (from תָּאַן II., or perhaps from אָנָה II.; with *suff.* תַּאֲנָתָהּ) *f.* prop. the act of bending down, of *the copulation* of animals Jer. 2, 24. If from תָּאַן I., the noun may mean *lust.* — 2. see תַּאֲנַת שִׁלֹה.

תְּאֵנָה (from תָּאַן II., with *suff.* תְּאֵנָתִי; *pl.* תְּאֵנִים, *constr.* תְּאֵנֵי, with *suff.* תְּאֵנֵיכֶם) *f.* 1. *the fig-tree*, which is industriously reared in Palestine Prov. 27, 18, and with גֶּפֶן is mentioned as the principal product there Num. 13, 24; Deut. 8, 8; Jer. 8, 13. Under its rich shade (Plin. 17, 8) persons gave themselves up to comfortable rest 1 Kings 5, 5; Mic. 4, 4; Zech. 3, 10. *To sit under one's vine and fig-tree* is the designation of a peaceful condition 2 Kings 18, 31; Is. 36, 16. In the middle of March the פַּגָּה (unripe fig) begins to redden (see חָנַט) and ripen Song of Sol. 2, 13, to which in June, or still earlier, the full ripeness succeeds Matth. 31, 18 seq. — 2. *the fig*, a favourite food 1 Sam. 30, 12; Jer. 24, 1 seq. a) *the early fig*, בִּכּוּרָה (praecox, *πρόδρομος*), which falls off with a slight shake Nah. 3, 12, and is esteemed as a source of refreshment Is. 28, 4; Jer. 24, 2. b) *the summer-fig*, קַיִץ, which ripens in August 2 Sam. 16, 1. It is commonly dried and formed into round or four-sided cakes, that it may be better kept 1 Sam. 25, 18; 30, 12; 2 Kings 20, 7; Is. 38, 21 (see דְּבֵלָה). This fig was also used for putting upon boils and carbuncles 2 Kings 20, 7; Is. 38, 21; the ancients being acquainted with it generally as a medium of healing (Plin. 32, 62; Diosc. 1, 184). — 3. *plantain*, *banana* (ap. Plin. 12, 12 pala, among the Malabars bala, Portuguese figueira), the large leaves of which were used for covering huts, and which the first hu-

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man beings are said to have applied as aprons to cover the pudenda Gen. 3, 7. Aram. תְּאֵינָא, תֵּינָא, ܬܐܢܬܐ, ܬܐܢܐ the same.

תְּאֻנָה (only *pl.* תְּאֻנִים, comp. בְּתוּלִים from בְּתוּלָה; from תָּאַן I.) *f. pl. labour, toil* Ez. 24, 12; perhaps from אָנָה I.

תֹּאֲנָה (for תָּאֳנָה from a masc. תֹּאַן; from תָּאַן III. or from אָנָה III.) *f. occasion, design, object* Judges 14, 4; comp. סִבָּה.

תַּאֲנִיָּה (from אָנָה I.) *fem. sorrow, lamentation, mourning*, Is. 29, 2; Lament. 2, 5, coupled with אֲנִיָּה.

תְּאֻנִים see תְּאֻנָה.

תַּאֲנַת שִׁלֹה (*circle of Shiloh;* תַּ׳ from תָּאַן III.) *n. p.* of a city on the borders of Ephraim Josh. 16, 6.

תָּאַר (only *perf.*) *intr. to go about, to surround, to turn*, of גְּבוּל, with מִן of place *from* which and אֶל of place *to* which Josh. 15, 9, or with the accusat. of place *whither* 15, 10 11, coupled with נָסַב and with לְ 18, 14, also with יָצָא and the accusat. 18, 17 (Targ. אִסְתְּחַר, *Rashi* סָבַב, so that תָּ׳ as a stem is connected with תּוּר I., אָ־תַר); Aram. תְּאַר, ܬܐܪ to be circumscribed, marked around, hence to be determined. Deriv. תֹּאַר.

Pih. תֵּאֵר (only *fut.* יְתָאֲרֵהוּ, arising from יְתָאֲ־) *to mark out, delineate*, describere Is. 44, 13.

Puh. תֹּאַר (*part.* מְתֹאָר) *to be turned, directed*, with accusat. *whither* Josh. 19, 13, Targ. מִסְתְּחַר, *Rashi* מוּסַב אֶל; the line is described from רִמּוֹן to נֵעָה, both in Zebulon; see רִמּוֹן.

תֹּאַר (with *suff.* תָּאֳרָם, תָּאֳרוֹ and once תֹּאֲרוֹ; from תָּאַר) *m.* prop. *outline;* hence *form, aspect*, of the body 1 Sam. 28, 14, Lament. 4, 8, parallel מַרְאֶה Is. 52, 14, in the genit. to יְפֵה Gen. 39, 6 or יְפַת 29, 17, with an adj. טוֹב 1 Kings 1, 6, or רַע Gen. 41, 19; also of beasts 41, 18; without any addition, *a good figure*, like formosus from forma, Jer. 11, 16, coupled with הָדָר Is. 53, 2; אִישׁ תֹּ׳ *a handsome man* 1 Sam. 16, 18.

תַּאֲרֵעַ (*flight;* from אָרַע = חָרַע, עָרַק, which see) *n. p. m.* 1 Chron. 8, 35, for which 9, 41 has תַּחְרֵעַ.

תְּאַשּׁוּר (from אָשַׁר II. *to be firm, dense, enduring*) *m.* same as אָשֻׁר (*plur.* אֲשֻׁרִים) *the sherbin-cedar* (Targ., Syr.) or any other sort of *cedar* (LXX), so called from its durability like תִּדְהָר Is. 41, 19; 60, 13. It is better to read בַּת־אֲשֻׁרִים Ez. 27, 6, after the analogy of בִּתְאַשֻּׁרִים, בְּרִקְמָה.

תָּבָה (not used) *intr.* enlarged from אָבָה = אָב (אוּב), *to be bellied* or *hollowed out*, of a reservoir, chest, ship, like אָב of a bag. אָבָה belonging to the noun אֵבֶה, applied to a reed, reed-boat, Ar. اباء, اباءة cane, seems to be of a similar fundamental meaning. This connection with אָבָה to אֵבֶה and with אָב or the Aram. אַב (belonging to אַבּוּב), as well as its derivative תֵּבָה in Arab., Ethiop., Maltese and Aram. for אַרְגָּז, makes it probable that תֵּבָה is of Semitic origin, and that it first penetrated into Egypt; especially as no clear etymology for it exists in Egyptian.

תֵּבָה (*constr.* תֵּבַת; from תָּבָה) *fem. a chest* or *box* Ex. 2, 5, made from גֹּמֶא 2, 3; *a ship, ark*, Gen. ch. 6. 7. 8. 9, made of עֲצֵי גֹפֶר 6, 14, probably also *a Nile-boat* or *reed-boat*, for which אֵבֶה or אֵבֶה occurs in Job 9, 26 = כְּלֵי גֹמֶא Is. 18, 2; Targ. תֵּיבוּתָא for אַרְגָּז, Ar. تَابُوت, تَابُوة chest, coffin, Malt. tybût, tebût; the LXX retaining it, as if it were an Egyptian word, have for it either θίβος, θίβη, or κιβωτός (= τιβωτός); Coptic Ⲧⲁⲓⲃⲉ, Ⲧⲁⲓⲃⲓ, Ⲧⲁⲉⲃⲉ, Ⲑⲁⲉⲃⲉ, Ⲑⲉⲃⲓ *a chest*, especially *a sarcophagus;* hence the name of the Egyptian *Thebes* (Thebae), because of the royal graves there.

תְּבוּאָה (from בּוּא; *c.* תְּבוּאַת, with *suff.* ־אָתִי; *pl.* ־אוֹת, with *suff.* תְּבוּאֹתֵיכֶם) *fem.* prop. *what comes in*, as produce, gain, increase, fruit; generally *produce*, proventus, of the אֶרֶץ Lev. 23, 39, שָׂדֶה 2 Kings 8, 6, כֶּרֶם Deut. 22, 9,

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גֹּרֶן Num. 18, 30, יֶקֶב ib.; *corn* Lev. 25, 22, Josh. 5, 12, also תְּבוּאַת דָּגָן 2 Chr. 32, 28; *increase*, of what is sown Deut. 14, 22; Prov. 16, 8; *in-bringing*, i. e. *harvest* Is. 23, 3; שְׁנֵי ת׳ Lev. 25, 15 *years of harvests*, i. e. the harvests they bring. Figur. *acquisition* Prov. 10, 16, *fruit* of wisdom 8, 19, *creation*, of the lips, i. e. the words, and what is aimed at by them 18, 20, *gain* 3, 14, *profit* Eccles. 5, 9, *support* Job 31, 12.

תָּבוּן Hos. 13, 2 see תְּבוּנָה.

תְּבוּנָה (from בּוּן; with *suff.* תְּבוּנָתִי, Hos. 13, 2 תְּבוּנָם for ־נָתָם, as in מִדָּה Job 11, 9, עָרְמָה 5, 13, נִצָּה Gen. 40, 10, צוּרָה Psalm 49, 15, מְגוּרָה 55, 16, פִּנָּה Prov. 7, 8, פֶּחָה Neh. 5, 14 in the suffix state the fem. termination is elided, though in most of the passages a masculine may be also adopted; *pl.* תְּבוּנוֹת) *f. skill in arts* Hos. 13, 2, *insight*, *prudence*, *perception*, coupled with חָכְמָה Prov. 21, 30, דַּעַת 2, 6; also *pl.* collect. 11, 12 and 28, 16, *intelligent words* Job 32, 11. In the K'ri תּוּבְנָתוֹ Job 26, 12 (the K'tib has תְּבוּ־) תַּבְנִית (structure, mode of building) may have been thought of.

תְּבוּסָה (from בּוּס) *f. a treading down*, fig. *destruction* 2 Chr. 22, 7.

תָּבוֹר (*mountain-height*, *mountain-top*; comp. טַבּוּר, Phen. טְבֹר) 1. (from תָּבַר I.) *n. p.* of a mountain of the form of a truncated cone; called הַר תָּ׳ or תָּ׳ merely Jer. 46, 18; Hos. 5, 1; Ps. 89, 13; situated on the border of Zebulon and Naphtali Josh. 19, 22, Judges 4, 6 12 14, between the plain of Jezreel and Scythopolis (*Josephus*, Jewish Wars 4, 1, 8), in the midst of Galilee; in whose forests wild beasts and winged animals had their abodes Hos. 5, 1. This mountain is also mentioned in the history of the Israelite war Judges l. c. *Munk* (Palaest., Tab. 1) has a picture of it. In Greek it is called Ἰταβύριον (LXX, *Joseph.*) or Ἀταβ. (Polyb.), i. e. אֲתָבוֹר, a mountain near Rhodes and in Sicily being so named in Phenician; Ar. תָּ׳ = طور. See אֲזָנוֹת above. -- 2. *n. p.* of a city in the east of Zebulon Josh. 19, 22, 1 Chr. 6, 62, fully כִּסְלוֹת תָּ׳ Josh. 19, 12, and called כָּסָל alone in Jerome's time. — 3. only in אֵלוֹן תָּבוֹר (*oak of Deborah*, conseq. תָּבוֹר = דְּבוֹרָה, or *oak of sorrow*, from תָּבַר II. = שָׁבַר) *n. p.* of a place near Bethel, where stood a holy oak (dedicated perhaps to Tabor) 1 Sam. 10, 3; ident. with תֹּמֶר דְּבוֹרָה Judges 4, 5 and אַלּוֹן בָּכוּת Gen. 35, 8, perhaps in meaning too with the latter.

תָּבַל I. (not used) *intr.* same as בַּל (בָּלַל) I. *to mix with* (carnally), *to have unnatural intercourse with* (beasts), and so *to be polluted by such impurity;* Aram. בַּלְבֵּל (Targ.), ܒܠܒܠܐ infamous copulation. The stem is enlarged from בַּל by ת; Arab. بَلَّ; Talm. תֶּבֶל a mixture of spices, תַּבְלִין, תִּבּוּל. Deriv. תֶּבֶל.

תָּבַל II. (not used) *intr. to be fruitful*, prop. to grow, to be green, to sprout, proceeding from the fundamental signif. *to flow*, *to be moist* or *wet*. The stem is an enlargement of בַּל (בָּלַל) II., and exists also in its organic root, in אָ־בַל, ابل, בַּל (בּוּל), יָ־בַל, שָׁ־בַל. Deriv. תֵּבֵל, תְּבַלֻּל, perhaps the proper name תּוּבַל in תּוּבַל קַיִן.

תֵּבֵל (from תָּבַל II.) *f.* prop. *the fruitful;* hence *an inhabited*, *fruitful land*, οἰκουμένη, oppos. to מִדְבָּר Is. 14, 17, usually appended to אֶרֶץ Ps. 90, 2, or for אֶרֶץ *the earth*, *the world* 1 Sam. 2, 8; Ps. 18, 16; 93, 1; 96, 10; seldom תֵּבֵל אֶרֶץ for אֶרֶץ alone Prov. 8, 31; Job 37, 12; metaphor. for יוֹשְׁבֵי ת׳ Ps. 9, 9; 96, 13. Specifically *the Babylonian empire* Is. 13, 11 or *the kingdom of Israel* 24, 4. Many derive the word from יָבַל or אָבַל, which is possible.

תֶּבֶל (from תָּבַל I.) *m. carnal intercourse*, *pollution*, *profanation* Lev. 18, 23; somewhat different from נְבָלָה which see.

תֻּבַל see תּוּבַל.

תַּבְלִית (from בָּלָה) *f. destruction*, *consumption* Is. 10, 25, conseq. = תַּכְלִית from כָּלָה, which some mss. and editions have.

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תִּבְלֻל (formed from תָּבַל II. by reduplication) *m. suppuration, dropping*, of the eye Lev. 21, 20 (LXX, Targ.), conseq. like שִׁבֻּלֶל from שָׁבַל, comp. רִבֻּל and Aram. תִּבְלָל. According to the Syr. and Vulg. *white spots* or *stripes*, conseq. from תָּבַל I.

תָּבַן I. (not used) *intrans. to be dry, sapless, hard*, of stalks; cognate in sense to קָשַׁשׁ, חָשַׁשׁ to חָשַׁשׁ. The stem may be connected with אָבַן I., הָבַן, ابن, عبن (*Fürst*, Conc. s. v.). Deriv. מַתְבֵּן, תֶּבֶן. A derivation from תָּבַן to divide, to cut off, whence תֶּבֶן cuttings, of grasses, rushes, is less probable.

תָּבַן II. (not used) *intr.* same as בָּן *to see into, to understand, to observe, to know*, Ar. تبن, طبن the same; conseq. enlarged from בָּן (בִּין), in the fundamental signification "to separate". Derivat. תְּבוּנָה and the proper name תִּבְנִי.

תֶּבֶן *m.* prop. *a dry, withered stalk;* hence *straw*, as food for cattle Is. 11, 7 and 65, 25, or as *provender*, coupled with מִסְפּוֹא Gen. 24, 25 32, Judges 19, 19, as *chopped straw* Jer. 23, 28, for mixing with clay for bricks Ex. 5, 7 10 12, oppos. בֶּר Jer. l. c.; *chaff* Job 21, 18; generally = קַשׁ 41, 19; 21, 18; Arab. تبن straw, litter, Aramaean תִּבְנָא, תִּבְנָה, Malt. tyben, denom. تَبَنَ, Talm. הִתְבֵּן.

תִּבְנִי (from תָּבַן II.; *an Intelligent one*, viz. Jah is) *n. p. m.* 1 Kings 16, 21; comp. בִּנְיָה.

תַּבְנִית (with *suff.* תַּבְנִיתוֹ, תַּבְנִיתָם; from בָּנָה) *fem. pattern, model* Ex. 25, 9 40, properly *formation;* hence *copy*, of זִכָּרוֹן, נְקֻדָּה Deut. 4, 16, בְּהֵמָה 4, 17, דְּגָה 4, 18, רֶמֶשׂ Ez. 8, 10; *outline, plan* 1 Chr. 28, 11; *emblem* Josh. 22, 28, in the accus. in תַּבְנִית הֵיכָל Ps. 144, 12 as *figures* (caryatides) *on a palace;* also *similitude, representation* Ps. 106, 20, adverbially *like to* Ezek. 10, 8; לָתַת (accusat.) *model* 1 Chr. 28, 18 (where לְ is put, because the verb נִתַּן is too remote 28, 11); כְּתַת אִישׁ *after the figure of a* (stately) *man* Is. 44, 13. It is distinguished from דְּמוּת, by denoting an exact copy in the relations to which it is applied.

תַּבְעֵרָה (a denom. from בְּעִיר cattle; *place of cattle*) *n. p.* of a place in the Arabian desert Num. 11, 3.

תָּבַץ (not used) *intrans.* same as סָבַךְ (which see) *to shine, to lighten, to be visible afar off;* comp. יָפַע. Of a like meaning is בָּץ (בּוּץ). — Hence

תֵּבֶץ (after the form תַּבַּל; *place seen afar*) *n. p.* of a city between שְׁכֶם and בֵּית שְׁאָן Judges 9, 50; 2 Sam. 11, 21; now the village طوباس, four hours north of שְׁכֶם (*Robinson*, Palest. III, 158; and later Bibl. Res. p. 400).

תָּבַר I. (not used) *intr.* same as נָבַר (which see) *to be high, prominent*, comp. טַבּוּר, Phenic. טְבֹר; the fundamental signification is to heap up, to accumulate (see צָבַר). Deriv. the proper name תָּבוֹר 1 and 2.

תָּבַר II. (not used) *trans.* same as שָׁבַר (Aram. תְּבַר which see) *to trouble, to afflict.* Derivat. the proper name תָּבוֹר 3.

תָּבַר III. (Kal unused) *tr.* prop. *to sunder, to separate;* hence *to cleanse*, grain, metaphor. *to refine, to prove;* an enlargement of בָּר, בֵּר.

Hithp. הִתְתַּבֵּר (= הִתְבַּר, same as הִתְחַבֵּר) *to shew oneself pure, clean, innocent* 2 Sam. 22, 27, with an assonance to נָבַר, if it does not arise from תִּתְבָּרַר.

תָּבֻר (*part. pass.* תָּבִיר, *fem.* תְּבִירָה) *Aram. tr.* same as Hebrew שָׁבַר; hence תְּבִיר *broken in pieces, brittle* Dan. 2, 42.

תִּגְלַת פִּלְאֶסֶר (also תִּגְלַת פַּלְאֶסֶר 2 Kings 16, 7, תִּלְגַּת פִּלְנֶאסֶר 1 Chr. 5, 6, 2 Chr. 28, 20, תִּלְגַּת פִּלְנֶסֶר 1 Chr. 5, 26) *n. p.* of an Assyrian king, who followed פּוּל, conquered north Palestine and Damascus, and transported the inhabitants to קִיר 2 Kings 15, 29; 16, 7 10; 1 Chr. 5, 6 26; 2 Chr. 28, 20. He was contemporary with the king of Judah

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Ahaz about 742 before Christ, and has been incorrectly identified with סַרְגּוֹן or שַׁלְמַנְאֶסֶר (*Rawlinson*). As an Assyrian word, תִּגְלַת, transposed תִּלְגַּת (LXX *Θαλγάθ*, *Θαγλάθ*), arises from the Sanskr. *tiglat* acer, fortis (from *tij* acuere, and suff. *lat* = *vat*); פִּל from *pîl* arcere; אֶסַּר from *çira* prince; and therefore together, *head in the capacity of mighty defender* (Philox. Luzzatto); or תִּגְלַת is = דִּגְלָא *the Tigris* (see חִדֶּקֶל), and the whole then is, *mighty prince of the Tigris*. נָאסַר, נֶסֶר for אֶסַּר has been looked upon as an Assyrian deity = נִסְרֹךְ. See פִּלְאֶסֶר, פִּלְנֶאסֶר.

תַּגְמוּל (only *pl.* with *suff.* תַּגְמוּלוֹתַי, in the Aramaean manner) *m.* same as גְּמוּל *recompense, reward, benefit* Ps. 116, 12.

תָּגַר (not used) *intrans.* prop. *to be angry, zealous*, hence *to strive, to attack;* Aram. תְּגַר, Talm. תָּגַר, modern Hebr. תַּגָּר strife, תַּגְרָן quarrelsome. An enlargement of גָּרָה I. Deriv.

תִּגָּרָה (from תָּגַר or גָּרָה I.; *constr.* תִּגְרַת) *fem. strife, dispute;* hence *enmity* Ps. 39, 11, = רִיב 31, 21. Aram. the same.

תֹּגַרְמָה (in the later Scriptures תּוֹגַרְמָה; in some mss. תַּרְגַּמָּה) *n. p.* of a people descended from the Cimmerians and remotely from Japhet, enumerated among the peoples of יֶפֶת and אַשְׁכְּנַז and forming one leading race in the ethnographical catalogue Gen. 10, 3; 1 Chr. 1, 6. בֵּית תֹּגַרְמָה, i. e. *the national race Togarmah*, are mentioned with their swarms of mercenary troops Ez. 38, 6, as belonging to the extreme north (יַרְכְּתֵי צָפוֹן) and part of the army of גּוֹג, together with רֹאשׁ, מֶשֶׁךְ, תּוּבַל, and גֹּמֶר, and the associated military multitudes (see אֲנַפִּים). They are also described as rich in horses for chariots and riding, and in mules; trading in such articles with the Tyrians Ez. 27, 14. Hence *Togarmah* seems to be *Armenia*, derived from one *Thorgom* and rich in horses; as tradition and a Greek Scholion on Ez. l. c. represent. See אַרְמֵנִי. The LXX read the name תִּרְגָּמָה, תַּרְגָּמָה, תָּרְגָּמָה. — As to its derivation, תֹּ־גַ־רְ־מָה *ma*, is place, land, Sanskrit *mahâ, mahî* earth, Coptic ⲙⲁ place, whence the proper name of the people may have been only *Torg* or *Togr*.

תְּדְהָר (from דָּהַר) *m.* prop. a strong, durable tree, like אֶרֶז, תְּאַשּׁוּר in the original signification; then the name of a particular tree growing on Lebanon Is. 41, 19; 60, 13; explained by some *elm* (Aqu., Symm., Vulg.), by others *plane* (Targ. מְרִנְיָן, Saadia ساج), by others *fir* (LXX Is. 60, 13).

תְּדִירָא (from Aram. דִּיר) *Aram. fem. continuance, duration;* בְּתְּ *adverbially, constantly, always* Dan. 6, 17 21 = Hebr. תָּמִיד; mod. Hebrew תָּדִיר, secondarily הֶתְמֵד, like הֶתְמִיד.

תַּדְמֹר *n. p.* of a city in the Syrian desert, between Damascus and the Euphrates, founded by Solomon 1 Kings 9, 18 K'ri, 2 Chr. 8, 4, while the K'tib 1 Kings l. c. has תָּמָר or תִּפְסַח (which see). *Josephus* and *Jerome* understand by it the well-known city *Palmyra* (*Παλμυρά*, *Παλμυρά*, Palmira), so that Palmyra would be a mere translation of תַּ. In Arab. it is called تَدْمُر or تَتْمُر; and *Palma* in Spain is translated تَدْمِير in Arabic. On Palmyrene inscriptions, תַּדְמוֹר or תַּדְמֹר also appears. Translators, interpreters and the traditions of the city itself follow this old explanation; which suits the combination with חֲמָת. It lies in the north-east, on the great highway of traffic between the coasts of Palestine and Thapsacus on the Euphrates, and is mentioned by the ancients as an important city and a station for commerce in the countries of hither Asia. The fundamental form may have been תִּפְסַח (*place of palms*); the Aramaean תַּדְמֹר arising from this at a later period. The LXX have *Θεσμάθ*, thinking perhaps of תַּרְמֹד (which see) or תַּרְמוֹד in Arabia Petraea, where are great rock-buildings. See the proper names תָּמָר and תַּרְמוֹד.

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תִּדְעָל (from דָּעַל = דָּגַל *to shine, to lighten;* conseq. *splendor, renown*) *n. p. m.* Gen. 14, 1. It is possible that the name is not Semitic.

תָּהָה (not used) *intrans. to be waste, desert;* metaph. like שָׁמַם *to shudder, to be amazed, astonished; to be destroyed, to be confused;* Aram. תְּהָא and תְּוַהּ (for the Hebrew חָרַד), ܬܗܐ; Arab. تَهَى and تَاهَ. The stem is connected with שָׁאָה II., שָׁא, נָ־צָה II.; and the fundamental signification may be seen from צָא (צוּא) I., צָוָה II., צָיָה II. Deriv. תֹּהוּ.

תֹּהוּ (= תְּהוּ after the form פְּרִי, comp. בֹּהוּ) *m.* 1. *desolateness*, applied especially to primitive chaos whence the earth emerged Gen. 1, 2, = בֹּהוּ; tropically, *nothingness, emptiness* (cognate in sense אַיִן), Aqu. and Theod. οὐδέν, Vulg. *vacua*, Onk. and Samar. רֵיקָנִי; commonly *a desert place, a waste*, Is. 45, 18, coupled with מִדְבָּר, יְשִׁימֹן Deut. 32, 10; *a waterless* Job 6, 18, *pathless wilderness* 12, 24; Ps. 107, 40; Is. 29, 21; in the *genitive* to קַו Is. 34, 11; to קִרְיָה 24, 10, *becoming a waste.* — 2. *a vain, worthless thing*, cognate in sense with הֶבֶל, אַיִן, אָוֶן, רוּחַ, and so coupled with שָׁוְא Is. 59, 4, אָוֶן, אֶפֶס and רוּחַ 41, 29; applied to idols 44, 9; 1 Sam. 21, 21; *nothing* Is. 40, 17, coupled with אַיִן and אֶפֶס; as an adverb *in vain*, frustra Is. 45, 18, לְתֹהוּ 49, 4; Ar. تَهِيّ, Persian تِهِي waste, empty, redupl. تَهَاتَه nothing; تِيَة a desert, especially that between Egypt and Palestine.

תְּהוֹם or תְּהֹם (after the form חֲלוֹם, שְׁכוֹל, שְׁחוֹר, סְגוֹר, from תָּהַם, since a noun-formation of this sort from ע״ו does not occur; *pl.* תְּהֹמוֹת) *masc.* (Job 28, 14; Ps. 42, 8 &c.), seldomer *fem.* a primitive word for *chaos*, with its prevailing water-contents Gen. 1, 2, then the first material of the world, preceded only by the wisdom of God Prov. 8, 24, cognate in sense תֹּהוּ; *the chaotic mass of water* in the depths of the earth, out of which arise springs, fountains, rivers (מַעְיָנוֹת, עֵינוֹת) and lastly the ocean Gen. 7, 4; 8, 2; 49, 25; Job 38, 16; 41, 24; Prov. 8, 28; *the deep* Job 28, 14, also with the genitive הָאָרֶץ Ps. 71, 20; *the ocean*, commonly תְּהוֹם רַבָּה Am. 7, 4; Gen. 7, 11; figur. Ps. 36, 7 (on the other hand רַבָּה 28, 15 = רַבַּת *adv. abundantly*); *the ocean of heaven* Prov. 8, 27 28; of the thunder-giving *clouds* Hab. 3, 10; *confused flood* (see צִנּוֹר) Ps. 42, 8; 104, 6; Ez. 26, 19; Aram. תְּהוֹמָא, ܬܗܘܡܐ the same.

תָּהַל (not used) *intr. to stumble, to err, to mistake*, enlarged from הָלַל (הָלַל) II. = שַׁל II., תַּל II. (see תָּלַל), שָׁל־ה; Arab. وَهَلَ to err, to stumble, whence وَهْل error. Deriv. תָּהֳלָה.

תְּהִלָּה (from הָלַל I. after the form תְּפִלָּה; with *suff.* תְּהִלָּתִי, תְּהִלָּתוֹ; *plur.* תְּהִלּוֹת) *fem.* 1. prop. *a sounding, resounding;* hence *praise, song of praise*, coupled with רִנָּה 2 Chr. 20, 12, parallel תּוֹדָה; *a hymn, song* Ps. 147, 1, coupled with שִׁיר 40, 4, or without it 22, 26, Is. 60, 6, originally a specific kind Ps. 145, 1, then generally any kind of religious or ecclesiastical song; at a later period in the plural-form תְּהִלִּים (תִּלִּים, תִּלִּין) ψαλτήριον, *psalms*, in contradistinction from תְּהִלּוֹת. — 2. *praise* Ps. 34, 2; 106, 12; *plur.* 78, 4; *renown*, coupled with שֵׁם Ps. 48, 11; *the fame*, which one enjoys Is. 42, 8, מַעֲטֵה תְ׳ 61, 3 *covering of fame*, i. e. witness of fame; metaph. *object of renown* or *praise* Jer. 17, 14, of Jerusalem Is. 62, 7, Babylon Jer. 51, 4, coupled with שֵׁם and תִּפְאֶרֶת Deut. 26, 19; in a bad sense, *self-boasting* Jer. 48, 2.

תָּהֳלָה (*masc.* תֹּהַל; from תָּהַל) *fem. error, mistake*, opposite to moral perfection Job 4, 18, like שַׁל, Aram. שָׁלָה, שָׁלוּ; it is therefore unnecessary to read תִּפְלָה (24, 12). The ancients (*Saadia, Kimchi*) assumed הָלַל as the stem, which cannot be entirely justified linguistically.

תַּהֲלוּכָה (from הָלַךְ) *fem. walk, procession* Neh. 12, 31.

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תַּהֲלֻלוֹת (from הָלַל I.) *fem. plur. renown, praise*, laudes. In Deut. 32, 10 there is for וּבְתֹהוּ יְלֵל יְשִׁימֹן in the cod. Samar. וּבְתַהֲלֻלוֹת יְשִׂמֶנְהוּ *he set him in high praises.*

תָּהַם (not used) *intr.* same as הָם (of which it is an enlargement), הָמָה, הָם *to rage, to roar*, of floods; *to be confused, mixed together, disorderly*, of chaos. Deriv. the old word תְּהוֹם.

תַּהְפֻּכָה (only *pl.* תַּהְפֻּכוֹת, from הָפַךְ; for the most part an abstract form that occurs only in Proverbs) *fem. pl. perverseness, evil doing, evil words* Prov. 2, 12; with רָע 2, 14 as an intensive and = דֶּרֶךְ רָע 6, 14; *viciousness* ibid.; פִּי תַ׳ 8, 13 = לְשׁוֹן תַּ׳ 10, 31 of *false speech;* also *intrigues*, in אִישׁ תַּ׳ 16, 28, דּוֹר תַּ׳ Deut. 32, 20.

תָּו (with *suff.* תָּוִי; from תָּוָה I.) *m.* prop. an incision, notch; hence 1. *a sign*, specially in the form of *a cross*, made on the forehead, in order to have a person spared Ez. 9, 4 6; Arab. ثِوَاءٌ a cross-shaped sign burnt upon horses and camels in their hips or neck. The letter תָּו is said to get its name thence (see ת). — 2. the cross-shaped sign of the subscription X, instead of a name (parallel סֵפֶר) Job 31, 35. Accusation and defence were also made in writing in Egypt (Diod. Sic. 1, 75). Aram. תָּו, תָּוָא, תִּוְהָא.

תּוֹא Is. 51, 20 same as תְּאוֹ (which see), from תּוּא = תָּאָה.

תּוּא (not used) *intr.* same as תָּאָה II. *to wander* or *roam about.* Deriv. תּוֹא.

תּוּב (*fut.* יְתוּב) *Aram. intr.* same as Hebrew שׁוּב *to turn*, and so *to return, to come again*, מַנְדָּע, with עַל Dan. 4, 31 33, זִיו 4, 33; Syr. ܬܳܒ, Ar. تَابَ, ثَابَ.

Af. הֲתִיב (3 *perf.* with *suff.* הֲתִיבוּנָא; *inf. constr.* הֲתָבוּ, with *suff.* הֲתָבוּתָךְ; *fut.* יְתִיב, יַהֲתִיב) *to answer, return speech*, עֲטָא Dan. 2, 14, = Hebrew הֵשִׁיב (Prov. 26, 16); פִּתְגָם (a word) 3, 16; *to give back, return answer by letter*, נִשְׁתְּוָנָא Ezr. 5, 5, מָאנִין 6, 5; with a double accus. Ezr. 5, 11.

תּוּבַל (also תֻּבַל) *n. p.* of a people constantly united with מֶשֶׁךְ (except in Is. 66, 19), forming with גֹּמֶר, מָגוֹג, מָדַי, יָוָן, מֶשֶׁךְ and תִּירַס the Japhetic group of nations Gen. 10, 2. In the Scythian march under גּוֹג, in the seventh century before Christ we meet with them in that formidable army Ez. 38, 2 3 and 39, 1 together with רֹאשׁ and מֶשֶׁךְ; subsequently they served as a warning example 32, 26. Together with יָוָן and מֶשֶׁךְ they carried on a slave trade with the Tyrians, and made exchanges with things of brass, of which metal they had a great quantity 27, 13. These particulars point to *the Tibarenes*, *Τιβαρηνοί* or *Τιβαροί* (from a ground-form *Τυβάρ* = תּוּבַל, *l* and *r* being interchanged), who are also placed along with Meshek in Herodotus (7, 74) and Strabo (12. p. 572), and dwelt on the south side of the Euxine Sea, between Trapezunt and Sinope (Diod. Sic. 14, 30 seq.), subsequently in Bithynia too (ותניא, Targ. on Gen. 10, 2 and 1 Chr. 1, 5). They ultimately constituted *the Iberians*, east of the Black Sea and west of Colchis, whence they emigrated to Spain, Sicily &c. They seem to be mentioned in Is. 66, 19 as Iberians in western Europe; and *Josephus* also points to this people.

תּוּבַל קַיִן *n. p.* of a son of לֶמֶךְ, referred to as the inventor of smith-work and iron instruments for agriculture, hunting and war Gen. 4, 22. תּוּבַל may have been the people previously named who delivered brazen implements to the Phenicians (Ez. 27, 13); and קַיִן may have been added in order to ascribe this invention to the Cainites. The Persian توپل (tûpal) *iron-dross* cannot be safely applied in explaining the name.

תּוּבְנָה (after the form טֻמְאָה, conseq. a collateral form of תָּבְנָה after the type of טָמְאָה, עָצְמָה, and so from תָּבַן II., Arab. تَبِنَ to be intelligent, which is

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enlarged from בָּן) *f.* same as תְּבוּנָה *insight* Job 26, 12 K'tib.

תּוּגָה (from יָגָה I. Hif., *constr.* תּוּגַת) *f.* same as יָגוֹן *sorrow*, *grief* Prov. 14, 13; 17, 21; Ps. 119, 28.

תּוֹגַרְמָה see תֹּגַרְמָה.

תּוֹדָה (*c.* תּוֹדַת, *pl.* תּוֹדוֹת, from יָדָה I. Hif.) *fem.* 1. *confession*, *avowal*, of guilt; hence נָתַן ת׳ לְ *to make confession to one* Josh. 7, 19, Ezr. 10, 11, comp. הוֹדָה עַל; Aram. ܬܘܕܝ the same; metaphor. (see יָדָה I. Hif.) *praise*, *thanksgiving*, *renown*, *glorification*, by *hymn* and *song*, hence קוֹל ת׳ Ps. 26, 7; Jon. 2, 10 (coupled with קוֹל זִמְרָה Is. 51, 3, קוֹל רִנָּה Ps. 42, 5); *a thank-offering*, accompanied by musical instruments (together with שִׁיר) Neh. 12, 27, which may have been of a peculiar kind; *loud thanks* Ps. 69, 31, parall. תְּהִלָּה 100, 4. Accordingly *a praise-offering* Jer. 17, 26; 33, 11; Am. 4, 5; Ps. 56, 13; 2 Chr. 29, 31; fully זֶבַח תּוֹדָה Lev. 7, 12; 22, 29; Ps. 107, 22; 116, 17. — 2. *a choir of singers*, *a musical choir* Neh. 12, 31 38 40, elsewhere פְּקֻדָּה, מִשְׁמֶרֶת, מַחֲלֹקֶת; הוֹדוֹת Neh. 12, 46 coupled with הַלֵּל 1 Chr. 25, 3. הֻיְּדָה Neh. 12, 8 and תְּהִלָּה 11, 17 appear to have been the same. As to the etymology, תּוֹדָה if from יָדָה I. would mean in the first instance *song*, *playing*, then concrete *a choir of song and playing*. But the stem may be יָדָה = גָּדָה I. to divide, to separate, so that it would be = פְּלֻגָּה, מַחֲלֹקֶת *division*, though Nehemia thought of הוֹדָה.

תָּוָה I. (Kal not used) *tr.* same as תָּאָה I. *to mark*, *determine*, *measure*, *inscribe*, comp. אָוָה II., Arab. أَوَى; the stem appears to be only an ulterior development by ת prosthetic. Arab. تَوَى (to dwell) is to be put with אָוָה. Derivat. תָּו.

Pih. תִּוָּה (*fut.* יְתַוֶּה, *ap.* יְתַו) *to make marks*, *to scratch*, with עַל of the thing *upon* 1 Sam. 21, 14, Targ. סָרֵט, *Rashi* כָּתַב, *de Bañolas* רָשַׁם. The LXX and Vulg. read, however, וַיָּתָף (from תָּפַף), and translate *he struck against*, which suits the insane better.

Hif. הִתְוָה *to make a mark*, תָּו Ez. 9, 4.

תָּוָה II. (Kal not used) *intr.* prop. same as Aram. תְּוַהּ *to be astonished* at a thing; hence metaphor. *to be vexed*, *grieved*; *to feel vexation* or *repentance*; Aram. תְּהָא, ܬܘܐ, ܬܘܝܐ, ܬܘܬܐ repentance.

Hif. הִתְוָה *to make one astonished*, i. e. *to afflict* or *grieve* Ps. 78, 41, comp. ܬܘܝ in 1 Sam. 24, 8 for the Hebrew שִׁסַּע בִּדְבָרִים.

תְּוַהּ (only *Peal*) *Aram. intr. to be astonished*, *terrified* Dan. 3, 24, Targ. for Hebrew חָרַד, פָּחַד, chiefly = Hebrew תָּמַהּ; Arab. تَاهَ.

תּוּז (Kal not used) *tr. to strike off*, *hew* or *cut off*, branches, Arab. تَازَ the same, hence تَيَّاز short, like קָצַר prop. cut off, Talm. תּוּז to strike or cut off.

Hif. הֵתִיז (in pause הֵתַז from הֵתַז = הֵתִיז, like הֵנֵץ = הֵנִיץ from נִיץ, הֵפַר in pause Gen. 17, 14 instead of הֵפִר = הֵפִיר from פּוּר) *to cut away*, נְטִישׁוֹת, as a supplement to הֵסִיר, and parallel to כָּרַת Is. 18, 5; accordingly *Saadia*, *Ibn Koreish* and *Ibn Ganâch* render it تلع, *Rashi* and *Kimchi* כָּרַת, קָצַץ, LXX ἀπο-, κατακόψει.

תּוּחַ I. (not used) *tr.* same as תּוּךְ *to split*, *to divide*, *to separate*, Ar. وَتَحَ; and therefore it furnishes a verb-idea for the name of a cutting instrument, like גָּרַז for גַּרְזֶן, כָּשַׁל for כַּשִּׁיל.

Pih. redupl. תִּחְתַּח, contracted תּוֹתַח, an intensive of Kal. Deriv. תּוֹתָח.

תּוּחַ II. (not used) *intr.* same as שׁוּחַ (which see) *to sink*, *to settle*, *to incline*, *to be sunk*, *deep*; fig. *to be struck down*, *bowed*, *humbled*; Ar. ثَاخَ or تَاخَ the same, Aram. תּוּחַ to תַּחַת the same; but besides also תְּחָא to תְּחוֹת with like

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meaning, as the Hebrew תָּחָה is = תּוּחַ belonging to the proper name תֹּחוּ. Deriv. תַּחַת, תַּחְתִּי, תַּחְתּוֹן (תַּחְתּוֹנָה) and the proper name תּוֹחַ.

תּוּחַ (not used) *Aram. intr.* same as the Hebrew תּוּחַ II. Deriv. תַּחַת.

תּוֹחַ (from תּוּחַ II.; *depression, humility*) *n. p. m.* 1 Chr. 6, 19, for which 6, 11 has נַחַת and 1 Sam. 1, 1 תֹּחוּ.

תּוֹחֶלֶת (with *suff.* תּוֹחַלְתִּי, ־תּוֹ; from יָחַל) *f. hope, expectation* Prov. 10, 28; 11, 7; Job 41, 1; the LXX read once תְּחִלָּה and once תְּהִלָּה.

תּוּךְ (not used) *tr. to split, to divide,* into two halves, cognate in sense with חָצָה, and like the latter having the fundamental signification *to cut, to divide,* comp. ܬܳܟ to cut into, to damage. If the fundamental signification is clear from analogy with חָצָה, the organic root תָּךְ is indubitable from its comparison with that in בָּ־תַק, נָ־תַח, חָ־תַךְ, נָ־תַק I., עָ־תַק. The Syr. ܬܟ to be deficient, ܬܘܟܐ defect, loss, and the Ar. ثَكَّ to cut, to cut off, belong to this root. Deriv. תָּוֶךְ, constr. תּוֹךְ, תִּיכוֹן (תִּיכֹנָה).

תָּוֶךְ (from תּוּךְ, *constr.* תּוֹךְ; with *suff.* תּוֹכִי, ־כְךָ, ־כֵנוּ; *pl.* with *suff.* תֹּכֶיךָ Ez. 28, 13 LXX) *m. the point of separation, the middle, space between, centre* Num. 35, 5, between two things Judges 15, 4, בַּתָּ׳ *in the midst* Gen. 15, 10, so that two halves arise, conseq. like חֲצִי (which see); עַמּוּדֵי הַתָּ׳ Judges 16, 29 *the pillars in the middle* (of the house); שַׁעַר הַתָּ׳ Jer. 39, 3 *the middle gate,* in the intermediate wall which separated the Acropolis from the lower city; also *the inner space* of idol-gardens (גַּנּוֹת), where the idolatrous lustrations and dedications took place Is. 66, 17 (see under אֶחָד); *the back* of a settle, between the side-rails Song of Sol. 3, 10; תּוֹךְ הָעִיר Ez. 11, 23 *the middle of the city* (Jerusalem), i. e. *the temple,* because the city stretched north and south beyond the temple. Generally, *the interior,* of חָצֵר 1 Kings 8, 64, also מְלוֹ תוֹכֵךְ (as we should read for מָלוּ) Ez. 28, 16 *the filling of thy midst.* It is used as a prepos. in the stat. constr. to a noun following in the genitive, as תּוֹךְ הַנַּחַל *within the river* Deut. 3, 16, *in* Josh. 12, 2; commonly united with other prepositions, as אֶל־תּוֹךְ *into* Ex. 14, 23; Num. 17, 12; Jer. 41, 7; עַד־תּוֹךְ *even into* 2 Sam. 4, 6; most frequently בְּתוֹךְ *in,* prop. *in the midst of* 1 Kings 6, 19, Neh. 4, 16, in answer to the question *where?* Gen. 2, 9 and 37, 7, or *when?* 1 Kings 3, 20, and so it is often not different from בְּ Gen. 9, 21; 18, 24; *through,* after עָבַר Num. 33, 8; Ez. 9, 4; with relation to many, *between,* inter Num. 1, 49, Gen. 35, 2 = בֵּין Ex. 39, 25, *dividing between* Gen. 1, 6; *among* Ez. 5, 8; מִתּוֹךְ *out of the midst of = out of* Ex. 3, 2.

תּוֹךְ Ps. 72, 14 see תֹּךְ.

תּוֹכֵחָה (from יָכַח Hif.; *pl.* תּוֹכֵחוֹת) *f.* prop. *correction, chastisement, blame* (see Hif. 2), commonly *invective, despising, rejection* Is. 37, 3; *punishment* Hos. 5, 9; *plur. judicial punishments* Ps. 149, 7.

תּוֹכַחַת (from יָכַח Hif.; with *suff.* תּוֹכַחְתִּי, ־תּוֹ; *pl.* תּוֹכָחוֹת, *c.* תּוֹכְחוֹת) *f. justification, defence* Job 23, 4; *plur. proofs,* of innocence, i. e. justifications Ps. 38, 15; *blame* Job 13, 6, LXX ἔλεγχος; *correction* Prov. 1, 23 25 30; *a warning* 10, 17; *reproof* 15, 5 10 31; *chastisement* 12, 1; 13, 18 (intensified by מוּסָר 6, 23); 3, 11; 29, 15, coupled with שֵׁבֶט; *contradiction, objection* Prov. 29, 1 (i. e. opposition to correction); *punishment* Ps. 39, 12; 73, 14; תּוֹכְחוֹת חֵמָה *punishments in anger* Ex. 5, 15 and 25, 17, i. e. violent ones; *sentence,* Hab. 2, 1 *which fell upon me* = מִשְׁפָּט.

תּוּכִּיִּים 2 Chr. 9, 21 see תֻּכִּיִּים.

תּוּל (not used) *intr.* same as הָ־תַל (which see) *to jest, to laugh;* metaphor. *to mock, to scorn, to deceive,* Ar. طَلَّ. Deriv. the proper names תּוּלוֹן, תִּילוֹן.

תּוֹלַד (from יָלַד) *n. p.* 1. of a Phenician and Babylonian god, symbolising the generative principle, among the

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Greeks Θωλάτθ = תּוֹלֶדֶת, Phenic. מוֹלַת, מוֹלֶדֶת, Μύλιττα, Μυλήτα (*Berosus* p. 50). — 2. of a city in Simeon 1 Chr. 4, 29 (Josh. 19, 4 אֶלְתּוֹלַד), so called from the Phenician god, like בַּעֲלָה (בָּלָה) and מוֹלָדָה.

תּוֹלֶדֶת (modern Hebr. תּוֹלָדָה, only *pl. c.* תּוֹלְדוֹת, with *suff.* ־תָּיו, ־תָם) *fem.* prop. generation, creation; commonly *an account*, *a history* (of the rise, development of a thing), such as that of heaven and earth Gen. 2, 4, of the genealogical table consisting of ten members and reaching from Adam to Noah 5, 1, of Noah and the flood 6, 9-9 29, especially in this sense in Genesis where it occurs 11 times; sometimes סֵפֶר ת׳ 5, 1 as a peculiar writing; originally *family*, *race* Gen. 10, 32; 25, 13; Ex. 6, 16, *a genealogical history*, like יַחַשׂ and the Syr. ܬܘܠܕܬܐ Gen. 37, 2; the history of the ancients consisting mainly of genealogical accounts.

תּוּלוֹן (from תּוּל; *mockery*, *scorn*) *n. p. m.* 1 Chr. 4, 20 K'tib, for which the K'ri has תִּילוֹן.

תּוֹלָל (only *pl.* with *suff.* תּוֹלָלֵינוּ; from תָּלַל III.) *m. a robber*, *a plunderer* Ps. 137, 3 (Targ., LXX), parall. שׁוֹבֶה. The derivation of it from יָלַל is incorrect.

תּוֹלָע (after the form עוֹלָם from תָּלַע I.; *pl.* תּוֹלָעִים) *m.* 1. prop. an eating away, a licking; hence *a worm*, *pl. worms*, *vermin*, arising from corruption Ex. 16, 20, specially *the coccus worm*, then *the crimson* got from it, and *crimson cloth* Lament. 4, 5, a figure of deadly sins Is. 1, 18; comp. יֶלֶק (from לַק or יָ־לַק). — 2. (perhaps from תָּלַע II. = Ar. تلع = طَلَعَ to rise, to stretch aloft) *n. p. m.* Gen. 46, 13; Judges 10, 1. *Patr.* תּוֹלָעִי Num. 26, 23.

Puh. תֻּלָּע (*part. pl.* מְתֻלָּעִים, denom. from תּוֹלָע 1) *to be clad in crimson*, of warriors Nah. 2, 4. The military dress was of a blood-colour Is. 9, 4; comp. Val. Max. 2, 6.

תּוֹלֵעָה (from תָּלַע I.) *fem.* same as תּוֹלָע *a worm* Is. 14, 11; Job 25, 6.

תּוֹלַעַת (abs. and constr., with *suff.* תּוֹלַעְתָּם) *fem.* same as תּוֹלָע *a worm*, which gnaws grapes and other plants Deut. 28, 39, Jon. 4, 7, and eats corpses Is. 66, 24; a figure of lowness Ps. 22, 7; Is. 41, 14; commonly the *coccus worm* and the colour prepared from it, a genitive to שָׁנִי Lev. 14, 4 6 49 51 52; or vice versa שָׁנִי stands in the genitive Ex. 28, 5 6; 35, 25.

תּוֹם Prov. 10, 9 see תֹּם.

תּוּם belonging to the Hif. הֵתִים Is. 33, 1, see תָּמַם.

תּוֹמִיךְ (for ־מַךְ, after the form סוֹבִיב 2 Kings 8, 21, from תָּמַךְ) *m. possession* Ps. 16, 5, cognate in sense with אֲחֻזָּה, so that חֶבֶל נַחְלָה = ת׳ גּוֹרָל.

תּוֹמִים see תְּאֹם.

תּוֹמָן *n. p.* Gen. 36, 15 K'tib see תֵּימָן.

תּוֹעֵבָה (after the form תּוֹלֵעָה from תָּעַב; *c.* תּוֹעֲבַת; *pl.* תּוֹעֵבוֹת, *c.* תּוֹעֲבוֹת, with *suff.* ־תַיִךְ, ־תָיו, ־תֵיכֶם) *fem. an abominable thing*, *an abomination*, of deeds, things or persons which are disagreeable Gen. 43, 32; Prov. 3, 32; 6, 16; 11, 1 20; with genitive of the person to whom something is an abomination Gen. 46, 34; Deut. 7, 26; Prov. 16, 12; seldom with לְ before the genitive 24, 9, or with a genit. of the person from which it proceeds Ez. 20, 4; 2 Chr. 36, 14; *abominable thoughts*, בְּלֵב Prov. 26, 25; *perverse action*, i. e. sin Ez. 6, 9, *idolatrous* 8, 6 13 15, intensified by רָעוֹת 8, 9; *idolatry*, *idols* Deut. 32, 16, coupled with שִׁקּוּץ Jer. 16, 18; *the consequence of abomination*, i. e. *mischief*, *evil*, = רָעוֹת Ez. 6, 11; *something disgusting*, *loathing*, *unclean*, of food Deut. 14, 3.

תּוֹעָה (from תָּעָה) *f. error*, *perverseness*, i. e. irreligious, perverse words Is. 32, 6, coupled with נְבָלָה and חֹנֶף; metaph. *perturbation*, *confusion* Neh. 4, 2 [8].

תּוֹעֶפֶת (only *pl.* תּוֹעָפוֹת, *c.* תּוֹעֲפוֹת; from תָּעַף or יָעַף II. to glitter, to be high, to appear afar off) *f. pl. splendour*, *glitter*, כֶּסֶף ת׳ Job 22, 25 *glittering silver*,

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parallel בְּצָרִים (from בֶּצֶר), and opposite to אוֹפִיר (זְהָב); *things glittering afar*, i. e. *heights*, *high points*, of the הָרִים Ps. 95, 4, opposite מֶחְקְרֵי אֶרֶץ, hence the LXX have τὰ ὕψη, Syr. ܪܘܡܐ; comp. the proper names יָפִיעַ, מֵיפַעַת, מוֹפַעַת from יָפַע, תֵּבֵץ, נֵס from נָסַס; fig. *the horns* of the רְאֵם Num. 23, 22 and 24, 8, elsewhere קַרְנַיִם (Deut. 33, 17; Ps. 92, 11), a figure of might and strength. The translation *strength* in the Vulg., Onk., Syr. and Arab. is general, without any reason for supposing that they took תָּעַף = תָּקַף; and the meaning *swiftness*, *speed*, which is perhaps possible after the fundamental signification, does not suit the context.

תּוּף I. (not used) *tr. to spit out*, *eject*, spittle, phlegm, Ethiop. the same; cognate in sense רָקַק II.; Aram. and Talm. תָּף to spit, prop. to foam, to make froth (like the Ar. تَفَلَ), modern Hebrew אָף, hence the Talm. אוּפְיָא foam; Ar. تَفَّ only fig. to despise, to curse, along with أَفَّ, Coptic ⲧⲁϥ spittle. Deriv. תֹּפֶת I. The fundamental signification appears to be as in רַק II. to flow, to drop, Aram. טַף (to טִפָּא); and the organic root may also be ident. with that in נָ־טַף, שָׁ־טַף, זָף I., צָף, אָ־דַב I.

תּוּף II. (not used) *tr. to burn*, corpses, human sacrifices; *to bake*, cakes, Aram. תְּפָא; hence תַּפְיָא a hearth; ident. in its organic root תָּף with that in רָ־דַף, Aram. שְׁ־דַף, Ar. سدف, in רָ־שַׁף, רָ־צַף II., שַׁב I., Ar. شَبَّ and شَهَبَ (see *Fürst*, Conc. s. v.), comp. Pers. *tof*-ten (to kindle, to burn), Greek τυφ-. Derivat. תֹּפֶת 2, תֻּפִין, תָּפְתֶּה.

תּוּץ (not used) *intrans. to spread*, *to stretch*, of a place; ident. in its organic root with that in נָ־טַשׁ I. Derivat. the proper name תַּיִץ.

תּוֹצָאֶת (only *plur.* תּוֹצָאוֹת, *constr.* תּוֹצְאוֹת, with *suff.* ־תָם, ־תָיו; from יָצָא) *f. pl. issues*, of life Prov. 4, 23, whence it springs; of a city Ez. 48, 30, i. e. the extreme ends; *the boundaries* 1 Chr. 5, 16, commonly geographical in Numbers and Joshua, *extremities* Num. 34, 4; Josh. 15, 4. Fig. *deliverances*, Ps. 68, 21 *for death there are deliverances;* comp. יָצָא Eccles. 7, 18.

תּוּר I. (*perf.* תַּרְתִּי, תָּרוּ, תַּרְתֶּם; *part. pl.* תָּרִים; *inf. constr.* תּוּר; *fut.* יָתוּר) *intr.* same as שׁוּר II. (comp. אָ־תַר) *to go*, *wander* or *travel about*, in order to get knowledge or transact business; cognate in sense with סָחַר, רָגַל, רָכַל. Hence 1. *to spy out*, with the accusat. אֶרֶץ, peragrare terram = explorare Num. 13, 2 16 17 21 25 31 32; 14, 6 7 34 36 38; *to look out for*, with dat. of the person Ez. 20, 6; *to search out*, מְנוּחָה Num. 10, 33, מָקוֹם Deut. 1, 33; fig. *to search diligently*, an intensive of דָּרַשׁ, with בְּ *wherewith* Eccl. 1, 13; *to search*, coupled with יָדַע 7, 25, בְּלֵב 2, 3 *with understanding;* תּוּר אַחֲרֵי *to go after*, *to follow* Num. 15, 39. — 2. *to go about as a merchant*, *to trade;* hence תָּרִים = רֹכְלִים and סֹחֲרִים 1 Kings 10, 15; 2 Chron. 9, 14 (but the contributions מֵאַנְשֵׁי הַתָּרִים do not suit here, since they are already contained in the following מִסְחַר הָרֹכְלִים; hence perhaps it is better to read with the LXX and Syr. מֵעַנְשֵׁי הָרְדוּיִם *of the contributions of the subjugated*). On אֲתָרִים Num. 21, 1 see the word. Deriv. יְתוּר (a noun).

Hif. הֵתִיר (*fut.* יָתִיר, *ap.* יָתֵר) 1. *to cause to spy out*, i. e. *to let reconnoitre*, with בְּ *in*, as in the case of רָאָה and הִרְאָה, Judges 1, 23 (Tanchum). — 2. *to make go about*, *to lead about*, מֵרֵעַ Prov. 12, 26 (Syr.), Aram. תִּיֵּר (from תּוּר) the same, whence תַּיָּר Targ. a guide. (Others read מִרְעֵהוּ and translate: *the pious man reconnoitres his pasture*, i. e. his path). 2 Sam. 22, 33 וַיַּתֵּר תָּמִים דַּרְכּוֹ *and he guides his way unhurt*, where for וַיַּתֵּר should be read וַיָּתֵר, if we should not read וַיִּתֵּן as in Ps. 18, 33, which the Syr. and Targ. have here.

תּוּר II. (not used) *tr. to set in rows*, *to arrange*, like דּוּר III. (to place in

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rows, belonging to דִּיר 2. and מְדוּרָה), and טְהוֹר III. (to the noun טְהוֹר 2. a row, rank); Talm. שׁוּר = Hebrew שׁוּר, whence שׁוּרָה = Hebrew שׁוֹרָה (which see), and like the organic root in סְ־דַר. Deriv. תּוֹר 1. (תֹּר) and תּוֹרָה 2.

תּוּר III. (not used) *intr. to coo*, of a dove; comp. Arab. تَرَّ to utter sounds, Malt. tartir a sound, tartar to murmur, to whiz; here assumed for תּוֹר 2. But תּוֹר might also be referred to תּוּר I.

תּוֹר and **תֹּר** (with *suff.* תֹּרָהּ; *plur.* תּוֹרִים, *constr.* תּוֹרֵי) *m.* 1. (from תּוּר II.) *a row, order, in rows;* with the genitive *the turn of* Esth. 2, 12 15; comp. Arab. تَارَ to repeat, تَارَةً una vice, once; concrete, *a row of pearls*, parall. חָרוּז Song of Sol. 1, 10 11, comp. טְהוֹר. Fig. 1 Chr. 17, 17 *and thou hast caused me to see* (we should read וַהֲרְאִיתָנִי) *as it were a succession of men mounting up*, i. e. a line stretching from David in unbroken succession till the remote future (in 2 Sam. 7, 19 we have instead the synonymous תּוֹרָה, and לְמַעְלָה is left out). — 2. *a turtle-dove, turtle*, turtur Gen. 15, 9; Lev. 1, 14; 5, 7 11; whose cooing is heard at the beginning of the mild breezes Song of Sol. 2, 12, parall. זָמִיר; a bird of passage mentioned with סִיס (סוּס) and עָגוּר Jer. 8, 7; figur. the innocent, weak people of Israel Ps. 74, 19, elsewhere יוֹנָה; Sam. תֵּר (Aram. שַׁפְנִין, Arab. شِفْنِين). The stem may be תּוּר I. *to go* (see Jer. l. c.) or תּוּר III. (comp. עָגוּר).

תְּאוֹר (*plur.* תְּאוֹרִין) *Aram. m.* same as Hebrew שׁוֹר *an ox, a heifer*, Dan. 4, 22 29 30, בְּנֵי תּ׳ *calves* Ezr. 6, 9.

תּוֹרָה (*constr.* תּוֹרַת, with *suff.* תּוֹרָתִי, ־תְּךָ, ־תּוֹ; *pl.* תּוֹרוֹת, with *suff.* ־תַי, ־תֶיהָ) *f.* 1. (from יָרָה Hif.) *direction, regulation*, legal Ex. 12, 49; Num. 15, 29; *precept*, with לְ *for*, as לְכָל־נֶגַע Lev. 7, 37, לְעֹלָה 14, 54, also followed by אֲשֶׁר Num. 19, 2; *statute* Hos. 8, 12. Commonly *the whole law* Ps. 78, 5; Is. 51, 7; Ps. 40, 9; *κατ' ἐξοχήν* הַתּוֹרָה Deut. 1, 5; 4, 8 44; fully תּוֹרַת מֹשֶׁה (eleven times) 1 Kings 2, 3, 2 Kings 23, 25, סֵפֶר תּוֹרַת מֹשֶׁה (four times) Josh. 8, 31, 2 Kings 14, 6, תּוֹרַת יְיָ (sixteen times) Ps. 19, 8; 37, 31, סֵפֶר תּוֹרַת אֱלֹהִים 2 Chr. 17, 9, סֵפֶר תּוֹרַת יְיָ Josh. 24, 26, סֵפֶר הַתּוֹרָה Deut. 28, 61, different from חֻקִּים Neh. 9, 14, מִצְוָה (consists of many מִצְוֹת) Josh. 22, 5, מִשְׁפָּט Num. 15, 16; *the Jewish religion, Judaism* Is. 42, 4; לְלֹא תּ׳ 2 Chr. 15, 3 *no law*, לְ merely bringing into prominence the noun combined with לֹא, as in 1 Chr. 29, 6 (וְשָׂרֵי = וּלְשָׂרֵי). Generally, *instruction* Job 22, 22, *doctrine* Prov. 4, 2; 6, 23; 13, 14; *directions* with respect to conduct Is. 8, 16, coupled with תְּעוּדָה 8, 20 *attestation* respecting the future. — 2. (from תּוֹר) same as תּוֹר (1) *arrangement, series* 2 Sam. 4, 19, where תּוֹרָה is omitted, because לְמַעְלָה has been taken in the usual sense.

תּוֹרָק *n. p.* of a province in Palestine, where excellent oil was got Song of Sol. 1, 3 (*Ibn Ezra*), probably the province טַרְכוֹן mentioned in the Targ. i. e. *Τραχωνῖτις*, which was traditionally distinguished for the culture of the olive. Its derivation as a Hofal from רָקַק II. meaning *what is poured out* (referring to שֶׁמֶן), or as a Hofal from יָרַק with a like meaning (LXX), must be rejected, because the idea of *flowing out = flowing round about* is not in תּוּרָק, oil poured out cannot be applied to an odour diffused, and שֶׁמֶן as a masc. cannot be combined with תּוּרָק. The Targ. renders אַרְגְּוָן (which see) by טַרְכוֹן, the former being preserved in the Trans-jordanic רֶגֶב (*Reland* 8, 3), where an abundant cultivation of olives was likewise carried on (Tosiphta on Menach. ch. 6).

תָּוַשׁ (not used) *tr. to push*, of horned beasts; ident. in its organic root תָּשׁ with that in נָשׁ (of the striking of birds of prey), נָ־שַׁשׁ, נָ־טַשׁ, חָ־טַשׁ, זָ־חַשׁ, Ar. تَشَّ, Aram. תָּשׁ, תָּאַשׁ. Deriv. תְּאַשׁ.

תּוֹשָׁב (*constr.* תּוֹשַׁב, with *suff.* תּוֹשָׁבְךָ, *pl.* תּוֹשָׁבִים, *constr.* תּוֹשְׁבֵי, from יָשַׁב) *m.*

prop. *the dweller*, i. e. he who remains a settler in Israel, *a sojourner*, coupled with גֵּר one that temporarily lives there. But גֵּר תּוֹשָׁב Lev. 25, 47, or גֵּר וְתוֹשָׁב Gen. 23, 4 and Lev. 25, 35 47 usually constitute a single idea (שָׂכִיר *a hireling*, who works among the Hebrews as a גֵּר or תּוֹשָׁב, is also only a lower kind of תּוֹשָׁב Ex. 12, 45; Lev. 25, 40). The opposite is אֶזְרָח (which see). The ת had usually no landed property Gen. 23, 4, Lev. 25, 40, was excluded from the passover Ex. 12, 45, and was not allowed to partake of the sacred gifts Lev. 22, 10; but he participated in all gifts of beneficence 25, 6 35 47. Fig. 1 Chr. 29, 15.

תּוּשִׁיָּה (from יָשָׁה = אָשָׁה, after the form תּוּגָה from יָגָה, with the termination ־יָה as in תַּאֲנִיָּה) *fem.* prop. what is firm, supporting, actual; hence *support*, *help* Job 6, 13, parallel עֶזְרָה; *power*, *ability* 12, 16 = עֹז; *safety* Prov. 2, 7, parallel מָגֵן; *insight*, *wisdom*, 11, 6 *double in wisdom* (i. e. manifold), parallel חָכְמָה; 26, 3; *counsel*, *prudent regulation*, i. e. *right*, *salvation*, coupled with עֵצָה Is. 28, 29, Prov. 8, 14, זִמָּה 3, 21, parallel בִּינָה, גְּבוּרָה; *intelligent*, *right* or *prudent counsel* 18, 1. As יֵשׁ (from the same stem) stands for it in Prov. 8, 21, translated *essential*, *enduring. possession* (*Ibn Esra*), the fundamental signification of ת can only be *true existence*, *actual being*, opposite אַיִן, and help, intelligence are in this case but a secondary idea. — For Job 30, 22 see תְּשִׁיָּה, תְּשׁוּאָה.

תּוֹתָח (either from יָתַח, or it stands for תַּחְתָּח, from תּוּחַ I.) *m. a club*, *battle-axe*, *bludgeon* Job 41, 21; LXX σφῦρα.

תָּזָן to הָזַז see תּוּז.

תַּזְנוּת (from זָנָה after the form תַּרְמוּת with *suff.* ־תָּךְ, ־תָּם; *pl.* תַּזְנוּתִים, with *suff.* ־תַּיִךְ, ־תַּיִךְ; only in Ezek.) *f. whoredom*, figur. *apostasy*, *unfaithfulness*, but also *intercourse*, the *pl.* as an *abstract*, prop. relating to single transactions; also *idolatry* Ez. 23, 17, coupled with זְנוּת 23, 29, תּוֹעֵבָה 16, 22; תִּרְבֶּה ת׳ *to carry on much fornication* 16, 25 26; 23, 19; נָתַן ת׳ עַל *to whore with one*, i. e. *to have intercourse* or *trade with* 23, 7, comp. 23, 8 11 14; גִּלָּה ת׳ *to unveil whoredom*, i. e. to carry it on publicly; זָנָה ת׳ 23, 43 *to commit whoredom*, i. e. constantly.

תָּחָא (not used) *Aram. intr. to sink*, *to incline*; hence *to be deep* = תְּוַח II. Derivat. תְּחוֹת.

תַּחְבֻּלָה and ־בוּלָה (only in *pl.* ־לוֹת, with *suff.* ־תָיו, from חָבַל III.) *f. pl.* (an abstract form) prop. *a steering*, and so *guidance*, *management*, Job 37, 12 *and it* (the cloud) *turns in circles according to his guidance*; then *regulation*, *conduct*, of war, government Prov. 11, 14; 20, 18; 24, 6; *counsel*, *measures* 1, 5; 12, 5.

תְּחָה (not used) *intr.* same as תְּוַח II., and so fig. *to be humble*, *modest*. Deriv. the proper name תְּחִי.

תְּחוּ (from תָּחָה; *humility*, *modesty*) *n. p. m.* 1 Sam. 1, 1, elsewhere תּוֹחַ 1 Chr. 6, 19, or נַחַת (which see) of like meaning.

תְּחוֹת (with *suff. pl.* תְּחוֹתֹתַי; from תְּחִי = תְּוַח) *Aram. f.* same as תַּחַת *depression*, *settlement*; as a preposition *under*, ת׳ שְׁמַיָּא *under the heavens* Dan. 7, 27; Jer. 10, 11; ־תּוֹהִי *under him* Dan. 4, 9 18; Syr. ܬܚܘܬ.

תַּחְכְּמֹן (*an intelligent*, *knowing one*; from חָכָם) *n. p. m.* same as חַכְמֹנִי; *patr.* תַּחְכְּמֹנִי 2 Sam. 23, 8, for which 1 Chr. 11, 11 has חַכְמֹנִי.

תַּחְכְּמֹנִי see תַּחְכְּמֹן.

תַּחֲלָא and ־לִיא (only *plur.* ־לְאִים, ־לוּאִים, *constr.* ־אֵי, ־אֵיהֶ, with *suff.* ־אֵיכִי, ־אֵיהֶם; from חָלָא = חָלָה after the form תַּמְרוּק) *m. sickness*, *disease* Deut. 29, 21; Ps. 103, 3; מְמוֹתֵי ת׳ *death from different diseases* Jer. 16, 4; ת׳ רָעָב *diseases by famine* 14, 18.

תְּחִלָּה (*constr.* תְּחִלַּת; from חָלַל I.) *f. a beginning* Prov. 9, 10; Hos. 1, 2; בְּתְּ׳ *in the beginning*, i. e. *before*, *formerly* Gen. 13, 3; 41, 21; Is. 1, 26; *earlier*, *at an earlier time* = רִאשֹׁנָה Dan. 8, 1.

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תַּחֲלוּא see תַּחֲלֻא.

תַּחְמָס (from חָמַס) *m.* the name of a violent and unclean bird Lev. 11, 16, Deut. 14, 15, by which some (LXX, Vulg.) understand *the owl* (from חָמַס = خمش unguibus vulneravit faciem, like حيف owl from حَافَ to be unjust); others (Jer. Targ. חַטְפִיתָא, Onk. צִיצָא = סִיס Jer. 8, 7, Ar. خطيف hirundo) *the swallow;* others *cuckoo*, because it throws the young and the eggs of the foster-parents out of the nest (Arist. hist. anim. 6, 7. 9, 29). The assumption that it means the male ostrich, called in Arabic ظليم (from ظلم = חָמַס), must be rejected, because בַּת יַעֲנָה precedes.

תַּחַן (from חָנָה = חָנַן; *graciousness*) *n. p. m.* Num. 26, 35; 1 Chr. 7, 25; *patronym.* תַּחֲנִי Num. l. c.

תְּחִנָּה (*constr.* תְּחִנַּת, with *suff.* ־נָּתִי, *pl.* ־נּוֹת, from חָנַן I. and II.) *fem.* same as תַּחֲנוּן *entreaty*, *prayer*, coupled with תְּפִלָּה 1 Kings 8, 38 54; שָׁמַע אֶל־תְּ׳ *to hear prayer* 8, 30; Psalm 6, 10; and so הִפִּיל תְּ׳ לִפְנֵי פְ׳ 119, 170, בָּאָה תְּ׳ לִפְנֵי פְ׳ Jer. 37, 20; metaphor. *favour* Josh. 11, 20; Ezr. 9, 8.

תַּחֲנוּן (only *pl.* ־נִים, with *suff.* תַּחֲנוּנַי, once ־נוֹת Ps. 86, 6; from חָנַן I. and II.) *masc. prayer*, *supplication*, coupled with תְּפִלָּה Dan. 9, 3 17, espec. Ps. 28, 2 6; and 31, 23 קוֹל תַּ׳; coupled with רוּחַ חֵן Zech. 12, 10 *the spirit of self-humiliation* (see חָנַן I.), i. e. of supplication; הִרְבָּה תַּ׳ *to make much supplication* Job 40, 27 [41, 3]; דִּבֶּר תַּ׳ Prov. 18, 23 *to speak entreatingly;* הוֹבִיל בְּתַ׳ *to lead through supplication*, i. e. while they entreat Jer. 31, 9.

תַּחֲנִי see תַּחַן.

תַּחֲנֹת (from חָנָה) *f. pl. encampment* 2 Kings 6, 8, i. e. *a camp;* but some read תִּנְחֹתוּ with reference to נְחִתִּים 6, 9, translating *ye shall settle down* (in ambush). It is not at all necessary to read תֵּחָבְאוּ instead.

תַּחְפַּנְחֵס (once תְּחַפְנְחֵס Ez. 30, 18 and Jer. 2, 16 K'tib תַּחְפְּנֵס; Egyptian) *n. p.* of a border-town of Egypt on the Nile, near Pelusium (Herod. 2, 30. 107), on the southern extremity of Palestine, which was large and strong like פַּתְרֹס, צֹעַן, נֹא, סִין, נֹף and פִּי־בֶסֶת Ez. 30, 18; rendered by the LXX Τάφνη or Τάφναι, the *Daphne* of classical writers, with relation to 30, 13-17. To protect themselves against the Chaldeans a Jewish colony emigrated to *Tahpanhes*, took Jeremiah and Baruch with them against their wills, and had a threatening oracle revealed to them there Jer. 43, 7-9; 44, 1; and the destruction of the city was announced 44, 14. Though the proper place of residence was *Sais* (Herod. 2, 163), yet the king (פַּרְעֹה) had here a great palace with a throne on which he sometimes held judgment 43, 9. The original name is explained (by Jablonski) after Τ-αφε-επεϩ extremity of the land (of Egypt), επε being also found in סְוֵנֵה. Others understand by the place, *Damiat.*

תַּחְפְּנֵיס *n. p.* of an Egyptian queen 1 Kings 11, 19 20, perhaps the name of an Egyptian goddess also (*Rosellini*, Mon. II, p. 74).

תַּחְרָא and תַּחֲרָא (from חָרָא II.) *m. a linen coat of mail*, λινοθώραξ, Ex. 28, 32 and 39, 23 *like the hole of an habergeon.* Such garments were made in Egypt (Herod. 2, 182; 3, 47); and the Greeks too had them (Iliad. 2, 529. 830).

תְּחָרָה *Pih.* see חָרָה II.

תַּחֲרוּת *emulation*, *strife*, see חָרָה *Pih.*

תַּחְרֵעַ (*flight;* from חָרַע which see) *n. p. m.* 1 Chr. 9, 41; comp. תַּאֲרֵעַ.

תָּחַשׁ (not used) see תַּחַשׁ.

תַּחַשׁ (in pause תָּחַשׁ, *plur.* תְּחָשִׁים) *m.* the name of an animal whose hide (עוֹר) was used for the outermost covering of the tabernacle (Ex. 25, 5; 26, 14; 36, 19; 39, 34; Num. 4, 25), and for the same purpose in the holy vessels on the march of the Israelites (4, 6), as well as for sandals Ez. 16, 10. The plur. is put when several hides were sewed to-

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gether. If the word be taken as the name of an animal, it is said to be according to the Talmud (Sabb. 28) תָּלָא אִילָן *a marten;* according to Rashi *a badger*, *a sea-dog* or *dolphin*, since the Arab. تُخَس, دُخَس denotes *dolphin* and the sea-dog- or shark-species generally, of which animals there are numbers on the coasts of the ancient Midian (*Burckhardt* p. 860); the Latin taxus, taxo (Ital. tasso, Spanish tasago, French taisson) for *badger*, having come from the East. Accordingly *Knobel* understands *the sea-cow* belonging to the genus dolphin and found in the Red Sea, whose skin is used for sandals (*Rüppel*, Nubien p. 187. 196; Abyss. I. p. 243). *Lebrecht* (Berliner Jahrbücher 1842. p. 79) understands a larger kind of hyena, called in Yemen تَحَش and the skin of which is similarly applied (*Botta*, relation d'un voyage d'ans l'Yemen, Paris 1841). Against this current assumption that the word represents an animal, are the LXX, Aqu., Symm., Jerome, Targ., Syr., Sam. and *Saadia*, who explain it of the colour of leather; the LXX rendering *ὑακίνθινα dark-red*, Aqu., Symm. and Jerome *ἰάνθινα*, ianthina, *violet*, the Targ. and Syr. version סַסְגּוֹנָא hysginum, i. e. *reddish*, Saadia جُلُود دَارِش *black leather*. To this may be added that the Arabian Jews call the red-dyed hide of the ram תַּחַשׁ (*Niebuhr* p. 177), and that the stem طَخِشَ means *to be dark-coloured*, دَهِسَ *to be reddish*.

תַּחַת (from תּוּחַ II., after the form נַחַת, רַחַת, שַׁחַת, from נוּחַ, רוּחַ, שׁוּחַ; in pause תָּחַת, only with a *verb-suffix* תַּחְתֶּנִּי, תַּחְתֶּנָּה, as in בַּעֲדֵנִי; in the *pl.* תַּחְתַּי, תַּחְתֶּיךָ, תַּחְתָּיו, ־יכֶם, תַּחְתֵּיהֶם and the shorter form תַּחְתָּם, from the *constr. state* תַּחְתֵּי) *fem.* 1. *a depression*, *sinking*, or *the deep*, *the under part*, and so *a base*, *a support* on which a thing is; Job 40, 12 *and crush the wicked in their place*, i. e. where they are; תַּחְתַּי Hab. 3, 16 *at my feet*, i. e. at my foundation on which I stand; תַּחְתּוֹ 2 Sam. 2, 23 K'tib *in his stead;* Ps. 18, 37 *thou makest my steps wide in my place;* next, *position*, *place*, Zech. 6, 12 *out of his place;* Ex. 16, 29 *abide every man in his place;* תַּחְתֶּיהָ *in its place*, i. e. *where* Job 36, 16, referring to רַחַב = מָקוֹם, which is feminine. — 2. *a preposition*, *instead of*, after שָׂטָה and זָנָה Ez. 23, 5; Num. 5, 19; *for* = *in place of*, in exchanges, restitution Ex. 21, 26; Gen. 4, 25; 22, 13; Ex. 21, 23; *under* Gen. 7, 19; 18, 4; *below*, *at the foot of* Ex. 24, 4; *between*, inter Job 30, 7, hence the phrase תַּ׳ הַלָּשׁוֹן Ps. 10, 7, תַּ׳ שְׂפָתַיִם 140, 4 *in the mouth;* farther, *under* = *at* or *with* Job 30, 14, commonly an accusat. of place, *in the place where*, *where* 34, 24 26; 36, 16; 40, 12. Joined to verbs it gives to them the idea *below*, *deep*, as רָבַץ תַּ׳ *to lie deep* Gen. 49, 25, and so with הֵעִיק (which see) Am. 2, 13, סָגַר Gen. 2, 21; יָשַׁב תַּ׳ Ex. 16, 29. — 3. *A conjunction*, *for that*, *because*, eo quod, quia Deut. 21, 14; 2 Kings 22, 17; for which are also used תַּחַת כִּי Deut. 4, 37 or תַּ׳ with an infinitive Is. 60, 15. — To these meanings belongs תַּ׳ with prepositions prefixed, as a) מִתַּחַת *away under*, *from under* Prov. 22, 27; Ez. 47, 1; מִתַּ׳ הַשָּׁמַיִם Deut. 9, 14 *away under the heavens;* seldom = תַּחַת *under* Am. 2, 9, opposite מִמַּעַל; Job 18, 16, properly speaking depending on the verb יִבָּשׁוּ; וּמִתַּחַת *and under* Deut. 33, 27, after the verbs פָּשַׁע 2 Kings 8, 20, זָנָה Hos. 4, 12, for which occurs also תַּחַת alone; מִתַּחַת לְ *under the* Gen. 1, 7; 35, 8; 1 Kings 4, 12; 7, 29; לְמִתַּ׳ לְ *under* 7, 32. b) אֶל־תַּ׳ *to under* Jer. 3, 6; Zech. 3, 10; אֶל־תַּ׳ לְ the same Ex. 10, 2; 1 Sam. 21, 4. c) תַּחַת אֲשֶׁר *instead of* Deut. 28, 62, *for that*, *because* 21, 14, for which תַּחַת כִּי also occurs 4, 37. — 4. (*a sinking*, *depression*, *valley*) *n. p.* of a station of the Israelites in the wilderness Num. 33, 26. — 5. (*humility*, *modesty*) *n. p. m.* 1 Chr. 6, 9; 7, 20.

תַּחַת (from תּוּחַ = תְּחָא; with *suff.* תַּחְתּוֹהִי) *Aram. fem.* the same, Dan. 4, 4 *from under him* = Hebrew מִתַּחְתָּיו; elsewhere תְּחוֹת.

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תַּחְתּוֹן (from תַּחַת with the termination ־וֹן) *adj. m.*, תַּחְתּוֹנָה, תַּחְתֹּנָה (*plur.* תַּחְתֹּנוֹת) *fem.*, *the lower*, inferior, infimus Josh. 18, 13; of יָצוּעַ (fem.) 1 Kings 6, 6, בְּרֵכָה Is. 22, 9, רִצְפָּה Ez. 40, 18, שַׁעַר (fem.) 40, 19, צֵלָע (fem.) 1 Kings 6, 8 (as the LXX and Targ. already read for תִּיכֹנָה), and הַתַּחְתּוֹנָה alone Ez. 41, 7, opposite עֶלְיוֹנָה (where וּמִן should be read for וְכֵן, LXX); Arab. تَحْتَانِى.

תַּחְתִּי (only *plur.* תַּחְתִּיִּם) *adj. m.*, תַּחְתִּיָּה or תַּחְתִּית (*plur.* תַּחְתִּיּוֹת) *fem. the lower*, *lowest;* of פֶּלַח (fem. since אֶבֶן should be supplied) Job 41, 16, גֻּפֹּת Josh. 15, 19; *deep*, of שְׁאוֹל Ps. 86, 13; Deut. 32, 22. The fem. תַּחְתִּית stands as a subst. *the lowest part*, *the foot*, of הַר Ex. 19, 17; *the depth*, of אֶרֶץ Ez. 31, 14, *plur.* תַּחְתִּיּוֹת *the depths*, a genitive to בּוֹר Lament. 3, 55, אֶרֶץ Ez. 26, 20; or אֶרֶץ is a genitive to it Is. 44, 23.

תַּחְתִּים *n. p.* of a tract in the north of Palestine, mentioned with דָּן יַעַן and צִדּוֹן (which see), and standing in the genitive to אֶרֶץ 2 Sam. 24, 6. The city or lake חָדְשִׁי (which see) is said to be in it. As ת׳ was entirely unknown, it has been resolved into תַּחַת יָם, חָדְשִׁי looked upon as a surname of כִּנֶּרֶת, and יַעַן as = הָעַיִן; but no certainty has been attained in the matter.

תִּיז see תּוּז.

תִּיךְ see תִּיכוֹן.

תִּיכוֹן, also תִּיכֹן (formed from a noun תַּיִךְ, from תּוּךְ) *adj. m.*, תִּיכוֹנָה, תִּיכֹנָה (*plur.* תִּיכוֹנוֹת) *fem. the middle*, of בְּרִיחַ Ex. 26, 28, חָצֵר Ez. 47, 16 (חָצֵר should be also read for עִיר in 2 Kings 20, 4), צֵלָע 1 Kings 6, 8 (written by mistake for תַּחְתּוֹנָה, LXX, Targ.), אַשְׁמֹרֶת Judges 7, 19 (between the morning and evening watch), יָצִיעַ 1 Kings 6, 6 (along with שְׁלִשִׁית).

תִּילוֹן (from תּוּל; *mockery*, *scorn*) *n. p. m.* 1 Chr. 4, 20 K'ri, for which the K'tib is תּוּלוֹן which see.

תֵּימָא and תֵּמָא (from יָמָא, *to be clear*, *warm*, = יָמָה I.; *sunburnt province*, *waste;* comp. יָמִין 5, תֵּימָן, Arab. تيما, تيماء, تيمن wilderness) 1. *n. p.* of a tract in the north of the Arabian desert on the borders of the Syrian one, where traffic was carried on from the Persian gulf to the Mediterranean by caravans (אֳרָחוֹת) Is. 21, 14; Jer. 25, 23; Job 6, 19; also the people of this tract. There was also another city of the name, three days' journey from Syria (Istachri ed. Mordtmann p. 11). — 2. *n. p.* of a tract on the Persian gulf, where a people called Θαμοί or Θεμοι (Ptol. 6, 7, 17) or بنو تيم (Banu Teim; *Jakut*, Moscht. p. 310. 352. 413) dwell, descended from Ishmael Gen. 25, 15. — The LXX identify it with תֵּימָן, which is etymologically right, but not ethnographically.

תֵּימָן (with *a* of motion תֵּימָנָה; from יָמַן = יָם, יָמָא, יָמָה I.) *m.* 1. prop. *the light*, *clear quarter of the world*, or *the day-side*, i. e. *the south*, *south-district*, *south-side*, opposite צָפוֹן Josh. 13, 4; Ex. 26, 18 35; 27, 9; *noon-side*, as that of heat Job 39, 26; חַדְרֵי ת׳ 9, 9 *the chambers of the south*, i. e. the veiled regions of the southern hemisphere; אֶרֶץ ת׳ *land of the south*, i. e. Egypt Zech. 6, 6 (see Dan. 11, 5), also ת׳ alone Is. 43, 6; as the land of storms Zech. 9, 14; metaph. *the south-wind* (רוּחַ is left out), hence *fem.* Ps. 78, 26; Song of Sol. 4, 16. יָמִין 1. (Ps. 89, 13; Job 23, 9; Is. 54, 3) has the same meaning, from the same stem. — 2. (*desert-district*) *n. p.* of a tract north-east of Edom and belonging to it Jer. 49, 20; Am. 1, 12; Hab. 3, 3; celebrated for its wise men Jer. 49, 7 (Bar. 3, 22 seq.), and the home of the intelligent Eliphaz Job 2, 11. In Ez. 25, 13 for מִתֵּימָן וּדְדָנָה should be read מִתֵּ׳ דְּדָנָה *from Teman to Dedan*, דְּדָן forming the south-point of Edom. Pliny (H. N. 6, 32) unites the *Thimanaei* with the Nabatheans in Petra. — 3. *n. p.* of a city Ob. 9 (perhaps also Am. 1, 12), where the בְּנֵי בָיָן (1 Macc. 5, 4) dwelt, i. e. where Edomite wisdom had

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its home. Euseb. and Jerome (Onom.) mention a city called Θαιμάν six hours from Petra. *Patron.* תֵּימָנִי Gen. 36, 34; on the contrary תֵּימְנִי 1 Chr. 4, 6 is perhaps a *patr.* from an unknown place תֵּימָן.

תֵּימָן (from יָמַן; *prosperity*) only in

תֵּימְנִי (*the fortunate*) *n. p. m.* 1 Chr. 4, 6.

תִּימָרָה (only *plur.* תִּימָרוֹת, *constr.* תִּימְרוֹת; arising out of תִּמָּרָה = תִּמֹּרָה, from תִּמֵּר, as the reading תִּמְרוֹת may also be referred to תִּמָּרָה) *fem.* prop. a prominent, projecting thing; hence poet. *a pillar*, of עָשָׁן, which goes before caravans to point out the way, or rises up at the burning of cities Jo. 3, 3; figurat. of a sedan Song of Sol. 3, 6; comp. עַמּוּד עָשָׁן (Judges 20, 40). Talm. תִּמָּרָה (without עָשָׁן) a pillar of smoke (of the קְטֹרֶת) and תִּמֵּר a verb, *to mount as a pillar*, elsewhere תִּמּוּר emersion of חַמָּה or לְבָנָה. A reference of the word to יָמַר II. = תָּמַר, or the assumption of תְּמָרָה as a singul. is less probable.

תַּיִץ (from תּוּץ *extension*) *n. p.* of a place; deriv. the *Gentile* תִּיצִי 1 Chr. 11, 45.

תִּירוֹשׁ and תִּירֹשׁ (with *suff.* תִּירֹשִׁי, תִּירוֹשְׁךָ, תִּירוֹשָׁם; from יָרַשׁ II.) *m.* prop. what is got from grapes or fruits; hence *mead*, symbolising, in conjunction with דָּגָן, fulness and blessing Hos. 7, 14, Gen. 27, 28 37, Deut. 33, 28, coupled also with יִצְהָר 28, 51; *unfermented wine* Mic. 6, 15, different from יַיִן Hos. 4, 11; *sweet mead* Zech. 9, 17, of which persons had to give the first portion and the tenth Deut. 18, 4; Num. 18, 12; Neh. 10, 38; 13, 5; *juice* of the grape Is. 65, 8; comp. Syr. ܬܪܝܡܐ the same, from the same stem.

תִּירְיָא (from יָרָא I. = יָרָה I.; *foundation, place*, same as יְרוּ = יְרוּת in יְרוּאֵל, יְרוּשָׁלַם) *n. p. m.* 1 Chr. 4, 16.

תִּירַס *n. p.* of the group of the Thracian peoples (Josephus, Jerome, Jer. Targ. I. and II.), Θρᾷκες, Gen. 10, 2, and therefore of that ancient and great people who dwelt between Haemus and the Aegean Sea, whence they spread into the continent and islands of Greece as well as Asia Minor; and from whom the Getae and Dacians branched off on both sides of the Ister. The name Θρᾷξ arises from Θρᾷς, so that Θρας (תְּרַס) is the stem; and this people are connected with the Θύρσοι, conseq. with the Scythians.

תַּיִשׁ (*pl.* תְּיָשִׁים) *m. a he-goat, a buck*, Gen. 30, 35; 32, 15; Prov. 30, 31; either from תּוּשׁ *to but*, conseq. prop. *the butter*, or from תּוּשׁ = אוּשׁ *to be strong*, like aries prop. the strong one (*Fürst*, Concord. s. v.); Aram. תְּיָשׁ, Ar. تَيْس (a he-goat or hart).

תֹּךְ (from תָּכַךְ; once תּוֹךְ Ps. 72, 14) *m.* prop. *biting, injury;* hence *usury* = נֶשֶׁךְ Ps. 55, 12, LXX τόκος; generally *oppression, violence*, 10, 12 *his mouth is full of* (threatens) *extortion*, LXX δόλος; coupled with חָמָס 72, 14, as it is in other places with מִרְמָה; Aram. תֻּכָּא, ܬܘܟܐ damnum, mulcta.

תָּכָה (Kal not used) *intrans.* same as תָּקָא, תָּקָה *to lie down, to bow down*, לְרַגְלַיִם (at the feet); in *Puh.* of the encamping of the Israelites at the foot of Sinai; Ar. تَكَأَ the same, which is connected with وكا (see ת). The organic root תְּכ־ה is also in תָּח (תּוּחַ) II.

Puh. תֻּכָּה (3 *p. pl.* תֻּכּוּ) *to be encamped*, Deut. 33, 3 *and they are encamped at thy feet* (at Sinai).

תְּכוּנָה (with *suff.* תְּכוּנָתוֹ) *f.* 1. (from כּוּן) *a place, dwelling*, Job 23, 3; *Ibn Esra* therefore gives it מָקוֹם, conseq. = מָכוֹן. — 2. (from תָּכַן which see) prop. *a symmetrical forming* or *modelling;* hence *form, fashioning*, coupled with צוּרָה Ez. 43, 11, perhaps = תָּכְנִית 28, 12; *beautifully formed* or *costly furniture* Nah. 2, 10.

תֻּכִּי (only *plur.* תֻּכִּיִּים, תּוּכִּי) *masc. a peacock*, 1 Kings 10, 22, 2 Chr. 9, 21, brought from אוֹפִיר by way of exchange;

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Sanskrit çikhi, in the Dakhan pronunciation tikki, Malabar togei. The Persian appellation طَاوُس passed into the Greek ταώς, Aram. טַוָּס, and is likewise foreign.

תָּכַךְ (not used) *tr.* prop. same as נָ־שַׁךְ I. *to pierce, to cut in;* hence *to inflict injury, to oppress* (see נָשַׁךְ); *to practise usury;* cognate in sense with עָשַׁק, גָּזַל, בָּצַע; ident. in its organic root תַּךְ with that in נָ־שַׁךְ, תָּח I.; Arab. تَكَّ to reduce to fragments, redupl. تَكْتَكَ; Syr. ܬܟ to injure, also for גָּזַל. Deriv. תֹּךְ, תָּכָךְ.

תָּכָךְ (only *pl.* תְּכָכִים, which is not the pl. of תֹּךְ) *m. oppression, usury,* Prov. 29, 13 *a creditor* or *man of usury,* opposite רָשׁ (LXX); elsewhere עָשִׁיר 22, 2.

תָּכַל (not used) *intrans.* same as כַּל (כָּלַל) II. prop. *to lighten, glitter,* metaphor. as usual *to be bright-coloured,* particularly of blue and violet purple colour, conseq. not connected with שָׁחַל. Earlier interpreters (see *Fürst,* Conc. s. v.) assumed as the fundamental signification *to enclose,* and so applied it to the shell of animals, as = סָגַל (which see). This explanation should be rejected. Derivat. תְּכֵלֶת.

תִּכְלָה (from כָּלָה II. = כָּלַל I. *to make complete*) *fem.* same as מִכְלָל *perfection,* Ps. 119, 96 *to all perfection I saw a limit* (but thy command is limitless). Others derive it from תָּכַל with the meaning of the Aram. תְּכַל, ܬܟܠ *to hope,* to trust, so that תִּכְלָה would mean *hope.* תִּכְלָה in 1 Kings 17, 14 stands for תִּכְלָא and is 3 pers. fem. impf.

תַּכְלִית (from כָּלָה II.) *f. completeness, perfection,* of שַׁדַּי (חֵקֶר) Job 11, 7; עַד תַּ׳ 26, 10 *even to completeness,* i. e. *to the finest hair;* לְכָל־תַּ׳ *most strictly* 28, 3; תַּ׳ שִׂנְאָה Ps. 139, 22 *extreme hatred;* also *the end* Neh. 3, 21 i. e. issue, opposite פֶּתַח (entrance).

תְּכֵלֶת (from תָּכַל which see) *f.* prop. *bright red, clear blue* or *violet colour;* hence *violet purple, purple blue,* spoken of yarn Ex. 26, 4, stuff 26, 31, threads (פְּתִילִים) 28, 28; coupled with אַרְגָּמָן (*red purple*), תּוֹלַעַת שָׁנִי (*crimson*) 28, 6, כַּרְמִיל 2 Chr. 2, 6, בּוּץ 2, 13, חוּר Esth. 1, 6; כְּלִיל תְּ׳ Ex. 28, 31 *all of violet purple.* Also, *violet pigment* Ez. 27, 24 (see גְּלוֹמִים). — As to the derivation, we might look upon תְּכֵלֶת as arising from תְּכִלָּה, like אֵשֶׁת from אִשָּׁה, so that כָּלַל II. would be the stem, especially as מִכְלוֹל (Ez. 23, 12; 38, 4) and מַכְלֻל (27, 24) are = תְּכֵלֶת; in no case can it mean *a muscle.* Targ. תִּכְלָא the same, Saadia اسمانجون anything azure-coloured; LXX, Aq., Symm., Theod. πορφυροῦν, ὑάκινθος. The shell-fish from which this colour was got was called חַלְזוֹן (Targ., Talm.), ܚܠܙܘܢܐ, حَلَزُون.

תָּכַן (only *part.* תּוֹכֵן) *tr.* prop. enlarged from כָּן (כּוּן), כֵּן (כָּנַן); hence 1. *to establish, determine, create, prepare,* רוּחוֹת (spirits) Prov. 16, 2, לִבּוֹת 21, 2, i. e. to appoint their direction. — 2. *to form symmetrically* or *beautifully, to shape according to settled proportions,* preserved only in derivatives. Deriv. תֹּכֶן, מַתְכֹּנֶת, תָּכְנִית, תְּכוּנָה 2, the proper name תֹּכֶן.

Nif. נִתְכַּן (*fut.* יִתָּכֵן) *to be established, determined,* עֲלִלוֹת 1. 1 Sam. 2, 3 *and to him* (וְלוֹ K'ri) *his wondrous deeds are established,* i. e. man can do nothing against him (LXX); according to the K'tib, *and his grounds* (see עֲלִילָה 2) *are not* (וְלֹא) *defined.* Of the דֶּרֶךְ יי (the conduct of God toward sinners), *to be right, firm, measured,* i. e. according to the guilt Ez. 18, 25 29; 33, 17; also of the conduct of men 18, 25 29; 33, 17.

Pih. תִּכֵּן *to direct, to prove, to weigh,* רוּחַ יי Is. 40, 13, i. e. to direct; *to determine by measure and extent,* שָׁמַיִם 40, 12, hence coupled with מָדַד, שָׁקַל; מַיִם Job 28, 25; *to adjust,* עַמּוּדִים Ps. 75, 4.

Puh. תֻּכַּן (*part.* מְתֻכָּן) *to be weighed out,* of money 2 Kings 12, 12.

תֹּכֶן *m.* 1. *a determinate number* or

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measure Ez. 45, 11; *a task* measured out Ex. 5, 18. — 2. (*establishment*, *firmness*, but see the proper name כּוּן) *n. p.* of a city in Simeon 1 Chr. 4, 32, which has fallen out between עֶתֶר and עָשָׁן in Josh. 19, 7.

תָּכְנִית (formed from תֹּכֶן) *f. contrivance*, *draught*, *plan of a building*, Ez. 43, 10, where perhaps we should read תְּכוּנָתוֹ as in 43, 11; *proportion*, *fashioning*, in the genitive to חוֹתָם (*signet-ring of symmetry*), as an adjective 28, 12 *a symmetrical*, i. e. beautifully formed *signet-ring*. חוֹתָם Jer. 22, 24 is a figure of the king, who is firmly closed in God's hand.

תַּכְרִיךְ (from כָּרַךְ) *masc. a mantle*, *a wide robe*, stola talaris Esth. 8, 15, modern Hebrew a covering of the dead.

תֵּל (with *suff.* תִּלָּהּ, תִּלָּם; from תָּלַל I.) *m.* prop. *a mound*, to build upon; hence Josh. 11, 13 *which stand still on their mound*, i. e. are not pulled down; Jer. 30, 18 *the town is rebuilt on its mound;* commonly *a heap of rubbish* Deut. 13, 17, Josh. 8, 28, sometimes with שְׁמָמָה also, Jer. 49, 2; Arab. تَلّ, Aram. תֵּל, ܬܠܐ, ܬܠܠܐ, Coptic ⲧⲁⲗ, ⲑⲁⲗ, ⲑⲉⲗ. Often combined with names of places (as also in the names of Babylonian and Syrian cities, see *Assemani* B. Or. III, 2. p. 784; *Jakut*, Muschtarik ed. W. p. 83 s. v. تل), and perhaps in תְּלַאשַּׁר (תְּלַשַּׁר). In

תֵּל אָבִיב (*hill of grass-land*, see אָבִיב) *n. p.* of a place on the Chaboras, where was a colony of exiles, and where the prophet Ezekiel stayed for a week Ez. 3, 15. Thiluta, Thilsaphata ap. Amm. Marc. (24, 2; 25, 8) have been compared; but this is uncertain.

תֵּל חַרְשָׁא (*hill of the magus*, comp. אַכְשָׁף as the name of a place) *n. p.* of a locality likewise on the Chaboras, where there was a colony of Jewish exiles Ezr. 2, 59; Neh. 7, 61.

תֵּל מֶלַח (*salt-* i. e. rock-salt-*hill*) *n. p.* of a place on the Chaboras, near *Tel Charsha* Ezr. 2, 59; Neh. 7, 61.

תָּלָא I. (only 3 *p. pl.* with *suff.* תְּלָאוּם K'ri; *part. pass.* תְּלוּאִים, תְּלֻאִים) *tr.* same as תָּלָה *to hang up*, with accus. 2 Sam. 21, 12; תְּלֻאִים Deut. 28, 66 *suspended*, of חַיִּים, i. e. in fluctuation, in danger; *intr.* and fig. *to hang after*, *to be bent upon*, with לְ, Hos. 11, 7 *and my people are bent upon defection from me.*

תָּלָא II. (not used) = תָּלַע II., see תְּלָאָה 2.

תְּלָאָה (from לָאָה, like תְּעָלָה 2 from עָלָה) *f.* 1. *travail*, *distress* Ex. 18, 8; Num. 20, 14; Targ. לֵאוּ. To this belongs according to *Ibn Esra* מַתְּלָאָה Mal. 1, 13 = מַה־תְּ׳ *what trouble* (to eat it), which the Targ., however, takes as = מִתְּלָאָה *somewhat of trouble*, i. e. *somewhat distressing* (comp. מִן 3, c). It may also come from נָתַל = נָטַל (which see) meaning *burden*, and be translated: *and behold*, *it is burdensome!* — 2. (from תָּלָא II. = תָּלַע II., תָּעַל to dig through) *a trench*, Lament. 3, 5 *he has surrounded me with fortifications* (רֹאשׁ, see רָאַשׁ I.) *and a trench.* This explanation, though different from the ordinary one, suits the context.

תַּלְאוּבָה (from לָאַב) *f. thirst*, *drought*, in the genitive to אֶרֶץ, of a wilderness Hos. 13, 5; comp. צִיָּה.

תְּלַאשַּׁר (as also תְּלַשַּׁר Is. 37, 12, also in mss. תְּלַסַּר) *n. p.* of a Mesopotamian province and city, inhabited by the בְּנֵי עֶדֶן, and formerly subject to Assyria Is. 37, 12; 2 Kings 19, 12. It has been identified with *Theleda*, *Thelesa* on the Peutinger tables (XI, c), south east of Racca, near Palmyra, where ruins still exist. The Jer. Targ. on Gen. 14, 1, and the Syriac take תְּלַשַּׁר as = אֶלָּסָר (and תְּלַסַּר, תְּלַסָּר, ܬܠܣܪ) in the territory of Artemita, which was also called *Χαλασάρ* (i. e. *Ταλασάρ*) and which lay in southern Assyria, north of Babylonia (Ptol. 6, 1, 6; Strab. 16. p. 744). Others take it to be = רֶסֶן, now *Kileh Shirgal*. The word has arisen from תֵּל and אַשַּׁר = אֲסָר.

תִּלְבֹּשֶׁת (from לָבַשׁ) *f. a garment* Is. 59, 17.

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תָּלַג (not used) *Aram. intr.* same as Hebrew שָׁלַג. Deriv.

תֶּלֶג *Aram. m. snow* DAN. 7, 9.

תִּגְלַת פִּלְנֶסֶר, תִּלְגַּת פִּלֶנֶסֶר, תְּ, see תִּגְלַת פִּלְאֶסֶר

תָּלָה (*part.* תֹּלֶה, *pass.* תָּלוּי, *inf. c.* תְּלוֹת; *fut.* יִתְלֶה) *tr. to hang up, suspend,* on a stake (עֵץ), a capital punishment among the Israelites DEUT. 21, 22, 2 SAM. 4, 12, JOSH. 10, 26, Egyptians GEN. 40, 19, 22 and Persians ESTH. 8, 7; 9, 14; metaphor. *to hang up,* כְּנוֹרוֹת Ps. 137, 2, אֶשְׁלֹחַ הַמְּגֵן SONG OF SOL. 4, 4; *to hang,* upon יָתֵד Ez. 15, 3, the earth upon בְּלִימָה, i. e. *to keep it suspended* JOB 26, 7; fig. *intr. to adhere to,* with עַל Is. 22, 24. Deriv. תְּלִי and תְּלִית.

Nif. נִתְלָה (*fut.* יִתָּלֶה) *to be hanged,* with עַל *upon* ESTH. 2, 23; LAMENT. 5, 12.

Pih. תִּלָּה *to hang,* with עַל Ez. 27, 11, or בְּ 27, 10.

As to the stem, it is connected with תְּלָא I., זָל (זָלַל), דַּל I., סָל IV., so that the fundamental signification is *to float;* Greek τλά-ω, whence τάλαντον a weight; Aram. תְּלָא, תַּלְיָא.

תְּלוּנָה and תְּלֻנָּה (from לוּן II., only the *pl.* תְּלוּנוֹת) *f. a murmuring, rebellion* Ex. 16, 7-9 12; NUM. 14, 27.

תָּלַח (not used) *tr.* prop. a farther development of לָחַח (לָהַח) II. *to split, to separate;* Aram. תְּלַח and תַּלַּג, Ar. ثلج. But for the derivative proper name תָּלַח seems to suit better, being a farther development of לָח (which see), meaning *to be fresh, vigorous.* Deriv.

תֶּלַח (*vital vigour*) *n. p. masc.* 1 CHR. 7, 25.

תְּלִי (with *suff.* תַּלְיָהּ; from תָּלָה I.) *m.* prop. *what hangs from one, a quiver,* suspended from the shoulder or girdle GEN. 27, 3 (LXX, Vulg., J. Targ. בֵּירִית נִירִי; *Ibn Esra, Kimchi*); according to Onk. *a sword* (כַּרְכָּא), followed by the Syr. and *Ibn Ganâch.*

תְּלִית (from תָּלָה) *f.* cod. Sam. GEN. 27, 3 for תְּלִי.

תְּלִיתַי *Aram. num. ord. the third* DAN. 2, 39, from תְּלָת, together with תַּלְתַּי.

תָּלַל I. (only *part. pass.* תָּלוּל) *trans.* 1. same as סָלַל I., יָתַל II., *to tower, to pile up, heap up, accumulate;* hence *to heighten,* and *intr. to be high, to be heightened,* of דֶּרֶךְ Ez. 17, 22, coupled with גָּבַהּ; comp. Aram. תַּל to make high, to lead upwards, מִסְתַּלְּקִין erected, תֵּלִיל a wall; Arab. تَلَّ the same. Deriv. תֵּל and the proper names (תִּלְאַשַּׁר, תִּלְאֵתָר) תֵּל מֶלַח, תֵּל חַרְשָׁא, תֵּל אָבִיב.

תָּלַל II. (not used) *intrans.* same as שָׁלַל II., הָלַל II. (see ה and שׁ) *to wander to and fro,* and so *to be mad, to rave,* deriv. תּוֹלֵל, which, however, is better referred to תָּלַל III. = שָׁלַל I.

תָּלַל III. (not used) *tr.* same as שָׁלַל I. (which see) *to take booty, to rob, plunder.* Deriv. תּוֹלָל.

תָּלַל IV. (Kal unused) *intr.* same as הָתַל, יָתַל I., prop. *to jest, to laugh,* cognate in sense with צָחַק, Arab. ضَحِكَ; hence *to mock.*

Hif. הֵתֵל (with tone drawn back הָתֵל GEN. 31, 7; 2 *pers.* הֲתָתַלְתָּ for הֲתָתַלְתָּ, renouncing the doubling, or as if from יָתַל; *inf.* הָתֵל; *fut.* יְהָתֵל retaining the ה of Hifil for יָתֵל, *pl.* יְהָתְלוּ JOB 13, 9, in pause יְהָתֵלּוּ JER. 9, 4; on the other hand, יְהָתֵל is Pih. of הָתַל, as also הָתֵל [pl. הֲתַלְתִּים] and מְהָתַלּוֹת are to be referred to הִתֵּל) *to mock, to deride,* with בְּ of a person 1 KINGS 18, 27; JOB 13, 9; JUDGES 16, 10 13 15; generally, *to deceive, to cheat* GEN. 31, 7; EX. 8, 25. See more under הָתַל and comp. יָתֵל I.

תָּלַל V. (not used) *tr. to wind, to wind up, to roll together,* e. g. locks; conseq. ident. with סָלַל II., אָזַל (to מֵאוּזָל Ez. 27, 19 *Rashi*), Aram. אֶזֵל, עֵזֵל (see סָלַל I.). Derivat. the redupl. תַּלְתַּל.

תֶּלֶם I. (not used) *intr. to be heaped up, accumulated,* of mounds (*Kimchi,*

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Böttcher); it is closely connected with שָׂלַם II. (to be high, rugged), Ar. سَلَمَ. The organic root is תְּ־לַם. Deriv. תֶּלֶם (which see).

תָּלַם II. (not used) *intr. to be bold, courageous, spirited;* ident. with טָלַם to practise violence (to the proper name טַלְמוֹן), Aram. טְלֵם, Arab. ظلم. Deriv. תַּלְמַי.

תֶּלֶם (from תָּלַם I.; *pl. c.* תְּלָמִים, with *suff.* תְּלָמֶיהָ) *m. a hilly, cloddy bed*, along with the furrow; hence the place on which a thing grows, *ridge*, Job 31, 38; Hos. 10, 4 *and heaps of stones* (גַּלִּים) *lie upon* (עַל) *the ridges* 12, 12; Job 39, 10 *canst thou bind the buffalo, so that his draw-line is upon the ridge*, in making furrows the left rope being always on the ridge of the bed; opposite עֲמָקִים (furrows); Ps. 65, 11 *water its ridges, rain down upon its earthy elevations* (גְּדוּדִים from גְּדֵדָה = גְּדֵרָה I.); Arab. تَلَمَ, Aram. תֶּלֶם, Coptic ϩλομ, τλομ (not *furrow*).

תַּלְמַי (from תָּלַם II.; *bold, spirited one*) *n. p. m.* 2 Sam. 3, 3; Judges 1, 10; *Θολομαῖος Joseph.* Antt. 14, 8, 1. *Βαρθολομαῖος* Matth. 10, 3 is בַּר־תַּלְמַי.

תַּלְמִיד (from לָמַד) *masc. a disciple* 1 Chr. 25, 8; Arab., Syr. and mod. Hebrew the same.

תָּלַע I. (not used) *tr. to eat away, to consume, to lick*, of worms and insects; enlarged from לָעַשׁ (לוּשׁ) I. by ת; the same organic root existing in בְּ־לַע, יְ־לַק II., יְ־לַק also; Aram. תְּלַע to cleave, to dig through. Derivat. תּוֹלָע and its denomin. Puh. תֻּלַּע, as well as תּוֹלַעַת and תּוֹלָעַת.

Pih. תִּלַּע (not used) *to bite away, to destroy*, of the teeth; transp. לָתַע. Derivat. מְתִלָּעָה.

Puh. תֻּלַּע denom. see תּוֹלָע.

תָּלַע II. (not used) *intr. to be stretched, extended, to be stretched out at full length;* Ar. تَلَعَ and طَلَعَ to be stretched high, to be long-necked, especially in numerous derivatives. Deriv. the proper name תּוֹלָע.

תֶּלֶף (not used) *to be high, projecting upward, to be slender-pointed upwards*, conseq. a collateral form of תָּלַם I. According to *Ibn Ganâch* a farther development of אָלַף, meaning *to instruct, to teach, to point out the way*, so that the noun תַּלְפִּית prop. denotes a *pharos* or *watch-tower*. According to the Talmud, followed by Saadia and others, the noun is compounded of תַּל (= תָּל) and פִּיּוֹת (edges), and therefore means *hill of blades*. According to *Salomo b. Jehuda* (see Sephat Jeter 28) the verb signifies *to distinguish, to make wonderful*, but without establishing this meaning etymologically; according to others it is like לָפַת, לָפָה with the meaning of שָׂלַב, so that the noun would be *a step*, and לְתַלְפִּיּוֹת adv. *terrace-shaped*. But the explanation we have given suits better.

תַּלְפִּית (only *pl.* תַּלְפִּיּוֹת, from תֶּלֶף which see) *fem. height, top, a thing projecting upwards*, לְתַלְפִּיּוֹת adv. *prominent, high*, Song of Sol. 4, 4 *like the tower of David* (i. e. slender) *is thy neck, built up high;* Symm. ὕψη.

תְּלַאשַּׁר see תִּלְשַׁר.

תְּלָת (same as Hebrew שָׁלֹשׁ) *Aram. num. card. fem.*, תְּלָתָה, ־תָא (with *suff.* תְּלָתְהוֹן, = Hebrew שְׁלֹשָׁה) *masc. three*, עִלָּעִין Dan. 7, 5, also put after the noun 3, 24; 6, 3; זִמְנִין תְּלָתָה *three times*, 6, 11 14; also for an ordinal number, as יוֹם תְּלָתָה *the third day* Ezr. 6, 15; *pl.* תְּלָתִין *thirty* Dan. 6, 8. Derivat. תַּלְתִּי, תְּלִיתִי, תַּלִּיתִי.

תַּלְתָּא see תַּלְתִּי.

תַּלְתִּי (only *definit.* תַּלְתָּאָה, abridged from תְּלָתָאָה) *num. ord. masc. Aram. the third*, in rank Dan. 5, 16 29; formed from תְּלָת.

תַּלְתַּי *Aram. num. ord. m.* same as תַּלְתִּי (which see) *the third* Dan. 5, 7. ־תַּ is Hebraistic for ־תִּי.

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תַּלְתַּל (only *pl.* ־לִּים, from תָּלַל V.) *m.* prop. *a thing twisted;* hence *twisted locks*, like clusters of grapes, explaining קְוֻצָּה (which see) more definitely, Song of Sol. 5, 11, comp. βόστρυχος with βότρυς, מַחְלָפָה a lock from חָלַף II. to twist; Ar. تَلْتَلَة a basket, from تَلَّ to interweave, like טָנָא to טֶנֶא, סָלַל II. to סַל.

תָּם *Aram. adv.* same as Hebrew שָׁם, with ־ָה appended תַּמָּה = Hebrew שָׁמָּה *there* Ezr. 5, 17; 7, 12; מִן־תַּמָּה *thence* 6, 6; Targ. and Syr. תַּמָּן, ܬܡܢ, Talm. הָתָם enlarged by a pronominal stem הָ at the beginning.

תָּם (from תָּמַם) *adj. m.*, תַּמָּה (with *suff.* תַּמָּתִי) *f.* prop. *whole, complete, ready, perfect;* hence *pious*, as a subst. *a pious man* Ps. 37, 37; Job 1, 1 8; 2, 3, coupled with יָשָׁר; *innocent* 8, 20, opposite עִקֵּשׁ; 9, 20 21, opposite רָשָׁע 9, 22; *quiet, placid, mild* Gen. 25, 27, of shepherds, opposite *wild, rough*, of hunters; תַּמָּתִי *my pure, innocent one* Song of Sol. 5, 2 and 6, 9, a flattering address to a maiden, or a beloved one.

תֹּם (from תָּמַם; once תּוֹם Prov. 10, 9; before Makkeph תָּם־; with *suff.* תֻּמִּי, תֻּמָּם, תֻּמּוֹ; *pl.* see under תֻּמִּים) *m. wholeness, entireness;* כְּתֻמָּם *according to their completeness* Is. 47, 9, i. e. *completely; soundness, welfare* Job 21, 23 = שָׁלוֹם (comp. מְתֹם) Ps. 38, 4; *simplicity*, לְתֻמָּם *in their simplicity* 2 Sam. 15, 11, לְתֻמּוֹ *in his simplicity* 1 Kings 22, 34; commonly *innocence*, with the genitive לֵבָב Gen. 20, 5 6, Ps. 101, 2, coupled with יֹשֶׁר 1 Kings 9, 4; without לֵבָב Ps. 25, 21; הָלַךְ תֹּם Prov. 2, 7, הָלַךְ בַּתּוֹם 10, 9 or הָ׳ בְּתֻמּוֹ 28, 6 *to walk blamelessly, piously;* תֹּם דֶּרֶךְ 10, 29 or תָּם־דֶּרֶךְ 13, 6 *integrity of walk*, concrete *innocent one;* coupled with צֶדֶק Ps. 7, 9.

תֵּמָא Job 6, 19 see תֵּימָא.

תַּמָּה *Aram. adv.* see תָּם.

תֻּמָּה (from תָּמַם; *constr.* תֻּמַּת, with *suff:* תֻּמָּתִי) *fem. innocence, blamelessness* Job 2, 9; 27, 5; 31, 6; *simplicity* Prov. 11, 3, opposite סֶלֶף.

תָּמַהּ (3 *pl.* in pause תָּמָהוּ; *fut.* יִתְמַהּ) *intr.* prop. *to be motionless, horrified, to be astonished, amazed;* ident. in its organic root תָּמַ־הּ with that in שָׁם (שָׁמַם), אָ־שַׁם, יָ־שַׁם and דָּם, דָּמָה III.; hence *to be in consternation* Ps. 48, 6; אִישׁ אֶל־רֵעֵהוּ Is. 13, 8 *they looked with astonishment at one another;* or *to stand in mute amazement* 29, 9, coupled with הִתְמַהְמַהּ; *to be astonished* Jer. 4, 9; *to be terrified* Job 26, 11, with מִן *of;* with עַל *to wonder at a thing* Eccles. 5, 7; Aram. תְּמַהּ, תְּוַהּ, ܬܡܗ, ܬܘܗ the same; the Arabic for it is سَمَدَ (עָמַד) to be amazed, to stand motionless.

Pih. תִּמַּהּ (not used) an intensive of Kal. Deriv. תִּמָּהוֹן.

Hithp. הִתַּמַּהּ (out of הִתְתַּ׳) *to be astonished*, joined to Kal to strengthen the idea Hab. 1, 5.

תְּמַהּ (not used) *Aram. intr.* same as תְּוַהּ, Hebrew תָּמַהּ. Deriv. the noun

תְּמַהּ (only *pl.* תִּמְהִין, *def.* תִּמְהַיָּא, with *suff.* תִּמְהוֹהִי) *Aram. m. an astonishment, miracle*, coupled with אָת Dan. 3, 32 33; 4, 28.

תִּמָּהוֹן (from תָּמַהּ Pih.; *c.* תִּמְהוֹן) *m. timidity, astonishment, fear* Zech. 12, 4; with לֵבָב Deut. 28, 28.

תַּמּוּז (after the form עַמּוּד, אַלּוּף from תָּמַז; with the article הַתַּ׳) *n. p.* 1. of a Syrian and Phenician God, whose violent death was lamented by women at the gate of the temple, sitting on the ground according to the custom of mourners Ez. 8, 14. *Tammuz* is none other than *Adonis* to whom a funeral solemnity was set apart every year in July on account of his unhappy death by the boar of Mars, as Jerome and Cyril (on Is. 18) rightly observe, and as the Vulgate renders תַּ׳ by Adonis. A copious description of the Adonia (Ἀδώνια, Ἀδώνεια) may be found in *Movers* (Phön. I. pag. 200 seq.). The worship of Adonis arose generally in Phenicia or Syria (see אָדוֹן). It came to the Ephremites from

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Syria Zech. 12, 11. Comp. *Chwolson*, Sabäer II. p. 27 and 201. 459. 606. — 2. month of the Adonis festival, according to Jerome *June*, but more correctly *July*.

The word is usually derived from מוּז Arab. مَاز *to separate, to divide*, so that תַּ֫ would be *the separation, disappearance* of Adonis, *ἀφανισμὸς Ἀδώνιδος* (Lucian). It is more probable that it should be taken, like most names of deities (הֲדַד, בַּ֫עַל, אֲדֹנִי) in the signification *powerful, mighty one*, from תָּמַז which see.

תְּמוֹל and תְּמֹל (for which we have also אֶתְמוֹל, אֶתְמֹל) an *adv. before, long ago* Is. 30, 33; commonly *yesterday*, heri 2 Sam. 5, 2, especially in combination with שִׁלְשׁוֹם 1 Sam. 14, 21; 19, 7; also as an *adj.* (to יוֹם) *belonging to yesterday* Ps. 90, 4. תְּמוֹל is used oftener than אֶתְמוֹל in the sense of *yesterday*, especially with שִׁלְשׁוֹם Ex. 5, 8 14, 2 Sam. 3, 17, also in כְּתְמוֹל Gen. 31, 2 5 and מִתְּמוֹל Josh. 3, 4; *a short time ago* Job 8, 9, perhaps for מִתְּמוֹל; *before, formerly* 1 Sam. 20, 27. See אֶתְמוֹל, אֶתְ־. — As to the derivation, I formerly looked upon it as compounded of אֶת מוֹל, after the example of *Ibn Ganâch's* (*Fürst*, Conc. s. v. תָּמַל), which view was followed by *Gesenius* (under מוֹל); but I have already abandoned it under מוּל (page 783), considering it more correct to assume a stem תָּמַל (which see).

תְּמוּנָה (*c.* תְּמוּנַ֫ת, with *suff.* תְּמוּנָתְךָ; from נוּן) *fem.* properly *anything formed, fashioned;* hence *an image*, coupled with פֶּ֫סֶל Ex. 20, 4; *form* Job 4, 6; Num. 12, 8; Ps. 17, 15.

תְּמוּרָה (with *suff.* תְּמוּרָ֫תוֹ, from מוּר) *f. exchange*, in buying and selling, like גְּאוּלָה (payment) Ruth 4, 7; Job 28, 17; concrete *the thing exchanged* Lev. 27, 10 33; Job 15, 31; figur. *compensation, retribution* 20, 18.

תְּמוּתָה (from מוּת) *f. death, dying;* בֶּן־תְּמוּתָה *a mortal* Ps. 79, 11; 102, 21, different from בֶּן־מָוֶת.

תָּמַז (not used) *intr. to be powerful, strong, victorious, tr. to overpower, to destroy;* cognate in sense with חָדַד II., שָׁדַד, and connected with צָמַת, שָׁמַד; comp. Ar. صمد. Deriv. from Pih. תַּפּוּחַ.

תָּמַח (not used) *tr. to strike, to combat;* a farther development of מָחָה II. (belonging to מְחוֹרָאֵל). Derivative

תַּמָּח (*combat*, viz. *El* is *a Striving one*) *n. p. m.* Ezr. 2, 53.

תַּמְחֵי Jer. 18, 23 in pause for תַּמָּחֵי, see מָחָה.

תָּמִיד (from מוּד II.) *m.* prop. *extension* or *continuance of time;* hence 1. *continuance*, in the genitive a periphrasis for the adjective *continual*, as עֹלַת תָּ֫מִיד *a continual* (i. e. for all times) *burnt offering* Ex. 29, 42, קְטֹרֶת תָּ֫מִיד 30, 8, אֵשׁ תָּ֫מִיד Lev. 6, 6, אֲרוּחַת תָּ֫מִיד 2 Kings 25, 30, אַנְשֵׁי תָ֫מִיד 2 Chr. 2, 3, מַעֲרֶכֶת תָּ֫מִיד *men appointed for a continuance* Ez. 39, 14; also by itself applied to the standing or daily sacrifices Num. ch. 28, hence הֶחָזוֹן הַתָּמִיד *the oracle about the daily* Dan. 8, 13; הֵסִיר הַתָּ֫מִיד *to abolish the daily* 11, 31; 12, 11. — 2. *adv. continually, ever* Ex. 25, 30; 27, 20; 28, 38; with a negative *never* Is. 62, 6.

תָּמִים (*constr.* תְּמִים; *plur.* תְּמִימִים, *constr.* תְּמִימֵי; from תָּמַם) *adj. m.*, תְּמִימָה (*pl.* תְּמִימוֹת) *f. whole, entire* Lev. 3, 9; שָׁבֻעָה תְּמִימָה *a whole year* 25, 30; יוֹם תָּ֫מִים *an entire day* Josh. 10, 13; *free from blemish, sound*, of sacrifices Ex. 12, 5; 29, 1, occurring often in Leviticus in sacrificial prescriptions. Fig. *blameless, innocent, upright, pious* Gen. 6, 9; 17, 1; *subst. upright one* Job 12, 4, coupled with צַדִּיק Prov. 1, 12; 2, 21, and *pl.* תְּמִימֵי דֶ֫רֶךְ 11, 20 = תְּמִימִים; *perfect*, of the תּוֹרָה Ps. 19, 8; תְּמִים דֵּעִים Job 37, 16 *perfect in knowledge*, on the contrary תְּמִים 36, 4 *upright in thought;* עִם־אֵל Deut. 18, 13 *upright towards God;* הָלַךְ תָּ֫מִים Ps. 15, 2, הָלַךְ בְּתָם 84, 12, הָלַךְ בְּדֶרֶךְ תָּ֫מִים 101, 6 = הָלַךְ בְּתֹם *to walk blamelessly;* also *true*, hence דִּבֶּר תָּ֫מִים Am. 5, 10. תְּמִימִים 1 Sam. 14, 41 see תֻּמִּים.

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תַּמִּים contracted from תְּאַמִּים see תָּאָם.

תֻּמִּים (with *suff.* תֻּמֶּיךָ, a plural form of תֹּם) *m. pl.* prop. *perfection, innocence;* under the influence of the Egyptian ⲑⲙⲏⲓ veritas (*Bunsen*, Aegypten's Stelle I. p. 572) *truth;* hence the LXX ἀλήθεια. The plural as an abstract is used with אוּרִים (which see) of the figures attached to the חֹשֶׁן, which symbolised *revelation* (אוּרִים) and *truth* (תֻּמִּים), and constituted the high priest's right to give judicial decisions, and directions relative to the divine law, as well as his authority to be medium of the divine counsels Ex. 28, 30; Lev. 8, 8; Deut. 33, 8. Sometimes the phrase is abridged and אוּרִים alone used, as in שָׁאַל בָּאוּרִים 1 Sam. 28, 6 or שָׁאַל בְּמִשְׁפַּט הָא׳ Num. 27, 21. Among the Egyptians the high priest, as president of the court of justice, had an ἄγαλμα of sapphire stones suspended from his neck, called ἀλήθεια (Ael. V. H. 14, 34; Diod. Sic. 1, 48. 75); and from them the Hebrews borrowed their *Urim* and *Thummim;* comp. *Philo*, vita Mos. (ed. Hösch.) III. p. 670, de Monarchia II. p. 824. But in the time of the Babylonish exile those oracular little images were already unknown, so that decisions were postponed for the priest of the future who should preside over the Urim and Thummim Ezr. 2, 63; Neh. 7, 65. The two figures of precious stones so called were at an earlier period a kind of *lots*, and so the expressions הִפִּיל בֵּין ... וּבֵין and נִלְכַּד were applied to them as in the case of גּוֹרָל; and for שָׁאַל בְּמִשְׁפַּט הָאוּרִים (Num. 27, 21) was also used שָׁאַל בֵּאלֹהִים 1 Sam. 14, 37. According to 1 Sam. 14, 41, agreeably to the reading of the LXX, where there was after יִשְׂרָאֵל the following: אִם בְּיוֹנָתָן בְּנִי הָעָוֹן הַזֶּה הָבָה אוּרִים וְאִם בְּעַמְּךָ יִשְׂרָאֵל הָבָה תֻמִּים (so we should read for תָּמִים) each of these figures had the particular meaning *yes* or *no*, *innocence* or *guilt*, *prosperity* or *misfortune*, just as the one or other came forth; if none appeared, the meaning was, God does not answer.

תָּמַךְ (*part.* תּוֹמֵךְ; תּוֹמִיךְ Ps. 16, 5 is a noun; *inf. absol.* תָּמֹךְ, *constr.* תְּמֹךְ; *fut.* יִתְמֹךְ, before Makkeph יִתְמָךְ־) *tr.* same as סָמַךְ (which see) *to support*, Ps. 17, 5 *support my steps in thy paths*, where תָּמֹךְ (as elsewhere) is an imperative (Targ.); *to hold*, with the accusat. יָד Gen. 48, 17; תֹּמֵךְ שֵׁבֶט Am. 1, 5 8 *a sceptre-holder*, i. e. a king, comp. σκηπτοῦχος βασιλεύς (Homer); of God, *to support, to help*, with בְּ Ps. 63, 9 or the accus. 16, 5; figur. Prov. 5, 5 *her steps hold Sheol fast*, i. e. they abide decidedly in it; also with בְּ like verbs of holding 28, 17; Ps. 41, 13; *to hold fast*, with the accus., as כָּבוֹד Prov. 11, 16; 29, 23; *to take, to lay hold of*, פֶּלֶךְ 31, 19; 4, 4 *let thy heart lay hold of my words*. Absol. Job 36, 17 *and yet thou art entirely filled* (מָלֵאתָ) *with the judgment of an* (unrighteous) *enemy* (i. e. with the opinion that an unjust one judges); *a righteous transaction and a righteous sentence hold together* (תָּמֵךְ). Deriv. תּוֹמִיךְ.

Nif. נִתְמַךְ (*fut.* יִתָּמֵךְ) *to be held, to be laid hold of*, with בְּ Prov. 5, 22.

תָּמַל (not used) *tr.* same as שָׂמַל *to tie* or *knot together, to tie around*, and so metaph. *to be strong, powerful* (comp. קָשַׁר, חוּל, קָוָה); of time, *to be long, enduring*. Deriv. the noun תְּמוֹל after the form סְגוֹר, with א prosthetic אֶתְמוֹל, Aram. תְּמַל and אִתְמָל. See more under מוּל.

תְּמֹל see תְּמוֹל.

תָּמַם (3 *p. perf.* תַּם, *pl.* תַּמּוּ, with Dagesh resolved supplied by תַּמְנוּ נ Lament. 3, 22; Ps. 64, 7; 1 *p. perf. pl.* תַּמְנוּ for תַּמֹּנוּ Num. 17, 28; Jer. 44, 18; *inf.* תֹּם, before Makkeph תָּם־, with *suff.* תֻּמִּי; *fut.* יִתֹּם, 3 *p. fem.* תִּתֹּם Ez. 24, 11, in an intrans. signification יִתַּם, *plur.* יִתַּמּוּ, in pause יִתָּמוּ, first person אֵיתַם Ps. 19, 14 = אֵתַם, as if from יָתַם) *tr.* 1. *to make whole, perfect, ready*, and so *to complete*, with accus. Ps. 64, 7; with accus. of a person and בְּיַד פ׳ *to deliver*

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wholly Jer. 27, 8; commonly followed by an infin. and לְ meaning *to have completed to*, as an adv. *wholly*, *readily* Josh. 3, 17; 4, 1; 5, 8; Deut. 2, 16. But the *trans.* signification frequently passes into the *intrans.*, the object being left out, and thus the meaning *to be complete*, *to be finished* originated 1 Kings 7, 22; עַד־תֹּם 6, 22 *even to completion;* עַד־תֻּמָּם the same Deut. 2, 15, i. e. *entirely;* or followed by a verb, as תֵּם נִכְרַת Josh. 3, 16 *to be entirely divided.* — 2. *to be finished*, *ended*, of שָׁנָה Gen. 47, 18; Ps. 102, 28; of דְּבָרִים Job 31, 40, comp. כָּלָה (Ps. 72, 20); *to be spent*, of עֹפֶרֶת Jer. 6, 29, where many mss. incorrectly refer תֵּם to אֵשׁ reading אֶשְׁתֵּם; *to cease*, of פְּרִי Ez. 47, 12, of כֶּסֶף Gen. 47, 18; coupled with אָפֵס and כָּלָה Is. 16, 4; *to be consumed*, *to be used up* Jer. 37, 21; Gen. 47, 15; *to be wholly gone*, of כֹּחַ Lev. 26, 20; *to perish*, like כָּלָה 2 Kings 7, 13, opposite נִשְׁאַר; *to be complete* or *whole in number* 1 Sam. 16, 11. — 3. Figur. *to be blameless*, *pious*, *innocent* Ps. 19, 14; especially so in derivatives. Deriv. תֵּם, תֹּם, תֻּמָּה, תֻּמִּים, תֻּמִּים, מְתֹם.

Hif. הֵתֵם (*perf.* הֲתִמֹּתִי, הֵתַמּוּ; *inf.* הָתֵם, with *suff.* הֲתִימְךָ = הֲתִמְּךָ Is. 33, 1; *fut.* יַתֵּם) *causative*, *to make ready*, *to prepare*, flesh Ez. 24, 10; *to finish* Is. 33, 1 (coupled with כִּלָּה); *to cause to cease*, with מִן Ez. 22, 15; without an object Dan. 8, 23 *when the transgressors* (הַפֹּשְׁעִים, i. e. who put פֶּשַׁע Dan. 8, 12 into operation, conseq. the heathen; the translators read הַפְּשָׁעִים incorrectly) *complete* (the measure of their sins); וּלְהָתֵם חַטָּאוֹת Dan. 9, 24 K'ri *and to fill up the measure of sin* (LXX, Vulg., Aqu., Syr.), parallel לְכַלֵּא, where the K'tib was occasioned by the following וְלַחְתֹּם; figur. הֵתֵם דֶּרֶךְ *to make the walk blameless*, i. e. to live piously Job 22, 3. The words וְכֵן הֵתַמּוּ 2 Sam. 20, 18 (*and so they brought it about*) are difficult, which being part of an old saying are not altogether intelligible. Farther וַיַּתֵּם אֶת־הַכֶּסֶף 2 Kings 22, 4, where many mss. after 22, 9 and the Vulgate read וַיַּתֵּךְ, the Targ. וַיְתַכֵּן (after 12, 12), the LXX וַיְחַתֵּם; but the signification *that he may put all the money together*, is sufficient.

תֵּמָן see תֵּימָן.

תִּמְנָה (from מָנָה; with *a* of motion תִּמְנָתָה; prop. *a thing allotted*, *a possession*) *n. p.* 1. of a city on the mountains of Judah (situated on the northern boundary of that tribe), and therefore עָלָה is applied to it Gen. 38, 12; coupled with גִּבְעָה Josh. 15, 57; comp. *Robinson*, Palest. II. p. 343. — 2. of a city in Dan, lying low, and therefore יָרַד is applied to it Josh. 19, 43. — Judges 14, 1 2 5 written תִּמְנָתָה with the same meaning; 1 Macc. 9, 50 Θαμνάθα, which is probably the modern *Tibne* (*Robinson* l. c.), south west of צָרְעָה. *Gentile m.* תִּמְנִי Judges 15, 6, as if from תִּמְנָה.

תִּמְנֶה see תִּמְנָה.

תֵּמָנִי see תֵּימָן.

תִּמְנִי see תִּמְנָה.

תִּמְנָע (from מָנַע; *keeping*, *holding off*, viz. Jah is, comp. יִמְנָע) *n. p. fem.* Gen. 36, 12; afterwards the name of an Edomite tribe 36, 40.

תִּמְנַת חֶרֶס (*possession of the sun;* also תִּ׳ סֶרַח, i. e. of the the sun-god Josh. 19, 50; 24, 30; סֶרַח for חֶרֶס) *n. p.* of a city on the mountains of Ephraim, north of הַר גַּעַשׁ, a hereditary possession of Joshua's, and the place of his burial Josh. 19, 50; 24, 30; Judges 2, 9. At the time of *Eusebius* the grave of Joshua was still pointed out in Θαμνατσαρά (Onom. s. v.), near the village Θαμνά (Onom. s. v. Gaas), on the northern part of the mountain גַּעַשׁ, which Jerome also knew. It is the Θαμνά which appears as a toparchy (*Josephus*, Jewish Wars 3, 3, 5).

תִּמְנַת סֶרַח see תִּמְנַת חֶרֶס.

תִּמְנָתָה see תִּמְנָה.

תֶּמֶס (from מָסַס; a rare abstract formation) *m. a melting away*, *a flowing off*,

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metaphor. *a passing away in slime;* as an adverb *in slime* Ps. 58, 9. See שַׁבְלוּל.

תָּמַר (not used) *intr. to stand forth tall, to project aloft,* of the palm, a pillar, a tower, Ar. تَمَرَ; identical with the root in יָ־מַר, אָ־מַר, סָ־מַר; Talm. תָּמַר the same. Deriv. תָּמָר, תֹּמֶר, תְּמָרָה, the proper name תָּמָר, also in אִיתָמָר.

Pih. I. תִּמֵּר an intensive of Kal, of a pillar. Derivat. תִּמּוֹר, תַּמּוֹר, תִּמֹּרָה, תִּימֹרָה.

Pih. II. תִּמְתֵּר (redupl.) an intensive of Kal. Deriv. תַּמְרוּר 2.

תָּמָר (*plur.* תְּמָרִים; from תָּמַר) *masc.* 1. prop. *a slender, tall tree,* specially *the date-palm,* once indigenous in Palestine Jo. 1, 12, Neh. 8, 15, especially about יְרֵחוֹ (see עִיר הַתְּמָרִים) *Josephus* Antiqq. 15, 4, 2, at עֵין־גֶּדִי Solin. 38, 12, in the neighbourhood of the יָם הַמֶּלַח Diod. Sic. 2, 48, at the יָם כִּנֶּרֶת *Josephus* Jewish Wars 3, 10, 8, and a symbol of Palestine on Jewish coins (*Froehlich,* ann. syr. tab. 18). Its evergreen leaves Ps. 92, 13 and its slender, straight growth Song of Sol. 7, 8 served for comparisons in poetry. The slender, bow-shaped branches (כַּפּוֹת תְּמָרִים Lev. 23, 40, LXX *κάλλιντρα*) were waved at the feast of tabernacles as well as at the solemn reception of princes and generals as an expression of joy 1 Macc. 13, 51; John 12, 13. In the Wady Ghurundel (אֵלִם) the Israelites found seventy palm-trees beside twelve fountains Ex. 15, 27; Num. 33, 9. עִיר הַתְּמָרִים (*city of palms*) Deut. 34, 3, Judges 3, 13, 2 Chr. 28, 15 is an epithet of יְרֵחוֹ or rather of the district about *Jericho,* so called from its numerous groves of palms. — 2. only in Judges 1, 16 the name of the old home of the Kenite tribe, whence they wandered forth to Palestine and arrived there with the Israelites. According to *Le Clerc* it is the name of the famous palm-district in Arabia, which Diod. Sic. 3, 42 calls *Φοινικών,* and Strabo describes (p. 776). — 3. (*palm-plantation*) *n. p.* of a city on the south border of Palestine, whence the southern border stretches as far as *Meriboth-Kadesh* (on the Edomite border), a still more southerly point Ez. 47, 19; 48, 28. It has been understood to mean the city *Θαμαρά,* mentioned by *Eusebius* (s. v. *Ασασαρθαμάρ*), a day's journey from חֶבְרוֹן, on the way from the latter to the sea-port אֵילַת (אֱלוֹת), whose ruins were found by *Robinson* (Pal. II. p. 616. 622) in the ruins of *Kurnub* (see קָדֵשׁ). This תָּמָר, as the K'tib in 1 Kings 9, 18 reads for תַּדְמֹר, is said to be one of the strong places built by Solomon; so that after the secure holds in *northern* and *middle* Palestine are mentioned in the passage, a strong place in the extreme *south* would also be adduced; hence the addition *in the wilderness* (Judah), *in the land,* i. e. in Palestine proper. At the time of *Eusebius* a garrison lay in *Θαμαρά,* and a fort put there must really have commanded the pass through which people went from Edom to Jerusalem. — 4. (*a column,* comp. תְּמָר) in בַּעַל תָּמָר, the name of a deity (בַּעַל), who was worshipped in the form of a priapus-column; called also *Demarus, Thamyras.* From this בַּעַל תָּמָר (see under בַּעַל) a city not far from גִּבְעָה in a northerly direction got its name Judges 20, 33, called בֵּית תָּמָר in *Eusebius,* in whose day it was a small village. In this application of the word, תָּ may perhaps have denoted the phallus, like Ar. تَمَّرَ to stand up straight, of the membrum virile. — 5. in חֲצָצוֹן תָּמָר which is spoken of at length below חֲצָצוֹן. — 6. (*the slender*) *n. p. f.* Gen. 38, 6; 2 Sam. 13, 1; 14, 27. — 7. in אִיתָמָר (= אֲבִיתָמָר) *n. p. m.* Ex. 6, 23.

תַּדְמֹר see תַּמָּר.

תְּמָר (only *plur.* תְּמָרִים, with *suff.* תִּמְרֵיו = תִּמְרָיו, from תָּמָר Pih.) *m. a slender palm,* engraved in wood or stone Ez. 40, 16 22 31 34; 41, 18, as an ornament; LXX *φοίνιξ.*

תֹּמֶר *m.* 1. *a palm,* same as תָּמָר, hence תֹּ דְּבֹרָה (*Deborah's palm*) the name of a palm-tree under which Deborah

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abode and sat in judgment Judges 4, 5. — 2. *a pillar*, especially a priapus-pillar, which was set up in cucumber fields to scare away birds Jer. 10, 5; to be compared with the apocryphal letter of Jeremiah verse 70.

תְּמָרָה (from the *masc.* תָּמָר; *plur. constr.* תִּמְרוֹת, for which many mss. have תִּמְרוֹת or תִּימְרוֹת) *fem. a pillar*, of עָשָׁן Song of Sol. 3, 6, Jo. 3, 3, similarly עַמּוּד; Talm. תִּמּוּר together with תְּמָרָה, the same.

תִּמֹּרָה (*plur.* תִּמֹּרוֹת) *fem.* same as תִּמֹּר 1 Kings 6, 29 32 35; 7, 36; Ez. 41, 19. Along with other sculptured things palms were used, both as an emblem of Palestine and to represent a thing elevated.

תַּמְרוּק (from מָרַק; only *pl.* תַּמְרֻקִים, *constr.* תַּמְרֻקֵי, with *suff.* תַּמְרֻקֶיהָ) *m.* 1. *an abstract*, *a rubbing in*, with salve and oil; *a purification* or *cleansing* of the skin Esth. 2, 12; *concrete*, *ointment* 2, 3 9. — 2. Figur. *a remedy* Prov. 20, 30 K'ri, for which the K'tib has תַּמְרִיק with the same meaning; comp. מְרוּקִים.

תַּמְרוּר (only *plur.* תַּמְרוּרִים) *masc.* 1. (from מָרַר) *bitterness*, a genitive to מִסְפַּד Jer. 6, 36, בְּכִי 31, 15; as an *adverb* (see מֵישָׁרִים) *bitterly*, *sharply*, *injuriously* Hos. 12, 15. — 2. (from תָּמַר II. Pih.) *a way-pillar*, *an indicator of the road* Jer. 31, 21, parallel צִיֻּנִים, Arab. تَامِير, امرة.

תַּמְרִיק see תַּמְרוּק.

תַּן (*plur.* תַּנִּים, once תַּנִּין Lament. 4, 3 K'tib; from תָּנַן I.) *m.* prop. *howler*, then *a howling animal of the desert* Is. 13, 22, parallel אִי (which see), or along with בְּנוֹת יַעֲנָה (which see) Is. 43, 20, Mic. 1, 8, Job 30, 29, which announced itself by terrible howlings. The desert was called מְקוֹם תַּנִּים Ps. 44, 20, מְעוֹן תַּנִּים Jer. 9, 10, נְוֵה תַנִּים Is. 34, 13. It is understood to mean *the jackal*, which suits Lament. 4, 3 *they draw out the breast and give suck to their young*, which is also recognised by its howling and dwelling in waste places (see שׁוּעָל); Targ. יָרוֹדָא, Syr. ܝܪܘܕܐ (from יָרַד, ܝܪܕ to howl, to wail), explained by *Bar Bahlûl* ابن اوى (howler, jackal), which *Tanchum* also gives. Comp. Ar. تِينَان a wolf, prop. howler. *Saadia* (a sea-animal, sea-serpent), *Ibn Ganâch*, LXX (δράκοντες, σειρῆνες, ἐχῖνοι) and Vulg. interchange it less correctly with תַּנִּין. תַּנִּים Jer. 14, 6; Ez. 29, 3 (which see).

תְּנָא (not used) *Aram. trans.* same as Hebr. שָׁנָה I. *to repeat*, iterare, prop. to double. Deriv. תִּנְיָן, תִּנְיָנוּת.

תָּנָה I. (Kal only according to some in תְּנוּ Prov. 31, 31 and in תְּנָה Aram. for תָּנָה Ps. 8, 2) *intr.* same as תָּנַן (I.), 1. *to call*, *to praise*, *to announce aloud*, hence coupled with הִלֵּל Prov. 31, 31; Ps. 8, 2 *which* (viz. all the earth, כָּל־הָאָרֶץ) *praises aloud* (תָּנָה = תְּנָה) *thy majesty;* in the Talm. *to teach* and *to learn*, i. e. *to recite aloud* or *to teach aloud;* Targ. in *Pah.* *to relate aloud*, *to announce*, for the Hebrew הִגִּיד, סִפֵּר. — 2. *to complain loudly*, *to lament*, *to mourn.*

Pih. תִּנָּה (*infin. constr.* תַּנּוֹת; *fut. pl.* יְתַנּוּ) 1. *to praise aloud*, *to laud* Judges 5, 11, cognate in sense שָׁבַח, הִלֵּל, רִנֵּן (*to lift up the voice*, *to call*); Aram. תַּנִּי, ܬܢܝ the same, Arab. ثنى II. IV. to praise. — 2. *to complain aloud*, *to mourn with loud lament* Judges 11, 40, with לְ of a person *for;* but תַּנּוֹת may be also the infin. of תָּנַן I.

תָּנָה II. (*fut.* יִתְנֶה) *tr.* properly *to hand*, *to offer*, *to reach*, hence *to give*, *bestow;* absol. *to distribute*, Hos. 8, 10 *though they distribute presents among the nations* (to make them well disposed towards them), *yet now I gather them* (the גּוֹיִם, i. e. the Assyrian army) *into a mass* (it is unnecessary, to take יִתְנוּ = יִזְנוּ); also *to reward*, *to hire.* Derivat. אֶתְנָה, the proper name אֶתְנִי (= ־נִיָּה).

Hif. הִתְנָה *to give*, *to bestow*, *to give up*, אֲהָבִים Hos. 8, 9; also in a good

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sense, hence the proper name יַתְנִיאֵל (from the noun יַתְנָה).

The organic root תָּנ־ה is ident. with that in נָ־דַן II. (see נָדַן Ez. 16, 33 gift), נָ־תַן. The objective sense *to stretch, extend*, from which *to stretch to, to reach* arose, is also in תָּנַן III. and יָ־תַן.

תָּנָה III. (not used) *intr. to rest, to encamp, to dwell*, enlarged from נָאָה I. by prefixing ת; Ar. تَنَأَ the same. Derivat. תַּנָּה.

תַּנָּה (*pl.* תַּנּוֹת, from תָּנָה III.) *fem. a dwelling, abode* (of a shepherd), Mal. 1, 3 נְאוֹת מִדְבָּר = תַּנּוֹת מִדְבָּר (Jer. 9, 9) of pastures (LXX, Syr.); comp. Arab. تِنَاءَة dwelling, from تَنَأَ. *Rashi* and *Kimchi: jackals*, same as תַּן, and לְתַנּוֹת מִדְבָּר *for jackals of the desert;* comp. מְעוֹן תַּנִּים, conseq. from תָּנַן I.

תְּנוּאָה (from נוּא I.) *f. removal, alienation*, i. e. the withdrawal of oneself from a person or thing, and so metaphor. *enmity* Num. 14, 34; Job 33, 10.

תְּנוּבָה (*constr.* ־בַת, with *suff.* ־בָתִי, *pl.* ־בוֹת, from נוּב I.) *fem. fruit*, of the field Deut. 32, 13; Ez. 36, 30; *produce* Judges 9, 11, fig. Is. 27, 6. In Lament. 4, 9 the Vulg. has translated מִתַּלְאֻבוֹת. Others read מִתְּנוּאַת תְּנוּבוֹת to bring out a suitable sense.

תָּנוּךְ (only *constr.* תְּנוּךְ, from תָּנַךְ or נוּךְ I.) *m. the pointed;* with אֹזֶן *the tip of the ear* Ex. 29, 20; Lev. 8, 23.

תְּנוּמָה (*pl.* ־מוֹת, from נוּם) *f.* same as נוּמָה *slumber, sleepiness* Ps. 132, 4; Prov. 6, 4; also *pl.* Job 33, 15, coupled with שֵׁנוֹת Prov. 6, 10.

תְּנוּפָה (*constr.* תְּנוּפַת, *plur.* תְּנוּפוֹת; from נוּף) *f.* 1. *a waving, moving to and fro* of sacrifices, the parts being raised and waved as a sign of dedication and offering. This was done in the case of the thank-offering with the breast and the right shoulder Lev. 9, 21; 10, 15, in the case of the meat-offering of the Nazarite Num. 6, 20; comp. Varro (de re rustica 1, 29): Exta deis cum dabant, porricere dicebant, and therefore the dedicated pieces were called porriciae. — 2. *a moving, tumult* Is. 19, 16, hence מִלְחֲמוֹת תְּנוּפָה 30, 32 *battles of moving, of tumult*, full of tumultuous ones. — 3. (from נוּף IV.) *fruit* Deut. 32, 13 cod. Sam., as in the Samaritan נוּף stands for זֶרַע Gen. 1, 11; 3, 15; 4, 25; 7, 3; 15, 3 13.

תַּנּוּר (from נוּר I. after the form תַּמּוּז; *pl.* ־רִים, ־רֶיךָ) *m.* (*fem.* only Hos. 7, 4, but where perhaps we should read בֹּעֵרָה) prop. *a hearth, furnace*, especially of God in Jerusalem, hence *an altar, a place of sacrifice* Is. 31, 9, parallel אוּר (comp. אֲרִיאֵל according to some; Aram. נוּר fire); also *an oven* Lev. 2, 4, coupled with כִּירַיִם 11, 35 (pots for roasting or boiling); *an oven for baking* 26, 26, a figure of men heated with wine or lust Hos. 7, 4 6 7, of fever-heat Lament. 5, 10, or of the last day Mal. 3, 19, fully תַּ׳ אֵשׁ Ps. 21, 10, a figure of total destruction; תַּ׳ עָשָׁן *an oven covered with smoke*, coupled with לַפִּיד אֵשׁ Gen. 15, 17 a figure of the presence of God as a fiery Being of light. מִגְדַּל הַתַּנּוּרִים Neh. 3, 11 and 12, 38 is the name of a tower on the walls of Jerusalem, where ovens were. Aram. תַּנּוּרָא, ܬܢܘܪܐ, Ar. تَنُّور, Zend. tanura, though אַתּוּן seems to have been more used in Aramaean.

תַּנְחוּם (only *pl.* תַּנְחוּמִים, with *suff.* ־מֶיךָ, ־מֶיהָ; from נָחַם) *m. pl. pity, compassion* Ps. 94, 19; *consolation* Jer. 16, 7. The sing. תַּ׳ became afterwards a proper name.

תַּנְחוּמָה (only *plur.* ־מוֹת, with *suff.* ־מֹתֵיכֶם) *f. consolation, a word of comfort* Job 15, 11; 21, 2.

תַּנְחֻמֶת (*comfort*) *n. p. f.* (not masc., as the mother's name often follows בֶּן־ in genealogical tables) 2 Kings 25, 23; Jer. 40, 8.

תַּנִּים 1. *plur.* from תַּן which see. — 2. *sing.* for תַּנִּין which see.

תִּנְיָן (from תְּנָא) *Aram. num. ord. m.*, תִּנְיָנָה *f., the second* Dan. 7, 5.

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תַּנִּין (from תָּנַן II. or III.; twice תַּנִּים Ez. 29, 3; Jer. 14, 6; *pl.* תַּנִּינִים) *masc.* either an animal which winds or twists itself or which stretches itself along, hence *a great water-animal* Gen. 1, 21, *a sea-serpent* Ex. 7, 9 10 12, to which poison (חֵמָה) is ascribed Deut. 32, 33, parallel פְּתָנִים; *the crocodile*, a symbol of Egypt Is. 51, 9; Ez. 29, 3; Ps. 74, 13; *a sea-monster* Job 7, 12, a figure of a dangerous enemy, and symbol of the all-devouring Babylonian empire Jer. 51, 34, consequently equivalent to לִוְיָתָן (which see); *a dolphin*, which fetches its breath heavily 14, 6. Comp. Syr. ܬܢܝܢܐ, Arab. تِنِّين, also تُنّ a tunny-fish, Greek θύννος. — Compounded with תַּ׳, עֵין תַּנִּין (*serpent-fountain*) is the *n. p.* of a spring near Jerusalem Neh. 2, 13.

תִּנְיָנוּת (prop. *stat. constr.* of תִּנְיָנוּ *repetition*) *Aram. adv. repeatedly*, *a second time* Dan. 2, 7.

תָּנַךְ (not used) *intr. to be pointed*, enlarged from אָנַךְ; the organic root is also in Targumic חָ־נַךְ. See נוּךְ I. Derivat. תָּנוּךְ.

תָּנַן I. (not used) *intr.* prop. same as תָּנָה I. *to sound*, *to call*, *to cry*, *to complain;* Arab. طَنَّ tinnire, vocem edere, redupl. طَنْطَنَ sonare, دَنَّ susurrum edidit, نَدْدَنَ to murmur. It seems to be onomatopoeic like צִלְצַל, صَرْصَرَ. Deriv. תַּן.

תָּנַן II. (not used) *intr. to wind*, *to twist*, of serpents (comp. לִוְיָתָן from לָוָה) or great water-animals, of the crocodile; proceeding from the fundamental signification *to bind*, *to fasten to;* Arab. تَنَّ, whence تِنّ an associate. For the organic root תַּן comp. that in אָ־טַן, טָנ־א, כָּ־תַן, חָ־תַן, רָ־טַן, שָׂ־טַן. Derivat. תַּנִּין (תַּנִּים).

תָּנַן III. (not used) 1. *intr. to stretch*, *to be extended*, of long, slender water-animals and serpents; according to some a fundamental signification for תַּנִּין; transferred to time, *to continue*, *to be enduring*, *firm;* comp. אָרַךְ, יָתַן. — 2. *tr. to stretch forth*, *to reach out*, *to give*, *to bestow.* Deriv. אֶתְנָן (אֶתְנָן), תַּנִּין according to some, perhaps also the proper name יִתְנָן.

תְּנַן (not used) *Aram. intr. to smoke;* but also *to burn*, Aram. ܬܢܢ, תָּאן (תָּן), whence תְּנָנָא, תַּאֲנָא smoke; ident. in its organic root with that in עָ־שַׁן. From this verb have been derived the Aram. אַתּוּן oven, Syr. ܐܬܘܢܐ, and thence the Ar. أَتُّون (a lime-kiln, a smelting furnace), Persian تون, but these are to be referred to אֲתַת (אַת). See אַתּוּן.

תִּנְשֶׁמֶת (from נָשַׁם) *f.* 1. *the chameleon* Lev. 11, 30, so called from its frequent inspirations of the air, so that it was believed to live upon air (*Pliny* H. N. 8, 51; *Oken*, Naturgesch. VI, 647 seq.); according to the Jer. Targ. I. *the salamander;* according to the LXX and Vulg. *talpa.* — 2. the name of a species of *owl*, perhaps the *screech-owl*, *strix stridula* or *strix otus*, which sends forth a rustling, blowing sort of noise Lev. 11, 18. Onkelos בּוֹהָא (= Ar. بوه) *horn-owl*, Jer. Targ. I. אוּתְיָא, ὠτός, and צַדְיָא bubo; Syr. ܒܘܟܒܐ *the night-owl*, a meaning followed by *Rashi* and *Kimchi.*

תָּעַב (Kal not used) *intr. to be objectionable*, *despicable*, *detestable*, *injurious*, *adverse;* a farther development of עָב (עוּב to הֵעִיב Lament. 2, 1, which the Targ. renders קוּץ) by ת prefixed; comp. تَغَبَ to reject, to abominate, تَغْب turpitudo, عَابَ to offend. From אָב II. (to אֹיֵב) תָּאַב is developed. Deriv. תּוֹעֵבָה.

Nif. נִתְעַב (*part.* ־עָב) *to be abominable*, *corrupt*, coupled with נֶאֱלַח Job 15, 16; *to be rejected*, *cast away* Is. 14, 19; *to be despised* 1 Chr. 21, 6.

Pih. תִּעֵב (*part.* מְתַעֵב, *inf.* תַּעֵב; *fut.* יְתַעֵב, also יְתָעֵב) *to abhor*, with the accusative Job 19, 19; 30, 10, אֹכֶל Ps. 107, 18; *to despise*, מִשְׁפָּט Mic. 3, 9; *to put away from one*, שֶׁקֶר Ps. 119, 163,

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coupled with שָׂנֵא; *to refuse*, דֹּבֵר תָּמִים Am. 5, 10; *to asperse, insult*, מִצְרִי, אֱדֹמִי Deut. 23, 8; *to reject*, with שִׁקֵּץ 7, 26; *to disfigure*, יְפִי Ezek. 16, 25 (by professional adultery); *to repel*, נַחֲלָה Ps. 106, 40; *to soil*, i. e. to make repulsive Job 9, 31. מְתָעֵב (properly *a part.*) Is. 49, 7 is a noun *object of aversion*, as מַסְתֵּר 53, 3 is a noun.

Hif. הִתְעִיב (*fut. ap.* יַתְעֵב) *to do abominably* or *shamefully*, with עֲלִילָה following Ps. 14, 1, coupled with הִשְׁחִית 53, 2, or followed by an infin. and לְ 1 Kings 21, 26; הִתְעִיב מִן *to act more abominably than* Ez. 16, 52; comp. הֵרֵעַ.

תָּעָה (*part.* תֹּעֶה, *pl. constr.* תֹּעֵי; *inf. constr.* תְּעוֹת; *fut.* יִתְעֶה, *ap.* יֵתַע) *intr.* same as טָעָה (which see) *to vacillate*, in act, walk or speech; hence *to reel*, בַּשֵּׁכָר, מִן־הַשֵּׁכָר Is. 28, 7; *to be giddy, confused*, of לֵבָב 21, 4; Ps. 95, 10; *to be erring, blinded*, of רוּחַ Is. 29, 24; *to wander about* Ps. 107, 4; 119, 176; Is. 53, 6; Gen. 37, 15; *to go into the pathless desert* Is. 16, 8; with לְ *to wander to* 47, 15, with מִן *to wander from* Ps. 119, 110, Prov. 21, 16, Ez. 44, 10, also with מֵאַחֲרֵי Ez. 14, 11; also without מִן *to wander from the mark* Prov. 14, 22, if it be not = אָבַד; specially *to wander* from God, i. e. *to practise idolatry, to sin* Ez. 44, 10, to which the Aram. טְעָא, the noun טָעוּ, and the Arab. طاغوت idol, point. Derivat. תּוֹעָה, the proper names תֹּעוּ, תֹּעִי.

Nif. נִתְעָה (*inf. constr.* הִתָּעוֹת) *to stagger about, to reel*, of שִׁכּוֹר Is. 19, 14; *to be deceived*, בַּשָּׁו נִתְעָה Job 15, 31 *who is deceived by vanity* (sin), if we should not read נִתְעָב, and refer it to יַאֲמֵן. On נִתָּעוּ Job 4, 10 see נָתַע.

Hif. הִתְעָה (*part.* מַתְעֶה, *pl.* מַתְעִים; *fut.* יַתְעֶה, *ap.* יֶתַע) 1. causative, *to cause to wander*, בַּתֹּהוּ Job 12, 24; Ps. 107, 40; *to make totter* or *reel*, כַּשִּׁכּוֹר Job 12, 25; *to lead astray* Jer. 50, 6; *to mislead* Prov. 10, 17, omitting the accus.; so too Is. 3, 12; 9, 15; רֶסֶן מַתְעֶה 30, 28 *a bridle leading astray* (in the case of wild animals), i. e. a violent bridle; *to seduce* Is. 19, 13 14; with the accus. and מִן *to cause to stray from*, i. e. to send into strange parts Gen. 20, 13, or to lead from the right way Is. 63, 17; fig. *to lead astray*, into crime and vice Hosea 4, 12, Micah 3, 5, into idolatry 2 Kings 21, 9; 2 Chr. 33, 9. — 2. Like Kal *to err*, Jer. 42, 20 K'ri (הִתְעֵיתֶם) *ye err* (from the way of salvation) *at the cost of your life*. The K'tib has here unsuitably הִתְעֵתִים, the LXX read הֲרֵעוֹתֶם. To escape the unusual Kal-meaning in Hifil it is better perhaps to read the Hithp. הִתְעִיתֶם.

תֹּעוּ (*error, erroneous way;* from תָּעָה) *n. p. m.* 1 Chr. 18, 9, for which 2 Sam. 8, 9 has תֹּעִי.

תְּעוּדָה (from עוּד) *f.* prop. *attestation*, hence *assurance*, i. e. a divine *announcement* (see הֵעִיד) Is. 8, 16; generally = תּוֹרָה *a precept* of God Is. 8, 20; *an old custom, an attested usage* Ruth 4, 7.

תָּעוּף (from עוּף II., lengthened by an accentless *ah* תָּעֻפָה) *masc. darkness, obscurity* Job 11, 17, conseq. = מָעוּף and עֵיפָה; Targ., Rashi and some mss. read תְּעוּפָה (after the form תְּעוּדָה) with the same meaning.

תְּעוּפָה see תָּעוּף.

תֹּעִי see תֹּעוּ.

תָּעַל I. (not used) *intrans.* same as שָׁעַל I. *to bend inward, to sink;* hence *to be deep, hollow*, of channels and trenches. Deriv. תְּעָלָה.

תָּעַל II. see עָלָה I. in Hithpa.

תְּעָלָה *f.* 1. (from תָּעַל I. after the form בְּרָכָה, *constr.* תְּעָלַת; *pl.* תְּעָלוֹת) *a ditch, a channel* 1 Kings 18, 32 35; תְּעָלַת הַבְּרֵכָה *the channel of the pool*, of the Gihon 2 Kings 18, 17; 20, 20; Is. 7, 3, which has two outlets, canals as it were, an *upper* and a *lower* one Ez. 31, 4. — 2. (from עָלָה) prop. *something put upon*, i. e. *a bandage, a plaster* Jer. 30, 13; 46, 11; comp. הֶעֱלָה אֲרֻכָה under עָלָה.

תַּעֲלוּל (only *pl.* ־לִים; from עָלַל I.)

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masc. pl. prop. windings, turnings, like סִבָּה, צְפִירָה (which see); hence *mishap, misfortune*, Is. 66, 4 *I have also pleasure in their misfortune;* concrete *enemies, persons that cause adversity* 3, 4, not = עוֹלָל.

תַּעֲלֻם (only with *suff.* תַּעֲלֻמָה; from עָלַם I.) *m.* a hidden thing, i. e. *treasures* (of gold mines) Job 28, 11.

תַּעֲלֻמָה (only *plur.* תַּעֲלֻמוֹת; from עָלַם I.) *fem. plur. what is hid* or *secret*, of חָכְמָה Job 11, 6, לֵב Ps. 44, 22, i. e. *what is deep, inward.*

תַּעֲנוּג and תַּעֲנֻג (*plur.* תַּעֲנוּגִים, with *suff.* תַּעֲנוּגֶיהָ; from עָנַג) *m. good cheer, voluptuousness* Prov. 19, 10; *plur. delight, pleasure*, Mic. 1, 16 בְּנֵי תַּעֲנוּגִים = בְּנֵי שַׁעֲשׁוּעִים (Jer. 31, 20); *tenderness, tender care for* 2, 9; *sexual pleasure* Song of Sol. 7, 7.

תַּעֲנֻגָה (only *plur.* תַּעֲנֻגוֹת, from עָנַג) *fem. plur. delight*, of the enjoyment of love Eccles. 2, 8, like תַּעֲנוּגִים Song of Sol. 7, 7 and עֶנֶג (which see).

תַּעֲנִית (from עָנָה II.; with *a suffix* תַּעֲנִיתִי) *f. self-affliction, fasting* Ezr. 9, 5, common in the Mishna; old Hebr. צוֹם.

תַּעֲנָךְ and תַּעְנָךְ (from עָנָךְ; *battlement-like place*) *n. p.* of a Phenician royal city, coupled with מְגִדּוֹ and בֵּית שְׁאָן, allotted to Manasseh, but within the boundaries of Issachar Josh. 12, 21; Judges 1, 27; 5, 19; 1 Kings 4, 12. It lay on the slope of the western mountains which bounded the plain of יִזְרְעֶאל over against גִּלְבֹּעַ. At the present day it is but a small village with ruins, called *Ta'anûk*, south of *el-Lejjun* on a hill at the south end of the plain of Esdraelon (*Robinson* III, 156; later Bibl. Res. p. 152).

תָּעַע (i. e. תַּע; Kal not used) *intrans. to stammer; to speak foolishly* or *senselessly;* Ar. (redupl.) تَعْتَعَ, تَخْتَخَ, تَقْتَقَ with the same meaning, then *trans. to mock at, scorn*, metaph. as in לָעַג (Targ.); Phenic.-Numid. inscription VI. the same. To compare it with תָּעָה yields no good sense.

Pih. (redupl.) תִּתְעֵעַ (*part.* מְתַעְתְּעַ) *to mock, to scoff* Gen. 27, 12; comp. Arab. تَعْتَعَ. Deriv. תַּעְתֻּעַ.

Hithp. הִתְתַּעְתֵּעַ (*part.* מִתְתַּעְתֵּעַ) *to shew oneself a mocker, to mimic, to mock*, with בְּ of a person 2 Chr. 36, 16, coupled with הַלְעִיב.

תַּעֲצֻמָה (only *plur.* תַּעֲצֻמוֹת; from עָצַם) *fem. power, might*, coupled with עֹז Ps. 68, 36.

תָּעַר I. (not used) *trans.* same as שָׁעַר *to separate, to cut off, to cut away, to shave off;* Arab. غَرَ. Deriv. תַּעַר 1.

תָּעַר II. (not used) *trans.* same as עָרַר (עוּר) I. (from which it is enlarged by ת) *to deepen*, vessels &c. As עֵר is stem to מְעֹרָה, מְאוּרָה to אֹר (hole), so is תַּעַר II. to תַּעַר 2.

תַּעַר *m.* 1. (from תָּעַר I.) prop. an abstract, cutting; commonly concrete, *a razor, sharp knife*, of גִּלָּבְ (which see) Ez. 5, 1 (where the LXX thought of תַּעַר 2), for cutting off hair Num. 6, 5; 8, 7; the figure of a slanderous tongue Ps. 52, 4; תַּ הַסַּפָּר Jer. 36, 23 a knife to sharpen the calamus; *a sword* Is. 7, 20. — 2. (from תָּעַר II. or from עָרָה = עֵר I., with *suff.* תַּעְרָהּ, תַּעְרֵךְ) *the sheath*, vagina, of a sword 1 Sam. 17, 51; Ez. 21, 8 10.

תַּעֲרֻבָה (from עָרַב I.; *plur.* תַּעֲרֻבוֹת) *fem. plur. suretyship, security;* hence בְּנֵי הַתַּ *hostages* 2 Kings 14, 14; 2 Chron. 25, 24.

תַּעְתֻּעִים (only *plur.* תַּעְתֻּעִים, from תָּעַע Pih.) *m. plur. mockery, scorn*, תַּ מַעֲשֵׂה *work* i. e. result *of scorn* Jer. 10, 15 and 51, 18, instead of its being מַעֲשֵׂה צַעֲצִעִים (see 2 Chr. 3, 10).

תֹּף (*pl.* תֻּפִּים, with *suff.* תֻּפֵּךְ, תֻּפָּהּ; from תָּפַף) *m. a* (hand-) *drum* (consisting of a broad hoop with a stretched hide, the margin furnished with bells or rattles of metal) coupled with כִּנּוֹר, and beaten at solemn partings Gen. 31,

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27, victory-festivals Ex. 15, 20, entertainments Is. 5, 12, and religious processions Ps. 149, 3, usually by women Judges 11, 34. The expressions were used: *to take the drum* or *timbrel into the hand* Ex. 15, 20, and also עָדָה *to put on* Jer. 31, 4. Arab. دُفّ, whence the Spanish *adufe*. Ez. 28, 13 וְזָהָב מְלֶאכֶת תֻּפֶּיךָ וּנְקָבֶיךָ בָּךְ *and golden was the work of thy* תֻּפִּים *and* נְקָבִים *with thee;* from the day of thy origin they (the תֻּפִּים and נְקָבִים) were made. After saying, *thy carving* (מַשְׂכִּיתֶךָ, מַשְׂכֻּתֶךָ = מְסֻכָּתֶךָ) *was of pure precious stones*, whereupon three times three are mentioned, there follows a description of the costly תֻּפִּים and נְקָבִים, in which the preceding וְזָהָב (LXX), not belonging to the nine precious stones, gives the material out of which they were partly made. תֻּפִּים may be *tabrets* whose rim together with the rattles in the margin were of gold; and נְקָבִים (comp. חֲלִילִים) *flutes*, whose chasings and keys were also golden. Hence it is unnecessary to interpret the word with Jerome as meaning the *drum* or *hollow* in which a gem is set, *bezel;* or to read with the LXX תֹּכֶיךָ (*thy treasures*) or תֻּכֶּיךָ (*thy stamps*).

תִּפְאָרָה (from פָּאַר II.) *fem. splendour, ornament*, of צְפִירָה Is. 28, 5, מַקֵּל Jer. 48, 17.

תִּפְאֶרֶת (*absol.* and *constr.;* with *suff.* תִּפְאַרְתִּי, תִּפְאַרְתֵּךְ, תִּפְאַרְתּוֹ, תִּפְאַרְתָּם; from פָּאַר II.) *fem. ornament* Is. 3, 18, *beauty*, a genitive to בֶּגֶד 52, 1, כְּלִי Ez. 16, 17; figur. *fame* Prov. 19, 11; *object of renown* Is. 20, 5; *pride, haughtiness* 10, 12; *glory, majesty*, coupled with עֹז Ps. 96, 6, נֵצַח 1 Chr. 29, 11, שֵׁם Deut. 26, 19, כָּבוֹד Ex. 28, 2, גָּאוֹן Is. 4, 2, תְּהִלָּה Jer. 13, 11; a genitive to עֲטֶרֶת Ez. 16, 12; hence applied to the ark of the covenant Ps. 78, 61, the temple Is. 60, 7, Israel 46, 13; *honour* Judges 4, 9.

תַּפּוּחַ (*plur.* תַּפּוּחִים, *constr.* תַּפּוּחֵי, commonly derived from פּוּחַ, better from נָפַח or תָּפַח) *m.* properly a thing swelled up, heightened like a hill; hence 1. *an apple*, Song of Sol. 2, 5, תַּ׳ זָהָב *an orange* or *apricot* Prov. 25, 11; commonly *apple-tree* Song of Sol. 2, 3; 8, 5, coupled with תָּמָר as an excellent tree Jo. 1, 12; Ar. تُفّاح the same. The derivation from פּוּחַ is too general. Hence it is better to take it from נָפַח or תָּפַח *to swell up, to be hill-shaped*, like the Ar. نفخ (comp. the proper name נֹפַח) and Talm. תָּפַח. — 2. (*hill-place*) *n. p.* of a city in Judah Josh. 12, 17, now in Arab. تفوح (see *Robinson* II. p. 428); and of another city on the confines of Ephraim and Manasseh 16, 8. — 3. (*thick one*) *n. p. m.* 1 Chr. 2, 43.

תְּפוּצָה (from פּוּץ, only *plur.* with *suff.* תְּפוּצוֹתֵיכֶם) *fem.* same as נְפֻצָה (Is. 11, 12) *dispersion, plur. dispersed flocks;* Jer. 25, 34 *and as for your dispersions, ye shall fall* (Aqu., Symm., Theod., Jerome, *Rashi, Kimchi*). So read many editions and mss.; but the Masora has תְּפִיצוֹתֵיכֶם = הֲפִ׳ (see פּוּץ), because a verb is expected, and then it should be rendered, *and I dash you in pieces.*

תָּפַח (not used) *intrans. to swell out, to be thick*, of flesh; *to be hill-shaped, capacious*, of an earth-heap; Talm. תָּפַח to grow, to swell, of things, opposite כָּוַץ, מָעַט, צָמַק; hence the Talm. תְּפִיחָה a swelling, tumour, תַּפּוּחַ a hill of heaped earth. נָפַח has also the same meaning. Derivat. תַּפּוּחַ, and the proper name תַּפּוּחַ.

תֻּפִּין (only *pl. constr.* תֻּפִּינֵי, תּוּפִינֵי; from תּוּף II. with the termination ין) *m.* something *dried, baked*, of a cake for sacrifice, Lev. 6, 14 [21] *dried shalt thou offer it, it shall be baked in pieces like the meat-offering*, after it has been properly mixed with oil and prepared in a pan, it shall be cooked in pieces like the meat-offering (Rashi, Samuel ben Meir, after the Talm.). According to *Ibn Esra, with the form of a head-dress*, the strues of the Romans having also a peculiar form; conseq. from תָּפָה, Arab.

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تَفَى (whence اتفيه head-dress). According to *Jeshua ben Jehuda* (in his Commentary on the Pentateuch) it is a cake baked in the form of a four-sided clay- or gypsum-brick, called in the Arabic dialect of Tabaristan تُفُونيا or توفيني; and so also does *Sahl* explain it. According to *Saadia* and *Ibn G'anâch* it is compounded of תֹּאפֶה and נִי = נָא, i. e. not baked completely through (after the Talm.). But all these and similar etymologies are destitute of definite etymological views.

תָּפַל I. (not used) *trans.* same as טָפַל prop. *to fasten to* or *upon;* hence *to spread on, to whitewash*, Ar. طفل. The noun ἄσφαλτος (asphalt, hard earth) may have come to the Greeks through the Phenicians and been אַתְפֶּלֶת. Derivat. תָּפֵל 1, the proper name תֹּפֶל and אֲחִיתֹפֶל.

תָּפַל II. (not used) *intr. to be viscous, tough, slimy*, of spittle, froth, the white of an egg, purslain sauce; hence *to be adverse, disgusting, tasteless, insipid.* Ar. تَفِلَ to be tasteless, insipid, to have a bad smell; تَفْل spittle, denom. تَفَلَ to spit. Deriv. תָּפֵל 2, תִּפְלָה.

תָּפֵל *m.* 1. (from תָּפַל I.) *whitewash, plaster*, for spreading (טִוּחַ) upon walls Ez. 13, 10-13; 22, 28; a figure of hypocrisy, comp. Matth. 23, 27; Acts 23, 3; Aram. טְפִיל clay, plaster, = Hebr. מֶלֶט; Maltese *tafel* loam, Arab. طَفَال the same. — 2. (from תָּפַל II.) *anything slimy*, of the white of an egg and viscous purslain broth; hence *unsavoury, unseasoned, insipid* Job 6, 6; in Talm. the opposite of מְלִיחַ; figur. *unbecoming, foolish, false* Lament. 2, 14; comp. תִּפְלָה.

תֹּפֶל (from תָּפַל I.; *plaster, mortar*) *n. p.* of a locality in the Sinaitic wilderness, over against פָּארָן, so called probably from the chalk beds there Deut. 1, 1; now الطفيله (Tŭfileh); *Robinson* II, pp. 570. 600. In Maltese *Râs yttafal*, means a place in the island Gaulos. — 2. (*lie*, prop. *whitewashing*) in the proper name אֲחִיתֹפֶל which see.

תִּפְלָה (from תָּפַל II.) *fem.* prop. *what is unseasoned, insipid*, only figurat. *absurdity, folly, invective* Job 1, 22 (oppos. עֹז, כָּבוֹד); 24, 12 *he does not heed* (see שִׂים Ps. 50, 23, to which עַל לִבּוֹ should be supplied) *absurdity, reviling* (the Peshito and many mss. have less appropriately the reading תְּפִלָּה); of false prophets Jer. 23, 13, as is immediately explained there.

תְּפִלָּה (*constr.* תְּפִלַּת, with *suff.* תְּפִלָּתִי; *plur.* תְּפִלּוֹת; from פָּלַל II.) *fem. prayer*, coupled with תְּחִנָּה 1 Kings 8, 38, רִנָּה Jer. 7, 16; נָשָׂא תְ׳ *to pray* 2 Kings 19, 4; Is. 37, 4; שָׁמַע תְּ׳ *to hear prayer* Ps. 4, 2; 65, 3; הִרְבָּה תְ׳ *to pray much* Is. 1, 15; וַאֲנִי תְ׳ Ps. 109, 4 *but I am wholly prayer;* 80, 5 *thou art angry* (= עָשַׁן אַף) *with the prayer of thy people*, i. e. notwithstanding their praying. בֵּית תְּ׳ was afterwards a name for *the temple* Is. 56, 7; בִּקֵּשׁ תְּ׳ Dan. 9, 3 and הוֹדָה לַתְּ׳ Neh. 11, 17 mean *to pray.* תְּ׳ is also a peculiar kind of song in the Psalter Ps. 17, 1; 86, 1; 90, 1; 102, 1 (with a longer periphrasis); 142, 1 with מַשְׂכִּיל. The first two books of the Psalter Ps. 1-72, 20 are termed in the subscription תְּפִלּוֹת, probably because they contain *supplications* for the most part. But תְּ׳ also means *a song of praise, a hymn* Hab. 3, 1, in accordance with the sense of the verb 1 Sam. 2, 1.

תִּפְלֶצֶת (with *a suff.* תִּפְלַצְתְּךָ; from פָּלַץ) *fem.* commonly *terror, fear*, Jer. 49, 16 *terror over thee* (in the parallel passage Ob. vs. 3 it is omitted); but prob. = מִפְלֶצֶת to denote an Edomite idol in the form of a phallus-image.

תִּפְסַח (*passage, ford;* from פָּסַח) *n. p.* 1. of a border-place of Solomon's kingdom towards the east 1 Kings 5, 4 [4, 24]. It has been understood of *Thapsacus* on the west bank of the Euphrates, where was a place for the crossing of an army, and for landing and shipping goods coming and going on the

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river. From the time of Seleucus Nicator it was called Amphipolis (Plin. 5, 21), Syr. ܡܕܝ ܡܓܪ (Thur Meda), in Steph. Byz. s. v. Ἀμφίπολις. Probably תִּפְסָח comes from the Phenicians, the name frequently appearing in Phenician colonies; for example, the river *Thapsacus* and the place *Timpsacum* in Phenicia, the localities *Thapsus*, *Thapsipolis*, *Thapsa* and the river *Thapsus* in Carthag. Africa, *Tipusa* in Numidia and Mauritania, *Tapsus* in Sicily. — 2. of a city on the Jordan, where was a ford 2 KINGS 15, 16. It has been conjectured that it is the city תִּפְוַח (JOSH. 17, 7 8). In Phenician appear תפסח, אפסח, תפסח.

תָּפַח (Kal unused) *trans. to push, to strike*, pulsare, a musical instrument, the breast; ident. in its organic root תף with that in דָּפַק־ה, כָּפַק, כָּפַג, הָרַג־ה, רָרַג; Ar. كَفَعَ, Sanskrit tap, Greek τυπ in τύπτω, τύμπανον, Maltese taptab, tef-tef is the same root. Derivat. תֹּף.

Pih. תּוֹפֵף (*part. fem. pl.* מְתוֹפְפוֹת, in pause תְּוֹפֵפוֹת = מְתוֹ׳) *to smite*, with עַל לֵבָב *on the breast*, as a sign of mourning NAH. 2, 8, comp. pugnis caedere pectus (Juven. 13, 167); *to beat a drum* or *tabret*, of עֲלָמוֹת Ps. 68, 26, without its being a denom. from תֹּף.

תָּפַר (*inf. c.* תְּפוֹר, *fut.* יִתְפֹּר) *tr. to tie* or *sew together*, plantain-leaves GEN. 3, 7, opposite קָרַע ECCLES. 3, 7; fig. *to put on closely*, שַׂק JOB 16, 15. The organic root תְּ־פַ־רַ is also in חְ־בַ־רַ I., אְ־פַ־רַ II., עְ־פַ־רַ II.

Pih. תִּפֵּר (*part. f. pl.* מְתַפֵּרוֹת) *to put on firmly*, כְּסָתוֹת Ez. 13, 18, of phylacteries and the mantle of prayer (LXX).

תָּפַשׂ (*part.* תֹּפֵשׂ, *pl. c.* תֹּפְשֵׂי; *part. pass.* תָּפוּשׂ; *inf. abs.* תָּפֹשׂ, *c.* תָּפְשׂ; *fut.* יִתְפֹּשׂ) *tr. to lay hold of, to seize*, with accus. of the object i. e. to hold by force DEUT. 22, 28; JOSH. 8, 23; 1 KINGS 18, 40; 20, 18; *to hold fast*, with בְּ DEUT. 9, 17; Is. 3, 6; 1 KINGS 11, 30; sometimes with accus. of the object and בְּ *whereon* GEN. 39, 12; *to take in war*, שָׁלָל 2 KINGS 14, 7, עָרִים JER. 40, 10; JOSH. 8, 8; *to hold*, with the additional idea of using, *to handle*, כִּנּוֹר, עוּגָב GEN. 4, 21, מַגֵּל JER. 50, 16, מָגֵן 46, 9, מִשְׁוֹט Ez. 27, 29, חֲרָבוֹת 38, 4, קָשֶׁת AM. 2, 15, תּוֹרָה JER. 2, 8 (of the priests), תֹּפְשֵׂי מִלְחָמָה NUM. 31, 27 = אַנְשֵׁי מ׳ *those taking the war;* farther, *to lay hold upon*, i. e. *to do violence to*, with the accus. שֶׁקֶם יי PROV. 30, 9; *to make fast in, overlay*, with accus. סֶלַע, זָהָב HAB. 2, 19, comp. אָחַז; Aram. תְּפַס the same.

Nif. נִתְפַּשׂ (*inf. c.* הִתָּפְשׂ; *fut.* יִתָּפֵשׂ) *to be taken, seized* NUM. 5, 13, in an act; *to be captured* Ez. 21, 28, with בְּיָד 21, 29, בְּיַד JER. 38, 23; with בְּ of the place Ez. 19, 4 8 prop. for בְּפַחְתָּם, 12, 13, בְּמְזִמּוֹתָם Ps. 10, 2; *to be conquered*, בָּבֶל JER. 50, 46, מְצָדוֹת 48, 41 (joined to a singular), מַעֲבֹרוֹת 51, 32, שֵׁשַׁךְ 51, 41.

Pih. תִּפֵּשׂ (*fut.* יְתַפֵּשׂ) *to lay hold repeatedly*, of the שָׁמְמִית PROV. 30, 28.

תִּפַּת (not used) *Aram. tr. to decide, to judge*, ident. in its organic root פת with that in שָׁ־פַ־טַ (which see); Arab. فَتَى the same, whence المُفْتِي (Mufti) a judge. But for תִּפְתִּי we may also assume a verb פָּתָא. Deriv. תִּפְתִּי.

תֹּפֶת *fem.* 1. (from תּוּף I., after the form בֹּשֶׁת) *spittle;* hence fig. in לְתֹפֶת *object spit upon* or *one whose face is spit on*, i. e. *an aversion, an abomination* JOB 17, 6, comp. ῥακά MATTH. 5, 22, if it be רֵקָא and come from רָקַק. — 2. (from תּוּף II.) *an altar-place*, especially of the worship of Moloch; hence the name of a spot in the valley of *Ben-Hinnom*, where in times of general danger children were sacrificed on the בָּמוֹת of Moloch JER. 7, 31, and it is also mentioned along with גֵּי בֶן־הִנֹּם 7, 32. *Tophet* was considered an unclean place in the valley of Hinnom where the sacrificed and slain were buried 19, 6 11 13 14; 7, 32. Hence Jeremiah prophesies in 19, 12, that Jerusalem would be like *Tophet*, i. e. a burial field. The

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Jewish derivation from תֹּף (according to a tradition of the Moloch-worship), or from פָּתָה (to be wide, of a plain, *Jerome*) have nothing more than a hagadic value.

תָּפְתֶּה (a farther development of תֹּפֶת, like פִּשְׁתֶּה of פֶּשֶׁת from פּוּשׁ, אִשֶּׁה of אֵשׁ) *comm. place of burning*, same as תֹּפֶת 2, especially that in which the fallen Assyrians were to be burned; a suitable spot for burning the impure heathen Is. 30, 33. The LXX read unintelligibly תִּפָּתֶה.

תִּפְתַּי (from תְּפַת or פְּתָא; *def.* תִּפְתְּיָא, *pl.* תִּפְתָּיִן or Syr. ־תָּיֵא) *Aram. m. a judge* Dan. 3, 2 3, the name of a high official among the Babylonians. A derivation from the old Persian, from atipaiti supreme master (*Stern*, die Monatsnamen p. 196) — the Vulg. has *praefectus* — is too general.

תָּקָא and תָּקָה (not used) *intr.* same as תָּכָה (which see) *to settle*, *to encamp*. Deriv. תְּקָה, תְּקָא in the proper name אֶלְתְּקָא or אֶלְתְּקָה.

תָּקָה see תָּקָא.

תָּקַהּ (not used) *tr.* same as קָוָה = קָהָה, enlarged by ת, *to knot*, *to bind fast*, then *to be firm* or *strong*, if קָהַת (which see) be not the stem. Deriv. the proper names תּוֹקַהַת and

תָּקְהַת (from תָּקַהּ; *firmness*, *strength*) *n. p. m.* 2 Chr. 34, 22 K'ri, for which the K'tib has תּוֹקַהַת, and the parallel place 2 Kings 22, 14 תִּקְוָה.

תִּקְוָה (*c.* תִּקְוַת, with *suff.* תִּקְוָתִי, ־תָם; from קָוָה) *f.* 1. *a cord*, made of twisted threads Josh. 2, 18 21; comp. קָוֶה. — 2. *endurance*, *hope*, from קָוָה (3) Job 5, 16; 14, 7; בְּאֶפֶס תִּ׳ 7, 6 *without hope;* then *a good prospect* 14, 7; אַחֲרִית וְתִ׳ Jer. 29, 11 *the future and hope*, i. e. future hope, cognate in sense with כִּסְלָה and מִבְטָח Job 4, 6; *the one in whom we hope*, i. e. God Ps. 71, 5; *the thing hoped for* Job 6, 8; אֲסִירֵי הַתִּקְוָה Zech. 9, 12 *prisoners of hope*, i. e. exiles hoping for freedom. — 3. (*a strong one*, *hero;* see קָוָה) *n. p. m.* 2 Kings 22, 14; for which 2 Chr. 34, 22 has תָּקְהַת, K'tib תּוֹקַהַת.

תְּקוּמָה (from קוּם in a Hifil-sense, like all such formations, *Ibn Esra*) *f. power of standing* Lev. 26, 37; Targ. סִיעַד.

תְּקוֹמֵם (*pl.* with *suff.* תְּקוֹמְמֶיךָ) *m. an adversary*, *enemy* Ps. 139, 21, either = מִתְקֹ׳ Hithp. or a word particularly formed.

תָּקוֹעַ (after the form עָשׂוֹר, גָּחוֹן, from תָּקַע) *m. a wind-instrument*, *a trumpet* Ez. 7, 14 (LXX), though there is a verbal assonance to Jer. 6, 1; elsewhere שׁוֹפָר is used.

תְּקוֹעַ (with *a* of motion תְּקוֹעָה 2 Sam. 14, 2; *firm settlement*, from תָּקַע) *n. p.* of a fortified city on the borders of Judah 2 Chr. 11, 6, south of Jerusalem Jer. 6, 1, from which it is 12 Roman miles distant, six miles from בֵּית־לֶחֶם, on a height (Jerome). Here a large desert adapted for the pasture of cattle but otherwise unfruitful, מִדְבַּר תְּקוֹעַ 2 Chr. 20, 20, ἡ ἔρημος Θεκωέ 1 Macc. 9, 33, commenced. תְּ׳ was the home of the prophet Amos, where he lived as a keeper of cattle. At a later period אַשְׁחוּר appears as possessor (אַב) of תְּ׳ 1 Chr. 2, 24; 4, 5. The ruins of this city are still preserved (*Robinson* II. p. 182) under the name of تقوع (Teku'a). *Gent.* תְּקֹעִי 2 Sam. 23, 26, *fem.* תְּקֹעִית 14, 4, *pl. m.* תְּקוֹעִים Neh. 3, 5.

תְּקוּפָה (*c.* ־פַת, with *suff.* ־פָתוֹ; *pl.* תְּקוּפוֹת; from קוּף which see) *f. a circuit*, of the sun Ps. 19, 7; *the lapse*, of the year 2 Chr. 24, 23, without לְ Ex. 34, 22; לִתְקוּפַת הַיָּמִים 1 Sam. 1, 20 *after the lapse of the days* (of pregnancy); modern Hebrew *return* of the year.

תַּקִּיף (from תָּקַף Pih.) *m. the strong*, *mighty one*, Eccles. 6, 10 *who is stronger* (שֶׁתַּקִּיף) *than he*, for which the K'tib has שֶׁהַתַּקִּיף with the article, definitely, as if referring to God. Perhaps the K'tib should be read שֶׁהִתְקִיף *to pass for mighty* (comp. הִגְבִּיר Ps. 12, 5), though the Hifil does not occur elsewhere.

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תַּקִּיפָא (*pl.* ־פִין) *Aram. adj. m.*, תַּקִּיפָה (־פָא) *f. mighty, strong*, of God DAN. 3, 33, *hard* 2, 40; 2, 42. Syr. the same.

תְּקַל (only *part. pass.* תְּקִיל = תְּקִל, chosen perhaps on account of מְנָה, with *a pronominal suffix* תְּקִלְתָּא *thou hast been weighed*) *Aram. tr.* same as Hebr. שָׁקַל DAN. 5, 25 27; in Targ. the deriv. תְּקַל, מִתְתְּקַל, מַתְקַל.

תָּקַן (*inf. c.* תְּקֹן) *intr.* same as תָּכַן *to be straight, right*, ECCLES. 1, 15 *the crooked* (in the world's arrangements) *cannot be made straight*, i. e. we can alter nothing in it. According to modern Hebrew, to which the Aram. also attaches itself in part, it is the same as כּוּן 2 to create, *to direct*, which suits well. Derivat. תְּקֹן in the proper name אֶלְתְּקֹן.

Pih. תִּקֵּן (*fut.* יְתַקֵּן) *to set to rights, to put in order* ECCLES. 7, 13; *to arrange*, מְשָׁלִים, i. e. *to compose* 12, 9.

תְּקַן (*Peal* unused) *Aram. tr.* same as the Hebrew תָּקַן *to put in order, to restore;* Targ. also *Pa.* תַּקֵּן, *Af.* אַתְקֵן for the Hebrew תִּכֵּן, הֵכִין, and fig. for בִּטֵּחַ, whence the nouns תַּקּוֹן, תַּקִּין; Syr. ܬܩܶܢ to stand fast.

Hof. הָתְקַן (in the Hebrew mode) *to be restored, to be set upright* DAN. 4, 33 [36]. We might also read הִתְתַּקְּנַת (Ittaf.).

תֹּקֶן (from תָּקַן) *m. firmness, foundation*, and like the proper name כּוֹן the appellation of a god; only in the proper name אֶלְתְּקֹן.

תָּקַע (*part.* תּוֹקֵעַ, *pl.* תּוֹקְעִים, *c.* ־עֵי, *p. pass. f.* תְּקוּעָה; *inf. abs.* תָּקוֹעַ, *c.* תְּקֹעַ; *fut.* יִתְקַע) *tr.* 1. *to stick into, to strike into*, יָתֵד JUDGES 4, 21, (fig.) Is. 22, 23, חֵרֶב into בְּכֶתֶף JUDGES 3, 21, שִׁבְטִים into לֵב 2 SAM. 18, 14; *to fasten, to fix by driving*, גְּוִיָּה 1 SAM. 31, 10, גֻּלְגֹּלֶת 1 CHR. 10, 10, with בְּ or the accusat. *whereon; to thrust forcibly, to cast*, with the accusat. *into* EX. 10, 19. תְּ׳ אֹהֶל *to pitch a tent* (by pins driven into the ground) GEN. 31, 20, JER. 6, 3, Arab. ضَرَبَ; also תָּקַע alone GEN. 31, 20. תָּקַע כַּף *to clap* or *strike the hands*, as a sign of joy PSALM 47, 2, of mocking, with עַל *at* one NAH. 3, 19, of surety PROV. 17, 18, with לְ *for* one 6, 1, and without כַּף 11, 15. — 2. *to strike up*, a wind-instrument, i. e. *to blow it*, בַּשּׁוֹפָר JOSH. 6, 4, JUDGES 3, 27, 1 SAM. 13, 3, בַּחֲצֹצְרוֹת NUM. 10, 3; 2 KINGS 11, 14; 2 CHR. 23, 13; seldom with the accus. תְּ׳ שׁוֹפָר Is. 18, 3; HOS. 5, 8; JO. 2, 1; or with בְּ in בַּחֲקוֹעַ EZ. 7, 14; also תְּ׳ alone NUM. 10, 7, or the object is תְּרוּעָה 10, 5. Deriv. תְּקִיעָה, תְּקוּעַ, and the proper name תְּקוֹעַ.

Nif. נִתְקַע (*fut.* יִתָּקַע, in pause יִתָּקֵעַ) 1. *to strike*, לְיָד, i. e. *to be security for* JOB 17, 3; comp. above תָּקַע כַּף. — 2. *to be blown*, בַּשּׁוֹפָר Is. 27, 13, or שׁוֹפָר AM. 3, 6.

The organic root תְּ־קַע is also in קַע (קָעַע), קָע (קוּעַ), רָ־קַע II.; and the stem appears to be enlarged from the simple root, by means of ת.

תְּקַע *m. a blast*, with the genit. שׁוֹפָר Ps. 150, 3.

תָּקַף (*fut.* יִתְקֹף) *tr. to overpower, to compel, to assail with violence*, with the accus. JOB 14, 20; *to oppress* 15, 24; *to prevail against* ECCLES. 4, 12; Aram. intr. תְּקֵף, תְּקַף, Arab. ثَقُفَ the same. The stem is also in אָקַף, consequently it is a farther development of נף. Derivat. תְּקֹף.

Pih. תִּקֵּף (not used) intensive of Kal. Deriv. תַּקִּיף.

Hif. הַתְקִיף only in ECCLES. 6, 10 K'tib, according to some; but see תַּקִּיף.

תְּקַף and תָּקַף (3 *p. f.* תְּקָפַת, 2 *p.* תְּקַפְתְּ) *Aram. intr. to be strong, powerful*, of a tree DAN. 4, 8, *to be mighty*, of a king 4, 19, *to be obstinate, hardened*, of רוּחַ 5, 20; Targ. often; Syr. the same. Deriv. תְּקֹף, תַּקִּיף.

Pa. תַּקֵּף (*inf.* תַּקָּפָה) *to make strong, confirm*, אֲסָר DAN. 6, 8. Deriv. תַּקִּיף.

תֹּקֶף (with *suff.* תָּקְפּוֹ; from תָּקַף) *m.*

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might, *authority* Esth. 9, 29; 10, 2; Dan. 11, 17 *in order to come with the might of his whole kingdom* (spoken of Antiochus).

תְּקַף see תְּקֹף.

תְּקֹף (*c.* תְּקָף, for which many mss. read תְּקֹף or תְּקַף; *def.* תָּקְפָּא) *Aram. m. might*, *power* Dan. 2, 37; 4, 27, coupled with חִסְנָא and יְקִירָא; Targ. תּוּקְפָּא, תְּקוֹף the same.

תֹּר *a turtle-dove*, see תּוֹר.

תָּרָא (not used) *intr. to be strong*, *powerful*, *courageous*, = אָרָא I., verbs פ״א often passing into פ״ת. Deriv. the proper name תַּרְאֲלָה.

תַּרְאֲלָה (compare יִדְאֲלָה, יוֹעֵאלָה; *power of El;* from תָּרָא) *n. p.* of a place in Benjamin Josh. 18, 27.

תַּרְבּוּת (from רָבָה) *f. increase*, soboles, but commonly *herd* (in contempt), *brood* Num. 32, 14.

תַּרְבִּית (from רָבָה) *f.* the same, commonly specific. *interest*, *usury* Lev. 25, 36; Prov. 28, 8; Ez. 18, 8; coupled with נֶשֶׁךְ; comp. מַרְבִּית and modern Hebrew רִבִּית.

תִּרְגִּיל see רָגַל.

תִּרְגֵּם see רָגַם.

תַּרְדֵּמָה (*c.* ־מַת; from רָדַם) *f. a deep*, *sound sleep* Gen. 2, 21; 15, 12; נָפַל תַּ׳ *deep sleep falls* (with עַל) Job 4, 13; 33, 15; fig. *stupidity*, *insensibility* Is. 29, 10, *inactivity* Prov. 19, 15.

תִּרְהָקָה (Ethiopic) *n. p.* of a king of Ethiopia and Thebais 2 Kings 19, 9, Is. 37, 9, ident. with Ταρακός (Vulg. and LXX Tharaka, Syr. Tarhak) of Manetho, the third and last king of the 20th Ethiopic dynasty, and successor of Sevechus. *Strabo* (XV, 1, 6) calls Τεάρκων the greatest conqueror of the ancient world. On inscriptions of old Thebes and on mount Barkel in Ethiopia this king's name has also been found (see *Wilkinson*, Manners and Customs &c. I. p. 140 seq.; *Lepsius*, Briefe aus Egypten, p. 238 seq.).

תְּרוּמָה (*c.* תְּרוּמַת, תְּרֻמַת, with *suff.* ־מָתִי, ־מָתָם, ־מַתְכֶם, *pl.* ־מוֹת, with *suff.* ־מֹתֵיכֶם; from רוּם in Hifil) *f. an oblation*, i. e. a gift taken from a whole, which one brings to God (לַיי״) Lev. 7, 14, or to the priest (לַכֹּהֵן) 7, 32. Such a תְּרוּמָה appears, consisting of meat-, sin- and guilt-offerings Lev. 7, 14, Num. 18, 8, of the (heave-) shoulder in a thank-offering Lev. 7, 34; 10, 14; Ex. 29, 27, of the first-born, firstlings, tithes, of the banished and the part of the booty that was God's Num. 15, 19; 18, 11; 31, 41, of holy gifts generally Lev. 22, 12, Num. 5, 9, of the voluntary contributions for erecting and adorning the tabernacle Ex. 25, 2; 30, 13; 35, 5; 36, 3 6. הֵרִים with לַיי״, i. e. *to raise a heave-offering to God*, is used with the same latitude Lev. 22, 15; Num. 15, 19; 28, 19; 31, 28; Ez. 45, 1; 48, 9; with מִן from a whole Lev. 2, 9; 4, 8. The heave-offerings or gifts also consisted of free contributions to the temple Ezr. 8, 25; 2 Chr. 31, 10; of gifts from the threshing-floor and wine-press Num. 15, 20 21; of the tenth of the tithe 18, 26; of specific lands Ez. 45, 1; 48, 8-10. The genitive of the person to whom the gift is offered follows the word Ex. 30, 14; Neh. 13, 5; or the genitive of the thing of which the heave-offering consists, as דָּגָן 10, 40, כֶּסֶף Ex. 35, 24, הָאָרֶץ Ez. 48, 12, קֹדֶשׁ Ex. 36, 6. תְּ׳ יָד *heave-offering of the hand*, i. e. brought with one's own hand Deut. 12, 11; but this is commonly expressed by תְּרוּמָה alone. Metaphorically *pl. gifts*, cognate in sense with מַתָּן, מַתָּנָה, Prov. 29, 4 *a man of gifts*, i. e. of bribery; *excellency*, שְׂדֵי תְ׳ *excellent* or *fertile fields* 2 Sam. 1, 21, where Theod. reads שְׂדֵי וְהָרֵי מָוֶת, *fields and mountains of death!*

תְּרוּמִי (formed from תְּרוּמָה, like תִּמְנִי, יְהוּדִי from תִּמְנָה, יְהוּדָה) *adj. m.*, תְּרוּמִיָּה *fem. oblation-like*, i. e. offered like a heave-offering Ez. 48, 12.

תְּרוּמִיָּה see תְּרוּמִי.

תְּרוֹמֵם (from רוּם) *masc. elevation*, *amelioration* Job 17, 4.

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תְּרוּעָה (from רוּעַ Hif.; *constr.* תְּרוּעַת) *fem.* prop. *shouting*, *loud noise;* hence 1. *shouts of joy*, *song of rejoicing* Job 8, 21; 33, 26; הֵרִיעַ תְּ׳ *to break out into shouts of joy* 1 Sam. 4, 5; Ezr. 3, 11 13; תְּ׳ מֶלֶךְ *the shouting for a king*, i. e. *joyful acclamations of welcome* Num. 23, 21; *a war-cry* Am. 1, 14, Job 39, 25, fully תְּרוּעַת הַמִּלְחָמָה Jer. 4, 19. — 2. *loud clang*, of a horn or trumpet, announcing the year of jubilee or the new year. Hence שׁוֹפַר תְּ׳ Lev. 25, 9 *a trumpet of loud clangor*, i. e. *an alarm-* or *signal-trumpet;* חֲצֹצְרוֹת תְּ׳ Num. 31, 6, to call together warriors &c.; צִלְצְלֵי תְ׳ Ps. 150, 5 *clanging cymbals*, in the temple-service; יוֹם תְּ׳ *a day of the sound of the horn* or *trumpet*, the feast-day of the new moon of the seventh month (Tishri), which was announced by תְּרוּעָה Num. 29, 1-6; hence it is also called זִכְרוֹן תְּ׳ *a memorial of blowing of trumpets* Lev. 23, 24; זִבְחֵי תְ׳ Ps. 27, 6 *sacrificial gifts offered with the sound of trumpets;* תָּקַע תְּ׳ *to sound an alarm* Num. 10, 5. In modern Hebrew the תְּרוּעָה caused by הֵרִיעַ, and that by תָּקַע (תְּקוּעָה), differ in sound from one another.

תְּרוּפָה (from רוּף III. = רָפָא I., to which רָפָה I. also belongs; but the stem may be תָּרַף II.) *fem. healing*, sanatio, Ez. 47, 12, LXX ὑγεία, Revel. 22, 2 θεραπεία.

תָּרַז (not used) *intr. to be hard, firm*, of a species of tree; Arab. تَرَزَ, تَرِزَ the same, whence تُرُوز hardness; so too the Aram. תְּרַץ, ܬܪܨ, Arab. تَرُصَ; identical in its organic root תָּ־רַז with that in אָ־רַז. Deriv.

תִּרְזָה (from תָּרַז) *fem.* prop. *firmness;* hence like robur the name of a firm tree by which is understood the *holm-oak*, ilex, ἀγριοβάλανος Is. 44, 14; different from אַלּוֹן quercus; the Targ. retains תְּרַז. According to *Saadia* and *Ibn Ganâch* صَنَوْبَر a species of pine.

תָּרַח (not used) *intrans.* developed out of אָרַח (which see), *to go*, *to wander*, prop. *to turn;* the Aram. תְּרַח to hold back, to delay, also belongs here. Deriv. the proper name

תֶּרַח (*turning*, *duration*, or *wandering*) *n. p.* 1. of a station in the wilderness of Sinai Num. 33, 27. — 2. of Abraham's father Gen. 11, 24, LXX Θάῤῥα, Θάρα, Vulg. *Thare.*

תִּרְחֲנָה (from רָחַן; *condescension*, *kindness*) *n. p. m.* 1 Chr. 2, 48.

תְּרֵין (contracted from תְּרֵין = תְּנֵין, *constr.* תְּרֵי) *Aram. num. card. m.*, תַּרְתֵּין *fem. two* Dan. 4, 26; Ezr. 6, 17; *fem.* Dan. 6, 1; Ezr. 4, 24.

תַּרְמֹד (see תַּדְמֹר) *n. p.* of a city built by Solomon 1 Kings 9, 18, 2 Chr. 8, 4, according to the reading of the LXX (Θερμάθ for Θερμώθ). Hence the LXX understood the תַּרְמֹד of the Talmud, which was a city near תִּפְסַח (Steph. Byz. s. v.); Solomon's kingdom reaching as far as it. Mention is made of the Tarmudeans Gittin 57[a]; Sabbath 21[b]; and the city was also named תַּמֹּד, the inhabitants *Tamudeans* (Jebamoth 17[a]). *Pliny* H. N. 6, 28 knows the *Thamudaei;* and the Periplus of Agatharchides speaks of them.

תָּרְמָה (from רָמָה I, 2) *fem. fraud*, *deceit* Judges 9, 31.

תַּרְמוּת (from רָמָה I.) *fem.* the same Jer. 14, 14 K'tib.

תַּרְמִית (from רָמָה I.) *fem.* the same Jer. 8, 5; 14, 14 K'ri; 23, 26.

תָּרַן (not used) *intr.* same as אָרַן *to be slender*, *stretched out*, *to project upward;* Arab. أَرَنَ to be slender, of the chamois. Deriv. תִּרְנָה and

תֹּרֶן (with *suff.* תָּרְנָם; from תָּרַן) *m. the mast of a ship* Is. 33, 23; Ez. 27, 5; *a signal-pole* on the mountains Is. 30, 17; Talm. אֹרֶן a mast, Aram. תּוּרְנִי.

תִּרְנָה (from תָּרַן) *m. a lance*, *spear*, generally *a missile;* Job 39, 23 *the missile*, (and) *quiver are directed against him.* But see רָנָה.

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תָּרַע (not used) *intr.* same as Aram. תְּרַע. Deriv. the proper name תִּרְעָה.

תָּרַע (not used) *Aram. trans. to split, to cut* or *break asunder, to open*, equivalent to the Hebrew שָׁעַר I., Targ. for פָּרַץ; Syr. ܦܬܚ, Arab. فَتَحَ. Deriv. תְּרַע, תָּרַע.

תְּרַע (*def.* תַּרְעָא) *Aram. m.* prop. *a cleft, an opening;* hence 1. *a gate*, Hebr. שַׁעַר, פֶּתַח, as תְּ מַלְכָּא Dan. 2, 49 = שַׁעַר הַמֶּלֶךְ, i. e. *the royal palace;* like the Ar. بَاب, Persian دَرْگَاه, Turkish *Kapû* for court, comp. *the Porte.* — 2. *entrance, door*, of a furnace Dan. 3, 26; Arab. ثَرْعَة the same.

תָּרַע (from תְּרַע) *Aram. m. a door-keeper, porter* Ezr. 7, 24.

תִּרְעָה (*fissure;* from תָּרַע) *n. p.* of a city otherwise unknown; hence *Gentile m.* תִּרְעָתִי 1 Chr. 2, 55.

תַּרְעֵלָה (from רָעַל) *femin. drunkenness, reeling,* = רַעֲלָה; hence יֵין תַּרְעֵלָה *wine of reeling*, i. e. which intoxicates Ps. 60, 5; כּוֹס תַּרְעֵלָה *cup of reeling* Is. 51, 17, i. e. the drinking of which causes intoxication and helplessness, figur. of the divine wrath.

תָּרַף I. (not used) *intr. to heal*, same as רָפָא, רָפָה I., out of which it is developed by ת; many stems פ״ה coinciding with ל״ה. Deriv. תְּרוּפָה which see.

תָּרַף II. (not used) *trans.* same as טָרַף II. *to satiate, to nourish, to give food to;* Sanskrit tṛip, Greek τρέφ-ειν, Arab. تَرَفَ intrans. to be richly fed, to enjoy richly, = Hebrew שָׁבַע; hence *to live well.* Derivat. תָּרָף (in the plur. תְּרָפִים).

תָּרָף (only *plur.* תְּרָפִים; from תָּרַף II.) *masc. plur.* prop. *maintainer, nourisher, fosterer*, then a kind of *household-gods, Penates*, who may have been looked upon as the maintainers and nourishers of the family. The idea probably came to the Israelites from the Aramaeans. As tutelary deities they were taken along with persons when they fled Gen. 31, 19 34 35; as Aeneas carried the Penates with him out of Troy (*Virg.* Aen. 3, 148). In the period of the Judges, the Danites took them away from the house of Micah, in order that they might use them for themselves Judges 18, 17 18 20. They appear to have been of wood and of human shape 1 Sam. 19, 13-16. Though this sort of idolatry was much practised in houses, yet their worship was considered a transgression (אָוֶן) 1 Sam. 15, 23 (where according to Symm. and the Vulg. we should read וְהַתְּרָפִים); accordingly they are put along with גִּלֻּלִים and שִׁקּוּצִים 2 Kings 23, 24. Together with אֵפוֹד (Judges 17, 5; 18, 14) they were also used as oracles Hos. 3, 4, a thing looked upon as אָוֶן Zech. 10, 2. Nebuchadnezzar too consulted them as Aramaean oracles Ez. 21, 26. Such gods were called in Greek θέραπες, because they support and nourish men (Xenophon). See *Chwolson*, Sabäer II. page 154 seq.

תְּרָפִים see תָּרָף.

תִּרְצָה (with *a* of motion תִּרְצָתָה, from רָצָה; *delight*) *n. p.* 1. of a place in the kingdom of Israel, which was its capital for a long time 1 Kings 14, 17; 15, 21. It lay on this side of Jordan towards the north; was the residence of the בַּעְשָׁא, and one of the cities of Manasseh Josh. 12, 24; 17, 11; celebrated for its pleasant situation Song of Sol. 6, 4. The ancients (*Euseb.* and *Jerome*) knew nothing more about it. The moderns (*Brocard, Breydenbach*) have found it in Tersa, a place on a high mountain three hours east of Samaria. Whether it be *Taluza* north of Nablus and east of Samaria (*Robinson*, later Bibl. Res. p. 397) is doubtful. — 2. (*delight*) *n. p. f.* Num. 26, 33.

תָּרַשׁ I. (not used) *intr.* same as תָּרַז *to be hard, firm*, Aram. תְּרַץ; Arab. تَرَصَ, تَرَزَ, تَرَسَ the same, but modified in unimportant ways.

Pih. תִּרְשֵׁשׁ (with redupl. שׁ; not used)

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either *intrans.* an intensive of Kal *to be very firm, to be strengthened*, of a district, *to be hard*, of stones, *to be strong*, of men; or *trans. to establish*, a colony, or also *to have a firm soil*, of coasts, in opposition to sea. Derivat. the proper name תַּרְשִׁישׁ.

תָּרַשׁ II. (not used) *trans. to fear, to reverence;* Persian *tarasiden* the same. Deriv. תִּרְשָׁתָא and perhaps תַּרְשׁ.

תַּרְשׁ (Persian, *strictness*, Pers. تُرْش, or from the Pers. تَرْس fear, *reverence*) *n. p.* of an eunuch at the Persian court Esth. 2, 21; 6, 2; comp. תִּרְשָׁתָא.

תַּרְשִׁישׁ (from תִּרְשׁ, a redupl. Pihel of תָּרַשׁ I. which see; with *a* of motion תַּרְשִׁישָׁה) *n. p.* 1. of a Pelasgian-Hellenic sea-faring race, mentioned with יָוָן, כִּתִּים, אֱלִישָׁה and דְּדָנִים (which see) in the ethnographical table. They are understood to be the people *Tyrseni* and *Etrurians* who were a branch of the Pelasgians and formed a state in Italy stretching from the Po to the Alps, i. e. western Italy once called Tyrrhenia Gen. 10, 4, perhaps also Is. 66, 19. In 1 Chr. 1, 7 termed תַּרְשִׁישָׁה. The early people of the Etrurians or Tyrseni who were addicted to a sea-faring life, before the time of the Romans are also taken for a people of Italy. The original name of the race was Tark, Tarch, and therefore their first settlement was called *Ταρκωνία, Ταρχώνιον* (Tarquinium); from *κ, χ* arose the Semitic *sh* (a transposition that often occurs), so that Tarsh, Tars, Turs may pass for the ground-element. — 2. *Tartessus*, the district of the river Baetis, or the territory Baetica or Turdetania, conseq. all south-western Spain from the pillars of Hercules to the river Anas; an important Phenician or Tyrian settlement (בֵּית תַּ׳ Is. 23, 10), whence the Phenicians fetched silver-plates, כֶּסֶף מֻרְקָע Jer. 10, 9, iron, tin and lead Ez. 27, 12, with gold 38, 13. Among the ancients this Tartessus was understood by *Martial* to be the province Baetica; by *Avienus* the country about Gades; by *Seneca* the whole of the western district on the Atlantic ocean. — 3. certain colonial coast-districts in north Africa to which Solomon's ships sailed accompanied by the Tyrians, and whence they brought gold, silver, ivory, peacocks and apes 2 Chron. 9, 21 (אֳנִיּוֹת לַמֶּלֶךְ הֹלְכוֹת תַּרְשִׁישׁ), compared with 1 Kings 10, 22 *for the king had a navy of Tarshish on the* (Mediterranean) *sea*, (sailing) *with the fleet of Hiram. Tunis* also was called תַּרְשִׁישׁ according to Not. and Extr. XII. 489. 494. The LXX understand an African Tarshish, especially Carthage, in Is. 23, 1 10 14; Ez. 27, 12; 38, 13; the Vulgate in Ez. 27, 12 and Targ. 1 Kings 22, 49 and Jer. 10, 9 understand Africa generally; though only the Spanish one can be meant in all these passage except 1 Kings 22, 49. — 4. certain emporiums and coast-districts of southern Arabia to which persons got in ships built at עֶצְיוֹן גֶּבֶר, and in such as sailed chiefly on the יַם סוּף, whose special destination was אוֹפִיר 2 Chr. 20, 36 37 (in 1 Kings 9, 27-28 אוֹפִירָה stands for תַּרְשִׁישׁ). This Tarshish-Ophir was subsequently taken for the whole of the *Indian coast-territory.* אֳנִיּוֹת תַּ׳ *ships of Tarshish*, i. e. large ships suited for sea voyages (Is. 2, 15; 23, 1 14; 60, 9), are translated by the LXX, Targ., Vulg., Saadia *ships* generally. — 5. the name of a precious stone of the lustre of gold, the *chrysolite* of the ancients (LXX, Joseph., Vulg.), the *topaz* of the moderns, which was bartered on the coasts of Spain (Plin. 37, 42 seq.), Arabia, India and Ethiopia, and which has its name from the numerous local designations of Tarshish Ex. 28, 20; 39, 13; Ez. 1, 16; 10, 9; Song of Sol. 5, 14; Dan. 10, 6. As the *ruby* was termed Carchedonius after the place it was brought from, so may תַּ׳ be also named. According to others, it was called from *the colour of the sea*, since תַּ׳ often means the sea (see above) after the Sanskrit tarîscha sea; in which case תַּ׳ would mean generally sea-coasts. — 6. (from תָּרַשׁ II., compare תִּרְשָׁתָא) *n. p.* of a Persian prince Esth. 1, 14. —

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7. (*foundation, firmness*) *n. p. m.* 1 Chr. 7, 10.

תִּרְשָׁתָא (lengthened by accentless -ָא from תִּרְשָׁתָה, and with the article, because it had an appellative meaning; from תִּרְשׁ II.) *f. fear, reverence, esteem,* and then the title of a פֶּחָה Neh. 8, 9; 10, 2; interchanged with פֶּחָה 12, 26. It is given to the governor Nehemiah (8, 9; 10, 2) sometimes as a title, while at other times he is so called Ezr. 2, 63, as was Zerubbabel also Neh. 7, 65 70. *Stern* (Monatsnamen p. 196) derives it from the Zend. thvereç *to arrange, rule,* and thvaresta *prefect, governor;* etymologically improbable.

תַּרְתָּן (Assyrian) *n. p.* of an Assyrian general both under סַרְגּוֹן Is. 20, 1, and סַנְחֵרִיב 2 Kings 18, 17. *Sargon* ordered him to advance into Philistia just when dissensions were prevailing in Egypt; and Sennacherib sent him to Jerusalem to besiege and take it. The name is said to be derived from the Persian târ *summit* and tan *person,* i. e. *high personage,* or from the Persian târa, Sanskrit târa a star, and tan, conseq. *star-form;* according to others it is said to be a version of רַב טַבָּחִים (*head of the body-guard*), which has not the smallest probability.

תַּרְתָּק *n. p.* of a deity of the עַוִּים 2 Kings 17, 31, the inhabitants of the territory עַוָּה. In Pehlevi tarthakh is said to mean *hero of darkness,* i. e. of the lower world.

תְּשׁאָה (=תְּשׁוּאָה, *c.* תִּשְׁאַת, *plur.* תִּשְׁאוֹת, from שָׁאָה I., like מְשׁוּגָה from שָׁגָה, or from שׁוּא I.) *f. pl. noise, tumult,* of a multitude Jer. 22, 2, of an ass-driver Job 39, 7; *crash, thunder,* 36, 29 *the crash of his tabernacle,* i. e. of his thunder-cloud.

תִּשְׁבָּה (from שָׁבָה I.; *projecting place*) *n. p.* 1. of a city in גִּלְעָד, to which the prophet Elijah belonged, and therefore he was named תִּשְׁבִּי *the Tishbite* 1 Kings 17, 1, where we should read מִתִּשְׁבֵּה גִלְעָד for מֵהַתֹּשָׁבֵי גִלְעָד, after the LXX and Josephus. This תִּ is described by the Pseudo-Epiphanius as lying beyond the Jordan, ἐκ τῆς Ἀράβων. — 2. a city in Galilee, belonging to the tribe of Naphthali, whose situation is given in Tob. 1, 2 (Θισβή). — *Gent. m.* תִּשְׁבִּי (from תִּשְׁבֵּה 1) 1 Kings 17, 1; 21, 17.

תִּשְׁבִּי see תִּשְׁבֵּה.

תַּשְׁבֵּץ (from שָׁבַץ) *m. texture, checker-work,* כְּתֹנֶת תַּ *a tunic of checker-work,* of the priest Ex. 28, 4; comp. שָׁבַץ 28, 39.

תְּשׁוּבָה and תְּשֻׁבָה (*c.* תְּ־, with *suff.* תְּשׁוּבָתִי־; *plur.* תְּשׁוּבוֹת־, with *suff.* תְּשׁוּבֹתֵיכֶם; from שׁוּב) *f. a return, a recurrence,* of שָׁנָה, with לְ of the date 2 Sam. 11, 1, 1 Kings 20, 22, seldom with accusat. 1 Chr. 20, 1; *return home* 1 Sam. 7, 17; *contradiction* Job 21, 24, *reply* 34, 36; in modern Hebrew, change, repentance.

תְּשׁוּרָה (from שָׁרָה III.) *fem. crashing, storm* Job 30, 22 K'tib, comp. תְּשָׁאָה.

תְּשׁוּרָה (from שָׁרָה II.) *f. crash, storm* Job 30, 22 K'ri.

תְּשׂוּמֶת (*constr.* and before Makkeph תְּשׂוּמַת־; from שׂוּם) *f. a thing deposited,* with יָד (in the hand) i. e. *given in pledge,* different from פִּקָּדוֹן (a deposit) Lev. 5, 11.

תְּשׁוּעָה (from שִׁוַּע II. or יָשַׁע; *c.* תְּ־) *f.* prop. *unconstraint, freedom;* hence *deliverance* 1 Sam. 11, 9 13; 19, 5; *salvation* Ps. 144, 10; *freedom* 2 Kings 13, 17; *victory* Ps. 33, 17; Prov. 21, 31; and generally in the various meanings of the verb.

תְּשׁוּקָה (with *suff.* תְּשׁוּקָתְךָ, תְּשׁוּקָתוֹ; from שׁוּק I.) *f. desire, longing, inclination* Gen. 3, 16; 4, 7; with עַל Song of Sol. 7, 11.

תְּשׁוּרָה (from שׁוּר II.) *fem. offering, presentation;* hence *a gift, present* 1 Sam. 9, 7, for which is נְבִזְבָּה Dan. 2, 6; 5, 17.

תְּשִׁיעִי (from תֵּשַׁע) *num. ord. masc.,* תְּשִׁיעִית *f. the ninth,* of יוֹם Num. 7, 60, חֹדֶשׁ 1 Chr. 27, 12, which was specially termed כִּסְלֵו Zech. 7, 1; also תְּשִׁיעִי alone means *the ninth month.* שָׁנָה stands be-

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fore the ordinal number in the constr. state 2 KINGS 17,6 and 25,1, or the abs. LEV. 25, 22.

תֵּשַׁע (*c.* תִּשַׁע) *num. card. f.*, תִּשְׁעָה (*c.* תִּשְׁעַת) *m. nine*, put before the noun GEN. 11, 19, DEUT. 3, 11; or after it JOSH. 15, 44. תֵּשַׁע also stands for the ordinal number, as שְׁנַת תֵּשַׁע *the ninth year* 2 KINGS 18, 10. תִּשְׁעָה is put before the noun in the *constr. state* NUM. 34, 13; JOSH. 13, 7. — עָשָׂר combined with תִּשְׁעָה, and עֶשְׂרֵה with the *constr. state* תִּשַׁע denotes *nineteen* GEN. 11,25; JOSH. 19, 38; 2 SAM. 2, 30. The *plur.* תִּשְׁעִים is *ninety* GEN. 17,6 17; EZ. 4,5.

The etymology of this numeral is obscure; and it cannot be compared with extra-Semitic.

תַּחְנִי (Persian) *n. p.* of a Persian governor EZR. 5, 3; 6, 6. For the etymology the Persian dadnai *gift* has been adduced.

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Grammatical and analytical appendix.

The following appendix gives those grammatical forms whose roots persons not well versed in Hebrew are unable to find with ease in the Lexicon. They are arranged alphabetically and explained. In like manner, forms of words or words themselves whose analysis, irrespective of their grammatical exposition, is difficult or doubtful, are here adduced in alphabetical order for the benefit of students. The prepositions בכ"לם and וְ meaning *and* or in its capacity of so-called *Vau conversive* in both tenses of the verb are constantly separated, and therefore the forms should be looked for by themselves in alphabetical order. In the difficult forms of the *imperfect* or *future* adduced, the third person is for the most part the regulator; if the irregularity does not consist in the combination of the prefixes with the verb itself. No reference has been made to any special grammar, because the necessary information may be found in the Lexicon itself, at the proper place.

א

וֶ־אַפֵּחַ Ez. 28, 16, from וֶ־אַפַּח in the Syriac mode (Syriasmus), is *the first pers. fut. Pih.* of אָבַד. Elsewhere the usual form occurs Is. 45, 5.

אֲבָדָתִ, אֲבָדָתֵן *Aram. pl.* of אֲבַד; see אֲבַד 3.

אָבוּא Is. 28, 12, an Arabism for אָבוּ from אָבָה. Many mss. have אָבִוּ.

אֲבוֹשׁ, תֵּבוֹשׁ, יֵבוֹשׁ see בּוֹשׁ I. In the Lexicon pages 189. 190.

אָבִי 1 Kings 21, 29, Mic. 1, 15, from אָבִיא of בּוֹא, 1 *fut. Hif.*; comp. דָּבִי from דָּבִיא from דָּבָא, יָבוֹ, הָבִיא from בָּא.

אֹבְרִידָה Jer. 48, 8, from אֹבֵד, 1 *fut. Hif.* of אָבַד. In the Lexicon page 5.

אֲגַאֲלְתִּי Is. 63, 3, from הִגְאַלְתִּי, 1 *p. perf. Hif.* of גָּאַל. In the Lexicon p. 252 where several examples are given.

אֲהֻדָּה Is. 38, 15, is the 1 *p. fut. Hithp.* (=אֶתְחַדֵּשׁ) of הִדָּה *Pih.* from הִדָּה, a reduplication of הָדָה I. See הָדָה and הִדְהֵדָה.

אֲהַדֵּם Ps. 42, 5 see הִדְהֵדָה, הָדָה.

אֲהַרְסֵם 2 Sam. 22, 43, is the 1 *p. fut. Hif.* with *suff.* from הָרַס = דָּקַק. In the Lexicon page 321.

אֲהֻמָּה (=אֶתְחַמֵּם) Is. 14, 14, is the 1 *p. fut. Hithp.* of הָמָה II.

אֲהֻרַשׁ Ez. 14, 3, from הִרַשׁ, *inf. abs. Nif.* of הָרַשׁ. In the Lexicon page 340.

אֹהֵב Prov. 8, 17, from אֶאֱהַב, 1 *fut. Kal* of אָהַב. In the Lexic. p. 30. See אָחַר.

אֹהֵב Mal. 1, 2, from אֶאֱהַב, with *suff.* אֹהֲבָךְ Hos. 14, 5; but אֹהֲבָךְ 2 Chr. 20, 7 is *part. Kal* with *suff.*

אֲהוֹדֶנּוּ Ps. 28, 7, from אוֹדֶנּוּ, 1 *p. fut. Hif.* of יָדָה I. with *suff.*; comp. יְהוּדָה.

אֲהִי see אֲהִי in the Lexicon p. 32; but also 1 *p. fut. ap.* of אָהֲרָה from הָיָה.

אֲהַמְּיָה Ps. 77, 4, from אֲהֻמָּה changing the radical He into Yod. Comp. יְהֻמְיוּן from יְהֻמוּן.

אוֹחִילָה Jer. 4, 19 K'tib, אוֹחוּלָה K'ri, the former the 1 *p. fut. Kal* with *He volunt.* from חוּל, the latter 1 *p. fut. Hif.* of יָחַל. In the Lexicon p. 426. But some read אָחוּלָה.

אוֹכִיל Hos. 11, 4, not from אַאֲכִיל; not a noun = אֹכֶל; but an Aram. form for אָכִיל, 1 *p. fut. Hif.* of כּוּל, as דָּכִיל Ez. 21, 33 belongs to כּוּל. In the Lexicon page 84.

אוֹכַל Ps. 50, 12, from אֹכַל, 1 *p. fut. Kal.*

וֶ־אוֹצִירָה Neh. 13, 13, from אוֹצִירָה, 1 *fut. Hif.* of אָצַר for אַאֲצִיר in the Aram. way. אָצַר in *Kal*, *Nif.* and *Hif.* is a denom. from אוֹצָר. In the Lexic. p. 42.

אֻזָּה Dan. 3, 22, from אֲזָה, *part. pass.* Aram. of אֲזָא.

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אָזְנִין Job 32, 11, from אַאֲזִין, 1 *pers. fut. Hif.* of אָזַן.

הַ־אֲזִכָּה Mic. 6, 11, for אוְזִכָּה = יְזַכֶּה. In the Lexicon page 1.

אֲזַל־ Ezr. 5, 15, for אֶזֶל, Aram. *Imperat. Peal* of אֲזַל. In the Lexicon p. 50.

אָחַז Job 23, 8, is the 1 *p. fut. ap. Kal* in pause from אֶחָז for אֶאֱחָזֵהּ = אֶאֱחָזֵהוּ. Stem חָזָה.

אַחְטָאָה see חָטָא *Pih.* in the Lexicon.

אֲחִיוֹת, אֲחִיּוֹת see אָחוֹת in the Lexicon.

אֶחֱלֹ Ez. 39, 7, from אָחֵל (*I will desecrate*), distinguished from אָחֵל (*I will begin*) Deut. 2, 25; so too יָחֵל Num. 30, 3 different from יָחֵל Judges 13, 5. See חָלַל in the Lexicon.

אַחַר Gen. 32, 5, for אָחָר, *fut. Kal;* comp. אֶחֱבֹ.

אֲחַרְוּ Judges 5, 26, is the 3 *p. perf. pl. Pih.* from אֲחַרְוּ, from אחר *Pih.*

אֲחַת Ezr. 5, 15 see נְחַת *Aram. Af.*

אֲחַתָּה Jer. 17, 18, is the 1 *p. fut. Kal* of חָתַת (which see).

אֲחַתְּךָ Jer. 1, 17, is the 1 *p. fut. Hif.* of חָתַת with *suff.*

אַיְכָּה see אַי Lexicon page 68.

אַיִב Hos. 11, 4, is the 1 *p. fut. ap. Hif.* for אַשִּׁיבָה from נָשַׁב; comp. יָט, הָטָה.

אַיְלִיל see יָלַל *Hif.*

אֵילִילָה see יָלַל *Hif.*

אַיְלְכָה Mic. 1, 8, from אֵלְכָה; see יָלַךְ.

אַיִתָּם Ps. 19, 14 in *pause*, from אִיתָם = אֶתָּם, 1 *fut. Kal* of תָּמַם. But see יָתַם.

אֶכְפֹּת 1 *pers. fut. Kal* of כָּפַת; the *third pers. future* is יִכְפֹּת.

אֶכֹּל Ez. 43, 8, is the 1 *person fut. apoc. Pih.* of כָּלָה.

אֲכַלֶּהָ Ex. 33, 3, from אֲכַלֶּךָּ, 1 *p. fut. Pih.* of כָּלָה.

אֶכָּנֶּה Mic. 6, 6, is the *first person fut. Nif.* of כָּנָה I., arising out of אֶכָּנֵּת.

אֶכְרְהּ Hos. 3, 2, is the 1 *p. fut. Kal* of כָּרָה II. (which see).

אֲמַאֲסָאךְ Hos. 4, 6, from אֶמְאָסְךָ 1 *p. fut. Kal* with *suff.* (א marked in mss. יְתִיר), or also for אֲמַאֲסָאךְ, where א is to be regarded as a vowel-letter retained.

אַמְהוֹת see אָמָה.

אֲמַכְּתָה Dan. 4, 9, from אֲבַכְּתָה from אָב *Aram.*

אֲמַרְכֶּם from אֲמַרְכֶּם, יַמַּרְכֶּם from יַמַּרְכֶּם, מַמַּרְכֶּם from מַמַּרְכֶּם; *Dagesh forte* being resolved in them all by נ. See יָדַע *Aram.*

אֲמַשְּׁרֵם Zech. 7, 14, from אֲמַשֵּׁר for אֲמַשֵּׁר, 1 *p. fut. Pih.* of מָשַׁר.

אֶמְסְפְּדָה Mic. 4, 6, see אָסַף *Kal.*

אֶמְסְפְּךָ 1 Sam. 15, 6 (*I will hurry thee away*) 1 *fut. Kal* with *suff.* from אָסַף; on the contrary 2 Kings 22, 20 is the *part. Kal* with *suff.* See יָסַף.

אֶמְסְרֵם Hos. 10, 10 from אָסַר, *fut. Kal* (יִסֹּר) with *suff.*, from יָסַר.

אַמְפִּירֵם Deut. 32, 26, see פָּאָה *Hif.*

אֲמַפּוּ Ex. 16, 13 in pause, for אֲמַפּוּ from אָפָה.

אֶמְפְּתְּ Jer. 20, 7, is the 1 *p. fut. ap. Nif.* of פָּתָה.

אֲמַצֵּיתָה Ps. 139, 8, is the 1 *p. fut. Hif.* of יָצַע, with ה־ *voluntative.*

אֲמַצֵּק see יָצַק I.

אֲמַצֶּרְךָ Jer. 1, 5 K'ri, from אָצַר from יָצַר II. The K'tib אצורך should be read אֲצוֹרְךָ, from אָצוֹר. — But the same word in Is. 42, 6 should be referred to נָצַר.

אֶמְקֹ see אָקַם.

אֶמְקְחָה Is. 56, 12, in mss. אֶמְקְחָה, is the 1 *p. fut. Kal* of לָקַח (which see).

אֶמְקְרָא 1 Sam. 28, 15, from אֶקְרָא with אֶה־ for ה־ *voluntative.*

אֶרְאֶלֶם Is. 33, 7; see אֶרְאֵל and ארא.

אֶרְהּ־ (*ora*) Num. 22, 6 from אָר, *imper. Kal* of אָרַר; comp. קְבָה from קָבַב.

אֶרְוֹמֵם Is. 33, 10, from אֶרוֹמֵם = אֶתְרוֹמֵם from רוּם *Hithp.*

אֲרִיקְךָ Is. 16, 9, is the *first pers. fut. Pih.* with *suff.*, arising from a fusion of רִיקָה and רִיהָ.

אֶרְאֶנּוּ Mic. 7, 15, from הַרְאֵנוּ from רָאָה. See Lexicon p. 252ᵃ under נָאָל *Hif.*

אֲרַזְּדוּ Zeph. 2, 14, from הַרְזוּ from רָזָה. See Lex. p. 252ᵃ under נָאָל *Hif.*

אֲשַׁכִּים Jer. 25, 3, from הַשְׁכֵּם. Lex. p. 252ᵃ.

אֲשִׁשְׁרָה Psalm 119, 117, abridged from אֲשַׁשְּׁרָה, is the *first person fut. Kal* of שָׁשַׁר with ה־ *voluntative.*

וַ־אֲשֻׁר Ez. 3, 15 K'tib, is sometimes read וַאֲשֶׁר (*and I saw*), sometimes וַאֲשֶׁר (*and who*); the K'ri has וַאֲשַׁב.

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אִשְׁתִּיו Dan. 5, 3 = שְׁתִיו, 3 *p. perf. pl.* of שְׁתָה *Aram.* The א is prosthetic.

אֶתְוַדַּע 1 *p. fut. Hithp.* of יָדַע (which see).

אֵתָיו from אֶתָיו, *imper. Kal* of אָתָה.

אָתָאנוּ, אָתָאנוּ is the 1 *p. pl. perf.* of אָתָא = אָתָה.

אֶתְקֶנְךָ Jer. 22, 24, moulded together from אֶתְקֶךָ and אֶתְקֶנְךָ; from אֶתֵּק 1 *p. fut.* of נָתַק I.

ב

בּוֹדָאם Neh. 6, 8, out of בּוֹדְאָם, *part. Kal* of בָּדָא with *suff.*

בַּהֵכִין 2 Chr. 1, 4, from בְּהַהֵכִין, comp. הַהֵכִין 2 Chr. 29, 36. See כּוּן *Hif.* Lexicon page 643.

בְּהִלּוֹ see הִלּוֹ.

בֶּהָרֵג Ezek. 26, 15, from בְּהֶהָרֵג = בְּהִ׳, *infin. Nif.* of הָרַג.

בָּהְשַׁמָּה Lev. 26, 43, out of בְּהָשַׁמָּה, *inf. Hof.* with *prefix* בְּ and *suff.* ־ָה, for which ־ָה is put. See שָׁמַם I. in the Lexicon, page 1408[b].

בּוֹשַׁסְכֶם Am. 5, 11 for בּוֹסַס׳, *inf. Pih.* of בּוּס; שׁ standing dialectically for ס.

בַּז Zech. 4, 10, dialectically for בָּז from בּוּז.

בִּיקְרוֹתֶיךָ Ps. 45, 10, out of בִּיקְ׳ from יְקָרָה. The Dagesh forte in ק is euphonic.

בָּמֳתֵי *pl. constr.* of בָּמָה (which see).

בְּנוֹתַיִךְ Ez. 16, 31, for בְּנוֹתֵךְ, *inf. constr. Kal* בְּנוֹת from בָּנָה.

בִּצֹּאתָיו for בִּצּוֹתָיו from בִּצָּה (which see).

בָּרָם in לְבָרָם Eccles. 3, 8, is the *infin. Kal* of בָּרַר with *suff.*

בְּשֶׁלִּי from שֶׁל which see, and under שֶׁ.

ג

גַּל *imperat. Kal* of גָּלַל, Psalm 119, 22; elsewhere for גַּלֵּה, *imperat. Pih.*

גַּעַת *infin. constr. Kal* of נָגַע.

גֵּשׁ, גֵּשׁ־, גֵּשָׁה is the *imperat. Kal* of נָגַשׁ; *pl.* גְּשׁוּ.

גֶּשֶׁת *infin. constr. Kal* of נָגַשׁ.

גַּתָּה 1 Kings 2, 40, also גַּתָּה or גָּתָה in mss.; see גת.

ד

דַּלְיוּ Ps. 30, 2, Prov. 26, 7, for דַּלּוּ, *imp. pl. Pih.* of דָּלָה. It cannot be referred to דָּלַל.

דַּע see יָדַע.

דְּעֶה Prov. 24, 14 for דְּעָה, *imper. Kal*, where ־ֶה is attenuated from ־ָה. See יָדַע I.

דֵּעָה Ex. 2, 4, *infin. constr.* for דַּעַת from יָדַע.

דַּרְיוֹשׁ Ezr. 10, 16, out of דְּרוֹשׁ (*infin. constr.* of דָּרַשׁ) by an orthographical mistake. Lexicon p. 339.

ה

הֶאֱזִנִיחַ Is. 19, 6, a *Hifil*, formed from the *adj. m.* אַזְנָח (which see), consequently not arising from הִזְנִיחַ. Lex. page 30.

הָבוּ, הָבִי, הָבָה, הָב see the stem יָהַב.

הֹבִאישׁ Is. 30, 5, out of הוֹבִישׁ from יָבֵשׁ; according to others same as הוֹבְאִישׁ, *Hif.* of בָּאַשׁ.

הֵבוּ (אֲהַבוּ) Hos. 4, 18, commonly taken as coming from אֲהַבְהַב (from אָהַב which see) after the form סְחַרְחַר, only that the doubling is separated. Comp. also הַבְהַב.

הִבּוֹק *inf. Nif.* of בָּקַק I.

הָבִי Ruth 3, 15, out of הָבִיא, *inf. Hif.* of בּוּא.

הָבֵר *inf. Hif.* of בָּרַר.

הֹגוֹ *inf. Po.* of הָגָה I.

הָגְלָת Jer. 13, 19, abridged from הָגְלְתָה, 3 *pers. fem. Hof.* of גָּלָה.

הִדּוּשׁ Is. 25, 10, *inf. Nif.* of דּוּשׁ (which see).

הֻדַּשְׁנָה Is. 34, 6, 3 *p. perf. fem. Hothp.* of דָּשַׁן, consequently instead of הָתְדַּ׳.

הוֹבָדָה *Aram. inf. Af.* of אֲבַד.

הוֹדָה *Hif.*, see יָדָה I.

הוּלֶּדֶת Ez. 16, 4, or הֻלֶּדֶת, *infin. Hof.* of יָלַד, for הוּלֶּ׳.

הוּלָּלוּ Ps. 78, 63, *perf. Puh.* of הָלַל I., not *Hof.* of יָלַל.

הוֹשְׁבוֹתִים Zech. 10, 6, 1 *p. perf. Hif.* with a *suffix* from יָשַׁב and שׁוּב with similar

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meaning, consequently arising from הַשִּׁבּוֹתִים and הַשְׁבִּיתִים together.

הִיחֵל *Hof.* of חָלַל I.

הַזְּדָה Dan. 5, 20, *infin. Af.* of זוּד *Aram.*

הִזְדַּמְּנָתִיו from הִזְדַּמֵּן, *Ithpa.* I. from זָמַן; the K'tib הִדְזַמֵּן is *Ithpa.* II.

הֵחִיל Lament. 1, 8, *Hif.* from זָלַל = זוּל (comp. הִנִּיחַ).

הִזַּכּוּ Is. 1, 16, for הִתְזַכּוּ, *imper. Hithp. pl.* of זָכָה.

הִזְרוֹתִיכֶם Ezek. 6, 8, *inf. Nif.* (הִזָּרוֹת) with a *suff.*, for ־תְּכֶם; ־וֹת being regarded as *plural.* See זָרָה I. Lexicon page 404.

הֶחְבִּאתָהּ, in pause ־אָתָה (comp. נִסְּעָה 2 Sam. 1, 26), 3 *fem. perf. Hif.*, arising from a mixture of לֹא and לֹה (חָבְאָה and חָבָא).

הֶחְזַלְתִּי Judges 9, 9, see חָזַל in *Hif.* Lexicon p. 420.

הֶחֱטֵי 2 Kings 13, 6, for הֶחֱטִיא; הֶחֱטֵי Jer. 32, 35 for הֶחֱטִיא from חָטָא. Lexicon p. 434.

הֶחֱל with *suff.* הֶחֱלוֹ Ez. 20, 2, *inf. Nif.* from חָלַל I. (which see) after the form הֶקֵּם.

הַט is the *imperat. Hif.* of נָטָה.

הִטַּתּוּ Prov. 7, 21, 3 *fem. perf. Hif.* with a *suff.*, from נָטָה.

הִטַּמְּאוּ Deut. 24, 4, *Hothp.* of טָמֵא.

הֵימָן *Aram. Af.* of אָמַן.

הֵילִילִי Ex. 2, 9, *Hif.* II. of יָלַל, for the purpose of having an alliteration with הֵינִיקִי.

הֵיתִי Dan. 5, 3, *Aram. Af.* of אֲתָא.

הֵיתִיו 3 *p. pl.*, הֵיתִיתָה *infin. Af.* of אֲתָא.

הֵיתִי out of הֵיתֵי, *Aram. Of.* (*pass.*); הֵיתִית 3 *fem.* הֵיתִיו 3 *p. pl.* See אֲתָא.

הָךְ see נָכָה *Hif.*

הֻכְּבַס Lev. 13, 55, out of הָתְכַּבַּס, *Hothp.* of כָּבַס.

הָאֲכִיל Ezek. 21, 33, is not from הָכִיל, but belongs to the *Hif.* of כּוּל.

הִכְּתָה 3 *p. perf. Hif.* with *suff.* from נָכָה. So also הִכָּנִי.

הֲכִינוּ 2 Chron. 29, 19, belongs to הֵכִין from כּוּן.

הֶלְאֵת Ez. 24, 12 for הֶלְאָתָה, 3 *fem. perf. Hif.* of לָאָה; comp. הִרְצֵת, הִגְלֵת.

הִלּוֹ see הִלָּל I.

הֲמֻמָּם (= ־יֶהֱם) Ez. 7, 11, is the noun הֲמֻמָּה (*fulness*) from הָמָה, after the form שֹׁם, abridged הֶם, with a *suff.*

הֵימִין = הֵימִן see יָמַן.

הִמְכּוּ Job 24, 24, out of הִימְכּוּ from מָכַךְ; comp. יִכְּתוּ for יוּכְּתוּ from כָּתַת.

הָמֵס *infin. Nif.* from מָסַס.

הִמְסִיו Josh. 14, 9, out of הִמְסוּ from מָסַס.

הַמְרוֹתָם Job 17, 2, is the *inf. Hif.* with *suff.*, with Dagesh dirimens in Mem.

הֲנִפּוֹאוּ Jer. 23, 13, out of הִתְנַבְּאוּ; so too הִתְנַבֵּאתִי from הִנַּבֵּאתִי.

הִנְּחַ see נוּחַ in *Hif.*

הִנְיַחַ see נוּחַ in *Hif.*

הֲנִיחַ *Hof.* of נוּחַ which see.

הֲנִכְעָל *Aram. Af.* of עָלַל I., arising from הַעֲל with Ayin doubled.

הַנְעֲלָה *Aram. infin. Af.* of עָלַל I. See הַעֲלָה.

הֶעֱלָה Dan. 5, 7, see עָלַל I. *Af.*

הַעֲלֵנִי see עָלַל I. *Af.*

הֲנָפָה Is. 30, 28, is an *infin.-noun* from the *Hif.* of נוּף I.

הָסֵס *pl.* הָסוּ see *Pih.* of הָסָה.

הִסְגִּ Is. 59, 14, is *Hofal* of נָסַג and not from סוּג.

הֲסִית *Hif.* II. of סוּת; הֲסִית is *Hif.* I.

הַעֲל *imperat. ap. Hif.* out of הַעֲלֵה from עָלָה II.

הַעֲלָה for הַעֲלֵה, *Hif.* of עָלָה.

הַעֲלָה for הַעֲלֵה, *Hof.* of עָלָה.

הַפְרֶכֶם Lev. 26, 15, is *infin. Hif.* of פָּרַר with a *suff.*, not from הֲפֵרְכֶם but from הַפְרֵכֶם.

הִצְטַיֵּד *Hithp. denom.* from צַיִד 2.

הַצְפִּינֻהוּ Ex. 2, 3, probably arising from הַצְפִּינוּהוּ; but see Ewald §. 92. c.

הֻקַּם 2 Sam. 23, 1 for הוּקַם, is *Hof.* of קוּם.

הִקְצוֹת Lev. 14, 43, is *infin. constr. Hif.* for הַקְצוֹת, like הַסְגִּיר ibid. 14, 46 for הַסְגֵּר; comp. חַצֵּץ for חַצֵּר.

הָרֵב *imperat. ap. Hif.* out of הַרְבֵּה from רָבָה.

הָרְבוֹת, הִרְבָּה see *Hif.* of רָבָה.

הָרָה Gen. 14, 10, out of הָדָה from יָרַד.

הֵרֹמּוּ Num. 17, 10, *imper. pl. Nif.* from רָמַם I. = רוּם.

הֶרֶף *imperat. apoc. Hif.* from רָפָה IV.

הִרְצָת see הָגְלָת above.

הָשַׁב Is. 42, 22, *imperat. Hif.* in *pause* for הָשֵׁב from שׁוּב.

הִשְׁלַכְתֶּנָּה or ־תֶּנָּה Amos 4, 3, out of הִשְׁלַכְתֶּן, and the latter is said by the oldest interpreters to stand for הָשְׁלַכְתֶּן, like פִּתְּחָה Is. 48, 8 for פִּתְּחָה. But the *Hif.* may be also taken as *intr.* (*to be cast*), like פִּתְּחָה *to stand open.*

הָשַׁם *Hof.* of שָׁמַם, out of הָשַׁם, in the other forms of *Hof.* without Dagesh in שׁ.

הָשַׁע Ps. 39, 14, out of הֲשַׁע, הָשַׁע, as an *imper. ap. Hif.* of שָׁעָה I.; comp. הֶרֶב, הַעַל. Another *imperative Hif.* הָשַׁע is abridged from הָשֵׁעַ, and belongs to שָׁעַע I.

הָשְׁפֹּת Nehem. 3, 13, contracted from הָאַשְׁפֹּת; א disappearing, after הָ has remained as a peculiar syllable.

הִשְׁתַּחֲוָה see *Hithp.* to שָׁחָה.

הִשְׁתַּעְשַׁע see שָׁעַע *Hithp.*

הֲתָבוּתָךְ Dan. 3, 16, *Aram. inf. Af.* with *suff.* from תּוּב.

הִתְוַדָּה *Hithp.* of יָדָה.

הִתְחָל 2 Sam. 13, 5, is the *imperative apoc. Hithp.* in *pause*, of חָלָה.

הֵתִיו see אָתָה *Hif.*

הֲתִימְךָ Is. 33, 1, out of הֲתִמְּךָ, *inf. Hif.* of תָּמַם with *suff.*

הֵתֵל (הֵתֵלְתָּ, יְהָתֵל, תְּהָתֵל, *infin. constr.* הָתֵל) *Pih.* I. of הָתַל, where the ת was regarded as a guttural; together with this occurs also *Pih.* II., viz. הִתֵּל and יְהַתֵּל. But along with the stem הָתַל there occurs also יָתַל (comp. הָלַךְ and יָלַךְ); and to it belongs the *Hof.* הוּתַל. See יָתַל and הָתַל.

הִתְנַבֵּיתָ 1 Sam. 10, 6, out of הִתְנַבֵּאתָ, but looked upon as arising from לֹה; hence also the *inf.* הִתְנַבּוֹת for הִתְנַבֵּא.

ז

זוּנָה Ez. 16, 34, has arisen from זֻנָּה *Puh.* of זָנָה.

זַמּוֹתִי Ps. 17, 3, from זַמּוֹת a noun (which see), different from זַמֹּתִי, 1 *pers. perf. Kal* of זָמַם.

ח

חֲבִי Is. 26, 20, out of חֲבֵה (comp. תִּזְנִי for תִּזְנֶה), *imperat. sing. masc.* of חָבָה.

חָדַלּוּ Judges 5, 7, 1 Sam. 2, 5, for חָדַלוּ, with ל doubled after an accented vowel, as is also in נָתַנּוּ Ez. 27, 19. See חָדַל.

הֶ־חֳדַלְתִּי see הֶחֱדִיל.

חוּקוֹ Prov. 8, 29, extended out of חֻקּוֹ (from חֹק).

חֲטוֹ and חֲטֹאת, *inf. constr. Kal* of חָטָא.

וָ־חָיָה Ex. 1, 16, out of וָ־חַיָּה, the reduplication disappearing, several examples of which are adduced under חָיַי.

חַיְתוֹ an *archaic stat. constr.* of חַיָּה, for the later חַיַּת.

חַכֵּי Hos. 6, 9, see חַךְ (from חָכַךְ).

חַלּוֹתִי Ps. 77, 11, is from the noun חַלּוֹת, prop. an *infin. Pih.* of חָלַל, like זַמּוֹת, שַׁמּוֹת. See חִלָּה to חָלָה.

חַלְּקֵי Is. 57, 6, is a *stat. constr. pl.* of חַלָּק (which see) and not from חֵלֶק.

חַנּוֹתִי Job 19, 17, from חַנּוֹת with *suff.*; the stem is חָנַן II.

חֻקּוֹ Prov. 8, 27, out of חֻקּוֹ; see חוּקוֹ.

ט

טַח Is. 44, 18, and according to some mss. also in Lev. 14, 42, from טָחַח = טוּחַ, 3 *pers. perf. Kal.*

טַעַת *inf. constr. Kal* of נָטַע.

י

יֵאוֹת, נֵאוֹת, with *ah volunt.* נֵאוֹתָה, is *fut. Kal* of אוּת II., like יֵבוֹשׁ from בּוּשׁ.

וַ־יֹּאֶל 1 Sam. 14, 24, is *fut. apoc. Hif.* arising out of יֹאלֶה, which is from יַאֲלֶה (of אָלָה I.); not from the *Hif.* הוֹאִיל belonging to יָאַל. — In other places, as יֹאֵל Job 6, 9, וַיֹּאֶל 17, 11, 1 Sam. 17, 39, יָאַל may be the stem. See יָאַל II. *Hif.*

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וַ־יַּאת Is. 41, 25, *fut. ap. Kal* of אָתָה, abridged from וַ־יֶּאֱתָה.

וַ־יָּבוֹ 1 Kings 12, 12 K'tib, for וַיָּבֹא, *fut. Kal* of בּוּא; so also 2 Kings 3, 24 K'tib; and both times it stands for וַיָּבֹאוּ. The K'ri וַיַּכּוּ does not suit.

יֵבוֹשׁ *fut. Kal* of בּוֹשׁ. See there.

וַ־יַּבְּשֵׁהוּ Nah. 1, 4, contracted from וַיְיַבְּשֵׁהוּ, as the *fut. Pih.* of יָבֵשׁ.

וַ־יַּגֵּה Lament. 3, 33, from וַיְיַגֵּה, *fut. ap. Pih.* of יָגָה.

וַ־יֶּגֶל *fut. ap. Hif.* of גָּלָה.

יִגַּר Lev. 11, 7, either *intr.*, and hence the *fut. Kal* of גָּרַר I., or *Nif.* of the same stem. Lexicon page 298.

וַ־יֵּדֶא Ps. 18, 11, is *fut. ap. Kal* of דָּאָה. In the parallel passage 2 Sam. 22, 11 וַיֵּרֶא stands with a like meaning, interchanging ד and ר (which see).

וַיַּדֵּא 2 Kings 17, 21 K'tib, is the *fut. apoc. Hif.* of נָדָא = נָדָה I. The K'ri has וַיַּדַּח, *fut. apoc. Hif.* of נָדַח.

וַ־יַּדּוּ Lament. 3, 53, out of וַ־יְיַדּוּ, *fut. Pih.* of יָדָה II. To this also belongs יַדּוּ Jo. 4, 3, Ob. 11, Nah. 3, 10 out of יְיַדּוּ, conseq. not from יָדַד.

יֶדְכֶם, יֶדְכֶן, out of יַד־, from יָד (which see).

יִדַּם, *pl.* יִדָּמוּ, abridged יִדְּמוּ, *fut. Nif.* of דָּמַם; also as *fut.* 1. *intr. Kal* of the same stem. The *fut.* 1. *Kal* is יִדֹּם.

יְהוֹבֵד (in Targ. יוֹבִיד) *Aram. fut. Af.* of אֲבַד.

יְהוֹדֶה *fut. Hif.* of יָדָה I., for יוֹדֶה.

יְהוּא Eccles. 11, 9, out of יֶהֱוֵא from הָוָא (which see); to this belongs also the *imper.* הֱוֵא Job 37, 6.

וַ־יְהִי *fut. apoc. Kal* of הָיָה (which see).

יְהֵלִילוּ Is. 52, 5, *fut. Hif.*, for יֵילִילוּ, from יָלַל (which see).

יְהָךְ *Aram. fut. Pe.* of הוּךְ, a collateral form of יְהוּךְ (which see). The *infin.* מְהָךְ is likewise from הוּךְ.

יַהֵל Is. 13, 20, out of יַאֲהִיל, *fut. Hif.* of אָהַל I. (which see).

יְהָתֵלּוּ *fut. Hif.* of תָּלַל. See חָתַל.

יוֹכְלוּ (יוּכְלוּ, in six mss. יֹאכְלוּ) Ez. 42, 5, *for they are separated from*, construed with מִן, conseq. for יָכְלְאוּ, *fut. Hof.* of כָּלָא I. (signific. 2), or of כָּלָא = כָּכַל. It is therefore unnecessary to read יוֹצְלוּ (from אָצַל).

יוּקָּשִׁים Eccles. 9, 12, *part. Hof. pl.* out of מְיֻקָּשִׁים, from יָקַשׁ.

וַיֹּר 2 Kings 13, 17, *fut. apoc. Hif.* of יָרָה I.

יוֹלַדְתְּ Gen. 16, 11, Judges 13, 5 7, for יֹלֶדֶת. See יָלַד.

יוֹרָא Prov. 11, 25, for יוּרָה = יוּרָא, *fut. Hof.* of יָרָה III.; but it may also be *fut. Nif.* and stand for יִוָּרֶה.

יִז Is. 63, 3, וַ־יִּז 2 Kings 9, 33, *fut. ap. Hif.* of נָזָה.

יִזְמוּ Gen. 11, 6, *fut. Kal* out of יָזֹמּוּ from זָמַם, as נָזְלוּ Judges 5, 5 = נָזֹלּוּ from זָלַל.

יְחָבְרְךָ Ps. 94, 20, a *Pih.*-form as a *denom.* from חָבֵר meaning *to be an associate.* See חָבֵר and חָבַר I. in *Pih.*

וַ־יִּחַד Ex. 18, 9, *fut. apoc. Kal* of חָדָה, on the contrary יִחַד Job 3, 6 appears to be out of יִיחַד from יָחַד.

יַחַד (in pause יָחַד) Prov. 27, 17, *fut. apoc. Hif.* out of יַחֲדֶה; conseq. neither from חָדַד for יַחַד, nor from חָדָה meaning the same as חָדַד. See חָדָה.

וַ־יְחִי, יְחִי, *fut. apoc. Kal* of חָיָה.

יְחִיתֵן Hab. 2, 17 see חוּת I., or from חָתַת in *Hif.*

יַחַל see אַחַל above, and the stem חָלַל.

יִחֲלוּ 3 *pers. perf. pl. Pih.* in *pause* from יָחַל (which see).

וַ־יִּחַם *fut. apoc. Kal* out of יָחֹם and יַחַם (יִחַם) from חָמַם; the *pl.* יֵחַמּוּ is also the *fut. Kal* of חָמַם.

יֵחַמְנָה Gen. 30, 38, out of תֵּ־חַמְנָה or תִּ־ 3 *fem. pl. fut. Kal* of יָחַם (= חָמַם), only י stands here for ת, according to an old interchange.

יֶחֱמוּ Gen. 30, 39, out of יַחֲמוּ, *perf. Pih.* (יִחַם) from יָחַם; comp. אֶחֱרוּ out of אִחֲרוּ.

יֶחֱמַתְנִי Ps. 51, 7, out of יַחֲמַ־ 3 *fem. perf. Pih.* of יָחַם.

יַחְמֶנָּה Gen. 30, 41, *infin. Pih.* (יַחֵם) with *a suff.* from יָחַם.

וַ־יִּחַן *fut. apoc. Kal* of חָנָה, out of יָחַן,

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without our having to assume a stem חָנָה = יָחַן I.

יְחָנְךָ Gen. 43, 29, Is. 30, 19, arising out of יְחָנֵךְ from יָחַן, conseq. 3 *pers. fut. Kal* with *suff.* from חָנַן.

יְחֻקּוֹ Job 19, 23, *fut. Hof.* in *pause*, out of יְחֻקָּק from חָקַק.

יַחַר *fut. ap. Kal* of חָרָה.

יַחַת (חַתְתִּי, אֲחַת), *pl.* יַחְתּוּ, see חָתַת.

יָט *fut. ap. Hif.* of נָטָה.

יִידַע *fut. Kal* of יָדַע (which see).

יְיַטֵּב *fut. Hif.* of יָטַב (which see).

יְיַלֵּל *fut. Hif.* of יָלַל (which see).

יִיף Ez. 31, 7, *fut. ap. Kal* of יָפָה, out of יֵיפֶה.

יַךְ *fut. ap. Hif.* of נָכָה.

יְכַבְּדֻנְנִי Ps. 50, 23, *fut. Pih.* with *suff.* in *pause*, from כָּבֵד with Nun epenthetic.

יְכוֹנֶנּוּ Job 31, 15, for יְכוֹנְנוֹ, 3 *p. fut. Kal* (כּוּן from יָכַן) with *suff.*, not from יְכוֹנֲנוֹ *fut. Pih.* In the mss. the forms fluctuate between יְכוֹנֶנּוּ, יְכוֹנְנוֹ and יְכוֹנֲנוֹ.

יְכַל, יִכַּל, *Aram. fut.* of יְכֵל, יָכֹל, out of יֵיכַל.

יְכַסְּמוּ Ex. 15, 5, *fut. Pih.* of כָּסָה, with *suff.* נּוּ = נוֹ poet. for ם־. The form יו־ for ו־ is frequent in ל״ה.

וַיִּכְּתוּ־ם Num. 14, 45, Deut. 1, 44, *fut. Hif.* of כָּתַת, conseq. out of וַיַּכְּתוּ־.

יְכֻתּוּ, *fut. Hof.* of כָּתַת, arising from יוּכְתּוּ.

יְלַיְּזוּ see לוּז.

וַיִּמַּח *fut. ap. Kal* from מָחָה. The reading וַיִּמָּחוּ (out of וַיִּמָּחוּ) takes it as the *fut. Nif.* of מָחָה, which it actually is in Ps. 109, 13.

יְמַלְּאָה Job 8, 21, for יְמַלָּא from מָלָא.

יְמֻצּוּ Ps. 73, 10, *fut. Nif.* of מָצָה; according to the LXX from יִמָּצְאוּ.

יְנַעַר (after the form יְתַם, יָתֹם from תָּמַם, חָתַת), *fut. Kal* of נָעַר II. (which see).

יְנַרְדְּךָ Ps. 139, 20, out of יְאֻמְּךָ from אָמַר, *fut. Kal.*

יְנָאֵץ Eccles. 12, 5, either out of יְנָאֵץ, conseq. *fut. ap. Hif.* of נָאַץ; or from יְנָאֵץ, *fut. Kal.* Perhaps extended from יָנַץ (from נָצַץ). See נָאַץ and חָגַב.

יִנְדַּע *Aram. fut. Pe.*, out of יִדַּע from יָדַע.

יְנִי Ps. 141, 5, out of יְנִיאַ, *fut. Hif.* of נוּא I.

יַנְיַח *fut. Hif.* of נוּחַ.

יְסֹבַב *fut. Nif.* of סָבַב.

יְסַבַּב *fut. Hif.* (an Aramaean form) of סָבַב, besides יְסֵב.

יְסָךְ Ps. 139, 8, *fut. Kal* of נָסַךְ (which see), not from סָלַךְ.

וַיְּסַע 2 Kings 17, 13, *fut. ap. Hif.* of עָדַד, out of וַיַּעֲד. On the contrary יְעִדֶנִּי belongs to יָעַד I.

וַיְּסַעַם and וַיְּסַעֵם may be *fut. apoc. Kal* of סוּם I. or *fut. apoc. Hif.* of עוּם II.

יְעַמְּדָנָּה Dan. 8, 22, is the 3 *p. fut. f. pl.*, conseq. for תַּעֲמֹדְנָה.

יְעַעֲרוּ Is. 15, 5 from עוֹעֵר, עִעֵר, *fut. Pih.* III. of עוּר III.

וַיְּעַף Judges 4, 21, *fut. apoc. Kal* of עוּף II.; on the contrary וַיָּעָף *fut. Kal* of עוּף I.

וַיְּעַר Hag. 1, 14, Dan. 11, 25, *fut. ap. Hif.* of עוּר III.

יְפָרְפָה *Puh.* redupl. from יָפֶה.

יְפַתֶּה־פִּי see פָּתָה־פִּי.

וַיְּפַר Ps. 105, 24, *fut. ap. Hif.* of פָּרָה I.

יַפְרֵךְ *fut. Hif.* with *suff.* of פָּרָה I.

יַפְתְּ Gen. 9, 27, out of יַפְתֵּה from פָּתָה, *fut. apoc. Hif.*

יְצַטַּבַּע *Aram. fut. Ithp.* of צָבַע.

יְצַטְּרוּ Josh. 9, 4, *Hithp. denom.* of צִיר 3, but for which many mss. read וַיִּצְטַיְּדוּ (from צַיִד 2).

וַיְּצָק 1 Kings 22, 35, out of וַיֻּצַּק, *fut.* 1 *ap.* out of יֻצַּק (after the form יִלֶּד, יֻלַּד) from יָצַק I.

יְצַק, *plur.* יְצָקוּ 1 Kings 18, 34, is *fut.* II. of יָצַק I.

יְצֻק (אֶצֻק־, אֶצֻק), *fut.* III. of יָצַק I.

יְצוּק Job 41, 16 (*hardened*), *part. pass.* of יָצַק II.; on the other hand that in Ps. 41, 9 belongs to יָצַק I.

וַיְּצַר Gen. 2, 9, from יַצֵּר (וַיְיַצֵּר), *fut.* II. *apoc.* of יָצַר II.

יְצַר (אֶצְרְךָ, אֶצֻּר), *fut.* 1 *Kal* of יָצַר II.

יְצָר, *ap.* יָצֵר (תְּצָרְרִי, יְצָרְרוּ), from יָצַר I.

וַיְּצַר Ex. 32, 4, *fut. ap. Kal* of צוּר II.

יְצָתּוּ Is. 33, 12, *fut. Kal* of יָצַת.

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וַיִּיקַד, *pl.* וַיִּקְדוּ, *fut. Kal* of יָקַד.

יַקַּח *fut. Kal*, יֻקַּח *fut. Hof.* of לָקַח.

יַקַּע (תַּקַּע) Gen. 32, 26, Ez. 23, 18, is the *fut. Kal* of נָקַע I. Lexic. p. 599.

יַקַּץ 1 Kings 3, 15 (after the form יִפֹּר), out of יִקְקַץ = יִיקַץ, *fut. Kal* of יָקַץ.

יַקְקֵד 1 Sam. 28, 10, for יִקָּקֵד, is the *fut. Kal* with *suff.* of קָקַד, with Dagesh euphonic in ק.

וַיַּקְשׁ 2 Sam. 19, 44, *fut. ap. Kal* of קָשַׁשׁ.

יָקֹשׁ *fut. apoc. Hif.* of קָשַׁשׁ.

יָרֵא, יָרְאוּ *fut. apoc. Kal* of רָאָה.

יְרָאוּ out of יִרְאוּ, *imperat.* of יָרֵא, with Aleph quiescent; comp. נִרְפְּאוּ Ez. 47, 8.

יְרָאתֶם Josh. 4, 24, out of יִרְאֵתֶם. Lexicon page 603.

יָרֵא, יִירָא *fut. Kal* of יָרֵא.

יְרָאוּ (Chirek long) out of יִירְאוּ from יָרֵא; on the other hand יִרְאוּ (Chirek short) is *fut. Kal* of רָאָה.

וַיֹּרְאוּ 2 Sam. 11, 24 K'tib, out of וַיֹּרוּ, *fut. Hif.* of יָרָה. Lexicon p. 606.

וַיֵּרֵב *fut. ap. Hif.* of רוּב. Lexic. p. 1284. But וַיֵּרֶב 1 Sam. 15, 5 is contracted from וַיַּאֲרֶב, *fut. Hif.* of אָרַב.

יָרַד Judges 5, 13, *Aram.* for יָרַד; once רַד Judges 19, 21.

יְרַלַּח Ps. 7, 6, out of יְרֻלַּח and יֻרְלַח (comp. יְהֻלַּל); both readings are supported by mss.

יָרַע 2 Chr. 26, 15 for יָרוֹ with א final appended, or for יָרוֹת; the *infin.* of יָרָה.

יָרוּן Prov. 29, 6 for יָרֹן from רָנַן.

יְרוֹצֵץ Prov. 11, 15, *fut. Nif.* (נָרַע) of רָעַע (which see).

יָרֹעַ (תָּרֹעַ, תָּרֹעַם) is the *fut. Kal trans.* of רָעַע (which see).

יָרֵעַ *fut. Kal intrans.* of רָעַע; on the contrary יָרִיעַ Job 20, 26 belongs to רָעָה (*fut. apoc.*).

יָרֵץ Zeph. 1, 12, וַיִּירֵץ 1 Kings 16, 25, is *fut. apoc. Hif.* of רָעַע (which see).

יְרֻצַּץ Is. 42, 4, and תָּרֻץ, אָרֻץ for יְרֻעַץ &c. of רָעַץ.

יְרֻצַּץ *fut. Nif.* of רָעַץ.

יְרֻכַּךְ (after the form יְמֻגַּר) *fut. Kal* of רָכַךְ.

יְרֻמּוּ Ez. 10, 15, from יְרֻמּוּם out of יְרֻמּוּ, *fut. Nif.* of רָמַם I.

יִשְׁבַּתִּי i. e. יִשְׁבָּתִי Jer. 22, 23, Ez. 27, 3 K'tib, is the same as יִשְׁבָּתָה. See שָׁבַת.

יְשׂוּד Ps. 91, 6, out of יְשֻׁד, *fut. Kal* of שָׁדַד.

יְשֻׁדַּם from יָשַׁד, see under שָׁדַד.

יְשֻׁחוּ Eccles. 12, 4 is the *fut. Nif.* of שָׁחַח.

יַשֵּׁי Ps. 55, 16, for יַשִּׁיא, *fut. Hif.* of נָשָׂא IV.

יְשִׁים Jer. 49, 20, is the *fut. Hif.* of שָׁמַם = שָׁמֵם.

יְשַׁל Job 27, 8, is the *fut. apoc. Kal* of שָׁלָה I.

יְשֻׁם is the *fut. Nif.* of שָׁמַם.

יְשֻׁנָּא Eccles. 8, 1, *fut. Puh.* of שָׁנָא.

יְשֻׁנוֹ see יָשׁ.

יַשַּׁע *fut. apoc. Kal* of יָשַׁע.

יְשַׁרְנָה 1 Sam. 6, 12, moulded together out of יְשָׁרוּ = יִישְׁרוּ and תְּשָׁרְנָה, from יָשַׁר.

יִשְׁתַּחֲוֶה out of יִשְׁתַּחֲוֶה, *fut. apoc. Hithp.* of שָׁחָה.

יִשְׁתַּקְשְׁקוּן Nah. 2, 5, *fut. Hithp.* of שָׁקַק.

יְתָא Deut. 33, 21 see אָתָה, אָתָא.

יְתוֹכַח Mic. 6, 2, *fut. Hithp.* in *pause*, of יָכַח.

יִתְזִין *Aram. fut. Ithpe.* of זוּן.

יְתַחַל, in *pause* יְחֻתַּל 2 Sam. 13, 6, *fut. apoc. Hithp.* of חָלָה.

יְתַכַּס, in *pause* יְתֻכַּס, *fut. Hithp.* of כָּסָה.

יְתַם (תֵּתַם) *fut.* 1 *Kal*, יָתֵם (*plur.* יְתֵמוּ, יִתְמוּ), *fut.* II. *Kal* of תָּמַם.

יַתֵּם *fut. Hif.* of תָּמַם.

יִתְּמוּ *Aram. fut. Ithpe.* of שׂוּם.

כ

כְּאֲרֵי Ps. 22, 17, is either to be taken as the *constr. state plur.* = כַּאֲרָיֵי, or as the 3 *pers. perf. pl.* = כַּאֲרוּ from כָּאַר II. = כָּרָה. See also the Lex. under אֲרִי.

כִּיתְרוֹן for כִּיתְרוֹן Eccles. 2, 13, putting the vowel forward.

כְּלָם 2 Sam. 23, 6, for כְּלִם. The *suff.* כְּלָהֶם stands for כְּלָהֶם, and the word כְּלָהֶם arises from a mixture of כְּלָם and כְּלִם.

כְּלָנָה Gen. 42, 36, lengthened from כֶּלֶן (see כֹּל).

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כְּלַהֲנָה 1 KINGS 7, 37, extended from כְּלָן, כְּלָהֶן.

כַּנְלוֹתֹתֵךְ Is. 33, 1, out of כַּהֲנֵ', *inf. constr. Hif.* הַנְלוֹת from נָלָה (which see) with כְּ and *suff.*

כְּנַעֲנֶיהָ Is. 23, 8, is the *plur.* with *suff.* of כְּנַעֲנָן (which see), regularly inflected after נַעַר.

ל

לְאַדְּרִיב 1 SAM. 2, 33, out of לְהַאֲדִיב, *Inf. constr. Hif.* of אָדַב I., comp. לָבִיא, לַחֲמִיא, לַמְרוֹת, לַשְׁמִיד.

לְאוֹר JOB 33, 30, for לְהֵאוֹר, *inf. Nif.* of אוּר.

לָבִיא JER. 39, 7, for לְהָבִיא, *inf. constr. Hif.* of בּוֹא.

לַבַּת EX. 3, 2, commonly regarded as arising out of לַהֲבַת = לַהֶבֶת; but it may also come from לָבָה II. or לָבַב II., with the same meaning as לָהַב.

יֶהֱוֶא = לֶהֱוֶא, יֶהֱוֶן = לֶהֱוֶן, יֶהֱוֹן = לֶהֱוֹן, יֶהְוֹ' = לֶהֱוֹא, יֶהְוֹא = לֶהֱוֹא *Aram. fut. Peal* of הֲוָא. The ל is a prefix of the 3 person = *Yod*, as *Nûn* in Syriac.

לַהַשְׁאוֹת 2 KINGS 19, 25, out of לְהַשְׁאוֹת (Is. 37, 26), *inf. Hif.* of שְׁאָה.

לְחַחֲזִיא ECCLES. 5, 5, out of לְהַחֲזִיא, *inf. constr. Hif.* of חֲזָא.

לַחֲמִים Is. 47, 14, *inf. constr. Kal* חֲמַם, a collateral form of חֹם, with ל; comp. לַ־חַמְנָכֶם ibid. 30, 18 from the *infin.* חֲמָן.

לְיסוֹד 2 CHR. 31, 7, *inf. Kal* for לִיסֹּד (Is. 51, 16), from יָסַד.

לְיקַחַת PROV. 30, 17, out of לִיקַּחַת from יָקַח. The stem is יָקַח. On the Dagesh in ק see the Lexicon there.

לָךְ *imperat. Kal* of לָכַךְ.

לְהָ same as לְכָה, *imperat. Kal* of לָכַךְ.

לְכָה *imperat. Kal* with ה *voluntative*, from לָכַךְ.

לָכֵת *infin. constr.* of לָכַךְ.

לַמְרוֹת Is. 3, 8, out of לְהַמְרוֹת, *infin. constr. Hif.* of מָרָה.

לָנָה ZECH. 5, 4, shortened out of לָנְנָה, from לוּן, 3 *pers. perf. fem. Kal.*

לַצַּבּוֹת NUM. 5, 22, out of לְהַצַּבּוֹת, *infin. Hif.* of צָבָה I.

לָקַחַת GEN. 30, 15, out of לָקַחְתָּ, 2 *pers. perf. fem. Kal* of לָקַח.

לֵרָא 1 SAM. 18, 29, out of לֵירֵא = לֵירֹא, from the *infin. constr. Kal* יָרֵא.

לַשַּׁמִּיד Is. 23, 11, out of לְהַשְׁמִיד, *infin. constr. Hif.* of שָׁמַד.

לָת (in לָלֹת) 1 SAM. 4, 19, *infin. constr. Kal* for לֶדֶת from יָלַד; comp. אַחַת out of אַחַדְתְּ.

לָתַת see נָתַן.

מ

מְבִי 2 SAM. 5, 2, for מֵבִיא, *part. Hif.* of בּוֹא.

מְבַעֲתָה 1 SAM. 16, 15, from מְבַעֶתֶךָּ, *part. Pih. fem.* contracted from מְבַעֶתֶתָה; comp. מְשָׁרְתָה 1 KINGS 1, 15 out of מְשָׁרֶתֶתָה.

מַבְרַאשְׁנָה 1 CHR. 15, 13, out of מֵה and בַּרְאשׁנָה; compare מַהֲלָאָה, מַהֵם, מַזֶּה, מַלָּכֶם.

מְדִין JUDGES 5, 10, *plur.* of מַד (which see) for מְדִים, but not from מָד.

מְהֵימָן *Aram. part. pass. Af.* of אֲמַן.

מְהַחְתִּין *Aram. part. Af.* (אַחַת and אֲחַת) of נְחַת.

מְהַדְּהַד *Aram. infin. Pe.* of הְדַד; comp. יְהַךְ.

מוֹצָאִים (*plur.* מוֹצָאִים) EZ. 47, 8, transposed from מָצוֹא (which see), from צִיחַ, צָוָא = צוֹא.

מְהַתַּלָּה from מְהַתַּלּוֹת from הָתַל.

מוֹתָם DEUT. 32, 5, is מוּמָם (from מָמָה II.) with *suff.*

מוּמָת *part. Hof.* of מוּת.

מוּסָב *part. Hof.* of סָבַב.

מוּעֶדֶת PROV. 25, 19, out of מְמֻעֶדֶת, *part. Puh.* of מָעַד; not for מוֹעֶדֶת *part. Kal;* comp. רְחֻמָּה out of מְרֻחֶמָה.

מוֹרְרִים 1 CHR. 21, 13, is the *plur.* of מוֹרֵג, conseq. = מוֹרְגִים.

מְזֻזֶה (with *suff.* מְזֻזֵהּ) = מְאֻזָא DAN. 3, 19, *Aram. infin. Peal* of אֲזָא.

מַזֶּה see מֵהּ־זֶה out of מֵה־זֶה.

מְזַיְּן PROV. 17, 4, out of מַיְזִין, *part. Hif.* of אֵזֶן, *a denom.* from אֹזֶן.

מַחָא DAN. 5, 19, *Aram. part. Af.* of חֲיָא,

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conseq. from מַחְיָא; another מַחָא is the *perf. Pa.* of מְחָא.

מְחַן Dan. 4, 24, *Aram. infin. Peal* of חֲנָן.

מְחַצְצֵר see *Pih.* IV. of חָצַר.

מְטַהֵר Lev. 14, 4, *part. Hithp.* of טָהַר, for מִתְטַהֵר.

מֵימֵי *constr. plur.* of מַיִם (which see).

מַכְלֹת 1 Kings 5, 25, contracted from מַאֲכָלֹת, from אָכַל.

מָלְאִכִים 2 Sam. 11, 1, for מַלְאָכִים.

מָלוּ Ez. 28, 16, for מָלְאוּ, *perf. Kal* of מָלֵא; another מָלוּ Josh. 5, 5 7 is the *perf. Kal* of מוּל.

מַלִּין Ex. 16, 8, *part. Hif.* of הֵלִין (*fut.* יָלִין), from לוּן II.

מַלְפֵּנִי Job 35, 11, is *part. Pih.* (מַלָּם) with *suff.*, from אָלַף, out of מְאַלְּפֵנוּ; excluding Aleph after the Aramaean mode.

מָלַתִּי Job 32, 18, for מָלֵאתִי from מָלֵא.

מְנוּדָה, מְנוּדָךְ see נוּן.

מְנַזְּרִיכְ Nah. 3, 17, see מְנֻזָּר and מָזַר II.

מְנַחַ *part. Hof.* of נוּחַ (which see).

מַנְחִי *part. Hif.* of נוּחַ.

מְעַזְּרִיכְ Is. 23, 11, out of מְעֻזָּךְ from מָעַז (which see), resolving Dagesh by the following *Nun*.

מִכַּל out of מִן and כֹּל; see עַל.

מִכֶּם out of מִן and עִם.

מִכָּל *Aram.*, *infin. Pe.* of כְּלָא; see מִעַל.

מִמְּצַאֲכֶם Gen. 32, 20, out of מִצְּאֲכֶם, *infin. Kal* of מָצָא.

מְמַכְּלְנִי Jer. 15, 10, out of מְכַלְּלֻנִי and קַלְּלוּנִי, as a mixed form. Some refer the מ to כְּלִמָּה and כְּלִמָּתָם. Others read מְמַקְּלְנִי. But the explanation of it as a mixed form is the most suitable.

מְנַקְּנֹתַי Jer. 22, 23 K'tib, מְנֻקְּנֹתָיו K'ri, is the *part. fem. Pual* of the *denom.* קִנֵּן.

מְסַרְסָר Is. 22, 5 is a noun (which see); see also סוּר I.

מְעָרַת 1 Kings 1, 15, contracted from מְשָׁרַתְתָּ, from שָׁרַת.

מְשַׁתַּחֲוִיתֶם Ez. 8, 16, commonly taken for *part. Hithp.* of שָׁחָה, with the personal *suffix* תֶּם for אַתֶּם in the Aramaean manner, especially as this writer has often Aramaean forms. It is better, however, to take it as a mixed form of מִשְׁתַּחֲוִים and מִשְׁתַּחֲוִיתֶם, though the חֲוָיָה does not suit this.

מָתָה 2 *pers. perf. Kal* of מוּת.

מֵתָא Dan. 3, 2, *Aram. infin. Pe.* of אֲתָא.

מִתְחֲרֵה Jer. 22, 15, *part.* arising from a Pihel-form תִּחֲרֵה, which has itself sprung out of a noun תַּחֲרוּת. See חָרָה II.

נ

נָאוֹת Gen. 34, 15, is a *fut. Kal* of אוּת II.

נְאַשְּׁאֵר an anomalous form Ez. 9, 8, arising from נְשָׁאֵר (*part. m. Kal*) and אֶשָּׁאֵר (*fut. Nif.*) from שָׁאַר (which see). Mss. read one or other, edd. נֶאֱשְׁאַר.

נָבְזָה 1 Sam. 14, 36, out of נָבְזֵהּ from בָּזַז, *fut. Kal* with ־ָה *voluntative*, omitting the *Dagesh*.

נִבִּיתָ Jer. 26, 9, out of נִבְּאתָ, *perf. Nif.* of נִבָּא.

נַבַּל Is. 64, 5, either stands for נַ־נָּבֵל, as *fut. Pih.* of נָבַל I., or it is *fut. Hif.* of נָבַל I. = בּוֹל.

נִבְלָה Gen. 11, 7, out of נָבְלָה, *fut. Kal* of בָּלַל. See the following.

נָבְקָה Is. 19, 3, out of נָבְקְקָה, *perf. Nif.* of בָּקַק I.; comp. נָזְלוּ, נָסְבָּה, נָקְמָה, נָבְלָה, יִזְמוּ; where the accent and form changed after the reduplication was laid aside.

נִגְאֲלוּ Is. 59, 3, Lament. 4, 14, a mixed form moulded out of the *Nif.* נִגְאַל and *Pual* גֹּאַל, with an Aramaean sense. See גָּאַל.

נִדְמָה Jer. 8, 14, out of נִדְמְמָה, *fut. Nif.* of דָּמַם (נִדַּם, תִּדַּם, יִדַּם).

נִ־הְיֶה, *plur. fut. apoc. Kal* of הָיָה.

נוֹגְנֵי Zeph. 3, 18, out of נוֹגְעֵי, *part. m. plur. constr. Nif.* of יָגַע I. ג stands for ו.

נוּגוֹת Lament. 1, 4, out of נוּגְעוֹת, *part. fem. plur. Nif.* of יָגַע I.

וַיִּלָּדוּ 1 Chr. 3, 5 and 20, 8, is the 3 *pers. pl. perf. Nif.*, arising from the fluctuation between *Nif.* נוֹלְדוּ and *Hof.* הוּלְדוּ.

נִזְפְּרוּ Ez. 23, 48, out of נִתְנַסְּרוּ, a *Nithpa.*

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of יָסַר, like נִכַּפֵּר (which see); if we should not rather read נוּסְרוּ.

נִחַל, *plur.* נֵחֲלוּ, *Nif.* of חָלַל I., after the form נִחַר, נִחַת; the *fut.* is יֵחַל. Another נִחַל is the *Pih.* of נָחַל I.

נִחַם is sometimes the *Nif.*, sometimes the *Pih.* of נָחַם.

נֶחָמִים Is. 57, 5, out of נֶחָמִים, *part. pl. Nif.* of חָמַם. The *fut.* is יֵחַם.

נֵחַנְתִּי Jer. 22, 23, for נֵחַנְתִּי, 2 *p. perf. fem. Nif.* of חָנַן II. תִּי is an older form for תְּ. To regard it as arising from נֵנַחְתְּ, for נֶאֱנַחְתְּ, is not at all necessary.

נִחַר Ps. 69, 4, *plur.* נֵחֲרוּ Song of Sol. 1, 6, *perf Nif.* of חָרַר.

נִחַת *perf. Nif.* of חָתַת; but also the *perf. Pih.* and *Nif.* of נָחַת.

נִינָם Ps. 74, 8, is the 1 *p. pl. fut. Kal* of יָנָה with *suff.* ־ָם. See יָנָה.

נִירָם Num. 21, 30, 1 *p. pl. fut.* of יָרָה II. = אָרָה II. with *suff.* See under יָרָה the translation of the whole verse.

וַ־נַּךְ Deut. 2, 33, is the 1 *pers. pl. fut. apoc. Hif.* of נָכָה.

נַכֶּנּוּ Gen. 37, 21, is the 1 *p. plur. fut. Hif.* of נָכָה with *suff.*

נֹכַחַת Gen. 20, 16, does not stand for נוֹכַחַתְּ (3 *fem. perf. sing. Nif.*), but it is a regular *part. fem. Nif.* See יָכַח *Nif.*

נִכַּפֵּר Deut. 21, 8, out of נִתְכַּפֵּר, *perf. Nithpa.* of כָּפַר.

נְמִבְזָה 1 Sam. 15, 9, a mixed form from מִבְזָה and נִבְזָה; or from נִמְזָה and מִבְזָה.

נִמּוֹל, *pl.* נִמֹּלוּ, *part.* נִמֹּלִים Gen. 17, 26 and 34, 22, is the *Nif.* of מָלַל II. with the meaning of מוּל, its form arising from a combination of ע״ו and ע״ע.

נְמַלְתֶּם Gen. 17, 11, out of נְמַלְתֶּם, *perf. Nif.* of מָלַל = מוּל.

נָמַר Jer. 48, 11, either 3 *p. perf.* of נָמַר (which see), or *Nif.* of מוּר (which see) or מָרַר. But see נָמַר.

נָסְבָה Ez. 41, 7, out of נָסַבָּה, *perf. Nif.* of סָבַב; if it be not better to read נֹסְפָה.

נָסָה Ps. 4, 7, *imperat. Kal* of נָסָה II.

נֵעוֹר Zech. 2, 17, *Nif.* of עוּר III., for נָעוֹר, comp. נִמּוֹל for נָמוֹל, if the stem be מוּל.

נִפְלְאַתָה (in many mss. נִפְלְאָתָה) 2 Sam. 1, 26, lengthened out of נִפְלְאָה by ־ָה. Comp. הֶחְבְּאַתָה.

נִפְלַל, Ez. 28, 23, a sort of Pihel-form arising from the doubling of the last radical; for which the simple נָפַל stands in 30, 4. See נָפַל.

נִצְטַדָּק Gen. 44, 16, *fut. Hithp.* in *pause* from צָדַק.

נִצְּרָה Ps. 141, 3, for נִצְרָה, *imperat. Kal* (נְצֹר) with *ah voluntative*, and Dagesh euphonic in צ.

נָקֵל Ez. 21, 12, for נָקַל, after the form נָמֵס, *perf. Nif.* of קָלַל II.

נְקַלָּה, נְקַלֹּתִי, *Nif.* of קָלַל II.

נִשֵּׂאת 2 Sam. 19, 43, is a noun formed from the *part. fem. Nif.* of נָשָׂא. But it is also *perf. fem. Nif.* Zech. 5, 7, or *part. Nif.* 1 Chr. 14, 2.

נָשׂוּ Ez. 39, 26 and נָשׂוּא Ps. 139, 20, contracted from נָשְׂאוּ.

נְשׂוּי Ps. 32, 1, out of נְשׂוּא, *part. pass. Kal* of נָשָׂא, but regarded as a ל״ה, to make it like the כְּסוּי that accompanies it.

נַשִּׁים Num. 21, 30, is *fut. Hif.* of נָשָׁה = נָצָה, for נַשֵּׁם (*we lay them waste*), consequently not from שָׁמַם. Lexicon, page 1408[b].

נִשְׁתָּוָה Prov. 27, 15, a mixed form from *Nif.* and *Hithp.* of שָׁוָה; a *part.* without Dagesh in Vau.

נְתַקְּנוּהוּ Judges 20, 32, out of נְתַקְּנוּהוּ, 1 *pers. plur. perf. Kal* of נָתַק, with Dagesh euphonic in ק.

נָתַתָּ, נָתַתִּי see נָתַן.

ס

סֹבֵיב 2 Kings 8, 21, same as סֹבֵב, *part. Kal* of סָבַב.

סֻבֵּכוֹ see סֹבֶךְ; perhaps from סֻבָּךְ = מְסֻ׳.

סֻבָּלוֹ from סֹבֶל or סְבֹל (which see).

ע

עֲדֶן Eccles. 4, 3, contracted from עַד־הֵן.

עֲדֶנָּה Eccl. 4, 2, contracted from עַד־הֵנָּה.

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עִזְזָה out of עִזָּה, *imperat. Kal* of עָזַז, with *ah voluntative*.

עֶלְפָּה Ez. 31, 15, either for עֶלְפָּה, *perf. fem. Puh.*; or a farther development of עָלַף, where ־ה corresponds to the Aram. ־ָא as a peculiar definitive form; or it is a noun after the type of אֶפְעֶה. See עָלַף.

עִנְבִי out of עִנְבִי, with *Dagesh dirimens* in נ; see עָנַב.

עֲנֵנִי Gen. 9, 14, out of עֲנָנִי, *infin. Pih.* with *suff.*, from עָנָן, *a denom.* from עָנָן (which see).

עֲשֹׂה, עֲשׂוֹ and עֲשׂוֹת, *infin. constr. Kal* of עָשָׂה.

עֲשֹׂתוֹ Ex. 18, 18, *infin. constr. Kal* (עֲשֹׂה) with *suff.*, of עָשָׂה.

עָשׂוּי Job 41, 25, for עָשׂוּי, *part. pass. Kal* of עָשָׂה. Elsewhere 3 *pers. perf. pl. Kal.*

עָשֹׂת Lev. 25, 21, for עֲשֹׂתָה, as a shorter form.

עָתִּים and עִתִּים see עֵת.

פ

פְּאֵרְכֶם, פְּאֵרֵי see פְּאֵר.

פוּרָה in mss. for פְּאֵרָה which see.

פִּרְאֹת see פְּאֵרָה.

פֶּרֶת see פְּאֵרָה.

פְּשֻׁטָּה Is. 32, 11, is not *imperative Kal*, but the noun פְּשֻׁט (which see).

פַּחַת Ezek. 22, 20, *infin. constr. Kal* of נָפַח.

פְּעָלוֹ Is. 1, 31, for פָּעֳלוֹ, from פֹּעַל (which see).

פִּשְׁתֶּם Mal. 3, 20, out of פַּשְׁתֶּם from פּוּשׁ.

צ

צָא *imperat. Kal* of יָצָא.

צָאָה see יָצָא.

צְאֵינָה Song of Sol. 3, 11, *imperat. fem. pl. Kal* of יָצָא, to make it have an assonance with רְאֵינָה.

צֵאת out of צָאֵת, *infin. constr. Kal* of יָצָא.

צַהֲקָתְךָ Ez. 16, 52, *inf. constr. Pih.* (צַהֲקַת with קְ) with *suff.*, from צָדַק.

צְמִתְּתוּנִי Ps. 88, 17, either from *Pih.* II. צָמַת, and therefore for צִמְּתוּנִי, or a mixture of צִמְּתוּנִי and צִמְּתוּנִי.

צָק 2 Kings 4, 41, *imperat. Kal* of יָצַק.

צָקַת Job 38, 38, *inf. constr. Kal* of יָצַק.

ק

קָאם Hos. 10, 14, for קָם, 3 *pers. perf. Kal*, after the Arabic orthography.

קָאֲמִם *Aram. part. Pe.* of קוּם.

קֹב *imperat.* and *infin. Kal* of קָבַב I.

קָבְהּ, קָבוֹ is the 3 *pers. perf. Kal* (קָב) of קָבַב I., with *suff.*

קָבְדִי־ Lev. 22, 11, *imper. Kal* (קְבִי) with *ah voluntative* of קָבַב I.; comp. אָרְרִי־ from אָרַר.

קָבְנוֹ Lev. 23, 13, *imper. Kal* (קְבִי) with *suff.* and *Nun* epenthetic. See קָבַב I.

קָבֶּלוֹ see קָבַל; comp. קָטֵנִּי from קָטֹן, with ל doubled and נ after ŏ, to support the vowel.

קַח *imperat. Kal* of לָקַח.

קָח Ez. 17, 5, for קַח out of לָקַח, 3 *pers. perf. Kal* with Kamez, to distinguish it from the *imperative*. Comp. יָד for יָדָה, יָרֵד for תִּיחָדוּ.

קָחֵם Hos. 11, 3, out of לָקָחַם, 3 *pers. perf. Kal* with *suff.*

קָחַת, once קְחַת 2 Kings 12, 9; *infin. constr. Kal* of לָקַח.

קָרְאָן Ez. 2, 20, contracted from קִרְאֶינָה (Ruth 1, 20), *imperat. fem. pl. Kal* of קָרָא I.

ר

רְאֹה Ezek. 28, 17, *infin. constr. Kal* of רָאָה after the form אֲהֹבָה. The third radical He frequently passes into ה.

רֵד Is. 45, 1, *infin. constr. Kal* of יָרַד I. after the form שֵׂךְ Jer. 5, 26 of שָׂכַךְ. But רֵד Judges 19, 11 is a shorter form of יָרֵד.

רֵד, רְדָה, *imperat. Kal* of יָרַד.

רְדָה Gen. 46, 3, *infin. Kal* of יָרַד.

רֹדֵם Ps. 68, 28, *part. Kal* (רֹדֶה *ruler*) of רָדָה I., with *suff.* ־ם.

רְחֻמָּה Hos. 1, 6, out of מְרֻחֶמֶת, *part. Puh. fem.* of רָחַם; comp. מוּעָדֶת.

רֵשׁ and רָשׁ *imperat. Kal* of יָרַשׁ II.

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רֶשֶׁת (together with יָרְשׁ) *inf. constr. Kal* of יָרַשׁ II.

שׁ, שׂ

שָׂא *imperat. Kal* of נָשָׂא.

שָׂאט Ez. 16, 57, for שָׂטְ, *part. Kal* of שׂוּט.

שָׂא, שָׂיא nouns from שׂוּא. See Lex.

שׂאֵם *part. Kal* for שׂאֵסָם; see שׂאֵסָם.

שְׂאֵת *infin. constr. Kal* of נָשָׂא.

שֶׁאת which see.

שָׂאוּי see שָׂאָה II.

שְׂאֵת *stat. constr.* of שׂוּאָה (which see).

שְׂאֵתֵם see שׂוּא.

וְ־שַׂבְתִּי Ps. 23, 6, for וְיָשַׁבְתִּי, if it do not stand for שָׁבְתִּי, *infin. constr.* of יָשַׁב.

שָׂב, שָׂבְ־, שָׂבָה, *imperat. Kal* of יָשַׁב.

שֶׂבֶת as a noun from שָׁבַת; and also as the *infin. constr.* of יָשַׁב.

שַׂגַּם Gen. 6, 3 see שַׂגַּם as an *adverb* from שָׂגַג.

שׂוּא *infin. Kal* of נָשָׂא, for נְשׂוֹא.

שׂוּב Jer. 42, 10, for יָשׂוּב, *inf. abs. Kal* of יָשַׁב; as vice versa יָשׂוּב 2 Sam. 15, 8 K'ri, for שׂוּב from שׂוּב.

שׂוּשָׂה Is. 10, 13, out of שׂוֹסָה, *Pih.*, see שָׂסָה.

שׂוּתוּ Deut. 22, 1, שִׂיתֵהוּ 1 Sam. 14, 34, from שִׂיתָה = שָׂתָה.

שׂוּם *imperat.* and *infin. Hif. abbreviated*, from שׂוּם.

שְׂנֵאתֵיךְ Ezek. 35, 11, for שְׂנֵאָתְ־, with an irregular full orthography.

שׂוֹרַרְתִּי Jer. 51, 13 K'tib, is שׂוֹרַרְתִּי for שׂוֹכַכְתִּי, conseq. *part. fem. Kal.*

שָׂלַי, שָׂלָיו see שָׂל under שׂ.

שַׂמּוֹת see the noun שַׂמָּה, and also *inf. Kal* of שָׂמַם II. = נָשַׁם (Ez. 36, 3).

שְׂנַהֲבִים see Lexicon.

שְׂנָתַיִם *dual* of שָׁנָה.

שָׂעָה, שָׂעֲתָה, שָׂעֲתִי, שָׂעִי see שׂוּת I.

שָׂפַת see שְׂפָתַיִם (out of שִׂפְתֵי).

ת

תְּאַהֲבוּ Prov. 1, 22, either out of תֶּאֱהֲבוּ, as the *fut. Kal*, or for תְּאַהֲבוּ as the 2 *pers. pl. fut. Pih.*

תְּאָכְלֶהוּ Job 20, 25, out of תְּאָכְלֶהוּ = תְּאָכְלֶנּוּ, *fut. Kal* of אָכַל, with *suff.*

תְּאָרוֹ Is. 52, 14, instead of תָּאֳרוֹ, from תֹּאַר; comp. פְּעָלוֹ.

תֹּאבָא Prov. 1, 10, out of תֹּאבֶה = תֹּאַבֶּה, *fut. Kal* of אָבָה.

תְּבֹאֶינָה Ps. 45, 16, is the 3 *fem. pl. fut. Kal* of בּוֹא.

תְּבוֹאתָה (also תְּבֹאתָה) Deut. 33, 16, lengthened from תְּבֹאָה; the *He* has passed into *Tau*. It is the 3 *fem. fut. Kal*, with the enlargement ־ָה. This form with *suff.* is found in תְּבוֹאֲתָךְ Job 22, 22.

תָּבוֹא Ez. 22, 4, a shorter form for תָּבֹאִי.

תְּבֹאתִי 1 Sam. 25, 34 K'ri = תְּבֹאָתִי, תְּבֹאָת K'tib, arising out of תְּבֹאָה (out of תָּבֹאִי). See בּוֹא.

תְּבוֹאֲתָךְ see בּוֹא. The readings תְּבוֹאֹתָךְ, תְּבוּאֲתָךְ are found; and interpreters have either considered it as formed from the *fut. Kal* תָּבֹא, תְּבֹאָה, or as a mixture of תְּבוֹאֲתָךְ and בְּאֹתָךְ, or finally as coming from the noun תְּבוּאָה.

תֻּבָךְ *fut. ap. Kal* of בָּכָה.

תְּגִבְּהֵינָה Ez. 16, 50, after the manner of ל"ה for תְּגַבֶּהְנָה, in order to have an alliteration there to תְּגַשֶּׁינָה.

תְּגִנִּין Job 19, 2, for תּוֹגֹנִין, *fut. Hif.* of יָגָה I., the original *ae* passing into *ay*, as is frequent in the ל"ה verbs, and retaining the accent.

תְּגָל 2 *pers. fut. apoc. Nif.* of גָּלָה, elsewhere תִּגָּלֶה.

תְּדַמְּיוּנִי Is. 40, 25, for תְּדַמְּיֻנִי, *fut. Pih.* with *suff.*, where in like manner *Yod* presses into the form from the third radical.

תְּדֵי, in *pause* תָּדֵי, *fut. ap. Kal* of הָיָה.

תְּדֵינֶינָה Micah 2, 12, for תְּדֵינֶיהָ = תְּהוֹמֶינָה, 3 *fem. pl. fut. Kal* of הָיָם II., ־ֶנָּה passing into ־ֶינָה.

תְּדַהֲלָחֶיךָ Ps. 9, 16, for תְּדַהֲלָחֶיךָ, with the rare designation of ־ָ by a vowel-letter; comp. שְׂנֵאָתֶיךָ.

תְּהַתְּלוּ *fut.* of *Pih.* II. of הָלַל. But see תְּהַלֵּל.

תּוֹמֵךְ Ps. 16, 5, is a noun for תּוֹמֵךְ after the form סוֹבֵב, arising out of a *part.*;

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meaning *possession*. The stem is תָּמַךְ (which see); and the derivation from יָמַךְ should be rejected.

תֻּמִּים see תֹּמִּים.

תֵּימָן see תּוֹמָן.

תְּיוֹסְתָּ Prov. 30, 6, *fut. apoc. Hif.* of יָסַף.

תְּזַלְזְלֵנִי Jer. 2, 36, contracted from תְּאַזְלְלִי, like אֲהַבְתִּי from אֲאַהֲבִי; hence it is the *fut. Kal* of אָזַל.

תְּזַנֵּנִי Jer. 3, 6, out of תְּזַנֶּה, 3 *fem. fut. Kal;* comp. תְּמַחֲיִ.

תְּזַרְנִי 2 Sam. 22, 40, contracted from תְּאַזְּרֵנִי (Ps. 18, 40), *fut. Pih.* of אָזַר.

תּוֹחַז ר־תּוֹחֲזִי 2 Sam. 20, 9, contracted from ר־תְּחוֹאֲחֵז, 3 *fem. fut. Kal* of אָחַז.

תְּחִי *fut. ap. Kal* of חָיָה.

תֵּחָל Lev. 21, 9, *fut. Nif.* of חָלַל, formed from תְּחַל in the regular way. Along with נֵחַל (*Nif.*) there was also a form נָחַל, as is seen from the *infin.* הֵחָל. See more in חָלַל.

ר־תְּחַשׁ Job 31, 5, *fut. ap. Kal* of חוּשׁ, on account of the middle guttural for וַתְּחַשׁ, comp. וַתְּצַם 1 Sam. 15, 19, וַיְצַם 14, 32 K'ri, from עוּם.

תֵּחַת Prov. 17, 10, exceptionally for תַּחַת, *fut. Kal* of נָחַת. But it may also be the *fut. Kal* of חָתַת.

תֵּט *fut. ap. Kal* of נָטָה, abridged from תִּטֶּה.

תֵּילִילוּ Is. 65, 14, *fut. Hif.* of יָלַל.

תֵּיעָשֶׂה Ex. 25, 31, arising out of תֵּעָשֶׂה by marking the ֵ with a vowel-letter. Many editions have תֵּעָשֶׂה correctly.

תֵּיפִי Ez. 16, 13, is the 2 *fem. sing. fut. Kal* of יָפָה.

ר־תֻּכֶּה *fut. ap. Kal*, out of תְּכֻהֶה from כָּהָה.

תֻּכַס *fut. apoc. Pih.* out of תְּכַסֶּה from כָּסָה.

תִּכַּפֶּה Prov. 26, 26, out of תִּתְכַּסֶּה, *fut. Hithp.* of כָּסָה.

ר־תֻּלֶּה Gen. 47, 13, *fut. ap. Kal* of יָלָה, after the form יָלֶד, יָלַד, conseq. not from לָהָה.

תָּלָן Judges 19, 20, formed from תָּלַן for the *pause*, *fut. ap. Hif.* of לוּן I. The usual *fut.* יָלִין is changed into יָלַן and then ִ becomes ֶ, as יֹאכַל Job 18, 12 = יֹאכֵל.

תָּלֶן 2 Sam. 17, 16, is the *fut. apoc. Hif.* of לוּן I.

תֻּמַּח Neh. 3, 14, *fut. ap. Hif.* of מָחָה.

תְּמַחְיִ Jer. 18, 23 in *pause*, out of תְּמַחֶה 2 *pers. m. fut. Hif.* of מָחָה (which see), drawing back the tone in the jussive. ־ִי for ־ֶה is also in תְּזַנִּי.

תְּמַנִּי Lament. 3, 22, Ps. 64, 7, 3 *p. pl. perf. Kal* of תָּמַם, conseq. for תָּמּוּ, with the reduplication resolved by *Nun*, as in מְעַזַּרְתָּ = מְעַזְרַתְּ. Another תְּמַנִּי Num. 17, 28 stands for תְּמַנּוּ, 1 *pers. pl. perf. Kal.*

ר־תֻּמֵּס Ps. 39, 12, *fut. ap. Hif.* of מָסָה.

תַּמֵּר Ex. 23, 21, for תְּמָר, in the Aramaean manner, *fut. Hif.* of מָרַר II. (which see).

תִּמַּרְתִּי 2 Sam. 19, 14, contracted from תְּאַמְּרִי, *fut. Kal* of אָמַר.

תֵּן, תְּנָה, *imper. Kal* of נָתַן (which see).

יִתְּדַע, תִּתְּדַע see יָדַע.

תֹּסַף contracted from תֹּאסַף, *fut. Kal* of אָסַף.

תְּעַנֶּגְנָה Ruth 1, 13, out of תֵּעָגֵנָה, omitting the doubling of the *Nun* because of the *pause*, 2 *p. pl. fem. fut. Nif.* of עָגַן; comp. תְּאֻמַּנְהָ Is. 60, 4 for תְּאֻמָּן.

תֵּעוֹר Hab. 3, 9, *fut. Nif.* of עוּר IV.

ר־תַּעַט 1 Sam. 15, 19, out of תַּחַשׁ; see תַּחַשׁ.

תֵּעָלוּ Ez. 36, 3, out of תַּעֲלֶינָה, *fut. Nif. Kal* of עָלָה III. = עָלַל I. If from עָלַל, it is the *fut. Kal* (יַעֲלֹל) in a form which appears in Aramaean.

וַתֹּסֶף 1 Sam. 28, 24, *fut. Kal* of אָזַף, out of ר־תֹּאסֶף.

תִּפּוּצוֹתֵיכֶם Jer. 25, 34, see פּוּץ *Hif.*, where this singular form is explained in various ways.

תְּצַלְּלָנָה Jer. 19, 3, *fut.* I. *Kal* (יָצַל) of צָלַל II., comp. יִתֵּם, יִתֵּךְ. *Fut.* II. is יֵצַל after the form יֵקַל, and accordingly the 3 *fem. pl. fut. Kal* is תְּצֵלֶינָה.

תֵּקַע *fut. Kal* of תָּקַע.

ו־תראנה 1 Sam. 14, 27 K'tib, should be read וַתִּרְאֶנָּה meaning *and* his eyes *saw*. The *K'ri* read וַתָּאֹרְנָה, which suits אֹרוּ verse 29.

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וַ־תֵּרֶב *fut. ap. Kal* of רָבָה.

תֵּרוֹץ Ez. 29, 7, is *fut. Nif.* of רָצַץ.

תָּרֹץ Eccles. 12, 6, out of תָּרֹץ, *fut. Kal* of רָצַץ.

תִּשֶּׂנָה Jer. 9, 17, out of תִּשֶּׂאנָה from נָשָׂא, *fut. Kal.*

תֶּשִׁי Deut. 32, 18 in *pause*, *fut. ap. Kal* of שָׁיָה I. after the form תְּהִי, יְהִי from הָיָה.

תִּשֹּׁמֵם Eccles. 7, 16, out of תִּשְׁתּוֹמֵם (תִּתְשׁוֹמֵם), *fut. Hithpa.* of שָׁמַם.

תֵּשְׁתְּ *fut. ap. Kal* of שָׁתָה.

תִּשְׁתַּחוּ *fut. ap. Hithpa.* of שָׁחָה.

תִּשְׁתָּע (in many mss. תִּשְׁתַּע) Is. 41, 10, *fut. ap. Hithpa.* of שָׁעָה I.

תֵּת *infin. constr. Kal* of נָתַן.

תִּתָּבָר 2 Sam. 22, 27, *fut. Hithp.* of תָּבַר III., from הִתְתַּבַּר = הִתַּבַּר, with an assonance to נָבָר. According to others for תִּתְבָּרָר, as it stands in Ps. 18, 27, conseq. from בָּרַר.

תַּתָּה 2 Sam. 22, 41, abridged from נָתַתָּה, as in Ps. 18, 41, consequently from נָתַן.

תִּתְחַר *fut. apoc. Hithp.*, out of תִּתְחָרֶה from חָרָה.

תִּתְחָרֶה Jer. 12, 5, a *fut.* from the *Pih.* תִּחֲרֶה of חָרָה, perhaps developed from the noun תַּחֲרוּת. See חָרָה.

תִּתֹּם Ez. 24, 11, out of תִּתֹּם, *fut. Kal* of תָּמַם.

תִּתֵּן 1 Kings 17, 14 K'tib, a peculiar *infin. constr. Kal*, arising from the doubling of תֵּן (whence the feminine form תֶּנֶת, תֵּת). See נָתַן.

תֵּתַע Prov. 4, 25, וַתֵּתַע Gen. 21, 14, *fut. ap. Kal* of תָּעָה.

תִּתַּפָּל 2 Sam. 22, 27 in *pause*, out of תִּתְפַּתָּל, *fut. Hithp.* of פָּתַל; but it may also be referred to תָּפַל.

תֵּתַצֵּב Ex. 2, 4, out of תִּתְיַצֵּב, *fut. Hithp.* of יָצַב (which see).

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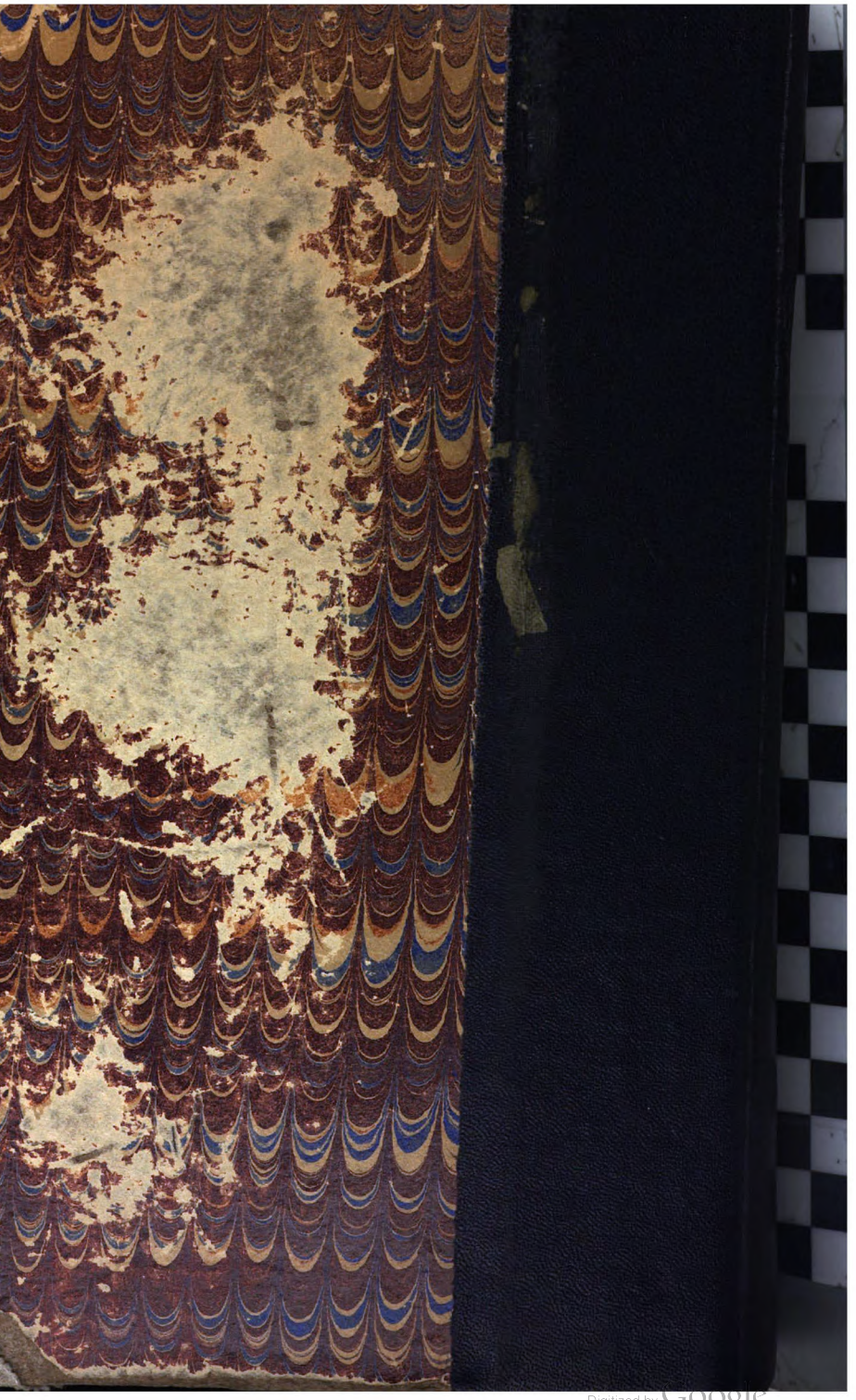

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